



ECOLOGICAL EDUCATION IN THE PROPHET'S HADITHS: A THEMATIC STUDY ON HADITHS RELATED TO THE ENVIRONMENT

PENDIDIKAN EKOLOGIS DALAM HADIS NABI: STUDI TEMATIK TENTANG HADIS-HADIS TENTANG LINGKUNGAN

Edy Kurniawan¹, Romlah Abubakar Askar^{2*}, Abdul Ghofur³

¹Master of Islamic Religious Education, Syarif Hidayatullah State Islamic University, Jakarta,

Email: edyk51785@gmail.com

²Lecturer in the Master's Program of Islamic Religious Education, Syarif Hidayatullah State Islamic University, Jakarta, Email : romlah.askar@yahoo.com

³²Lecturer in the Master's Program of Islamic Religious Education, Syarif Hidayatullah State Islamic University, Jakarta, Email : abdul.ghofur@uinjkt.ac.id

*email Koresponden: edyk51785@gmail.com

DOI: <https://doi.org/10.62567/micjo.v2i3.812>

Article info:

Submitted: 18/05/25

Accepted: 12/07/25

Published: 30/07/25

Abstract

Environmental awareness among humans regarding the importance of preserving nature—bestowed by Allah as a means to sustain life—is gradually declining. Irresponsible human actions frequently lead to environmental damage and ecological imbalance. If left unaddressed, such behavior poses serious threats to the continuity of life. This study aims to explore the Prophet Muhammad's hadiths that emphasize the importance of environmental preservation. Employing a qualitative method with a literature review approach, this research analyzes relevant hadiths and scholarly interpretations. The findings reveal that the Prophet's teachings on ecological preservation are comprehensive and highly relevant to contemporary environmental challenges. Most environmental degradation is a direct result of human actions, and the prophetic hadiths offer foundational solutions—framing what can be understood as an early model of ecological education in Islam.

Keywords : Ecological education, hadith, environment

Abstrak

Kesadaran manusia tentang pentingnya kelestarian alam yang telah Allah anugerahkan untuk kehidupan di dunia ini kian memudar. Perilaku manusia seringkali menciptakan kerusakan dan berdampak pada ketidakseimbangan alam. Perilaku-perilaku ini tentu sangat berbahaya jika tidak segera dihentikan. Artikel ini membahas tentang hadis-hadis nabi yang berkaitan dengan upaya menjaga alam dari kerusakan yang ditimbulkan oleh tangan-tangan manusia. Penelitian ini menggunakan metode studi pustaka dari beberapa sumber relevan yang terkait dengan tema



penelitian. Hasil penelitian ini menunjukkan bahwa hadis-hadis nabi yang membahas tentang upaya pelestarian alam sangat komprehensif dan relevan dengan kehidupan manusia saat ini. Sebagian besar kerusakan di dunia memang disebabkan oleh ulah manusia, hadis nabi datang kemudian menjawab solusi dari kerusakan tersebut yang kemudian kita sebut dengan konsep pendidikan ekologis.

Kata Kunci : Pendidikan ekologis, hadis, lingkungan

1. INTRODUCTION

The Islamic religion brought by the Prophet Muhammad is not merely a concept consisting of commands and prohibitions, but a comprehensive and perfect way of life¹. All human activities, from birth to the final breath, are clearly regulated within this holistic religion. Through the Qur'an and the Hadith of the Prophet Muhammad, every aspect of human affairs and interests in this world receives guidance that leads them to salvation. This includes the manner in which humans relate to nature—both of which are creations of Allah.

From the beginning of Islam's emergence, it has been criticized, especially from outside the religion. Yet, humans, as beings entrusted to be stewards (khalifah) on Earth, must show responsibility in caring for nature as a gift from Allah.

The commands and guidelines for preserving nature are not only contained in the Qur'an as the primary source of Islamic law, but the Prophet Muhammad also provided guidance on this theme in many of his hadiths. This shows how deeply Islam cares about environmental sustainability. Therefore, analyzing hadith literature on this phenomenon can enhance our awareness of the importance of protecting the natural world. This article discusses the hadiths of Prophet Muhammad that are closely related to ecological education and its implications in today's era.

Ecological education is a crucial term in this discussion. Etymologically, "education" comes from the Greek word *paedagogie*, which means guidance given to children². "Ecology" is a term that has evolved rapidly along with human development. It originates from the Greek words *oikos* and *logos*, which mean household and knowledge, respectively³. Based on the above definitions, ecological education can be summarized as a term that refers to the guidance or instruction on how humans understand, care for, and preserve nature in accordance with situational and conditional contexts. As part of nature, humans must understand how nature functions and reacts to change. According to UNESCO, ecological or environmental education is a process of building a population that is aware of and concerned about the environment and its problems in a comprehensive manner⁴.

In the Islamic perspective, the universe is not merely an object for exploitation, but an integrated system full of signs of God's greatness (*ayat kauniyah*). The concept of *tawhid*, which underlies all Islamic teachings, emphasizes that Allah SWT is the Creator, Sustainer, and Ruler of the entire universe. The implication of this belief is that humans, as stewards on

¹ Muhammad Mukaddar, MA. Pd., *Pendidikan Islam Ekologis: Membangun Keresasian dengan Alam* (Serang: Penerbit A-Empat, 2022), 1

² Dr. Rahmat Hidayat, M.A., Dr. Abdillah, S.Ag., M.Pd., *Ilmu Pendidikan* (Medan: Penerbit LPPPI, 2019), 23.

³ La Ode Rangga, *Pendidikan Lingkungan Hidup* (Bandung: Penerbit Widina Bhakti Persada, 2023), 44.

⁴ Dr. Dede Margo Irianto, M.Pd, dkk., *Ekopedagogik* (Tasikmalaya: Ksatria Siliwangi: 2021), 88.



Earth, bear a great responsibility to care for and preserve nature as a manifestation of His greatness.

Ecological education in Islam bridges theological understanding with practical actions in environmental preservation. It teaches fundamental principles such as *mizan* (balance), which emphasizes the importance of maintaining proportion and harmony within ecosystems. Furthermore, Islamic teachings strictly prohibit *fasad* (corruption or destruction) on Earth, which includes all forms of environmental damage, such as pollution, deforestation, and excessive exploitation of natural resources. Moreover, Islam teaches the wise and efficient use of natural resources, discouraging extravagance and greed. This principle is reflected in teachings about simple consumption and the avoidance of *israf* (wastefulness). Islamic ecological education also instills the value of compassion (*rahmah*) toward all living beings—both animals and plants—because all are creations of Allah with the right to live and grow.

Thus, Islamic-based ecological education does not only provide cognitive understanding of environmental issues and their impacts, but also deeply touches on spiritual and ethical dimensions. It shapes the character of Muslims to be aware of their responsibilities as part of the universe, promotes sustainable behavior, and motivates active contributions to environmental conservation efforts.

This education becomes increasingly vital in the modern era, where global environmental crises threaten the continuity of human and ecosystem life. Through understanding and practicing Islamic teachings on nature conservation, Muslims can become a leading force in realizing a sustainable and prosperous earth for all beings.

2. RESEARCH METHOD

This research employs a qualitative approach using the method of library research. This approach is chosen because it aims to deeply understand the concepts and principles of ecological education contained in the hadiths of the Prophet Muhammad (peace be upon him) through textual analysis and interpretation. Library research allows the researcher to explore various relevant written sources without the need for field data collection. The primary data sources in this study include books, articles, scientific journals, theses, and dissertations that discuss hadith, environmental science, environmental ethics, and themes related to the research topic. The process of data collection and analysis involves the following stages:

The collected data are analyzed using content analysis with an interpretive approach. The analytical steps include: Transcription and Translation: Transcribing the Arabic texts of the hadiths and accurately translating them into Indonesian. Theme Identification: Identifying main themes related to ecological education that emerge from the selected hadiths. These themes may include the importance of cleanliness, prohibition of causing damage on Earth, encouragement to plant trees, compassion towards animals, and others. Hadith Interpretation: Interpreting the meaning of the hadiths concerning ecological education by considering historical and linguistic contexts as well as scholarly commentaries (*sharh* hadith). Synthesis and Conclusion: Synthesizing the analytical findings to formulate a comprehensive understanding of the concepts and principles of ecological education from the perspective of the Prophet's hadiths, and drawing conclusions that address the research questions.



3. RESULTS AND DISCUSSION

Hadiths About the Environment

Islam, as a religion that governs all aspects of human life, consists of two primary sources of law: the Qur'an and the hadiths of Prophet Muhammad. In relation to the theme of this study—namely the environment—humans, as stewards (khalifah) on Earth, have a responsibility to manage and protect the environment⁵. Thus, many verses and hadiths discuss the virtue of environmental conservation. For the purpose of this research, the hadiths are categorized according to the issues they address. The hadiths concerning environmental preservation or those with ecological educational value will be explained in the following section.

Hadith 1

حدثنا أبو عوانة عن قتادة عن أنس قال قال رسول الله صلى الله عليه وسلم ما من مسلم يغرس غرسا أو يزرع زرعاً فيأكل منه طير أو إنسان أو بهيمة إلا كان له به صدقة⁶

It was narrated to us by Abu Awanah from Qatadah, from Anas bin Malik, from the Prophet Muhammad (peace be upon him), who said: "No Muslim plants a tree or sows seeds, and then a bird, a person, or an animal eats from it, except that it is counted as a charity (ṣadaqah) for him."

Hadis 2

عن جابر رضي الله عنه قال ، كانوا يزرعونها بالثلث والرابع والنصف ، فقال النبي صلى الله عليه وسلم : من كانت له أرض فليرزرها ، أو ليمنعها فإن لم يفعل فليمسك أرضه⁷

Jabir (may Allah be pleased with him) also reported: "Some of us had pieces of land that we were not cultivating. We said, 'We will lease this land and take one-third, one-fourth, or one-half of the produce.' The Messenger of Allah (peace be upon him) said, 'Whoever has land should cultivate it himself or give it to his brother (to cultivate). If he refuses to do either, then he should keep his land (unused).'"

Hadis 3

خرج ثم فشرب فيها فنزل بنرا فوجد عليها العطش اشتد بطريق رجل بينا قال النبي أن عنهم الله رضي هريرة أبي عن فملا البئر فنزل مني بلغ كان الذي مثل العطش من الكلب هذا بلغ لقد الرجل فقال العطش من الثرى يأكل يلهث كلب فإذا أجر⁸ رطبة كبد ذات كل في نعم فقال لأجرا البهائم لنا في وإن الله رسول يا ا قالو له فغفر له الله فشكر الكلب فسقى ماء خفه

From Abu Hurairah (may Allah be pleased with him), he reported that the Messenger of Allah (peace be upon him) said: "Once, a man was walking along a road when he felt an intense thirst. He then went down into a well and drank from it. After he came out, he saw a dog that was also extremely thirsty, licking the earth out of thirst. The man said to himself, 'This dog has suffered thirst just as I have.' So, he went back down into the well, filled his shoe with water, held it in his mouth, and climbed back up to give the dog a drink. Because of this act, Allah was pleased with him and forgave his sins." After the Prophet (peace be upon him) narrated this story, the companions asked, "O

⁵ Syaira Azzahra & Siti Masyitoh, "Peran Muslim dalam Pelestarian Lingkungan: Ajaran dan Praktik" *at-Thullab*, vol. 6, no. 1 (2024): 1568.

⁶ HR. Imam Bukhari (2321)

⁷ HR. Imam Bukhari (2340)

⁸ HR. Imam Bukhari (6009)



Messenger of Allah, is there a reward for us in taking care of animals?" He replied, "In every living being there is a reward."

The Ecological Educational Values in Hadith and Their Relevance in the Contemporary Context

It is clearly evident that Islam strongly encourages human beings, as stewards (khalifah) on this earth, to always protect and preserve the sustainability of Allah's creation. This responsibility is conveyed by Allah through His words in Surah Al-Baqarah, verse 30, as follows.

بِحَمْدِكَ نُسَبِّحُ وَنَحْنُ الدِّمَاءُ وَيَسْفِكُ فِيهَا يَفْسِدُ مَنْ فِيهَا أَتَجْعَلُ قَالَوا خَلِيفَةً الْأَرْضِ فِي جَاعِلُ إِنِّي لِلْمَلِكَةِ رَبُّكَ قَالَ وَإِذْ تَعْلَمُونَ⁹ لَا مَا أَعْلَمُ إِنِّي قَالَ لَكَ وَنَقِصُ

(Remember) when your Lord said to the angels, "Indeed, I will appoint a khalifah (steward) on the earth." They said, "Will You place upon it one who causes corruption and sheds blood, while we glorify You with praise and declare Your holiness?" He said, "Indeed, I know what you do not know." (Qur'an, Surah Al-Baqarah: 30)

From the three hadiths presented above, several key points can be drawn that closely relate to the theme of ecological education and efforts to preserve the environment. These do not only concern human interaction with the land they inhabit but also extend to other living beings around them. The discussion of these points is elaborated below. First, the importance of greening or reforesting barren or dry land. Planting trees is not merely a social activity that benefits the environment and society, but part of the human mandate as servants of Allah on Earth. Reforestation helps protect and restore the function of forests, ultimately improving the quality of life for surrounding communities. Thus, reforestation is a tangible form of fulfilling human responsibility for their own well-being by preserving nature and repairing environmental damage caused by human hands. Furthermore, planting trees in Islam is classified as *sadaqah jariyah* (ongoing charity), meaning the reward continues to flow even after one's death. In the hadith mentioned above, the Prophet Muhammad emphasized that any land owned should be utilized or cultivated for the good of life. If any living being benefits from it, that benefit is considered a form of charity.

Second, the importance of reviving dead or barren land. The Earth, as granted by Allah to humans, is vast, yet often neglected and left uncultivated. However, land is a divine blessing that must be preserved and wisely managed. Reviving dead, arid, or abandoned land is essentially an act of fulfilling the responsibility of stewardship (khalifah) entrusted by Allah.

Third, doing good to all of Allah's creatures, regardless of their form. Kindness toward any living being reflects noble character and the broad mercy taught by the Prophet Muhammad (peace be upon him). Islam is a religion of mercy for all creation. The compassion taught by the Prophet is not limited to humans, but includes all of Allah's creations—animals, plants, and even inanimate objects. A touching example is the story of a man who gave water to a thirsty dog. Despite certain rulings in Islamic law regarding dogs' ritual purity, this compassionate act

⁹ Q.S. Al-Baqarah/2:30



was deemed praiseworthy and rewarded by Allah. Islam views such acts through the lens of mercy and humanity.

4. CONCLUSION

Islam, as a holistic religion, pays serious attention to environmental preservation through teachings derived from the Qur'an and the Hadiths of the Prophet Muhammad (peace be upon him). In the context of ecological education, the Prophet's hadiths are not only normative but also practical and visionary, encompassing concrete actions such as planting trees, reviving barren land, and showing kindness to living beings, including animals. These hadiths carry profound moral, spiritual, and ecological values that remain highly relevant to today's environmental challenges.

The Prophet Muhammad (peace be upon him) exemplified that caring for the environment is not merely a physical obligation, but also an act of worship and a manifestation of human responsibility as stewards (khalifah) of the earth. Acts such as giving water to animals, managing land justly, and planting crops represent ecological education that integrates the values of monotheism (tawhid), social ethics, and compassion toward all of Allah's creations. Therefore, ecological education in the hadiths can serve as both an ethical and practical foundation in responding to the current global environmental crisis and in cultivating greater environmental responsibility among Muslims.

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