

## **Environmental Damage Risk Control: A Study of Hadith**

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### ***Abstract***

*Environmental damage is an urgent global problem, with impacts that threaten the sustainability of our planet. This research aims to explore the teachings in the hadith related to the control of environmental damage risks. By integrating these teachings into modern environmental policies and practices, this research aims to contribute to developing a more sustainable and ethical approach to environmental management. The results of the study show that the teachings of Hadith can be a strong foundation for increasing environmental awareness, encouraging environmentally friendly behavior, and strengthening community involvement in environmental conservation*

*efforts. As such, this research provides theoretical insights and offers practical guidance for facing today's environmental challenges.*

**Keywords:** *Environmental Damage; Risk Control; Hadith.*

## INTRODUCTION

This universe was created by Allah perfectly. Allah places man as a caliph who oversees, regulates, and manages the survival of His creatures on earth. Nature and life are human living environments in the universe system. Therefore, preserving the environment is a must for humans as one of the signs of faith in Allah and part of the morals that must be applied in life for the sake of the continuity of life and the prevention of damage due to human actions. (Masruri, 2014). Islamic philosophy of ethics emphasizes that the universe is not limited to mere objects, but humans are the universe itself, so protecting and maintaining the environment is the moral responsibility of all humans (Almutawallid, Sopo, & Santalia, 2024). Allah said in Q.S. al-A'rāf verse 56 as follows:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ  
اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

“Do not spread corruption in the land after it has been set in order. And call upon Him with hope and fear. Indeed, Allah’s mercy is always close to the good doers.”

Ibn Kašīr said that Allah prohibits His servants from doing damage on earth because if there is damage after everything goes according to its sustainability, it will endanger the servants of Allah itself. Allah commands His servants to worship Him, ask for mercy, and humble themselves because of the mercy of Allah, always sheltering those who do good (Kašīr, 1999).

Environmental degradation has developed into one of the most pressing global issues of the 21st century, with consequences that threaten not only the balance of ecosystems but also the sustainability of life on the planet (Utomo, Dewi, & Kuswarini, 2023). Massive industrialization, rapid urbanization, and overexploitation of natural resources have led to environmental degradation on an unprecedented scale. The impacts include biodiversity loss, climate change, air and water pollution, and destruction of natural habitats, which in turn affects human health and the well-being of the global community (Lubis, 2022). This phenomenon demands a serious and coordinated response from various disciplines, including religious science, to find holistic and sustainable solutions.

In this context, the study of Hadith offers a unique and valuable perspective on environmental management and risk control. Hadith serves as a source of law and morality in Islam and contains universal principles that can be applied in modern contexts, including in environmental issues (Ichwayudi, Faiz, Al-Hamdany, Abror, & Syabrowi, 2025). Hadith literature, with its rich narrative and ethical teachings, provides an in-depth guide to the responsibility

of human beings as *khalifah* (representatives of Allah on earth) to maintain, protect, and care for the universe and all its contents (Akbar, 2023).

This study aims to explore the principles and teachings of Hadith that are relevant to environmental risk control. Through the analysis of Hadith texts, we can uncover timeless wisdom that emphasizes the importance of environmental conservation, the wise use of resources, and the prevention of natural damage (Masturi, 2023). For example, hadiths prohibiting waste (*israf*), encouraging tree planting, and emphasizing cleanliness contain messages relevant to contemporary environmental challenges. These principles are theoretical and practical so they can be integrated into modern environmental policies and practices.

This research will analyze key Hadiths that explicitly or implicitly discuss environmental protection. Some examples include Hadiths about prohibiting polluting water sources, encouraging planting trees, etc. This analysis will highlight the relevance of these teachings to current environmental issues. In addition, this research will discuss how these principles can be adopted and adapted into environmental policy frameworks at the local, national, and global levels.

## **RESEARCH METHOD**

This paper uses a literature research method, and the approach is conceptual. In this case, the source of data is Islamic teachings, namely the Quran and hadith. This approach collects secondary data from various literature,

journals, papers, and related writings. The data that has been collected will then be analyzed using existing theories and presented with a qualitative approach.

## **RESULT AND DISCUSSION**

### **A. Definition of Environment and Environmental Ecosystem**

The environment is everything outside human beings related to existence and life (al-Syayrāzī, 2000). Meanwhile, the environment is defined as all objects, forces and conditions in a space or place where living things are located and affect their lives. (Siahaan, 2004). The science that studies the environment is called ecology. The environment is an essential part of human life. Humans and the environment have a very close and inseparable relationship. Humans can carry out all their activities well and meet all the needs of life, inseparable from their environment. Humans have been exposed to the environment since they are still in the womb. This is in line with the division of the environment into several groups, as follows (Salsabila, 2021):

- 1) Internal environment, namely when the fetus is still in the womb;
- 2) Physical and biological environment, namely the natural environment in the form of plants, animals, and so on;
- 3) Cultural environment, namely an environment that includes art, science and customs;

- 4) Social environment, namely the environment whose scope is the relationship between humans, which includes attitudes and behaviors;
- 5) Spiritual environment includes religion and beliefs adopted or ideas that emerge in society.

Islam talks about life and life in general and fundamentally, covering the entire universe, past and future. *Fiqh* discusses the reality of human life in a specific and detailed way. From this point of view, *fiqh* also talks about environmental problems: the root of the problem, the form and impact of damage, and the efforts or fundamental principles of environmental conservation (Hidayat, 2015).

In Arabic, the term environmental *fiqh* is often popularized by the term *fiqh al-bī'ah*. Etymologically, *fiqh* comes from the word *faqih*-*yafqahu*-*fiqhan* which means *al-'ilm bi al-syai'* (knowledge of something) and *al-fahm* (understanding) (Ābādī, 2008). Meanwhile, in terminology, *fiqh* is the science of sharia laws that are practically taken from the postulates of *tafṣīlī* (detailed) (al-Isnawī, 1999). The word “*al-bī'ah*” can be defined as the environment, which is the unity of space with all objects, forces, states, and living things, including humans and their behavior. This environment affects nature itself, the continuity of life, and the welfare of humans and other living beings.

Yūsuf al-Qaraḍāwī explained that *fiqh* pays serious attention to environmental issues. We can prove this by tracing the studies or discussions contained in classical *fiqh* literature, such as: the discussion of *ṭahārah* (cleanliness), *iḥyā' al-mawāt* (opening new land), *al-musāqāt* and *al-muzāra'ah* (the use of land owned by others), laws related

to the sale and purchase of water, fire and salt, the rights of pets and other discussions related to the environment around humans (al-Qaraḏāwī, 2001).

The ecosystem is an ecological system formed by the mutual relationship between living things and their environment (Effendi, Salsabila, & Malik, 2018). As a system, the environment must be maintained so that the resulting system can run correctly and orderly and benefit all ecosystem members (Masruri, 2014).

Some traditional interpretations may view natural disasters or environmental changes as the divine will (*qadar*) and encourage less human intervention to deal with them. This can lead to fatalism or a lack of proactive action to protect the environment. Modern environmental science emphasizes human responsibility for environmental degradation and calls for immediate action to mitigate climate change through technological and behavioral changes (Rahmayanti & Ilyasa, 2022). However, in Islam, surrender can be balanced with efforts to take action to protect the environment (Badhrulhisham & Dzulkarnain, 2020).

## **B. Factors of Environmental Damage and Various Disasters**

As is known, environmental damage occurs on land, in the sea, and in the air. Environmental damage, such as global warming, acid rain, erosion of the ozone layer, and water pollution, result from unwise human behavior. To overcome environmental problems, we must first

understand the factors that cause behavior that damages the environment. Therefore, this section will describe this. If we refer to books that talk about the environment, there are at least four factors that cause the emergence of environmentally damaging behavior, which are as follows (Wiryono, 2013):

### 1. Life View

Several things, such as education, culture, and religion or belief, influence a person's view of nature. Some philosophers argue that the wrong view of the relationship between humans and nature causes environmental damage that occurs (Said & Nurhayati, 2020).

### 2. Lifestyle

Lifestyle is the embodiment of a view of life. The most popular lifestyle today is the luxury lifestyle. A luxurious lifestyle will negatively impact the environment because natural resources are depleted to support a lavish life, and pollution will increase (M. E. P. Sari, 2017).

### 3. Population Growth

Population growth is one of the root causes of environmental problems (Appannagari, 2017). An excessive population can lead to a slum environment, poverty, environmental pollution, and the shrinkage of natural resources. Everyone needs natural resources to fulfil their lives. He needs food and clothing. As the population increased, more food and clothing were required. Not only do food, clothing, and housing increase but so do secondary needs. The more people on earth, the more means of transportation are needed, the more cars, planes and ships must be built, and the longer the roads must be built. People

also need communication and entertainment equipment. More and more minerals and metals must be mined to meet these secondary needs. In short, an increase in population will lead to the depletion of natural resources.

#### 4. Poverty

Poverty is a serious threat to the environment (Rice, 2006). In poverty, people will not think long-term. They will only think about how to earn money to meet basic needs, especially food. Usually, people with low incomes do not have a high education, so their knowledge of the environment is also low.

In this section, it is also necessary to explain a little about the factors of environmental damage from the perspective of the Qur'an. As a Muslim guideline, the Holy Qur'an also touches on this. For example, the words of Allah in Q.S. al-Rūm verse 41 are as follows:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ  
الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

“Corruption has spread on land and sea as a result of what people’s hands have done so that Allah may cause them to taste ‘the consequences of’ some of their deeds and perhaps they might return (to the Right Path).”

The above verse clearly shows that environmental damage results from human actions. (Istianah, 2015). It is just that the interpreters do not exhibit physical human

behavior but refer to non-physical behavior. From this, it can be understood that environmental damage results from the destruction of human morality, so sometimes, it encourages it to do something that can damage the environment. This is in line with the following words of the Prophet:

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّا، عَنْ عَامِرٍ، قَالَ: سَمِعْتُ التُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ... أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً: إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ (al-Bukhārī, n.d.)

Narrated al-Nu'mān ibn Basyīr: I heard Allah's Messenger saying, "... Beware! There is a piece of flesh in the body. If it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt, and that is the heart."

In addition to the damage done due to human negligence and ignorance, disasters and environmental damage also occur due to natural factors. Examples of ecological damage caused by natural factors include earthquakes, tsunamis, volcanic eruptions, etc. Earthquakes occur due to the movement of the earth's plates or volcanic activity. Tsunamis can occur due to earthquakes. An erupting volcano will emit volcanic ash, lava, hot steam, and other materials. These events occur beyond human control, so humans cannot prevent them.

Human beings, as creatures of Allah, are equipped with the traits and temperaments inherent in them. Some of these traits are non-physical and potential causes and are oriented towards environmental destruction. Among the non-physical causes that can lead to environmentally damaging behavior are *tabzīr* (wastefulness), *isrāf* (excessive), and *itrāf* (luxury) (Lajnah Pentashihan Mushaf Al-Qur'an, 2009).

In general, environmental damage is caused by two factors. The first is natural factors, such as earthquakes, tsunamis, tornadoes, hurricanes, etc. The second is non-natural factors. Humans, such as illegal tree logging, indiscriminate waste disposal, etc., often cause these non-natural factors.

In the Qur'an, several terms can be categorized as forms of natural disasters, such as *rajfah* (Q.S. al-A'rāf: 78), *sā'iqah* (Q.S. Fuṣṣilat: 17), *sāihah* (Q.S. Hūd: 67), *zalzalah* (Q.S. al-Zalzalah: 1), earth upside down (Q.S. Hūd: 82), floods and pests (Q.S. al-A'rāf: 133), tornadoes (al-Hāqqah: 5-7), and so on (Lajnah Pentashihan Mushaf Al-Qur'an, 2009).

### **C. Environmental Damage Risk Control According to Hadith**

Several things need to be known and understood in controlling the risk of environmental damage. These efforts are not limited to the external aspect only. The element of human consciousness also needs to be considered. This is

inseparable from faith (Ilyas, 2008), as the following fragment of the Prophet's hadith.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ ، حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ ، حَدَّثَنَا أَبَانُ ،  
حَدَّثَنَا يَحْيَى ، أَنَّ زَيْدًا حَدَّثَهُ ، أَنَّ أَبَا سَلَامٍ حَدَّثَهُ عَنْ أَبِي مَالِكٍ  
الْأَشْعَرِيِّ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : الطُّهُورُ شَطْرُ  
الإِيمَانِ ، ... (Muslim, 1955)

Abū Mālik al-Asy'ārī narrated that the Messenger of Allah said: "Cleanliness is half of faith..."

Al-Nawāwī explained that the scholars differ in understanding the hadith fragments. Some know that the faith referred to here is prayer, as in Q.S. al-Baqarah verse 143. Faith consists of justification by heart and accurate submission. Purifying is an inseparable part of prayer, while prayer is proof of the submission of a servant who hints at his faith (al-Nawāwī, 2000).

Controlling the risk of environmental damage requires human awareness of faith. In carrying it out, *al-amr bi al-ma'rūf wa al-nāhī bi al-munkar* must be encouraged as an effort to reject all disasters and damages. Since human actions cause all environmental damage, cooperation is needed to uphold the truth and fight falsehood. In addition to the internal human aspect, external efforts that can be applied to control the risk of environmental damage include the following:

1. Maintaining Environmental Cleanliness

As the hadith of the Prophet mentioned above relates to cleanliness, it can be understood that faith is not only measured by the quantity of worship. Worship is insufficient to pay attention to the amount alone; the quality is more important. Cleanliness is essential to supporting the quality of a person's worship. Maintaining and cleaning the environment is very fundamental to the perfection of one's faith. The faith of a person who does not care about the environment is not perfect. A simple example can be to apply environmental concern in the school environment, such as making environmentally friendly policies, implementing environment-based curricula, carrying out participatory-based environmental activities, and managing environmentally friendly supporting facilities and infrastructure (Rokhmah & Munir, 2021). In another hadith, the Prophet said as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: حَدَّثَنَا خَالِدُ  
 بْنُ الْيَاسِ، وَيَقَالُ ابْنُ إِيَّاسٍ، عَنْ صَالِحِ بْنِ أَبِي حَسَّانَ، قَالَ: سَمِعْتُ  
 سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ: إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ، نَظِيفٌ يُحِبُّ  
 النَّظَافَةَ، كَرِيمٌ يُحِبُّ الْكَرَمَ، جَوَادٌ يُحِبُّ الْجُودَ، فَتَظَفُّوا - أَرَاهُ قَالَ -  
 أَفْنَيْتَكُمْ وَلَا تَتَّشَبَهُوا بِالْيَهُودِ (al-Tirmīzī, 1975)

Narrated Ṣāliḥ ibn Abī Ḥassān: "I heard Sa'īd ibn Musayyab saying: 'Indeed Allah is Tayyib (good), and he loves Tayyib (what is good), and He is Nazif (clean), and He loves cleanliness, He is Karim (kind), and He loves

kindness, He is Jawad (generous), and He loves generosity. So clean’ - I think he said - ‘your courtyards, and do not resemble the Jews.’”

Residential houses that are in accordance with Islamic principles must create a clean and healthy environment. This is in line with the Hadith, which states that cleanliness is part of the faith for a Muslim. Support for this principle is also found in Surah al-Mā'idah verse 6, which teaches about the importance of self-purification. Through the interpretation of this verse, Muslims are reminded to always maintain cleanliness and purity because these two values reflect their faith (Ezziti, El Hattach, & Ezziti, 2018). From the statements above, the surrounding neighborhood must be properly managed in Islam to maintain its cleanliness. This is crucial to prevent spreading diseases such as cholera, dengue, and Covid-19. Without the threat of illnesses, a community can thrive in a healthy and clean environment (Arip, Teriman, Rashid, Ahmad, & Azman, 2023).

## 2. Utilizing Vacant Land

The use of vacant land to be managed is a form of human awareness of nature conservation. Humans are commanded to manage the earth as well as possible. Utilizing vacant land is a way to conserve (Masruri, 2014). Initially, unproductive land can be taken advantage of by paying attention to reasonable limits and not having the potential to disturb the balance of nature.

In the Islamic context, the use of vacant land is termed *iḥyā' al-mawāt*. This includes part of utilizing and prospering the earth, which is used for the benefit of

humans, individually and collectively. This activity must be based on the spirit of providing value to an area that was initially unproductive (vacant land) and turning it into a productive area that produces benefits for humans. For example, opening rice fields, plantations, and so on so that it can realize greening, utilization, maintenance and care. This method of acquiring land was practiced and widely common during the time of the Prophet and persisted until the era of Caliph Umar, who is renowned for his land reform initiatives (Malinumbay & Salasal, 1998).

The Prophet also motivated the people regarding the use of this vacant land. As in the following hadith:

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا أَيُّوبُ،  
عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ - صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: "مَنْ أَحْيَا أَرْضًا مَيْتَةً فَهِيَ لَهُ، ... (Dāwud, ...  
2009)

Narrated Sa'īd ibn Zayd: The Prophet said: "If anyone brings barren land into cultivation, it belongs to him..."

What the dead earth in the hadith means is the unmanaged earth. It is termed so because the world does not provide benefits such as farming, erecting buildings, etc. Abū Sulaymān al-Khaṭṭābī argued that the person who manages the vacant land already owns it, whether with government permission or not. Meanwhile, Abū Ḥanīfah

argued that in this case, government permission is needed (Abadi, n.d.).

In other hadiths, the encouragement to cultivate crops and the prohibition of wasting land are also explained. As the following two hadiths:

حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنِ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أَكَلَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا سُْرِقَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا أَكَلَ السَّبْعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ، وَمَا أَكَلَتِ الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ، وَلَا يِرْزُؤُهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ (Muslim, 1955)

Jābir reported Allah’s Messenger as saying: “Never does a Muslim plant a tree except that he has the reward of charity for him, for what is eaten out of that is charity; what is stolen out of that, what the beasts eat out of that, what the birds eat out of that is charity for him. (In short) none incurs a loss to him, but it becomes a charity on his part.”

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنِي عَطَاءٌ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَتْ لِرِجَالٍ مِنَّا فُضُولٌ أَرْضِينَ، فَقَالُوا: نُؤَاجِرُهَا بِالثُّلْثِ وَالرُّبْعِ وَالتِّصْفِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ كَانَتْ لَهُ أَرْضٌ، فَلْيُرْزَعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ، فَإِنْ أَبِي، فَلْيُمْسِكْ أَرْضَهُ (al-Bukhārī, n.d.)

Narrated Jābir: Some men had superfluous land, and they said that they would give it to others to cultivate on the condition that they would get one-third or one-fourth or one-half of its yield. The Prophet said, “Whoever has land should cultivate it himself or give it to his brother or keep it uncultivated.”

These hadiths show appreciation for the land, a gift from Allah to His servants. A person who owns land should cultivate it, or he should grant or lease it to another person who can manage it well (Muhtarom, 2016).

### 3. Determination of Conservation Areas

Conservation can be described as an effort to protect the rich values of biodiversity of natural resources and all ecological processes that occur in the ecosystem to maintain environmental balance, as well as support and maintain the existence of all species, both flora and fauna, that live in the ecosystem to avoid extinction (Darmayani et al., 2022). The Prophet taught the importance of conservation. This is stated in his words as follows:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَمْرُو النَّاقِدُ، كِلَاهُمَا عَنْ أَبِي أَحْمَدَ،  
 قَالَ أَبُو بَكْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، حَدَّثَنَا سُفْيَانُ،  
 عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ  
 إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي حَرَّمْتُ الْمَدِينَةَ مَا بَيْنَ لَابَتَيْهَا، لَا يُقْطَعُ  
 عِصَاهُهَا، وَلَا يُصَادُ صَيْدُهَا (Muslim, 1955)

Jābir reported Allah’s Messenger as saying:  
 “Ibrahim declared Mecca as sacred; I declare

Medina, that between the two mountains, as inviolable. No tree should be lopped, and no game is to be molested.”

In Islam, conservation areas are called *al-ḥārim*. *Al-ḥārim* is a conservation area for protected springs, plants and animals. The Prophet once conserved the area around Medina as *ḥimā* aimed to preserve and protect its valleys, deserts and plants. The protected area is around 2049 hectares (Masruri, 2014). Through various legal principles, Islam seeks to cultivate a deep sense of responsibility toward the earth and biosphere reserves within the spiritual consciousness of Muslims. This is exemplified in the treatment of sacred sites such as Makkah and Madinah and all areas within their boundaries, which are regarded as inviolable sanctuaries. In these regions, harming trees or animals is prohibited, and their protection is considered a sacred duty (Bensaid, 2018).

#### 4. Reforestation

Reforestation is one of the activities to regreen an area (Widihastuti, 2024). Reforestation is a noble and beneficial act for humans. Reforestation activities are pious practices that benefit a person until the hereafter. Among the benefits obtained from this reforestation activity are producing oxygen (O<sub>2</sub>), absorbing carbon dioxide (CO<sub>2</sub>), absorbing heat, reducing noise, filtering dust, maintaining soil stability, perpetuating fauna habitat, and so on (Masruri, 2014). In the hadith, it is stated as follows:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ عَبْدِ الْعَبْرِيِّ،  
وَاللَّفْظُ لِيَحْيَى، قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا أَبُو عَوَانَةَ،  
عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا  
مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ، أَوْ إِنْسَانٌ،  
أَوْ بَيْهِيمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ (Muslim, 1955)

Anas reported Allah's Messenger as saying: "Never does a Muslim plant trees or cultivate land and birds or a man or a beast eat out of them, but that is a charity on his behalf."

Islam encourages carrying out different types of agricultural activities. Islam also encourages rehabilitating wasteland land for agriculture (Al-Amin, 2023). Whoever rehabilitates it by watering, planting, or building, his reward is that it becomes his property.

##### 5. Maintaining the Balance of Nature

Humans have decent and reasonable standards when utilizing natural resources. This is called *ḥadd al-kiḥāyah*. In utilizing natural resources, humans must not exceed the limit of reasonableness because they must pay attention to life sustainability, nature preservation and ecosystem balance (Mun'im, 2022). Land and forests should not be cultivated on a large scale beyond what is needed. This is done to avoid the occurrence of *tabzīr*, which is prohibited in Islam.

As social beings, humans need other living beings to support their lives. Humans need their environment and

will not be able to live without it. Behaviors that disrupt the balance of nature are highly reviled and forbidden. Examples include forest burning, illegal logging, and so on that disturb existing ecosystems, deprive fauna of habitats and cause natural disasters. Allah said the following:

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَمُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ  
لَا يُحِبُّ الْفُسَادَ

“And when they leave (you), they strive throughout the land to spread mischief in it and destroy crops and cattle. Allah does not like mischief.”

In the *Tafsīr al-Qur’ān al-‘Azīm*, it is stated that hypocrites in this verse are those whose deeds cause damage to the earth and destroy crops, including rice fields, fruits and livestock, which are sources of food for humans (Kašīr, 1999). In the moral context, humans must be able to use the presence of religion as a guide in perfecting their morality (Chalim, 2019).

#### **D. Integration of Hadith Teachings on Environmental Conservation in Modern Life**

The teachings of Hadith on environmental conservation offer ethical and moral guidance that is relevant to addressing contemporary environmental challenges. Integrating these teachings into modern life can be done in several ways:

1. Environmental Awareness and Education

The hadith teachings on the importance of protecting the environment to the community can increase awareness and understanding of our responsibilities towards nature. Environmental education based on religious values can be an effective tool to encourage environmentally friendly behavior (Habibah, Sofa, Aziz, Bukhori, & Islam, 2025). The Eco-Pesantren program in Indonesia is a concrete and successful example of an environmental conservation project inspired by Islamic principles (Anabarja & Safril Mubah, 2021). By utilizing Pesantren as a center for environmental education and action, the program not only succeeds in creating change at the local level but also contributes to global efforts to preserve the environment.

## 2. Sustainable Resource Management

Hadith teaches the importance of wise and sustainable management of natural resources (Lestari, 2024). This principle can be applied in modern life through recycling, renewable energy, and waste reduction. Concrete examples, such as the establishment of waste banks in various Islamic boarding schools in Indonesia (El Madaniya, 2024).

## 3. Biodiversity Protection

The teachings of hadith emphasize the importance of protecting all living creatures. In a modern context, this can be translated into efforts to conserve biodiversity, protect natural habitats, and stop illegal hunting (Kamila, 2024).

## 4. Environmental Policies and Regulations

Governments and policymakers can integrate the values taught in hadith into environmental policies and regulations. This includes the implementation of laws that protect the environment and encourage sustainable business practices (W. Sari, 2024).

#### 5. Community Involvement

Encouraging community involvement in environmental conservation efforts can strengthen the implementation of Hadith teachings. Programs such as reforestation, environmental clean-up, and environmental awareness campaigns can actively involve the community (E. H. N. Azzahra, Rahayu, Jauharotun, H.H, & Fadhil, 2024).

#### 6. Consumption Ethics

Hadith teaches us not to be excessive in consumption and to appreciate the blessings given by nature. In modern life, this can be applied by adopting a minimalist lifestyle, reducing the consumption of unnecessary goods, and choosing environmentally friendly products (S. Azzahra & Masyithoh, 2024).

## CONCLUSION

Environmental conservation is not merely a matter of aesthetics, but a profound practice deeply rooted in Islamic values and principles. As stewards (*khalīfah*) appointed by Allah to care for the earth, humans are responsible for preserving and safeguarding the environment. The teachings of Hadith offer a strong ethical and moral foundation for addressing modern environmental challenges, emphasizing the importance of conservation,

sustainable resource management, and preventing harm to nature. Integrating these teachings into contemporary ecological policies and practices can promote a more sustainable and ethical approach to environmental stewardship.

The study underscores that environmental degradation is primarily the result of human actions, driven by behaviors such as wastefulness, excess, and negligence. To address these issues, Islam encourages maintaining cleanliness, responsibly utilizing vacant land, conserving natural habitats, reforestation, and ensuring ecological balance. These principles are theoretical and practical, providing actionable solutions that can be implemented at individual, community, and policy levels.

Moreover, Hadith teachings can be integrated into modern life through environmental education, sustainable resource management, biodiversity protection, and community engagement. Raising awareness and promoting environmentally friendly behaviors can foster a sense of responsibility and stewardship among individuals and communities. Governments and policymakers also play a vital role by incorporating these values into environmental regulations and policies, ensuring sustainability becomes a central aspect of societal progress.

In summary, the teachings of Hadith provide timeless wisdom that remains highly relevant to today's environmental challenges. By adhering to these principles, we can strive for a harmonious relationship with nature, ensuring the well-being of both current and future

generations. Therefore, Environmental preservation is not just a duty but a reflection of faith and a commitment to the ethical and moral values Islam upholds.

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