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# Hadith on Environmental Ethics as the Foundation of Islamic Ecology: Formulating Sustainability Values and Responding to the Global Ecological Crisis

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**ABSTRACT**

The global ecological crisis—characterized by rapid environmental degradation, water scarcity, biodiversity loss, and the escalating impacts of climate change—demands a more comprehensive ecological ethic grounded in strong religious values. Although environmental ethics within Islamic discourse has expanded, research that directly connects Hadith-based ecological principles with contemporary sustainability agendas remains limited. This article examines Hadiths containing environmental ethical teachings as a conceptual foundation for Islamic ecology. Employing a qualitative method through thematic content analysis, the study explores Hadith themes related to human stewardship, resource conservation, protection of living beings, and ecological balance. The findings reveal that Hadith provides not only an individual moral framework but also opportunities for constructing sustainability values applicable to social policy, environmental education, and modern conservation models. This study highlights that integrating Hadith-based principles with contemporary sustainability frameworks can contribute to developing a more relevant Islamic ecological ethic capable of addressing the complexities of the global ecological crisis.

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## 1. INTRODUCTION

The global ecological crisis has intensified in recent decades, characterized by rapid environmental degradation, biodiversity loss, freshwater scarcity, and escalating climate change impacts. Scientific assessments indicate that excessive resource extraction, unregulated urbanization, and unsustainable development models have contributed significantly to disrupting ecological balance and threatening intergenerational well-being (Syamsuddin, 2017). Although technological innovations and economic policy reforms have been widely implemented, environmental deterioration persists, suggesting that ethical and spiritual dimensions remain insufficiently integrated into global environmental strategies (Aminah, 2021). Consequently, religion is increasingly recognized as an essential source of ecological values capable of shaping holistic environmental consciousness (Suprianto, 2023).

Islam offers a rich ethical foundation for ecological stewardship. Qur'anic teachings on khilāfah (stewardship), trust (amānah), and balance (mīzān) highlight the moral responsibility of humans to protect the environment. Complementing these teachings, the Hadith of Prophet Muhammad provides detailed ethical principles concerning conservation, prohibition of environmental destruction, protection of living beings, and ecological regeneration through actions such as planting trees (Sari, 2024; Yusuf, 2022). Despite the growing body of research on Islamic environmental ethics, systematic studies that position Hadith as the conceptual foundation of Islamic ecology and connect it to contemporary sustainability frameworks remain limited.

This gap is evident in earlier studies that largely focus on theological perspectives or Islamic jurisprudence on environmental matters, yet lack a comprehensive exploration of ecological values embedded in Hadith and their relevance for modern environmental challenges (Aziz, 2014; Istiani & Purwanto, 2019). Furthermore, attempts to articulate sustainability ethics within Islamic discourse often fail to integrate crucial Hadith-based concepts such as iḥsān, animal welfare, resource conservation, and regenerative ethics (bin Salman & Asmanto, 2024). This integration is essential, especially as sustainability has become a global agenda that demands interdisciplinary and value-based approaches.

However, contemporary ecological deterioration cannot be simplistically attributed to a lack of moral or religious awareness within Muslim societies. In many cases, environmental degradation persists even in communities that possess strong familiarity with Islamic ethical teachings. The condition of various Islamic educational institutions—such as pesantren that regularly transmit the Hadith on cleanliness yet still struggle with sanitation—demonstrates that ethical awareness does not automatically translate into ecological practice. This discrepancy indicates that current environmental crises are shaped more significantly by structural forces than by individual moral deficiencies (Syamsuddin, 2017; Aminah, 2021).

Extensive research in environmental studies and political ecology shows that environmental degradation is often driven by political regimes, industrial expansion, weak regulatory enforcement, and extractive economic interests (Foltz, 2003; Hartanto & Sup, 2021). Industrial pollution, land conversion, resource exploitation, and declining water quality are deeply connected to governance systems and developmental policies. Therefore, the role of Hadith-based ethics cannot be isolated from the socio-political contexts in which ecological harm occurs. The present study thus positions Hadith not merely as a set of

normative teachings, but as an ethical framework that must be examined in relation to empirical ecological variables and contemporary sustainability challenges. This framing strengthens the analytical depth of the research and ensures that Islamic ecological ethics are interpreted within a more comprehensive and interdisciplinary perspective.

Against this backdrop, the present study seeks to address three central research questions: (1) How can Hadith be understood as the foundational framework of Islamic ecology? (2) What ecological values within the Hadith can be formulated as sustainability principles? and (3) In what ways can Hadith-based teachings contribute to modern conservation practices and public policy responses to the global ecological crisis? Employing a qualitative design using thematic content analysis, this study aims to formulate a comprehensive, integrative, and applicable model of Islamic ecological ethics grounded in Hadith (Hamdi, 2025).

This research contributes not only to Islamic environmental studies but also to the broader global discourse on sustainability ethics. Integrating Hadith-based ecological values into modern environmental thought is a significant step toward strengthening the moral and spiritual underpinnings of environmental governance and promoting transformative policies and behaviors for planetary well-being.

## 2. LITERATURE REVIEW

### 2.1 Islamic Environmental Ethics: Qur'anic Foundations

Islamic environmental ethics are grounded primarily in the Qur'an, which outlines essential theological concepts such as khilāfah (human stewardship), amānah (moral responsibility), and mīzān (balance). These principles articulate an ethical framework for understanding humanity's role in maintaining ecological harmony. Syamsuddin (2017) explains that the Qur'anic vision of stewardship emphasizes responsibility rather than dominion, encouraging humans to preserve environmental order. Likewise, the Qur'anic prohibition against fasād (corruption or destruction) provides a clear normative basis for contemporary sustainability models. These foundational teachings have shaped the broader discourse on Islamic ecology and serve as a bridge between spiritual values and modern environmental imperatives.

### 2.2 Hadith Scholarship on Ecological Morality

The Hadith of Prophet Muhammad contains detailed guidance on ecological ethics, including resource conservation, tree planting, land management, and the humane treatment of animals. Sari (2024) highlights that the Prophet's emphasis on avoiding wasteful use of water—even when abundant—illustrates Islam's profound concern with sustainability. Yusuf (2022) notes that actions such as planting trees, rehabilitating barren land, and caring for animals reflect the principle of iḥsān as an ecological virtue. However, systematic studies that employ Hadith as a primary framework for environmental ethics remain limited. Moreover, there is a notable gap in research connecting Hadith-based values with global sustainability discourse.

### 2.3 Sustainability Principles and Global Ecological Challenges

Contemporary environmental studies demonstrate that sustainability requires not only technological innovation but also ethical frameworks that shape long-term behavior and

policy. Aminah (2021) emphasizes the need to revitalize spiritual ecological ethics in the post-pandemic era. Suprianto (2023) similarly notes the increasing relevance of religious perspectives within modern environmental movements as a response to the limitations of purely secular approaches. Global challenges—including biodiversity loss, water scarcity, and climate instability—demand a holistic and value-driven paradigm that includes contributions from religious ethical traditions.

2.4 Islamic Ecology and the Development of Eco-Theology

Islamic ecology has emerged as a discipline that integrates religious teachings with ecological theory. Aziz (2014) underlines the significance of Islamic ethics in addressing environmental degradation within the context of globalization. Istiani and Purwanto (2019) show how Qur'anic and Prophetic teachings contribute to the development of fiqh al-bī'ah as an emerging framework for Islamic environmental jurisprudence. Meanwhile, bin Salman and Asmanto (2024) advocate for a renewed understanding of stewardship and ecological justice in Islamic environmental thought. Collectively, these works affirm the potential of Islamic ecological ethics to enrich global sustainability discourse, although the incorporation of Hadith-based values remains an area requiring deeper analytical and practical exploration.

## 3. RESEARCH METHOD

3.1 Research Design

This study adopts a qualitative-descriptive research design employing thematic content analysis. This method is suitable for examining textual and contextual meanings embedded in Hadith related to environmental ethics (Krippendorff, 2019). It enables the researcher to interpret ethical constructs within the Prophetic traditions and relate them to contemporary sustainability challenges.

3.2 Data Sources

Primary data consist of Prophetic traditions (Hadith) on environmental themes, sourced from Kutub al-Sittah, the Sunan compilations, and thematic collections addressing issues such as water conservation, tree planting, land stewardship, animal welfare, and ecological balance. Secondary data include scholarly literature on Islamic environmental ethics (Aziz, 2014; Sari, 2024), contemporary Hadith studies, sustainability theory, and Islamic eco-theology (Suprianto, 2023; bin Salman & Asmanto, 2024).

3.3 Data Collection Procedures

Data collection proceeded through three stages: Identification of relevant Hadith using thematic keywords such as al-mā', al-shajarah, al-ardh, and birr al-hayawān. Coding of textual units based on ecological categories including stewardship, conservation, animal protection, and balance. Thematic consolidation to identify recurring ethical patterns (Braun & Clarke, 2021).

3.4 Data Analysis Techniques

The data were analyzed using thematic content analysis, involving: Close reading and textual immersion. Categorization of ecological values emerging from the Hadith corpus. Interpretation of Hadith through semantic, contextual, and exegetical approaches supported by classical and contemporary commentaries (Yusuf, 2022).

Integration with global sustainability frameworks. This analytical model ensures that

Hadith are examined both as normative texts and as sources with contemporary ecological relevance.

3.5 Ensuring Validity and Reliability

Validity was strengthened through multiple strategies: Source triangulation: comparing variants of Hadith across canonical collections. Theoretical triangulation: examining intersections between Islamic ethical teachings and sustainability principles (Aminah, 2021). Peer review and interpretive auditing: minimizing interpretive bias during analysis.

## 4. RESEARCH FINDINGS

The findings of this study reveal four major themes that collectively illustrate the ethical and ecological depth of the Hadith tradition. The first theme concerns human responsibility as khalīfah (stewards) of the earth. This aligns closely with Qur'anic principles, particularly the notion of moral trusteeship that directs humans to maintain ecological balance and avoid environmental harm (Foltz, 2003; Syamsuddin, 2017). Prophetic traditions highlight duties such as preserving the purity of the environment, avoiding wastefulness, and exercising restraint in consumption—demonstrating that stewardship is not only theological but also practical and action-oriented.

The second theme involves conservation principles embedded within the Hadith. Prophetic teachings on minimizing water usage even in abundance, planting trees as an act of ongoing charity, and prohibiting the unnecessary cutting of plants demonstrate a deeply rooted religious ethic of conservation (Nasr, 1996; Sari, 2024). These teachings show that conservation is conceptualized in Islam as an expression of ecological piety. They provide a valuable ethical basis for contemporary resource management challenges, particularly in addressing water scarcity, land degradation, and the reduction of green cover.

The third theme pertains to the protection of animals as a vital dimension of Islamic environmental ethics. The Hadith emphasize compassion, accountability, and humane treatment toward animals, illustrating the broader ecological principle of iḥsān (excellence and compassion) (Deen, 2017; Yusuf, 2022). Stories of reward for acts of kindness to animals and warnings against cruelty highlight the intrinsic value of all living beings. These teachings have significant relevance for addressing modern issues such as wildlife conservation, illegal poaching, industrial agriculture, and animal welfare policies.

The fourth theme demonstrates the ecological implications of the Hadith for contemporary policy and practice. Prophetic ecological values can inform sustainability-oriented public policies, environmental education, community-based conservation programs, and eco-friendly urban planning (Aminah, 2021; bin Salman & Asmanto, 2024). Integrating Hadith-based ecological ethics into climate mitigation, biodiversity protection, and sustainable development strategies can strengthen moral foundations for global environmental governance. Thus, the Hadith offer both normative and practical dimensions for addressing today's complex ecological crisis.

Overall, these findings underscore the potential of Hadith to contribute to the development of an Islamic ecological ethical framework. By integrating Prophetic ecological teachings with modern sustainability paradigms, Islamic ecology emerges as a holistic

paradigm capable of responding effectively to contemporary environmental challenges.

## 5. RESULT AND DISCUSSION

### 5.1 RESULTS

The research findings indicate that the analyzed corpus of Hadith forms four principal thematic groups that directly pertain to environmental ethics.

First, Hadiths concerning the themes of khalīfah (vicegerency) and ecological amanah (trust) were identified in a significant number. These Hadiths convey a moral message regarding humanity's responsibility towards the Earth, notably prohibiting environmental degradation and commanding the maintenance of cleanliness. For example, the Prophet ﷺ stated:

لَا ضَرَرَ وَلَا ضِرَارَ

"There shall be no infliction of harm, nor mutual retaliation for harm."
(Narrated in Sunan Ibn Mājah, no. 2340).

This Hadith serves as a pivotal normative basis frequently connected by scholars to the prohibition of environmental destruction. From the examined corpus, 21 Hadiths were found that can be categorized as foundational to ecological responsibility.

The second group comprises Hadiths on the conservation of water, soil, and vegetation. There are 17 Hadiths that mandate efficiency in water usage, forbid indiscriminate tree felling, and encourage tree planting as an act of continuous charity (amal jāriyah). One of the most prominent Hadiths states:

إِذَا قَامَتِ السَّاعَةُ وَفِي يَدِ أَحَدِكُمُ الْفَسِيلَةُ فَلْيَغْرِسْهَا

"If the Hour is established and one of you has a sapling in his hand, let him plant it."
(Narrated in Musnad Aḥmad, no. 12902).

This particular Hadith demonstrates the regenerative value—that ecological action remains worthwhile even when the world is about to end. Furthermore, the Hadith regarding water frugality during wuḍū (ablution) also appears repeatedly:

لَا تُسْرِفْ فِي الْمَاءِ وَلَوْ كُنْتَ عَلَى نَهَرٍ جَارٍ

"Do not waste water, even if you are by a running river."
(Narrated in Sunan Ibn Mājah, no. 425).

The third group consists of Hadiths that embody the value of iḥsān (benevolence) towards animals. The corpus presents 13 Hadiths affirming the importance of humane treatment of living creatures. The Prophet ﷺ mentioned a man who gave water to a thirsty dog:

فَشَكَرَ اللهُ لَهُ فَغَفَرَ لَهُ

"So, Allah thanked him and forgave him."
(Ṣaḥīḥ al-Bukhārī, Kitāb al-Anbiyā', no. 3467).

The final group contains 9 Hadiths that carry direct implications for modern ecological practices such as reforestation, urban greening, and waste management. These Hadiths are

characterized by their instructive and applicative nature, making them highly relevant for implementation in public policy.

Beyond the four thematic categories identified in this study, the textual analysis of Hadith also reveals an additional analytical potential that warrants further examination. Although the Hadith corpus provides extensive normative guidance on stewardship, conservation, compassion, and ecological regeneration, the patterns emerging from the textual data also suggest that these ethical directives often presuppose social conditions in which environmental responsibility is institutionally supported. Many of the examined Hadith assume contexts where communal governance, social cooperation, and collective responsibility are already functioning. This implies that the ethical ideals articulated in the Prophetic traditions operate most effectively within structural environments that enable, rather than hinder, ecological action.

This observation opens an important avenue for extended analysis: the divergence between the normative ecological principles embedded in the Hadith and the empirical realities in which contemporary Muslim societies operate. While the Hadith emphasize restraint, protection of natural resources, and avoidance of harm, the persistence of environmental degradation in modern contexts suggests the presence of external variables that shape ecological outcomes. These variables—such as political governance, industrial activity, regulatory enforcement, infrastructural capacity, and economic incentives—appear to intervene between moral guidance and actual ecological behavior.

Therefore, the thematic findings presented in this section not only highlight the conceptual richness of the Hadith but also point to the need for a deeper, interdisciplinary examination of how these ethical teachings interact with structural determinants of environmental degradation. This analytical potential becomes central to the subsequent discussion, where the implications of these findings are explored in relation to contemporary environmental governance, political ecology, and the socio-economic forces that condition ecological practices in Muslim communities today.

## 5.2 DISCUSSION

The discussion of the research findings demonstrates that the concept of ecological ethics in the Hadith is highly consistent with the stewardship framework prevalent in modern Islamic ecology literature. Hadiths concerning human responsibility as khalīfah (vicegerency)—as reflected in the principle of lā ḍarar wa lā ḍirār (no harm principle)—assert that Islam positions the environment as a moral entity that must be protected. This finding aligns with the analyses of Foltz (2003) and Nasr (1996), who emphasize ecological amanah (trust) in the Islamic tradition. Thus, the Hadith can be understood not merely as a set of personal moral teachings, but as a robust framework for ecological action that governs the relationship between humans and nature.

The Hadiths related to the conservation of water, soil, and trees demonstrate continuity between Islamic ecological values and modern sustainability principles such as resource efficiency, ecosystem regeneration, and long-term resilience (Attia, 2020; Aminah, 2021). The message of water frugality during wuḍū (ablution) indicates that even daily actions possess an ecological dimension. Meanwhile, the command to plant trees highlights the

importance of environmental regeneration. All of this positions ecological action as an act of ibadah (worship) with profound social and ecological impact.

The value of iḥsān (benevolence/compassion) towards animals extends the concept of Islamic environmental ethics from mere resource conservation to a more-than-human ethics approach. The Hadiths concerning giving water to a thirsty dog and the prohibition of animal cruelty demonstrate that Islam embraced the principle of animal welfare long before the emergence of contemporary discourses on animal welfare (Deen, 2017; Rahman, 2017). This finding is also consistent with the study by Faruqi (2019), which asserts that the value of iḥsān can serve as a relevant moral principle in biodiversity management.

Hadiths with modern policy implications open opportunities for the integration of religious values and contemporary environmental practices. For instance, the command to plant trees and cultivate the land can be interpreted as the basis for developing eco-mosque programs, eco-pesantren (Islamic boarding schools), urban greening, and Islamic value-based environmental education (bin Salman & Asmanto, 2024; Syukri, 2024). This finding addresses the research problem statement that the Hadith can be integrated into modern conservation policies through a value-based approach.

Thus, this study affirms that the Hadith provides four pillars of Islamic ecological ethics: stewardship, conservation, compassion, and regeneration. These four pillars reinforce the theoretical construction of Islamic ecology introduced by Nasr (1996) and refined by contemporary literature on sustainability (Özdemir, 2003; Attia, 2020). This integration demonstrates that the Hadith is not only normatively relevant but can also serve as a philosophical foundation for the global environmental movement.

### 5.3 Integrating Structural Variables: Political Regimes, Industrial Expansion, and the Limits of Normative Ethics

While the previous thematic findings illustrate the ethical richness of the Hadith tradition in articulating values of stewardship, conservation, and compassion, it is essential to critically assess the limitations of normative ethics when confronted with the complex structural drivers of today's ecological crisis. Religious moral knowledge, including that derived from Hadith, does not operate in a vacuum. In many Muslim-majority contexts, environmental degradation persists not because communities lack awareness of ecological teachings, but because their everyday practices are shaped by political, economic, and industrial pressures that supersede ethical convictions (Foltz, 2003; Hartanto & Sup, 2021).

For instance, although Hadith emphasizes cleanliness, prohibition of harm, and protection of natural resources, empirical realities—such as polluted rivers, waste mismanagement, and declining water quality—are closely linked to the dynamics of industrial expansion and inadequate environmental governance. Numerous studies within political ecology demonstrate that environmental destruction typically results from policy failures, extractive political regimes, and industrial practices that externalize ecological costs to vulnerable communities (Robbins, 2019; Martinez-Alier, 2002). These structural conditions limit the degree to which ethical teachings can inform environmental behavior in practice.

This perspective helps explain persistent contradictions, such as religious institutions or pesantren that are deeply familiar with Hadith on cleanliness yet face chronic sanitation

issues. Such cases show that environmental behavior is shaped more by institutional capacity, economic constraints, and infrastructural limitations than by moral knowledge alone. Therefore, integrating Hadith-based ecological ethics with an awareness of socio-political structures allows for a more realistic interpretation of both the potential and the limits of religious values in addressing environmental challenges.

Within this integrated perspective, Hadith serves not as a stand-alone solution but as a critical ethical lens that can complement and inform broader environmental governance frameworks. Prophetic values of amānah, iḥsān, and prohibition of harm can guide the formulation of policies related to water regulation, industrial waste management, land-use planning, and community-based conservation. However, meaningful ecological change requires collaborative engagement between religious moral frameworks, state regulation, civil society advocacy, and sustainable industrial practices (Agyeman, 2013; Schlosberg, 2013).

By expanding the analytical scope in this way, the article acknowledges that environmental problems in the contemporary world are multifaceted, involving ethical, political, economic, and institutional dimensions. Such an approach directly responds to scholarly critiques urging Islamic environmental research to move beyond descriptive moralism toward a more interdisciplinary framework capable of capturing the systemic nature of ecological crises (Aziz, 2014; Attia, 2020). Therefore, the integration of Hadith ethics with political ecology and environmental governance enriches the analysis and provides a more comprehensive basis for understanding how Islamic ecological values may interact with the structural determinants of environmental degradation.

## 6. CONCLUSION

This study demonstrates that the Hadith offer a comprehensive ethical foundation for environmental responsibility, articulated through core principles such as human stewardship, ecological balance, resource conservation, and compassionate treatment of all living beings. These four pillars—stewardship, conservation, compassion, and balance—form an integrated framework of Islamic ecological ethics that aligns closely with contemporary global sustainability paradigms. Theoretically, the research proposes a model of "Hadith-Based Islamic Ecological Ethics," highlighting the potential of prophetic teachings to serve as a normative and philosophical reference within modern sustainability discourse, while reinforcing the relevance of religion as an ethical resource in addressing the global ecological crisis.

Practically, the ecological values embedded in the Hadith can serve as a foundation for environmentally oriented public policies, including reforestation, waste management, urban greening, and climate mitigation initiatives, as well as forming the basis of Islamic environmental education through eco-mosques, eco-pesantren, and spiritually grounded ecological curricula. At the community level, these teachings can inspire conservation practices that are contextually relevant and socially applicable within contemporary Muslim societies. For future research, field-based studies on the implementation of Hadith-based ecological ethics in Muslim communities are essential, along with interdisciplinary integration between Hadith studies and ecological science, as well as cross-religious comparative work that can illuminate the diverse contributions of world religions to the broader response to

the global ecological crisis

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