



# Environmental Ethics in the Hadith: Building Ecological Awareness in the Era of Global Warming

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**Abstrack:** Global warming is a crucial issue that threatens the sustainability of life on earth and demands a collective response from various perspectives, including religion. In Islam, hadith is a source of normative teachings that contains ethical principles that can be interpreted as the basis for ecological awareness. This study aims to explore environmental ethics in hadith and their relevance to the issue of global warming. Using a qualitative approach with a descriptive-analytical method, this study analyzes several hadiths with ecological themes, such as the prohibition of causing damage to the face of the earth (*fasād*), the recommendation to plant trees, and to preserve natural resources. The analysis used a hermeneutic approach and contemporary environmental ethics to reveal the moral and sustainability dimensions in the hadith. The results of the study show that the hadiths emphasize the responsibility of humans as *khalīfah fī al-Ard* (representatives of Allah on earth) to maintain the balance of the ecosystem. Concretely, the implications of these values include encouraging wise consumption behavior, resource conservation, and active participation in mitigating the climate crisis. The main conclusion of this study is that Islamic teachings, through understanding the hadith, provide a strong theological and ethical foundation for forming ecological awareness and encouraging real action in facing the challenges of global warming.

**keywords:** Environmental Ethics; Hadith; Ecological Awareness; Global Warming; Ecology

**Abstrak:** Pemanasan global merupakan isu krusial yang mengancam keberlanjutan kehidupan di bumi dan menuntut respons kolektif dari berbagai perspektif, termasuk agama. Dalam konteks Islam, hadis sebagai sumber ajaran normatif mengandung prinsip-prinsip etika yang dapat diinterpretasikan sebagai dasar kesadaran ekologis. Penelitian ini bertujuan mengeksplorasi etika lingkungan dalam hadis serta relevansinya terhadap isu pemanasan global. Menggunakan pendekatan kualitatif dengan metode deskriptif-analisis, penelitian ini menganalisis sejumlah hadis bertema lingkungan, seperti larangan melakukan kerusakan di muka bumi (*fasād*), anjuran menanam pohon, dan melestarikan sumber daya alam. Analisis dilakukan melalui pendekatan hermeneutika dan etika lingkungan kontemporer untuk

*mengungkap dimensi moral dan keberlanjutan dalam hadis. Hasil kajian menunjukkan bahwa hadis-hadis tersebut menegaskan tanggung jawab manusia sebagai khalifah fi al-Ard (wakil Allah di bumi) untuk menjaga keseimbangan ekosistem. Secara konkret, implikasi dari nilai-nilai tersebut antara lain mendorong perilaku konsumsi yang bijak, konservasi sumber daya, serta partisipasi aktif dalam mitigasi krisis iklim. Kesimpulan utama penelitian ini adalah bahwa ajaran Islam melalui pemahaman hadis memberikan landasan teologis dan etis yang kuat untuk membentuk kesadaran ekologis serta mendorong aksi nyata dalam menghadapi tantangan pemanasan global.*

**Kata Kunci:** *Etika Lingkungan; Hadis; Kesadaran Ekologis; Pemanasan Global; Ekologi*

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## 1. Introduction

Global warming and the current environmental crisis are two major interrelated issues that pose serious threats to life on Earth (Baldwin & Lenton, 2020). Global warming refers to the increase in the average temperature of the Earth's surface due to the accumulation of greenhouse gases, such as carbon dioxide (CO<sub>2</sub>), methane, and nitrous oxide, which are increasingly released into the atmosphere (Kweku et al., 2018). Human activities, especially the burning of fossil fuels for energy, deforestation, and the agricultural industry, have caused the concentration of these gases to increase drastically, forming a thick layer in the atmosphere that traps heat. This phenomenon creates the greenhouse effect, which increases global temperatures and unpredictable climate change (Winterstein, Tanalski, Jöckel, Dameris, & Ponater, 2019).

The current ecological imbalance is caused by several environmental crises, including air and water pollution, ozone layer depletion, loss of biodiversity, and land degradation (Prăvălie, 2021). Irresponsible human behavior exacerbates these issues. For example, extensive deforestation for agriculture or plantations leads to the loss of natural carbon sinks in forests and destroys wildlife habitats (Amel, Manning, Scott, & Koger, 2017). Excessive and unsustainable consumption, such as the use of single-use plastics, contributes to environmental pollution on land and in the ocean (Kropfeld, Nepomuceno, & Dantas, 2018). Improper disposal of industrial waste pollutes rivers and seas, harming marine ecosystems and endangering marine life (Häder et al., 2020).

Humans have exploited natural resources in an unbalanced manner, often ignoring the long-term impacts. This has resulted in an ecological imbalance that disrupts Earth's natural cycles, such as the carbon, nitrogen, and water cycles. Climate change, characterized by more frequent and intense extreme weather events such as floods, droughts, and storms, is a clear sign that Earth is attempting to rebalance its disrupted ecological systems (Peñuelas & Sardans, 2022). However, if human behavior

does not change, this damage could become more severe and have far-reaching impacts, including food crises, mass migrations due to natural disasters, and mass extinctions of species (Muluneh, 2021). We must embrace more sustainable behaviors, such as managing natural resources wisely, transitioning to renewable energy, and reducing our carbon footprints. The environmental crisis we are confronting is not solely the responsibility of governments or industries, but also our shared responsibility as inhabitants of this planet. While international agreements like the Kyoto Protocol and the Paris Agreement are a good start, real action at the individual, community, and corporate levels is necessary to achieve a better ecological balance and prevent irreversible environmental damage (Held & Roger, 2018).

Although many scientific studies have discussed the causes and impacts of global warming and environmental degradation in general, there is still a gap in examining the role of religious perspectives, especially hadith, as a source of ethics and moral solutions in overcoming this ecological crisis. The values in hadith teachings have great potential to shape responsible environmental behavior, especially through the concept of humans as caliphs on earth (Muhammad, Nurul Yaqin, Reza Mahfud, & Alahmadi, 2024). Most of the approaches used in current environmental discourse still focus on aspects of technology and public policy, but minimally explore the role of religious ethics as a basis for changing social behavior.

In Islam, environmental ethics have a very strong basis, especially related to human responsibility as *Khalifah* (leader) on earth. Islam teaches that humans have an important role in maintaining and preserving nature and the resources on earth, not only as users but also as guardians and caretakers of Allah's creation (Quddus, 2017). This concept is stated in many verses of the Qur'an and hadith, which emphasize the importance of ecological balance and human responsibility towards the environment.

In Islam, the earth and all its contents are considered a trust given by Allah to humans. As *Khalifah*, humans not only have the right to use nature but also the responsibility to preserve it and ensure that natural resources are used wisely (Fauzi, Zainuddin, Chuweni, Johari, & Nawawi, 2021). The Prophet Muhammad SAW provides examples and guidance on how Muslims should interact with nature in many hadiths. Islam also prohibits environmental destruction, known as *fasād fī al-Arḍ* (damage to the earth). The Qur'an verses and hadiths strongly condemn acts of destroying the earth, such as pollution, waste, or excessive exploitation of natural resources (Kula, 2001). Allah reminds His servants not to cause damage to the earth

after it has been repaired (QS. Al-A'rāf: 56). This demonstrates that maintaining ecological balance and avoiding damage is a principle that every Muslim must adhere to.

In addition, Islam teaches kindness (*iḥsān*) towards all living things, including plants and animals. The Prophet Muhammad emphasized the importance of protecting animals and plants. In one hadith, he said that if someone plants a tree and another person eats its fruit, the planter will be rewarded with charity (Al-Bukhārī, 1993). This hadith illustrates the significance of planting trees and caring for the environment, as these actions are considered acts of charity that bring rewards.

The concept of *mīzān* (balance) is also a fundamental principle in Islam. It teaches that Allah has created everything in balance, and humans must maintain this balance (Kamali, 2016). When humans damage the ecosystem, such as through illegal logging, overfishing, or air pollution, they disrupt the balance of nature that Allah has established. This goes against Allah's command to maintain harmony and justice, both towards fellow humans and towards the environment. Understanding these principles makes it clear that environmental ethics in Islam is not only part of spiritual worship but also part of social responsibility. Protecting nature is a manifestation of obedience to Allah and a form of responsibility as a vicegerent on earth.

Several studies have explored the relationship between Islam and the environmental crisis, but there are still some gaps in the literature. For example, the research of Hancock (2020) which highlights the link between the ecological crisis and global economic inequality within the framework of capitalism, and Bsoul, Omer, Kucukalic, & Archbold (2022) which emphasizes the principle of the caliphate as the basis for Islamic environmental ethics, these studies tend to be conceptual and sociological. Likewise, the studies of Gulzar, Islam, Hamid, & Haq (2021) and Islam, Ja'far, & Long (2024) which emphasize the policy and social movement approaches such as those carried out by Muhammadiyah, have not yet reviewed in depth the theological foundations of environmental ethics in the classical hadith tradition. This study is here to fill this gap with a hadith-based theological approach, especially through an in-depth study of the texts of ecological hadiths and the interpretations of classical scholars such as Imam al-Nawawī and Ibn Ḥajar al-'Asqalānī. This study examines how they understand hadiths related to the prohibition of destroying nature, the importance of cleanliness, and the care of living things, and how their interpretive frameworks can strengthen normative arguments regarding ecological awareness in the current global warming.

The problem to be studied in this study is the suboptimal integration of environmental ethics values in the hadith into the ecological awareness and actions of Muslim society, especially in facing the challenges of global warming. This study aims to explore the concept of environmental ethics in the hadith and make it relevant to developing ecological awareness today. The initial argument underlying the importance of this study is that although Islamic principles such as *khalifah*, *amanah*, and *tanzīh* against environmental damage are widely known, they have not been strongly internalized in the practice of daily Muslim life, so that Islam's contribution to responding to the global ecological crisis has not been significant. This study is expected to provide theoretical contributions to the development of Islamic ecotheology based on hadith and become a practical reference in environmental education based on Islamic values.

The research method used is a qualitative method with a descriptive-analytical approach, which aims to deeply understand the values of environmental ethics contained in the hadith and their implementation in building ecological awareness amidst the challenges of global warming. The data analyzed are in the form of hadith texts contained in the *Kutub al-Tis'ah*, focusing on hadiths that discuss environmental issues, such as the prohibition of destroying the earth, preserving natural resources, and maintaining the balance of the ecosystem. Data collection techniques are carried out through library studies and analysis of classical and contemporary literature that interprets the hadiths in an ecological context. The criteria for selecting hadiths are based on the validity level agreed upon by most scholars of hadith experts, both in terms of sanad and matan. The authentication process is carried out by referring to the assessment of the *mu'tamad* scholars in the science of *takhrīj*, so that only hadiths that have the status of *ṣaḥīḥ* and *maqbul* according to the consensus of scholars are used as objects of analysis. The hermeneutic approach explores the textual and contextual meaning of the hadith about current environmental problems, thus synthesizing Islamic values coherent with modern ecological principles. It can offer applicable strategies in fostering environmental awareness among Muslim communities.

## 2. Results and Discussion

### *Hadith as the Foundation of Environmental Ethics*

The teachings of Prophet Muhammad emphasize the importance of maintaining a balance between humans and nature, as part of the mandate given by Allah (Fathil,

Saam, Sukendi, & Nizar, 2015). In the Quran, humans are referred to as *Khalīfah* (leaders) on earth (QS. Al-Baqarah: 30), and in certain hadiths, this responsibility is made clear with various recommendations and prohibitions regarding behavior towards the environment. One of the most famous hadiths regarding the importance of protecting nature is the words of the Prophet:

حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ مُسْلِمٍ غَرَسَ غَرْسًا، فَأَكَلَ مِنْهُ إِنْسَانٌ أَوْ دَابَّةٌ، إِلَّا كَانَ لَهُ صَدَقَةٌ.

“Abu al-Walid related to us, Abu ‘Awānah related to us from Qatādah from Anas bin Mālik from the Prophet SAW, he said: There is no Muslim who plants a crop, then someone or an animal eats from it, but that it is charity for him.” (Al-Bukhārī, 1993; Al-Dārimī, 2000; Al-Naisābūrī, 1955; Al-Tirmizī, 1975; Ḥanbal, 1995).

Imam Ibn Ḥajar in *Fatḥh al-Bārī* explains that this hadith emphasizes the value of good deeds contained in farming activities. According to him, the Prophet Muhammad in the hadith not only teaches the ethics of farming but also emphasizes the relationship between humans and their environment. Ibn Ḥajar emphasizes that every result of plants eaten by humans or animals, whether intentionally or not, is still considered a form of alms for the owner of the plant. This shows how important the role of a Muslim is in protecting the environment and utilizing it for good. This action is not only beneficial materially but also has a spiritual dimension, where blessings and rewards continue to flow to the owner of the plant even though he does not directly give the plant to other creatures. Ibn Ḥajar sees this hadith as a reminder to treat the environment with responsibility while encouraging Muslims to be active in activities that contribute to the welfare of other creatures around them (A. bin ‘Alī bin Ḥajar Al-‘Asqalānī, 1970). Thus, this hadith not only encourages the activity of planting trees as a form of worship but also shows the importance of contributing to environmental sustainability. Planting trees benefits the ecosystem, improves air quality, and provides natural resources for future generations, while also being a spiritually rewarding act (Amini Parsa, Salehi, Yavari, & van Bodegom, 2019).

Furthermore, the Prophet SAW also emphasized the importance of maintaining a clean environment. In one of his sayings, he said:

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 الْإِيمَانِ.....

“Has told us Ishāq bin Manṣūr, has told us Ḥabbān bin Hilāl, has told us Abān, has told us Yaḥyā that Zaid, has told him, that Abū Sallām, has told him from Abū Mālīk al-Ash'ari he said, Rasulullah SAW said: Cleanliness is half of faith.....” (Al-Naisābūrī, 1955; Al-Nasā'ī, 2018; Al-Tirmizī, 1975; Mājah, 2014).

The importance of cleanliness, both personal and environmental, encompasses all aspects of life, including our homes, places of worship, and the surrounding nature. This message is particularly relevant in the context of preserving the environment and protecting it from garbage, pollution, and waste that can disrupt the natural balance. Keeping our rivers, seas, forests, and air clean is a direct application of this teaching, which instructs us not only to maintain personal hygiene but also to care for the environment in which we live. Imam al-Nawawī, in *al-Minhāj*, emphasized that preserving environmental cleanliness is a form of worship that demonstrates respect for Allah's creation and the responsibility of humans as *Khalīfah* on earth (Al-Nawawī, 1976). Thus, cleanliness is a tangible expression of a Muslim's faith in honoring nature and the environment, reflecting a complete commitment to faith.

In addition, another relevant hadith related to preventing environmental damage is the hadith of the Prophet SAW which reads:

حَدَّثَنَا سُلَيْمَانُ، أَخْبَرَنَا إِسْمَاعِيلُ، أَخْبَرَنِي الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اتَّقُوا اللَّاعِنَيْنِ، قَالُوا: وَمَا اللَّاعِنَانِ؟ يَا رَسُولَ اللَّهِ، قَالَ: "الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ.

“Has told us Sulaimān, has told us Ismā'īl, has told me al-'Alā' from his father from Abū Hurairah said, that the Prophet SAW said: ‘Avoid the two cursed people’, the companions asked, ‘Who are the two people That is the cursed one, O Messenger of Allah?’ So he said, ‘Those are people who defecate in the way of people and their shelter’.” (Al-Naisābūrī, 1955; Al-Sijistānī, 1993; Ḥanbal, 1995).

The hadith highlights the significance of cleanliness and environmental sustainability in Islamic teachings. It emphasizes that actions that lead to the pollution or damage of public places, such as roads and rest areas, are reprehensible and hurt the community. From an environmental ethics standpoint, this hadith urges Muslims to uphold the cleanliness of public spaces and refrain from actions that harm others and the environment. Cleanliness and environmental concern are not only important for physical health, but also form part of worship, as preserving nature demonstrates respect for Allah's creation and the well-being of humanity (Litman, Robinson, Weinberger-Litman, & Finkelstein, 2019). Therefore, Islamic teachings prohibit any

form of destructive behavior towards the environment that could disrupt the ecosystem's balance and endanger other living beings.

The above hadiths indicate that in the Islamic perspective, preserving nature and the environment is not only a matter of ethics but also a form of worship and moral responsibility that has consequences in this world and the hereafter. Environmental ethics based on Islamic teachings not only address how humans should view nature as a resource to be utilized, but also as an entity that must be protected, preserved, and respected. Islam strongly opposes all forms of exploitation and damage that can harm nature and disrupt the harmony of life. Therefore, the role of Muslims in preserving the environment is crucial in establishing a balance in the global ecosystem and as an act of obedience to Allah and the example of the Prophet Muhammad SAW.

### *Ecological Values in the Hadith*

The hadith reflects Islam's concern for the environment and the importance of maintaining the balance of the ecosystem. Ecological values such as social responsibility, wise use of resources, and the balance of nature have a strong and comprehensive foundation from the perspective of the hadith. Human responsibility for the environment is a mandate Allah gave, as emphasized in several hadiths that imply the importance of maintaining the earth as the *Khalīfah* (leader) on it. The Prophet Muhammad SAW said in one of the hadiths narrated by Imam Muslim:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مَسْلَمَةَ قَالَ سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ.

“Has told us Muḥammad bin al-Muṣannā and Muḥammad bin Basysyār both said, has told us Muḥammad bin Ja’far, has told us the Syu’bah from Abū Maslamah he said, I heard Abū Naḍraḥ tell a story from Abū Sa’id al - Khudrī of the Prophet SAW said, ‘Indeed the world is sweet. And verily Allah has empowered you all. Then Allah waits (watches) what you do (in that world). Therefore, they fear the world and fear women, because the source of the Bani Isrāil's disaster was women’.” (Al-Naisābūrī, 1955; Al-Tirmizī, 1975; Ḥanbal, 1995; Mājah, 2014).

This hadith emphasizes that Allah entrusts humans as the guardians of the earth, responsible for maintaining the beauty and sustainability of nature. The depiction of the world as sweet suggests that nature was created in harmony and balance, which



must be maintained with great care (Al-Nawawī, 1976). The role of humans as *Khalīfah* means that they must preserve the environment, not destroy it, and ensure that natural resources are used wisely and sustainably. This mandate also includes a moral responsibility to protect all living things and ecosystems on Earth (Abdullah, 2018). Through this hadith, Islam teaches ecological awareness that links environmental well-being with obedience to God's commands and upholds human responsibility to preserve nature.

The above hadith also illustrates the importance of being careful in human interaction with nature. In other words, humans should not act arbitrarily or over-exploit the environment because they have a moral role and responsibility as *Khalīfah* on Earth (Bina & Vaz, 2011). In addition to maintaining sustainability, humans are also required to behave fairly towards nature, as they are expected to be fair to other humans (Boran, 2006). This value of caution implies that every action taken, both in the use of natural resources and in development, must consider the long-term impact on the environment and other creatures.

Islam teaches that ecological damage not only impacts human life but is also a violation of the mandate given by Allah. Therefore, environmental preservation is not only a social obligation but also a form of worship. Preserving Allah's creation is a form of obedience and respect for His greatness. The ecological awareness instilled by this teaching provides a spiritual foundation for building a harmonious relationship between humans and nature. It also invites Muslims to develop an environmentally friendly attitude in every aspect of life.

The wise use of natural resources is explained in various hadiths that prohibit wasteful actions and encourage people to be frugal and maintain balance in the use of resources. In one hadith, the Prophet SAW passed by Sa'ad, who was performing ablution, and asked Sa'ad why he used water excessively. Sa'ad replied, 'Is there excess in ablution?' The Prophet replied, 'Yes, even if you are in a flowing river.' (Ḥanbal, 1995; Mājah, 2014). The core message of this hadith is the wise and frugal use of water (Al-Hararī, 2009), which is very relevant in the modern era where many areas are experiencing a clean water crisis due to inefficient use or pollution (Nabi, Ali, Khan, & Kumar, 2019). The Prophet emphasized that although water seems abundant, it is important for Muslims not to misuse it and to always remember that water is one of the greatest blessings that Allah has given to mankind. This hadith also shows the principle of resource conservation, where Islam teaches the management of resources proportionally, avoiding excessive behavior, and maintaining their sustainability for

future generations. Natural resources should not be exploited carelessly, because this can disrupt the balance of the ecosystem and cause long-term damage to the environment and human welfare (Wang, Zhang, & Cui, 2021).

The balance of nature is also reflected in Islamic teachings that emphasize the concept of ‘*mīzān*’ (balance) bestowed by Allah upon the universe. In the Qur’an, Surah al-Raḥmān verses 7-9, it is stated that Allah has created nature with balance, and humans are expected not to disturb that balance. The hadiths that talk about the importance of planting trees and taking care of plants also demonstrate Islam’s great concern for environmental sustainability. One hadith states:

حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادٌ، حَدَّثَنَا هِشَامُ بْنُ زَيْدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ قَامَتِ السَّاعَةُ وَبِيَدٍ أَحَدِكُمْ فَسِيلَةٌ، فَإِنْ اسْتَطَاعَ أَنْ لَا يَقُومَ حَتَّى  
يَغْرِسَهَا فَلْيَفْعَلْ.

“Has told us Bahz, has told us Ḥammād, has told us Hisyām bin Zaid said, I heard Anas bin Mālik say, Rasulullah SAW said, 'If the doomsday occurs and one of you has date seeds if you can afford it, don't stand until he planted it.’ (Ḥanbal, 1995).

The hadith emphasizes preserving the environment and contains deep ecological values (Al-‘Asqalānī, 1981). It highlights the significance of planting trees, symbolized by date palm seedlings, which hold both practical and symbolic meanings. Symbolically, the hadith teaches that good deeds towards the earth should be done without delay, even in the direst situations, such as the Day of Judgment. Practically, planting trees contributes to the survival of other creatures by providing oxygen, maintaining ecosystem balance, and offering benefits for future generations (Bodnaruk et al., 2017). This hadith also underscores the spirit of individual responsibility towards nature, emphasizing the need to make efforts for the long-term good, even if the results may not be immediately enjoyed.

In addition, the act of planting trees demonstrates the principle of sustainability. It emphasizes that humans should not harm the earth but rather improve it for future generations (Holl & Brancalion, 2020). This teaching also highlights the value of ecological cooperation, where each individual has a responsibility to participate in preserving nature for the collective good of humanity. This idea aligns with the concept of ‘*Khalifah*’ in Islam, which mandates humans to protect and manage nature in the best possible way.

The ecological values from the perspective of the hadith encompass wise management of natural resources and broad principles of social responsibility. This

includes the protection of other living things and the obligation to maintain the balance of nature. In Islam, humans are seen as managers of the earth and are entrusted with the responsibility to maintain nature, while also being responsible towards fellow humans and the surrounding nature. This ecological awareness highlights the importance of harmony between humans and nature and condemns excessive exploitation that can harm the balanced ecosystem. The values emphasized include social responsibility, wise resource management, and maintaining the balance of nature.

### *Relevance of Hadith to the Challenge of Global Warming*

The teachings of the hadith offer many lessons that are relevant to modern environmental challenges, such as water management, deforestation, and pollution. In the context of water management, for example, the hadith of the Prophet teaches the importance of being economical in using this resource. This message contains fundamental principles for maintaining water resources so that they are not wasted. In the modern situation where water scarcity is a global threat (Chakkaravarthy, 2019), these teachings provide practical guidelines for encouraging water conservation through efficiency policies, in households, industry, and agriculture.

The hadith also guides environmental protection in the context of deforestation. The Prophet taught that planting trees is a deed that continues to be rewarded, even if a person cannot enjoy the results. Additionally, the Prophet forbade damaging or cutting down trees carelessly, especially during times of war (Al-Sijistānī, 1993). This perspective predates the modern concept of deforestation, which damages the balance of the ecosystem and causes climate change. This teaching emphasizes the importance of preserving forests as the lungs of the earth, which absorb carbon. Therefore, the understanding of this hadith can be implemented in policies on reforestation and the preservation of tropical forests and mangroves, which play a vital role in holding back floods and maintaining the balance of nature.

Pollution, being one of the major environmental issues in the modern era (Manisalidis, Stavropoulou, Stavropoulos, & Bezirtzoglou, 2020), can be addressed by following the principle of cleanliness in the hadith. The Prophet encouraged people to uphold cleanliness and refrain from polluting the environment, even stating that removing thorns or obstacles from the road is a form of charity (Al-Naisābūrī, 1955; Ḥanbal, 1995). In today's context, this hadith directly relates to waste and pollution management. The accumulation of waste, particularly plastic, and air pollution from

industrial activities and motor vehicles can adversely affect the health of humans and other living beings (Ghorani-Azam, Riahi-Zanjani, & Balali-Mood, 2016). By referencing this hadith, we can highlight the significance of waste reduction, recycling, and the development of environmentally friendly transportation policies and clean energy technologies as part of efforts to reduce carbon emissions.

The hadiths demonstrate that Islam has long prioritized environmental sustainability, even before the modern ecological crisis. The values in these hadiths align with the concept of sustainable development, which emphasizes balancing human needs with environmental capacity (Yan, Wang, Quan, Wu, & Zhao, 2018). Therefore, Islamic teachings, when understood through the hadiths, can provide a moral and ethical foundation for creating sustainable environmental policies. Implementing hadiths as practical solutions to address modern environmental issues requires a broader contextual approach so that the moral teachings of the Prophet can be adapted into concrete policies, such as water conservation, forest protection, and pollution control. By taking this approach, Islam can contribute to global environmental solutions, offering alternatives that are not only technical but also ethical and spiritual.

The teachings of the hadith also provide broader guidelines regarding ethics towards nature and other living things, which are very relevant in dealing with modern environmental issues. The hadiths that talk about human compassion and responsibility as Khalifah on earth reflect that humans must maintain the balance of the ecosystem, not just exploit it for short-term interests. The Prophet Muhammad SAW stated that every living thing has its rights and humans are prohibited from torturing or treating them inhumanely (Rudinsky, 2019). This can be linked to modern practices that often damage the habitat and life of wildlife, such as poaching, animal exploitation, and loss of biodiversity due to deforestation. This teaching is in line with the concept of modern conservation, where the protection of biodiversity is essential to maintaining the stability of the ecosystem (Loreau & Mazancourt, 2013).

The hadith also emphasizes the importance of balancing human needs with environmental sustainability. In one hadith, the Prophet Muhammad highlighted that the earth and all its contents are a mandate from Allah that must be protected. This perspective indicates that natural resources should not only be exploited but also managed responsibly, taking into account long-term impacts. When environmental issues such as deforestation, resource depletion, and pollution pose serious threats, this Islamic teaching underscores the need for development that prioritizes not only economic profit but also environmental sustainability for future generations.

In today's world, these principles can be put into practice through various environmentally friendly policies such as managing renewable energy, using green technology, and establishing sustainable agricultural systems. An example of this is organic farming, which aligns with the principles in the hadith that promote the balance of nature. Organic farming, by reducing the use of chemicals and prioritizing the natural soil and water cycle, can help address issues like land degradation and water pollution caused by excessive pesticides and chemical fertilizers (Sivaranjani & Rakshit, 2019). This approach not only protects human health but also preserves the environment in the long term.

The Hadith encourages us to reconsider lifestyles that contribute to environmental problems. In a hadith narrated by Tirmidhi, the Prophet Muhammad SAW taught the importance of living simply and avoiding consumerist behavior (Al-Naisābūrī, 1955; Al-Tirmizī, 1975; Ḥanbal, 1995; Mājah, 2014). Excessive lifestyles, as seen in modern consumer culture, greatly contribute to the waste of resources and the increase in waste, especially plastic waste that pollutes the oceans (Stafford & Jones, 2019). The minimalist lifestyle recommended in Islam can be a practical solution to reducing environmental impacts by encouraging responsible consumption, reducing waste, and using environmentally friendly goods.

The importance of environmental education is also reflected in the teachings of the hadith. Prophet Muhammad SAW always emphasized the importance of seeking knowledge, including religious knowledge and knowledge beneficial to human welfare and the environment (Mājah, 2014). In the modern era, environmental education should be essential to the Islamic education curriculum. This will help equip future generations with strong ecological knowledge and awareness based on the teachings of their religion. By integrating the values of the hadith into environmental education, we can encourage more responsible behavior towards nature and make Muslims agents of change in addressing the challenges of the global ecological crisis.

The teachings of the hadith offer a strong foundation for Muslims to actively protect and preserve the earth in today's world. These teachings encompass individual ethics and can also guide public policy and broader social change. When applied correctly, they enable Muslims to contribute to global environmental solutions and fulfill their role as guardians of the earth, as entrusted by Allah SWT. By deeply understanding the hadith and applying it to environmental contexts, we can cultivate a sustainable and harmonious collective consciousness that respects nature, thereby building a cleaner and healthier future for generations to come.

### *The Role of Muslims in the Global Environmental Crisis*

The issue of global warming is one of the most urgent environmental problems facing us today. It is the result of human activities that disrupt the natural balance (Baldwin & Lenton, 2020). Muslims can learn from these hadiths about how they can contribute to efforts to reduce the impact of global warming. The key principles from the hadiths are simplicity and balance in the use of natural resources. The Prophet Muhammad SAW advised his followers not to be excessive in their use of resources and to avoid causing harm to the earth. This ethical guidance can be applied in daily life through practical steps such as reducing energy and water consumption, minimizing the use of fossil fuels, and embracing a more environmentally friendly lifestyle, including the use of renewable energy and waste reduction.

The contributions of Muslims in addressing global warming can be seen through the application of the principle of simplicity (*zuhud*) and the maintenance of the sustainability of nature (*hifz al-Bi'ah*) (Koehrsen, 2021). Additionally, participating in greening movements, recycling, and supporting environmental initiatives can be considered a manifestation of Islamic values rooted in the teachings of hadiths that emphasize love for the earth and all of its creations.

The teachings to preserve the earth in Islam are not only limited to personal actions but also extend to collective efforts. The hadiths of the Prophet encourage people to work together for the common good and environmental preservation. In this context, mosques and Islamic institutions can serve as hubs for environmental awareness movements by organizing educational programs on global warming, waste management, and environmentally friendly ways of living according to Islamic teachings. Mosques can also lead by example in the use of renewable energy, such as using solar panels for electricity needs and creating a green environment around places of worship (Mohamed, 2014).

Muslims can play a significant role in addressing global warming by applying environmental ethics from the hadith. The principle of justice (*al-'Adl*) in Islam guides decision-making, including in natural resource management, extending to all living beings and the environment. Global warming often stems from injustice in the distribution and use of natural resources, disproportionately affecting poorer and more vulnerable countries or communities (Mendelsohn, Dinar, & Williams, 2006). Muslims can advocate for just and sustainable public policies that protect ecosystems and promote equitable resource management.

Islamic environmental ethics, rooted in the hadith, also encourage the need for cross-religious and cross-cultural collaboration to address the climate crisis. The teachings of the Prophet Muhammad on maintaining the balance of nature can be promoted as a basis for interfaith cooperation in nature conservation efforts. Muslims can join the global movement to combat climate change while upholding Islamic principles that emphasize sustainability and ecological responsibility (Koehrsen, 2021). Environmental movements based on these religious values not only have a positive impact on the environment but also strengthen human brotherhood in efforts to protect the earth as a shared home (Kidwell, 2020).

Environmental ethics derived from the hadith are also relevant in the context of technology and innovation. Islam does not oppose the development of technology as long as it is used for good (Nurhaeni, Lutfiani, Singh, Febriani, & Hardini, 2021). Muslims can encourage the development of environmentally friendly technologies, such as the use of renewable energy, better waste management, and sustainable agricultural technologies. The Prophet Muhammad, in his various hadiths, advocated innovations aimed at improving the lives of humanity, as long as they do not cause damage (*fasād*) to the face of the earth. By supporting green research and technology, Muslims can play an active role in technical solutions to combat global warming.

At a social level, Muslims can also create environmentally-oriented communities where the values of environmentally friendly living are applied in everyday life. For example, in some countries, there are ecovillage projects based on Islamic values. Residents live a sustainable life by reducing carbon emissions, utilizing organic farming, and practicing recycling (Willms, 2021). These initiatives can be replicated in various places, especially in Muslim-majority countries, to demonstrate that Islam provides strong guidance in maintaining the balance between human life and nature.

Moreover, Muslims can utilize the Hajj and Umrah as a platform to raise awareness about the environment on a global scale. Every year, millions of Muslims converge in the holy land to partake in this pilgrimage, presenting a significant opportunity to encourage an eco-friendly way of life (Ahmad et al., 2014). The Saudi Arabian government and organizers can implement environmental policies such as reducing plastic waste, using low-emission transportation, and efficiently managing water resources during the Hajj season. Organizing a more environmentally conscious Hajj, will not only showcase a commitment to the environment but also educate Muslims worldwide about the importance of adopting similar practices in their own countries.

The application of environmental ethics from the hadith is not limited to individuals or small communities. It can be implemented in global policies, education, technological innovation, and daily lifestyles. The teachings of the Prophet Muhammad SAW provide a strong moral foundation for Muslims to protect the earth and play an active role in global efforts to combat global warming. Muslims can contribute to overcoming the climate crisis through the practice of the hadith on the environment. This can be part of a larger solution in creating a more balanced and sustainable world, in line with the vision of Islam as a blessing for all nature.

The application of environmental ethics from the hadith in reducing the impact of global warming involves individual, community, and public policy responsibilities. Additionally, a spiritual perspective can be applied as well. In the Qur'an and hadith, nature is often referred to as a reflection of a harmonious and orderly order, which should be maintained by humans as Khalifah on earth. This spiritual understanding can be further applied by strengthening the concept of tawhid (the oneness of Allah) in the context of the environment. In the concept of tawhid, humans are required to respect Allah's creation as a harmonious whole (Ibrahim, 2022). When humans damage the environment, either by cutting down forests, polluting rivers, or emitting excessive greenhouse gas emissions, they disrupt the balance that Allah has established. Therefore, maintaining environmental balance is one way to maintain the harmony of Allah's creation and show respect for Him.

Global warming is a complex issue that requires a comprehensive solution. Islam, through environmental ethics rooted in the hadith, offers a holistic approach that encompasses spiritual, social, and ecological dimensions. Muslims can actively participate in local and global initiatives aimed at reducing the impact of global warming while adhering to the values taught by the Prophet Muhammad. The environmental ethics in the hadith not only provide moral guidance on how to interact with nature but also inspire Muslims to make real contributions to preserving the earth.

The importance of environmental awareness among Muslims needs to be emphasized through education, preaching, and advocacy. More Muslims must recognize their responsibility towards the environment. By integrating environmental ethics into the broader agenda, Muslims can make a significant contribution to reducing the impact of global warming and have a more far-reaching influence. By implementing both small-scale actions and large policies based on the teachings of the



hadith, Muslims can lead a more balanced and harmonious life with nature. This is essential for the sustainability of the earth and the well-being of future generations.

## Conclusion

In the face of global warming that increasingly threatens human life, environmental ethics in the hadith become an important foundation for building sustainable ecological awareness. The teachings of the Prophet Muhammad SAW emphasize the importance of maintaining the balance of nature, not damaging the environment, and the economic use of natural resources, which should inspire Muslims in this modern era. The hadiths related to reforestation, the prohibition of defecating carelessly, and the recommendation to care for the earth as a mandate from Allah SWT emphasize the responsibility of humans as Khalīfah on earth. However, this study has limitations in the scope of the study, which only focuses on the interpretation of the hadiths related to environmental ethics without delving deeper into their application in public policy or more specific daily practices. Therefore, future research needs to expand its scope by examining the practical implementation of environmental ethics in the Islamic education curriculum and exploring the role of religious institutions, such as mosques, in spreading ecological campaigns. Concrete recommendations from this study include the inclusion of environmental ethics in the Islamic education curriculum at various levels, as well as strengthening the role of mosques as centers of da'wah that not only educate people about the obligation to protect the environment but also encourage real action in fighting global warming. Thus, every individual is expected to contribute to preserving nature and preventing further damage, by the mandate taught by the Prophet Muhammad SAW.

**Conflict of Interest:** The author of this article confirms that it has been written independently and without any influence from external parties. There is no conflict of interest with any individual, institution, or entity related to the topic discussed in this study. All analyses, findings, and conclusions are based on objective studies and relevant evidence, without interference from interested parties. Therefore, the author takes full responsibility for the results of this article, which are free from external influences.

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