International Journal of Islamic Studies
Vol. 6, No. 1, June 2026, pp. 12–31
P-ISSN: 2809-9052
http://journal.uin-alauddin.ac.id/index.php/ijis

Hadith-Based Ecological Education as a Recontextualization of Environmental Values in Contemporary Islamic Education

Arifuddin
Alauddin State Islamic University of Makassar
Email: ariefuddinarief20@gmail.com

Muhammad Yahya
Alauddin State Islamic University of Makassar
Email: muhammad.yahya@uin-alauddin.ac.id

Erwin Hafid
Alauddin State Islamic University of Makassar
Email: erwin.hafid@uin-alauddin.ac.id

Abstract: This study examines and formulates the concept of Hadith-Based Ecological Education as a recontextualization of environmental values within contemporary Islamic education in response to the growing global sustainability crisis. Employing a qualitative approach through library research, the study analyzes classical and contemporary hadith literature using a recontextualization framework to explore their relevance to modern ecological challenges. The findings reveal that hadiths contain not only individual moral teachings but also comprehensive ecological ethical principles, including stewardship (*amānah*), balance (*mīzān*), moderation (*anti-isrāf*), compassion (*raḥmah*), and responsibility toward all living beings. These values provide a strong normative and spiritual foundation for environmental education. The study further demonstrates that the integration of hadith-based ecological values into curriculum development, pedagogical practices, and school culture can foster four interrelated dimensions: ecological literacy, ecological character, ecological responsibility, and ecological spirituality. Through this integration, Islamic education is positioned not merely as a transmitter of religious knowledge but as a transformative agent capable of cultivating environmentally conscious and ethically responsible learners. Moreover, the study argues that Hadith-Based Ecological Education complements the principles of Education for Sustainable Development (ESD) by integrating scientific knowledge, ethical commitment, and spiritual awareness. This model offers a holistic educational paradigm that strengthens environmental stewardship, promotes sustainable behavior, and contributes meaningfully to both contemporary Islamic education and the broader global sustainability agenda.

Keywords: *Hadith, Islamic Education, Ecology, Sustainability, ESD*

INTRODUCTION

The ongoing environmental crisis in recent years demonstrates the increasingly serious threat of ecological degradation in Indonesia. Events such as

flash floods, landslides, forest fires, the clean-water crisis, and the loss of biodiversity occur almost every year with an expanding scale of destruction.[1] Widespread hydrometeorological disasters reflect ecosystem damage that is no longer able to withstand the pressure of human exploitation.[2] Recent data show that Indonesia remains severely vulnerable to ecological degradation and climate-related disasters. For example, by November 2025 the National Disaster Management Agency (BNPB) recorded 2,919 disaster events across the country, of which 98.97% were hydrometeorological disasters driven largely by environmental degradation such as deforestation, land-use change, and unsustainable spatial planning.[3] This phenomenon affirms that ecological problems cannot be understood merely as technical issues, but rather as multidimensional problems that reflect the weakness of society's ecological awareness.

From this broad ecological phenomenon, the focus of the present study is directed toward the educational aspect, particularly Islamic education. This is based on the view that education is the main pillar for shaping people's ecological perspectives, character, and behavior.[4] When society still positions the environment as an exploitable resource rather than a trust that must be preserved, education has not yet fulfilled its optimal function. The low level of ecological literacy is reflected in the continued prevalence of illegal logging, forest burning, indiscriminate waste disposal, and minimal awareness of environmental-risk management.[5] This condition shows that environmental education—including within Islamic educational institutions—has not succeeded in embedding ecological values deeply, systematically, and sustainably.

Recent data indicate that Indonesia lost approximately 260,000 hectares of natural forest in 2024, according to Global Forest Watch.[6] Moreover, official monitoring by KLHK shows that although total forest area still stands at 95.5 million

---

[1] Kemen G Austin and others, 'What Causes Deforestation in Indonesia?', *Environmental Research Letters*, 14.2 (2019), 024007 <https://doi.org/10.1088/1748-9326/aaf6db>.

[2] Palsapah Aeni and Muhammad Khoirul Anwar, 'Hydrometeorological Disaster: Challenges and Mitigation in Indonesia', *Jurnal Indonesia Sosial Teknologi*, 5.01 (2024), 318–30 <https://doi.org/10.59141/jist.v5i01.888>.

[3] Antara, Faizal R Arief, and Lucky Setyo Hendrawan, "Sepanjang 2025, Indonesia Alami 2.919 Bencana: BNPB Ungkap Hampir 99% Hidrometeorologi," timesindonesia.co.id, 2025, https://timesindonesia.co.id/peristiwa-daerah/566573/sepanjang-2025-indonesia-alami-2919-bencana-bnpb-ungkap-hampir-99-hidrometeorologi

[4] Subaidi and others, 'Eco-Pesantren: Islamic Education in Forest Conservation Landscapes', *Fudan Journal of the Humanities and Social Sciences*, 16.4 (2023), 541–67 <https://doi.org/10.1007/s40647-023-00386-w>.

[5] Nurit Carmi and Iris Alkaher, 'Risk Literacy and Environmental Education: Does Exposure to Academic Environmental Education Make a Difference in How Students Perceive Ecological Risks and Evaluate Their Risk Severity?', *Sustainability*, 11.22 (2019), 6350 <https://doi.org/10.3390/su11226350>.

[6] Global Forest Watch, 'Indonesia Deforestation Rates & Statistics', 2024 <https://www.globalforestwatch.org/dashboards/country/IDN/?lang=id&utm_source> [accessed 3 December 2025].

hectares (51.1% of land area), net forest loss in 2024 reached 175,400 hectares.[7] An independent environmental report further documented a total forest cover loss of 261,575 hectares across primary and secondary forests in 2024, underscoring the continuing trend of habitat degradation.[8] These trends underscore that environmental degradation remains widespread and systemic — reinforcing the argument that ecological issues cannot simply be regarded as technical problems, but rather as moral and structural challenges requiring comprehensive responses, including through education.

This situation opens space for identifying a research gap within the field of Islamic education, particularly concerning the utilization of hadith as a source of ecological values. Previous studies have indeed examined environmental themes in hadith, yet most remain at the descriptive-normative level without developing contextual pedagogical approaches.[9] Few studies have integrated ecological values from hadith into curricula, teaching methods, or Islamic educational designs capable of responding to modern ecological challenges.[10] Furthermore, research linking the recontextualization of hadith with the needs of sustainable education in Indonesia is still limited, leaving a wide theoretical and practical gap in this field.

The novelty of this study lies in the effort to develop an Ecology-Based Education Model Using Hadith through a recontextualization approach. This study not only explores the content of environmental hadiths but also interprets them within the framework of contemporary Islamic education to build ecological literacy relevant to current conditions. This approach offers a new contribution by integrating Islamic spirituality, environmental ethics, and sustainable educational design. Thus, hadith is positioned not merely as a religious text but as a source of ecological ethics capable of shaping learners' thinking, attitudes, and behaviors in facing modern environmental crises.

The urgency of this study becomes even stronger given the rising risk of ecological disasters and the pressing need to foster a generation with high environmental awareness. Islamic education holds great potential to contribute morally, spiritually, and intellectually to addressing the ecological crisis if it can

---

[7] Kementerian Lingkungan Hidup dan Kehutanan, 'Hutan Dan Deforestasi Indonesia Tahun 2024', *Siaran Pers*, 2025 <https://www.kehutanan.go.id/news/article-10?utm_> [accessed 3 December 2025].

[8] Hans Nicholas Jong, 'Surge in Legal Land Clearing Pushes Up Indonesia Deforestation Rate in 2024.', 2025 <https://news.mongabay.com/2025/02/surge-in-legal-land-clearing-pushes-up-indonesia-deforestation-rate-in-2024/?utm_> [accessed 3 December 2025].

[9] Edy Kurniawan Awan, Romlah Abubakar Askar, and Abdul Ghofur, "Ecological Education In The Prophet's Hadiths: A Thematic Study On Hadiths Related To The Environment," Multidisciplinary Indonesian Center Journal (MICJO) 2, no. 3 (July 30, 2025): 2515–20, https://doi.org/10.62567/micjo.v2i3.812.

[10] Hendi Murtadoilah and Didi Rusmidi, 'Applying the Hadith on Cleanliness in Eco-Theological Islamic Education at Community Learning Centers (PKBM)', *Journal of Society and Development*, 5.1 (2025), 44–49 <https://doi.org/10.57032/jsd.v5i1.297>.

properly utilize the richness of teachings found in hadith.[11] The direction of this research is to formulate concepts, methods, and implementations of hadith recontextualization in Islamic education so that it can strengthen sustainability ethics and build learners' ecological character. Therefore, this study is expected to provide significant contributions both theoretically to the development of Islamic education studies and practically to the effort to cultivate a society that is more caring, responsible, and empowered in maintaining environmental sustainability.

RESEARCH METHODOLOGY

This study employs a qualitative approach with a library research design that focuses on text and literature analysis related to education, hadith, and ecology. The primary sources of the research include classical and contemporary hadith collections, scholarly interpretations of ecologically nuanced hadiths, as well as literature on Islamic education and modern environmental education. Data were collected through documentation techniques by examining, selecting, and categorizing relevant texts, which were then analyzed descriptively and analytically to identify the ecological values contained in the hadith and their potential to be integrated into Islamic education.

Data analysis was carried out using a recontextualization approach, namely rereading the hadith in the context of contemporary ecological issues and its relevance for the development of ecological education models. This approach enables a more applicable interpretation of the values contained in the hadith so that they can be transformed into educational principles, goals, and strategies that align with current needs. The results of the analysis are presented systematically to illustrate the relationship between the values of the hadith, ecological education concepts, and the development of sustainability-oriented Islamic education.

RESULTS AND DISCUSSION

Identification of Ecological Values in Hadith as the Foundation of Sustainability Ethics

The findings of this study indicate that the hadiths of the Prophet Muhammad (peace be upon him) do not merely contain individual moral messages but construct a comprehensive and structured horizon of ecological ethics.[12] Prohibitions against causing harm, formulated in the principle *lā ḍarar wa lā ḍirār*, the exhortation to plant a tree even "when the Hour has come," the prohibition against wasting water even when it is abundantly available, and the command to treat animals and other living beings with compassion altogether form a cluster of values highly relevant to contemporary ecological problems. Whereas hadith has often been confined to the domains of ritual and jurisprudence, the present findings affirm that hadith also

[11] Abdul Malik Karim Amrullah and others, 'Integrating Islamic Education with Environmental Programs: Strategies for Sustainable Character Development at SMAN 2 and 7 Malang Indonesia', *The Qualitative Report*, 2025 <https://doi.org/10.46743/2160-3715/2025.6020>.

[12] Awan, Askar, and Ghofur, "Ecological Education In The Prophet's Hadiths: A Thematic Study On Hadiths Related To The Environment."

contains a systematic ecological dimension that can be articulated as a framework of eco-ethics within Islamic education.

Conceptually, the ecological values contained in the hadith can be mapped onto several core pillars. First is the principle of *amānah* and *khilāfah*, which asserts that humans are not absolute owners of the earth but rather stewards who will be held accountable for its management.[13] Second is the principle of *mīzān* (balance) and *tawāzun*, reflected in the prohibition against destroying ecosystems, over-exploiting natural resources, and disrupting the divinely created order of nature.[14] Third is the principle of anti-*isrāf* (non-excessiveness), which applies not only to the consumption of food but also to the use of water, energy, and other resources. Fourth is the principle of *raḥmah* (compassion), which governs human relations with other living beings, such that exploitation of animals, forests, and their habitats constitutes a betrayal of divine compassion.[15] This mapping demonstrates that hadith offers a value structure closely aligned with contemporary discourses on conservation, resource efficiency, and intergenerational sustainability in modern ecology.

The correlation between hadithic values and modern ecological concepts becomes evident when the two are placed within a single analytical horizon. The concept of sustainability, for example, emphasizes fulfilling the needs of the present generation without compromising the rights of future generations. This resonates with the hadithic view that the earth is a trust that must not be depleted within a single generation.[16] Likewise, ideas of conservation and biodiversity protection find strong resonance in hadiths that promise reward to those who plant trees, feed animals, or prevent environmental degradation.[17] Thus, the hadith does not stand as a normative text detached from reality but as a source of values compatible with sustainable development agendas while simultaneously providing a spiritual foundation often absent in secular environmental ethics.

However, these findings also open space for critical reflection on how Muslims have historically treated hadith. Throughout Islamic intellectual history, attention to environmentally oriented hadiths has tended to be marginalized in comparison with hadiths related to ritual worship, social transactions, or morality in its

---

[13] Natrisia Natrisia Hutagalung, 'Islam and the Environment: A Conceptual Analysis Based on the Qur'an and Hadith', *Muqaddimah: Jurnal Studi Islam*, 15.5 (2024), 18–31 <https://doi.org/10.71247/r0jk0s98>.

[14] Muhammad Amiruddin, Masiyan M. Syam, and Jamaluddin Arsyad, 'Teologi Lingkungan Dalam Al-Qur'an Perspektif Ibrahim Abdul Matin', *Al-Mau'izhoh*, 6.2 (2024), 877–90 <https://doi.org/10.31949/am.v6i2.8558>.

[15] Kartika, M. Galib, and Achmad Abubakar, 'Upaya Pelestarian Lingkungan Hidup Dalam Kajian Tafsir Tematik', *Jurnal Alwatzikhoebillah : Kajian Islam, Pendidikan, Ekonomi, Humaniora*, 11.1 (2025), 363–72 <https://doi.org/10.37567/alwatzikhoebillah.v11i1.3505>.

[16] Asmawati Muhamad, Abdul Halim Syihab, and Abdul Halim Ibrahim, 'Preserving Human–Nature's Interaction for Sustainability: Quran and Sunnah Perspective', *Science and Engineering Ethics*, 26.2 (2020), 1053–66 <https://doi.org/10.1007/s11948-020-00192-7>.

[17] Artifah Tomi Rahmawati, Andri Nirwana, and Kharis Nughroho, 'Qur'anic Ecological Analysis of Wildlife and Biodiversity Protection', *Proceeding ISETH (International Summit on Science, Technology, and Humanity)*, 2024, 2113–18 <https://doi.org/10.23917/iseth.4631>.

narrower sense.[18] Consequently, the ecological dimension of hadith has remained insufficiently visible within curricula, religious sermons, and mainstream Islamic discourse. Yet when read through a recontextualization approach, these hadiths hold significant potential to serve as one of the strongest foundations for constructing sustainability ethics rooted in religious conviction.[19] Here lies the urgency of this research: to bring the ecological values of hadith out of the "periphery" and position them as central pillars of environmental ethics in Islamic education.

From an educational perspective, the identification of ecological values in hadith must not stop at the level of textual inventory. Recontextualization requires that these values be translated into a concrete pedagogical framework—educational goals, ecological competencies, learning materials, and practical activities both in the classroom and within the school environment.[20] For example, the principles of anti-harm and ecological stewardship can underpin the development of student attitude indicators such as waste awareness, participation in greening programs, and habitual conservation of water and energy.[21] Meanwhile, the value of *raḥmah* toward living beings can be integrated into project-based learning involving plant care, school gardens, or environmentally friendly school programs. In this manner, hadith becomes a source for cultivating ecological character rather than merely content to be memorized.[22]

Weaknesses of Islamic Education: The Dominance of Cognitive-Textual Approaches and the Lack of Ecological Literacy

The results of the analysis indicate that one of the fundamental weaknesses of contemporary Islamic education lies in the dominance of a cognitive–textual approach in understanding and teaching religious doctrines, including hadith. The Islamic education curriculum, from primary to higher education, continues to emphasize textual memorization, mastery of terminology, and literal comprehension, yet has not seriously encouraged learners to connect the text with

[18] Alamsyah Alamsyah and others, 'The Network of Environment Hadith Narrators in Sahih Al-Bukhari: A Social Network Analysis', *Mutawatir : Jurnal Keilmuan Tafsir Hadith*, 11.2 (2021), 307–30 <https://doi.org/10.15642/mutawatir.2021.11.2.307-330>.

[19] Abdul Matin bin Salman and Eko Asmanto, 'Islamic Environmental Stewardship: A Sociological Approach to Hadith and Legal Frameworks for Ecological Responsibility', *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi*, 2024, 361–78 <https://doi.org/10.24090/volksgeist.v7i2.12205>.

[20] Mirxamidova Maftuna, 'Pedagogical and Psychological Foundations for Shaping Value-Based Attitudes Toward Nature in Preschool Children Through Ecological Knowledge', *European International Journal of Pedagogics*, 5.3 (2025), 205–7 <https://doi.org/10.55640/eijp-05-03-52>.

[21] Jeffry M. Saro and others, 'Level of Attitude, Behavior, and Awareness of Senior High School Students toward Environmental Conservation', *JPBI (Jurnal Pendidikan Biologi Indonesia)*, 11.1 (2025), 111–24 <https://doi.org/10.22219/jpbi.v11i1.37861>.

[22] Abd. Bashir Fatmal and others, 'Polusi Asap Plastik Dalam Perspektif Hadis: Analisis Maqāṣid Al-Syarī'ah Terhadap Krisis Ekologi Modern', *Al-Ma'ani: Journal of Islamic Studies*, 1.1 SE-Articles (2025), 8–22 <https://jurnal.idaqu.ac.id/index.php/al-maani/article/view/1135>.

the socio-ecological contexts they encounter.[23] Hadiths containing ecological values—when taught at all—are often positioned merely as general ethical examples or supplementary knowledge, rather than as a critical basis for interpreting the reality of environmental degradation and formulating ecological responsibility.[24] As a consequence, a separation emerges between "religious knowledge" and "environmental reality," as if the two possessed no substantive interrelation.

This weakness is evident not only in the content of the curriculum but also in the pedagogical approaches employed. The learning process tends to be unidirectional, lecture-based, and oriented toward short-term cognitive outcomes such as exam performance and material completion, rather than the cultivation of ecological habitus. Learners are not invited into critical dialogue on how hadith can be reread within the contexts of deforestation, water crises, hydrometeorological disasters, or waste management problems observable in their surroundings.[25] Without critical reflection and direct experiential engagement, the ecological values embedded in the hadith are unlikely to transform into genuine awareness and tangible commitment in practice.

Data and reports from environmental organizations such as globalforestwatch, reinforce the fact that low levels of ecological awareness in society cannot be separated from weak value-based education, including within religiously oriented institutions.[26] The continuing prevalence of illegal logging, forest burning, indiscriminate waste disposal, and excessive exploitation of natural resources demonstrates that religious teachings on the prohibition of *fasād*, the concept of *amānah*, and human responsibility as *khalīfah* have not been effectively internalized. On one hand, communities claim to be religious and devout in worship; on the other, their daily practices contribute significantly to environmental damage. This contradiction indicates the presence of an "ecological gap" in Islamic education: religion is taught, but it is not directed toward interpreting and responding systematically to ecological crises.

One of the factors reinforcing this gap is the tendency to position hadith within a narrowly normative framework. Hadith is more frequently understood as a basis for determining what is lawful–unlawful, valid–invalid, or as textual legitimacy for ritual practices, while its dimensions as a source of public and ecological ethics are

[23] Amir Hassan Sinaee, 'Rationalism vs. Textualism: A Comparative Analysis of Islamic Pedagogical Approaches in Iran and Saudi Arabia', *British Journal of Religious Education*, 47.4 (2025), 454–64 <https://doi.org/10.1080/01416200.2025.2451044>.

[24] Awan, Askar, and Ghofur, "Ecological Education In The Prophet's Hadiths: A Thematic Study On Hadiths Related To The Environment."

[25] Fitrah Sugiarto, 'Integration of Qur'an and Hadith Values as Pedagogical Innovation to Improve the Quality of Islamic Education', *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 17.1 (2025), 171–84 <https://doi.org/10.37680/qalamuna.v17i1.6817>.

[26] Watch.

rarely foregrounded.[27] As a result, the potential of hadith to serve as an instrument of social transformation—including the development of ecological consciousness—is not optimally utilized. Here, an epistemological problem in Islamic education becomes apparent: the text is separated from reality, and scholarly authority often stops at the repetition of classical discourse without the intellectual courage to recontextualize it in light of emerging challenges such as the environmental crisis.[28]

Another limitation emerges from the lack of integration between religious education and environmental education within curriculum design. Environmental education, where present, is typically positioned as part of science subjects such as Natural Sciences, Geography, or Local Content, and remains disconnected from religious instruction.[29] Learners may receive information about ecosystems, the water cycle, and pollution, yet they are not guided to perceive these through the perspectives of *tawḥīd*, *amānah*, or the teachings of the Prophet. This fragmentation causes environmental education to lose the spiritual and ethical foundation that should constitute the core strength of a religious society. Conversely, religious subjects lose their practical relevance because they do not address the concrete ecological problems experienced by learners in their daily lives.[30]

These findings reinforce the argument that Islamic education requires a new design capable of linking religious texts with contemporary ecological dimensions. The dominance of cognitive–textual approaches must be balanced with contextual, reflective, and transformative approaches that position hadith as a foundation for critical engagement with environmental realities. This is where the recontextualization of hadith becomes essential: shifting the focus from merely "memorizing what the text says" to "understanding what the text demands in the context of present environmental degradation." In this way, hadiths prohibiting environmental destruction, encouraging water conservation, tree planting, and the protection of living beings no longer remain mere moral slogans but become a working framework for developing ecological literacy and sustainability ethics.

Recontextualization of Hadith: Presenting Applicative and Transformative Dimensions in Ecological Education

The recontextualization employed in this study proceeds from the assumption that hadith is not a static text detached from the dynamics of time, but rather a source of values that continually opens possibilities for new readings as social,

[27] Wahidul Anam and Mubaidi Sulaeman, 'Law, Ethics, and Hadith Ahkam: An Analysis of Fatwa MUI in the Perspective of Progressive Interpretation', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 8.2 (2024), 1023–53 <https://doi.org/10.22373/sjhk.v8i2.21594>.

[28] Aulia Fikriarini Muchlis and others, 'Sustainability Goals: A Network Analysis of Religious Values for Architecture Education and Ethics', *Journal of Islamic Architecture*, 8.2 (2024), 515–29 <https://doi.org/10.18860/jia.v8i2.24196>.

[29] Gita Anggraini and others, 'Integration of Islamic Religion and Character Education with Environmental Education at Adiwiyata Junior High School', *Journal of Social Science*, 3.2 (2022), 341–52 <https://doi.org/10.46799/jss.v3i2.299>.

[30] Muhammad Wahyu and others, 'Integration of Environmental Education in Islamic Religious Education Curriculum: A Sustainable Education Perspective', *Journal of Contemporary Gender and Child Studies*, 3.2 (2024), 210–16 <https://doi.org/10.61253/jcgcs.v3i2.283>.

cultural, and ecological contexts evolve.[31] Recontextualization here is not understood as an attempt to alter the fundamental meaning of the hadith; rather, it is a process of expanding its interpretation so that hadith texts previously understood in narrow terms—such as being confined to ritual or personal morality—can be reintroduced as ethical foundations for addressing contemporary ecological problems.[32] In this way, hadith is placed in creative dialogue with the reality of environmental crisis, such that its values do not remain abstract moral advice but instead become practical guidelines for ecological education.

Within this framework, hadith concerning water conservation, for example, is no longer understood solely within the jurisprudential context of *ṭahārah*, but is read as a foundational principle of natural resource conservation. The prohibition against excessive use of water during ablution, even when one is situated at a flowing river, implies a remarkably advanced ecological ethic: that natural resources must not be consumed wastefully, for they constitute a trust that must be managed responsibly.[33] When recontextualized within education, this hadith can serve as the basis for developing learning materials and educational activities on clean water management, water-saving practices at home and school, and educational campaigns on the global water crisis. In other words, a hadith text previously "locked" within the realm of ritual worship is opened and situated within the broader discourse of ecology and sustainable education.

Similarly, the hadith encouraging tree planting even at the brink of the Day of Judgment carries a profound ecological message when reread in the context of contemporary deforestation and biodiversity loss. Recontextualization views this hadith not merely as an individual spiritual motivation, but as a theological foundation for developing greening initiatives, ecosystem restoration efforts, and environmental project-based learning within Islamic educational institutions.[34] Programs such as "one student, one tree," school gardens, or green-space adoption can be inspired and legitimized by this hadith. In this way, ecological activities in schools do not stand as isolated technical programs but are directly connected to religious conviction and prophetic tradition. This has the potential to strengthen students' commitment, as they perceive their participation in ecological activities as an enactment of hadith rather than merely a school assignment.

---

[31] Muhammad Umar Ibnu Malik, 'Metodologi Pemikiran Fazlur Rahman Dalam Memahami Hadits: Menjembatani Konteks Historis Dan Relevansinya Di Era Kontemporer', *Batuthah: Jurnal Sejarah Padaban Islam*, 4.1 (2025), 26–43 <https://doi.org/10.38073/batuthah.v4i1.2453>.

[32] Mohammed Adnan Abdulrahman, 'Cultural and Social Influences on Hadith Classification: An Analytical Study of Historical Transformations', *Journal of Ecohumanism*, 3.8 (2024) <https://doi.org/10.62754/joe.v3i8.4926>.

[33] Farhat Naseem Alvi, Abdul Manan Cheema, and Sadia Rafiq, 'The Ripples of Responsibility: An Islamic-Inspired Analysis of Water Management', *Al-Idah*, 42.1 (2024), 42–58 <https://doi.org/10.37556/al-idah.042.01.0908>.

[34] Sumaira Nawaz and Shah Moeen ud Din Hashmi, 'Conservation of Plants and Trees in the Light of Prophetic Teachings', *Journal of Islamic and Religious Studies*, 5.1 (2020), 65–84 <https://doi.org/10.36476/JIRS.5:1.06.2020.16>.

Recontextualization also operates powerfully on hadiths that emphasize the prohibition of *fasād* (corruption or destruction) on earth. In traditional understanding, this prohibition is often associated with acts of injustice, warfare, or social disorder. This study demonstrates that the scope of *fasād* can be expanded to encompass ecological destruction: water and air pollution, waste accumulation, habitat destruction, and environmental exploitation that threatens the survival of humans and other living beings.[35] When this ecological dimension is incorporated into the educational framework, hadiths on the prohibition of *fasād* can be translated into an ethics of anti-waste, anti-pollution, and anti-environmental exploitation. Learners are thus guided not only to understand that causing social disorder is reprehensible, but also that harming the environment constitutes a violation of their stewardship responsibilities.

Pedagogically, recontextualization of hadith offers a significant shift from informative religious instruction toward transformative learning.[36] Learners are no longer tasked merely with memorizing hadith texts and their translations; rather, they are invited to discuss their ecological implications, connect them with observable evidence of environmental degradation, and design concrete actions aligned with the messages of the hadith. Learning models such as problem-based learning, project-based learning, and service learning are highly compatible with this approach, as they position hadith as a source of inspiration for addressing real environmental issues faced by learners in their own communities.[37] Here, recontextualization becomes the heart of transformation: hadith functions not only as an object of knowledge but as a catalyst for change.

From an epistemological perspective, recontextualization also shifts the relationship between hadith and modern ecological science from one of separation to one of dialogue. Rather than conceiving environmental science as something "secular" and detached from religion, this study shows that the two can enrich one another. Environmental science provides data, concepts, and analysis of ecological crises, while hadith provides ethical and spiritual grounding that affirms the moral obligation of humans to care for the earth. When the two are brought together in Islamic education classrooms, learners receive dual forms of legitimacy: rational–scientific and religious–theological. This combination holds significant potential for cultivating ecological awareness that is more deeply rooted than environmental education that depends solely on technical or economic reasoning.

Integration of Hadith into the Educational Curriculum

[35] Munib Munib and others, 'Conservation Environmental Sustainability in The Perspective of Islamic Legal Philosophy', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 6.2 (2022), 556 <https://doi.org/10.22373/sjhk.v6i2.12411>.

[36] Sugiarto.

[37] Tubagus Chaeru Nugraha, El-Sawy El-Sawy Ahmed Abdel Rahim, and Fahmy Lukman, 'Integrating Problem-Based and Flipped Learning in Islamic Religious Education: A Pathway to Achieving Sustainable Development Goals', *Jurnal Pendidikan Islam*, 10.1 (2024), 125–36 <https://doi.org/10.15575/jpi.v10i1.35204>.

The integration of ecological values derived from the hadith into Islamic education requires a design that does not remain at the conceptual level, but extends into the structural dimensions of education—ranging from curriculum development and pedagogical approaches to the broader culture of the school. The findings demonstrate that these three domains are interrelated and mutually reinforcing; without a coherent curriculum, pedagogy becomes sporadic, and without a conducive school culture, the internalization of ecological values remains superficial and temporary. For this reason, the incorporation of hadith into ecological education must be designed as a holistic educational ecosystem rather than as the addition of incidental instructional content.

At the curricular level, ecological values rooted in the hadith may be integrated into three principal components: learning objectives, content, and student learning experiences.[38] Learning objectives within Islamic Religious Education can no longer be considered adequate if they focus solely on cognitive outcomes such as the ability to memorize or explain hadith; rather, they must be expanded to encompass eco-awareness and eco-ethics—ecological consciousness and environmental ethics grounded in Islamic teachings.[39] For instance, learning objectives may be formulated such that students "demonstrate environmentally responsible behavior as an expression of their understanding of the hadith prohibiting *fasād* on earth," or "apply water-saving practices based on the hadith discouraging excessive use of water during ablution." Through such formulations, the Islamic curriculum teaches not only "what the hadith contains," but also "how the hadith directs ecological behavior."

The content of instruction in fiqh, ethics (*akhlāq*), and hadith can likewise be enriched through ecological perspectives. Hadiths concerning cleanliness, water, land, plants, animals, and the prohibition of environmental destruction are presented not merely as legal-formal evidence, but as materials connected with contemporary issues such as water scarcity, pollution, deforestation, and climate change. This integration enables students to recognize the continuity between classical texts and modern realities.[40] Furthermore, the curriculum can be designed integratively by embedding structured ecological projects—such as school environmental audits, greening programs, and Islamic principles–based waste management—into curricular or co-curricular activities.[41] Such projects not only

[38] Masturin Masturin, Mhd. Rasid Ritonga, and Siti Amaroh, 'Tawhid-Based Green Learning in Islamic Higher Education: An Insan Kamil Character Building', *QIJIS (Qudus International Journal of Islamic Studies)*, 10.1 (2022), 215 <https://doi.org/10.21043/qijis.v10i1.14124>.

[39] Muhammad Thohri, 'Development of Environmentally Conscious Islamic Religious Education Curriculum at Elementary, Secondary, and Tertiary Education Levels', *Journal of Advances in Education and Philosophy*, 8.02 (2024), 76–87 <https://doi.org/10.36348/jaep.2024.v08i02.005>.

[40] Aditya Aditya Maulana Husein and Ahmad Habibi Syahid, 'Fenomena Alam Dalam Perspektif Hadis Dan Sains Modern: Analisis Tematik Terhadap Nilai Spritual Islam', *AL-MUSTAQBAL: Jurnal Agama Islam*, 2.3 (2025), 237–48 <https://doi.org/10.59841/al-mustaqbal.v2i3.232>.

[41] Ning Mukaromah, Suadi Suadi, and Wafaa Maso, 'Evaluating an Environment-Based Learning Model Oriented Towards ESD to Foster Environmental Care Character in Madrasah

support ecological literacy but also facilitate interdisciplinary learning that connects religion, science, and social studies.

In the domain of pedagogy, this study underscores the strategic role of teachers as facilitators of ecological consciousness rather than mere transmitters of hadith texts. The recommended pedagogical orientation shifts from unidirectional, lecture-based instruction to participatory, reflective, and experiential models of learning.[42] Project-Based Learning with ecological themes enables students to translate hadith values into concrete actions, such as water conservation initiatives in schools, organic-garden development, or school-based waste bank programs. Throughout these activities, teachers may explicitly link each practice to relevant hadiths, enabling students to understand that their ecological engagement is not merely an academic task but an enactment of the Prophet's teachings.[43]

Moreover, critical dialogue between hadith and environmental issues becomes a central element of recontextualized pedagogy. Teachers may present data on environmental degradation, reports from environmental organizations, or accounts of ecological disasters as stimuli for class discussion, and then invite students to interpret such phenomena in light of hadith teachings. In doing so, the Islamic studies classroom becomes a space in which text and context mutually inform one another. Experiential learning approaches—such as water conservation practice, urban farming, and eco-school programs—allow students to learn through direct engagement, reflection, and action.[44] Within this framework, hadith functions not merely as a text to be memorized but as a catalyst for meaningful ecological action.

A third and equally crucial dimension is the culture of the school. Ecological values derived from hadith will yield transformative impact only when they are translated into a living and consistent institutional culture.[45] Schools may establish internal policies grounded in hadith-based ethical principles—for example, reducing single-use plastics, requiring students to bring reusable drinking bottles and food containers, encouraging the turning off of lights and electrical devices when not in use, and cultivating habits of cleanliness in classrooms and school grounds. Programs such as "One Student, One Tree," school garden adoption, or zero-waste days may be positioned not as ceremonial activities but as expressions

Ibtidaiyah Students', *Bidayatuna Jurnal Pendidikan Guru Mandrasah Ibtidaiyah*, 8.1 (2025), 61–78 <https://doi.org/10.54471/bidayatuna.v8i1.3514>.

[42] Sahri Sahri and Su'udin Aziz, 'The Role Of Islamic Education Teachers In Increasing Social Awareness And Environmental Awareness In The Young Generation', *AL-WIJDÃN Journal of Islamic Education Studies*, 8.4 (2023), 490–502 <https://doi.org/10.58788/alwijdn.v8i4.2973>.

[43] Gitmiwati Gitmiwati and Indrayuda Indrayuda, 'Transformation of Learning in Madrasah through Innovations in Developing Environmental Care Character for Future Generations', *AL-ISHLAH: Jurnal Pendidikan*, 16.4 (2024), 4349–62 <https://doi.org/10.35445/alishlah.v16i4.5837>.

[44] M. Fajri Yusuf, Bona Bargot Riezky Nagabe Siregar, and Alwi Padly Harahap, 'Implementation of Hadith as a Foundation for Deradicalization in Contemporary Islamic Education Curriculum', *AT-TURAS: Jurnal Studi Keislaman*, 11.2 (2024), 160–77 <https://doi.org/10.33650/at-turas.v11i2.9358>.

[45] Victor Imaduddin Ahmad, Nur Ali, and Indah Aminatuz Zuhriyah, 'Islamic Values in Environmental School Culture: Character Formation and Challenges', *EDUKASIA Jurnal Pendidikan Dan Pembelajaran*, 6.1 (2025), 267–80 <https://doi.org/10.62775/edukasia.v6i1.1400>.

of the institution's religious commitment to implementing hadith on planting and preserving the earth.[46]

Such a school culture creates what educational theory terms a powerful hidden curriculum—a tacit dimension of schooling that often shapes character more effectively than the written curriculum. When students observe that teachers, administrators, and all school members consistently uphold ecological values grounded in hadith, they learn that environmental stewardship is not merely an academic expectation, but an integral part of the institution's Islamic identity. In other words, the school transforms into a living ecological-educational ecosystem in which hadith becomes present in institutional slogans, policies, green spaces, daily routines, and collective decision-making regarding resource use.

Relevance of Hadith-Based Ecological Education to Sustainability Challenges

The findings of this study affirm that a Hadith-Based Ecological Education paradigm is not merely a normative religious discourse but a substantive conceptual contribution to addressing the complex sustainability challenges of the contemporary era. The integration of hadith into ecological education fills a moral and spiritual void in modern environmental pedagogy, which frequently emphasizes cognitive and technical competencies while lacking robust ethical foundations.[47] Amid a global and multidimensional ecological crisis, approaches grounded solely in instrumental rationality and economic logic have proven insufficient to generate deep behavioral transformation. In this context, hadith provides a religious dimension capable of shaping students' inner consciousness, ensuring that ecological commitment arises not merely from pragmatic motivations but from faith-based responsibility before God.[48]

This educational model contributes to four key dimensions: ecological literacy, ecological character, ecological responsibility, and ecological spirituality. Ecological literacy extends beyond understanding ecological facts to interpreting environmental realities through the value framework of the hadith. Students learn not only the scientific dimensions of deforestation, pollution, and climate change but also their ethical implications in relation to the prohibition of *fasād*, the principle of *amānah*, and the imperative to preserve natural balance.[49] This aligns with

[46] Yono Yono and Abrista Devi, "Holistic Hygiene Jurisprudence In Islamic Education Institutions: Integrating Faith, Self, Environment, And Moral-Spiritual Dimensions," Edukasi Islami: Jurnal Pendidikan Islam 14, no. 01 (February 28, 2025): 229–46, https://doi.org/10.30868/ei.v14i01.8104.

[47] Muchlis and others.

[48] Ahmad Abedi Sarvestani, 'Insights into Self-Knowledge from Islamic Teachings: A Path Towards Ethical Environmental Stewardship within the Framework of the SDGs', *Profetika: Jurnal Studi Islam*, 25.02 (2025), 375–86 <https://doi.org/10.23917/profetika.v25i02.6721>.

[49] Wulidatul Habibah and others, 'Integrasi Nilai-Nilai Al-Qur'an Dan Hadits Dalam Pendidikan Untuk Membangun Tanggung Jawab Konservasi Alam Di Madrasah Ibtidaiyah Ihyaul Islam Pakuniran', *Jurnal Budi Pekerti Agama Islam*, 3.1 (2024), 36–52 <https://doi.org/10.61132/jbpai.v3i1.854>.

Education for Sustainable Development (ESD), which emphasizes the integration of knowledge, skills, and values for addressing sustainability challenges.[50]

Ecological character emerges when education is understood not merely as knowledge transmission but as character and habitus formation. Hadith-based virtues—moderation, non-excessiveness (*lā tusrifū*), compassion toward living beings, and the duty to avoid environmental destruction—can be translated into practical habits.[51] Through the integration of hadith within curriculum, pedagogy, and school culture, Islamic education can cultivate students who consciously reduce waste, conserve water and energy, and participate actively in environmental stewardship as an expression of faith.[52] In this way, ecological character formation anchored in hadith transcends secular moral approaches by grounding behavior in transcendent commitments.

Ecological responsibility positions students as moral agents aware that their ecological actions carry social, environmental, and spiritual consequences. Hadiths concerning *amānah*, accountability (*ḥisāb*), and divine judgment provide a strong ethical basis for recognizing that environmental exploitation constitutes not only a legal violation but also a breach of divine trust.[53] Thus, ecological responsibility becomes an enduring internal commitment rather than mere compliance with external regulations—an essential principle in ESD, which seeks intergenerational behavioral continuity rooted in internalized values.

The final dimension, ecological spirituality, distinguishes Hadith-Based Ecological Education from secular environmental models. Human–nature relations are understood not simply in utilitarian terms but as spiritual encounters with the signs (*āyāt*) of God. Nature becomes a locus for reflection (*tazakkur*) and contemplation (*tadabbur*), where every living entity manifests divine greatness.[54] Hadiths promising reward for planting trees, feeding animals, or removing harm from pathways cultivate the understanding that ecological action constitutes an act of worship.[55] Such spirituality fosters intrinsic ecological motivation, crucial in achieving lifestyle transformation required by sustainability commitments.

Placed within UNESCO's ESD framework—learning to know, to do, to be, and to live together—Hadith-Based Ecological Education offers a complementary and enriching contribution. Learning to know is realized through hadith-based

---

[50] Siti Aulina Asyfa, Khoidir Khoidir, and Reva Yolanda Lubis, 'Functions Of The Islamic Education Environment', *Journal of Sustainable Education*, 2.2 (2025), 243–49 <https://doi.org/10.63477/jose.v2i2.175>.

[51] Ahmad, Ali, and Zuhriyah.

[52] Nur Adibah Mohidem and Zailina Hashim, 'Integrating Environment with Health: An Islamic Perspective', *Social Sciences*, 12.6 (2023), 321 <https://doi.org/10.3390/socsci12060321>.

[53] Muchlis and others.

[54] Muhaemin Latif and others, 'Environmental Theology and Its Relevance to Islamic Law: Perception of Makassar Muslim Scholars, Indonesia', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 7.3 (2023), 1734 <https://doi.org/10.22373/sjhk.v7i3.18905>.

[55] Siti Khumairotul Lutfiyah and Mohamad Kurjum, 'Analisis Hadis Tentang Ekoteologi Dan Relevansinya Dalam Membangun Kesadaran Lingkungan Melalui Pendidikan Sekolah Alam', *Al-I'tibar : Jurnal Pendidikan Islam*, 11.3 (2024), 270–80 <https://doi.org/10.30599/jpia.v11i3.3858>.

ecological literacy; learning to do through ecological praxis inspired by hadith; learning to be through the formation of ecological character; and learning to live together through recognition that harmonious relations with the environment underpin social justice and peace.[56] Thus, Islamic education moves from the periphery to the center of sustainability discourse, offering a holistic paradigm that integrates science, ethics, and spirituality.

Critically, this study challenges two prevailing extremes: the claim that religion is irrelevant to modern ecological issues, and the uncritical assertion that Islam is environmentally friendly without operational educational frameworks. Hadith-Based Ecological Education offers an argumentative and applicable middle path, affirming global ESD principles while demonstrating how hadith can be pedagogically integrated. The novelty and relevance of this study lie precisely here: that Islamic education, when rigorously developed through hadith, possesses genuine potential to contribute to global sustainability agendas not merely at the discursive level, but through forming generations committed to environmental stewardship grounded in faith, knowledge, and ethical responsibility.

CONCLUSION

Findings of this study demonstrate that Hadith-Based Ecological Education represents not merely a normative religious discourse but a relevant and strategic conceptual framework for addressing the complexities of sustainability in the contemporary era. The integration of hadith into ecological education substantively fills the moral and spiritual gap often found in modern environmental education, which tends to emphasize cognitive and technical dimensions while neglecting ethical and transcendental foundations. In the midst of a multidimensional global ecological crisis, approaches grounded solely in rational or economic considerations have proven inadequate for transforming human behavior. Within this context, the hadith introduces a religious dimension capable of fostering ecological consciousness rooted in faith and divine accountability.

This educational model contributes to four interrelated dimensions: ecological literacy, ecological character, ecological responsibility, and ecological spirituality. Ecological literacy entails the ability to interpret environmental realities through hadith-based values such as the prohibition of fasād (corruption), the principle of amānah (stewardship), and the maintenance of natural balance. Ecological character emerges when hadith values—moderation, compassion toward all living beings, and avoidance of excess—are embodied in daily practices such as resource conservation and environmental stewardship as acts of faith. Ecological responsibility frames learners as moral agents aware that environmental exploitation constitutes not only a legal violation but also a breach of divine trust. Finally, ecological spirituality distinguishes this model by situating human–nature relations as spiritual encounters with the āyāt (signs) of God, where ecological

[56] Eleni Sinakou and others, 'Designing Powerful Learning Environments in Education for Sustainable Development: A Conceptual Framework', *Sustainability*, 11.21 (2019), 5994 <https://doi.org/10.3390/su11215994>.

actions—planting trees, feeding animals, or preserving cleanliness—are regarded as acts of worship.

Aligned with UNESCO's Education for Sustainable Development (ESD) pillars—learning to know, to do, to be, and to live together—the hadith-based model integrates knowledge, practice, character formation, and social harmony. It positions Islamic education as a holistic paradigm uniting science, ethics, and spirituality. Critically, this study challenges two extremes: the secular exclusion of religion from ecological discourse and superficial claims that "Islam is environmentally friendly." Instead, it presents an operative and evidence-based framework through which Islamic education can contribute meaningfully to global sustainability by cultivating faith-driven, knowledgeable, and ethically responsible generations.

REFERENCES

Abdulrahman, Mohammed Adnan, 'Cultural and Social Influences on Hadith Classification: An Analytical Study of Historical Transformations', *Journal of Ecohumanism*, 3 (2024) <https://doi.org/10.62754/joe.v3i8.4926>

Abedi Sarvestani, Ahmad, 'Insights into Self-Knowledge from Islamic Teachings: A Path Towards Ethical Environmental Stewardship within the Framework of the SDGs', *Profetika: Jurnal Studi Islam*, 25 (2025), 375–86 <https://doi.org/10.23917/profetika.v25i02.6721>

Aditya Aditya Maulana Husein, and Ahmad Habibi Syahid, 'Fenomena Alam Dalam Perspektif Hadis Dan Sains Modern: Analisis Tematik Terhadap Nilai Spritual Islam', *AL-MUSTAQBAL: Jurnal Agama Islam*, 2 (2025), 237–48 <https://doi.org/10.59841/al-mustaqbal.v2i3.232>

Aeni, Palsapah, and Muhammad Khoirul Anwar, 'Hydrometeorological Disaster: Challenges and Mitigation in Indonesia', *Jurnal Indonesia Sosial Teknologi*, 5 (2024), 318–30 <https://doi.org/10.59141/jist.v5i01.888>

Ahmad, Victor Imaduddin, Nur Ali, and Indah Aminatuz Zuhriyah, 'Islamic Values in Environmental School Culture: Character Formation and Challenges', *EDUKASIA Jurnal Pendidikan Dan Pembelajaran*, 6 (2025), 267–80 <https://doi.org/10.62775/edukasia.v6i1.1400>

Alamsyah, Alamsyah, Hapsari Ekonugraheni Dyah, Marpaung Zailani Surya, Ghafur Abdul, and Kurniawan Rudi, 'The Network of Environment Hadith Narrators in Sahih Al-Bukhari: A Social Network Analysis', *Mutawatir : Jurnal Keilmuan Tafsir Hadith*, 11 (2021), 307–30 <https://doi.org/10.15642/mutawatir.2021.11.2.307-330>

Amrullah, Abdul Malik Karim, Ali Murfi, Ahmad Fauzi, and Basri Basri, 'Integrating Islamic Education with Environmental Programs: Strategies for Sustainable Character Development at SMAN 2 and 7 Malang Indonesia', *The Qualitative Report*, 2025 <https://doi.org/10.46743/2160-3715/2025.6020>

Anam, Wahidul, and Mubaidi Sulaeman, 'Law, Ethics, and Hadith Ahkam: An Analysis of Fatwa MUI in the Perspective of Progressive Interpretation', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 8 (2024), 1023–53

<https://doi.org/10.22373/sjhk.v8i2.21594>

Anggraini, Gita, Muhibbin Syah, Asep Nursobah, and Bambang Samsul Arifin, 'Integration of Islamic Religion and Character Education with Environmental Education at Adiwiyata Junior High School', *Journal of Social Science*, 3 (2022), 341–52 <https://doi.org/10.46799/jss.v3i2.299>

Antara, Faizal R Arief, and Lucky Setyo Hendrawan, 'Sepanjang 2025, Indonesia Alami 2.919 Bencana: BNPB Ungkap Hampir 99% Hidrometeorologi', *Timesindonesia.Co.Id*, 2025 <https://timesindonesia.co.id/peristiwa-daerah/566573/sepanjang-2025-indonesia-alami-2919-bencana-bnpb-ungkap-hampir-99-hidrometeorologi?utm_source=chatgpt.com> [accessed 3 December 2025]

Asyfa, Siti Aulina, Khoidir Khoidir, and Reva Yolanda Lubis, 'Functions Of The Islamic Education Environment', *Journal of Sustainable Education*, 2 (2025), 243–49 <https://doi.org/10.63477/jose.v2i2.175>

Austin, Kemen G, Amanda Schwantes, Yaofeng Gu, and Prasad S Kasibhatla, 'What Causes Deforestation in Indonesia?', *Environmental Research Letters*, 14 (2019), 024007 <https://doi.org/10.1088/1748-9326/aaf6db>

Awan, Edy Kurniawan, Romlah Abubakar Askar, and Abdul Ghofur, 'ECOLOGICAL EDUCATION IN THE PROPHET'S HADITHS: A THEMATIC STUDY ON HADITHS RELATED TO THE ENVIRONMENT', *Multidisciplinary Indonesian Center Journal (MICJO)*, 2 (2025), 2515–20 <https://doi.org/10.62567/micjo.v2i3.812>

Carmi, Nurit, and Iris Alkaher, 'Risk Literacy and Environmental Education: Does Exposure to Academic Environmental Education Make a Difference in How Students Perceive Ecological Risks and Evaluate Their Risk Severity?', *Sustainability*, 11 (2019), 6350 <https://doi.org/10.3390/su11226350>

Farhat Naseem Alvi, Abdul Manan Cheema, and Sadia Rafiq, 'The Ripples of Responsibility: An Islamic-Inspired Analysis of Water Management', *Al-Idah*, 42 (2024), 42–58 <https://doi.org/10.37556/al-idah.042.01.0908>

Fatmal, Abd. Bashir, La Ode Ismail Ahmad, Darsul S Puyu, and Muhammad Yahya, 'Polusi Asap Plastik Dalam Perspektif Hadis: Analisis Maqāṣid Al-Syarī'ah Terhadap Krisis Ekologi Modern: Plastic Smoke Pollution In The Perspective Of Hadith: A Maqāṣid Al-Sharīʿah Analysis Of The Modern Ecological Crisis', *Al-Ma'ani: Journal of Islamic Studies*, 1 (2025), 8–22 <https://jurnal.idaqu.ac.id/index.php/al-maani/article/view/1135>

Gitmiwati, Gitmiwati, and Indrayuda Indrayuda, 'Transformation of Learning in Madrasah through Innovations in Developing Environmental Care Character for Future Generations', *AL-ISHLAH: Jurnal Pendidikan*, 16 (2024), 4349–62 <https://doi.org/10.35445/alishlah.v16i4.5837>

Ibnu Malik, Muhammad Umar, 'Metodologi Pemikiran Fazlur Rahman Dalam Memahami Hadits: Menjembatani Konteks Historis Dan Relevansinya Di Era Kontemporer', *Batuthah: Jurnal Sejarah Padaban Islam*, 4 (2025), 26–43 <https://doi.org/10.38073/batuthah.v4i1.2453>

Jong, Hans Nicholas, 'Surge in Legal Land Clearing Pushes Up Indonesia Deforestation Rate in 2024.', 2025 <https://news.mongabay.com/2025/02/surge-in-legal-land-clearing-pushes-up-indonesia-deforestation-rate-in-2024/?utm_> [accessed 3 December 2025]

Kartika, M. Galib, and Achmad Abubakar, 'Upaya Pelestarian Lingkungan Hidup Dalam Kajian Tafsir Tematik', *Jurnal Alwatzikhoebillah : Kajian Islam, Pendidikan, Ekonomi, Humaniora*, 11 (2025), 363–72 <https://doi.org/10.37567/alwatzikhoebillah.v11i1.3505>

Kehutanan, Kementerian Lingkungan Hidup dan, 'Hutan Dan Deforestasi Indonesia Tahun 2024', *Siaran Pers*, 2025 <https://www.kehutanan.go.id/news/article-10?utm_> [accessed 3 December 2025]

Latif, Muhaemin, Darmawati Hanafi, Rahmi Damis, and Abdi Goncing, 'Environmental Theology and Its Relevance to Islamic Law: Perception of Makassar Muslim Scholars, Indonesia', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 7 (2023), 1734 <https://doi.org/10.22373/sjhk.v7i3.18905>

Lutfiyah, Siti Khumairotul, and Mohamad Kurjum, 'Analisis Hadis Tentang Ekoteologi Dan Relevansinya Dalam Membangun Kesadaran Lingkungan Melalui Pendidikan Sekolah Alam', *Al-I'tibar : Jurnal Pendidikan Islam*, 11 (2024), 270–80 <https://doi.org/10.30599/jpia.v11i3.3858>

Maftuna, Mirxamidova, 'Pedagogical and Psychological Foundations for Shaping Value-Based Attitudes Toward Nature in Preschool Children Through Ecological Knowledge', *European International Journal of Pedagogics*, 5 (2025), 205–7 <https://doi.org/10.55640/eijp-05-03-52>

Masturin, Masturin, Mhd. Rasid Ritonga, and Siti Amaroh, 'Tawhid-Based Green Learning in Islamic Higher Education: An Insan Kamil Character Building', *QIJIS (Qudus International Journal of Islamic Studies)*, 10 (2022), 215 <https://doi.org/10.21043/qijis.v10i1.14124>

Mohidem, Nur Adibah, and Zailina Hashim, 'Integrating Environment with Health: An Islamic Perspective', *Social Sciences*, 12 (2023), 321 <https://doi.org/10.3390/socsci12060321>

Muchlis, Aulia Fikriarini, Dewi Larasati, Yulita Hanifah, Anita Andriya Ningsih, and Wienty Triyuli, 'Sustainability Goals: A Network Analysis of Religious Values for Architecture Education and Ethics', *Journal of Islamic Architecture*, 8 (2024), 515–29 <https://doi.org/10.18860/jia.v8i2.24196>

Muhamad, Asmawati, Abdul Halim Syihab, and Abdul Halim Ibrahim, 'Preserving Human–Nature's Interaction for Sustainability: Quran and Sunnah Perspective', *Science and Engineering Ethics*, 26 (2020), 1053–66 <https://doi.org/10.1007/s11948-020-00192-7>

Muhammad Amiruddin, Masiyan M. Syam, and Jamaluddin Arsyad, 'Teologi Lingkungan Dalam Al-Qur'an Perspektif Ibrahim Abdul Matin', *Al-Mau'izhoh*, 6 (2024), 877–90 <https://doi.org/10.31949/am.v6i2.8558>

Muhammad Wahyu, Juliani, Khairul Hidayat, Abdi Fadillah, Dio Septiawan, and

Kliven Brem Ginting, 'Integration of Environmental Education in Islamic Religious Education Curriculum: A Sustainable Education Perspective', *Journal of Contemporary Gender and Child Studies*, 3 (2024), 210–16 <https://doi.org/10.61253/jcgcs.v3i2.283>

Mukaromah, Ning, Suadi Suadi, and Wafaa Maso, 'Evaluating an Environment-Based Learning Model Oriented Towards ESD to Foster Environmental Care Character in Madrasah Ibtidaiyah Students', *Bidayatuna Jurnal Pendidikan Guru Mandrasah Ibtidaiyah*, 8 (2025), 61–78 <https://doi.org/10.54471/bidayatuna.v8i1.3514>

Munib, Munib, Rafik Patrajaya, Reza Noor Ihsan, and Muhammad Amin, 'Conservation Environmental Sustainability in The Perspective of Islamic Legal Philosophy', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 6 (2022), 556 <https://doi.org/10.22373/sjhk.v6i2.12411>

Murtadoilah, Hendi, and Didi Rusmidi, 'Applying the Hadith on Cleanliness in Eco-Theological Islamic Education at Community Learning Centers (PKBM)', *Journal of Society and Development*, 5 (2025), 44–49 <https://doi.org/10.57032/jsd.v5i1.297>

Natrisia Hutagalung, Natrisia, 'Islam and the Environment: A Conceptual Analysis Based on the Qur'an and Hadith', *Muqaddimah: Jurnal Studi Islam*, 15 (2024), 18–31 <https://doi.org/10.71247/r0jk0s98>

Nawaz, Sumaira, and Shah Moeen ud Din Hashmi, 'Conservation of Plants and Trees in the Light of Prophetic Teachings', *Journal of Islamic and Religious Studies*, 5 (2020), 65–84 <https://doi.org/10.36476/JIRS.5:1.06.2020.16>

Nugraha, Tubagus Chaeru, El-Sawy El-Sawy Ahmed Abdel Rahim, and Fahmy Lukman, 'Integrating Problem-Based and Flipped Learning in Islamic Religious Education: A Pathway to Achieving Sustainable Development Goals', *Jurnal Pendidikan Islam*, 10 (2024), 125–36 <https://doi.org/10.15575/jpi.v10i1.35204>

Rahmawati, Artifah Tomi, Andri Nirwana, and Kharis Nughroho, 'Qur'anic Ecological Analysis of Wildlife and Biodiversity Protection', *Proceeding ISETH (International Summit on Science, Technology, and Humanity)*, 2024, 2113–18 <https://doi.org/10.23917/iseth.4631>

Sahri, Sahri, and Su'udin Aziz, 'The Role Of Islamic Education Teachers In Increasing Social Awareness And Environmental Awareness In The Young Generation', *AL-WIJDÃN Journal of Islamic Education Studies*, 8 (2023), 490–502 <https://doi.org/10.58788/alwijdn.v8i4.2973>

Salman, Abdul Matin bin, and Eko Asmanto, 'Islamic Environmental Stewardship: A Sociological Approach to Hadith and Legal Frameworks for Ecological Responsibility', *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi*, 2024, 361–78 <https://doi.org/10.24090/volksgeist.v7i2.12205>

Saro, Jeffry M., Jecel D. Taray, Jemuel S. Cinso, Bonifacio S. Ingaling, Merry Joy A. Enguio, and Cynne Paul B. Hayon, 'Level of Attitude, Behavior, and Awareness of Senior High School Students toward Environmental Conservation', *JPBI*

(Jurnal Pendidikan Biologi Indonesia), 11 (2025), 111–24 <https://doi.org/10.22219/jpbi.v11i1.37861>

Sinaee, Amir Hassan, 'Rationalism vs. Textualism: A Comparative Analysis of Islamic Pedagogical Approaches in Iran and Saudi Arabia', *British Journal of Religious Education*, 47 (2025), 454–64 <https://doi.org/10.1080/01416200.2025.2451044>

Sinakou, Eleni, Vincent Donche, Jelle Boeve-de Pauw, and Peter Van Petegem, 'Designing Powerful Learning Environments in Education for Sustainable Development: A Conceptual Framework', *Sustainability*, 11 (2019), 5994 <https://doi.org/10.3390/su11215994>

Subaidi, Ahmad Tantowi, Nur Cholid, Mahfudz Junaedi, Waluyo, and Mukh Nursikin, 'Eco-Pesantren: Islamic Education in Forest Conservation Landscapes', *Fudan Journal of the Humanities and Social Sciences*, 16 (2023), 541–67 <https://doi.org/10.1007/s40647-023-00386-w>

Sugiarto, Fitrah, 'Integration of Qur'an and Hadith Values as Pedagogical Innovation to Improve the Quality of Islamic Education', *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 17 (2025), 171–84 <https://doi.org/10.37680/qalamuna.v17i1.6817>

Thohri, Muhammad, 'Development of Environmentally Conscious Islamic Religious Education Curriculum at Elementary, Secondary, and Tertiary Education Levels', *Journal of Advances in Education and Philosophy*, 8 (2024), 76–87 <https://doi.org/10.36348/jaep.2024.v08i02.005>

Watch, Global Forest, 'Indonesia Deforestation Rates & Statistics', 2024 <https://www.globalforestwatch.org/dashboards/country/IDN/?lang=id&utm_source> [accessed 3 December 2025]

Wulidatul Habibah, Ainur Rofiq Sofa, Abd. Aziz, Imam Bukhori, and Muhammad Hifdil Islam, 'Integrasi Nilai-Nilai Al-Qur'an Dan Hadits Dalam Pendidikan Untuk Membangun Tanggung Jawab Konservasi Alam Di Madrasah Ibtidaiyah Ihyaul Islam Pakuniran', *Jurnal Budi Pekerti Agama Islam*, 3 (2024), 36–52 <https://doi.org/10.61132/jbpai.v3i1.854>

Yono, Yono, and Abrista Devi, 'HOLISTIC HYGIENE JURISPRUDENCE IN ISLAMIC EDUCATION INSTITUTIONS: INTEGRATING FAITH, SELF, ENVIRONMENT, AND MORAL-SPIRITUAL DIMENSIONS', *Edukasi Islami: Jurnal Pendidikan Islam*, 14 (2025), 229–46 <https://doi.org/10.30868/ei.v14i01.8104>

Yusuf, M. Fajri, Bona Bargot Riezky Nagabe Siregar, and Alwi Padly Harahap, 'Implementation of Hadith as a Foundation for Deradicalization in Contemporary Islamic Education Curriculum', *AT-TURAS: Jurnal Studi Keislaman*, 11 (2024), 160–77 <https://doi.org/10.33650/at-turas.v11i2.9358>