



ISLAMIC EDUCATION FOR ENVIRONMENTAL CONSERVATION IN THE HADITH

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Abstract: This study explores a series of hadiths related to environmental conservation. From there, Islamic education can be proposed that provides environmental insight for people throughout their lives. The search for this hadith is based on software and a hadith website, then its sanad is analyzed thematically. Islamic education with an environmental conservation perspective thus respects biodiversity for all parties in this universe in a sustainable manner so that it can be felt by the next generation.

Keywords: Islamic Education, Enviromental Conservation, Hadith

A. Introduction

Islam has become a religious system to realize the value of environmental conservation that is inherent to its norms. ¹ Many verses of the Quran and Hadith narratives explain, recommend and even require every human being to maintain the continuity of their lives and the lives of other creatures on earth, even in critical situations. ² The verses of the Quran related to nature and the environment are even more numerous than the verses of worship in a vertical relationship.

Abdillah in Environmentally Friendly Religion explores the concept of environmental conservation in the Quran through four keywords. Namely, al-'alamin, as-sama', al-ard and al-bi'ah. He explains that the word

¹ Dedik Dwi Prihatmoko, "Implementasi Kebijakan Pendidikan Lingkungan Hidup Di Sekolah Islam Terpadu Dalam Kajian Literatur," *Ulumuddin : Jurnal Ilmu-Ilmu Keislaman* 10, no. 2 (December 29, 2020): 117–32, <https://doi.org/10.47200/ulumuddin.v10i2.433>.

² Asmaul Lutfauziah et al., "Environmental Education in an Islamic Perspective: An In-Depth Study Based on Sufism," *Journal of Islamic Civilization* 4, no. 1 (September 6, 2022): 40–49, <https://doi.org/10.33086/JIC.V4I1.2852>; Difla Nadjih and F Setiawan Santoso, "Sosialisasi Fikih Lingkungan Usulan Pemberdayaan Majelis Taklim Di Desa Nelayan," *Ulumuddin : Jurnal Ilmu-Ilmu Keislaman* 5, no. 2 (2015): 65–73.

al-'alamin has two connotations, namely, meaning all species (general) and meaning humans (specific). The word as-sama' (sky) connotes three meanings, including the universe, airspace and space. The word al-'ard (earth) has the meaning of the earth's ecosystem, the environment, and the ecosystem cycle. And the four words al-bi'ah refer to the environment as a space for life. These four keywords prove that Islam has a role in environmental conservation so that it has an environmentally friendly nuance.³

Environmental preservation is thus part of human efforts to conserve the environment. This human activity aims to protect nature from scarcity and extinction. Human activities include managing nature wisely to obtain the greatest possible benefits that can be felt in the present and in the future in a sustainable manner.⁴

The environment then becomes; "1) As an organism created by God, it has the right to live, in accordance with the wisdom and power of God;⁵ 2) part of nature and provided by God for humans to carry out their duties in the world as servants and caliphs of God on earth by actively participating in its maintenance."⁶

The narrative of the Hadith about environmental maintenance also supports the first source of teachings of Muslims. Athiyah has traced the hadith which has 3 objectives regarding environmental conservation, maintenance, utilization and prevention of environmental disasters.⁷

³ Mujiyono Abdillah, *Agama Ramah Lingkungan: Perspektif Al-Qur'an* (Jakarta: Paramadina, 2021).

⁴ Abdillah.

⁵ Ansar Mangka, Amrah Husma, and Jahada Mangka, "Pelestarian Lingkungan Hidup Dalam Pandangan Syariat Islam," *Bustanul Fuqaha: Jurnal Bidang Hukum Islam* 3, no. 2 (August 9, 2022): 205–21, <https://doi.org/10.36701/BUSTANUL.V3I2.613>.

⁶ Ramiza Arif Mu'tashim and Trimurtini Trimurtini, "Peran Konservasi Sumberdaya Alam Terhadap Sustainable Development Goals (Sdgs) Air Bersih Dan Sanitasi Layak," *Jurnal Penelitian Pendidikan Indonesia (JPPI)* 1, no. 3 (May 19, 2024): 378–84, <https://doi.org/10.62017/JPPI.V1I3.1216>.

⁷ Cut N. Ummu Athiyah, "Pelestarian Lingkungan Hidup Dalam Perspektif Hadis," *Jurnal Bimas Islam* 10, no. 2 (June 30, 2017): 321–54, <https://doi.org/10.37302/JBI.V10I2.26>.

Masruri,⁸ Salsabila,⁹ and Ali,¹⁰ also strengthen this in supporting the hadith as a supporter of conservation based on their research on the hadith of cleanliness and maintenance of the earth soil and tree plants. From there, it can be concluded by Karim et al., both from the Quran and the hadith, that humans are the key to the success of environmental conservation because environmental damage is mostly caused by the bad behavior of humans themselves, so that the strategy is oriented towards the caliphate of humans.¹¹

This study explores how the basic elements of the universe consisting of; water, air and soil along with other living things should be important materials in Islamic education that is oriented towards environmental conservation. Karim et al. Do not explain this as a strategy, but Salsabila,¹² and Muhtarom,¹³ have emphasized it as an important instrument. So a deeper understanding of environmental conservation in the hadith in the perspective of Islamic education that runs throughout life and includes three centers of education can still be developed.¹⁴

B. Methods

Hadith research uses the Hadith Encyclopedia - Kutubut Tis'ah application,¹⁵ and www.Sunnah.com as important references in searching for hadith. Sanad, quality and translation of hadith refer to both. Secondary data were obtained from various journal articles, proceedings and books that discuss the environment in Islam to complement the findings from the

⁸ Ulin Niam Masruri, "Pelestarian Lingkungan Dalam Perspektif Sunnah," *At-Taqaddum* 6, no. 2 (2014): 411–28, <https://doi.org/10.21580/AT.V6I2.718>.

⁹ Saila Salsabila, "Analisis Hadis Pelestarian Lingkungan Hidup," *El-Sunnah* 1, no. 2 (2021).

¹⁰ Muhammad Ali, "Pelestarian Lingkungan Menurut Perspektif Hadis Nabi Saw.," *Jurnal Tafsire* 3, no. 1 (2015), <https://doi.org/10.24252/JT.V3I1.7665>.

¹¹ Abdul Karim, Ma Zuhurul Fuqohak, and Ahmad Atabik, "Strategi Pelestarian Lingkungan Dalam Perspektif Al-Qur'an Dan Hadis," *Advances in Humanities and Contemporary Studies* 3, no. 2 (2022): 45–54, <https://doi.org/10.30880/ahcs.2022.03.02.005>.

¹² Salsabila, "Analisis Hadis Pelestarian Lingkungan Hidup."

¹³ Ali Muhtarom, "Pendidikan Lingkungan Hidup Dalam Perspektif Hadis," *An-Nidzam : Jurnal Manajemen Pendidikan Dan Studi Islam* 3, no. 1 (June 10, 2016): 15–34, <https://doi.org/10.33507/AN-NIDZAM.V3I1.7>.

¹⁴ Imroatun Imroatun, "Masjid Dan Pengembangan Wawasan Anak Usia Dini Dalam Pelestarian Lingkungan Hidup Nasional," *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman* 5, no. 1 (2015): 21–28.

¹⁵ Saltanera, "Hadith Encyclopedia - Kutubut Tis'ah" (Jakarta: Saltanera, n.d.).

two primary sources. This library research then uses thematic analysis of the relevant hadith texts which are then discussed in more depth. Therefore, the Miles and Huberman analysis model is then used.¹⁶

C. Result dan Discussion

People does not live alone without the help of others created in this universe. There are equal parties as living beings, others as basic elements for the survival of all creatures of this nature, such as water, air and soil are recognized in the Hadith as elements of the holy universe originally.

Water

Allah has created water and ordained it as the origin of life as His word: "We have made all living things from water".¹⁷ All living things such as humans, animals and plants, all depend on water for their existence and for the continuation of their lives. ¹⁸ In addition to being the origin and source of life (biological function), water also has a socio-religious role or function, namely to cleanse and purify the body and clothes from dirt and impurities, so that in relating to one another or in relating to Allah through mahdhah worship (special worship) humans must first be in a state of purity and cleanliness physically and mentally. "He causes rain to fall from the sky to cleanse you".¹⁹

Almost all discussions of law (*fiqh*) in Islam always begin with a discussion of water and the role of water in self-purification and means of worship.²⁰ Likewise, in discussions about worship (*mahdhah*), it is always preceded by a discussion of *thaharah* (purification) as a condition for the validity of worship. Water is the main tool for *thaharah*, if there is no water, then soil or stone can be used. Based on the verses of the Quran and empirical facts that can be observed and felt by humans, there is no doubt that water is a very vital natural resource for life on earth. Protection and

¹⁶ Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta, 2015).

¹⁷ Q.S. al-Anbiya: 30

¹⁸ QS: *Al-Baqarah*: 164; *Al-An'am*: 99; *Al-Hajj*:5; *Al-Furqan*: 48-49; *Al-Wa-q'ah*: 68-70; *dan Al-Mulk*: 30

¹⁹ QS: *Al-Anfal*: 11; *An-Nahl*: 14; *dan Al-Ma'idah*: 96

²⁰ Munib et al., "Conservation Environmental Sustainability in The Perspective of Islamic Legal Philosophy," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 2 (October 3, 2022): 556–72, <https://doi.org/10.22373/SJHK.V6I2.12411>.

conservation of this vital resource are very basic (fundamental) so that its function and benefits are maintained sustainably for the sustainability of the lives of all creatures on the surface of the earth, for the present and the future; "The obligation to protect and conserve water in Islam has the same value as the obligation to maintain the sustainability of life itself".²¹

Because water has become a vital natural resource for all elements and components of nature, Allah has determined it as a public right to use water (common right) for humans and all living things. All living things in this world have the same right to use water. Monopoly of water use by a person or group of people for any purpose, or monopoly of water use for certain uses and closing the right to use for other uses is not permitted. Misuse of the role and function of water, waste and monopoly of water use are also prohibited. Allah has commanded the followers of Thamud and his camels; "Tell them that water should be divided well among them."²²

And in a hadith every Muslim is commanded to share in three things, namely water, pasture and fire.²³

Narrated A man; "A man from the immigrants of the Companions of the Prophet said: I participated in battle three times along with the Prophet. I heard him say: Muslims have common share in three (things). grass, water and fire."²⁴

Wastefulness in the use of water is prohibited, and this prohibition applies to both personal and public use, whether water is in abundance or in scarcity.

"The Messenger of Allah passed by Sa'd when he was performing ablution, and he said: 'What is this extravagance?' He said: 'Can there be any extravagance in ablution?' He said: 'Yes, even if you are on the bank of a flowing river.'"²⁵

²¹ Kementerian Lingkungan Hidup, *Teologi Lingkungan: Etika Pengelolaan Lingkungan Dalam Perspektif Islam* (Jakarta: Kementerian Lingkungan Hidup, 2021).

²² QS. Al-Qamar:28

²³ Riwayat Abu Daud dan Ibnu Majah, Mawardi dkk, *Teologi...*, h. 34

²⁴ "Sunan Abi Dawud 3477 - Wages (Kitab Al-Ijarah) - كتاب الإجارة - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)," accessed May 16, 2025, <https://sunnah.com/abudawud:3477>.

²⁵ Sunnah.com, "Sunan Ibn Majah 425 - The Book of Purification and Its Sunnah - كتاب الطهارة وسننها - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)," n.d., <https://sunnah.com/ibnmajah:425>.

The long experience of the Muslims living in the dry Arabian peninsula with very limited water sources, has taught them to value water and use it sparingly. This is stated in various Islamic jurisprudence fatwas.

“Ablution, is enough to wash the body parts once, the second and third are sunnah; Defecating/urinating should not be in stagnant water, because dirt will pollute the stagnant water; Classification of water: pure purifying, pure not purifying and mutanajis, contains the concept of re-use and saving for other uses (musta'mal water has been used for ablution, it can still be used to fulfill other water functions such as for fisheries, irrigation and so on). While mutanajis water contains a message of the need to pay attention to the sanctity (spiritual value of water) cleanliness and health of water (physical value of water); The Prophet strongly recommended that Muslims save water use, even for ablution to face Allah.”²⁶

Maintaining the continuity of life is obligatory in Islam. Any action that disrupts or damages the biological, religious and social functions of water, whether in the form of destruction or pollution of water and water sources with certain actions or elements that result in water not being able to be used for life, or the basic function of water as a source of life being disrupted or damaged, then this means the same as destroying life itself. This is in accordance with the rule of fiqh; “Everything that causes something to be prohibited (haram) then everything (because of it) is also prohibited (haram)”.²⁷

Air

Air is an element of life that is no less important than water. Almost all living things on land depend heavily on air to breathe. In addition to the use of breathing that can be felt directly by humans, air is also very necessary for life and other environmental roles, but is not directly felt by humans, such as to help pollinate flowers, cause wind, carry water vapor and so on.

²⁸

The Prophet said; Tirmizi hadith no 2178 and Ahmad hadith no 20214

"It was narrated from Ubayy bin Ka'b that the Messenger of

²⁶ Kementerian Lingkungan Hidup, *Teologi Lingkungan: Etika Pengelolaan Lingkungan Dalam Perspektif Islam*.

²⁷ A.A. Bagader et al., *Environmental Protection in Islam* (Gland: IUCN, 2014), 8.

²⁸ QS. Al-Hijr: 22; Al-Baqarah: 164 dan Al-A'raf: 57

Allah (s.a.w) said: "Do not curse the wind. When you see what you dislike, then say: 'Allahumma inna nas-aluka min khairi hadhihir-rih, wa khairi ma fiha wa khairi ma umirat bihi wa na'udhu bika min sharri hadhihir-rih wa sharri ma fiha wa sharri ma umirat bihi' ('O Allah! Indeed we ask You of the good of this wind, and the good of what is in it, and the good of what it has been commanded. And we seek refuge in You from the evil of this wind, and the evil of what is in it, and the evil of what it has been commanded.)" ²⁹

Although this air is everywhere and can be obtained for free, the quality of air has currently decreased due to pollution. Even the layer of our earth's atmosphere (the Ozone layer) is currently damaged (has holes) and as a result can also be dangerous for human life and other living things. Likewise, exhaust fumes from motor vehicles and industrial smoke have also worsened the quality of air on the surface of our earth. CO₂ gas emissions and Other gases from industrial activities, agriculture, motor vehicles and forest fires have caused the greenhouse effect, resulting in global warming.

Global warming is an event where the temperature of the earth's surface, oceans and atmosphere increases. Global warming will be a problem for life on earth if the rate of increase in the earth's temperature exceeds the normal threshold of change. Lately, the earth has experienced very rapid warming as a result of human activities as mentioned above.

Global warming will also result in the emergence of various animal and human diseases, the treatment of which is difficult because the viruses that cause these diseases are the result of genetic mutations from previously existing viruses. Animals will also carry out large-scale migration to areas with more suitable temperatures, so that areas left behind will lack or even disappear certain animal species that originally existed. Animal and plant species that are unable to move or adapt will be destroyed. The potential consequences caused by warming of the earth's surface and atmosphere are very large and on a large scale (global), so that handling cannot be done by

²⁹ "Jami` At-Tirmidhi 2252 - Chapters On Al-Fitan - كتاب الفتن عن رسول الله صلى الله عليه وسلم - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه وسلم)," accessed May 16, 2025, <https://sunnah.com/tirmidhi:2252>.

countries per country, but must be through cooperation between countries and international cooperation.

Protection and maintenance of air so that its biological, ecological and social functions remain sustainable is thus a human obligation, because maintaining air from pollution and damage (its quality and quantity) is also as valuable as maintaining life itself. All human activities related to air protection are very necessary for life, so these activities are obligatory. On the other hand, all activities that will result in air pollution, damage the role and function of air and the atmosphere (its biological and social functions) are acts that violate the law of Allah in the creation of nature, and violate the mandate and command of Allah, and therefore are prohibited (haram). In this case, once again the rule applies; "Everything is very necessary to fulfill important obligations so it is obligatory." ³⁰

Land and Soil

The Messenger of Allah said:

"We have been made to excel (other) people in three (things): Our rows have been made like the rows of the angels and the whole earth has been made a mosque for us, and its dust has been made a purifier for us in case water is not available. And he mentioned another characteristic too". ³¹

Land and soil like water and air are also the main components and resources for human life and other living things. The benefits of water for life will be greater and more real if the water from rain has fallen to the surface of the earth and is stored in the soil. This water in various forms and sources can then be used by plants, animals and humans to meet their needs. Land is also an element of human existence; ³² and a place where animals and plants depend on life.³³

Allah has created land as a source of food and other life necessities for humans and other living things. Land or land expanses seem still and dead, but it turns out to be alive and always changing and moving. Soil

³⁰ *Ibid.*

³¹ "Sahih Muslim 522a - The Book of Mosques and Places of Prayer - كتاب المساجد - صلى الله عليه و سلم) وَمَوَاضِعُ الصَّلَاةِ - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (ﷺ)", accessed May 16, 2025, <https://sunnah.com/muslim:522a>.

³² QS. Ar-Rahman: 10

³³ QS. Ar-Rum: 20; dan Nuh: 17-20

consists of various solid materials, especially minerals and organic materials, its fragmentation is irregular with very diverse geometric shapes. In the soil contains water, air and dissolved chemical elements in composition and concentration are also very diverse and multiphase. This solid soil material then interacts with water and soil air in the soil pore space forming a soil-water-air system in a dynamic balance and useful for life. The entire soil system is very difficult to be in a state of equilibrium for a long time because it always experiences changes from dry to moist or vice versa, expanding, contracting, spreading, collecting, exchanging ions and so on. Soil is a very complex, living and dynamic system, so it is very reasonable and logical that Allah made the soil the origin and source of life.

Soil also contains very diverse microorganisms in type, shape and size, very useful to help the process of decomposition and soil formation. The phenomenon of this very complex soil was indeed deliberately created by Allah so that it can fulfill its function as a source and supporter of life for all living things. The phenomenon of this very complex soil is a sign (verse) of the power of Allah the Creator of nature.³⁴ Thus, efforts to understand land phenomena (with knowledge) and understand the role and function of land for life, including human life, are essentially efforts to understand the creation and provision of land for humans.

Apart from being the origin and source of life (biological function), like water, land also has a socio-religious role or function, namely to cleanse and purify the body from impurity. As is known in fiqh, soil (dust) can be used for tayamum when there is a lack of water, or there are medical reasons that do not allow parts of the body to be exposed to water (sick). Soil is also an element that can function to remove large impurities (*mughalladzah*). Another religious function is that this land or expanse of land (*bumi*) is a means of worship (mosque) for all humans as stated in one of the Hadiths of the Prophet.

If humans want to express their gratitude to Allah for providing the land (earth) with all its contents, then humans must express this by

³⁴ QS. Ali Imran: 191

protecting and maintaining the land so that its biological and social functions remain sustainable. The way is to maintain soil productivity and protect it from the threat of erosion, pollution and other threats that can cause degradation of soil function. When humans carry out farming, gardening, building construction, harvesting grass and forests, digging for mining materials and so on, humans must carry out these activities properly and correctly so as not to cause degradation and damage. humans have violated the Most Loving and Most Caring Allah for nature (al-rab al-alamien). The law of maintaining the sanctity and cleanliness of the earth is mandatory. Maintaining land from damage, pollution and contamination is also an obligation for every human being and is a good deed that will be rewarded with goodness from Allah SWT because all its surfaces are holy mosques.

Environmental Conservation in Islamic Education

The development of Islamic education oriented towards environmental conservation is important. The combination of environmental sanctity and the paradigm of Muslim life must be narrowed down into an ethics of the people before being strengthened into a law disseminated through religious education that works throughout life.³⁵

The independence of Sharia in becoming the environment for the current and future generations has been widely questioned when social ecology is in a new situation than in the time of the Prophet. The change continues without anyone being able to stop it. Important facts have shown that the supporting power of Sharia law for the environment is not as powerful as it used to be.

Its power has been decreasing for several reasons. Sharia is no longer the highest even in Islamic countries because the dominance of the current global system has dominated the lives of the people. Hisbah, once an environmental enforcement institution, is now almost non-existent. The civil government has separated itself from the body of religious authority,

³⁵ Difla Nadjih dan Imroatun Imroatun, "Hadits Tentang Pendidikan Jasmani Anak Usia Dini," in *Prosiding Seminar Nasional Peran Pengasuhan Anak Raudhatul Atfal Dalam Membangun Karakter Bangsa* (Serang, 2016), 51–64.

namely the ulama. Following the western model of the State, the lives of Muslims are increasingly functioning in sealed and partitioned compartments. Economists and environmental experts are two separate species with conflicting perspectives. The Muslim state model nation implements, having economic development as the highest priority. Overcoming environmental change is much lower down the scale.³⁶

The role of Islamic education in instilling awareness of environmental conservation is in accordance with the generality of the Prophet's Hadith about water, air and land must be used in a balanced manner. This balance must also be developed with the spirit of maintaining its sustainability for future generations. The Hadith emphasizes that the environment is not just a matter of the present but must continue to be beneficial for future generations.

The summary of the Hadith is also in line with the formation of morals (ethics) of environmental conservation for human activities in managing the environment and natural resources that need to be instilled and socialized through lifelong religious education and include three centers of human education, family, school and society. Several principles of Islamic education on environmental conservation include several principles.³⁷

The first principle. The natural environment is a holistic environment and influences each other. This principle is in line with the understanding of biocentrism and ecocentrism about the relationship between humans and nature is not separate, but humans are part of nature, between the two are interrelated. Islamic education needs to consider the rights and roles of other creatures and is not limited to living creatures alone, but all components of nature. The sustainability of human life is also influenced and dependent on nature or its ecosystem, and vice versa.

The second principle. All sources of life on earth (including biodiversity) are natural resources gifted by Allah that are priceless. This

³⁶ Fazlun Khalid, "Islam and the Environment -- Ethics and Practice," in *Royal Aal al-Bayt Institute for Islamic Thought: 15th General Conference* (Aman: Royal Aal al-Bayt Institute for Islamic Thought, 2010).

³⁷ Kementerian Lingkungan Hidup, *Teologi Lingkungan: Etika Pengelolaan Lingkungan Dalam Perspektif Islam*.

biodiversity must be maintained because it is the source of life and the sustainability of the existence of all living things including humans. Maintaining the sustainability of life and biodiversity through Islamic education encourages environmental conservation which is essentially an effort to maintain the sustainability of life on earth including human life, as well as a duty or obligation of humans as the most superior creatures of Allah in creation and in their reasoning abilities.

The third principle. In nature, there is a continuous circulation and distribution of natural resources through an ecosystem chain (food chain), so that one component is mutually influenced by another component. Waste from an ecosystem component (species) can be input or a source of food for other ecosystem components (species). Breaking or disrupting one link will result in disruption of the ecosystem balance. The distribution of natural resources and biodiversity that occurs in nature has been adjusted to local potential and characteristics. Islamic teachings maintain the cycle and distribution of natural resources until the next generation and are instilled as lifelong awareness for learners.

Fourth principle. Life in nature has limiting factors. Certain environmental factors can be physical or chemical limitations or constraints) for the function of life for other environmental factors or components. Likewise, environmental carrying capacity has limitations both quantitatively and qualitatively. Ecosystems and their components also have limitations in order to adapt to new changes or disturbances in the balance that occur in the ecosystem concerned. Islamic environmental conservation education needs to remind people that violations of limiting factors, for example by exploiting or utilizing nature beyond its capacity and environmental carrying capacity, can result in disruption of the balance of the ecosystem in nature and have an impact on degradation.

Therefore, environmental conservation education in Islam encourages its people of all ages to have theoretical and practical environmental knowledge so that they can act actively to prevent damage and encourage sustainable environmental preservation. Lutfauziah et al In addition, the four goals of environmental education are: conveying

information, building understanding, improving skills, and activating sustainable actions.³⁸

D. Conclusion

In Islam, all of Allah's creatures are equal in living a noble life inherently according to the role and function of each creature. It is for this reason that the Messenger of Allah Muhammad SAW instilled various values and teachings to respect the environment. Continuous lifelong Islamic education is an important strategy to accompany the provisions of Islamic law in carrying out the teachings of the Sunnah so that people can be actively involved in nature conservation for the sake of the people themselves and future generations. All of that can run on the track of instilling Lifelong Learning Behavior in accordance with the principles of environmental maintenance of the Prophet.

Therefore, Islamic religious educators need to study the principles of conservation that have been sunnah by the Prophet both textually and textually. Clearing forests by cutting down all forest plants, eradicating plant and animal pests by killing all pest populations are included in this category of extermination. Such environmental conservation respects biodiversity for all parties in the universe and even continues into the future.

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³⁸ Lutfauziah et al., "Environmental Education in an Islamic Perspective: An In-Depth Study Based on Sufism."

- “Jami` at-Tirmidhi 2252 - Chapters On Al-Fitan - كتاب الفتن عن رسول الله صلى الله عليه وسلم - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه وسلم).” Diakses 16 Mei 2025. <https://sunnah.com/tirmidhi:2252>.
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