

# Planting Trees, Reaping Rewards: Reforestation as an Act of Worship in the Perspective of Hadith

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## ABSTRACT

This research is motivated by the increasing environmental damage and forest degradation which demands an ethical and religious approach in efforts to preserve nature. Islam as a comprehensive religion has great concern for the environment, one of which is through the teachings of the Prophet Muhammad which are recorded in hadiths about the recommendation to plant trees. The purpose of this research is to analyze the concept of reforestation as a form of worship in the perspective of hadith and its relevance to the ecological awareness of Muslims. The novelty of this research lies in strengthening the understanding of reforestation not only as an ecological activity, but also as a worship practice that is worth alms and a manifestation of human responsibility as a caliph on earth. The methodology used is qualitative research with a library research approach, through the collection and analysis of thematic hadiths related to the environment, especially tree planting, using a descriptive-analytical method. The results of the study show that the Prophet's hadiths affirm the value of sustainable rewards for every Muslim who plants trees as long as they provide benefits to living beings, so that reforestation has spiritual, social, and ecological dimensions at the same time. The conclusion of this study emphasizes that the integration of hadith values in the practice of reforestation can be a strong theological foundation in building awareness and participation of Muslims towards environmental conservation for the benefit of this world and the hereafter.

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## INTRODUCTION

Trees constitute a vital component of the Earth's environment, and their profound impacts on nature and human life are widely recognized, particularly in urban areas. Trees not only enhance aesthetic value but also perform essential ecological functions, such as producing oxygen, filtering polluted air, and contributing to the regulation of local climate conditions (Hauer, 2005).

Tree planting is not solely an environmental activity; it also encompasses social dimensions that support ecological sustainability. Fruit-bearing trees, for instance, may provide future economic benefits. Planting trees helps sustain living beings in accordance with their natural roles and contributes to environmental restoration by safeguarding water resources and maintaining clean air. Accordingly, tree-planting initiatives in school environments can foster students' mindsets and skills regarding proper and responsible tree cultivation (Arsyad dkk., 2025).

The planting of buffer trees is particularly beneficial in preventing landslides in areas such as the front zones of cemeteries and can also function as a flood mitigation measure, especially in cooler areas that may still experience flooding due to improperly designed drainage systems. Such tree-planting activities are intended not only to reduce the risk of various natural disasters but also to protect surrounding environments from harmful air pollution. The buffer trees planted include matoa, mahogany, and rain trees (trembesi) (Nita dkk., 2023).

Tree planting not only provides fresh air but also plays a significant role in protecting the increasingly depleted ozone layer and reducing air pollution. As the ozone layer that shields the Earth continues to thin, surface temperatures rise, disrupting natural water evaporation cycles. This disruption may result in excessively long rainy seasons or prolonged droughts. Consequently, seasonal transitions become increasingly unpredictable, while strong winds, storms, and heavy rainfall in tropical regions accelerate soil degradation and dryness (Istianah, 2015).

To preserve Indonesia's natural environment, particularly agricultural lands, reforestation efforts should be seriously considered. Tree-planting initiatives are expected to achieve several objectives, including improving the quality of human habitats, fostering healthy green spaces, cultivating environmental awareness and conservation ethics, and slowing the pace of global warming. One of the major challenges in environmental preservation is the lack of public awareness regarding the importance of caring for nature. Previous studies on environmental stewardship emphasize practices such as choosing environmentally friendly products. Therefore, environmental education must begin at an early age, and effective reforestation requires collective participation from all segments of society (Mukson dkk., 2021).

This study examines environmentally friendly moral values (*akhlaq al-bi'ah*) through classical hadith narratives and finds that these narratives contain significant insights into how humans should care for nature and why resource conservation is essential. The discussion highlights hadith accounts related to planting, particularly reforestation, such as the Prophet's saying: "If the Hour (the Day of Judgment) comes while one of you has a palm seedling in his hand, let him plant it" (reported by Ahmad). This hadith underscores the importance of tree planting in Islam. The study argues that Islamic environmental principles derived

from hadith narratives can provide strong moral support for Muslims in addressing contemporary ecological challenges and encourage environmentally responsible behavior aligned with religious beliefs (Sari, 2024).

A study by Wahbah al-Zuhayli in his work *al-Fiqh al-Islāmī wa Adillatuhu* asserts that all beneficial and sustainable actions, including tree planting, are categorized as *ṣadaqah jāriyah* (ongoing charity). Al-Zuhayli cites the Prophet's saying: "If a Muslim plant something, and a bird, a person, or an animal eats from it, it is counted as charity for him." This indicates that tree planting is regarded as a form of enduring righteous deed. Similarly, Yusuf al-Qaradawi, in his 2010 study *Ri'āyat al-Bī'ah fī Sharī'at al-Islām*, emphasizes that Islam strongly supports environmental conservation. He argues that tree planting aligns with hadith teachings that prohibit environmental destruction (*fasād fī al-arḍ*) and promote environmental restoration (*iṣlāḥ*). According to al-Qaradawi, tree planting represents one of the clearest and most commendable forms of *iṣlāḥ* endorsed in the hadith tradition (Raḥmān, 2002).

In seeking relevant hadiths, it is essential to examine the Prophet's exhortations concerning tree planting and reforestation. A deeper analysis of the meanings embedded in these hadiths is necessary, particularly regarding the virtues of planting and the charitable rewards granted to those who do so. From these hadiths, foundational values of faith can be constructed, serving as a robust basis for initiating reforestation movements. Such efforts aim not only to restore ecological balance but also to mitigate ongoing environmental degradation (Suhendra, 2013).

## METHODOLOGY

The research method employed in this study is library research, which serves as the primary approach for data collection, given that the object of study consists of religious texts (ḥadīth) and the views of Islamic scholars. Once relevant ḥadīths are identified and their authenticity verified, the subsequent step involves examining their deeper meanings through the ḥadīth commentary (syarḥ) method, particularly using a thematic analysis approach. This includes grouping ḥadīths with similar themes—such as the virtue of planting, the reward of charity, and the prohibition of environmental destruction—and analyzing them contextually by relating prophetic teachings to contemporary environmental and ecological issues, including the role of trees in protecting the ozone layer, preventing natural disasters, and combating global warming.

The primary data sources of this study are centered on the sayings of the Prophet Muhammad ﷺ, specifically those that explicitly encourage tree planting. These include ḥadīths that emphasize the rewards gained from plants that benefit humans and other living beings. One well-known ḥadīth states that whenever a Muslim plant something, anything that is consumed from it constitutes a reward

for the planter, comparable to charity. These data are collected through the methods of *takhrij al-ḥadīth* and *syarḥ al-ḥadīth*, drawing upon major canonical ḥadīth collections such as *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, as well as *Sunan Abī Dāwūd*. Particular attention is paid to the authenticity of the narrations and their relevance to the theme of reforestation, which is conceptualized as a form of worship.

Secondary data sources comprise references that contextualize ḥadīths within contemporary environmental challenges. These include works of Islamic jurisprudence (*fiqh*) and Qur'anic exegesis (*tafsīr*) that discuss legal and ethical principles related to environmental stewardship; scholarly articles and books addressing Islamic perspectives on nature, environmental ethics, and conservation from the standpoint of *Sharī'ah*; as well as contemporary scholarly opinions and fatwas concerning reforestation and greening initiatives as forms of *ṣadaqah jāriyah* (ongoing charity) or communal religious activities.

Data collection is conducted through systematic library research, involving the examination of both primary and supplementary literature. Core data are derived from authoritative ḥadīth compilations such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan al-Nasā'ī*, *Sunan Abī Dāwūd*, and *Musnad Aḥmad*. In addition, classical and contemporary scholarly works discussing the virtues of tree planting—particularly in relation to the concept of *'amal jāriyah*—are reviewed. Major ḥadīth commentaries, including *Fath al-Bārī*, *Sharḥ Ṣaḥīḥ Muslim*, and *'Awn al-Ma'būd*, are analyzed to elucidate the contextual meanings and implications of the relevant narrations. Supporting data are also obtained from academic journals, books on modern Islamic ecotheology, and scientific and interdisciplinary studies on Islam, environmental conservation, and reforestation. Documentation techniques are employed to record the collected data, which are then analyzed and systematically described to produce a comprehensive understanding of reforestation as an act of worship from the perspective of ḥadīth.

The data analysis technique applied in this study is content analysis of ḥadīth narratives related to environmental preservation and tree planting, with particular attention to the spiritual values embedded in environmentally oriented actions. The collected ḥadīth texts are processed through thematic categorization, selection of relevant narrational contexts, lexical analysis, and examination of the ethical and moral messages they convey. Subsequently, analytical themes are constructed to explore the relationship between the Prophet's teachings on environmental care and the concept of worship, including the dimension of spiritual reward (*ajr*). This process enables the study to draw conclusions regarding the religious endorsement of reforestation as a virtuous and meritorious practice, firmly grounded in the ḥadīth tradition.

## RESULTS AND ANALYSIS

Tree planting and reforestation are regarded in Islam as acts of worship. This understanding is clearly reflected in the teachings of the ḥadīth and constitutes an essential component of Islamic environmental ethics. The teachings of the Prophet Muhammad emphasize the importance of cultivation and strongly encourage the planting of trees, with the aim of transforming barren land into fertile and productive gardens. Such actions are believed to earn abundant rewards (ajr) from Allah SWT. Efforts to honor and care for the Earth are thus counted as acts of devotion to Allah SWT. Greening initiatives and reforestation are considered virtuous deeds that yield numerous benefits for humanity in this world while also bringing blessings in the Hereafter.

The benefits of tree planting are manifold. Trees produce oxygen, absorb carbon dioxide, and contribute to reducing ambient temperatures. They also filter dust particles, mitigate noise pollution, stabilize soil structure, and provide habitats for wildlife. Collectively, these functions contribute to maintaining environmental balance and air quality (Masruri, 2014).

### **Hadith as the Primary Foundation ('Amal Jariyah)**

The emergence of ḥadīth occurred during the period known as 'Aṣr al-Waḥy wa al-Takwīn, the era of revelation and the formative stage of the Muslim community. During this time, the Companions of the Prophet served as the first recipients of Islamic teachings and were required to approach them with seriousness and meticulous care. Divine revelation was conveyed by Allah and transmitted by the Prophet Muhammad ﷺ through his words, actions, and tacit approvals. Everything heard, observed, and experienced by the Companions was carefully preserved, as it served as a fundamental guide for their religious practices and acts of worship. Consequently, ḥadīth became a primary source for understanding righteous deeds, including 'amal jāriyah (ongoing charity), within the framework of Islamic teachings.

### **Sustainable Charity**

Tree planting is a strongly encouraged practice in Islam. This activity is not merely a physical endeavor but carries profound spiritual significance. It benefits the natural environment while simultaneously yielding great spiritual rewards. Whoever plants a tree will receive such rewards, which may continue to accrue even after the planter has passed away. This is due to the many benefits that trees provide and that are experienced by surrounding living beings.

If a tree produces fruit, every human or animal that consumes it is counted as a form of charity for the planter. If the tree provides shade, this too becomes a source of reward. Birds may build nests in it; people may take its flowers or leaves for food; others may collect its branches for firewood; and there are numerous other uses as well. All of these benefits contribute to the ongoing nature of the reward, as indicated in the Prophet's teachings (Andariati, 2020).

The Messenger of Allah said:

“There is no Muslim who plants a tree or sows a crop from which a bird, a human, or an animal eats, except that it is counted as charity for him.” (Reported by al-Bukhārī) (Arif, 2024).

In another narration, the Messenger of Allah said:

“From the Companion Jābir (ra), who reported that the Messenger of Allah said: ‘There is no Muslim who plants a tree except that whatever is eaten from it is counted as charity; whatever is stolen from it is also counted as charity. Nothing is taken away from its fruits except that it will be counted as charity for the one who planted it until the Day of Resurrection.’” (Imām Zakiyy al-Dīn ‘Abd al-‘Azīm al-Mundhirī, *At-Targhīb wa al-Tarhīb min al-Ḥadīth al-Sharīf*, Beirut: Dār al-Fikr, 1998/1418 H, vol. III, p. 304) (AlHafiz, 2022).

The Messenger of Allah also said:

“Whoever constructs a building or plants a tree without committing injustice or transgression, it will be recorded as a continuously flowing reward as long as it benefits any of Allah’s creatures, the Most Merciful.” (Reported by Aḥmad, no. 4739).

In another prophetic statement, he ﷺ said:

“There are seven deeds whose rewards continue to flow for a person even while he is in his grave; among them is one who plants a date palm.” (Reported by al-Bazzār, no. 7289; Ibn Ḥibbān in *al-Majrūḥīn* 2:181; and al-Bayhaqī in *Shu‘ab al-Īmān*, no. 3449. See Ṣaḥīḥ al-Targhīb, no. 73) (Arif, 2024).

One of the most profound and transformative prophetic traditions concerning the importance of tree planting is the command to act even in the face of ultimate despair, commonly known as the “Hadith of the Date Seed.” From Anas (ra), the Messenger of Allah said:

“If the Hour is established while one of you has a small date seedling in his hand, and he is able not to rise until he plants it, then let him do so.” (faishol, 2025).

The ḥadīth narrated by Aḥmad is classified as ṣaḥīḥ according to the criteria of Muslim. One issue discussed by scholars regarding this ḥadīth concerns the meaning of the phrase “when the Hour is established.” Al-Munāwī (952–1031 AH) notes that the meaning of this ḥadīth was unclear to some scholars, including Ibn Bāzīzah (606–662 AH), who stated: “Allah knows best what wisdom lies in this matter,” referring to the wisdom of planting at the moment the Hour occurs.

However, al-Haythamī (Nūr al-Dīn, 735–807 AH) offered a clarifying interpretation, suggesting that what is meant by “the occurrence of the Hour” may in fact refer to its signs. This interpretation is supported by another ḥadīth which states: “If one of you hears of the emergence of the Dajjāl while he has a small date seedling in his hand, let him plant it, for people will continue to live thereafter” (faishol, 2025).

This ḥadīth provides an extraordinary philosophical and ethical foundation for Muslims in responding to contemporary environmental crises. It does not merely emphasize the act of planting but situates it within the most extreme temporal and existential context—namely, the imminent arrival of the Day of Judgment.

### **Optimism and Proactive Action**

Optimism can be understood as a form of behavioral formation shaped by imitation and environmental influence, whether from parents, peers, or broader social surroundings. Consequently, fostering constructive behavior fundamentally requires transforming individual perceptions (Andariati, 2020).

In their work “The Proactive Component of Organizational Behavior: A Measure and Correlates,” Thomas S. Bateman and Michael Crant conceptualize proactivity as an attitude characterized by deliberate action. Proactive individuals are not merely shaped by their environment; rather, they actively seek to change it. In both everyday life and professional contexts, proactivity reflects the capacity to take concrete steps, employ diverse strategies, and intentionally pursue desired outcomes (Envato, 2024).

This ḥadīth teaches that a Muslim must not succumb to despair, even when total destruction appears imminent. The command to plant a date seedling—an act that ordinarily requires a long time to bear fruit and yield benefits—symbolizes enduring responsibility and perpetual optimism toward life itself.

### **Sustainability and Beneficence**

Beneficence is intrinsic to human nature as a social being. When the value of usefulness is lost, the essence of humanity itself is diminished, reducing human existence to mere harm and destruction. Thus, the ethical imperative of being beneficial to others is fundamental to moral human identity (Abdullah, 2021).

This prophetic command underscores Islamic values centered on benefiting other creatures. Even if the planter does not live to enjoy the outcome, the very act of planting constitutes a pure form of righteousness. It represents the pinnacle of the concept of *iṣlāḥ* (rectification), as encouraged in the Qur’an and the Sunnah, wherein efforts toward improvement must persist as long as opportunity remains.

### **Priority of the Hereafter**

The afterlife is referred to by many names in Islamic theology, such as the Day of Judgment, the Hereafter, the Day of Recompense, and the Day of Resurrection—each corresponding to stages of human experience following death. Fundamentally, it signifies humanity’s resurrection to receive recompense for deeds performed during worldly life (Suhendri & Suhartini, 2024).

Planting a date seedling in the final moments before the end of the world demonstrates that tree planting is elevated to a form of pure worship with immense

value in the sight of Allah. The act serves as testimony to righteous conduct, affirming that environmental stewardship is not merely a worldly concern but an integral expression of obedience to God.

### **Ethical Prescriptions in Islam: Comparative Illustrations**

Among other ethically prescriptive teachings in Islam, as derived directly from its primary sources, are the following:

#### **Forgiving Those Who Cause Harm**

*“And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation—his reward is [due] from Allah. Indeed, He does not like wrongdoers.”* (Qur’an 42: 40) (Surat Asy-Syura Ayat 40, t.t.).

Human instinct often inclines toward retaliation or strict justice. Islam, however, prescribes forgiveness—even when one has the right to retaliate—not because forgiveness is always pragmatically advantageous, but because it embodies moral nobility and ethical excellence.

#### **Giving Charity Secretly**

*“If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you. And He will remove from you some of your misdeeds [thereby]. And Allah, with what you do, is [fully] Acquainted.”* (Qur’an 2: 271) (Surat Al-Baqarah Ayat 271, t.t.).

Social instincts often seek recognition and praise for good deeds. Islam prescribes concealment of charity, emphasizing sincerity over public acknowledgment—an ethical directive that resists the lure of popularity.

#### **Night Prayer (Tahajjud)**

*“And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.”* (Qur’an 17: 79)

There is no immediate worldly incentive for rising at night to pray. Human inclination favors rest and efficiency. Yet Islam prescribes this act as a form of spiritual intimacy that transcends worldly logic.

#### **Prohibition of Usury (Riba)**

*“...But Allah has permitted trade and has forbidden interest.”* (Qur’an 2: 275) (Hukum Jual Beli - Quran Tazkia, t.t.).

While human survival instincts often seek quick and secure profit, Islam challenges this impulse by prohibiting ribā due to its destructive social consequences and its role in reinforcing unjust economic dominance.

#### **Giving Charity in Times of Hardship**

*“Those who spend [in the cause of Allah] during ease and hardship...”* (Qur’an 3: 134)

This verse praises those who consistently give charity regardless of circumstances, restrain anger, and forgive others. Such conduct exemplifies moral

excellence, reinforcing the Qur'anic vision of sustained goodness and social responsibility.

Together, these teachings frame tree planting—especially in moments of apparent futility—not merely as environmental action, but as a profound ethical and spiritual mandate rooted in Islamic theology and eschatological consciousness.

### **Analysis of Hadith as the Foundation of Islamic Ecology**

In Islam, the reward for planting trees is universal in scope and continuous (*jāriyah*). A ḥadīth narrated by al-Bukhārī affirms: *“There is no Muslim who plants a tree or sows a crop from which a bird, a human, or an animal eats except that it is counted as charity for him.”* The concept of *ṣadaqah* in this context extends beyond conventional material transactions. A deeper analysis reveals that the divine mercy embedded in this act is expansive, encompassing all living beings. Charity is not limited to humans who consume the fruit or take shelter beneath the tree, but also includes birds, livestock (*bahimah*), and even what is taken unlawfully, as clarified in the narration of Jābir (*Tafsir Surat Ali Imran Ayat 134*, 2024).

This underscores that a Muslim's intention to benefit the universe and the creatures within it is recognized as a virtuous deed, thereby affirming the ecocentric values inherent in the Prophet's ﷺ teachings. As long as the tree remains alive and continues to perform its ecological functions, the planter receives a continuous flow of reward (*ajr jāriyah*). This transforms the act of planting from a mere agricultural activity into a form of long-term spiritual investment or endowment. The reward does not cease with the death of the planter; rather, it continues to increase in proportion to the benefits the tree provides to the ecosystem and the living beings that depend upon it, in accordance with the principle of *ṣadaqah jāriyah* (*Laman tidak ditemukan – Fakultas Ilmu Sosial dan Ilmu Politik*, t.t.).

The virtue of tree planting in Islam is subject to strict ethical conditions, as indicated in a ḥadīth narrated by Aḥmad, which stipulates that planting must be carried out “without injustice or transgression” (*fī ghayr ḡulmin wa lā i'tidā'*). This condition constitutes a foundational principle of Islamic environmental ethics (*akhlāq al-bī'ah*). Tree planting as an act of worship must be undertaken on legitimately acquired land, must not violate the property rights of others, and—most importantly—must not disrupt ecological balance. Implicitly, this ḥadīth critiques exploitative land-use practices or unjust forms of reforestation, such as planting motivated solely by commercial interests on unlawfully acquired land or in ways that damage biodiversity. Acts of environmental worship must therefore align with the principles of justice and ecological preservation (*iṣlāḥ*).

From the perspective of ḥadīth, ecological and social dimensions are intrinsically interconnected. Prophetic concepts related to planting are directly linked to contemporary environmental issues. Tree planting as *iṣlāḥ* (rectification)

represents a tangible realization of the Qur'anic and Prophetic commands to promote restoration and to avoid *fasād fī al-arḍ* (corruption on the earth), as articulated by classical and contemporary scholars (Rahman, 2002). In the modern context, *iṣlāḥ* is manifested through the vital ecological functions of trees, such as absorbing carbon dioxide (CO<sub>2</sub>) to mitigate global warming, preventing natural disasters like floods and landslides, and maintaining air quality and the ozone layer.

Accordingly, tree planting can no longer be viewed merely as a voluntary act; rather, it constitutes a moral obligation or *farḍ kifāyah* aimed at safeguarding the Earth's fundamental functions for the sustainability of human life and that of all other living beings.

The core of the ḥadīths concerning the virtues of tree planting lies in establishing a foundation of applicable faith-based values, in accordance with methodological objectives (Suhendra, 2013). The act of planting trees constitutes a concrete expression of faith manifested through righteous deeds (*ʿamal ṣāliḥ*) that generate tangible impacts on both the environment and society. Faith as Ecotheology is reflected in these ḥadīths, which position ecological activities such as reforestation as integral components of Islamic creed (*ʿaqīdah*). Belief in the Hereafter and in continuous reward (*ṣadaqah jāriyah*) motivates Muslims to act benevolently toward the Earth, even when the benefits are not immediately experienced in worldly life. In this sense, tree planting becomes an integrated form of worship, demonstrating obedience to Allah SWT through the care and preservation of His creation.

The concept of *iḥsān*—doing good or attaining excellence in worship as though one sees Allah—is applied within the environmental context. Planting trees with sincere intentions, without expecting immediate returns, and without causing harm represents the embodiment of *iḥsān* toward nature. Such actions generate positive environmental outcomes, including the production of oxygen, the preservation of water resources, and the provision of food and shelter for communities. Simultaneously, they strengthen the individual's relationship with God, with nature, and with fellow human beings. Consequently, tree-planting initiatives should be understood not merely as physical greening projects, but as movements of character education and reinforcement of faith-based values that cultivate responsibility, optimism, and universal beneficence. (*Laman tidak ditemukan – Fakultas Ilmu Sosial dan Ilmu Politik, t.t.*).

### **Reforestation as Sustainable Charity.**

Reforestation is an activity aimed at restoring greenery to degraded areas. Trees play a crucial role in producing oxygen and regulating groundwater systems. Reforestation therefore generates multiple benefits for human life, including

reducing air pollution, mitigating climate change, and preventing landslides, as tree roots help retain rainwater and stabilize soil (Widihastuti, 2024).

The analysis of ḥadīths consistently concludes that reforestation and tree planting represent one of the most tangible manifestations of *‘amal jāriyah* within the environmental domain. The rewards derived from such actions are universal—encompassing humans, animals, and nature—and continuous until the Day of Judgment. This concept provides a powerful spiritual incentive for Muslims to actively participate in environmental conservation.

The term *ecology* originates from the Greek words *oikos* (house) and *logos* (knowledge) and was first introduced by Ernst Haeckel in 1869. Ecology thus refers to the scientific study of reciprocal interactions between organisms and their environment, encompassing populations, communities, ecosystems, and the biosphere (Djohar Maknun, 2017).

This study affirms that Islam, through the teachings of the ḥadīths of the Prophet Muhammad ﷺ, offers a robust moral and spiritual foundation for tree-planting movements and environmental preservation. The ḥadīths not only encourage such actions but also establish ethical principles for environmental conduct (*ghayr zulm*) and promote enduring optimism, as exemplified in the *Hadith of the Date Seed*. This demonstrates that Islamic teachings are fundamentally aligned with contemporary environmental preservation efforts.

As a final outcome, these findings urge Muslims to integrate tree planting into their daily acts of worship and to regard it as a collective responsibility, rather than a merely seasonal activity or a purely social project. Tree planting is an act of worship, a form of righteous deed, and a manifestation of *iṣlāḥ*—the restoration and betterment of the Earth.

## CONCLUSION

This study demonstrates that reforestation not only possesses ecological and social value but also embodies a strong spiritual dimension within Islamic teachings. Based on an analysis of prophetic traditions (ḥadīth), the act of planting trees is understood as a form of worship that carries the value of *ṣadaqah jāriyah* (ongoing charity), as its benefits continue to flow as long as living beings derive goodness from it. The ḥadīths of the Prophet Muhammad (peace be upon him) emphasize that Islam encourages its adherents to actively participate in preserving the natural environment as part of the trust of *khilāfah* (stewardship) on earth. Accordingly, reforestation should not be viewed merely as a technical environmental effort, but rather as an implementation of faith-based values, moral responsibility, and social concern. This study reflects that the integration of ḥadīth teachings with environmental issues is highly relevant in addressing contemporary ecological challenges and in strengthening awareness that environmental

preservation constitutes a concrete expression of Islamic teachings oriented toward the welfare of both this world and the Hereafter.

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