

Reforestation As Ecological Charity and Sustainable Economic Development in Environmental (a Hadith Study)

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ABSTRACT

Amid the global environmental crisis, the hadith of the Prophet Muhammad SAW on tree planting has generally been understood normatively as moral guidance; therefore, this study offers a new perspective by interpreting the hadith within the framework of Islamic ecotheology and sustainable Islamic economics. This study is based on Prophetic hadiths related to environmental issues, particularly those encouraging tree planting, supported by literature on hadith interpretation, Islamic ecotheology, and contemporary Islamic economics. The aim of this research is to analyze the theological meaning and economic implications of ecological charity as articulated in the hadith as a foundation for strengthening sustainable Islamic economic principles. This research employs a qualitative approach using library research, with data collected through documentation of primary and secondary sources and analyzed through thematic and hermeneutical analysis of hadith. The findings indicate that the hadith on tree planting embodies an integration of spiritual values, ecological responsibility, and long-term economic benefits, making it a relevant normative framework for addressing environmental crises and promoting sustainable development within contemporary Islamic economics.

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INTRODUCTION

Environmental crises and climate change have become among the most critical issues of the twenty first century, threatening the continuity of human civilization. The phenomena of global warming, deforestation, air pollution, and the degradation of natural resources have generated complex social and economic

consequences. Declining air quality, fragile food security, and rising global temperatures are not merely ecological concerns; they also constitute humanitarian problems that demand collective moral responsibility. In various international forums, the concept of sustainable development has emerged as a new direction in the formulation of global policies, emphasizing a balance between economic progress, social justice, and environmental preservation (Widiastuty & Anwar, 2025a). This paradigm encourages a shift in how development is understood from the exploitation of natural resources toward management grounded in ecological justice and longterm orientation (Lestari & Kuswanjono, 2024a).

Amid this global momentum, a growing awareness has emerged that environmental problems are not solely technical matters but also involve the ethical and spiritual dimensions of human life. Humanity's failure to safeguard the Earth is rooted in a crisis of values, in which nature is viewed merely as an economic object without due regard for ecological balance (Thovani, 2025). Consequently, various approaches have developed that seek to integrate moral values into modern economic systems, one of which is the concept of the green economy (Andini dkk., 2024). The green economy emphasizes that economic growth should not harm the environment; rather, it should function as a means of restoring and strengthening ecosystems. This concept challenges the capitalist paradigm that separates morality from productivity and underscores the importance of balancing material prosperity with environmental sustainability (Hendri Hermawan Adinugraha, 2025).

In this context, religious values occupy a highly strategic position in fostering ecological awareness and promoting an economy grounded in justice. Various religions, including Islam, view nature as an integral part of the living system that possesses intrinsic and spiritual value. Islam explicitly positions human beings as "*khalifah fil ardh*" stewards of the Earth who bear a moral responsibility to maintain the balance of creation (Iqbal, 2025). Islamic teachings do not merely emphasize ritual worship but also promote environmental care and the wise use of natural resources. Therefore, within the framework of sustainable development, Islamic values have considerable potential to contribute to the formation of an economic paradigm based on ecological sustainability and spirituality (Saputra & Nurcholis, 2025).

In line with this, a field of study known as Islamic ecotheology has emerged an approach that integrates theological consciousness with ecological responsibility. Ecotheology highlights how religious beliefs can encourage environmentally friendly behavior and foster sustainable economic systems. In Islam, ethics toward nature derive from the principle of *tawhid*, which affirms the interconnectedness of all creation with the Creator. Values such as *maslahah 'amah* (public welfare), *'adl* (justice), and *amanah* (trust/responsibility) serve as the moral

foundations for Muslims in managing natural resources. Accordingly, every action that preserves environmental integrity may be regarded as an act of worship, as it reflects gratitude and obedience to Allah (Suryanullah dkk., 2025).

A number of Indonesian scholars have attempted to examine the interrelationship between Islam, ecology, and economics from diverse perspectives. M. Iqbal, in his article *Islamic Ecotheology: Integrating the Values of MUI Fatwa No. 86 of 2023 into Sustainable Living Patterns*, argues that Islamic teachings position ecological behavior as a form of worship that carries the value of *sadaqah jariyah* (ongoing charity) (Iqbal, 2025). H. Widiastuty and K. Anwar, through their study *Islamic Ecotheology: Principles of Environmental Conservation in the Qur'an and Hadith*, emphasize that nature conservation constitutes a spiritual mandate derived from the doctrine of *tawhid* and the concept of human stewardship on Earth (Widiastuty & Anwar, 2025b). Meanwhile, N. C. Azis, in *From Tawhid to Ecology: Rediscovering Islamic Spirituality in Environmental Preservation*, explains that tree planting and other ecological actions represent forms of ecological charity that reflect faith and gratitude to Allah (Muniri dkk., 2025). Taken together, these studies demonstrate the significant potential of Islamic teachings to address environmental crises through moral and spiritual approaches oriented toward economic justice.

However, social realities indicate that ecological awareness among Muslim communities remains relatively low. Many communities have not yet regarded environmental preservation as an integral component of worship or as an economic activity with ethical value. The continuing dominance of an anthropocentric paradigm often leads to the exploitation of nature without adequate consideration for ecological balance. In fact, Islamic values emphasize that safeguarding nature is a form of obedience to God and an investment for future generations. It is within this context that the concept of ecological charity can serve as a bridge connecting spiritual piety with economic productivity. By recognizing that environmental preservation carries the value of sustainable charity, society may be encouraged to engage in environmentally friendly economic activities, such as agroforestry, sustainable water management, or renewable energy initiatives (Suryanullah dkk., 2025).

This study seeks to explore the economic dimension of Islamic teachings on environmental restoration and greening by emphasizing the concept of ecological charity. Its primary focus is to analyze the values of economic sustainability embedded in the Prophet Muhammad's SAW teachings regarding environmental preservation through an Islamic ecotheological approach. The main objective of this study is to reveal how the spiritual value inherent in ecological action can be transformed into a foundation for sustainable economics that not only provides worldly benefits but also yields rewards in the hereafter. Furthermore, this study

aims to demonstrate the relevance of Islamic values to the green development paradigm that has become a global agenda, positioning Islamic teachings as ethical and applicable solutions to contemporary environmental crises (Permatasari dkk., 2021).

The distinctiveness of this study lies in its interdisciplinary approach. It does not merely analyze religious texts (Hadith) normatively but also connects them with green economy theory and sustainability concepts. This approach offers a new perspective that Islamic teachings extend beyond spirituality and carry pragmatic value in building economic systems that are both just and sustainable. Through an interpretation of ecological charity, this research proposes that ecological actions may function as productive instruments within Islamic economics, such as green zakat or forest waqf. In this way, Islamic teachings can be understood contextually in response to the challenges of the modern era without losing their moral and spiritual essence.

Theoretically, this study is expected to expand the discourse of Islamic ecotheology by adding the economic dimension as a complementary aspect. Practically, its findings are anticipated to inspire public policies and socio-economic initiatives grounded in environmental concerns among Muslim communities, whether through education, zakat institutions, or mosque based greening movements. By revitalizing the spirit of ecological charity, this study affirms that Islam holds considerable potential as a value system that promotes sustainable, just, and spiritually oriented economics.

METHOD

This study employs a qualitative approach using a library research design. This approach was selected because the research focuses on interpreting religious texts and scholarly literature in order to develop an in depth understanding of the meaning of the Prophet Muhammad's SAW hadith on planting trees as a form of ecological charity, as well as its relevance to the values of economic sustainability. The qualitative approach is descriptiveanalytical, aiming to provide a comprehensive depiction of religious and ecological phenomena based on credible and verifiable written sources (Fadli, 2021).

The data sources are categorized into two types: primary and secondary. Primary sources consist of the Prophet's SAW hadiths on planting trees as charity (Şahih al-Bukhārī No. 2320) and the encouragement to plant trees even when the Day of Judgment is imminent (Musnad Ahmad No. 12491). These two hadiths were selected because they explicitly articulate the spiritual, social, and ecological values embedded in the act of tree planting. Secondary sources include a wide range of literature such as books, peer reviewed journals, and academic articles addressing

Islamic ecotheology, ecological responsibility, and the green economy within an Islamic framework (Wikaldi & Alhafizh, 2025a).

Data interpretation was conducted through a hadith hermeneutical approach an interpretive method that takes into account the linguistic, historical, and moral contexts of the text. The analytical process began with *takhrij al-hadith* to verify the validity of the hadith's chain of transmission (*sanad*) and text (*matan*). This step was followed by *sharh al-ma'nā* to explore the text's meaning in depth, and thematic analysis to identify the interconnections between values of worship, ecological ethics, and principles of economic sustainability. This approach is consistent with interpretive methods commonly applied in thematic hadith studies on ecotheology and environmental education (Lutfiyah & Kurjum, 2024). Data analysis was conducted descriptively and thematically. At this stage, the researcher performed data reduction to select relevant literature, categorized findings according to specific themes such as the values of ecological worship, the concept of a green economy in Islam, and *khalifah fil ardh* as a human responsibility toward the environment and then interpreted the relationship between Islamic values and contemporary sustainability paradigms. This analytical model refers to the framework used in ecological hadith studies that emphasize the integration of religious texts with socio economic sustainability practices (Siti Rohmah, Erna Herawati, Moh. Anas Kholish, 2021).

To ensure the credibility of the findings, source triangulation was employed by comparing the results of hadith interpretation with classical scholars' perspectives as well as contemporary academic studies. This triangulation strengthens the validity of the findings so that they are not merely normative but also empirically relevant within modern social contexts (Sari, 2024). Accordingly, this study seeks to affirm that planting trees constitutes a tangible form of ecological *sadaqah jariyah* that carries spiritual, social, and economic value. The findings are expected to expand the discourse on Islamic ecotheology and encourage the integration of religious values into equitable and ecologically just sustainable economic practices.

RESULTS AND ANALYSIS

Theological Analysis of the Prophet's Hadith on Tree Planting

The Prophet Muhammad's SAW hadith on planting trees constitutes one of the most powerful prophetic texts affirming the integration of worship ('ibādah), social morality, and ecological responsibility in Islam. This teaching underscores that environmental stewardship is not merely a matter of social ethics but an integral part of Islamic worship and spirituality. Through this hadith, Islam views every human action toward nature as an expression of obedience to Allah and as a form of *sadaqah jāriyah* (ongoing charity) whose benefits continue to flow throughout life.

In *Ṣaḥīḥ al-Bukhārī*, it is narrated from Abū Hurayrah (may Allah be pleased with him) that the Messenger of Allah said:

“No Muslim plants a tree or sows seeds, and then a bird, a person, or an animal eats from it, except that it is counted as charity for him.” (Reported by al-Bukhārī, No. 2320).

This hadith is classified as *ṣaḥīḥ li-dhātih*, with a continuous chain of transmission and reliable narrators such as Mālik ibn Anas and Abū Hurayrah. Its authenticity is further corroborated in *Ṣaḥīḥ Muslim* No. 2904, thus rendering it *muttafaq ‘alayh*. The hadith provides a conceptual foundation for the notion of ecological charity, wherein human actions toward nature that generate ecological benefits for living beings are regarded as charitable deeds whose rewards continue to accumulate (Hanif & Azzaki, 2025).

Historically, the *asbāb al-wurūd* of this hadith emerged during the Prophet’s SAW period in Madinah, when the community began developing agricultural and forestry systems to sustain socio economic life. The Prophet encouraged his community to plant, manage, and preserve the Earth’s produce as an expression of devotion and responsibility toward Allah’s creation. The moral objective was that humans should not merely extract benefits from nature, but also return benefits by ensuring its sustainability (Widiastuty & Anwar, 2025b). In this context, the hadith on tree planting functions as a form of practical *da’wah* that instills ecological consciousness grounded in faith.

The hadith also conveys profound theological implications. The act of planting trees reflects the realization of *tawhīd rubūbiyyah*, namely the affirmation that Allah is the Lord of the universe who creates and sustains all beings. Humans, as *khalīfah fil-ard* (stewards of the Earth), are entrusted with the responsibility to protect and preserve the environment. According to Hanif and Azzaki, the integration of ecological values within Islamic teachings reflects the objectives of Islamic law (*maqāṣid al-shari‘ah*), which position *hifz al-bi’ah* (environmental preservation) as part of safeguarding life (*hifz al-nafs*) and promoting social welfare (Hanif & Azzaki, 2025).

The ecological significance of this hadith is further reinforced by another prophetic statement recorded in *Musnad Aḥmad*:

“If the Day of Judgment comes while one of you has a seedling in his hand, then let him plant it.” (Reported by Aḥmad, No. 12491).

This hadith carries an extraordinary spiritual value: humans are commanded to continue performing good deeds even when the world is approaching its end. A seemingly simple act such as planting a tree amidst the imminent collapse of the world symbolizes optimism and moral responsibility. Afifah argues that this hadith forms an Islamic paradigm of sustainability ethics, in which ecologically oriented

righteous deeds carry both transcendent and social value simultaneously (Afifah, 2025).

These two hadiths demonstrate the inseparable connection between the spiritual and ecological dimensions of Islam. The narration in al-Bukhārī emphasizes the ecological and social benefits of planting, whereas the narration in Ahmad highlights the continuity of righteous deeds and moral responsibility until the end of one's life. Their complementary meanings establish a foundation for Islamic ecotheology rooted in *tawhīd*, *maslahah 'āmmah* (public welfare), and *tawāzun* (balance). In this framework, ecological action is not merely a worldly effort but a manifestation of faith and an expression of gratitude to Allah (Abd.Rahman, 2025). Tree planting also embodies the principle of '*adl* (ecological justice), whereby humans are prohibited from exploiting nature without simultaneously maintaining and nurturing it. Within the framework of *maqāṣid al-shari'ah*, ecological sustainability is considered part of protecting the continuity of life and ensuring social equilibrium (Nasution, 2023). Mutakin and Rahman (2023) further explain that ecological jurisprudence (*fiqh al-bi'ah*) serves as a legal instrument in Islamic law to guide Muslims in maintaining ecosystem balance, based on the principle of *maṣlahah mursalah* and the prohibition of committing *fasād fil ard* (corruption and destruction on Earth) (Mutakin & Rahman, 2023).

These hadiths also provide a moral foundation for the development of an Islamic green economy. Hanif and Azzaki argue that the concept of a green economy in Islam does not only emphasize economic growth, but also ecological preservation and the equitable distribution of social benefits. In this regard, planting trees carries a dual value: it constitutes an act of worship and simultaneously represents an ecological investment that yields sustainable benefits for future generations (Hanif & Azzaki, 2025). This perspective aligns with the concept of the Islamic green economy, which places ecological sustainability as an integral component of communal welfare (*maṣlahah*) (Lestari & Kuswanjono, 2024b).

From a hermeneutical standpoint, this hadith reflects a holistic unity between spiritual and ecological values. It teaches that righteous deeds do not end with individual benefit but extend to all creation. Bahri interprets ecological actions such as tree planting as one of the most tangible manifestations of worship, whereby humans sustain life and plant blessings for other creatures (Bahri, 2022).

Thus, the Prophet's SAW hadith on planting trees is not merely a moral exhortation but a theological reflection that affirms the principle of sustainability in Islam. It embodies interconnected dimensions of worship, social responsibility, and ecological stewardship within the unified framework of *tawhīd*. Every tree cultivated by a Muslim becomes a concrete expression of ecological charity, in

which faith is manifested through tangible action that preserves the Earth as a divine trust (*amānah*) and as a foundation for human well being.

Ecological Charity as the Implementation of Sustainability Values in Islam

The Prophet Muhammad's SAW hadith on planting trees constitutes a deeply spiritual foundation for ecological awareness in Islam. In his saying, the Prophet SAW emphasizes that every tree planted by a Muslim that benefits humans, animals, or other creatures is counted as charity for the planter. The meaning embedded in this hadith goes far beyond a mere encouragement to engage in agriculture. Rather, it represents a universal teaching concerning humanity's responsibility toward the Earth and the life it sustains. Islam regards human beings as *khalifah* (stewards) who are entrusted (*amānah*) with the duty to cultivate and prosper the Earth. Therefore, every effort to preserve the environment is considered an act of worship that carries the value of *ṣadaqah jāriyah* (ongoing charity). A growing tree becomes a symbol of the continuity of human deeds, as it provides oxygen, shade, and life for future generations. In this sense, ecological charity may be understood as a virtuous action that contributes to ecosystem balance and social welfare. Such deeds are not merely spiritual in nature but also ecological, because their benefits are experienced by all of Allah's creation (Hasnia dkk., 2025).

The concept of ecological charity is strongly rooted in the values of *maqāṣid al-shari‘ah*, particularly *hifz al-bi‘ah* (environmental preservation), which is aligned with *hifz al-nafs* (the preservation of life). Actions such as planting trees, managing water responsibly, and maintaining ecological balance constitute part of the implementation of the Shari‘ah, which upholds and honors life. In the Qur'an, Allah warns humankind not to spread (*fasād*, corruption and destruction) on Earth after it has been set right (Q.S. al-A‘rāf: 56). This message implies that harming the environment contradicts the divine will to maintain harmony in creation (Bahri, 2022). This principle positions ecological charity as a concrete expression of deeds whose rewards continue to flow. The tree that is planted provides not only material benefit but also spiritual value; it becomes a medium that connects human beings with their Creator, as every benefit produced by the tree is recorded as *ṣadaqah jāriyah*. Socially, this practice expands the meaning of social worship: goodness that is experienced not only by humans but also by all living creatures (Putri dkk., 2025).

In practice, ecological charity can be implemented through various Islamic philanthropic instruments such as zakat, infaq, and waqf. One innovative breakthrough is the concept of green zakat, in which zakat funds are allocated for environmental conservation activities such as tree planting, the rehabilitation of degraded land, or water conservation programs. Through this approach, zakat functions not only as a mechanism for wealth redistribution but also as an

instrument of ecological development that supports social and economic resilience (Anwar, 2024). Beyond zakat, waqf also carries significant potential in realizing ecological charity through the concepts of green waqf and forest waqf. Forest waqf, for instance, aims to protect biodiversity and prevent deforestation. Waqf land managed in accordance with sustainability principles can generate ecological as well as social benefits. For example, waqf land may be utilized for cultivating productive plants such as fruit trees or herbal crops, the yields of which may benefit surrounding communities. This principle positions waqf not only as a devotional act but also as a strategy for sustainable natural resource management (Hidayat, 2025).

A more recent innovation in ecological charity is digital green waqf, namely a waqf system facilitated through digital technology. Through online platforms, the public can easily participate in environmental conservation efforts by funding activities such as tree planting or clean energy projects. This model broadens public participation in ecological philanthropy and strengthens the spirit of intergenerational collective solidarity (*gotong royong*) (Takwin, 2024). The concept of ecological charity also holds an important educational dimension. Ecological values derived from hadith can be integrated into Islamic educational curricula so that younger generations understand that caring for the Earth is part of worship. Hadith based environmental education cultivates awareness that every human action toward nature will be accounted for before Allah. Thus, environmental preservation is not merely a social obligation, but also a theological duty rooted in faith based values (Abd.Rahman, 2025).

In the global context, this concept is highly relevant. Climate crises, deforestation, and pollution are universal challenges that require value based solutions. Ecological charity rooted in Islamic teachings provides an ethical foundation for environmental preservation efforts. It affirms that spirituality and ecology are not separate domains but form an integrated unity within Islam. From this perspective, worship is not confined to sacred spaces; it is also embodied through actions that safeguard the Earth as the shared home of all creatures (Saifuddin dkk., 2025).

The Economic Value of Sustainability From The Perspective of Ecological Hadith

The Prophet's SAW hadith on planting trees is not merely a moral appeal to love nature; it also contains fundamental principles of Islamic economics grounded in ecological justice. When the Prophet SAW states that whoever plants a tree and its fruits are eaten by humans or animals will receive charity in return, he is in fact affirming the Islamic concept of value creation, namely that economic benefit cannot be separated from sustainability values. A tree that grows and bears fruit

symbolizes productivity that not only generates material gain but also maintains ecological and social balance (Syauqi dkk., 2025). Within this framework, planting trees may be understood as both a spiritual and an economic investment. Every tree planted has the potential to generate added value that continuously circulates within a cycle of sustainability: its leaves provide oxygen, its roots retain water, its trunk supports life, and its fruits become sustenance for other creatures. In Islam, sustainability is not confined to human well being alone, but encompasses the continuity of all living beings created by God. This is what distinguishes the Islamic green economy from capitalist economic paradigms that often treat nature merely as an object of exploitation (Latifah & Abdullah, 2023).

The concept of the green economy, which has gained prominence in many countries today, is in fact embedded in Islamic teachings since the time of the Prophet SAW. Its principle is straightforward: human prosperity must be achieved by maintaining harmony among humanity, nature, and God. The principle of '*adl* (justice) ensures that the distribution of natural benefits is not unequal; *tawāzun* (balance) ensures that economic activity does not damage ecosystems; and *istiṣlāh* (public welfare) requires that economic policies yield broad benefits without generating ecological harm (Lestari & Kuswanjono, 2024c).

In practice, many countries and Islamic institutions have begun developing the model of green zakat as an implementation of these ecological hadith values. Zakat funds are distributed not only for consumptive needs, but also for land rehabilitation, reforestation, waste management, and renewable energy programs. In this way, zakat serves a dual function: empowering community economies while simultaneously restoring the environment. Zakat invested in the form of trees or environmental projects will continue to generate benefits and become an ongoing form of ecological *ṣadaqah jāriyah* for the Muslim community (Anwar, 2024). Beyond zakat, the concept of green waqf has also emerged as a key instrument in Islamic sustainable economics. Waqf used to finance greening projects, forest protection, or the provision of clean water sources demonstrates that Islamic teachings can adapt to global environmental challenges. Forest waqf, for instance, enables waqf land to be managed for ecological and social objectives simultaneously. In this system, non timber forest products such as resin, honey, or herbal plants can be utilized for community benefit, while the trees and ecosystem remain protected (Ali & Kassim, 2020).

This approach not only preserves nature but also creates a productive economic cycle grounded in *maqāṣid al-shari‘ah*. Waqf assets do not merely serve as sources of sustainable income, but also function as tools of education and ecological da‘wah within society. The result is a value based economy in which productivity is not measured solely by profit, but by longterm benefits for the environment and future generations (Manaf dkk., 2025). Such transformation is also reflected in the development of modern Islamic financial instruments such

as green sukuk (Sharia compliant green bonds). These instruments are used to finance environmentally friendly projects such as solar energy, waste management, and flood control. The gains generated are not only financial but also ecological, as each project contributes directly to reducing carbon emissions and improving environmental quality (Risanti dkk., 2020).

The values embedded in the Prophet's SAW hadith on planting trees also align with the principles of the circular economy, which has become a global paradigm. In a circular economy, waste is recycled into resources, and products are designed to minimize environmental harm. From the outset, Islam has encouraged frugality and efficiency in resource use. The Prophet SAW warned against excessiveness even in using water for ablution, indicating that efficiency and consumption restraint constitute essential elements of Islamic moral teaching (Adinugraha dkk., 2025). Islamic economics seeks to avoid two extremes: excessive exploitation and stagnation (economic inertia that inhibits development). Grounded in the value of *tawāzun*, Islam promotes economic growth that remains within ethical and spiritual boundaries. Development that disregards environmental balance is viewed as contrary to the principle of *rahmatan lil 'ālamīn*. Therefore, economic activities must consider the Earth's carrying capacity so as not to exceed its ecological limits (Aziz dkk., 2025).

The Prophet's SAW hadith on planting trees can even be interpreted as a symbol of economic regeneration. A tree planted today benefits not only the planter but also future generations. This principle forms the foundation of Islamic sustainable economic policy, teaching that every investment must consider its environmental impact and consequences for subsequent generations. In this view, Islam treats time as a dimension of worship, whereby every economic action undertaken in the present will ultimately be accountable before Allah (Mashadi, 2024).

From a social standpoint, sustainability oriented economic values also strengthen communal cohesion. The hadith on planting trees conveys a moral message that benefit should be inclusive. A tree does not discriminate who may seek shade beneath it; likewise, Muslims are taught to provide benefit to all people without regard to ethnicity, religion, or social status. Within Islamic economics, this principle is embodied in the concept of shared prosperity, where economic success must not generate social inequality (Akbar, 2023). This principle has also begun to manifest in contemporary economic practices through the growth of green entrepreneurship in many Muslim majority countries. Muslim entrepreneurs are expected not only to generate profit but also to actively contribute to environmental preservation. Businesses grounded in eco friendly products, clean energy, and organic agriculture represent concrete expressions of these hadith values. Therefore, Muslim entrepreneurs are encouraged to

become eco leaders who embed the values of *ihsān* (excellence) and *amānah* (trust/responsibility) within their economic practices (Utomo dkk., 2022).

Beyond the social dimension, the spiritual dimension of ecological hadith remains highly significant. Planting a tree as the Day of Judgment approaches, as mentioned in the Prophetic tradition, symbolizes optimism and sincerity without expectation of personal gain. This act reflects the value of *tawakkul* (trust in Allah), namely the belief that every good deed will be rewarded even if its outcomes are not personally witnessed. Within Islamic economics, this spirit fosters an ethic of responsible and visionary work, because every effort is intended as worship and as a contribution to life (Wikaldi & Alhafizh, 2025b).

Furthermore, Islam encourages an ecological philanthropic system integrated with public policy. Governments can adopt the principles of green zakat and productive waqf as part of national development strategies. Through collaboration among Islamic financial institutions, Islamic organizations, and civil society, ecological charity can serve as a driving force for a green economy. The outcome is not only economic growth but also improved environmental quality (Syamsuddin dkk., 2024). At the global level, values derived from the Prophet's SAW hadith can contribute to achieving the Sustainable Development Goals (SDGs) the initiatives, processes, and outcomes aimed at realizing globally established sustainable development targets. Goals such as poverty alleviation, food security, clean energy, and climate action have strong normative parallels within Islamic teachings. By integrating religious values into development policies, Muslim societies can play an active role in creating a more just, sustainable, and civilized world (Soehardi, 2022).

Thus, the Prophet's SAW hadith on planting trees is not merely a normative text but a moral paradigm that teaches a harmonious relationship between spirituality, economics, and ecology. It provides a foundation for an Islamic economic system oriented toward sustainability an economy that does not oppress nature, does not generate social inequality, and does not lose its spiritual essence. A tree growing from human good deeds becomes a metaphor for Islamic economics: deeply rooted in the value of *tawhīd*, growing in balance, and bearing fruits in public welfare (*maṣlahah*).

CONCLUSION

This study affirms that the Prophet Muhammad's SAW hadith on planting trees represents an integrative Islamic ethical paradigm that unites spirituality, ecological responsibility, and economic sustainability. Through a qualitative approach based on library research and hadith hermeneutics, this study demonstrates that the concept of ecological charity functions not only as an

individual moral teaching but also as a normative framework relevant to the development of sustainable Islamic economics. The academic contribution of this research lies in extending the discourse of Islamic ecotheology into the economic dimension by positioning hadith as a value based source capable of bridging classical Islamic scholarship with contemporary green economy paradigms. These findings reinforce the argument that the principles of sustainability, ecological justice, and public welfare (*maṣlahah ‘āmmah*) have been inherent within Islamic teachings and can serve as an ethical foundation for responding to the global environmental crisis.

Looking forward, future research should be directed toward empirical and applied studies to examine the implementation of ecological charity within the socio-economic practices of Muslim communities, such as the management of green zakat, environmentally oriented productive waqf, and Sharia based economic policies that prioritize sustainability. In addition, interdisciplinary approaches integrating hadith studies, Islamic economics, and environmental science should be further developed to strengthen both the conceptual and practical relevance of Islamic ecotheology within the broader context of sustainable development. Accordingly, subsequent research is expected not only to enrich academic discourse but also to contribute meaningfully to the formulation of development models grounded in ecological justice and rooted in Islamic spiritual values.

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