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Research Article

Green Shadaqah as a Manifestation of Prophetic Ecotheology: A Study of Hadith on Tree Planting and Environmental Sustainability

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Abstract
The ecological crisis is not merely an environmental and developmental problem but also reflects a spiritual crisis and a problematic human relationship with nature. This study examines Green Shadaqah as a manifestation of prophetic ecotheology by analyzing Prophetic hadiths concerning tree planting, environmental preservation, and the provision of benefits to other living beings. Employing a qualitative approach through a literature review and hadith analysis, this study explores the ecological and ethical meanings embedded in the Prophetic teachings and their relevance to contemporary environmental sustainability. The findings indicate that tree planting in the Prophetic tradition represents more than an ecological activity; it constitutes a form of continuous charity (sadaqah jariyah) because its benefits may continue to be received by humans, animals, and other living beings. These teachings demonstrate that nature should not be viewed merely as an object of exploitation but as a divine trust that entails moral, spiritual, and ecological responsibility. Within this framework, Green Shadaqah is conceptualized as a praxis of prophetic ecotheology that translates the ethical teachings of hadith into sustainable and collective environmental action. In the Indonesian context, this praxis can be manifested through tree waqf, green mosques, and community-based greening programs. These three dimensions function complementarily: tree waqf provides a philanthropic and financial foundation for long-term ecological assets, green mosques serve as centers of religious education and community mobilization, while community-based greening ensures participation and sustainability at the grassroots level. Thus, Green Shadaqah offers an integrative framework that connects worship,

philanthropy, environmental ethics, and sustainable conservation. Tree planting consequently becomes not only an ecological investment but also a spiritual and moral legacy whose benefits may transcend the lifetime of the planter.

Keywords: Green Shadaqah, Prophetic Ecotheology, Hadith, Tree Planting, Environmental Sustainability.

INTRODUCTION

Indonesia as an archipelagic country that has large forest areas and plays an important role in maintaining global ecological balance. Yonatan (2024) citing data from the *World Bank*, it is stated that Indonesia's forest area reaches around 2.3% of the world's total forest area or 915 thousand km. The data shows that Indonesia has a very important role in maintaining global ecological stability. However, in recent times, Indonesia's forest areas have experienced deforestation due to the large extent of plantation land, mining, infrastructure development, and even *illegal logging*. These activities only prioritize short-term benefits compared to preserving nature. This situation gives an idea that there is a dispute between economic interests and environmental conservation. Therefore, a framework in environmental ethics is needed in order to be able to balance between economic improvement and concern for the environment.

Many environmental efforts and policies have been made, but in reality the ecological crisis is not only related to environmental issues, but also concerns the moral and ethical crisis of human nature. In this context, religion has a position in shaping values and norms for human behavior towards nature. Religious theology views nature not only as an object of exploitation, but also a mandate from God that must always be maintained. Religious values provide moral and spiritual views and values that can be a guideline in preserving the environment. This theological doctrine was then translated by the Ministry of Religion of the Republic of Indonesia through the idea of ecotheology (Jamal, 2025).

Islam views man as a caliph on earth who is entrusted with the task of preserving nature.

The Qur'an affirms that every human being should do damage on earth after being created in good conditions. This affirmation is found in the words of Allah in Surah Al-A'raf verse 56.

وَلَا تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ اِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًا ۗ اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ

Artinya: Janganlah kamu berbuat kerusakan di bumi setelah diatur dengan baik. Berdoalah kepada Nya dengan rasa takut dan penuh harap. Sesungguhnya rahmat Allah sangat dekat dengan orang-orang berbuat baik. (Al-A'raf/7:56)

The process of interaction in Islam does not only include *hablum minallah* (man's relationship with Allah) and *hablum minannas* (man's relationship with other humans). However, Islam also emphasizes man's relationship with nature (*habl ma'a al-bi'ah*) (Zuhdi, 2015). Therefore, preserving the environment is one part of human moral and spiritual commitment as a caliph.

Ecological values are not only found in the Qur'an, but are also explained in the hadith of the Prophet Muhammad SAW. The Prophet encouraged his people to plant trees

and maintain the environment as a form of concern for the sustainability of life (Syaira Azzahra, 2024). The Prophet Muhammad SAW also showed the concept of protecting the area in order to maintain ecosystem stability. These principles show that the culture inherited by the Prophet Muhammad SAW has a strong ecological ethical perspective. The views of the Prophet Muhammad SAW regarding the relationship between humans and nature can be interpreted as prophetic ecology, namely as a theological understanding of the environment that comes directly from his sunnah. From this point of view, activities carried out to protect nature have spiritual value and a dimension of worship. Likewise, related to tree planting can be categorized into the form of *Green Shadaqah*, which is alms that contribute to environmental sustainability. In this regard, the hadith of the Prophet Muhammad PBUH explains that tree planting will provide benefits for every human being and other living things, even considered as jariyah alms (Siti Khumairotul Lutfiyah, 2024). So, ecological efforts such as tree planting not only contribute to the preservation of nature, but also have the value of sustainable worship.

Departing from these problems, this paper aims to explore the form of implementation of prophetic ecotheology through the concept of *green shadaqah* in environmental conservation. The use of prophetic terminology juxtaposed with ecotheology shows that the concept of *Green Shadaqah* in this paper is supported by prophetic instructions through authentic hadiths. Therefore, using a thematic approach to hadiths with environmental themes sourced from the book Sahih Bukhari and Muslim is used as the main basis for writing this paper. This paper argues that *Green Shadaqah* on the one hand is a form of nature conservation rooted in prophetic foundations. While on the other hand, it is also a form of charity. Therefore, academically, this paper is expected to contribute to enriching the discourse in ecotheological studies in Indonesia. Meanwhile, practically, this paper is expected to contribute to policy-making in religious-based environmental conservation in Indonesia.

RESEARCH METHODS

This study employs a qualitative approach using a library research (literature review) method combined with a thematic hadith analysis framework. This methodological design is chosen because the research aims to deeply explore, analyze, and conceptualize the integration of religious texts (hadiths) into contemporary environmental ethics, specifically examining Green Shadaqah as a manifestation of prophetic ecotheology.

Types and Sources of Data

Because this is a library-based study, the data is entirely derived from secondary sources, which are categorized into two primary types: Primary Data Sources: Authentic hadiths of the Prophet Muhammad SAW related to tree planting, environmental conservation, and ecological benefits, sourced primarily from established and authoritative hadith collections, namely Sahih Al-Bukhari and Sahih Muslim. Secondary Data Sources: Books, scholarly journal articles, official government publications (such as books on ecotheology published by the Ministry of Religious Affairs of the Republic of Indonesia), and relevant academic literature discussing Islamic environmental ethics (fiqh al-bi'ah), prophetic ecotheology, green waqf, and sustainable conservation models.

Data Collection Technique

Data was gathered through rigorous documentation and literature mapping. The steps include: **Identification:** Searching and identifying relevant literature, classical commentaries (syarah hadith such as Fath al-Bari by Ibn Hajar al-Asqalani and Syarh Sahih Muslim by Imam an-Nawawi), and contemporary articles addressing environmental crises

and Islamic ecological theology. **Selection and Filtering:** Screening texts based on their direct relevance to prophetic ecotheology, tree planting as sadaqah jariyah, and practical implementation frameworks (such as tree waqf and green mosques) in Indonesia. **Recording:** Compiling key textual quotes, conceptual definitions, and contextual arguments from the selected literature into organized research notes.

Data Analysis Technique

The collected data was analyzed using content analysis and thematic analysis, structured through the following phases:
Textual and Contextual Analysis (Tahlili): Examining the linguistic elements, contexts, and primary meanings of the selected hadiths regarding tree planting and environmental stewardship. Thematic Reduction: Grouping the findings into core thematic categories, namely: (a) the theoretical foundation of prophetic ecotheology, (b) the conceptualization of Green Shadaqah as continuous charity, and (c) the practical implementation models of Green Shadaqah within the Indonesian context (comprising tree waqf, green mosques, and community-based greening). Synthesis and Conclusion Drawing: Interpreting the textual findings through a contemporary socio-ecological lens to formulate a comprehensive, integrative framework connecting religious philanthropy, environmental ethics, and sustainable development.

RESULT AND DISCUSION

The Concept of Prophetic Ecotheology and Its Relation to Green Shadaqah

The Ministry of Religious Affairs of the Republic of Indonesia in November 2025 published a book on ecotheology as one of the efforts to strengthen religious awareness of environmental issues (Fauzi, 2025). The book explains that religious teachings have an inner dimension to human consciousness to preserve the environment. Ecotheology is a study through a theological approach that discusses the relationship between humans and nature as a form of responsibility from moral and spiritual values. In other words, ecotheology positions the environment not just as an object of exploitation, but as one of God's mandates that must always be maintained (Ruswanda, 2025). This approach emerged due to the response of the modern ecological crisis. When viewed from a religious and ethical perspective, humans have a moral responsibility and spiritual value towards environmental conservation in order to maintain the balance of nature.

Ecological responsibility in Islam is not only explained through the Qur'an, but also many practices are found that are directly exemplified and taught by the Prophet Muhammad SAW through his words and deeds. In this regard, the hadiths have an ethical basis for the environment which will certainly clarify the responsibility of humans in protecting nature. Some hadiths have the teachings of planting trees, protecting water resources, and avoiding exploitation in each region (Ansar Mangka, 2022). Therefore, the hadith can be understood as a normative basis for environmental ethics in Islam. Then the teachings of the Prophet Muhammad provide a broader framework so that humans can understand prophetic ecotheology.

Prophetic ecotheology is a theological conceptual framework related to the environment that comes from the instructions and morals of the Prophet Muhammad. Referring to various literatures, the word prophetic refers to the teachings and practices of the Prophet Muhammad as a source of moral value (Firda Amalia Thoyibah, 2025; Binti Nasukah, 2020; Maulida Indriyani, 2025). In this context, the example and instructions from the Prophet are used as a model for nature conservation. Therefore, prophetic ecotheology can be categorized as a model of ecological ethics based on the example of the Prophet Muhammad. One of the concrete forms of prophetic ecotheology can be seen in the hadith

narrated by Imam Bukhari in hadith number 2320. The hadith contains about planting trees can be jariyah alms whose rewards always flow as long as the tree still provides benefits, even though the person who planted it has passed away.

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ.

Artinya: Tidak ada seorang Muslim pun yang menanam menanam pohon atau menabur benih, kemudian ada burung, atau manusia, atau hewan yang memakannya, melainkan itu dianggap sebagai sedekah baginya (HR. Bukhari)

The hadith shows that tree planting has spiritual and social dimensions in Islam. In simple terms, tree planting activities are considered as good deeds that bring rewards and other benefits to humans and other living things. Based on the hadith, it is specifically explained that tree planting is included in the category of alms with uninterrupted value so that it will provide benefits to the next generation (Ngatmin Abbas, 2026). At this level, tree planting activities can be categorized as a form of Green Shadaqah which functions as a manifestation of prophetic ecotheology.

The concept *of Green Shadaqah* is a form of adoption of the concept *of Green* Waqf which has been popular previously in Islamic economic discourse in Indonesia (Kiki Hardiansyah, 2023). The purpose of this paper is that tree planting activities are the embodiment of *Green Shadaqah* because it provides benefits for sustainability and sustainability for nature. At the same time, trees that grow and flourish will become a field of rewards that always flow for the planters. Therefore, the concept of *Green Shadaqah* shows a form of ecological action in Islam which has spiritual, social, and ecological values.

Tree Planting as Jariyah Alms

In prophetic ecology, tree planting activities are considered as actions that have almsgiving value. This is because planting trees will provide so many benefits for all living beings. Therefore, tree planting activities are the normative basis for environmental conservation practices in Islam (Khaironi, 2026). In this case, even though the trees planted do not directly provide benefits to humans and animals, they are already worth alms for the planters. As explained in

A similar hadith is also found in Sahih Muslim number 1552:

مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أُكِلَ مِنْهُ لَهُ صَدَقَةٌ وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ وَمَا أَكَلَ السَّبُعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ وَمَا أَكَلَتِ الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ وَلَا يَرْزَؤُهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ.

Artinya: Tidaklah seorang Muslim menanam pohon atau menabur tanaman, lalu sebagian darinya dimakan oleh manusia, dicuri, dimakan oleh binatang, atau dimakan oleh burung, melainkan semua itu menjadi sedekah baginya. Singkatnya, tidak ada sesuatu pun yang berkurang darinya kecuali hal itu menjadi sedekah baginya.

The two hadiths are narrated in two books of hadith that have authority, namely Sahih Bukhari and Sahih Muslim (Kurniawan, 2022). Nurcahaya (2020) In his article, it is stated that the Book has been recognized by many scholars as a book of high quality hadith and is highly trusted for its authenticity. Hadith scholars also admit that the two books are the most authentic collection of hadith after the

Qur'an (An-Nawawi, 2002). Therefore, the two Hadith Books are very relevant as reference materials related to the teachings of environmental ethics in Islam.

The linguistic elements contained in the hadith show that ecological benefits are the main cause of tree planting which is considered Green Shadaqah. In the Hadith there is the word غرس(ghars) yang memiliki arti menanam tanaman atau pohon. Animals, humans, birds, are also mentioned in the hadith, meaning that their benefits are ecological across species. Sentence إِلاَّ كَانَ لَهُ صَدَقَةٌ ensuring that every benefit provided will be worth alms for each planter. Some of the linguistic elements contained in the hadith show that there is an ecological as well as a social dimension.

Asqalani (2005) Explaining that the hadith has virtues related to tree planting and farming. Every benefit produced by the plant will be counted as alms for each planter even though he has passed away. An-nawawi (2002) In the Sahih Muslim syarah he emphasized that this hadith is very supportive for farming and greening activities. From the explanation of the two sharia books, it shows that this hadith has strong ecological ethics. In other words, the hadith sarah shows that the activity of planting trees is considered a form of charitable deeds that provide so wide benefits. In contemporary academic discourse, the hadith about tree planting is the basis of environmental ethics in Islam. Matin (2010) explained that the hadith of the Prophet Muhammad SAW has principles relevant to the concept of modern environmental sustainability.

In this regard, Matin said that Islam is a religion that contains teachings that contain the principles of nature conservation. Thus, the hadith of the Prophet Muhammad SAW is a reference to answer various environmental crisis problems faced by modern society. This understanding opens up a space for interpretation that ecological activities, such as tree planting, are not only seen as a form of concern for the environment, but can also be interpreted as the practice *of Green Shadaqah* which contains worship values, social benefits, and ecological sustainability. This understanding opens up the space for interpretation that ecological activities, such as tree planting, are not only interpreted as a manifestation of concern for the environment, but as a Green Shadaqah practice that contains the value of worship, and ecological sustainability.

The above discussion basically emphasizes that tree planting has a purpose, namely as an agent of change to restore forest areas that have suffered ecological damage. This activity has benefits for biodiversity and ecosystem balance. If contextualized with the hadith contained in this article, tree planting can be considered as a form of jariyah alms. This practice shows that the teachings of the Prophet Muhammad SAW on tree planting remain relevant in facing modern environmental crises. Thus, tree planting can be understood as a manifestation of the concept of Green Shadaqah in a contemporary context.

Implementation of Green Shadaqah in the Context of Indonesianness

Indonesia is facing ecological problems related to deforestation, land degradation, and declining quality of life (Ramadhan, 2025). Environmental damage is a problem that cannot be answered with only a technocratic approach through

regulations and technical projects, but a religious ethical approach and moral transformation are needed. Harahap (2015) said that the religious approach is very important because it functions at the level of motivation, awareness, and ethics. In this regard, the religious Muslim community must consider the concept of Green Shadaqah relevant because ecological action will turn into a meaningful religious practice. At this level, Green Shadaqah is very important not only as a motto, but also as a praxis model that connects worship, conservation, and social welfare (Nurhabibi, 2025).

Conceptually, the implementation of Green Shadaqah in Indonesia needs to be built in the form of a religious agenda, not just as a momentary symbolic form. According to the author, the strengthening of ecological values in Islam will be stronger if it is integrated into a driving institution. This view is in line with Madina (2021) which states that environmental conservation programs based on religious values will be more effective if supported by driving institutions. In line with that, Nadia Farabi (2025) that religious institutions in Indonesia can interpret Islamic ethics into "*Institutionally Actionable" environmental practices*. Based on this description, the author offers three forms of implementation of Green Shadaqah, namely tree waqf, green mosques, and community-based reforestation. These three forms are considered to represent three levels of implementation: sustainable assets, institutions of worship, and social participation.

1. Tree Waqf

   The tree waqf movement deserves to be offered as the main activity of the implementation of Green Shadaqah because it collaborates Islamic philanthropy with the long-term benefits it produces. The concept of waqf is basically holding trees and providing benefits. When viewed normatively, waqf does not need to be limited to land for mosques or public cemeteries, but can be directed to sustainable public benefits, including ecological functions (Khalifah Muhamad Ali, 2020). Therefore, in Studi Setyorini (2021) Tree waqf is positioned as a form of operational derivative of environmental waqf. Tree waqf activities are designed for the rehabilitation of damaged land, riverbanks, landslide-prone areas, and village green spaces. In this paper, tree waqf can be understood as a simple form of forest waqf. Basically, one tree already represents one ecological waqf package. The programs implemented are also very diverse, ranging from seed adoption, productive tree waqf, conservation tree waqf, and post-planting maintenance by nadzir or local partners.

2. Green Mosque

   The implementation of Green Shadaqah through green mosques contributes to philanthropic assets, so the form of implementation of Green Shadaqah through green mosques contributes to the level of religious institutions that are closest to the people. In this context, mosques can be seen as the implementation point of Green Shadaqah. This is because mosques do not only function as places of worship, but also as spaces that form good habits in the community (Masmuri, 2019). In line with this, the author considers that mosques should be used as centers for education, funding, and ecological action through various programs, such as greening the area around the mosque, managing

ablution water to be more efficient, reducing the use of plastic waste, providing seed banks, and tree alms activities after performing Friday prayers or during recitation (Santoso, 2025).

This practice has been applied in several mosques, such as the Adz-Zikra Sentul Mosque and the Istiqlal Mosque Jakarta through greening, water conservation, waste management, and environmental education programs. The Adz-Zikra Sentul Mosque and the Istiqlal Mosque Jakarta are examples of mosques that have carried out four programs, namely greening, water conservation, sanitation and waste management (UNAS, 2016; Nadia Farabi, 2025). Also found in studies Omar (2018) which shows its application in the As-Siddiq mosque, by combining environmental aspects such as tree planting, green open spaces, and conservation, social aspects used as public spaces, as well as economic aspects through business UMKM.

3. Community-Based Greening

Conservation efforts will always continue if the community is involved from the planning, provision, maintenance, to supervision stages. Therefore, the author views that the concept of Green Shadaqah is not only limited to institutional programs, but needs to be realized in joint action at the community level. In this regard, in the study Muchlis Gustiawan (2020), Urban greening efforts require community involvement to achieve its success in addition to requiring better supervision and law enforcement efforts by the Regional Government. At this stage, the community can take a leading role in the implementation in the field, starting from planting, watering, replacing dead seedlings, to keeping plants maintained. A model like this is quite relevant to be applied at the RT/RW level, villages, densely populated areas, mosque youth communities, and taklim councils, because it is based on togetherness and direct community participation.

CONSLUSION

Based on the discussion above, it can be concluded that the ecological crisis is basically a spiritual crisis and a crisis of the human perspective on nature. Environmental damage is not only caused by technical errors in development, but another cause is the human way of looking at nature which only makes nature an object of exploitation. Hadiths from the Prophet Muhammad SAW, affirms that nature is not only a passive entity but a mandate that must be guarded from God and demands moral responsibility. In this paper, the teachings of the Prophet Muhammad SAW About planting trees, protecting protected forest areas, and providing benefits to other living things is a form of prophetic ecotheology that combines the spiritual dimension and environmental ethics. Through these teachings, worship is not only interpreted as a relationship between humans and God. However, it includes ecological responsibility as a form of real devotion. Thus, tree planting activities and environmental preservation are included in religious practices that are worth jariyah alms.

Green Shadaqah is a praxis form of prophetic ecotheology, because it translates the teachings of hadith into an ecological movement that is sustainable,

collective, and relevant to the Indonesian context. This concept is not new, but a contemporary formulation of the hadith about alms whose benefits are always flowing. In the context of Indonesianness, the implementation of Green Shadaqah is manifested in the form of tree waqf, green mosques, and community-based greening. The author views the three as a complementary and inseparable entity. Tree waqf serves as a funding base and philanthropic instrument that produces long-term ecological assets. Green mosques serve as institutional centers that provide moral legitimacy, educational space, as well as a means to mobilize the community. Meanwhile, community-based greening is the key to sustainability through community participation in implementation in the field. If the three are well integrated, then Green Shadaqah is not only a contextual level, but develops into a real model of environmental conservation that is relevant to conditions in Indonesia based on ecotheology. Thus, tree planting is not only an ecological investment, but also a moral and spiritual footprint that surpasses human age. Every tree planted will bring benefits that continue to flow even though the planter has passed away. Therefore, tree planting is the initial capital for sustainable charity. Therefore, the concept of Green Shadaqah presents an understanding that caring for the environment will bring so many benefits, both for individuals and all living beings.

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