

GREENING THE ENVIRONMENT FROM A HADITH PERSPECTIVE

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Abstract: *The aim of this research is to discuss the explanation of the hadith regarding greening the environment. This research method uses qualitative methods through literature study with content analysis. The discussion of this research includes general views about the environment, hadith about environmental conservation, and environmental conservation efforts. This research concludes that Hadith as a guide for Muslims has an important meaning in efforts to provide environmentally based life guidelines. One of them is by trying to green the environment as a joint movement in practicing religious teachings. The Prophet saw. carry out and strive for quality ecology. One of them is contained in the hadith of the virtue of planting and the reward for those who plant it. The moral advice to always plant trees is highly appreciated in this hadith, which contains the concept of equality or balance between forest areas, industrial population, and agriculture and plantations. Thus, the ideal moral from this hadith can be used as a moral-theological basis in promoting environmental greening and criticism of those who commit destruction, especially conspiracies to cut down liars.*

INTRODUCTION

The environment is the greatest gift of Allah SWT for humans as creatures who are mandated to utilize it, maintain and protect it as best as possible. Environmental problems are a problem for all of us, like a rolling snowball, getting bigger, more widespread and serious over time. Environmental issues are global and universal issues, because talking about the environment means talking about problems faced by all mankind. Prophet Muhammad as the last prophet and bearer of the divine message also mentioned and taught his people to pay attention to environmental problems in several narrations attributed to him. Muslim in his Sahih book narrates a hadith of the Prophet which describes the good impact that a Muslim will receive when he protects the environment by planting trees as an act of charity. When a Muslim performs these

actions, he will receive a great reward from Allah.

Many experts have conducted research regarding environmental conservation as in this research literature review. Among others, Athiyah, C.U. (2017), “*Environment Preservation in Hadits Perspective, Pelestarian Lingkungan Hidup dalam Perspektif Hadis,*” Islamic Bimas Journal. This article uses a descriptive method by reading the entire hadith, translating it, drawing conclusions, and determining it as the object of discussion. The results and discussion of this article are to explain the main points of the hadith explained by Rasulullah SAW regarding the environment. The conclusion of this article is that the hadith perception regarding environmental conservation is a signal about the existence of order that must be maintained by every living creature in one system. If this system is disturbed, it will cause chaos in the lives of living creatures and their ecosystem.¹Qamar, S. (2014), "*Peran Perempuan Dalam Pelestarian Lingkungan Hidup Menurut Tinjauan Islam,*" Al Maiyyah Journal. This article uses a descriptive method to describe Islamic guidance in preserving the environment and provides nuances of new thinking in environmental management which has implications for a human-friendly environment. The results and discussion of this article are that environmental preservation demands serious attention from humans which must be carried out in the belief system of religious communities, both men and women. The conclusion of this article is that environmental preservation requires active human participation. Because of this, humans and the environment have a fairly strong relationship.² Hendawati, Y. (2011), "Environmental Conservation," Journal of Basic Earth Concepts for Space. The results and discussion of this article are to explain the efforts that humans can make to preserve the environment, including planting trees or reforestation, reviving dead land, protecting the environment, and caring for the environment.³

Various previous studies became the framework for the researchers' thinking in this research. Environment according to general understanding, means the surrounding situation. The environment has a very broad meaning, namely it concerns everything in

¹Cut N Ummu Athiyah, "*Environment Preservation in Hadits Perspective Pelestarian Lingkungan Hidup Dalam Perspektif Hadits*", vol.10, no.2, (Jurnal Bimas Islam, 2017), p. 321–354

²Syamsul Qamar, "*Peran Perempuan Dalam Pelestarian Lingkungan Hidup Menurut Tinjauan Islam,*" vol. 7, no. 1, (Al-Maiyyah , 2014), p. 72–85.

³Yuyu Hendawati, "*Pelestarian Lingkungan,*" (Journal of Basic Earth Concepts for Space , 2011)

this universe.⁴The environment is a place where living creatures live, seek needs, and form character, including humans, who have a role in preserving the environment.⁵The environment is integrated with humans from the time they are born until they die. Therefore, the environment and humans have a reciprocal influence.⁶The hadith alludes to the fact that cleanliness is part of iman.⁷ The command is to fear three things that cause curses, namely defecating in waterways, in the middle of the road, and in shady places.⁸ A Muslim should plant a tree or plant, then feed it to a bird, human or animal, then he will receive the reward of alms.⁹Humans as social creatures have a moral responsibility for the sustainability of the natural environment, one of which is caring for the environment.¹⁰

Based on the explanation above, the author tries to develop a research formula, namely problem formulation, research questions, and research objectives.¹¹The formulation of the research problem is what the hadith perspective is about greening the environment. and how these efforts are carried out. The aim of this research is to find out the hadith perspective on greening the environment and find out the efforts that must be made. It is hoped that this research will have benefits for enriching the treasures of Islamic knowledge

RESEARCH METHODS

This research is a qualitative descriptive research with a Syarah hadith approach. The data collection technique is through library research using the primary book, namely the book *Sahih Al Bukhari*, and additional secondary sources in the form of books, papers, articles and writings related to the research topic. These works are then used as references and conclusions are drawn to build a complete discussion in the article.

⁴I A G Yadnyawati, “Pola Asuh Orang Tua Dalam Medidik Anak Melestarikan Lingkungan,” (Bumi Lestari Journal of Environment,2010), p. 128–135.

⁵E M Niman, “Kearifan Lokal Dan Upaya Pelestarian Lingkungan Alam,” no.10, (Jurnal Pendidikan Dan Kebudayaan MISSIO, 2019), p. 91–106.

⁶I A G Yadnyawati, “Pola Asuh Orang Tua Dalam Medidik Anak Melestarikan Lingkungan,” p. 128–135.

⁷Ulin Niam Masruri, “Pelestarian Lingkungan Dalam Perspektif Sunnah,” vol.6, no.2, (At-Taqaddum, 2014), p. 411–428.

⁸Ulin Niam Masruri, “Pelestarian Lingkungan Dalam Perspektif Sunnah,” p. 411–428.

⁹Istianah Istianah, “Upaya Pelestarian Lingkungan Hidup dalam Perspektif Hadis,” vol. 1, no. 2, (Riwayah: Jurnal Studi Hadis, 2015), p. 249–270.

¹⁰Eko Ariwidodo, “Relevansi Pengetahuan Masyarakat Tentang Lingkungan Dan Etika Lingkungan Dengan Partisipasinya Dalam Pelestarian Lingkungan,” vol.11, no.1, (Nuansa, 2014), p. 1–20

¹¹Wahyudin Darmalaksana, “Formula Penelitian Pengalaman Kelas Menulis,” (Jurnal Kelas Menulis UIN Sunan Gunung Djati Bandung, 2020), p. 1-4

RESULTS AND DISCUSSION

1. Hadith about Greening the Environment

Hadith related to this topic, there is a hadith of the Prophet Muhammad which contains the command to plant trees in Sahih Al Bukhari Number 2320:

ثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ (ح) وَحَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ : حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ 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» وَقَالَ لَنَا مُسْلِمٌ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنَا أَنَسٌ، عَنِ النَّبِيِّ ﷺ □

Meaning: "Qutaibah ibn Sa'id has told us, Abu Awanah has told us, 'Abd al-Rahman ibn alMubarak has also told me, Abu Awanah has told us, from Qatadah, from Anas ibn Malik said, Rasulullah saw. said: There is no Muslim who plants a tree or plant, then a bird, human or livestock eats it, unless it is charity for him. And Muslims said to us, Aban has told us, Qatadah has told us, Anas has told us, from the Messenger of Allah."

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a. *Takhrij and I'tibar al Hadith*

This hadith was also narrated by al-Bukhari, Muslim, Ahmad, al-Tirmizi, and al-Darimi. The hadith sanad scheme containing the recommendation to plant trees above is spread in seventeen places. These seventeen types of hadith were narrated through three companions, namely Anas ibn Malik, Jabir ibn 'Abdullah, and Ummi Mubasysyir. In this paper, not all hadith sanads will be researched, but research on hadith sanads is focused on al-Bukhari's hadith sanad scheme. When tracing al-Bukhari's hadith sanad scheme, we found narrators who had the status of martyrs, namely Anas ibn Malik, Jabir ibn 'Abdullah and Ummi Mubasysyir. *Shahid* is a supporting narrator from among or at the level of friends. In the hadith sanad scheme there are also transmitters who have the status of *muttabi'*, including Qutaibah ibn Sa'id, 'Abd al-Rahman ibn al-Mubarak, and Aban. Meanwhile, *muttabi'* are supporting narrators from *tabi'in* circles or levels or *tabi'u al-tabi'in*. The hadith narrated by al-Bukhari himself is in the sanad line of Anas ibn Malik, and has, to borrow G.H.A Juynboll's term, a common link between Qutaibah ibn Sa'id

¹² Muhammad bin Ismail Al Bukhari, *Sahih Al Bukhari*, (Egypt: As Sulthaniyyah, 1322 H), vol 3, p. 103

and 'Abd al-Rahman ibn al-Mubarak

b. Assessing the Quality of Rawi

1. Anas bin Malik

His full name is Anas ibn Malik ibn an Nadr ibn Damdam ibn Zaid ibn Haram ibn Jundab ibn 'Amir ibn Ghanmi ibn 'Adi ibn al-Najjar al-Ansari. Anas was known as a servant and relative of the Prophet's wife, the Prophet even gave him the title Abu Hamzah. Thus, there is no doubt that Anas received the hadith directly from the Prophet. Anas had many students, among them Qatadah.¹³ There are different opinions regarding the year Anas died, some say 90 H, 91 H, 92 H, and some say Anas died in 93 H.¹⁴ The conclusion in *Tahzib al Tahzib* is that no one criticized Anas, but on the contrary, many praised his credibility as a hadith narrator.

2. Qatadah

Qatadah ibn Di'amah ibn Qatadah ibn 'Aziz ibn 'Amr ibn Rabi'ah ibn 'Amr ibn al-Harith ibn Sadus. Qatadah had teachers including Anas ibn Malik and Abu at Thufail. As for Qatadah's students, among them, were Abu Awanah and Shu'bah.¹⁵ The scholars' assessment of him is that Qatadah as *أحفظ الناس*, has strong memorization, and is fair. Ishaq ibn Mansur assessed Qatadah as a siqah person.¹⁶ Qatadah has a chewing name called Abu al Khattab. According to the information, he died in 107 H.¹⁷

3. Abu Awanah

Abu Awanah's full name is Widah bin Abdullah Maula Yazid bin 'Ato' al Wasiti. However, he is more famous by his chewing name, Abu Awanah. Abu Awanah died in Basrah in 175 or 176 H.¹⁸ The teachers of Abu Awanah, among them, were al Aswad ibn Qaiys, Qatadah, and Ibrahim ibn Muhajir. Abu Awanah's students included Shu'bah, Abu Dawud, Abu al Walid, Qutaibah ibn Sa'id, and Abd al-Rahman ibn al Mubarak.¹⁹ None of the ulama criticized Abu Awanah's credibility and intellectuality, on the contrary, many ulama praised Abu Awanah's character. One of them, as narrated by Abu Hatim, heard from Hisyam ibn Abdullah al-Razi asking ibn al-Mubarak, "Abu Awanah is the

¹³ Ibn Hajar al 'Asqalani, *Tahzib al-Tahzib fi Rijal al-Hadis*, (Beirut: Dar al-Kutub al-'Ilmiyah, 2004), vol.1, p. 354.

¹⁴ Ibn Hajar al 'Asqalani, *Tahzib al-Tahzib fi Rijal al-Hadis*, vol.1, p. 356.

¹⁵ Ibn Hajar al 'Asqalani, *Tahzib al-Tahzib fi Rijal al-Hadis*, vol.5, p. 326-327.

¹⁶ Ibn Hajar al 'Asqalani, *Tahzib al-Tahzib fi Rijal al-Hadis*, vol.5, p. 327.

¹⁷ Abd al Ghaffar Sulaiman al-Bandari, *Mausu'ah Rijal al Kutub at Tis'ah*, (Beirut: Dar al-Kutub al-'Ilmiyah, 1993), p. 268.

¹⁸ Abd al Ghaffar Sulaiman al-Bandari, *Mausu'ah Rijal al Kutub at Tis'ah*, j. 4, p. 268.

¹⁹ Ibn Hajar al 'Asqalani, *Tahzib al-Tahzib fi Rijal al-Hadis*, vol.6, p.714-715.

best narrator in narrating hadith." On the other hand, Abu Zur'ah, Abu Hatim, al 'Ijli and others considered Abu Awanah to be a *thiqah* person.²⁰

4. Abu al-Walid

His full name is Hisyam ibn 'Abd al Malik al Baili, his name is Abu al Walid and Abu Dawud. Abu al-Walid died in 228 H at the age of 94 years. Al-Bukhari, Muslim, Abud Dawud and other than them considered Abu al Walid as *thiqah, thabat*.²¹ Abu al-Walid narrated the hadith from famous narrators, including 'Ikrimah ibn 'Ammar, Syu'bah, and Abu 'Awanah. As for Abu al Walid's students, including al-Bukhari, Abu Dawud, and al-Darimi, Al-Maimuni from Ahmad stated that Abu al-Walid was the *sheikh* of al Islam. Another assessment was made by al-'Ijli and Abu Zur'ah as *thiqah*.²²

5. Al Bukhari

His full name is Muhammad ibn Isma'il ibn Ibrahim ibn al Mughirah ibn Bazdizbah (Bardizbah). Al Bukhari has the chewing name Abu Abdullah. He was born in Bukhara in 194 H, and died in 256 H.²³ Al Bukhari narrated the hadith from Abu al-Walid, Abu 'Asim an Nabil, and Makki ibn Ibrahim. No scholar doubts al Bukhari's credibility in narrating the hadith.

c. Sanad Junction

Based on the explanation above, Rasulullah saw. with Anas ibn Malik there is no doubt about the connection. Apart from being a friend of the Prophet, Anas was also a relative and helper of Rasulullah saw. The relationship between Anas and Abu Awanah is that of teacher and student, so it can be said that their relationship is continuous. Likewise, Abu Awanah and Abu al Walid had a teacher and student relationship. This is reinforced by the *sighah tahammul wa al ada'* in the form of '*an*', so the two can be said to be continuous. The pronunciation of '*an*' makes it possible for meetings and contemporaries to occur. Although, some scholars state that acceptance of using the symbol '*an*' is discontinuous, the majority of scholars consider the method with this pronunciation to be categorized as '*al-sama'*'. Between Abu al Walid and Abu Dawud is also said to be connected for the same reason. Coupled with *sighah tahammul wa al ada'* in the form of *haddasana*. Pronunciation is one of the terms used for the method of

²⁰ Ibn Hajar al 'Asqalani, *Tahzib al-Tahzib fi Rijal al-Hadis*, vol.6, p.715.

²¹ Abd al Ghaffar Sulaiman al-Bandari, *Mausu'ah Rijal al Kutub at Tis 'ah*, vol. 4, p. 142.

²² Ibn Hajar al 'Asqalani, *Tahzib al-Tahzib fi Rijal al-Hadis*, vol.6, p.647.

²³ Ibn Hajar al 'Asqalani, *Tahzib al-Tahzib fi Rijal al-Hadis*, vol.5, hlm.475.

reception through *al sama'* or hearing as the most accurate method and has the highest status compared to other methods.²⁴

d. Results of Sanad's Criticism and Analysis

According to Abu 'Isa in *Sunan at Tirmizi*, he considered that the hadith of the Prophet conveyed through Anas had the status of *hasan sahih*. The hadith regarding the recommendation to plant trees was narrated by al Bukhari from Abu al-Walid in the hadith category from the first to the last narrator. All the transmitters can be accepted and therefore all the narrators contained in the sanad line are valid.

e. Matan Hadith Analysis Study

There are several differences in the pronunciation of the hadith related to the above hadith, including in another narration it is explained that Rasulullah visited the date palm garden of an Ansar woman. Then Rasulullah asked, "Who planted this plant? Is a Muslim or an infidel?" So the woman answered, "*Muslim*". After that Rasulullah saw. said as in the hadith above. The results of the search for *takhrij al hadith* show several hadiths that tell about this incident, namely: hadiths from Muslim, namely hadith no. 2901, 2903 and 2904 (via the 'Abd ibn Humaid route). Hadith narrated by Ahmad ibn Hanbal, namely hadith no. 26095 and Hadith narrated by al-Darimi, namely hadith no. 2496. The Ansar woman mentioned in the hadiths recommending planting trees has three different names. Namely Umm Mubasysyir (hadith narrated by Muslim no. 2901 and 2904 via 'Abd ibn Humaid), Umm Ma'bad (hadith narrated by Muslim no. 2903) and Zaid ibn Harisah's wife (hadith narrated by Ahmad no. 26095 and al- Darimi no. 2496). Ibnu Hajar clarified that all (names) are one person who has two nicknames, while his real name is Khulaidah.

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The difference in the form of additional redactions above is not something that needs to be disputed. Because the addition is a micro chronology (*asbab alwurud*) of the hadith that recommends planting. Another difference in pronunciation is that some of these hadiths use the pronunciation *al bahimah*, while other hadiths use the pronunciation *dabbah* or *sabu'*. In one hadith the sentence *mufrad* (singular) is used, but in another hadith the sentence *jama'* (communal) is used. In fact, in the hadith narrated by Muslim

²⁴ M. Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis: Telaah Kritis dan Tinjauan dengan Pendekatan Ilmu Sejarah*, (Jakarta: Bulan Bintang, 1995), hlm. 56-83.

²⁵ Al 'Asqalani, *Fath al Bari fi Syarh Shahih al-Bukhari*

through Ibn Numair, "...something stolen from the plants planted is alms."

f. Results of Matan's Criticism and Analysis

Hadith in this category can be classified as *madaniyah* hadith. The first reason is that there is an indication in one of the hadiths of interactions between Rasulullah and *Ansar* women. And with that it can be read that this incident occurred during or after the Prophet's hijrah. The second reason, seen from the sociological context of the people of Mecca who were less interested in manual work, both agriculture and handicrafts. Because they are more enthusiastic about trading. The third reason, seen from a geo-ecological aspect, is that the geographical conditions of Mecca at that time did not allow agriculture to develop there. From the previous analysis, it can be said that there are reductions in several other hadiths, but on the other hand there are also additions in several other hadiths. Thus, the differences and additions or reductions in the editorial are not very significant, nor do they change the intent or meaning of the hadith, so that the above hadith can be said to be valid in terms of meaning and can be accepted and implemented.

2. Syarah Hadith: Efforts to find Substantive-Progressive Meaning

The Prophet's conversation with the *Ansar* women, in the previous description, which became the *asbab al wurud* hadith regarding the recommendation to plant trees, implicitly or explicitly provides motivation and appreciation for those who plant or carry out reforestation. This became a necessity when looking at the geographical context of Arabia at that time. Philip K. Hitti²⁶ said, based on two characteristics of the land, the population of the Arabian Peninsula is divided into two main groups, namely: nomadic (not settled) village people, usually called Bedouins, and urban communities. However, there is not always a clear line separating nomadic groups and urban groups. There is always a semi-nomadic stage and a semi-urban stage. Certain urban communities that were formerly Bedouins deny their nomadic origins, while some other Bedouin groups are working towards the urban stage. When they are no longer tied to their surrounding environment, they are no longer called nomadic people.

There are several pronunciations that are keywords that need to be studied further

²⁶ Philip K. Hitti, *History of The Arabs*, trans.. R. Cecep Lukman dan Dedi Slamet Riyadi, (Jakarta: Serambi, 2003), hlm. 28-29.

regarding hadiths recommending planting trees. This is intended to obtain moral ideals from the study of *Ma'ani al Hadith*. The keywords in question are *gharasa*, *zara'a* and *sadaqah*. The first word has the morphological structure *garasa-yagrisu-garsan*, meaning to plant. The meaning of this word is more focused on planting trees, namely plants that have strong stems, twigs and wood or plants that are categorized as dicotyledons. In this way, this word is appropriately oriented in the realm of environmental greening.

The second keyword, *zara'a* also means planting, but this meaning is more focused on plants, the Arabic word is *nabat*.²⁷ Thus, this word is used to refer to plants in the category of plants that do not have stems, branches and strong wood, or monocotyledonous plants. This word is more precisely oriented in the agricultural realm. If we examine the hadiths recommending planting trees, we will find 17 words of *garasa* and 11 words of *zara'a* from all the existing hadiths. When accumulated, the word *garasa* appears more often than the word *zara'a*. Furthermore, these two words are used repeatedly together. Things like that are intended to convince the listener (audience/subject) how important planting is to create a beautiful atmosphere. Considering the less fertile geographical conditions of the Arabian Peninsula, especially Mecca.

The next word, is the word *sadaqah*, in the Islamic concept, *sadaqah* is giving something to other people, especially the needy and poor, in the form of money, objects or services. According to Ibn Manzur,²⁸ this word has one root word with *sidq* (which means believe). For this reason, Waryono Abdul Gafur²⁹ explained that people who give alms are people who prove their trust honestly as a form of friendship (without strings attached) in the form of giving wealth. However, the meaning of *sadaqah* in this hadith is reward in the akhirat.³⁰ In other words, if another person or animal eats or steals something that has been planted, it is worth *sadaqah*. And people who give charity will definitely get a good return. Thus, theologically, this action is, one of, a form of pious deeds (good deeds).

With environmental greening activities, many parties will benefit from these actions. If someone benefits from the preservation of nature and a quality ecological

²⁷ Ibn Manzur al-Misri, *Lisan al 'Arab*, 1997, hlm. 141.

²⁸ Ibn Manzur al-Misri, *Lisan al 'Arab*, 1997, hlm. 193.

²⁹ Waryono Abdul Ghafur, *Tafsir Sosial: Mendialogkan Teks Dengan Konteks*, (Yogyakarta: elSAQ, 2005), hlm. 241.

³⁰ Al 'Asqalani, *Fath al Bari fi Syarh Shahih al-Bukhari*, hlm. 167

balance, then this will also be worth the charity that always flows for those who do it.³¹In fact, Yūsuf al-Qaradawi³²stated that what is worth paying attention to from farmers and planters with the reward of *sadaqah*, is what is taken from their plants, even though it was not intended for that, but the most important thing is their desire to plant and everything that can be benefited from, will get a reward. From a sociological aspect, recommendations for reforestation teach us to do good in the social realm, namely prioritizing the public interest. Islam not only teaches ritual worship but also highly recommends social worship.

How important plants are for the continuation of human life. Even the Holy Qoran provides knowledge about plants that are green, then produce fruit. This is expressed directly in the Koran, including, Surah al-An'am, verse 99:

Meaning: *"And He (Allah) is the one who sends down rainwater from the sky, then we grow with that water all kinds of plants. So we bring out from those plants green plants. we took out from the green plant many grains; and from the palm tree palms weeded out hanging stalks, and vineyards, and (We also took out) olives and pomegranates similar and dissimilar. pay attention to the fruit when the tree bears fruit and (also pay attention to) its maturity. Indeed, in this there are signs (of Allah's power) for those who believe."*

The verse above mentions plants first and then mentions four types of fruit, namely dates, grapes, olives and pomegranates. According to Fakhruddin al-Razi, as quoted by M. Quraish Shihab,³³ the mention in such an arrangement is very harmonious and appropriate. Apart from that, this verse also explains that rainwater is the only source of clean water for the land. The sun is the source of life, but only plants can store solar energy. This storage is carried out by means of chlorophyll and then handed over to humans and animals in the form of organic food that it forms.³⁴From this verse it can be understood that there is a relationship between water and sky, plants, crops, fruit and humans. These elements are interrelated and integral to one another.

Al-Qaradawi³⁵gave reasons for the recommendation to plant trees and plants as a

³¹ Al 'Asqalani, *Fath al Bari fi Syarh Shahih al-Bukhari*, hlm. 167

³² Yusuf al Qaradawi, *Islam Agama Ramah Lingkungan. terj. Abdullah Hakam Shah*, (Jakarta: Pustaka al-Kautsar, 2002), hlm. 83.

³³ M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian alQur'an*, (Jakarta: Lentera Hati, 2002), j.3, hlm. 576-577.

³⁴ M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian alQur'an* j.3, hlm. 574-575.

³⁵ Yusuf al Qaradawi, *Islam Agama Ramah Lingkungan. terj. Abdullah Hakam Shah*, hlm. 83-85.

reforestation effort. There are two basic considerations for reforestation efforts. The first consideration is the benefit consideration and the second consideration is the beauty (aesthetic) aspect. Imam al-Qurtubi said in his interpretation, farming is part of *fardhu kifayah*, so the government must encourage people to do it, one form of business is planting trees. For some pre-Islamic Arab societies, especially Mecca, farming, gardening and all work resulting from hand creations was seen as dishonorable work, and would lower their status.

Apart from that, this hadith regarding the recommendation to plant illustrates that Rasulullah saw. At that time, it was not only recommended to plant plants (*zara'a*), but also trees (*garasa*). In addition, this hadith touches on aspects of human, animal and plant life. Prophet saw. teaches Muslims to live in harmony with all living creatures. This means that the Prophet not only wanted the welfare of society, but also the preservation of a quality environment. Considering the geographical condition of the Arabian Peninsula, which rarely rains, this makes parts of the region barren and the land is less fertile.

Apart from providing religious motivation, this hadith also indicates the inevitability of reforestation efforts in an effort to preserve the environment and prevent several disasters. For the sociological-geographical reasons above, the concept of *hima'* was born in the Islamic tradition. Implementationally, the leaders after Rasulullah left also played a role in carrying out reforestation, especially through the *hima'* route. Al Qaradawi³⁶ stated the same thing with the Prophet's attention. towards reforestation by planting and farming, has taught one of the concepts of environmental maintenance in Islam by seeking ecological balance

Planting trees is an important program in disaster management and preserving and greening the environment. It is said to be important, because this effort can determine the balance of the ecosystem in a particular place or environment. This is because the balance of the ecosystem is regular and dynamic because the environment, climate, sea level and all natural processes are always changing. The purpose of maintaining balance here is more about maintaining balance which is seen from the aspect of a better and more appropriate level of environmental quality for all creatures. A balance that minimizes losses and threats to the survival of existing components of living things. This is because

³⁶ Yusuf al Qaradawi, *Islam Agama Ramah Lingkungan*. terj. Abdullah Hakam Shah, hlm. 81.

forests not only protect low-lying human residential areas from flooding and store water, but also contribute to producing the most important human need, namely oxygen.³⁷

According to Mujiyono Abdillah, the concept of a quality environment is a concept that does not have eternal and equal dimensions, but is relative, dynamic and normative. This means that in the structure of society there is a minimum standard that is mutually understood regarding quality environmental standards. This minimum size at least fulfills basic needs both biologically and ecologically, physically and non-physically, individually and socially. However, there is no standard standard that is the same and consistent.³⁸ Acts of exploitation of the depletion of natural resources, whether in the form of illegal logging or other things, by greedy entrepreneurs ultimately cause damage. The environment that was once friendly has now turned into a source of disaster when it is no longer able to carry out its function. Sumatra, which was rarely hit by floods, is now prone to flooding. In Aceh Province, the floods that appeared at the end of 2006, according to the Indonesian Leuseur Foundation, occurred due to deforestation in the Gunung Leuser National Park.³⁹

According to Moch. Nur Ichwan, the biggest message from a disaster is actually not whether this is a warning, a test or a punishment? If you only stop at this question, disasters will only become material for reflection in order to learn the lessons or wisdom behind disasters. One thing that must be realized is that in disasters there are human casualties and environmental damage. Humans who are victims of disasters demand to be reorganized. Of course, activism does not only arise because of religious awareness, but often because of humanitarian awareness.⁴⁰ On the other hand, according to Nadjmuddin Ramly, apart from disasters that are visibly natural, consciously or not, natural disasters can result in social disasters.⁴¹ Illegal logging is one of the facts of human greed in extracting natural wealth. Nature has become unbalanced because the elements have been damaged and this has resulted in hundreds of people having to endure prolonged suffering. Thus, the involvement of religious leaders in community-based disaster prevention movements in the form of advocacy, mentoring, workshops, and so

³⁷Nadjmuddin Ramly, *Islam Ramah Lingkungan: Konsep dan Strategi Islam dalam Pengelolaan, Pemeliharaan, dan Penyelamatan Lingkungan*, (Jakarta: Grafindo, 2007), hlm. 17.

³⁸ Mujiyono Abdillah, *Agama Ramah Lingkungan: Perspektif al-Qur'an*, (Jakarta: Paramadina, 2001), hlm. 68.

³⁹ Mujiyono Abdillah, *Agama Ramah Lingkungan: Perspektif al-Qur'an*, hlm. 92-93.

⁴⁰ Moch Nur Ichwan, “*Eko-Teologi Bencana: Aktivisme Sosial dan Politik Kemaslahatan*” dalam Agus Indiyanto dan Arqom Kuswanjono (ed.), *Agama, Budaya, dan Bencana*, (Bandung: Mizan, 2012), hlm. 28.

⁴¹Nadjmuddin Ramly, *Islam Ramah Lingkungan: Konsep dan Strategi Islam dalam Pengelolaan*, hlm. 39.

on can be understood as a moment of internalization.⁴²

If trees are always cut down without replanting, it will cause chaos. Nirwono Joga revealed that trees are one of the greatest natural wonders. All religious teachings firmly place trees as symbols and sources of human life. The reliefs at Borobudur Temple, Prambanan Temple and other temples depict trees with human life. Sacred and romantic. Love and peace are engraved by planting trees and all life activities under trees. Hatred and anarchy are depicted by cutting down trees.⁴³

Hadiths related to recommendations for planting trees and greening the environment serve as a moral warning for perpetrators of ecological destruction, for the government, businessmen, religious leaders, academics and all parties, and a moral motivation for perpetrators of preserving it. Even though, it is admitted, this is only theological or, in Seikhuddin's term, a moral appeal, at least it can foster and provide encouragement to carry out critical awareness of reforestation efforts, preserving the environment, preserving forests and so on, in order to create ecological balance. quality. Apart from that, hadiths regarding recommendations for planting also serve as socio-moral-religious warnings for perpetrators of ecological destruction, and socio-ecological criticism. and can be a socio-moral-religious motivation for perpetrators to preserve it. Even though, it is admitted, this is only normative-doctrinal or, in Seikhuddin's terms, a moral appeal, but at least it can foster and provide encouragement to carry out critical awareness of reforestation efforts, preserving the environment, preserving forests and so on, in order to create quality ecological balance.

The concept contained in the hadith of the priority of planting and the reward for those who plant it is to harmonize farming, or all human activities, and reforestation. Thus, these hadiths can be a reference and concept for all parties, especially the government, so as not to turn forests into mere industrialist commodities. Periodic and comprehensive forest development or restoration and using, to quote San Afri Awang's term, an adaptive approach that supports the welfare of the people is something that is necessary. There must be equality or balance between forest areas, population areas, industrial areas and agricultural and plantation areas.

⁴²Rubaidi, “*Bencana dalam Konstruksi Pemikiran Fiqih Kiai*” dalam Agus Indiyanto dan Arqom Kuswanjono (ed.), 2012. *Agama, Budaya, dan Bencana*, (Bandung: Mizan 2012), hlm. 45.

⁴³ Nirwono Joga dan Yori Antar, *Bahasa Pohon Selamatkan Bumi*, (Jakarta: Gramedia, 2009), hlm. 19.

CONCLUSION

Hadith, as the second guideline for Muslims after the Koran, has an important role in efforts to provide environmentally based life guidelines. One of them is by trying to green the environment as a joint movement in practicing religious teachings. On that basis, the Prophet saw. carry out and strive for quality ecological balance. One of them is contained in the hadith of the virtue of planting and the reward for those who plant it. The moral advice to always carry out reforestation is highly appreciated in this hadith. It contains the concept of equality or balance between forest areas, population areas, industrial areas and agricultural and plantation areas. Thus, the moral ideal from this hadith can be used as a moral-theological basis for promoting reforestation and criticizing those who commit environmental destruction, especially illegal logging conspiracies. Humans play an important role in preserving environmental potential. Therefore, humans need to be equipped to preserve the environment through environmental education or environmental ethics

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