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An Analysis of Islamic Teachings on Environmental Conservation in Marsabit County, Kenya

Authors
Mwithalii Moses Iruki [(1)]; Dickson Nkonge Kagema [(2)]; Hellen Kagwiria Orina [(3)]
Main author's email: mosesmwithalii@gmail.com

(1.2.3) Chuka University, Kenya.

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Abstract
This study analysed Islamic teachings on environmental conservation and their interpretation among Muslims in Marsabit County, Kenya. Environmental challenges, including deforestation, overgrazing, soil erosion, vegetation loss, and water scarcity, threaten biodiversity and pastoral livelihoods. The study adopted a descriptive survey design covering Moyale, North Horr, Saku, and Laisamis Sub-Counties. A sample of 384 was selected from a target population of 217,079 Muslims using the Krejcie and Morgan (1970) sampling table. Simple random sampling selected community members, while purposive sampling identified religious leaders. Quantitative data were analysed using SPSS version 28.0 and descriptive statistics, while qualitative data were analysed thematically. Of 339 questionnaires distributed, 334 (98.53%) were returned. Additionally, 10 key informants were interviewed, and 24 participants participated in focus group discussions, bringing the total to 368 participants. Guided by Liberative Social Solidarity Theory, the study found substantial awareness of Islamic environmental principles. Specifically, 95.3 per cent of youths recognised human stewardship (Khalīfah), all youth respondents (100%) affirmed ecological balance (Mīzān), and 91.7 per cent of Madrasa children understood Islamic water conservation teachings. Furthermore, 94.9 per cent of men and women supported additional Islamic environmental education. However, 21.0 per cent of youths did not affirm the Islamic prohibition against wastefulness (Isrāf). The findings identified stewardship (Khalīfah), trusteeship (Amānah), ecological balance (Mīzān), and responsible resource use as central Islamic environmental principles. The study recommends strengthening environmental education in Madrasa schools, incorporating conservation messages into Friday sermons, and promoting community participation in water conservation, tree planting, and sustainable waste management.

Key terms: Conservation, environment, Islam, stewardship, sustainability.

1.0 INTRODUCTION

Islamic principles offer a religious and ethical framework to grasp the interconnection between people and nature. According to the Qur'an, human beings are given the task of protecting Allah's creation, the Khalīfah (vicegerent) (Qur'an, 2:30). It also highlights the importance of ecological balance (Mīzān) and discourages wastefulness (Isrāf) in the use of natural resources (Qur'an, 55:7-9; 7:31). The teachings of Prophet Muhammad (PBUH) also promote these values, including the importance of caring for the environment, planting trees, and being kind to animals. Despite this, environmental degradation is still a major issue in the County of Marsabit, Kenya, where regular drought, deforestation, overgrazing, soil erosion and water scarcity pose threats to biodiversity and community livelihoods. Pastoralism and agro-pastoralism are the main livelihoods relied on by about 95 per cent of the population in the County of Marsabit, thus creating a high vulnerability among the local people (County Government of Marsabit, 2023a). The County Government of Marsabit (2023b) also points out that land degradation, loss of biodiversity, inadequate water resources and recurrent drought are major environmental challenges in the county in the Marsabit County Integrated Development Plan 2023-2027.

Although religious values and doctrines stress the importance of taking care of the environment, the continued occurrence of the above challenges leads one to wonder about the understanding of the religious values and how Muslim communities reflect them in their practices of environmental conservation in Marsabit County. While there are some purportedly local examples of empirical evidence of stewardship (Khalīfah), trusteeship (Amānah), moderation, and the prevention of environmental destruction (Fasād) in Muslim communities in Marsabit County, the extent to which they are understood, communicated and interpreted in the context of Islamic teachings is not evident at the local level. The contribution of religious discourses in mosques, households and religious leaders in raising environmental awareness has not been paid due attention, especially that of the Madrasas. The study thus aimed at analysing Islamic teachings on environmental conservation in Marsabit County in Kenya. It particularly focused on Islamic teachings in the Qur'ān and Hadīth which address environmental concerns, as well as on awareness and understanding of Islamic environmental teachings among children studying in the Madrasa, youth, and men and women. It also examined the transmission of Islamic environmental principles via religious community-based institutions. The study also explored the participants' attitudes towards the connection between Islamic values and conservation measures such as water conservation, care of plants and animals, cleanliness of the environment, sustainable agriculture and the utilisation of resources. The study was conducted through questionnaires, interviews and focus group discussions in four sub-counties of Moyale, North Horr, Saku and Laisamis in Marsabit County, Kenya, to give context-specific insights into the role of Islamic environmental ethics in conservation awareness and sustainable natural resource management in Marsabit County.

2.0 LITERATURE REVIEW

Environmental conservation is an important aspect of Islamic teachings, emphasising the responsibility of human beings to protect and manage natural resources sustainably. This responsibility is founded on the principles of stewardship (Khalīfah), trusteeship (Amānah), divine unity (Tawḥīd), and ecological balance (Mīzān). Attfield (2014) explains that environmental ethics extend beyond human relationships to include the protection of animals, plants, water, air, and soil. Similarly, Nasr (1993) highlights the interconnectedness of creation and the need to maintain harmony between human activities and the natural environment. The Qur'an describes human beings as vicegerents on earth (Qur'an, 2:30) and

recognises natural resources as provisions intended to sustain life (Qur'an, 2:22). The Islamic Declaration on Global Climate Change (2015) further emphasises the importance of preserving ecological balance through responsible resource utilisation. Likewise, the Prophet Muhammad (peace be upon him) taught that planting trees or growing crops that benefit people, birds, and animals is considered an act of charity (Al-Bukhari, 2320). Rakhmat (2022) associates Islamic stewardship with the obligation to protect the environment, while Muhamad et al. (2020) explain that trusteeship should be guided by servanthood (al-'ubudiyyah), which requires human beings to remain accountable to Allah when utilising natural resources. These teachings demonstrate that environmental conservation forms an essential part of Islamic moral and religious responsibility.

Although Islamic teachings provide clear guidance on environmental protection, their influence on conservation awareness and practices within local communities requires further examination. The Qur'an emphasises human responsibility in utilising the resources created by Allah (Qur'an, 2:29), acknowledges the dignity bestowed upon humanity (Qur'an, 17:70), and highlights the obligation of trusteeship entrusted to human beings (Qur'an, 33:72). Nasr (1993) observes that environmental degradation reflects a weakening of the relationship between humanity and the natural world, while Attfield (2014) underscores the need for ethical responsibility in protecting the environment. However, these perspectives mainly address the moral and theological foundations of conservation without sufficiently explaining how religious teachings shape environmental awareness and behaviour in particular communities. In Marsabit County, challenges such as deforestation, overgrazing, soil erosion, and water scarcity continue to affect the environment and local livelihoods. Despite the relevance of Islamic teachings to these challenges, limited research has examined how Muslims in the county understand environmental conservation as a religious obligation. Furthermore, the role of religious education, cultural beliefs, community leadership, and socioeconomic circumstances in shaping environmental awareness remains inadequately explored. This study therefore sought to fill this gap by examining Muslims' awareness of Islamic teachings on environmental conservation in Marsabit County, Kenya, and their implications for sustainable environmental management.

Theoretical Framework

Liberative Social Solidarity Theory was used to guide this study as it focuses on the role of religion in the creation of social justice, collective responsibility, and transformation in communities (Gutiérrez, 2009). The theory acknowledges that religion is a significant tool for solving societal problems such as environmental degradation, poverty, and unsustainable resource use. In the Islamic worldview, Ramadan (2009) highlights Muslims' duty to apply their values in real life and address modern environmental challenges. The theory offers a framework for examining Islamic principles of conservation and protection of natural resources in the teachings of Islamic law in the context of Marsabit County, Kenya. The theory is used to analyse the Islamic principles of environmental conservation and protection of natural resources as contained in the Islamic teachings on environmental conservation and protection of natural resources in Marsabit County, Kenya. The spread of these teachings is a call to action for human beings to take responsibility for preserving the environment, preventing ecological destruction, and balancing human activities and nature. In addition, Islamic religious leaders, Mosques, madrasas, and community institutions are important in raising awareness about the environment and encouraging sustainable practices such as planting trees, responsible grazing and forest conservation. The framework also acknowledges that poverty and socioeconomic issues can interfere with the implementation of the teachings of Islam on environmental

issues. Therefore, the Liberative Social Solidarity Theory has been the solid ground to analyse the influence of Islamic teachings on environmental conservation awareness, attitudes and practices of the Muslim community in Marsabit County.

3.0 METHODOLOGY

A descriptive survey research design was employed, which adopted a mixed qualitative and quantitative research approach, to explore the awareness and interpretations of Islamic environmental teachings in the four Sub-Counties of Moyale, Saku, North Horr and Laisamis in Marsabit County, Kenya. A sample of 384 was planned, and the Krejcie and Morgan (1970) table was used to determine the sample size for the target population, which was 217,079 Muslims. Muslim questionnaire respondents were sampled using simple random sampling, and religious leaders and other knowledgeable respondents were sampled purposively. The collected data were received from 334 out of 339 questionnaires (98.53%). The respondents of the questionnaire included 120 children from the Madarasas, 76 youth, and 138 adult men and women. Further, 10 out of 13 informants were interviewed with the involvement of Islamic religious leaders, and 24 out of 32 Maalim and Tablik participated in the focus group discussions. So, 368 people provided information using these three methods. Questionnaires were given to respondents in category-based groups, with the same questions asked of men and women, and different questions for children and youth. The differences in numbers shown from table to table are due to the questionnaire design, rather than to the failure of respondents to answer questions. Percentages are based on all those responding to each question.

The Statistical Package for the Social Sciences (SPSS), version 28.0, was used to code, clean and analyse quantitative data. The findings were summarised and presented using descriptive statistics such as frequencies, percentages, tables and pie charts. The qualitative data gathered from the interviews and the focus group discussions were transcribed, organised, coded and analysed for emerging patterns and themes concerning Islamic teachings about the environment. The qualitative data were triangulated with quantitative data to give a general picture of Islamic teachings towards environmental conservation in Marsabit County, Kenya, focusing on the core tenets of environmental stewardship, responsible use of resources, ecological balance and natural resource protection. Ethical clearance was sought from Chuka University and research authorisation from the National Commission for Science, Technology and Innovation (NACOSTI), and data collection was started thereafter. The researchers followed the principle of informed consent, voluntary participation, confidentiality, and anonymity in conducting the research.

4.0 FINDINGS AND DISCUSSION

Islamic Teachings on Environmental Conservation in Marsabit County, Kenya

Prophet Muhammad Taught on Care for Animals and Plants

Table 1 examines the knowledge of the Madrasa children with respect to the recognition of God's command to care for animals and plants that was taught by Prophet Muhammad. It evaluates their knowledge of the Sunnah as one of the sources of Islamic environmental ethics that informs the beliefs and practices on biodiversity and nature conservation in Marsabit County.

Table 1: Prophet Muhammad Taught on Care for Animals and Plants

		Frequency	Percent
	Strongly Agreed	29	24.2
	Agreed	68	56.6
	Undecided	6	5.0
	Disagreed	6	5.0
	Strongly Disagreed	11	9.2
	Sub-Total	120	100.0
	Youths, Men & Women	214	
Total		334	

The study conducted with the children in the Madrasa in Marsabit County revealed high awareness of Islamic teachings on environmental care. The majority of Muslims, who are 29 (24.2%), strongly agreed, and 68 (56.6%) agreed, that Prophet Muhammad taught care for animals and plants, making a total of 80.8 per cent agree. All this shows that children have a deep awareness that protection of the environment is based on the Sunnah and is associated with faith (Imān), meaning that it is a duty of religion. These findings also corroborate the findings of Özdemir, who highlight the importance of prophetic traditions for the formation of environmental ethics (Özdemir, 2003). But 6 (5.0%) were not sure, 6 (5.0%) disagreed, and 11 (9.2%) strongly disagreed, for a total of 19.2 per cent who didn't recognise this teaching. This indicates a lack of knowledge or some misunderstanding regarding the given Prophetic instructions about the environment, e.g., tree planting and animal welfare. This minority points to the importance of reinforcing the teaching of Islam in order to align the teachings of the Hadiths with concrete environmental action, as pointed out by Agushi (2024), who noted that targeted teaching is needed to make the ecological ethics of Islam a part of Islamic education institutions.

Madrasa Teachings Have Lessons on Environmental Care in Islamic Studies

Table 2 is a reflection of the question of whether or not the children enrolled in Madrasa realise that environmental care is part of their studies in Islamic Studies. It assesses the ability of Islamic educational institutions to pass on ecological ethics (din al-fiṭra) and their contribution to environmental awareness and protection in the formal Islamic learning environment in Marsabit County.

Table 2: Madrasa Teachings Have Lessons on Environmental Care in Islamic Studies

		Frequency	Percent
	Strongly Agreed	40	33.3
	Agreed	70	58.3
	Undecided	2	1.7
	Disagreed	6	5.0
	Strongly Disagreed	2	1.7
	Sub-Total	120	100.0
	Youths, Men & Women	214	
Total		334	

The study among the children in the Madrasa schools in Marsabit County revealed that the majority of the children are aware of environmental lessons in Islamic studies. Combined agreement was 91.6 per cent, with 40 (33.3%) strongly agreeing and 70 (58.3%) agreeing on the inclusion of lessons on environmental care in the teaching of Madrasas. This suggests that even the concept of preserving the environment is well entrenched in Islamic education; it has supported important Islamic values like stewardship (Khalīfah) and cleanliness (Taharah). The results are consistent with Taisir et al. 2024, which show that the integration of environmental issues into the Islamic curriculum is a growing trend aimed at promoting sustainable development. A small minority of 2 (1.7%) were undecided, 6 (5.0%) disagreed, and 2 (1.7%) strongly disagreed, totalling 8.4 per cent. The slight difference is in the scope of the differences, indicating a slight disparity in teaching methods in Madrasas. The results indicate that there is a need to standardise the delivery of the curriculum and provide better training for teachers in order to accelerate the integration of environmental lessons in the Islamic studies curriculum, as suggested by (Munawir et al., 2026).

Quran Teaches that All Creation is a Sign of Allah

The data in Table 3 examines youth responses on the belief that the Qur'an presents all creation as a sign of Allah (*Ayat*). It assesses the spiritual basis of environmental awareness and how Islamic teachings promote reverence and care for nature (*Ihsan*) in Marsabit County.

Table 3: Quran teaches that all Creation is a Sign of Allah

		Frequency	Percent
	Strongly Agreed	27	35.5
	Agreed	35	46.1
	Undecided	3	4.0
	Disagreed	6	7.9
	Strongly Disagreed	5	6.5
	Sub-Total	76	100.0
	Children, Men & Women	258	
Total		334	

In terms of the Qur'an, all creatures are signs of Allah (Ayat); there was a high level of agreement among the valid youth sample (N=76). A total of 27 (35.5%) strongly agreed, and 35 (46.1%) agreed, giving a combined 81.6 per cent affirmation. This shows good knowledge regarding the Islamic principle that nature is a sign of God's power and wisdom, thereby allowing the concept of Tawhid to be interpreted in an ecological way, and the concept of caring for the environment to be tied to caring for God. The results are in line with Rozaqi & Nurrohim, who mentioned that Ayat is one of the basic foundations that are used to establish environmental ethics in Islam (Rozaqi & Nurrohim, 2025). But 3 (4.0%) were undecided, 6 (7.9%) disagreed, and 5 (6.5%) strongly disagreed, making a total of 18.4 per cent who did not agree with the concept. This implies that the link between theological convictions and environmental stewardship may not be perspicuously evident in the lives of some young people. The results indicate that there is a need to improve the integration of concepts such as Ihsan to facilitate the translation of spiritual beliefs into environmental practices, in line with Ahmad, who mentions that there are problems that hinder the connection between abstraction and the action of caring for the environment (Ahmad, 2026).

Hadiths Teach us to Show Kindness to the Earth

The data in Table 4 examines whether Madrasa children recognise that Hadiths teach kindness toward the Earth. It assesses their understanding of the Sunnah as an authoritative source of Islamic environmental ethics and its role in promoting mercy (*Rahma*) and excellence (*Ihsan*) in relation to nature in Marsabit County.

Table 4: Hadiths Teach us to Show Kindness to the Earth

		Frequency	Percent
	Strongly Agreed	28	23.3
	Agreed	80	66.7
	Undecided	3	2.5
	Disagreed	7	5.8
	Strongly Disagreed	2	1.7
	Sub-Total	120	100.0
	Youth, Men & Women	214	
Total		334	

In the case of the Madrasa children (N=120), there was a high level of consensus that Hadiths convey messages of kindness towards the Earth. A total of 28 (23.3%) strongly agreed, and 80 (66.7%) agreed, giving a combined 90.0 per cent affirmation. This means a high awareness of Sunnah as a basis for the ethics of the environment, and it is clear that the vast majority of those who responded connected the Prophetic teachings with stewardship (Khalīfah) and compassionate care (Ihsan) of the environment. The results are similar to those of Bin Salman & Asmanto (2024), which showed that the connection of individual Hadiths to environmental action enhances ethical commitment. A small minority of 3 (2.5%) were undecided, 7 (5.8%) disagreed, and 2 (1.7%) strongly disagreed, totalling 10.0 per cent. This implies some children might not have a clear connection between Hadiths and lessons about the environment and might not have access to certain Hadiths narrating about taking care of the environment. The results showed that there is a need to give more explicit instructions on environmental ethics in religious education based on Sunnah, as has been discussed by Moyer, who stressed the need to reinforce religious literacy by linking Islam with environmental responsibility (Moyer et al., 2012).

Islam Teaches the Importance of Conserving Water

The data in Table 5 examines whether Madrasa children recognise that Islam teaches the importance of conserving water. It assesses their understanding of water conservation as a religious obligation grounded in Islamic principles of prudence (*Hifz al-Māl*) and the prohibition of waste (*Isrāf*), which are especially relevant in the water-scarce context of Marsabit County.

Table 5: Islam Teaches the Importance of Conserving Water

		Frequency	Percent
	Strongly Agreed	38	31.7
	Agreed	72	60.0
	Disagreed	6	5.0
	Strongly Disagreed	4	3.3
	Sub-Total	120	100.0
	Youth, Men & Women	214	
Total		334	

The children of the Madrasa (N=120) showed a high level of consensus that water conservation is an attribute of Islam. A total of 38 (31.7%) strongly agreed, and 72 (60.0%) agreed, giving a total of 91.7 per cent who strongly agreed or agreed. This shows a high awareness of the importance of conservation of water as a religious obligation and not just a practical need in a water-stressed environment such as Marsabit County. The results reveal that there is a good understanding of principles such as prudence (Hifz al-Māl) and avoidance of wastefulness (Isrāf), which are interrelated with the concept of environmental responsibility. The findings are also in line with Abdullah & Salleh, who emphasise that Islamic values play a significant role in water conservation, as it is a duty and justice (Alvi et al. 2024). There were 6 (5.0%) who did not agree and 4 (3.3%) strongly disagreed, for a total of 8.3 per cent who did not agree with the statement. It indicates that overall awareness is high, but there is a small segment of the population with low awareness of some Islamic rules concerning water usage or misinterpreting cultural and religious teachings. The results indicate that there is a need for more specific religious education on water-related jurisprudence (fiqh) that will enhance the knowledge of the prohibition of water wastage in the current environment, in line with the research by Hamdi et al. (2025).

Islamic Teachings Help People Understand the Value of Nature

The data in Table 6 examines children's perceptions of whether Islamic teachings help people understand the value of nature. It assesses how effectively Islamic teachings are seen as promoting appreciation of the environment and their role in shaping environmental awareness and conservation attitudes in Marsabit County.

Table 6: Islamic Teachings Help People Understand the Value of Nature

		Frequency	Percent
	Strongly Agreed	33	27.5
	Agreed	75	62.5
	Undecided	2	1.7
	Disagreed	4	3.3
	Strongly Disagreed	6	5.0
	Sub-Total	120	100.0
	Youth, Men & Women	214	
Total		334	

In the case of Madrasa children (N=120), there was high consensus that Islamic teachings give people a sense of the value of nature. A total of 33 (27.5%) strongly agreed, and 75 (62.5%) agreed, giving a

combined 90.0 per cent affirmation. This suggests high levels of confidence in Islam as a source of environmental awareness, which means that children see Islam as having a connection with nature and appreciate it and consider it to be inspired by God. The results are consistent with those of Vaidyanathan, who points out that religious institutions have a significant role in developing the moral and ethical understanding of the natural environment (Vaidyanathan et al., 2018). A small minority of 2 (1.7%) were undecided, 4 (3.3%) disagreed, and 6 (5.0%) strongly disagreed, totalling 10.0 per cent. This indicates that some answers to the questions might not include Islamic education as a good conveyor of environmental understanding, or ascribe environmental awareness to other modes of learning. The results indicate that the practical and contextual approach of Islamic education needs to be strengthened to improve the perceived and actual effect of the teachings on awareness of the environment, as mentioned in (Sapitri et al., 2025).

Scholars and Sheikhs in Marsabit Teach about Environmental Care During Khutbahs

The data in Table 7 examine whether men and women in Marsabit County acknowledge that Scholars and Sheikhs address environmental care during Friday Khutbahs. It assesses the mosque pulpit's effectiveness as a platform for transmitting Islamic environmental ethics and promoting conservation awareness and practices through regular religious guidance.

Table 7: Scholars and Sheikhs in Marsabit Teach about Environmental Care During Khutbahs

		Frequency	Percent
	Strongly Agreed	47	34.1
	Agreed	76	55.1
	Undecided	5	3.6
	Disagreed	5	3.6
	Strongly Disagreed	5	3.6
	Sub-Total	138	100.0
	Youth & Children Attending Madrasa	196	
Total		334	

There was high consensus that Environmental messages are delivered in the Friday Khutbahs, when asking men and women respondents (N=138). A total of 47 (34.1%) strongly agreed, and 76 (55.1%) agreed, giving a combined 89.2 per cent affirmation. This suggests that Islamic values with respect to the environment, including stewardship (Khalīfah) and avoiding waste (Isrāf), are well known in the context of Qur'ānic preaching in the mosque. The results are consistent with Ramlan's study, where it was found that Khutbahs play an important role in raising awareness among the public and initiating action to address social and environmental issues (Ramlan, 2020). A small minority of 5 (3.6%) were undecided, 5 (3.6%) disagreed, and 5 (3.6%) strongly disagreed, totalling 10.8 per cent. This implies that there is not a uniform message delivery across the mosques, or there are discrepancies in the perception of the message. The results indicate that there is a need for more uniformity in the environmental themes that are integrated into sermons and the need to support Imams in articulating Islamic environmental jurisprudence, as stated by Nayab (Nayab, 2025). This is also supported by the results of the interviews, where a Sheikh from North Horr (R2, 2025) confirmed that issues of the environment, including deforestation, water scarcity and climate change, are increasingly being discussed in Khutbahs. These sermons are utilised for connecting

environmental care with Islamic responsibility, thereby providing a strong incentive to the community to practice sustainability.

Teachings against Wasting Food nd Water Are Provided Both at Home and the Madrasa.

The data in Table 8 examines children's views on whether both home and Madrasa teachings emphasise avoiding waste of food and water. It assesses how effectively family and religious institutions reinforce the Islamic principle of non-wastefulness (*Isrāf*) and contribute to environmental education in Marsabit County.

Table 8: Teachings against Wasting Food and Water are provided within both the Home and the Madrasa

		Frequency	Percent
	Strongly Agreed	43	35.8
	Agreed	59	49.2
	Undecided	2	1.7
	Disagreed	6	5.0
	Strongly Disagreed	10	8.3
	Sub-Total	120	100.0
	Youth, Men & Women	214	
Total		334	

In the group of Madrasa children (N=120), there was greater consensus that the teachings at home and the Madrasa do not encourage children to waste food and water. A total of 43 (35.8%) strongly agreed, and 59 (49.2%) agreed, giving a combined 85.0 per cent affirmation. This indicates that the Islamic concept of non-wastefulness (Isrāf) is well consolidated in both family and religious settings, thereby providing a strong ethical basis for conserving resources in everyday life. The findings corroborate those of Zahro, who states that environmental ethics are most effective when supported by a variety of socialisation environments (Zahro et al., 2026). A minority of 2 (1.7%) were undecided, 6 (5.0%) disagreed, and 10 (8.3%) strongly disagreed, totalling 15.0 per cent. This implies that there is a possibility that some children will find their learning in Madrasa and at home to be inconsistent, and this may not strengthen the implementation of the principles of anti-waste. The results suggest a need to improve cooperation and coordination between parents and religious educators to ensure consistent messages about resource conservation,, as stated by Rifat (Rifat et al., 2020). This is reinforced by the interviews conducted; the Sheikh from North Horr (R2, 2025) explained that the prohibition of Isrāf relates directly to conserving the environment. He stressed the importance of moderation (wasatiyyah) in Islam, which encourages the proper use of the resources of nature, including water and food, and said that conserving them is a religious obligation connected to God's balance and care for creation.

Islamic Teachings Support Sustainable Agriculture

The data in Table 9 examines youth perceptions of whether Islamic teachings support sustainable agriculture. It assesses their understanding of responsible land use and food production as part of Islamic environmental ethics and their relevance to promoting faith-based agricultural sustainability and resilience in Marsabit County.

Table 9: Islamic Teachings Support Sustainable Agriculture

		Frequency	Percent
	Strongly Agreed	12	15.8
	Agreed	57	75.0
	Undecided	7	9.2
	Sub-Total	76	100.0
	Children, Men & Women	258	
Total		334	

For youth (N=76), the agreement was very strong about the endorsement of Islamic teachings for sustainable agriculture. A total of 12 (15.8%) strongly agreed, and 57 (75.0%) agreed, giving a combined 90.8 per cent affirmation. This means that sustainable agriculture is considered to be a religious responsibility, as most respondents consider farming and pastoral activities to be associated with Islamic values of balance (Mīzān), stewardship (Khalīfah), and avoidance of waste (Isrāf). The results are consistent with those of Tumiran, who claims that there is a robust ethical framework in Islam for sustainable land use and food production (Tumiran et al., 2025). 7 (9.2%) were undecided, and none disagreed. This indicates general endorsement of the concept and some degree of confusion in the connection between Islamic values and contemporary agricultural practices like crop rotation or water harvesting. The results indicate the significance of providing clear religious direction linking the theological principles to more practical ways to practice sustainable agriculture, which aligns with Yasin's recommendation to integrate modern environmental and food security concerns into Islamic land ethics (Firdous & Yasin, 2025).

Islamic Teachings with Regard to the Relationship between Humans and the Environment

Results of focus group discussions (FGDs) and interviews with the Maalim, Tablik, Imams, Amirs and Kadhi respectively across Moyale, North Horr, Saku and Laisamis consistently show a consistent and powerful Islamic theological approach to the conservation of the environment in Marsabit County. In all Sub-Counties, respondents confirmed that the human–environment relationship in Islam is based on the principle of khalīfah (stewardship), which puts mankind in the position of stewards of the Earth, not its owners. This responsibility is known as Amānah (trust) from Allah, and so, the responsibility of protecting the environment is not merely an optional one, but a sacred one as well. The environment is described as having been produced in Mīzān (balance), and it is humans' duty to maintain Mīzān by engaging in responsible behaviour. Participants noted that in Islamic teachings, environmental degradation like overgrazing, deforestation, and wrongful waste disposal is considered fasād (corruption on earth) and a transgression of God's trust. Conservation, afforestation and sustainable use of resources are thus considered Ibādah (worship) and are thus tied closely to spiritual accountability. The leaders of various religions across Moyale, North Horr, Saku and Laisamis repeatedly emphasised that Islam has a holistic ethical guideline for caring for the environment. Moderation (wasatiyyah), cleanliness (ṭahārah), justice in the distribution of resources, thanking Allah for his creation and avoiding wastefulness (Isrāf). Furthermore, the Qur'an describes nature as āyāt (signs of Allah), which emphasises the importance of its protection and reverence. Interview data confirmed these perspectives, with Amirs and Imams highlighting the responsibility of using natural resources, sustainable use, and intergenerational justice as values enshrined in Islam, and resources that must be preserved for future generations.

They highlighted that the Qur'an and Hadith condemned overindulgence in consumption and cultivating ecological systems with care and wisdom, particularly in the arid and vulnerable environment of Marsabit. The Kadhi of Saku further elaborates these teachings by identifying three underlying principles of responsibility towards the environment in Islam: Khalīfah (stewardship), Amānah (trust) and Mīzān (balance). These principles create a comprehensive environmental ethic that safeguards nature and prevents destruction, and seeks balance between humans and nature. Overall, the results show that all respondents have a robust and consistent Islamic environmental theology in which environmental protection is an integral part of religious belief, morality, and life.

Islamic Teachings Promote Cleanliness and Hygiene as Part of Faith

The data in Table 10 examines men and women respondents' views on whether Islamic teachings promote cleanliness and hygiene (*Tahārah*) as part of faith. It assesses the recognition of cleanliness as a religious obligation and its role in supporting sanitation and waste management practices in Marsabit County.

Table 10: Islamic Teachings Promote Cleanliness and Hygiene as Part of Faith

		Frequency	**Percent**
	Strongly Agreed	48	34.8
	Agreed	72	52.2
	Undecided	1	0.7
	Disagreed	8	5.8
	Strongly Disagreed	9	6.5
	Sub-Total	138	100.0
	Youth & Children Attending Madrasa	196	
Total		334	

There was a high level of agreement among the men and women respondents (N=138) that Islamic teachings encourage cleanliness and hygiene (Tahārah) as part of faith. A total of 48 (34.8%) strongly agreed, and 72 (52.2%) agreed, giving a combined 87.0 per cent affirmation. This suggests that cleanliness is an accepted aspect of religious behaviour, further strengthening the connection between religion and hygiene. The study reveals that the concept of Tahārah is deeply embedded in religious practices and provides a very solid ethical base to ensure better waste management and hygiene in the community. The findings corroborate the findings of Amirah et al. (2021), who found that the Islamic values of cleanliness were effective in supporting public health. A minority of 1 (0.7%) were undecided, 8 (5.8%) disagreed, and 9 (6.5%) strongly disagreed, totalling 13.0 per cent. It may be inferred that some respondents have a limited understanding of Tahārah and only think about ritual purification, while not thinking about other aspects of environmental and public hygiene. The results suggest that there is a need to disseminate more awareness among religious leaders regarding the concept of cleanliness and community sanitation and environmental care, as highlighted by Rahmi et al. (2025) about the difficulties in transmitting traditional purity to present environmental problems.

Prophet Muhammad Practised and Taught Environmental Care

The data in Table 11 examines youth perceptions of whether Prophet Muhammad (PBUH) practised and taught environmental care. It assesses their recognition of the Sunnah as a practical model for ecological behaviour and its role in integrating environmental ethics within Islamic teachings in Marsabit County.

Table 11: Prophet Muhammad Practised and Taught Environmental Care

		Frequency	Percent
	Strongly Agreed	39	51.3
	Agreed	37	48.7
	Sub-Total	76	100.0
	Children, Men & Women	258	
Total		334	

All the youth respondents (N=76) agreed that Prophet Muhammad (PBUH) practised and taught environmental care among the youth. A total of 39 (51.3%) strongly agreed, and 37 (48.7%) agreed, resulting in 100 per cent affirmation. This means that the Sunnah is entirely acknowledged as a model for the ethics of the environment and that the Prophet is considered the most perfect example of stewardship and compassion (Khalīfah and Ihsan) towards nature. The results are consistent with Amiri, which reported the high motivational effect of Sunnah towards environmental responsibility (Amiri, 2025). No responses were undecided or negative, indicating complete agreement among respondents. This further reflects the deeply internalised model of the Prophet in ecological practices. The results are consistent with Ondo's findings that teachings which are directly linked to the Prophet have the highest level of acceptance in the study of Islamic ethics (Ondo, 2020).

Environmental Lessons from the Prophet Muhammad's (PBUH) Lifestyle

As revealed in the interview results, the Prophet Muhammad (PBUH) is seen as a key role model in ecological responsibility. Sheikh North Horr (R2, 2025) reminded that the Prophet's life exemplifies the principles of caring for the environment, which involve conscious consumption, planting, the conservation of water, and living a simple life, seeing nature as a trust (amanah) given by God. Likewise, the Sheikh of Moyale (R1, 2025) noted that the Prophet's lifestyle was simple and sustainable, giving clear instructions on how to avoid wasting anything, conserve water, and participate in environmental protection as a practice of faith, in harmony with nature. (R3, 2025) added that the teachings and example of the Prophet emphasise moderation, responsible use of resources, avoiding waste, planting trees, conserving water and caring for animals. In general, the Prophetic tradition is introduced as a practical, holistic, faith-based approach to environmental stewardship in Islam.

Quranic Verses and Hadiths on Environmental Conservation

Table 12 presents data on Madrasa children's awareness of whether the Qur'an contains verses on environmental conservation. It assesses the theological foundation of environmental consciousness and the role of Islamic teachings in promoting conservation and stewardship (*Khalifah*) in Marsabit County.

Table 12: Quran Has Verses on Environmental Conservation

		Frequency	Percent
	Strongly Agreed	48	40.0
	Agreed	65	54.2
	Undecided	1	0.8
	Disagreed	5	4.2
	Strongly Disagreed	1	0.8
	Sub-Total	120	100.0
	Youths, Men & Women	214	
Total		334	

In all three survey groups- children attending Madrasa, focus group discussions (FGDs) and key informant interviews- there is a consistent affirmation that the Qur'an and Hadith are the main theological platform in Marsabit County for environmental conservation. The awareness of children of Madrasa with regard to the guidance in the Qur'an for the protection of the environment has been found to be very high. Theological literacy of learners was observed as the majority (94.2%) agreed that there were verses in the Qur'an that encouraged them to care for the environment. This is based on the belief that protection of the environment is a religious obligation (fard kifāyah) based on fundamental beliefs like Tawhid, Amānah, Khalīfah, and Mīzān (al-Dīn) (Al-Dīn, 2000; Khalid, 2019). The Qur'an is considered a source that presents nature as a sign of Allah (āyāt) and places the protection of nature under human responsibility.

The results of the FGD exercises in all four study areas (Moyale, North Horr, Saku and Laisamis) show that Islamic environmental ethics are firmly established in the scriptures. About reflecting on nature, forbidding corruption (fasād) and prevention of waste (Isrāf), the participants repeated the verses of the Quran including Surah Al-Baqarah (2:164), Surah Al-A'raf (7:31), Surah Ar-Rum (30:41), Surah Al-Baqarah (2:29), and Surah 7:56. These texts all emphasize the principles of stewardship (Khalīfah), trust (Amānah), balance (Mīzān), moderation (wasatiyyah) and the responsibility for the environment. Another important characteristic of the FGD is its mention of the strong complementarity of the Qur'anic literature with the Hadith literature.

The repeated theme is a central prophetic narration: "The earth is green and beautiful, and Allah has appointed you as stewards over it," which is a foundational statement of environmental responsibility. This Hadith and others on tree planting, water usage and animal care are a reminder that caring for the environment is an act of worship (Ibādah) and an expression of faith(R3, 2025; R5, 2025). These are confirmed by key informant interviews. Throughout, religious elites have asserted that there are two obligations in both the Qur'an and the Hadith to take care of the environment. Nature is considered a sign by God in the Qur'an, and a means of sustainability, moderation, and resource management in the Hadith (R2, 2025; R1, 2025). The idea of stewardship (Khalīfah) is mentioned in relation to accountability and the ban on environmental corruption (fasād): Conservation actions are described as religious duties and acts of worship (R3, 2025). In addition, scholars and leaders from Laisamis, Moyale and Saku pointed out other scriptural bases such as the Qur'an (6:141), (31:20), and (2:164) and Hadiths on cleanliness, tree planting (sadaqah jāriyah) and stewardship. These texts all lay the foundation for an integrated Islamic environmental ethic based on gratitude, moderation, justice and responsibility for future generations (R5, 2025; R6, 2025; R8, 2025). In general, the results show that there is a strong and unified scriptural basis for

environmental conservation in Marsabit County, with the teachings of the Qur'ān and the Prophetic traditions forming a cohesive ecological ethic based on the concepts of stewardship (Khalīfah), trust (Amānah), balance (Mīzān), and avoidance of corruption (fasād).

Quranic Verses Promote Balance (Mizan) in Nature

The data in Table 13 examines youth perceptions of whether Qur'anic verses promote balance (*Mīzān*) in nature. It assesses their understanding of ecological equilibrium and cosmic order as an Islamic principle guiding moderation and environmental protection in Marsabit County.

Table 13: Quranic Verses Promote Balance (Mizan) in Nature

		Frequency	Percent
	Strongly Agreed	31	40.8
	Agreed	45	59.2
	Sub-Total	76	100.0
	Children, Men & Women	258	
Total		334	

All (76) of the youth agreed that Qur'an verses are in favour of balance (Mīzān) in nature. A total of 31 (40.8%) strongly agreed, and 45 (59.2%) agreed, resulting in 100 per cent affirmation. This means that the concept of 'Mīzān' is fully internalised as an important Islamic ecological principle. The results indicate that youth have a conceptual grasp of nature as a God-given balance that requires protection from any disruption, which further reflects their views on opposition to environmental damage like "fasād" and depletion of resources. The findings are aligned with Hayat, who emphasises the pivotal position that Mīzān plays in the relationship between cosmic order and human responsibility in Islamic environmental ethics (Hayat et al., 2023). No responses were negative or undecided, indicating that all participants accepted this theological idea. The idea of universal acceptance of principles of the Qur'an within Muslim communities is thus reinforced, as mentioned by Faisal (Faisal & Hashmi, 2025). This is confirmed by interview data. The Sheikh from North Horr (R2, 2025) explained that Mīzān is a divinely created balance which humans have a duty to ensure by stewardship (Khalīfah). He pointed out that environmental degradation is a denial of this divine order, while sustainable resource use is a religious duty," he added. Likewise, the teaching of Islam, as described in Surah Ar-Rahman (55:7–9), has set the principle of balance in nature, and it has forbidden human activities that affect the balance in nature. All these results indicate that there is a strong theological basis for the protection of the environment stemming from the maintenance of Mīzān.

Muslim is a Khalifah (Steward) of the Earth

The data in Table 14 examines Madrasa children's understanding of the Islamic concept of *Khalifah* (stewardship of the Earth). It measures their awareness of this core theological principle as the foundation for environmental ethics and conservation practices in Marsabit County.

Table14: Muslim is a Khalifah (Steward) of the Earth

		Frequency	Percent
	Strongly Agreed	39	32.5
	Agreed	66	55.0
	Undecided	4	3.3
	Disagreed	5	4.2
	Strongly Disagreed	6	5.0
	Sub-Total	120	100.0
	Youths, Men & Women	214	
Total		334	

There was high agreement among the Madrasa children respondents that Muslims are Khalīfah (stewards) of the Earth. A total of 39 (32.5%) strongly agreed, and 66 (55.0%) agreed, giving a combined 87.5 per cent affirmation. This means that awareness of stewardship as an Islamic principle of environmental protection is at a high level and that most children have a good understanding that protecting the environment is a religious duty (wājib). The results align with the notion that Islamic theology offers robust ethical principles for the conservation of the environment, consistent with Silva et al. (2025), who refer to the concept of khalīfah as a prime motivator for Muslims to engage in environmental responsibility. A minority of 4 (3.3%) were undecided, 5 (4.2%) disagreed, and 6 (5.0%) strongly disagreed, totalling 12.5 per cent. This indicates that a minority of the respondents might have understood the concept of khalīfah in a more abstract and spiritual connotation than as a responsibility for environmental protection. The results point to the importance of making a better link between the message of the church and practical conservation initiatives in education, as arguments earlier made by Shah (2025) suggest that there are problems in translating abstract roles into conservation behaviour. These impressions are confirmed by the interviews conducted. The Sheikh from North Horr (R2, 2025) said that the duty of khalīfah is a divinely ordained responsibility for humans to manage and protect the Earth on behalf of Allah. He pointed out that it is a role that demands the responsible use of resources and the preservation of the environment in the longer term, without exploitation for short-term interests.

Prophet Muhammad (PBUH) Discouraged Wastage of Water even when Plentiful.

The data in Table 15 examine men and women respondents' recognition of whether Prophet Muhammad (PBUH) discouraged wasting water even when it is abundant. It assesses their knowledge of the Sunnah on water conservation and its role in reinforcing the Islamic principle of avoiding waste (*Isrāf*) as a basis for sustainable water use in Marsabit County.

Table 15: Prophet Muhammad (PBUH) Discouraged Wastage of Water Even When Plentiful

		Frequency	Percent
	Strongly Agreed	29	21.0
	Agreed	108	78.3
	Undecided	1	0.7
	Sub-Total	138	100.0
	Youth & Children	196	
Total		334	

When asked about the issue of wasting water, even if it is available, there was a great consensus among the men and women respondents that Prophet Muhammad (PBUH) did not approve of even the slightest bit of it. A total of 29 (21.0%) strongly agreed, and 108 (78.3%) agreed, giving a combined 99.3 per cent affirmation. This is a very good sign of internalisation of the Prophetic guidance on water conservation and a reflection of the people's awareness of the importance of conserving water as a religious obligation related to Isrāf (wastefulness). The results are consistent with Asrori's observation that hadiths on water consumption, particularly in the context of ablution (wudhu), are among the most well-known Islamic teachings regarding the environment (Asrori et al., 2025). There was no disagreement noted; only 1 (0.7%) respondent was undecided. This near consensus indicates that the teaching is received across the board by the community and has a solid theological foundation to support Water Conservation strategies, especially when facing Water Scarcity in Marsabit County. The results also corroborate Balali et al. (2009), which demonstrate the impact of prophetic discourse on sustainable water use in drylands.

Muslims Show Kindness to Nature as Part of Their Faith

The data in Table 16 examine children's understanding of whether showing kindness to nature is part of Islamic faith. It assesses how well the concept of *Ihsan* (excellence and sincerity in worship) is understood as an environmental ethic and its role in integrating compassion for nature into core religious beliefs in Marsabit County.

Table 16: Muslims Show Kindness to Nature as Part of their Faith

		Frequency	Percent
	Strongly Agreed	42	35.0
	Agreed	63	52.5
	Undecided	3	2.5
	Disagreed	4	3.3
	Strongly Disagreed	8	6.7
	Sub-Total	120	100.0
	Youth, Men & Women	214	
Total		334	

In the case of Madrasa children (N=120), there was great consensus that 'Kindness to nature' is a part of Islamic faith. A total of 42 (35.0%) strongly agreed, and 63 (52.5%) agreed, giving a combined 87.5 per cent affirmation. This reflects the fact that most respondents have a conception of environmental kindness as part of Ihsan (excellence in worship): caring for nature is considered a religious duty and a form of worship rather than a social responsibility. The results are in line with Barazangi (2024), who found that one of the factors that facilitates ethical environmental behaviour in Islam is Ihsan. A minority of 3 (2.5%) were undecided, 4 (3.3%) disagreed, and 8 (6.7%) strongly disagreed, totalling 12.5 per cent. This means that for some children, there may be a lack of a clear link between religious teachings and what they do in the real world to look after the environment, or between religion and environmental responsibility. The results showed that there is a need for better teaching on how to express kindness to nature in daily activities, including waste management and responsible use of resources. This is consistent with Abdelzaher et al., who point out that the moral teachings must be accompanied by practical direction so that they can be manifested in a consistent ecology (Abdelzaher et al., 2019).

Pollution is Considered Wrong (Haram) in Islam

The data in Table 17 examines children's understanding of whether pollution is considered *haram* (forbidden) in Islam. It assesses their perception of environmental harm as a religiously prohibited act and its relevance in strengthening Islamic teachings against environmental destruction in Marsabit County.

Table 17: Pollution is Considered Wrong (Haram) in Islam

		Frequency	Percent
	Strongly Agreed	38	31.7
	Agreed	61	50.8
	Undecided	6	5.0
	Disagreed	5	4.2
	Strongly Disagreed	10	8.3
	Sub-Total	120	100.0
	Youth, Men & Women	214	
Total		334	

Pollution is viewed as haram (forbidden) in Islam, and there was a high level of agreement among the Madrasa children (N=120). A total of 38 (31.7%) strongly agreed, and 61 (50.8%) agreed, giving a combined 82.5 per cent affirmation. This shows that there is a high level of consciousness about environmental protection as a religious duty, as well as an internalisation of the Islamic principle of avoiding harm (darar), where pollution is considered a breach of religious law, not only a social and environmental problem. The results are similar to those of Nasir et al. (2022), which showed that the classification of environmental harm as haram is effective in encouraging pro-environmental behaviour in Muslim communities. A minority of 6 (5.0%) were undecided, 5 (4.2%) disagreed, and 10 (8.3%) strongly disagreed, totalling 17.5 per cent. This indicates that there is some uncertainty about the legal category (fiqh) of pollution among some children, perhaps thinking that it is "disliked" or even permitted, but not strictly prohibited. The results reveal that religious guidance (fatāwa) concerning contemporary environmental problems (water pollution and the disposal of garbage) is still not clear, and according to Hariyanto, it is important to issue fatāwa to solve environmental problems in the contemporary era. 4.9.Caring for the environment is an integral part of worship in Islam. Data in Table 17 is used to analyse the children in the Madrasa on their knowledge that the environment is an act of worship ('Ibādah) in Islam. It evaluates the extent of linkage of Islamic teachings to major religious piety and duty with regard to environmental responsibilities in Marsabit County.

Taking Care of the Environment is Part of Worship in Islam

The data in Table 18 examines Madrasa children's understanding of whether caring for the environment is considered an act of worship (*'Ibādah*) in Islam. It assesses how effectively Islamic teachings connect environmental responsibility to core religious devotion in Marsabit County.

Table 18: Taking Care of the Environment is Part of Worship in Islam

		Frequency	Percent
	Strongly Agreed	37	30.8
	Agreed	61	50.8
	Undecided	5	4.2
	Disagreed	6	5.0
	Strongly Disagreed	11	9.2
	Sub-Total	120	100.0
	Youth, Men & Women	214	
Total		334	

This was the case with the Madrasa children (N=120), as their agreement was overwhelmingly high regarding the importance of environmental care in Islamic worship (Ibādah). A total of 37 (30.8%) strongly agreed, and 61 (50.8%) agreed, giving an overall 81.6 per cent affirmation. This demonstrates that the majority of those who answered the question are not only thinking and acting in a social or practical way about environmental protection, but also that it has a religious dimension. The discovery implies that the Islamic obligation to conserve is motivated by a spiritual obligation to Allah, and this is strengthened by the broader Islamic concept of stewardship or 'Khalīfah ', which is in line with Bakar, who pointed out that environmental care is considered to be 'Ibādah ', which could reinforce the Islamic obligation to conserve. 18.4 per cent did not agree with this statement; however, of these, 5 (4.2%) were undecided, 6 (5.0%) disagreed, and 11 (9.2%) strongly disagreed. This means that there are still some children who have a partial awareness of worship, which is limited to ritual aspects like prayer and fasting only, with no consideration for environmental responsibility. The results indicate that there is a need to have more theological clarity regarding the integration of the theme of 'Ibādah with the theme of environmental ethics and linking environmental cleanliness with ritual activities such as 'Tahārah'. This is in line with Basyar, who highlights the need to expand religious education to include ecological and social aspects in worship (Basyar et al., 2026).

Islam Views Human Beings as Stewards (Khalifa) of the Earth

The data in Table 19 examines the understanding among youth, men, and women regarding the Islamic concept of humans as stewards (*Khalifah*) of the Earth. It assesses how well the community recognises human responsibility toward environmental care as the central foundation of Islamic environmental ethics in Marsabit County, forming the basis for conservation-related beliefs and practices.

Table 19: Human Beings as Stewards (Khalifa) of the Earth

		Frequency	Percent
	Strongly Agreed	48	22.4
	Agreed	156	72.9
	Disagreed	10	4.7
	Sub-Total	214	100.0
	Children Attending Madrasa	120	
Total		334	

The respondents (N=214) showed near-universal agreement on the Islamic concept of Human Stewardship (Khalīfah), as 48 (22.4%) strongly agreed while 156 (72.9%) agreed, making a total of 95.3 per cent on the question. This means that the attitude of human beings as divine stewards of the Earth, and environmental protection as a religious duty, is highly internalised. The results indicate that the concept of khalīfah is the most theological basis of the community in environmental conservation, and there is a general acceptance of this concept as an ethical guideline. It corresponds with Rahmat et al.'s (2025) definition of Khalīfah as an important factor of environmental responsibility in Muslim societies. Ten respondents (4.7%) disagreed (no one responded undecided or strongly disagreed). This small minority indicates possible differences in interpretation, in which some people may see the relationship between humans and the environment more in an exploitative or abstract manner or may have difficulty in putting stewardship into practice. The findings support the need to enhance the quality of religious education by making sustainable development concepts explicit and connecting them to the processes of conservation in daily life, as suggested by Abumoghli, who highlights the need to move theological concepts into the processes of environmental governance in daily life (Abumoghli, 2023). This was borne out by the results of the interviews. The religious leaders of Moyale and Saku Sub-County interpreted khalīfah as a responsibility that is given to humans, calling humans to steward, care for and sustain the environment. They stressed the need for sustainable use, the protection of biodiversity, and for future generations; they rejected exploitation and affirmed that man is a steward and not an owner of the earth (R1, 2025; R3, 2025). In Islam, planting trees is encouraged and is viewed as a type of charity. From an Islamic perspective, planting trees is encouraged and is considered an act of charity.

Planting Trees is encouraged in Islam and considered a Form of Charity.

Table 20 examines men and women's understanding of whether Islam encourages tree planting and regards it as a form of charity (*Ṣadaqah*). It assesses knowledge of Prophetic teachings (*Sunnah*) related to afforestation and evaluates how Islamic theology can motivate practical environmental conservation actions, particularly tree planting, in Marsabit County.

Table 20: Planting Trees is encouraged in Islam and Considered a Form of Charity

		Frequency	Percent
	Strongly Agreed	40	29.0
	Agreed	91	65.9
	Undecided	1	0.8
	Disagreed	4	2.9
	Strongly Disagreed	2	1.4
	Sub-Total	138	100.0
	Youth & Children Attending Madrasa	196	
Total		334	

Respondents (N=138), men and women, have expressed a near-unanimous view that the planting of trees is encouraged by Islam, and that it is a form of charity (Ṣadaqah). A total of 40 (29.0%) strongly agreed, and 91 (65.9%) agreed, giving an overall 94.9% affirmation. There is good internalisation of Prophetic teachings about afforestation, including the hadiths about the connection between tree planting and perpetual charity (ṣadaqah jāriyah). The discovery suggests that the community has a strong existing religious motivation to restore the environment, thus giving the conservation movement a strong platform

to build on. These findings are in line with Rauf (2025), which revealed that the Sunnah plays a significant role in advocating tree planting and restoration of degraded land in Muslim communities in arid regions. Fewer than 5.1 per cent of respondents disagreed (1 undecided, 4 disagree, and 2 strongly disagree). The small minority indicates that there are some people who do not fully associate tree planting with the religious reward part of tree planting. The results indicate that there is a need for more explicit religious messages in terms of providing references to relevant hadiths to reinforce the general understanding and practice of religion. This is in line with Zuhdi, who has emphasised the significance of the Prophetic teachings for improving ecological conduct and for communities to be engaged in environmental conservation (Zuhdi et al., 2024).

Islam Forbids Pollution and Harm to Animals and Nature

Table 21 examines men and women's understanding of whether Islam prohibits pollution and harm to animals and nature. It assesses the community's recognition of the Islamic principle of preventing harm (*Darar*) and environmental corruption, which forms a key theological basis for promoting and enforcing environmental conservation in Marsabit County.

Table 21: Islam Forbids Pollution and Harm to Animals and Nature

		Frequency	Percent
	Strongly Agreed	44	31.9
	Agreed	75	54.4
	Undecided	6	4.3
	Disagreed	5	3.6
	Strongly Disagreed	8	5.8
	Sub-Total	138	100.0
	Youth and Children Attending Madrasa	196	
Total		334	

The majority of men and women respondents (N=138) strongly agreed that pollution and harm to animals and nature are forbidden in Islam. There were 44 (31.9%) who strongly agreed and 75 (54.4%) agreed, with an overall 86.3 per cent affirmation. The fact that this is mentioned suggests a high level of internalisation of the concept of Darar (to prevent harm) and that damage to the environment is perceived as unethical as well as a violation of religious law. The discovery indicates that this is a firmly entrenched theological constraint against pollution and is a valuable asset for community-based conservation. The findings are consistent with Rozikin, who emphasises the efficiency of the Darar principle in organising the Muslim communities against pollution and environmental harm (Rozikin & Hayeejehwee, 2025). Rarely, a minority of 13.7 per cent failed to agree with this, with 6 (4.3%) undecided, 5 (3.6%) disagreeing, and 8 (5.8%) strongly disagreeing. This indicates that maybe some respondents don't fully understand the extent of the environmental harms in Islam or are aware only of the major environmental harms, while the minor ones are not as well understood. The findings highlight the necessity to provide more precise religious guidance for the application of Darar in the modern context, particularly in the context of the current environmental issues. This is in line with Anggriawan's call for the modernisation of Islamic legal interpretations to effectively respond to the challenges of the environment (Anggriawan, 2026). The principle of Zakat can be applied to the initiatives of environmental conservation. Table 21 looks into opinions on the use of Zakāt (obligatory charity) for environmental conservation efforts among women and men. It evaluates the

perception of the community on Islamic financial principles and their potential use to fund ecological projects, as this will guide the feasibility of a sustainable environmental conservation strategy that is aligned with Islamic beliefs in Marsabit County.

Zakat can be Used to Support Environmental Conservation Initiatives.

Table 22 examines men and women's views on whether *Zakāt* (obligatory charity) can be used to support environmental conservation initiatives. It assesses the community's understanding of Islamic financial principles and their potential application in funding ecological projects, which is important for evaluating the feasibility of sustainable, faith-based environmental conservation strategies in Marsabit County.

Table 22: Zakat Can be Used to Support Environmental Conservation Initiatives

	Frequency	Percent
Strongly Agreed	64	46.4
Agreed	67	48.6
Disagreed	5	3.6
Strongly Disagreed	2	1.4
Sub-Total	138	100.0
Youth & Children Attending Madrasa	196	
Total	334	

Most male and female respondents (N=138) agreed that Zakāt can be allocated for environmental conservation. A total of 64 (46.4%) strongly agreed, and 67 (48.6%) agreed, giving an overall 95.0 per cent affirmation. This indicates a strong and progressive knowledge of Islamic financial jurisprudence (fiqh) that environmental conservation can be connected to public benefit, and that it is an eligible Zakat item when it is associated with the benefit of the environment. Results indicated that Zakāt can be utilised sustainably to finance environmental and social developments, in line with what was previously stated by Ma & Sukmana (2025), which stated that Zakāt is increasingly becoming accepted by researchers to be used as a funding source for environmental and social development. Respondents disagreed with this question: 5 (3.6%) disagreed, and 2 (1.4%) strongly disagreed; none were undecided. This suggests that there may be one or more small groups that continue to have a traditional understanding that limits Zakāt to the classical categories of recipients. The findings indicate the importance of providing more explicit religious guidance on the link between environmental projects and Zakāt categories based on juristic reasoning (istinbāṭ). This is in line with Zaimuddin, who highlights the importance of contemporary scholars in elucidating the issuance of Islamic laws to make the use of charity funds possible for the current environmental issues (Zaimudin et al., 2025).

Islam Calls for Moderation (Wasatiyyah) in Resource Use

Table 23 examines men and women's understanding of whether Islam promotes moderation (*Wasatiyyah*) in the use of resources. It assesses the community's recognition of balance, prudence, and avoidance of waste (*Isrāf*) as key ecological principles, which are important for evaluating how effectively Islamic teachings encourage sustainable consumption practices in Marsabit County.

Table 23: Islam Calls for Moderation (Wasatiyyah) in Resource Use

		Frequency	Percent
	Strongly Agreed	49	35.5
	Agreed	80	58.0
	Undecided	2	1.4
	Disagreed	5	3.7
	Strongly Disagreed	2	1.4
	Sub-Total	138	100.0
	Youth, Men & Women	196	
Total		334	

In the case of men and women respondents (N=138), there was almost a uniform response about the moderation aspect (Wasatiyyah) in using resources in Islam. Overall, 49 (35.5%) strongly agreed, and 80 (58.0%) agreed, giving a total of 93.5 per cent agreement. It indicates that moderation is a very significant Islamic principle that is internalised as a guiding principle of Islamic consumption practices, in which the appropriate use of resources and prevention of wasting (Isrāf) are considered Islamic ideals. The results reveal that the community ties sustainable consumption closely with their faith, giving it a solid moral structure for tackling environmental degradation through sustainable use of resources. This is in line with Khasani, who emphasises that Wasatiyyah is an effective theological framework for advocating sustainable lifestyles and minimising wastefulness (Khasani, 2025). Just over 6.5 per cent of respondents (2 1.4% undecided, 5 3.7% disagreed, 2 1.4% strongly disagreed) did not endorse this perspective. This implies that for some members of the community, moderation can be understood largely as a social or legal concept, rather than an environmental one. The findings reveal the need for religious education to make the connection between the concept of Wasatiyyah and ecological responsibility and social justice ('Adl) with an overall environmental impact of overconsumption. This aligns with Alam et al. (2026), who highlight the need to apply theological concepts to environmental uses. Conservation is an act of worship carried out with good intention.

Conservation is an Act of Worship Done with Good Intention

Table 24 explores whether men and women consider environmental conservation an act of worship (*'Ibādah*) when done with sincere intention (*Niyyah*). It evaluates the extent to which the community understands environmental protection as a spiritually motivated religious duty, reflecting how deeply conservation ethics are integrated into religious life in Marsabit County.

Table 24: Conservation is an Act of Worship Done with Good Intention

		Frequency	Percent
	Strongly Agreed	42	30.4
	Agreed	92	66.8
	Undecided	2	1.4
	Disagreed	1	0.7
	Strongly Disagreed	1	0.7
	Sub-Total	138	100.0
	Youth, Children Attending Madrasa	196	
Total		334	

The total number of respondents (138), who were men and women, agreed unanimously that the act of conservation of the environment is regarded as an act of worship (Ibādah) if the act is performed with a good motive (Niyyah). Overall, 42 (30.4%) strongly agreed, and 92 (66.8%) agreed, for a total of 97.2 per cent agreement. This means that conservation is intrinsic in the community's religious belief system and that it is seen by the community as a spiritual act of devotion, and not a social or secular responsibility. The results indicate that when there is sincerity behind the intention, it elevates the value of environmental protection to an extremely meritorious religious act, which paves the way for environmental protection and conservation efforts with a solid spiritual foundation. This is similar to Zulaika, who states that the concept of worship and intention is the basis of virtuous acts such as conservation in Islamic environmental ethics (Zulaika et al., 2025). Only 2.8 per cent disagreed, with 2 (1.4%) undecided, 1 (0.7%) disagreed, and 1 (0.7%) strongly disagreed with this. This indicates that a small minority may have a very limited understanding of worship, seeing it as being confined to ritual. But the results clearly show that there is a strong desire amongst the community to support conservation if it is presented as a spiritual practice. This aligns with what Le Duc points out, which is the success of connecting ecological action with sincere intention and Divine reward in inspiring ecological responsibility (Le Duc, 2023).

There is a Need for More Islamic Teaching on Environmental Issues in Marsabit County

Table 25 examines respondents' views on the need for more Islamic teaching on environmental issues in Marsabit County. It assesses perceived gaps in religious environmental education and helps evaluate community demand for, and acceptance of, faith-based educational interventions as a strategy for promoting environmental conservation.

Table 25: There is a Need for More Islamic Teaching on Environmental Issues in Marsabit County

		Frequency	Percent
	Strongly Agreed	41	29.7
	Agreed	90	65.2
	Disagreed	4	2.9
	Strongly Disagreed	3	2.2
	Sub-Total	138	100.0
	Youth, Children Attending Madrasa	196	
Total		334	

This reveals that the respondents (N=138) agreed almost unanimously on the need for more religious education on the environment. 94.9 per cent strongly agreed, and 65.2 per cent agreed, for a total of 29.7 per cent who strongly agreed and 65.2 per cent who agreed in the expansion of Islamic teaching on environmental conservation. This suggests a key community recognition that current religious provision is inadequate and the need for faith-based provision to respond to environmental issues. The findings indicate that there is high receptivity to using environmental themes in Islamic teachings and to the importance of increasing the various roles of religious scholars in environmental awareness programs (Amalia, 2024). Just a small minority (5.1%) disagreed, 2.9% strongly disagreed, and 2.2% strongly disagreed, and there were no undecided responses. This implies that there was little resistance and possibly that a few respondents felt that the level of teaching is satisfactory or that environmental issues are not religious issues at the centre of concern. In general, the majority of the opinions are in favour of the development and institutionalisation of Islamic environmental education in religious schools, with reference to the studies that have shown that today's ecological problems require constant scholarly interpretation (ijtihād) (Wersal, 1995).

Hadiths Encourage Cleanliness and Planting of Trees

Table 26 examines youth respondents' views on whether Hadiths encourage cleanliness and tree planting. It assesses the extent to which the community recognises the Sunnah as a source of practical environmental guidance, particularly in promoting *Tahārah* (purity) and afforestation practices in Marsabit County.

Table 26: Hadiths Encourage Cleanliness and Planting of Trees

		Frequency	Percent
	Strongly Agreed	16	21.1
	Agreed	60	78.9
	Sub-Total	76	100.0
	Children, Men & Women	258	
Total		334	

The results indicate total agreement among the youth respondents (N=76) on the importance of cleanliness and tree planting encouraged in Hadiths. 21.1 per cent strongly agreed, and 78.9 per cent agreed, making the total affirmation 100 per cent. This suggests a powerful and coherent internalisation of Prophetic teachings that connect environmental care with religious adherence, concerning cleanliness and its connection with faith, and tree planting as an ongoing charity (ṣadaqah jāriyah). The results indicate that there is a strong foundation of religion in motivating practical conservation activities using the Sunnah method (Manita, 2026). No answer was given that indicated that they were not sure or disagreed. This will reinforce the perception of the community that these Prophetic teachings are generally accepted and non-contestable in the community. This is consistent with literature findings that more specific behavioural instructions in Sunnah are more likely to be adhered to than are more general theological concepts (Mohamed et al., 2018).

Environmental Conservation is Part of Shariah Objectives (Maqasid)

Table 27 examines youth respondents' views on whether environmental conservation forms part of *Maqāṣid al-Shanī'ah* (the objectives of Islamic law). It assesses the community's advanced understanding of

ecological ethics within Islamic jurisprudence, particularly in relation to protecting life (*Ḥifẓ al-Nafs*) and wealth (*Ḥifẓ al-Māl*) in Marsabit County. The large number 253 of N=334 reflects a technical classification issue rather than non-response.

Table 27: Environmental Conservation is Part of Shariah Objectives (Maqasid)

		Frequency	Percent
	Strongly Agreed	41	53.9
	Agreed	35	46.1
	Total	76	100.0
	Children, Men & Women	258	
Total		334	

The findings indicate that all the youth respondents (N=76) agreed that the conservation of the environment is part of Maqāṣid al-Sharī'ah (the objectives of Islamic law). The results showed that 53.9 per cent strongly agreed and 46.1 per cent agreed, giving a total of 100 per cent affirmation. This is a clear sign that the protection of the environment is part of the fundamentals of Islamic jurisprudence, along with other principles of preserving religion, life, intellect, lineage and wealth. It demonstrates an ethical basis for integrating ecological conservation into policies and religious governance in Marsabit County; it also shows a strong jurisprudential basis for considering ecological conservation as a religious duty. No "undecided" or "opposing" responses were received, which further supports the unanimous agreement on this theological connection. This consensus does indicate high acceptance of environmental protection as part of Islamic law's higher objectives, as illustrated by literature, where environmental responsibility is presented within the context of the higher objectives of Islamic law, which facilitates the unification of ethical views and enhances the commitment to environmental protection (Kurniawan & Fadlillah, 2025).

Environmental Conservation is Part of a Muslim's Duty To Allah

Table 28 explores whether youth perceive environmental conservation as a duty to Allah. It focuses on how strongly environmental responsibility is recognised as a religious obligation and indicates the extent to which conservation ethics are embedded within Islamic faith in Marsabit County.

Table 28: Environmental Conservation is Part of a Muslim's Duty to Allah

		Frequency	Percent
	Strongly Agreed	17	22.4
	Agreed	59	77.6
	Total	76	100.0
	Children, Men & Women	258	
Total		334	

The results indicated the total consensus of the youth respondents (N=76) that environmental conservation is indeed a responsibility towards Allah. 22.4 per cent strongly agreed, and 77.6 per cent agreed, making a total of 100 per cent affirming the importance of caring for the environment as a Muslim duty. This suggests that conservation is an act of worship (Ibādah) and is a fundamental part of faith, not an afterthought moral issue. The findings underscore the theological underpinning for the concept of a responsible steward of the environment and indicate that stewardship (Khalīfah) can be used as an

effective tool to encourage deep and lasting ecological responsibility in Marsabit County (Bashir, 2025). No responses were given that indicated a lack of certainty as to environmental care being directly commanded by Allah or that they disagreed with the idea. The complete lack of dissent implies a high degree of internalisation of the message of religion and the responsibility to look after the environment. This is consistent with previous research which indicates that calls to social and economic responsibilities are less effective at fostering commitment as compared to calls to theological responsibilities (Sherkat & Ellison, 2007).

Islam Prohibits Wastage of Water and other Resources

The data in Table 29 examines youth respondents' views on whether Islam prohibits the wastage of water and other resources as *Isrāf* (a religious prohibition). It assesses the extent to which non-wastefulness is recognised as a core Islamic teaching, and how this understanding supports the promotion of sustainable resource management within Marsabit County.

Table 29: Islam Prohibits Wastage of Water and Other Resources

		Frequency	Percent
	Strongly Agreed	16	21.1
	Agreed	44	57.9
	Undecided	7	9.2
	Strongly Disagreed	9	11.8
	Sub-Total	76	100.0
	Children, Men & Women	258	
Total		334	

The findings reveal a high overall consensus among the youth respondents (N=76) that wastage of water and natural resources is not allowed in Islam. A total of 79.0 per cent agreed with this, suggesting that the principle of Israāf (wastefulness) is general knowledge as a religious duty in relation to the responsible use of resources. This indicates that youth's attitude towards environmental conservation is of a religious nature, therefore giving a strong ethical basis to demonstrate their sustainable behaviours in resource-poor environments like Marsabit County (Aouati & Obaideen, 2025). But 21.0 per cent of respondents were not prepared to state this, 11.8 per cent strongly disagreed, and 9.2 per cent were undecided. This means that there is a significant lack of awareness of the extent of Israāf, and some of the youth may be restricting its use to the ritual domain, and not the broader environmental and consumption domain. The divergence illustrates the need for more explicit religious education, which must be explicit in extending the prohibition on wastefulness to all forms of modern resource use, such as food, energy and land management (Omar et al., 2018). This view was also reflected in the interviews, where religious leaders highlighted that waste, even when available in abundance, is expressly forbidden in Islam. Water and natural resources are perceived as sacred goods which are supposed to be used responsibly, conserved, and kept clean from pollution for the use of future generations (R3, 2025).

The Day of Judgment Includes Accountability for Harming Creation

Table 30 examines youth understanding of whether harming the environment will be accounted for on the Day of Judgment. It assesses how strongly beliefs about final accountability influence environmental ethics,

specifically the role of eschatological motivation (fear of punishment and hope of reward) in encouraging conservation behaviour in Marsabit County.

Table 30: The Day of Judgment includes Accountability for Harming Creation

		Frequency	Percent
	Strongly Agreed	30	39.5
	Agreed	38	50.0
	Undecided	8	10.5
	Sub-Total	76	100.0
	Children, Men & Women	258	
Total		334	

The results indicate that the majority of youth (N=76) agree that environmental damage is a responsibility on the Day of Judgement. 89.5 per cent (39.5% strongly agree; 50.0% agree) agreed with this statement, which shows that Divine Justice ('Adl) is well integrated in their environmental ethics. This perception makes environmental degradation not only a legal or social problem but also a sin with eternal repercussions and makes it a powerful deterrent for unsustainable practices and a good indicator of environmentally responsible practices that lead to salvation (Alamu et al., 2026). No disagreement was reported, but a small minority (10.5%) remained undecided. This suggests that the principle was accepted in general but pointed to a lack of detailed religious instruction that connects day-to-day environmental activities with accountability for the afterlife. The results suggest that the theological education should be more explicit in relation to the behaviours of daily life, in this case waste disposal, resource use, and the eschatological consequences, to further enhance the motivation of this theological belief (Nguyen et al., 2025).

Madrasa Curriculum and Environmental Education

The FGDs conducted with Maalim and Tablik in Moyale, North Horr, Saku and Laisamis revealed that Madrasas are important platforms for the teaching of environmental ethics. The curriculum incorporates verses from the Quran and some Hadiths to provide an explanation of the concept of stewardship (Khalifah), cleanliness (Taharah), and the conservation of resources. The practical aspect of the teachings is related to water conservation, proper waste management, and care for animals and special emphasis is given to the synergy between religious activities like ablution (Wudhu) and the responsibility to the environment. As a whole, the role of Madrasa education in promoting the integration of ecological awareness in early religious learning and environmental care as being part of faith and trust in God (Amanah) is central.

5.0 CONCLUSION AND RECOMMENDATIONS

Conclusion: The study has established a good level of broad and high acceptance of the integration of Islamic teachings with environmental conservation in Marsabit County. The study adds to the conceptual framework of Islam and environmental conservation in Marsabit County. The religious basis for environmental responsibility is in key principles of Islam, such as Khalīfah (stewardship), Amānah (trust), Mīzān (balance), Ibādah (worship), and Ibadah fī Allah (service of Allah), and the avoidance of Amrāh (waste) and Munkar (deception). Drawing on the guide of Liberative Solidarity Theory, the results show that the Madrasah and the sermons of the mosque, as well as religious leaders, have a great influence in

promoting sustainable environmental actions. Respondents were very knowledgeable about the Islamic teachings on the environment; however, there is a lack of putting these teachings into practical conservation activities. The study consequently is able to make a connection between religious understanding, community participation and sustainable environmental management.

Recommendation: There is a need for religious educational bodies to standardise and formalise the content of environmental ethics in the Madrasa curriculum, and to have structured training for Imams in the preparation of regular, good-quality Jumu'ah sermons. This training should involve participants in connecting fundamental concepts (Khalīfah, Mīzān, Ṣadaqah) to the issues of today in their local areas with a view to promoting consistent and action-oriented discourse in all the Sub-Counties**.**

Limitations of the Study

The distance from the geographical location made travelling more expensive and time-consuming. To meet these challenges, a research assistant was hired to help with the data collection process.

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