

ECO-PSYCHO-SUNNAH: BRIDGING CLASSICAL HADITH COMMENTARY AND CONTEMPORARY ECOPSYCHOLOGY IN THE READING OF HUMAN–NATURE RELATIONS

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ABSTRACT

The contemporary ecological crisis is increasingly understood not merely as physical degradation but as a crisis of relation and meaning with measurable psychological consequences. Scholarship on ecological ḥadīṣ has largely remained within juridical-normative or thematic-ethical registers, whereas ecopsychology has developed within a predominantly secular horizon; the two rarely meet. This article proposes and applies an integrative framework, termed Eco-Psycho-Sunnah, which reads the inner objective (al-maqṣid al-nafī) embedded in classical ḥadīṣ commentary alongside contemporary ecopsychological constructs. Employing a qualitative library-based design and a three-step reading procedure of takhrij, commentarial reading (qirā'ah sharḥiyyah), and complementary juxtaposition (muqābalah takāmuliyyah), the study analyses six ṣaḥīḥ ecological hadiths across four functional clusters, namely regenerative, conservational, protective, and relational. The results show that classical commentaries, although framed juridically, already encode orientations toward meaning, self-regulation, tranquillity, and compassion that converge with the constructs of meaning in life, self-regulation, restorative experience, and connectedness to nature. The study argues that ecopsychology is not an alien theory imposed upon the Sunnah but a contemporary vocabulary for an inner objective already latent within the commentarial tradition.

Keywords: *Connectedness to nature; Eco-Psycho-Sunnah; ecological ḥadīṣ; ecopsychology; ḥadīṣ commentary; maqṣid al-ḥadīṣ*

ABSTRAK

Krisis ekologis kontemporer semakin dipahami bukan sekadar sebagai kerusakan fisik, melainkan sebagai krisis relasi dan makna yang berdampak nyata pada kesejahteraan psikologis manusia. Kajian atas hadis-hadis ekologis selama ini masih berkuat pada ranah normatif-fikih atau tematik-etis, sementara eko-psikologi berkembang dalam horizon yang cenderung sekuler, sehingga keduanya jarang bertemu. Artikel ini mengajukan dan menerapkan sebuah kerangka integratif yang disebut Eko-Psiko-Sunnah, yang membaca *maqṣad* batin (*al-maqṣid al-naṣī*) yang terkandung dalam syarah hadis klasik seiring dengan konstruk eko-psikologi kontemporer. Dengan desain kualitatif berbasis kepustakaan dan prosedur pembacaan tiga langkah, yaitu *takhnīj*, pembacaan syarah (*qirā'ah sharḥiyyah*), dan pertemuan komplementer (*muqābalah takāmuliyyah*), kajian ini menganalisis enam hadis ekologis sahih dalam empat klaster fungsional yaitu regeneratif, konservatif, protektif, dan relasional. Hasil kajian menunjukkan bahwa syarah klasik, meskipun dibingkai secara fikih, telah memuat orientasi menuju makna, pengendalian diri, ketenteraman, dan kasih sayang yang berpadanan dengan konstruk meaning in life, self-regulation, restorative experience, dan connectedness to nature. Kajian ini berargumen bahwa eko-psikologi bukanlah teori asing yang ditempelkan pada Sunnah, melainkan kosakata kontemporer bagi *maqṣad* batin yang sejak semula telah tersirat dalam tradisi syarah.

Kata Kunci: *Keterhubungan dengan alam; Eko-Psiko-Sunnah; hadis ekologis; eko-psikologi; syarah hadis; maqāṣid al-ḥadīs*

INTRODUCTION

The ecological crisis of the present century can no longer be reduced to the physical degradation of the environment. A growing body of research reframes it as a crisis of relation and of meaning whose effects reach directly into human psychological well-being. Ecological grief and the erosion of a sense of meaning associated with environmental loss have become recognisable psychological phenomena rather than marginal reactions

(Albrecht et al., 2007; Cunsolo & Ellis, 2018) and eco-anxiety is now measured as a distinct form of distress (Pihkala, 2020). The severing of the human–nature bond is thus not only an ethical failure but an existential and affective wound. Any tradition seeking to respond to this crisis must therefore engage not merely the question of what ought to be done to the environment, but the deeper question of how the human interior is formed through its relation to the natural world.

Within environmental psychology, the construct of connectedness to nature has become a central lens for understanding this relation, designating the degree to which individuals include nature within their sense of self and correlating with both pro-environmental behaviour and psychological well-being (Mayer & Frantz, 2004). Meta-analytic evidence links nature connectedness to happiness, vitality, and life satisfaction (Capaldi et al., 2014), while related constructs such as nature relatedness and restorative experience specify the affective and cognitive pathways through which contact with nature supports the mind (Berto, 2005; Curll et al., 2022; Kaplan, 1995; Nisbet et al., 2009; Ulrich et al., 1991). Yet this literature has developed within a largely secular epistemological horizon and has seldom integrated religious systems of meaning as constitutive sources of ecological consciousness, even as other studies affirm that religion significantly shapes environmental attitudes and behaviour (Arbuckle & Konisky, 2015).

Scholarship at the intersection of Islam and ecology has meanwhile tended to cluster around two dominant tendencies. The first is a normative-ethical tendency that reconstructs the environmental ethics of the Qur'an and Sunnah around master principles such as *tawḥīd*, *khilāfah*, *amānah*, and *mīzān*, and derives from them duties of stewardship and conservation (Al-Damkhi,

2008; Gada, 2014; Rice, 2006; Saniotis, 2012). The second is a thematic-praxical tendency that catalogues prophetic ecological values, planting, water conservation, animal welfare, and reads them as a coherent ethic of environmental responsibility.¹ Both tendencies have firmly established that the prophetic corpus contains a substantive ecological vision. A synthesis of this body of work, however, reveals a consistent limitation, it reads the hadiths and their commentaries almost exclusively for normative and ethical yield, and stops short of the psychological layer. The classical commentaries (*shurūh*) of Ibn Hajar and al-Nawawī are mined for rulings and virtues, while their intimations of inner states, compassion, tranquillity, restraint, meaning, remain untapped. On the other side, the ecopsychological literature has established robust links between the human–nature relation and well-being, and has even shown that meaning in life mediates the path from religiousness to well-being (Steger & Frazier, 2005), yet it rarely engages a specific religious tradition as an internal source of ecological meaning (Preston & Shin, 2022). The two literatures thus run in parallel without meeting, the Islamic side lacks a psychological reading of its own commentarial tradition, and the psychological side lacks a religiously grounded meaning system.

This article addresses that gap by proposing an integrative framework termed *Eco-Psycho-Sunnah*, which reads the inner objective embedded in classical ḥadīṣ commentary alongside contemporary ecopsychological constructs. Two research questions guide the inquiry: 1) How does classical commentary on ecological hadith encode orientations toward inner psychological states (*al-maqṣid al-naḥṣī*)?; 2) How may these commentarial

¹Thematic and ethical readings of prophetic ecological teaching, such as the treatment of divine justice and animal welfare in the ḥadīṣ corpus. The present framework differs by foregrounding the psychological objective (*al-maqṣid al-naḥṣī*) embedded within the commentarial hadith rather than the normative content alone.

orientations be bridged with contemporary ecopsychological constructs through the Eco-Psycho-Sunnah framework? The contribution is integrative rather than merely thematic; it offers a named and procedurally defined reading practice that joins the commentarial tradition to the psychology of the human–nature relation, and it structures the findings that follow according to these two questions.

METHOD

This study is qualitative and conceptual, conducted through library research combining the classical discipline of understanding the meanings of hadith (*fahm ma ‘ānī al-ḥadīṣ*) (Zakiyah, 2022) with an integrative reading that places these meanings in dialogue with contemporary psychological constructs. Its primary sources are the ecological hadiths of Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim together with their classical commentaries, chiefly Ibn Ḥajar’s *Fath al-Bārī* and al-Nawawī’s *al-Minhāj*, and the contemporary juristic-ecological commentary of al-Qaraḍāwī’s *Ri‘āyat al-Bī‘ah fī Sharī‘at al-Islām*. Its secondary sources are the peer-reviewed literature of ecopsychology and environmental psychology.

The corpus was selected purposively. Six *ṣaḥīḥ* hadiths were chosen as core texts on the criteria of strength of transmission and centrality to the human–nature relation, supplemented where relevant by a contested hadith treated transparently as supporting material. The hadiths were grouped into four functional clusters, regenerative, conservational, protective, and relational, so that patterns of convergence could be discerned in response to the research questions.

The Eco-Psycho-Sunnah Framework and Reading Procedure

The framework rests on the tradition/framework of *maqāṣid al-ḥadīṣ*, which reads the objective (*al-maqṣad*) behind a prophetic text by

distinguishing it from the means (*al-wasīlah*) through which it is realized (Wasman et al., 2023). Where classical maqāṣid discourse has chiefly served juridical ends, the present framework extends it to a further layer, the inner objective (*al-maqṣid al-naḥṣī*), understood as the orientation of a tradition toward a particular state of the human soul (Wijaya & Muzammil, 2021). A hadith may be read at several depths: its literal injunction, its juridical objective, and beneath these, the inner objective- the condition of heart and mind it ultimately cultivates. Reading for the inner objective is continuous with the commentarial tradition rather than a departure from it, since the commentators themselves gesture toward such states.

These inner objectives find counterparts in ecopsychological constructs. Compassion toward creatures corresponds to the affective dimension of connectedness to nature (Nisbet et al., 2009) Moderation and restraint correspond to self-regulation, which itself has been shown to facilitate meaning in life (Tongeren et al., 2018); tranquillity corresponds to the restorative experience documented in natural settings (Berto, 2005; Kaplan, 1995; Ulrich et al., 1991); and the recovery of significance corresponds to meaning in life, a construct with validated measures and established links to well-being (Steger et al., 2006). These are complementarities, not identities. Operationally, the framework proceeds in three steps, namely *takhrīj*, tracing and authenticating the hadith and stating its status transparently; *qirā'ah sharḥiyyah*, extracting the inner objective from the classical and contemporary commentaries rather than from the bare text; and *muqābalah takāmuliyyah*, juxtaposing the inner objective with the corresponding ecopsychological construct in a relation of complementarity, guarding against both reductive psychologisation and uncritical concordance.

RESULT

Regenerative Cluster: Planting as Continuous Charity

The regenerative cluster rests on the hadith of *al-ghars*, transmitted by al-Bukhārī and Muslim on the authority of Anas ibn Mālīk:

مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ (Muhammad bin Ismāʿīl al-Bukhārī, 1993: 2, 817)

“No Muslim plants a tree or sows a seed, and then a bird, a human being, or an animal eats from it, but it is counted as a charity for him.”

The hadith is *muttafaq ‘alayh*. In the commentarial reading, Ibn Ḥajar affirms that the merit encompasses every kind of plant that yields benefit to living creatures, so that every act of cultivation producing benefit becomes an act of worship. Al-Nawawī regards it as the strongest evidence for the merit of cultivation, emphasising that its reward is *jāriyah*, continuous, so long as the plant yields benefit. (al-Nawawī, 1392: 10, 213) Al-Qaraḍāwī reads the Prophetic practice of planting as a concrete enactment of *raḥmatan lil-‘ālamīn*, a mercy encompassing the whole ecosystem (al-Qaraḍāwī, 2001). The inner objective disclosed here (RQ1) is a regenerative orientation that binds ecological labour to transcendent meaning; the continuity of the reward links the act to a horizon of hope extending beyond the agent’s lifespan.

In the complementary reading (RQ2), this orientation corresponds to meaning in life, a construct empirically linked to well-being and shown to mediate the path from religiosity to psychological health (Steger & Frazier, 2005). The planter apprehends that the work continues to yield benefit and merit after the act itself has passed, so that planting becomes a source of significance that sustains inner well-being rather than a response to environmental necessity alone. Here the commentarial tradition and the

construct of meaning in life converge; both locate, in the productive relation to nature, a wellspring of significance for the human interior.

Conservational Cluster: Restraint and the Protection of Shared Resources

The conservational cluster rests on two hadiths. The first concerns excess in the use of water; the Prophet rebuked Sa'd for profligacy in ablution, declaring the prohibition of excess binding "even if you are at a flowing river." The narration appears in Aḥmad and Ibn Mājah; although some question its chain, its meaning is corroborated by the Qur'ānic prohibition of excess and by the Prophet's authenticated frugality with water (Muttaqin, 2019). The decisive phrase shifts the prohibition from a logic of scarcity to a logic of principle; restraint is enjoined not because water is scarce but because moderation is itself a value. The second hadith concerns the integrity of shared water, transmitted by al-Bukhārī and Muslim on the authority of Abū Hurairah:

(al-Naysābūrī, لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي ثُمَّ يَغْتَسِلُ مِنْهُ, 1955: 1, 253; Muhammad bin Ismā'īl al-Bukhārī, 1993: 1, 57)

"None of you should urinate into stagnant water that does not flow, and then bathe in it."

This hadith is *muttafaq 'alayh*. Al-Nawawī and Ibn Ḥajar identify its ratio legis as the prevention of harm (*ḍarar*) and the protection of a shared resource from contamination, extending the ruling by analogy to every act polluting common water (Al-Nawawī, 1392: 3, 187). The inner objective disclosed by both hadiths (RQ1) is the cultivation of self-restraint (*dabt al-nafs*) and moderation (*iqtiṣād*): the willingness to restrain oneself even amid abundance, and to forgo a private convenience harmful to the common good is an exercise of the interior.

In the complementary reading (RQ2), this objective corresponds to self-regulation, the capacity to govern impulse in the service of a larger order,

which research has shown to facilitate meaning in life rather than merely to constrain behaviour (Tongeren et al., 2018). Conservation of resources thereby meets the regulation of the self; the soul habituated to restraint is not governed by the impulse toward unlimited gratification, and its well-being grows from balance rather than from unbounded consumption.

Protective Cluster: *Ḥimā* and the Sanctuary of Place

The protective cluster rests on the Prophet's designation of Madinah as a protected sanctuary, transmitted in *Ṣaḥīḥ Muslim*:

إِنِّي حَرَّمْتُ مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ أَنْ يُقَطَّعَ عِصَاهُهَا أَوْ يُقْتَلَ صَيْدُهَا
(Al-Naysābūrī, 1955: 2, 1003)

“I declare the area between the two lava tracts of Madinah protected; its trees are not to be felled, nor its game to be hunted.”

The hadith is *ṣaḥīḥ*. Ibn Ḥajar defines *ḥimā* as a delimited area shielded from cultivation or exploitation for communal welfare. The practice was continued by ‘Umar ibn al-Khaṭṭāb, who designated a *ḥimā* at al-Rabaḥah to protect grazing land from overgrazing, an early instance of institutional conservation (Ibn Ḥajar al-‘Asqalānī, 1959). A supporting though contested hadith reinforces the same objective from the opposite direction: the prohibition against felling the shade-giving *sidr*; its transmission is disputed, and it is treated here transparently as supporting material (Abū Dāwud, 2009: 5239). The distinguishing feature of this cluster is its institutional character, where planting is individual and restraint is personal; *ḥimā* is a collective act resting on authority. The inner objective disclosed here (RQ1) is the preservation of continuity (*istidāmah*) and the safeguarding of a shared living space.

In the complementary reading (RQ2), the existence of a protected space nourishes a sense of security and an attachment to place, both components of environmental well-being, and aligns with the restorative function that stable

natural settings serve for the mind (Berto, 2005; Kaplan, 1995; Ulrich et al., 1991). A community dwelling within a preserved environment possesses a ground for tranquillity, since its living space is not under threat of ruin, an association consistent with population-level evidence linking access to green space with a range of health outcomes (Frumkin et al., 2017; Twohig-Bennett & Jones, 2018). The protective institution and the psychology of place thus converge upon the same good.

Relational Cluster: Compassion across the Boundary of Species

The relational cluster rests on two complementary hadiths. The first is the account of the woman punished for confining a cat, transmitted by al-Bukhārī and Muslim:

(Muhammad عَذِّبَتْ امْرَأَةٌ فِي هِرَّةٍ حَبَسَتْهَا حَتَّى مَاتَتْ جُوعًا فَدَخَلَتْ فِيهَا النَّارُ bin Ismā'īl al-Bukhārī, 1993: 3, 116)

“A woman was punished on account of a cat she had confined until it died of hunger, and she entered the Fire because of it.”

The second is the account of the woman forgiven for giving water to a thirsty dog, transmitted by Muslim:

أَنَّ امْرَأَةً بَغِيًّا رَأَتْ كَلْبًا يُطِيفُ بِبُيْرِ قَدْ أَدْلَعَ لِسَانَهُ مِنَ الْعَطَشِ فَتَرَ عَثَ لَهُ بِمُوقِهَا فَغُفِرَ لَهَا (al-Naysābūrī, 1955: 4, 1761)

“A woman saw a dog circling a well, its tongue lolling from thirst, so she drew water for it with her shoe, and she was forgiven.”

Both are *ṣaḥīḥ* and are frequently read as a pair. Al-Nawawī affirms that the hadith of the cat establishes the prohibition of torturing or confining an animal without food and water, and that such an act may become a major sin if persisted in (Al-Nawawī, 1392: 14, 242); concerning the dog, he holds that kindness to a creature deserving of protection brings reward, as Ibn Ḥajar likewise affirms. Al-Bassām concludes that the loss of compassion toward animals may itself cause entry into the Fire (Hell) (al-Bassām, n.d.). The inner

objective disclosed here (RQ1) is the expansion of compassion (*rahmah*) beyond the boundary of species; kindness to the weakest creature may occasion forgiveness, while cruelty may occasion punishment.

In the complementary reading (RQ2), this objective corresponds directly to the affective dimension of connectedness to nature, since compassion toward creatures is the most concrete manifestation of the emotional bond that ecopsychology places at the core of the human–nature relation (Mayer & Frantz, 2004). The relational cluster renders explicit what the other clusters imply: that the human relation to the non-human is moral and affective, not an instrumental one.

Synthesis of Findings: The Pattern of Convergence

Taken together, the four clusters disclose a consistent pattern. Each cluster terminates in an inner objective, and each inner objective finds a complementary construct in ecopsychology. The regenerative cluster cultivates meaning and hope; the conservational cluster cultivates self-restraint; the protective cluster cultivates security and tranquillity; and the relational cluster cultivates compassion. These four orientations are precisely the terms in which contemporary ecopsychology describes the well-being flowing from a healthy relation to nature. Table 1 summarises the convergence, which constitutes the principal finding of the study in response to both research questions.

Table 1. Convergence of prophetic inner objectives and ecopsychological constructs

Cluster	Core hadith	Inner objective (<i>al-maqṣid al-naḥṣī</i>)	Ecopsychological construct
Regenerative	Planting as charity (<i>al-ghars</i>)	Meaning and hope	<i>Meaning in life</i>

Conservational	Prohibition of excess; integrity of shared water	Self-restraint (<i>iqtisād</i>)	Self-regulation
Protective	<i>Himā</i> of Madinah	Security; continuity (<i>istidāmah</i>)	Sense of place; <i>restorative experience</i>
Relational	Compassion to the cat and the dog	Compassion (<i>rahmah</i>) across species	Affective <i>connectedness to nature</i>

The significance of this pattern lies in its direction. The convergence is not produced by importing psychological categories into the hadiths; it is disclosed by reading the commentaries on their own terms and finding, already present within them, an orientation toward inner states. The classical commentators did not write in the vocabulary of ecopsychology, yet their glosses on compassion, restraint, and tranquillity name the very goods that ecopsychology now measures.

DISCUSSION

The findings reported above can be brought into dialogue with the two bodies of scholarship mapped in the introduction, and their novelty specified against that backdrop. The normative-ethical strand of Islamic environmental scholarship has established that the Qur'an and Sunnah articulate a coherent ethic of stewardship around *tawhīd*, *khilāfah*, and *mīzān* (Al-Damkhi, 2008; Gada, 2014; Rice, 2006; Saniotis, 2012), and the thematic-praxical strand has catalogued prophetic ecological practice in detail. The present study does not contest these results; it extends them in a specific direction. Where the existing literature reads the hadiths and their commentaries for normative yield, the analysis here shows that the same commentaries, read for their intimations of inner states, disclose a psychological layer that prior work has left untouched. This is the study's primary contribution: it demonstrates that the commentarial tradition possesses a surplus of meaning beyond the juridical, recoverable

through the Eco-Psycho-Sunnah reading and continuous with the maqāṣid orientation toward welfare (*ṣalāḥ*) rather than foreign to it (Ibn `Āsyūr, 1984).

The findings also speak to the ecopsychological literature. That literature has robustly linked the human–nature relation to well-being and has shown that meaning in life mediates the path from religiosity to psychological health (Steger & Frazier, 2005). Yet it has generally treated religiosity as a single predictor rather than engaging a religious tradition as an internal source of ecological meaning (Arbuckle & Konisky, 2015). The present analysis addresses that lacuna by exhibiting a hadith in which the relation to nature is itself structured toward meaning, restraint, tranquillity, and compassion (Skalski et al., 2022). A connectedness grounded in the recognition of a shared Creator may, moreover, prove more stable than one resting on fluctuating affect, since it is anchored in conviction rather than mood (Özdemir, 2008), a proposition consistent with the argument that the ecological crisis calls for the recovery of a sacred cosmology rather than technical measures alone (Nasr, 1996). Evidence that religion shapes pro-environmental attitudes lends further weight to treating such traditions as meaning systems rather than residual variables (Arbuckle & Konisky, 2015; Rice, 2006).

This integrative contribution also opens a clear pathway for empirical inquiry. The inner objectives identified here, namely self-regulation, tranquillity, and compassion, are amenable to empirical investigation in contexts where the Sunnah is lived and transmitted, particularly within religious education. In such settings, the cultivation of prophetic ecological objectives could be examined in relation to measurable levels of learners' connectedness with nature and environmental well-being (Mangunjaya, 2011; Parker, 2017). Empirical research of this kind would move the framework beyond conceptual

demonstration toward systematic validation, while extending the restorative and meaning-centred pathways identified here into the formation of ecological consciousness among younger generations (Bratman et al., 2015). In this sense, the framework provides not only a new interpretive lens for hadith scholarship but also a testable proposition concerning how prophetic teachings may contribute to the development of environmentally conscious dispositions and practices.

The novelty of the framework may thus be stated precisely. It differs from “green ḥadīṣ” and Islamic ecotheology, which foreground the normative content of the hadith, by foregrounding instead the psychological objective (*al-maqṣid al-naḥṣī*) embedded within the commentary; and it differs from mainstream ecopsychology by supplying a religiously grounded meaning system in place of a generic measure of religiosity. Its contribution is therefore integrative in a strong sense; it does not juxtapose two discourses but shows their convergence at the level of the inner objective. A necessary caution attends this claim. The complementary juxtaposition must guard against reductive psychologisation, the collapse of the theological into the therapeutic. The inner objective is disclosed not to subordinate revelation to psychological utility, but to show that the care of the soul and the care of the earth are, in the prophetic vision, a single concern. The implication for both fields is symmetrical: hadith scholarship gains a psychological register for reading its commentarial heritage, and ecopsychology gains a hadith in which ecological well-being is cultivated rather than merely measured.

CONCLUSION

This article has proposed and applied Eco-Psycho-Sunnah as an integrative framework for reading ecological hadith. Through the three-step procedure of *takhrīj*, commentarial reading, and complementary juxtaposition,

it has shown that classical commentary on six *ṣaḥīḥ* hadiths, grouped into regenerative, conservational, protective, and relational clusters, encodes inner objectives that converge with the ecopsychological constructs of meaning, self-regulation, restorative experience, and connectedness to nature. The commentarial tradition, in short, does encode orientations toward inner states, and these orientations can be bridged with contemporary constructs in a relation of complementarity rather than imposition. The central argument is that ecopsychology is not an alien theory imposed upon the Sunnah but a contemporary vocabulary for an inner objective already latent within the commentarial tradition; read in this light, the prophetic care of the earth is at once a care of the soul.

Two limitations qualify these conclusions and mark directions for future research. First, the study is conceptual; the convergences it identifies are interpretive rather than empirically measured, and the corpus, though selected for authenticity and centrality, is limited in size. Second, the framework has been applied to a single tradition of commentary and awaits testing against a broader commentarial and cross-traditional range. These limits are also openings. The underlying objectives identified in this discussion, namely self-regulation, inner tranquillity, and compassion, can be examined empirically in contexts where the Sunnah is practiced and transmitted, particularly within religious education. Such research could investigate the relationship between the cultivation of prophetic ecological objectives and measurable levels of learners' connectedness with nature and environmental well-being. This approach would move the framework beyond conceptual exploration toward empirical validation while further developing the restorative and meaning-oriented pathways

identified in this study as foundations for fostering ecological consciousness among younger generations.

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