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Rabbatu al-Bayt (Guardians of the Home): The Role of Mothers in Fostering Planetary Health Education from an Islamic Family Perspective

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Abstract

This study investigates the pivotal role of mothers in Islam, referred to as *Rabbatu al-Bayt* (Guardians of the Home), in promoting and nurturing Planetary Health Education within the household. The study demonstrates how mothers can have a substantial impact on the well-being of their families and the environment by examining the intersection of women's roles in health and the environment from Islamic teachings. This study employs a qualitative approach using library research, with data collected from books, journal articles, and documents that examine Qur'anic verses and Prophetic traditions. The analysis is guided by Islamic epistemology and thematic analysis, focusing on identifying the spiritual (*tawhīd*), legal (*fiqh*), and ethical (*akhlāq*) foundations that mothers use to promote holistic wellness. Key findings show that mothers contribute to a variety of health outcomes, including spiritual, emotional, physical, and environmental well-being. Their responsibilities include internal and external purifying/cleaning education, menstrual hygiene management, waste management (recycling and composting), energy and water conservation, and the avoidance of companion animal-related diseases in the home. This research highlights the potential of infusing Islamic teachings with contemporary Planetary Health Education to promote sustainable living by empowering family institutions, especially mothers, with Islamic knowledge and scientific information.

Keywords: Islamic family, planetary health education, women empowerment, family health, sustainability

Abstrak

Studi ini meneliti peran penting ibu dalam Islam, yang disebut sebagai Rabbatu al-Bayt (wali rumah), dalam mempromosikan dan memelihara pendidikan kesehatan planet dalam rumah tangga. Studi ini menunjukkan bagaimana seorang ibu dapat memberikan dampak yang signifikan terhadap kesejahteraan keluarga dan lingkungannya dengan meninjau keterkaitan antara peran perempuan, kesehatan, dan lingkungan berdasarkan ajaran Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode penelitian kepustakaan, di mana data dikumpulkan dari buku, artikel jurnal, dan dokumen yang mengkaji ayat-ayat Al-Qur'an serta hadis Nabi. Analisis penelitian ini dipandu oleh epistemologi Islam dan analisis tematik, dengan fokus pada identifikasi landasan spiritual (tauhid), hukum (fiqh), dan etika (akhlāq) yang digunakan para ibu untuk mempromosikan kesehatan secara holistik. Temuan utama menunjukkan bahwa ibu berkontribusi terhadap berbagai aspek kesehatan, termasuk kesejahteraan spiritual, emosional, fisik, dan lingkungan. Tanggung jawab mereka meliputi pendidikan pemurnian atau pembersihan diri secara internal dan eksternal, pengelolaan kebersihan menstruasi, pengelolaan sampah (melalui daur ulang dan pengomposan), konservasi energi dan air, serta pencegahan penyakit yang berkaitan dengan hewan peliharaan di rumah. Penelitian ini menyoroti potensi integrasi ajaran Islam dengan pendidikan kesehatan planet kontemporer untuk mendorong gaya hidup berkelanjutan melalui pemberdayaan institusi keluarga, khususnya para ibu, dengan pengetahuan Islam dan informasi ilmiah.

Kata kunci: *Keluarga Islam, pendidikan kesehatan planet, pemberdayaan perempuan, kesehatan keluarga, keberlanjutan*

Introduction

Planetary health, which highlights the interdependence between human well-being and Earth's natural systems, resonates with Islamic theology that regards environmental care (*ḥifẓ al-bī'ah*) as equally vital as the protection of religion, life, intellect, progeny, and property.¹ This principle is further embodied in *fiqh al-bī'ah* the Islamic framework of environmental jurisprudence which promotes *maṣlahah*-based development that deepens the human–Divine connection and mandates humans as stewards (*khalīfah*) to safeguard and sustain nature. However, the escalating environmental crisis in today's globalized world reflects humanity's failure to uphold this stewardship, as seen in rising mortality rates and the growing frequency of climate-related disasters such as storms and floods, landslides, forest

¹ Liza Diniarizky Putri et al., "Developing Ecological Piety in Pesantren: The Kyai's Cognition and the Practice of Living Fiqh Al-Bī'ah in Banten," *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 23, no. 2 (2024), p. 235–259. Sarah Whitmee et al., "Safeguarding Human Health in the Anthropocene Epoch: Report of The Rockefeller Foundation–Lancet Commission on Planetary Health," *The Lancet* 386, no. 10007 (2015), p. 1973–2028.

fires, and epidemics.² According to the World Health Organization (WHO), between 2030 and 2050, climate change alone may cause about 250,000 additional deaths annually due to malnutrition, malaria, diarrhea, and heat stress³ many of which arise from an unsustainable lifestyle.

To address these environmental challenges, including climate change, biodiversity loss, pollution, and social inequality, this study emphasizes that Planetary Health Education should begin at home to build awareness, responsibility, and sustainable living practices that support the well-being of both people and the planet.⁴ Integrating Planetary Health Education from an early age is important, as education serves as a powerful driver of transformation by fostering awareness and inspiring action. The first five years of life are particularly critical for building a strong foundation in environmental literacy, as children experience rapid cognitive and behavioral development during this stage.⁵ Therefore, Early Childhood Care and Education (ECCE) plays a vital role in equipping young learners with the knowledge, skills, and values necessary to understand environmental issues and their impact on planetary health.

Despite the growing discourse on Islamic environmental education, most existing studies have focused on its integration within formal school settings,⁶ often overlooking informal education at home, particularly the role of mothers in promoting ecological awareness, which remains relatively limited and underexplored. Addressing this gap, this study offers a novel perspective by examining how parents, most notably mothers, as the primary educators in the early years, are instrumental in integrating Islamic teachings into Planetary Health Education within the family to cultivate a noble character of responsibility towards nature. Within the Islamic framework, this focus gains deeper significance in this study, as the mother holds an exalted position as the *Rabbatu al-Bayt*, literally the

² Muhaemin Latif et al., "Environmental Theology and Its Relevance to Islamic Law: Perception of Makassar Muslim Scholars, Indonesia," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (2023), p. 1734–1756.

³ WHO, "Climate Change," World Health Organization, December 10, 2023, <https://www.who.int/news-room/fact-sheets/detail/climate-change-and-health>.

⁴ Salvador Baena-Morales and Andreas Fröberg, "Towards a More Sustainable Future: Simple Recommendations to Integrate Planetary Health into Education," *The Lancet Planetary Health* 7, no. 10 (2023), p. e868–e873.

⁵ Jane Spiteri, "The Untapped Potential of Early Childhood Education for Planetary Health: A Narrative Review," in *Handbook of Human and Planetary Health*, ed. Walter Leal Filho, Climate Change Management (Springer International Publishing, 2022), p. 297–311.

⁶ Abd. Aziz Rekan et al., "Instructional Approach of Islamic Education Teachers to Gearing Up Future Muslim Generations with Environmental Education," *Asia Pacific Journal of Educators and Education* 39, no. 2 (2024), p. 249–72. Fatin Nur Marhamah Zabidi, Norshariani Abd Rahman, and Lilia Halim, "Integration of Islamic Values for Environmental Conservation: An Analysis of School Textbooks," *Religions* 12, no. 7 (2021), p. 1–18. Abd. Aziz Rekan and Mohd Istajib Mokhtar, "The Development of Eco-Tahfiz In Malaysia: Bridging Islamic Education and Environmental Sustainability," *Ulumuna* 29, no. 1 (2025), p. 1–31.

“guardian of the home,” and is often described as the “queen of the house.”⁷ This title extends beyond domestic responsibilities, encompassing educational, moral, and spiritual dimensions that shape the holistic development of children and the family in harmony with nature.

As emphasized by Jeri Ariansyah,⁸ the mother undertakes multiple demanding responsibilities nurturing her family, educating her children, preparing meals, maintaining household order, managing family finances, and ensuring their overall well-being. The Prophet Muhammad (SAW) also recognized the sacred duty of mothers and elevated their status. In a hadith narrated by Abu Huraira, a man asked, “O Allah’s Messenger (SAW), who is most entitled to my best companionship?” The Prophet replied, “Your mother.” The man asked again, “Who is next?” and the Prophet repeated, “Your mother.” The man further asked, “Who is next?” and the Prophet again said, “Your mother.” The man then asked (for a fourth time), “Who is next?” and the Prophet replied, “Your father.”⁹ According to Al-‘Ayni, this *hadith* underscores that a mother deserves greater love, compassion, and obedience, as she alone endures the hardships of pregnancy, childbirth, breastfeeding, and *tarbiyah* (child-rearing) for her children.¹⁰ Therefore, true filial piety is demonstrated by honoring and obeying her in all matters that do not involve disobedience to Allah, highlighting the mother’s central role in shaping future generations.

As a result, this study recognizes the mother as the first teacher of her children, nurturing the foundations of faith (*īmān*), character (*akhlāq*), and knowledge (*ilm*) within the sanctity of the household, which is crucial for character development and fostering a sense of accountability for their actions toward nature. This perspective aligns with Ida Fitria et al., who highlight that the family is a child’s first educational environment, where the mother functions as the first *madrasah*, whose virtue shapes her children’s character, laying the foundation for learning long before formal education begins.¹¹ To explore this role, the study employs a qualitative approach through library research, collecting data from books, journal articles, and documents that examine Qur’anic verses and Prophetic traditions relevant to the research problems.¹² The analysis is guided by Islamic epistemology

⁷ Farisha Nisha and Catherine Cheung, “Female Muslim Tourism and Familial Caretaking: Intersection of Gender and Religion,” *Journal of Hospitality & Tourism Research* 49, no. 6 (2025), 1109–1124.

⁸ Jeri Ariansyah, “Building Communication Between Family Members as a Fort of Family Resilience,” *Nurani: Jurnal Kajian Syari’ah Dan Masyarakat* 21, no. 2 (1970), p. 249–262.

⁹ Muḥammad Ibn Ismā‘īl Al-Bukhārī, *Sahīh Al-Bukhārī*, trans. Muḥammad Muhsin Khan, The Translation of the Meanings of Sahīh Al-Bukhārī (Darussalam, 1997), vol. 8, hadith 5971, p. 17.

¹⁰ Badr al-Dīn Abī Muḥammad Maḥmūd bin Aḥmad Al-‘Aynī, *‘Umdat al-Qārī Sharh Sahīh al-Bukhārī* (Dar Al-Kitab Al-‘Ilmiyah, 2001), vol. 22, p. 129.

¹¹ Ida Fitria et al., “Family Resilience in a Psychological Perspective in Indonesia,” *El-Usrah: Jurnal Hukum Keluarga* 7, no. 1 (2024), p. 204–219.

¹² Ariansyah, “Building Communication Between Family Members as a Fort of Family Resilience.”

including concepts such as *khalīfah* (stewardship), *amānah* (trust), *mīzān* (balance), *īmān* (faith), *‘adl* (justice), and *ḥaqq* (rights) as well as thematic analysis, with a focus on identifying the spiritual (*tawḥīd*), legal (*fiqh*), and ethical (*akhlāq*) foundations that mothers can utilize to promote holistic wellness.

This descriptive analysis interprets data from previous studies concerning the role of mothers, children’s rights in education, and their relevance to environmental education within Islamic perspectives of Planetary Health Education. The study applies both deductive and inductive methods to identify gaps and similarities, as well as to reveal principles, observations, and conclusions directly relevant to the scope of the study.¹³ Given the importance of mothers in fostering Planetary Health Education at home and influencing children’s conduct from the beginning, the findings of this study are intended to equip mothers with knowledge of sustainable practices that integrate spiritual, mental, physical, and environmental well-being through Islamic guidance, enabling them to address challenges in the Anthropocene era.

Islamic teaching on Planetary Health

Planetary health in Islam recognizes the deep interconnection between humans and nature through the relationship that binds Allah, humankind, and the environment. The *Tawhidic* worldview affirms that all creation originates from Allah, while humans, as stewards (*khalifah*), are entrusted (*amanah*) to manage the Earth responsibly and use its resources in moderation (*wasatiyyah*), maintaining the divinely ordained balance (*mizan*) in accordance with purpose and destiny (*qada’* and *qadar*).¹⁴ This ensures harmonious coexistence among all living beings and the natural world, principles that are reflected in Islamic education,¹⁵ which is grounded in the Qur’an and Hadith, where preserving the planet is considered part of safeguarding the five fundamental *maqasid al-shariah*.

Building on this framework, Ramdan Wagianto explains that Islam also plays a central role in nurturing family life to create a *maṣlahah* family marked by love (*mawaddah*), compassion (*rahmah*), and tranquility (*sakinah*) where the five objectives of *Shariah* (faith, life, property, lineage, and intellect) are preserved.¹⁶ These objectives, spanning physical, mental, spiritual, and environmental

¹³ Sholihul Anwar et al., “Development of the Concept of Islamic Education to Build and Improve the Personality of School-Age Children,” *Multidisciplinary Reviews* 7, no. 8 (2024), p. 1-9.

¹⁴ Nur Adibah Mohidem and Zailina Hashim, “Integrating Environment with Health: An Islamic Perspective,” *Social Sciences* 12, no. 6 (2023), p. 1-26.

¹⁵ Mohd Noor Musa et al., “Islamic Environmental Education: The Experience of the Institute of Islamic Understanding Malaysia (IKIM),” in *Islamic Finance*, ed. Nadia Mansour and Lorenzo Bujosa, Contributions to Management Science (Cham: Springer Nature Switzerland, 2024), p. 731–741.

¹⁶ Ramdan Wagianto, “Konsep Keluarga Maṣlahah Dalam Perspektif Qira’ah Mubadalah Dan Relevansinya Dengan Ketahanan Keluarga Di Masa Pandemi Covid-19,” *JURIS (Jurnal Ilmiah Syariah)* 20, no. 1 (2021), p. 1–17.

dimensions, can be met by emphasizing key elements such as the qualities of a good father and mother, raising virtuous children, and fostering a supportive and healthy family environment that includes care for the planet.

Given that education helps to shape individuals' personalities, skills, and culture for the growth and well-being of societies, Mohammad Omar Al-Momani emphasized that within Islamic education, the family is the key institution for guiding children to seek Allah's pleasure and follow the Sunnah of the Prophet Muhammad (PBUH).¹⁷ He further noted that parents especially mothers are at the forefront of shaping their children's character, mindset, and behavior by embodying Islamic values from the Qur'an and Hadith, contributing to personal growth, creating a healthy society, and preventing actions that contradict true Islamic teachings. Thereby, mothers are encouraged to seek knowledge in Planetary Health Education, as it directly influences their ability to implement Islamic teachings with environmental awareness to translate these values into daily practices.

In Islamic family life, the mother's responsibility as *Rabbatu al-Bayt* begins with early education at home as the first educators (*madrrasah al-ula*) of their children. Muhammad Ichsan and Erna Dewi, in their study, stress that a mother's role in nurturing and shaping her child's character is particularly significant, often surpassing that of the father, as children tend to be closer to their mothers and spend the majority of their time with them.¹⁸ In this context, Islamic education by mothers should emphasize both cognitive development and the cultivation of noble character (*akhlakul karimah*), which serves as a foundational moral framework in response to the ethical challenges of globalization.¹⁹ As a child's character and education are fundamentally shaped through maternal guidance, it is the mother's duty to nurture, educate, and morally guide her children in accordance with Islamic principles. In this role, mothers act as the cornerstone of their children's ethical and spiritual development, guiding them in their relationship with Allah (spiritual), with others (social), with themselves (personal), and with the natural world (environmental).

Since every child is born with *fitrah* an innate disposition, a natural and pure inclination toward truth and goodness the mother, as the child's first teacher and communicator, plays a crucial role in nurturing this potential.²⁰ Through attentive home education, mothers shape the moral and spiritual foundations of their child,

¹⁷ Mohammad Omar Al-Momani, "The Role of Parents in Providing Lessons and Sermons on Islamic Educational Ideas from The Perspective of Children in Jordan," *El-Usrah: Jurnal Hukum Keluarga* 7, no. 1 (2024), p. 128–149.

¹⁸ Muhammad Ichsan and Erna Dewi, "Wanita Karir Dalam Tinjauan Maqashid Al-Shari'ah," *JURIS (Jurnal Ilmiah Syariah)* 19, no. 1 (2020), p. 45–58.

¹⁹ Aminudin Aminudin and Hasan Hasan, "The Role of Teachers and Parents in The Formation of Children's Character in Schools," *El-Usrah: Jurnal Hukum Keluarga* 8, no. 1 (2025), p. 97–117.

²⁰ Evi Febriani, Muhamad Kumaidi, and Ely Kartika, "The Concept of Family Education in The Perspective of Al-Qur'an and Hadist," *International Journal Of Education, Social Studies, And Management (IJESSM)* 4, no. 1 (2024), p. 179–187.

and neglect in this early stage may significantly influence the child's personality formation over time. As narrated by Abu Huraira, the Prophet (SAW) said: "No child is born except on *al-fiṭrah*, and then his parents convert him to Judaism or to Christianity or to Magianism..."²¹ Ibn Ḥajar Al-'Asqalānī explains that Allah created the hearts of the children of Adam inherently capable of accepting the truth, just as He created their eyes and ears to perceive what they see and hear.²² However, this *fiṭrah* (natural capacity) may be influenced or altered through parental teaching and example, as in most cases, a child naturally adopts the religion and way of life of his parents.

Hence, Islamic education at home under the mother's care is not merely a process of information transfer, but a sacred responsibility aimed at cultivating the child's *fiṭrah* (innate potential). Through this role, mothers guide their children to realize their divine purpose as *khalifah* on Earth and to internalize the *Tawhidic* worldview, as Allah has endowed human beings with essential faculties—the intellect ('*aql*), speech and reason (*nutq*), and the heart (*qalb*)²³—to recognize truth and live in harmony with nature. Allah stated in the Qur'an (16:78): "And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful."

According to Al-Rāzī, man was created with a natural disposition (*fiṭrah*), initially devoid of knowledge. Since the human soul lacked understanding of Allah, He bestowed upon humans the faculties of hearing and sight, through which knowledge and comprehension could emerge in the soul.²⁴ He further explains that when a child repeatedly observes something, its essence is impressed upon the imagination and memory; similarly, repeated hearing leaves an imprint on the mind and imagination. This process applies to all the senses, making their development the means by which the essences of perceptible things are introduced into the intellect. Thus, the verse and Al-Rāzī's explanation together emphasize the divine provision of cognitive and perceptual faculties as the foundation for learning—a process that mothers can actively facilitate at home through the Islamic education of the Qur'an and Hadith.

Quranic Perspectives on Planetary Health

From an Islamic perspective, it is evident that early childhood is a crucial developmental phase during which the values of *tawhīd* (oneness of God), *khalīfah* (stewardship), *amānah* (trust), *mīzān* (balance), and *wasatīyyah* (moderation) are best introduced through daily interactions at home. Since the purpose of Islamic

²¹ Muḥammad Ibn Ismā'īl Al-Bukhārī, *Sahīh Al-Bukhārī*, vol. 2, hadith 1385, p. 267.

²² Al-Imām Al-Ḥafīz Aḥmad 'Alī Bin Ḥajar Al-'Asqalānī, *Fath Al-Bārī Sharh Ṣaḥīh al-Bukhārī* (Riyadh: Darussalam, 2000), vol. 3, p. 312-317.

²³ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (ISTAC, 1999), p. 13-14.

²⁴ Muhammad Fakhr al-Dīn Al-Rāzī, *Tafsīr Al-Fakhr al-Rāzī al-Musytahir Bi al-Tafsīr al-Kabīr Wa Maḥātīh al-Ghayb* (Bayrut: Dar Al-Fikr, 1981), vol. 20, p. 90-92.

education is to nurture virtuous individuals who act as stewards with faith and achieve balanced development of the body, mind, and soul,²⁵ the mother's role as *Rabbatu al-Bayt* becomes central in fostering an ethical consciousness that encompasses care for the environment, health, and communal responsibility elements that closely align with the core principles of Planetary Health Education. Recognizing mothers as eco-educators positions them as pivotal agents of change in advancing planetary health from the earliest stages of life, as shown in **Table 1**.

Principle	Explanation	Quranic verse
<i>Tawhīd</i> (Oneness of God)	<i>Tawhīd</i> highlights the unity and mutual dependence between humanity and nature ²⁶ , illustrating the mother's role at home as a nurturer who cultivates respect for all creation and exemplifies interconnectedness with the natural world.	"[It is He] who has made for you the earth as a bed [spread out] and inserted therein for you roadways and sent down from the sky, rain and produced thereby categories of various plants." [20:53-54]
<i>Khalīfah</i> (Stewardship)	A mother at home acts as a role model for environmental stewardship, supporting her family's well-being and teaching her children to be responsible and mindful of their duties in maintaining harmony in nature. ²⁷	"Then We made you successors in the land after them so that We may observe how you will do." [20:14]
<i>Amānah</i> (Trust)	As children are entrusted to their parents, their hearts remain pure and receptive to what their mothers teach at home, as they are naturally inclined to follow what they first learn. ²⁸ Mothers embody this trust by serving as caretakers of the	"Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it.

²⁵ Zabidi, Abd Rahman, and Halim, "Integration of Islamic Values for Environmental Conservation."

²⁶ Valentina-Mariana Mănoiu et al., "Environmental Education in the Holy Quran," *Lucrările Seminarului Geografic Dimitrie Cantemir* 42 (2016), p. 157–164.

²⁷ Hossein Masoumbeigi et al., "An Approach to the Anthropological Theory of the Qur'an and Hadith and Their Roles in Reducing Environmental Degradation," *International Journal of Medical Toxicology and Forensic Medicine* 11, no. 4 (2021), p. 1-12.

²⁸ Labeeb Bsoul et al., "Islam's Perspective on Environmental Sustainability: A Conceptual Analysis," *Social Sciences* 11, no. 6 (2022), p. 1-11.

	Earth and protecting the environment.	Indeed, he was unjust and ignorant.” [33:72]
<i>Mīzān</i> (Balance)	The mother as a homemaker holds a vital role in the house by fostering a moral obligation to sustain the balance of nature through the wise and responsible use of resources among family members, ²⁹ promoting harmony among all creation.	“And the earth - We have spread it and cast therein firmly set mountains and caused to grow therein [something] of every well-balanced thing.” [15:19]
<i>Wasatīyyah</i> (Moderation)	The mother plays a crucial role in guiding her family to practice moderation, fostering sustainable behaviors that avoid extravagance to achieve justice on Earth, as Islam is fundamentally a religion that emphasizes moderation in all aspects of life. ³⁰	“And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate.” [25:67]

Table 1: Quranic Perspectives of Planetary Health

Prophetic Perspectives on Planetary Health

Prophet Muhammad SAW, serving as the perfect model for Muslims to emulate, represents the pinnacle of moral, spiritual, and practical wisdom, as his teachings encompass not only personal ethics but also guidance on care for the natural world.³¹ Arne Huzaimah and M. Tamudin note that children play an essential role in a nation’s survival and sustainability, and preparing them for future responsibilities requires effective parenting that provides proper care, guidance, and support to ensure their holistic growth—physically, mentally, and socially.³² In this sense, mothers have an indispensable role in raising children to follow Islam faithfully (*imān*) and to pursue success in this world and the hereafter, by fulfilling their responsibilities with justice (*‘adl*), respecting one another’s rights (*haqq*), and

²⁹ Diah Ayu Setianingrum, Setiyo, and Agus Dwiyanto, “Environmental Education Through Islamic Lens: Values and Practices,” *E3S Web of Conferences* 482 (2024), p. 1-7.

³⁰ Al-Momani, “The Role of Parents in Providing Lessons and Sermons on Islamic Educational Ideas from The Perspective of Children in Jordan.”

³¹ Omnia El Omrani et al., “The Contribution of Islam to Planetary Health,” *The Lancet Planetary Health* 5, no. 6 (2021), p. e333–e334.

³² Arne Huzaimah and M. Tamudin, “Material Rights of Children in Guardianship Maqashid Al Sharia Perspective,” *Nurani: Jurnal Kajian Syari’ah Dan Masyarakat* 24, no. 1 (2024), p. 181–98.

fostering mutual understanding among all family members through guardianship (*ra'i*).³³

By transmitting these values in the early home education, mothers can encourage environmental sustainability through their children's understanding of health and ethical living. Children can then translate these teachings into practical actions, as they are obligated to follow their mother's guidance to attain the highest ranks in Paradise. The Prophet himself advised his companion to prioritize one's mother over going out for *jihād*. He asked, "Do you have a mother?" The companion replied, "Yes," the Prophet said, "Then stay with her, for Paradise lies beneath her feet."³⁴ According to Al-Suyūfī and Al-Sindī, this means that one's share of Paradise will not reach them except through their mother's approval, as if it inherently rests beneath her feet, reaching the individual solely through her guidance.³⁵ This illustrates that by integrating prophetic values into daily life, as exemplified by the Prophet (SAW), mothers can embody holistic values to planetary health in which environmental rights are upheld, as highlighted in **Table 2**.

Values	Explanation	Hadīth
<i>Imān</i> (Faith)	Mothers should instill the understanding that cleanliness is a fundamental aspect of faith, serving not merely as a ritual obligation but as a tangible expression of spiritual purity. ³⁶	The Prophet (SAW) said, "Cleanliness is half of faith..."(to the end of <i>hadīth</i>) ³⁷
' <i>Adl</i> (Justice)	The mother's role is vital in environmental preservation and health protection, as these acts uphold justice, and performing them through	The Prophet (SAW) said, "There is a <i>sadaqa</i> (charity) to be given for every joint of the human body; and for every day on which the sun rises, there is a <i>sadaqa</i> . The one

³³ Ahmad Fauzan and Hadi Amroni, "The Concept of Sakinah Family in The Contemporary Muslim Generation," *AL-'ADALAH* 17, no. 1 (2020), p. 51–70

³⁴ Imām Hāfīz Abū Abdur Rahmān Ahmad bin Shu'aib bin 'Ali An-Nasā'i, *Sunan An-Nasā'i*, trans. Nāsiruddin al-Khattāb, with Abū Khaliyl, English Translation of Sunan An-Nasā'i, ed. Hāfīz Abu Tāhir Zubair 'Ali Za'ī and Hudā Khattāb (Darussalam, 2007), vol. 4, hadīth 3106, p. 27.

³⁵ Jalāl al-Dīn al-Suyūfī and Imām al-Sindī, *Sunan Al-Nasā'i Bi Sharḥ Al-Hāfīz Jalāl Al-Dīn Al-Suyūfī Wa Ḥāshiyat Al-Imām Al-Sindī* (Bayrut: Maktab al-Matbu'at al-Islamiyyah bi Halab, 1986), vol. 6, p. 11.

³⁶ Mohidem and Hashim, "Integrating Environment with Health."

³⁷ Abū Al-Ḥussain Muslim ibn al-Ḥajjāj, *Sahīh Muslim*, trans. Nāsiruddin al-Khattāb, with Abu Khaliyl, English Translation of Sahīh Muslim, ed. Hāfīz Abu Tāhir Zubair 'Ali Za'ī (Riyadh: Darussalam, 2007), vol. 1, hadīth 223, p. 354.

	virtuous actions is regarded as a form of <i>sadaqah</i> (charity). ³⁸	who establishes justice among people is considered a <i>sadaqa</i> . ³⁹
<i>Ra'i</i> (Guardian)	The mother bears the responsibility of being the guardian of the household, nurturing and educating her children to become future guardians of the Earth, entrusted with the duty of safeguarding both people and the planet. ⁴⁰	The Prophet (SAW) said, “Everyone of you is a guardian and everyone of you is responsible (for his wards)..., a wife is a guardian of her husband’s house and she is responsible (for it)... Beware! All of you are guardians and are responsible (for your wards).” ⁴¹
<i>Haqq</i> (Rights)	The mother plays a crucial part in emphasizing that all creations possess rights and in guiding her children to respect these rights, as violating them ultimately results in reciprocal harm. ⁴²	The Prophet (SAW) said, “Your body has a right over you, your eyes have a right over you, and your wife has a right over you.” ⁴³

Table 2: Prophetic Values on Planetary Health

The Role of Mothers in Fostering Planetary Health Education at Home

Health is considered a blessing from Allah, for which human beings should be grateful, and safeguard this blessing.⁴⁴ Children also possess a natural inclination (*fitrah*) toward health in its physical, mental, and spiritual dimensions, enabling them to maintain life balance and optimize well-being. As Allah says, “So direct your face toward the religion, inclining to truth. [Adhere to] the *fitrah* of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know” [30:30]. According to Al-Marāghī, Allah has placed within every human being a natural disposition, and that the human mind remains pure unless it is influenced and corrupted by external forces

³⁸ Adi Setia, “The Inner Dimension of Going Green: Articulating an Islamic Deep-Ecology,” *Islam & Science* 5, no. 2 (2007), p. 117–150.

³⁹ Muḥammad Ibn Ismā‘īl Al-Bukhārī, *Sahīh Al-Bukhārī*, vol. 3, hadith 2707, p. 512.

⁴⁰ Mohammad Hashim Kamali, “Environmental Care in Islamic Teaching: A Qur’anic Perspective,” *ICR Journal* 3, no. 2 (2012), p. 261–283.

⁴¹ Muḥammad Ibn Ismā‘īl Al-Bukhārī, *Sahīh Al-Bukhārī*, vol. 7, hadith 5188, p. 81-82.

⁴² Bsoul et al., “Islam’s Perspective on Environmental Sustainability.”

⁴³ Muḥammad Ibn Ismā‘īl Al-Bukhārī, *Sahīh Al-Bukhārī*, vol. 7, hadith 5199, p. 93.

⁴⁴ Muhammad Haytham Al Khayat, *Health: An Islamic Perspective* (World Health Organization, Regional Office for the Eastern Mediterranean, 1997), p. 15.

after knowing the truth, just as a child learns and understands the world through the guidance of their parents.⁴⁵

Therefore, mothers play a vital role in Planetary Health Education at home by nurturing their children's holistic health and guiding them to harmonize these dimensions in the development of their innate disposition. Mothers should foster a balanced lifestyle that respects both bodily needs and spiritual values, emphasizing the importance of good character and manners to discern right from wrong, which can be perceived through the rational soul (*nafs al-nāṭiqah*). As Al-Attas explains, this is a fundamental aspect of Islamic education, aimed at cultivating individuals who harmonize knowledge (*ilm*), actions (*amal*), and good character (*adab*), which involves training both the mind and soul, developing virtuous traits, and avoiding disgraceful behavior.⁴⁶

On the other hand, Yusuf al-Qaradawi emphasizes that Muslims should act as conscientious custodians of nature, fulfilling their role as Allah's stewards.⁴⁷ In this context, mothers can serve as role models by instilling a sense of stewardship and respect for nature, teaching that caring for the environment is an integral part of faith and a responsibility as Allah's stewards on Earth. As Allah states in the Qur'an, "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient" [3:110].

For these reasons, Planetary Health Education must begin at home, the primary educational setting in early life, where a child's attitudes toward others and the environment are first developed.⁴⁸ Since the environment can positively or negatively influence the development of a child's soul and personality, mothers, as *Rabbatu al-Bayt*, play a crucial role in initiating Planetary Health Education, grounded in Qur'anic and Ḥadīth teachings, thereby providing a strong foundation for environmental ethics.⁴⁹ These ethics can be cultivated through daily practices such as conserving water during ablution, reducing food waste, planting trees, and caring for animals. By fostering self-discipline and sustainable habits at home,⁵⁰

⁴⁵ Aḥmad Muṣṭafā Al-Marāghī, *Tafsīr Al-Marāghī* (Egypt: Mustafa Al-Babi Al-Halabi & Sons Library and Press, 1946), vol. 21, p. 45-46.

⁴⁶ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam*, p. 14–27.

⁴⁷ Sheikh Yusuf al-Qaradawi, *Faith and Life*, ed. Prof. Ahlam Fathi, Islam and the Present Century (II) (Al-Falah Foundation For Translation, Publication & Distribution, 2004), p. 11–18.

⁴⁸ Afif Alfianto et al., "The Role of Muslim Families in Children's Education on Environmental Ethics," *Articles, Kartika: Jurnal Studi Keislaman* 4, no. 1 (2024), p. 102–119.

⁴⁹ Yasin Syafii Azami et al., "Islamic Education Environment in the Perspective of Hadith and Its Implications for Student Development," *FORUM PAEDAGOGIK* 14, no. 2 (2023), p. 150–170.

⁵⁰ Nik Rosila Nik Yaacob, "An Islamic Perspective on the Role of Education in Responding to Social Issues Among Students in Malaysia," *US-China Education Review B* 3, no. 6 (2013), p. 439–446.

mothers can encourage lasting positive environmental behaviors in their children, benefiting their spiritual, mental, physical, and environmental health.

Spiritual Health

In Islam, spiritual health acknowledges that both the body and the soul are sacred trusts from Allah that must be cared for. Mothers can nurture this spiritual health through the purification of the soul (*tazkiyah al-nafs*) by consistently guiding their children to be grateful for Allah's blessings and to avoid transgression against His creations, to achieve peace in the heart and mind.⁵¹ This process encourages a meaningful connection with nature, aligning the heart with tranquility that strengthens faith,⁵² as Allah states: "It is He who sent down tranquillity into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise" [48: 4].

Although humans are naturally inclined toward gratitude (*shukr*), material desires can drive behaviors that harm the environment, contributing to ecological crises as a result of neglecting piety.⁵³ In this context, mothers play an important role in fostering eco-spirituality by teaching self-control, encouraging minimal ecological impact, and emphasizing moral accountability to Allah. Since Islamic values shape an individual's discipline in interacting with nature, mothers can involve their children in hands-on sustainability practices, such as planting trees, sowing fruits, and picking up litter, to nurture environmental responsibility.⁵⁴

The life of Prophet Muḥammad (SAW) exemplifies how Islam consistently encourages eco-conscious practices that cultivate healthy habits and strengthen family bonds. Activities such as planting trees, sowing seeds, and removing harmful objects from public spaces, which are recognized as acts of charity (*sadaqah*), not only benefit the community but also foster a lasting sense of environmental stewardship.⁵⁵ As the Prophet (SAW) said, "There is none amongst the Muslims who plants a tree or sows seeds and then a bird, or a person, or an animal eats from it, but is regarded as a *sadaqah* (charitable gift) for him."⁵⁶

⁵¹ Nazila Isgandarova, "Effectiveness of Islamic Spiritual Care: Foundations and Practices of Muslim Spiritual Care Givers," *Journal of Pastoral Care & Counseling: Advancing Theory and Professional Practice through Scholarly and Reflective Publications* 66, no. 3 (2012), p. 1–16.

⁵² Abū Al-Fidā' Ismā'il Ibn Kathīr, *Tafsīr Ibn Kathīr (Abridged)*, ed. Shaykh Safiur-Rahman Al-Mubarakpuri (Riyadh: Darussalam, 2003), vol. 9, p. 128.

⁵³ Shahida Shahida, "Green Academia: Integrating Islamic Teachings in Education for a Sustainable Future," *Journal of Islamic Thought and Civilization* 13, no. 2 (2023), p. 86–103.

⁵⁴ Fazlun M. Khalid, "Exploring Environmental Ethics in Islam: Insights from the Qur'an and the Practice of Prophet Muhammad," in *The Wiley Blackwell Companion to Religion and Ecology*, 1st ed., ed. John Hart (Wiley, 2017), p. 130–45.

⁵⁵ Omrani et al., "The Contribution of Islam to Planetary Health."

⁵⁶ Muḥammad Ibn Ismā'il Al-Bukhārī, *Sahīh Al-Bukhārī*, vol. 3, hadīth 2320, p. 293.

Mental Health

Planetary health also emphasizes the emotional and mental development of children, recognizing that public health factors—such as access to clean water, fresh air, and nutritious food—have a significant impact on both physical and mental health.⁵⁷ Children are particularly vulnerable to climate-related weather events and increasing pollution, which pose serious risks to their health and safety. These direct impacts can lead to infectious diseases, while indirect effects may contribute to poor mental health, including depression, anxiety, and post-traumatic stress disorder.⁵⁸ Such conditions can severely compromise children’s overall well-being. Therefore, mothers need to seek appropriate treatment for their children, helping them to manage their fears and anxieties, and support them in fostering positive thoughts and resilience to improve their mental health.⁵⁹ As the Prophet (SAW) said, “There is no disease that Allah has created, except that He also has created its treatment.”⁶⁰

Indeed, mothers play a central role by maintaining psychological and emotional stability within the household, creating a safe and pleasant environment, and guiding their children toward responsible behavior.⁶¹ As children’s mental development aim to build a strong Muslim personality, guided by faith and moral values, and oriented toward drawing closer to Allah,⁶² mothers can teach them to do eco-friendly practices, such as conserving food and water and reducing waste, while also encouraging spiritual habits, such as trust in Allah (*tawakkul*), Qur’an recitation, prayer (*ṣalāh*), and fasting (*ṣawm*).⁶³

These practices not only help relieve stress, reduce anxiety, improve health, and foster life satisfaction but also support children’s mental well-being by cultivating patience and resilience in the face of environmental challenges.⁶⁴ As Allah says,

⁵⁷ Seyma N. Saritoprak and Hisham Abu-Raiya, “Living the Good Life: An Islamic Perspective on Positive Psychology,” in *Handbook of Positive Psychology, Religion, and Spirituality*, ed. Edward B. Davis, Everett L. Worthington, and Sarah A. Schnitker (Cham: Springer International Publishing, 2023), p. 179–193.

⁵⁸ Spiteri, “The Untapped Potential of Early Childhood Education for Planetary Health” p. 297-311.

⁵⁹ Haifa F. Fawaris, “The Role of Muslim Women in Managing the Family During Crisis: Corona Pandemic as a Model,” *International Journal of Human Rights in Healthcare* 15, no. 2 (2022), p. 105–117.

⁶⁰ Muḥammad Ibn Ismā‘īl Al-Bukhārī, *Sahīh Al-Bukhārī* vol. 7, hadith 2678, p. 326.

⁶¹ Qodariyah Barkah and Andriyani Andriyani, “Maqashid Al-Syari’ah Concept of Kafa’ah in Marriage,” *Nurani: Jurnal Kajian Syari’ah Dan Masyarakat* 20, no. 1 (2020), p. 107–116.

⁶² Anwar et al., “Development of the Concept of Islamic Education to Build and Improve the Personality of School-Age Children.”

⁶³ Helen McLaren et al., “Respect for Religiosity: Review of Faith Integration in Health and Wellbeing Interventions with Muslim Minorities,” *Religions* 12, no. 9 (2021), p. 1-19.

⁶⁴ Karim Mitha, “Conceptualising and Addressing Mental Disorders Amongst Muslim Communities: Approaches from the Islamic Golden Age,” *Transcultural Psychiatry* 57, no. 6 (December 2020), p. 763–774.

“And will provide for him from where he does not expect. And whoever relies upon Allah, then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.” [65:3]

Physical Health

Anthropogenic activities, particularly industrial pollution, have significantly impacted human health by contaminating the food chain, drinking water, and air, thereby affecting physical well-being.⁶⁵ As natural caregivers who shape their children’s development,⁶⁶ mothers should teach the importance of cleanliness and hygiene, which has become even more critical after the COVID-19 pandemic in preventing the spread of infectious diseases. This includes guiding them in ritual purifications such as ablution (*wuḍū’*) and showering (*ghusl*), which have long been emphasized in Islamic teachings.⁶⁷

Islam also strongly encourages maintaining cleanliness during menstruation to prevent conditions such as bacterial vaginosis, yeast infections, and other reproductive or skin-related illnesses.⁶⁸ In addition, mothers should emphasize simple practices—such as keeping clothes clean, trimming nails and hair, and maintaining cleanliness not only of the body but also of the surroundings, including mosques and public spaces. These actions are not only regarded as integral components of worship but also essential for safeguarding physical health.⁶⁹ The Islamic emphasis on cleanliness and hygiene is clearly reflected in the Qur’ān and Hadīth, as highlighted in **Table 3**.

Practice	<i>Al-Qur’ān</i>	<i>Ḥadīth</i>
Ablution (<i>wuḍū’</i>) and shower (<i>ghusl</i>)	“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your	(1) Al-Mustawrid ibn Shaddad reported: I saw the Messenger of Allah (SAW) rubbing his toes with his little finger when

⁶⁵ Foyasal Khan and Mohamed Aslam Haneef, “Religious Responses to Sustainable Development Goals: An Islamic Perspective,” *Journal of Islamic Monetary Economics and Finance* 8, no. 2 (2022), p. 161–180.

⁶⁶ Nik Hazimah Nik Mat et al., “Religiosity and Gender Role Perceptions: Insights from Malaysia,” *Contemporary Islam* 17, no. 1 (2023), p. 1–25.

⁶⁷ Abdulaziz Bin Jamal Al-Naem, “Health Guidelines in the Holy Qur’an,” *Edehweiss Applied Science and Technology* 8, no. 6 (2024), p. 7437–7451.

⁶⁸ Saqinah Anis Wildatus and Hidayah Elok, “Menstrual Education in Improving Women’s Health: Scientific and Cultural Perspectives,” *Proceedings of International Conference on Educational Management* 2, no. 1 (2024), p. 215–24.

⁶⁹ Hooshyar Hossini et al., “The Environment from the Perspective of the Qur’an and Divine Teachings,” *Journal of Health Reports and Technology* 9, no. 2 (2023), p. 1–7.

	feet to the ankles. And if you are in a state of <i>janābah</i> , then purify yourselves. But if you are ill or on a journey, or one of you has relieved himself, or you have had contact with women and cannot find water, then seek clean earth and wipe your faces and hands with it.” [5:6]	he performed ablution. ⁷⁰ (2) The Prophet (SAW) said, “Ghusl should be performed on Friday by everyone who has reached the age of puberty, and using the <i>siwak</i> , and he should put on whatever he can use perfume.” ⁷¹
Purify the body and trimming the nails and hair.	“Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves(108)” [9:108]	The Prophet (SAW) said, “Five practices are characteristics of the <i>Fitra</i> : circumcision, shaving the pubic region, clipping the nails, and cutting the moustaches short.” ⁷²
Menstrual Hygiene	“And they ask you about menstruation. Say, “It is harmful, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.” [2:222]	‘Aisha reported: A woman asked the Prophet SAW how to wash herself after menstruation. She mentioned that he taught her how to take a bath and then told her to take a piece of cotton with musk and purify herself. She said: How should I purify myself with that? He said: Praise be to Allah, purify yourself with it, and covered his face. ⁷³

Table 3: Cleanliness in the Qur’an and Hadith

⁷⁰ Imām Hāfiz Abū Dāwūd Sulaiman bin Ash‘ath, *Sunan Abū Dāwūd*, trans. Yaser Qadhi, English Translation of Sunan Abu Dawud, ed. Hāfiz Abu Tāhir Zuhair ‘Ali Za’i (Riyadh: Darussalam, 2008), vol. 1, hadith 148, p. 102.

⁷¹ Jalāl al-Dīn al-Suyūfī and Imām al-Sindī, *Sunan Al-Nasā’ī Bi Sharḥ Al-Ḥāfiẓ Jalāl Al-Dīn Al-Suyūfī Wa Ḥāshiyat Al-Imām Al-Sindī*, vol. 2, hadith 1384, p. 318-319.

⁷² Muḥammad Ibn Ismā‘īl Al-Bukhārī, *Sahīh Al-Bukhārī*, vol. 7, hadith 5889, p. 420.

⁷³ Abū Al-Ḥussain Muslim ibn al-Ḥajjāj, *Sahīh Muslim*, vol. 1, hadith 332, p. 444.

Environmental Health

Consistent and supportive involvement from mothers can enhance children's interest in and understanding of environmental health.⁷⁴ Mothers should educate their children on environmental protection, including waste management, recycling, and conserving resources such as food, water, and energy. This education fosters a generation mindful of planetary health, highlighting the interconnectedness of human and environmental health. The 3Rs—reduce, reuse, and recycle—are central to this effort, as they prevent wastefulness and are rewarded as acts of charity.⁷⁵

By setting up recycling bins and segregating food waste at home, mothers can nurture the value of moderation in consumption from an early age, fostering sustainability and reinforcing Planetary Health Education in daily life.⁷⁶ As children grow, they may innovate ways to improve community practices in composting and recycling, ensuring that resources are used responsibly and the rights of the community are respected. This approach aligns with the teachings of the Prophet Muhammad SAW, who warned against wasting wealth through extravagance, highlighting the importance of responsible resource use. The Prophet (SAW) said, "Allah has forbidden for you, (1) to be undutiful to your mothers, (3) to not to pay the rights of the others (e.g. charity, etc.) And Allah has hated for you (3) to waste the wealth (by extravagance)."⁷⁷

Furthermore, composting at home enhances environmental health by reducing organic waste in landfills, preventing harmful methane emissions, and protecting groundwater from contamination. By adopting composting, families can engage in green practices such as recycling and anaerobic digestion, thereby contributing to improved waste management and a healthier environment.⁷⁸ Composting also enriches the soil with nutrient-dense compost, reduces reliance on chemical fertilizers, promotes sustainable gardening, and supports a circular economy by transforming organic waste into valuable resources.

Moreover, mothers should teach their children to use water and energy mindfully. Islam encourages the minimal use of water during ablution (*wuḍū'*) before prayer, and turning off lights before sleeping, which demonstrate environmentally

⁷⁴ S. Nursetiawati et al., "Science Education in the Family Environment with the Experimental Method of Facial Cosmetics Plant Fertilization in the Covid-19 Pandemic Era," *Jurnal Pendidikan IPA Indonesia* 9, no. 4 (2020), p. 561–573.

⁷⁵ Suhaila Mohd Omar, Ahmed Jalal Khan Chowdhury, and Abdurezak Abdulahi Hashi, "Islamic Ethics of Waste Management Towards Sustainable Environmental Health," *IJUM Medical Journal Malaysia* 17, no. 1 (2018), p. 193–197.

⁷⁶ Daud Rasyid et al., "The Al-Sunnah Method in Protecting The Environment: Hadith Perspectives," *Elkawmie* 9, no. 2 (2023), p. 152–172.

⁷⁷ Muḥammad Ibn Ismā'īl Al-Bukhārī, *Sahīh Al-Bukhārī*, vol. 3, hadith 2408, p. 340.

⁷⁸ Maulida Dwi Agustiningasih et al., "Waste Management in Islamic Studies for Sustainable Environmental Preservation," *Advances in Humanities and Contemporary Studies* 5, no. 2 (2013), p. 218–226.

responsible behavior in everyday practice.⁷⁹ Prophet Muhammad (SAW) emphasized the importance of conserving both water and energy by advising that ablution should be performed with one *Mudd* of water, bathing with a *Sā'* up to five *Mudds*,⁸⁰ and stating three things cannot be denied to anyone: water, pasture, and fire,⁸¹ reminding that excessive use of natural resources is unnecessary.

Animal-related Diseases (Companion Animals)

Islam highlights the relationship between humans and animals, depicting them as similar communities, both created under Allah's justice.⁸² Mothers have a crucial role in educating children about this relationship, fostering respect for animals, and ensuring their protection from harm. Allah says in the Qur'an, "And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered." [6:38]

Prophet Muhammad (SAW) himself owned both a cat and a horse, demonstrating that pets are valued as beloved companions. One of his companions, Abu Huraira, was particularly known for his deep affection for cats, to the point that his name means "Father of the Kitten" in Arabic.⁸³ Although there is some debate about the cleanliness of dogs, the Prophet emphasized compassion (*ihsān*) towards all animals, including dogs. When people asked, 'O Allah's Messenger! Is there a reward for us in serving the animals?' he replied, 'Yes, there is a reward for serving any animate being.'⁸⁴ This hadith encourages showing kindness and respect to all creatures, regardless of their species, and promoting the proper care of companion animals.

While companion animals provide emotional support, love, and companionship, pet owners should be aware of the potential risks of zoonotic diseases, such as rabies, Bartonellosis, and other infections transmitted by pets.⁸⁵

⁷⁹ Masturin Masturin, Mhd. Rasid Ritonga, and Siti Amaroh, "Tawhid-Based Green Learning in Islamic Higher Education: An Insan Kamil Character Building," *QIJIS (Qudus International Journal of Islamic Studies)* 10, no. 1 (2022), p. 215–252.

⁸⁰ Imām Hāfīz Abū Dāwūd Sulaiman bin Ash'ath, *Sunan Abū Dāwūd*, vol. 1, hadith 93, p. 75.

⁸¹ Imām Muhammad bin Yazeed Ibn Majah Al-Qazwīnī, *Sunan Ibn Mājah*, trans. Nasiruddin al-Khattab, with Abu Khaliyl, English Translation of Sunan Ibn Mājah, ed. Hāfīz Abu Tāhir Zuhair 'Ali Za'i and Huda Khattab (Riyadh: Darussalam, 2007), vol. 3, hadith 2473, p. 415.

⁸² Necmettin Kızılkaya, "They Are Communities Like You The Rationale for Animal Rights and Welfare in Islamic Civilization," *Journal of Humanity and Society (Insan & Toplum)* 11, no. 2 (2021), p. 1–18.

⁸³ A. Fuseini et al., "Food and Companion Animal Welfare: The Islamic Perspective.," *CABI Reviews* 12, no. 43 (2017), p. 1–6.

⁸⁴ Muḥammad Ibn Ismā'īl Al-Bukhārī, *Sahīh Al-Bukhārī* vol. 3, hadith 2466, p. 372-373.

⁸⁵ Paul A.M. Overgaauw et al., "A One Health Perspective on the Human–Companion Animal Relationship with Emphasis on Zoonotic Aspects," *International Journal of Environmental Research and Public Health* 17, no. 11 (2020), p. 1-29.

Mothers should understand the One Health concept, which highlights that many zoonotic diseases originate from animals, particularly when pets do not receive proper care, including vaccinations and parasite control.⁸⁶ For example, unvaccinated pets can transmit rabies, cats can spread ‘cat scratch disease’ through fleas, and dogs can transmit infections to humans via sandfly bites. These diseases pose greater risks to individuals, especially those with weakened immune systems. Therefore, mothers play a crucial role in teaching their children how to care for pets responsibly, preventing disease transmission, and ensuring a safer and healthier home environment.

Conclusion

In conclusion, this study highlights the pivotal role of mothers in Islamic environmental education, addressing the gap in existing research that has largely focused on formal school settings. In Islamic family life, *Rabbatu al-Bayt* positions mothers as the first school of life, serving as primary educators and moral guides, whose daily actions and teachings integrate faith with Planetary Health Education. Through sustainable practices such as conserving resources, caring for animals, mindfulness, gratitude, moderation, and ethical behaviors mothers cultivate a generation that is spiritually grounded, environmentally responsible, and socially resilient. By equipping mothers with knowledge that connect spiritual, mental, physical, and environmental health, this study demonstrates how mothers as *Rabbatu al-Bayt* can foster sustainable character and prepare children to face the challenges of planetary health in the Anthropocene era. Ultimately, this research affirms that sustainable futures begin not only in policy or school curricula but at home, where mothers, guided by divine principles, shape eco-conscious, compassionate, and responsible individuals in harmony with nature.

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⁸⁶ Michael J Day, “One Health: The Importance of Companion Animal Vector-Borne Diseases,” *Parasites & Vectors* 4, no. 1 (2011), p. 1-6.

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