



# AL-A'RAF

Jurnal Pemikiran Islam dan Filsafat

<https://ejournal.uinsaid.ac.id/index.php/al-araf>

ISSN: 1693-9867 (p); 2527-5119 (e)

DOI: <https://doi.org/10.22515/ajpif.v20i2.7848>



## ISLAMIC APPROACHES TO THE ENVIRONMENTAL PRESERVATION: A SYSTEMATIC LITERATURE REVIEW

**Zulkifli**

Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

**Nuryaman**

Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

**Hafidhoh**

Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

### *Abstrak*

#### **Kata Kunci:**

*Pendekatan Islam, Lingkungan, Tinjauan Pustaka Sistematis*

*Penelitian ini berusaha mengkaji dan meninjau pendekatan Islam untuk melestarikan lingkungan dan menguji pengaruh pendekatan Islam dalam realitas empiris Muslim. Berdasarkan Systematic Literature Review (SLR) terhadap artikel jurnal dari Scopus, hasil kajian terhadap 23 artikel menunjukkan perspektif Islam tentang lingkungan yang meliputi hubungan harmonis antara manusia dan lingkungan, peran kekhilafahan, ekspresi keimanan dan kewajiban syariah, dan etika Islam. Dalam melestarikan lingkungan, Islam menggunakan pendekatan teologis, etika dan tasawuf, hukum Islam, perbandingan agama, pendidikan, komunikasi, filosofis, dan pendekatan gerakan sosial. Kajian ini menjelaskan bahwa meskipun sebagian besar penelitian menunjukkan efek positif dari peningkatan kesadaran, sikap, dan tindakan lingkungan, tetapi terdapat ketidakefektifan peran pendekatan lingkungan Islam dan negara Islam karena masalah lingkungan sesungguhnya tunduk pada pertimbangan ekonomi dan politik. Penelitian mendatang sebaiknya dapat berfokus pada perspektif dan praktik lingkungan Islam yang beragam di berbagai wilayah dan budaya, mendorong kolaborasi interdisipliner di antara para cendekiawan untuk memberikan pemahaman yang komprehensif tentang topik ini.*

Received: 12 July 2023	Revised: 23 Oktober 2023	Accepted: 05 November 2023	Published Online: 30 December 2023
---------------------------	-----------------------------	-------------------------------	---------------------------------------

Corresponding author:

e-mail: [zulkifli@uinjkt.ac.id](mailto:zulkifli@uinjkt.ac.id)

© 2023 UIN Raden Mas Said Surakarta

## Abstract

---

### Keywords:

Islamic  
Approach,  
Environment,  
Systematic  
Literature  
Review

---

This study aims to investigate and review the Islamic approaches to preserve the environment and examine the effect of the Islamic approach in the empirical reality of the Muslim population. Based on a Systematic Literature Review of journal articles from the Scopus, the review results of 23 articles generated the Islamic perspective on the environment, namely the harmonious relationship of humans and the environment, the caliph's role, the expression of faith and sharia obligations, and Islamic ethics. In preserving the environment, Islam proposes a theological approach, ethics and Sufism, Islamic law, comparative religion, educational, communication, philosophical, and social movement approaches. The review also found that while most studies demonstrate the positive effect of increasing Islamic environmental awareness, attitude, and actions, the two reveal an ineffective role of the Islamic environmental project and Islamic countries because environmental problems are subject to economic and political considerations. Future research should focus on explaining the diverse Islamic environmental perspectives and practices across different regions and cultures, fostering interdisciplinary collaboration among scholars to provide a comprehensive understanding of the topic.

## Introduction

Religion, including Islam as a source of values, morality, and spirituality for its adherents, is a strategic factor influencing views, attitudes, and actions towards the environment.<sup>1</sup> As a Muslim, obeying the teachings of Islam based on its two fundamental sources, the holy Qur'an and Hadith, is an obligation, including the Islamic teachings regarding the preservation of the environment. The pattern for human behaviour in treating nature has been stated in the Qur'an; Islam is cautious about environmental utilisation.<sup>2</sup> There are more than 300 Qur'anic verses that deal directly with the environment.<sup>3</sup> Thus, Islam has stressed the

---

<sup>1</sup> Muhtarom Ilyas, "Lingkungan Hidup dalam Pandangan Islam," *Jurnal Sosial Humaniora (JSH)* 1, no. 2 (November 2, 2008): 154–65, <https://iptek.its.ac.id/index.php/jsh/article/view/672>; Munjed M. Murad, "Islamic Environmental Stewardship: Nature and Science in the Light of Islamic Philosophy," *Union Theological Seminary* 63, no. 1–2 (2010): 145–63, <https://doi.org/10.7916/D8GQ6X2Z>.

<sup>2</sup> R. Sabrina, "Environmental and Sustainable Development in Islamic Perspective," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 3 (October 28, 2020): 2975–85, <https://doi.org/10.33258/birci.v3i4.1320>.

<sup>3</sup> Shazny Ramlan, "Implementing Islamic Law to Protect the Environment:  
AL-A'RAF- Vol. XX, No. 2 December 2023

importance of preserving the environment and protecting natural resources.<sup>4</sup>

Basically, Islam can be understood as a unified set of beliefs and practices taught by the Prophet Muhammad as outlined in the principal sources, namely the Qur'an and Hadith. "Islam" means submission or peace, from the word "*salam*," which reflects the values of peace, compassion, and social justice in its teachings.<sup>5</sup> The essence of Islamic beliefs and practices refers to the three dimensions of Islam as outlined in the famous prophetic tradition, namely Islam (surrender), *iman* (faith), and *ihsan* (virtue). There are five pillars of Islam, namely *shabada*, that is, to testify that there is no god but Allah and Muhammad is His messenger, to offer the obligatory prayers (*salat*), to pay obligatory alms (*zakat*), to fast during the month of Ramadan, and to perform pilgrimage to Mecca (*hajj*). Everyone who surrenders himself to God by practicing the compulsory rites is called a Muslim. One must also adhere to the six pillars of faith, that is, belief in God (Allah), belief in the angels, belief in the revealed books, belief in the messengers, belief in the resurrection and the Day of Judgement, belief in the predestination of all things and events (*qada*), and belief in God's decree (*qadar*). Those who believe in the six pillars are called the faithful. In the hadith, "*ihsan* is to adore Allah as though thou didst see him, and if thou doest not see him, he nonetheless sees thee."<sup>6</sup> *Ihsan*, then, is known as morality and becomes the doctrinal foundation of Sufism.

From the three essential elements of Islam, scholars formulate and systematise varied aspects in order to define Islam. At least, there are *fiqh*

---

Insights from Singapore, Malaysia, and Indonesia," *Asia Pacific Journal of Environmental Law* 23, no. 2 (December 10, 2020): 202–30, <https://doi.org/10.4337/apjel.2020.02.05>.

<sup>4</sup> Labeeb Bsoul et al., "Islam's Perspective on Environmental Sustainability: A Conceptual Analysis," *Social Sciences* 11, no. 6 (June 2022): 228, <https://doi.org/10.3390/socsci11060228>.

<sup>5</sup> Arsheed Ahmad Malik, Mehraj ud Din Sheikh, and Mohd Zia-Ul-Haq Rafaqi, "Role of Islam towards Peace and Progress," *Research Journal of Humanities and Social Sciences* 3, no. 4 (December 28, 2012): 444–49, <https://rihsonline.com/AbstractView.aspx?PID=2012-3-4-6>.

<sup>6</sup> Seyyed Hosein Nasr, *Ideals and Realities of Islam*, New Revised Edition (Chicago: ABC International Group Inc., 2000).

(Islamic law), theology, morality or ethics, and Sufism. Esposito<sup>7</sup> includes six themes: Muhammad and the Qur'an, the Muslim community in history, religious life: belief and practice, modern interpretation of Islam, religion and politics, Islam and change, while Bennet<sup>8</sup> formulates five critical issues: seminal personality and scripture, community and social involvement, conceptual framework and ethics, rituals and spirituality, and aesthetics/material dimension. Among Muslim scholars, Nasr<sup>9</sup> systematises six themes, namely Islam as the last religion and the primordial religion, the Qur'an as the Word of God and the source of knowledge and action, the Prophet and Prophetic Tradition, Shariah or Divine Law, the *tariqah*, and Sunnism and Shiism.

Islamic beliefs and practices can also be understood through Saeed's formulation<sup>10</sup> of Islamic thought, which includes legal thought, theological thought, Sufism, artistic expression, philosophical thought, political thought, renewal, reformism, and modernism, in addition to the principal aspects of the Qur'an and the Sunna of the prophet. Islamic thought refers to a subjective understanding of the purpose of revelation. This concept continues to develop, as evidenced by the spread of various sects and movements in Islam. Islamic thought is a unique way of thinking that originates from the teachings of the Qur'an and Hadith. It is influenced by modernization, social, cultural, and political developments, and the societal and cultural diversity associated with Islam.<sup>11</sup> Thus, Islam can be seen from a variety of aspects and perspectives.

The multifaceted nature of the term "environment" refers to the complex physical, chemical, and biotic dimensions, including climate, soil,

---

<sup>7</sup> John Esposito, *Islam: The Straight Path*, 3rd edition (New York: Oxford University Press, 1998).

<sup>8</sup> Charles Bennett, *Studying Islam* (London and New York: Continuum International Publishing Group, 2010).

<sup>9</sup> Seyyed Hossein Nasr, *Ideals and Realities of Islam* (London: George Allen & Unwin, Ltd, 1966).

<sup>10</sup> Abdullah Saeed, *Islamic Thought: An Introduction* (London and New York: Routledge, 2006).

<sup>11</sup> Muhammad Afzal Upal and Carole M Cusack, eds., *Handbook of Islamic Sects and Movements* (Leiden: Brill, 2021), <https://library.oapen.org/handle/20.500.12657/51255>.

air, water, land, plants, and animals, that influence an organism's form, development, and survival. It encompasses all factors, conditions, and influences impacting organismal development and assumes a pivotal role in contemporary discourse on development strategies, highlighting its criticality as the degradation of the environment detrimentally impacts human existence, posing an imminent threat to future generations and necessitating urgent consideration regarding human survival on a fragile planet.<sup>12</sup>

The concept of ecology is closely related to the environment, referring to the knowledge of relationships between living organisms and their environment, while the relationships of human beings with the environment are called human ecology.<sup>13</sup> Thus, there is a close relationship between humans and the environment. As a result, perception, attitude, and behaviour regarding the environment cannot be separable from Islam. In some Muslim societies, Islamic beliefs and practices have been integrated into their local customs, like local environmental ethics in Madura, Indonesia.<sup>14</sup> As discussed above, Islam has varied dimensions, perspectives, and approaches, including its relation to the environment.

However, the implementation in everyday life is contradictory to the normative Islamic view. We witness the exploitation of natural resources in that many animals and plants have become extinct because forests have been cut down to satisfy human greed.<sup>15</sup> Consequently, disasters result in floods, landslides, and pollution (air, water, and soil).<sup>16</sup> The destruction of

---

<sup>12</sup> Meraj Ahmad Meraj, "Islamic Approach to the Environment and the Role's in the Environment Protected," *Jurnal Ilmiah Peuradeun* 4, no. 1 (January 28, 2016): 1, <https://doi.org/10.26811/peuradeun.v4i1.81>.

<sup>13</sup> Gerald Gerry Marten, *Human Ecology - Basic Concepts for Sustainable Development* (London and Sterling: Earthscan, 2008).

<sup>14</sup> Hasani Utsman, "Basis Etika Lingkungan Hidup Masyarakat Tradisional Madura," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 15, no. 1 (2018): 59–78, <https://doi.org/10.22515/ajpif.v15i1.1203>.

<sup>15</sup> Achmad Mukafi Niam, "Menahan Diri dari Keserakahan Mengeksploitasi Alam," NU Online, 2019, <https://www.nu.or.id/risalah-redaksi/menahan-diri-dari-keserakahan-mengeksploitasi-alam-CpSyB>.

<sup>16</sup> Environmental Geography Student Association UGM, "Bencana Alam Atau Bencana?," February 20, 2023, <https://egsa.geo.ugm.ac.id/2023/02/20/bencana-alam->

nature by human behaviour is contrary to Islamic values, which hold that the elements of earth, water, fire, forest, and light belong to all living things. Historically, human activities have significantly impacted the ecological processes and conditions of the earth's atmospheric layer. Consequently, nature will lose balance, which significantly destroys its functions.<sup>17</sup> Fathil et al. describe that its most severe impact endangers human survival.<sup>18</sup>

Positive attitudes and behaviours towards nature envisage a better prospect for future civilizations and a vision of sustainability, and vice versa. Islam provides a holistic guideline for governing all aspects of Muslim life.<sup>19</sup> The Qur'an has affirmed that everyone must respect all of God's creatures and abstain from harmful behaviour. Muslim scholars have discussed the ecological damage caused by people's excessive behaviour towards the surrounding natural environment, and people themselves will later suffer the consequences.<sup>20</sup> The devilish behaviours include greed, apathy, and cruelty.<sup>21</sup> A comprehensive understanding of the teachings of this religion can motivate Muslims to take environmentally responsible actions.

As mentioned previously, the Islamic teaching principles on environmental management are still poorly implemented in Muslim countries, including Indonesia, which has the largest Muslim population

---

[atau-bencana/](#).

<sup>17</sup> Serge Silatsa Nanda et al., "Islam and Environmental Sustainability: Perspectives and Challenges," *Dauliyah: Journal of Islam and International Affairs* 8, no. 2 (August 29, 2023): 112–30, <https://doi.org/10.21111/dauliyah.v8i2.10524>.

<sup>18</sup> Mohd. Fathil et al., "Islam and Environment: Education Perspective," *Al-Ta Lim Journal* 22, no. 2 (2005): 96–106, <http://dx.doi.org/10.15548/jt.v22i2.128>.

<sup>19</sup> Heba Hasan, "Islam and Ecological Sustainability: An Exploration into Prophet's Perspective on Environment," SSRN Scholarly Paper (Rochester, NY, November 9, 2022), <https://papers.ssrn.com/abstract=4298520>.

<sup>20</sup> Moustapha Kamal Gueye and Najma Mohamed, "An Islamic Perspective on Ecology and Sustainability," in *Ecotheology - Sustainability and Religions of the World* (IntechOpen, 2022), <https://doi.org/10.5772/intechopen.105032>.

<sup>21</sup> Munjed M. Murad, "Islamic Environmental Stewardship: Nature and Science in the Light of Islamic Philosophy," *Union Seminary Quarterly Review* 63 (2010): 145–163, <https://api.semanticscholar.org/CorpusID:55646229>.

in the world, around 241.7 million.<sup>22</sup> The current Minister of Environment and Forestry (LHK), Siti Nurbaya, admitted that natural environmental management in Indonesia is still problematic, ranging from open waste burning littering to the absence of methane gas utilisation.<sup>23</sup> Meanwhile, positive actions towards the environment provide a better life for Muslims and humanity. Clean air, clear water, fertile soil, green forests, and coolness are ideals that are desired by humans today and in the future.

Therefore, a comprehensive understanding of the Islamic perspective on the environment and the approaches to maintaining it is essential through a systematic review of relevant literature. The study aims to elaborate the Islamic approaches offered to preserve the environment and to demonstrate whether the existing studies indicate positive effects in empirical reality.

The results will help future researchers identify Islamic perspectives and approaches to environmental management. In addition, Muslims and the general public can apply these approaches directly to their daily activities to reduce environmental damage. The research will provide a comprehensive perspective on how Islam views environmental management and practical methods to prevent more severe ecological damage.

### **Systematic Literature Review as a Method**

This study used the Systematic Literature Review (SLR). Pati and Lorusso<sup>24</sup> define SLR as a structured step to collect, critically evaluate, integrate, and present research findings based on research questions,

---

<sup>22</sup> Monavia Ayu Rizaty, "Mayoritas Penduduk Indonesia Beragama Islam pada 2022," *DataIndonesia.id*, 2023, <https://dataindonesia.id/varia/detail/mayoritas-penduduk-indonesia-beragama-islam-pada-2022>.

<sup>23</sup> CNN Indonesia, "Menteri LHK Akui Pengelolaan Sampah Masih Bermasalah," *nasional*, 2022, <https://www.cnnindonesia.com/nasional/2022021131956-20-761900/menteri-lhk-akui-pengelolaan-sampah-masih-bermasalah>.

<sup>24</sup> Debajyoti Pati and Lesa N. Lorusso, "How to Write a Systematic Review of the Literature," *HERD: Health Environments Research & Design Journal* 11, no. 1 (January 1, 2018): 15–30, <https://doi.org/10.1177/1937586717747384>.

topics, and interests. This research focuses on efforts to answer the two main focuses affirmed by Lamé<sup>25</sup> and Siddaway et al.<sup>26</sup> that SLR can be used to answer specific research questions transparently and reproducibly through tracing scientific evidence that is published, quality, and relevant to the topic of the question. These scientific publications generally include journal articles, conference proceeding papers, books, and dissertations analysed systematically.<sup>27</sup> Researchers analysed open journal articles published on SCOPUS about Islam and the environment.

The Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA 2020) are used as the main guideline of the SLR process of this study by following the pattern Mokti et al.<sup>28</sup>, where this method replaces the previous statement and includes new guidelines for SLR research with its primary process, namely identification, screening, eligibility, and inclusion. The PRISMA 2020 statement includes checklists, explanations and elaborations, and flow charts; this version is recommended in the writing process because it is more inclusive, i.e., it covers all items in the analysed article.<sup>29</sup>

Identification: The first step researchers used was to determine keywords, terms, word similarities, syntax, and other words relevant to the keyword. Based on the main focus of the research, namely examining Islamic perspectives on the environment, Islamic approaches to

---

<sup>25</sup> Guillaume Lamé, “Systematic Literature Reviews: An Introduction,” vol. 1, 2019, 1633–42, <https://doi.org/10.1017/dsi.2019.169>.

<sup>26</sup> Andy P. Siddaway, Alex M. Wood, and Larry V. Hedges, “How to do a Systematic Review: A Best Practice Guide for Conducting and Reporting Narrative Reviews, Meta-Analyses, and Meta-Syntheses,” *Annual Review of Psychology* 70 (January 4, 2019): 747–70, <https://doi.org/10.1146/annurev-psych-010418-102803>.

<sup>27</sup> Angela Carrera-Rivera et al., “How-to Conduct a Systematic Literature Review: A Quick Guide for Computer Science Research,” *MethodsX* 9 (January 1, 2022): 101895, <https://doi.org/10.1016/j.mex.2022.101895>.

<sup>28</sup> Hawwa Mokti, Nor Kamri, and Mohd Abd Wahab Fatoni Mohd Balwi, “Halal Food Quality: An Analysis of Relevant Guidelines And Regulations In Malaysia,” *Journal of Fatwa Management and Research* 27 (November 30, 2022): 37–55, <https://doi.org/10.33102/jfatwa.vol27no2-SE.482>.

<sup>29</sup> Matthew J. Page et al., “The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews,” *BMJ (Clinical Research Ed.)* 372 (March 29, 2021): n71, <https://doi.org/10.1136/bmj.n71>.

preserving the surrounding environment, and the effect of the Islamic approach in empirical reality, the keywords decided by the researchers were “Islam,” “Environment”, and “Islam,” “Ecology.” The reason for this choice is to expand search results in the form of articles on databases that are used as sources of information. As predicted, the term Islam and Environment is not limited to discussions related to Qur’anic verses and hadith explicitly but includes Islamic education on the environment, beliefs, and religious life of Muslims. The Boolean Logic Operator technique of type AND (+) is applied to the search process in SCOPUS, as one of the most credible databases in global scientific publications. Boolean: “Islam AND Environment,” “Islam AND Ecology.” Overall, 1,665 documents were obtained with a composition of publication types: (journal articles, book chapters, books, notes, editorials, proceedings papers, and articles in press). The publications are written in several languages. The period of publication in Scopus is 2012-2023. The last search was conducted on September 21, 2023.

Screening: to guarantee the quality of the publication, selection on the type of scientific work was conducted; namely, documents other than journal articles and articles in press are not included (see Table 1). Full journal articles have fulfilled the scientific quality standard of academic work through peer-reviewed processes, especially SCOPUS-indexed publications. This situation includes access to full articles published by SCOPUS that cannot be reached because they require payment or subscription. Researchers only select SCOPUS articles with “open-access” criteria. This type of preference was a weakness in the study, given the significant decrease in search results when this filter was applied, from 1,665 journal articles to 294.

Eligibility: Researchers examine the relevance of articles discussing Islam and the environment based on the three specific research purposes from various practical and theoretical points of view based on titles, abstracts, subtitles, and critical findings. After this process, 271 journal articles have been eliminated.

Inclusion: articles that have gone through all the identification, screening, and eligibility criteria--23 journal articles are considered worthy of review in this study. Article composition by year comprises 2023: 3 documents, 2022: 5 documents, 2021: 4 documents, 2020: 2 documents, 2019: 3 documents, 2015: 1 document, 2014: 2 documents, 2013: 1 document, 2012: 2 documents, in the absence of netted articles from 2016–2018 (see table 2 and figure 1).

Criteria	Inclusion	Exclusion
Type of Literature	Article journal and final article (not in press)	book chapter, book, note, editorial, proceeding paper

Table 1 Inclusion and Exclusion Criteria  
Source: Author's findings

Year Published	Number of articles	Year Published	Number of articles
2012	2	2018	0
2013	1	2019	3
2014	2	2020	2
2015	1	2021	4
2016	0	2022	5
2017	0	2023	3

Table 2 Numbers of articles based on 2012 – 2023  
Source: Author's findings

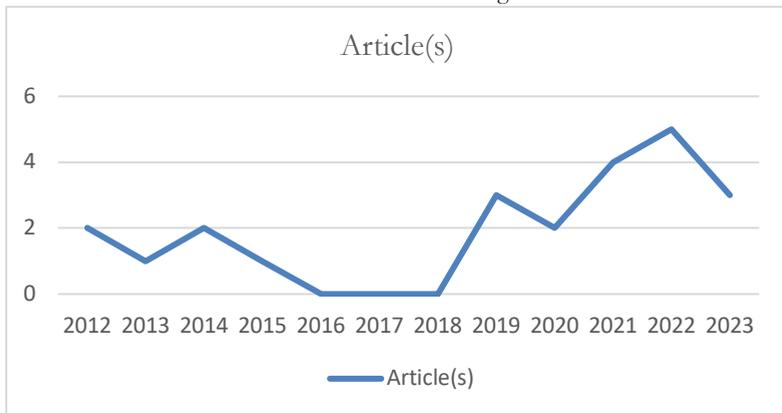


Figure 1 Number of Published Articles  
Source: Author's findings

Table 2 and Figure 1 show that the number of published journal articles on Islam and the environment of the open access type on the SCOPUS Database have increased annually, albeit insignificantly. In 2012,

there were two articles, and the publication decreased (to 1 article) in 2013. The publication rate was zero from 2016 to 2018. Afterwards, publications increased to the highest number in 2022, amounting to five articles, and slightly reduced to three in 2023, but the trend is likely to rise significantly this year.

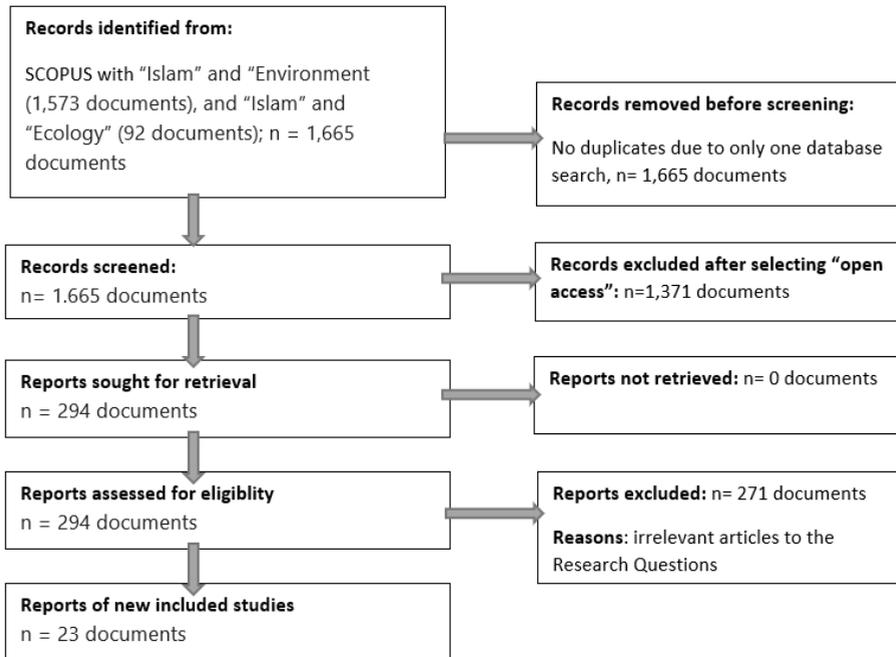


Figure 2 Stage of SLR Utilising PRISMA Guidelines

Source: Modified from Page et al.<sup>30</sup>

As shown in Table 3 and Figure 3, from 23 journal articles, the authors come from more than ten countries: Indonesia, Malaysia, Singapore, Australia, Pakistan, Nigeria, Iran, the United Arab Emirates, the United Kingdom, and international authors (collaboration from two or more countries). Most (31%) come from Indonesia, while the same 18% are from Malaysia and International Authors. Thus, the coverage of the authors' original country is comprehensive enough. In addition, nearly all articles answer the two formulated research questions.

<sup>30</sup> Page et al.

No	Title	Author(s)	Year	Ref.	Country	RQ1*	RQ2*
1	Islamic eco-cosmology in Ikhwan al-Safa's view	Darraz	2012	19	Indonesia	<a href="#">✓</a>	<a href="#">✓</a>
2	Human responsibility towards the environment in the Quran	Kurniawan	2012	42	Indonesia	<a href="#">✓</a>	<a href="#">✓</a>
3	Religious Pluralism and Sustainable Environment: The Nigerian Situation	Ugwu	2013	21	Nigeria	<a href="#">✓</a>	<a href="#">✓</a>
4	Practise what you preach: a faith-based approach to conservation in Indonesia	McKay et al.	2014	25	International	<a href="#">✓</a>	<a href="#">✓</a>
5	Islamic environmental ethics	Rizk	2014	39	UK	<a href="#">✓</a>	<a href="#">✓</a>
6	The Green Revolution in the World's Religions: Indonesian Examples in International Comparison	Reuter	2015	52	Australia	<a href="#">✓</a>	<a href="#">✓</a>
7	The symbols of environmental sustainability in Iranian religious beliefs by emphasising on Zoroastrianism and Islam	Hejazi & Sarbakhshian	2019	30	Iran	<a href="#">✓</a>	<a href="#">✓</a>
8	Fatwas on Boosting Environmental Conservation in Indonesia	Mangunjaya & Prahrawati	2019	37	Indonesia	<a href="#">✓</a>	<a href="#">✓</a>
9	Eco-Islam: Beyond the Principles of Why and What, and Into the Principles of How	Abdelzaher et al.	2019	118	International	<a href="#">✓</a>	<a href="#">✓</a>
10	Implementing Islamic law to protect the environment: insights from Singapore, Malaysia, and Indonesia	Ramlan	2020	131	Singapore	<a href="#">✓</a>	<a href="#">✓</a>
11	Environment, Islam, and women: a study of eco-feminist environmental activism in Pakistan	Haq et al.,	2020	42	Pakistan	<a href="#">✓</a>	<a href="#">✓</a>
12	From Fiqh to Political Advocacy: Muhammadiyah's Ecological Movement in the Post New Order Indonesia	Efendi et al.	2021	85	Indonesia	<a href="#">✓</a>	<a href="#">✓</a>
13	Islamic Values in Environmental Communication within the Malaysian Media: A Case Study of Utusan Malaysia and Berita Harian	Saleh et al.,	2021	72	Malaysia	<a href="#">✓</a>	<a href="#">✓</a>
14	Integration of Islamic Values for Environmental Conservation: An Analysis of School Textbooks	Zabidi et al.	2021	57	Malaysia	<a href="#">✓</a>	<a href="#">✓</a>

No	Title	Author(s)	Year	Ref.	Country	RQ1*	RQ2*
15	Is Green Islam going to support environmentalism in Indonesia?	Fikri & Colombijn	2021	21	International	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
16	Da'wah Qur'aniyah Based on Environmental Conversation: Revitalizing Spiritual Capital Ecotheology, Environmentally Friendly, Gender Responsive	Affandi et al.	2022	81	Indonesia	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
17	Conservation Environmental Sustainability in The Perspective of Islamic Legal Philosophy	Munib et al.	2022	34	Indonesia	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
18	Islamic boarding schools (pesantren), Sufism and environmental conservation practices in Indonesia	Irawan	2022	55	Indonesia	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
19	Islam's Perspective on Environmental Sustainability: A Conceptual Analysis	Bsoul et al.,	2022	60	United Arab Emirates	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
20	Environmental Sustainability and Contemporary Islamic Society: A Shariah Perspective	Nasir et al.	2022	48	Malaysia	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
21	Biblical and Quranic Argumentation for Sustainable Behaviors Toward Nature Biblijne i koraniczne argumenty na rzecz zrównoważonych zachowań wobec natury	Sadowski & Ayvaz	2023	56	International	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
22	The Role of Islam in Realising the Goals of Climate Change Law: From Theory to Practice?	Turkamani	2023	80	Iran	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
23	Environmental Preservation and Water Pollution from the Islamic Perspective	Mohamad & Ismail	2023	25	Malaysia	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

\*Research Question

*Table 3 List of Included Articles and their involvement in fulfilling RQs*

Source: Author's Findings

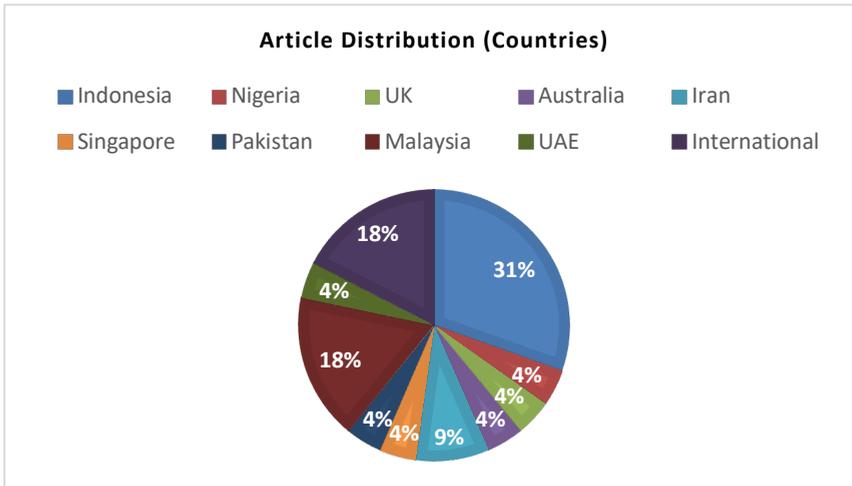


Figure 3 Article Distribution  
Sources: Authors's Findings

### The Islamic Perspective on the Environmental Preservation

Theme	Article's Distribution [see numbering from Table 3]
Theological approach	[2] [3] [4] [5] [7] [9] [13] [14] [16] [19]
Islamic Law Approach	[4] [8] [10] [17] [20] [22] [23]
Ethics Approach	[5] [9] [11] [12]
Sufism Approach	[18]
Comparative Religion Approach	[21]
Educational Approach	[6] [14] [15] [18] [19]
Communication Approach	[13]
Philosophical Approach	[1]
Social Movement Approach	[4] [11] [12]

Table 4 Distribution of Articles in Each Theme for Islamic Perspective on the Environment  
Source: Authors's Findings

Researchers use various approaches to see how Islam preserves the environment. In these 23 articles, several approaches are used to protect the environment.

#### *Theological approach*

Through the Qur'an and Hadith, Islam conveys the message of environmental protection. This message aligns with the sustainable development goals set by the United Nations (UN). The Qur'an and Hadith impose the responsibility of preserving the environment on

humans as guardians of natural resources<sup>31</sup> and provide the main principles that form the basis of nature conservation,<sup>32</sup> including water conservation as the primary source for purifying oneself.<sup>33</sup> Islamic teachings teach us to maintain cleanliness and purity, including the environment.<sup>34</sup> It is a human responsibility to protect the environment from destruction. Religion, including Islam, is considered an essential solution to environmental problems through its teachings, such as *tawhid* (the oneness of God) and faith.<sup>35</sup> Fazlun Khalid calls Islam an inherent environment, namely Islam, as a religion that cannot be separated from the existence of a good environment. For example, Islam requires a good place to perform prayers, even though the ground must be clean from uncleanness. In a state of war, Islam also prohibits cutting down trees and killing animals.<sup>36</sup>

Integrating Islamic theological teachings with the environment can increase awareness of the domain. This action gave birth to the concept of environmental preservation based on Islamic teachings (eco-Islam).<sup>37</sup>

---

<sup>31</sup> Labeeb Bsoul, Amani Omer, Lejla Kucukalic, and Ricardo H. Archbold. "Islam's Perspective on Environmental Sustainability: A Conceptual Analysis." *Social Sciences* 11, no. 6 (June 2022): 228. <https://doi.org/10.3390/socsci11060228>.

<sup>32</sup> Jeanne E McKay., Fachruddin M. Mangunjaya, Yoan Dinata, Stuart R. Harrop, and Fazlun Khalid. "Practise What You Preach: A Faith-Based Approach to Conservation in Indonesia." *Oryx* 48, no. 1 (January 2014): 23–29. <https://doi.org/10.1017/S0030605313001087>.

<sup>33</sup> Moeine Ossadat Hejazi, and Behnam Sarbakhshian. "The Symbols of Environmental Sustainability in Iranian Religious Beliefs by Emphasizing on Zoroastrianism and Islam." *Innovaciencia Facultad de Ciencias Exactas Físicas y Naturales* 7, no. 2 (October 25, 2019). <https://doi.org/10.15649/2346075X.760>.

<sup>34</sup> 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 (July 7, 2021): 509. <https://doi.org/10.3390/rel12070509>.

<sup>35</sup> Mohamad Saifudin Mohamad Saleh, Shaidatul Akma Adi Kasuma, Mark Harris Zuknik, and Nik Norma Hasan. "Islamic Values in Environmental Communication within the Malaysian Media: A Case Study of Utusan Malaysia and Berita Harian." *Jurnal Komunikasi: Malaysian Journal of Communication* 37, no. 3 (September 30, 2021): 54–72. <https://doi.org/10.17576/JKMJC-2021-3703-04>.

<sup>36</sup> Fachruddin Majeri Mangunjaya and Gugah Praharawati. "Fatwas on Boosting Environmental Conservation in Indonesia." *Religions* 10, no. 10 (October 12, 2019): 570. <https://doi.org/10.3390/rel10100570>.

<sup>37</sup> Yuyun Affandi, Agus Riyadi, Imam Taufiq, Abdurrohman Kasdi, Umma Farida, Abdul Karim, and Abdul Mufid. "Da'wah Qur'aniyah Based on Environmental

Eco-Islam aims to translate Islamic beliefs into practical actions that positively impact the environment, guiding individuals and communities towards sustainable practices.<sup>38</sup> This lifestyle comes from the understanding and wisdom that everything in the universe has value in itself, and that value far exceeds the value possessed by and for humans.<sup>39</sup>

### *Islamic Law Approach*

Islamic law emphasises individual and societal responsibility to protect the environment. Protecting the environment is a sharia obligation.<sup>40</sup> This path also applies to companies that pay attention to environmental concerns in the business world.<sup>41</sup> There are two legal approaches that Islam can use to preserve the environment: firstly, implementation through a religious constitution, and secondly, using non-binding legal instruments such as fatwas and sermons.<sup>42</sup> Islamic law can prevent negative impacts and provide a basis for implementing environmental sustainability practices.<sup>43</sup> Islamic law provides guidelines on how to overcome environmental problems, both in peace and in

---

Conversation: Revitalizing Spiritual Capital Ecotheology, Environmentally Friendly, Gender Responsive.” *Pertanika Journal of Social Sciences and Humanities* 30, no. 1 (March 7, 2022): 159–70. <https://doi.org/10.47836/pjssh.30.1.09>.

<sup>38</sup> Dina M Abdelzaher, Amr Kotb, and Akrum Helfaya. “Eco-Islam: Beyond the Principles of Why and What, and Into the Principles of How.” *Journal of Business Ethics* 155, no. 3 (March 2019): 623–43. <https://doi.org/10.1007/s10551-017-3518-2>.

<sup>39</sup> Rusmadi. “Ecosophy Islam: Studi Tematis-Kontekstual Nilai-Nilai Etika Lingkungan dalam Islam.” *SMART* 2, no. 2 (December 22, 2016): 237. <https://doi.org/10.18784/smart.v2i2.391>.

<sup>40</sup> Hojjat Salimi Turkami. “The Role of Islam in Realizing the Goals of Climate Change Law: From Theory to Practice?” *Journal for European Environmental & Planning Law* 20, no. 1 (March 21, 2023): 24–50. <https://doi.org/10.1163/18760104-20010007>.

<sup>41</sup> Norita Mohd Nasir, Mahendhiran Sanggaran Nair, and Pervaiz Khalid Ahmed. “Environmental Sustainability and Contemporary Islamic Society: A Shariah Perspective.” *Asian Academy of Management Journal* 27, no. 2 (December 7, 2022). <https://doi.org/10.21315/aamj2022.27.2.10>.

<sup>42</sup> Shazny Ramlan. “Implementing Islamic Law to Protect the Environment: Insights from Singapore, Malaysia, and Indonesia.” *Asia Pacific Journal of Environmental Law* 23, no. 2 (December 10, 2020): 202–30. <https://doi.org/10.4337/apjel.2020.02.05>.

<sup>43</sup> Norita Mohd Nasir, Mahendhiran Sanggaran Nair, and Pervaiz Khalid Ahmed. “Environmental Sustainability and Contemporary Islamic Society: A Shariah Perspective.” *Asian Academy of Management Journal* 27, no. 2 (December 7, 2022). <https://doi.org/10.21315/aamj2022.27.2.10>.

emergencies. Islamic law encourages environmental awareness and preservation by considering the meaning and symbolism of religious teachings, not just ceremonial aspects. Overall, Islamic law provides a framework for understanding and overcoming environmental problems and encouraging responsible management of the planet Earth and its resources.<sup>44</sup>

Apart from being a form of responsibility, protecting the environment is part of fulfilling the obligations of a Muslim to achieve environmental balance (*mizān*).<sup>45</sup> Muslims must save, preserve, respect, and enrich the environment.<sup>46</sup> An Islamic legal approach can make Muslims aware of the importance of maintaining the environment. Through fatwas, religious institutions can bring society to a better understanding of environmental issues.<sup>47</sup> Fatwa issued by fatwa institutions such as the MUI, for example, can be adapted to environmental problems that occur in an area (locally). For example, the Kalimantan MUI issued a fatwa on the prohibition of illegal logging and forest burning, which is being carried out widely.<sup>48</sup> Therefore, the government must invite religious leaders to promote environmental awareness, such as through religious speakers who convey messages encouraging nature conservation actions.<sup>49</sup>

---

<sup>44</sup> Munib et al., "Conservation Environmental Sustainability in The Perspective of Islamic Legal Philosophy," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 2 (2022): 556–72, <https://jurnal.ar-raniry.ac.id/index.php/samarah/article/view/12411>.

<sup>45</sup> Hojjat Salimi Turkami. "The Role of Islam in Realizing the Goals of Climate Change Law: From Theory to Practice?" *Journal for European Environmental & Planning Law* 20, no. 1 (March 21, 2023): 24–50. <https://doi.org/10.1163/18760104-20010007>.

<sup>46</sup> Abdul Basir Mohamad and Nurbazla Ismail. "Environmental Preservation and Water Pollution from the Islamic Perspective." *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, no. 2 (June 5, 2023): 997. <https://doi.org/10.22373/sjkh.v7i2.16019>.

<sup>47</sup> Fachruddin M Mangunjaya. *Generasi Terakhir: Aktivisme Dunia Muslim Mencegah Perubahan Iklim dan Kepunahan Lingkungan Hidup*. Jakarta: LP3ES, 2021.

<sup>48</sup> Jonathan D. Smith, "Connecting Global and Local Indonesian Religious Environmental Movements," *Jurnal Kawistara* 7, no. 3 (July 22, 2018): 207–25, <https://doi.org/10.22146/kawistara.25908>.

<sup>49</sup> Jeanne E McKay, Fachruddin M. Mangunjaya, Yoan Dinata, Stuart R. Harrop, and Fazlun Khalid. "Practise What You Preach: A Faith-Based Approach to Conservation in Indonesia." *Oryx* 48, no. 1 (January 2014): 23–29. <https://doi.org/10.1017/S0030605313001087>.

*Ethics Approach*

Environmental ethics is an effort to realise social justice in natural resources. Ethics can be a bridge that connects the younger generation with environmental awareness.<sup>50</sup> Islam prioritises the principle of justice between generations by using nature responsibly.<sup>51</sup> Islam encourages people to make the best use of common sense when using natural resources. The use of natural resources must pay attention to existing ethics, such as using them according to needs, not disturbing the ecological balance, and not sacrificing opportunities for future generations to utilise nature.<sup>52</sup> Islam also contributes to environmental preservation through environmentally friendly living practices such as saving water, creating appropriate technology, and practicing an environmentally friendly lifestyle that aligns with Islamic values.<sup>53</sup> A Muslim's ethical approach to managing or using natural resources involves understanding and obeying the commands of God, as stated in the Qur'an and Hadith. This requires using resources responsibly and sustainably, avoiding waste and greed, and considering the long-term impact on the environment and future generations.<sup>54</sup>

---

<sup>50</sup> Zeenat Abdul Haq, Muhammad Imran, Shabbir Ahmad, and Umer Farooq. "Environment, Islam, and Women: A Study of Eco-Feminist Environmental Activism in Pakistan." *Journal of Outdoor and Environmental Education* 23, no. 3 (November 2020): 275–91. <https://doi.org/10.1007/s42322-020-00065-4>.

<sup>51</sup> Dina M Abdelzaher, Amr Kotb, and Akrum Helfaya. "Eco-Islam: Beyond the Principles of Why and What, and Into the Principles of How." *Journal of Business Ethics* 155, no. 3 (March 2019): 623–43. <https://doi.org/10.1007/s10551-017-3518-2>.

<sup>52</sup> Riham R Rizk. "Islamic Environmental Ethics." *Journal of Islamic Accounting and Business Research* 5, no. 2 (September 2, 2014): 194–204. <https://doi.org/10.1108/JIABR-09-2012-0060>.

<sup>53</sup> David Efendi, Nanang Indra Kurniawan, and Purwo Santoso, "From Fiqh to Political Advocacy: Muhammadiyah's Ecological Movement in the Post New Order Indonesia," *Studia Islamika* 28, no. 2 (2021): 349–83, <https://doi.org/10.36712/sdi.v28i2.14444>.

<sup>54</sup> Raudha Md Ramli. "The Principle of Natural Resources Management Based on Maqasid Al-Shari'ah: A Conceptual Framework." *International Journal of Islamic Economics and Finance Research* 3, no. 1 July (August 14, 2020): 57–74. <https://doi.org/10.53840/ijiefer12>.

### *Sufism Approach*

Sufism can also be important in emphasising a lifestyle of asceticism and gratitude, kinship, cooperation, compassion, and blessings.<sup>55</sup> The Sufism approach teaches concern for the environment and protecting the earth. Sufi teachings are not only doctrinal but are also practiced in several activities. Sufism helps humans understand their relationship with nature<sup>56</sup> as a form of gratitude to God.<sup>57</sup> The Sufi approach is used to solve environmental problems through the concept of “eco-Sufism.” Ecological Sufism emphasises restraint and self-control in the face of consumerism and capitalism, which are considered the leading causes of environmental degradation. By implementing *zuhud* (asceticism) and cultivating a deep sense of responsibility towards nature, Muslims can dedicate themselves to protecting and preserving the environment. This approach encourages a comprehensive understanding of the interdependence between humans and nature and encourages ethical and sustainable practices to overcome environmental challenges.<sup>58</sup>

### *Comparative Religion Approach*

Reading religious texts or holy books regarding environmental perspectives can help us see the ecological potential contained in these Bibles and each religion's views on the relationship between humans and

---

<sup>55</sup> Bambang Irawan, “Islamic Boarding Schools (Pesantren), Sufism and Environmental Conservation Practices in Indonesia,” *HTS Theologise Studies / Theological Studies* 78, no. 4 (March 29, 2022), <https://doi.org/10.4102/hts.v78i4.7073>.

<sup>56</sup> Maghfur Ahmad. “Three Sufi Communities Guarding the Earth: A Case Study of Mitigation and Adaptation to Climate Change in Indonesia.” *Al-Jami'ah: Journal of Islamic Studies* 57, no. 2 (December 24, 2019): 359–96. <https://doi.org/10.14421/ajis.2019.572.359-396>.

<sup>57</sup> Mohd Aminul Islam. “An Essay on the Ethics of Islam towards Environmental Resources.” *Revelation and Science* 6, no.2 (December 30, 2016). <https://journals.iium.edu.my/revival/index.php/revival/article/view/180>.

<sup>58</sup> Fardan Mahmudatul Imamah, “Menghadapi Kapitalisme: Pendekatan Eco-Sufism Dalam Gerakan Environmentalisme Islam Indonesia,” *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 5, no. 1 (June 9, 2017): 109–35, <https://doi.org/10.21274/kontem.2017.5.1.109-135>.

the environment.<sup>59</sup> Seven main issues form the basis of an ecological approach to nature (Jewish, Christian, and Islamic perspectives). These issues are: the Creator as ruler and owner of the world; humans as God's representatives are responsible for the earth; humans must protect nature; nature has values that must be respected; humans treat animals and plants well; and humans must maintain biodiversity and not damage the ecosystem. Humans must maintain the sustainability of nature.<sup>60</sup>

### *Educational Approach*

One of the critical approaches taken by Islam is through education. They teach ecological values such as making plant seeds, recycling waste into organic fertiliser, reforestation, and nature conservation through education in schools and Islamic boarding schools (eco Islamic boarding schools).<sup>61</sup> Islamic boarding schools, through their teachings of simplicity, can increase the importance of using natural resources according to needs.<sup>62</sup> Education is essential in the Islamic tradition to increase awareness of these values.<sup>63</sup> There are two critical themes in the educational approach to environmental issues: awareness of knowledge about environmental education and awareness of action on environmental education issues. Knowledge awareness includes attention, will, and interest. Included in the educational approach is the integration of Islamic values for environmental conservation in school textbooks as sources of

---

<sup>59</sup> Ryszard F Sadowski and Zafer Ayvaz. "Biblical and Quranic Argumentation for Sustainable Behaviors Toward Nature." *Problemy Ekorożwoju* 18, no. 1 (January 1, 2023): 152–63. <https://doi.org/10.35784/pe.2023.1.15>.

<sup>60</sup> Ryszard F Sadowski and Zafer Ayvaz. "Biblical and Quranic Argumentation for Sustainable Behaviors Toward Nature." *Problemy Ekorożwoju* 18, no. 1 (January 1, 2023): 152–63. <https://doi.org/10.35784/pe.2023.1.15>.

<sup>61</sup> Bambang Irawan. "Islamic Boarding Schools (Pesantren), Sufism and Environmental Conservation Practices in Indonesia." *HTS Teologiese Studies / Theological Studies* 78, no. 4 (March 29, 2022). <https://doi.org/10.4102/hts.v78i4.7073>.

<sup>62</sup> Ibnu Fikri and Freek Colombijn. "Is Green Islam Going to Support Environmentalism in Indonesia?" *Anthropology Today* 37, no. 2 (April 2021): 15–18. <https://doi.org/10.1111/1467-8322.12642>.

<sup>63</sup> Labeeb Bsoul, Amani Omer, Lejla Kucukalic, and Ricardo H. Archbold. "Islam's Perspective on Environmental Sustainability: A Conceptual Analysis." *Social Sciences* 11, no. 6 (June 2022): 228. <https://doi.org/10.3390/socsci11060228>.

the learning process, which is instrumental to increasing knowledge, attitude, and behaviour regarding environmental sustainability.<sup>64</sup>

Meanwhile, awareness regarding actions includes responsibility, environmental actions, and the values contained. Integrating mandatory and voluntary programs regarding environmental issues in educational institutions is necessary. Awareness of knowledge and action is needed to foster students' awareness and involvement in environmental issues.<sup>65</sup>

### *Communication Approach*

In spreading awareness of the values of environmental sustainability, publishing articles that contain information about the environment from an Islamic perspective is needed while prioritising accuracy.<sup>66</sup> One of the reasons people ignore environmental issues is misinformation on social media. The dissemination of accurate information helps the emergence of public awareness of environmental conservation, including hampering the process of ecological adaptation and mitigation.<sup>67</sup>

### *Philosophical Approach*

Darraz<sup>68</sup> discusses the relationship between Islam and the universe through the work of the Ikhwan al-Safa (a scholar of classical Islamic

<sup>64</sup> Zabidi, Fatin Nur Marhamah, Norshariani Abd Rahman, and Lilia Halim. "Integration of Islamic Values for Environmental Conservation: An Analysis of School Textbooks." *Religions* 12, no. 7 (July 7, 2021): 509. <https://doi.org/10.3390/rel12070509>.

<sup>65</sup> Muh Ichsan Ali et al., "Raising Students' Awareness on Environmental Education Issues," *Indonesian Journal of Educational Research and Review* 6, no. 1 (April 12, 2023): 1–8, <https://doi.org/10.23887/ijerr.v6i1.59146>.

<sup>66</sup> Mohamad Saifudin Mohamad Saleh, Shaidatul Akma Adi Kasuma, Mark Harris Zuknik, and Nik Norma Hasan. "Islamic Values in Environmental Communication within the Malaysian Media: A Case Study of Utusan Malaysia and Berita Harian." *Jurnal Komunikasi: Malaysian Journal of Communication* 37, no. 3 (September 30, 2021): 54–72. <https://doi.org/10.17576/JKMJC-2021-3703-04>.

<sup>67</sup> Kathie M. d'I. Treen, Hywel T. P. Williams, and Saffron J. O'Neill, "Online Misinformation about Climate Change," *WIREs Climate Change* 11, no. 5 (2020): 1–20, <https://doi.org/10.1002/wcc.665>.

<sup>68</sup> Muhd Abdullah Darraz, "Islamic Eco-Cosmology in Ikhwan al-Safa's View," *Indonesian Journal of Islam and Muslim Societies* 2, no. 1 (2012): 133–61. <https://ijims.iainsalatiga.ac.id/index.php/ijims/article/download/98/61>.

philosophy of the 10th century AD). The love of the universe and the soul of the universe are relevant to promoting a balanced relationship between God, humans, and nature. By adopting the monotheism principle, which views nature holistically and organically, human actions will be more just, friendly, and balanced. Seyyed Hossein Nasr emphasises the need to understand the reality and unity of the world holistically. Besides, there is the idea of Islamic eco-cosmology, which accentuates the need for everything and the importance of maintaining natural balance and harmony.<sup>69</sup>

### *Social Movement Approach*

The social movement approach includes the participation of socio-religious organisations and civil society in promoting environmental sustainability. It includes Muhammadiyah's ecological movement in Indonesia's post-New Order period, which initiated its organisational, programmatic orientation of ecological sustainability, although it continued to emphasise economic justice, not ecological security and conservation movement.<sup>70</sup> Additionally, there has been increasing interest in supporting environmental conservation among local community leaders, NGOs, and pesantren leaders in Indonesia. This illustrates the growing awareness among communities of environmental sustainability and its protection from damage and destruction.<sup>71</sup> Another type is women's eco-feminist approach to environmental activism to preserve the environment from damage and destruction. The significant role of women

---

<sup>69</sup> Muhd Abdullah Darraz, "Islamic Eco-Cosmology in Ikhwan al-Safa's View," *Indonesian Journal of Islam and Muslim Societies* 2, no. 1 (2012): 133–61. <https://ijims.iainsalatiga.ac.id/index.php/ijims/article/download/98/61>.

<sup>70</sup> Efendi, David, Nanang Indra Kurniawan, and Purwo Santoso. "From Fiqh to Political Advocacy: Muhammadiyah's Ecological Movement in the Post New Order Indonesia." *Studia Islamika* 28, no. 2 (2021): 349–83. <https://doi.org/10.36712/sdi.v28i2.14444>.

<sup>71</sup> Jeanne E McKay, Fachruddin M. Mangunjaya, Yoan Dinata, Stuart R. Harrop, and Fazlun Khalid. "Practise What You Preach: A Faith-Based Approach to Conservation in Indonesia." *Oryx* 48, no. 1 (January 2014): 23–29. <https://doi.org/10.1017/S0030605313001087>.

is considered the most appropriate pro-environmental behaviour regarding cultural eco-feminist aspects, not only in Pakistan but also in the world.<sup>72</sup>

Thus, the 23 articles utilise nine approaches to protect the environment. However, there is a claim that the approach taken by Islam to protecting the environment is holistic. Islam maintains a natural balance and moderation in all aspects of life.<sup>73</sup> A holistic approach invites people to engage in sustainable practices towards nature. Maintaining the balance of nature is essential to safeguarding future generations' rights to experience the benefits of nature. Therefore, Islam teaches us to use character according to our needs and not to over-exploit it.<sup>74</sup> Islam has encouraged the practice of environmental sustainability through several teachings, such as self-discipline and controlling emotions when fasting during Ramadan.<sup>75</sup>

---

<sup>72</sup> Zeenat Abdul Haq, Muhammad Imran, Shabbir Ahmad, and Umer Farooq. "Environment, Islam, and Women: A Study of Eco-Feminist Environmental Activism in Pakistan." *Journal of Outdoor and Environmental Education* 23, no. 3 (November 2020): 275–91. <https://doi.org/10.1007/s42322-020-00065-4>.

<sup>73</sup> Riham R. Rizk "Islamic Environmental Ethics." *Journal of Islamic Accounting and Business Research* 5, no. 2 (September 2, 2014): 194–204. <https://doi.org/10.1108/JIABR-09-2012-0060>.

<sup>74</sup> Ugwu, "Religious Pluralism and Sustainable Environment"; Kurniawan, "Human Responsibility towards Environment in the Quran"; Zabidi, Abd Rahman, and Halim, "Integration of Islamic Values for Environmental Conservation." <https://doi.org/10.5901/mjss.2013.v4n16p55>.

<sup>75</sup> Hejazi, Moeine Ossadat, and Behnam Sarbakhshian. "The Symbols of Environmental Sustainability in Iranian Religious Beliefs by Emphasizing on Zoroastrianism and Islam." *Innovaciencia Facultad de Ciencias Exactas Físicas y Naturales* 7, no. 2 (October 25, 2019). <https://doi.org/10.15649/2346075X.760>.

## The Effects of Islamic Approach

Table 5 Types of Study and Effects  
Source: Authors's Findings

Theme	Article's Distribution [see numbering from Table 3]
Normative / Conceptual	[1] [2] [3] [5] [9] [12] [16] [17] [19] [20] [21] [23]
Empirical	[4] [6] [7] [8] [10] [11] [13] [14] [15] [18] [22]

The data show that more than half (52%) of articles focus on normative or conceptual analysis with respect to the environment and environmental sustainability. They try to affirm the normative principles as outlined in the Qur'an and hadith that should be implemented by Muslims in dealing with the environment and formulate Islamic environmental ethical guidelines and codes of conduct. By contrast, the other types of articles tried to provide empirical accounts of Islam and the environment, suggesting the effect of the Islamic approaches in the reviewed studies.

From the empirical research, most (9 articles) show the positive effect of Islamic approaches, while others (2 articles) have no significant effect. The most important dimension of the positive impact is the increasing awareness and attitude towards the environment and the necessity of protecting it from damage and destruction. The inclusion of Islamic values for environmental conservation in school textbooks in Malaysia<sup>76</sup> and women's eco-feminist environmental activism in Pakistan<sup>77</sup> are two examples of the growing positive attitude and actions by Muslims. Similarly, the mainstreaming of eco-religious thinking in Indonesia has increased significantly. The endorsement of environmentalism by existing Muslim organisations in the country is instrumental in influencing

<sup>76</sup> 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 (July 7, 2021): 509. <https://doi.org/10.3390/rel12070509>.

<sup>77</sup> Zeenat Abdul Haq, Muhammad Imran, Shabbir Ahmad, and Umer Farooq. "Environment, Islam, and Women: A Study of Eco-Feminist Environmental Activism in Pakistan." *Journal of Outdoor and Environmental Education* 23, no. 3 (November 2020): 275–91. <https://doi.org/10.1007/s42322-020-00065-4>.

laypeople to take part in preserving the environment.<sup>78</sup> Further, there has been rising knowledge and practice among Indonesian Muslims in dealing with environmental conservation, and women have a higher degree than man.<sup>79</sup>

Still, another positive effect of the Islamic approach is evident in the study on the implementation of environmental law by non-binding religious instruments in Indonesia, Malaysia, and Singapore. The author explained two factors for this, namely a favourable legal and political climate due to positive state-religion relations and religious authorities ensuring that what is preached is translated into practice. While MUI (the Council of Indonesia Ulama) has good commitment, Malaysia's religious authority has little commitment, and Singapore's MUIS has not done anything yet.<sup>80</sup> Seven fatwas produced by MUI can become complementary to environmentally friendly actions because people's attitudes and actions depend on many factors. The fatwas can contribute to increasing the participation and comprehension of the Muslim communities in preserving the environment and tackling climate change, in addition to becoming a model for other Muslims elsewhere to formulate Islamic ethical guidelines in order for them to increase care for nature.<sup>81</sup>

Unlike the above positive effect, two studies found that the increasing environmental awareness of Islamic leaders and activists has no significant effect on the Muslim population in general. There is no evidence that the so-called Green Islam has a positive impact on most

---

<sup>78</sup> Thomas Reuter. "The Green Revolution in the World's Religions: Indonesian Examples in International Comparison." *Religions* 6, no. 4 (October 16, 2015): 1217–31. <https://doi.org/10.3390/rel6041217>.

<sup>79</sup> Jeanne E McKay, Fachruddin M. Mangunjaya, Yoan Dinata, Stuart R. Harrop, and Fazlun Khalid. "Practise What You Preach: A Faith-Based Approach to Conservation in Indonesia." *Oryx* 48, no. 1 (January 2014): 23–29. <https://doi.org/10.1017/S0030605313001087>.

<sup>80</sup> Shazny Ramlan. "Implementing Islamic Law to Protect the Environment: Insights from Singapore, Malaysia, and Indonesia." *Asia Pacific Journal of Environmental Law* 23, no. 2 (December 10, 2020): 202–30. <https://doi.org/10.4337/apjel.2020.02.05>.

<sup>81</sup> Fachruddin Majeri Mangunjaya and Gugah Praharawati. "Fatwas on Boosting Environmental Conservation in Indonesia." *Religions* 10, no. 10 (October 12, 2019): 570. <https://doi.org/10.3390/rel10100570>.

ordinary Muslims despite the existence of Islamic environmental law, fatwa, and ethical guidelines because “their behaviour and interpretations of their own activities are far removed from the Green Islam.”<sup>82</sup> Similarly, despite the extensive involvement of Islamic countries in international climate change submissions and agreements, Islam has had an ineffective role in the expected result due to the economic difficulties, the secularity of the state authority, and the endless consequences of colonialism on Muslim countries. This unfavourable result is not due to the failure of Islam itself but because the nature of climate change is subject to economic and political considerations.<sup>83</sup>

Thus, to examine the impact of the Islamic approach regarding the environment, other legal, political, and economic factors need to be considered. As Ramlan has explained, the implementation of Islamic environmental law depends on the legal and political climate and the commitment of religious authorities in a country. The impact of both positive and negative results is not a product of Islamic perspectives and approaches alone, and therefore Islam cannot be blamed if the result is negative. Environment problems and environmental sustainability certainly have multidimensional factors.

## Conclusion

The Islamic perspective on the environment, as gleaned from the analysis of these articles, highlights a comprehensive and deeply rooted commitment to environmental protection, sustainability, and ethical behaviour. These religious and spiritual principles offer valuable guidance for addressing environmental challenges and promoting harmonious coexistence between humans and the natural world. These insights can

---

<sup>82</sup> Ibnu Fikri, and Freek Colombijn. “Is Green Islam Going to Support Environmentalism in Indonesia?” *Anthropology Today* 37, no. 2 (April 2021): 15–18. <https://doi.org/10.1111/1467-8322.12642>.

<sup>83</sup> Hojjat Salimi Turkamani. “The Role of Islam in Realizing the Goals of Climate Change Law: From Theory to Practice?” *Journal for European Environmental & Planning Law* 20, no. 1 (March 21, 2023): 24–50. <https://doi.org/10.1163/18760104-20010007>.

inform ecological policies and practices, fostering a greater appreciation for nature and the imperative of its preservation within the Islamic context.

Islam provides a holistic framework encompassing theological, ethical, legal, comparative, educational, and media-based approaches to promoting environmental awareness, sustainability, and preservation. The integration of these approaches offers a comprehensive strategy for addressing the global challenges of environmental degradation and conservation while fostering a sense of ecological responsibility within the Islamic community. These approaches serve as valuable models for promoting sustainable practices and addressing environmental issues worldwide.

While the reviewed articles tend to be normative and conceptual, other empirical studies have shown a positive impact in terms of the increasing environmental awareness, attitude, and action among Muslim figures, scholars, and activists. But a small number of studies critically demonstrate the ineffectiveness of Islamic environmental projects on the common Muslims at large and the failure of Islamic countries to solve environmental problems.

In the future, researchers should aim for a more comprehensive understanding by examining the diverse Islamic perspectives on the environment across different regions and cultures. This action could involve examining how environmental views and practices vary in Islamic communities in the Middle East, South Asia, Southeast Asia, Africa, and beyond. Research should include collaboration between scholars from various fields, such as theology, environmental science, ethics, and social sciences, to provide a holistic understanding of the topic. Additionally, research is needed to investigate how these perspectives are adapted and applied in contemporary settings.

## References

- Abdelzaher, Dina M., Amr Kotb, and Akrum Helfaya. "Eco-Islam: Beyond the Principles of Why and What, and Into the Principles of How." *Journal of Business Ethics* 155, no. 3 (March 2019): 623–43. <https://doi.org/10.1007/s10551-017-3518-2>.
- Affandi, Yuyun, Agus Riyadi, Imam Taufiq, Abdurrohman Kasdi, Umma Farida, Abdul Karim, and Abdul Mufid. "Da'wah Qur'aniyah Based on Environmental Conversation: Revitalizing Spiritual Capital Ecotheology, Environmentally Friendly, Gender Responsive." *Pertanika Journal of Social Sciences and Humanities* 30, no. 1 (March 7, 2022): 159–70. <https://doi.org/10.47836/pjssh.30.1.09>.
- Ahmad, Maghfur. "Three Sufi Communities Guarding the Earth: A Case Study of Mitigation and Adaptation to Climate Change in Indonesia." *Al-Jami'ah: Journal of Islamic Studies* 57, no. 2 (December 24, 2019): 359–96. <https://doi.org/10.14421/ajis.2019.572.359-396>.
- Ali, Muh Ichsan, Amirullah Abduh, Ramlan Mahmud, and Samirah Dunakhir. "Raising Students' Awareness on Environmental Education Issues." *Indonesian Journal Of Educational Research and Review* 6, no. 1 (April 12, 2023): 1–8. <https://doi.org/10.23887/ijerr.v6i1.59146>.
- Bennett, Charles. *Studying Islam*. London and New York: Continuum International Publishing Group, 2010.
- Bsoul, Labeeb, Amani Omer, Lejla Kucukalic, and Ricardo H. Archbold. "Islam's Perspective on Environmental Sustainability: A Conceptual Analysis." *Social Sciences* 11, no. 6 (June 2022): 228. <https://doi.org/10.3390/socsci11060228>.
- Carrera-Rivera, Angela, William Ochoa, Felix Larrinaga, and Ganix Las. "How-to Conduct a Systematic Literature Review: A Quick Guide for Computer Science Research." *MethodsX* 9 (January 1, 2022): 101895. <https://doi.org/10.1016/j.mex.2022.101895>.
- CNN Indonesia. "Menteri LHK Akui Pengelolaan Sampah Masih Bermasalah." *nasional*, 2022. <https://www.cnnindonesia.com/nasional/20220221131956-20-761900/menteri-lhk-akui-pengelolaan-sampah-masih-bermasalah>.
- Darraz, Muhd Abdullah. "Islamic Eco-Cosmology in Ikhwan al-Safa's View." *Indonesian Journal of Islam and Muslim Societies* 2, no. 1 (2012): 133–61. <https://doi.org/10.18326/ijims.v2i1.133-161>.
- Efendi, David, Nanang Indra Kurniawan, and Purwo Santoso. "From Fiqh to Political Advocacy: Muhammadiyah's Ecological Movement in the Post New Order Indonesia." *Studia Islamika* 28, no. 2 (2021): 349–83. <https://doi.org/10.36712/sdi.v28i2.14444>.
- Environmental Geography Student Association UGM. "Bencana Alam

- Atau Bencana?,” February 20, 2023. <https://egsa.geo.ugm.ac.id/2023/02/20/bencana-alam-atau-bencana/>.
- Esposito, John. *Islam: The Stright Path*. 3rd edition. New York: Oxford University Press, 1998.
- Fathil, Mohd., Zulfan Saam, Sukendi, and Samsul Nizar. “Islam and Environment: Education Perspective.” *Al-Ta Lim Journal* 22, no. 2 (2005): 96–106. <http://dx.doi.org/10.15548/jt.v22i2.128>.
- Fikri, Ibnu, and Freek Colombijn. “Is Green Islam Going to Support Environmentalism in Indonesia?” *Anthropology Today* 37, no. 2 (April 2021): 15–18. <https://doi.org/10.1111/1467-8322.12642>.
- Gueye, Moustapha Kamal, and Najma Mohamed. “An Islamic Perspective on Ecology and Sustainability.” In *Ecotheology - Sustainability and Religions of the World*. IntechOpen, 2022. <https://doi.org/10.5772/intechopen.105032>.
- Haneef, Sayed Sikandar Shah. “Principles of Environmental Law in Islam.” *Arab Law Quarterly* 17, no. 3 (2002): 241–54. <https://www.jstor.org/stable/3382024>.
- Haq, Zeenat Abdul, Muhammad Imran, Shabbir Ahmad, and Umer Farooq. “Environment, Islam, and Women: A Study of Eco-Feminist Environmental Activism in Pakistan.” *Journal of Outdoor and Environmental Education* 23, no. 3 (November 2020): 275–91. <https://doi.org/10.1007/s42322-020-00065-4>.
- Hasan, Heba. “Islam and Ecological Sustainability: An Exploration into Prophet’s Perspective on Environment.” SSRN Scholarly Paper. Rochester, NY, November 9, 2022. <https://papers.ssrn.com/abstract=4298520>.
- Hayat, Imran, Muhammad Sajad Malik, Muhammad Waris Ali, Muhammad Husnain, Muhammad Sharif, and Abdul Haleem. “The Role of Islamic Environmental Ethics in the Alleviation of Climate Challenges and the Preservation of Ecosystem.” *Russian Law Journal* 11, no. 11 (2023). <https://www.researchgate.net/publication/371315875>.
- Hejazi, Moeine Ossadat, and Behnam Sarbakhshian. “The Symbols of Environmental Sustainability in Iranian Religious Beliefs by Emphasizing on Zoroastrianism and Islam.” *Innovaciencia Facultad de Ciencias Exactas Físicas y Naturales* 7, no. 2 (October 25, 2019). <https://doi.org/10.15649/2346075X.760>.
- Ilyas, Muhtarom. “Lingkungan Hidup Dalam Pandangan Islam.” *Jurnal Sosial Humaniora (JSH)* 1, no. 2 (November 2, 2008): 154–65. <https://iptek.its.ac.id/index.php/jsh/article/view/672>.
- Imamah, Fardan Mahmudatul. “Menghadapi Kapitalisme: Pendekatan

- Eco-Sufism Dalam Gerakan Environmentalisme Islam Indonesia.” *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 5, no. 1 (June 9, 2017): 109–35. <https://doi.org/10.21274/kontem.2017.5.1.109-135>.
- Irawan, Bambang. “Islamic Boarding Schools (Pesantren), Sufism and Environmental Conservation Practices in Indonesia.” *HTS Teologiese Studies / Theological Studies* 78, no. 4 (March 29, 2022). <https://doi.org/10.4102/hts.v78i4.7073>.
- Islam, Mohd Aminul. “An Essay on the Ethics of Islam towards Environmental Resources.” *Revelation and Science* 6, no. 2 (December 30, 2016). <https://journals.iium.edu.my/revival/index.php/revival/article/view/180>.
- Kurniawan, Deni Wahyudi. “Human Responsibility towards Environment in the Quran.” *Indonesian Journal of Islam and Muslim Societies* 2, no. 2 (December 1, 2012): 293. <https://doi.org/10.18326/ijjims.v2i2.293-322>.
- Lamé, Guillaume. “Systematic Literature Reviews: An Introduction,” 1:1633–42, 2019. <https://doi.org/10.1017/dsi.2019.169>.
- Malik, Arsheed Ahmad, Mehraj ud Din Sheikh, and Mohd Zia-Ul-Haq Rafaqi. “Role of Islam towards Peace and Progress.” *Research Journal of Humanities and Social Sciences* 3, no. 4 (December 28, 2012): 444–49. <https://rjhsonline.com/AbstractView.aspx?PID=2012-3-4-6>.
- Mangunjaya, Fachruddin M. *Generasi Terakhir: Aktivisme Dunia Muslim Mencegah Perubahan Iklim Dan Kepunahan Lingkungan Hidup*. Jakarta: LP3ES, 2021.
- Mangunjaya, Fachruddin Majeri, and Gugah Praharawati. “Fatwas on Boosting Environmental Conservation in Indonesia.” *Religions* 10, no. 10 (October 12, 2019): 570. <https://doi.org/10.3390/rel10100570>.
- Marten, Gerald Gerry. *Human Ecology - Basic Concepts for Sustainable Development*. London and Sterling: Earthscan, 2008.
- McKay, Jeanne E., Fachruddin M. Mangunjaya, Yoan Dinata, Stuart R. Harrop, and Fazlun Khalid. “Practise What You Preach: A Faith-Based Approach to Conservation in Indonesia.” *Oryx* 48, no. 1 (January 2014): 23–29. <https://doi.org/10.1017/S0030605313001087>.
- Meraj, Meraj Ahmad. “Islamic Approach to the Environment and the Role’s in the Environment Protected.” *Jurnal Ilmiah Peuradeun* 4, no. 1 (January 28, 2016): 1. <https://doi.org/10.26811/peuradeun.v4i1.81>.
- Mohamad, Abdul Basir, and Nurbazla Ismail. “Environmental Preservation and Water Pollution from the Islamic Perspective.” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 2 (June 5, 2023): 997. <https://doi.org/10.22373/sjhc.v7i2.16019>.

- Mokti, Hawwa, Nor Kamri, and Mohd Abd Wahab Fatoni Mohd Balwi. "Halal Food Quality: An Analysis Of Relevant Guidelines And Regulations In Malaysia." *Journal of Fatwa Management and Research* 27 (November 30, 2022): 37–55. <https://doi.org/10.33102/jfatwa.vol27no2-SE.482>.
- Munib, Rafik Patrajaya, Reza Noor Ihsan, and Muhammad Amin. "Conservation Environmental Sustainability in The Perspective of Islamic Legal Philosophy." *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 6, no. 2 (2022): 556–72. <https://jurnal.ar-raniry.ac.id/index.php/samarah/article/view/12411>.
- Murad, Munjed M. "Islamic Environmental Stewardship: Nature and Science in the Light of Islamic Philosophy." *Union Theological Seminary* 63, no. 1–2 (2010): 145–63. <https://doi.org/10.7916/D8GQ6X2Z>.
- Nanda, Serge Silatsa, Surwandono Suwardono, Abdoulaye Njoya Nchankou, Ahmad Sahide, Francis Brice Tedou Silatsa, and Lucie Felicite Temgoua. "Islam and Environmental Sustainability: Perspectives and Challenges." *Dauliyah: Journal of Islam and International Affairs* 8, no. 2 (August 29, 2023): 112–30. <https://doi.org/10.21111/dauliyah.v8i2.10524>.
- Nasir, Norita Mohd, Mahendhiran Sanggaran Nair, and Pervaiz Khalid Ahmed. "Environmental Sustainability and Contemporary Islamic Society: A Shariah Perspective." *Asian Academy of Management Journal* 27, no. 2 (December 7, 2022). <https://doi.org/10.21315/aamj2022.27.2.10>.
- Nasr, Seyyed Hosein. *Ideals and Realities of Islam*. New Revised Edition. Chicago: ABC International Group Inc., 2000.
- Niam, Achmad Mukafi. "Menahan Diri dari Kecerakahan Mengeksploitasi Alam." NU Online, 2019. <https://www.nu.or.id/risalah-redaksi/menahan-diri-dari-kecerakahan-mengeksploitasi-alam-CpSyB>.
- Ouis, Soumaya Pernilla. "Islamic Ecotheology Based on the Qur'ān." *Islamic Studies* 37, no. 2 (1998): 151–81. <https://www.jstor.org/stable/20836989>.
- Page, Matthew J., Joanne E. McKenzie, Patrick M. Bossuyt, Isabelle Boutron, Tammy C. Hoffmann, Cynthia D. Mulrow, Larissa Shamseer, et al. "The PRISMA 2020 Statement: An Updated Guideline for Reporting Systematic Reviews." *BMJ (Clinical Research Ed.)* 372 (March 29, 2021): n71. <https://doi.org/10.1136/bmj.n71>.
- Pati, Debajyoti, and Lesa N. Lorusso. "How to Write a Systematic Review of the Literature." *HERD: Health Environments Research & Design Journal* 11, no. 1 (January 1, 2018): 15–30. <https://doi.org/10.1177/1937586717747384>.

- Ramlan, Shazny. "Implementing Islamic Law to Protect the Environment: Insights from Singapore, Malaysia, and Indonesia." *Asia Pacific Journal of Environmental Law* 23, no. 2 (December 10, 2020): 202–30. <https://doi.org/10.4337/apjel.2020.02.05>.
- Ramli, Raudha Md. "The Principle Of Natural Resources Management Based On Maqasid Al-Shari'ah: A Conceptual Framework." *International Journal of Islamic Economics and Finance Research* 3, no. 1 July (August 14, 2020): 57–74. <https://doi.org/10.53840/ijiefer12>.
- Reuter, Thomas. "The Green Revolution in the World's Religions: Indonesian Examples in International Comparison." *Religions* 6, no. 4 (October 16, 2015): 1217–31. <https://doi.org/10.3390/rel6041217>.
- Rizaty, Monavia Ayu. "Mayoritas Penduduk Indonesia Beragama Islam pada 2022." *DataIndonesia.id*, 2023. <https://dataindonesia.id/varia/detail/mayoritas-penduduk-indonesia-beragama-islam-pada-2022>.
- Rizk, Riham R. "Islamic Environmental Ethics." *Journal of Islamic Accounting and Business Research* 5, no. 2 (September 2, 2014): 194–204. <https://doi.org/10.1108/JIABR-09-2012-0060>.
- Rusmadi, Rusmadi. "Ecosophy Islam: Studi Tematis-Kontekstual Nilai-Nilai Etika Lingkungan dalam Islam." *SMART* 2, no. 2 (December 22, 2016): 237. <https://doi.org/10.18784/smart.v2i2.391>.
- Sabrina, R. "Environmental and Sustainable Development in Islamic Perspective." *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 3 (October 28, 2020): 2975–85. <https://doi.org/10.33258/birci.v3i4.1320>.
- Sadowski, Ryszard F., and Zafer Ayvaz. "Biblical and Quranic Argumentation for Sustainable Behaviors Toward Nature." *Problemy Ekorozwoju* 18, no. 1 (January 1, 2023): 152–63. <https://doi.org/10.35784/pe.2023.1.15>.
- Saeed, Abdullah. *Islamic Thought: An Introduction*. London and New York: Routledge, 2006.
- Saleh, Mohamad Saifudin Mohamad, Shaidatul Akma Adi Kasuma, Mark Harris Zuknik, and Nik Norma Hasan. "Islamic Values in Environmental Communication within the Malaysian Media: A Case Study of Utusan Malaysia and Berita Harian." *Jurnal Komunikasi: Malaysian Journal of Communication* 37, no. 3 (September 30, 2021): 54–72. <https://doi.org/10.17576/JKMJC-2021-3703-04>.
- Sayem, Md. "Islam and Environmental Ethics: A Qur'anic Approach." *Islamic Studies* 60 (June 30, 2021): 157–72. <https://doi.org/10.52541/isiri.v60i2.1438>.
- Siddaway, Andy P., Alex M. Wood, and Larry V. Hedges. "How to Do a Systematic Review: A Best Practice Guide for Conducting and

- Reporting Narrative Reviews, Meta-Analyses, and Meta-Syntheses.” *Annual Review of Psychology* 70 (January 4, 2019): 747–70. <https://doi.org/10.1146/annurev-psych-010418-102803>.
- Smith, Jonathan D. “Connecting Global and Local Indonesian Religious Environmental Movements.” *Jurnal Kawistara* 7, no. 3 (July 22, 2018): 207–25. <https://doi.org/10.22146/kawistara.25908>.
- Sururi, Ahmad, Arqom Kuswanjono, and Agus Himmawan Utomo. “Ecological Sufism Concepts in the Thought of Seyyed Hossein Nasr.” *Research, Society and Development* 9, no. 10 (October 9, 2020): e5769108611–e5769108611. <https://doi.org/10.33448/rsd-v9i10.8611>.
- Treen, Kathie M. d’I., Hywel T. P. Williams, and Saffron J. O’Neill. “Online Misinformation about Climate Change.” *WTREs Climate Change* 11, no. 5 (2020): 1–20. <https://doi.org/10.1002/wcc.665>.
- Turkamani, Hojjat Salimi. “The Role of Islam in Realizing the Goals of Climate Change Law: From Theory to Practice?” *Journal for European Environmental & Planning Law* 20, no. 1 (March 21, 2023): 24–50. <https://doi.org/10.1163/18760104-20010007>.
- Ugwu, C. O Tagbo. “Religious Pluralism and Sustainable Environment: The Nigerian Situation.” *Mediterranean Journal of Social Sciences*, December 1, 2013. <https://doi.org/10.5901/mjss.2013.v4n16p55>.
- Upal, Muhammad Afzal, and Carole M Cusack, eds. *Handbook of Islamic Sects and Movements*. Leiden: Brill, 2021. <https://library.oapen.org/handle/20.500.12657/51255>.
- Utsman, Hasani. “Basis Etika Lingkungan Hidup Masyarakat Tradisional Madura.” *Al-A’raf: Jurnal Pemikiran Islam Dan Filsafat* 15, no. 1 (2018): 59–78. <https://doi.org/10.22515/ajpif.v15i1.1203>.
- Zabidi, Fatin Nur Marhamah, Norshariani Abd Rahman, and Lilia Halim. “Integration of Islamic Values for Environmental Conservation: An Analysis of School Textbooks.” *Religions* 12, no. 7 (July 7, 2021): 509. <https://doi.org/10.3390/rel12070509>.