

has been oriented toward economic development and commercialization and consequently marginalized environmental issues (Saniotis, 2012).

However, environmental issues are becoming increasingly important for ordinary Muslims today (Saniotis, 2012; Azian Sobian, 2012; Monika Zbidi, 2013). Muslim religious scholars and Islamic religious organizations around the world have been putting their efforts into protecting and conserving the environment although Muslims' EEB varies depending on their unique sociological and cultural context (Saniotis, 2012). According to Monika Zbidi (2012:1):

The Islamic ecotheology movement, which comprises Islamic ecological philosophy, Sharia-based environmental law and Islamic environmental activism, was initiated by Muslim academics and scholars, many of whom grew up in a predominantly Muslim country and later lived in – or still live in – Western countries. The confrontation with environmental problems led them to focus on the position of their own religion in the discourse. Since then, the ecological dimension of Islam has spread and has been applied in Muslim organisations and initiatives worldwide.

The 'Green Khutba Campaign', 'The Green Guide to Hajj', 'The Muslim Green Guide to Reducing Climate Change', 'Greening Ramadan', 'The Clean Medina Campaign' ... one can see at a glance from the names of these initiatives, projects, and campaigns that their focus is on the link between Islam and nature. The terms 'green Islam' or 'eco-Islam' (the latter is primarily used in the English-speaking world) have become the labels of this contemporary movement in recent years.

According to Saniotis (2012), Indonesia has successfully employed environmental ethics through 900 of 17,000 *pesantrens* in Indonesia. Environmentally friendly behavior such as towards water and energy usage as well as waste management has been implemented in the 900 *pesantrens*. Muslim religious scholars such as Fachruddin Mangunjayaha, a research assistant on an orangutan conservation project has been in the forefront driving the environmentally friendly behavior of Muslims in Indonesia. In one of the *pesantrens* in Aceh, which suffered years of civil war and 2006 tsunami, a forest re-planting project took place. Additionally, in 2009, students of 90 *pesantrens* in Central Java were mobilized in assisting villages to foster faith-based ecological initiatives in order to find solutions to local environmental problems.

In the west, Muslim religious scholars like Fazlun Khalid founded Islamic Foundation for Ecology and Environmental Sciences in United Kingdom (IFEES, 2017) in the 1980s. The main aims are to transmit Islamic ecological teachings to Muslims in order to change behaviors and attitudes towards the environment, alleviate poverty via the implementation of sustainable and ecologically friendly modes of production, develop Islamic science natural resource management, and develop Islamic inspired 'green' projects with the involvement of communities, nongovernmental