

Previous studies found that religious figures and religious institutions or authorities provide a general concern towards the environment (Ajzen & Fishbein, 1980; Mashitoh Yaacob, 2009). However, a careful study on the efforts of Muslim religious scholars and Islamic religious organizations in Malaysia on driving Muslims' EEB in the recent years has found that they have provided a range of concern towards the environment from generic to specific where appropriate. Specific concerns are found in a number of efforts made by Muslim Islamic scholars and Islamic religious organizations studied even in the *khutbah* texts.

The Muslim religious scholars and Islamic religious organizations are now gradually make explicit their roles in driving EEB of Muslims and the public at large in Malaysia in accordance with the teachings of Islam on the environment discussed at length by Ibrahim Abdul-Matin (2010) in his book 'Green Deen, What Islam Teaches About Protecting the Planet' where he draws on research, scripture, and interviews with Muslim Americans to trace Islam's concern with human role as a caliph on earth and offers many examples of how Muslims can follow, and what Muslims are already following such as in terms of waste (Al-Quran, 17:29), water (Al-Quran, 21:30), and food (Al-Quran, 7:31).

Conclusion

The result of the analysis and synthesis of the relevant documents illustrates that Muslim religious scholars and Islamic religious organizations drive Muslims' EEB through diverse methods within their individual and organizational scope and autonomy such as via *khutbah* or sermons during Friday congregational prayer, public speeches, forum in the media, and activities of religious-based nongovernmental organizations. This finding may shed light on the level of involvement of Muslim religious scholars and Islamic religious organizations in driving Muslims' EEB in Malaysia.

The Muslim religious scholars and Islamic religious organizations do not even have to re-focus Islamic teachings in ecologically-alert terms as Islamic teachings on the environment are abundant in al-Quran and Sunnah. However, they are the ones who are capable of re-interpreting and translating as well as influencing the teachings of the Islamic religious traditions on the environment into the practice of Muslims in their daily routine. Hence, it is concluded that Muslim religious activists and scholars, and Islamic religious organizations in Malaysia do respond to the environmental challenge within the context of industrial development in Malaysia although unnoticed by most Muslims in Malaysia and varies in terms of the range of their environmental concerns, i.e., some of them provided a generic concern and the others are providing specific concern towards the environment but most of them provided both generic and specific concerns towards the environment where appropriate.

However, the fact that their efforts are unnoticed by Muslims at large in Malaysia is an indicator that they are yet to successfully driving the EEB into the majority Muslims in Malaysia. The rate