

of their success in driving EEB among Muslims in Malaysia is probably yet to be celebrated (Mashitoh Yaacob et al, 2017). Perhaps future studies could explore on the success rate of the works of Muslim religious scholars and Islamic religious organizations in driving the EEB among Muslims in Malaysia. The Muslim religious scholars and Islamic religious organizations are similar in their environmental value orientation but vary in their approaches in addressing and solving the environmental challenges. The root problem of environmental challenge is 'greed' hence the more the Muslim religious scholars and Islamic religious organizations focus on developing comprehensive Islamic environmental *akhlaq* to stop 'desires' or 'wants' from feeding the feeling of 'greed' the lesser the environmental problems.

Perhaps, it is about time for more partnerships between religious leaders, ethicists, researchers and practitioners from other disciplines and sectors, Institute Islam Hadhari and other institutions working together to implement policies and practices aimed at ensuring the sustainability of the environment for current and future generations. Institute of Islam Hadhari is the best platform in realizing such partnership and people of all beliefs can appreciate the contributions that Islam and Muslims bring to the environmental movement.

Acknowledgement(s)

This work was supported by UKM Research Grants: AP-2013-014 Islamic Environmental Ethics: Addressing the Phenomenon of Consumer Culture in Malaysia; and TD-2014-010 *Transformasi Tingkah Laku Melayu Islam ke arah Kelestarian Alam Sekitar berasaskan Nilai Islam* (English: Transformation of Malay Muslim Behavior towards Environmental Sustainability based on Islamic Values).

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