

There are many kind of volunteer field such as health, community development, education, vocational training, science centre, sports, religious and environment. Environmental volunteers play a key role in natural resource management: their commitment, time and labour constitute a major contribution towards managing environments. The volunteer participation can save cost in terms of environmental management (Measham & Barnett, 2007). The environmental volunteers can help to avoid the lower self-efficacy as individual to demonstrate the responsible environmental behaviour because they work collectively.

Previous research shows that there have positive relationships between levels of voluntary activity, physical health and life satisfaction (Liarakou, Kostelou & Gavrilakis, 2011; Lu & Schuett 2013; Measham & Barnett, 2007). Interest in environmental volunteering also important in a long history of involving as a volunteers in various activities in environmental management. Previous research also found that the highest rate of volunteering occurs during middle age. i.e 35 until 44. The people with children in their households are likely to remain in the volunteer workforce for longer. This findings seem that the decision as volunteer is a complex and must be considered in the broader context of personal attributes, circumstances, social pressure, as well as the particular characteristics of the organisation where the voluntary activity takes place.

Most research on volunteers' well-being has focused on comparisons between volunteers and non-volunteers, elucidating differences in specific elements of well-being, such as happiness, life satisfaction, depression and survival (Kragh, Stafford, Curtin & Diaz, 2016). However, very few studies have addressed the questions of how volunteering immediately affects participants' well-being and how participants in different types of volunteering may gain benefits in different elements of well-being (Kragh et al., 2016). In addition, Measham & Barnett (2007) argue that an improved understanding of what motivates volunteers is required to sustain volunteer commitments to environmental management in the long term. Therefore, this paper attempts to conceptualize the relationship among volunteers' motivation, participation and well-being from Islamic perspective.

Environmental Education from Islamic Value

Applying a religious approach to promote environmental awareness among communities is not a new concept (Haliza, 2017; McKay et al. 2013). According to Islam, man is not the master of nature and world. Man must be aware of his responsibility on this Earth, as he is only a temporary administrator; a beneficiary and not an owner (McKay et al., 2013). The Quran encourages the protection of all the natural elements of the environment. Approximately 750 verses (of 6236) in Quran refer to various aspects of nature, and to the relationship between man and nature (Mănoiu, Arslan & Madani, 2016).

There are four key principles in Islam governing human role in conserving natural resources; *tauhid* (integration), *khalifah* (guardian), *mizan* (balance) and *fitrah* (nature) (Fachruddin 2010).

In addition, Mashitoh et al. (2017) claim four Islamic values related to environmental protection; (1) *qana'ah* which means being moderate, thriftiness and thankful to Allah; (2) *mahabbah* which means love and appreciation of the environment; (3) *ihsan* which means wise choice, refrain from harmful acts toward the environment, be accountable of one's act; and (4) *ta'awun* which means teaching one's family to conserve the environment, reduce the use of natural resources, reduce waste, and participate in campaigns on environmental conservation.

In line with that, the teachings of the Holy Quran support moderation of the human behaviour by using three principles: 1. The principles of unity, 2. Balance and 3. Responsibility (Mănoiu, Arslan & Madani, 2016). McKay et al. (2013) believed that better results could be obtained by raising awareness of Islamic teachings on the environment rather than making efforts to raise general awareness on conservation issues. One of the mediums to raise environmental education is through environmental volunteering activities.

One of the aspects related to religiosity is spirituality. Spirituality elements need to be cultivated into environmental education and also management and policy formation. In the context of discussing the establishment of ethics in the society for the preservation and conservation of the environment, spirituality approach has very real impact in shaping the spiritual and physical being of a healthy and kind person (Omar et al., 2015). This is consistent with Crowe (2013) who found that integration between the spiritual and religious values in Environmental Education is an appropriate approach to transform the attitude and behaviour. Thus, the motivation of volunteers based on religious or spiritual values will increase their commitment in participating in environmental programs and create a generation who can manage the environment with responsibilities.

Modes of Environmental Volunteering

Measham & Barnett (2007) claim that there are five modes of environmental volunteering i.e. activism, education, monitoring, restoration and sustainable living. The description for each mode of environmental volunteering is shown in Table 1.

Table 1 Description of Modes of Environmental Volunteering

No	Modes of Environmental Volunteering	Descriptions
1	Activism	-protecting environments, stopping environmental destruction and saving wildlife. Volunteers to raise funds and campaign for causes including climate change and the use of genetically modified organisms.

2	Education	<p>-works with skilled volunteers to assist rural communities learn about and address environmental issues such as waste management and tree planting. Through mode of education, it can increase the community awareness of the scientific, educational, recreational and conservation through volunteer guided tours and through organising community presentations and events.</p> <p>-In many cases, education occurs in association with another mode of environmental volunteering, such as monitoring or restoration.</p>
3	Monitoring	-engaging volunteers to help collect data and keep the balancing of the ecosystem.
4	Restoration	-The involvement of volunteers in environmental restoration to improve the environmental quality.
5	Sustainable Living	-Most recent mode of environmental volunteering relates to implementing effective modes of energy use and reducing waste at the household level. For examples are engages volunteers in designing and promoting ways to 'reduce, reuse, recycle' energy and material goods, eco-labelling, sustainable transport use, reusable shopping bags, and training on energy and water use efficiency around the home.

Source: Measham & Barnett (2007)

Environmental Volunteers' Motivation

Measham & Barnett (2007) proposed four six of motivation factors as an environmental volunteers i.e. 1. Helping a cause 2. Social interaction 3. Improving skills, 4. Learning about environment, 5. General desire to care for the environment, and 6. Personal attribute. In addition, previous research has been reported religiosity and spirituality also have positive predictors of volunteer motivation (Okun et al., 2017). However, spiritual also reflect the religiosity (Crowe, 2013). Therefore, based on previous research, it can be concluded that there have seven motivation towards volunteers' participation i.e helping a cause, social interaction, improving skills, learning about environment, general desire to care for the environment, personal attribute and spirituality. The volunteers' motivation also in line with the environmental value proposed by Hungerford et al. (2015) namely aesthetic, cultural, ethics, ecology, economy, education, egocentric, health, politic, recreation,

religion, scientific and social. The description of environmental volunteers' motivation elements are shown in Table 2.

Table 2 Descriptions of Environmental Volunteers' Motivation

No	Environmental Volunteers' Motivation	Descriptions
1	Helping a cause	-helping a cause concerned with assisting others or giving something back to the community, doing something good for future generation
2	Social interaction	-building social capital by meeting new people and making friends, working as a group
3.	Improving skills	-improving communication skills, environmental action
4	Learning about environment	-learning new skills, gaining experience and building self-esteem
5	General desire to care for the environment	- a desire to care for a particular place, responsibility towards the environment
6	Personal attribute	-care about the environment and the relationship among God, environment and human.
7	Spirituality	- Faith tradition promote environmental stewardship, attitudes and environmental behaviour.

Managers or organization of volunteers need to consider these motivations and developing program to provide volunteers with an experience that meets their motivations. By developing program with volunteer motivation in mind, managers will better be able to recruit and retain volunteers within their organization. So that, this is win-win situation between the managers and volunteers (Bruyere & Rappe, 2007).

Environmental Volunteers' Well-Being

One way to harness the well-being benefits of natural environments is to participate in environmental volunteering, which can increase people's connection to nature and their sense of well-being. Seligman (2011) proposed a multidimensional well-being model to explore the well-being of environmental volunteers. Two main approaches to conceptualising well-being prevail: hedonism and eudaimonia. Hedonism is the idea that maximisation of pleasure is the goal and the way to happiness for all humans, whereas eudaimonia proposes that striving to lead a meaningful life and achieve optimum functioning is the way to happiness (Butler & Kern, 2016; Kragh et al. 2016).

In line with that, volunteering in nature has been linked to well-being benefits for volunteers, including improved social networks, increased personal satisfaction and feelings of enjoyment, improved health and well-being, can reduce negative effect such as reducing stress and depression. Furthermore, environmental volunteering offers the added benefit of providing opportunities for volunteers to spend time in nature, which can lead to a better connection or re-connection with nature for the volunteers, gaining and increased understanding of the natural environment and also enhance the sense of place. A closer connection to nature has been shown to enhance people's well-being (Kragh et al.2016).

Seligman proposed multidimensional model of well-being as known as PERMA model. Seligman's (2011) PERMA model advocates that well-being arises from five wellbeing pillars i.e 1. 'Positive emotion', which encompass present positive feelings, life satisfaction and positive emotions about the future; 2) 'engagement', which is employing one's strengths to a task, becoming fully absorbed in the task and therefore completely losing track of time, also referred to as getting into 'flow'; 3) 'positive relationships', which are fundamental to a good life as a basic human need that is essential for well-being; 4) 'meaning', which includes feelings of doing something worthwhile and having a purpose and direction in life, something which is crucial to well-being. For example, most people have a need to belong to or serve something they believe is larger than themselves, e.g. their family, an organisation or a religious group; and 5) 'achievement', often pursued for its own sake by individuals setting their own personal goals or striving to achieve recognition in the wider world, e.g. winning an award or accumulating wealth. However, the achievement in this study refers to improvement of the environmental quality.

Seligman (2011) did not propose a measure for his PERMA model but Butler & Kern (2016) subsequently developed the PERMA-Profilier (PERMA-P), a scale based on the PERMA model, which also includes additional elements of well-being. The additional elements in the PERMA-P are 1) 'negative emotion' from the concept of subjective well-being acknowledging the importance of both positive and negative aspects of well-being; 2) 'health', which can be considered a core part of well-being; 3) 'loneliness', which is a strong predictor of many negative life outcomes; and 4) 'overall happiness', which allows an overall assessment after reflecting on specific elements of well-being (Butler & Kern, 2016).

In addition, Huppert and So (2013) define 10 components of well-being that are the opposite of the main symptoms of depression and anxiety i.e competence, emotional stability, engagement, meaning, optimism, positive emotion, positive relationships, resilience, self-esteem, vitality). Wong (2011) proposes that hedonic, prudential (being fully engaged in life), eudaimonic, and chaironic (feeling blessed) types of happiness all contribute to an overall sense of subjective wellbeing, but come together in different ways depending on the person, circumstances, and context. On the other hand, Rusk and Waters (2015) empirically derived a five-domain model of positive functioning (comprehension and coping, attention and awareness, emotions, goal and

habits, virtues and relationships). Based on the well-being attribute proposed by previous researchers, this paper consider six elements of well-being that are relevant in the context of environmental volunteers i.e positive emotion, engagement, relationship, meaning, achievement and health as presented in Table 3.

Table 3 Descriptions of Environmental Volunteers' Well-Being

No	Environmental Volunteers' Well-Being	Descriptions
1	Positive emotion	- personal satisfaction, feelings of enjoyment
2	Engagement	-opportunities for volunteers to spend time in nature, which can lead to a better connection or re-connection with nature for the volunteers,
3	Relationship	-interactions with other people and nature during volunteering
4	Meaning	- Feelings of doing something worthwhile and having a purpose and direction in life. -Incorporation of knowledge and skills to transform environmental behaviour and appreciate the nature, play a role as a <i>Khalifah</i> and feeling blessed.
5	Achievement	-improvement of the environmental quality
6	Health	- satisfied with the physical health

Model of Environmental Volunteers' Motivation towards Well-Being

Based on the literature review, there have seven elements of environmental volunteers' motivation that are synchronize the role as *Khalifah* i.e helping a cause, social interaction, improving skills, learning about the environment, general desire to care for the environment, personal attribute and spirituality. This motivation will affect participation of environmental volunteers. There have five types of environmental volunteers' participation i.e activism, education, monitoring, restoration and sustainable living. This participation affects volunteers' well-being in terms of positive emotion, engagement, relationship, meaning, achievement and health.

From the identified factors, model of motivation factors towards well-being among environmental volunteers was proposed as shown in Figure 1. The model shows the relationship of each identified factors. In overall, motivation of volunteers will affect the participation as environmental volunteers which in turns affect the volunteers' well-being. There have reciprocal relationship which is volunteers' well-being also can affect volunteers motivation. For the extend model, the demographic also can be considered in this model. The demographic factors such as age, education, occupation can be as a moderator for each path in the model. All the element in the

model of environmental volunteers' motivation towards well-being were synchronized to the role as a *Khalifah*.

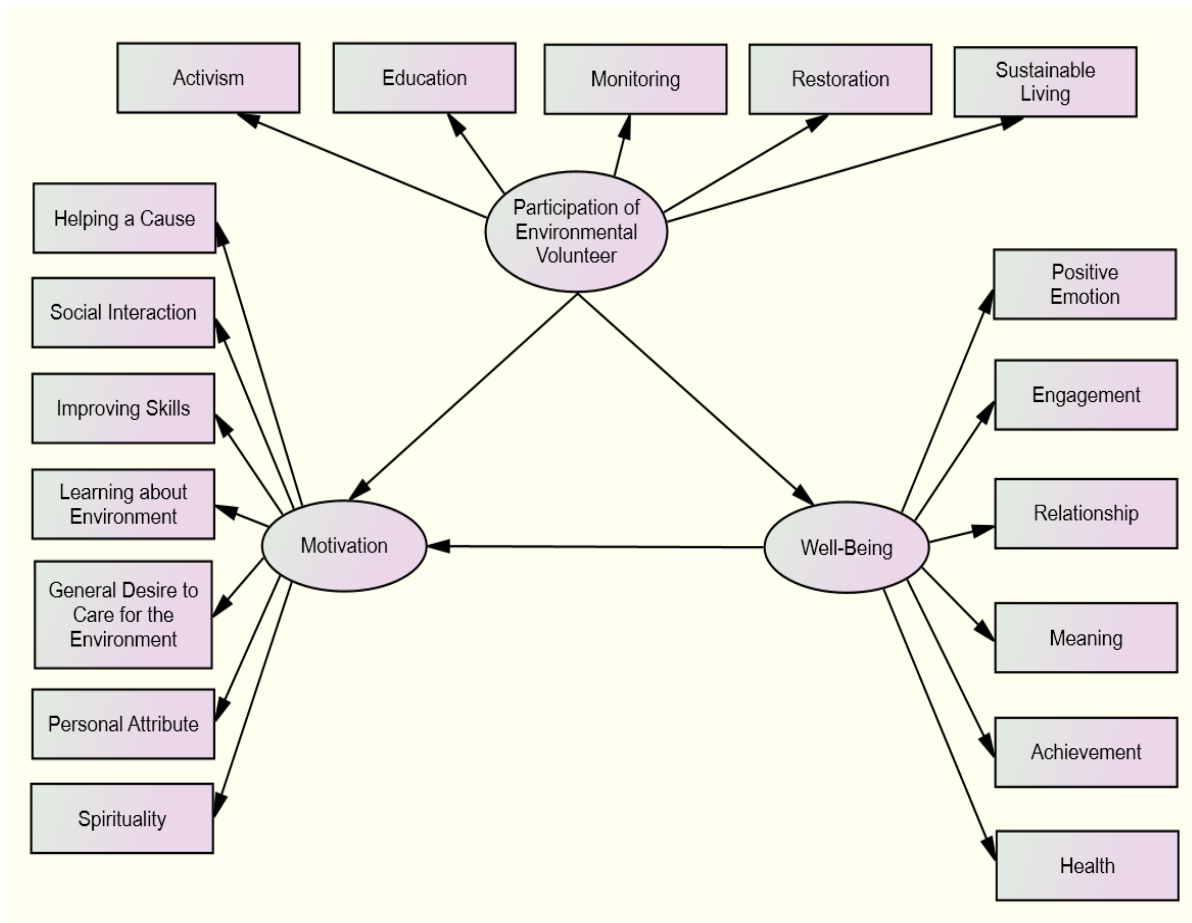


Figure 1 Model of Environmental Volunteers' Motivation towards Well-Being.

Conclusions

This paper attempts to come out a model of environmental volunteers' motivation towards well-being based on literature review. Based on the limitation of this paper, it is suggested to develop an empirical model of environmental volunteers' motivation towards well-being for future research. It can be done whether from quantitative or qualitative methods in order to get a holistic view regarding the motivation factors that can lead to participation as an environmental volunteer. The motivation and well-being in mind of environmental volunteers are important to sustain the volunteers' participating in environmental conservation.

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Driving Factors behind Malaysian Muslims' Environmentally Ethical Behavior

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Abstract

For Muslims, Islam plays a crucial role in the formulation of worldviews regarding the natural world and in the articulation of *akhlaq* that guide human behavior. As the country gets hotter, crowded, less bio-diverse and polluted Muslim religious activists in Malaysia are among the groups that drive Malaysian Muslims' environmentally ethical behavior (EEB) within the framework of their respective realm. Aware of the environmental problems that the country is facing, activists from Islamic religious organizations in Malaysia are participating in the struggle to secure the wellbeing of the nation by addressing environmental issues within the framework of Islam. They not only propagate Islamic environmental values but clearly act upon those values and promote respect and care for the environment as well as assist in halting environmental degradation. Hence, I argue that among the driving factors behind Muslims' EEB are Muslim religious scholars and Islamic religious organizations. This paper makes explicit these driving factors behind Malaysian Muslims' EEB in that how exactly Muslim religious scholars and Islamic religious organizations respond to the environmental challenge within the context of industrial development in Malaysia. This work utilizes methods of analysis and synthesis of relevant documents in exploring the efforts of Muslim religious scholars and Islamic religious organizations in driving Muslims' EEB in Malaysia. 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 the mosques and 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.

Keywords: Environmentally ethical behavior; Muslim religious activists; Muslim religious scholars; Islamic religious organizations; Malaysian Muslims

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Introduction

The root cause of environmental degradation is when 'needs' is being used interchangeably with 'desire' or 'want' feeding 'greed'. We always justify our 'desire' or 'want' with the use of the term 'need.' For example, I 'need' a new dress while the highest of need must be meant if we do not get that kind of need we will die – such as water, air and food, i.e., physiological needs. The second highest of 'need' is when we do not get it we usually would not be able to function well in a community. Hence, environmentally ethical behavior (EEB) is a balanced behavior between 'desire' and 'need.' To be 'ethical' to the environment for a Muslim means to have an *akhlaq* and *adab* in his or her interactions with the environmental elements. The *akhlaq* and *adab* in a Muslim interaction with the environmental elements are prescribed in al-Quran and exemplified by Prophet Muhammad S.A.W. The environment is created by Allah with purposes, i.e., for religious and social functions.

The environmental elements are the signs or evidence of the existence of Allah and His greatness (i.e. infinite wisdom, power, and grace) (Al-Quran, 45:3-5). Islam considers the universe including the environmental elements as a book of signs pointing to Allah. To know Allah and obtain *iman* and *taqwa* Muslims need to acquire knowledge (using all their senses) about themselves and the physical environment around them. Achieving *iman* and *taqwa* through contemplating Allah's creation is one of the meanings and purposes of the environmental elements created by Allah. Each creature is created, in a manner appropriate to its kind, with wisdom, value, and purpose that is to consciously serve, worship and glorify Allah though humans may not understand how they do so (Al-Quran 17:44, 13:15, 21:79, 22:18).

Human beings need the environmental elements. Plants, for instance, are the basic source of sustenance for animals and human beings on earth (Al-Quran, 80:24-32) in supplying nutrients, enriching and protecting the soil from erosion by wind and water. They conserve water by slowing runoff, moderate the climate, and produce oxygen as well as possess medical as well as economic values as medicines, oils, perfumes, waxes, fibers, timber, and fuel (Al-Quran, 56:71-73).

Verses of al-Quran serve as constant reminders to Muslims as a Caliph on earth about what Islam considers as good and bad interactions with the environment. For instance, on the prohibition of excessive consumption in Surah of Chapters 6:141, 7:31, 30:30, 55:1-9. Al-Quran tells many incidents where ethical behaviors due to a great faith yielded in positive results (Al-Quran, 7:96, 11:52, 14:7) whereas unethical behavior due to disbelief resulted in negative impact on the environment (Al-Quran, 20:124, 13:13, 17:68-69, 11:44, 18:42, 68:29, 35:45, 16:112).

EEB may be performed due to other reasons than religion such as social, economic, or political reasons. However, religious reasons are particularly important for not only do they trigger higher commitments, they also govern other aspects of life such as social, economic, and political. Although environmental problems such as pollutions and natural resources degradation are due to many reasons but human behavior is identified as one of the main causes of environmental deterioration. Hence, religious actors such as Muslim religious scholars and Islamic religious organizations are the most effective driving factors behind Muslims' Environmentally Ethical Behavior. This paper seeks to discuss on how exactly Muslim religious scholars and Islamic religious organizations respond to these environmental problems and issues within the framework of their respective realm, scope and autonomy in the midst of industrial development in Malaysia, and consequently drive the environmentally ethical behavior of Muslims in Malaysia.

Literature Review

The colonization of Muslim countries has replaced Muslims' Quranic understandings of the environment with western understandings of the environment that viewed nature in utilitarian and materialistic terms. This understanding lasts until today in the Muslim countries. The environment

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

organizations (NGOs) and governments. IFEES is active in Zanzibar, Indonesia, Pakistan and Nigeria. In Zanzibar IFEES acted as consultants and trainers to the Misali Ethics Pilot Project to make Zanzibar fisher people sensitive to Islamic environmental ethics communicated through prayer leaders and school teachers, who promulgated the ethical messages of the Qur'an. Additionally, posters were distributed to villages as well as creating a *hima* (conservation zones). In Birmingham, IFEES conducted 'Clean Medina', an anti-littering campaign targeting young Muslims to clean their environment from solid waste and to recycle, and even produces a YouTube (2013) video for the campaign at <https://www.youtube.com/watch?v=VZdNqJ9WGFg>.

Meanwhile, according to Saniotis (2012), Muslim women in the East End of London used Muslim Community Radio (MCR, 87.8 FM) as part of an environmental campaign on the environment, recycling, water conservation and global warming. They emphasize the connection between Muslim *deen* (daily Islamic practice) and the environment as well as encourage listeners to become more self-disciplined in their environmental behaviors and to practice moderation. Saniotis (2012) also reported that in the US, the DC Green Muslims have organized environmental campaigns such as a "green iftar" campaign in October 2007, which encouraged Muslims to buy local produce and the DC-area mosques to install solar panels to heat the water for ablutions. Saniotis (2012) also noted that near DC, the All Dulles Area Muslim Society (ADAMS) has made an effort to limit the carbon footprint of its 5,000 families by 10% in 1 year and has achieved this by encouraging congregants to reduce their driving, and by installing solar-powered lights in the parking lot, and upgrading interior lighting.

Many Islamic religious organizations are using the internet to gain public support on environmental protection and conservation. Saniotis (2012) noted that EcoMuslim, founded by Omar Faruk, is active in working with other Islamic religious organizations around the world to drive the EEB of 20 million Muslims in Europe.

In the west, influential Muslim religious scholars such as Fazlun Khalid, Seyyed Hossein Nasr, Omar Faruk and Tariq Ramadan through their speeches and writings as well as Islamic religious based environmental movements have encouraged Muslims to become more aware of Islamic environmental ethics (Saniotis, 2012) such as distancing oneself from western style consumeristic behaviors.

Saniotis (2012) noted that in the east, Muslim religious scholars such as Turkish philosopher Ibrahim Ozdemir, Malaysian thinker Adi Setia, Indonesian thinker Nurdeng Deuraseh were active in driving Muslims toward EEB. Through their speeches and writings concur that nature is sacred, human has a role as a Caliph on earth, Muslims need to be more environmentally ethically behave in order to live more harmoniously with other environmental elements, and Muslims must acknowledge the rights of other environmental elements.

Additionally, Saniotis (2012) stated that the increasing number of environmental conferences, forums and workshops in Muslim majority countries and western countries involving Muslim scholars, clerics, scientists and government officials are indicators of the prioritizing of the environment by Muslims, for instance a conference on the environment conducted in Kuwait city on October 2008, aims at drawing up a Seven-Year Plan for Islamic action on the environment (M7YAP). At the Conference, Muslim academics, activists, government officials and specialists from 14 countries gathered seek to achieve the objectives of the plan which included: providing a viable Islamic model for environmental protection, discussing challenges in relation to climate change, and presenting environmental projects in the Muslim majority countries.

Supporting Saniotis (2012), Azian Sobian (2012: 81-82) observed that:

In Malaysia, the involvement of religious leaders in environmental awareness and protection programmes is gaining attention. One of the programmes conducted by WWF Malaysia where *imāms* were gathered and involved is the conservation programme of turtles in Terengganu and tigers in Perak. Another example is the Recycling of Cooking Oil for Biodiesel Programme under the Selangor Water Management Authority (LUAS), which was conducted in several mosques and *suraus* in the state of Selangor. At the same time, the Institute of Islamic Understanding of Malaysia (IKIM), a think tank, has long been involved in linking and discussing many issues of environment and religion. IKIM has conducted various seminars and workshops on those issues. Some of the programmes conducted show that, participation of religious leader is quite satisfactory with more room for improvement. Therefore, these examples show that involvement of religious leaders in environmental issues in Malaysia is essential but still very modest. Thus, in order to ensure impactful effects of religious leaders' participation in various environmental issues, their involvement at national level is very much required.

On the other hand, Dalilawati Zainal et al (2013), explored on Corporate Social Responsibility (CSR) of *Shariah* and Non-*Shariah* Approved Firms among others on pollution and environmental degradation issues including environmental protection, health protection and safety, as well as efforts in managing fragile ecosystems and land resources and combating deforestation, and found that *shariah* approved firms were only marginally better than the non-*shariah* approved firms. The focus of these authors is on the comparison of CSR works between the two types of firms not on the efforts of *shariah* approved firms on environmental protection and conservation. Another author, Dewan Mahboob Hossain (2014), analyzes social and environmental reporting research in Bangladesh. The focus of study is on the chronology of social and environmental reporting research and not on the works of Muslim individuals or Islamic religious organizations on the protection and conservation of the environment.

Thus, the literatures reviewed indicate the lack of published studies by previous authors on the efforts of Muslim religious scholars and Islamic religious organizations on mobilizing EEB in Malaysia in the last five years. Perhaps Saniotis (2012) and Azian Sobian (2012) are the only authors who analyze efforts of the Muslim religious scholars and Islamic religious organizations on environmental protection and conservation. As this is the only article explaining in a considerable detail on the works of Muslim religious scholars and Islamic religious organizations on the environment, extensive research on this issue on a particular country might add more insight into this matter. This article can be considered as an extension of the work of Saniotis (2012). Hence, this paper makes explicit the efforts of Muslim religious scholars and Islamic religious organizations on mobilizing EEB in Malaysia.

Methodology

The main methods used in this paper are the analysis and synthesis of scientific literature as well as other forms of relevant data on the efforts of Muslim religious scholars and Islamic religious organizations on EEB. However, pre-requisites to the analysis and synthesis of literature such as doing general observations; corresponding with relevant Muslim religious scholars, Islamic religious organizations and individuals; and participating in relevant seminars/events were taken. Such steps are to ensure that the understandings of the issue to be discussed in this paper are obtained, i.e., the efforts of Muslim religious scholars and Islamic religious organizations on mobilizing EEB.

Textual data (in the form of scientific literature) were explored using pre-determined concept/thematic approach or framework approach. Passages of text were identified, and labels of pre-determined themes were applied to indicate thematic ideas studied. Other forms of relevant data like YouTube videos, television programs and forums were also studied and analyzed using the similar approach. Each theme was charted by completing a table where each case has its own row and columns represent subtopics. Cells contain relevant summaries from the data set. All the texts associated with a thematic idea were examined together for patterns and connections and different cases were compared in that respect. The results were then presented and discussed in this paper as follows.

Results and Discussion

On February 10, 2015, the Prime Minister of Malaysia Mohd Najib Abdul Razak launched Malaysia Shariah Index in conjunction with the Premier Assembly of Ulama-Ulama 2015 in Putrajaya (Info Ringkas Indeks Syariah Malaysia, 2017). The index measures Malaysia's compliance to Islamic principles in education, economy, politics, health, legal affairs, infrastructure and environment, culture and society (The Star Online, 2017). The infrastructure and environment is detailed down to the provision of infrastructure and landscape facilities, environmental conservation, disaster management, and strengthen environmental awareness (JAKIM, 2015).