

## Muslim Religiosity and Pro-Environmental Behavior: Literature Review from a Psychological Perspective

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**Keywords :** Religiosity, Muslim, Pro-Environmental Behavior, Environmental Ethics

**Abstract :** Religiosity is among the most important cultural forces and significantly influences Muslim behavior. Muslim religiosity can play a role as an essential factor influencing pro-environmental behavior. This study aims to analyze previous studies related to Muslim religiosity and pro-environmental behavior using a literature review technique. Data was obtained by searching journal article data on Google Scholar for the last five years (2019-2023). The keywords are religiosity, Muslim, pro-environmental behavior, and environmental ethics. Relevant data were analyzed with a descriptive approach and synthesis of the literature. A total of 94 articles were found from the search; after identification, screening, and eligibility processes were carried out, 7 articles were obtained that met the inclusion criteria and were by the research objectives. Furthermore, the analysis findings are divided into (1) the dynamics of Muslim religiosity towards pro-environmental behavior and (2) other factors that contribute to Muslim pro-environmental behavior. The results of this study are expected to provide insight into developing programs and policies that promote pro-environmental behavior in the Muslim community.

### INTRODUCTION

Religiosity is one of the most important cultural forces and significantly influences behavior. Religiosity is a commitment to religious practices and the importance of religion in one's life (Kim et al., 2020). Religiosity refers to the various tendencies of people to commit themselves to religious beliefs, principles, and activities (Ellis et al., 2019; Eid, 2013; Zamani-Farahani & Musa, 2012). Religious Muslims regard Islam as their source of reference (Alam, Mohd, & Hisyam, 2011) and brings a positive attitude to those who believe in it (Taufik et al., 2021).

The value of religiosity has contributed to various settings of Muslim life. The application of religiosity in life, for example, in educational settings in the form of religious-based extracurriculars (Ni'mah & Taufik, 2022) as well as predictors of moral behavior (Saputra et

al., 2020), economic setting in the form of product purchases (Alam et al., 2011) and environmental settings, such as environmental care behavior (Qumariyana, 2022).

Muslim religiosity can be an essential factor influencing attitudes and behavior towards the environment or pro-environment. Pro-environmental behavior benefits the environment, environmental sustainability, and minimizing environmental damage (Steg & Vlek, 2009; Ramkissoon, 2020). Pro-environmental behavior among Muslims is supported by the elaboration of environmental theology ideas followed by recently mapping environmental movements among Muslims (Imamah, 2017). These ideas are also appropriate if included in environmental education, Rushayati et al. (2017) stated that environmental education was able to increase perceptions about environmental preservation. Syarif's (2016) research (2016) also found that

the factors most supported psychological well-being among older women who founded waste banks were religiosity, personality, and harmonious marital relations.

This research is a literature review with novelty on research variables. Qumariyana (2022) has conducted a literature review on religion and religiosity in supporting pro-environmental behavior. However, the variables of religion and religiosity are not specific to a particular religion and religiosity. The novelty of this research is the Muslim religiosity variable related to pro-environmental behavior.

The literature review in this context aims to understand the relationship between Muslim religiosity and pro-environmental behavior. This research has two things that become the focus of the study, first, to explore the dynamics of Muslim religiosity toward pro-environmental behavior, and second, to find other factors that contribute to Muslim pro-environmental behavior. We hope that this paper can serve as a basis for reference for researching pro-environmental behavior in the Muslim community, as well as offering inputs for policy directions that promote pro-environmental behavior in the Muslim context.

## METHOD

This article was written using a literature review or literature review approach. A literature review includes the activity of reading, summarizing, and reporting sources of previous data found on a particular topic (Supratiknya, 2015) to make conclusions and evaluations (Kysh, 2013; American Psychological Association, 2020).

The search for articles in this literature review uses the database from Google Scholar by considering accredited journal sources, both national and international. The year criteria set are based on the last five years of research, namely 2019-2023. The scientific article sought is research that examines Muslim religiosity and pro-environmental behavior in various countries. The keywords used are:

(“religiosity”), (“muslim”), (“pro-environmental behavior”) and (“environmental ethics”) in the form of scientific articles.

Searching for articles uses the specified inclusion criteria, namely the variables of religiosity, Muslims, and pro-environmental behavior from research results published in the last five years, namely 2019-2023, in the form of scientific articles. One of the considerations for selecting the article is to look at the method section, where research uses Muslim participants. Then the exclusion criteria were determined, namely, besides Religiosity, Muslim, and pro-environmental behavior variables from research results published in the 2019-2023 period in forms other than scientific articles such as theses, theses, and dissertations. Not all of the articles we have reviewed are empirical psychology studies. However, the articles we have selected relate to Muslim religious thoughts, feelings, and behavior related to pro-environmental behavior.

Relevant data were then analyzed using a descriptive approach and synthesis of literature based on the research objectives.

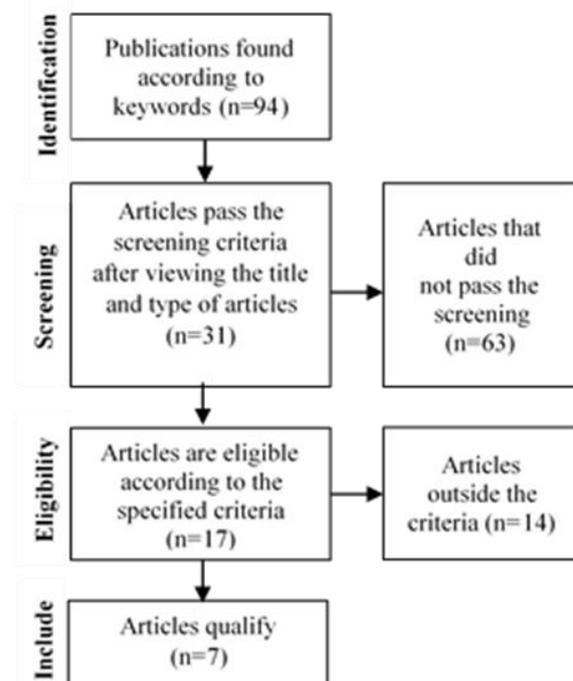


Figure 1. Flowchart of the selection process of material to be reviewed

## RESULT

Search articles on the Google Scholar database using religiosity, Muslim, pro-environmental behavior, and environmental ethics. There were 94 articles found that matched the keywords. After that, in the screening process, these articles were selected based on the title and type of article (inclusion and exclusion criteria), leaving 31 articles. Next is the eligibility process or verification, the third process of the systematic search strategy method, in which the researcher assesses the remaining articles from the screening process. This process is done by reading the abstract of the article. If there is still no clear understanding of the relevance of the selected articles for research, the contents of the articles are examined. The total results of this process resulted in the selection of 7 articles to be reviewed and used as material.

## DISCUSSION

### Dynamics of Muslim Religiosity Against Pro-Environmental Behavior

The findings in this study are that Muslim religiosity is directly related to pro-environmental behavior. Religiosity is directly related to pro-environmental behavior (Alam et al., 2011; Çavuşoğlu & Demirağ, 2021; Nasir et al., 2021; Karimi et al., 2022; Nasir & Yaacob, 2022). Religiosity is also indirectly related to pro-environmental behavior, namely through the mediation of attitude (Nasr & Safira, 2020) and perceived behavioral control (Karimi et al., 2022). Islamic religiosity also influences whether or not (moderator) the strong relationship between environmental moral education and pro-environmental behavior and between environmental moral education and psychological empowerment (Begum et al., 2021). Based on research findings, religiosity has an essential role as a predictor of pro-environmental behavior.

There are four themes found related to the dynamics of religiosity in pro-environmental behavior, namely (1) understanding of the

Islamic concept of the environment; (2) commitment to religion; and (3) pro-environmental behavior motivation or encouragement. Themes 1, 2, and 3 explain how the process of Muslim religiosity plays a role in pro-environmental behavior.

First, there is an understanding of the Islamic concept of the environment. In Islam, ethics is fundamental to human interaction with God, fellow human beings, and the environment. Al-Qardhawi (2002), in a book entitled *Ri'ayat al-Bi'ah fi Syari'ah al-Islam*, which is translated into Indonesian as *Islam Agama Ramah Lingkungan* (Al-Qaradhawi, 2002a), explains that the essence of environmental problems is environmental problems. Moral, then the most effective solution rests on human morality based on religion by revitalizing moral values, justice, kindness, compassion, friendliness, and non-arbitrary attitude. The human relationship with nature is called *muray'at al-bi'ah* or *ri'ayat al-bi'ah*, and it is relatively new with little discussion. The Qur'an prioritizes preventive measures to preserve nature by using *sigat nahyi* (patterns of prohibitions), including "And do not make mischief in the earth after (created) well... Indeed, Allah's mercy is very close to those who do good." (QS. Al-A'raf/7:56) and "Do not walk on earth arrogantly..." (QS. al-Isra/17:37). This holy text guide provides a format for human relations with nature, namely prioritizing the prevention of acts of destruction. In addition, Islam teaches the universal value and mission of "rahmatan lil 'alamin" (QS. al-Anbiya'/2: 107) towards all of nature, where the concept of "rahmatan lil 'alamin" in the Qur'an means friendly to all natural ecosystems (Yusuf & Marjuni, 2022).

The researchers explained that according to Muslim respondents, recycling is a way to worship Allah because cleanliness is part of faith in Islam and is an integral part of Muslim life (Nasir & Yaacob, 2022). Islamic beliefs that students have about the environment also reinforce the role of environmental moral education in promoting pro-environmental behavior (Begum et al., 2021). This theme is included in the religiosity dimension, namely the

essential religiosity dimension (El-Menouar, 2014), where Muslims believe in Islamic principles regarding the environment.

Second, Muslims committed to their religion will encourage themselves to carry out pro-environmental behavior. Islam has a strong influence on the lives of Muslims because every action according to religion is considered worship (Aslam et al., 2019), besides that, religiosity is related to commitment to religious practices and the importance of religion to one's life (Kim et al., 2020). Irmawati & Waskito (2012) found that religious passion has a positive and significant effect on Green Lifestyle, which focuses on caring for the earth, which makes this earth a "partner" in everyday life. Religious passion in this study is defined as a person's strong and positive feelings and attachment to religion, which is manifested in his thoughts that preoccupy himself about religious issues and his willingness to learn more about his religion, participate in religious services, and connect with religious communities (Genoveva & Syahrivar, 2020). This relates to the commitment of Muslims to religion. Adjustment of behavior according to religious instructions also depends on individual religious commitment, individuals with high religious commitment are more environmentally friendly, and vice versa (Begum et al., 2021).

Third, there is motivation or encouragement for pro-environmental behavior. The motivation that appears in this study is influenced by meaning. Meaning is a value contained in confident behavioral choices so that the behavior is felt to be worth doing (Riyono, 2020). Research by Çavuşoğlu & Demirağ (2021) shows that pro-environmental religious consumers believe that every consumer must make a positive impact on the environment and do not want natural resources to be wasted by frequently shopping for clothes and buying environmentally friendly products. Kadikon & Othman (2010) explain that consumption ethics, namely pre-recycling, reuse, and recycling activities, can be considered acts of worship because these activities avoid harm to others, avoid waste, help preserve the environment for

future generations and preserve natural resources to maintain a green and healthy environment. This is supported by the theory of motivation from Riyono (2020) that the way to get the meaning of life is to fight for the values you believe in and make a contribution to others.

### **Other Factors Contributing to Muslim Pro-Environmental Behavior**

#### **Attitude**

Attitude toward green products refers to the tendency of consumers to act based on good or bad judgments about green products (Kirmani & Khan, 2016). Karimi et al. (2022) found that attitude is indirectly related to pro-environmental behavior and is the second predictor after subjective norms for pro-environmental behavior. This is supported by research by Nasr & Safira (2020) that attitudes toward green products influence environmentally conscious behavior. Research Aslam et al. (2019) found that the higher the attitude toward using plastic bags, the higher the intention to use plastic bags. This condition can be caused by the easy availability and use of plastic bags in the market. As Chang & Chou (2018) pointed out, despite having knowledge and understanding of environmental issues, consumers still use plastic bags because of their functional benefits and stress-free access.

#### **Environmental Concern**

Environmental concern positively influences environmentally conscious behavior (Nasr & Safira, 2020). This is supported by the finding that environmental awareness is a strong predictor of all pro-environmental behaviors included in Agissova & Sautkina (2020) study (littering, recycling, environmental citizenship, and community action), which fully mediates the effects of the New Environmental Paradigm. (NEP). Individuals with a high sense of care and compassion for the environment enable them to influence the people closest to them to care for the environment and have high self-confidence in their ability to take action on environmental behavior, which ultimately influences their

environmentally conscious behavior. (Nasr & Safira, 2020).

### **Perceived Behavioral Control**

Perceived behavioral control is positively related to pro-environmental behavior (Karimi et al., 2022). Perceived behavioral control can act as a mediator of environmental awareness and environmentally conscious behavior (Nasr & Safira, 2020). This means that even if an individual has environmental concerns, but has the perception that he has no control over the behavior (related to the level of ease or difficulty in carrying out the behavior), then in the end, an environmentally conscious behavior will not materialize.

### **Environmental Education**

Environmental education, both formal and informal, plays a significant role in fostering students' pro-environmental behaviour (Begum et al., 2021). Environmental education empowers students toward green behavior. Islamic religiosity also plays a positive role in increasing students' environmental care behavior, so students with high religiosity are found to be involved in a greener lifestyle than those with low religiosity. Therefore, it is suggested that environmental moral education and proselytizing, both formal and informal, should be promoted in tertiary institutions for green and sustainable behavior outcomes. This conclusion is supported by research by Janmaimool & Khajohnmanee (2019), which states that environmental education produces pro-environmental behavior. In addition, environmental education must focus on sharing the information provided and cultivating eco-centrism and the desire to preserve nature in education (Begum et al., 2021).

### **Social**

One of the social variables that become a factor of pro-environmental behavior is subjective norms. Subjective norms refer to individual perceptions to perform or not perform behaviors that are influenced by social pressures associated with individuals (Ajzen & Fishbein,

1980). The role of subjective norms was found to be very predictive in shaping environmentally conscious behavior (Nasr & Safira, 2020). Subjective norms in the form of social pressure, particularly in collective societies, also contribute to pro-environmental behavior intentions (Karimi et al., 2022). Suppose individuals realize that people close to them and people they respect/value (such as family members and friends) expect them to engage in environmentally friendly behavior. In that case, there will be a significant change in their intention to engage in pro-environmental behavior (Karimi et al., 2022). This is reinforced by the findings of Nasir & Yaacob (2022) that the influence of social factors (such as family, friends, neighbors, co-workers, television programs, or advertisements) on the environmentally ethical behavior of Muslim respondents in Malaysia is statistically significant. Social factors from religious leaders are also influential, such as imam, ustadz, or other religious figures (Nasir et al., 2021). Ittiravivongs (2011) further explained that people are also hesitant to participate in recycling activities if they feel that recycling is unusual in their environment.

### **Economy**

Economic factors become factors that influence individual decisions in carrying out pro-environmental behavior. Meanwhile, economic factors (price, cost-effectiveness, financial subsidies, taxes, supermarkets, shops, or manufacturers) were also substantial influencing factors that encouraged individuals to engage in all recycling activities (Nasir et al., 2021). Omran dan Mahmood (in Nasir et al., 2021) said some respondents participated in recycling activities to earn money. On the other hand, individual motives when carrying out pro-environmental behavior activities are to save money (Kurusu & Bortoleto, 2011).

## CONCLUSION AND SUGGESTIONS

Pro-environmental behavior among Muslims is driven by religiosity based on understanding the Islamic concept of the environment and their commitment to religion. On the other hand, internal factors that already exist in a Muslim such as attitude, environmental concern, and perceived behavioral control, as well as external factors, such as environmental education, social, and economic, also influence pro-environmental behavior.

Based on the research results, the researcher provides some suggestions for practical implications related to pro-environmental behavior, namely (1) providing understanding to the Muslim community, both individuals and groups, regarding the Islamic concept of the environment. This can be done through religious leaders, educational institutions, and government. Religious leaders can integrate the Islamic concept of the environment into studies. Educational institutions can include material related to Islam and the environment or pro-environmental behavior in the curriculum, focus group discussions, seminars, or workshops. Government agencies integrate religious elements into environmental policies; and (2) as public policy authorities can provide regulations such as the use of plastic bags, recycling, and activities to maintain environmental cleanliness.

Recommendations for further research are (1) using qualitative methods to obtain in-depth results regarding pro-environmental behavior in the Muslim community because many existing studies use quantitative methods; (2) exploring the five dimensions of Muslim religiosity that play a role in Muslim pro-environmental behavior; and (3) exploring forms of Muslim pro-environmental behavior in the current generation.

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## APPENDIX

Table 1: Summary of Articles Entered in The Review Process

No	Author and Year	Method	Participant	The main explanations are discussed	
				The dynamics of Muslim religiosity toward pro-environmental behavior	Another factor that contributes to Muslim pro-environmental behavior
1	Karimi, Liobikienè, & Alitavakoli (2022)	Quantitative, with cross-sectional approach (questionnaire)	Rural female facilitators in Qom Province in the center of Iran	<ul style="list-style-type: none"> <li>- Religiosity is indirectly related to pro-environmental intentions.</li> <li>- Religiosity is mainly related to moral norms encouraging people to care about the environment and behave more environmentally friendly.</li> </ul>	<ul style="list-style-type: none"> <li>- Subjective norms in the form of social pressure, especially in collective societies, also contribute to pro-environmental behavior intentions.</li> <li>- Perceived behaviour control.</li> </ul>
2	Begum, Jingwei, Haider, Ajmal, Khan, & Han (2021)	Quantitative, with cross-sectional approach (questionnaire)	University students in Pakistan	<ul style="list-style-type: none"> <li>- Adjustment of behavior according to religious instructions also depends on individual religious commitment, that individuals with high religious commitment are more environmentally friendly and vice versa.</li> <li>- Students Islamic beliefs about the environment also reinforce the role of environmental moral education in promoting pro-environmental behavior.</li> <li>- Islamic religiosity provides guidelines for behaving ecologically and conserving</li> </ul>	<ul style="list-style-type: none"> <li>- Environmental moral education positively influences pro-environmental behavior</li> </ul>

No	Author and Year	Method	Participant	The main explanations are discussed	
				The dynamics of Muslim religiosity toward pro-environmental behavior	Another factor that contributes to Muslim pro-environmental behavior
3	Nasr & Safira (2020)	Quantitative (questionnaire)	Indonesia society	<p>natural resources, thus offering a sustainable approach to green behavior.</p> <ul style="list-style-type: none"> <li>- Intrinsic religious orientation has a positive and significant effect on environmentally conscious behavior, both directly and indirectly, through attitudes towards green products as environmentally friendly behavior.</li> <li>- This is due to the integration of religious values in their lives through the thoughts and actions they issue.</li> </ul>	<ul style="list-style-type: none"> <li>- Subjective norms that are influenced by social pressure.</li> <li>- Attitude</li> <li>- Environmental concern.</li> <li>- Perceived behavioral control</li> </ul>
4	Çavuşoğlu & Demirağ (2021)	Quantitative (questionnaire)	Turkish society	<ul style="list-style-type: none"> <li>- Internal religiosity has a positive effect on pro-environmental attitudes.</li> <li>- Religious consumers who are pro-environment believe that every consumer must positively impact the environment and do not want natural resources to be wasted by frequently shopping for clothes and buying environmentally friendly products.</li> </ul>	<ul style="list-style-type: none"> <li>- The pro-environmental attitude has an intense mediation in the influence of religiosity on sustainable clothing buying behavior.</li> </ul>
5	Nasir, Yaacob, & Petera (2021)	Quantitative, with cross-sectional study (questionnaire)	Malaysian Muslim households	<ul style="list-style-type: none"> <li>- Religious teachings and religiosity are proven to be related to pro-environmental behavior. Religious teachings are associated statistically with why respondents engage in recycling behavior.</li> <li>- Muslim respondents recycle more because they know the importance of recycling, and there is a solid pro-environmental ethic in Islamic teachings.</li> <li>- Consumption ethics, namely pre-recycling, reuse, and recycling activities, can be considered as acts of worship.</li> </ul>	<ul style="list-style-type: none"> <li>- Social</li> <li>- Economic</li> <li>- Political</li> </ul>
6	Aslam, Sadaf, Ali, & Danish (2019)	Quantitative (questionnaire)	University students in Pakistan	<ul style="list-style-type: none"> <li>- Religiosity as a multidimensional construct (basic religiosity/ideology, ritual practices, religious experience, religious knowledge, and consequential) has a negative and significant effect on the intention to use plastic bags.</li> </ul>	<ul style="list-style-type: none"> <li>- The results showed that attitude and perceived behavior control positively and significantly affected consumer intentions towards using plastic bags.</li> </ul>

No	Author and Year	Method	Participant	The main explanations are discussed	
				The dynamics of Muslim religiosity toward pro-environmental behavior	Another factor that contributes to Muslim pro-environmental behavior
7	Nasir & Yaacob (2022)	Quantitative, with cross-sectional study (questionnaire)	Malaysian Muslim community	<ul style="list-style-type: none"> <li>- Islam strongly influences Muslims' lives because every action according to religion is considered worship.</li> <li>- Islam invites Muslims to protect the environment and care for all living things.</li> <li>- The religious factor appears to be significantly related to recycling behavior and statistically related to why respondents recycle.</li> <li>- According to Muslim respondents, recycling is a way to worship Allah because cleanliness is part of the faith in Islam and is an integral part of the life of Muslims.</li> </ul>	<ul style="list-style-type: none"> <li>- Social</li> <li>- Economic</li> </ul>