




## Green Fatwa Studies in Global Discourses: Trends and Pathways for the Sustainable Development Agenda

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### Abstract

This scoping review explores the trends and pathways in international academic research on green fatwas over the last two decades, from 2007 to 2026. Its goal is to chart how related subjects—especially those indirectly connected to ecological fiqh (*fiqh al-bī'ah*)—support the wider sustainable development agenda. The study systematically analyzes 37 articles through a comparative review of influential international literature indexed in major academic databases such as Scopus, Web of Science, and Google Scholar, as well as from prominent academic publishers including Springer Nature, Taylor & Francis, Elsevier, Wiley-Blackwell, and SAGE Publications. The results reveal a dynamic but uneven progression marked by thematic diversity, methodological differences, and regional concentration, suggesting that scholarship on green fatwas remains fragmented. Although the field increasingly engages with sustainability discussions, it is still largely framed within normative and ethical perspectives grounded in Islamic legal and theological traditions. Importantly, the study identifies five main thematic clusters that represent key pathways in the field's development, each linked to specific aspects of the sustainable development agenda: environmental ethics, governance, socio-religious movements, Islamic economic tools, and eco-literacy. As a result, this review offers a structured overview of trends and intellectual developments while emphasizing the need to evolve green fatwas research from a mainly normative focus toward a more practical, evidence-based, and policy-oriented approach within global sustainability governance.

### Keywords

Green Fatwa;  
Ecological Fiqh;  
Global Discourse;  
Islamic Environmental  
Law; The Sustainable  
Development Agenda

### Introduction

Over the past two decades, there has been a significant increase in scholarly works addressing environmental issues through the lens of *fiqh* (Islamic jurisprudence), particularly in the areas of green fatwas and Islamic environmentalism literature.<sup>1</sup> This advancement responds to prior research concerning environmental challenges, including climate change, erosion, deforestation, flooding, biodiversity loss, the overexploitation of natural resources, and environmental conflicts,

<sup>1</sup> See Hasse Jubba et al., “Green Dakwah and Green Fatwa: The Response of the Muslim Community in Indonesia to Forest and Land Fire Disasters,” *Jurnal Ushuluddin* 33, no. 1 (2025): 175–187; Tri Harnowo and Fachry Hasani Habib, “Islamic Law and Environment Issues: Indonesian Ulama Council’s Fatwas on Climate Change,” *Ahkam: Jurnal Ilmu Syaria’ah* 24, no. 1 (2024): 101–18; Andi Najemi and Mohamad Rapik, “Islamizing Environmental Law in Indonesia: Rethinking the Green Fatwa,” *Jambe Law Journal* 7, no. 1 (2024): 253–74; Mohamad Sobirin and Karimatul Khasanah, “The Pesantren Scholars’ Fatwa on Global Warming and Climate Change: An Integrative Analysis of Islamic Law, Theology, and Environmental Sciences on the Practice of Multidisciplinary Ijtihad,” *Cogent Arts & Humanities* 10, no. 1 (2023): 2193023.



which frequently result in a disconnection between humans and the natural environment.<sup>2</sup> However, this issue initiates preliminary policy shifts that lead to operational actions causing functional decline and adverse environmental impacts.<sup>3</sup> Consequently, environmental fiqh literature is often fragmented, and research on the sustainable development agenda that relies on green fatwas remains limited in terms of topics, methodologies, and policy directions.<sup>4</sup> The absence of systematic mapping has caused thematic confusion,<sup>5</sup> especially concerning green fatwas, which provide the epistemological foundation for scientific approaches to ecological issues in both factual and contextual terms. In response to this, the study frames environmental jurisprudence as a normative and practical discourse aimed at reinforcing the sustainable development model, serving as a foundation for an ever-evolving body of literature.

The growing scholarly attention originated with the influence of Brundtland's 1987 report, "*Our Common Future*", which has been regarded as both highly influential and somewhat ambiguous in its role in shaping global environmental ethics. In contrast, Islamic ethics provides a valuable, critical, and equally important alternative perspective on ecological concepts within the sustainability dialogue.<sup>6</sup> In this regard, the concept of green fatwa started to evolve into a global issue gradually, alongside the increasing impact of climate change, leading to the emergence of discussions on Islamic environmental ethics since the early 2000s.<sup>7</sup> During the embryonic stage, Muslim scholars engaged in discussions concerning environmental matters, focusing on the concepts of *khalīfah*, *amānah*, and the prohibition of *fasād*.<sup>8</sup> Thus, these fundamental ethical principles have established the basis for the progressive formalization of green fatwas within the framework of modern global sustainability governance.

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- <sup>2</sup> Xinzeng Wei et al., "Impacts of Ecological Restoration on the Genetic Diversity of Plant Species: A Global Meta-analysis," *Journal of Applied Ecology* 60, no. 6 (2023): 1149–60; Steven Best, "Murray Bookchin's Theory of Social Ecology: An Appraisal of the Ecology of Freedom," *Organization & Environment* 11, no. 3 (1998): 334–53; Kamal Thapa et al., "Nature-Based Tourism in Protected Areas: A Systematic Review of Socio-Economic Benefits and Costs to Local People," *International Journal of Sustainable Development & World Ecology* 29, no. 7 (2022): 625–40.
- <sup>3</sup> Subhan Abdullah Acim and Suharti Suharti, "The Concept of Fiqh Al-Bī'ah in the Qur'an: A Study of the Quranic Verses on Environment in the Ulama's Views of Lombok," *Ulumuna* 27, no. 1 (2023): 115–40; Sukarni Sukarni and Hafini Mahmud, "Development and Cocept of Environmental Fiqh in the Works of Banjar Scholars: Historical and Thought Analysis," *Syariah: Jurnal Hukum dan Pemikiran* 23, no. 1 (2024): 176–88.
- <sup>4</sup> Lalu Pattimura Farhan and Prosmala Hadisaputra, "Responses of Religions Outside of Islam toward the Ecological Crisis: A Literature Review," *Millah: Journal of Religious Studies*, (July 15, 2022): 411–32.
- <sup>5</sup> Tri Harnowo and Fachry Hasani Habib, "Islamic Law and Environment Issues: Indonesian Ulama Council's Fatwas on Climate Change," *Ahkam: Jurnal Ilmu Syariah* 24, no. 1 (2024): 101–18; Jens Koehrsen, "Muslims and Climate Change: How Islam, Muslim Organizations, and Religious Leaders Influence Climate Change Perceptions and Mitigation Activities," *WIREs Climate Change* 12, no. 3 (2021): e702.
- <sup>6</sup> See Anna M. Gade, "Muslim Environmentalisms and Environmental Ethics: Theory and Practice for Rights and Justice," *The Muslim World* 113, no. 3 (2023): 242–59; Bruno Latour, "Why Has Critique Run out of Steam? From Matters of Fact to Matters of Concern," *Critical Inquiry* 30, no. 2 (2004): 225–48; Anna M. Gade, "Tradition and Sentiment in Indonesian Environmental Islam," *Worldviews* 16, no. 3 (2012): 263–85.
- <sup>7</sup> Rheza Hermawan et al., "Examining the Role of Islamic Environmental Values in Pro-Environmental Behavior among Muslim Tourists: Extended the Norm Activation Model," *Journal of Islamic Marketing* 17, no. 1 (2025): 213–35; Munjed M. Murad, "The Western Orientation of Environmentalism in the Islamic World Today," *Religion and Development* 2, no. 1 (2023): 41–62.
- <sup>8</sup> See A. Kadir Yildirim, "Between Anti-Westernism and Development: Political Islam and Environmentalism," *Middle Eastern Studies* 52, no. 2 (2016): 215–32; Ali Mohamed Al-Damkhi, "Environmental Ethics in Islam: Principles, Violations, and Future Perspectives," *International Journal of Environmental Studies* 65, no. 1 (2008): 11–31; Mawil Izzi Dien, "Islam and the Environment: Theory and Practice," *Journal of Beliefs & Values* 18, no. 1 (1997): 47–57.

The initial period referenced above was characterized by limited popularity, largely due to the fragmentation of fatwa-issuing institutions or agencies across various Muslim-majority countries, including Egypt, Jordan, Saudi Arabia, Malaysia, and Indonesia.<sup>9</sup> A significant shift toward global Muslim consolidation emerged following the *Islamic Declaration on Global Climate Change* (IDGCC) associated with the 2015 Paris Agreement, which urged Islamic religious authorities to actively engage in advancing the sustainability agenda.<sup>10</sup> Since this juncture, public moral instruments have increasingly connected the discourse on green fatwas with the *Sustainable Development Goals* (SDGs), thereby influencing the governance frameworks of religious institutions in their response to the global environmental crisis.<sup>11</sup> This discourse has further evolved to encompass normative discussions on Islamic law, ecological ethics, and sustainable development, which collectively have catalyzed the fatwa movement within religious institutions.<sup>12</sup> Foundational Islamic principles such as *mīzān* and *maqāṣid al-sharī'ah* have been reinterpreted as novel epistemic frameworks for addressing a range of environmental concerns, including waste management, deforestation, green economy initiatives, natural resource exploitation, and conservation efforts.<sup>13</sup> Nonetheless, scholarly mapping of research on both green fatwas and Islamic environmental ethics remains insufficiently developed within contemporary academic literature. This gap underscores the necessity for further studies aimed at delineating the trends and pathways in fatwa scholarship as a critical religious instrument contributing to environmental discourse.

Given the imperative to investigate green fatwas as a discourse intricately linked to the sustainable development agenda, this study undertakes a scoping review of 37 scholarly articles on ecological fiqh published between 2007 and 2026. The review encompasses three principal databases—Scopus, Web of Science, and Google Scholar—and includes publications from five esteemed academic publishers: Elsevier, Taylor & Francis, Wiley-Blackwell, SAGE, and Springer Nature. The limitations highlighted in prior literature mappings provide a crucial foundation for this research, particularly in light of the growing number of interdisciplinary studies addressing this

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- <sup>9</sup> See M. Jaafar et al., “Community Participation in Environmental Sustainability: A Case Study of Proposed Penang Hill Biosphere Reserve, Malaysia,” ... of *Facilities Management*, no. Query date: 2024-01-30 17:05:35 (2021); Omar K. M. Ouda, “Treated Wastewater Use in Saudi Arabia: Challenges and Initiatives,” *International Journal of Water Resources Development* 32, no. 5 (2016): 799–809; Ahmed M. F. Abd-Elsalam and Sara Binay, “Sustainable Development in Islamic Theology: From Occasion-Driven Approaches to a Comprehensive Understanding of Sustainability Using the Example of Water-Related Fatwas in Jordan,” *Religions* 15, no. 12 (2024): 1487; Najemi and Rapik, “Islamizing Environmental Law in Indonesia: Rethinking the Green Fatwa.”
- <sup>10</sup> Firda Amalia Putri and Saiful Umam, “International Conference on Religious Environmentalism in Actions: Knowledge, Movements, and Policies,” *Studia Islamika* 32, no. 3 (2025): 573–82; Fachruddin Majeri Mangujaya and Jeanne Elizabeth McKay, “Reviving an Islamic Approach for Environmental Conservation in Indonesia,” *Worldviews* 16, no. 3 (2012): 286–305.
- <sup>11</sup> Katharina Glaab and Doris Fuchs, “Green Faith? The Role of Faith-Based Actors in Global Sustainable Development Discourse,” *Environmental Values* 27, no. 3 (2018): 289–312; Hannah Klinkenborg and Doris Fuchs, “Religion: A Resource in European Climate Politics? An Examination of Faith-Based Contributions to the Climate Policy Discourse in the EU,” *Zeitschrift Für Religion, Gesellschaft Und Politik* 6, no. 1 (2022): 83–101.
- <sup>12</sup> Testriono and Savran Billahi, “Revisiting Religious Environmentalism in Indonesia: Navigating Ethics, Politics, and Policy,” *Studia Islamika* 32, no. 3 (2025): 405–19; Putri and Umam, “International Conference on Religious Environmentalism in Actions”; David Efendi et al., “From Fiqh to Political Advocacy: Muhammadiyah’s Ecological Movement in the Post New Order Indonesia,” *Studia Islamika* 28, no. 2 (2021): 349–83; Ansori Ansori et al., “Eco-Fatwas and the Role of Local ‘Ulamā’ in Addressing Environmental Issues in Indonesia: Evidence from the Riau Islands,” *Studia Islamika* 32, no. 2 (2025): 181–209.
- <sup>13</sup> Testriono Testriono et al., “The Green Islam Movement in Indonesia: Actors, Strategies, and Networks,” *Studia Islamika* 32, no. 2 (2025): 397–404; Ibnu Fikri and Freek Colombijn, “Is Green Islam Going to Support Environmentalism in Indonesia?,” *Anthropology Today* 37, no. 2 (2021): 15–18.

topic within a defined timeframe.<sup>14</sup> Employing a scoping review approach, the study seeks to offer a comprehensive understanding of green fatwas in relation to sustainable development concerns. The analysis involves mapping various contextual dimensions, including temporal trends, thematic evolutions, methodological frameworks, conceptual advancements, and discursive expansions. Furthermore, the study examines the distribution of issues according to topic clusters to elucidate their connections with contemporary developments in ecological fiqh. Ultimately, the article identifies several strategic domains that hold potential as critical focal points for reinforcing the sustainable development agenda in the future.

## Literature Review

Prior to proceeding to the subsequent subsection, it is essential to highlight that the author contends that green fatwas necessitate precise definitions and conceptualizations tailored to the objectives of this study. Within the normative framework, green fatwa studies are characterized as normative instruments that provide a robust foundation for constructing a fatwa framework aimed at addressing environmental and sustainability challenges.<sup>15</sup> Considering the extensive scope of fatwa scholarship, this research specifically emphasizes the Islamic legal framework, particularly ecological fiqh, as the principal reference point in the development of the study's evolutionary trajectory. This framework is grounded in core Islamic ethical principles, including *khalīfah* (human stewardship of the earth), *amānah* (moral trust), and the prohibition of *fāsād* (ecological corruption).<sup>16</sup> Drawing upon this conceptual foundation, green fatwas operate both as products of religious jurisprudence and as social mechanisms with the potential to influence ecological behavior and enhance environmental awareness among humanity.<sup>17</sup> Consequently, this study occupies a correlative nexus among Islamic legal studies, environmental ethics, and sustainable development, concentrating on the articulation of religious norms within broader socio-ecological practices.

In the global academic discourse, green fatwas have emerged as a multidisciplinary field addressing several principal issues; however, notable conceptual deficiencies persist. Predominant scholarship situates fatwas at the core of analysis within the domain of Islamic environmental jurisprudence, predominantly emphasizing their normative aspects. This emphasis is reflected in the exploration of the dichotomy between fatwas and state law, the political-economic factors influencing the implementation of eco-fatwas, and theological interpretations rooted in Islamic boarding schools (Pesantren), which have yet to sufficiently engage with practical applications and empirical outcomes.<sup>18</sup> Additionally, researches on the intersection of Islam and environmental concerns, as well as global sustainability, have expanded its theoretical foundations by

<sup>14</sup> Aptiani Nur Jannah, "Expert Meeting on Green Islam: Igniting Faith-Led Environmentalism Action in Indonesia," *Studia Islamika* 31, no. 2 (2024): 397–403.

<sup>15</sup> Efendi et al., "From Fiqh to Political Advocacy"; Putri and Umam, "International Conference on Religious Environmentalism in Actions."

<sup>16</sup> Asif Bashir, "Stewardship and Sustainability: Islamic Legal Frameworks for Environmental Ethics and Climate Action," *Bulletin of Engineering Science, Technology and Industry* 3, no. 3 (2025): 537–45.

<sup>17</sup> Judith Schlehe and Vissia Ita Yulianto, "An Anthropology of Waste: Morality and Social Mobilisation in Java," *Indonesia and the Malay World* 48, no. 140 (2020): 40–59.

<sup>18</sup> Najemi and Rapik, "Islamizing Environmental Law in Indonesia: Rethinking the Green Fatwa"; Ansori et al., "Eco-Fatwas and the Role of Local 'Ulamā' in Addressing Environmental Issues in Indonesia"; Hadi Sofuoğlu and Iskandar Iskandar, "Constructing Legal Reasoning: A Historical Assessment of Fatwa Literature from the 4th to 19th Century," *Jurnal Fiqh* 22, no. 1 (2025): 262–92; Sobirin and Khasanah, "The Pesantren Scholars' Fatwa on Global Warming and Climate Change."

incorporating topics such as biodiversity and climate change.<sup>19</sup> Concurrently, investigations into climate justice and governance underscore the collaboration between state and religious institutions and recognize fatwas as normative catalysts influencing public policy, especially in relation to deforestation and industrialization.<sup>20</sup> Nonetheless, movements centered on green activism and religious environmentalism remain largely confined to doctrinal perspectives and have not been adequately integrated into empirical, evidence-based analyses.<sup>21</sup> As a result, there is a pressing need for a systematic scoping review, contextually grounded methodological framework to effectively position green fatwas as strategic tools within the sustainable development agenda.

Pertinent to the literature mapping spanning the period from 2007 to 2026, this study employs the scoping review framework developed by Arksey and O'Malley<sup>22</sup> as its principal methodological strategy. This framework was selected due to its recognized capacity to deliver a comprehensive overview of the evolution of green fatwa research, which remains dispersed and fragmented within the existing scholarship. From a conceptual standpoint, a scoping review facilitates an extensive examination of concepts, evidence types, and research gaps, without the evaluative constraints characteristic of systematic reviews.<sup>23</sup> By systematically progressing through stages of literature identification, selection, and synthesis, the present study delineates key thematic areas, including the nexus between fatwas and sustainability, environmental governance, and the normative aspects of Islamic law, all of which are intrinsically linked to the sustainable development agenda.<sup>24</sup> Consequently, this methodological approach not only elucidates the theoretical framework surrounding green fatwas but also fosters the development of novel indicators grounded in Islamic legal ethics that are both contextually relevant and applicable to sustainable development objectives.

This scoping review approach is significant as it facilitates a systematic mapping of the fragmented body of knowledge within the field of green fatwas research. In contrast to systematic reviews,<sup>25</sup> which primarily assess the quality of individual studies, scoping reviews prioritize the

<sup>19</sup> Husamah et al., "Islam and Sustainability Issues, How Far Has the Relationship Progressed? A Bibliometric Analysis," *Social Sciences & Humanities Open* 12 (2025): 101703; Fachruddin Majeri Mangujaya and Gugah Praharawati, "Fatwas on Boosting Environmental Conservation in Indonesia," *Religions* 10, no. 10 (2019): 570; Harnowo and Habib, "Islamic Law and Environment Issues," 2024.

<sup>20</sup> Zainab Amin, "Shari'ah and Climate Justice: Exploring Islamic Legal Foundations for Environmental Protection in Pakistan," *Muslim World Journal of Human Rights* 22, no. 1 (2025): 53–79; Aysenur Cam, "Islamic Environmentalism and Epistemic Waste," *Journal of Religious Ethics* 53, no. 4 (2025): 414–37; Murad, "The Western Orientation of Environmentalism in the Islamic World Today."

<sup>21</sup> Jubba et al., "Green Dakwah and Green Fatwa"; Jacqueline A. Ignatova, "The 'Philanthropic' Gene: Biocapital and the New Green Revolution in Africa," *Third World Quarterly* 38, no. 10 (2017): 2258–75; Siti Farahiyah Ab Rahim et al., "Artificial Intelligence for Fatwa Issuance: Guidelines and Ethical Considerations," *Journal of Fatwa Management and Research* 30, no. 1 (2025): 76–100.

<sup>22</sup> Hilary Arksey and Lisa O'Malley, "Scoping Studies: Towards a Methodological Framework," *International Journal of Social Research Methodology* 8, no. 1 (2005): 19–32.

<sup>23</sup> Heather L. Colquhoun et al., "Scoping Reviews: Time for Clarity in Definition, Methods, and Reporting," *Journal of Clinical Epidemiology* 67, no. 12 (2014): 1291–94.

<sup>24</sup> Sriharini et al., "From Doctrinal Legitimacy to Child Protection: Mapping and Reconstructing Child Marriage Fiqh Studies in Indonesia," *Journal of Islamic Law* 7, no. 1 (2026): 57–83; Moh. Mufid, "Reasoning Ecological Fatwas: The Progressive Response of the Indonesian Ulema Council (MUI) to the Phenomenon of Climate Change in Indonesia," *Istinbath: Jurnal Hukum* 20, no. 2 (2024): 102–22; Abd-Elsalam and Binay, "Sustainable Development in Islamic Theology."

<sup>25</sup> See Katie MacLure et al., "Reviewing the Literature, How Systematic Is Systematic?," *International Journal of Clinical Pharmacy* 36 (April 2016): 685–94; Miftah Faridl Widhagha et al., "Community Development Model by Corporate Social Responsibility in Indonesia: A Systematic Literature Review," *Asean Social Work Journal* 10, no. 2 (2022): 50–55.



identification of emerging trends, research gaps, and methodological variations across the expanding literature. Within this framework, the approach is particularly suited to exploring the diversity of thematic focuses, research methods, and geographic distribution of studies, while simultaneously highlighting areas that remain insufficiently investigated. Thus, scoping reviews function not only as tools for synthesizing existing literature but also as analytical instruments that inform the development of future research agendas and enhance the role of green fatwas in advancing global sustainable development initiatives.

Building upon the synthesis of prior research, this study substantiates the strategic potential of green fatwa scholarship as a normative tool for integrating religious values with the sustainable development agenda. Nonetheless, this contribution remains constrained by the predominance of Islamic environmentalism or green Islam discourse,<sup>26</sup> which primarily evolves as a conceptual narrative lacking systematic empirical investigation. This limitation suggests that the current body of literature cut out to adequately capture the dynamic trends, methodological variations, and transformative pathways that link normative frameworks to practical implementation. Consequently, there is a pressing need for a more expansive and methodologically rigorous inquiry, particularly through temporally bounded mapping, to more comprehensively delineate developments, identify patterns, and uncover research gaps. By establishing clear analytical parameters, the present study not only reinforces the theoretical underpinnings but also offers empirical validation to assess the efficacy of green fatwa as an instrument for advancing sustainable socio-ecological transformation.

## Research Methodology

To achieve the research objectives, this study utilizes a scoping review methodology to systematically map, categorize, and synthesize environmental jurisprudence (*fiqh al-bī'rah*) within the context of the global ecological framework. The author employs the analytical framework proposed by Levac et al.<sup>27</sup> to provide a comprehensive and detailed summary of empirical investigations concerning green fatwa. This framework serves as a structured approach for organizing key concepts, types of empirical evidence, and identifying research gaps pertinent to the domain of green fatwa. While sharing certain characteristics with systematic reviews, the scoping review method is distinct in its broader scope and greater flexibility in literature exploration.<sup>28</sup> Within the research paradigm, scoping reviews are particularly valuable for charting the extent of scientific knowledge, evaluating the breadth of research activities, and pinpointing areas lacking sufficient inquiry, thereby facilitating the advancement of innovative studies and enriching contemporary discussions on sustainable development.

As a methodological approach to procedural data collection, the initial phase entailed the formulation of a set of keywords designed to identify literature pertinent to the research problem. Specifically, four keywords—“green fatwas,” “ecological fatwas,” “Islamic environmentalism,” and “Islamic theology”—were employed to locate references associated with ecological fiqh

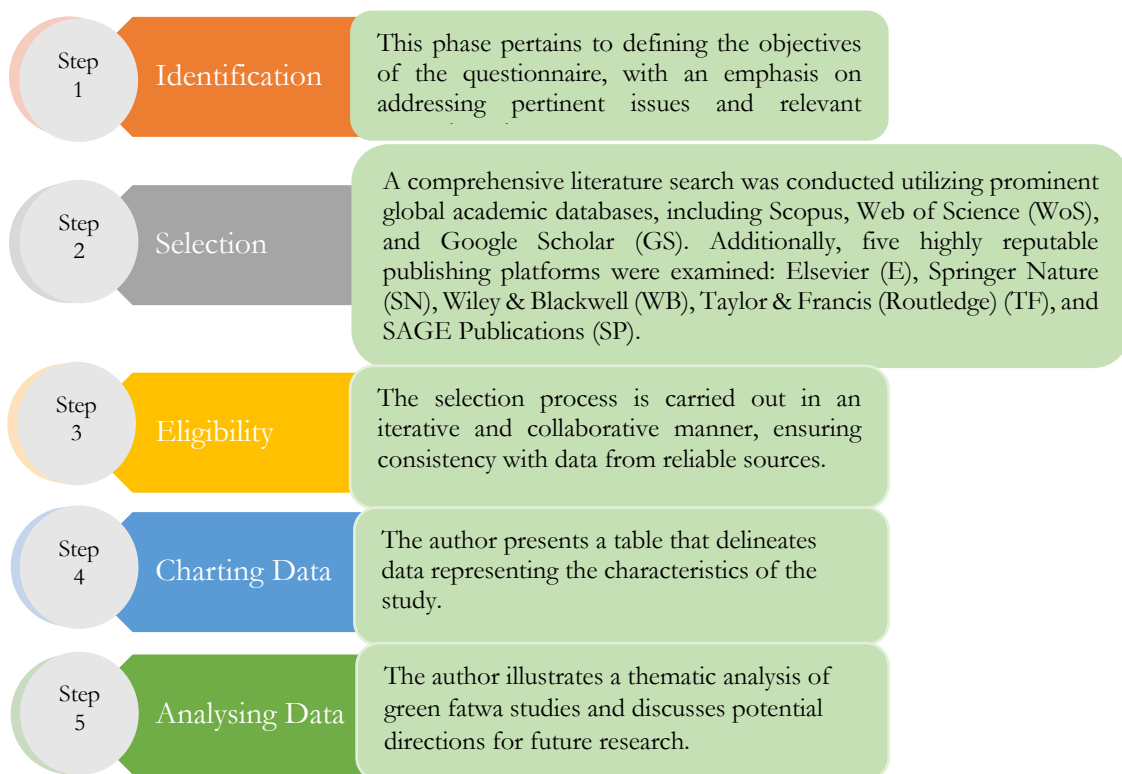
<sup>26</sup> Jannah, “Expert Meeting on Green Islam”; Najemi and Rapik, “Islamizing Environmental Law in Indonesia: Rethinking the Green Fatwa”; Moh. Mufid, “Green Fatwas in Bahtsul Masāil: Nahdlatul Ulama’s Response to the Discourse on the Environmental Crisis in Indonesia,” *Al-Ihkam: Jurnal Hukum & Pranata Sosial* 15, no. 2 (2020): 173–200; Jubba et al., “Green Dakwah and Green Fatwa.”

<sup>27</sup> Danielle Levac et al., “Scoping Studies: Advancing the Methodology,” *Implementation Science* 5, no. 1 (2010): 69.

<sup>28</sup> Merritt Polk, “Transdisciplinary Co-Production: Designing and Testing a Transdisciplinary Research Framework for Societal Problem Solving,” *Futures* 65 (January 2015): 110–22.

studies (*fiqh al-bi'ah*). The literature search was confined to publications from the past two decades (2007–2026) to avoid historical bias, ensure conceptual relevance, trace the development of the field, and enhance the analytical rigor of the data sources.<sup>29</sup> The parameters guiding this scoping review included authorship, journal outlets, and citation patterns, facilitating an examination of the thematic structures that diverge from those of the present study. The procedural flow and framework incorporated articles published in reputable international journals recognized as global academic standards (see Figure 1). Within this framework, the accessibility and reliability of literature search engines supported a systematic, current, and coherent search process aligned with the study's objectives.

**Figure 1.** A systematic approach to the scoping review process for identifying literature sources.



Source: Author's elaboration, 2026

The initial phase involves addressing the complexities surrounding green fatwas by situating them within the interconnected framework of actors, ideas, and the ecological policy context. This framework generates fatwas issued by both state and non-state entities aimed at shaping regulatory measures for environmental protection. Through the systematic mapping of these protection policies, scholars can elucidate the broader role of state institutions as key agents in safeguarding ecological concerns that are intrinsically linked to the sustainability-related environmental impacts. The actors engaged in the formulation of fatwas are examined as participants in a deliberative space characterized by the negotiation of normative legitimacy, competing interests, and the operationalization of Islamic environmental norms. Subsequently, the emerging conceptual framework is analyzed as a manifestation of Islamic environmentalism and ecological fatwas, grounded in Islamic theological principles. Central to this framework are concepts such as *khālīfah*

<sup>29</sup> Judith Logan et al., "Scoping Review Search Practices in the Social Sciences: A Scoping Review," *Research Synthesis Methods* 15, no. 6 (2024): 950–63.

(vicegerency), *amānah* (trust), and *maslāhah* (public interest), which serve as foundational elements of ecological ethics. This framework is construed not solely as a normative discourse but as a moral and social instrument designed to integrate theological doctrines with practical environmental stewardship. Concurrently, the contextual dimension situates green fatwas within the expansive landscape of ecological policy, encompassing public policy initiatives, climate change regulations, and the complex dynamics of environmental politics and governance. This comprehensive mapping thus facilitates not only the identification of the substantive content of fatwas but also an assessment of their positioning, function, and influence within a pluralistic, multi-actor environmental policy system.

Through a series of systematic searches across multiple literature databases, this study effectively identified and extracted a range of pertinent sources to underpin both the conceptual framework and empirical investigation of green fatwas and the Islamic environmental discourse. The search strategy encompassed internationally recognized academic indexes, including Scopus, which yielded eight indexed documents; Web of Science (WoS), with eleven documents; and Google Scholar (GS), which produced thirty-one relevant academic publications. Furthermore, to ensure the quality, credibility, and scientific rigor of the sources, the study also examined high-impact journals from prominent international publishers. Specifically, the search identified nineteen articles from Elsevier, thirty-five from Springer Nature, forty-six from Taylor & Francis, thirty-six from Wiley & Blackwell, and three hundred eighty-eight from SAGE Publications, the latter being the largest contributor with thematically relevant works addressing fatwas, environmental issues, and ecological policy. The aggregated search results comprised 224 documents, which were subsequently subjected to a rigorous filtering process based on thematic relevance, methodological robustness, and theoretical significance. This methodological approach facilitated the construction of a robust, comprehensive, and representative literature base, thereby minimizing potential source bias and enhancing the academic validity of the study's findings.

In accordance with the PRISMA-ScR guidelines, the data screening and extraction procedures were systematically conducted to map the availability and feasibility of data, thereby promoting transparency and accountability in the literature selection process. During the screening phase, a number of articles were excluded for failing to meet the predetermined inclusion criteria, which encompassed thematic relevance, avoidance of data duplication, accessibility of full texts, and alignment of methodological focus with the research objectives. The excluded studies originated from diverse databases and publishers, including Scopus (n=5), Web of Science (WoS) (n=7), Google Scholar (GS) (n=4), Springer Nature (n=3), Taylor & Francis (n=8), Elsevier (n=5), Wiley & Blackwell (n=2), and SAGE Publications (n=2), amounting to a total of 37 articles. This exclusion process was implemented rigorously and in multiple stages to ensure that only sources demonstrating substantial relevance, sufficient academic rigor, and meaningful contributions to the mapping of green fatwas were retained for subsequent analysis.

The primary variables in this study were operationally defined by examining the substantive and methodological attributes of each selected article. The variables of author and publication year were utilized to chart the temporal progression and intensity of research on green fatwas within a designated period. The variable pertaining to country or study context was employed to identify the geographic distribution and socio-political environments influencing the formulation and application of environmental fatwas. Additionally, the institution issuing the fatwa was designated as a critical variable to investigate the religious authorities engaged at local, national, and transnational levels. The environmental issue variable was categorized into themes such as climate

change, environmental conservation, and waste management to encapsulate the ecological concerns addressed by the fatwas. Lastly, the research approach variable was used to distinguish among various analytical frameworks, including normative-theological, socio-legal, public policy, and empirical methodologies, thereby facilitating a systematic and structured comparative analysis.

The analysis phase of this study was methodically organized through the integration of a qualitative synthesis approach. Quantitative analysis is conveyed via a mapping of the number of studies categorized by publication year, geographic distribution, and emerging environmental themes. This mapping facilitates an understanding of temporal trends, research intensity, and shifts in the focus of green fatwa studies. Subsequently, the study provides a comprehensive summary and synthesis of the principal themes and research trajectories by referencing literature that has undergone a rigorous exclusion process. This step serves to delineate the study's scope, prevent redundancy, and elucidate its contribution to addressing existing gaps in the literature. The summarization is conducted systematically to emphasize predominant as well as underexplored theoretical, methodological, and substantive patterns. Finally, the overall analytical outcomes are presented in a research report that is structured with clarity, consistency, and coherence in terms of organization, terminology, and data presentation, thereby ensuring the readability and scholarly rigor of the findings.

## Result

This section delineates prevailing trends in the study of green fatwas, with a particular emphasis on their relation to the sustainable development agenda. Subsequently, the study introduces thematic clusters that encapsulate contemporary issues, thereby illustrating current research trajectories and delineating key areas of inquiry pertinent to green fatwas and sustainable development.

### *Exploring Trends from Critical Fatwa Studies*

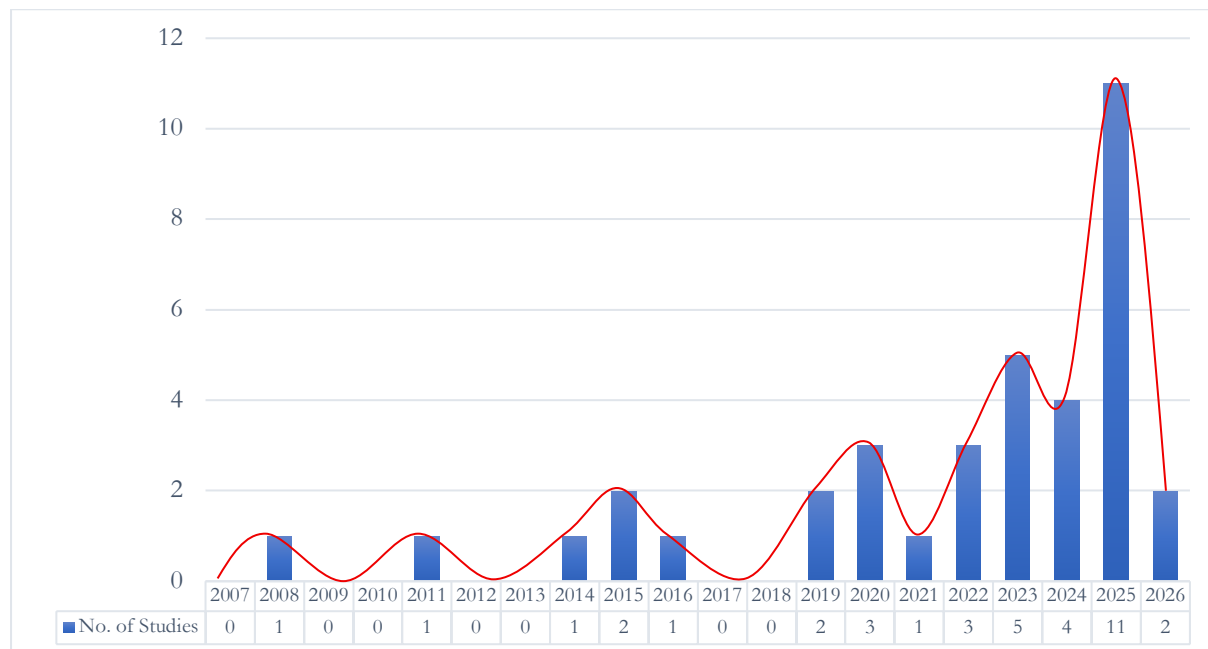
In examining the evolution of research on green fatwas, author has analyzed findings through the lenses of temporal trends, thematic shifts, conceptual advancements, methodological diversification, and discursive expansion. Focusing on developments over the past two decades (2007–2026), the publication trajectory on green fatwas exhibits a non-linear and fluctuating pattern (see Figure 2). Among the 37 articles indexed across three databases and five prominent international journals, several years (2007, 2009, 2010, 2012, 2013, 2017, 2018) experienced periods of stagnation, suggesting that the topic has yet to achieve mainstream status within Islamic and environmental scholarship. Notably, a marked increase occurred in 2025, with 11 publications, indicating heightened scholarly interest in the role of religious authorities in addressing the global ecological crisis.<sup>30</sup> Nevertheless, the average annual publication rate of approximately two articles underscores that research on green fatwas remains in an embryonic and sporadic phase. This pattern appears to reflect a reactive engagement with the momentum generated by the global climate crisis and the intensification of discourse surrounding Islam and sustainability, rather than

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<sup>30</sup> Adam X. Hearn et al., “The Perceived Potential of Religion in Mitigating Climate Change and How This Is Being Realized in Germany and Switzerland,” *Journal of Environmental Studies and Sciences* 14, no. 2 (2024): 342–57; Jesse L. Preston and Adam Baimel, “Towards a Psychology of Religion and the Environment,” *Current Opinion in Psychology* 40 (August 2021): 145–49.

representing a fully established conceptual framework.<sup>31</sup> Consequently, the field necessitates further theoretical consolidation and methodological rigor to avoid remaining merely responsive to evolving global challenges.

**Figure 2.** Number of scoping review articles published by years.



Source: Author's elaboration, 2026

The thematic analysis reveals that green fatwas predominantly operate within a normative-religious framework, as evidenced by nine studies that emphasize theology, Islamic jurisprudence, and environmental ethics as foundational sources of moral legitimacy for ecological critique. This prevalence suggests that environmental discourse within Islamic jurisprudential scholarship primarily draws upon conceptual justifications such as *khalifah*, *amānah*, and *maqāṣid al-sharī'ah*. Conversely, seven studies addressing environmental governance and political economy adopt a structural perspective; however, they exhibit limited engagement in connecting religious authority with both global and local environmental policy frameworks. Additionally, ten studies focusing on social movements, religious practices, and green Islam highlight the consolidation of ecological religiosity as an embodied religious experience. Nonetheless, these works tend to be descriptive and offer limited critical examination of power dynamics, the institutionalization of green discourse, and the potential commodification of religion within sustainability initiatives. Furthermore, eight studies exploring Muslim attitudes, eco-literacy, and socio-cultural transformation demonstrate the internalization of ecological values among Muslim communities. In contrast, four studies concerning technology and environmental crisis critique remain marginal, underscoring a notable gap in integrating Islamic ethics with technological innovation and ecological transition. Collectively, this distribution exposes an epistemic lacuna: while the literature robustly addresses normative and cultural dimensions, it remains insufficient in empirical investigation, policy analysis, and assessments of the efficacy of green Islamic practices within the broader sustainable development agenda.

<sup>31</sup> Ab Rahim et al., "Artificial Intelligence for Fatwa Issuance"; Sofuoğlu and Iskandar, "From Fatwās To Furū'."



**Table 1.** Prevailing methodological studies.

Categories (Type/Quartile/Approach)	No. of Studies (N= 37)	
Research methods	Qualitative	33
	Quantitative	2
	Mix method	2
Journal reputation	Q1	18
	Q2	8
	Q3	2
	Q4	9
Research design	Doctrinal legal approach	19
	Normative approach	7
	Socio-legal approach	11

*Source: Author's elaboration, 2026*

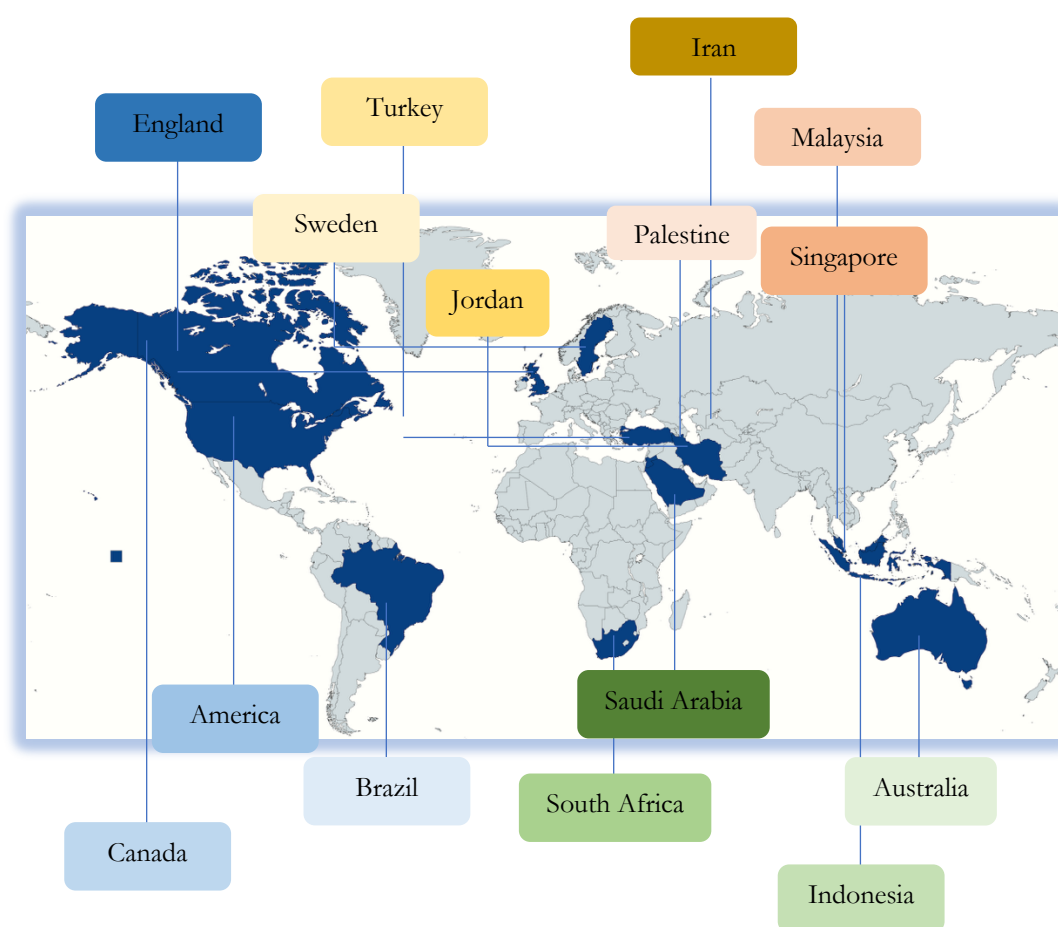
Drawing upon the data presented in Table 1, the extant methodological literature has been categorized into three principal domains: research methods, journal reputation, and research design. Firstly, the predominance of qualitative methodologies—employed in 33 out of 37 studies—reflects a scholarly emphasis on interpretive inquiry, doctrinal legal analysis, and conceptual examination. In contrast, quantitative approaches (n=2) and mixed methods (n=2) remain marginal. This distribution suggests that the subject matter is predominantly normative and discursive, with limited engagement in empirical validation through quantifiable data. Such an imbalance indicates constraints in the generalizability of findings and a paucity of methodological triangulation in the analysis of green fatwas as a phenomenon. Secondly, regarding the reputational standing of publication venues, a significant proportion of studies appear in Q1 journals (18 studies), yet a notable number are also published in Q4 journals (9 studies), indicating heterogeneity in academic quality. Thematically, the topic commands global interest, although it has yet to be theoretically consolidated across a broad spectrum of journal rankings. Thirdly, doctrinal legal research (19 studies) remains the dominant approach within green fatwas scholarship, followed by socio-legal research (11 studies) addressing related issues. However, normative approaches (7 studies) have not yet achieved prominence. This distribution reveals that the field has not fully oriented itself toward formal legal construction, power dynamics, or social processes. Given this methodological landscape, there exist promising epistemic opportunities to enhance interdisciplinary frameworks and expand empirical foundations, thereby fostering contributions that may influence transformations within Islamic legal orthodoxy.

The geographic focus of research on green fatwas is predominantly centered on Indonesia, with 19 out of 37 articles concentrating on this context (see Figure 3). This suggests that issues related to Islamic environmentalism, eco-fatwas, or green fatwas are largely situated within particular socio-political and institutional settings. Indonesia leads in these studies due to its dynamic and intricate knowledge infrastructure, especially its relatively well-established religious authorities that actively address environmental concerns, including fatwas on topics like the environment, forestry, and climate change. This makes Indonesia a diverse and fertile ground—a living laboratory—for research. The country's prominence in environmental matters also highlights the strength of its Islamic civil society, which includes a network of ulama (Islamic scholars) engaged in responding to the ongoing ecological crisis. In contrast, countries such as Palestine, Turkey, Iran, Saudi Arabia,



and South Africa, each represented by only one study, indicate that green fatwas have yet to become a mainstream subject in academic discussions or have not been systematically documented in reputable journals. Nations like Jordan (3 studies) and Malaysia (2 studies) are beginning to emerge as potential regional centers for conversations on Islamic environmentalism. Additionally, the presence of green fatwas in countries such as the United States, the United Kingdom, Canada, Australia, Sweden, Brazil, and Singapore shows that this discourse exists within the contexts of diaspora communities, public policy, and global environmental governance. The uneven distribution of publications reflects disparities in data availability and academic networks. Consequently, the global study of green fatwas or Islamic environmentalism remains not fully institutionalized, as the authority of fatwas continues to be negotiated across varying political regimes, religious hierarchies, and ecological challenges.

**Figure 3.** Geographical distribution of the green fatwa studies.



*Source: Author's elaboration, 2026*

This scoping review-based issue mapping reveals that scholarly engagement with green fatwas remains nascent, marked by thematic fragmentation, a predominance of normative frameworks, and significant geographic imbalances in knowledge production. Temporally, the publication trajectory on green fatwas from 2007 to 2026 demonstrates a fluctuating pattern, reflecting more reactive responses to the global ecological crisis rather than systematic and conceptual advancements. Thematically, the existing literature is predominantly shaped by theological and environmental ethics perspectives, while investigations into policy implications, power dynamics, the efficacy of fatwa implementation, and the integration of ecological technological innovations

are comparatively underexplored. Methodologically, qualitative approaches, particularly doctrinal legal research, continue to dominate the discourse; however, there remains a notable deficiency in empirical validation through triangulation and interdisciplinary methodologies. The geographic concentration of research within the Indonesian context further underscores the limited global development of green fatwas, which remain contingent upon specific configurations of religious authority. Consequently, future research agendas should prioritize broadening the empirical scope across diverse national contexts, diversifying methodological approaches, and reinforcing theoretical frameworks to facilitate a more robust normative discourse on green fatwas, thereby enhancing their role as socio-political instruments in sustainability governance.

### ***Pathways' Analysis for the Sustainable Development Agenda***

This scoping review examines Table 2 as a thematic framework delineating research on green fatwas and Islamic environmentalism. The thematic mapping encompasses the configuration of key issues, focal points of discourse, and scholarly contributions made over the past twenty years. According to the literature trend analysis, the emerging body of research constitutes a dynamic thematic structure segmented into clusters addressing normative, social, and technological dimensions in response to the global environmental crisis. The first cluster centers on Islamic theology, jurisprudence, and environmental ethics, serving as conceptual foundations aimed at reconstructing the Islamic legal and ethical paradigms to confront climate change and environmental degradation. The subsequent cluster investigates governance, socio-economic, and socio-political dimensions, all intricately linked to environmental concerns. This cluster also underscores critical topics such as the roles of Islamic charitable organizations, Islamic financial institutions, and power relations in natural resource management. Within the social dimension, studies predominantly focus on religiously motivated environmental movements, the lived experience of religion, and ecological ethics. Concurrently, advancements in environmental literacy, behavioral change, and technological innovation reflect the forefront of interdisciplinary inquiry. Hence, the table functions as a comprehensive guide for readers to apprehend the evolving distribution of academic themes that have developed over the last two decades.

Through a path analysis of themes associated with the sustainable development agenda, this scoping review identified a prominent cluster centered on Islamic theology, Islamic jurisprudence, and environmental ethics as foundational normative frameworks for addressing the ecological crisis. Nine studies within this cluster illustrate conceptual endeavors to reconstruct the Islamic legal and ethical paradigms via diverse approaches, including the formulation of environmental fiqh, critical examination of the authority of Islamic law concerning ecological matters, and the reinforcement of normative structures that connect sharia principles to environmental conservation and the global climate emergency. Several contributions also emphasize the development of Islamic Environmental Theology (IET), which links environmental fatwas to the Sustainable Development Goals (SDGs) framework, incorporating analyses of ecological ethics grounded in Qur'anic epistemology and the values embodied in *Asmā'ul Husnā* values. Moreover, the literature reveals initiatives aimed at embedding Islamic ecotheology within national legal systems, exemplified by applications in forest management, productive waqf, and the religious legitimization of carbon trading and international climate commitments.

**Table 2.** Thematic clusters of the reviewed studies.

Cluster Issues	Scholarly Articles	Author(s), Year	Number of Studies
Theology, fiqh, and Islamic environmental ethic	Environmental fiqh progression; Rethinking Islamic law; The architecture of Islamic law and ethics in environmental protection and the global climate crisis; The development of Islamic Environmental Theology (IET) and the evolution of environmental fatwas towards the SDGs; Environmental ethics based on Qur'anic epistemology and <i>Asmā'ul Husnā</i> ; Islamic environmental ethics facing the regional ecological crisis; Integration of Islamic ecotheology in national forest protection law; Re-Islamization of forestry and land law ( <i>waqf</i> ); and Religious legitimacy in carbon issues, carbon trading, and global climate commitments.	Al-Damkhi (2008); Gade (2015); Anang et al. (2022); Sobirin & Khasanah (2023); Abd-Elsalam & Binay (2024); Najemi & Rapik (2024); Bashir (2025); Cam (2025); Nur et al. (2025).	9 studies
Governance and economic-political environment on Islamic discourses	Islamic Philanthropy; Mobilization of Islamic financial institutions in climate change issues ( <i>muāmalah</i> ); CCWZM ( <i>zakāh-waqf</i> ) model for climate finance; Western orientation in official environmental policies in the Islamic world; Renewable energy nationalism based on religious practices of Islamic communities; Utilization of treated wastewater as a national water source; Transformation of land ownership and power of ulama; and Architecture of Islamic environmental law and global climate policy.	Ouda (2016); Mangunjaya (2023); Murad (2023); Ali et al. (2025); Korkut (2025); Khazaei (2026).	6 studies
Social movement, lived religion, and green Islam	The evolution of the Islamic environmental movement since the 1980s; The development, strategies, and networks of the Green Islam movement in Indonesia; Islam as a living force in environmental activism and conservation; The role of lived religion in mobilizing grassroots movements; The Greening of Religion; The application of eco-fatwas to forest fires and palm oil expansion; Religion-conservation partnerships for biodiversity; and Variations of Shia environmentalism in political and state contexts.	Mcleod & Palmer (2015); Mangunjaya & Prahawati (2019); Caldwell et al. (2022); Karagiannis (2024); Smith et al. (2024); Ansori et al., (2025); Testriono & Billahi (2025); Testriono et al. (2025).	8 studies
Eco-literation and the transformation of Muslim socio-cultural ethics	Strengthening eco-literacy and ecological awareness; The role of religious norms as social control of pro-environmental behavior; Pro-environmental behavior of Muslim tourists in halal destinations; The relationship between Muslim communities and responses to climate change; The climate literacy gap of local religious leaders; Muslim consumption, food emissions, and sustainable alternative proteins; Sustainable food and alternative protein sources; Skepticism as a social response to the climate crisis; and Awareness and involvement of Abrahamic communities in sustainability.	Lawson & Miller (2011); Torabi & Noori (2019); Mufid (2020); Ramlan (2020); Koehrsen (2021); Jameel (2023); Hamdan et al. (2025); Hermawan et al. (2026)	8 studies

Technology and critical thinking to environmental crisis	Environmental sustainability in cross-cultural agribusiness; Utilizing digital <i>da'wah</i> to promote sustainability and green technology; Olfaction as a political dimension in waste infrastructure; and Islamic ethical responses to environmental change and ecological justice.	Spadotto & Sant Anna (2020); Stamatopoulou-Robbins (2022); Gade (2023); Basir et al. (2025)	4 studies
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*Source: Author's elaboration, 2026*

Nonetheless, this thematic cluster remains predominantly normative and conceptual, with notable gaps in empirical assessments regarding the translation of these theological and fiqh constructs into policy implementation, institutional practices, and broader social transformations within environmental governance. Within the cluster addressing governance and the politico-economic environment in Islamic discourses, this scoping review identified approximately six studies that explore the interconnections among religious authority, environmental governance, and political-economic dynamics in the context of advancing the sustainable development agenda. The literature within this domain highlights initiatives aimed at broadening the role of Islamic economic institutions—such as Islamic philanthropy, *zakat*, and *waqf*—as mechanisms for climate finance. Notably, models like the *cash waqf-zakat model* (CWZM) have been proposed to facilitate the transition toward a low-carbon economy. Several studies emphasize the activation of Islamic financial institutions within a climate-responsive *mu'amalah* framework and illustrate the potential for harmonizing sharia ethics with global environmental policy frameworks. Conversely, some research critiques the predominance of Western paradigms in environmental policymaking within Muslim-majority countries, which often involves complex negotiations with local religious authorities, community practices, and renewable energy nationalism. Historical analyses, such as those examining land ownership changes and the power dynamics of the ulama during the Qajar period, further demonstrate how religious legitimacy can influence resource governance structures. Nonetheless, the scholarship in this cluster remains limited in its capacity to elucidate institutional effectiveness and policy implementation processes. Thus, the nexus between Islamic discourse, environmental political economy, and sustainable governance practices warrants more comprehensive empirical investigation.

The subsequent cluster is situated within the domains of social movements, lived religion, and green Islam, encompassing eight identified studies. These investigations elucidate the dynamics of religiously motivated environmental conservation activities as social practices embedded within quotidian religious life. Since the 1980s, scholarly literature has witnessed a progressive evolution in the study of Islamic environmental movements. This progression is manifested through normative advocacy, organized social mobilization, the reinforcement of community networks, socio-religious organizational initiatives, and the mobilization of civil society actors, all contributing to more inclusive environmental change. Research on green Islam has further advanced by examining movement strategies operationalized through environmental conservation practices and ecological awareness campaigns. This context underscores a lived religion approach, wherein religious teachings are actualized in response to environmental challenges such as forest fires, the expansion of the palm oil industry, and biodiversity conservation. Concurrently, several studies highlight variations of Islamic environmentalism shaped by political configurations and state-religion relations. Nonetheless, the majority of these studies remain descriptive, lacking critical analysis of power dynamics, the institutionalization processes of green Islam discourse, and the potential instrumentalization of religion within the sustainable development agenda. This gap



underscores the necessity for more critical and comparative analytical frameworks to deepen the understanding of the transformation of religion-based ecological movements.

Within the thematic cluster addressing attitudes, eco-literacy, and the transformation of Muslim socio-cultural ethics, this research identified eight studies investigating the development of ecological awareness and pro-environmental behavioral change within Muslim communities. The body of literature in this area increasingly emphasizes eco-literacy as a foundational element for socio-religious ethical transformation, particularly highlighting the internalization of Islamic values as a mechanism for promoting environmentally responsible behavior through social regulation. Several studies underscore the role of religious norms in shaping consumption patterns, sustainable dietary choices, and the acceptance of alternative, lower-carbon protein sources. In the context of tourism, the pro-environmental conduct of Muslim travelers in halal destinations exemplifies efforts to harmonize religious ethics with sustainability practices. Additionally, multiple studies reveal a notable gap in climate literacy among local religious leaders, which may impede the broader dissemination of ecological awareness. Social responses to the climate crisis are also shown to be heterogeneous, with skepticism influenced by social, cultural, and political factors emerging in certain contexts. Some research further expands the discourse by situating Abrahamic faith communities within frameworks of interfaith collaboration aimed at sustainability. Nonetheless, the existing studies within this cluster predominantly focus on assessing individual attitudes and awareness, with comparatively few investigations addressing the transformation of ecological ethics in social practices, public policy, and systemic structural change.

Within the cluster addressing technology and critical perspectives on the environmental crisis, Table 3 delineates six research themes that exemplify the interplay among technological innovation, Islamic ethical reflection, and the critique of social structures contributing to ecological degradation. Additionally, this cluster highlights preliminary endeavors to connect environmental sustainability with cross-cultural agribusiness practices. The reciprocal influence between religious values and social norms fosters the development of environmentally conscious frameworks for conservation practitioners and policymakers. The emergence of digital religiosity as a potent medium for disseminating sustainability awareness and advocating green technologies within Muslim communities has facilitated a critical examination of the political dimensions of olfaction in waste management infrastructures. This focus on the sensory experience of pollution reveals underlying disparities in power, knowledge, and the allocation of ecological risks across society. Moreover, Islamic ethical responses to environmental change are analyzed through the lens of ecological justice, which situates human moral responsibility within the context of the global environmental crisis. All the same, certain segments of the literature remain fragmented and have yet to fully integrate the interrelated aspects of technology, religious ethics, and political environmental critique into a cohesive conceptual framework.

The scoping review of green fatwas has identified five principal thematic clusters. In spite of that, this body of research continues to exhibit epistemic disparities, primarily due to the predominance of a normative-theological framework, insufficient engagement with environmental governance and political economy, and a limited synthesis of social transformation, technological innovation, and empirical policy assessment. This imbalance is reflected in the extensive focus on environmental fiqh and Qur'anic ethics as responses to the climate crisis, alongside the evolution of the green Islam movement within lived religious practices, which has fostered Islamic economic mechanisms such as zakat and waqf for climate finance. However, much of the existing literature remains largely conceptual or descriptive, lacking rigorous evaluation of its efficacy in driving

institutional reform or influencing environmental policy. Therefore, advancing this field necessitates theoretical integration, interdisciplinary methodologies, and empirical research across diverse contexts to ensure that green fatwas are not only situated within normative discourse but also function as practical instruments of social transformation aligned with sustainable governance.

## Discussion

This scoping review analysis highlights the study of green fatwas as a field characterized by considerable disparities in thematic focus, methodological approaches, and geographic representation. Such heterogeneity has contributed to an ambivalent landscape of knowledge production, reflected in an inconsistent publication trajectory. Notably, there was a marked increase in publications in 2025—however, the overall low average publication rate suggests that this area has yet to establish itself as a prominent domain within Islamic and environmental scholarship.<sup>32</sup> Thematically, the existing literature is predominantly centered on normative frameworks, emphasizing theology, Islamic jurisprudence, and environmental ethics. In contrast, research addressing governance, environmental political economy, technological innovation, and policy implementation assessment remains comparatively underdeveloped. Methodologically, the prevalence of qualitative and doctrinal legal research underscores the discursive nature of the field, with limited use of methodological triangulation or empirical validation grounded in quantifiable data.<sup>33</sup> Additionally, the pronounced geographic concentration of studies in Indonesia indicates that the discourse on green fatwas is significantly shaped by the structure of religious institutions and the dynamics of local civil society.<sup>34</sup> Consequently, advancing interdisciplinary methodologies, broadening cross-national comparative research, and establishing a robust empirical foundation are critical priorities for enhancing both the theoretical sophistication and practical applicability of green fatwas scholarship within the broader global sustainability agenda.

A principal conclusion drawn from the scoping review of green fatwas and Islamic environmentalism is the notable advancement observed over the last twenty years, marked by an increasingly diverse array of thematic orientations. This trend can be attributed to the predominance of ethical-normative methodologies rooted in the Islamic legal tradition, which primarily emphasize moral and theological principles. Consequently, these studies have yet to be comprehensively integrated with empirical analyses concerning public policy, technological innovation, and social transformation within a practical and applicable sustainability framework.<sup>35</sup> While the clusters focusing on theology, fiqh, and environmental ethics exhibit conceptual

<sup>32</sup> Harnowo and Habib, “Islamic Law and Environment Issues,” 2024; Muhamad Nurholis, “Islamic Law and Environmental Sustainability: Maqasid al-Sharia’s Perspective,” *Jurnal Mediasas: Media Ilmu Syari’ah dan Ahwal Al-Syakhsiyah* 8, no. 3 (2025): 541–48; Mangunjaya and McKay, “Reviving an Islamic Approach for Environmental Conservation in Indonesia”; Amin, “Shari’ah and Climate Justice.”

<sup>33</sup> Abd-Elsalam and Binay, “Sustainable Development in Islamic Theology”; Bashir, “Stewardship and Sustainability: Islamic Legal Frameworks for Environmental Ethics and Climate Action”; Sobirin and Khasanah, “The Pesantren Scholars’ Fatwa on Global Warming and Climate Change.”

<sup>34</sup> Elizabeth Mcleod and Martin Palmer, “Why Conservation Needs Religion,” *Coastal Management* 43, no. 3 (2015): 238–52; Charles Caldwell et al., “Shades of Green: Environmental Action in Places of Worship,” *Journal of Environmental Studies and Sciences* 12, no. 3 (2022): 430–52.

<sup>35</sup> Anselmo Jose Spadotto and James Eduard Campos E. Sant Anna, “Sustainability and Islamic Environmental Principles for Agribusiness,” *Veredas Do Direito: Direito Ambiental e Desenvolvimento Sustentável* 17, no. 38 (2020): 311–42; Sophia Stamatopoulou-Robbins, “Scratch-and-Sniff Palestine: How Olfaction Shapes Nonsovereign Infrastructural Spaces,” *Environment and Planning D: Society and Space* 40, no. 6 (2022): 1028–45.



endeavors to reformulate the Islamic normative framework in response to ecological challenges, issues related to environmental governance and political economy have elicited scholarly attention through investigations into the potential application of Islamic economic instruments, such as zakat and waqf, in climate finance.<sup>36</sup>

Concurrently, research on social movements and lived religion reveals an expansion of faith-based ecological activism; however, much of this literature remains descriptive and lacks critical engagement with power dynamics and the institutionalization processes of green Islamic discourse.<sup>37</sup> Additionally, studies addressing eco-literacy and shifts in Muslim socio-cultural ethics underscore the internalization of ecological values but are predominantly confined to assessing individual attitudes. Research pertaining to technological dimensions and critiques of the environmental crisis remains relatively marginal and fragmented.<sup>38</sup> Therefore, it is imperative to enhance interdisciplinary approaches and strengthen empirical foundations across diverse contexts to advance the discourse on green fatwas beyond normative validation toward the development of an operational framework for global sustainability governance.

Drawing upon an exploratory analysis of the discussion outcomes, this study makes a theoretical contribution by systematically mapping the epistemic landscape of research on green fatwas. Additionally, it effectively identifies conceptual and methodological gaps within the existing literature concerning Islam and environmental issues. The prevailing scoping review approach reveals that knowledge production on Islamic environmentalism, or green fatwas, is predominantly shaped by normative frameworks centered on theology, fiqh, and environmental ethics.<sup>39</sup> In contrast, areas such as governance, environmental political economy, technology, and policy implementation evaluation remain comparatively underexamined. These insights serve to expand the discourse by delineating key thematic configurations, including the reconstruction of environmental fiqh, the application of Islamic economic instruments in climate finance, the role of lived religion within ecological movements, and the transformation of Muslim socio-cultural ethics. A notable focus within the theoretical discussion is the critique of technology's role in the ecological crisis, as explored by Gade<sup>40</sup> and Spadotto & Sant Anna<sup>41</sup>. Moreover, the observed predominance of qualitative methodologies and doctrinal legal research underscores the imperative to enhance empirical and interdisciplinary approaches to more comprehensively elucidate the interplay among religious norms, power structures, and sustainability practices. As a result, this study advances a conceptual framework that reconceptualizes green fatwas not merely as sources of normative legitimacy but also as critical sites for analysis within the fields of Islamic law, environmental governance, and socio-ecological transformation.

More broadly, this study offers practical contributions by providing significant insights into the incorporation of Islamic values within sustainable development initiatives. The literature review effectively identifies research on green fatwas, which hold strategic potential as normative tools

<sup>36</sup> Cem Korkut, "Waqf and Zakat as Drivers of Community-Based Climate Resilience in the Net Zero Transition," *Discover Global Society* 3, no. 1 (2025): 178; Ouda, "Treated Wastewater Use in Saudi Arabia"; Murad, "The Western Orientation of Environmentalism in the Islamic World Today."

<sup>37</sup> Fachruddin M. Mangunjaya, "How Islamic Tradition Benefits Nature and Climate Change Action," *Journal of the Siam Society* 111, no. 2 (2023): 253–64; Harnowo and Habib, "Islamic Law and Environment Issues," 2024.

<sup>38</sup> Muhammad Yaseen Gada, *Islam and Environmental Ethics* (Cambridge: Cambridge University Press, 2024), 125–40; Ian Scoones, *Sustainable Livelihoods and Rural Development* (Practical Action Publishing, 2015).

<sup>39</sup> Efendi et al., "From Fiqh to Political Advocacy"; Mufid, "Reasoning Ecological Fatwas"; Ansori et al., "Eco-Fatwas and the Role of Local 'Ulamā' in Addressing Environmental Issues in Indonesia."

<sup>40</sup> Gade, "Muslim Environmentalisms and Environmental Ethics."

<sup>41</sup> Spadotto and Sant Anna, "Sustainability and Islamic Environmental Principles for Agribusiness."

that enhance the social legitimacy of environmental policies, especially in countries with institutionally robust Muslim communities. The integration of Islamic environmental ethics with public policy frameworks—such as sustainable forest management, the promotion of a green economy grounded in *zakāh* and *waqf*, and the enhancement of climate literacy through religious institutions—can directly advance the SDGs, particularly those related to climate action, responsible consumption and production, and the conservation of terrestrial ecosystems.<sup>42</sup> Furthermore, the engagement of religious leaders, Islamic civil society organizations, and local communities can expand the scope of public participation in sustainability governance.<sup>43</sup> Therefore, fostering collaboration among religious authorities, policymakers, and the scientific community represents a strategic approach to operationalize green fatwas as effective instruments in facilitating the transition toward inclusive and contextually relevant sustainable development.

In sum, this study offers a comprehensive overview of the evolution of research on green fatwas; however, several methodological constraints and practical policy considerations warrant further investigation. From a methodological standpoint, the scoping review employed primarily aimed to map existing literature, thereby not rigorously assessing the methodological rigor of individual studies or the empirical effectiveness of green fatwas in shaping environmental policy implementation. Additionally, limitations related to the selected databases, publication timeframe, and the geographic concentration of the literature—predominantly centered on the Indonesian context—may introduce bias, potentially limiting the generalizability of findings to other Muslim-majority regions. In terms of practical policy implications, the results suggest that much of the scholarship remains largely theoretical, lacking a robust operational framework to guide policymakers in integrating religious authority, Islamic economic tools, and green technologies within environmental governance structures. In consequence, future research should prioritize the development of cross-national comparative studies and empirically grounded policy evaluations to rigorously assess the tangible impacts of green fatwas on ecological behavior modification, the institutionalization of environmental policies, and their broader contributions to the global sustainable development agenda.

## Conclusion

Green fatwas studies, as an emerging area of research, are still in their early stages and exhibit inconsistencies in themes, research methods, and geographic focus. This has led to a fragmented conversation, with most existing work primarily centered on normative-theological perspectives within Islamic and environmental studies. While there are signs of topic diversification through the rise of various research groups, the progress of ecological fiqh remains limited, especially regarding its integration with solid empirical evidence and connection to the sustainable development agenda. The predominance of doctrinal legal research highlights that green fatwas studies mainly concentrate on developing ethical norms within the Islamic scholarly tradition, rather than on empirical validation or policy assessment. Additionally, the distribution of

<sup>42</sup> Jonas Anshelm and Martin Hultman, “A Green Fatwā? Climate Change as a Threat to the Masculinity of Industrial Modernity,” *NORMA: International Journal for Masculinity Studies* 9, no. 2 (2014): 84–96; RM Orabi, “Evaluating GIS as a Tool to Support Sustainable Coastal Planning: Climate Change Awareness as a Moderator,” *Journal of Tourism, Hotels and Heritage*, no. Query date: 2024-01-30 17:05:35 (2022); Harnowo and Habib, “Islamic Law and Environment Issues,” 2024.

<sup>43</sup> David L. Johnston, “Intra-Muslim Debates on Ecology: Is Shari’a Still Relevant?,” *Worldviews* 16, no. 3 (2012): 218–38.



publications in respected international journals is uneven geographically, with environmental concerns often overshadowed by conflict and geopolitical issues in certain areas. Research focusing on local contexts—such as Indonesia and other countries facing complex, human-driven environmental challenges—remains scattered and has yet to be incorporated into a comprehensive global analytical framework. Consequently, the growth of green Islam discourse as a worldwide movement has not fully kept pace with broader societal shifts toward ecological behavior. This disparity underscores the gap between normative religious discourse and the practical realization of meaningful socio-ecological change.

The progression of phases aimed at transforming pathways within the sustainable development agenda remains fragmented, largely due to the predominance of the normative-theological paradigm within green Islam studies. This scenario suggests that a critical and rigorous examination of the epistemological foundations concerning Islam's role in shaping individual ecological ethics has yet to be fully realized. Moreover, the discourse is often monopolized by select religious authorities, which may introduce interpretive biases and constrain the plurality of viewpoints. Consequently, there is a pressing need for an expanded analytical framework that transcends normative constructs to incorporate the intricate social, political, and epistemic dimensions. Such an approach is essential for a more thorough and nuanced understanding of how Islamic environmentalism can meaningfully contribute to sustainable development, both conceptually and in practical implementation.

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The author declares that no conflicts of interest are associated with the publication of this manuscript. All procedures were conducted in accordance with established ethical guidelines. Furthermore, there were no financial, institutional, or personal relationships that could be perceived as influencing the content or interpretation of the data presented in this study.

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