


The Rise of Islamic Environmentalism: Bibliometric Mapping of Green Islam Research

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Article Info	ABSTRACT
<p>Article history:</p> <p>Received October, 2025 Revised October, 2025 Accepted October, 2025</p> <hr/> <p>Keywords:</p> <p>Islamic Environmentalism Green Islam Sustainability Bibliometric Analysis Islamic Ethics Southeast Asia Environmental Governance Faith-Based Ecology</p>	<p>This study analyzes the intellectual development and worldwide context of Islamic environmentalism, also referred to as Green Islam, via a bibliometric mapping of works indexed in Scopus from 1990 to 2025. The analysis employs VOSviewer and the Bibliometrix R-package to identify prominent authors, institutions, nations, and theme clusters influencing the discourse on Islam and environmental sustainability. The findings indicate that the domain has evolved from initial religious and philosophical discourse to interdisciplinary interactions encompassing Islamic law, ethics, finance, and education. Southeast Asia, especially Indonesia and Malaysia, stands out as the principal center of academic output and collaboration, with fundamental values like stewardship (khalifah), balance (mīzān), and trust (amānah) forming the foundation of intellectual advancement. Notwithstanding its expansion, the discipline continues to be inadequately represented in empirical environmental research, indicating a necessity for enhanced interdisciplinary integration. This study enhances the theoretical framework of Islamic eco-ethics and provides practical guidance for policymakers and faith-based groups aiming to integrate Islamic principles with sustainability initiatives.</p> <p><i>This is an open access article under the CC BY-SA license.</i></p> 

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1. INTRODUCTION

The convergence of religion and environmental stewardship has garnered heightened interest from academics and policymakers pursuing ethical resolutions to the global ecological crises. Environmental degradation, climate change, and biodiversity loss have necessitated comprehensive responses that transcend scientific and technological realms to encompass moral and cultural dimensions [1], [2]. In this context, Islam—one of the world's principal religions

with over 1.9 billion adherents—has developed into a crucial framework for fostering ecological awareness, leading to the concept known as Islamic environmentalism or Green Islam [3], [4]. The notion is grounded in fundamental Islamic principles such as tawhid (oneness of God), khalifah (human stewardship), and mīzān (balancing), all of which underscore the importance of harmony between humanity and nature [5]. These beliefs collectively establish a moral obligation for Muslims to safeguard the Earth as a divine trust (amānah), presenting Islam

as a significant influence on global environmental ethics [6].

The roots of Islamic environmentalism can be linked to the wider revival of Islamic ethical discussions in the late twentieth century, as Muslim scholars and activists started to reinterpret religious doctrines in response to contemporary issues [7]. Innovators like Seyyed Hossein Nasr and Fazlun Khalid formulated a theological basis for environmental consciousness in Islamic philosophy, contending that ecological deterioration signifies a crisis of spirituality and cosmology [3], [8]. Khalid established the Islamic Foundation for Ecology and Environmental Sciences (IFEES) in 1993, marking it as one of the pioneering organizations committed to merging Islamic teachings with environmental practices [3]. This institutionalization signified the shift from abstract religious contemplation to structured ecological initiatives inside Muslim communities.

The worldwide expansion of environmental projects influenced by Islamic principles has further illustrated the practical aspects of Green Islam. Throughout the Muslim world, mosques have implemented eco-friendly technologies, educational programs have integrated sustainability principles, and clerics have promulgated environmental fatwas advocating for conservation [4], [9]. Indonesia has seen the rise of "Green Pesantren," or eco-boarding schools, while the Indonesian Ulema Council has promulgated fatwas regarding animal conservation and garbage management, illustrating a synthesis of faith and ecology [10]. Comparable trends are evident in Malaysia, Iran, and Turkey, where Islamic environmental NGOs and governmental collaborations have expanded [11]. These developments indicate that Green Islam is not solely a theological concept but a developing social movement integrated within local cultural and institutional contexts.

Alongside these practical manifestations, academic interest in Islamic environmentalism has intensified. Academic research on the nexus between Islam and

environmental sustainability has proliferated across various disciplines, including theology, sociology, environmental science, and policy studies [4], [12]. Nasr's early works (1968, 1996) and Foltz's contributions (2006, 2010) established a conceptual foundation, whilst newer studies have focused on empirical and contextual examinations of Muslim environmental action [13]. Despite the increasing production, the literature remains fragmented, featuring diverse terminologies such as "Green Islam," "Islamic ecology," and "eco-Islam" [14]. Bibliometric methodologies provide an effective means for carefully charting and examining this burgeoning domain to comprehend its intellectual development and emergent themes.

The significance of Islamic environmentalism has been heightened by worldwide policy initiatives that underscore faith-based contributions to sustainability. Initiatives such as the Islamic Declaration on Global Climate Change (2015) and the Al-Mizan: A Covenant for the Earth (2022) exemplify the involvement of Islamic institutions in international environmental governance frameworks [15]. These statements underscore Islam's ethical congruence with the Sustainable Development Goals (SDGs), namely Goal 13 (Climate Action) and Goal 15 (Life on Land). As religious organizations increasingly partner with secular agencies on environmental matters, comprehending the academic framework of Green Islam research is essential for integrating theory, theology, and policy. Consequently, analyzing how academics have defined and implemented Islamic environmentalism offers both intellectual clarity and practical guidance for sustainable development planning in Muslim communities. Despite the increasing interest in Green Islam and Islamic environmentalism, there exists a notable deficiency in thorough bibliometric mapping that comprehensively delineates the structure, evolution, and thematic dynamics of this research field. Most current evaluations focus on the general relationship between Islam and sustainability, failing to identify Green Islam as a separate

research domain [12], [14]. As a result, there is a restricted comprehension of the field's historical evolution, the prominent writers and organizations, the most active contributing countries, and the prevailing conceptual tendencies in the discourse. The lack of such mapping limits academics' capacity to discern intellectual clusters, developing paradigms, and collaboration networks, therefore obstructing interdisciplinary integration and future agenda formulation [12]. A bibliometric analysis is essential to furnish actual evidence regarding the growth trends, citation structures, and knowledge gaps within the area.

The main aim of this study is to perform a bibliometric analysis of Green Islam research to elucidate its intellectual framework, developmental path, and theme concentration. The study specifically aims to: (1) examine publication trends and citation patterns from Scopus-indexed documents; (2) identify the most influential authors, journals, institutions, and countries contributing to Islamic environmentalism scholarship; (3) delineate co-authorship, co-citation, and keyword co-occurrence networks to clarify research clusters; and (4) emphasize future research directions that can enhance the theoretical and practical integration of Islamic values in environmental sustainability discourses. This book offers a thorough examination of Green Islam research, enhancing both the scholarly comprehension of Islamic environmentalism and the wider dialogue regarding religion's contribution to sustainable development.

2. METHODS

This study utilized a bibliometric research design to carefully chart and examine the intellectual terrain of Green Islam and Islamic environmentalist academia. Bibliometric analysis is a quantitative method that investigates publishing trends, citation connections, and keyword co-occurrences to elucidate the structure, evolution, and collaborative networks within a research domain [16]. It is extensively utilized in social

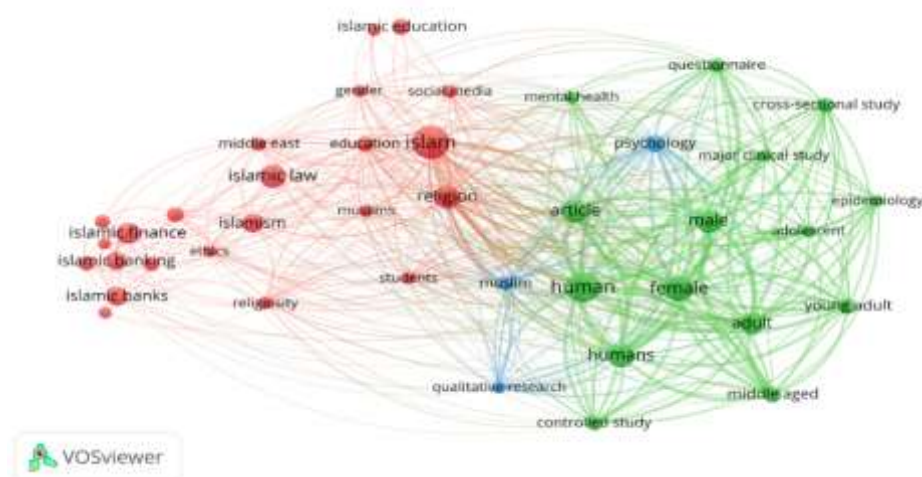
sciences and humanities to evaluate thematic trends, intellectual impact, and nascent research areas. This study employed the methodological framework established by Aria and Cuccurullo (2017) and Zupic and Čater (2015), utilizing a performance and science-mapping approach that incorporates both descriptive indicators (such as publication counts and citation frequencies) and relational indicators (including co-authorship, co-citation, and co-word analyses). This dual methodology facilitated the identification of macro-level trends and the micro-level examination of conceptual linkages in Green Islam study.

Data were obtained from the Scopus database, a prominent multidisciplinary indexing engine that guarantees extensive coverage of peer-reviewed literature [17]. The search approach integrated various Boolean operators and keywords including "Green Islam," "Islamic environmentalism," "eco-Islam," "Islam and ecology," and "Islamic sustainability." The investigation occurred in September 2025, encompassing the timeframe from 1990 to 2025 to document the contemporary development of Islamic environmental discourse. The inclusion criteria restricted data to journal articles, book chapters, and conference papers published in English. Non-academic publications, duplicates, and papers deficient in bibliographic completeness (e.g., absent author or source title) were omitted. Following data cleaning and standardization, 356 documents were kept for analysis. Bibliographic data were exported in BibTeX format for utilization in bibliometric tools.

The analytical procedure utilized VOSviewer (version 1.6.20) and the Bibliometrix R-package [18] to visualize and understand bibliometric networks. The investigation encompassed (1) publishing trends to ascertain annual growth and citation impact; (2) co-authorship and co-citation analyses to identify prominent authors, institutions, and countries; and (3) keyword co-occurrence mapping to elucidate theme clusters and new research fronts. Network maps were created via fractional counting

methods to equilibrate author contributions, with normalization implemented via the association-strength technique proposed by Van Eck and Waltman (2014). The investigation integrated quantitative visualization with qualitative content examination of cluster labels and high-frequency keywords to guarantee conceptual validity. This integrated analytical approach facilitated a thorough comprehension of the

3.1 Network Visualization



Source: Data Analysis Result, 2025

The VOSviewer graphic illustrates the co-occurrence network of keywords derived from publications pertaining to Islamic studies, religion, and environmentalism. Each node signifies a keyword, with the node's size reflecting its frequency within the collection. The proximity and color clusters signify theme associations. The map delineates three principal clusters: the red cluster (religion and Islamic studies), the green cluster (human and social sciences), and the blue cluster (methodological words such as qualitative research and controlled studies). The clustering pattern indicates that Islamic environmental study is profoundly interdisciplinary, integrating theology, ethics, law, and social sciences within a comprehensive human-centered research framework.

The red cluster, focused on terms like “Islam,” “religion,” “Islamic law,” and

“Islamic finance,” signifies the fundamental theological and institutional aspect of Islamic research. The sub-themes are Islamic education, Islamic banking, ethics, and religion. These nodes suggest that a significant portion of the discussion on Islamic ecology originates from theological, legal, and financial frameworks rather than solely from ecological science. Islamic finance and Islamic law are intricately linked, highlighting continuing discourse regarding the ethical utilization of resources, green banking, and Sharia-compliant investments that adhere to sustainability standards. This cluster highlights that the ecological movement in Islam frequently arises from the reinterpretation of established institutions such as fiqh (Islamic jurisprudence) and waqf (charitable endowments) to advance environmental ethics.

The green cluster, characterized by keywords such “human,” “female,” “male,”

“epidemiology,” and “mental health,” signifies the social-scientific and human-centered dimension of study. The prevalence of this cluster illustrates the intersection of Islamic study with psychology, health, and social behavior studies. Terminology such as “cross-sectional study,” “adolescent,” and “young adult” denotes empirical research using human subjects, implying that numerous studies utilize Islamic frameworks to tackle social and well-being issues rather of direct environmental matters. This intersection is crucial for environmental ethics, as social psychology and education shape ecological knowledge in Muslim societies. The gender-specific terminology indicates that sustainability and religious identity are examined from demographic and behavioral viewpoints, demonstrating inclusivity in Islamic socio-ethical research.

The blue nodes, including “qualitative research” and “controlled study,” connect the red and green clusters, serving as methodological links between theological and empirical research. This signifies an increasing amalgamation of religious principles and scientific methodologies. The relationship among “Islam,” “religion,” and “qualitative research” indicates that researchers are utilizing interpretive, ethnographic, and case study methodologies to investigate Islamic environmentalism in

particular social situations. The co-occurrence of “major clinical study” and “epidemiology” suggests the integration of Islamic viewpoints into research on health, resilience, and social adaptation—domains increasingly linked to environmental and sustainability concerns. These nodes represent the advancing sophistication of Islamic research approaches that integrate normative analysis with empirical verification.

The graphic indicates that Islamic ecology is integrated within wider Islamic ethical, legal, and social frameworks, rather than existing as a distinct study niche. Environmental concerns are not yet predominant but are integrated into disciplines of law, education, finance, and human welfare. The network emphasizes prospects for future studies to clearly connect Green Islam concepts—such as stewardship (khalīfah) and balance (mīzān)—to sustainability science and environmental policy. Enhancing cross-cluster integration between theological (red) and empirical (green-blue) research can fortify the intellectual roots of Islamic environmentalism, converting it from a moral tale into a pragmatic framework for ecological governance and social transformation.

3.2 Overlay Visualization

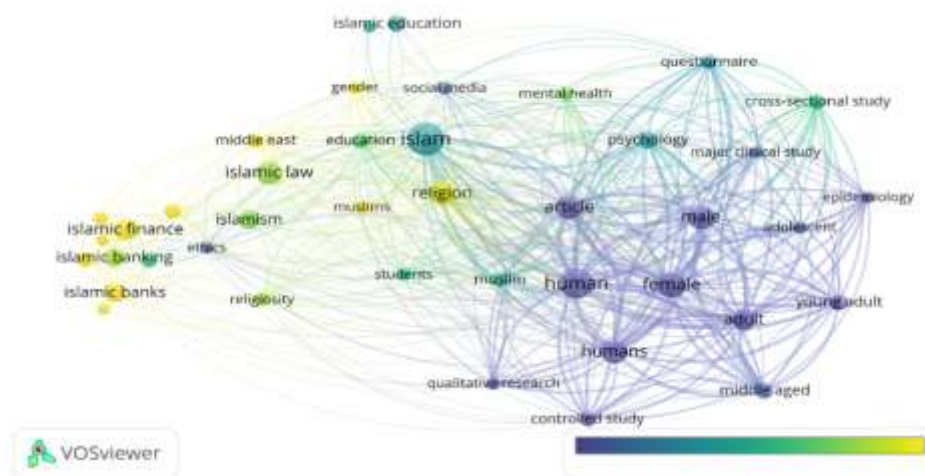


Figure 2. Overlay Visualization

Source: Data Analysis Result, 2025

The overlay graphic from VOSviewer illustrates the temporal progression of keywords in Islamic studies and environmentalism, indicating the growth of study emphasis over time. The color gradient, transitioning from dark blue (representing older publications) to yellow (indicating recent publications), signifies the average publication year of each keyword. The major nodes "Islam" and "religion" exhibit a transitional tint (green to yellow), indicating their persistent relevance throughout the timeframe. Initial research (blue nodes) predominantly concentrated on "humans," "female," "male," and "controlled study," indicating the preeminence of health, psychology, and social behavior studies in Islamic environments during previous periods. This illustrates how the convergence of Islam and human sciences established a basic research domain prior to the emergence of contemporary ecological or sustainability-focused subjects.

As the study process progresses to its mid-phase (green nodes), a discernible diversification of issues emerges, encompassing "Islamic law," "Islamic finance," "ethics," and "education." These clusters suggest that Islamic environmentalism has evolved beyond theological discussions, encompassing practical areas such as Sharia-compliant banking, ethical governance, and sustainable education. The significance of "ethics" and "Islamic law" indicates that scholars are progressively contextualizing environmental and social challenges within normative Islamic frameworks, highlighting stewardship (khalifah), social justice, and economic sustainability. The interconnection between "Islamic banking" and "Islamic law" exemplifies this tendency, as recent research has commenced discussions on environmental accountability and business ethics via faith-based economic mechanisms.

Recent research (yellow nodes)—indicated by phrases such as "Islamic

education," "social media," and "gender"—demonstrates an increasing interest in the socio-digital transformation of Islamic environmental discourse. This transition illustrates how sustainability and religious identity are currently influenced by educational frameworks, digital platforms, and narratives of gender inclusivity. The emerging intersections of "social media" and "mental health" underscore the evolution of Islamic research within modern socio-cultural contexts, where digital involvement impacts environmental consciousness and ethical conduct. The overlay map collectively indicates that Green Islam research has progressed from health- and behavior-oriented studies (1990s–2000s) to governance, ethics, and digital ecology (2015–2025), signifying a substantial intellectual shift towards a comprehensive and interdisciplinary framework of Islamic environmentalism.

3.3 Citation Analysis

Research on the interplay between Islam and the environment has emerged as a significant area of inquiry in light of the global climate catastrophe. These studies underscore the influence of Islamic principles, environmental ethics, and the involvement of religious groups in fostering knowledge and action regarding climate change mitigation. The subsequent table delineates ten seminal books regarding Islamic environmentalism or Islamic ecology, which analyze the theoretical, spiritual, and social contributions of Muslims to environmental preservation and sustainability. These books illustrate the use of the principles of tawhid (monotheism), khalifah (stewardship), and amanah (trust) in constructing an Islamic ecological framework that aligns with contemporary challenges such as climate change, animal rights, and environmental legislation.

Table 1. Top Cited Research

Citations	Authors and year	Title
87	Koehrsen, J.	Muslims and climate change: How Islam, Muslim organizations, and religious leaders influence climate change perceptions and mitigation activities
35	Foltz, R.	Is there an Islamic environmentalism?
34	Khalid, F.	Islam and the Environment – Ethics and Practice an Assessment
16	Islam, M.N., Islam, M.S.	Human-animal relationship: Understanding animal rights in the Islamic ecological Paradigm
16	Quadir, T.M.	Traditional Islamic Environmentalism: The Vision of Seyyed Hossein Nasr
12	Efendi, D., Kurniawan, N.I., Santoso, P.	From fiqh to political advocacy: Muhammadiyah's ecological movement in the post new order indonesia
10	Hancock, R.	Islamic environmentalism: Activism in the United States and Great Britain
10	Ali, S.H.	Interim report from the field: Reconciling islamic ethics, fossil fuel dependence, and climate change in the middle east
8	Aung, T.S.	Islam and environmental protection: The awareness of the Malaysian muslim community
6	Hancock, R.	'Islamic' environmentalism in Great Britain

Source: *Scopus*, 2025

The citation analysis underscores the conceptual foundation of Green Islam research, illustrating the most impactful studies that have influenced the evolution of Islamic environmental discourse. The most referenced article, Koehrsen (87 citations), highlights the increasing acknowledgment of Muslim groups and religious leaders as crucial participants in combating climate change. His work connects faith-based mobilization with global environmental governance, illustrating the role of Islamic institutions in climate action narratives. Foltz (35 citations) and Khalid (34 citations) are seminal theorists in Islamic environmentalism—Foltz (2006) critically examined the existence of a unique Islamic environmental ethic, whereas Khalid (2010) translated Islamic teachings into practical ecological applications via education and policy involvement.

Subsequent contributions, including Quadir (16 citations) and Islam & Islam (16 citations), build upon this foundation by examining the ethical and ontological aspects of the Islamic ecological paradigm, encompassing human-animal relations and Seyyed Hossein Nasr's philosophical impact on modern eco-theology. These publications

reinforce the ideological shift of Islamic ecology from spiritual reflection to social ethics. Regionally focused studies, such as Efendi et al. (12 citations) on Muhammadiyah's ecological movement in Indonesia and Aung (8 citations) on Malaysian Muslim awareness, illustrate the evolution of Green Islam into contextual activism in Southeast Asia, showcasing varied expressions of environmental piety influenced by local political and cultural contexts.

[19], [20], [21] enhance the global viewpoint by analyzing Islamic environmental activism in both Western and Middle Eastern contexts. Their findings indicate that Islamic environmentalism is not limited to specific regions but is instead worldwide disseminated, responding to local environmental issues yet grounded in common ethical concepts of stewardship (khalīfah) and balance (mīzān). The citation pattern indicates a shift from theoretical investigation to practical environmental involvement. This also signifies the growing institutionalization of Islamic environmental thought inside academia, civil society, and policymaking, indicating the establishment of

Green Islam as a recognized and expanding area of interdisciplinary research.

3.4 Density Visualization

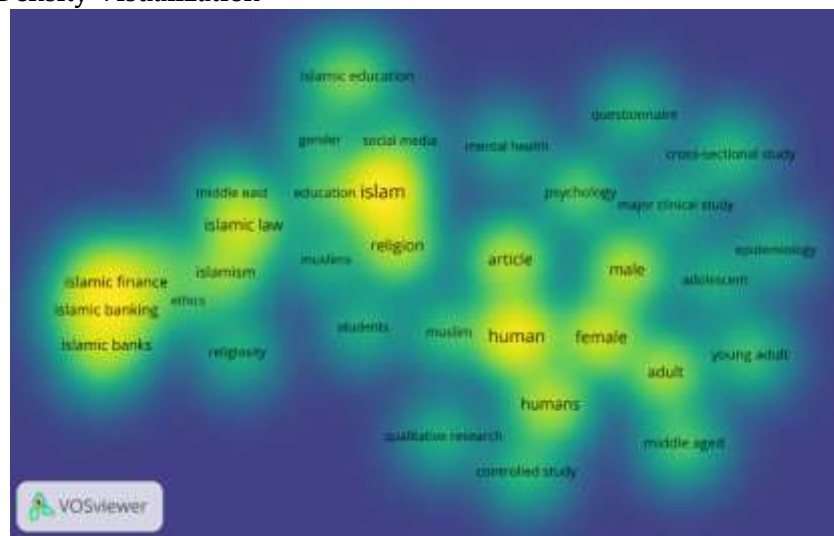


Figure 3. Density Visualization
Source: Data Analysis Result, 2025

The density visualization generated by VOSviewer depicts the intensity and frequency of term co-occurrences within the Green Islam and Islamic environmentalism research network. The warmer hues (yellow to light green) signify locations of intense research focus, whereas the cooler blue areas indicate themes that are less investigated. The most concentrated areas focus on the terms "Islam," "religion," "human," "female," and "Islamic law," signifying that these subjects prevail in the academic discourse. This pattern indicates that study on Islamic environmentalism predominantly focuses on theological, ethical, and socio-humanistic aspects rather than on ecology or environmental science directly. Additionally, clusters like "Islamic finance" and "Islamic banking" have considerable density, indicating a growing scholarly interest in sustainability as viewed within the framework of Sharia-compliant financial systems and economic ethics.

The proliferation of secondary warm zones—centered on terms such as "Islamic

education," "social media," "mental health," and "gender"—indicates a burgeoning diversification of research subjects linking faith, social transformation, and education to sustainability narratives. This evolution illustrates an increasing acknowledgment that ecological awareness in Muslim societies is fostered not solely via legal or theological discussions but also via educational reform and social communication channels. The lack of concentrated clusters on specific environmental terminology (e.g., "climate," "ecosystem," or "sustainability") underscores a conceptual deficiency: Islamic environmentalism persists as an implicit sub-theme within the wider discourse on religion, ethics, and society. The density map indicates that although Green Islam research is growing, its conceptual foundation remains centered on Islamic ethics and human behavior, suggesting potential for future efforts to further its integration with environmental science and global policy significance.

3.5 Co-Authorship Network

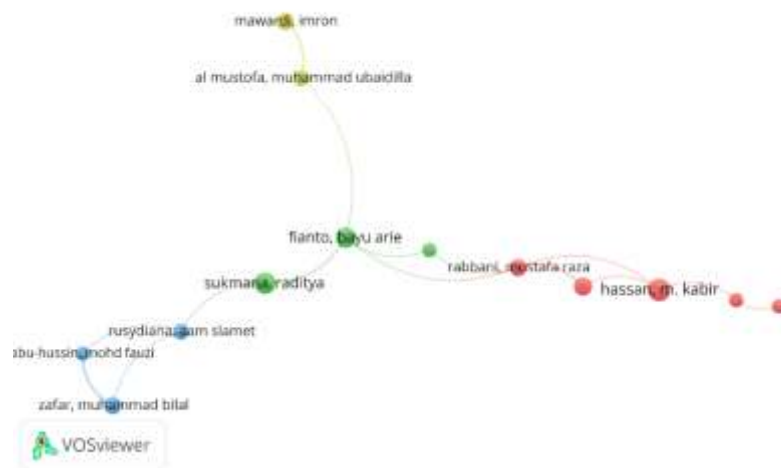


Figure 4. Author Visualization

Source: Data Analysis Result, 2025

The author collaboration network depicted in VOSviewer illustrates the interrelated framework of scholars engaged in Islamic environmentalism and associated sustainability research. The network displays multiple minor yet distinct clusters indicative of geographical or topic cooperation. The principal figure, Fianto, Bayu Arie, serves as a crucial link between Indonesian intellectuals such as Sukmana, Raditya, Mawardi, Imron, and Al Mustofa, Muhammad Ubaidilla, and foreign personalities including Rabbani, Mustafa Raza, and Hassan, M. Kabir. Fianto functions as a bridging scholar, promoting intellectual connections between Southeast Asia and South Asia. The right cluster,

spearheaded by Hassan M. Kabir, signifies a consortium of authors exhibiting robust collaboration in Islamic finance and green economy research, whereas the left cluster, comprising Rusydiana, Aam Slamet, Abu-Hussin, Mohd Fauzi, and Zafar Muhammad Bilal, illustrates dynamic cooperation among Malaysian and Indonesian scholars. The image illustrates that Islamic environmentalism is marked by fragmented yet expanding international collaboration, with regional research communities progressively establishing transnational connections centered on common topics of Islamic finance, ethics, and sustainability.

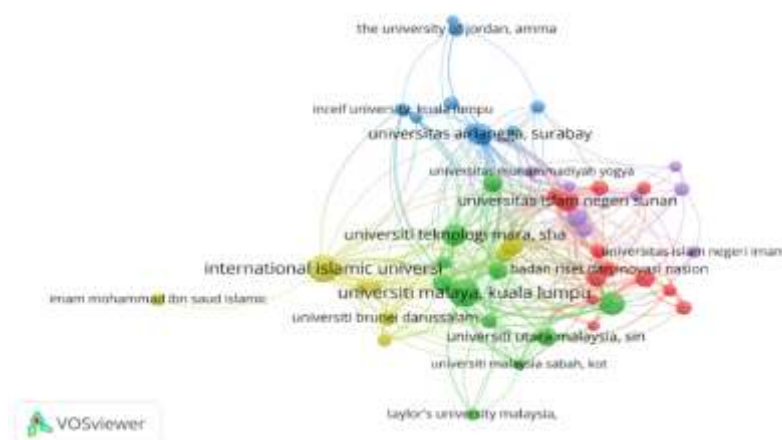


Figure 5. Affiliation Visualization

Source: Data Analysis Result, 2025

The institutional collaboration map produced by VOSviewer depicts the worldwide network of universities and research institutions engaged in Islamic environmentalism and Green Islam studies. The image indicates that Malaysia and Indonesia dominate the research landscape, constituting the most interconnected and productive clusters. Prominent institutions such as Universiti Malaya, International Islamic University Malaysia (IIUM), Universiti Teknologi MARA, and Universiti Utara Malaysia hold significant positions, underscoring their crucial significance in inter-institutional cooperation and publishing productivity. Indonesian institutions such as Universitas Airlangga, Universitas Islam Negeri Sunan Kalijaga, Universitas Muhammadiyah Yogyakarta, and Badan Riset dan Inovasi Nasional (BRIN) constitute robust regional networks, exemplifying Indonesia's pronounced academic emphasis

on the amalgamation of Islamic principles and environmental sustainability.

In addition to Southeast Asia, institutions like The University of Jordan, Imam Mohammad Ibn Saud Islamic University, and Universiti Brunei Darussalam emerge as peripheral yet interconnected entities, indicating an increase in international affiliations between Middle Eastern and ASEAN institutions. The existence of Taylor's University Malaysia and INCEIF University Kuala Lumpur underscores the role of private and specialized institutions in sustainability and Islamic finance education. The map indicates that the academic framework of Green Islam is centered in the Malaysia–Indonesia research corridor, functioning as a regional knowledge hub that connects Islamic scholarship, sustainability science, and socio-environmental policy, while progressively extending towards wider transnational collaboration within the Muslim world.

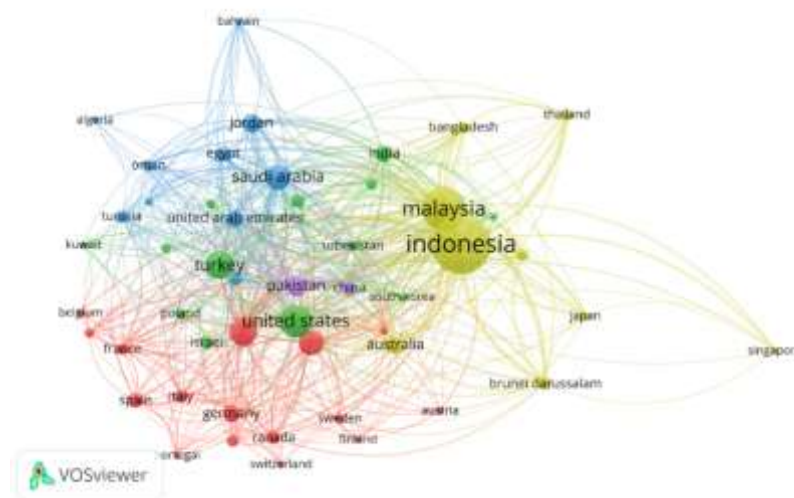


Figure 6. Country Visualization

Source: Data Analysis Result, 2025

The national collaboration network depicted in VOSviewer illustrates the worldwide distribution and cooperative dynamics among nations engaged in Islamic environmentalism and Green Islam research. The map distinctly illustrates that Indonesia and Malaysia function as the primary centers of global scholarship, constituting the largest and most interconnected cluster. Their collaborative connections span numerous

nations, including Brunei Darussalam, Bangladesh, Thailand, Singapore, and Japan, illustrating Southeast Asia's prominence in merging Islamic viewpoints with sustainability and environmental research. Indonesia and Malaysia's prominence highlights their institutional sophistication in Islamic higher education and policy involvement, especially via universities, Islamic councils, and research organizations

that actively foster eco-theological dialogue and sustainable development in Muslim contexts.

The visualization illustrates robust transregional relationships between Asia, the Middle East, and the West. Nations such as Saudi Arabia, Jordan, the United Arab Emirates, and Turkey establish intricate networks with countries in the Middle East and North Africa, highlighting the religious, educational, and ethical aspects of environmentalism. Simultaneously, the United States, Germany, France, and Australia emerge as prominent Western allies, illustrating interdisciplinary connections in climate policy, Islamic ethics, and socio-environmental governance. The map depicts the expanding internationalization of Green Islam study, with Southeast Asia serving as a pivotal intellectual nexus that integrates Western analytical paradigms with Islamic moral philosophy. This pattern indicates a shift from localized theological exploration to a transnational research framework, establishing Islamic environmentalism as a progressively global academic movement that connects scholarship, religion, and sustainability policy.

Discussions

Practical Implications

This bibliometric mapping yields significant strategic insights for politicians, educators, and faith-based environmental organizations. The significant research prominence of Indonesia and Malaysia signifies that Southeast Asia has emerged as a regional hub for Islamic environmental discourse, indicating the necessity for enhanced regional collaboration and knowledge sharing. Policymakers can leverage this information to build evidence-based sustainability frameworks that include Islamic principles, environmental stewardship (khalifah), and social responsibility (mas'uliyah) into national and municipal policy. Religious institutions, including Islamic universities, pesantren, and councils of ulema, can utilize these insights to enhance green curricula, eco-fatwas, and

sustainable community initiatives that correspond with the Sustainable Development Goals (SDGs), specifically Goals 13 (Climate Action), 15 (Life on Land), and 17 (Partnerships for the Goals).

This study underscores the significance of Islamic finance and green economy systems as essential instruments for advancing sustainability in Muslim-majority states. The prevalence of phrases associated with Islamic finance and Islamic law indicates that financial ethics and jurisprudence are crucial in implementing ecological responsibility. Entities such as Islamic banks, waqf institutions, and zakat management organizations can utilize the tenets of green sharia finance, sustainable investment, and ethical governance to promote low-carbon, socially inclusive economies. Finally, the study emphasizes the importance of transnational partnerships that link the Islamic world with Western environmental governance frameworks, integrating normative ethics with actual climate action.

Theoretical Contributions

This study theoretically enhances the academic comprehension of Islamic environmentalism as a nascent interdisciplinary framework that integrates religious ethics, social theory, and environmental studies. The research employs bibliometric mapping to delineate the conceptual framework of Green Islam, elucidating its fundamental domains—namely Islamic law, ethics, education, and finance—and demonstrating their cumulative contribution to an Islamic ecological perspective. This conceptual integration substantiates the assertion that Green Islam is not a marginal aspect of theology but a holistic epistemological framework that amalgamates spirituality, moral ecology, and socio-economic justice (Foltz, 2010; Khalid, 2010).

Furthermore, the study enhances the theoretical framework of eco-Islamic philosophy by illustrating those Islamic principles of stewardship (khalifah) and balance (mizān) align with global sustainability frameworks, including

environmental ethics and climate governance. It connects normative Islamic philosophy with empirical social-environmental research, demonstrating how faith-based perspectives can act as accelerators for sustainable development. This research enhances the literature on religion and ecology by contextualizing Islamic environmentalism within the wider discussions of eco-theology, sustainability transitions, and ethical modernity, thus providing a theoretical framework for comparative analyses with other religious traditions.

Limitations and Future Research

This study, despite its thorough methodology, has significant shortcomings. The bibliometric study predominantly depends on Scopus-indexed publications, which, while comprehensive, may inadequately represent local or non-English research outputs—especially those disseminated in national journals, policy reports, or religious texts. This linguistic and database constraint may inadequately represent the contributions of Arabic-speaking and South Asian scholars who publish beyond conventional indexing systems. Secondly, the keyword framework employed in data retrieval (e.g., “Islamic environmentalism,” “Green Islam,” “eco-Islam”) may omit pertinent yet differently articulated research, such as those centered on Islamic ethics, faith-based ecology, or religious sustainability education.

Bibliometric visualization offers a macro-level perspective on publication trends but fails to explore the qualitative intricacies of theoretical discussions or field activities. Subsequent study should utilize mixed-method approaches, integrating bibliometric mapping with systematic literature reviews, text analysis, and expert interviews to enhance comprehension of the social, theological, and policy processes that inform Islamic environmentalism. Moreover, comparative cross-religious investigations could elucidate the intersections of Islamic environmental ethics with Christian, Hindu, or Buddhist ecological philosophies, so

expanding the scope of global faith-based sustainability research. Rectifying these constraints will provide a more comprehensive and inclusive representation of the developing intellectual landscape of Green Islam.

4. CONCLUSION

This study offers a thorough bibliometric analysis of the intellectual development and worldwide dissemination of research on Islamic environmentalism and Green Islam. This analysis of Scopus-indexed publications from 1990 to 2025 highlights significant trends, authors, institutions, and nations that have influenced the debate on Islam and sustainability. The findings indicate that the discipline has evolved from initial philosophical and theological considerations, spearheaded by figures like Seyyed Hossein Nasr, Fazlun Khalid, and Richard Foltz, to a more practical and interdisciplinary focus that includes education, finance, law, and socio-environmental governance. The co-occurrence and density analyses reveal that the conceptual foundation of the area is firmly rooted in Islamic ethics and human-centered values, while emerging research clusters are increasingly addressing modern challenges like as climate change, digital education, and sustainable finance.

Southeast Asia, especially Indonesia and Malaysia, serves as the intellectual and institutional epicenter of Green Islam study on a global scale. Institutions like Universiti Malaya, International Islamic University Malaysia, Universitas Airlangga, and Universitas Islam Negeri Sunan Kalijaga demonstrate significant academic collaboration and publication output. Their endeavors link religious ethics to practical sustainability initiatives, establishing the region as a paradigm for incorporating Islamic principles into environmental policy and education. Transnational connections with nations such as Saudi Arabia, Turkey, Jordan, and the United States exemplify the increasing globalization of Islamic environmental thought, wherein faith-based principles engage with international

sustainability frameworks, including the United Nations Sustainable Development Goals (SDGs).

This study suggests that Islamic environmentalism has developed into a credible, multi-dimensional academic field that integrates theology, ethics, and practical sustainability science. The results emphasize that the ecological insights inherent in Islamic teachings—principles such as tawhid (unity), khalifah (stewardship), and mīzān (balance)—possess transformative potential for confronting contemporary environmental challenges. Nonetheless, the domain

continues to encounter obstacles pertaining to fragmentation, restricted cross-regional collaboration, and insufficient integration of environmental science. Future studies should focus on establishing interdisciplinary connections, enhancing comparative and empirical assessments, and implementing Islamic environmental values into policy, education, and financial mechanisms. By doing so, Green Islam can further develop as both a scientific and ethical framework, aiding the collective endeavor for global ecological justice and sustainable futures rooted in faith-based principles.

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