

Integrating Islamic Ethics into Pro-Environmental Behaviour: A Systematic Literature Review and Proposed Conceptual Framework

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Abstract

The integration of Islamic ethics into pro-environmental consumer behavior has emerged as a rapidly expanding research domain; however, extant frameworks remain fragmented. This study aims to synthesize global literature on green consumption within an Islamic context through a Systematic Literature Review (SLR). Utilizing the PRISMA 2020 protocol, 78 Scopus-indexed articles published between 2015 and 2025 were analyzed to identify theoretical antecedents and behavioral barriers. The findings propose the Integrated Islamic Green Behavior Model (IIGBM), which incorporates three primary structural pathways: the Stewardship Pathway (Khalifah), the Balance Pathway (Mizan), and the Wholesomeness Pathway (Thayyib). The analysis reveals a significant "green gap," in which high spiritual intentions are frequently constrained by moderating factors such as premium pricing, limited product availability, and institutional policy constraints. This study concludes that transitioning from a "Halal" compliance orientation toward "Thayyib" ethical values is a critical strategy for converting transcendental accountability into tangible market actions. The theoretical contribution of this research adds a novel dimension to Norm Activation Theory by incorporating a divine ethical calculus into the discourse of sustainable consumerism. The findings further demonstrate that Islamic ethical principles provide explanatory mechanisms beyond conventional environmental behavior theories by embedding divine accountability into sustainable consumption decisions. The theoretical contribution of this research extends the Theory of Planned Behavior (TPB), the Value-Belief-Norm (VBN) theory, and the Norm Activation Theory (NAT) by integrating Khalifah (stewardship), Mizan (balance), and Thayyib (wholesomeness) as distinct pathways linking spiritual responsibility to pro-environmental behavior.

Keywords: Islamic Ethics, Pro-environmental Behavior, Green Consumption, Systematic Literature Review.

A. INTRODUCTION

Global environmental degradation, characterized by waste mismanagement and resource depletion, necessitates a shift from profit-centric utility models toward ethical consumption frameworks (Al Hadi, 2025). Traditional consumer behaviour theories often overlook the spiritual and normative drivers that dictate decision-making in Muslim-majority markets. In these contexts, consumption is not merely an economic transaction but a manifestation of moral responsibility, where individuals align their purchasing habits with broader ecological balance (Iqbal & Khan, 2020). The transition toward sustainable practices—such as reducing household waste and reusing goods—reflects a move away from linear consumption toward a circular economy grounded in religious values (Filimonau et al., 2022).

Empirical evidence suggests that religiosity significantly influences ecologically conscious behaviour (ECCB) and purchase intentions across various Islamic contexts (Omar et al., 2015). For instance, in the

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Iranian market, green purchase intention is driven by a complex interplay of internal values and perceived consumer effectiveness (Naalchi Kashi, 2019). Similarly, in India, religious identity is a primary motivator for Muslim students when selecting environmentally friendly products, indicating that faith catalyzes pro-environmental norms (M. N. Khan & Kirmani, 2018). However, the influence of religiosity is not monolithic; its impact varies across cultures and sectarian interpretations, as seen in the differing sustainable consumption patterns within the Gulf Cooperation Council (GCC) countries (Sarabdeen Dr & Sarabdeen, 2024).

The operational reality of the green market also involves external institutional and socio-economic pressures. In Pakistan, knowledge of eco-labels and environmental concerns is essential for energy-sector sustainability, yet consumer choices remain highly sensitive to functional and price-related values (Majeed et al., 2022; Muhammad Asif Qureshi et al., 2023). Furthermore, structural barriers, such as higher premiums for organic goods and limited market availability, often create a discrepancy between environmental attitudes and actual market behaviour (Al Hadi, 2025). This "green gap" suggests that while religious appeals—such as Islamic identity framing in advertising—can improve recycling intentions (Md Isa et al., 2017), they must be supported by accessible infrastructure and public policy interventions (Al Hadi, 2025).

Research into specialized sectors, such as the sharing economy and natural-dye textiles, further illustrates the integration of Islamic ethics. Religiosity acts as an intervening variable that enhances the intention to purchase traditional sustainable products, such as natural dye batik in Indonesia (Susminingsih et al., 2024). In the digital space, religious values now influence online collaborative consumption and ride-hailing choices, reflecting a shift toward ethical resource sharing (Abutaleb et al., 2021; Iqbal & Khan, 2020; M. I. Khan et al., 2024). Despite this growing body of research, the literature remains fragmented, often focusing on isolated variables without a unified theoretical framework.

This systematic literature review (SLR) synthesizes 78 peer-reviewed articles from 2015 to 2025 to map the evolution of Islamic green consumption. By evaluating religiosity as both a mediator and a moderator, this review addresses existing theoretical inconsistencies. The analysis moves beyond descriptive trends to propose a structural model that integrates Islamic ethics—specifically the concepts of *khalifah* (stewardship) and *mizan* (balance)—into models of pro-environmental behaviour. The following sections detail the bibliometric analysis, thematic clusters, and the resulting conceptual framework.

B. LITERATURE REVIEW

The Intersection of Islamic Ethics and Environmental Stewardship

Islamic green consumption diverges from secular eco-centrism by grounding environmental actions in the ontological concept of *khalifah* (stewardship). This framework conceptualizes humans as trustees rather than autonomous owners of the earth, a distinction that shifts the motivation for conservation from pragmatic utility to transcendental accountability (Al Hadi, 2025; Davis et al., 1997). Within this normative structure, individuals are tasked with maintaining *mizan*—the divinely ordained equilibrium of the natural world. Consequently, pro-environmental behaviour transcends voluntary altruism and functions as a mandatory expression of faith, in which any disruption to the ecological balance signifies a breach of spiritual trust (Khalid, 2002; Nasr, 1996).

The operationalization of these ethics in consumer markets manifests as a tension between *israf* (wastefulness) and *thayyib* (wholesomeness). While conventional models like the Theory of Consumption Values focus on functional and economic trade-offs (Majeed et al., 2022), the Islamic paradigm mandates that products meet the dual criteria of being *halal* (permissible) and *thayyib*. This latter construct integrates ethical production, ecological safety, and social justice, forcing a broader evaluation of a product's lifecycle

impact (Susminingsih et al., 2024). Furthermore, the prohibition of israf serves as a moral-economic regulator that challenges the expansionist logic of modern consumerism, aligning instead with circular-economy principles such as clothing reuse and resource sharing (Iqbal & Khan, 2020; M. I. Khan et al., 2024).

Empirical literature demonstrates that religiosity is a primary antecedent of these pro-environmental norms. For instance, religious identity framing in communication significantly increases recycling intentions by activating a sense of collective responsibility within the ummah (Md Isa et al., 2017). In various regional contexts, from the GCC countries to Indonesia, religiosity operates as a mediator that translates environmental knowledge into actual purchase behaviour (Sarabdeen Dr & Sarabdeen, 2024; Susminingsih et al., 2024). However, current behavioural models, such as the Theory of Planned Behaviour (Ajzen, 1991), often fail to fully capture the "spiritual well-being" dimension of consumption. (Iqbal & Khan, 2020) argue that green consumption in an Islamic context is a form of muamalah (social transaction) that yields psychological fulfilment by aligning personal actions with divine mandates.

While secular frameworks like the Value-Belief-Norm (VBN) theory (Stern, 2000) establish the link between values and personal norms, they largely overlook the specific mechanism of spiritual accountability inherent in Islamic ethics. Recent studies suggest that when green knowledge is filtered through Islamic values, it reinforces personal norms more effectively than secular environmental education alone (Al Hadi, 2025). This integration suggests that, for Muslim consumers, maintaining mizan and pursuing thayyib are not merely lifestyle choices but fundamental components of spiritual and social identity (M. N. Khan & Kirmani, 2018; Omar et al., 2015).

Dominant Theoretical Lenses in Islamic Green Research

Scholarship in this domain relies on a triad of theoretical frameworks to explain the antecedents of sustainable consumption among Muslim cohorts. These lenses categorize behaviour through rational intention, moral obligation, and multidimensional value evaluation. The Theory of Planned Behaviour (Ajzen, 1991) remains the most prevalent framework in the analyzed literature. It posits that behavior is a direct result of intention, which is shaped by attitudes, subjective norms, and perceived behavioral control. (Naalchi Kashi, 2019) demonstrates that, in the Iranian context, these three components significantly determine consumers' green purchase intentions. Within Islamic research, scholars frequently conceptualize religiosity as a distal antecedent that reconfigures these components. Specifically, (M. N. Khan & Kirmani, 2018) argue that religiosity reinforces subjective norms through community expectations, where the social pressure of the ummah (community) compels individuals to adopt eco-friendly habits as a visible manifestation of their faith.

While TPB focuses on the rational calculus of intention, the Value-Belief-Norm (VBN) and Norm Activation Theory (NAT) address the internal moral drivers of behaviour. (Schwartz, 1977) conceptualizes NAT as a mechanism in which awareness of consequences and the ascription of responsibility trigger a personal norm. (Stern, 2000) extends this into the VBN framework by linking stable values to environmental beliefs. (Al Hadi, 2025) demonstrates that, for Muslim consumers, green knowledge activates personal norms most effectively when they align with Islamic ethical values, such as stewardship (khalifah). This moral activation is fundamental for high-involvement behaviours that require individual sacrifice, such as recycling or paying a premium price for sustainable goods (Md Isa et al., 2017).

Complementing these psychological models, the Theory of Consumption Values (Sheth et al., 1991) provides a market-oriented perspective on how consumers evaluate green products. This framework posits that consumer choice is a function of multiple value dimensions: functional, social, emotional, conditional, and epistemic. (Majeed et al., 2022) apply this to the Pakistani market, evaluating how these multidimensional values influence the choice of green products. In Muslim-majority markets, these

evaluations are often filtered through the *halalan-thayyiban* paradigm. Consequently, the epistemic value of a product—its ability to provide new knowledge or satisfy curiosity—includes its impact on the global community and the environment, thereby linking market utility to spiritual ethics (Hassan & Sengupta, 2019).

Despite their substantial contributions, TPB, VBN, NAT, and TCV exhibit important limitations when applied to Muslim consumers' pro-environmental behavior. TPB primarily explains behavioral intention through attitudes, subjective norms, and perceived behavioral control, but offers limited insight into the transcendental motivations underlying environmental responsibility. Similarly, VBN and NAT effectively explain the activation of personal norms and moral obligations; however, they do not explicitly identify the divine source of accountability that motivates environmentally responsible actions within Islamic ethics. Meanwhile, TCV captures multidimensional product evaluations but lacks an ethical mechanism to incorporate religious concepts such as stewardship, balance, and wholesomeness into consumption decisions. These limitations suggest that existing environmental behavior theories only partially explain sustainability-oriented consumption in Islamic contexts. Consequently, the proposed Integrated Islamic Green Behavior Model (IIGBM) extends these theoretical perspectives by positioning *Khalifah* (stewardship), *Mizan* (balance), and *Thayyib* (wholesomeness) as distinct ethical pathways that connect spiritual accountability with pro-environmental intentions and behaviors.

The Role of Religiosity as a Multidimensional Construct

Religiosity represents a composite psychological and sociological construct that transcends mere ritual adherence, functioning instead as a primary regulator of consumer ethics. Scholarly consensus distinguishes between intrinsic religiosity—where faith serves as a central, internalized motive—and extrinsic religiosity, where religion is used as a means to achieve social or personal goals (Allport & Ross, 1967). Within the Islamic consumption framework, these dimensions dictate the intensity and consistency of pro-environmental commitment (Omar et al., 2015). While conventional marketing models often treat religion as a binary demographic variable, contemporary research conceptualizes it as a multidimensional influence across ideological, ritualistic, and consequential domains (Robbins et al., 1966).

Empirical evidence demonstrates that religiosity operates as both a direct antecedent and an intervening variable in sustainable decision-making. For instance, (Susminingsih et al., 2024) demonstrate that religiosity significantly enhances green purchase intentions for traditional eco-friendly products, such as natural-dye batik, by fostering a sense of spiritual duty. Furthermore, (Iqbal & Khan, 2020) argue that the spiritual dimension of religiosity predicts psychological well-being, which, in turn, facilitates the adoption of reusing behaviors. This suggests that the drive toward sustainability is not merely an external response to environmental crises but an internal pursuit of spiritual coherence and balance.

The influence of religiosity also extends to emerging market structures, notably the sharing economy and collaborative consumption. In these sectors, faith-based values foster the interpersonal trust and communal responsibility required for resource sharing (Iqbal & Khan, 2020). (M. I. Khan et al., 2024) demonstrate that, among university students, religious values significantly influence the intention to use green ride-hailing services, reflecting a transition from ownership-centric consumption to lifestyle-oriented sustainability. However, the relationship between faith and action remains non-linear. (Sarabdeen Dr & Sarabdeen, 2024) challenges the assumption of a universal positive correlation, conceptualizing religiosity as a moderating factor that can either mitigate or exacerbate the "green gap"—the discrepancy between stated environmental values and actual market behavior.

In some contexts, the interaction between religiosity and external variables reveals complex behavioral barriers. While religiosity strengthens personal norms, (Al Hadi, 2025) posits that it can be negatively associated with green behavior when consumers face structural constraints, such as prohibitive costs or

inadequate access to eco-friendly infrastructure. This interaction highlights the limitation of spiritual motivation when unsupported by public policy. Consequently, understanding the nuances of how religiosity interacts with institutional pressures and socio-economic variables is fundamental to constructing a structural model that accurately reflects the realities of the contemporary Muslim consumer (Yang & Arhonditsis, 2022).

C. METHODS

This study employs a systematic literature review (SLR) to synthesize the current body of knowledge regarding the intersection of Islamic ethics and pro-environmental consumer behavior. To ensure structural integrity, transparency, and replicability, the methodology adheres to the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA 2020) statement (Page et al., 2021). This systematic approach minimizes researcher bias by utilizing a predefined search strategy and explicit eligibility criteria, distinguishing it from traditional narrative reviews.

The Scopus database served as the primary data source, selected for its comprehensive coverage of high-impact journals in management, environmental, and social sciences. The search was executed in March 2026 using a Boolean string designed to capture three thematic pillars: (1) Green Consumption, (2) Islamic/Religious Context, and (3) Consumer Behavior. The finalized search string was: TITLE-ABS-KEY (("green consumption" OR "green product*" OR "green purchas*" OR "sustainable consumption" OR "eco-friendly" OR "pro-environmental" OR "green marketing") AND ("Islam*" OR "Muslim*" OR "halal" OR "religiosity" OR "sharia*") AND ("consumer behavior" OR "purchase intention" OR "buying behavior" OR "consumer attitude" OR "consumer")).

The screening process followed a four-stage deductive approach. Initial identification yielded 115 records. To maintain contemporary relevance and academic quality, the study applied the specific inclusion and exclusion criteria detailed in Table 1.

Table 1. Inclusion and Exclusion Criteria for the Systematic Review

Criterion	Inclusion Criteria	Exclusion Criteria
Timeframe	Articles published between 2015 and 2025	Articles published prior to 2015
Document Type	Peer-reviewed journal articles	Conference proceedings, book chapters, editorials, and non-peer-reviewed reports
Language	English	All other languages
Source Database	Scopus	Non-indexed or predatory databases
Thematic Focus	Studies examining the specific influence of Islamic values, religiosity, or sharia on green consumption and pro-environmental behavior	Studies focusing on secular environmental behavior or general religiosity without a specific Islamic ethical framework
Methodological Rigor	Empirical (quantitative, qualitative, or mixed) and conceptual studies with clear research designs	Studies with ambiguous methodologies or a lack of validated measurement scales

Source: Research Data, 2025

The selection process is visually represented in the PRISMA flow diagram in Figure 1. After applying the temporal filter, 109 articles remained. Further exclusion based on document type and language reduced the sample to 87. The final stage involved a full-text eligibility assessment to ensure each paper addressed the specific nexus of Islamic ethics and environmental action, resulting in a finalized corpus of 78 articles for systematic synthesis.

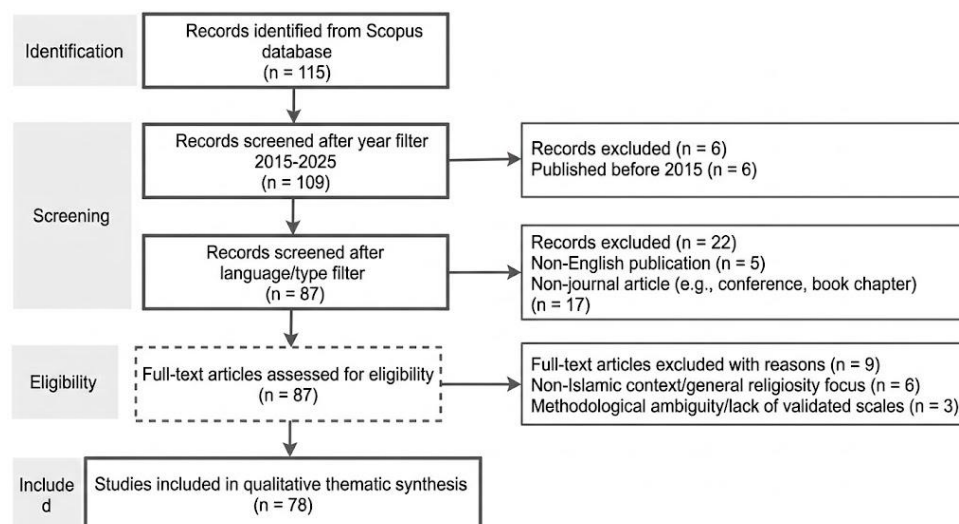


Figure 1. PRISMA Flow Diagram for the Selection of Included Studies

Source: Research Data, 2025

Data from the 78 included articles were extracted into a standardized matrix. The extraction focused on five fundamental parameters: (1) theoretical frameworks (e.g., Theory of Planned Behavior, Value-Belief-Norm theory), (2) core variables (independent, mediating, and moderating constructs), (3) geographic context, (4) methodology (quantitative, qualitative, or mixed), and (5) product categories. The quality assessment prioritized studies with clear research designs, validated measurement scales, and robust statistical analysis, particularly for the quantitative papers that form the majority of the sample.

Instead of bibliometric mapping, this study performs a Qualitative Thematic Synthesis to integrate the conceptual findings across the finalized dataset. This involves a deductive coding process to categorize the articles into the theoretical lenses identified in the conceptual background. This synthesis serves as the foundation for the proposed structural model, identifying consistent predictors of green behavior and the moderating role of Islamic religiosity. This integration aims to resolve existing theoretical inconsistencies, particularly regarding the "green gap" between intention and actual behavior in Muslim-majority markets.

D. RESULTS AND ANALYSIS

Overview of Included Studies

The finalized corpus consists of 78 peer-reviewed articles published between 2015 and 2025. Analysis of the publication timeline reveals a sharp upward trajectory in scholarly attention toward the intersection of faith and sustainability. A significant concentration of the literature—approximately 45%—emerged between 2023 and 2025, as illustrated in Figure 2. This surge indicates that the integration of spiritual ethics into pro-environmental behavior has moved from a niche inquiry to a primary focus within the broader sustainability discourse.

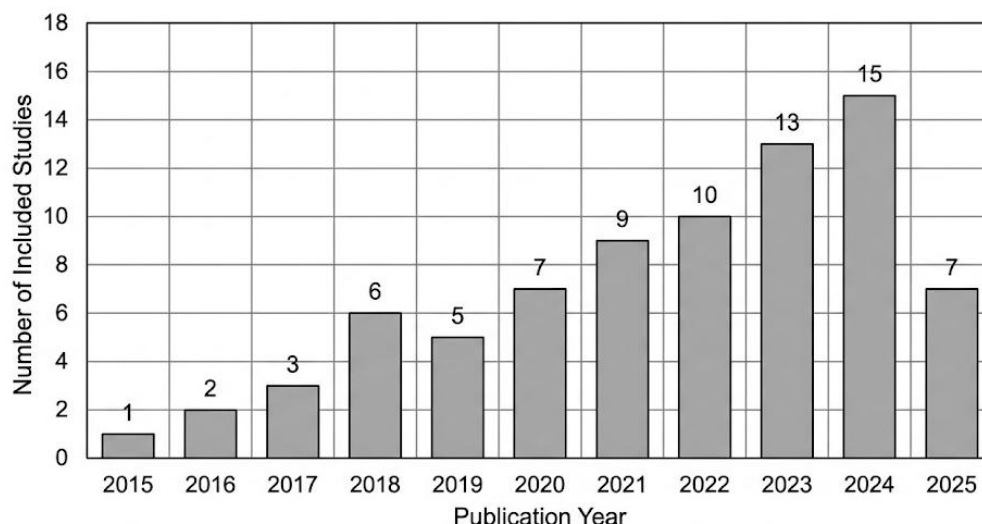


Figure 2. Annual Publication Trend of Included Studies (2015–2025)

Source: Research Data, 2025

Geographically, the dataset exhibits a pronounced concentration in Muslim-majority developing economies. Research originating from Indonesia, Pakistan, and Malaysia collectively accounts for over 50% of the total sample. These regions serve as the primary laboratories for testing how Islamic values influence consumer decision-making. In contrast, while the Middle East and North Africa (MENA) region contributes a stable volume of research, the scarcity of studies focusing on Western Muslim minorities suggests a geographical imbalance that future research must address.

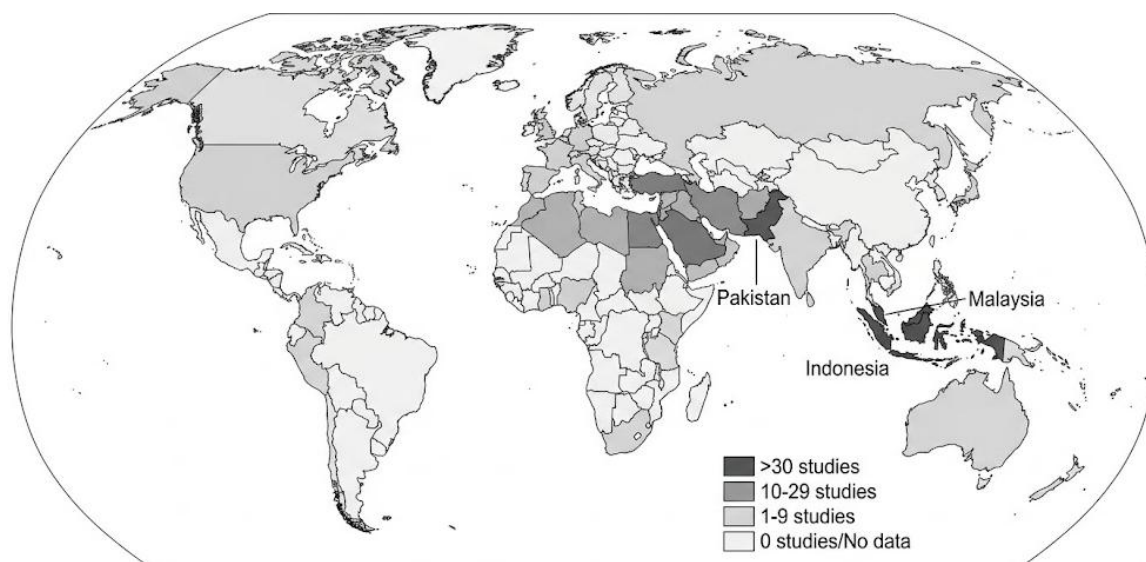


Figure 3. Geographical Distribution of Included Studies

Source: Research Data, 2025

Methodologically, the field has transitioned into a mature stage of empirical validation. Quantitative designs dominate the finalized corpus, representing approximately 80% of the studies. The results indicate a consistent preference for Structural Equation Modeling (SEM) to assess the causal pathways between religiosity, environmental concern, and purchase intentions. This reliance on advanced statistical

techniques demonstrates a move beyond exploratory qualitative work toward a robust phase of hypothesis testing and theory refinement. Table 2 provides a structural summary of these characteristics.

Table 2. Summary of Descriptive Characteristics for the Finalized Corpus

Parameter	Category	Frequency	Percentage (%)
Publication Period	2015 – 2018	12	15.4%
	2019 – 2022	31	39.7%
	2023 – 2025	35	44.9%
Top Geographic Hubs	Indonesia	14	17.9%
	Pakistan	12	15.4%
	Malaysia	6	7.7%
	Combined (Indo, Pak, Mal)	40	51.3%
Methodological Approach	Quantitative (SEM/PLS)	62	79.5%
	Qualitative / Conceptual	11	14.1%
	Mixed Methods	5	6.4%
Primary Theory	Theory of Planned Behavior (TPB)	52	66.7%
	Value-Belief-Norm (VBN/NAT)	38	48.7%

Source: Research Data, 2025

Thematic Clustering of Theoretical Frameworks

The synthesis of the 78 articles identifies three primary theoretical clusters that define the current landscape of Islamic green consumption research. These clusters reflect distinct psychological and sociological mechanisms through which religious ethics influence pro-environmental intentions.

Cluster 1: Rational-Choice Models (TPB/TRA Focus)

The majority of the reviewed studies (n=52) utilize the Theory of Planned Behavior (TPB) or the Theory of Reasoned Action (TRA) as their primary lens. These studies demonstrate that Islamic religiosity functions as a significant antecedent that reconfigures the standard predictors of intention. For instance, (Naalchi Kashi, 2019) indicates that attitudes and subjective norms serve as the strongest predictors of green purchase intention in Muslim contexts. Within this cluster, religiosity is frequently conceptualized as a force that strengthens subjective norms, as the community expectations of the ummah create a collective pressure toward sustainable habits (M. N. Khan & Kirmani, 2018; Susminingsih et al., 2024).

Cluster 2: Moral-Normative Models (VBN/NAT Focus)

The second cluster (n=38) applies the Value-Belief-Norm (VBN) theory and Norm Activation Theory (NAT) to explain behavior through the lens of moral obligation. These studies highlight a chain of activation where the awareness of ecological consequences, filtered through Islamic stewardship (khalifah), triggers a personal norm. (Al Hadi, 2025) demonstrates that this moral activation is essential for behaviors requiring individual sacrifice, such as recycling or reducing plastic consumption. This research posits that religious accountability is a more stable predictor of long-term, sustainable behavior than secular environmental concern alone, as it links ecological action to spiritual consequences (Md Isa et al., 2017; Omar et al., 2015).

Cluster 3: Value-Attitudinal Models (TCV/Ethical Focus)

The final cluster focuses on the Theory of Consumption Values (TCV) and ethical consumption frameworks. Research in this category evaluates how consumers perceive the multidimensional values of products beyond simple utility. (Majeed et al., 2022) identify that functional, social, and epistemic values drive green product choice in the Pakistani market. A distinct contribution in this cluster is conceptualizing the *halalan-thayyiban* paradigm as a market differentiator. (Hassan & Sengupta, 2019) argue that for Muslim consumers, product value includes its wholesomeness (*thayyib*), encompassing ethical production

and environmental safety. This cluster demonstrates that green consumption is increasingly viewed as a form of ethical muamalah (social transaction) that satisfies both material and spiritual needs (Iqbal & Khan, 2020).

Table 3. Thematic Clustering and Operationalization of Theoretical Frameworks

Theoretical Cluster	Core Frameworks	Sample Literature (Authors, Year)	Key Finding/Mechanism
Rational-Choice	TPB, TRA	Naalchi Kashi (2020); Khan & Kirmani (2018); Susminingsih et al. (2024)	Religiosity reconfigures subjective norms and strengthens group-based attitudes.
Moral-Normative	VBN, NAT	Al Hadi (2025); Md Isa et al. (2017); Omar et al. (2015)	Faith-based stewardship (<i>khalifah</i>) activates personal moral norms and accountability.
Value-Attitudinal	TCV, Ethical Cons.	Majeed et al. (2022); Hassan & Sengupta (2019); Iqbal & Khan (2020)	<i>Halalan-thayyiban</i> values integrate environmental safety into multidimensional product evaluation.

Source: Research Data, 2025

Analysis of Core Constructs and Variables

The synthesis of the 78 articles identifies a consistent array of operational variables that define the structural relationship between Islamic ethics and environmental action. These constructs are categorized into three functional groups: primary antecedents, mediating mechanisms, and moderating boundaries.

Independent Variables: Religiosity and Islamic Ethical Knowledge

Religiosity and spirituality function as the primary exogenous constructs in the analyzed models. The literature demonstrates that religiosity is not a monolithic driver; rather, its impact depends on whether the belief system is internalized or socially driven (Solekah et al., 2020). (Nguyen et al., 2024) argue that religious beliefs are a significant predictor of intentions, shaping consumers' cognitive evaluations of green alternatives. Beyond ritualistic adherence, spirituality serves as an explanatory mechanism for sustainable consumption, fostering the psychological well-being necessary for consumers to adopt long-term habits such as clothing reuse (Iqbal & Khan, 2020). Furthermore, contemporary research highlights the emergence of ethical self-identity as a foundational driver, particularly among younger demographics who view green vehicles and sustainable technologies as an extension of their moral values (Bhutto et al., 2022).

Mediating Mechanisms: Bridging the Faith-Action Gap

The path from religious values to actual pro-environmental behavior is predominantly indirect, mediated by cognitive and affective evaluations. Two primary mediating pathways emerge: First, Environmental Concern and Knowledge: Consumers' affective evaluation of ecological issues mediates the relationship between faith and green purchase intentions (Nguyen et al., 2024). (Majeed et al., 2022) demonstrate that environmental concern partially mediates the influence of multidimensional consumption values on choice behavior. Additionally, the specific knowledge of eco-labels serves as a bridge, translating general sustainability paradigms into actionable consumer choices (M A Qureshi et al., 2023). Second, Personal Norms and Attitudes: Following the logic of Norm Activation Theory, individual moral obligations act as internal regulators of behaviors that require sacrifice, such as waste reduction (Al Hadi, 2025). (Solekah et al., 2020) find that environmental attitudes significantly mediate the relationship between religious orientation and green marketing effectiveness, suggesting that faith must first cultivate a pro-environmental mindset before behavioral change occurs.

Moderating Factors: Identifying Structural and Institutional Barriers

The synthesis identifies several boundary conditions that interfere with the strength of the relationship between religious motivation and actual behavior, accounting for the persistent "green gap." First, Economic and Value Barriers: Functional values, specifically price sensitivity, often moderate the impact of religious ethics. High premium costs for eco-friendly goods can negate the influence of environmental concerns, particularly in markets where price-value trade-offs are dominant (Majeed et al., 2022). Second, Policy and Institutional Context: External pressures, such as plastic ban policies, interact with personal religiosity to shape behavior. While institutional mandates strengthen social norms, they can occasionally reduce individual responsibility if consumers perceive the action as a forced regulation rather than a moral choice (Al Hadi, 2025). Third, Socio-Demographic and Political Covariates: The effectiveness of religious values in driving sustainability is also moderated by socio-economic status, education levels, and political orientations. (Yang & Arhonditsis, 2022) argue that these factors reliably predict whether environmental skepticism can be overcome through value-based appeals.

Table 4. Classification and Operationalization of Core Constructs

Category	Construct	Operationalization / Focus	Primary References
Independent	Religiosity & Spirituality	Faith orientation, religious beliefs, and psychological well-being.	Iqbal & Khan (2020); Nguyen et al. (2025); Solekah et al. (2020)
	Ethical Self-Identity	Moral self-perception and consumption values.	Bhutto et al. (2022); Qureshi et al. (2023)
	Ethical Knowledge	Awareness of eco-labels and stewardship (<i>Khalifah</i>).	Asif et al. (2023); Al Hadi (2025)
Mediating	Environmental Concern	Affective evaluation of resource destruction.	Majeed et al. (2022); Nguyen et al. (2025)
	Environmental Attitude	Intervening pro-environmental mindset.	Solekah et al. (2020); Yang & Arhonditsis (2022)
	Personal Norms	Internalized moral obligation based on faith.	Al Hadi (2025); Md Isa et al. (2017)
Moderating	Structural Barriers	Functional price-value and product availability.	Majeed et al. (2022); Al Hadi (2025)
	Religious Values	As a moderator for millennial green behavior.	Qureshi et al. (2023)
	External Policies	Plastic bans and institutional mandates.	Al Hadi (2025)

Source: Research Data, 2025

Synthesis: The Integrated Islamic Green Behavior Model

The synthesis of the 78 articles culminates in the proposed Integrated Islamic Green Behavior Model (IIGBM). This framework moves beyond the descriptive categorization of variables to establish the structural pathways that integrate Islamic ontological principles into the psychological mechanisms of sustainable consumption. The model posits that pro-environmental outcomes result from three distinct yet interlocking pathways: Stewardship, Balance, and Wholesomeness.

Path A: The Stewardship Pathway (Khalifah → Moral Norms)

The Stewardship Pathway conceptualizes the transition from cognitive awareness to moral action. Consumers who internalize the *khalifah* (stewardship) role perceive themselves as accountable trustees rather than autonomous owners of natural resources (M A Qureshi et al., 2023). This cognitive shift activates personal norms, transforming general environmental concern into a perceived religious obligation (Omar et al., 2015). Empirical data suggest that identity-based framing reinforces this pathway by aligning communal values with individual intentions, particularly in high-involvement behaviors like recycling (Md

Isa et al., 2017). Within this pathway, the awareness of consequences is filtered through transcendental accountability, making the personal norm more resilient to situational fluctuations.

Path B: The Balance Pathway (Mizan → Reduced Israf)

While the Stewardship Pathway addresses the "why" of consumption, the Balance Pathway addresses the "how much." Mizan (balance) awareness dictates that consumers must maintain the divinely ordained equilibrium of the ecosystem (Al Hadi, 2025). This awareness serves as a direct psychological barrier to israf (wastefulness), fostering a preference for sufficiency, clothing reuse, and shared resource models (Iqbal & Khan, 2020). Unlike secular models that focus on purchasing new green products, this pathway emphasizes reducing consumption volume. Research indicates that epistemic values regarding resource limits further stabilize this pathway, allowing consumers to prioritize long-term ecological stability over immediate material utility (Majeed et al., 2022).

Path C: The Wholesomeness Pathway (Thayyib → Intention and Behavior)

The Wholesomeness Pathway links ethical product attributes to final market outcomes. The perception of thayyib (wholesomeness) extends the traditional halal boundary to include ecological safety, ethical labor, and chemical-free production (Susminingsih et al., 2024). (Hassan & Sengupta, 2019) argue that this perception enhances the multidimensional consumption value of green goods, which directly drives green purchase intention. In contexts with high religiosity, this pathway becomes a dominant predictor of actual behavior, as consumers seek products that provide both spiritual coherence and functional utility (Solekah et al., 2020). This pathway is particularly influential in categories such as organic food and natural-dye textiles, where the "purity" of the product is central to the consumer's self-identity (Bhutto et al., 2022).

Table 5. Structural Pathways of the Integrated Islamic Green Behavior Model

Pathway	Primary Construct	Behavioral Mechanism	Targeted Outcome	Representative Literature
Stewardship (Path A)	<i>Khalifah</i>	Moral Norm Activation	Personal responsibility & accountability	Asif et al. (2023); Md Isa et al. (2017)
Balance (Path B)	<i>Mizan</i>	Avoidance of <i>Israf</i>	Waste reduction & sufficiency	Iqbal & Khan (2020); Al Hadi (2025)
Wholesomeness (Path C)	<i>Thayyib</i>	Value Integration	Purchase intention & brand loyalty	Susminingsih et al. (2024); Hassan & Sengupta (2019)

Source: Research Data, 2025

Summary of the Integrated Model

The proposed model (represented in Figure 4) illustrates how Islamic ethics provide a normative infrastructure for pro-environmental behavior. While the Stewardship and Balance pathways establish the moral and quantitative boundaries of consumption, the Wholesomeness pathway determines the qualitative selection of products in the marketplace. The effectiveness of these pathways, however, remains contingent upon the moderating factors identified in the previous section, such as market accessibility and socio-economic status (Yang & Arhonditsis, 2022). By integrating these three pathways, the model provides a comprehensive framework for future empirical testing in diverse Muslim-majority markets.

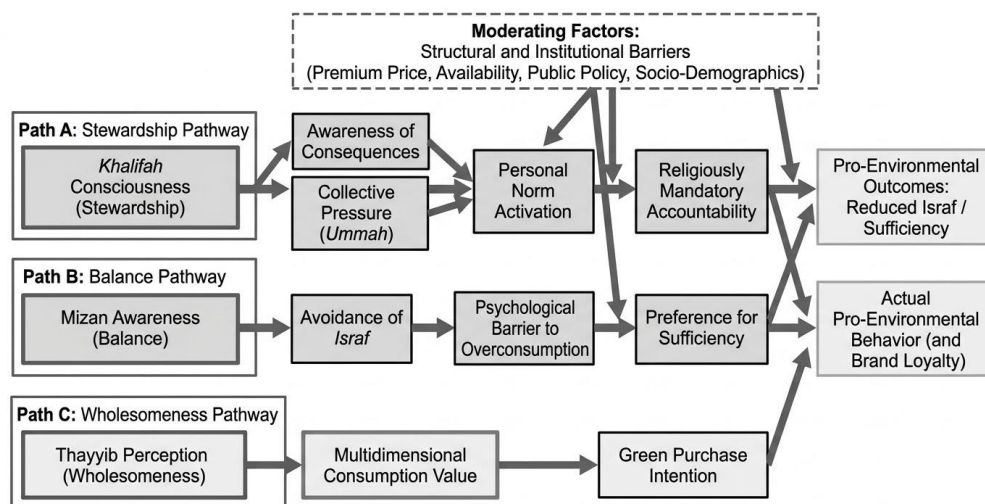


Figure 4. The Integrated Islamic Green Behavior Model

Source: Research Data, 2025

Mapping the "Green Gap" in Muslim-Majority Markets

The synthesis of the 78 articles demonstrates a consistent discrepancy between high spiritual intentions and actual green behavior, a phenomenon conceptualized as the "green gap." While Islamic ethics provide a robust normative foundation for sustainability, the transition from intention to market action is frequently hindered by external variables. This indicates that religious orientation alone is an insufficient predictor of pro-environmental behavior when unsupported by a conducive market infrastructure.

Research across Indonesia, Pakistan, and Malaysia identifies that Muslim consumers often exhibit high levels of environmental concern driven by their faith, yet these sentiments do not reliably translate into purchase behavior (Al Hadi, 2025). (Yang & Arhonditsis, 2022) describe this as a failure to "walk the talk," in which established commitments to resource conservation remain unfulfilled. In the energy sector and green products context, consumers may acknowledge the religious obligation of stewardship (khalifah) but continue to prioritize non-green alternatives due to immediate situational pressures (Majeed et al., 2022; M A Qureshi et al., 2023).

The analysis suggests that functional and economic barriers primarily widen the green gap. (Majeed et al., 2022) demonstrate that functional value-price has a negative impact on choice behavior in Pakistan, suggesting that price sensitivity can override religious altruism. Even when consumers are highly religious, they often face a "trade-off" in which the higher costs of eco-friendly products serve as a deterrent (Al Hadi, 2025). Furthermore, the limited availability of green products in conventional retail spaces acts as a physical barrier, making sustainable choices less convenient for the average consumer (Iqbal & Khan, 2020).

The results highlight that religiosity requires a supportive institutional environment to be effective. (Al Hadi, 2025) posits that while plastic ban policies strengthen social norms, the absence of a green infrastructure—such as accessible recycling facilities or subsidized eco-labels—prevents consumers from actualizing their moral norms. The discrepancy is most evident in urban settings, where the pace of consumption is high, and the availability of sustainable alternatives is low (M. I. Khan et al., 2024). Consequently, the literature argues that closing the green gap in Muslim-majority markets requires a dual approach: reinforcing the spiritual mandate of mizan while simultaneously reducing the structural costs of green consumption.

Table 6. Determinants of the Intention-Behavior Gap in Muslim-Majority Markets

Barrier Category	Specific Determinant	Impact on Behavior	Representative Reference
Economic	Premium pricing & price sensitivity	High sensitivity reduces the influence of religious altruism.	Majeed et al. (2022)
Market Access	Limited product availability	Low convenience hinders the transition from intention to action.	Al Hadi (2025)
Psychological	Awareness-Action lag	General environmental concern remains abstract without specific knowledge.	Yang & Arhonditsis (2022)
Institutional	Inadequate green infrastructure	Lack of facilities (e.g., recycling) limits behavioral options.	Asif et al. (2023)
Sociological	Competing priorities	Socio-economic pressures prioritize utility over ethical standards.	Al Hadi (2025)

The mapping of the green gap reveals that Islamic ethics function as a necessary but insufficient condition for sustainable development. While faith-based values successfully cultivate a "Green Mindset," the "Green Action" is contingent upon market feasibility. Future interventions must align institutional policy with religious normative frameworks to operationalize the stewardship mandate within the constraints of modern consumer reality.

Discussion

The results of this systematic review demonstrate that integrating Islamic ethics into pro-environmental behavior provides a robust normative framework that extends beyond the boundaries of secular consumer theories. By synthesizing 78 articles, this study identifies a shift from rational-choice utility to a transcendental accountability model. The following subsections interpret the theoretical and practical implications of the Integrated Islamic Green Behavior Model (IIGBM) and its capacity to address the persistent "green gap" in Muslim-majority markets. The proposed IIGBM model challenges the sufficiency of traditional models such as the Theory of Planned Behavior (TPB) and the Value-Belief-Norm (VBN) theory when applied to religious cohorts. While TPB focuses on the rational calculus of intention (Ajzen, 1991), this review posits that Islamic ethics—specifically through the Stewardship (Khalifah) and Balance (Mizan) pathways—reconfigure the very nature of "subjective norms" and "personal obligations." For Muslim consumers, environmental action is not an optional altruistic choice but a mandatory expression of faith (Al Hadi, 2025).

This finding highlights a fundamental distinction between the proposed IIGBM and dominant environmental behavior theories. While TPB explains environmentally responsible actions through attitudinal evaluations, social pressures, and perceived control, it does not explicitly explain why individuals perceive environmental protection as a moral obligation beyond personal or social expectations. Similarly, VBN and NAT successfully describe the activation of personal norms through environmental values and awareness of consequences; however, these frameworks remain largely secular and do not identify a transcendental source of accountability. In contrast, the IIGBM proposes that environmental responsibility is rooted in divine stewardship (Khalifah), ecological balance (Mizan), and ethical wholesomeness (Thayyib), thereby extending existing theories by incorporating spiritual accountability as a distinct motivational mechanism. This theoretical extension is particularly relevant in Muslim-majority societies, where consumption decisions are frequently evaluated not only according to economic utility but also according to religious and ethical obligations.

Building on the findings of (Iqbal & Khan, 2020), this study argues that the spiritual dimension of religiosity serves as a primary driver of psychological well-being, which, in turn, facilitates sustainable habits such as resource sharing and reuse. This demonstrates that pro-environmental behavior in Islamic contexts

is inherently linked to muamalah (social ethics). Consequently, future research must move beyond treating religiosity as a single-item demographic variable and instead operationalize it as a multidimensional construct that influences both the cognitive and affective domains of consumption.

A significant contribution of this review is the mapping of the "green gap"—the discrepancy between high spiritual intention and lower actual behavior. The analysis identifies that while the Stewardship and Balance pathways establish a strong "green mindset," the transition to "green action" remains highly contingent upon market feasibility (Majeed et al., 2022). High price sensitivity and limited product availability act as structural moderators, negating the positive influence of religious altruism (Al Hadi, 2025). This suggests a boundary condition for the influence of faith: religiosity is most effective in driving behavior when structural barriers are low. For instance, in sectors such as natural-dye textiles or organic halal food, where the value of *thayyib* (wholesomeness) is clearly evident, the intention-behavior link is stronger (Susminingsih et al., 2024). However, in the absence of a supportive green infrastructure or affordable alternatives, consumers prioritize functional utility over ethical mandates (M A Qureshi et al., 2023). Therefore, closing the green gap requires a synchronized effort between spiritual reinforcement and institutional market reform.

The identified green gap also reflects a broader intention–behavior paradox widely documented within sustainable consumption literature. Previous studies have consistently demonstrated that positive environmental attitudes and strong sustainability intentions do not necessarily translate into actual purchasing behavior. The present review suggests that a similar phenomenon occurs within Islamic consumption contexts, although the underlying mechanism differs in important ways. Rather than arising solely from weak environmental concern, the gap frequently emerges despite strong religious motivation and moral commitment. Consequently, the challenge in Muslim-majority markets is not merely the cultivation of environmental awareness but the reduction of structural barriers that prevent consumers from translating spiritual values into marketplace actions. This finding reinforces the argument that sustainable consumption requires both normative motivation and institutional support, highlighting the complementary roles of religious ethics, market accessibility, and public policy in achieving long-term behavioral change.

Managerial and Policy Implications

For practitioners and policymakers, the results indicate a need to shift marketing strategies to an operational level. Generic "green" or "halal" labels are increasingly insufficient for a contemporary Muslim consumer base that seeks deeper ethical alignment. This study proposes using the Wholesomeness Pathway as a primary marketing differentiator. Moving from a focus on legal permissibility (*halal*) toward ethical wholesomeness (*thayyib*) allows brands to integrate environmental safety and social justice into their core value proposition (Hassan & Sengupta, 2019).

Operationally, the concept of *thayyib* requires firms to move beyond conventional halal certification and communicate broader sustainability attributes throughout the product lifecycle. While halal certification primarily assures religious permissibility, *thayyib* encompasses environmental integrity, ethical sourcing, responsible labor practices, resource efficiency, and consumer well-being. Consequently, organizations should integrate sustainability indicators into product labeling, marketing communications, and corporate reporting systems. Such an approach enables consumers to evaluate products not only according to compliance requirements but also according to their ecological and social impact, thereby strengthening the ethical value proposition of green products in Muslim markets.

Public policy must also capitalize on the existing normative infrastructure provided by Islamic ethics. Rather than relying solely on external enforcement (e.g., plastic bans), policies should be framed within the context of *mizan* (balance) and communal responsibility to foster long-term behavioral change ((Al Hadi,

2025). In sectors like tourism and hospitality—particularly in emerging markets—integrating Islamic environmental stewardship can be a powerful tool for destination management and sustainable growth.

From a policy perspective, governments and regulatory agencies may consider developing integrated halal-thayyib certification frameworks that explicitly incorporate environmental and social sustainability criteria. Such initiatives could reduce consumer uncertainty and strengthen trust in green products by providing standardized indicators of ethical and ecological performance. Furthermore, financial incentives, green subsidies, and improved access to environmentally responsible products can help reduce the structural barriers identified in this review, thereby facilitating the translation of religious values into actual consumption behavior. By aligning regulatory mechanisms with the principles of Khalifah, Mizan, and Thayyib, policymakers can strengthen both environmental outcomes and public participation in sustainable development initiatives.

E. CONCLUSION

This systematic synthesis of 78 articles establishes that integrating Islamic ethics into pro-environmental consumer behavior creates a normative framework that transcends conventional secular consumption theories. The results indicate a fundamental shift in sustainability motivation among Muslim consumers, moving from rational utility toward a model of transcendental accountability. The proposed Integrated Islamic Green Behavior Model (IIGBM) demonstrates that ontological principles—specifically Khalifah (stewardship), Mizan (balance), and Thayyib (wholesomeness)—function as the primary drivers of green intentions. Consequently, pro-environmental behavior is conceptualized not as an optional lifestyle choice but as a mandatory manifestation of faith and muamalah (social ethics).

The primary theoretical contribution of this review lies in delineating three structural pathways—Stewardship, Balance, and Wholesomeness—that elucidate how Islamic values activate personal norms. This study extends existing literature by demonstrating that in religious contexts, subjective norms are driven by both communal expectations (ummah) and divine mandates. Furthermore, the analysis of the "green gap" provides a theoretical explanation for the discrepancy between spiritual values and market actions, identifying structural barriers as key moderators. Beyond this contribution, the proposed IIGBM extends dominant behavioral frameworks, including the Theory of Planned Behavior (TPB), Value-Belief-Norm (VBN) theory, and Norm Activation Theory (NAT), by introducing transcendental accountability as an additional explanatory mechanism for pro-environmental behavior. Unlike conventional models that primarily emphasize rational evaluation, environmental beliefs, or personal moral obligations, the IIGBM incorporates Khalifah, Mizan, and Thayyib as distinct Islamic ethical pathways linking spiritual responsibility to sustainable consumption decisions. By aligning Norm Activation Theory (NAT) with transcendental ethics, this research offers a novel dimension to consumer behavior theory in emerging markets.

In practice, these findings necessitate a paradigm shift for marketers, moving from a narrow focus on halal compliance to an emphasis on thayyib (comprehensive wholesomeness). The findings suggest that halal certification alone may be insufficient to satisfy the evolving expectations of environmentally conscious Muslim consumers. Instead, the integration of thayyib principles—including ecological responsibility, ethical production, resource efficiency, and social justice—provides a more comprehensive framework for sustainable market positioning. Branding strategies that integrate ecological safety, ethical production, and social justice will likely resonate more with ethical Muslim consumer segments. For policymakers, framing environmental regulations—such as plastic reduction initiatives—within the narrative of mizan (ecological balance) can improve voluntary compliance. This approach transforms the

perception of regulation from external coercion into an internalized moral duty, fostering long-term behavioral sustainability in both the tourism and retail sectors.

Despite its comprehensive nature, this review is constrained by its reliance on the Scopus database, which may exclude localized, non-English literature rich in socio-cultural context. Additionally, the prevalence of cross-sectional designs in the analyzed corpus limits the understanding of behavioral stability over time. Future research should prioritize longitudinal studies to observe how Islamic values influence sustainability during global economic fluctuations. Cross-cultural validation is also required to examine how the IIGBM operates within Muslim minorities in Western secular environments, alongside the role of digitalization and social media in shaping modern green identities. Future empirical studies should also operationalize and validate the constructs of Khalifah, Mizan, and Thayyib through quantitative testing to assess their predictive power relative to established environmental behavior theories.

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