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BRIDGING THE RELIGIOUS VALUE–ACTION GAP: ISLAMIC DA'WAH INSTITUTIONS AND PRO-ENVIRONMENTAL BEHAVIOR

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Abstract

Purpose *– This study examines how Islamic da'wah institutions contribute to pro-environmental behavior grounded in Islamic values, through which mechanisms those values are internalized, which strategies institutions employ, and where the evidence remains weak.* ***Design/methodology/approach*** *– A systematic literature review guided by PRISMA 2020 searched Google Scholar, Garuda, SINTA and DOAJ, supplemented by citation chasing and Scopus-indexed publisher platforms. Thirty studies published between 2016 and 2026 were synthesized thematically and classified into three evidence tiers: empirical, review-based and conceptual.* ***Findings*** *– Four themes emerged. The values of khalifah, amanah, mizan and the prohibition of fasad form the normative base. Institutions act as educators, communicators, role models, empowerers and mobilizers. Five strategies recur: message integration, eco-mosque modeling, community participation, digital da'wah and measurable programs. Internalization follows a norm activation pathway from awareness of consequences and ascription of responsibility to personal and social norms, conditional on institutional opportunity structures. Nineteen studies are empirical, nine are reviews and two are conceptual; the surveys rely on intentions and self-reports, and, on the authors' reading, none followed congregants' behavior over time.* ***Research limitations/implications*** *– The corpus is limited to Indonesian and English publications and to heterogeneous designs; the integrative model is an evidence-graded framework whose five propositions require longitudinal and experimental testing.* ***Practical implications*** *– Mosque managers, religious organizations and policymakers should pair value-based preaching with facilities and measurable indicators of waste, plastic, energy and water behavior.* ***Originality/value*** *– The study shifts the analysis of religion and environmental behavior from individual religiosity to institutional mediation, offers a transparent corpus and separates empirical findings from cross-study synthesis and conceptual inference.*

Keywords: *Islamic da'wah institutions, pro-environmental behavior, Islamic environmental values, norm activation model, systematic literature review*

PUBLIC INTEREST STATEMENT

Environmental degradation in highly religious societies cannot be addressed by regulation and technology alone, because daily consumption and waste practices are shaped by moral commitments. This review synthesizes thirty studies to show how Islamic da'wah institutions can turn the values of *khalifah*, *amanah* and *mizan* into everyday ecological conduct. It corrects

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the tendency to treat religiosity as an individual trait by locating institutions as the social setting in which values become norms and habits, and it indicates what mosque managers, religious organizations and policymakers should measure to know whether da'wah actually changes behavior.

INTRODUCTION

Environmental degradation in Indonesia is visible in official waste statistics, and these statistics point to conduct rather than infrastructure alone. According to the National Waste Management Information System (SIPSN) of the Ministry of Environment and Forestry, the country generated approximately 33.79 million tons of waste in 2024, of which food residue accounted for the largest share at 39.35% (GoodStats Data, 2025; Lingkarinews, n.d.). Roughly 34.76% of the waste recorded in the preceding reporting period, equivalent to 10.77 million tons, remained unmanaged (Databoks, 2024), and households contributed 50.8% of national waste composition in 2024 (GoodStats Data, 2025). These figures indicate that the root of the problem lies in how individuals and households consume and dispose, not only in how collection systems perform. The same observation has been made globally: faith communities increasingly appear as actors in climate mitigation and adaptation, and Muslim organizations and leaders shape how climate change is perceived and acted upon (Koehrsen, 2021; Tobin et al., 2023). Understanding how a religious institution can influence everyday environmental conduct is therefore a practical question for sustainability governance, and a particularly urgent one in the world's largest Muslim-majority country.

The scholarly literature offers two partly disconnected bodies of work on this question. The behavioral sciences have long shown that environmental knowledge alone does not guarantee action, a discrepancy known as the value–action gap (Kollmuss & Agyeman, 2002), and they explain conduct through the theory of planned behavior (Ajzen, 1991), the norm activation model (Schwartz, 1977) and value–belief–norm theory (Stern, 2000). Meta-analytic evidence positions personal norms as the strongest predictor of pro-environmental behavior and the mediator of most social-norm effects (Helferich et al., 2023), and integrating personal norms into the theory of planned behavior improves explanatory power across cultures (Morren & Grinstein, 2021). A second body of work, grounded in Islamic studies, develops the theological foundations of environmental stewardship (Bsoul et al., 2022; Mangunjaya, 2011; Zulkifli et al., 2023) and, in Indonesia, the institutional response of organizations such as Muhammadiyah and the Indonesian Ulema Council (Harnowo & Habib, 2024; Ikhwanuddin, 2020; Mustofa et al., 2025). Between these two literatures, systematic reviews of religion and environmental behavior report heterogeneous findings. Sabir et al. (2025) identify 23 different theories across 46 articles and show that cultural context, level of religiosity, gender and family conditions moderate the link; Shrestha et al. (2025) find that most of 27 reviewed studies report a direct or indirectly mediated influence of religion; and Islam et al. (2026) show that eight of ten studies on religiosity in travel contexts measure intention rather than actual behavior. Empirical results among Muslims are likewise inconsistent across behavioral domains and settings. A religiosity-based subjective norm explained pro-environmental behavior at home and in purchasing among 460 Muslim families but failed to predict transportation behavior (Bülbül, 2026), and religiosity was associated with environmental protection in some national contexts more than in others (Sholihin et al., 2024).

Three gaps follow from this review of the literature. First, the unit of analysis is almost always the individual believer. Religiosity is treated as a personal trait, whereas da'wah institutions such as mosques, pesantren, mass organizations and *majelis taklim*, which manage

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values, norms and programs, are rarely analyzed as actors that change behavior. Turena et al. (2026) show that pro-environmental behavior research in Indonesia remains dominated by quantitative designs, young respondents and Java, with institutional and religious-value approaches insufficiently explored. Second, conceptual contributions on environmental da'wah (Rohmatulloh, 2019; Zaenudin, 2026) remain mostly normative; Zaenudin (2026) explicitly acknowledges that the maqāṣid-based reconstruction of eco-da'wah is a library study that has not tested effectiveness in the field. Third, existing reviews rarely differentiate empirical findings from cross-study inferences and from authors' conceptual proposals, and few report a transparent, reproducible selection process for the institutional literature, so that integrative models can appear better established than the evidence permits.

Accordingly, this study aims to synthesize how Islamic da'wah institutions contribute to pro-environmental behavior grounded in Islamic values. Four research questions guide the review: (RQ1) Which Islamic values provide the normative foundation for pro-environmental behavior in the literature? (RQ2) What roles do da'wah institutions play in internalizing those values? (RQ3) Which strategies do these institutions employ, and through which psychological and social mechanisms do they plausibly affect behavior? (RQ4) What evidence gaps limit the claim that da'wah institutions are agents of behavioral change? The review follows PRISMA 2020 (Page et al., 2021a), reports the selection corpus and its characteristics, and separates three evidence tiers throughout the analysis.

The study offers three contributions. Theoretically, it reframes religiosity from an individual predictor into an institutionally mediated process by integrating Islamic environmental values with the norm activation model and the theory of planned behavior, and by introducing institutional opportunity structure as a condition for translating norms into behavior. Empirically, it provides a transparent corpus of thirty studies, with a study characteristics table, a database-specific search strategy and an evidence-tier classification that shows where support is empirical, review-based or conceptual. Methodologically, it demonstrates how a PRISMA-guided review can be adapted to a literature scattered across national indexes and Scopus-indexed journals, and it derives five testable propositions that move da'wah management scholarship from a message-oriented to a behavior-oriented approach.

LITERATURE REVIEW

Conceptual Framework

Pro-environmental behavior refers to actions that reduce harm to the environment or support ecosystem sustainability, and it is a multidimensional construct spanning consumption, recycling, waste management, conservation and organizational conduct (Sabir et al., 2025; Ciocîrlan et al., 2025). Evidence on behavioral spillover is modest: a meta-analysis of 26 studies found only weak positive correlations among different pro-environmental behaviors (r = .16), stronger within the same domain than across domains (Ciocîrlan et al., 2025). This justifies treating behavioral domains separately rather than assuming that a general ecological disposition produces every behavior. Islamic environmental values denote the normative principles through which the Qur'an and the Sunnah define the human–nature relationship: *tawhid* (the unity of creation), *khalifah fil ardh* (stewardship), *amanah* (trust and accountability), *mizan* (balance) and the prohibition of *fasad* (corruption on earth), a set of principles consistently identified in systematic and conceptual treatments (Bsoul et al., 2022; Zulkifli et al., 2023; Zaenudin, 2026). Da'wah institutions are defined here as organized religious entities that manage the communication, education and mobilization of Islamic

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teachings in a community, including mosques, pesantren, mass organizations, religious councils and *majelis taklim*. What distinguishes them from the individual believer is that they hold authority, networks, routines and physical settings in which norms can be communicated, modeled and rehearsed.

The grand theory underlying the review is the norm activation model (Schwartz, 1977), complemented by value–belief–norm theory (Stern, 2000) and the theory of planned behavior (Ajzen, 1991). In the norm activation model, awareness of consequences and ascription of responsibility activate a personal norm, a felt moral obligation to act. The value–belief–norm account positions values as antecedents of beliefs that activate personal norms, which makes it a natural bridge to religious values. The theory of planned behavior adds attitudes, subjective norms and perceived behavioral control as determinants of intention. These frameworks have been combined successfully: personal norms improve the theory of planned behavior across 255 samples from 50 countries (Morren & Grinstein, 2021), value–belief–norm models explain energy conservation and green purchasing (Al Mamun et al., 2022; Wang et al., 2023), a review of norm activation applications in conservation behavior confirms the model's reach (Jaffar & Latiff, 2024), and a review of 17 studies shows that extended planned-behavior models in employee green behavior usually add personal norms (Frosini et al., 2026). Religiosity enters these frameworks as a moderator or source of norms: religiosity moderated the effect of personal and social norms on tourists' pro-environmental behavior (Ullah et al., 2024), operated through perceived behavioral control and subjective norms in Pakistani youth (Hassan et al., 2025), and influenced behavior directly and indirectly among Iranian rural facilitators (Karimi et al., 2022). A further caution comes from intervention research, which shows that social-norm messages work better for people with weaker personal norms (de Groot et al., 2021), implying that the institutional route to behavior depends on the moral starting point of the audience.

Research Proposition Development

Because this is a qualitative synthesis, the study develops research propositions rather than statistical hypotheses. Each proposition is derived from theory and from prior evidence, and its evidential status is evaluated in the Results section. The first proposition concerns value communication. Islamic values supply moral meaning to environmental problems, and a stewardship framing is reported to resonate with Muslim audiences who accept human-caused climate change and are willing to act on stewardship principles but feel poorly informed (Albaker et al., 2025). Where institutions translate *khalifah*, *amanah* and *mizan* into consequence-focused messages, awareness of consequences and ascription of responsibility should rise. **P1:** da'wah that links Islamic environmental values to concrete ecological consequences increases awareness of consequences and ascription of responsibility.

The second proposition concerns norm activation. In the norm activation model, awareness and responsibility activate personal norms, and Islamic environmental values have been shown to act directly and through personal norms on pro-environmental intention among Muslim tourists (Hermawan et al., 2026). **P2:** awareness of consequences and ascription of responsibility activate personal norms, and Islamic environmental values influence behavior both directly and through personal norms. The third proposition concerns institutional modeling and social norms. Pesantren communities form behavior through the interaction of religiosity, ecological awareness and social norms (Aksir et al., 2025), and eco-mosque practices create visible collective routines (Irfan et al., 2025; Kahfi & Qonitah, 2025). **P3:** institutional modeling and collective participation strengthen social norms and perceived opportunity for ecological action.

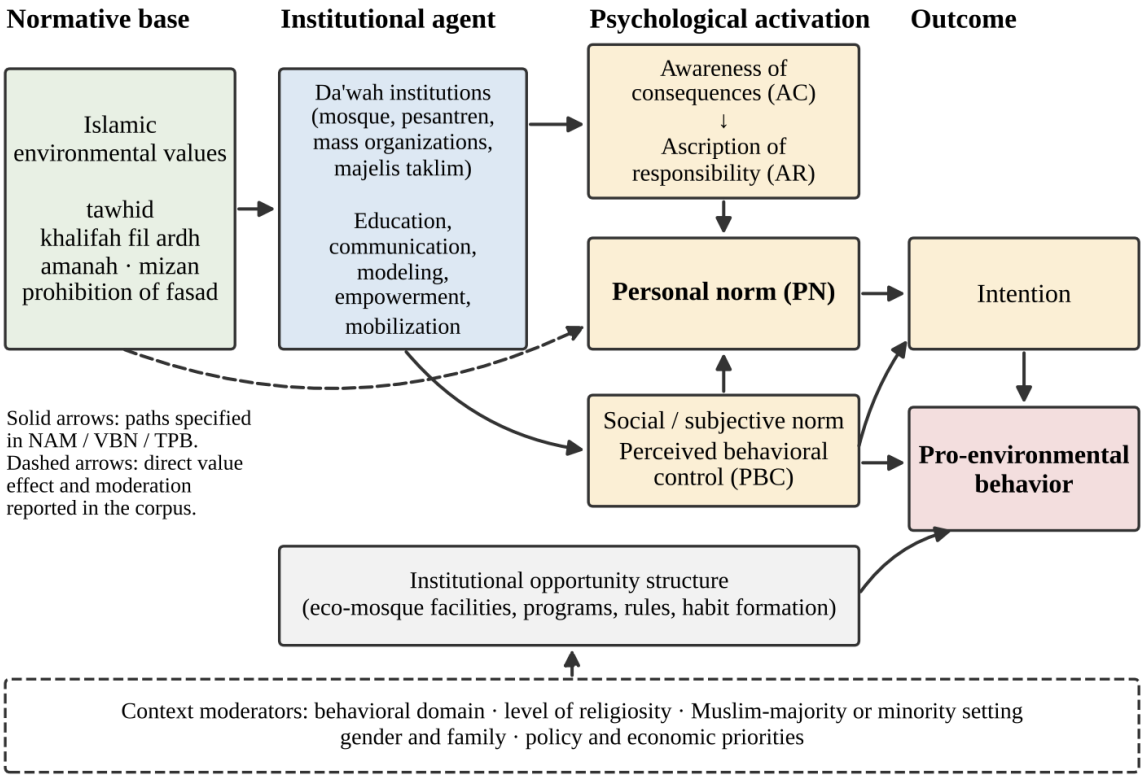
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The fourth proposition addresses the intention–behavior gap. Intention is a proximal but imperfect predictor of conduct, and stronger intentions are more stable but harder to change (Conner & Norman, 2022); reviews of sustainable tourism likewise identify persistent gaps between attitudes, intentions and behavior (Viglia & Acuti, 2023; Wut et al., 2023). **P4:** personal norms translate into observable behavior only where institutions provide opportunity structures such as facilities, programs, rules and habit-forming routines. The fifth proposition addresses context. Findings differ by behavioral domain and national setting (Bülbül, 2026; Sholihin et al., 2024; Zemo & Nigus, 2021), and a cross-national study shows that regular religious attendance is associated with lower climate risk perception in some societies (Saunders et al., 2026). **P5:** the strength of each link varies with behavioral domain, level of religiosity, and social and policy context.

Research Model

Figure 1 translates these assumptions into the analytical model of the review. The model places Islamic environmental values as the normative base, da'wah institutions as the institutional agent, the norm activation chain as the psychological mechanism, and institutional opportunity structure as the condition that connects intention to behavior, while context moderates every link. The model guides the coding frame used in the thematic synthesis, which follows the four themes reported in the Method section, and it provides the structure against which the evidence tiers are assessed.

Figure 1
Theoretical Framework of the Review



Source: Developed by the authors from Schwartz (1977), Stern (2000), Ajzen (1991), Hermawan et al. (2026) and Aksir et al. (2025).

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METHOD

Research Design

This study employs a qualitative systematic literature review guided by the PRISMA 2020 statement and its explanation and elaboration (Page et al., 2021a, 2021b). A systematic design was chosen because the research questions require a transparent and reproducible account of how the institutional and behavioral literatures were identified and combined, which a narrative review cannot guarantee. The review was complemented by library-research procedures (Zed, 2014) for the Indonesian-language and normative sources, and it relied on thematic synthesis (Braun & Clarke, 2021) rather than statistical pooling, because the included studies differ in design, outcome and context.

Search Setting and Eligibility

The sources were searched in Google Scholar, Garuda, SINTA and DOAJ, selected because most Indonesian literature on da'wah management and environmental jurisprudence is indexed in these portals. Searches were supplemented by citation chasing and by searches of Scopus-indexed publisher platforms in order to capture international evidence on religiosity, norm activation and eco-mosque practices. Table 1 reports the database-specific search strategy and Table 2 the eligibility criteria. The publication window was 2015–2026.

Table 1
Database-Specific Search Strategy

Database	Search string (title, abstract, keywords)	Filters
Google Scholar	"dakwah lingkungan" OR "eco-dakwah" OR "dakwah bi'ah"; "manajemen dakwah" AND "lingkungan"; "perilaku pro-lingkungan" AND "Islam"; "maqashid syariah" AND "lingkungan"; "khalifah fil ardh" AND "perilaku lingkungan"	2015–2026; Indonesian, English
Garuda	Same Indonesian-language strings	2015–2026
SINTA	Same Indonesian-language strings	2015–2026; accredited journals
DOAJ	"pro-environmental behavior" AND (Islam *OR Muslim OR da'wah OR mosque); "eco-mosque" OR "green mosque"; "norm activation" AND religios*	2015–2026; open access
Supplementary (publisher platforms, citation chasing)	"religiosity" AND "pro-environmental behavior" AND Muslim*; "value-belief-norm" OR "norm activation model" AND religio*; "eco-mosque" OR "green mosque"	2021–2026; Scopus-indexed journals preferred

Source: Authors' search protocol. Highlighted fields are to be completed from the authors' search log.

Table 2
Eligibility Criteria

Criterion	Inclusion	Exclusion
Topic	Environmental da'wah, da'wah management, environmental jurisprudence, or pro-environmental behavior grounded in Islamic values or Muslim religiosity	No direct thematic link to da'wah institutions, Islamic values or Muslim environmental behavior
Publication type	Peer-reviewed journal article with identifiable method or explicit conceptual argument	Opinion pieces, popular essays, news, unpublished theses
Period	2015–2026	Published before 2015 (used only as theoretical background)

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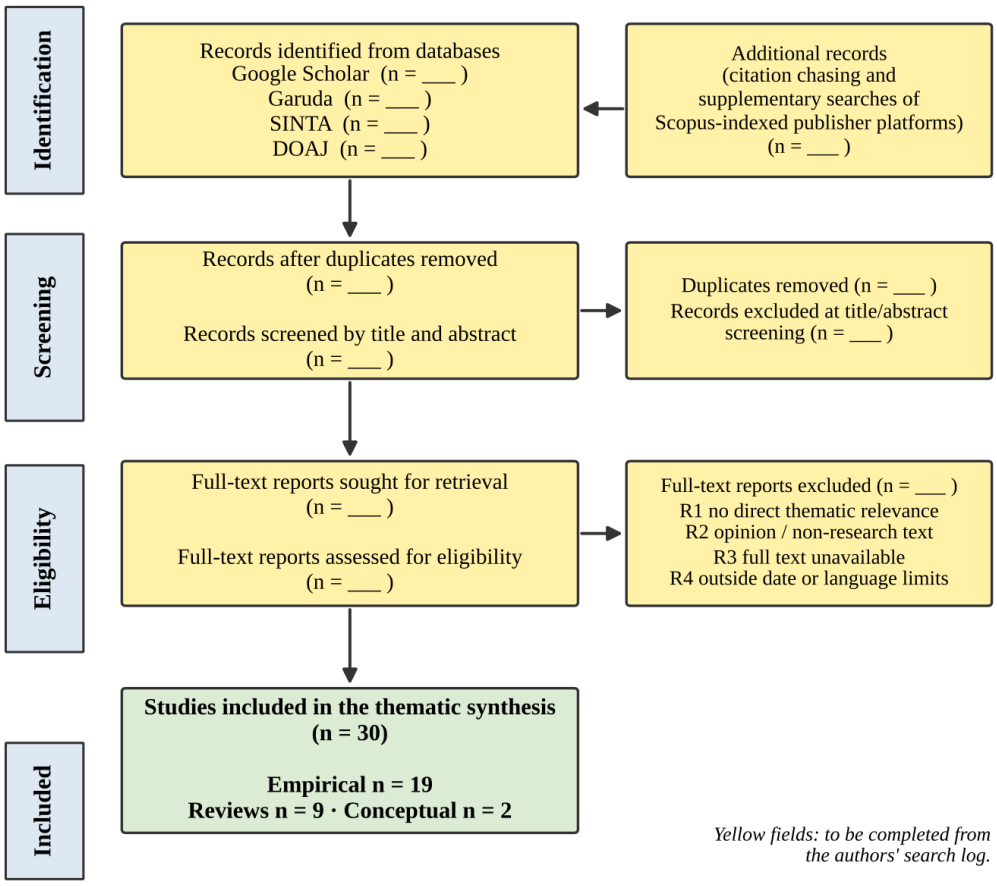
Criterion	Inclusion	Exclusion
Language and access	Indonesian or English; full text accessible	Other languages; full text unavailable

Source: Adapted from the authors' protocol and Page et al. (2021a).

Selection, Data Extraction and Quality Appraisal

Selection followed the four PRISMA stages of identification, screening, eligibility and inclusion. Records were merged and deduplicated, screened by title and abstract, and assessed in full text against the criteria in Table 2. The completed process is summarized in Figure 2. Of the records identified, [n] remained after removal of duplicates, [n] full texts were assessed, and 30 studies met the eligibility criteria and were included in the synthesis. Earlier foundational works published before 2015, such as Kollmuss and Agyeman (2002) and Mangunjaya (2011), were used only to define concepts and were not counted in the corpus.

Figure 2
PRISMA 2020 Flow Diagram of the Study Selection Process



Source: Adapted from Page et al. (2021a). Highlighted fields are to be completed from the authors' search log; the number of included studies corresponds to Table 3.

For each included study the following data were extracted: authors and year, context, design and sample, theoretical lens, main findings, and the institutional or psychological mechanism discussed. Each study was then classified into one of three evidence tiers to keep

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the levels of inference separate. Tier E1 denotes empirical findings reported by primary studies, E2 denotes syntheses reported by earlier systematic or narrative reviews, and E3 denotes conceptual or normative arguments without primary data. The authors' own propositions are reported as a fourth category, labeled as authors' inference. A design-sensitive quality appraisal was applied to guide the weight of each study in the synthesis, adapting the reporting-quality logic of Maeda et al. (2023) to four domains: clarity of aim and design, transparency of sampling and data sources, analytic rigor, and coherence between evidence and conclusions. Because practices for excluding studies on appraisal results vary widely and are often weakly justified (Jia & Stern, 2026), no study was excluded solely on the appraisal score; the score informed the strength of claims instead.

Data Analysis Technique

Data analysis combined data reduction, display and verification with reflexive thematic synthesis (Braun & Clarke, 2021). Findings were coded inductively and then organized under four themes aligned with the research questions: the normative foundation of Islamic environmental values, the functions of da'wah institutions, strategies and programs, and the mechanisms of value internalization together with enabling and inhibiting factors. Codes were compared across studies and tiers to identify convergence, contradiction and silence, and the integrative model was derived by relating the themes to the norm activation chain. No meta-analytic pooling was attempted. Trustworthiness was supported by an audit trail of search strings, selection decisions and extraction sheets, and by explicit labeling of the evidence tier of every claim.

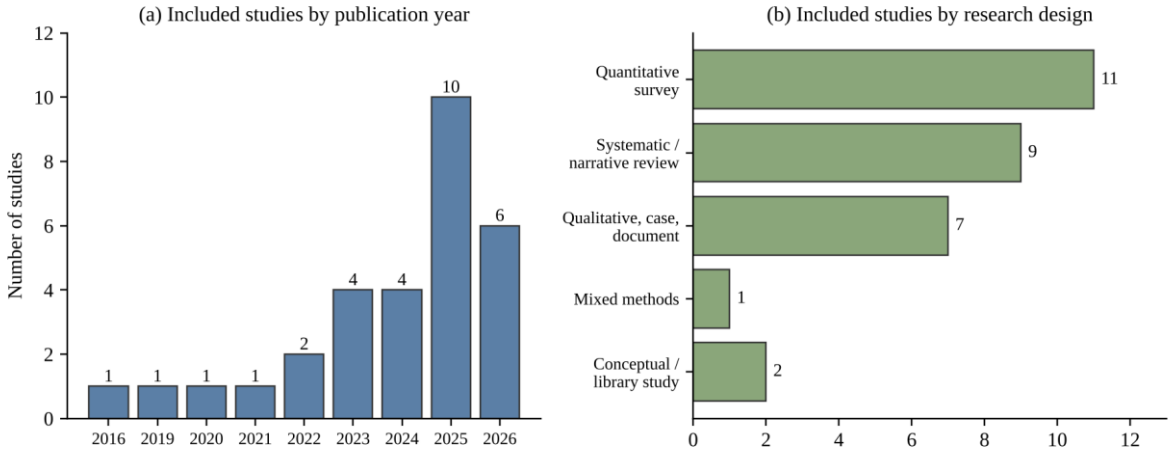
RESULTS

Corpus Selection and Characteristics

Thirty studies published between 2016 and 2026 met the eligibility criteria (Figure 2). The corpus is recent: 16 of the 30 studies (53.3%) were published in 2025 or 2026 and 24 (80.0%) in 2023 or later. By design, 11 studies are quantitative surveys, 9 are systematic or narrative reviews, 7 are qualitative case, interview or document studies, one is a mixed-methods study and two are conceptual library studies (Figure 3). On the evidence-tier classification, 19 studies are empirical (E1), 9 are reviews (E2) and 2 are conceptual (E3). Table 3 reports the characteristics of each study. Geographically, 14 studies were conducted in Indonesia or concern Indonesian institutions, and the remainder address Pakistan, Iran, the United Kingdom, the United States, cross-national samples or the global literature.

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Figure 3
Profile of the Included Studies (n = 30)



Source: Authors' extraction from Table 3.

Table 3
Characteristics of the Included Studies

No.	Study	Context / sample	Design	Focus and key result	Tier
1	Herawati & Mukarromah (2016)	Magelang, Indonesia	Community case study	Spiritual mentoring combined with economic empowerment in an environmental care community	E1
2	Rohmatulloh (2019)	Indonesia	Library study	Urgency of environmental da'wah as a religious response to the ecological crisis	E3
3	Ikhwanuddin (2020)	Indonesia	Document analysis	Muhammadiyah's institutional response to climate change through the Tarjih forum	E1
4	Koehrsen (2021)	Global; Indonesia and UK evidence	Review	No single Muslim view of climate change; organizations and leaders shape perceptions and mitigation	E2
5	Karimi et al. (2022)	Iran, rural female facilitators	Cross-sectional survey, TPB	Religiosity affects behavior directly and via perceived behavioral control	E1
6	Zhang et al. (2022)	Pakistan and Malaysia, students	Cross-cultural survey	Religiosity moderates links to recycled-package purchase intention	E1
7	Alotaibi & Abbas (2023)	Millennial consumers	Survey	Islamic religiosity raises green food purchase intention; green skepticism weakens it	E1
8	Suhartanto et al. (2023)	Bandung, Indonesia (n = 231)	PLS-SEM survey	Environmental concern is the strongest driver of attitude and intention toward green plastic	E1
9	Tobin et al. (2023)	United Kingdom (21 interviews)	Qualitative interviews	Muslim climate intermediaries are often overlooked or tokenized by state bodies and NGOs	E1
10	Zulkifli et al. (2023)	Global	Systematic review	Khalifah, harmonious human–nature relations, religious duty and Islamic ethics as main themes	E2
11	Harnowo & Habib (2024)	Indonesia	Analysis of fatwas	MUI has responded to climate change through fatwas, but none yet treats climate as the central issue	E1
12	Jaffar & Latiff (2024)	Global	Systematic review (2018–2023)	Maps applications of the norm activation model to conservation behavior	E2
13	Mursid (2024)	Indonesia (n = 308)	Survey	Islamic religiosity increases environmental knowledge, LOHAS lifestyle and well-being	E1

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No.	Study	Context / sample	Design	Focus and key result	Tier
14	Sholihin et al. (2024)	33 countries	Cross-national survey data	Religiosity dimensions relate to Muslims favoring environmental protection over growth; effects vary with context	E1
15	Aksir et al. (2025)	Pesantren, Indonesia	Systematic review	Religiosity, ecological awareness and social norms jointly shape pro-environmental behavior	E2
16	Albaker et al. (2025)	Tennessee, USA (n = 82)	Mixed methods	Willingness to act on stewardship principles; low perceived information; faith-based communication recommended	E1
17	Hassan et al. (2025)	Pakistan (n = 317)	Survey, extended TPB	Religiosity shapes green purchase intention through PBC, attitudes and subjective norms	E1
18	Irfan et al. (2025)	Bintaro Jaya, Indonesia	Case study	Eco-mosque management: waste alms, tumbler campaign, solar energy, environmental education	E1
19	Kahfi & Qonitah (2025)	Indonesia	Qualitative study	Green da'wah: mosques as conservation agents through themed sermons, waste banks and digital capacity building	E1
20	Mustofa et al. (2025)	Central Java, East Kalimantan, South Sulawesi	Multi-site case study	NU, Muhammadiyah, MUI and pesantren differ in conservation emphasis	E1
21	Nurhayati et al. (2025)	North Sumatra (n = 1,291 students)	Cross-sectional survey	Religiosity correlates with behavior (r = .501) and attitudes (r = .565)	E1
22	Sabir et al. (2025)	Global	Systematic review (46 articles)	23 theories used; context, religiosity level, gender and family moderate the relation	E2
23	Shrestha et al. (2025)	Global	PRISMA review (27 studies)	Most studies report direct or mediated/moderated religious influence; TPB most common	E2
24	Zafran (2025)	Pakistan	Consumer survey	Intrinsic and extrinsic religiosity foster sustainability behaviors, with one exception	E1
25	Bakri (2026)	Global	Systematic review (2020–2025)	Eco-mosque practices; 5 of 205 initial records met the criteria	E2
26	Bülbül (2026)	Muslim developing country (n = 460 families)	Survey, TPB with religiosity-based norm	Effects at home and in purchasing; no predictor worked for transportation	E1
27	Hermawan et al. (2026)	Indonesia (n = 174 Muslim tourists)	Survey, extended NAM	Islamic environmental values, personal and subjective norms explain 73.6% of intention variance	E1
28	Islam et al. (2026)	Travel contexts	Systematic review (10 studies)	Eight of ten studies measure intention; only two measure actual behavior	E2
29	Turena et al. (2026)	Indonesia	Literature review	Research dominated by quantitative designs, young respondents and Java	E2
30	Zaenudin (2026)	Indonesia	Conceptual library study	Maqāṣid-based environmental fiqh as the basis for integrated eco-da'wah	E3

Source: Authors' extraction. E1 = empirical finding; E2 = review-based synthesis; E3 = conceptual argument. Studies are ordered by year of publication.

Theme 1: Islamic Values as the Normative Foundation

Across the corpus, four values recur as the ethical grounding of environmental responsibility. *Khalifah fil ardh* positions humans as caretakers rather than owners of the earth, *amanah* frames stewardship as a trust that must be accounted for, *mizan* demands balance, and the prohibition of *fasad* connects ecological damage to human action (Zulkifli et al., 2023; Zaenudin, 2026; Bsoul et al., 2022). The conceptual studies extend these values through jurisprudential instruments, namely protected areas (*ḥimā*), protection zones (*ḥarīm*) and the

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principle of no harm, and place environmental protection within the objectives of the *sharī'a* (Zaenudin, 2026). Empirically, religiosity correlates positively with pro-environmental behavior and attitudes among 1,291 Muslim students in North Sumatra (Nurhayati et al., 2025), and Islamic environmental values act on intention directly and indirectly through personal norms among Muslim tourists (Hermawan et al., 2026). The evidence is nevertheless not uniform. A religiosity-based subjective norm worked for household and purchasing behaviors but not for transportation (Bülbül, 2026), and extrinsic religiosity did not affect environmental concern in a Pakistani consumer sample (Zafran, 2025). Values thus provide a necessary moral orientation, but their behavioral expression depends on domain and on the form of religiosity.

Theme 2: Functions of Da'wah Institutions

The corpus converges on five institutional functions. The educational function operates through sermons, study circles and religious education that frame ecological literacy as religious knowledge (Kahfi & Qonitah, 2025; Zaenudin, 2026). The communicative function translates normative messages into context-specific language and media, including digital platforms (Fasta et al., 2026; Azwar et al., 2026). The exemplary function appears where institutions practice what they preach, as in the eco-mosque program of Masjid Raya Bintaro Jaya, which combines waste alms, a tumbler campaign, solar energy and environmental education (Irfan et al., 2025). The empowerment function is visible in community-based da'wah in Magelang, where religious counselors combined spiritual mentoring with economic empowerment of an environmental care community (Herawati & Mukarromah, 2016). The mobilization function includes collective cleaning, waste banks and organizational policy, including the Muhammadiyah Tarjih response to climate change (Ikhwanuddin, 2020) and the fatwa work of the Indonesian Ulema Council, which has addressed climate change although not yet as a central issue (Harnowo & Habib, 2024). Differences between organizations are substantive: NU, Muhammadiyah, MUI and pesantren in three Indonesian provinces emphasize different forms of conservation, and organizational capacity, resources and degree of institutionalization determine how far values become systematic programs (Mustofa et al., 2025). Ten of the thirty studies treat an institution or institutional program as the unit of analysis, yet, on the authors' reading of the extracted data, none follows congregants' behavior before and after an institutional intervention.

Theme 3: Strategies and Programs

Five strategies recur in the corpus (Table 4). Message integration links sermons and study materials to waste, water and energy issues. Institutional modeling creates an eco-mosque environment, with technical studies documenting design strategies for energy and water saving (Harsritanto et al., 2021) and passive cooling, daylighting and water-saving fixtures in a Green Building Index–certified mosque in Malaysia (Ismail & Rashid, 2023) and simulated energy reductions of 16.2–21.2% from occupancy-based control in a hot-climate mosque (Abdallah et al., 2025); a systematic review of eco-mosque practice, however, found only five eligible articles among 205 initial records (Bakri, 2026). Community empowerment places congregants as participants in waste banks and cleaning campaigns. Digital da'wah extends reach through short video, online study and campaigns, with a qualitative case in Palembang proposing a model that moves Generation Z from awareness toward pro-environmental behavior (Fasta et al., 2026). Measurable programs tie da'wah to waste management, water conservation and greening with explicit indicators. A communication case in a disaster-affected community in Aceh Tamiang showed that linking *tawhid*, *khalifah* and *mizan* to environmental action did not

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by itself produce lasting practice (Azwar et al., 2026), which supports the need to pair communication with programs.

Table 4
Strategies of Da'wah Institutions, Targeted Mechanisms and Evidence

Strategy	Typical practices	Targeted mechanism	Evidence (tier)
Message integration	Environmental sermons, study circles, Islamic education linking khalifah, amanah and mizan to waste, water and energy	Awareness of consequences; ascription of responsibility	Kahfi & Qonitah (2025); Zaenudin (2026); Azwar et al. (2026) (E1, E3)
Institutional modeling (eco-mosque)	Energy and water efficiency, solar power, recycling, waste alms, tumbler campaigns, greening	Social norm; opportunity structure	Irfan et al. (2025); Bakri (2026); Harsritanto et al. (2021); Ismail & Rashid (2023); Abdallah et al. (2025) (E1, E2)
Community empowerment and participation	Waste banks, clean-up Fridays, mentoring combined with economic empowerment	Social norm; perceived behavioral control; habit	Herawati & Mukarromah (2016); Kahfi & Qonitah (2025) (E1)
Digital da'wah	Short videos, infographics, online study, campaigns, activity documentation	Reach of messages; diffusion of norms	Fasta et al. (2026); Kahfi & Qonitah (2025) (E1); engagement, not behavior, is reported
Measurable programs	Waste management, water conservation, greening, plastic reduction with indicators	Opportunity structure; observable behavior	Mustofa et al. (2025); Hermawan et al. (2026) (E1, indirect)

Source: Authors' synthesis of Table 3 and the supplementary technical studies cited.

Theme 4: Mechanisms of Value Internalization

The most consistent mechanism in the empirical studies follows the norm activation chain. In the extended norm activation model tested on 174 Muslim tourists, Islamic environmental values, personal norms and subjective norms together explained 73.6% of the variance in pro-environmental intention, and Islamic values acted both directly and through personal norms (Hermawan et al., 2026). Reviews report that the norm activation model, the theory of planned behavior and value–belief–norm theory dominate the literature on religion and environmental behavior (Sabir et al., 2025; Shrestha et al., 2025). In pesantren, religiosity forms the moral foundation, ecological awareness the cognitive basis, and social norms the reinforcement that carries values into daily routines (Aksir et al., 2025). Studies of Muslim consumers add the roles of environmental concern, knowledge and attitudes, while religiosity operates through perceived behavioral control and subjective norms in Pakistani youth (Hassan et al., 2025; Suhartanto et al., 2023; Mursid, 2024). The outcome measures, however, are skewed: at least five of the eleven surveys modeled intention or purchase intention as an outcome, none reported behavior observed independently of self-report, and only two of ten studies reviewed by Islam et al. (2026) measured actual behavior.

Enabling and Inhibiting Factors

Enabling factors include the authority and social networks of religious institutions, routinized collective activities, organizational capacity and visible facilities. Inhibiting factors include uneven institutionalization across organizations (Mustofa et al., 2025), the domain specificity of religious effects (Bülbül, 2026), contextual differences between Muslim-majority and minority settings, in which Muslim climate intermediaries in the United Kingdom are often

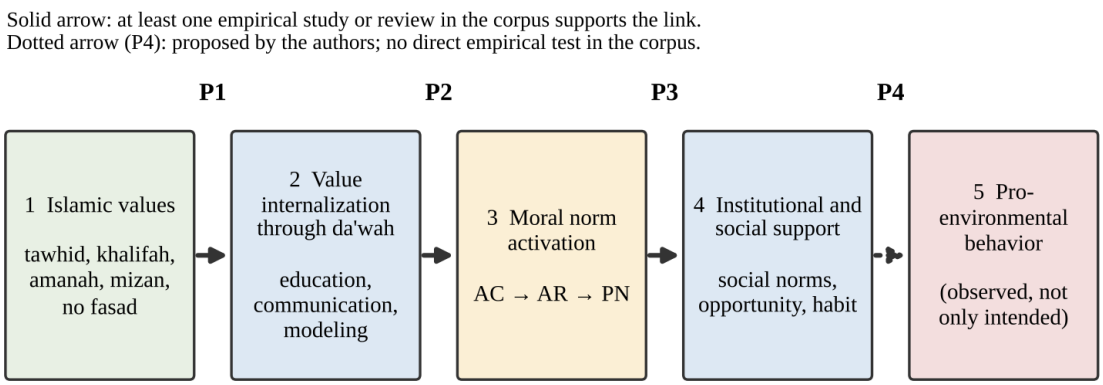
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overlooked or tokenized (Tobin et al., 2023) and a Muslim community in the United States feels poorly informed about climate change despite a willingness to act (Albaker et al., 2025), and the limited attention to observed behavior noted above. Comparative evidence from other settings warns that religiosity is not uniformly protective: it was associated with less food waste among restaurant diners in Beirut, with significant differences across religious groups (Hassan et al., 2022), and regular religious attendance was generally associated with lower climate risk perception across 28 countries (Saunders et al., 2026).

Integrative Model and Evidence Tiers

Combining the four themes yields an integrative model with five stages: Islamic values, value internalization through da'wah, moral norm activation, institutional and social support, and pro-environmental behavior (Figure 4). Table 5 states the evidential status of each proposition developed in the literature review and the corresponding research gap. P2 is the best supported by empirical evidence, P3 is supported by case-based and review evidence, P1 rests mainly on conceptual and case-based arguments, P5 is supported by contrasting survey results, and P4 is largely an evidence gap, since the corpus rarely measures observed behavior or institutional opportunity structure. The model should therefore be read as an evidence-graded framework and not as a validated causal model.

Figure 4
Integrative Model of the Role of Da'wah Institutions with Evidence Tiers



Evidence tier per proposition

P1	Value communication raises awareness of consequences and responsibility	*E3 conceptual; partial E1 (case studies)*
P2	AC and AR activate personal norms; Islamic values act directly and via PN	*E1 survey (extended NAM); E2 reviews*
P3	Institutional modeling and collective practice strengthen social norms	*E1 qualitative cases; E2 (pesantren, eco-mosque)*
P4	Norms become behavior only where opportunity structures exist	*Evidence gap: intention dominates the corpus*
P5	Effects differ by behavioral domain and context (all links)	*E1 surveys; cross-national evidence*

Source: Authors' synthesis of the thematic analysis; evidence tiers refer to Table 3.

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Table 5
Evidential Status of the Propositions and Research Gaps

No.	Proposition (authors' inference)	Evidence in the corpus	Research gap
P1	Value-based, consequence-focused da'wah raises awareness and responsibility	Conceptual arguments and case studies (E3, E1); no pre–post tests	Test message exposure and awareness changes experimentally or longitudinally
P2	AC and AR activate personal norms; Islamic values act directly and via norms	Extended NAM survey (E1); reviews (E2)	Replicate in congregant samples with institutional exposure measures
P3	Modeling and collective practice strengthen social norms	Case studies of eco-mosques and pesantren (E1, E2)	Compare institutions with and without eco programs
P4	Norms become behavior where opportunity structures exist	Largely absent; intention dominates (E2)	Measure observed behavior and opportunity structure
P5	Effects vary by domain and context	Mixed survey results (E1); cross-national data	Multi-site, multi-domain designs; Muslim-minority contexts

Source: Authors' synthesis.

DISCUSSION

The review shows that the claim that da'wah institutions can build pro-environmental behavior is plausible and partly supported, but that the strength of support differs sharply by link in the causal chain. The strongest link is between Islamic environmental values, personal norms and intention. Hermawan et al. (2026) show that values act directly and through personal norms, which is consistent with the meta-analytic finding that personal norms are the strongest predictor of pro-environmental behavior (Helferich et al., 2023) and with the integration of personal norms into planned-behavior models across cultures (Morren & Grinstein, 2021). The weakest link, by contrast, is between norms and observed behavior. The corpus largely relies on intention and self-report, mirroring the intention–behavior gap documented in sustainable tourism and in psychology (Conner & Norman, 2022; Viglia & Acuti, 2023; Wut et al., 2023). Da'wah scholarship that evaluates success by messages delivered or audience reached therefore risks overstating its behavioral impact.

Compared with earlier reviews, the findings are consistent with Sabir et al. (2025) and Shrestha et al. (2025) in showing that religion influences environmental behavior through several theories and conditions, but they add an institutional layer that these reviews do not address. Where earlier reviews largely focus on individual-level religiosity, the present synthesis suggests that the institutional setting provides the mechanisms of norm communication, modeling and opportunity that make religiosity behaviorally consequential, a view consistent with evidence that religiosity effects among Muslims depend on political, governance and economic context (Sholihin et al., 2024). Some results diverge. The null effect for transportation behavior (Bülbül, 2026), the negative association between religious attendance and climate risk perception (Saunders et al., 2026) and the differences across religious groups in food waste (Hassan et al., 2022) indicate that religiosity does not operate as a uniform pro-environmental force. Possible explanations include differences in behavioral domain, in the cost and availability of alternatives, in the content of religious messages and in national context. Cross-religion evidence reinforces this reading: idealistic religious narratives raised pro-environmental behavior through altruistic values in a Hindu context, whereas materialism attenuated the effect (Das et al., 2025), and religious attendance moderated the effect of norms among tourists (Ullah et al., 2024). The common thread is that religion supplies values and norms, while its behavioral effect depends on moderating conditions that institutions can shape.

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Theoretically, the study contributes in three ways. First, it extends the norm activation model by specifying the institutional agent that supplies the information and moral framing that activate awareness and responsibility, so that the model describes not only an individual process but also its social source. Second, it connects the norm activation model with the theory of planned behavior through institutional opportunity structure, arguing that norms become behavior where facilities, rules and routines reduce the cost of action. This responds to the intention–behavior gap (Conner & Norman, 2022) and to the observation that social-norm interventions work differently according to the strength of personal norms (de Groot et al., 2021). Third, it reframes da'wah management as a behavior-oriented discipline in which the functions of planning, organizing, actuating and evaluating are assessed by their effects on ecological conduct and not by the delivery of messages. The five propositions provide testable statements for this agenda.

The practical implications concern managers of mosques, pesantren and mass organizations, religious councils and policymakers. Institutions should combine value-based messaging with concrete opportunities for action, such as segregated waste systems, waste banks, refillable water stations and energy-efficient facilities, so that personal norms can be expressed at low cost. They should define indicators beyond reach and attendance, for example volumes of waste sorted, plastic reduced and energy and water saved, and monitor them regularly. Organizational capacity matters, because the differences among NU, Muhammadiyah, MUI and pesantren show that institutionalization determines whether values become programs (Mustofa et al., 2025). Training of preachers, using the Islamic jurisprudential tools identified by Zaenudin (2026) and the lessons of communication cases (Azwar et al., 2026; Fasta et al., 2026), can improve the quality of environmental sermons. Policymakers can support eco-mosque programs and recognize religious organizations as partners in waste governance, while keeping the evaluation requirement that programs report behavioral outcomes.

Contextually, the findings concern primarily Indonesia, a developing, Muslim-majority country in which mosques and religious organizations are dense and trusted social institutions. Whether the model holds in Muslim-minority contexts is open: evidence from the United Kingdom and the United States indicates that Muslim communities are willing to act but need information, recognition and partnership with mainstream institutions (Albaker et al., 2025; Tobin et al., 2023). The generalization of results from tourists, students and consumers to congregations should be done cautiously, and findings on purchasing and tourism may not transfer to household waste, the domain highlighted by national statistics.

Several limitations qualify the review. The corpus was restricted to Indonesian and English publications and to accessible full texts, so relevant work in Arabic, Malay or other languages may be missing. Combining national-index and Scopus-indexed literature broadens coverage but also introduces variation in reporting quality, and the heterogeneity of designs and outcomes prevented quantitative pooling. Several tier assignments rest on abstract-level and full-text reading by a small team, and the appraisal procedure cannot remove the risk of publication bias in a field where positive findings are more likely to be reported. Future research should test the propositions in congregational samples with pre–post or longitudinal designs, measure observed behavior and institutional exposure, compare institutions with and without eco programs, and include Muslim-minority contexts and cross-religious comparisons. Experimental tests of sermon and digital content, using personal norms as the mediator, would directly address P1 and P2.

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CONCLUSION

This systematic review of thirty studies shows that Islamic da'wah institutions have a credible but incompletely evidenced role in building pro-environmental behavior grounded in Islamic values. Islamic values of *khalifah*, *amanah*, *mizan* and the prohibition of *fasad* supply a strong normative base; institutions contribute through educational, communicative, exemplary, empowerment and mobilization functions; and the best-supported mechanism is a norm activation pathway from awareness and responsibility to personal norms, reinforced by social norms and opportunity structures. The evidence is thinnest where it matters most, namely observed behavior and institutional effects, because the corpus relies largely on intentions and self-reports and rarely evaluates institutions as agents of change.

The study contributes an evidence-graded integrative model with five propositions, a transparent corpus table and a classification of empirical, review-based and conceptual evidence. Academically, it directs da'wah management research toward behavior-oriented designs; practically, it suggests that institutions pair value-based preaching with measurable programs and facilities. Future research should test the propositions with longitudinal and experimental designs, measure observed behavior, and examine Muslim-minority and non-Indonesian contexts.

Author Contributions

Conceptualization, S.H.N. and W.P.; methodology, S.H.N. and W.P.; formal analysis, S.H.N.; investigation, S.H.N.; writing—original draft preparation, S.H.N.; writing—review and editing, W.P., C.C., K.S. and N.B.; visualization, S.H.N.; supervision, W.P., C.C. and K.S. All authors have read and agreed to the published version of the manuscript.

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Conflicts of Interest

The authors declare no conflicts of interest

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