

## Faith-Based Organizations, Environmental Conservation and Sustainability: A Systematic Review

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Keywords	Abstract
Faith-Based Organizations, Environmental Conservation, Sustainable Development, Interfaith Relations, Faith and Ecology.	<i>The aim of this systematic review is to know the contributions of Faith-Based Organisations (FBOs) towards environmental conservation. The study has specifically focused on the organization's theological framing, practical conservation approaches, and the complexities surrounding FBOs. In total, 30 peer-reviewed publications from the years 2010 to 2024 have been synthesised for this review. This study looks into how faith teachings affect the involvement of the FBOs in environmental conservation, their effectiveness, and the restrictions or challenges encountered in their efforts and intervention. The major aspects analyzed include first, the amalgamation of faith teachings with the promotion of environmental care and identification of ecology-related issues; secondly, the practical engagement of FBO in grassroots action, sustainable development, and policy advocacy; and thirdly, the different obstacles faced by the FBOs, i.e., lack of resources, political interference, and relations among varying faiths. The results show that faith-based organisations mitigate environmental degradation and promote sustainability from the bottom up, but these organisations often lack funding and political support. The study also found that the success of FBOs in accomplishing long-term environmental objectives is primarily associated with the collaboration and resource sharing with other parties. This review underscores the connections between faith-based organisations, environment, ecology, and social justice. It also shows that faith-based organisations can be effectively utilised in promoting environmental sustainability on a national and sub-national as well as global scale.</i>

### 1. INTRODUCTION

Faith-Based Organisations (FBOs) are those organisations whose values and missions are based on religious beliefs that are expanded into social and moral spheres. From local grassroots attempts to global establishments, these organisations use their large networks and community trust to work on societal issues (UNEP, 2021). Whereas secular non-profits are distinct in their spiritual motivations and connections to religious institutions that may serve as the source of their charity work and advocacy (Koehrsen, 2021), FBOs are becoming important players in environmental conservation nowadays. Inspired by spiritual principles of stewardship and ethical responsibility, some of these organisations have been leaders in the adoption of programmes to revive ecosystems and address climate change (Schaefer, 2009). For instance, Ethiopia's

Orthodox Tewahedo Church conserves ‘church forests’, biodiversity hotspots and important ecosystems (Aerts et al., 2016). Moreover, diverse religious groups have joined global faith movements such as the Laudato Si’ Action Platform to advocate for sustainability and nature-based solutions. By virtue of their power to activate communities and influence behaviours, FBOs are key agents of environmental stewardship in promoting ecological preservation that enlists spiritual values (Forster et al., 2023).

Faith-based organisations (FBOs) seem to be gaining recognition for their active participation in environmental conservation initiatives at a global level. They utilise their ethical, moral, and spiritual bases to facilitate environmental concern and sustainability proceedings, serving as intermediaries between the communities and the complexities of the environment (Abumoghli, 2023). In the past, almost all religions have had a major belief regarding the importance of stewardship over earth and its riches, and this duty has put faith groups at the forefront of sustainable practices. With the escalating environmental concern of climate change, deforestation, and loss of biodiversity, FBOs are viewed as crucial players in encouraging serious efforts as global citizens towards the environment.

The roots of environmental concern within Christianity lie in the Bible, specifically the Book of Genesis, where the idea of stewardship is presented first in Genesis 2:15. Here, God appoints humans to “till and keep” the Earth. Christian environmental ethics compel a believer to understand nature not as an object of exploitation but as a creation that must be cared for and preserved (Gottfried, 2018). Some branches of the Christian faith, including the Catholic Church, have embraced the concept of environmentalism. In his encyclical *Laudato Si’* (2015), Pope Francis addressed the congregation and urged them to treat the Earth as “our common home” and to combat the destruction of the environment.

The idea of *Khilafah*, or stewardship, has significance in a person's responsibility towards the environment in Islam. There is a saying in Islam that suggests Earth is a trust from God (*Amanah*), wherein mankind is a custodian responsible for ensuring the ecological balance and avoiding any sort of wasteful practices. These verses are clearly illustrated in the Quran Surah Al-Baqarah (2:164) and Surah Al-A’raf (7:31), where nature and humans are both enjoined to preserve justice (Al-Qaradawi, 2001). In Buddhism, there exists a principle of interconnectedness that supports the ethics of the environment. The view that all elements, including animals, human beings, and even the natural world, are one single unit automatically encourages caring for the environment. The teachings of Buddhism motivate people towards promoting peaceable co-existence between man and nature, thereby advocating practices that enhance quality of life for all life forms (Schumacher, 1973; Kaza, 2012).

While faith-based organisations have created theological reasoning for environmental protection, they have also actively participated in the global environmental issues. Numerous FBOs work with international organisations and governments in the promotion of environmental sustainability. The Faith for Earth initiative of UNEP (2020) attempts to mobilise religious groups for environmental protection advocacy. The programme appreciates the potential of faith leaders to advocate for environmental justice and influence policies that mobilise communities for conservation. In 2020, UNEP, alongside several religious organisations, launched the Faith for Earth platform to integrate religion into global sustainability efforts. The World Wildlife

Fund (2012) has collaborated with numerous religious organisations to tackle global problems such as deforestation and climate change. These collaborations utilise religious values and teachings to foster pro-environmental behavior and policies that embrace conservation (Bengtsson, 2019).

GreenFaith is an international interfaith organization that unites members from various faiths to respond to the challenge of environmental justice. GreenFaith campaigns, educational programmes, and advocacy organise sets of activities to highlight the need for the caring of the environment as a matter of spirituality and ethics. The organization collaborates with the religious community to engage them in climate change advocacy and environmentally protective policy making (GreenFaith, 2020).

Along with global efforts, local constructs like FBOs play a pivotal role in environmental conservation, and these FBOs work to develop and foster relations with the community for conservation that is often more effective because of their strong ties with the locals. In India, religious communities believe sacred forests are the abode of God and thus protect the sacred groves (Bikku, 2025). These areas, which are often rich in biodiversity, are recovered as a result of religious and traditional proscriptions. The faith that these ecosystems are sacred has led to the preservation of the remaining biological hotspots which sustainably manage essential resources such as water and soil (Gokhale, 2013). In Benin, the belief among the locals that spirits live in trees is the basis for the conservation of mangrove forests. Most often, sacred groves are managed by communities in collaboration with local faith leaders, who prohibit logging and support ecological conservation. Consequently, they have improved the conservation status of these essential ecosystems that help in carbon capture, protection of the coastal region, and serve as wildlife sanctuaries (Lecointre, 2024). In the Solomon Islands, church-based organisations have worked with local people towards sustainable forest management. Religious institutions in the area have also been active in promoting controlled logging and active reforestation. The improvement of resource utilisation and reduction in deforestation activities have been achieved with this approach (Jokim, 2017).

Despite the fact that FBOs have provided substantial contributions towards preserving the environment, mobilising faith communities towards larger and more impactful environmental transformations is still an ongoing challenge. These challenges include religious diversity, which may prevent people from working together. However, for several environmental problems, everyone's participation is required, and therefore overcoming these differences is vital. These gaps may stem from non-secular traditions that interfere with modern conservation practices. Nonetheless, operational FBOs have managed to reinterpret secularised religious texts to align with modern conservation practices, thus fostering dialogue and action (Sachs, 2017). Greater grassroots action alongside participation in international policy will put FBOs in a position where they can effectively address global environmental advocacy (UNEP, 2020). This study investigates FBOs' contributions towards environmental conservation as well as their specific and general theological focuses, the results of their efforts, and how they harness communities in confronting ecological issues. By considering global and local perspectives, this review research seeks to show that FBOs are formidable forces that bring about desirable changes in the ecological sphere.

## **1.1. Statement of the Problem**

While the climate crisis, deforestation, pollution, and loss of biodiversity pose grave dangers to the entire world, it is crucial to note that these challenges are being well recognized globally (Sachs, 2017). Many developing nations have been experiencing the effects of tropical deforestation, which is negatively impacting their health, quality of life, and overall survival. Even though progress has been made by governments, international bodies, and NGO groups concerning environmental awareness and policies, Faith-Based Organisations (FBOs) do not actively participate in these efforts in a meaningful way, which weakens global conservation attempts (UNEP, 2020). The moral authority of these FBOs, which is rooted deep within their communities, enables them to motivate people on an unprecedented level and foster an environmentally friendly mentality. In saying so, mobilising communities towards large-scale action becomes increasingly hard due to a general lack of finances, interfaith collaboration, and the balancing of conventional religious customs with novel approaches to protect the environment (Bengtsson, 2019). While having the ability to use FBOs for advocating change within the community, many fail to do so effectively, and their limited cooperation with religious leaders, political authorities, and scientists make implementation almost impossible (Gottfried, 2018). This study aims to fill in the gaps concerning the particular role that FBOs undertake related to environmental conservation, obstacles faced by FBOs to work for environmental issues, and opportunities for improving global environmental sustainability. The objectives of the research include analyzing how religious doctrines can be effectively converted into conservation practices, assessing the effectiveness on the local and global scale of faith-based environmental initiatives, and examining the capacity of these organisations in environmental conservation and sustainability.

## **2. LITERATURE REVIEW**

In recent years, faith-based organisations (FBOs) are becoming an important tool for global environmental conservation as they tap into their theological principles and ethical teachings to mobilise action on issues of climate change and conservation of biodiversity. They are also special in their perspectives, which thread the common strands of faith, morality and stewardship in the advocacy that crosses religious traditions (Luedtke, 2014). FBOs' theological standing is the basis of their mobilisation ability because degradation of the environment is not only recognized as physical but also a moral and spiritual crisis. Their influence has grown over the years, particularly as environmental issues have been getting more critical and inextricably linked with challenges of human development (Borde et al., 2022). This literature review details the significant catalytic force of FBOs in environmental conservation by explaining how religion serves as a catalyst in improving the environmental activism of these organisations and the difficulties of transforming religious principles into action by these groups.

### **2.1. Theological and Ethical Foundations of Environmental Stewardship**

The idea of stewardship is one of the main theological drivers behind FBOs' advocacy for the environment, mostly because it is a central concept in many religious traditions. In the biblical narrative beginning in Genesis 2:15, God places humanity in a garden called the Garden of Eden with the responsibility to "tend and keep" the garden. Like many Christian

environmentalists, this idea is often extended to imply that human beings have a divine responsibility to preserve and care for the Earth (White, 2010). The theological concept of Creation and Care has increased in prominence, notably after Pope Francis' standout encyclical, *Laudato Si'* (Francis, 2015), which brings in a call to address the environment in a thorough way that takes into consideration both ecological and social justice. *Laudato Si'* is courageous in compelling Christians to consider confronting the ecological crisis by actively caring for the planet, a task that is equally appreciative of the fact that the poor and vulnerable are disproportionately affected by environmental degradation. Within this framework, Christian FBOs have taken part in different grassroots approaches like sustainable agriculture, renewable energy advocacy and climate change mitigation initiatives in mitigation of the currently escalating environmental crisis (Francis, 2022).

Similarly, Muslim environmental ethics take their form and continue to evolve as the prevailing ecological concerns have been global, along with Quranic instructions and the Hadith (sayings of the Prophet Muhammad SAW). According to Islam, there is the notion of *Khilafah* (stewardship), which is to have faith that Allah has entrusted humans to manage the Earth and its resources (Nasr, 1996). In addition, Islamic teachings contain the need to preserve water and land resources and to avoid wastage, as can be seen in numerous Quranic verses that talk about having harmony with nature. If *Khilafah* emphasises trusteeship, then a misuse of resources or environmental damage would be unlawful according to divine law (Arafa, 2014). Therefore, these teachings have been employed by the teachings used by Islamic FBOs to promote sustainable practices, for example, water conservation and use of renewable energy as well as protecting biodiversity (Abd Rahman & Jalil, 2021). In addition, Islamic leaders have been attending global environmental forums more and more, increasingly promoting climate justice via the Islamic Foundation for Ecology and Environmental Sciences (IFEES). But these FBOs have been important in bringing attention to the way that the impact of environmental degradation on Muslim-majority countries has been disproportionately felt by the most vulnerable of those communities (Laxman et al., 2014).

Likewise in Hinduism, the ecological philosophy is founded on a deep realisation of the connection inherently shared by all living beings as conveyed in the *Bhagavad Gita* and the *Upanishads*. A primary notion of Hindu thought was that all of creation is interlinked and that humans are a part of a greater cosmic state. An ethical basis for environmental stewardship lies in the principle of *ahimsa*, non-violence, and the belief in *dharma* (righteousness) or duty. In their environmental efforts, Hindu FBOs have attempted to incorporate these practices into their own environmental efforts for the purpose of protecting sacred rivers and trees and promoting sustainable agricultural techniques. These organisations stress that the earth should not be exploited but honoured as a sacred space. Several Hindu organisations in India, including the *Bharatiya Jain Sangathan*, have campaigned for natural tree planting initiatives and threatened the loss of India's sacred landscapes. Hindu FBOs have been key in encouraging eco-friendly practices and developing an ethic of environmental respect with a religious basis through these efforts (Scaife, 2007).

Furthermore, the well-established religious traditions have been instrumental in environmental conservation, and some indigenous-based faiths have also argued for the protection of land and water, as well as biodiversity (Kearns, 2007). The earth is regarded as living and sacred and not

solely as a resource to be exploited for the indigenous cultures. Rather, indigenous religious traditions tend to stress the reciprocal relationship of human beings with the natural world and presume care, respect and reverence. Based on these beliefs, indigenous FBOs have been leading the fight against destructive acts like logging, mining, and industrial development aimed at sacred land and biodiversity protection. As a result of involvement by indigenous activists in global climate justice campaigns, these groups have argued that they are excessively punished by environmental degradation despite contributing the least to producing it. Such organisations view the preservation of traditional ecological knowledge as key to biodiversity protection because such knowledge can be an indispensable resource (Zou, 2014).

## **2.2. Historical Context and Evolution of FBOs in Environmental Conservation**

Eco-theology, whose ascent in the late 20th century has been an important turn in FBO efflorescence towards environmental issues, mainly reflects these imposed adjustments in the context of service, publications, and other activities. Lynn White's (2010), *The Historical Roots of Our Ecologic Crisis* (1967) and other influential works effectively demonstrate how the Christian theology provided some of the soil for environmental decline and certain Christian interpretations had encouraged exploitative treatment of nature. In response to White's (2010) critique came eco-theology which started looking towards ways to merge religious beliefs with awareness of environmental consciousness. White's (2010) article was influential enough that many FBOs started to work out how their religious teachings apply to our contemporary environmental conditions. Among the important movements that resulted from this shift, the Interfaith Power and Light (IPL) campaign is the most remarkable. IPL has managed to connect religious values with environmental advocacy, thus making it possible to raise a national debate about climate change and sustainable living (Koch, 2017). The Interfaith Rainforest Initiative, which unites religious leaders from numerous faiths to promote conservation of the rainforests, also draws attention to the participation of FBOs in global environmental activism. This effort has allowed religious leaders to speak not only to the environmental reason for deforestation but also to the human rights violations that come with stripping indigenous people of their rights to the surrounding environment that they depend on to live (Long, 2023).

While FBOs had been active in advocacy, they have also taken practical conservation actions in the field. Environmental education has been integrated into many of the community outreach programmes of religious organization, and they hope to increase awareness of sustainability's importance (Young, 2019; Petrov & Rahman, 2023). For instance, campaigns against energy conservation, reduction in waste and transition to renewable energy have been spearheaded by Christian environmental groups. The use of sustainable farming practices, water conservation and renewable energy has also been promoted by Islamic organisations in Muslim-majority countries. Many of these efforts concentrate on enabling communities to embrace methods that are both environmentally friendly and socially just so that the dividends of conservation are shared equitably amongst all the sections of a society (Abumoghli, 2023).

Despite their successes, FBOs have many challenges in implementing environmental initiatives in areas where environmental issues are less important than alleviating poverty, political instability or economic development. Political leaders are among those who are resistant to environmental regulations that are usually perceived as hindrances to economic growth.

Although differences of opinion about the urgency of environmental issues exist among religious communities, and some conservative factions could embrace an anti-environmental campaign, as it would take away from other more important religious issues or would not fit into the traditional economic models. However, the theological and political hurdles in making this connection present the complexities of bringing together faith with environmental conservation (Wright, 2016). Further, FBOs have never ceased to be key players in the promotion of global environmental consciousness, providing a moral framework regarding the moral consequence of environmental decay, and the theological foundations in stewardship, balance, and interconnectedness offer a powerful story to motivate environmental care. As climate change and environmental degradation continue to threaten the future of the planet, FBOs still need to be engaged in the fight for sustainable development and social justice. FBOs stand as important contributors to the growing global movement for environmental conservation due to their capacity to bring together varied religious traditions towards a similar goal and serious dedication to moral stewardship.

### **3. METHODOLOGY**

In this systematic review “the role of Faith-Based Organisations (FBOs) in environmental conservation is guided by PRISMA (Moher et al., 2015); I determine the extent to which the speech, involvement, and capacity of FBOs in environmental conservation, and vice versa, are supporting the achievement of stated goals. The main research question is: How are FBOs’ theological and ethical teachings of environmental conservation implemented in practice? Studies are limited to FBOs’ involvement in conservation activities and published in English between 2010 and the present. In databases such as Google Scholar, JSTOR, Web of Science and PubMed, this search was done using terms like “Faith-Based Organisations”, “Environmental Conservation” and “Religious Environmental Ethics”. Further, after they were deduplicated and screened, 30 studies were included that answered the research question and met the quality criteria. A structured form was used to extract data from this data source, whereby key information was captured, including author(s), study type, theological foundations, environmental practices, outcomes and challenges. The Critical Appraisal Skills Programme Zhang (2014) was used to assess the quality of qualitative studies and the Cochrane Risk of Bias tool (JPT, 2008) for quantitative studies. Through the use of narrative synthesis (Popay et al., 2006), the studies were analyzed with regard to theological premises (i.e., Christian stewardship and Islamic Khilafah), the environmental activities the FBOs took, and the potential for their sustainability promotion. A limitation in the findings of the review is that the review has only focused on English-language, peer-reviewed articles, potentially missing grey literature and indigenous knowledge. Despite that, however, the research offers a clear understanding of where faith, environmental conservation and social justice collide, as well as the uphill battle FBOs face while working to put these initiatives into practice.

### **4. DATA ANALYSIS**

The data analysis of this systematic review involves synthesising the key themes in the literature on how FBOs lead their faith practices into environmental practices, their sustainability strategies and the various organisational challenges faced by FBOs in contributing to environmental conservation. The findings have been organised into three main themes:

#### **4.1. Integration of Religious Teachings with Environmental Practices**

The reviewed studies revolve around the combination of religious teachings with ecological actions in FBOs. Environmental programmes such as eco-justice and wholeness form the basis of the theological concepts of stewardship and encourage believers to be part of conservation efforts. In particular, Christian and Islamic teachings go so far as to emphasise the need for believers to care for God's creation. For instance, biblical teachings (Genesis 2:15), highlighting the duty of humans to counteract nature, can be interpreted that FBOs have the programmes regarding the counteraction of environmental degradation, supporting sustainability (Gottfried, 2013). Islamic environmental ethics, including the idea of Khilafah, further advance the same idea that Muslims are responsible for caring for the earth. Based on this belief, tree planting, water conservation and sustainable management of water and land (Al-Qaradawi, 2001; Luthfi, 2013) have been practised by Islamic FBOs. Besides stewardship, ecological justice is also a main part of FBOs' environmental advocacy in the Global South where FBOs regard themselves as defenders of the rights of disadvantaged communities suffering from environmental degradation. Environmental issues are often framed by these organisations as violations of human and environmental rights, and ecological sustainability is a moral and theological imperative as opposed to a mere policy or legal issue (Sachs, 2017; Bullard, 2012).

#### **4.2. Practical Strategies for Environmental Sustainability**

Practical strategies used by FBOs towards achieving sustainability include community-based activities and advocacy in policy areas. FBOs have played an important role in enabling local communities to be involved in sustainable agricultural practices such as conservation of soil and organic farming as well as in natural resource management (Jokim, 2017) in rural or underserved areas. Many of these grassroots initiatives are led by the religious leaders who are adjudged as leaders of the community and, by virtue of that, have the capacity of instilling pro-environmental behavior through sermons and religious teachings (GreenFaith 2020; Jenkins, R. 2015). Additionally, FBOs have engaged in policy advocacy, both at the national and at the international level, especially regarding climate change and environmental cares. Participating in global environmental conferences, these organisations have advocated for putting climate action and social justice into environmental policies. Besides, FBOs have also contributed to the spread of environmental advocacy through interfaith collaborations, for example, in Faith for Earth, that have united religious groups with environmental NGOs in order to boost their combined effect on policy-making (Sachs, 2017; GreenFaith, 2020).

Similarly, environmental initiatives for sustainable development have become part of the environmental strategies of the FBOs. Religious teachings are typically combined with environmental goals in such initiatives, including renewable energy, sustainable water management, etc., or eco-friendly agriculture. For example, Islamic FBOs have been involved in rural electrification programmes especially through solar energy projects as well as the promotion of organic farming (Luthfi, 2013). Such undertakings conform to the overall objective of sustainable development that aims at bringing together social, economic, and environmental aspects so as to improve the state of the world and its people.



### **4.3. Challenges and Limitations in FBO-Led Environmental Conservation**

Despite FBOs' main contributions to environmental conservation, there are challenges and limitations to their effectiveness for environmental conservation. The lack of enough necessary resources such as funding to finance large-scale environmental programmes, is one of the most critical barriers. A number of FBOs in developing countries find themselves lacking the financial and technical resources required to implement and maintain conservation activities. FBOs understand that protection of the environment is important; their capacity for conducting all-round programmes was limited by financial constraints. Thus, there is a tangible gap between their objectives and the outcomes achieved (Sachs, 2017).

Moreover, the political and institutional barriers also prevent FBOs from participating in environmental conservation. Difficulties in implementing environmental regulations are often based on political resistance in areas where growth is preferred over sustainability. Environmental protection advocacy FBOs face obstacles from governments and corporations that are reluctant to embrace policies that could possibly be constraining economic expansion while the absence of political will and weak governance affect the efforts of FBOs in tackling environmental issues (Luthfi, 2013; Chappell, 2017).

In terms of interfaith and cultural differences, collaboration between FBOs is particularly challenging. While there have been more and more interfaith environmental initiatives, there has also been hesitation to cooperate due to the existing religious and cultural differences. Faith groups that differ in their theological perspectives may focus on different environmental issues. Thus, it is not easy to agree on coordinated efforts for environmental action. Greater dialogue and trust-building will be needed to overcome these differences and to pool the common commitment to address global environmental problems collaboratively (Bengtsson, 2014; GreenFaith, 2020).

## **5. CONCLUSION**

This paper reviews the role of FBOs in environmental conservation and identifies key themes from the review of 30 studies of FBO projects. The themes related to these include the integration of ecological practices with religious beliefs as FBO's operational modalities and barriers to sustainability attainment in FBOs. Reviews show that the biggest reasons behind FBOs' attempts to curtail the exploitation of the environment derive from their foundational theological doctrines including stewardship in the case of Christianity and Khilafah in the case of Islam. The faith-based doctrines thus provide the necessary platforms and ethical frameworks to facilitate environmental responsibility in FBO conservation initiatives. According to studies, FBOs take up diverse forms of environmental activities, which comprise community engagement and development assistance, policy advocacy and ecological justice. Through their moral authority and the network of community-based networks, FBOs have been able to impact behavioural change, educate people on conservation issues, and champion pro-social and environmentally friendly policies focused on social justice and sustainability. Additionally, FBOs have enjoyed success in grassroots-level environmental advocacy in areas where environmental policies have been weak or non-existent.

However, the review also outlines some problems FBOs encounter in promoting environmental stewardship. Resource limitations, political and institutional obstacles as well as interfaith and intercultural differences are the key obstacles. But many FBOs and those in developing resource constrained areas are unable to secure the needed funding and expertise to run and put in place their environmental programmes. Moreover, political resistance to environmental advocacy is quite common in areas where the development of the economy is given more importance than conservation. Moreover, although interfaith cooperation has been effective in certain campaigns, religious and cultural differences have made mobilisation of collective action difficult. However, according to this review, in order to overcome these challenges, FBOs need more funding, political support, and ecumenical cooperation in furthering their role in environmental conservation due to their growing significance in this area. The addition of religious values into practical action taken towards the environment provides a new insight towards resolving environmental issues globally. Nevertheless, the success of these initiatives would depend on cooperation with other stakeholders such as governments, non-governmental organisations (NGOs), and international environmental bodies.

Several strategies are also recommended to improve the effect of faith-based organisations (FBOs) in environmental conservation. To overcome resource and political challenges, FBOs should build new partnerships with governments, international agencies, NGOs, and the private sector. Sustainability can be achieved only through training in sustainable practices coupled with securing long-term funding from diverse partnerships. On the other hand, FBOs should strive to ensure advocacy for climate justice and sway decisions of national and international decision-makers. Moreover, FBOs must have context specific approaches that would have to consider local cultural practices and environmental needs so that they serve the conservation aims in light of the peculiar challenges of each community.

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