

The Psychological Motivation For Adopting Green Supply Chain Management Practices: An Ethical-Religious Perspective

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Abstract: This research aims to investigate the psychological underpinnings for adopting Green Supply Chain Management (GSCM) practices among Muslims community by exploring the Islamic view and teachings of environmental protection and GSCM practices. By taking an ethical-religious perspective, this research provides a list of verses from the Holy Quran and the Hadiths (the sayings of the Prophet Muhammad (peace be upon him, PBUH)) that promote and encourage behaviors related to environmental protection and GSCM practices. To achieve this objective, a qualitative approach was used; the Hermeneutic Content Analysis (HCA) method was adopted to interpret the Quran and semi-structured interviews were conducted with 5 Islamic experts and researchers. The results show that environmental protection is deeply embedded in the Islamic faith and is considered the only way of maintaining life balance and that Islamic teachings are strongly aligned with various GSCM practices. Further, the results show that the main motivation for Muslims to adopt GSCM practices is their faith because Islam consider protecting the natural environment as a religious duty. This particular finding is of a great interest as it contradicts with the Western perspective and theories such as; Stakeholder theory, Institutional Theory and Natural Resource Based View (NRBV) which argue that organizations and countries engage in green practices due to external pressures or to gain advantages. Moreover, this research presents a unique and distinctive view of GSCM, which will be beneficial for organizations, managers, and policymakers to consider the impact of faith and ethical codes on facilitating green behaviors.

Keywords: GSCM, Islam, Ethical-Religious, Environmental Protection, Quran, Hadiths.

Introduction

Environmental issues relating to global warming, climate change, levels of pollution, and ozone layer depletion have been alarming us for quite a while now (Mitra and Datta, 2014; Abdellatif and Graham, 2019; Almajali, 2021). These issues have plagued the globe; they are not something to trifle with; they can seriously impact our daily lives and the entire planet. Slowly but surely, humankind is moving towards a sustainable lifestyle and adopting ideologies and strategies that increase environmental awareness, promote green and responsible business practices, and

wipe out poor environmental ethics (Rahman et al., 2019; Alqudah et al., 2020; Abdellatif, 2021; Aloqool et al., 2022). The first answers from organizations to these issues had mainly focused on internal operations; however, as environmental issues gradually increased over the last two decades, organizations found themselves in a situation where internal environmental practice are no longer enough. Indeed, organizations have extended their environmental efforts to include the entire supply chain. Since then, the term GSCM has been coined to describe the incorporation of the

"green" idea into Supply Chain Management (SCM) activities in order to address the impact of SCM activities on the natural environment (Dubey et al., 2015; Abdellatif, 2022). GSCM refers to "integrating environmental thinking into supply-chain management, including product design, material sourcing and selection, manufacturing processes, delivery of the final product to the consumers as well as end-of-life management of the product after its useful life" (Srivastava, 2007, p. 54-55).

GSCM is an umbrella term that includes a wide spectrum of practices that minimize the environmental impact of any activity. Countries, organizations and individuals have demonstrated different degrees of environmental awareness and commitment. They have also interpreted this commitment differently, either by focusing on different points of the supply chain and ignoring other points, or by addressing some environmental issues and neglecting others (Wu and Pagell, 2011; Gunasekaran and Spalanzani, 2012; Graham, 2018; Garcia Alcaraz et al., 2022). Within the extant literature, there is a variety of GSCM practices that are adopted by organizations all over the world (Azevedo et al., 2011; Jayarama and Avittathur, 2015; Famiyeh et al., 2018; Laguir et al., 2020). However, most of the scholars follow the seminal classification of Zhu and Sarkis (2004, 2007) into internal and external practices namely; internal environmental management, eco-design, green purchasing, cooperation with customers and investment recovery (Chiou et al., 2011; Huang et al., 2012; Foo et al., 2018).

Countries and organizations all over the world engage in some level of environmental protection and adopt a variety of environmental practices. Over the past three decades, scholars have been investigating the motivation and drivers for adopting GSCM practices (Zhu et al., 2005; Lee, 2009; Bjorklund, 2011; Zhu et al., 2013; Tachizawa et al., 2015; Geng and Dai, 2018).

They have found that countries and organizations adopt GSCM practices due to various stakeholder pressures or institutional pressures. Stakeholder Theory and Institutional Theory have been widely used to understand the reasons behind the adoption of GSCM practices. Stakeholders including; customers, investors, employees, competitors, suppliers, community, media, governments, and non-governmental institutions can exert pressures on organizations to adopt various environmental practices. For instance, customers might ask for green products, employees might demand the use of green materials, and community might require responsible environmental behaviors (Lee and Klassen, 2008; Gonzalez-Benito and Gonzalez-Benito, 2010; Yang, 2018). Further, countries and organizations may adopt environmental practices due to various institutional pressures including; normative, coercive, and mimetic pressures. As for normative pressures, organizations might adopt environmental practices to be perceived as legitimate according to the industry standards or to certain groups and associations. Additionally, relating to coercive pressures, organizations might adopt environmental practices as a result of the requirements and power of governmental institutions. Finally, mimetic pressures which relate to imitating the best practices of leading and successful organizations in a certain industry (Sarkis et al., 2011; Tachizawa et al., 2015; Li et al., 2019). Other scholars have investigated the motivation for adopting GSCM practices using the NRBV lens and argue that organizations can develop their environmental capabilities namely; pollution prevention, product stewardship, and sustainable development and that will create a potential source of competitive advantage (Pullman et al., 2009; Hajmohammad et al., 2013; Jansson, 2022).

Regardless of the various reasons that could motivate countries and organizations to adopt GSCM practices, every individual can help to preserve the natural environment by making

ecologically conscious choices and behaviors. However, individuals' behavior is highly affected by their personal characteristics and attitudes, including ethics, beliefs, values, and ideologies (Camacho-Otero et al., 2018). Ethics refer to the principles of good and bad, or right and wrong, that guide humans' behaviors and actions. Ethics shape humans' attitudes and behaviors (Judeh, 2021). The main sources of ethics are religion, culture or philosophy (Kooli, 2020). In the field of GSCM, many scholars have emphasized the significant role of ethics and ethical codes in implementing GSCM practices (Agi and Nishant, 2017). However, little is known about the connection between Islamic ethical codes and the implementation of GSCM practices. Islam is the fastest-growing and the second-largest religion in the world (Bux et al., 2022). It is estimated that there are more than 1.9 billion Muslims living in many countries all over the world today (Muryanto, 2022). Further, it is predicted that Islam would be the world's largest religion by 2070 (Syed et al., 2022). Interestingly, all Muslim countries are considered developing countries even though some of them are witnessing accelerating growth rate and extensive industrialization such as; Malaysia and Turkey, others are extremely rich with slight industrialization such as; Gulf countries and others are extremely poor and under-developed such as; most African countries and Middle-East region (Chapra, 1993; Aisyah, 2017). Developing countries are lagging behind in terms of environmental commitment. Developed countries have stricter environmental regulations than developing countries and higher environmental awareness among individuals (Mitra and Datta, 2014; Zou et al., 2015; Li et al., 2019). Thus, linking Islamic faith with environmental protection and GSCM becomes imperative to identify the Islamic teachings that could motivate Muslims to adopt environmental practices.

The basis of Islamic faith is; belief in one God, belief in the existence of angels, belief in God's books, belief in God's messengers, belief in the

day of judgement and belief of destination (Gada and Gadar) (Czerny, 2021). The two main sources of Islamic teachings are; the Holy Quran, it is the holy book sent from God to humankind through Prophet Muhammad (PBUH) and contains the revelation from God as a guide for humanity and is divided into 114 chapters (Surah) and the Hadiths (Sunnah) of the Prophet Muhammad PBUH which include the sayings, deeds, actions, behaviors, the reflection of words, and the silent approval of Prophet Muhammad PBUH. These two sources are coming from God; therefore, Muslims believe in everything mentioned in them. They strongly believe that the Islamic teachings and law are permanently valid for all times, and are the optimal final laws that will be followed by humankind one day (Thani & Syahrin, 2020).

Muslims in general are strong believers, highly committed and extremely devoted to their religion. They perform common rituals including; prayers five times a day, fasting in Ramadan, zakat, and Hajj. In Islam, faith and ethics are considered two sides of the same coin (Czerny, 2021). Indeed, Islamic teachings have a substantial influence on Muslims' attitudes, behaviors and lifestyle all over the world (Hassan, 2015; Siyavooshi et al., 2019). Therefore, Islamic teachings are the key to understand the nature and psychology of Muslim societies and Muslims' behaviors. Unsurprisingly, Islamic teachings would have a significant impact on Muslims' environmental behaviors. However, within the extant literature, there is a dearth of research on the role of religion in encouraging environmental behaviors, promoting GSCM practices and achieving environmental goals. There is almost a void of research linking Islamic teachings with environmental behaviors and GSCM practices. Therefore, this research aims to fill this gap by exploring the Islamic view and teachings of environmental protection and GSCM practices. This Islamic ethical-religious GSCM perspective

can propose the ethical and moral codes that could guide Muslims, form their attitudes towards the environment and shape their environmental behaviors.

Materials and Methods

This research has an exploratory nature aiming at exploring the Islamic view and teachings of environmental protection and GSCM practices. Therefore, data for this research was collected through qualitative, semi-structured interviews with 5 Islamic experts and researchers. Using semi-structured interviews enables the research to collect rich and in-depth data about the phenomenon. Further, this research adopts the HCA method to develop a list of Quran verses and hadiths related to environmental protection and GSCM practices. HCA as a research method goes beyond the Qualitative Content Analysis (QCA); which is mainly a systematic description of qualitative data, to involve not only description but also understanding and reflection of the analyzed material. HCA “makes possible to understand the sense and the deepest sense of a text” (Vieira & Queiroz, 2017, p. 14).

Hermeneutics is a method of interpretation that has been mainly used to interpret the Bible. It has also been widely applied in the field of philosophy and humanity. Hermeneutics was introduced by many scholars such as; Friedrich Schleiermacher (1768-1834 AD), Emilio Betti (1890-1968 AD), Hans Georg-Gadamer (1900-1998) and others. Moreover, hermeneutics has been used to interpret the Quran by many scholars including; Gustav Weil (1808-1889 AD), Abraham Geiger (1810-1874 AD), Theodore Noldeke (1836-1930 AD), Arthur Jeffry (1893-1959 AD) and others (Zainol et al., 2018).

“The Quran is a silent text; it will only provide moral guidance, if interpreted by faithful human beings, then a process is needed to explain the content of the Quran’s meaning”. “The verses of the Qur’an are like diamonds which each corner

emits a different light and it is not impossible to look at it from another angle, it will find a different beam” (Hadi, 2019, p. 32). Therefore, five Islamic experts were interviewed and asked to identify the Quran verses and hadiths related to environmental protection and GSCM practices. All of the experts were assistant or associate professors in Sharia and Islamic Studies who are currently teaching in reputable universities in Jordan. Each of the experts have developed a list of Quran verses and hadiths. Then, the five lists were circulated among the experts and verified. After verification, the initial five lists were then finalized into one list that was approved by the experts.

Results and Discussion

It is worth mentioning that the term ‘environment’ was not explicitly mentioned in the Holy Quran or the Hadiths. However, it can be implicitly cited nearly 200 times in the Quran as the earth and everything surrounding it. All of the interviewed experts emphasized that, the term ‘environment’ in Islam is an umbrella term that includes all creatures; humans, animals, plants, air, water, ground and everything in the atmosphere. God created all these creatures to serve the humans and therefore, humans are responsible of saving, maintaining and sustaining these creatures. God considers humans as his representatives on earth and the Quranic word ‘khalifa’ which means “viceroy, representative” highlights this unique responsibility.

“When your God said to the angels: I am placing on the earth a khalifa” (Surah Al-Baqara, 2:30)

This responsibility entails protecting the environment, and implementing many green practices such as; conserving natural resources, preventing all forms of pollution, avoiding any kind of waste; including; food, water, and other resources. All forms of waste are prohibited in Islam. God has guided humans to live and enjoy his creations moderately without wasting any

resources, causing any harm to the universe or disrupting the natural balance he created. Indeed, protecting the natural environment is not an option, but rather a religious duty for all Muslims. All these green practices are at the core of GSCM. The extant literature demonstrated that organizations interpret the term GSCM differently and therefore implement a broad range of green practices at different points of their supply chains, while some focus on their internal operations, others on the upstream of the supply chain or the downstream of the supply chain (Abdellatif and Graham, 2019; Abdellatif, 2021; Khan et al., 2021). These practices include; internal environmental management, green manufacturing, eco-design, green purchasing, eco-packaging, cooperation with customers, green transportation, reverse logistics, cooperation with suppliers, investment recovery, green marketing and others (Zhu and Sarkis, 2004, 2007; Famiyeh et al., 2018; Foo et al., 2018). The following verses of the Quran and Hadiths strongly emphasize the significance of protecting the environment, avoiding waste (corruption), and implementing green practices;

“... and do not commit abuse on the earth, spreading corruption” (Surah Al-Baqara, 2:60)

“It is He who produce the gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters” (Surah Al-An’am, 6:141)

“... eat and drink: but waste not by excess, for Allah loveth not the wasters” (Surah Al-Araf, 7:31)

“Give to close relatives their due, as well as the poor and needy travelers. And do not spend wastefully. Surely the wasteful are (like) brothers

to the devils and the Devil is ever ungrateful to his Lord” (Surah Al-Isra’, 17:26-27)

“Messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing” (Surah Al-Mu’minun, 23:51).

“... and do not seek to spread corruption in the land. Indeed, Allah does not like corruptors” (Surah Al-Qasas, 28:77)

“Do not waste water even if you were at a large running river” (Hadith)

“Eat, drink, wear clothes and give Sadaqah (charity) but with neither extravagance nor pride” (Hadith)

Moreover, Islam not only considered the environmental side but also the social side and has promoted sustainable practices including; planting trees, saving wildlife, giving charity, taking care of neighbors, helping the elderly and people in need, and maintaining the beauty and harmony of the universe. The following verses of the Quran and Hadiths promote several sustainable practices;

“... give charity out of their cherished wealth to relatives, orphans, the poor, needy travelers, beggars, and for freeing captives” (Surah Al-Baqara, 2:177)

“Worship Allah alone and associate none with Him. And be kind to parents, relatives, orphans, the poor, near and distant neighbors, close friends, needy travelers, and those bondspeople in your possession. Surely Allah does not like whoever is arrogant, boastful” (Surah Al-Nisa’, 4:36)

“Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression” (Surah Al-Ma’idah, 5:2)

“And remember when He made you khalifas after the ‘Aad and settled you in the land, [and] you

take for yourselves palaces from its plains and carve from the mountains, homes. Then remember the favors of Allah and do not commit abuse on the earth, spreading corruption” (Surah Al-Araf, 7:74)

“... and pronounce the Name of Allah on appointed days over the sacrificial animals He has provided for them. so, eat from their meat and feed the desperately poor” (Surah Al-Hajj, 22:28)

“...and be good to others as Allah has been good to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors” (Surah Al-Qasas, 28:77)

“If a Muslim plants a tree, or sows a field and people, animals and birds eat from it, all of it is charity from him” (Hadith)

“If the Final Hour comes while you have a palm shoot or seedling in your hands and it is possible to plant it before the Hour comes, you should plant it” (Hadith)

“Whoever kills a small bird for no reason, it will beseech Allah on the Day of Resurrection saying: Oh God, he killed me for no reason, he did not kill me for any beneficial purpose” (Hadith)

“Eat and feed other” (Hadith)

“Whoever believes in Allah and the Last Day should not hurt (or insult) his neighbor” (Hadith)

It is worth mentioning that Quran and Hadith are not like any other text or speech, they provide straightforward, powerful and stringent messages that are highly influential and can not only guide Muslims but rather shape their behaviors and attitudes. Using the previously listed Quran verses and Hadiths can be more effective in promoting environmental and responsible behaviors than using typical messages and policies such as; “Switch off lights”, “Do not waste water”, “Help save the environment”, etc.

These verses and Hadiths could be printed out and pasted in visible places in organizations such as; work-stations, offices, inventories and others. This could work as a constant reminder to employees and thus, reinforce the environmental behaviors. Moreover, these verses and Hadiths could also be used in environmental training sessions and might be used to develop action plans for organizations which aim to green their practices and improve their environmental performance. Further, these verses and Hadiths could be used in schools and universities curriculums as a base for environmental education. They can also be used in urban areas to build environmental awareness. Additionally, policy makers could benefit from using these verses and Hadiths in setting environmental laws and violations.

Conclusion

The purpose of this research was to explore the Islamic view and teachings of environmental protection and GSCM practices. Several verses of the Holy Quran and the Hadiths which relates to environmental protection and GSCM practices have been identified. The results demonstrate that environmental protection is deeply embedded in the Islamic faith and is considered the only way of maintaining life balance and that Islamic teachings are strongly aligned with various GSCM practices. Further, the results show that protecting the natural environment is religious duty for all Muslims. This particular finding is of a great interest as it contradicts with the Western perspective and theories such as; Stakeholder theory, Institutional Theory and NRBV which argue that organizations and countries engage in green practices due to external pressures or to gain advantages. Moreover, this research presents a unique and distinctive view of GSCM, this ethical-religious perspective can be highly beneficial for organizations, managers, and policymakers to consider the impact of faith and ethical codes on facilitating green behaviors. The

strong messages that Quran verses and the Hadiths set can be used as a base for environmental training and continuous reminders for employees in the workplace. Further, future research could empirically test the impact of these Quran verses and Hadiths on Muslims' environmental behaviors.

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