

We Cannot Continue to Mourn the Dead to the Detriment of the Living: GHRD Practices, Islamic Burial Rites, and Green Burial for Environmental Sustainability

Ehikioya Hilary Osolase¹, Roziyah Mohd Rasdi², Zuraina Dato Mansor³

Abstract

Issues brought about by climate change, global warming, and greenhouse gases emissions, are as a result of human activities such as deforestation, environmental degradation, and excessive consumption of natural resources. This led to the coinage of the phrase “environmental sustainability” by the Brundtland Commission for the protection and sustainability of the environment, and less consumption of raw materials. It is also known as World Commission on Environment and Development (WCED). The objective of Green Human Resource Development (GHRD) practices, Islamic burial rites, and green burial are linked, as they are meant to achieve the sustainability of the environment, and natural resources conservation. To buttress and validate the arguments for the paper, Howard Bowen and Maurice Clark contribution to the sustainable development theories are introduced and explained accordingly. This research paper through a narrative review therefore discusses the positive impacts of GHRD practices, Islamic burial rites, and green burial on the natural environment and its ecosystem. Along with how they assist in the preservation of scarce natural resources.

Keywords: GHRD Practices, Islamic Burial Rites, Green Burial, Climate Change, Environmental Sustainability, Sustainable Development Theories.

Yaşayanların Zararına Ölülerin Yasını Tutmaya Devam Edemeyiz: Çevresel Sürdürülebilirlik İçin GHRD Uygulamaları, İslami Defin Ritüelleri ve Yeşil Defin

Özet

İklim değişikliği, küresel ısınma ve sera gazı emisyonlarının getirdiği sorunlar, ormansızlaşma, çevresel bozulma ve doğal kaynakların aşırı tüketimi gibi insan faaliyetlerinin bir sonucudur. Bu, Brundtland Komisyonu tarafından çevrenin korunması ve sürdürülebilirliği ve daha az hammadde tüketimi için “çevresel sürdürülebilirlik” ifadesinin icat edilmesine yol açmıştır. Dünya Çevre ve Kalkınma Komisyonu (WCED) olarak da bilinmektedir. Yeşil İnsan Kaynakları Geliştirme (GHRD) uygulamalarının amacı, İslami cenaze törenleri ve yeşil cenaze töreni, çevrenin sürdürülebilirliğini ve doğal kaynakların korunmasını sağlamayı amaçladıkları için bağlantılıdır. Makaledeki argümanları desteklemek ve doğrulamak için, Howard Bowen ve Maurice Clark'ın sürdürülebilir kalkınma teorilerine katkıları tanıtılmış ve açıklanmıştır. Bu nedenle derleme makale çalışması aracılığıyla, GHRD uygulamalarının, İslami cenaze törenlerinin ve yeşil cenaze töreninin doğal çevre ve ekosistemi üzerindeki olumlu etkilerini, kıt doğal kaynakların korunmasına nasıl yardımcı oldukları ile birlikte tartışmaktadır.

Anahtar Kelimeler: GHRD Uygulamaları, İslami Cenaze Törenleri, Yeşil Defin, İklim Değişikliği, Çevresel Sürdürülebilirlik, Sürdürülebilir Kalkınma Teorileri.

Research and Publication Ethics Statement	The study does not require an ethical committee approval.
Contributions of the Authors	All authors contributed to the whole article equally.
Conflicts of Interest Statement	In this study there is not conflict of interest between authors or ant third parties.

¹ PhD Candidate, Universiti Putra Malaysia, Department of Professional Development & Continuing Education, Serdang, Selangor / Malaysia, ehikioyahilaryosolase@gmail.com, ORCID ID: <https://orcid.org/0000-0002-9366-226X>

² Senior Lecturer, Universiti Putra Malaysia, Department of Professional Development & Continuing Education, Serdang, Selangor / Malaysia, roziyah_m@upm.edu.my, ORCID ID: <https://orcid.org/0000-0002-4789-9792>

³ Senior Lecturer, Universiti Putra Malaysia, School of Business and Economics, Serdang, Selangor / Malaysia, aina_m@upm.edu.my

1. Introduction

Literally, the phrase “we cannot continue to mourn the dead to the detriment of the living”, signifies that “humans cannot continue to engage in practices that are detrimental and harmful to the environment” in times of bereavement. As consideration must be given to humans, the natural environment and its resources. Such as practices which leads to deforestation, resulting to the continuous felling of trees. Environmental sustainability is explained as responsible practices and activities by humans to help protect the environment and its ecosystem, in order to help create a healthy environment for the present and future generations (Morelli, 2011; Broniewicz, 2011; Parker, 2016). GHRD practices is focused on acquiring knowledge and education which comprises of reduction in the consumption of natural resources, recycling of used products to reduce a demand for natural resources, re-education for change of behaviours and attitudes to become pro-green (McGuire, 2010). These are practices focused on helping to reduce the ecological footprints of humans and organizations. Scully-Russ (2015a; 2015b) defines GHRD as a practice engineered by the components of HRD discipline, such as training and development. The ability for HRD to utilize its multidisciplinary approach to problem-solving, as a result of the environmental challenges brought about by climate change. HRD is therefore able to accelerate an engagement for in-depth learning, as this brings about multidisciplinary collaboration for various disciplines. With the purpose to create new knowledge for environmental transformation.

Valentin (2015) asserts that HRD can contribute through its practice, teaching, and research to greening of the society to become loyal to the environment. While Sadler-Smith (2015) discusses GHRD practices as the ability to contribute towards environmental sustainability, through the development of the needed solutions by individual learning, with the aim to acquire the appropriate environmental knowledge. Much like Islamic burial rites and green burials (Fazlun, 2002; Dunn, 2004; Ekpo & Is’haq, 2016), the practice of GHRD is therefore meant for the management and sustainability of the environment. Islamic burial rite is a religious practice which aligns with the concept of environmental management and sustainability (Ekpo & Is’haq, 2016; Shafaqna, 2018), while a green burial is an interment process which utilizes biodegradable materials for funeral practices in order not to bring harm to the environment (Feagan, 2007; Yarwood et al., 2015; Lau et al., 2020; Phillips, 2021). These practices are connected to the ideas and philosophies behind the advent of sustainable development practices (Shi et al., 2019; Ditlev-Simonsen, 2022) which are centered on preserving the natural environment and its limited resources for present and future generations. This explains that GHRD practices, Islamic Burial Rites, and Green Burials have the same objectives, which are meant to protect the natural environment from and its ecosystem for the present and future generations, making individuals and corporations to become responsible in their several activities conducted on the environment and its resources.

Previous literature on GHRD practices have made efforts by focusing on manufacturing sectors in Poland (Piwowar-Sulej, 2022), energy sector in the United States (Scully-Russ, 2015b), and organizational influence for GHRD practices by retail customers in Scotland (McGuire & Germain, 2015). However, no studies have linked the similarities between GHRD practices, Islamic burial rites, and green burial, and the impact they jointly have on the sustainability of the environment and preservation of natural resources. Employing a narrative review methodology for this study, it is discussed how the practices of GHRD, Islamic Burial Rites, and Green Burials are inter-related, and has made an impact for the preservation of the environment, and its natural resources and habitat. Keywords applied during the search for literature were “GHRD, Islamic burial rites, green burial, environmental sustainability, and Climate Change.” The database of journal publications accessed were Emerald Insight, Taylor and Francis Online, Human Resource Development International, Springer, Advances for Development of Human Resources, Wiley Online Library, Science Direct, Elsevier, Human Resources Development Review, Research Gate, and other online sources through Google. The significance of this study is contributing to the extant literature on GHRD, Islamic burial rites, and green burial. Its fundamental objective is showing the relationship between these three practices, and how they help to battle the environmental crisis brought by climate change and environmental degradation. The linkage and co-constructive relationship between the three practices of GHRD, Islamic burial rites, and green burial has therefore been proven, as they are all on a collaborative journey for environmental sustainability.

Implications for HRD practice and research, recommendations for future research, and the concluding part of the study are discussed.

2. The Relationship between GHRD Practices, Islamic Burial Rites, and Green Burial

It is the believe of the Islamic religion that death is a transformation to another realm of existence, which is termed the “afterlife” (Ismail & Jalil, 2021). That the destination of the dead is determined by how effective or healthy he or she abided by the practices and traditions of the Islamic religion when alive. There is the belief by Muslims as adherents of the Islamic faith, that when pure hearted humans who while on earth was good, he or she will go to Paradise (Jannah) after death (Ismail & Jalil, 2021). However, if the dead lived a life contrary to what is good, then there will be a separation from all that is marvelous, and the destination will be Jahannam (hell). The moment a Muslim dies, it is customary for the burial rites to commence immediately, and the dead must be buried either before sunset, or within 24 hours (Ismail & Jalil, 2021). A casket is not needed for an Islamic burial, as the body of the dead is interred to the grave with biodegradable materials, example of which is a silk shroud (Ekpo & Is’haq, 2016; Omonisi, 2020). In comparing the practices of Islamic burial rites (Ekpo & Is’haq, 2016), Green burial is focused on interring the dead without having to harm the environment and the planet’s ecosystem (Yarwood et al., 2015; Shafaqna, 2018; Lau et al., 2020; Phillips, 2021). According to Shafaqna (2018), green burial and Islamic burial rites are correlated in characteristics and features, because both practices are aimed at maintaining the naturalness of the environment and its components, in addition to the non-usage of non-biodegradable products. It is a natural way of uniting with the environment, as it is devoid of environmentally harmful practices.

GHRD practices has a penchant for propagating awareness on ecofriendly practices, by deploying HRD functions such as training and development for green education and skills acquisition (Haddock et al., 2010; Scully-Russ, 2015a; Sadler-Smith, 2015). While Islamic burial rites and green burial are in support of the deployment of pro-environmental practices for bereavement. As metal or wooden caskets are not made use of, whose manufacturing resources are gotten from trees in the forest and a dig below the earth’s surface for iron ore, resulting to deforestation and Carbon dioxide emission, and hence, climate change, global warming, environmental degradation, flooding, irregular rainfall, desertification, and loss of biodiversity (Cochard, 2011; Veldkamp et al., 2020). The uninterrupted cutting down of trees in the forest overtime and continuous harvesting of iron ore beneath the earth, harms the environment and its ecosystem, causes air pollution which comes in the form of greenhouse gases emissions, along with natural resources depletion and excessive energy consumed during the mining phase. This affirms that GHRD practices, Islamic burial rites, and green burial are interrelated with a conjoined purpose to achieve environmentally sustainability.

As maintained in Islamic religious practices, a human being is the guardian of nature and the environment, and must therefore endeavour to live in cooperation and goodwill with other creatures, organisms, and all elements of the natural environment (Ekpo & Is’haq, 2016). This is primarily the goal of GHRD practices (Haddock et al., 2010; Scully-Russ, 2015a; Sadler-Smith, 2015), in addition to that of green burial (Yarwood et al., 2015; Shafaqna, 2018; Phillips, 2021). Through green burial, the environment and its natural resources are protected, as all resources employed to inter the dead are non-hazardous and biodegradable. Therefore, it is the responsibility of all Muslims to give a high regard and nurture the environment with all the care it deserves, so also the larger society of humans. According to Islamic codes and principles, nature is empowered with the ability to take care of the spiritual and non-spiritual needs of humanity. From the viewpoints of the Holy Quran, humans were brought into existence so they can serve the Creator (Ekpo & Is’haq, 2016; Huda et al., 2016). This is translated to mean that humans are created to serve the Creator through best of behaviours and practices that are in harmony with the natural environment, meant for the good of themselves, the society, and the wellbeing of all (Ekpo & Is’haq, 2016). This viewpoint is considered as part of the basic principles on Islamic environmental ethics. Hence, Islamic burial rites do not only serve to console and grief with the living, but also meant to

honour the Creator, plead for mercy on behalf of the dead, and honour to care for the environment and its ecosystems.

2.1. GHRD practices, Islamic burial rites, and green burial: their impact on sustainability of the environment

The focus of environmental sustainability is to help give quality of existence to the environment over a long period of time, therefore creating a healthy living for humans, animals, and other living organisms (Parker, 2016). Practices related to Islamic burial rites are environmentally co-constructive with that of green burial, and the both aligns with the objectives of GHRD practices. A green (also known as natural) burial is that which gives value and importance to simplicity, management, and sustainability of the environment (Yarwood et al., 2015; McDuff, 2021; Tan, 2021). When preparing the body of a dead Muslim for burial, there are no chemicals involved, for example embalming fluids (Huda et al., 2016), as it is positioned on a biodegradable material before final interment. Chemicals are generally harmful to humans and the wellbeing of the environment (Naidu et al., 2021). A general definition of GHRD practices is focused on the discipline of HRD having to deploy its composite structures, theories, and models to protect the environment against harmful practices, in order to contribute towards the battle against climate change, global warming, and environmental degradation (McGuire, 2010; Scully-Russ, 2015a). In Islamic burial rites, there is also the absence of concrete burial basement, as the site of the grave is permitted to be in consonance with nature and the environment, and the body of the dead is able to totally decompose and return naturally to the soil, which is the top layer of the earth's surface from which plants and trees grow and activities of humans are conducted (Dunn, 2004; Ekpo & Is'haq, 2016). Plants and trees protects the soil and the natural environment from erosion and destructive flood, thereby averting climate change, environmental degradation, and CO₂ emissions.

Characteristics of Islamic burial rites and green burial include lower costs, as there is the absence of embalming, purchasing of fanciful caskets, or the building of concrete burial basements (Yarwood et al., 2015; Omonisi, 2020; Lau et al., 2020; McDuff, 2021). This is regarded as cost-effective. Another benefit of Islamic burial and green burial to the environment include limiting the use of wood, steel, and copper, which are products of natural resources that sustains the environment (Omonisi, 2020; Fritts, 2021), and this is in alignment with the aim of GHRD for environmental management and sustainability. Deforestation is a major problem globally, as it leads to the rise of temperature as a result of climate change, and other effects such as irregular rainfall, loss of biodiversity, environmental degradation, desertification, and flooding (Cochard, 2011; Veldkamp et al., 2020; Oliveira et al., 2021). The falling of trees in the forest is a major cause of this. Other characteristics of Islamic burial rites and green burial include the non-usage of dangerous chemicals and the conservation of natural areas (Yarwood et al., 2015; Ekpo & Is'haq, 2016; Stock & Dennis, 2021). Chemicals which are used for embalming practices comprises of formaldehyde (a carcinogen), which is hazardous to the respiratory system and capable of causing cancer for humans (Martin, 2011; Kang et al., 2021). Employees who work in conventional funeral homes are often exposed to these hazardous chemicals. While also conserving natural resources, green burials are able to rebuild and preserve the natural environment, as the landscape becomes fertile for plants and trees to grow, and a lush environment created for humans to thrive. A green burial also establishes a green cemetery. And a green cemetery does not utilize pesticides or herbicides which are highly harmful to the natural environment and its habitats (Brown, 2019).

As maintained by Islamic religion, the Creator has made available to mankind all the required resources, which are needed by humans to realize their purposes. Therefore, these natural resources like land, water, trees, plants, and minerals are made available to all, and no human should limit the utilization of these resources to a single generation, in order not to deprive future generations from having access to these natural resources and a healthy environment (Fazlun, 2002; Gada, 2014; Ekpo & Is'haq, 2016; Hassan, 2020). This declaration is linked to the Holy Qur'an: And you devour the inheritance (of others) with devouring greed (Qur'an 89: 19). As a result, humans should endeavour not to exploit, deplete and

misuse inadequate natural resources and the environment, as the future generations are meant to gain from it, and therefore not meant to be owned or benefited alone by the present generation (Al-Damkhi, 2008; Gada, 2014). These are basically the tenets and principles of GHRD and green burial, as both concepts and practices are in support of conserving the environment, its ecosystem, and natural resources, so as not to deprive future generations of their right to a healthy life and environment. Islam denounces oppression and harm to both human, living, and non-living beings, as it has been said that the earth is wide enough to provide for the needs of all people, and must not be limited to the greed of an individual (Gada, 2014; Zabidi, 2021). In the era of COVID-19 pandemic when most mortuaries and funeral homes were overwhelmed, green burial became the alternative for so many families, as they paid great respect to their loved ones through the natural way, leading to less impact on the environment and available resources (Omonisi, 2020; Lowe et al., 2020).

2.2. Linkage to sustainable development theories

Sustainable development is the ability to balance the needs of humans in the present, and those of future and unborn generations (Shi et al., 2019). Its focal point is that, humans and organizations must endeavour to reduce its consumption of natural resources and pollution of the environment. As these resources are limited, and the need to protect the natural environment, in order to have both conserved for succeeding generations. The goal of sustainable development can be summarized thus: dignifying the existence of humans and the planet which comprises of the natural environment and its resources, so that there can be shared prosperity among all, bringing about justice, equity, and collaboration.

Over the years, several scholars and social scientists have developed theories linking human and organizational activities for sustainability of the environment and its resources. This comprises of Howard Bowen on sustainable development, and Maurice Clark which discussed on the need to move from individualism to social mindedness globally (Ditlev-Simonsen, 2022). Howard Bowen whose scholarly contribution to economic development and sustainability is globally acknowledged, emphasized on the need for organizations to incorporate ethics into its corporate responsibilities through deploying of integrity in production and business transactions (Bowen, 1953; Ditlev-Simonsen, 2022). It was argued that, business is not all about making profits, as moral principles must be integrated into economic cycles. Which allows for the sustainable use of natural resources and showing politeness to the natural environment and its ecosystem during manufacturing process, both at the individual and organizational levels. This is able to influence and bring about a courteous humanity, leaving behind preserved natural resources and an environment that is habitable for present and future generations. This is further discussed by Maurice Clark. He asserted that, the end-product for corporations and humans should not be focused only on making profits or the gains by individuals, but also adding value to the society, the workforce, the environment from which it operates, and preserving natural resources which have sustained production over centuries for subsequent generations (Clark, 1916; Ditlev-Simonsen, 2022).

Similar to the intentions of GHRD practices, Islamic burial rites, and green burial, the ideas put forward by Howard Bowen and Maurice Clark maintains that, if organizations and individuals continue to manufacture products without caution, while also engaging in the pollution of the environment and its landscape, there will be shortage of natural resources in the future, and the natural environment will become bastardized. The lesser the use of natural resources for unneeded productions, the better for the environment, organizations, and survival of future generations. A commitment to sustainable development practices will generally help in the reduction of environmental footprints of individuals and corporations' globally, making the environment and its ecological community a safer place to dwell in. Which also creates opportunities for the thriving of green economy.

2.3. Implications for HRD practice and research

HRD as a field and practice is yet to fully dedicate its expertise for environmental sustainability and the conservation of scarce natural resources. It is traditionally known for individual, organizational, and societal change and development (Kim, 2012; Kareem, 2019; Kareem & Hussein, 2019). It is therefore logical to state that, there is the urgent need for HRD scholars and practitioners to collaborate with other stakeholders, such as Islamic scholars, green burial experts, and non-governmental organizations (NGOs). This can be on promoting green awareness with a partnership with communication experts and media practitioners, both at the local and national levels. It is envisaged that this will result to new learning through training and development for pro-environmental education and knowledge, so that the generality of the society are able to acquire green abilities, education, and competencies. Using its expertise on green training and development for decentralization of GHRD practices (Scully-Russ, 2015b; Valentin, 2015; Williams & Turnbull, 2015; Sadler-Smith, 2015; Deshpande & Srivastava, 2022), HRD can step in to assist in the development of green knowledge and education, and popularization of Islamic burial rites and green burials. With this, the larger society comprising of conventional funeral homes, can begin to see several reasons why it should begin to adopt ecofriendly practices which are associated with Islamic burial rites and green burials in times of bereavement. As it will be their contribution towards sustainability of the environment and less consumption of limited natural resources. HRD cannot continue to be an onlooker, why the dead is continuously mourned to the detriment of the living, by way of degrading the environment, its ecosystem, and natural resources.

2.4. Recommendations for future research

This study has its limitation, as its data collection source was secondary through review of past literature. Deploying sustainable development theories, for example either that of Howard Bowen or Maurice Clark or any other as appropriate, future studies can apply primary data to ascertain a different outcome from that of the present study. There is the possibility for studies with empirical data to bring in new perspectives from real world experiences, resulting to the development of a research framework. This may be through a qualitative, quantitative, or mixed-method research methodology. Cultures, belief systems, and traditions differ across several societies, and may be an impediment towards the implementation of pro-environmental practices during interment.

3. Conclusion

In deploying its activities such as training and development, HRD scholars and practitioners are known to have over the past decades contributed to the development for a responsible and efficient society (Kim, 2012; Cho & McLean, 2004; McLean, 2006). The outcome of this study has revealed that GHRD practices, Islamic burial rites, and green burials have made positive impact on the environment and reduction in natural resources consumption. However, there is much work to be done, as the field of HRD using its multidisciplinary approach to issues through GHRD practices, needs to urgently collaborate with Islamic scholars, scholars and practitioners of green burial practices, and other stakeholders. Several studies have affirmed that there is a general lack of awareness on ecofriendly burial rites (Chiu, 2016; Kalter, 2022). Despite the unawareness, three States in the United States namely Oregon, Washington, and Colorado have given legal approval for human composting, which is a method of burying a loved one using ecofriendly practices of transforming the body of the dead into soil (Kalter, 2022). A study conducted by Rachel (2021) affirmed that, despite been a long practice in the United States, majority of the older generations who were the respondents for the study are yet to have the awareness and knowledge on the existence of ecofriendly burial practices. In verbatim, the study has this to say: "But when researchers asked 20 residents of Lawrence, Kan., over the age of 60 who identify as environmentalists if they had considered green burial, most had not heard of the practice. That's despite the fact that green burial had been available in Lawrence for nearly a decade at the time." HRD scholars

and practitioners can collaborate with Islamic scholars and green burial experts, with the intention of providing effective green training and development for non-practitioners of pro-green burial rites. A green training and development will help in widespread awareness, knowledge and education assimilation.

Conventional burials are seen to be harmful to the environment, due to the use of various dangerous chemicals and non-biodegradable products and materials, the ceaseless fallen of trees in the forest which leads to deforestation, climate change, environmental degradation, and loss of biodiversity. This cannot be said of the Islamic burial rites and green burials, which are able to preserve various metal resources, forest reserves, reduction of carbon footprints, a more safe and eco-friendly society, and preservation of the natural habitat. It is on this premise that the expertise of HRD is required to help propagate for community and societal awareness, in order to institutionalize ecofriendly burial practices to keep the natural environment and its ecosystem on a natural state, while also assisting to drastically put a stop to the depletion of natural resources. A collaboration that will advance towards the development of a mechanism, which will provide teaching and new learning for the general unaware society. It is environmentally unsustainable to continue to mourn the dead through this conventional approach, as it is to the detriment of the present and future generations, and a dishonor to the planet, the environment, and its ecosystem.

References

- Al-Damkhi, A. M. (2008). Environmental Ethics in Islam: Principles, Violations and Future Perspectives. *International Journal of Environmental Studies*, 65(1): 11-31. <http://dx.doi.org/10.1080/00207230701859724>
- Bowen, H. R. (1953). *Social Responsibilities of the Businessman*. Harper.
- Broniewicz, E., (2011). Environmental Management in Practice. (Ed.). *IntechOpen*. <https://doi.org/10.5772/738>
- Brown, A. (2019, November 30). *Eco-friendly Cemeteries? More People Preferring 'Green' over Standard Burials*. https://www.washingtonpost.com/science/eco-friendly-cemeteries-more-people-preferring-green-over-standard-burials/2019/11/29/af9de6ce-0fc5-11ea-bf62-eadd5d11f559_story.html
- Chiu, A. (2016, 04 March). *Green Burials Bring Awareness to Environmental Concerns*. U.S.News. <https://www.usnews.com/news/articles/2016-03-04/green-burials-bring-awareness-to-environmental-concerns>
- Cho, E., & McLean, G. M. (2004). National human resource development: What we discovered about NHRD and what it means for HRD. *Advances in Developing Human Resources*, 6, 382-393.
- Clark, J. M. (1916). The Changing Basis of Economic Responsibility. *The Journal of Political Economy*, 24(3), 209–229. <https://doi.org/10.1086/252799>
- Cochard, R. (2011). *Consequences of Deforestation and Climate Change on Biodiversity*. In Y. Trisurat, R. Shrestha, & R. Alkemade (Eds.), *Land Use, Climate Change and Biodiversity Modeling: Perspectives and Applications*. IGI Global. <https://doi.org/10.4018/978-1-60960-619-0.ch002>
- Deshpande, P., & Srivastava, A. P. (2022). A Study to Explore the Linkage between Green Training and Sustainable Organizational Performance through Emotional Intelligence and Green Work Life Balance. *European Journal of Training and Development (EJTD)*, 2046-9012, 1-20. <https://doi.org/10.1108/EJTD-11-2021-0182>
- Ditlev-Simonsen, C. D. (2022). *Economic Theories and Sustainable Development*. In: *A Guide to Sustainable Corporate Responsibility*. Palgrave Macmillan, Cham. https://doi.org/10.1007/978-3-030-88203-7_3
- Dunn, J. (2004, January 11). *Seeking Harmony in a Final Return to the Land*. New York Times. <https://www.nytimes.com/2004/01/11/business/business-seeking-harmony-in-a-final-return-to-the-land.html>
- Ekpo, C. G., & Is'haq, A. B. (2016). Islam and the Environment: Implications of Islamic Funeral Practice on Environmental Sustainability. *IOSR Journal of Research & Method in Education (IOSR-JRME)*, 6(1), 58-63. <https://doi.org/10.9790/7388-06115863>
- Fazlun, M. K. (2002). Islam and the Environment. *Social and Economic Dimensions of Global Environmental Change*, 5, 332-339.
- Feagan, R. (2007). Death to Life: Towards My Green Burial. *Ethics, Place & Environment*, 10(2), 157-175.

<http://dx.doi.org/10.1080/13668790701329726>

- Fritts, R. (2021, March 02). 'Green' Burials are slowly Gaining Ground among Environmentalists. ScienceNews. <https://www.sciencenews.org/article/green-burial-environmentalism-cemetery-eco-friendly-death>
- Gada, M. Y. (2014). Environmental Ethics in Islam: Principles and Perspectives. *World Journal of Islamic History and Civilization*, 4(4), 130-138. <https://doi.org/10.5829/idosi.wjihc.2014.4.4.443>
- Haddock, J., Jeffrey, J., Miles, D., Muller-Camen, M., & Hartog, M. (2010). Green HRD: The Potential Contribution of HRD Concepts and Theories to Environmental Management. *Paper Presented to the 11th International Conference on Human Resource Development Research and Practice across Europe*, 1-18.
- Hassan, A. (2020). *Sustainable Development and Islamic Ethical Tasks for Business-Organizations*. IntechOpen Book Series. 1-17. <https://doi.org/10.5772/intechopen.94992>
- Huda, M., Yusuf, J. B., Azmi Jasmi, K., & Nasir Zakaria, G. (2016). Al-Zarnuji's Concept of Knowledge ('Ilm). *SAGE Open*. 1-13. <https://doi.org/10.1177/2158244016666885>
- Ismail, M. H., & Jalil, M. N. A. (2021). The Notion of Afterlife in Islam and Sikhism and Its Implication on Muslims and Sikhs Lives. *Al-Itqan: Journal of Islamic Sciences and Comparative Studies*, 5(2), 117-135.
- Kalter, L. (2022, 04 April). *Saving the Environment -- and Cash -- Through 'Green' Burials*. WebMD. <https://www.webmd.com/palliative-care/news/20220404/green-burials-rise-in-popularity>
- Kang, D. S., Kim, H. S., Jung, J-H., Lee, C. M., Ahn, Y-S., & Seo, Y. R. (2021). Formaldehyde Exposure and Leukemia Risk: A Comprehensive Review and Network-Based Toxicogenomic Approach. *Genes and Environment*, 43(13), 1-10. <https://doi.org/10.1186/s41021-021-00183-5>
- Kareem, M. A. (2019). The Impact of Human Resource Development on Organizational Effectiveness: An Empirical Study. *Management Dynamics in the Knowledge Economy*, 7(1), 29-50. <https://doi.org/10.25019/MDKE/7.1.02>
- Kareem, M. A., & Hussein, I. J. (2019). The Impact of Human Resource Development on Employee Performance and Organizational Effectiveness. *Management Dynamics in the Knowledge Economy*, 7(3), 307-322. <https://doi.org/10.25019/MDKE/7.3.02>
- Kim, N. (2012). Societal Development through Human Resource Development: Contexts and Key Change Agents. *Advances in Developing Human Resources*, 14(3), 239–250. <https://doi.org/10.1177/1523422312446054>
- Lau, C. S. Y., Yee, H. H. L., Ng, T. K. C., & Fong, B. Y. F. (2020). Green Burial in Hong Kong. *Asia Pacific Journal of Health Management*, 15(2), 1-8. <https://doi.org/10.24083/apjhm.v15i2.393>
- Lowe, J., Rumbold, B., & Aoun, S. M. (2020). Memorialisation during COVID-19: implications for the bereaved, service providers and policy makers. *Palliative Care and Social Practice (SAGE Journals)*, 14, 1-9. <https://doi.org/10.1177/2632352420980456>
- Martin, A. (2011). *Despite Risk, Embalmers Still Embrace Preservative*. The New York Times. <https://www.nytimes.com/2011/07/21/business/despite-cancer-risk-embalmers-stay-with-formaldehyde.html>
- McDuff, M. (2021, December 17). 'Green burials' can change our relationship with death — and help the Earth. The Washington Post. https://www.washingtonpost.com/outlook/green-burials-can-change-our-relationship-with-death--and-help-the-earth/2021/12/16/85137994-5de5-11ec-bda6-25c1f558dd09_story.html
- McGuire, D. (2010). Engaging Organizations in Environmental Change: A Greenprint for Action. *Advances in Developing Human Resources*, 12(5), 508-523. <https://doi.org/10.1177/1523422310394759>
- McGuire, D., & Germain, M-L. (2015). Testing the Existence of a Green Contract: An Exploratory Study. *Advances in Developing Human Resources*, 17(4), 489-503. <https://doi.org/10.1177/1523422315599622>
- McLean, G. N. (2006). National human resource development: A focused study in transitioning societies in the developing world. *Advances in Developing Human Resources*, 8(1), 3-11.
- Morelli, J. (2011). Environmental Sustainability: A Definition for Environmental Professionals. *Journal of Environmental Sustainability*, 1(1-2), 1-9. <https://doi.org/10.14448/jes.01.0002>
- Naidu, R., Biswas, B., Willett, I. R., Cribb, J., Singh, B. K., Nathanail, C. P., Coulon, F., Semple, K. T., Jones, K. C., Barclay, A., & Aitken, R. J. (2021). Chemical Pollution: A Growing Peril and Potential Catastrophic Risk to Humanity. *Environment International*, 156, 1-12. <https://doi.org/10.1016/j.envint.2021.106616>
- Oliveira, B. F. A. D., Bottino, M. J., Nobre, P., Nobre, C. A. (2021). Deforestation and Climate Change are projected to Increase Heat Stress Risk in the Brazilian Amazon. *Communications Earth & Environment*, 2(207), 1-8. <https://doi.org/10.1038/s43247-021-00275-8>
- Omonisi, A. E. (2020). How COVID-19 Pandemic is changing the Africa's Elaborate Burial Rites, Mourning and Grieving. *The Pan African Medical Journal*, 35(2-81), 1-4. <https://doi.org/10.11604/pamj.supp.2020.35.23756>

- Parker, T. (2016). The Meaning of Environmental Management: An Interpretive Study of Managing Emergent or Evolutionary Environmental and Energy Strategy. *IIIEE, Lund University*. https://lucris.lub.lu.se/ws/portalfiles/portal/17704620/Thomas_Parker_hela_avh_inkl_omslag.pdf
- Phillips, N. (2021, March 17). A Greener Way to Go: Exploring Environmentally Friendly Death Practices. *Alternatives Journal: Voice of Canada's Environment*. <https://www.alternativesjournal.ca/community/culture/a-greener-way-to-go/>
- Piowar-Sulej, K. (2022). Environmental strategies and human resource development consistency: Research in the manufacturing industry. *Journal of Cleaner Production*, 330, 1-10. <https://doi.org/10.1016/j.jclepro.2021.129538>
- Rachel, F. (2021, 02 March). 'Green' Burials are Slowly Gaining Ground among Environmentalists. *Science News*. <https://www.sciencenews.org/article/green-burial-environmentalism-cemetery-eco-friendly-death>
- Sadler-Smith, E. (2015). Communicating Climate Change Risk and Enabling Pro-Environmental Behavioral Change through Human Resource Development. *Advances in Developing Human Resources*, 1-18. <https://doi.org/10.1177/1523422315601087>
- Scully-Russ, E. (2015a). The Contours of Green Human Resource Development. *Advances in Developing Human Resources*, 17(4), 411-425. <https://doi.org/10.1177/1523422315600839>
- Scully-Russ, E. (2015b). Green Jobs Career Pathways: A Qualitative Study of the Early Startup Experiences of Two Federally Funded Green Jobs Training Partnerships in the United States. *Advances in Developing Human Resources*, 17(4), 473-488. <https://doi.org/10.1177/1523422315599624>
- Shafaqna. (2018, July 24). *Natural Burial, a New Green Trend, Matches Muslim Funeral Traditions*. <https://en.shafaqna.com/67284/natural-burial-a-new-green-trend-matches-muslim-funeral-traditions/>
- Shi, L., Han, L., Yang, F., & Gao, L. (2019). The Evolution of Sustainable Development Theory: Types, Goals, and Research Prospects. *Sustainability*, 11, 1-16. <https://doi.org/10.3390/su11247158>
- Stock, P. V., & Dennis, M. K. (2021). Up in smoke or down with worms? Older Adult Environmentalist's Discourse on Disposal, Dispersal, and (Green) Burial. *Mortality*, 1-12. <https://doi.org/10.1080/13576275.2021.1878121>
- Tan, S. (2021, August 31). *What Are Green Burials?* WebMD. <https://www.webmd.com/a-to-z-guides/features/what-are-green-burials>
- Valentin, C. (2015). Greening HRD: Conceptualizing the Triple Bottom Line for HRD Practice, Teaching, and Research. *Advances in Developing Human Resources*, 17(4), 426-441. <https://doi.org/10.1177/1523422315599621>
- Veldkamp, E., Schmidt, M., Powers, J. S., Corre, M. D. (2020). Deforestation and reforestation impacts on soils in the tropics. *Nature Reviews Earth & Environment*, 1, 590-605. <https://doi.org/10.1038/s43017-020-0091-5>
- Williams, S., & Turnbull, S. (2015). Developing the Next Generation of Globally Responsible Leaders: Generation Y Perspectives and the Implications for Green HRD. *Advances in Developing Human Resources*, 1-18. <https://doi.org/10.1177/1523422315599623>
- Yarwood, R., Sidaway, J. D., Kelly, C., & Stillwell, S. (2015). Sustainable deathstyles? The Geography of Green Burials in Britain. *The Geographical Journal*, 181(2), 172-184. <http://www.jstor.org/stable/43868641>
- Zabidi, F. N. M., Rahman, N. A., & Halim, L. (2021). Integration of Islamic Values for Environmental Conservation: An Analysis of School Textbooks. *Religions*, 12, 1-18. <https://doi.org/10.3390/rel12070509>