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**Disposal of Quranic Literature and Islamic Information Materials:
A systematic literature review**

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Abstract

This study examines Quranic literature and the disposal of Islamic materials, emphasizing respect for religious sanctity and environmental sustainability. A systematic review of Scopus and Web of Science (2020–2024), guided by the PRISMA framework, identified 17 relevant studies. The analysis spans four themes; sacred texts, religious-social dynamics, religious-environmental intersections, and disposal methods. It reveals the critical role of scholars, community education, and technology. The findings underscore the need for a standardized and environmentally friendly disposal framework that aligns with Islamic principles, offering valuable insights for policymakers, scholars, and religious authorities.

Keywords: Quran, Islamic information materials, sacred, religion

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1.0 Introduction

The respectful disposal and preservation of Quranic texts and Islamic informational resources are of great significance in the Muslim community. Rooted in the values of honoring the Quran, these activities demonstrate a community's dedication to preserving the holiness of the sacred scripture (Mohd Zamri et al., 2024). Notably, Islamic literature encompasses printed Qurans, religious texts, brochures, and digital formats featuring sacred verses and teachings. The rising amount of these materials, spurred by increased publishing and digital spread, poses a distinct challenge in ensuring their appropriate management. Correspondingly, reconciling religious values with modern waste management techniques has emerged as a critical issue in Islamic communities globally (Aziz et al., 2025).

In Malaysia, where Islam is the state religion, the disposal of Quranic texts holds special significance. In particular, the Malaysian strategy merges conventional methods, including burning or burying sacred writings, with contemporary factors such as environmental

sustainability and legal structures (Al-Qurtubi, 1993; An-Nawawi, 1993; Majid et al., 2022). In line with this, organizations, religious leaders, and the community have vital responsibilities in protecting the integrity of Islamic texts while adhering to set guidelines. While standard guidelines exist, differences in awareness, interpretation, access, and implementation across various communities can lead to inconsistent practice.

This study aims to examine the various dimensions of disposing of Quranic texts and Islamic informational materials, emphasizing practices in Malaysia. It explores the theological, environmental, and socio-cultural aspects that influence these practices and their consequences for modern society (Nurul Jannah et al., 2018). Moreover, through the evaluation of existing practices and the examination of Islamic legal viewpoints, the research aims to offer an in-depth understanding of this vital matter. It also highlights the necessity for creative, sustainable approaches to managing the growing number of Quranic materials while maintaining their holiness and environmental integrity.

2.0 Literature Review

The disposal of Quranic literature and Islamic information materials is a vital practice in ensuring the sanctity of sacred texts while addressing environmental and cultural considerations. Islam places a profound emphasis on the sanctity of Quranic texts, treating them as sacred objects requiring respectful management and disposal. The Quran itself outlines the revered nature of its content, as observed in verses like Surah Al-Waqi'ah (56:77–79), which states that it is a "noble Quran" that "none touch except the purified." Islamic scholars have historically referenced these theological principles to underscore the importance of protecting the Quran from desecration (El Shamsy, 2022; Majid et al., 2023). In addition, Islamic jurisprudence has outlined specific methods for disposing of worn or damaged Quranic materials, including burning, burial, shredding, and immersion in water (El Shamsy, 2022; Majid et al., 2023). These methods draw analogies between Quranic texts and human corpses, both of which must be treated with reverence. In essence, these theological guidelines form the basis for modern disposal practices and continue to influence contemporary discussions.

Collectively, these studies highlight the complex relationship between maintaining textual sanctity and addressing environmental and logistical challenges. Accordingly, burning is widely accepted, with ashes typically buried to prevent desecration. Meanwhile, burial, especially in designated sites, is another method endorsed by Islamic scholars, providing a practical solution that aligns with Islamic principles (Mohd Zamri et al., 2024). At the same time, washing texts into flowing water is practiced in some regions. However, this method has raised environmental concerns due to potential pollution. Overall, these approaches illustrate the balance between theological adherence and practical implementation.

Failure to adhere to set disposal protocols for Quranic materials continues to be a prevalent challenge in numerous Muslim-majority nations, frequently including inappropriate disposal practices like combining with regular refuse or being managed by non-Muslim individuals, which conflicts with Islamic principles and heightens ethical and societal issues (Majid et al., 2023). This issue is exacerbated by low public awareness and insufficient infrastructure. Moreover, conventional disposal methods such as dumping materials into rivers and incineration have sparked environmental issues, including water contamination and air quality deterioration, especially in highly populated regions. Although initiatives like Malaysia's sustainable waste disposal centers demonstrate successful frameworks that merge theological and ecological aspects, numerous nations continue to encounter considerable shortages in expertise and resources (Majid et al., 2023). Looking ahead, utilizing biodegradable printing supplies and investing in green technologies offer encouraging methods to reduce the environmental impact of disposing of Quranic materials.

Methods for disposing of Quranic materials vary significantly by region due to cultural, legal, and socioeconomic influences. Malaysia has set up specialized centers and outreach initiatives. Nonetheless, it still encounters difficulties with public awareness and infrastructure (Majid et al., 2023). In contrast, Saudi Arabia utilizes modern technologies and established protocols to align traditional practices with contemporary standards, whereas Indonesia focuses on community-oriented strategies based on cultural and spiritual traditions to ensure compliance. These local variations highlight the necessity for customized approaches that consider regional circumstances. Thus, religious leaders and academics play a crucial role in teaching communities, as research indicates that awareness initiatives and partnerships with government organizations significantly improve adherence. Furthermore, utilizing digital repositories presents a creative way to lessen dependence on physical materials and encourage eco-friendly disposal methods (Zailani, 2024).

Comparative analyses among various religious traditions underscore common concerns regarding the respectful treatment of sacred texts, evident in the Jewish genizah practice, which resembles Islamic burial traditions, providing opportunities for interfaith cooperation in creating sustainable disposal solutions (Holder, 2022). To manage the disposal of Quranic materials effectively, researchers emphasize the importance of enhanced governance through stricter regulations and enforcement in accordance with Islamic principles (Majid et al., 2023). For instance, promoting environmentally friendly practices, such as utilizing sustainable resources, can reduce the ecological footprint, while incorporating religious values into national waste management approaches offers a comprehensive answer. Consistent with this, recent studies also suggest actionable measures, such as the creation of standardized, theologically robust guidelines, awareness initiatives to boost compliance, and funding for biodegradable technologies to further reduce environmental damage.

In summary, the disposal of Quranic texts and Islamic informational materials is a complex matter that necessitates a balance among theological, cultural, and environmental factors. Although conventional methods establish a basis for respectful disposal, contemporary challenges require inventive and sustainable solutions. Hence, by combining religious values with modern approaches, lawmakers, academics, and spiritual leaders can create well-rounded solutions that honor the sacredness of Quranic writings while tackling environmental and societal issues. This evaluation highlights the significance of collaborative efforts across disciplines in tackling this vital problem.

3.0 Material and methods

3.1 Identification

The systematic identification of relevant literature is a crucial first step in examining the disposal of Quranic literature, yielding significant bibliometric data from Scopus (n = 327) and Web of Science (n = 248), for a total of 575 records. A carefully designed search strategy, using keywords such as "Quran," "Islamic information materials," "sacred," "manuscript," "disposal," and "recycle," ensured comprehensive coverage of religious, ethical, cultural, and environmental dimensions. The initial analysis reveals emerging theoretical and practical approaches, highlighting the intersection of religious obligations and environmental sustainability. In addition, Scopus's broader indexing, including regional and developing research, complements Web of Science, enhancing the dataset's diversity. This identification phase lays a solid foundation for subsequent screening, relevance assessment, and thematic analysis, while addressing the complex interplay between traditional Islamic practices and contemporary ecological concerns.

Table 1: The search string.

Scopus	TITLE-ABS-KEY ((quran OR "islamic info* material*" OR sacred OR religion OR qalam) AND (text OR manuscript OR paper) AND (dispos* OR recycle OR destruct)) AND (LIMIT-TO (PUBYEAR , 2020) OR LIMIT-TO (PUBYEAR , 2021) OR LIMIT-TO (PUBYEAR , 2022) OR LIMIT-TO (PUBYEAR , 2023) OR LIMIT-TO (PUBYEAR , 2024)) AND (LIMIT-TO (DOCTYPE , "ar")) AND (LIMIT-TO (PUBSTAGE , "final")) AND (LIMIT-TO (LANGUAGE , "English")) Date of Access: January 2025
Wos	(quran OR "islamic info* material*" OR sacred OR religion OR qalam) AND (text OR manuscript OR paper) AND (dispos* OR recycle OR destruct) (Topic) and 2020 or 2021 or 2022 or 2023 or 2024 (Publication Years) and Article (Document Types) and English (Languages) Date of Access: January 2025

(Source:Authors' compilation)

3.2 Screening

The screening phase applied clear criteria to filter 575 initial records, excluding 438 based on publication date (pre-2020), document type (e.g., conference papers, reviews, in-press articles), and language (non-English). This ensured the inclusion of recent, peer-reviewed studies relevant to Quranic literature disposal. In particular, the refined dataset of 137 records, 68 from Scopus and 69 from Web of Science, represents a 76.17% reduction, offering a balanced and focused foundation for analysis. This process upheld academic rigor and allowed for the identification of emerging ethical, religious, and environmental themes, ensuring the final selection aligned with the study's objectives and maintained methodological integrity.

Table 2: The selection criterion is searching

Criterion	Inclusion	Exclusion
Language	English	Non-English
Time line	2020 – 2024	< 2020
Literature type	Journal (Article)	Conference, Book, Review
Publication Stage	Final	In Press

(Source:Authors' compilation)

3.3 Eligibility

In the eligibility phase, 102 articles were reviewed in detail to ensure they met the inclusion criteria and aligned with the research objectives. After evaluating titles, abstracts, and full-text availability, 85 articles were excluded for being outside the scope, lacking relevance, or having inaccessible full texts. This careful screening ensured only high-quality, relevant studies were included. As a result, 17 articles were selected for qualitative analysis, each offering meaningful insights into the disposal of Quranic and Islamic informational materials. This refined selection provides a strong foundation for exploring key themes, challenges, and practices in the field.

3.4 Systematic Review Stages

The systematic review process conducted in this study is depicted comprehensively through the PRISMA flow in figure 1. This flow diagram outlines the three key phases carried out sequentially, namely identification, screening, and eligibility assessment of studies.

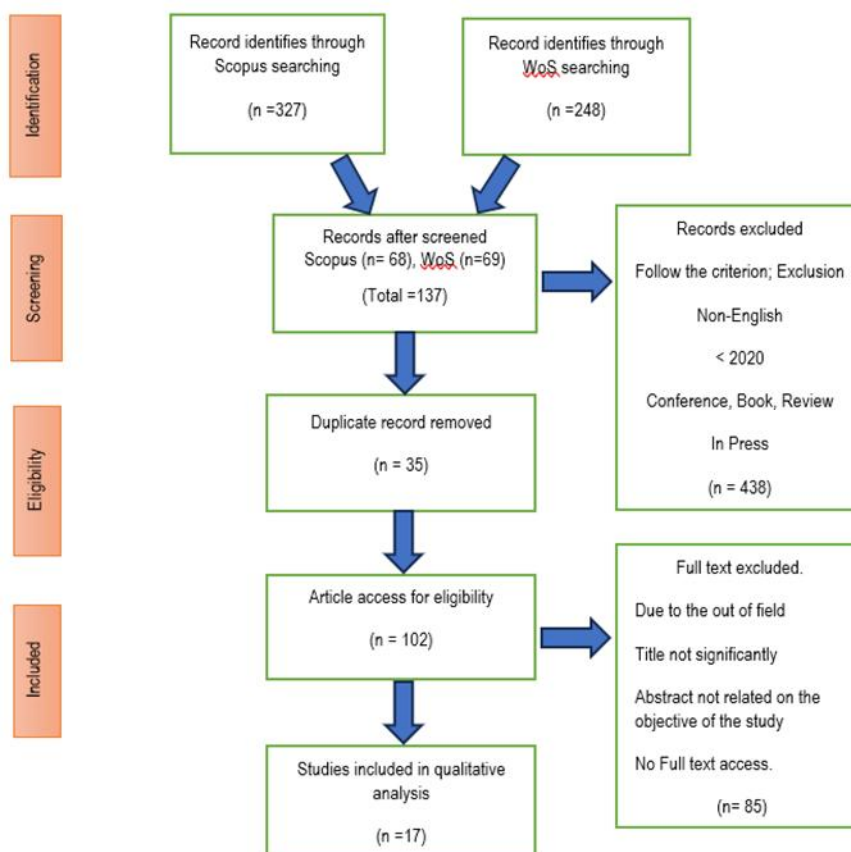


Figure 1. Flow diagram of the proposed searching study

3.5 Data Abstraction and Analysis

A comprehensive analysis was performed to merge different research designs, particularly those employing quantitative methods, with the goal of identifying essential themes and subthemes concerning the disposal of Quranic literature and Islamic informational resources. The review started with the examination of 17 selected publications, emphasizing pertinent assertions and approaches. Concurrently, the authors collaboratively created themes based on the evidence after evaluating the studies for thematic relevance. During the process, a reflective log was retained to document observations, difficulties, and analytical insights. Simultaneously, discussions among the authors were conducted to resolve any inconsistencies in theme development, ensuring coherence and reliability in the results (Figure 1).

The final themes were refined to ensure coherence and consistency. The analysis was conducted with the guidance of three experts: one specializing in record management, another in knowledge management, and the third in religious studies. This expert review phase helped establish the domain validity of the themes by ensuring their clarity, relevance, and appropriateness for the study's context.

The authors also compared the findings to resolve any discrepancies in the theme creation process. If any inconsistencies in the themes arose, the authors addressed them with one another. Finally, the developed themes were refined to ensure their consistency. The expert review phase helped ensure each sub-theme's clarity, importance, and adequacy by establishing domain validity. In addition, adjustments based on the discretion of the authors, reflecting feedback and comments from experts, have been made. The questions are: what are the prevailing methods and challenges in the disposal of the Quran and other Islamic information materials, and how do they align with Islamic teachings and environmental considerations?

4.0 Result and Finding

4.1 The Sacred Texts and Practices Theme

The analysis of sacred texts and practices underscores the multifaceted roles these texts play in shaping moral, cultural, and historical understandings. Abellán-García Barrio and Encinas Cantalapiedra (2021) examined the recognition of sacred elements within theories of possible worlds, highlighting the contrasting approaches between logical-analytical and phenomenological-existential methodologies. Their findings suggested that while logical-analytical frameworks provide systematic clarity, they often fail to fully embrace the sacred as "real." In contrast, phenomenological approaches are more inclined to recognize the sacred but lack systematic methodologies for thematic exploration. This duality calls for a more integrative framework to effectively study the sacred, both fictional and non-fictional narratives (Abellán-García Barrio & Encinas Cantalapiedra, 2021). Similarly, Simek's study of pagan cult sanctuaries in Uppsala and Lejre added depth by revealing how historical narratives and literary antecedents influence perceptions of the sacred. The analysis

demonstrated the interplay between oral and textual traditions, offering insights into the motivations behind such descriptions and their historical authenticity (Simek, 2022).

The Quran is essential in forming moral principles and directing Muslim behaviors, as evidenced by Dweirj's application of Bourdieu's idea of habitus to demonstrate how practices such as prayer and charity promote ethical conduct and social unity (Dweirj, 2023). Meanwhile, Akram's research emphasized how the Quranic perspective fostered scholarly interaction with different faiths in pre-modern Islamic history, advocating for religious tolerance and creating a robust epistemological tradition that is still significant today (Akram, 2020). Furthermore, Chaoui's examination of Sweetness in the Belly illustrated the transformative influence of religion, especially Sufi Islam, in managing cultural displacement and creating inclusive cosmopolitan identities, contesting orientalist perspectives and highlighting religion's function in connecting cultural divides (Chaoui, 2022).

4.2 Religious and Social Dynamics Theme

The convergence of religious customs and social dynamics illustrates how spiritual and societal principles can coexist, clash, or develop. Ossa-Richardson (2022) investigated how satire, despite its ethical dilemmas, was historically defended in religious conflicts as a tool to promote charity instead of truth. In the same vein, Dubey (2023) demonstrated how religious narratives were exploited during the COVID-19 pandemic in India to promote ideological consistency, constraining pluralism and exacerbating socio-political divisions. Meanwhile, Sooniste and Schihalejev (2022) highlighted notable deficiencies in Estonia's educational curricula, indicating that religious literacy is inadequately addressed, hindering multicultural comprehension and ultimately limiting religious freedom. Moreover, Brox (2022) examined how contemporary materials such as plastics affect Tibetan Buddhist practices. The study highlighted that although these materials enhance accessibility and conservation, they complicate conventional notions of sacredness and purity, reflecting broader conflicts between religious traditions and modernity.

Blair's study of Indigenous sacred sites in Canada emphasized the challenges posed by colonial legal frameworks, which prioritize land commodification over spiritual preservation. The analysis revealed that constitutional provisions, such as sections 2(a) and 35 of the Constitution Act, 1982, perpetuate colonial values and hinder Indigenous efforts to protect sacred lands. This underscores the broader tension between spiritual values and state-imposed legal structures, which often marginalize non-Western spiritualities (Blair, 2020). Collectively, these studies stress the dynamic interplay between religion, culture, and societal structures, offering a nuanced understanding of how religious practices adapt to and are influenced by changing social contexts.

4.3 Religious and Environmental Intersections Theme

The relationship between religion and environmental responsibility is multifaceted, involving motivations, cultural perceptions, and spiritual practices. For example, Arli et al.'s investigation into the impact of religiosity on recycling behavior highlighted the role of religious orientation in shaping environmental attitudes. Their findings revealed that religious consumers exhibit both intrinsic and extrinsic motivations, including economic concerns and a love for nature. However, the study noted that religiosity does not inherently make individuals more environmentally friendly, emphasizing the need for targeted interventions from governments and religious institutions to foster eco-friendly behaviors among religious communities (Arli et al., 2021). Similarly, Jazat et al.'s exploration of waste disposal practices in Nigeria underscored how religion intersects with cultural and socioeconomic factors to influence environmental behavior. In both Iwo and Ibadan, religion, alongside income levels and cultural norms, significantly affects waste management practices, suggesting that religious frameworks could play a role in encouraging better disposal habits (Jazat et al., 2023).

Further emphasizing the spiritual dimension, Callahan's work proposed a theological approach to addressing the climate crisis through a "Eucharistic rule of life." This framework advocates for cultivating gratitude, mindfulness, and ethical living to inspire sustainable practices. Notably, by integrating daily habits with spiritual reflection, this approach connects personal spirituality with broader ecological concerns, presenting a practical model for religious communities to contribute meaningfully to environmental stewardship (Callahan, 2024). When considered collectively, these studies demonstrate the potential for religious and spiritual frameworks to influence environmental practices. They also highlight the significance of integrating cultural, economic, and spiritual considerations into strategies for addressing environmental challenges.

4.4 Disposal and Preservation Practices Theme

The treatment and disposal of sacred texts and materials, such as the Qur'an, present significant challenges influenced by religious, cultural, and practical considerations. Raab et al. (2021) explored the daily disposal routines of waste in Gaza Strip refugee camps, revealing that religious practices and spirituality play a pivotal role in shaping environmentally sound behaviors. Their findings emphasize the potential of utilizing spirituality and religious coping mechanisms as drivers for behavioral changes in solid waste management. Moreover, social comparison and role modeling further influence disposal behaviors, suggesting that community-based interventions could effectively improve disposal practices in similar contexts (Raab et al., 2021).

El Shamsy provided a historical perspective on the respectful disposal of sacred texts in Islamic tradition, tracing debates on acceptable methods such as burning, washing, shredding, and burial. The analogy of worn-out texts to human corpses, deserving of respectful burial, underscores the theological and ethical significance placed on these materials. This historical evolution reflects the sensitivity of religious communities to maintaining the sanctity of sacred texts, influencing contemporary practices (El Shamsy, 2022). Similarly, Majid et al. examined the disposal methods of Quranic texts in Malaysia, highlighting issues arising from non-compliance with established guidelines. Unauthorized disposal practices, such as delegating tasks to non-Muslim entities, have sparked significant concerns. In response, religious scholars advocate for adherence to methods aligned with the maqasid (objectives) of Islamic jurisprudence, including burning, burial, and washing texts into the sea. In essence, this underscores the need for stricter oversight and

capacity-building in managing sacred text disposal (Majid et al., 2023).

The global dimension of waste management, as discussed by Xu et al., illustrates the interplay between economics, environmental sustainability, and cultural considerations. Their analysis of global waste paper trade networks revealed that cultural factors, such as shared religion, influence international waste management practices. The study also highlighted the significance of collaborative frameworks and shared values in addressing resource scarcity and environmental pressures. While not directly focused on sacred texts, the insights into cross-cultural dynamics are applicable to improving the disposal of religious materials within global waste systems (Xu et al., 2022). The empirical analysis of reviewed articles by theme is depicted in Table 3.

Table 3: Empirical Analysis of Reviewed Articles by Theme

Theme	Articles
1. Sacred Texts and Practices	1. The recognition of the sacred in theories of possible worlds: some hermeneutic orientations 2. The Qur'an: An Oral Transmitted Tradition Forming Muslims Habitus 6. Navigating the Religious in the Cosmopolitan 9. The Sanctuaries in Uppsala and Lejre and their Literary Antecedents 12. Foundations of the descriptive study of religions in Muslim history: A conceptual analysis
2. Religious and Social Dynamics	3. A Discourse on the Use of Ridicule in Religious Disputes 4. Religious Literacy in National Curricula of Estonia 8. Plastic Skinscapes in Tibetan Buddhism 10. The Soft Homogenisation of Democracy in India: Studying the Role and Long-Term Impact of Right-Wing Demagoguery During the Covid-19 Pandemic 15. Indigenous Sacred Sites & Lands: Pursuing Preservation Through Colonial Constitutional Frameworks
3. Religious and Environmental Intersections	5. Does religion make consumers more environmentally friendly? 7. State of solid waste disposal and suggested fixes for Iwo and Ibadan Metropolis, Nigeria 16. Savoring the Sacred: Cultivating Spiritual and Ethical Dispositions to Address the Climate Crisis Through a Eucharistic Rule of Life
4. Disposal and Preservation Practices	11. Antecedents of daily disposal routines in the Gaza Strip refugee camps 13. The Death and Disposal of Sacred Texts 14. The Opinions and Evaluations of Religious Scholars on Methods of Disposing Al-Quran Text in Malaysia 17. Evolution of structural properties and its determinants of global waste paper trade network based on temporal exponential random graph models

(Source:Authors' compilation)

5.0 Discussion

The treatment and disposal of sacred texts, especially the Quran, involve complex religious, cultural, and environmental considerations. Sacred texts hold profound spiritual significance, shaping moral values, social harmony, and cultural identity. Historically and today, religious practices adapt to societal changes, with tensions arising between tradition and modernity, such as in the use of new materials in rituals or the influence of legal systems on spiritual practices. Concurrently, the Quranic worldview has encouraged scholarly inquiry and interfaith dialogue, yet understanding the sacred requires navigating both analytical and experiential approaches across diverse contexts.

Environmental responsibility also intersects with religion. While religious values can inspire eco-friendly behavior, they do not automatically ensure sustainable practices, highlighting the need for targeted interventions. In sacred text disposal, practices like burning, burial, and washing aim to uphold reverence. However, inconsistencies remain, particularly in places like Malaysia, where improper method persist. Globally, cultural and economic factors influence these practices, suggesting that the integrating spiritual values with environmental awareness can lead to more ethical and sustainable outcomes. Thus, a holistic approach blending religious teachings, cultural sensitivity, and practical solutions is vital to responsibly managing sacred materials and addressing broader societal challenges.

It is crucial to clarify that this study does not suggest that cultural or environmental practices take precedence over Quranic mandates. Instead, it highlights how various interpretations and practical limitations can affect implementation. In particular, the aim is to support practices that uphold Quranic principles while being ethical and environmentally responsible in various cultural and community contexts.

The discussion is based on the Theory of Planned Behavior, Environmental Ethics Theory, and Maqasid al-Shariah. Together, these frameworks explain the intentions, moral responsibilities, and Islamic goals related to Quranic disposal. Furthermore, these theories provide a holistic view that encourages ethical, culturally sensitive, and environmentally sustainable practices for disposing of sacred texts. These insights improve understanding across different fields by linking religious practices with theories of behavior and the environment. They also offer practical advice for policymakers, religious leaders, and environmental groups. Overall, these can help create disposal methods for the Quran that respect spiritual values and tackle ecological issues in today's society.

6.0 Conclusion & Recommendation

This systematic review highlights the necessity of respectful and eco-friendly disposal methods for Quranic texts and Islamic informational resources, which, though grounded in Islamic theology, encounter contemporary issues like ecological concerns, inadequate infrastructure, and minimal public awareness. It highlights four main themes: sacred scriptures and ceremonies, religious and social

interactions, religion and environmental connections, and disposal and conservation methods. All these demonstrate the challenge of reconciling traditional Islamic law with contemporary environmental and societal needs. While conventional techniques such as incinerating, burying, shredding, and cleaning are still commonly used, worries regarding air and water contamination have prompted demands for more creative solutions. In addition, global assessments reveal that nations such as Indonesia utilize community-based approaches, whereas Saudi Arabia adopts sophisticated technology to maintain adherence to Islamic values. In Malaysia, the initiatives to create sustainable waste disposal systems are praiseworthy. However, they are obstructed by uneven execution and insufficient involvement of qualified Muslim staff to guarantee compliance with religious rules (Majid et al., 2023). Additionally, this study has some limitations. Firstly, it lacks long-term data on sustainable disposal practices. Thus, future studies should focus on key areas to address the current gaps in the disposal of Quranic and Islamic informational resources. At the same time, long-term studies are crucial in evaluating the lasting effectiveness of eco-friendly disposal methods and their alignment with Islamic law. Secondly, the study does not include cross-cultural comparisons. Notably, analyzing various cultural and national contexts can help identify effective and innovative strategies. Third, the study offers limited analysis of the role of religious education and community programs. Therefore, future research should examine how religious education, community leadership, and public awareness programs encourage respectful and sustainable waste disposal behaviors.

In summary, the results of this review highlight the necessity for a balanced strategy that respects the sanctity of Islamic texts while tackling environmental sustainability. Accordingly, joint initiatives among religious, governmental, and educational organizations are crucial for creating comprehensive, culturally aware, and environmentally friendly waste disposal methods. By focusing on this matter, communities can maintain both spiritual principles and environmental duties in a progressively modern and interconnected society.

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Paper Contribution to Related Field of Study

This study contributes specifically to the fields of records management, Islamic studies, and environmental policy by systematically analyzing Quranic and Islamic information disposal practices. Through the examination of recent literature from 2020 to 2024, this research provides an extensive overview of current practices, difficulties, and the changing conversation regarding the disposal of sacred texts, especially within the Malaysian setting. It emphasizes significant deficiencies like irregular compliance with Islamic principles, environmental hazards linked to conventional methods, and infrastructural shortcomings. The results offer important perspectives on the theological, technological, logistical, and socio-cultural aspects of managing sacred texts. Additionally, the research highlights the immediate necessity for uniform, environmentally-friendly disposal systems that conform to Islamic law and international sustainability objectives. This study enhances scholarly and policy discussions, providing a foundational reference for future efforts in creating respectful, practical, and eco-friendly disposal methods.

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