Intellectual Discourse

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Arabic	Roman		Arabic	Roman
ب	b		ط	ṭ
ت	t		ظ	ẓ
ث	th		ع	ʿ
ج	j		غ	gh
ح	ḥ		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	dh		ل	l
ر	r		م	m
ز	z		ن	n
س	s		ه	h
ش	sh		و	w
ص	ṣ		ء	ʾ
ض	ḍ		ي	y

Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
◌َ	a		◌َا، ◌َى	an
◌ُ	u		◌ُّو	un
◌ِ	i		◌ِّي	in
◌َا، ◌َ، ◌َى،	ā		◌َوْ	aw
◌ُو	ū		◌َيْ	ay
◌ِي	ī		◌ُّو	uww, ū (in final position)
			◌ِّي	iyy, ī (in final position)

Source: ROTAS Transliteration Kit: http://rotas.iium.edu.my

Maqāṣid al-Sharī'ah as Goal Framing for Sustainable Behaviours: A Conceptual Framework

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Abstract: Positive values serve as a catalyst to the formation of sustainable behaviours at the individual level, which contributes to the achievement of a nation's sustainable development goals. With that, the current study introduces a new conceptual framework based on five pivotal values or goals of *Maqāṣid al-Sharī'ah*—preserving religion, life, intellect, progeny, and wealth—which serve as predictors in the framing of sustainable behaviours. This study presents an overview of goal-action research, establishes the identified research gaps and study's aims, which is then followed by an extensive review of *Maqāṣid al-Sharī'ah* and its five goals. The proposed *Maqāṣid al-Sharī'ah*-based framework for sustainable behaviours offers new avenues to further establish novel understanding on the universal views of Islam, which are also applicable for the non-Muslim community. Moreover, this conceptual framework provides an alternative perspective to the normative Western viewpoint on sustainable behaviours.

Keywords: *Maqāṣid al-Sharī'ah*; Islam; goal; sustainable behaviour; value

Abstrak: Nilai-nilai positif menjadi pemangkin kepada pembentukan tingkah laku mampan dalam kalangan individu dan ianya sekali gus membolehkan

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pencapaian matlamat pembangunan mampan bagi sesebuah negara. Oleh itu, kajian ini mencadangkan sebuah kerangka konseptual baharu yang berteraskan kepada lima nilai penting dalam *Maqāṣid al-Sharī'ah*—memelihara agama, nyawa, akal, keturunan dan harta benda—yang bertindak sebagai peramal dalam pembentukan tingkah laku mampan. Kajian ini memberikan gambaran menyeluruh tentang kajian matlamat-tindakan, mengenal pasti jurang penyelidikan dan matlamat kajian, serta menjalankan tinjauan literatur tentang *Maqāṣid al-Sharī'ah* dan lima matlamatnya. Kerangka konseptual baharu untuk tingkah laku mampan yang berasaskan *Maqāṣid al-Shari'ah* telah memberikan peluang baharu untuk memahami pandangan universal Islam yang juga boleh diaplikasikan oleh komuniti bukan Islam. Selain itu, kerangka konseptual ini menyediakan perspektif alternatif kepada sudut pandangan normatif barat tentang tingkah laku mampan.

Kata kunci: Maqāṣid al-Shari'ah, Islam, matlamat, tingkah laku mampan, nilai

Introduction

During the late 1960s, Edwin Locke proposed an idea about the importance of goals in motivating human behaviours (Donmez-Turan & Kiliclar, 2021). A few years later, research and theories (e.g., goal-setting theory, goal-framing theory, goal systems theory, and goal-directed model) have demonstrated the relevancy and the role of goals in motivating, regulating, and guiding or directing human behaviours (Latham & Locke, 1991; Gollwitzer & Bargh, 1996; Lindenberg & Steg, 2007; Steg & de Groot, 2019). Accordingly, goals are considered starting points of deliberate control of a specific action. The expectation of goal effects depends on the basic assumption that individuals have desired states that they intend to continue to strive until the experienced state sufficiently approximates the desired state, while in consideration of their beliefs, wishes, desires, values, and values (Gollwitzer & Moskowitz, 1996).

There have been various studies on the impact of goals on individuals' cognition and behaviour from different perspectives and backgrounds in these past decades. Numerous studies, models, and theories have emerged as the outcomes of such endeavours. However, a significant portion of the existing body of literature related to goal

action, particularly on environmental behaviours, focuses on the Western tradition (Unanue et al., 2016). Less attention has been paid to non-Western perspectives on such domain (Clayton et al., 2016).

Previous studies on goal action focused on identifying the most effective types of goals to direct and predict behaviours. These goals vary in their contents, including specificity, size, level of abstraction, intrinsic or extrinsic orientation, gain or hedonic focus, and normativity, as well as whether they are framed in terms of positive or negative outcomes. The overriding goals and the foreground and background goals, among others, have remained in question (Gollwitzer & Moskowitz, 1996; Lindenberg, 2001, 2006; Unanue et al., 2016; Steg & de Groot, 2019). Other prior studies on goal action focused on goal content (Gollwitzer, 1996), which strongly influences the chances of achieving a specific goal (Gollwitzer, 2015). In addition, past studies showed that goal pursuit can be affected by the structural features of the goal, such as the strength of the goal, the aspiration or standard specified in the goal, and the context in which the individual strives for their goal (Gollwitzer, 2015).

Meanwhile, *Maqāṣid al-Sharī'ah*, as a framework, has recently gained growing attention from scholars and organisations in different fields. With the emergence of the environmental and sustainability research fields, many studies have attempted to address the relationship between *Maqāṣid al-Sharī'ah* and the sustainability phenomenon. However, the relationship between *Maqāṣid al-Sharī'ah* and sustainable behaviours has remained underexplored, as prior studies mainly focused on the relationship of *Maqāṣid al-Sharī'ah* with sustainability or the environment in general (e.g., Al Haq & Abd Wahab, 2019; Aziz et al., 2020), or sustainable development (e.g., Muhammad, 2017; Hasan et al., 2018). Moreover, most of these prior studies were normative, not empirical (Nizam & Larbani, 2016), or were of a different discipline, instead of sustainability, focusing on other issues related to banking, finance, economy, and so forth (Baharuddin et al., 2019; Baharuddin et al., 2021).

In view of the above, based on the existing literature on goal-action research and considering the importance of global environmental

change and degradation problems (e.g., Steg et al., 2014; Clayton et al., 2016), the current study aimed to introduce a non-Western perspective on goals and sustainable behaviours. Using an Islamic lens, this study introduced five necessary or higher goals of *Maqāṣid al-Sharī'ah* as effective predictors of sustainable behaviours. Addressing the lack of empirical and conceptual research on *Maqāṣid al-Sharī'ah*, this study presented novel insights on the relationships of *Sharī'ah* goals and sustainable behaviours (McGregor, 2018).

Background of *Maqāṣid al-Sharī'ah*

Etymologically, "Maqasid," the plural form of "maqsad" or "maqsid," conveys several meanings, such as goal or objective (Julia et al., 2018; Wani, 2018a; Aziz et al., 2020). Moreover, terms of "*Maqasid Sharia*," "*Maqāṣid al-Sharī'ah*", or "*Al-Maqasid Al-Shariah*" have been used interchangeably. Contemporary Muslim scholars have recently started to define the concept of *Maqāṣid al-Sharī'ah*. For instance, Al-Raysuni (2005) defined *Maqāṣid al-Sharī'ah* as the purpose for which law is established for the benefits of humankind. Wani (2018a, p. 40) stated that "*Maqāṣid al-Sharī'ah* is the umbrella term representing the higher goals and objectives of the *Sharī'ah*, the Divine path decreed by the Creator for the welfare of humanity herein and hereafter". Meanwhile, "*Sharī'ah*" is understood as law or code. It is also regarded as a framework or path to one's well-being (Murphy & Smolarski, 2020; Rasool et al., 2020; Yaakub & Abdullah, 2020).

The idea of *Maqāṣid al-Sharī'ah* has a historical origin and development in the conservative Muslim society. Scholars like Al Juwayni (d.478AH/1085CE), Al Ghazali (d.505AH/1111CE), and Al-Shatibi (d.790AH/1388CE) played a crucial role in extracting and constructing the idea from two primary sources, namely the Qur'ān and Hadith or teachings of Prophet Muhammad (PBUH). Several prior studies highlighted the roles of these scholars in the development of *Maqāṣid al-Sharī'ah*, including Luqman et al. (2020), Murphy and Smolarski (2020), and Yaakub and Abdullah (2020). These scholars unanimously agreed on three main components of the goals: necessities, needs, and embellishments (see Figure 1) (Luqman et al., 2020; Yaakub & Abdullah, 2020).
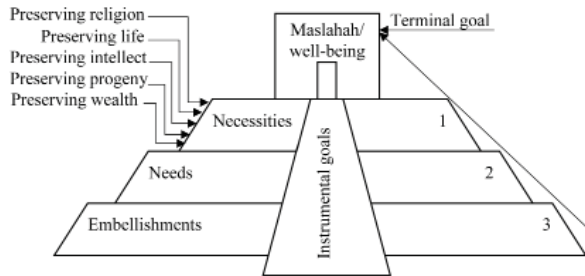
Figure 1. Pyramidical ladder of Maqāṣid al-Sharī'ah (Author source)

Notes: The numbers on the right indicate the importance of each category ("1" denotes first-order goals; "2" denotes second-order goals; "3" denotes third-order goals). The size of each trapezoid shows the range of each category.

All these goals aim to achieve a terminal goal or state, which is the well-being of all human beings (Al Haq & Abd Wahab, 2019; Yaakub & Abdullah, 2020). In this context, a majority of classical and modern Muslim scholars have expressed their agreement on how a life system would either be completely or partially collapsed, and that massive chaos could be a consequence of missing or ignoring any of the five necessities (Amin, 2015; Jaelani et al., 2020; Luqman et al., 2020).

The current study only focused on the necessary goals due to their high importance (Yaakub & Abdullah, 2020). As shown in Figure 1, necessary goals comprise five overarching goals: preserving religion, life, intellect, progeny, and wealth. According to Muslim scholars, these goals are focal, as they can guide one's behaviour towards achieving a better life for all humankind and ultimately, attaining the terminal goal of well-being (or *Maslahah*) (Al Haq & Abd Wahab, 2019; Yaakub & Abdullah, 2020). Accordingly, one's well-being depends on the achievement level of these five necessary goals; for instance, a high achievement of these five goals would result in a high level of well-being, and vice versa.

Five necessary concepts of *Maqāṣid al-Sharī'ah*

The necessities of *Maqāṣid al-Sharī'ah* have been widely applied in various disciplines, particularly in the economic field (e.g., Hasan, 2006), banking (e.g., Julia et al., 2018; Julia & Kassim, 2019), finance

(e.g., Abubakar, 2016; Amin, 2020), as well as in the bioethics field (e.g., Saifuddeen et al., 2014). Recent studies have attempted to discern the relationships of *Maqāṣid al-Sharī'ah* with environmental and sustainability issues.

For instance, Al Haq and Abd Wahab (2019) reported that the dimensions of sustainability (i.e., social, economic, and environmental dimensions) conform with the requirements of *Maqāṣid al-Sharī'ah*. Muhamad et al. (2020) discussed the embedded environmental and sustainability values in the Qur'ān and Hadith as the two primary sources of *Maqāṣid al-Sharī'ah*. In the same context, Aziz et al. (2020) found that the necessities of *Maqāṣid al-Sharī'ah* are important indicators of awareness of environmental preservation. Similarly, Yaakub and Abdullah (2020) strived to offer knowledge on the concepts of environmental sustainability and *Maqāṣid al-Sharī'ah*.

However, only a few empirical studies (e.g., Nizam & Larbani, 2016; Mohamad et al., 2017; Julia et al., 2018; Yusof et al., 2019) examined the relationships of *Maqāṣid al-Sharī'ah* among each other and with other variables or phenomena. To date, the relationship between *Maqāṣid al-Sharī'ah* and sustainable behaviours has not been explored.

Accordingly, preservation is understood as sustained improvement and enrichment of five necessary elements of *Maqāṣid al-Sharī'ah* towards a better future for all time (Chapra, 2008; Yusof et al., 2019). Overall, preserving religion, life, intellect, progeny, and wealth can be executed in two complementary ways (Al-Raysuni et al., 2005; Nizam & Larbani, 2016): (1) by preserving their existence (i.e., legislating that which will bring them into being and then perpetuating and nurturing their existence); (2) by preventing actions that would lead to their disappearance, destruction, or neutralisation, either by an existing or anticipated thing, in order to protect them from annihilation. The following subsections further discuss these five fundamental concepts of *Maqāṣid al-Sharī'ah*.

Preserving religion

Various sustainability, environmental, and behavioural studies have explored the roles of religion. Due to the pivotal and influential roles of religion in human life, many scholars have considered preserving religion as the most important goal among the five goals. For instance, Weber (1946) pointed out the importance of institutions, such as religion,

to the gain goal, where individuals act on behalf of a reasonably well-established future self (Lindenberg & Steg, 2007). Aziz et al. (2020), UNEP (2020), Kaplan and Iyer (2021), and Saputra et al. (2021) emphasised the pivotal roles of religion in environmental preservation, sustainable behaviours, and sustainable development. In another study, Lindenberg (2006) mentioned "some kind of mental representation that guides reasoning and action," suggesting that religious belief systems are important factors that influence goals and mental models in a given situation of an action. Likewise, Hassan (2014) mentioned that prior studies established a connection between religion and consumer behaviours. Minton et al. (2015) also found that religiosity can affect sustainable behaviours. More religious individuals are more likely to engage in sustainable behaviours, such as recycling and using eco-friendly cleaning supplies. In addition, Stern (2000) and Minton et al. (2015) reported that religion and its values, if carefully executed, can enhance individuals' environmental concerns and motivate them to change their unsustainable behaviours to sustainable behaviours.

Islam has paid close attention to issues related to the environment, sustainability, and the connectedness of humankind to nature. In this regard, various verses of the Qur'ān and Sunnah (Hadith), as the two primary resources of Islam, discussed issues related to the environment, sustainability, and human behaviours. For instance, when it comes to observing the environment, people should observe themselves and their surroundings: "Do they not look at the camels, how they are created? And at the heaven how it is raised? And the mountains how they are fixed firm? And at the earth how it is spread out?" (Qur'ān, 88: 17–20). In the same context, the heritage of Prophet Muhammad (PBUH) presents numerous examples of his deeds and sayings, which have established the practices of sustainable living, and protecting and caring for the environmental capital. For instance, regarding the appreciation of the value of water, Prophet Muhammad told one of his companions who was using an excessive amount of water during ablution not to waste water, even if the act is done by a flowing river (Muhamad et al., 2020).

As a result, preserving religion (Islam) must be attained because it is the source of wisdom (knowledge), values, beliefs, and norms, especially in the Muslim community. Generally, a worldview reflects one's belief system about the meaning, process, and essence of the environment

(Muhamad et al., 2020). It can also be understood as foundational assumptions and perceptions regarding the underlying nature of reality, the right social interactions or guidelines for living, and the existence or non-existence of essential entities (Hedlund-de Witt, 2012). In the same vein, Hanapi (2015) argued that an Islamic worldview consists of three basic elements: the relationships between humans and Allah, the relationships among humans, and the relationships between humans and nature. Al-Jayyousi (2016) also reported that the Islamic worldview views God as the creator of the entire world that benefits all human beings. It influences individuals' perceptions of human-environment relationships, particularly on how they manipulate and exploit the environment (Hedlund-de Witt, 2012; Muhamad et al., 2020).

Preserving life

Primarily, preserving life refers to preserving human life. Yaakub and Abdullah (2020) stated that protecting all lifeforms on earth is one of the requirements of *Maqāṣid al-Sharī'ah*. Similarly, Muhamad et al. (2020) pointed out that preserving animals and plants is intended to preserve life. Animals and plants must not be killed or destroyed for leisure or with any purpose against preserving life and protecting progeny, such as for deforestation or bushmeat trade, which may result in severe loss of biodiversity (Muhamad et al., 2020). Hence, it is necessary to maintain environmental balance by protecting various plant and animal species from being endangered and extinct to ensure the continuity of human existence (Muhamad et al., 2020).

Nonetheless, preserving life, particularly human life, is sacred and gains the utmost importance, especially in the Muslim community. The following verse of the Qur'ān shows the sanctity of human life (Murphy & Smolarski, 2020): "We decreed upon the Children of Israel that whoever kills a soul … it is as if he had slain humanity entirely. And whoever saves one, it is as if he had saved humanity entirely" (Qur'ān, 5:32). Al-Raysuni et al. (2005) described three ways to achieve the goal of preserving life: (1) establishing its foundation through the legitimacy of procreation (by entering into valid matrimony, not via forbidden one, such as sexual misconduct); (2) ensuring its survival after having it come into existence by providing food and drink that must not be harmful or lethal (ensuring its survival from within); (3) providing clothing and shelter (ensuring its survival from without).

Several contemporary scholars recently attempted to conceptualise the goal of preserving life. For instance, Amin (2015) defined the goal of preserving life as the preservation of human life (1) from the inside (through the fulfilment of physical and biological needs, such as food and drinks, spiritual or psychological needs, such as moral and spiritual uplift, and intellectual needs, such as education), (2) from the outside (protection against harm and danger in the natural environment) through clothing and shelter, and (3) through the fulfilment of social needs, such as social equality, family, and social solidarity. Likewise, Yusof et al. (2019) defined the preservation of life as ensuring the existence, sustenance, and development of human life through the fulfilment of basic needs, both physical and spiritual, and moral and social needs, as well as its protection against threats, both human and non-human, at the individual and collective levels.

Preserving intellect

Intellect is the characteristic that distinguishes human beings from other lifeforms in this world. It is the fountainhead, starting point, and foundation of knowledge where all information and knowledge are processed (i.e., cognitive processes). Hence, the perceptions, judgments, and decisions related to the environmental and sustainability issues, for instance, are made to be distinguished between what is right and wrong (Chapra, 2008; Sarkawi et al., 2017; Yusof et al., 2019). It is a special feature that enables human beings to make reasoned choices (e.g., how to act) and to maintain a higher position with respect to all other lifeforms (Rkiouak, 2016). In other words, it is a mechanism of responsibility (Rizk, 2014). It is an extraordinary and powerful tool that enables human beings to comprehend their environment and to create and regulate environmental events that touch every aspect of their lives (Bandura, 2001).

The development, protection, and ethical use of intellect are a central concern of *Sharī'ah* (Murphy & Smolarski, 2020). *Sharī'ah* presents special care on intellect and how it can be preserved. From the Islamic perspective, intellect can be preserved by preventing it from anything that would harm it (Amin, 2015). Likewise, Nizam and Larbani (2016) argued that preserving intellect can occur in two ways: (1) by placing critical importance on enhancing the power of intellect through knowledge acquisition; (2) by prohibiting anything that would harm the intellect of human beings, such as the consumption of alcohol and drugs, which are identified as prohibited substances in Islam.

Conceptually, Ibn Ashur (Amin, 2015) reported that preserving intellect means protecting individuals' minds from anything that would put them in disorder because any disorder of the intellect would lead to serious corruption and improper and perverted human conducts. In a more recent study, Yusof et al. (2019) reported that preserving intellect denotes the use and development of the human intellect by acquiring and utilising knowledge to distinguish right and wrong and safeguarding the mind from negative influences, such as drugs and superstitions.

The relationships of goals, cognitive or intellectual processes, and behaviours have been well-established, particularly in cognitive and social psychology research. The social cognitive theory provides an example of combining behavioural and cognitive explanations for human behaviours. It suggests that individuals' cognitive outcome expectations allow them to assess the likely consequences of engaging in any given behaviour and helping them to decide which behaviours to engage in (Lindenberg & Steg, 2007; Sumantri Oei & Hasking, 2013).

Preserving progeny

According to *Sharī'ah*, preserving progeny refers to preserving the progeny of human beings. However, maintaining the progeny of other species is also part of preserving the progeny of human beings. As previously discussed, *Sharī'ah* does not permit the destruction of other species' progeny or any plants for personal purposes, such as entertainment, profit-making, or any other purposes deemed to be against the preservation of progeny (Muhamad et al., 2020). Preserving progeny, in this sense, is believed to preserve biodiversity; thus, maintaining a balance in nature. For example, all biotechnological applications that may endanger progeny are prohibited under the framework of *Maqāṣid al-Sharī'ah* (Saifuddeen et al., 2014). In other words, protecting human progeny and life is extended to protect all lifeforms and progeny on earth and ensures the circumstances that preserve the health and safe conditions of all lifeforms.

As for preserving human progeny is essential for a healthy, productive, and effective society (Amin, 2015) and individuals' well-being (Huinink & Feldhaus, 2009). From the Islamic perspective, preserving progeny can be achieved by legitimising marriage (sexuality) and prohibiting adultery and unnatural sexual orientations, such as homosexuality (gay and lesbian sex) (Amin, 2015; Nizam, 2016). In addition, preserving progeny is related to the prevention of

the breakdown and cessation of procreation (Nizam 2016). It protects the future generations and the continuity of humankind (Amin, 2015). It is part of an ecological balance.

Several contemporary academics attempted to conceptualise preserving progeny. Amin (2015) defined preserving progeny as the protection of everything that would ensure the survival and progress of the family (physically, materially, spiritually, and emotionally) and the preservation and development of future generations. Likewise, Yusof et al. (2019) viewed preserving progeny as the stability of the family institution through marriage. It involves everything that would ensure the survival and progress of the family, physically, materially, spiritually, and emotionally, to ensure the preservation and growth of the future generations (Yusof et al., 2019). In other words, it is about the existence and the protection of the current and future generations through the fulfilment of their basic needs (Yusof et al., 2019), which include social needs, the right to grow up in a healthy and clean environment, and to benefit from all natural resources and services. As a result, sustainable development can be achieved, and social and physical-material well-being can be attained.

Preserving wealth

Preserving wealth is necessary for individuals and societies. Through wealth preservation, people can stave off poverty, enhance societal well-being, fulfil essential needs, contribute to economic growth, accelerate development, and so forth (Chapra, 2008; Murphy & Smolarski, 2020; Rasool et al., 2020). In the same context, Hasan (2006) mentioned that equity in the distribution of wealth and prosperity, conservation of resources, and sustenance of the environment ensure the preservation of progeny and, thus, the continuity of life. Through *Maqāṣid al-Sharī'ah*, Islam has placed great concern to preserving wealth (Muhammad et al., 2020), so that the different aspects encompass it, such as acquisition, protection, saving, distribution, development, etc., have been comprehensively discussed and explained by scientists.

Nowadays, preserving wealth is no longer confined only to money, assets, or properties but has transcended to include the environment. For instance, Muhamad et al. (2020) classified preserving the environment as preserving wealth. Similarly, Yosuf al-Qardhawy affirmed that Islam is an eco-friendly religion and considers preserving the environment as part of the *Maqāṣid al-Sharī'ah* (Saputra et al., 2021). Yusof et

al. (2019) elaborated that all resources belong to Allah, and human beings are agents or *Khalifah* (vicegerent) of Allah upon the earth. Human beings are permitted to benefit from natural resources for their livelihood and well-being (Muhammad et al., 2020). However, their use of resources should be sustainable, productive, and reasonable, so that the environment would not be harmed (Muhamad et al., 2020; Murphy & Smolarski, 2020).

In terms of the conceptualisation of preserving wealth, several contemporary scholars attempted to define the goal. Ibn Ashur stated that preserving wealth means protecting the wealth of the community from being ruined and shifting it to the hands of others without compensation (Amin, 2015; Nizam, 2016). Additionally, Amin (2015) and Yusof et al. (2019) defined preserving wealth as protecting ownership and property from damage, harm, theft, exploitation, or injustice. It also encompasses acquiring and developing wealth by making it available through circulation and equitable distribution, as well as preserving wealth through investment and good governance.

Proposing a Conceptual Framework of *Maqāṣid al-Sharī'ah* as Goal Framing for Sustainable Behaviours

Sustainable behaviours have recently gained growing research interest in multiple disciplines. For instance, Navarro et al. (2020) examined the relationships of connectedness to nature, spirituality, well-being, and sustainable behaviour. Choi (2020) examined how grit influences sustainable behaviours and emotional well-being. In a more recent study, Agudelo and Cortes-Gómez (2021) explored the potential relationships of religiosity, environmental perception, and pro-social and sustainable behaviours. However, most of these prior studies conceptualised sustainable behaviours differently due to the varying researchers' perspectives and backgrounds and the nature and contexts of their studies.

Table 1 summarises the key concepts of preserving religion, life, intellect, and progeny, wealth. Meanwhile, Table 2 summarises the varying definitions of the concept of sustainable behaviour. Accordingly, the current study conceptualised sustainable behaviours as a set of responsible behaviours guided and motivated by multiple goals to mitigate environmental, social, and economic harms, resulting in the preservation of the socio-physical environment for the present and future generations.

Table 1: Definitions of the five key concepts of *Maqāṣid al-Sharīʿah*.

Concepts	Definitions	Sources
Preserving religion	Refers to salvaging the faith of every individual Muslim from being affected by anything that may undermine and confuse his or her beliefs and distort his or her behaviour.	Ibn Ashur in Amin (2015)
	As for the community as a whole, preserving religion means to prevent anything that may violate and destroy its fundamentals, which include defending Muslim land and sovereignty and preserving the means of Islamic learning and education among the present and future generations of the Muslim community.	
	Preservation and development of human faith through spiritual enrichment, embracing good moral standards, and performing religious practices at the individual, family, and (ummatic) society levels	Amin (2015)
	Preservation of religion means to prevent anything that may violate and destroy its fundamentals, which include defending Muslim lands and sovereignty and preserving the means of Islamic learning and education among the present and future generations of the Muslim community.	Nizam & Larbani (2016)
	Preserving religion refers to preserving a way of life encompassing the belief system, acts of worship, moral and ethical values, and conduct at the individual, society, and state levels.	Yusof et al. (2019)
Preserving life	Ensuring the existence, sustenance, and development of human life by fulfilling basic needs, both physical and spiritual, as well as moral and social needs, and its protection from threats, both human and non-human, at the individual and collective levels	Amin (2015), Yusof et al. (2019)
	Means physically preventing human life from any danger, whether it be crime, diseases, or others, and preserving the honour of human life through mutual respect and brotherhood	Nizam & Larbani (2016)

Concepts	Definitions	Sources
Preserving intellect	(Ibn Ashur) protecting individuals' minds from anything that would put them in disorder	Nizam & Larbani (2016)
	The use and development of human intellect through the acquisition and utilisation of knowledge to distinguish between right and wrong, and safeguarding the mind from negative influences, such as drugs and superstitions	Amin (2015), Yusof et al. (2019)
Preserving progeny	Protection of everything that would ensure the survival and progress of the family (in all dimensions—physical, material, spiritual, and emotional dimensions) and the preservation and development of future generations.	Amin (2015)
	Prevention of the breakdown and cessation of procreation	Nizam & Larbani (2016)
	Stability of the family institution through marriage for the continuation of progeny	Yusof et al. (2019)
Preserving wealth	(Ibn Ashur) protecting the wealth of the community from being ruined, and from shifting to the hands of others without compensation	Amin (2015), Nizam & Larbani (2016)
	The protection of ownership and property from damage, harm, theft, exploitation, or injustice and encompasses the acquisition and development of wealth by making it available through circulation and equitable distribution, as well as preserving the wealth through investment and good governance	Amin (2015), Yusof et al. (2019)

Table 2: Definitions of the concept of sustainable behaviour.

Definitions	Sources
Sustainable behaviours are the kind of activities people engage in to preserve the environment and its resources.	Corral-Verdugo et al. (2010)
Sustainable behaviour generally encompasses a series of actions intended to protect both physical and social environments. It is a set of deliberate and effective actions that result in the conservation of the socio-physical environment for the present and future generations.	Corral-Verdugo et al. (2011), Corral-Verdugo et al. (2012)
Sustainable behaviours represent "a set of actions aimed at conserving the integrity of the socio-physical resources of our planet".	Tapia-Fonllem et al. (2013), Agudelo & Cortes-Gómez (2021)
Sustainable behaviour is a set of effective, deliberate, and anticipated actions aimed at accepting responsibility for conservation and preservation of physical and cultural resources. These resources include the integrity of animal and plant species, as well as the individual and social well-being, and the safety of the present and future human generations. Sustainable behaviour is a form of moral or norm-oriented behaviour directed by norms and posited by the concept of sustainability.	Lülfs & Hahn (2014), Tapia-Fonllem et al. (2017)
Sustainable behaviours refer to consumer actions that meet the needs of the present consumer generations without compromising the ability of future consumer generations to meet their own needs.	Minton et al. (2015)
Sustainable behaviours are behaviours of environmental responsibility that thoroughly permeate into one's daily activities.	Rakic & Rakic (2015)
In general, sustainable behaviours are environmental responsibility behaviours in every aspect of an individual's daily activities, and are grounded on an action's consequences and implications.	Wai & Bojei (2015)

Definitions	Sources
Sustainable behaviours would be conceived as actions that contribute to the quality of life of the present and future generations without compromising the resources of the biosphere.	Tapia-Fonllem et al. (2017)
The set of effective, deliberate, and anticipated actions that result in the preservation of natural resources, including the integrity of animal and plant species, as well as in the individual and social well-being of the current and future human generations.	Navarro et al. (2020), adopted from Corral-Verdugo & Pinheiro (2004)
Sustainable behaviour refers to the continuous effort to protect humans and the environment.	Choi (2020)
Sustainable behaviour is the product of situational motivators (e.g., group competition) and dispositional factors (e.g., dispositional competitiveness), as well as their interaction.	Nockur & Pfattheicher (2020)
Pro-sustainable behaviour refers to enduring and repetitive actions taken with the intention to change, benefit, or minimise human impact on the environment.	Ajibade & Boateng (2021)
Sustainable behaviour refers to the sense of care of the environment, an emotional connection with sustainability, and the cultivation of pro-environmental attitudes. Sustainable behaviour is a process based on consumers' perceptions of the characteristics of environmental sustainability.	Liu (2021)

As previously discussed, the five concepts of *Maqāṣid al-Sharīʾah* are interrelated and function together to achieve the terminal goal, specifically the well-being of human beings or Maslahah through their behaviours. In this context, Āshūr (2011) stated that the established goals and Maslahah (terminal goal) can be attained through human behaviours. The proposed conceptual framework in Figure 2, which was developed based on the review of related literature and the assumptions regarding the influence of different goals on behaviours, is deemed theoretically meaningful. It makes sense, at least within the Muslim community. In other words, the proposed conceptual framework is conceptually robust. The conceptual framework depicts the interrelationships of the five concepts of *Maqāṣid al-Sharīʾah*, sustainable behaviours, and well-being.
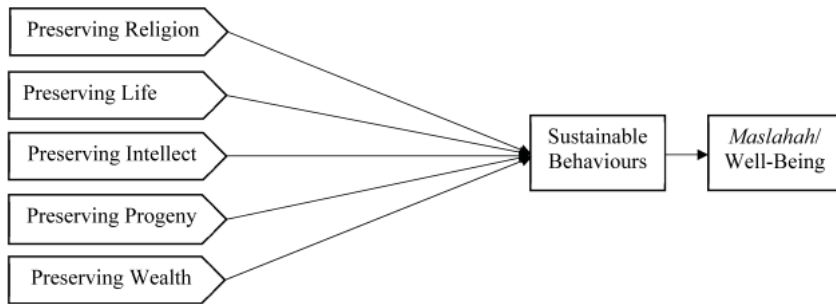

Figure 2. Proposed conceptual framework of *Maqāṣid al-Sharīʾah* as goal framing for sustainable behaviours (Author source)

In particular, the current study developed the proposed hierarchical conceptual framework based on the existing literature on *Maqāṣid al-Sharīʾah*, goal-action, and sustainability. The identified five overarching goals of *Maqāṣid al-Sharīʾah* (Figure 1) are regarded as instrumental goals that lead one's sustainable behaviours towards the terminal goal of well-being (Huinink & Feldhaus, 2009; ʿĀshūr, 2011). These five goals cover the fundamental aspects of life, namely spiritual, physical or biological, psychological, sociological, and economic aspects. For instance, the spiritual aspect can be attained through the preservation of religion (Navarro et al., 2020; Agudelo & Cortes-Gómez, 2021). The biological, psychological, and sociological aspects are attained through the preservation of life, intellect, and progeny. In contrast, the economic

aspect is attained through the preservation of wealth, which is believed to foster one's behaviours and wellbeing (Unanue et al., 2016).

In addition, these goals cover all three fundamental dimensions of sustainability (i.e., environmental, social, and economic dimensions) and the spiritual or ethical dimension, which influence sustainable behaviours. The social dimension of sustainability is related to the preservation of life, intellect, and progeny (biological, psychological, and sociological aspects), while the economic aspect of sustainability is related to the preservation of wealth. In contrast, preserving religion targets the spiritual and environmental dimensions, which contribute to one's worldview and enhance environmental values, beliefs, and concerns (Hiratsuka et al., 2018; Unal et al., 2019).

In summary, these five aforementioned determinants serve as significant predictors of a wide range of behaviours, including sustainable behaviours, due to their capacity to cover a wide range of life-related aspects. Therefore, the proposed conceptual framework in this study can be applied across various disciplines, such as sociology, psychology, and economy, for both Muslim and non-Muslim communities.

Conclusion

The five concepts of *Maqāṣid al-Sharī'ah* have been widely explored in various studies but not in the environmental and sustainability realms. Recent studies have attempted to establish the relationship between *Maqāṣid al-Sharī'ah* and the environment (Muhamad et al., 2020; Saputra et al., 2021). However, prior studies addressed the relationship of *Maqāṣid al-Sharī'ah* with the general concepts of environment and sustainability. In contrast, the current study presented a more specific conceptual framework linking these concepts to the phenomenon of sustainable behaviours. Perceiving these five concepts of *Maqāṣid al-Sharī'ah* as goals that can predict and frame sustainable behaviours would add significant value to the study of *Maqāṣid al-Sharī'ah* and environmental sustainability.

Based on the comprehensive review of related literature on how different types of goals influence human behaviours from multifaceted perspectives, the current study introduced new perspectives by presenting alternative variables (goals) to predict human behaviours within the Islamic context. Additionally, this study established the relationships

of five principles (goals/objectives/values) of *Maqāṣid al-Sharī'ah* with sustainable behaviours. Although the proposed conceptual framework in this study primarily concentrated on the domains of environment and sustainability and related human behaviours, it would benefit other fields and behaviours, such as consumer behaviours (Mustafar & Borhan, 2013; Amin, 2017), pro-social behaviours (Unanue et al., 2016; Agudelo & Cortes-Gómez, 2021), and health-related behaviours (Davis et al., 2015).

Although the mutual relationships between human beings and their environment have been explored in numerous studies, linking the concepts of *Maqāṣid al-Sharī'ah* with behaviours in general and sustainable behaviours, in particular, has received inadequate conceptual or empirical attention, which may be attributed to the novelty of sustainable behaviours as a new research area (Navarro et al., 2020). The majority of the existing empirical studies on sustainable behaviours focused on addressing the relationship between religion and sustainable behaviours (e.g., Leary et al., 2016; Agudelo & Cortes-Gómez, 2021; Kaplan & Iyer, 2021) and goals and sustainable behaviours (e.g., Baxter & Pelletier, 2020; Hameed & Khan, 2020; Onwezen, 2023). Another plausible reason for the lack of related literature on *Maqāṣid al-Sharī'ah* and sustainable behaviours may lie in the lack of attention on how *Sharī'ah* goals can influence individuals to behave more sustainably. In addition, past studies used similar predictors of human behaviours. For instance, Hassan (2014) and Minton et al. (2015) used religion to predict consumer and sustainable behaviours. Preserving religion can be used as a predictor of environmental concerns and beliefs. Prior studies adopted theories like Bandura's (2001) social cognitive theory to establish the relationships of cognitive/intellectual processes with human behaviours. Other prior studies also found that wealth is potentially related to pro-environmental behaviours (Ertz et al., 2016).

Overall, the proposed conceptual framework in this study extended the concept of *Maqāṣid al-Sharī'ah* in the fields of environment and sustainability, particularly sustainable behaviours. Although this study developed the conceptual framework to mainly address issues in the field of environmental sustainability, it can also be applied to other areas like economy, education, psychology, and sociology. However, this proposed conceptual framework was not empirically tested. Therefore, it is recommended for future research to empirically test the conceptual

framework in diverse contexts using different methodologies (e.g., quantitative approach, qualitative approach, or mixed-methods approach) and data collection techniques (e.g., survey method or interview method).

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