

## **Integrating Maqashid al-Shari'ah into Sustainable Education: An Islamic Perspective on Global Citizenship Education**

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### **Abstract**

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This study examines the integration of Maqāṣid al-Sharī'ah into sustainable education as an Islamic framework for Global Citizenship Education (GCED). The research aims to explore the conceptual relationship between the higher objectives of Islamic law, sustainable education, and global citizenship competencies while identifying their potential contributions to contemporary educational challenges. Employing a qualitative library research design, the study utilizes a systematic literature review of scholarly publications, academic books, policy documents, and international reports. Data were analyzed using thematic content analysis to identify recurring concepts, theoretical convergences, and emerging educational trends. The findings reveal substantial alignment between Maqāṣid principles and the objectives of sustainable education, particularly in relation to human dignity, justice, public welfare, environmental stewardship, intellectual development, intercultural understanding, and social responsibility. The study further demonstrates that Maqāṣid-oriented education offers a holistic approach to learner development by integrating ethical, intellectual, spiritual, social, and ecological dimensions. The novelty of this research lies in the development of the Maqāṣid-Based Global Citizenship Education Framework (MB-GCEF), which synthesizes Islamic educational philosophy, sustainability education, and Global Citizenship Education into a comprehensive conceptual model. The framework provides a culturally inclusive and ethically grounded foundation for preparing learners to address contemporary global challenges while remaining committed to Islamic values. The study concludes that Maqāṣid al-Sharī'ah can serve as a transformative educational paradigm capable of supporting sustainable development and responsible global citizenship in diverse educational contexts.

### **Keywords:**

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Maqāṣid al-Sharī'ah, Sustainable Education, Global Citizenship Education

### **Introduction**

The twenty-first century has witnessed unprecedented global challenges that transcend national, cultural, and religious boundaries. Issues such as climate change, social inequality, poverty, forced migration, violent extremism, and technological disruption require collaborative and sustainable responses from individuals, communities, and institutions worldwide. In response to these challenges, educational systems have increasingly embraced the concept of sustainable education as a means of preparing learners to contribute positively to a rapidly changing world. Sustainable education extends beyond environmental concerns and encompasses social justice, economic responsibility, intercultural understanding, and ethical citizenship. Consequently, education is increasingly recognized as a key mechanism for promoting

sustainable development and global cooperation. This perspective has been strongly reflected in international educational agendas, particularly the Sustainable Development Goals (SDGs) and Global Citizenship Education (GCED) initiatives promoted by UNESCO (UNESCO, 2023; UNESCO, 2024).

Global Citizenship Education (GCED) has emerged as one of the most influential educational paradigms in contemporary educational discourse. GCED seeks to cultivate knowledge, skills, values, and attitudes that enable learners to engage responsibly with local, national, and global communities. It emphasizes critical thinking, intercultural dialogue, social responsibility, human dignity, and commitment to sustainable development. Through GCED, learners are encouraged to recognize their interconnectedness with others and to participate actively in addressing shared global challenges. As globalization continues to reshape societies, educational institutions increasingly view global citizenship as an essential competency for the future. Consequently, GCED has become a major focus of educational policy and research across diverse cultural contexts (Bosio, 2022; UNESCO, 2023).

Despite its growing popularity, Global Citizenship Education has generated significant debate regarding its philosophical foundations and cultural applicability. Critics argue that some GCED frameworks are heavily influenced by secular Western perspectives and may inadequately address religious, cultural, and ethical dimensions of citizenship. Others suggest that universal citizenship models sometimes overlook local identities and indigenous knowledge traditions. These concerns have encouraged scholars to explore alternative approaches that integrate global citizenship principles with diverse religious and cultural worldviews. Within this context, Islamic educational thought offers valuable resources for enriching contemporary discussions regarding citizenship, sustainability, and global responsibility. Therefore, examining Islamic perspectives on GCED represents an important area of scholarly inquiry (Davies et al., 2021; Tarozzi & Mallon, 2023).

Islamic educational philosophy has historically emphasized the development of individuals who contribute positively to society while fulfilling moral and spiritual responsibilities. Classical Islamic scholarship viewed education not merely as knowledge transmission but as a process of cultivating ethical character, social responsibility, and human flourishing. These objectives resonate strongly with contemporary concerns regarding sustainable development and responsible citizenship. Islamic educational traditions emphasize justice, compassion, stewardship, and collective welfare as fundamental values guiding human interaction. Consequently, Islamic perspectives may offer important contributions to contemporary educational discussions concerning sustainability and citizenship. Such contributions become particularly relevant in increasingly pluralistic and interconnected societies (Memon, 2021; Sahin, 2022).

One of the most influential concepts within Islamic intellectual tradition is *Maqāṣid al-Sharī'ah* (the higher objectives of Islamic law). The *Maqāṣid* framework seeks to identify the fundamental purposes underlying Islamic teachings and legal principles. Traditionally, scholars identified the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*) as essential objectives of *Sharī'ah*. Contemporary scholars have expanded this framework to include human dignity, social justice, environmental sustainability, freedom, and public welfare. As a result, *Maqāṣid al-Sharī'ah* has increasingly been employed as a normative framework for addressing contemporary social, political, economic, and

educational challenges. Its growing relevance has stimulated renewed scholarly interest across multiple disciplines (Auda, 2021; Kamali, 2023).

Recent scholarship suggests that Maqāṣid al-Sharī‘ah possesses significant potential for informing educational theory and practice. Educational researchers argue that the Maqāṣid framework provides a holistic vision of human development that integrates intellectual, ethical, spiritual, and social dimensions of learning. Unlike purely utilitarian approaches to education, Maqāṣid-oriented education emphasizes human well-being, moral responsibility, and societal flourishing. Such an approach aligns closely with contemporary understandings of sustainable education, which seek to balance individual development with collective welfare. Consequently, integrating Maqāṣid principles into educational frameworks may contribute to more comprehensive and ethically grounded educational models. This possibility has attracted increasing scholarly attention in recent years (Hashim & Langgulung, 2021; Kassim et al., 2024).

The growing importance of sustainability within educational discourse further strengthens the relevance of Maqāṣid-based approaches. Sustainable education seeks to equip learners with the competencies necessary to address environmental degradation, social inequality, economic instability, and cultural fragmentation. Scholars increasingly emphasize that sustainability requires ethical frameworks capable of guiding responsible decision-making and collective action. Maqāṣid al-Sharī‘ah offers such a framework by prioritizing human welfare, justice, and long-term societal benefit. Moreover, its emphasis on balancing rights and responsibilities aligns closely with sustainability principles. Therefore, Maqāṣid-based educational models may provide valuable perspectives for advancing sustainable education initiatives (UNESCO, 2024; Kamali, 2023).

Environmental sustainability represents a particularly important area in which Islamic perspectives can contribute to contemporary educational discussions. Environmental degradation poses one of the most significant challenges facing humanity today. Climate change, biodiversity loss, resource depletion, and pollution threaten ecological systems and human well-being worldwide. Islamic teachings emphasize stewardship (*khilāfah*), moderation (*wasatiyyah*), and responsibility toward creation as fundamental ethical obligations. Contemporary scholars increasingly argue that these principles can inform environmental education and sustainability initiatives. Consequently, integrating Maqāṣid al-Sharī‘ah into educational frameworks may strengthen environmental ethics within Global Citizenship Education (Foltz, 2022; Ozdemir, 2021).

Another significant dimension of sustainable education concerns social justice. Contemporary societies continue to face challenges related to poverty, discrimination, inequality, and exclusion. Global Citizenship Education seeks to foster awareness of these issues while encouraging learners to promote equity and human dignity. Similarly, Islamic ethical traditions place considerable emphasis on justice (*‘adl*), compassion (*rahmah*), and social solidarity (*ta‘āwun*). These values are deeply embedded within the objectives of Maqāṣid al-Sharī‘ah and provide important foundations for socially responsible citizenship. Therefore, Islamic educational perspectives can contribute meaningfully to contemporary efforts aimed at promoting social justice through education (Kamali, 2023; Memon, 2021).

The concept of human dignity also occupies a central position within both GCED and Maqāṣid discourse. UNESCO frameworks consistently emphasize respect for human rights and human dignity as essential components of global citizenship.

Similarly, Islamic teachings affirm the inherent dignity (*karāmah*) of all human beings regardless of ethnicity, nationality, or social status. Contemporary Maqāṣid scholars increasingly interpret human dignity as a foundational objective underlying all dimensions of Sharī‘ah. This convergence suggests significant potential for dialogue between Islamic educational philosophy and global citizenship education. Consequently, human dignity provides an important conceptual bridge connecting these traditions (Auda, 2021; UNESCO, 2023).

Educational scholars have also emphasized the importance of intercultural competence within global citizenship education. In an increasingly interconnected world, individuals must learn to engage constructively with diverse cultural, religious, and ideological perspectives. Intercultural competence involves empathy, dialogue, mutual respect, and the ability to navigate differences peacefully. Islamic intellectual history offers numerous examples of intercultural engagement, scholarly exchange, and coexistence among diverse communities. These historical experiences provide valuable insights for contemporary educational efforts promoting intercultural understanding. Therefore, integrating Islamic perspectives into GCED may enrich educational approaches to diversity and inclusion (Jackson, 2022; Tarozzi & Mallon, 2023).

Contemporary globalization has simultaneously created opportunities and challenges for identity formation among young people. While increased connectivity facilitates cross-cultural interaction, it can also generate tensions between local identities and global influences. Educational institutions increasingly seek to help learners develop balanced identities that embrace both local belonging and global responsibility. Islamic educational philosophy similarly emphasizes the integration of individual, communal, and universal dimensions of identity. Maqāṣid-oriented education may therefore offer a framework for reconciling religious identity with global citizenship. Such integration is increasingly important in multicultural and pluralistic societies (Sahin, 2022; Bosio, 2022).

Recent empirical studies indicate growing interest in faith-based approaches to sustainability education. Researchers have found that religious values often influence attitudes toward environmental responsibility, social justice, and civic engagement. Educational programs incorporating religious ethical perspectives have demonstrated positive outcomes in promoting sustainable behaviors and community participation. These findings suggest that religious traditions can serve as valuable resources for advancing sustainability goals. Within Muslim communities, Maqāṣid al-Sharī‘ah may provide a particularly relevant framework for connecting religious values with sustainable development objectives. Consequently, further exploration of this relationship is warranted (Kassim et al., 2024; Ozdemir, 2021).

Despite increasing scholarly interest, the integration of Maqāṣid al-Sharī‘ah and Global Citizenship Education remains underexplored. Existing studies often examine sustainability education, Islamic education, or global citizenship separately rather than investigating their intersections. Furthermore, relatively few studies have developed comprehensive conceptual frameworks linking Maqāṣid principles with GCED objectives. This gap limits understanding of how Islamic educational perspectives can contribute to contemporary sustainability discourse. Addressing this gap requires systematic examination of relevant theoretical and empirical literature. Therefore, a comprehensive review of existing scholarship is necessary to advance knowledge in this area (Hashim & Langgulung, 2021; Kamali, 2023).

Another limitation within existing scholarship concerns the practical application of Maqāsid principles in educational contexts. While numerous studies discuss the theoretical significance of Maqāsid al-Sharī'ah, fewer examine how these principles can be translated into curriculum design, pedagogy, and educational policy. Understanding this relationship is essential for developing educational models capable of addressing contemporary global challenges. Moreover, educational frameworks must demonstrate both theoretical coherence and practical relevance. Consequently, further research is needed to explore how Maqāsid-based approaches can inform sustainable education and global citizenship initiatives (Kassim et al., 2024; Memon, 2021).

Against this background, the present study seeks to examine how Maqāsid al-Sharī'ah can be integrated into sustainable education as a framework for Global Citizenship Education. Specifically, the study investigates the conceptual relationships between Maqāsid principles, sustainability education, and global citizenship competencies. Through systematic analysis of contemporary literature, the study aims to identify opportunities, challenges, and emerging models for integrating Islamic educational philosophy into global educational discourse. The novelty of the study lies in its development of an integrative framework connecting Maqāsid al-Sharī'ah with sustainable education and Global Citizenship Education. By doing so, the study contributes to ongoing efforts to develop culturally inclusive, ethically grounded, and globally relevant educational paradigms for the twenty-first century.

### **Theoretical Framework**

The concept of Maqāsid al-Sharī'ah has become one of the most influential frameworks in contemporary Islamic scholarship for addressing modern social, economic, political, and educational challenges. Traditionally, Maqāsid al-Sharī'ah refers to the higher objectives and purposes underlying Islamic law rather than merely its legal rulings. Classical scholars such as al-Juwaynī, al-Ghazālī, al-Shātibī, and Ibn 'Ashūr emphasized that Sharī'ah seeks to promote human welfare (*maṣlahah*) and prevent harm (*mafsadah*). Contemporary scholars have expanded these objectives to address emerging global issues, including human rights, environmental sustainability, social justice, and educational transformation. This development has transformed Maqāsid into a dynamic framework capable of responding to contemporary realities while maintaining fidelity to Islamic principles. Consequently, Maqāsid al-Sharī'ah provides a valuable theoretical foundation for rethinking sustainable education and Global Citizenship Education (GCED) from an Islamic perspective (Auda, 2021; Kamali, 2023).

A central principle of Maqāsid al-Sharī'ah is the promotion of human flourishing and comprehensive well-being. Unlike approaches that focus solely on legal compliance, Maqāsid emphasizes the broader purposes of human development and societal welfare. Educational theorists increasingly argue that education should contribute to holistic human flourishing rather than merely economic productivity. This perspective aligns closely with contemporary sustainable education frameworks, which emphasize intellectual, ethical, social, emotional, and environmental dimensions of development. Both approaches recognize that education must prepare individuals not only for employment but also for meaningful participation in society. Therefore, Maqāsid-based educational philosophy offers important insights into the broader aims of education in the twenty-first century (Kassim et al., 2024; UNESCO, 2024).

Among the classical Maqāṣid, the protection of intellect (*ḥifẓ al-‘aql*) occupies a particularly important position in educational discourse. Islamic scholarship has long regarded intellectual development as a religious and social obligation. The protection of intellect encompasses the cultivation of knowledge, critical reasoning, reflection, creativity, and intellectual responsibility. Contemporary educational theories similarly emphasize higher-order thinking skills as essential for addressing complex global challenges. Recent studies suggest that educational systems fostering critical inquiry and reflective learning are better equipped to prepare learners for uncertain futures. Consequently, *ḥifẓ al-‘aql* provides a strong theoretical basis for integrating critical thinking and lifelong learning into sustainable education frameworks (Sahin, 2022; OECD, 2023).

The Maqāṣid objective of protecting life (*ḥifẓ al-naḥs*) also has significant educational implications. Traditionally associated with preserving human existence and well-being, contemporary interpretations increasingly extend this principle to issues of public health, environmental sustainability, peacebuilding, and social welfare. Educational researchers argue that sustainable education should equip learners with the knowledge and values necessary to protect human life and ecological systems. This perspective resonates strongly with global efforts to address climate change, pandemics, and humanitarian crises. By emphasizing the sanctity and preservation of life, Maqāṣid contributes an ethical dimension to sustainability education. Therefore, *ḥifẓ al-naḥs* offers a valuable framework for promoting responsibility toward both present and future generations (Kamali, 2023; UNESCO, 2024).

Another foundational objective, the protection of lineage and future generations (*ḥifẓ al-naṣl*), is increasingly relevant to contemporary sustainability discourse. Sustainable development emphasizes intergenerational responsibility and the obligation to preserve resources and opportunities for future generations. Similarly, Islamic teachings encourage long-term thinking and stewardship of social and environmental resources. Educational institutions play a crucial role in cultivating awareness of intergenerational justice and sustainable decision-making. Recent scholarship suggests that Maqāṣid-based educational approaches can strengthen learners' understanding of their responsibilities toward future generations. Consequently, *ḥifẓ al-naṣl* aligns closely with the long-term orientation characteristic of sustainable education (Auda, 2021; Kassim et al., 2024).

The protection of property and economic welfare (*ḥifẓ al-māl*) provides another important dimension of sustainable education. Contemporary sustainability frameworks increasingly emphasize responsible consumption, economic justice, and ethical resource management. Islamic economic principles similarly advocate moderation, accountability, and equitable distribution of resources. Educational programs informed by these principles can help learners understand the ethical dimensions of economic activity and sustainable development. Such approaches move beyond narrow economic objectives toward broader concerns regarding social welfare and environmental responsibility. Therefore, *ḥifẓ al-māl* contributes valuable insights into the relationship between education, economics, and sustainability (Chapra, 2021; Kamali, 2023).

Contemporary Maqāṣid scholarship increasingly emphasizes human dignity (*karāmah al-insān*) as a fundamental objective underlying all dimensions of Islamic law. Human dignity is also a cornerstone of Global Citizenship Education and international human rights discourse. UNESCO frameworks consistently stress respect for the inherent worth of all individuals regardless of nationality, ethnicity, religion, or

social background. Islamic teachings similarly affirm the dignity and value of every human being. Scholars argue that recognizing human dignity promotes social inclusion, mutual respect, and ethical responsibility. Consequently, human dignity serves as an important conceptual bridge between Maqāṣid al-Sharī‘ah and Global Citizenship Education (UNESCO, 2023; Auda, 2021).

Another key concept within contemporary Maqāṣid theory is justice (*‘adl*), which occupies a central place in both Islamic ethics and sustainability discourse. Sustainable societies require equitable access to resources, opportunities, and social participation. Educational institutions therefore have a responsibility to promote awareness of social inequalities and encourage engagement with issues of justice. Islamic educational philosophy has historically emphasized justice as a fundamental virtue guiding personal conduct and social relations. Recent studies suggest that integrating justice-oriented perspectives into educational practice enhances civic engagement and ethical reasoning among learners. Therefore, justice constitutes a crucial theoretical foundation for Maqāṣid-based approaches to global citizenship education (Kamali, 2023; Bosio, 2022).

The concept of public welfare (*maṣlahah*) further strengthens the relevance of Maqāṣid for sustainable education. Public welfare refers to actions and policies that promote collective well-being and societal benefit. Contemporary sustainability frameworks similarly emphasize collective responsibility for addressing shared global challenges. Educational programs designed around the principle of *maṣlahah* encourage learners to consider the broader consequences of their decisions and actions. Such approaches cultivate a sense of responsibility that extends beyond individual interests. Consequently, *maṣlahah* provides an ethical framework for fostering socially responsible global citizens (Auda, 2021; Kassim et al., 2024).

Global Citizenship Education itself has evolved significantly over the past decade. UNESCO defines GCED as an educational approach that empowers learners to understand global interconnectedness, appreciate diversity, and contribute actively to peaceful and sustainable societies. GCED emphasizes cognitive, socio-emotional, and behavioral dimensions of learning. Learners are encouraged to develop critical thinking skills, empathy, intercultural competence, and commitment to social justice. These objectives overlap substantially with many principles embedded within Islamic educational philosophy. Therefore, exploring the intersections between GCED and Maqāṣid al-Sharī‘ah offers promising opportunities for theoretical integration and educational innovation (UNESCO, 2023; Tarozzi & Mallon, 2023).

Recent research highlights the importance of intercultural competence within Global Citizenship Education. In increasingly diverse societies, learners must develop the ability to engage constructively with people from different cultural, religious, and ideological backgrounds. Intercultural competence involves empathy, dialogue, mutual respect, and openness to diverse perspectives. Islamic intellectual history provides numerous examples of intercultural exchange and coexistence among diverse communities. Scholars argue that these historical experiences offer valuable resources for contemporary citizenship education. Consequently, intercultural competence represents an area where Maqāṣid-based educational approaches can contribute meaningfully to GCED objectives (Jackson, 2022; Sahin, 2022).

Environmental stewardship has emerged as another major theme within both sustainability education and contemporary Islamic thought. The Qur’anic concept of *khilāfah* (stewardship) emphasizes human responsibility for caring for the natural world.

Contemporary scholars increasingly interpret environmental sustainability as an essential component of Maqāṣid al-Sharī'ah. Educational programs incorporating stewardship principles encourage learners to recognize the interconnectedness of human and ecological well-being. Such approaches support the development of environmentally responsible attitudes and behaviors. Therefore, environmental stewardship provides an important area of convergence between Islamic education and sustainability education (Foltz, 2022; Ozdemir, 2021).

Several recent empirical studies support the integration of Islamic values into sustainability education. Research conducted in various Muslim educational contexts indicates that faith-based environmental education can positively influence environmental awareness and sustainable behaviors. Other studies report that incorporating Islamic ethical principles into educational programs enhances students' understanding of social responsibility and community engagement. These findings suggest that religious values can serve as effective motivators for sustainable action. Consequently, Maqāṣid-oriented educational frameworks may strengthen sustainability education by connecting global challenges with meaningful ethical commitments (Kassim et al., 2024; Ozdemir, 2021).

Research on Islamic education and citizenship education has also expanded significantly in recent years. Scholars have examined how Islamic educational institutions address issues of civic participation, pluralism, democracy, and social responsibility. Findings generally indicate that educational programs emphasizing ethical reasoning, dialogue, and community engagement contribute positively to citizenship development. However, researchers also note the need for more comprehensive frameworks capable of integrating local religious identities with global citizenship competencies. This gap highlights the potential value of Maqāṣid-based educational models. Such models may provide a coherent framework for balancing religious commitment and global engagement (Memon, 2021; Jackson, 2022).

Despite growing scholarly interest, the literature remains fragmented across multiple disciplines. Studies on Maqāṣid al-Sharī'ah often focus on legal or ethical issues, while research on Global Citizenship Education frequently overlooks Islamic intellectual traditions. Similarly, sustainability education research has tended to emphasize environmental concerns without fully addressing religious and ethical dimensions. As a result, there is limited theoretical integration among these fields. Addressing this fragmentation requires interdisciplinary approaches capable of synthesizing insights from Islamic studies, educational theory, sustainability science, and citizenship education. Such synthesis forms an important objective of the present study (Kamali, 2023; Tarozzi & Mallon, 2023).

Another limitation concerns the translation of theoretical concepts into educational practice. While scholars frequently acknowledge the relevance of Maqāṣid al-Sharī'ah for contemporary education, fewer studies provide detailed frameworks for curriculum design, pedagogy, assessment, and policy implementation. Educational innovation requires practical models capable of guiding institutional transformation. Therefore, further research is needed to explore how Maqāṣid principles can be operationalized within sustainable education and GCED initiatives. This challenge underscores the importance of developing integrative frameworks that connect theory with practice (Hashim & Langgulung, 2021; Kassim et al., 2024).

Based on the reviewed literature, this study proposes that Maqāṣid al-Sharī'ah can serve as a comprehensive normative framework for sustainable education and

Global Citizenship Education. The framework integrates intellectual development, ethical responsibility, social justice, environmental stewardship, intercultural competence, and human dignity into a coherent educational vision. Such an approach recognizes that sustainable development requires not only technical knowledge but also moral commitment and collective responsibility. By synthesizing Islamic educational philosophy with contemporary sustainability and citizenship education theories, the framework offers a culturally inclusive and ethically grounded model for addressing global challenges. This theoretical synthesis provides the foundation for the methodological and analytical sections that follow.

### **Methodology**

This study employed a qualitative library research design to investigate the integration of *Maqāṣid al-Sharī'ah* into sustainable education as a framework for Global Citizenship Education (GCED). Library research is particularly appropriate for studies that seek to examine conceptual, theoretical, and philosophical issues through systematic engagement with existing scholarly literature. Since the objective of this research was to synthesize contemporary discussions concerning Islamic educational philosophy, sustainability education, and global citizenship, the study relied on secondary data derived from academic publications rather than primary fieldwork. This approach enabled a comprehensive exploration of diverse perspectives across multiple disciplines. Furthermore, library research is widely recognized as a suitable methodology for developing conceptual frameworks and identifying emerging trends in educational research. Therefore, the design facilitated an in-depth analysis of the relationship between *Maqāṣid al-Sharī'ah* and contemporary educational paradigms (Snyder, 2019; Merriam & Tisdell, 2020).

The study adopted a systematic literature review (SLR) approach to ensure methodological rigor, transparency, and reliability. A systematic review differs from a conventional narrative review because it follows clearly defined procedures for identifying, selecting, evaluating, and synthesizing relevant literature. Such procedures reduce selection bias and enhance the credibility of research findings. The review was guided by three principal research questions: (1) How is *Maqāṣid al-Sharī'ah* conceptualized within contemporary educational scholarship? (2) What connections exist between *Maqāṣid* principles and sustainable education? and (3) How can *Maqāṣid al-Sharī'ah* contribute to the development of Global Citizenship Education? These questions provided a coherent framework for literature identification and thematic analysis. The use of a systematic review methodology is increasingly recommended for educational studies addressing complex and interdisciplinary topics (Page et al., 2021; Xiao & Watson, 2019).

To maintain academic quality and relevance, the study established explicit inclusion and exclusion criteria. Publications were included if they directly addressed at least one of the following themes: *Maqāṣid al-Sharī'ah*, Islamic educational philosophy, sustainability education, Global Citizenship Education, environmental stewardship, social justice, intercultural competence, or ethical education. Preference was given to peer-reviewed studies and publications appearing in reputable international journals. Studies lacking methodological rigor, scholarly credibility, or relevance to the research objectives were excluded. Additionally, publications focusing exclusively on technical legal issues without educational implications were generally omitted unless they contributed significantly to understanding *Maqāṣid* theory. This selection process

ensured that the literature analyzed was both academically robust and directly relevant to the study's objectives (Booth et al., 2021; Snyder, 2019).

The selected literature was analyzed using thematic content analysis, a qualitative analytical method widely employed in educational and social science research. The analytical process began with repeated reading and coding of selected publications to identify recurring concepts, themes, and patterns. Initial coding generated themes related to human dignity, sustainability, social justice, environmental stewardship, intercultural competence, public welfare (*maṣlahah*), ethical citizenship, and educational transformation. Subsequently, related themes were grouped into broader conceptual categories to facilitate interpretation and synthesis. This iterative process enabled the identification of key theoretical relationships between Maqāṣid al-Sharī'ah and Global Citizenship Education. Thematic content analysis was selected because of its capacity to generate rich insights from complex and interdisciplinary bodies of literature while maintaining analytical flexibility (Braun & Clarke, 2022; Neuendorf, 2020).

To strengthen analytical validity, the study employed conceptual triangulation by integrating multiple theoretical perspectives. Specifically, the analysis drew upon Maqāṣid al-Sharī'ah theory, sustainable education theory, Global Citizenship Education frameworks, environmental ethics, social justice theory, and intercultural education perspectives. Conceptual triangulation is particularly valuable in interdisciplinary research because it allows researchers to examine issues from different analytical angles and identify areas of convergence. Through this process, the study explored how Islamic educational principles align with and contribute to contemporary sustainability and citizenship education discourse. The integration of multiple perspectives enhanced the comprehensiveness of the analysis and reduced the limitations associated with relying on a single theoretical framework. Consequently, the findings provide a more nuanced understanding of the educational potential of Maqāṣid al-Sharī'ah (Creswell & Poth, 2018; Merriam & Tisdell, 2020). The final stage of the research involved synthesizing the reviewed literature into a conceptual model termed the Maqāṣid-Based Global Citizenship Education Framework (MB-GCEF). This framework emerged from the thematic integration of Islamic educational philosophy, sustainable education theory, and Global Citizenship Education principles. The framework positions human dignity, justice, public welfare, environmental stewardship, intellectual development, and intercultural engagement as interconnected dimensions of holistic education. Rather than viewing sustainability and citizenship solely through secular paradigms, the model demonstrates how Islamic ethical principles can contribute to globally relevant educational objectives. The framework therefore represents the primary theoretical contribution of this study and serves as the basis for interpreting the findings presented in the following section. Through this synthesis, the study seeks to advance scholarly understanding of how Maqāṣid al-Sharī'ah can inform educational responses to contemporary global challenges (Kamali, 2023; Kassim et al., 2024).

## **Findings and Discussion**

### **Integrating Maqāṣid al-Sharī'ah into Sustainable Education: Emerging Themes and Educational Implications**

The systematic review revealed a growing convergence between contemporary sustainability education and the ethical objectives of *Maqāṣid al-Sharī'ah*. Across the reviewed literature, scholars increasingly emphasize that sustainable development

cannot be achieved solely through technological innovation or economic growth. Rather, sustainability requires ethical frameworks capable of guiding human behavior, social responsibility, and collective decision-making. The Maqāṣid framework provides such an ethical foundation by emphasizing human welfare, justice, dignity, and stewardship. These principles correspond closely with contemporary educational goals related to sustainability and global citizenship. Consequently, Maqāṣid al-Sharī'ah offers significant potential as a normative framework for sustainable education in Muslim and multicultural contexts (Kamali, 2023; UNESCO, 2024).

One of the most significant findings concerns the role of human dignity (*karāmah al-insān*) as a foundational principle connecting Islamic education and Global Citizenship Education. The literature consistently identifies human dignity as central to both Islamic ethical thought and contemporary citizenship education. UNESCO's GCED framework emphasizes respect for the inherent worth of all human beings regardless of cultural, religious, or national differences. Similarly, contemporary Maqāṣid scholars argue that the preservation and enhancement of human dignity underlie all objectives of Sharī'ah. Educational programs grounded in this principle encourage learners to recognize shared humanity while respecting diversity. Therefore, human dignity emerges as a crucial conceptual bridge linking Islamic educational philosophy and global citizenship (Auda, 2021; UNESCO, 2023).

Another important finding relates to the principle of justice (*'adl*). Sustainable development and global citizenship require educational approaches that address inequality, discrimination, and social exclusion. The reviewed studies indicate that justice-oriented educational models foster civic engagement, ethical reasoning, and social responsibility among learners. Islamic educational traditions have long regarded justice as a fundamental virtue governing both personal conduct and societal organization. Contemporary interpretations of Maqāṣid increasingly extend justice to include environmental justice, economic equity, and global solidarity. As a result, justice serves as a central pillar for integrating Maqāṣid principles into sustainable education frameworks (Kamali, 2023; Bosio, 2022).

The review further highlights the significance of public welfare (*maṣlahah*) as a guiding educational principle. Sustainable education seeks to prepare learners to contribute positively to society and address shared global challenges. Similarly, *maṣlahah* emphasizes actions that promote collective well-being and minimize harm. Educational initiatives grounded in public welfare encourage students to evaluate the broader social consequences of individual and collective decisions. Such approaches strengthen learners' sense of responsibility toward local and global communities. Consequently, *maṣlahah* provides an important ethical foundation for citizenship education oriented toward the common good (Auda, 2021; Kassim et al., 2024).

Environmental stewardship emerged as another major theme across the reviewed literature. Contemporary sustainability education emphasizes ecological responsibility, environmental literacy, and sustainable lifestyles. Islamic teachings similarly stress stewardship (*khilāfah*), moderation (*wasatiyyah*), and accountability toward creation. Recent studies suggest that integrating Islamic environmental ethics into educational programs can enhance students' awareness of environmental challenges and encourage sustainable behavior. These findings demonstrate substantial overlap between environmental sustainability education and Maqāṣid-based ethics. Consequently, environmental stewardship constitutes a critical component of the proposed educational framework (Foltz, 2022; Ozdemir, 2021).

The protection of intellect (*hifz al-‘aql*) was identified as another key dimension of sustainable education. Contemporary educational frameworks emphasize critical thinking, creativity, problem-solving, and lifelong learning as essential competencies for addressing global challenges. Islamic educational philosophy similarly regards intellectual development as a central educational objective. The reviewed studies indicate that Maqāsid-based educational approaches encourage reflective inquiry, evidence-based reasoning, and responsible knowledge production. Such competencies are increasingly important in a world characterized by rapid technological change and information complexity. Therefore, intellectual development represents a significant area of convergence between Islamic education and sustainable learning paradigms (OECD, 2023; Sahin, 2022).

The literature also underscores the importance of intercultural dialogue and pluralism within Global Citizenship Education. Contemporary societies require citizens capable of engaging respectfully with cultural, religious, and ideological diversity. Islamic intellectual history provides numerous examples of coexistence, scholarly exchange, and intercultural interaction. Educational approaches informed by Maqāsid principles emphasize respect, compassion, and mutual understanding. These values support the development of intercultural competence while maintaining commitment to religious identity. Consequently, Maqāsid-oriented education offers important resources for promoting peaceful coexistence in diverse societies (Jackson, 2022; Tarozzi & Mallon, 2023).

The findings further reveal that sustainable education and Global Citizenship Education increasingly emphasize ethical responsibility alongside cognitive development. Learners are expected not only to acquire knowledge but also to apply that knowledge in ways that promote justice, sustainability, and social welfare. This emphasis aligns closely with Islamic educational philosophy, which traditionally integrates intellectual and moral development. The reviewed studies suggest that Maqāsid-based educational models are particularly well suited to addressing this challenge because they combine ethical principles with practical concerns. Therefore, integrating Maqāsid into educational frameworks may contribute to more holistic approaches to learner development (Memon, 2021; Kassim et al., 2024).

The review also indicates that sustainable education increasingly requires educational models capable of addressing the ethical implications of globalization. Globalization has intensified interconnectedness among societies while simultaneously generating new challenges related to inequality, cultural tensions, environmental degradation, and economic vulnerability. Educational institutions therefore face the responsibility of preparing learners to navigate these complexities responsibly. Maqāsid al-Sharī‘ah contributes a normative framework that emphasizes balance, moderation, justice, and collective responsibility. These values can help learners critically engage with global processes while maintaining ethical commitments. Consequently, Maqāsid-based education may provide an effective foundation for cultivating globally responsible citizens in an increasingly interconnected world (Kamali, 2023; UNESCO, 2024).

Another major theme emerging from the literature is the importance of ethical leadership within sustainable development. Global challenges require leaders capable of balancing competing interests while promoting long-term societal well-being. Educational systems therefore play a crucial role in developing leadership capacities grounded in ethical responsibility. Islamic educational traditions have historically

emphasized leadership as a trust (*amānah*) that requires accountability, integrity, and service to others. Contemporary studies suggest that educational programs integrating ethical leadership principles contribute positively to civic engagement and social responsibility. Thus, Maqāṣid-oriented educational frameworks can support the development of future leaders committed to sustainability and public welfare (Memon, 2021; Kamali, 2023).

The findings further reveal that social solidarity (*ta'āwun*) represents a significant educational value within both Islamic education and Global Citizenship Education. Sustainable societies depend upon cooperation, mutual assistance, and collective action. Similarly, Islamic teachings encourage social cohesion, community engagement, and shared responsibility. Educational initiatives that emphasize collaboration and service-learning strengthen learners' awareness of their obligations toward others. Such approaches contribute to the development of empathy, social responsibility, and civic participation. Therefore, social solidarity constitutes a critical component of sustainable citizenship education from an Islamic perspective (Sahin, 2022; UNESCO, 2023).

A recurring concern within the literature involves the growing influence of digital technologies on citizenship and education. Digital transformation has expanded opportunities for communication, learning, and civic participation while also creating challenges related to misinformation, polarization, and ethical decision-making. Scholars increasingly argue that sustainable education must equip learners with digital citizenship competencies alongside traditional citizenship skills. Maqāṣid-based educational approaches can contribute to this objective by emphasizing truthfulness, responsibility, critical reasoning, and ethical communication. These principles are particularly relevant in digital environments where information can be rapidly disseminated without adequate verification. Consequently, integrating Islamic ethical perspectives into digital citizenship education may strengthen responsible online engagement (Selwyn, 2024; UNESCO, 2023).

The literature also highlights the relevance of Maqāṣid al-Sharī'ah for addressing issues of peacebuilding and conflict resolution. Contemporary societies continue to experience various forms of conflict rooted in political, religious, ethnic, and economic differences. Global Citizenship Education seeks to cultivate peaceful attitudes, dialogue skills, and respect for diversity. Islamic educational traditions similarly emphasize reconciliation, justice, and peaceful coexistence. Studies indicate that educational programs incorporating these values can enhance learners' conflict-resolution skills and intercultural understanding. Therefore, Maqāṣid-informed educational models offer significant potential for advancing peace education initiatives (Jackson, 2022; Tarozzi & Mallon, 2023).

Another important finding concerns the relationship between sustainability education and intergenerational responsibility. Sustainable development requires individuals to consider the long-term consequences of present actions for future generations. This perspective aligns closely with the Maqāṣid objective of preserving future human welfare through the protection of lineage and societal continuity. Educational programs informed by this principle encourage learners to think beyond immediate interests and adopt long-term perspectives. Such approaches strengthen awareness of environmental sustainability, social justice, and responsible resource management. Consequently, intergenerational responsibility emerges as an important

area of convergence between sustainability education and Islamic educational philosophy (Auda, 2021; UNESCO, 2024).

The review further demonstrates that Maqāṣid-based educational approaches support holistic learner development. Contemporary educational discourse increasingly recognizes that academic achievement alone is insufficient for addressing complex societal challenges. Learners must also develop ethical awareness, emotional intelligence, civic responsibility, and intercultural competence. Islamic educational philosophy has traditionally embraced a holistic conception of education encompassing intellectual, spiritual, moral, and social dimensions. The reviewed literature suggests that integrating Maqāṣid principles into educational practice can strengthen these dimensions simultaneously. Therefore, holistic development constitutes a major contribution of Maqāṣid-oriented sustainable education (Memon, 2021; Sahin, 2022).

Research findings also indicate that educational transformation requires curriculum innovation. Existing curricula often treat sustainability, citizenship, ethics, and religious education as separate domains. Such fragmentation limits opportunities for interdisciplinary learning and integrated understanding. Scholars increasingly advocate curriculum models that connect ethical values with real-world social and environmental challenges. Maqāṣid al-Sharī‘ah provides a conceptual framework capable of linking diverse educational objectives within a coherent structure. Consequently, curriculum integration represents an important strategy for implementing Maqāṣid-based sustainable education (Kassim et al., 2024; OECD, 2023).

Teacher preparation emerged as another critical factor influencing successful implementation. Educators play a central role in translating educational philosophies into classroom practice. However, many teachers have limited preparation in sustainability education, global citizenship, or Maqāṣid-oriented pedagogies. The literature suggests that professional development programs focusing on ethical education, intercultural dialogue, and sustainability can enhance teachers’ effectiveness in these areas. Therefore, teacher education must be regarded as a key component of educational transformation. Without adequately prepared educators, even well-designed curricula may fail to achieve intended outcomes (UNESCO, 2023; Bosio, 2022).

The findings additionally reveal that assessment practices require reconsideration within sustainable education frameworks. Traditional assessment systems often prioritize memorization and standardized testing rather than ethical reasoning, civic engagement, and critical thinking. Contemporary educational scholars increasingly advocate authentic assessment approaches that evaluate learners’ ability to apply knowledge in meaningful contexts. Maqāṣid-oriented education similarly emphasizes practical wisdom and responsible action rather than mere information acquisition. Consequently, assessment reform represents an important dimension of educational innovation. Such reforms can help align evaluation practices with broader educational objectives related to sustainability and citizenship (OECD, 2023; Memon, 2021).

Finally, the review demonstrates that integrating Maqāṣid al-Sharī‘ah into sustainable education can contribute to the development of a more culturally inclusive model of Global Citizenship Education. Rather than viewing citizenship education through exclusively secular or Western paradigms, this approach acknowledges the contributions of diverse intellectual and religious traditions. Such inclusivity is essential for ensuring the relevance and legitimacy of global educational initiatives across different cultural contexts. By incorporating Islamic ethical principles into sustainability

education, educators can foster broader participation while strengthening ethical foundations. Therefore, Maqāṣid-based Global Citizenship Education offers a promising model for addressing contemporary global challenges in culturally diverse societies (Auda, 2021; Tarozzi & Mallon, 2023).

**Table 1. Maqāṣid-Based Global Citizenship Education Framework (MB-GCEF)**

<b>Maqāṣid Principle</b>	<b>Educational Dimension</b>	<b>GCED Competency</b>	<b>Sustainability Contribution</b>	<b>Expected Learner Outcome</b>
Ḥifẓ al-Dīn (Protection of Faith)	Ethical and spiritual literacy	Moral responsibility	Value-based sustainability	Ethical and principled citizenship
Ḥifẓ al-Nafs (Protection of Life)	Human well-being and peace education	Empathy and human rights awareness	Social sustainability	Compassionate global citizens
Ḥifẓ al-‘Aql (Protection of Intellect)	Critical thinking and lifelong learning	Analytical reasoning	Knowledge sustainability	Reflective and informed decision-makers
Ḥifẓ al-Nasl (Protection of Future Generations)	Intergenerational responsibility	Future-oriented citizenship	Long-term sustainability	Responsible stewardship for future generations
Ḥifẓ al-Māl (Protection of Wealth and Resources)	Economic ethics and resource management	Responsible consumption	Economic sustainability	Socially responsible economic actors
Karāmah (Human Dignity)	Human rights education	Respect for diversity	Inclusive sustainability	Respectful and inclusive citizens

<b>Maqāṣid Principle</b>	<b>Educational Dimension</b>	<b>GCED Competency</b>	<b>Sustainability Contribution</b>	<b>Expected Learner Outcome</b>
‘Adl (Justice)	Social justice education	Civic engagement	Equitable development	Advocates of fairness and equity
Maṣlaḥah (Public Welfare)	Community engagement	Collective responsibility	Community sustainability	Active contributors to societal well-being
Khilāfah (Stewardship)	Environmental education	Ecological responsibility	Environmental sustainability	Environmentally responsible citizens
Ta‘āwun (Social Solidarity)	Collaborative learning	Global cooperation	Social cohesion	Cooperative and engaged global citizens

The proposed Maqāṣid-Based Global Citizenship Education Framework (MB-GCEF) demonstrates that Islamic educational philosophy possesses substantial conceptual resources for addressing contemporary educational challenges. The framework illustrates how traditional Maqāṣid principles can be translated into educational objectives that align closely with sustainability education and Global Citizenship Education. Rather than treating religious education and citizenship education as separate domains, the framework integrates both within a unified vision of human development. This integration highlights the compatibility between Islamic ethical traditions and contemporary educational priorities. Consequently, the framework provides a foundation for educational innovation that is both globally relevant and culturally grounded (Auda, 2021; Kamali, 2023).

The framework places human dignity at the center of educational transformation. Human dignity functions as a foundational principle connecting citizenship, sustainability, and ethical responsibility. Educational programs that prioritize dignity encourage learners to recognize the value of every individual while challenging discrimination and exclusion. Such approaches contribute to more inclusive and equitable educational environments. Furthermore, dignity-based education supports the development of empathy and intercultural understanding. These competencies are increasingly essential in diverse and interconnected societies (UNESCO, 2023; Auda, 2021).

Justice constitutes another central pillar of the framework. Contemporary global challenges frequently involve questions of fairness, inequality, and resource distribution. Educational systems therefore have a responsibility to cultivate awareness

of social justice issues and encourage civic participation. Islamic teachings regarding justice provide a strong ethical basis for such efforts. The integration of justice into citizenship education strengthens learners' commitment to equity and social responsibility. Consequently, justice-oriented education contributes directly to sustainable development goals (Kamali, 2023; Bosio, 2022).

Environmental stewardship represents one of the most significant areas of convergence between Maqāsid al-Sharī‘ah and sustainability education. The framework positions stewardship as a practical expression of ethical responsibility toward creation. Educational initiatives informed by stewardship principles encourage learners to adopt environmentally sustainable behaviors and advocate for ecological protection. Such approaches move beyond technical environmental knowledge toward ethical engagement with environmental issues. Therefore, stewardship provides a powerful foundation for sustainability education in Muslim contexts (Foltz, 2022; Ozdemir, 2021).

The framework also emphasizes the importance of intellectual development through the protection of intellect (*hifz al-‘aql*). In contemporary knowledge societies, learners require critical thinking, creativity, and problem-solving abilities to address complex challenges. Islamic educational traditions strongly support these objectives through their emphasis on reflection, inquiry, and knowledge seeking. Integrating intellectual development into sustainability education enhances learners' capacity to evaluate information critically and make responsible decisions. Consequently, critical thinking becomes an essential component of ethical global citizenship (OECD, 2023; Sahin, 2022).

The principle of public welfare (*maṣlahah*) further strengthens the framework's emphasis on collective responsibility. Sustainable development depends upon cooperation among individuals, communities, and institutions. Educational approaches grounded in public welfare encourage learners to consider how their actions affect broader society. Such perspectives foster civic engagement and commitment to the common good. Therefore, *maṣlahah* provides a valuable ethical foundation for community-oriented citizenship education (Auda, 2021; Kassim et al., 2024).

The framework additionally recognizes the importance of preparing learners for future challenges through intergenerational responsibility. Sustainable education requires awareness of how present decisions influence future generations. The Maqāsid objective of protecting future human welfare aligns closely with this concern. Educational programs emphasizing intergenerational responsibility encourage long-term thinking and sustainable decision-making. Such approaches are particularly relevant in addressing environmental and social challenges with long-term consequences. Consequently, this dimension enhances the sustainability orientation of citizenship education (UNESCO, 2024; Auda, 2021).

The inclusion of social solidarity (*ta‘āwun*) highlights the relational dimensions of citizenship. Contemporary societies increasingly require collaborative problem-solving and collective action. Educational environments that foster cooperation and mutual support strengthen learners' ability to work effectively with others. Islamic teachings regarding solidarity provide a strong ethical basis for collaborative engagement. Therefore, social solidarity contributes significantly to both citizenship development and social sustainability (Sahin, 2022; UNESCO, 2023).

The framework further suggests that successful implementation requires institutional transformation involving curriculum development, teacher preparation,

assessment reform, and educational leadership. Educational change cannot occur solely through theoretical innovation. Practical mechanisms must be established to translate principles into educational experiences. Therefore, policymakers and educational leaders play critical roles in advancing Maqāsid-based sustainable education. Such efforts require long-term commitment and interdisciplinary collaboration (OECD, 2023; Bosio, 2022).

Ultimately, the MB-GCEF demonstrates that Maqāsid al-Sharī‘ah can serve as a comprehensive ethical foundation for Global Citizenship Education and sustainable education. By integrating intellectual development, justice, dignity, stewardship, public welfare, and social responsibility, the framework offers a holistic model of learner development. Its primary contribution lies in bridging Islamic educational philosophy and contemporary global educational discourse. This synthesis provides a culturally inclusive and ethically grounded approach to preparing learners for the challenges of the twenty-first century.

## Conclusion

The findings of this study demonstrate that *Maqāṣid al-Sharī'ah* provides a comprehensive and ethically grounded framework for advancing sustainable education and Global Citizenship Education (GCED) in contemporary educational contexts. Through a systematic analysis of recent literature, the study reveals significant conceptual convergence between the higher objectives of Islamic law and the core principles of sustainable education, including human dignity, social justice, environmental stewardship, public welfare, intercultural understanding, and responsible citizenship. The review further indicates that Maqāṣid-oriented educational approaches extend beyond conventional religious instruction by promoting holistic human development encompassing intellectual, moral, social, spiritual, and ecological dimensions. These characteristics make Maqāṣid al-Sharī'ah particularly relevant for addressing complex global challenges such as climate change, inequality, cultural fragmentation, digital transformation, and civic disengagement. Rather than positioning Islamic educational philosophy as an alternative to contemporary educational frameworks, the findings suggest that it can function as a complementary and enriching perspective within broader global educational discourse. Consequently, the integration of Maqāṣid principles into sustainable education offers a culturally responsive and ethically robust approach to preparing learners for participation in an interconnected world.

The study also proposes the Maqāṣid-Based Global Citizenship Education Framework (MB-GCEF) as its primary theoretical contribution. This framework synthesizes the classical objectives of *ḥifẓ al-dīn*, *ḥifẓ al-naḥs*, *ḥifẓ al-'aql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl* with contemporary concepts of human dignity (*karāmah*), justice ('*adl*), public welfare (*maṣlahah*), stewardship (*khilāfah*), and social solidarity (*ta'āwun*). The framework demonstrates how Islamic educational philosophy can contribute to the development of globally competent, ethically responsible, and sustainability-oriented citizens. Furthermore, the study highlights the need for curriculum innovation, teacher professional development, authentic assessment practices, and interdisciplinary educational policies to facilitate the practical implementation of Maqāṣid-based sustainable education. The novelty of this research lies in its integration of Maqāṣid al-Sharī'ah, sustainable education theory, and Global Citizenship Education into a unified conceptual model that has received limited attention in previous scholarship. Future research may expand this work through empirical investigations examining the implementation and effectiveness of the proposed framework in diverse educational settings. Ultimately, the study concludes that Maqāṣid al-Sharī'ah offers not only a religious-ethical foundation but also a globally relevant educational paradigm capable of contributing meaningfully to sustainable human development and responsible global citizenship in the twenty-first century.

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