

## **Integrating Maqāṣid al-Sharī'ah into Contemporary Islamic Curriculum Design for Sustainable Educational Development Goals**

\*Husna<sup>1</sup>, Mahmoud Abdullah<sup>2</sup>, Helene Knudstad<sup>3</sup>, Md. Sultan Mahmud<sup>4</sup>, Khalid Abdullah Al Muzaini<sup>5</sup>

<sup>1</sup> STAI Al-Jami Banjarmasin, Kalimantan Selatan, Indonesia

<sup>2</sup> University of Zawia, Libya

<sup>3</sup> Oslo Metropolitan University, Norway

<sup>4</sup> University of Rajshahi, Bangladesh

<sup>5</sup> Imam Abdulrahman Bin Faisal University, Saudi Arabia

### **Abstract**

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This study aims to examine the integration of Maqāṣid al-Sharī'ah into contemporary Islamic curriculum design as a strategic framework for achieving Sustainable Educational Development Goals (SEDGs). The increasing complexity of global challenges, including digital transformation, environmental degradation, social inequality, moral crises, and the demands of sustainable development, requires Islamic education to adopt a more holistic and future-oriented educational paradigm. Employing a qualitative library research approach, this study analyzes recent scholarly literature, and policy documents. The findings reveal that the fundamental objectives of Maqāṣid al-Sharī'ah namely the preservation of religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), lineage (ḥifẓ al-nasl), and wealth (ḥifẓ al-māl) demonstrate substantial alignment with contemporary educational sustainability principles, particularly those embodied in Sustainable Development Goal 4 concerning quality education. The study further identifies that the integration of maqāṣid into curriculum design can be operationalized through curriculum objectives, learning outcomes, pedagogical approaches, authentic assessment, ethical digital literacy, environmental education, and character development. The novelty of this research lies in proposing a conceptual framework that systematically links the dimensions of Maqāṣid al-Sharī'ah with Sustainable Educational Development Goals, thereby creating a holistic, adaptive, and value-oriented model of Islamic curriculum development. The study concludes that maqāṣid-based curriculum design offers a transformative educational approach capable of promoting human flourishing, social justice, ethical responsibility, and sustainable development while maintaining the normative foundations of Islamic education.

### **Keywords:**

Maqāṣid al-Sharī'ah, Islamic Curriculum Design, Sustainable Educational Development Goals, Islamic Education

(\*) Corresponding Author: husna@staijami.ac.id

### **Introduction**

The twenty-first century has witnessed unprecedented transformations that have fundamentally reshaped educational systems across the globe. Rapid technological advancement, globalization, artificial intelligence, climate change, and socioeconomic disparities have generated new challenges that require educational institutions to reconsider their philosophical foundations and curricular orientations. Contemporary education is no longer limited to the transmission of knowledge but is increasingly expected to cultivate critical thinking, ethical awareness, social responsibility, and sustainable citizenship. Within this context, Islamic education faces the dual challenge of preserving its religious identity while responding effectively to contemporary societal demands. Consequently, there is an urgent need to develop curriculum frameworks that



are both rooted in Islamic intellectual traditions and responsive to global educational transformations. Recent studies emphasize that sustainable educational reforms require a coherent integration of religious values, ethical principles, and developmental objectives within curriculum structures (Hashim & Langgulong, 2020; Ahmed & Arshad, 2022).

The growing prominence of sustainable development discourse has significantly influenced educational policy and practice worldwide. Since the adoption of the Sustainable Development Goals (SDGs) by the United Nations in 2015, educational institutions have been encouraged to align their programs with broader objectives of social equity, environmental sustainability, and economic prosperity. Sustainable Development Goal 4 specifically highlights the importance of inclusive, equitable, and quality education as a cornerstone of sustainable societies. While these objectives are often discussed within secular educational frameworks, they also resonate strongly with many foundational principles of Islamic educational philosophy. Scholars increasingly argue that Islamic intellectual traditions possess rich conceptual resources capable of contributing meaningfully to contemporary sustainability discourses (Khan et al., 2021; Abdullah & Ismail, 2023).

Among the most influential concepts within Islamic intellectual heritage is *Maqāṣid al-Sharī'ah*, which refers to the higher objectives and purposes underlying Islamic law and ethics. Traditionally articulated by classical scholars such as al-Ghazālī and al-Shāṭibī, *maqāṣid* seeks to preserve and promote essential human interests through the protection of religion, life, intellect, lineage, and wealth. Contemporary Muslim scholars have expanded this framework to address modern challenges including human development, governance, environmental sustainability, and educational reform. The dynamic nature of *maqāṣid* allows Islamic principles to be interpreted and applied in ways that remain faithful to religious teachings while addressing evolving societal realities. This adaptability has contributed to the renewed interest in *maqāṣid* as a framework for educational innovation and sustainable development (Auda, 2018; Dusuki & Bouheraoua, 2020).

Islamic education has historically been concerned with the holistic development of human beings. Unlike purely instrumental approaches to education, Islamic educational philosophy seeks to nurture intellectual, spiritual, moral, emotional, and social dimensions simultaneously. The ultimate objective is not merely the production of skilled workers but the cultivation of individuals who embody ethical values and contribute positively to society. However, modernization processes and the influence of secular educational models have often resulted in fragmented curricular structures that separate religious knowledge from contemporary social realities. Such fragmentation has created challenges for Islamic educational institutions attempting to maintain relevance in rapidly changing contexts. Integrating *maqāṣid* into curriculum design offers a promising avenue for overcoming these limitations by reconnecting educational objectives with comprehensive human development (Halim et al., 2019; Saada, 2021).

The relevance of *Maqāṣid al-Sharī'ah* to educational development becomes particularly evident when considering the contemporary emphasis on learner-centered education. Modern pedagogical approaches increasingly recognize students as active participants in the learning process rather than passive recipients of information. Educational success is measured not only by academic achievement but also by the development of creativity, collaboration, communication skills, and ethical reasoning. These competencies align closely with *maqāṣid*-oriented educational goals that

prioritize human flourishing and societal well-being. By integrating maqāṣid into curriculum design, Islamic educational institutions can provide a coherent moral framework for developing competencies necessary in contemporary society (Rahman & Hamid, 2022; Yusuf et al., 2024).

Another important dimension of contemporary educational reform concerns the relationship between education and social justice. Sustainable development cannot be achieved without addressing inequalities related to access, opportunity, and educational outcomes. Islamic teachings place considerable emphasis on justice, equity, compassion, and collective welfare. These values are deeply embedded within the maqāṣid framework and provide a strong ethical foundation for educational policies aimed at promoting inclusion and social cohesion. Consequently, integrating maqāṣid into curriculum design may enhance the capacity of Islamic educational institutions to contribute meaningfully to social transformation and community development (Mohamed & Rashid, 2020; Hassan et al., 2023).

The emergence of digital technologies has introduced additional complexities into educational practice. While digital innovations offer unprecedented opportunities for learning, they also raise significant ethical concerns related to misinformation, privacy, cyberbullying, and the responsible use of technology. Educational systems worldwide are increasingly tasked with developing digital literacy competencies that extend beyond technical proficiency to encompass ethical judgment and responsible citizenship. Islamic educational philosophy, informed by maqāṣid principles, can contribute valuable perspectives to these discussions by emphasizing the moral dimensions of technological engagement. Such an approach ensures that technological advancement remains aligned with broader human and societal interests (Ismail & Abdullah, 2024; Rahim et al., 2025).

Environmental sustainability represents another area where Islamic educational principles and global development goals converge. The escalating climate crisis has prompted educators to incorporate environmental awareness and sustainability education into curricular frameworks. Islamic teachings regarding stewardship (*khilāfah*), balance (*mīzān*), and responsibility toward creation provide a strong theological basis for environmental education. Through the lens of maqāṣid, environmental sustainability can be understood as an essential component of preserving life and ensuring the welfare of future generations. Consequently, integrating sustainability themes into Islamic curricula represents both a religious obligation and an educational necessity (Nasruddin et al., 2021; Ali & Ibrahim, 2024).

Recent educational scholarship has increasingly highlighted the need for interdisciplinary approaches to curriculum development. Complex global challenges cannot be adequately addressed through isolated disciplinary perspectives. Instead, they require integrated frameworks capable of connecting ethical, social, environmental, economic, and technological dimensions of human experience. *Maqāṣid al-Sharī'ah* provides such a framework by offering overarching principles that transcend disciplinary boundaries while maintaining coherence with Islamic values. This integrative capacity makes maqāṣid particularly relevant for contemporary curriculum design initiatives aimed at preparing students for uncertain and rapidly changing futures (Amin & Haneef, 2022; Karim et al., 2023).

The educational implications of maqāṣid extend beyond curriculum content to encompass pedagogical methods and assessment practices. Traditional educational models often prioritize memorization and standardized testing, whereas contemporary

educational theories emphasize critical inquiry, problem-solving, and experiential learning. A maqāsid-oriented curriculum encourages pedagogical approaches that actively engage learners in addressing real-world challenges and contributing to community well-being. Such approaches align with broader sustainability objectives by fostering agency, responsibility, and lifelong learning capacities among students (Latif & Omar, 2020; Abdullah et al., 2023).

Despite growing scholarly interest in the intersection between Islamic education and sustainable development, significant gaps remain within existing literature. Much of the current research focuses either on theoretical discussions of maqāsid or on practical aspects of educational reform without adequately connecting the two domains. As a result, there remains a need for comprehensive frameworks that explicitly demonstrate how maqāsid principles can inform curriculum design processes and contribute to sustainable educational outcomes. Addressing this gap is essential for advancing both academic scholarship and educational practice within Muslim contexts (Saeed & Hasan, 2021; Rahman et al., 2024).

Furthermore, many curriculum reforms implemented within Islamic educational institutions continue to emphasize technical and administrative dimensions rather than foundational philosophical considerations. Although curricular changes may improve efficiency and standardization, they often fail to articulate a clear vision of the type of human being and society that education seeks to cultivate. The maqāsid framework offers a compelling response to this challenge by providing a normative foundation that links educational objectives to broader concerns of human welfare and social development (Khan & Ahmad, 2019; Yusuf & Karim, 2023).

The concept of sustainable educational development requires educational institutions to balance present needs with future responsibilities. Such a perspective closely parallels maqāsid-oriented thinking, which emphasizes long-term welfare and intergenerational justice. Educational programs informed by maqāsid are therefore uniquely positioned to cultivate values and competencies that support sustainable lifestyles, responsible citizenship, and ethical leadership. This alignment suggests significant potential for integrating Islamic educational philosophy with contemporary sustainability frameworks (Mohd Noor et al., 2022; Ahmed et al., 2025).

Contemporary discussions regarding educational quality increasingly emphasize holistic indicators that extend beyond academic performance. Educational success is now associated with student well-being, social engagement, ethical development, and environmental consciousness. These broader conceptions of quality resonate strongly with Islamic understandings of human flourishing and societal welfare. By grounding educational quality frameworks in maqāsid principles, Islamic educational institutions can develop more comprehensive approaches to assessment and accountability that reflect both religious and developmental priorities (Hassan & Yusof, 2021; Ibrahim et al., 2024).

The integration of maqāsid into curriculum design also carries important implications for policy development. Educational policymakers require conceptual frameworks capable of guiding curriculum reform while remaining sensitive to cultural and religious contexts. Maqāsid provides such a framework by articulating universal objectives that can inform educational planning, implementation, and evaluation. Its emphasis on human dignity, justice, knowledge, and welfare aligns closely with international educational aspirations while preserving Islamic identity and authenticity (Auda, 2018; Abdullah & Hassan, 2023).

Although the theoretical compatibility between maqāṣid and sustainable development is increasingly recognized, practical models for curriculum integration remain underdeveloped. Educational practitioners often lack clear guidelines regarding how maqāṣid principles can be translated into learning outcomes, instructional strategies, assessment methods, and institutional practices. Consequently, further scholarly inquiry is required to bridge the gap between conceptual discourse and practical implementation. Such efforts are necessary to ensure that maqāṣid-based educational reforms produce meaningful and measurable outcomes (Karim et al., 2024; Rahim & Yusuf, 2025).

The urgency of developing innovative curriculum models is further intensified by the rapid pace of social change. Future generations will encounter challenges that are difficult to predict and may require entirely new forms of knowledge, skills, and ethical reasoning. Educational systems must therefore cultivate adaptability, resilience, and critical thinking while remaining grounded in enduring moral principles. The maqāṣid framework offers a valuable foundation for achieving this balance by combining normative stability with contextual flexibility (Saada, 2021; Ahmed & Rahman, 2025).

Against this backdrop, the present study investigates how *Maqāṣid al-Sharī'ah* can be systematically integrated into contemporary Islamic curriculum design to support Sustainable Educational Development Goals. By exploring the conceptual intersections between Islamic educational philosophy and sustainability-oriented educational frameworks, this study seeks to contribute to the development of a holistic curriculum model capable of addressing both religious and contemporary educational imperatives. In doing so, the study aims to enrich ongoing discussions regarding the future direction of Islamic education and its potential role in promoting sustainable human development in the twenty-first century.

### **Theoretical Framework**

The concept of *Maqāṣid al-Sharī'ah* occupies a central position in contemporary Islamic thought due to its capacity to connect normative Islamic teachings with modern societal challenges. Historically, maqāṣid emerged as a framework for understanding the ultimate objectives behind Islamic legislation rather than focusing solely on legal rulings themselves. Classical scholars such as Abu Hamid al-Ghazali and Abu Ishaq al-Shatibi emphasized that Islamic law seeks to promote human welfare and prevent harm in all dimensions of life. Contemporary scholars have further expanded this framework beyond jurisprudence into areas such as governance, economics, social policy, and education. This expansion reflects the growing recognition that maqāṣid offers a comprehensive philosophy of human development capable of addressing contemporary complexities. As a result, maqāṣid has become an influential framework for educational reform within Muslim societies (Auda, 2018; Dusuki & Bouheraoua, 2020).

Within the maqāṣid framework, the preservation of religion (*ḥifẓ al-dīn*) serves not merely as the protection of ritual practice but as the cultivation of ethical consciousness and spiritual well-being. Contemporary educational theorists argue that religious education should move beyond doctrinal transmission toward fostering moral agency and reflective spirituality. Such an approach aligns with modern educational objectives that emphasize character formation and ethical citizenship. The preservation of religion in educational settings therefore involves nurturing values that guide individuals in navigating increasingly complex social realities. Recent studies indicate that students who receive value-oriented religious education demonstrate stronger

ethical decision-making and social responsibility. Consequently, *ḥifẓ al-dīn* provides a foundational principle for curriculum development that integrates faith with contemporary life challenges (Saada, 2021; Abdullah & Hassan, 2023).

The preservation of life (*ḥifẓ al-nafs*) constitutes another essential objective of maqāṣid with significant educational implications. Traditionally associated with safeguarding human life and dignity, this principle has been expanded to include physical, psychological, and social well-being. Educational institutions play a critical role in promoting these dimensions through health education, emotional development, and safe learning environments. Contemporary sustainability discourse similarly emphasizes human well-being as a fundamental indicator of development. Therefore, integrating *ḥifẓ al-nafs* into curriculum design supports educational initiatives related to mental health, social inclusion, environmental awareness, and community welfare. Such integration enables Islamic education to contribute more effectively to sustainable human development (Mohamed & Rashid, 2020; Hassan et al., 2023).

The principle of preserving intellect (*ḥifẓ al-‘aql*) is particularly relevant to contemporary educational theory. Knowledge acquisition, critical thinking, creativity, and intellectual inquiry have always occupied central positions within Islamic civilization. Modern educational frameworks similarly emphasize higher-order thinking skills as essential competencies for navigating complex and uncertain futures. By prioritizing intellectual development, maqāṣid encourages educational systems to cultivate learners who are capable of analysis, innovation, and ethical reasoning. This objective also supports the integration of science, technology, and interdisciplinary learning within Islamic curricula. Recent research suggests that educational models informed by maqāṣid can strengthen students’ intellectual engagement while maintaining ethical and spiritual foundations (Rahman & Hamid, 2022; Karim et al., 2023).

The preservation of lineage (*ḥifẓ al-nasl*) extends beyond biological continuity to encompass family stability, social cohesion, and intergenerational responsibility. In educational contexts, this principle encourages the development of values related to citizenship, social responsibility, cultural continuity, and communal well-being. Sustainable development frameworks similarly stress the importance of ensuring equitable opportunities for future generations. Educational institutions therefore bear responsibility for preparing students to become responsible members of society who contribute positively to family and community life. Curriculum components related to ethics, social engagement, cultural heritage, and civic participation can be understood as practical manifestations of *ḥifẓ al-nasl*. Such perspectives reinforce the social dimension of Islamic educational philosophy (Khan et al., 2021; Mohd Noor et al., 2022).

The preservation of wealth (*ḥifẓ al-māl*) provides another important foundation for curriculum development in contemporary contexts. Classical discussions focused primarily on protecting property and economic rights, but contemporary interpretations emphasize economic sustainability, financial literacy, entrepreneurship, and responsible resource management. Modern educational systems increasingly recognize the importance of preparing students for participation in dynamic economic environments. Integrating *ḥifẓ al-māl* into curriculum design encourages learners to develop economic competencies while adhering to ethical principles. Such an approach aligns closely with sustainable development objectives related to poverty reduction, economic inclusion, and responsible consumption. Consequently, maqāṣid-based education can contribute to

both economic empowerment and ethical economic behavior (Amin & Haneef, 2022; Ahmed et al., 2025).

The theoretical relationship between maqāsid and education has gained increasing attention in recent scholarly literature. Researchers argue that maqāsid provides a holistic framework capable of addressing the limitations of fragmented educational models. Unlike approaches that separate cognitive, moral, and spiritual development, maqāsid emphasizes the interconnectedness of these dimensions. This perspective reflects broader educational theories that advocate integrated approaches to human development. As educational systems confront increasingly complex global challenges, the demand for holistic frameworks continues to grow. Consequently, maqāsid has emerged as a promising paradigm for educational innovation and reform (Dusuki & Bouheraoua, 2020; Saeed & Hasan, 2021).

Contemporary curriculum theory emphasizes the importance of aligning educational objectives, content, pedagogy, and assessment. Effective curriculum design requires coherence among these components to ensure meaningful learning outcomes. From a maqāsid perspective, curriculum coherence is achieved when all educational elements contribute to the realization of human welfare and ethical development. This orientation provides a clear normative foundation for curriculum planning and evaluation. Educational objectives become linked to broader societal goals rather than limited academic achievements. Such an approach enhances the relevance and transformative potential of Islamic education (Halim et al., 2019; Abdullah et al., 2023).

A significant body of literature has explored the relationship between Islamic education and sustainable development. Researchers have identified numerous areas of convergence, including social justice, environmental stewardship, ethical responsibility, and community empowerment. These themes correspond closely to both maqāsid principles and the Sustainable Development Goals. The convergence suggests that Islamic educational philosophy possesses substantial potential to contribute to global sustainability agendas. Nevertheless, scholars note that practical integration remains limited in many educational contexts. Addressing this gap requires more systematic approaches to curriculum development and implementation (Nasruddin et al., 2021; Ali & Ibrahim, 2024).

The emergence of Education for Sustainable Development (ESD) has further strengthened interest in values-based educational frameworks. ESD seeks to equip learners with the knowledge, skills, attitudes, and values necessary for addressing contemporary global challenges. Islamic educational philosophy shares many of these objectives, particularly regarding ethical conduct and social responsibility. Integrating maqāsid into ESD-oriented curricula therefore represents a logical and potentially fruitful development. Such integration allows sustainability education to be grounded within culturally and religiously meaningful frameworks. This contextualization can enhance learner engagement and educational effectiveness (UNESCO-related studies; Hassan & Yusof, 2021).

Digital transformation has generated new theoretical discussions concerning the role of ethics in education. While technological innovation creates significant educational opportunities, it also introduces risks related to misinformation, privacy violations, and digital misconduct. Scholars increasingly advocate the inclusion of ethical digital literacy within educational curricula. The maqāsid framework provides a valuable basis for such initiatives by emphasizing responsible action and human welfare. Educational programs informed by maqāsid can help students navigate digital

environments in ways that promote individual and societal well-being. Consequently, digital ethics has become an emerging area of maqāṣid-based educational research (Ismail & Abdullah, 2024; Rahim et al., 2025).

Another important dimension of contemporary educational theory concerns environmental sustainability. Climate change and ecological degradation have prompted educators to reconsider the relationship between humans and the natural world. Islamic teachings regarding stewardship and responsibility offer important resources for environmental education. Through the lens of maqāṣid, environmental protection can be understood as essential to preserving life and ensuring future welfare. Educational institutions therefore have a responsibility to cultivate environmental awareness and sustainable practices among learners. This perspective strengthens the alignment between Islamic educational values and sustainability objectives (Ali & Ibrahim, 2024; Nasruddin et al., 2021).

The concept of holistic education provides an additional theoretical foundation for integrating maqāṣid into curriculum design. Holistic education seeks to address intellectual, emotional, social, physical, and spiritual dimensions of human development. This multidimensional orientation closely parallels maqāṣid's emphasis on comprehensive human welfare. Scholars argue that holistic educational approaches are particularly effective in fostering resilience, empathy, ethical awareness, and lifelong learning capacities. Such outcomes are increasingly important within rapidly changing social environments. Consequently, maqāṣid-based curriculum models can be viewed as contemporary expressions of holistic educational philosophy (Latif & Omar, 2020; Rahman et al., 2024).

The theory of transformative learning also offers valuable insights for understanding maqāṣid-oriented education. Transformative learning emphasizes critical reflection, perspective transformation, and meaningful action. Educational experiences become transformative when learners reconsider assumptions and develop more inclusive worldviews. Maqāṣid-based education similarly seeks to cultivate ethical consciousness and responsible engagement with society. By integrating transformative pedagogies into Islamic curricula, educators can facilitate deeper forms of learning that extend beyond knowledge acquisition. Such approaches support both personal development and social change (Abdullah & Ismail, 2023; Karim et al., 2024).

Research on character education provides further support for maqāṣid-informed curriculum development. Character education focuses on cultivating virtues such as honesty, responsibility, compassion, and integrity. These virtues align closely with the ethical objectives embedded within maqāṣid. Empirical studies consistently demonstrate positive relationships between character-focused educational programs and student outcomes. Integrating character education within Islamic curricula can therefore strengthen both moral development and academic engagement. This integration reflects the broader maqāṣid objective of nurturing balanced and ethically responsible individuals (Mohamed & Rashid, 2020; Hassan et al., 2023).

Several recent empirical studies have examined the implementation of maqāṣid principles within educational settings. Research conducted across various Muslim-majority countries indicates that maqāṣid-based educational initiatives contribute positively to student character development, ethical awareness, and civic engagement. These studies also highlight the importance of teacher preparation, institutional support, and curriculum coherence for successful implementation. Although findings remain context-dependent, the overall evidence suggests considerable potential for maqāṣid-

oriented educational reform. Nevertheless, researchers continue to emphasize the need for more comprehensive models that connect theory with practice. Such recommendations provide important directions for future scholarship (Yusuf & Karim, 2023; Rahman et al., 2024).

Other studies have explored the relationship between Islamic educational values and Sustainable Development Goals. Findings consistently demonstrate strong conceptual compatibility between the two frameworks, particularly regarding quality education, social justice, environmental responsibility, and community development. However, researchers observe that educational institutions often struggle to translate these shared values into concrete curriculum structures. This challenge underscores the importance of developing practical frameworks capable of operationalizing theoretical principles. The present study responds directly to this need by proposing a systematic integration of *maqāṣid* within contemporary Islamic curriculum design. Such integration may contribute significantly to the realization of Sustainable Educational Development Goals in diverse educational contexts (Ahmed & Arshad, 2022; Ahmed et al., 2025).

Taken together, the literature indicates that *Maqāṣid al-Sharī'ah* provides a robust theoretical foundation for contemporary Islamic curriculum development. Its emphasis on human welfare, ethical responsibility, intellectual growth, social justice, and sustainability aligns closely with emerging educational priorities at both national and global levels. Furthermore, recent empirical research supports the practical relevance of *maqāṣid*-oriented educational approaches. Nevertheless, important gaps remain regarding systematic curriculum design and implementation strategies. Addressing these gaps represents a critical step toward developing educational models capable of meeting the challenges of the twenty-first century while remaining firmly grounded in Islamic intellectual traditions. This theoretical foundation therefore serves as the basis for the methodological framework and analysis presented in the subsequent sections of this study.

### **Research Methodology**

This study employs a qualitative library research approach to investigate the integration of *Maqāṣid al-Sharī'ah* into contemporary Islamic curriculum design for achieving Sustainable Educational Development Goals (SEDGs). Library research is particularly suitable for studies that seek to develop conceptual frameworks, synthesize theoretical perspectives, and critically analyze scholarly discourses across multiple disciplines. Rather than generating primary empirical data through surveys or interviews, this method relies on the systematic examination of existing academic literature, policy documents, scholarly books, and peer-reviewed journal articles. The approach enables researchers to identify patterns, conceptual relationships, and emerging trends within a specific field of inquiry. In the context of this study, library research facilitates a comprehensive exploration of the intersections between Islamic educational philosophy, *maqāṣid* theory, curriculum studies, and sustainable development. Such an approach is widely recognized in educational and Islamic studies research for its capacity to produce theoretically grounded and analytically rigorous findings (Zed, 2020; Snyder, 2019).

The research adopts a qualitative-descriptive design that emphasizes interpretation, synthesis, and critical reflection. Qualitative inquiry is particularly relevant for examining normative concepts such as *Maqāṣid al-Sharī'ah*, which involve philosophical, ethical, and educational dimensions that cannot be adequately captured

through quantitative measurements alone. Through descriptive analysis, the study seeks to explain how maqāṣid principles can inform curriculum development processes and contribute to sustainable educational outcomes. The qualitative orientation also allows for the examination of diverse scholarly perspectives and contextual interpretations found within contemporary literature. By focusing on meanings, concepts, and theoretical relationships, the study generates a nuanced understanding of the role of maqāṣid in educational transformation. This methodological orientation is consistent with recent educational research that emphasizes conceptual analysis and theory-building in curriculum studies (Creswell & Creswell, 2018; Merriam & Tisdell, 2020).

The primary data sources consist of scholarly publications related to Maqāṣid al-Sharī‘ah, Islamic education, curriculum development, sustainability education, and Sustainable Development Goals. Particular emphasis is placed on peer-reviewed journal articles published between 2016 and 2026 to ensure the relevance and contemporary significance of the analysis. Additional sources include academic books, conference proceedings, policy reports, and international educational documents produced by organizations such as UNESCO and other educational agencies. The selection of recent literature reflects the dynamic nature of contemporary discussions regarding educational reform and sustainable development. Furthermore, the inclusion of multidisciplinary sources enables the study to capture a broad range of perspectives and theoretical contributions. Such diversity strengthens the comprehensiveness and credibility of the literature review process (Booth et al., 2021; Xiao & Watson, 2019).

The data collection process follows a systematic literature search strategy. Relevant publications were identified through major academic databases, including Scopus, Web of Science, ERIC, SpringerLink, Taylor & Francis Online, Sage Journals, Emerald Insight, Wiley Online Library, and Google Scholar. Several keywords and combinations of keywords were used during the search process, including “Maqāṣid al-Sharī‘ah,” “Islamic education,” “Islamic curriculum,” “curriculum design,” “sustainable development,” “education for sustainable development,” “SDG 4,” “educational sustainability,” and “Islamic educational philosophy.” To ensure academic quality, priority was given to publications appearing in indexed and peer-reviewed journals. The search process also involved backward and forward citation tracking to identify additional relevant studies. Through this procedure, the study assembled a substantial body of literature that reflects both theoretical developments and practical applications within the field (Snyder, 2019; Page et al., 2021).

The selection and evaluation of literature were guided by clearly defined inclusion and exclusion criteria. Publications were included if they addressed one or more of the following themes: maqāṣid theory, Islamic educational philosophy, curriculum development, sustainability education, educational policy, or Sustainable Development Goals. Studies published within the last decade received particular attention to ensure that the analysis reflected contemporary scholarly discussions. Sources lacking academic rigor, clear methodological foundations, or direct relevance to the research objectives were excluded from the review. The evaluation process also considered the credibility of authors, publication venues, citation impact, and conceptual contributions. Applying these criteria enhanced the reliability and validity of the literature selection process. As a result, the study focused on high-quality sources capable of supporting robust theoretical analysis (Booth et al., 2021; Xiao & Watson, 2019).

The collected data were analyzed using thematic content analysis, a method that enables researchers to identify recurring concepts, themes, and relationships across multiple sources. The analysis began with the careful reading and coding of selected literature to identify key ideas related to *maqāṣid* principles, educational objectives, curriculum components, and sustainability frameworks. Similar concepts were subsequently grouped into broader thematic categories, including holistic human development, ethical education, sustainable learning, environmental stewardship, digital literacy, social justice, and curriculum transformation. Thematic analysis allowed the study to synthesize diverse scholarly perspectives into a coherent conceptual framework. Through iterative comparison and interpretation, the analysis revealed significant areas of convergence between *maqāṣid* objectives and Sustainable Educational Development Goals. This analytical approach has been widely employed in educational and social science research to generate meaningful theoretical insights from extensive textual data (Braun & Clarke, 2021; Nowell et al., 2017).

To ensure the trustworthiness and academic rigor of the findings, the study adopted several validation strategies. First, source triangulation was employed by comparing evidence from multiple scholarly publications representing different disciplines and geographical contexts. Second, conceptual consistency was maintained through continuous comparison between classical *maqāṣid* literature and contemporary educational scholarship. Third, critical interpretation was applied to avoid simplistic assumptions regarding the compatibility between Islamic educational values and sustainability frameworks. Finally, all arguments were supported by recent and credible academic sources to enhance transparency and scholarly reliability. Through these procedures, the study sought to produce a balanced, comprehensive, and theoretically grounded analysis. The resulting framework provides a robust basis for understanding how *Maqāṣid al-Sharī'ah* can be integrated into contemporary Islamic curriculum design in support of Sustainable Educational Development Goals.

## **Results and Discussion**

The analysis of contemporary literature reveals that *Maqāṣid al-Sharī'ah* provides a comprehensive philosophical foundation for the development of Islamic curricula that are responsive to contemporary educational challenges and sustainable development imperatives. The reviewed studies consistently demonstrate that *maqāṣid* extends beyond its traditional legal function and serves as a multidimensional framework for human development. This broader interpretation aligns closely with current educational paradigms that emphasize holistic learning, ethical responsibility, and social transformation. In particular, the *maqāṣid* framework offers a coherent value system capable of guiding curriculum objectives, pedagogical strategies, assessment mechanisms, and institutional cultures. Such coherence is essential for educational systems seeking to balance religious authenticity with global relevance. The findings indicate that *maqāṣid*-based curriculum design can significantly contribute to the achievement of Sustainable Educational Development Goals by promoting integrated and value-driven educational experiences (Auda, 2018; Dusuki & Bouheraoua, 2020).

One of the most significant findings concerns the compatibility between the objectives of *Maqāṣid al-Sharī'ah* and Sustainable Development Goal 4, which focuses on ensuring inclusive and equitable quality education. Both frameworks emphasize human development as a central objective and recognize education as a transformative force for social progress. While SDG 4 highlights access, equity, lifelong learning, and

educational quality, *maqāsid* emphasizes the preservation and enhancement of essential human capacities. The convergence between these frameworks suggests that Islamic educational institutions can pursue global educational standards without compromising their religious identity. Rather than viewing sustainability and Islamic values as separate agendas, the literature supports their integration within a unified educational framework. This finding strengthens the argument that Islamic education possesses significant potential to contribute to global development efforts (Ahmed & Arshad, 2022; Hassan et al., 2023).

The preservation of religion (*ḥifẓ al-dīn*) emerged as a foundational dimension within curriculum development. Contemporary scholars argue that this objective should not be confined to religious instruction alone but should encompass ethical formation, moral reasoning, and spiritual development. Curriculum content informed by *ḥifẓ al-dīn* encourages learners to develop a sense of purpose, integrity, and social responsibility. Such values are increasingly important in societies characterized by moral uncertainty and rapid social change. Educational programs that integrate ethical reflection across disciplines contribute to the development of balanced individuals capable of navigating complex contemporary realities. Consequently, *ḥifẓ al-dīn* serves as a cornerstone for fostering character education within sustainable learning environments (Saada, 2021; Abdullah & Hassan, 2023).

The analysis further demonstrates the importance of *ḥifẓ al-nafs* in promoting learner well-being and educational sustainability. Modern educational discourse increasingly recognizes mental health, emotional resilience, and social inclusion as critical dimensions of educational quality. The *maqāsid* principle of preserving life provides a strong ethical foundation for addressing these concerns. Curriculum initiatives focusing on emotional intelligence, conflict resolution, health education, and psychological well-being align closely with this objective. Furthermore, educational institutions informed by *ḥifẓ al-nafs* are more likely to cultivate safe and supportive learning environments. Such environments contribute not only to academic success but also to long-term human flourishing and sustainable societal development (Mohamed & Rashid, 2020; Hassan et al., 2023).

Another key finding concerns the central role of *ḥifẓ al-‘aql* in curriculum innovation. Contemporary educational systems increasingly emphasize critical thinking, creativity, problem-solving, and intellectual autonomy. These competencies are essential for addressing complex global challenges such as climate change, technological disruption, and social inequality. The preservation of intellect within the *maqāsid* framework strongly supports the cultivation of these capacities. Consequently, Islamic curricula informed by *ḥifẓ al-‘aql* encourage active inquiry, interdisciplinary learning, and intellectual engagement. Such an orientation challenges outdated educational models that prioritize memorization over understanding and promotes educational practices aligned with twenty-first-century learning objectives (Rahman & Hamid, 2022; Karim et al., 2023).

The literature also highlights the relevance of *ḥifẓ al-nasl* for promoting social sustainability. This principle extends beyond family preservation to encompass cultural continuity, social cohesion, and intergenerational responsibility. Educational programs that emphasize citizenship, cultural literacy, social ethics, and community engagement contribute directly to these objectives. In the context of sustainable development, such initiatives strengthen social capital and foster collective responsibility. Students are encouraged to view themselves as active contributors to the welfare of their

communities rather than passive recipients of knowledge. This finding underscores the importance of integrating community-oriented learning experiences into Islamic curriculum frameworks (Khan et al., 2021; Mohd Noor et al., 2022).

The objective of *hifz al-māl* emerged as particularly relevant in discussions concerning economic sustainability and future workforce preparation. Contemporary educational institutions are increasingly expected to equip learners with entrepreneurial skills, financial literacy, and economic competencies. From a maqāsid perspective, economic education should be grounded in ethical principles that promote justice, accountability, and social welfare. Curriculum initiatives incorporating Islamic economic values can help students understand the relationship between economic activity and societal well-being. Such an approach aligns with sustainable development goals that seek inclusive economic growth and reduced inequality. Therefore, *hifz al-māl* contributes to the development of economically responsible and socially conscious graduates (Amin & Haneef, 2022; Ahmed et al., 2025).

The findings reveal that curriculum integration requires moving beyond isolated subject-based approaches toward interdisciplinary educational models. Sustainable development challenges are inherently interconnected and cannot be adequately addressed through fragmented curricular structures. Similarly, maqāsid emphasizes the interconnected nature of human welfare. Therefore, integrating sustainability themes across curriculum areas is consistent with both contemporary educational theory and Islamic educational philosophy. Such integration facilitates deeper learning and encourages students to recognize relationships among ethical, social, environmental, and economic issues. The literature strongly supports interdisciplinary curriculum design as a key strategy for achieving sustainable educational outcomes (Ali & Ibrahim, 2024; Karim et al., 2024).

Environmental sustainability emerged as a recurring theme across the reviewed studies. Scholars emphasize that Islamic teachings concerning stewardship (*khilāfah*) and balance (*mīzān*) provide a strong theological basis for environmental education. Through the lens of maqāsid, environmental protection becomes an extension of preserving life and ensuring future welfare. Curriculum initiatives that integrate environmental literacy, sustainability projects, and ecological responsibility support both religious and developmental objectives. Such initiatives encourage learners to understand environmental issues not merely as scientific concerns but also as ethical responsibilities. This perspective enhances the relevance of Islamic education in addressing global ecological challenges (Nasruddin et al., 2021; Ali & Ibrahim, 2024).

Digital transformation represents another significant area of curriculum development identified in the literature. Educational systems increasingly recognize the need to prepare students for participation in digitally mediated societies. However, digital competence must be accompanied by ethical awareness and responsible behavior. The maqāsid framework provides valuable guidance in this regard by emphasizing human welfare and ethical responsibility. Curriculum components related to digital citizenship, information literacy, and technological ethics can therefore be developed within a maqāsid-oriented framework. Such integration ensures that technological advancement remains aligned with moral values and societal well-being (Ismail & Abdullah, 2024; Rahim et al., 2025).

The findings further indicate that assessment practices must evolve to reflect broader educational objectives. Traditional examinations often focus primarily on cognitive achievement while neglecting ethical, social, and emotional dimensions of

learning. A maqāṣid-based curriculum requires more comprehensive assessment approaches that evaluate character development, social engagement, critical thinking, and responsible behavior. Authentic assessment methods such as portfolios, reflective journals, project-based learning, and community service evaluations are particularly compatible with this orientation. Such methods provide a more accurate representation of student growth and development. Consequently, assessment reform constitutes an essential component of maqāṣid-oriented curriculum transformation (Latif & Omar, 2020; Abdullah et al., 2023).

Another important finding concerns the role of teachers in implementing maqāṣid-based educational reforms. Teachers are not merely transmitters of knowledge but facilitators of holistic development. Effective implementation requires educators who possess both pedagogical competence and a deep understanding of maqāṣid principles. Professional development programs therefore play a critical role in preparing teachers for curriculum innovation. Studies indicate that teacher readiness significantly influences the success of educational reforms. As a result, institutional investment in teacher education is essential for sustainable curriculum transformation (Yusuf & Karim, 2023; Rahman et al., 2024).

Institutional culture also emerged as a significant factor influencing curriculum effectiveness. Educational values cannot be fully realized through curriculum documents alone; they must be reflected in organizational practices and learning environments. Schools and universities that cultivate cultures of respect, collaboration, inclusivity, and ethical responsibility are more likely to achieve maqāṣid-oriented educational outcomes. Institutional leadership therefore plays a critical role in aligning educational practices with curriculum objectives. This finding highlights the importance of viewing curriculum reform as a systemic rather than purely technical process (Halim et al., 2019; Hassan & Yusuf, 2021).

The literature further suggests that maqāṣid-based curriculum design supports lifelong learning. Sustainable societies require individuals who continuously adapt to changing social, technological, and economic conditions. The preservation of intellect and human welfare encourages educational systems to promote curiosity, adaptability, and continuous learning. Such capacities are increasingly important within knowledge-based economies and rapidly evolving social environments. Consequently, lifelong learning should be considered a central objective of contemporary Islamic education. This perspective reinforces the compatibility between maqāṣid and global educational priorities (Rahman & Hamid, 2022; Ahmed & Rahman, 2025).

Research findings also indicate that social justice constitutes a core principle connecting maqāṣid and sustainable development. Educational equity, inclusive participation, and fair access to learning opportunities are essential components of both frameworks. Curriculum initiatives that address issues of diversity, inclusion, and social responsibility contribute directly to sustainable educational development. Such initiatives help create learning environments where all students can flourish regardless of background. This commitment to justice reflects both Islamic ethical teachings and international educational aspirations (Mohamed & Rashid, 2020; Hassan et al., 2023).

The reviewed studies demonstrate that curriculum internationalization can also benefit from a maqāṣid perspective. Globalization requires educational institutions to prepare learners for intercultural engagement and global citizenship. However, internationalization efforts should not result in the erosion of local identities and values. The maqāṣid framework enables educational institutions to engage globally while

remaining grounded in Islamic ethical principles. This balance between global engagement and cultural authenticity represents an important dimension of sustainable educational development (Abdullah & Ismail, 2023; Karim et al., 2024).

The findings collectively suggest that maqāṣid-based curriculum design represents more than a theoretical construct. It provides practical guidance for addressing contemporary educational challenges while maintaining coherence with Islamic values. Curriculum objectives, content, pedagogy, assessment, and institutional culture can all be aligned with maqāṣid principles to promote sustainable development. Such alignment contributes to educational systems that are academically rigorous, ethically grounded, and socially responsive. This holistic orientation distinguishes maqāṣid-based curriculum models from purely technical approaches to educational reform (Auda, 2018; Saeed & Hasan, 2021).

The analysis further reveals that the successful integration of maqāṣid requires collaboration among policymakers, curriculum developers, educational leaders, and teachers. Sustainable curriculum reform cannot be achieved through isolated initiatives. Instead, it requires coordinated efforts that align educational policies, institutional practices, and pedagogical approaches. Such collaboration ensures consistency between educational vision and implementation. The literature therefore emphasizes the importance of systemic reform strategies supported by strong institutional commitment (Yusuf & Karim, 2023; Rahman et al., 2024).

Finally, the findings confirm that *Maqāṣid al-Sharī'ah* offers a viable framework for reconceptualizing Islamic curriculum design in the context of Sustainable Educational Development Goals. Its emphasis on holistic human development, ethical responsibility, social justice, intellectual growth, environmental stewardship, and economic sustainability aligns closely with contemporary educational priorities. By integrating these principles into curriculum structures, Islamic educational institutions can contribute meaningfully to sustainable development while preserving their religious identity. This integration represents a significant opportunity for educational innovation in Muslim societies and beyond. The following section presents a synthesized framework that maps the relationship between maqāṣid principles and Sustainable Educational Development Goals.

**Table 1. Integration of *Maqāṣid al-Sharī'ah* and Sustainable Educational Development Goals in Contemporary Islamic Curriculum Design**

Maqāṣid Dimension	Educational Meaning	Curriculum Components	Related SDGs	Expected Educational Outcomes
<i>Hifẓ al-Dīn</i> (Preservation of Religion)	Development of faith, ethics, spirituality, and moral responsibility	Islamic studies, character education, ethics, citizenship education, digital ethics	SDG 4, SDG 16	Ethical learners, responsible citizens, moral leadership

<b>Maqāṣid Dimension</b>	<b>Educational Meaning</b>	<b>Curriculum Components</b>	<b>Related SDGs</b>	<b>Expected Educational Outcomes</b>
<i>Ḥifẓ al-Nafs</i> (Preservation of Life)	Promotion of physical, emotional, social, and psychological well-being	Health education, emotional intelligence, mental health programs, inclusive education	SDG 3, SDG 4	Healthy, resilient, and socially responsible individuals
<i>Ḥifẓ al-‘Aql</i> (Preservation of Intellect)	Enhancement of critical thinking, creativity, innovation, and lifelong learning	STEM education, research skills, problem-solving, digital literacy	SDG 4, SDG 9	Knowledgeable, innovative, and adaptive graduates
<i>Ḥifẓ al-Nasl</i> (Preservation of Lineage)	Strengthening family values, social cohesion, cultural continuity, and citizenship	Civic education, multicultural education, social engagement projects	SDG 5, SDG 10, SDG 16	Responsible citizens with strong social awareness
<i>Ḥifẓ al-Māl</i> (Preservation of Wealth)	Economic literacy, entrepreneurship, and sustainable resource management	Islamic economics, entrepreneurship education, financial literacy	SDG 1, SDG 8, SDG 12	Economically responsible and productive graduates
Environmental Stewardship (Contemporary Expansion of Maqāṣid)	Ecological responsibility and sustainability awareness	Environmental education, green campus initiatives, sustainability projects	SDG 13, SDG 14, SDG 15	Environmentally conscious learners

Maqāṣid Dimension	Educational Meaning	Curriculum Components	Related SDGs	Expected Educational Outcomes
Human Dignity ( <i>Karāmah Insāniyyah</i> )	Respect for human rights, diversity, and inclusion	Human rights education, intercultural dialogue, peace education	SDG 4, SDG 10, SDG 16	Inclusive and globally engaged citizens
Public Welfare ( <i>Maṣlahah ‘Āmmah</i> )	Collective well-being and community development	Service learning, community engagement, social innovation	All SDGs	Socially transformative educational outcomes

**Source:** Synthesized by the author from Auda (2018), Dusuki and Bouheraoua (2020), Hassan et al. (2023), Ahmed and Arshad (2022), Karim et al. (2024), and recent literature on Islamic education and sustainable development.

The synthesis presented in Table 1 demonstrates that *Maqāṣid al-Sharī‘ah* and Sustainable Educational Development Goals share a common concern for comprehensive human development. Although emerging from different epistemological traditions, both frameworks emphasize the cultivation of human capabilities, ethical responsibility, and societal well-being. Sustainable development discourse often focuses on achieving balanced progress across social, economic, and environmental dimensions. Similarly, maqāṣid seeks to preserve and enhance essential aspects of human life through a framework grounded in divine guidance and public welfare. This convergence suggests that Islamic curriculum reform can benefit from integrating sustainability principles without compromising religious authenticity. Rather than viewing global educational agendas as external influences, Islamic educators may reinterpret them through the lens of maqāṣid to create contextually relevant educational models (Auda, 2018; Ahmed & Arshad, 2022).

One of the most significant implications of the findings is the transformation of curriculum objectives. Traditional curriculum models frequently emphasize knowledge transmission and examination performance as primary indicators of educational success. However, the maqāṣid framework broadens educational goals to include ethical development, social engagement, emotional well-being, and lifelong learning. Such an approach aligns closely with contemporary educational theories that advocate holistic development. By redefining curriculum objectives in maqāṣid terms, educational institutions can move beyond narrow academic outcomes toward broader conceptions of human flourishing. This transformation is particularly important in preparing learners for increasingly complex and uncertain futures (Saada, 2021; Hassan et al., 2023).

The integration of *hifẓ al-dīn* into curriculum design provides an important response to contemporary moral challenges. Modern societies are increasingly characterized by ethical ambiguity, cultural pluralism, and rapid technological change. In such contexts, learners require more than technical competencies; they need ethical

frameworks capable of guiding responsible decision-making. A curriculum informed by *ḥifẓ al-dīn* promotes moral reflection, integrity, empathy, and accountability across all areas of learning. This approach does not confine ethics to religious studies but integrates ethical considerations throughout the curriculum. Consequently, students develop the capacity to navigate contemporary challenges while remaining grounded in enduring values (Abdullah & Hassan, 2023; Rahim et al., 2025).

The relevance of *ḥifẓ al-nafs* has become increasingly apparent in light of growing concerns regarding student well-being and mental health. Educational institutions worldwide are facing rising levels of stress, anxiety, and social isolation among learners. Sustainable educational development therefore requires greater attention to emotional and psychological dimensions of learning. The maqāṣid principle of preserving life offers a powerful framework for addressing these concerns through supportive learning environments, well-being initiatives, and inclusive educational practices. Such efforts contribute not only to individual flourishing but also to broader social sustainability. The findings suggest that educational success should be measured not only by academic achievement but also by learner well-being and resilience (Mohamed & Rashid, 2020; Hassan et al., 2023).

The preservation of intellect (*ḥifẓ al-‘aql*) remains central to curriculum innovation in the twenty-first century. The rapid expansion of knowledge and technological change demands educational systems that cultivate intellectual flexibility and critical thinking. Traditional pedagogies centered on memorization are increasingly inadequate for preparing learners to address contemporary challenges. A maqāṣid-based curriculum encourages inquiry, creativity, innovation, and evidence-based reasoning. These competencies are essential for sustainable development because they enable learners to identify problems, evaluate alternatives, and develop innovative solutions. Thus, *ḥifẓ al-‘aql* provides both a philosophical foundation and a practical direction for educational transformation (Rahman & Hamid, 2022; Karim et al., 2023).

The findings also highlight the significance of *ḥifẓ al-nasl* in promoting social cohesion and intergenerational sustainability. Contemporary societies face challenges related to social fragmentation, cultural polarization, and weakening communal bonds. Educational institutions have an important role in fostering values that strengthen families, communities, and social relationships. Curriculum initiatives emphasizing citizenship, intercultural dialogue, civic engagement, and social responsibility directly support these objectives. Such efforts contribute to more inclusive and harmonious societies while preserving cultural continuity. Therefore, *ḥifẓ al-nasl* provides an essential framework for addressing the social dimensions of sustainable development (Khan et al., 2021; Mohd Noor et al., 2022).

The integration of *ḥifẓ al-māl* into curriculum design reflects the growing importance of economic literacy and sustainable development. Modern economies require individuals who are capable of innovation, entrepreneurship, and responsible resource management. However, economic education must also address ethical considerations related to justice, equity, and social responsibility. The maqāṣid framework offers a balanced perspective that combines economic productivity with moral accountability. Educational programs informed by *ḥifẓ al-māl* encourage students to view economic activities as opportunities for contributing to societal welfare rather than merely pursuing personal gain. Such an orientation aligns strongly with sustainable development principles and Islamic economic ethics (Amin & Haneef, 2022; Ahmed et al., 2025).

Environmental sustainability represents another critical area where maqāṣid-based curriculum design demonstrates significant relevance. Climate change, biodiversity loss, and environmental degradation constitute some of the most pressing challenges facing humanity today. Islamic teachings regarding stewardship and responsibility toward creation provide a compelling ethical basis for environmental education. Through the maqāṣid perspective, environmental protection becomes integral to preserving life, promoting welfare, and safeguarding future generations. Curriculum initiatives that integrate ecological literacy and sustainability practices therefore serve both educational and religious objectives. Such integration enhances the capacity of Islamic education to contribute meaningfully to global sustainability efforts (Ali & Ibrahim, 2024; Nasruddin et al., 2021).

The findings further suggest that digital literacy should be understood as a maqāṣid-related educational priority. Digital technologies increasingly influence nearly every aspect of social, economic, and educational life. However, technological competence alone is insufficient for responsible participation in digital societies. Learners must also develop ethical awareness, critical evaluation skills, and an understanding of the societal implications of technology. A maqāṣid-oriented approach to digital education emphasizes the responsible use of technology in ways that promote human welfare and minimize harm. Such an approach is particularly relevant in an era characterized by misinformation, digital manipulation, and emerging artificial intelligence technologies (Ismail & Abdullah, 2024; Rahim et al., 2025).

Ultimately, the integration of *Maqāṣid al-Sharī'ah* into contemporary Islamic curriculum design represents a transformative educational paradigm capable of bridging Islamic intellectual heritage and contemporary sustainability aspirations. The findings indicate that maqāṣid provides not only a normative foundation but also a practical framework for curriculum innovation. Through its emphasis on holistic human development, ethical responsibility, intellectual growth, social justice, environmental stewardship, and economic sustainability, maqāṣid aligns closely with the aspirations of Sustainable Educational Development Goals. Consequently, maqāṣid-based curriculum design offers a promising pathway toward educational systems that are academically excellent, socially responsive, morally grounded, and future-oriented. Such a model has the potential to redefine the role of Islamic education as a major contributor to sustainable human development in the twenty-first century.

## **Conclusion**

The findings of this study demonstrate that *Maqāṣid al-Sharī'ah* provides a comprehensive and transformative framework for the development of contemporary Islamic curricula capable of addressing the demands of Sustainable Educational Development Goals. The analysis reveals that the fundamental maqāṣid dimensions—namely the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*)—possess substantial conceptual compatibility with contemporary educational priorities, particularly those related to quality education, social inclusion, ethical responsibility, environmental sustainability, and human well-being. Rather than functioning solely as a legal framework, maqāṣid emerges as a holistic philosophy of education that integrates spiritual, intellectual, social, economic, and ecological dimensions of human development. This multidimensional orientation enables Islamic education to respond effectively to contemporary global challenges while maintaining fidelity to its normative and religious foundations. Consequently, the integration of maqāṣid into curriculum design offers a strategic pathway for enhancing the relevance, quality, and sustainability of Islamic educational institutions in the twenty-first century.

The study further concludes that a maqāṣid-based curriculum should move beyond the traditional emphasis on content transmission toward a more holistic educational paradigm centered on human flourishing and societal transformation. Such a curriculum requires the alignment of educational objectives, learning outcomes, pedagogical approaches, assessment systems, and institutional cultures with the overarching goal of achieving *maṣlahah* (public welfare). Practical implementation may include the integration of ethical digital literacy, environmental stewardship, social responsibility, critical thinking, entrepreneurship, intercultural competence, and character education across all curricular domains. Through this approach, Islamic educational institutions can contribute meaningfully to the realization of Sustainable Development Goal 4 while simultaneously supporting broader sustainability agendas at local, national, and global levels. Ultimately, the integration of *Maqāṣid al-Sharī'ah* and Sustainable Educational Development Goals represents a significant opportunity to develop an educational model that is ethically grounded, intellectually dynamic, socially responsive, and globally relevant.

The novelty of this study lies in its formulation of a conceptual framework that systematically connects the objectives of *Maqāṣid al-Sharī'ah* with Sustainable Educational Development Goals within the context of contemporary Islamic curriculum design. Unlike previous studies that often discuss maqāṣid and sustainability separately, this research demonstrates their theoretical convergence and practical applicability in educational reform. Future studies are encouraged to extend this conceptual work through empirical investigations involving curriculum implementation, educational leadership, teacher readiness, student outcomes, and institutional policy development in various educational contexts. Such efforts will contribute to the development of evidence-based models capable of operationalizing maqāṣid-oriented educational transformation and strengthening the role of Islamic education in promoting sustainable human development worldwide.

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