
	Profetika: Jurnal Studi Islam P-ISSN: 14110881 E-ISSN: 25414534 Vol. 27, No. 2, 2026, pp. 679–690 https://doi.org/10.23917/profetika.v27i02.17155	
Received January 04, 2025	Revised May 21, 2026	Accepted June 27, 2026

Maqāṣid Al-Sharī‘Ah and The Sustainable Development Goals (SDGs): Reconstructing Islamic Education for Social Justice and Environmental Balance

*Muhammad Alfauzi¹, Siti Aisah², Ahmad Halid³, Nuzzulul Ulum⁴,
Muhammad Zaky Alfarisi⁵*

^{1,2,3,4}Department of Islamic Education, Universitas Islam Jember, Indonesia

⁵Department of Information System, International Islamic University Malaysia, Malaysia

¹alfanalgazali156@gmail.com, ²doktoraisah@gmail.com, ³ahmadhalid@uij.ac.id,
⁴nuzzulul55@gmail.com, ⁵muhammdzakyalry@gmail.com

Abstract

Objective: This research aims to reconstruct Islamic education through the integration of Maqāṣid al-Sharī‘ah and SDGs with an emphasis on social justice and environmental balance in the context of madrasas. **Theoretical framework:** The theoretical framework combines the concepts of Maqāṣid al-Sharī‘ah and the SDGs as a foundation in shaping education oriented towards the values of social justice, ethics, and ecological responsibility. **Literature review:** Literature review confirms the importance of shifting Islamic education from an approach that focuses on ritual aspects to transformative learning that supports social value and sustainability. **Method:** The research used a qualitative approach with a case study design at Madrasah Ibtidaiyah in Jember. Data was collected through interviews, observations, questionnaires, and documentation, and then analyzed thematically by triangulation. **Results:** The results show that educational practices in madrasas have reflected the values of maqāṣid and SDGs, such as religious habits, mutual respect, and environmental concern. However, the implementation of the SDGs is still implicit and not fully systematic, especially in the aspect of environmental management. **Implications:** Madrasas have a strategic role in supporting sustainable value-based development, so the integration of Islamic education and SDGs needs to be strengthened in the curriculum and learning practices. **Novelty:** This research offers an integrative framework of the Maqāṣid-SDGs that emphasizes the transformation of Islamic education towards the strengthening of social ethics and ecological awareness.

Keywords: maqāṣid al-sharī‘ah, islamic studies, islamic education, environmental balance, sdgs.

INTRODUCTION

Islamic education is increasingly required to respond to social and ecological challenges that cannot be solved through doctrinal transmission alone. The 2030 Agenda for Sustainable Development calls for integrated action on poverty, education, justice, peace, responsible consumption, and environmental protection [1]. In this context, the SDGs provide a global language for development, while Islamic education offers an ethical and spiritual foundation for shaping human responsibility, moral agency, and communal welfare [2], [3]. This position places the present article within Islamic Studies because it examines how Islamic normative values, madrasah culture, and sustainability ethics can be connected in educational practice.

The relevance of Islamic education to sustainability and the SDGs becomes stronger when it is read through Maqāṣid al-Sharī‘ah. The classical objectives of protecting religion, life, intellect, lineage or dignity, and wealth provide a normative framework for human flourishing and public benefit [4]–[6]. Contemporary maqāṣid studies have expanded this framework toward justice, human dignity, good governance, environmental care, and social well-being, making it possible to connect Islamic values with contemporary global challenges and SDGs-oriented educational transformation [7], [8].

However, the integration of Maqāṣid al-Sharī‘ah and SDGs in Islamic education is often discussed at a conceptual level within Islamic Studies, while classroom-level evidence from madrasah settings remains limited. Existing studies have shown the relevance of Islamic values to tolerance, knowledge ethics, and sustainable community development, but fewer studies explain how everyday school practices, such as prayer, classroom discipline, mutual assistance, waste management, and care for facilities, can be interpreted as local forms of sustainable Islamic education [9]–[11].

This gap is important because madrasahs are not only institutions for religious instruction; they are social spaces where students learn how to treat others, use resources responsibly, respect teachers and peers, and connect religious teachings with daily life. If Islamic education is reconstructed through maqāṣid and SDGs, the madrasah can become a micro-site for cultivating social justice, peaceful relations, and environmental balance [12], [13].

Based on this background, this study asks: how are maqāṣid-oriented values embodied in Islamic education practices at a madrasah? How do these practices relate to SDGs, particularly quality education, reduced inequality, peace, responsible consumption, and environmental care? What model of Islamic education can be constructed from the integration of Maqāṣid al-Sharī‘ah and SDGs? This article aims to develop a Maqāṣid-SDGs framework for Islamic education as a contribution to Islamic Studies based on qualitative findings from an Islamic primary school in Jember, East Java.

LITERATURE REVIEW

Maqāṣid al-Sharī‘ah as an Ethical Foundation

The term maqāṣid refers to the higher objectives and purposes of Islamic law. In classical formulation, the essential interests are commonly expressed as the protection of religion, life, intellect, lineage, and wealth [14]. These objectives are not merely legal categories; they also function as moral principles for designing education that protects human dignity, nurtures intellect, develops ethical conduct, and promotes public welfare.

A systems approach to maqāṣid argues that Islamic thought should not be reduced to isolated rulings, but should be understood as a value-oriented framework that responds to complex social realities [15]. This approach is relevant to education because learning is also a system involving curriculum, teachers, students, institutions, families, and society. Therefore, maqāṣid can be used to read education as a process of preserving faith, nurturing life, cultivating reason, protecting dignity, and managing resources responsibly.

In the field of Islamic education, this perspective resonates with the idea that education aims to produce ethically responsible human beings rather than merely knowledgeable individuals [16]. Islamic education, therefore, should not stop at the memorization of religious texts. It should guide students to embody values through social interaction, critical understanding, and responsible behavior in relation to people and nature.

SDGs, Social Justice, and Environmental Balance in Islamic Studies

The SDGs offer a global framework for sustainable development, including quality education, well-being, reduced inequalities, peaceful institutions, responsible consumption, climate action, and care for life on land [17]. Education for Sustainable Development

emphasizes that schools should cultivate knowledge, skills, values, and attitudes that enable learners to contribute to a more just and sustainable world [18]. In Islamic Studies, the SDGs can be read not as a replacement for Islamic values but as a contemporary development vocabulary that can be ethically interpreted through *maqāṣid*, *maṣlaḥah*, justice, and stewardship.

Social justice in education requires that learners are treated fairly, given opportunities to participate, and protected from exclusion, humiliation, and violence. In Islamic terms, social justice is closely related to the protection of life, dignity, intellect, and wealth because education should secure the conditions for learners to develop as moral subjects [19]. In primary education, such justice can appear in simple but meaningful practices: giving equal chances to answer, helping slow learners, preventing mockery, and encouraging mutual assistance.

Environmental balance also has strong roots in Islamic thought. The Qur'anic worldview places human beings as trustees who must not damage the earth, while Islamic environmental literature emphasizes *amanah*, moderation, cleanliness, and responsibility for creation [20]. At the school level, ecological ethics can be taught through waste management, classroom cleanliness, plant care, water saving, and care for shared facilities. These practices show that sustainability can begin with daily habits before it becomes a formal policy.

Reconstructing Islamic Education

Reconstruction in this article refers to the effort to move Islamic education from a narrow orientation of ritual correctness toward a broader orientation of transformative learning. Transformative Islamic education integrates knowledge, spirituality, morality, social responsibility, and ecological awareness [21]. It does not abandon ritual piety, but deepens it by connecting worship with public benefit, SDGs-oriented social responsibility, and care for creation.

From this perspective, the integration of *Maqāṣid al-Sharī'ah* and SDGs does not mean replacing Islamic values with a global agenda. Rather, it means interpreting Islamic values in a way that contributes to contemporary human needs and environmental sustainability. *Maqāṣid* provides the ethical foundation, while the SDGs offer a contemporary map of social and ecological problems that education needs to address [22].

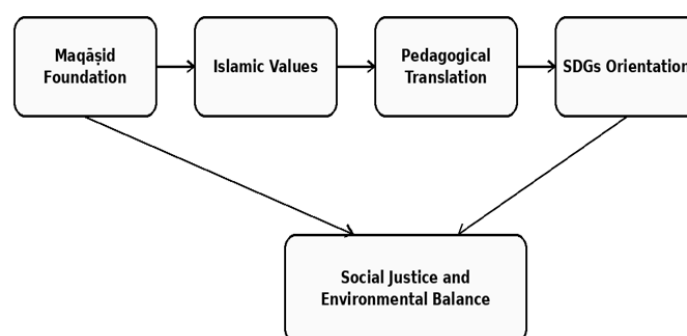


Figure 1. Maqāṣid-SDGs Framework for Reconstructing Islamic Education

METHODOLOGY

This study employed a qualitative case-study design. A case study was selected because the research sought to understand how *maqāṣid*-oriented values and SDGs-related practices are embedded in a real educational setting [23]. The research site was an Islamic primary school in Jember, East Java. To support ethical writing and possible blind review, the school is referred to in this article as Madrasah A.

The participants consisted of one madrasah head, one vice-principal for curriculum, five teachers, and six students from upper grades. Supporting questionnaire data were also collected from five teachers and eighteen students. The data sources included interviews, classroom observation, observation of madrasah culture, questionnaire recapitulation, and selected documents such as vision and mission statements, student rules, class duty schedules, lesson plans, religious activity documentation, cleanliness activity documentation, and attitude assessment notes.

Data collection was conducted in February 2026 through a staged process: preliminary observation, interviews with school leaders, teacher interviews, classroom observations, student interviews, questionnaire distribution, document study, and triangulation. The instruments included interview guides, observation sheets, questionnaire items, document analysis forms, and coding matrices. The teacher questionnaire used a 1-5 agreement scale, while the student questionnaire used a 1-5 frequency scale.

Data analysis followed the logic of qualitative reduction, data display, and conclusion drawing. Interview and observation data were coded thematically by using a framework that combined maqāsid categories, SDGs orientation, and educational reconstruction. Thematic analysis was used to identify repeated patterns such as religious culture, social care, fair participation, environmental responsibility, and transformative learning. Triangulation was conducted by comparing interview findings, observations, questionnaires, and documents. The analytical emphasis was not to impose SDGs terminology on the participants but to interpret the relationship between observed Islamic educational practices, maqāsid values, and SDGs-oriented sustainability indicators.

Table 1. Participants and Data Sources

Code	Role/Data Source	Number	Main Information Obtained
KM-01	Madrasah head	1	Vision, institutional policy, school culture, Islamic education orientation
WK-01	Vice-principal for curriculum	1	Curriculum integration, assessment, learning devices, and school programs
G-01-G-05	Teachers	5	Classroom practices, religious habituation, social care, and environmental habits
S-01-S-06	Students interviewed	6	Student experiences of religious, social, and ecological practices
SQ	Student questionnaire	18	Tendencies of religious, social, and environmental behavior
D-01-D-08	School documents	8 types	Vision-mission, rules, duty schedules, lesson plans, documentation, attitude records

Source: Field data processed by the author, 2026.

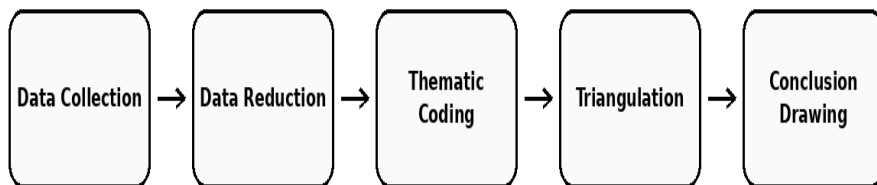


Figure 2. Data Analysis Flow

Source: Author's analytical construction based on field data, 2026

RESULTS AND DISCUSSION

Religious Culture as the Entry Point of Maqāṣid Internalization

The first finding shows that religious culture functions as the entry point for the internalization of Maqāṣid al-Sharī‘ah. The madrasah head described Islamic education as the formation of worship, manners, intelligence, responsibility, and clean living habits. This orientation indicates that religious education is understood not only as doctrinal knowledge, but also as moral formation [23].

Observation confirmed that learning activities were commonly opened with greetings, prayer, and short moral reminders. Students were familiar with daily religious routines such as greeting teachers, praying before learning, and listening to advice about adab. In maqāṣid terms, these practices reflect ḥifẓ al-dīn because religion is preserved through habituation, example, and everyday practice rather than through formal instruction only [24].

The student questionnaire also supports this finding. The mean score for praying before and after learning was 4.72, and the mean score for greeting teachers was 4.61. Both were in the very high category. These results suggest that religious habituation has become a strong institutional culture. However, the more important implication is that religious culture becomes a foundation for extending piety into social and ecological responsibility as part of SDGs-oriented Islamic education [25].

Table 2. Main Themes of Maqāṣid Internalization in Madrasah Practice

Theme	Field Evidence	Maqāṣid Dimension	Educational Meaning
Religious habituation	Prayer, greeting teachers, moral advice, and adab before learning	Ḥifẓ al-dīn	Religion is preserved through daily school culture.
Anti-mockery guidance	Teachers correct excessive jokes and guide students to apologize	Ḥifẓ al-nafs	Students learn to protect others from verbal harm.
Reasoned moral learning	Students are asked to explain why wastefulness and damaging facilities are wrong.	Ḥifẓ al-‘aql	Students are trained to understand moral reasoning.
Respect and dignity	Students are guided to respect teachers, friends, and family honor	Ḥifẓ al-nasl	Adab is linked with human dignity and social relations.
Care for facilities	Students are reminded not to damage desks, chairs, books, and learning tools.	Ḥifẓ al-māl	School property is framed as a shared trust.

Source: Field data processed by the author, 2026.

From Ritual Piety to Social Justice

The second finding shows that Islamic education in the observed madrasah has begun to connect ritual piety with social justice. Teachers reported that students were guided to help friends, avoid mocking, apologize when making mistakes, and respect classmates with different abilities. Classroom observation showed that teachers gave opportunities not only to active students but also to quiet students. This simple practice reflects educational justice because students receive space to participate regardless of their confidence level or academic ability [26].

Teachers also described efforts to assist students who learn slowly or come from different economic backgrounds. These practices are significant because social justice in primary madrasah education does not always appear as a large formal program. It often appears in small pedagogical actions: fair questioning, patient guidance, peer assistance, sharing stationery, and preventing ridicule. Such actions are relevant to SDG 4 on quality education, SDG 10 on reduced inequalities, and SDG 16 on peaceful societies [27].

In maqāṣid terms, social justice practices can be read as the protection of life, intellect, dignity, and wealth. Preventing mockery protects psychological safety, helping friends strengthens social solidarity, fair participation protects learning opportunities, and sharing tools prevents exclusion from learning activities. This demonstrates that maqāṣid can function as an analytical bridge between Islamic ethics and SDGs-oriented educational practice [28].

Table 3. Social Justice and Peace-Oriented Practices

Practice	Observed/Reported Evidence	Related SDGs	Interpretation
Fair classroom participation	Teachers invited active and quiet students to answer questions	SDG 4; SDG 10	Learning opportunities are distributed more fairly.
Helping friends	Students lent pencils and helped friends arrange learning tools	SDG 10; SDG 16	Social care appears in peer interaction.
Anti-mockery habit	Teachers gave educative correction when excessive joking occurred	SDG 16	A peaceful culture is built through direct guidance.
Support for slow learners	Teachers provided guidance without humiliating students	SDG 4; SDG 10	Inclusion is practiced through patience and support.
Apology and forgiveness	Students were reminded to apologize when making mistakes	SDG 16	Conflict resolution is introduced at the primary level.

Source: Field data processed by the author, 2026.

Environmental Balance as Daily Moral Practice

The third finding concerns environmental balance. Teachers frequently connected cleanliness with faith, adab, and shared responsibility. Classroom observation showed that before learning, students were reminded to tidy their desks and pick up small pieces of trash around their seats [29]. Class duty schedules were also available as supporting documents. These findings indicate that environmental responsibility was embedded in daily routines. Within the SDGs framework, these routines relate especially to responsible consumption, environmental care, and life on land. However, environmental practices were not equally strong across all indicators. Student questionnaire results showed high scores for maintaining classroom cleanliness and throwing trash in the proper place, but lower scores for caring for school plants and saving water. For example, the average score for participating in plant care was 3.72, while the score for saving water during ablution or handwashing was 3.89. These values are still positive, but they reveal that environmental ethics requires more systematic programs.

The result suggests that ecological education at the madrasah is still in the habituation stage. It is strong when directly supervised by teachers, such as during class duty or pre-learning tidying. It becomes weaker when it requires independent and repeated initiative, such as saving water and caring for plants. Therefore, Islamic education needs to reconstruct

environmental responsibility from occasional reminders into structured eco-pedagogical programs [30].

Table 4. Questionnaire Summary Related to Social and Environmental Behavior

Indicator	Respondents	Mean Score	Category	Analytical Meaning
Teachers agree that religious material should be linked with environmental care	5 teachers	4.50	Very high	Ecological values are accepted as part of Islamic learning.
Students pray before and after learning	18 students	4.72	Very high	Religious habituation is strong.
Students help friends who have difficulties	18 students	4.22	High	Social care is visible but still needs consistency.
Students keep the classroom clean	18 students	4.33	High	Cleanliness is understood as a shared duty.
Students care for school plants	18 students	3.72	High	Plant-care programs are not yet evenly internalized.
Students save water during ablution/handwashing	18 students	3.89	High	Resource-saving behavior requires stronger habituation.

Source: Field data processed by the author, 2026.

SDGs as Substantive but Not Yet Explicit Educational Language

The fourth finding indicates that SDGs were present substantively but not yet explicit in the madrasah's curriculum language. The vice-principal for curriculum explained that religious, social, and environmental values were embedded in habituation, classroom practices, and school rules, although they were not always written as SDGs in lesson plans. This is an important distinction because the absence of SDGs terminology does not mean the absence of SDGs-related values [31].

Document analysis supports this conclusion. The vision and mission statement emphasized religious and moral formation; the student rules contained discipline, adab, cleanliness, and responsibility; duty schedules supported environmental habits; and lesson plans contained materials on worship, manners, and good behavior. These documents demonstrate that SDGs-related values are already present in the hidden curriculum and institutional culture [32].

Nevertheless, the implicit character of SDGs integration creates a limitation. Without explicit mapping, teachers may not recognize that their practices already contribute to sustainable development. This may reduce the possibility of developing more systematic indicators, lesson plans, and assessments. Therefore, one contribution of this study is to make the relationship between Maqāsid al-Sharī'ah, Islamic education, and SDGs more visible and operational [33].

Table 5. Mapping Maqāṣid al-Sharī'ah, SDGs, and Madrasah Practices

Maqāṣid Dimension	Educational Meaning	Relevant SDGs	Madrasah Practice	Reconstruction Direction
Ḥifẓ al-nafs	Protection of life, safety, empathy, and non-violence	SDG 3; SDG 16	Anti-mockery guidance, helping friends, apologizing	Islamic education should strengthen peaceful relations.
Ḥifẓ al-'aql	Reason, learning, questioning, and moral understanding	SDG 4	Students explain why good behavior matters	Learning should move from memorization to reflective understanding.
Ḥifẓ al-nasl	Dignity, respect, family honor, and social manners	SDG 5; SDG 10; SDG 16	Respecting teachers and friends, maintaining adab	Adab should be framed as the protection of human dignity.
Ḥifẓ al-māl	Trust, property, facilities, and responsible consumption	SDG 12	No damage to desks, chairs, books, or facilities	Resource ethics should include school property and water use.
Expanded maqāṣid	Justice, welfare, and environmental sustainability	SDG 13; SDG 15	Cleanliness, duty schedules, plant care, waste habits	Eco-theological practices should be systematic and measurable.

Source: Field data processed by the author, 2026.

A Maqāṣid-SDGs Model for Reconstructing Islamic Education

Based on the findings, the proposed reconstruction model consists of five connected layers. The first layer is the maqāṣid ethical foundation, which defines the purpose of education as the protection and development of religion, life, intellect, dignity, wealth, and welfare. The second layer is Islamic educational values, including faith, adab, responsibility, justice, cleanliness, and compassion. The third layer is pedagogical translation, where these values are embodied in lesson plans, classroom interaction, school culture, and assessment [34].

The fourth layer is SDGs orientation. In this layer, the school maps its values and practices to SDGs such as quality education, reduced inequalities, peace, responsible consumption, climate action, and life on land. The fifth layer is social and environmental balance, which becomes the outcome of reconstructed Islamic education. This outcome is not limited to individual religiosity; it includes social care, peaceful behavior, responsible resource use, and ecological awareness [35]. This model differs from a purely normative model of Islamic education because it requires evidence from practice. It also differs from a purely developmental model because it keeps Islamic values as the ethical foundation. The integration of maqāṣid and SDGs, therefore, creates a balanced approach: normatively Islamic, pedagogically practical, socially transformative, and ecologically responsible [36].

Table 6. Proposed Reconstruction Model of Islamic Education

Layer	Core Question	Operational Form in Madrasah	Expected Outcome
1. Maqāṣid foundation	What human interests should education protect?	Religious, moral, intellectual, social, and resource ethics	Education has a clear ethical purpose.

2. Islamic values	Which values should be internalized?	Faith, adab, compassion, justice, trust, and cleanliness	Students understand Islam as lived morality.
3. Pedagogical translation	How are values taught?	Contextual examples, teacher modeling, class duties, fair participation	Values are learned through practice.
4. SDGs orientation	Which contemporary issues are addressed?	Quality education, inclusion, peace, responsible consumption, and environmental care	Local practices connect with global sustainability.
5. Social-ecological balance	What kind of learner is formed?	Religious, caring, fair, peaceful, and environmentally responsible student	Islamic education contributes to a sustainable life.

Source: Field data processed by the author, 2026.

Theoretical and Practical Implications

Theoretically, this study shows that Maqāṣid al-Sharī‘ah can be used not only in Islamic legal discourse but also as an Islamic Studies framework for educational reconstruction. The five classical protections provide categories for reading educational practices, while the expanded maqāṣid discourse opens space for justice, environmental responsibility, and SDGs-oriented sustainability [37]. This supports the argument that Islamic education needs an ethical framework capable of addressing contemporary global problems. Practically, the findings demonstrate that madrasah teachers do not need to begin from abstract SDGs terminology. They can begin from familiar Islamic values and daily school practices, then map these practices to SDGs [38]. For example, class duty can be interpreted as environmental care; preventing mockery can be interpreted as peace education; fair questioning can be interpreted as inclusive education; and caring for facilities can be interpreted as responsible consumption [39].

The study also highlights the importance of teacher modeling. In primary education, students understand values more easily when teachers provide concrete examples. This finding is consistent with character education literature, which emphasizes habituation, moral example, and school culture [40]. In the madrasah context, teacher modeling is not merely a pedagogical technique but also a religious witness because the teacher becomes a living example of adab. Finally, the study suggests that environmental education in madrasahs needs to be strengthened. While cleanliness routines are relatively strong, water-saving habits and plant-care activities need more systematic programming [41]. This can be developed through simple instruments such as class eco-duty schedules, water-saving reminders during ablution, plant-care groups, reflection sheets linking cleanliness to Islamic teachings, and assessment rubrics for ecological responsibility.

CONCLUSION

This study concludes that Maqāṣid al-Sharī‘ah and the Sustainable Development Goals (SDGs) can be integrated into a reconstruction framework for Islamic education within Islamic Studies. The case of an Islamic primary school in Jember shows that maqāṣid-oriented and SDGs-related practices already appear in daily religious habituation, classroom ethics, fair participation, mutual assistance, cleanliness, and care for school facilities. These practices reflect the protection of religion, life, intellect, dignity, and property, while also contributing to quality education, peace, reduced inequality, responsible consumption, and environmental awareness. The study also finds that the SDGs are present more substantively than terminologically. Teachers and students enact many values related to sustainable development

without explicitly naming them as SDGs. This creates an opportunity for reconstruction: Islamic education can make these values more visible, systematic, and measurable by using a Maqāṣid-SDGs framework. The novelty of this article lies in its effort to connect Islamic ethical objectives, Islamic Studies discourse, local madrasah practices, and global SDGs. It proposes that Islamic education should move beyond ritual piety and memorization toward transformative learning that forms religious students, socially just, peaceful, and environmentally responsible. Future research can test this framework in different madrasah contexts, develop learning modules based on maqāṣid and SDGs, and measure long-term changes in student behavior. Unlike previous studies that mostly discuss Maqāṣid al-Sharī'ah and SDGs at the conceptual or macro-development level, this study provides empirical evidence from everyday madrasah practices and constructs a Maqāṣid-SDGs framework for Islamic education based on local educational culture.

Acknowledgments

The author thanks the madrasah community involved in this research process. The author also acknowledges the academic support provided during the preparation of this manuscript. Any remaining errors are the responsibility of the author.

Author Contribution

Muhammad Alfau Fauzi served as the principal author and was responsible for the conceptualization, research design, data collection, data analysis, manuscript drafting, and final preparation of the article. Siti Aisah served as the main supervisor and contributed to academic supervision, methodological guidance, and critical revision of the manuscript. Nuzzulul Ulum and Ahmad Halid contributed as supporting academic advisors by providing theoretical input, validation of findings, and manuscript review. Muhammad Zaky Alfarisi contributed to technical assistance, data organization, digital documentation, and administrative support during the research process.

Conflicts of Interest

The authors declare no conflict of interest.

REFERENCES

- [1] S. S. Shikhaliev, "Reconstructing the Biography of M.-S. Saidov: a Dagestan Arabist and Caucasian Scholar," *Hist. Archeol. Ethnogr. Caucasus*, vol. 19, no. 3, pp. 703–718, 2023, <https://doi.org/10.32653/CH193703-718>.
- [2] E. A. Samier, "Authentic and Inauthentic Constructions of Islamic Educational Administration and Leadership: Contrasting Discursive Formations of Myths, Assumptions, Stereotypes, and Exclusions". *Springer International Publishing*, 2022. https://doi.org/10.1007/978-3-030-99097-8_76.
- [3] S. Dallou and I. Al-Yabroudi, "The Foundations and Principles of Social Security in Islamic Education Based on the Destinations Vision," *Dirasat Hum. Soc. Sci.*, vol. 50, no. 1, pp. 1–18, 2023, <https://doi.org/10.35516/hum.v50i1.4360>.
- [4] N. N. Ismail, M. Kamaruding, N. H. N. Ali, D. Khairuddin, A. M. R. A. Muis, and M. Z. M. Ali, "Islamic Principles in Engineering Education: Significance, Challenges, and Strategies," *Stud. Syst. Decis. Control*, vol. 568, pp. 555–565, 2025, https://doi.org/10.1007/978-3-031-71526-6_48.
- [5] C. Alkoutli, N. Memon, D. Chown, and Y. Sai, "Something more beautiful: educational and epistemic integrations beyond inequities in Muslim-minority contexts," *J. Multicult. Educ.*, vol. 17, no. 4, pp. 406–418, 2023, <https://doi.org/10.1108/JME-05-2022-0062>.
- [6] R. Rahmawati *et al.*, "Assessing the Implementation of Kampus Mengajar Policy in Islamic Educational Institutions," *J. Pendidik. Islam*, vol. 10, no. 2, pp. 234–247, 2024, <https://doi.org/10.15575/jpi.v10i2.38976>.
- [7] F. Mardatillah, M. Muchlinarwati, and D. Abdurrahman, "Integrating Islamic Educational Values

-
- in Higher Education: A Framework for Social Cohesion and Peacebuilding in Aceh,” *J. Peacebuilding Dev.*, vol. 20, no. 2 Special Issue: Freedom of Religion, Development, and Peacebuilding, pp. 150–170, 2025, <https://doi.org/10.1177/15423166251342683>.
- [8] U. J. Mirza, “Regime Change: The Need for Scientific Critical Consciousness,” *Int. J. Crit. Divers. Stud.*, vol. 7, no. 1, pp. 86–110, 2025, <https://doi.org/10.13169/intecritdivestud.7.1.0086>.
- [9] H. Hima, *‘Francophone’ education intersectionalities: Gender, language, and religion*. Palgrave Macmillan, 2020. https://doi.org/10.1007/978-3-030-38277-3_23.
- [10] I. Andriana *et al.*, “Awakening Environmental Responsibility in Youth Through Islamic Values in Green Governance Education,” *Munaddhomah*, vol. 6, no. 4, pp. 650–660, 2025, <https://doi.org/10.31538/munaddhomah.v6i4.2263>.
- [11] D. O. Khimmataliev *et al.*, “Integrating Islamic Pedagogy and the Sustainable Development Goals in Preparing Future Educators in Uzbekistan,” *J. Pendidik. Islam*, vol. 11, no. 2, pp. 216–231, 2025, <https://doi.org/10.15575/jpi.v11i2.48413>.
- [12] N. H. R. Zien, N. A. A. Bakar, and R. Saad, “Unveiling insights: A dataset analysis of Islamic quality management systems in educational institutions toward SDG-aligned education,” *Data Br.*, vol. 54, 2024, <https://doi.org/10.1016/j.dib.2024.110343>.
- [13] H. Abdullah *et al.*, “Developing Tahfiz empowerment index based on Maqasid Shariah,” *Int. J. Islam. Middle East. Financ. Manag.*, 2025, <https://doi.org/10.1108/IMEFM-06-2024-0317>.
- [14] F. Ferdinan, A. Abdillah, A. R. Rahman, and A. R. Battiar, “Eco Islamic Education and Its Contribution to Sustainable Development Goals in Muhammadiyah Boarding Schools of South Sulawesi,” *Discov. Sustain.*, vol. 7, no. 1, 2025, <https://doi.org/10.1007/s43621-026-02647-6>.
- [15] M. Y. Adan, “The role of peace education in promoting social justice and sustainable peace in post-conflict societies: a 4Rs framework analysis,” *Front. Polit. Sci.*, vol. 7, 2025, <https://doi.org/10.3389/fpos.2025.1650027>.
- [16] Elihami and H. Pajarianto, “Sustainable development goals through Islamic education: a literature review,” *J. Educ. Learn.*, vol. 19, no. 4, pp. 2042–2053, 2025, <https://doi.org/10.11591/edulearn.v19i4.21308>.
- [17] Raihani, “A model of Islamic teacher education for social justice in Indonesia: a critical pedagogy perspective,” *J. Indones. Islam*, vol. 14, no. 1, pp. 163–186, 2020, <https://doi.org/10.15642/JIIS.2020.14.1.163-186>.
- [18] M. J. Thalgi, “Altruism and Social Cohesion: An Islamic Perspective of Charitable Acts for Sustainable Development,” *J. Islam. Thought Civiliz.*, vol. 14, no. 2, pp. 42–62, 2024, <https://doi.org/10.32350/jitc.142.04>.
- [19] A. Salim, I. Suyuti, M. Gafarurrozi, L. Badriah, and N. M. S. A. B. N. Abdullah, “Transformation of State Religious School Competence: An Analysis of the 1975 Joint Ministerial Decree and Its Implications in Indonesia,” *J. Pendidik. Agama Islam*, vol. 21, no. 2, pp. 442–460, 2024, <https://doi.org/10.14421/jpai.v21i2.9481>.
- [20] S. Bin Baba, M. J. Salleh, and T. M. Zayed, “Teacher as a Qudwah (Model) in Outcome-Based Islamic Education (OBLE) in Malaysian Islamic Education Institutions,” *Islam. Q.*, vol. 65, no. 1, pp. 113–144, 2021.
- [21] Husni and W. Hayden, “The Epistemology of Ta’dib in Islamic Civilizational Discourse: Reviving and Reconstructing Contemporary Muslim Scholars’ Views,” *J. Al-Tamaddun*, vol. 19, no. 1, pp. 181–197, 2024, <https://doi.org/10.22452/JAT.vol19no1.14>.
- [22] A. AL-RAYSUNI, *Imam Al Shatibi’s Theory of the Higher Objectives and Intents of Islamic Law*. London: International Institute of Islamic Thought, 2019. <https://doi.org/10.2307/j.ctvkjb1w9>.
- [23] M. H. Kamali, *Maqasid Al-Shariah Made Simple*. London: International Institute of Islamic Thought, 2019. <https://doi.org/10.2307/j.ctvkc67vz>.
- [24] M. H. Kamali and T. Ramadan, *The Middle Path of Moderation in Islam*. Oxford: Oxford University Press, 2015. <https://doi.org/10.1093/acprof:oso/9780190226831.001.0001>.
- [25] C. Tan, *Islamic education and indoctrination: The case in Indonesia*. New York: Routledge, 2012. <https://doi.org/10.4324/9780203817766>.
-

-
- [26] M. C. Nussbaum, *Creating Capabilities*. Cambridge: Harvard University Press, 2011. <https://doi.org/10.4159/harvard.9780674061200>.
- [27] V. Braun and V. Clarke, “Using thematic analysis in psychology,” *Qual. Res. Psychol.*, vol. 3, no. 2, pp. 77–101, 2006, <https://doi.org/10.1191/1478088706qp063oa>.
- [28] H. Glasser, *Minding the gap: The role of social learning in linking our stated desire for a more sustainable world to our everyday actions and policies*. Wageningen: Wageningen Academic Publishers, 2007. <https://doi.org/10.3920/978-90-8686-594-9>.
- [29] M. Barth, J. Godemann, M. Rieckmann, and U. Stoltenberg, “Developing key competencies for sustainable development in higher education,” *Int. J. Sustain. High. Educ.*, vol. 8, no. 4, pp. 416–430, 2007, <https://doi.org/10.1108/14676370710823582>.
- [30] R. Lozano, M. Y. Merrill, K. Sammalisto, K. Ceulemans, and F. J. Lozano, “Connecting competences and pedagogical approaches for sustainable development in higher education: A literature review and framework proposal,” *Sustain.*, vol. 9, no. 10, 2017, <https://doi.org/10.3390/su9101889>.
- [31] J. M. Halstead, “An Islamic concept of education,” *Comp. Educ.*, vol. 40, no. 4, pp. 517–529, 2004, <https://doi.org/10.1080/0305006042000284510>.
- [32] J. Auda, *Maqasid Al-Shariah As Philosophy Of Islamic Law: A Systems Approach*. London & Washington: The International Institute of Islamic Thought, P.O. Box 669, Herndon, VA 20172, USA, 2008, <https://doi.org/10.2307/j.ctvkc67tg>.
- [33] Ismaiza Busti, Rusydi, and R. Saputra, “The Axiological Foundations of Knowledge: A Comparison of Western and Islamic Perspectives and Their Integration in Supporting the Achievement of SDGs,” *Profetika J. Stud. Islam*, vol. 25, no. 02, pp. 421–432, 2025, <https://doi.org/10.23917/profetika.v25i02.8528>.
- [34] M. Misfah, Rizka, and Muthoifin, “Management Strategies of the Modern Islamic Boarding School Assalaam Cooperative to Enhance Productive Economy in Supporting the Achievement of SDGs,” *Profetika J. Stud. Islam*, vol. 25, no. 02, pp. 405–420, 2024, <https://doi.org/10.23917/profetika.v25i02.2182>.
- [35] A. A. Al-Barakat, R. M. AlAli, S. B. Alotaibi, T. M. Alrosaa, A. K. Abdullatif, and A. M. Zaher, “The contribution of early science education in developing children's awareness of carbon footprints,” *Sci. Rep.*, vol. 16, no. 1, 2026, <https://doi.org/10.1038/s41598-025-34469-3>.
- [36] *Education for Sustainable Development Goals: learning objectives*. Paris: UNESCO, 2017. <https://doi.org/10.54675/cgba9153>.
- [37] O. A. M. Hamad, E. Baysen, and A. G. Usman, “Environmental education as a means of combating growing environmental pollution: an optimized- explainable artificial intelligence (XAI) approach,” *Sci. Rep.*, vol. 16, no. 1, 2026, <https://doi.org/10.1038/s41598-026-42335-z>.
- [38] N. P. Shabalala, “School stakeholders’ conceptualisation and management of the environmental education curriculum in KwaZulu-Natal secondary schools,” *Discov. Educ.*, vol. 5, no. 1, 2026, <https://doi.org/10.1007/s44217-026-01280-9>.
- [39] T. Yang, S. Chen, and H. Liu, “The relationship between social networks and pro-environmental behavior: a moderated mediation model,” *BMC Public Health*, vol. 26, no. 1, 2026, <https://doi.org/10.1186/s12889-026-26361-0>.
- [40] T. M. A. Tran, N. P. W. P. Sari, M. T. Le, M. H. Nguyen, and Q. H. Vuong, “Exploring donation willingness for urban public parks in Vietnam through socio-demographic factors, motivations, and visitation frequency,” *Discov. Sustain.*, vol. 7, no. 1, 2026, <https://doi.org/10.1007/s43621-026-02633-y>.
- [41] J. B. Alves, E. S. Cardozo, V. M. Pinto, and V. B. Pereira, “Climate change in elementary education: an e-book for the transversal teaching of sustainable development goals 4, 9, 11, 12, and 13 in Brazil,” *Discov. Educ.*, vol. 5, no. 1, 2025, <https://doi.org/10.1007/s44217-025-01029-w>.
-