

THE PRINCIPLE OF NATURAL RESOURCES MANAGEMENT BASED ON MAQASID AL-SHARI'AH: A CONCEPTUAL FRAMEWORK

Raudha Md Ramli
Academy of Contemporary Islamic Studies (ACIS)
Universiti Teknologi MARA
40450 Shah Alam, Selangor
raudha@uitm.edu.my

ABSTRACT

In the real world, population growth and resources consumption lead to environmental problems, ecological crises, exploitation of natural resources, and scarcity in promoting economic growth. These crises are vested from the human immorality such as greed, extravagance, ignorance, which is solely based on materialistic character that violates the teaching of Islam. In Islam, the natural resources are allowable without unscrupulous destruction to the environment and ecological system. Therefore, in relation to this problem, this paper is conducted to identify the principles of natural resources management from the Maqasid al-Shari'ah framework. This study highlights the question on, what are the underlying elements of natural resources management within the Maqasid al-Shari'ah framework. The study employs an exploratory research design in addressing research objectives. The data gathering for this study was obtained from the absolute source namely al-Qur'an, hadith and primary sources namely in-depth semi-structured interviews with experts in the Islamic economic development, environmental economics, science and Islamic study background. The secondary data sources are based on literature reviews. The finding focuses on the concept of Maqasid al-Shari'ah in managing natural resources in Islam. This principle can be used as a guide to monitor the action and activities of human agencies in managing natural resources. These activities and actions should be based on Islamic teachings in accordance with the Shari'ah viewpoint, which requires appropriate understanding and knowledge.

Keywords: Maqasid al-Shari'ah and Natural Resources Management

INTRODUCTION

The demand to pursue national policies in achieving sustainable development for economy, society and ecosystem resilient has been discussed over the past 40 years. Sustainable development is a pivotal concept to understand the world and a method for solving global development problems to improve human well-being of present and future generations (Sachs, 2015, p. 1). There is a crucial requirement today to establish a more effective, efficient and integrated development system to support the global movement towards sustainable development (United Nations Development Programme (UNDP), 1994, p. iii). The concept of sustainable development appeared in the 1960s as an extension of the prevalent concepts of growth and development. Originally, it emerged as a concern for the deteriorating environment which was perceived to have been damaged by heightened industrial and growth-oriented activities that were the hallmark of the decades of development in the 1950s and 1960s (Munawar Iqbal, 2003).

In addition, unlimited economic growth is not possible on a finite planet. The substantial volume of scientific evidence shows that economic growth is not environmentally sustainable and not improving people's lives. The main problem with pursuing never-ending growth stems from the fact that the economy is a subsystem of the biosphere. All the inputs to the economy come from the environment, and all of the wastes produced by it return to the environment. As the economy expands, it consumes more materials and energy and emits more wastes. This process could not go on forever since it is a finite planet (Dietz and O'Neill, 2013). Additionally, the growth of population and resource consumption lead to natural resources scarcity and exploitation, environmental problems, the ecological crisis in reality. Resource cursed countries also display rising levels of poverty and inequality, deteriorating environmental quality, institutionalized corruption, and an increased frequency of conflict and war.

According to Steer (2013), the current economic models fail to incorporate the effects of high-carbon growth on environmental degradation and climate change. For instance, BP Statistics (2019) asserts that global energy demand and carbon emissions from energy consumption have increased at their fastest rate since 2010/2011. OECD (2015) emphasises that the demand for energy also affected by climate change. Eboli, Parrado, and Roson (2010); OECD (2015); Pettinger (2019) delineates that economic growth will be affected from climate change impacts in multiple and complex ways namely the changes in resources endowments, consumption and production patterns, food supply, productivity, higher levels of pollution, air quality and loss of environmental habitats. In addition, Nordhaus (2019) proposes the fundamental structure of the Dynamic Integrated model of Climate and the Economy (DICE) model. This DICE model illustrates the circulating flow of effects and policies from economic growth that pose problems to the issue of carbon emission (CO₂) and climate change. The DICE model describes that economic growth will increase the CO₂ and climate change problems such as energy consumption, air and land travel, driving, the rise of sea-level, high temperature, global warming and so on. It then forces the economic impacts and ecological problems such as coastal flooding, ocean acidification and others. Thus, Nordhaus (2019) urges the implementation of policies and regulations in order to reduce CO₂.

In terms of policies and regulation, there are numerous initiatives and actions taken by the United Nations in order to mitigate climate change and global warming. For instance, the Intergovernmental Panel on Climate Change (IPCC) released the Fifth Assessment Report and preparing the Sixth Assessment Report for climate change. IPCC (2014) asserts that the limitation of global warming is not more than 1.5°C compared to 2°C. IPCC predicts that by 2100, the rising of sea level would be 10cm lower, coral reefs would decline by 70 – 90 percent with global warming of 1.5°C (United Nations, n.d). The limits of global warming will ensure a just and sustainable society. Besides that, the United Nations Framework Convention on Climate Change (UNFCCC), Kyoto Protocol and Paris Agreement also addressing the climate change problem, reduce the emission target and needs of investments for a sustainable low carbon in the future. OECD (2015) states that climate change and global warming will have far reaching socio-economic impact not only affects main economic sectors, it also affects the agriculture, healthcare and energy sectors.

Furthermore, Mohd Zuhdi Marsuki (2009) delineates that, the current debate on sustainable development has been influencing human activities in social or economic terms over the last three decades. IPCC (2014) also has a similar view on human influence on climate change. For instance, dangerous levels of water and air pollution, major and undesirable disturbance to the ecological balance of the biosphere, destruction and depletion of irreplaceable resources, harmful to people's physical mental and social health particularly in the living and working environment. There was growing evidence of harm caused by man's

immoral deprivation such as greediness, extravagance, ignorance, which is purely based on the materialistic character that violated from the Islamic doctrines.

The issues arising from interest in dealing with earth resources and environment constituents are incidental and confined to contemporary society and their treatment from the Islamic perspective is based on moral and ethical preaching. In relation to this, understanding in managing and preserving the natural resources should be treated proactively. Hence, this study is conducted to identify the principles of natural resources management in the Islamic perspective. The study highlights the question on, what are the principles underpinning the natural resources management in Islamic perspective. The discussion in this paper is divided into three main sections namely literature review, research methodology, results and discussions and conclusion. This paper will focus on Maqasid al-Shari'ah and its applications in natural resources management. This concept is holistic and able to promote the welfare of the people in this world and hereafter and protecting them from harm (mafasid), evil and corruption.

LITERATURE REVIEW

Islam encompasses a life system that is adaptable to human being of all ages. Mohamad Akram Laldin (2007) emphasised that the al-Quran and hadith are not limited only to the belief and moral systems merely, it also includes the implementation of appropriate law for human beings. In addition, Ibrahim Abiodun Oladapo and Asmak Ab Rahman (2016) described that Islam offers an inclusive policy system, provides the basis social relation and ensures moral principles in ethical responsibilities, political, economic, for the society. The Islamic moral principles are the basis of human development and it is based on Shari'ah. The Shari'ah concept known as the focal reference to addressing traditional and contemporary Muslims problems (Akbar Sarif & Ridzwan Ahmad, 2017) particularly in the discipline of Islamic economics and development. One of the most frequent methods in determining the Islamic economic and development issues are using Maqasid al-Shari'ah components (Abdullahi Abubakar Lamido, 2016; Akilu Aliyu Shinkafi & Nor Aini Ali, 2017). The next subsection discusses the method to retrieve articles for literature review. This paper uses a systematic literature review (SLR) method and divided into several themes for analysis and research gap.

A systematic literature review is an analysis that uses explicit and systematic techniques to describe, choose and gauge the relevant research critically. The study can be validated through the SLR process and enabling the researcher to identify the gaps and direction for further research prospects. SLR provides numerous benefits over conventional methods in searching literature review. Hayrol Azril Mohamed Shaffril, Asnarulkhadi Abu Samah, Samsul Farid Samsuddin, and Zuraina Ali (2019), delineated that the SLR technique can be reinforced through a transparent process of article extraction, a broader field of research, more important objectives that can manage the research bias. The identification process of this study was retrieved from Scopus and Google Scholar by using the search string "maqasid" AND "economics" OR "development" and second search string is "maqasid" AND "environment". After the identification process from Scopus and Google Scholar, there are 12 and 36 documents respectively. Then, this study furthers the screening process where includes the articles from the year 2015 until 2020, focusing on subject area to economics, finance, social sciences, arts and humanities, business, management and accounting, article and journal as the type of sources, and English language. After screening process, there are 6 articles and 12 articles were screened from Scopus and Google Scholar respectively. Therefore, a total of 18 articles related to Maqasid al-Shari'ah specifically in the field of economics, development and environment will be reviewed, analysed and gaps identification.

Among the contemporary studies that have been using the Maqasid al-Shari'ah method in Islamic economic development are as follows:

Themes	Authors
Islamic Banking and Finance	Abdul Qoyum, 2018; Noor, Kamarudin, & Haron, 2016.
Takaful	Ahmad Faizal Abdul Aziz & Shaifulfazlee Mohamad, 2013
Zakat and Waqf	Abdullah, 2018; Armas Pailis, Umar Burhan, Multifiah, & Khusnul Ashar, 2016; Kutbuddin Aibak, 2015; M Ashraf Al Haq & Norazlina Abd Wahab, 2019; Meri Indri Hapsari & Zainal Abidin, 2016; Mustapha Abubakar, 2019; Rahmatina A. Kasri, 2016; Roshayani Arshad, Norzaihan Mohd Zain, Sharina Tajul Urus, & Ahmed Chakir, 2018.
Determination of Islamic Human Development Index	Nur Hajrina & Wahyu Jatmiko, 2015; Raudha Md Ramli, Abdul Ghafar Ismail, & Muhammad Tasrif, 2015; Zahoor Khan, Jamalludin Sulaiman, & Zakaria Bahari, 2015.
Human Development and Well-Being, Community Development	Fahmi Ali Hudaefi & Neni Heryani, 2019; Ibrahim Abiodun Oladapo & Asmak Ab Rahman, 2016; Selamah Abdullah Yusof, Mochammad Arif Budiman, Ruzita Mohd Amin, & Adewale Abideen, 2019.
Environment	Ali Ali Gobaili Saged, Thabet Ahmad Abu Alhaj, & Mohd Yakub Zulkifli Bi, 2017; Salwahiddah Abu Bakar, Azila Ahmad Sarkawi, & Alias Abdullah, 2017.
<i>Maqasid Al-Shari'ah</i> and Islamic Economics	Akilu Aliyu Shinkafi & Nor Aini Ali, 2017.

Akilu Aliyu Shinkafi and Nor Aini Ali (2017) highlighted the robust commitment of contemporary scholars to the themes Maqasid al-Shariah and Islamic economics. In this finding, the contemporary scholars expose the interest courtesy in Islamic banking and finance field. However, this paper shows that zakat, waqf and sustainable development shows a high interest in relation to Maqasid al-Shari'ah. A study by Fahmi Ali Hudaefi and Neni Heryani (2019) focuses on fundamental of local economic development in Pesantren, West Java where the role of entrepreneur able to empower the local economy and community. The study found that it aligned with Maqasid al-Shari'ah framework. A similar study by Selamah Abdullah Yusof et al. (2019) focusses on holistic development and well-being in South Kalimantan Indonesia found that education plays and important role in development and well-being from Maqasid al-Shari'ah elements namely religion, life, wealth, posterity and intellect. Apart from that, there are numerous studies relate the Maqasid al-Shari'ah and human development index. Raudha Md Ramli et al. (2015) proposed the Maslahah-based Development Index (M-Dex) framework to improve the statistical measurement of human development index (HDI) for OIC and non-OIC countries. The study found that the rank in M-Dex and HDI are slightly different. A number of countries enjoy a good rank in M-Dex index. A similar study by Nur Hajrina and Wahyu Jatmiko (2015) suggested the Shariah Maqashid Index and study found that the index can be measured and used as benchmark for economic and development policies specifically in Muslim countries.

In the zakat and waqf field, M Ashraf Al Haq and Norazlina Abd Wahab (2019) suggested a mutual framework for asnaf development in relation to Maqasid al-Shari'ah. The study discovered that the protection of intellect, life and health for asnaf development will give benefit for future generations which aligned with the preservation of lineage in the Maqasid al-

Shari'ah framework. In addition, a study by Mohammad Abdullah (2018) provides a maqasid-oriented waqf-based development framework with sustainable development goals (SDGs). This study highlighted that the waqf-based development plan is aligned with the framework of SDGs. Salwahiddah Abu Bakar et al. (2017) focuses the Pahang State and Structure Plan, which related to environment planning with Maqasid al-Shari'ah. The study suggested to develop more strategies and policies for environment planning. Azila Ahmad Sarkawi, Alias Abdullah, Norimah Md. Dali, and Nur Amilin Mohd Khazani (2017) assimilate the Maqasid al-Shari'ah philosophy with an environment built on the role of man as Khalifah. In addition, a study by Ali Ali Gobaili Saged et al. (2017) also presents a number of studies on Maqasid al-Shari'ah in the protection and preservation of the natural environment. The study uses evidence from al-Qur'an and hadith as a research methodology.

Based on the analysis of previous studies, there are several study gaps. Therefore, this paper will discuss the natural resources management based on Maqasid al-Shari'ah framework by referring to authentic sources namely al-Qur'an and hadith. This paper also refers to tafsir for Quranic verses interpretation and interviews with informants to support the objective of the study.

RESEARCH METHODOLOGY

The paper involves three main components in research methodology namely research design, data collection and data analysis.

Research Design

Research design has an important impact on the reliability of the result achieved in any research. Research design is a blueprint or plan for conducting a study (Berg & Lune, 2012, p. 41; Grove, Burns, & Gray, 2013, p. 115; Yin, 2011, p. 75). David and Sutton (2011, p. 205) describe that research design provides a logical framework in conducting research and ensures that the evidence obtained possible to answer research questions as well as the real purpose of the research (Othman Lebar, 2012). In general, there are two types of research design, namely qualitative and quantitative (Sarantakos, 2013, p. 129). Qualitative research tends to be more concerned on words or in a linguistic form, rather than translated into numerical scale or numbers (Berg & Lune, 2012; Bryman, 2012; Creswell, 2014; David & Sutton, 2011). According to Denzin and Lincoln (2005), qualitative researcher deploys a wide range of interconnected interpretive practices to get a better understanding of subject matter. Research can be exploratory, descriptive, explanatory, or case study (Cavana et al., 2001; Kumar, 2014). According to David and Sutton (2011, p. 117) and Bryman (2012, p. 41) qualitative research is closely related to the form of research design and exploration. Exploratory research explores new topics or issues (Neuman, 2011, p. 16) and is selected when there is little knowledge of the topic (Hutlinger, 2006; Kumar, 2014). Thus, the research design of this paper employed basic qualitative research with exploratory, explanatory and descriptive design.

Data Collection

Data collection is one of the most important stages of conducting research. This study concentrated two types of data collection techniques with regards to answer the research questions and to fulfil the research objectives namely, absolute, primary data and secondary data. Al-Qur'an and hadith are the main absolute and authentic sources in this study. These two authentic and fundamentals sources enable the researcher to identify the concept of natural

resources according to Islam and support any other phenomenon in related topics. The primary data for this study was obtained from a focus group. The data gathering through interviews are conducted to gain in-depth insight into the study. Intensive interviews with the key persons who represent each of the organisations or institutions will be the main method of data collection for this study which an interviewer adapts and modifies for each interviewee with the semi-structured interview (Adler & Clark, 2014, p. 240). The sampling strategy that will be used is purposive sampling, or also known as criterion sampling (Merriam, 2009). Patton (2015, p. 264) highlighted that the purpose of purposeful sampling is to focus and strategize the case selection in alignment with the inquiry's purpose, primary questions and collected data. The informants in this paper are selected from various groups namely policymakers, researchers, and academicians. In addition, the secondary sources namely, tafsir, journals, books, annual reports were used as well in order to analyse and support the findings.

Data Analysis

The data obtained will be studied and analysed. The qualitative data analysis can be oriented to various goals. The ultimate goal of data analysis is to answer the research questions in the study (Merriam, 2009) and covers a spectrum from confirmation to exploration studies which directed by a conceptual framework (Mihas, 2019). Siti Uzairiah Mohd Tobi (2014) suggested that interviews could be analysed by using content analysis with word-based and code-based approach. Word-based approach is used to identify the relationship between the main concepts or themes. Thus, the data will be analysed by way of content analysis in achieving the objectives of the study.

RESULTS AND DISCUSSIONS

The General Objectives of Shari'ah (Maqasid al-Shari'ah)

The term Maqasid is a plural of Maqsid in Arabic word that refers to objectives, goals, principles or purposes (Jasser Auda, 2010; Mohamad Akram Laldin, 2007, 2011) either generally (al-maqasid al-'ammah) or in particular subjects and themes (al-maqasid al-khassah) (Mohammad Hashim Kamali, 2012). According to Jasser Auda (2010), maqasid is the alternative expression to people's interests' (masalih). Al-Juwayni (1979) used al-maqasid and public interests (al-masalih al-'ammah), Abu Hamid al-Ghazali (1992) elaborated maqasid as unrestricted interest (al-masalih al-mursalah), Najm al-Din al-Tufi (1998) defined al-maslahah as what purpose of the Legislator. In addition, Al-Qarafi (1994) linked maslahah, and maqasid with fundamental rule and defined it as a purpose to fulfil some good deeds (maslahah) and avoid some mischief (mafsadah).

The term shari'ah is derived from Arabic word syara' which brings two meanings. The first meaning is relating to the commands of Allah SWT which encompasses all aspects of human life and second meaning is relates to the Islamic law or fiqh (Mohd Herwan Sukri Mohammad Hussin & Mohd Hawari Mohammad Hussin, 2011). Shari'ah literally means "path, way or road to a watering place or straight path to be followed" (Mohamad Akram Laldin, 2007). According to Mohd Herwan Sukri Mohammad Hussin and Mohd Hawari Mohammad Hussin (2011), shari'ah means the way which directs human life to the right path in theology sense. In addition, shari'ah also refers to a set of regulations, rules, values and teachings which cover human aspect of life such as worship, attitude, morals, political, economic civil aspects. Mohamad Akram Laldin (2007) and Jasser Auda (2010) described shari'ah as an Islamic system and teaching which documented in al- Qur'an and revealed to

Rasulullah SAW. This definition indicates that all the commandments of Allah SWT to mankind which relate to the behaviour are part of shari'ah. Therefore, shari'ah principles are the comprehensive principle of humans' way of life that includes faith and practices, personal attributes and manner, legal and social transaction.

The combination of both words indicates the theory of Maqasid al-Shari'ah (the objectives of Islamic laws) (Abdullahi Abubakar Lamido, 2016). According to Ibn Ashur, the general Maqasid al-Shari'ah (objectives of Shariah) is the formation of equality among people, the attainment of benefit, preservation and prevention from harm (Ahmad al-Raysuni, 2006). As for Allal al-Fasi, the definition of Maqasid al-Shari'ah is to enlighten and ensure human well-being and to assure the people to conduct themselves justly with moral values and integrity (Ahmad al-Raysuni, 2006). Moreover, Muhammad Umar Chapra (2007) expressed that the Maqasid al-Shari'ah is to serve interests (Jalb al-Masalih) for all human beings and protect them from harm (daf' al-Mafasid). Based on these definitions, it can be concluded that the main objectives of shari'ah is to ensure the benefit (masalih), promote welfare of the people in this world and hereafter and protecting them from harm (mafasid), evil and corruption.

Mohd Istajib Mokhtar (2018) stressed that the meaning of Maqasid al-Shari'ah has been defined by traditional and contemporary Islamic scholars. Two important components in defining Maqasid al-Shari'ah are the ultimate goal of human pleasure in this world and hereafter, and human well-being which embraces the long-term policy and action plan. The definition of Maqasid al-Shari'ah has manifested a sustainability element that prioritised the long-term welfare across generations that are synonymous with this research which focus on utilisation and sustainability of natural resources. In fact, the definition of syari'ah literally is the path or way to watering place which means a consistence sources of water as essential element for human life. It is basically significant to the sustainability concepts. The relationship between natural resources and Maqasid al-Shari'ah does not focus on physical and social factor merely, it also involves metaphysical and spiritual elements as they relate to divinity.

The Dimension Level and Elements of Maqasid al-Shari'ah

Jasser Auda (2010), Mohammad Hashim Kamali (2012) explained that maslahah can be achieved by promoting three important components namely necessities (Daruriyyah), needs (Hajiyyah), and embellishment (Tahsiniyyah). Mohammad Hashim Kamali (2009) explained that Imam al-Haramayn al-Juwayni (d.1085) who is the first to classify the category of Maqasid al-Shari'ah into these three levels. According to Jasser Auda (2010), Mahadzirah Mohamad and Nor Azman Mat Ali (2016) necessities (daruriyyah) are the basic elements of human needs and human good life. These elements consist the worldly aspects as well as hereafter (Mahadzirah Mohamad & Nor Azman Mat Ali, 2016) and must be fulfilled by the individual or government authorities (Mohamad Akram Laldin, 2007, 2011). Some scholars like Imam Abu Hamid al-Ghazali (d.505AH/1111CE), Mahadzirah Mohamad and Nor Azman Mat Ali (2016); Mohamad Akram Laldin (2007, 2011) divided further the daruriyyah levels into five fundamental elements (al-daruriyyah al-khams) which are needed to human life namely protection and preservation of religion (hifz al-din), intellect (hifz al-'aql), life (hifz al-nafs), posterity (hifz al-nasl) and property (hifz al-mal). Figure 1 and Figure 2 illustrate the level and hierarchy of Maqasid al-Shari'ah and the dimension level of necessity.

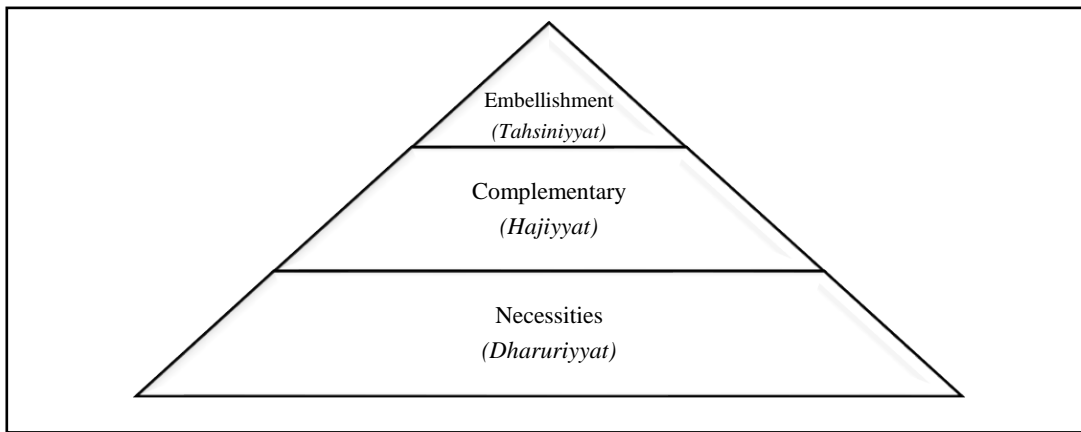


Figure 1: The Dimension Level of Maqasid al-Shari’ah

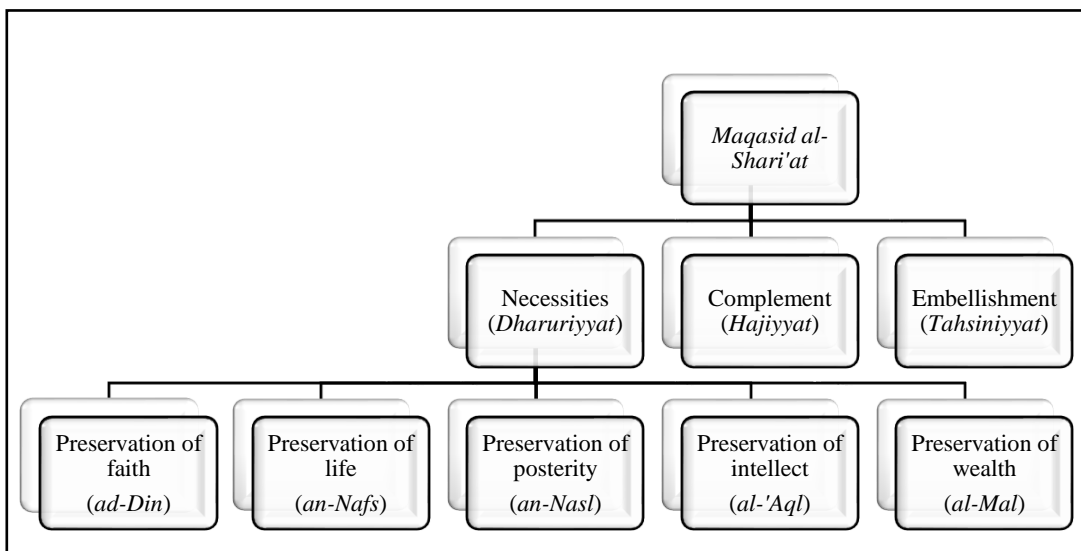


Figure 2: The Hierarchy of Maqasid al-Shari’ah and the Dimension Level of Necessities (Dharuriyyah)

Furthermore, in this subsection, informants NRR002 (2017), NRA006 (2017), NRA005 (2017), NRA002 (2017) stated the important fundamentals of Maqasid al-Shari’ah to protect, preserve and utilise the natural resources. The informants proclaimed that:

“We have Islam. Fantastic guideline. Maqasid al-Shari’ah. The purpose of Shari’ah. To protect Muslims, non-Muslims, the Ummah, the community from disasters, from unintended consequences”

(NRR002)

“That is a kind of consciousness that the Muslim must develop and that is when we go back to the whole idea of Maqasid al-Shari’ah”

(NRA006)

“My suggestions are, you emphasised on Maqasid al-Shari’ah. The utilisation of natural resources must be beneficial for protection of our din, life, dignity or lineage, intellect or mind

and property. Natural resources must be utilised to fulfil the Maqasid al-Shari’ah and Islamic Legal Maxim. So, your model comprises Maqasid al-Shari’ah and Islamic Legal Maxim. The objectives must fulfil the Maqasid al-Shari’ah. How to do it? Use the Islamic Legal maxim. Shari’ah will guide you, the do’s and don’ts”

(NRA005)

“There are three principles of natural resources in Islamic-based sustainable development. First, Maqasid al-Shari’ah. Second is based on values and third is based on halal haram. We can take the components of Maqasid al-Shari’ah. For instance, ad-din. Protection of faith. What is faith? Tawhid. Then, protection of dignity. If we cut the trees in the forest which is the place for some of Orang Asli, do we think about their dignity and privacy?”

(NRA002)

Traditional scholars classified necessity into five major elements. Al-Ghazali (n.d) delineated that some scholars added the element of dignity in the list of five elements in Maqasid al-Shari’ah. Mohd Istajib Mokhtar (2018) proposed protection or preservation of environment (hifz al-bay’at) as another five elements of Maqasid al-Shari’ah. A study by Nurdeng Deuraseh (2012) also proposed another two necessary elements of daruriyyah in Maqasid al-Shari’ah namely protection and preservation of environment, health and disease. Mohd Istajib Mokhtar (2018) highlighted that these five dimensions are closely linked to the utilisation, preservation and conservation of natural resources and environment. Preservation of natural resources are closely related to the concept of al-tawhid. Al-Tawhid al-Uluhiyyah and al-Tawhid al-Rububiyyah emphasised on the human as a khalifah in this world. They have their own responsibilities to preserve the creations that created by Allah SWT, as they are amanah (trustworthiness) from Allah SWT. By preserving the natural resources, human beings are actually protecting the faith and religion (hifz al-din).

A study by Abu Bakar Yang (2015) uphold the understanding of managing and preserving natural resources according to daruriyyah al-khams (five fundamental values) namely preservation of faith, posterity, life, wealth and intellect. These five fundamental elements are vital, indispensable and necessary in human life. On the other hand, Mohd Istajib Mokhtar (2018) suggested the management and preservation of natural resources according to jalb al-masalih (serve interests), daf’ al-mafsadah (protect from harm and corruption) which encompassed in daruriyyah al-khams as described in Table 1.

Table 1: Maqasid al-Shari’ah on Utilisation and Preservation of Natural Resources in the Context of Jalb al-Masalih and Daf’ al-Mafsadat

No.	<i>Jalb al-Masalih</i> (serve interest)	<i>Daf’ al-Mafsadah</i> (protect from harm and corruption)
1.	Produce green cultivation (<i>tashjir</i> and <i>takhdir</i>) and reforestations	Prevent degradation and destruction (<i>tafsid</i>)
2.	Develop the development (<i>ta’mir</i> and <i>taskhir</i>)	Prevent exploitation (<i>tasrif</i>)
3.	Uphold the cleanliness and health (<i>tathir</i>)	Prevent pollution (<i>talwith</i>)

4.	Uphold balance (<i>wasat & tawazun</i>)	Prevent wastage of resources (<i>tabdhir</i>)
5.	Conserve the biodiversity (<i>tanwwu' al-hayawi</i>)	Prevent extinction (<i>inqirad</i>)
6.	Uphold human welfare (<i>rifq</i>)	Prevent injustice (<i>zulm</i>) to human beings

Source: Mohd Istajib Mokhtar (2018)

Table 1 portrayed the Maqasid al-Shari'ah in utilization and preservation of natural resources in the context of Jalb al-Masalih and Daf' al-Mafsadah. The following subsection discusses the selected jalb al-masalih and daf' al-mafsadah.

Produce Green Cultivation (Tashjir & Takhdir) And Reforestations and Prevents Degradation and Destruction (Tafsid)

Deforestation is a complex phenomenon that reflects relationship between human activities and land-based resources. There is a connection between changes in land use practices that affects cultivation and deforestation of tropical forests. This unscrupulous human activity is due to human relentless determinations in achieving development and economic growth. This issue driven the consequences on befoulment and contamination of land, water system, soil erosion, habitats destruction, and human health. Allah SWT says:

“Do no mischief on the earth, after it has been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good”
 (al-A'raf 7:56)

“Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil)”
 (ar-Rum 30: 41)

In addition, a systematic production of green cultivation and agriculture farming are able to mitigate the issue. Allah SWT has created the earth, rain from the skies and produce foods to provide a benefit for human beings. Allah SWT says:

Allah SWT says:

“It is He Who sends down rain from the skies; with it We produce vegetation of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety); when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! In these things are the Signs for people who believe”
 (al-An'am 6:99)

“And do they not see that We do drive rain to parched soil (bare of herbage) and produce therewith crops, providing food for their cattle and themselves? Have they not the vision?”
(al-Sajdah 32:27)

The cultivation and reforestation refers to broad range of land use and it required a careful diagnosis of farming system before changing into practices. However, the expansion of small-scale agriculture and logging activities leads the causes of deforestation (Brown & Schreckenberg, 1998). A systematic farming and careful diagnose are significant to ensure the sustainability of land. The green cultivation is not to achieve high income or profit merely, it is able to contribute the benefits in terms of enrichment of species and biodiversity conservation.

Develop the Development (Ta'mir & Taskhir) And Prevent Exploitation (Tasrif) And Pollution (Talwith)

Islam views the natural resources as unlimited gifts from Allah SWT for all mankind to sustain their well-being and welfare. Allah SWT provides the resources in abundance and He entrusted mankind to fulfil their responsibilities and obligations as a khalifat of the world. As khalifat, they are able to use, manage and preserve the resources sensibly and sustainably as stipulated in the al-Quran and Hadith. Allah SWT says:

“To the Thamud people (We sent) Salih, one of their brethren. He said: “O my people! Worship Allah: You have no other god but Him. It is He Who has produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (in repentance) for my Lord is (always) near, ready to answer”
(Hud 11:61)

“It is Allah Who has created the heavens and the earth and sends down rain from skies, and with it brings out fruits wherewith to feed you; it is He Who has made the ships subject to you, that they may sail through the sea by His command; and the rivers (also) has He made subject to you. And He has made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day has He (also) made subject to you”
(Ibrahim 14: 32-33)

Nowadays, fanaticism amongst human beings on economic development activities has led them to treat the entire resources that created by Allah SWT in a careless manner. Their ultimate goal is to achieve wealth, material and monetary aspect without take into account the future generation needs. Consequently, it has triggered massive destruction to environmental degradation crisis, pollution, climate change, global warming and excessive exploitation on natural resources which caused by rapid industrial growth, technological manipulation and population growth. These problems have resulted in imbalance to the entire ecological system and functions.

“And follow not the bidding of those who are extravagant. Who make mischief in the land, and mend not their ways”
(al-Shu'ara' 26: 151-152)

“And your garments, keep free from stain!”

(al-Muddaththir 74:4)

Uphold Balance (Wasat & Tawazun) And Prevent Wastage of Resources (Tabdhir)

Allah SWT has created the earth in perfect equilibrium (mizan). By his immense mercy, human beings have been given clean water, fertile land, fresh air and all good things on earth that make human live delightful and viable. Allah SWT says:

“He who created the seven heavens one above another: no want of proportion will you see in the creation of (Allah) Most Gracious. So, turn your vision again: see you any flaw?”

(al-Mulk 67: 3)

“Glory to Allah, Who created in pairs all things that the earth produces as well as their own (human) kind and (other) things of which they have no knowledge”

(Yasin 36: 36)

“And the Firmament has He raised high, and He has set up the Balance (of Justice). In order that you may not transgress (due) balance. It is He Who has spread out the earth for His creature”

(ar-Rahman 55: 7-10)

Daruriyyah al-Khams (five fundamental values) in Understanding the Concept of Natural Resources

Each creation of Allah SWT in the heavens and the earth has its own purpose and benefits for all human beings. Human beings are responsible to manage the natural resources and environment according to syari‘ah. The understanding and determination in managing natural resources are vital because it is considered as preserving al-din (religion and faith). Faith put forward the values to ensure unity and bond in the societies, security for individuals, groups and nations (Sayyid Qutb, 2000b). In this case, all mistakes, mismanagement and damages would contaminate the natural resources and environment entirely. This concerns deviating human beings from the command of Allah SWT in the context of good relations between man with Allah SWT and the relationship between man with nature. The environmental destruction and degradation denied the justice and ihsan (benevolence) to the universal ummah while both are commandments from Allah SWT. Allah SWT says:

“Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition”

(al-Nahl 16:90)

Ibn Kathir (2008b) and Wahbah az-Zuhaili (2016b) asserted that Allah SWT articulates human beings to be fair, just, moderate, musyawarah and encourages them to deliver good treatment and kindness (ihsan). The exploitation of natural resources and destructive of environmental degradation are as same as denying fairness and compassion for future generation. Allah SWT commanded in al-Qur’an that:

“Do no mischief on the earth, after it has been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good”
(al-A’raf 7:56)

Ibn Kathir (2008a), Sayyid Qutb (2000a) and Wahbah az-Zuhaili (2016a) enlightened that Allah SWT prohibits spread and causing mischief or corruption on the earth specifically after the earth has been created in order. The mischief or wrongdoings by human beings will cause harm to other human beings and to other living creatures. Allah SWT ordained human beings to worship Him, supplicate Him, be thankful and grateful to Him.

The purpose of managing the natural resources is to protect human life and sustain the continuity of the future generations. Islam views the natural resources as invaluable gifts from Allah SWT for all mankind to sustain their well-being and welfare. Allah SWT provides the resources in lavishness and He entrusted khalifah of the world to fulfil their responsibilities. They are permitted to use, manage and preserve the resources sensibly and sustainably as stipulated in the al-Qur’an and hadith. Although natural resources are able to develop a modern and sophisticated way of life, dangers and destructions will be experienced by future generations if they are not governed properly. Nowadays, fanaticism amongst human beings in economic development activities has led them to treat the entire resources in a careless manner. Their ultimate goal is to achieve wealth, material and monetary aspect without concerning the future generation needs. Consequently, it has triggered massive destruction to environmental degradation crisis, pollution, climate change, global warming and excessive exploitation on natural resources which caused by rapid industrial growth, technological manipulation and population growth. These problems have resulted in imbalance to the environment, the entire ecological system and its functions.

Nurturing and managing natural resources in a broad sense encloses the meaning of preserve human beings in terms of physical, mental and intellect. The endeavour to sustain human beings will be more meaningful if their mind or intellectual is reserved and managed well. According to Abu Bakar Yang (2015), Al-Qur’an has many analogies by expressing repeatedly ’ayat and phrases such as “do not you think”, “there are signs for those who believe”, “do you not want to take lessons” and many other verses and phrases that advised human beings to think and take lessons. For instance, the creation of the heavens and the earth is articulated in al- Qur’an as signs of Allah SWT for His believers. The creation of the heavens and the earth is aimed to employ human beings in contemplating and thinking about Allah SWT as All-Knowing Creator. This will increase their faith in the greatness of Allah SWT and increase their level of taqwa.

The property does not refer to money, gold and silver merely. The property also refers to all things belong to human beings such as air, plants, trees, land and all human necessities such as clothes, home, food and so on. In this research, Allah SWT has created and provides natural resources as essential sources for human life. Natural resources are paramount assets and property for human beings in accommodating their subsistent needs. Therefore, the necessity to sustain the resources and consume them sustainably with amanah are required to conserve and preserve the natural resources. According to Odeh Rashid Al-Jayyousi (2012), the concept of property right in Islamic economy is beyond the material aspect. The concept is highlighted on poverty alleviation and wealth redistribution theory. For instance, Islamic law had developed a set of approaches, guidelines and policies to promote sustainability such as protected land (hima) and the development of barren land. Furthermore, there are numerous institutions, non-governmental organisations (NGOs) and mechanism to foster the preservation of natural resources and environment. In regard to this, the state should manage and sustain the natural resources fairly in accordance to syari’ah, Islamic law, moral and ethical principles.

CONCLUSION

In a nutshell, this study answers a research question that arises in the objective of this study namely the natural resources management based on Maqasid al-Shari'ah framework. This paper has identified the five elements of Maqasid al-Shari'ah as the objective of Islamic laws to ensure the welfare or benefit (masalih), promote the well-being and welfare of society in this world and hereafter and protecting them from harm (mafasid), evil and corruption. In this research, utilization and protection of natural resources also associated with human life and closely related to the five elements of Maqasid al-Shari'ah namely faith, life, wealth, intellect and posterity. By preserving natural resources, human beings are actually protecting faith and religion (ad-din). The protection of life (hifz an-nafs) must be protected in all situations without any difference between poor and rich, between subordinates and leader, non-Muslim and Muslims. Protecting human life is the focal point and necessary for every individual and society. In addition, utilisation, protection and preservation of natural resources are closely related to protection of intellect (hifz al- 'aql) as well. There are numerous verses in al-Quran that describe the aspects of intellectual development which highlighted the importance of understanding the Signs of Allah SWT in His creation by contemplating each of natural resources components. This will assist human beings to utilise and manage the natural resources sustainably for future generation (hifz al-nasl). Moreover, natural resources are paramount assets and property for human beings in accommodating their subsistent needs (hifz al-mal). Therefore, the necessity to sustain the resources and consume them sustainably with amanah are required to conserve and preserve the natural resources.

REFERENCES

- Abdul Qoyum. (2018). Maqasid Ash-Shari'ah framework and the development of Islamic finance products: The case of Indonesia. *Tazkia Islamic Finance and Business Review*, 12(2), 169 - 188. doi:http://dx.doi.org/10.30993/tifbr.v12i2.150
- Abdullah, M. (2018). Waqf, Sustainable Development Goals (SDGs) and maqasid al-shariah. *International Journal of Social Economics*, 45(1), 158 - 172.
- Abdullahi Abubakar Lamido. (2016). Maqasid al-Shari'ah as a framework for economic development theorization. *International Journal of Islamic Economics and Finance Studies*, 2(1), 27-49.
- Abu Bakar Yang. (2015). *Pengurusan dan pemuliharaan alam sekitar dari perspektif Islam*. Kuala Lumpur: Penerbit IKIM.
- Abu Hamid al-Ghazali. (1992). *Al-mustashfa fi 'ilm al-usul*. Beirut: Dar al-Kutub al-'Ilmiyyah.
- Ahmad al-Raysuni. (2006). *Imam al-Shatibi's: Theory of the higher objectives and intents of Islamic law*. Herndon, United State of America: The International Institute of Islamic Thought.
- Ahmad Faizal Abdul Aziz, & Shaifulfazlee Mohamad. (2013). Fulfilment of Maqasid al-Shariah via takaful. Retrieved from https://mpr.aub.uni-muenchen.de/47776/1/MPRA_paper_47776.pdf. Retrieved 27 April 2018, from MPRA Paper No. 47776 https://mpr.aub.uni-muenchen.de/47776/1/MPRA_paper_47776.pdf
- Akbar Sarif, & Ridzwan Ahmad. (2017). Konsep masalah dan mafsadah menurut Imam al-Ghazali. *Jurnal Peradaban Islam Tsaqafah*, 13(2), 353-368. doi:<https://dx.doi.org/10.21111/tsaqafah.v13i2.1183>

- Akilu Aliyu Shinkafi, & Nor Aini Ali. (2017). Contemporary Islamic economic studies on Maqasid Shari'ah: A systematic literature review. *Humanomics*, 33(3), 315-334. doi:<https://doi.org/10.1108/H-03-2017-0041>
- Al-Ghazali. (n.d). *Al-muwafaqat fi usul as-syariah*. Beirut: Dar al-Marifah.
- Al-Juwayni. (1979). *Ghiath al-umam fi iltiyath al-zulam*. Qatar: Wazarah al-Shu'un al-Diniyyah.
- Al-Qarafi. (1994). *Al-dhakhirah* (Vol. 5). Beirut: Dar al-Arab.
- Ali Ali Gobaili Saged, Thabet Ahmad Abu Alhaj, & Mohd Yakub Zulkifli Bi. (2017). The role of the Maqasid al-Shari'ah in preserving the environment. *Humanomics*, 33(2), 125-132. doi:<https://doi.org/10.1108/H-12-2016-0105>
- Armas Pailis, Umar Burhan, Multifiah, & Khusnul Ashar. (2016). The influence of Maqashid Syariah toward mustahik empowerment and welfare: Study of productive recipients on Baznas Riau. *American Journal of Economics*, 6(2), 96-106.
- Azila Ahmad Sarkawi, Alias Abdullah, Norimah Md. Dali, & Nur Amilin Mohd Khazani. (2017). The philosophy of Maqasid al-Shari'ah and its application in the built environment. *Journal of Built Environment, Technology and Engineering*, 2, 215 - 222.
- Berg, B. L., & Lune, H. (2012). *Qualitative research methods for the social science* (8 ed.). New Jersey: Pearson Education.
- BP Statistics. (2019). *BP Statistical Review of World Energy* (68th Edition). Retrieved from <https://www.bp.com/content/dam/bp/business-sites/en/global/corporate/pdfs/energy-economics/statistical-review/bp-stats-review-2019-full-report.pdf>. Retrieved 21 March 2020 <https://www.bp.com/content/dam/bp/business-sites/en/global/corporate/pdfs/energy-economics/statistical-review/bp-stats-review-2019-full-report.pdf>
- Bryman, A. (2012). *Social research methods* (4 ed.). Oxford: Oxford University Press.
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4 ed.). Thousand Oaks: Sage Publications.
- David, M., & Sutton, C. D. (2011). *Social research: An introduction* (2 ed.). London: Sage Publications.
- Denzin, N. K., & Lincoln, Y. S. (2005). Introduction: The discipline and practice of qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *The Sage handbook of qualitative research* (3 ed.). Thousand Oaks: Sage Publications.
- Eboli, F., Parrado, R., & Roson, R., . (2010). Climate change feedback on economic growth: Explorations with a dynamic general equilibrium model. *Environment and Development Economics*, 15, 515 - 533. doi:[doi:10.1017/S1355770X10000252](https://doi.org/10.1017/S1355770X10000252)
- Fahmi Ali Hudaefi, & Neni Heryani. (2019). The practice of local economic development and Maqāṣid al-Sharī'ah: Evidence from a Pesantren in West Java, Indonesia. *International Journal of Islamic and Middle Eastern Finance and Management*, 12(5), 625 - 642.
- Grove, S. K., Burns, N., & Gray, J. R. (2013). *The practise of nursing research: Appraisal, synthesis and generation of evidence* (7 ed.). Missouri: Elsevier Saunders.
- Hayrol Azril Mohamed Shaffril, Asnarulkhadi Abu Samah, Samsul Farid Samsuddin, & Zuraina Ali. (2019). Mirror-mirror on the wall, what climate change adaptation strategies are practiced by the Asian's fishermen of all? *Journal of Cleaner Production*, 232, 104-117.
- Ibn Kathir. (2008a). *Tafsir Ibn Kathir* (Jilid 3). Jakarta: Pustaka Imam Asy-Syafi'i.
- Ibn Kathir. (2008b). *Tafsir Ibn Kathir* (Jilid 5). Jakarta: Pustaka Imam Asy-Syafi'i.
- Ibrahim Abiodun Oladapo, & Asmak Ab Rahman. (2016). Maqasid Sharia'ah: The drive for an inclusive human development policy. *Shariah Journal*, 24(2), 287-302.

- IPCC. (2014). Climate change 2014: Synthesis report. Contribution of working groups I, II and III to the Fifth Assessment Report of the Intergovernmental Panel on Climate Change. Retrieved from Geneva, Switzerland:
- Jasser Auda. (2010). *Maqasid al-Shariah as philosophy of Islamic law: A systems approach*. Herndon United States of America: International Institute of Islamic Thought.
- Kutbuddin Aibak. (2015). Zakat dalam perspektif Maqashid al-Syariah. *AHKAM*, 3(2), 199-218.
- M Ashraf Al Haq, & Norazlina Abd Wahab. (2019). The Maqasid Al Shariah and the sustainability paradigm: Literature review and proposed mutual framework for asnaf development. *Journal of Accounting and Finance in Emerging Economies*, 5(2), 179 - 196. doi:<https://doi.org/10.26710/jafee.v5i2.854>
- Mahadzirah Mohamad, & Nor Azman Mat Ali. (2016). Quality of life: Maqasid Shariah approach. Kuala Terengganu: Penerbit Universiti Sultan Zainal Abidin (UniSZA).
- Meri Indri Hapsari, & Zainal Abidin. (2016). Zakat distribution in Maqasid al-Shariah framework. *Journal of Islamic Financial Studies*, 2(2), 15-25.
- Merriam, S. B. (2009). *Qualitative research: A guide to design and implementation*. San Francisco: Jossey-Bass Publishers.
- Mihas, P. (2019). *Qualitative data analysis: Research and assessment methods* (Publication no. 10.1093/acrefore/9780190264093.013.1195). Retrieved 4 August 2019, from Oxford University Press
- Mohamad Akram Laldin. (2007). *A mini guide to Shari'ah & legal maxims*. Kuala Lumpur: CERT Publications Sdn. Bhd.
- Mohamad Akram Laldin. (2011). *Introduction to Shariah & Islamic jurisprudence*. Kuala Lumpur: CERT Publications Sdn. Bhd.
- Mohammad Abdullah. (2018). Waqf, Sustainable Development Goals (SDGs) and Maqasid al-Shariah. *International Journal of Social Economics*, 45(1), 158-172. doi:<https://doi.org/10.1108/IJSE-10-2016-0295>
- Mohammad Hashim Kamali. (2009). *Shari'ah law: An introduction*. Oxford: Oneworld Publications.
- Mohammad Hashim Kamali. (2012). *Maqasid al-Shari'ah, ijtihad and civilisational renewal*. Herndon, United States of America The International Institute of Islamic Thought & international Institute of Advanced Islamic Studies (IAIS) Malaysia.
- Mohd Herwan Sukri Mohammad Hussin, & Mohd Hawari Mohammad Hussin. (2011). *Understanding shari'ah and its application in Islamic finance*. Kuala Lumpur: IBFIM.
- Mohd Istajib Mokhtar. (2018). *Pemeliharaan alam sekitar menurut kerangka Maqasid al-Syari'ah*. Paper presented at the Seminar Maqasid al-Syari'ah dan Perubahan Iklim, Dewan Besar Institut Kefahaman Islam Malaysia (IKIM).
- Muhammad Umar Chapra. (2007). *The Islamic vision of development in the light of Maqasid al-Shari'ah*. Retrieved from https://www.isdb.org/irj/go/km/docs/documents/IDBDevelopments/Internet/English/IRTI/CM/downloads/Distance_Learning_Files/The%20Islamic%20Vision%20of%20Development%207.pdf. Retrieved 29 April 2018
- Mustapha Abubakar. (2019). *Waqf philanthropy and orphans' socio-economic development in Northern Nigeria based on Maqasid al Shariah principles*. In Ali K., Hassan M., & Ali A. (Eds.), *Revitalization of Waqf for Socio-Economic Development (Vol. 1)*: Palgrave Macmillan, Cham.

- Najm al-Din al-Tufi. (1998). *Ta'yin fi sharh al-Arba'in*. Beirut: al-Rayyan.
- Noor, A. M., Kamarudin, A. A., & Haron, M. N. (2016). The importance of understanding the maqasid of shari'ah in the development of islamic banking and the financial system. *Al-Shajarah*, 21, 41 - 65.
- Nordhaus, W. (2019). Climate change: The ultimate challenge for economics. *American Economic Review*, 109(6), 1991 - 2014. doi:<https://doi.org/10.1257/aer.109.6.1991>
- Nur Hajrina, & Wahyu Jatmiko. (2015). Between Sharia Maqasid Index and Human Development Index: Which one is happier? , 17(2), 333 - 372.
- Nurdeng Deuraseh. (2012). New essential values of daruriyyah (necessities) of the objectives of Islamic law (Maqasid al-Shari'ah). *Jurnal Hadhari*, 4(2), 107-116.
- Odeh Rashid Al-Jayyousi. (2012). *Islam and sustainable development: New worldviews*. England: Gower Publishing Limited.
- OECD. (2015). *The economic consequences of climate change*. Retrieved from Paris: <https://espas.secure.europarl.europa.eu/orbis/sites/default/files/generated/document/en/OECD%20Climate%20Change.pdf>
- Othman Lebar. (2012). *Penyelidikan kualitatif: Pengenalan kepada teori dan metod* (4 ed.). Tanjong Malim: Universiti Pendidikan Sultan Idris.
- Pettinger, T. (2019). Environmental impact of economic growth. Retrieved from <https://www.economicshelp.org/blog/145989/economics/environmental-impact-of-economic-growth/>. Retrieved 22 July 2020
<https://www.economicshelp.org/blog/145989/economics/environmental-impact-of-economic-growth/>
- Rahmatina A. Kasri. (2016). Maqasid al-Shariah and performance of zakah institutions. *Kyoto Bulletin of Islamic Area Studies*, 9, 19-41. Retrieved from https://www.asafas.kyoto-u.ac.jp/kias/pdf/kb9/03esf_03_kasri.pdf
- Raudha Md Ramli, Abdul Ghafar Ismail, & Muhammad Tasrif. (2015). M-Dex among the Islamic Countries. Retrieved from [http://www.kuis.edu.my/ircief/downloads/20150601/M-Dex_OIC%20\(1\).pdf](http://www.kuis.edu.my/ircief/downloads/20150601/M-Dex_OIC%20(1).pdf). from Kolej Universiti Islam Antarabangs Selangor (KUIS) [http://www.kuis.edu.my/ircief/downloads/20150601/M-Dex_OIC%20\(1\).pdf](http://www.kuis.edu.my/ircief/downloads/20150601/M-Dex_OIC%20(1).pdf)
- Roshayani Arshad, Norzaihan Mohd Zain, Sharina Tajul Urus, & Ahmed Chakir. (2018). Modelling Maqasid waqf performance measures in waqf institutions. *Global Journal al-Thaqafah (GJAT)(Special Issue)*, 157-169.
- Salwahiddah Abu Bakar, Azila Ahmad Sarkawi, & Alias Abdullah. (2017). Environmental planning policy and development strategies in the context of Maqasid al-Shari'ah. *Advanced Science Letter*, 23(7), 6381 - 6385. doi:<https://doi.org/10.1166/asl.2017.9274>
- Sarantakos, S. (2013). *Social research* (2 ed.). Basingstoke: Palgrave Macmillan.
- Sayyid Qutb. (2000a). *Tafsir fi zilalil Qur'an* (Jilid 6). Kota Bharu: Pustaka Aman Press Sdn Bhd.
- Sayyid Qutb. (2000b). *Tafsir fi zilalil Qur'an* (Jilid 10). Kota Bharu: Pustaka Aman Press Sdn Bhd.
- Selamah Abdullah Yusof, Mochammad Arif Budiman, Ruzita Mohd Amin, & Adewale Abideen. (2019). Holistic development and wellbeing based on Maqasid al-Shari'ah: The case of South Kalimantan, Indonesia. *Journal of Economic Cooperation and Development*, 40(4), 1 - 21.
- Siti Uzairiah Mohd Tobi. (2014). *Qualitative research and NVIVO 10 exploration*. Kuala Lumpur: Aras Publisher.

- Steer, A. (2013). Resorce depletion, climate change and economic growth. Retrieved from https://www.gcf.ch/wp-content/uploads/2013/06/GCF_Steer-working-paper-5_6.20.13.pdf. Retrieved 21 July 2020 https://www.gcf.ch/wp-content/uploads/2013/06/GCF_Steer-working-paper-5_6.20.13.pdf
- United Nations. (n.d). Global issues: Climate change. Retrieved from <https://www.un.org/en/sections/issues-depth/climate-change/>. Retrieved 22 July 2020 <https://www.un.org/en/sections/issues-depth/climate-change/>
- Wahbah az-Zuhaili. (2016a). Tafsir al-Munir (Jilid 4). Jakarta: Gema Insani.
- Wahbah az-Zuhaili. (2016b). Tafsir al-Munir (Jilid 7). Jakarta: Gema Insani.
- Yin, R. K. (2011). Qualitative research from start to finish. New York: The Guilford Press.
- Zahoor Khan, Jamalludin Sulaiman, & Zakaria Bahari. (2015). Socioeconomic human well-being and posterity: A newly proposed faith-based measurement index. *Journal of Religion and Spirituality in Social Work: Social Thought*, 34(1), 72-90. doi:DOI:10.1080/15426432.2014.955244