

# INTEGRATING SUSTAINABLE AGRICULTURE AND MAQASID AL-SHARIAH PRINCIPLES FOR ETHICAL AND ENVIRONMENTAL STEWARDSHIP

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**Abstract.** Regarded as an essential strategy towards eradicating poverty and caring for the environment, sustainability in agriculture meets the basic requirements of the current population without compromising the ability of future generations to meet their needs. Even with the growing acceptance of sustainable agriculture, which aims towards food security and environmental health, there are little to no ethical frameworks like Maqasid al-Shariah in agriculture. This study aimed to integrate the principles of Maqasid al-Shariah and sustainable agriculture for ethical and environmental stewardship. To determine the congruence of the two domains of study in this research, a review analysis technique was employed. The results of the review analysis revealed several integrated principles of Maqasid al-Shariah and sustainable agriculture for ethical and environmental stewardship, namely: (a) strengthened ethical consumption and preservation of religion; (b) increased crop yields and preservation of life; (c) policy development and preservation of intellect; (d) enhanced community resilience and preservation of community; and (e) improved farmer well-being and preservation of wealth. In conclusion, the adoption of sustainable agriculture with the fundamentals of Maqasid al-Shariah presents an exceptional chance that, if optimally utilised, would enhance ethical and environmental conservation in agriculture. Further exploration concerning the practice of sustainable agriculture and the application of Maqasid al-Shariah principles needs to be broadened from many perspectives.

**Keywords:** *Maqasid al-Shariah, sustainable agriculture, ethical stewardship, environmental sustainability*

## Introduction

Regarded as an essential strategy towards eradicating poverty and caring for the environment, sustainability in agriculture meets the basic requirements of the current population without compromising the ability of future generations to meet their needs. It encompasses the biological, monetary, and societal problems in agriculture to establish sophisticated systems, which increase farming output with the least damage to the environment (Popescu et al., 2023). Some of the techniques that promote biodiversity and soil quality while reducing the use of chemicals include crop rotation, organic agriculture, and integrated pest management. This type of agriculture aims to achieve a sensitive balance between high productivity and healthy ecosystems. In addition, it encourages participation in the community and integration into local food systems that foster decision-making that is beneficial to both the people and the environment, including farmers and consumers (Dönmez et al., 2024). Global warming and

diminishing resources are some of the problems that threaten food security. One of the solutions to these challenges is sustainable agriculture, which supports solving problems of production today without depleting the resources of the planet for future generations to use.

Even with the growing acceptance of sustainable agriculture, which aims towards food security and environmental health, there are little to no ethical frameworks like Maqasid al-Shariah in agriculture (Ibrahim, 2019). This means that many agricultural systems place greater focus on sustainable economic growth in the long run (Kansanga et al., 2021), which in turn is accompanied by negative impacts on the environment and surrounding people. Such misalignment between farming cultures and ethical principles often compromises the attitude within the sustainable agriculture paradigm (Janker, 2020). Additionally, the lack of a system to model that integrates the Maqasid al-Shariah principles may impede the formulation of comprehensive methodologies that would embrace ethical principles and environmental issues. Hence, it is important to research the question of what the model of the application of Maqasid al-Shariah should be so that it will promote sustainable agricultural practices (Tumiran, 2024), which are well-focused and socially responsible.

This study aimed to integrate the principles of Maqasid al-Shariah and sustainable agriculture for ethical and environmental stewardship. Given its scope, it enables the balancing of ethics and ecological sustainability because it is conducted within accepted ethical limits of agricultural activities. The concern for this integration is the safeguarding of religion, life, intellect, society, and wealth with the aid of Maqasid al-Shariah that deal with sustainable development, which is also economic, social, and environmental (Farhan et al., 2021). The management of resources, the preservation of the ecosystem, and the enhancement of biodiversity are all facilitated by Masjid Shariya-based sustainable agriculture. It also enables farmers and consumers to participate in activities that promote economic and food security, thereby increasing the adaptive capacity of the community. In addition, the incorporation of Islamic values into agriculture can enhance the perception and influence of agricultural policy and practices in society, thus increasing responsibility (Sumi et al., 2024). This strategy aids in alleviating agricultural practice problems and taking a step toward a more sustainable, equitable, environmentally friendly, and socially acceptable food system.

### ***Brief concept of Maqasid al-Shariah***

Islamic law has its goals defined by Maqasid al-Shariah and these serve as a basis for the moral and practical elements of Islamic social welfare, governance and finance. Its underlying focus is the greater human benefit alongside the safeguarding of essential human needs that are divided into five components: preservation of religion, life, intellect, community, and wealth. To put it in simpler terms, it is the means of protecting (hifz) the religion (al-din), life (al-nafs), intellect (al-aqal), community (al-nas), and wealth (al-mal). These goals are not only meant to set rules and behavioural expectations but also to formulate the policies and actions of Islamic institutions to achieve just and healthy equity in the welfare of society (Al-Ayubi and Halawatuddu'a, 2021). Just like a coin has two opposite sides, the Maqasid al-Shariahtakes into account both the individual's needs and those of the community it serves. The environment, social factors, and the economy play a paramount role in sustainable development when they are thoroughly examined.

For example, social concern and ethical as well as environmental responsibilities are more pronounced in the Islamic banking system organised concerning the Maqasid al-Shariah than without some organising principles (Ammar, 2023). Such issues have been dealt with concerning the Maqasid al-Shariah Index for al-Shariah-based Islamic banks. It covers economic development, social justice, and even spiritual development (Nastiti, 2023; Mardini et al., 2022). This index is also indeed a measure of effectiveness and prompts this type of performance from the banks so that they can more positively contribute to society by enabling more sharing of risk and ethical investment (Mujib and Hamim, 2022). More effective application of the Maqasid al-Shariah Index will also increase the degree of transparency and accountability in Islamic financial institutions, which has the potential to improve trust from the stakeholders (Zainuri and Pandini, 2023). Thus, this practice would not simply meet the self-interest of these institutions but also the interests of the public expectation of the effectiveness and stability of the financial system.

Moreover, the scope of Maqasid al-Shariah is not only confined to financial institutions but also extends to the curative, administrative, and even social spheres. For example, some authors have written about how the principles of Maqasid al-Shariah have been applied to manage healthcare services so that they are provided with due consideration to human dignity and well-being (Ali et al., 2023; Hashi, 2022). Similarly, in governance, it has been suggested that the incorporation of Maqasid al-Shariah into civilisation policy-making policies should be done so that laws and policies are made and enforced to serve the people and do justice (Abdullah and Ahmad, 2023; Karimullah, 2023). This systems approach addresses the issue of the elasticity of Maqasid al-Shariah as a principle for necessary radical change because its underlying base is teaching Islam. By fostering an ethical culture, Maqasid al-Shariah encourages people from all sectors to work for the good. Finally, this strategy leads to the efficiency of policies and practices of an organisation and promotes justice and fairness in society.

To summarise, these Maqasid al-Shariah serve as a legal framework of Islam that gives guidance to all aspects of Islamic ethics and laws crucial for addressing moral and ethical issues in finance, health, governance, and other areas within an Islamic context. This objective of social welfare and justice works in conjunction with other advocates at a broader level of building a dependable and equitable society, which makes it very pertinent in the discourse on Islamic ethics and laws within society (Hasbollah Hajimin et al., 2024; Abd Aziz et al., 2023). By understanding social justice with its theme of compassion and individual dignity as one of its pillars, it is concerned with social justice. Adopting these principles may underpin agricultural transformations geared towards development within the context of international poverty and sustainable development. Generally, Maqasid al-Shariah in other spheres fosters the idea of social justice and peace, which indeed is a serious need of the time.

### ***Review of past research***

Integrating the principles of sustainable development with the ethical consideration of Maqasid al-Shariah creates harmony between morality and the environment. The underlying objective of Maqasid al-Shariah, which is the document of Sharia law, is to protect religion, life, intellect, community and wealth. This synergy is very useful for sustainable agriculture because it aims to achieve ecological balance, economic growth, and social justice. All of these allow for the advancement of agricultural methods that are ethical and do not cause harm to the environment, which further enables the

advancement of environmentalism. These developments in agricultural practices illustrate the possibility of concern for the environment and ethical concern being reconciled with the active lifestyle and engagement of the community and the responsible usage of resources. In addition, it reinforces the social responsibility of the people towards the environment and society while strengthening the bond between the people and the economic and environmental pillar of agriculture.

The adoption of Maqasid al-Shariah concerning sustainability has recently been explored in various areas. According to Mohd Zain et al. (2024), there is a proposed system for implementing Environmental, Social and Corporate Governance (ESG) values in the management of Takaful to enhance ethical finance in Islam. In this regard, Vidiati et al. (2024) have tried to analyse the use of Maqasid al-Shariah by foreigners to encourage eco-friendly agricultural practices, crop rotation, green manure, and community participation. Such actions seek to preserve faith, life, intellect, lineage, property and other human essentials while promoting development at the same time. Other works also proved that the concepts of Maqasid al-Shariah are critical when devising effective waste disposal methods as well as for the prevention of environmental pollution (Azmin Shompa et al., 2025). All of these studies cumulatively advocate for the possibility of Islamic and sustainable development in various disciplines.

More focus is being given towards sustainable agricultural development; this is due to environmental degradation and food insecurity issues. There is considerable evidence that implementing Environmental, Social and Governance (ESG) principles can aid in achieving long-term goals in sustainable agriculture. Responding to the ESG issues, many investors are putting their money into agribusinesses as they seek to counter the ever-widening market of sustainable products and mitigate climate change (Yap and Al-Mutairi, 2024). This corresponds with Maqasid al-Shariah, which advocates setting aside larger resources for the future, as it aids initiatives that seek to promote the improvement of environmental and social justice. Islam promotes stewardship of the Earth's resources and responsible consumption. For instance, this is supported by Setianingrum et al. (2024), who state that water saving is a principle that is central to Islam; therefore, practices that involve the use of water, such as wudhu, are important. This principle helps to cultivate the idea, Practically, this can also be done by adopting water-saving irrigation techniques. Ethically infusing Islam into agriculture will not harm productivity but rather it will enhance it.

To facilitate positive changes within the holistic approach of agriculture, the ideas and behaviours of farmers ought to change. There are numerous factors regarding the understanding of farmers concerning agricultural extension education, which implies that there is a need to understand the farmers' attitudes towards sustainable practices (Euriga et al., 2021). For instance, the initiatives in improving the sustainability vision of farmers in horticulture in Yogyakarta, Indonesia, have worked. This complements the Maqasid al-Shariah agenda of enhancing the welfare of the population through education and promotion. It is no secret that consumer perceptions have also fuelled the need to adopt sustainable agriculture. There are some indications that consumers pay more attention to the sustainability and safety of agricultural products and purchase more of them (Damico et al., 2023). Such developments in consumers indicate the occurrence of more ethical consumption and relate to the Maqasid al-Shariah tenets of social corporate responsibility and socio-economic development. The advocates of

ethical consumption broaden the scope of challenges set to farmers and, at the same time, enable them to maximise their profits.

Moreover, the deployment of certain technologies can indeed accelerate the adoption of sustainable agricultural practices. In this regard, the application of artificial intelligence in agriculture could enhance the effectiveness of resource allocation, improve crop output, and safeguard the environment (Barad, 2024). New AI technologies in agriculture need to be implemented discreetly to address some ethical challenges that may arise and ensure accountability in agricultural practices (Dara et al., 2022). This approach is in line with Maqasid al-Shariah as it enhances moral and social responsibilities in all areas, including farming activities. Another very important factor of sustainable agriculture that is also in harmony with the essence of Maqasid al-Shariah is the ethical treatment of animals. The welfare of farm animals is increasingly regarded as important for sustainable food production (Sardar et al., 2023). By integrating some of the more humane agricultural practices, farmers can play a crucial role in the development of a more ethical food system. It does not only benefit the animals but also provides further justification for fostering sustainable farming practices that follow the tenets of Maqasid al-Shariah: the sanctity of life and the improvement of welfare.

According to Ewert et al. (2023), agroecology makes it possible to employ sustainable agricultural practices within the framework of Maqasid al-Shariah. In addition, agroecology refers to the application of ecological elements to agriculture (often referred to as the minimisation of environmental conflict). Practices of agroecology can improve soil structure, increase biodiversity, build climate resilience, and mitigate climate change impacts. These practices are also accompanied by the principles of ethical care and environmental stewardship. Moreover, the use of local knowledge and indigenous practices in sustainable agriculture should also be considered. Most indigenous people's agricultural practices pursue sustainable environmental stewardship, so they comply with the broader goals of Islamic law. For instance, it has been noted that the Samin indigenous people of Indonesia apply zero-waste agricultural management systems to demonstrate reverence for the environment and traditional fostering values (Hidayaht and Kurniawan, 2023). Sustainability in agriculture can also be achieved by blending local wisdom with ethnic farming while upholding cultural and ethical principles.

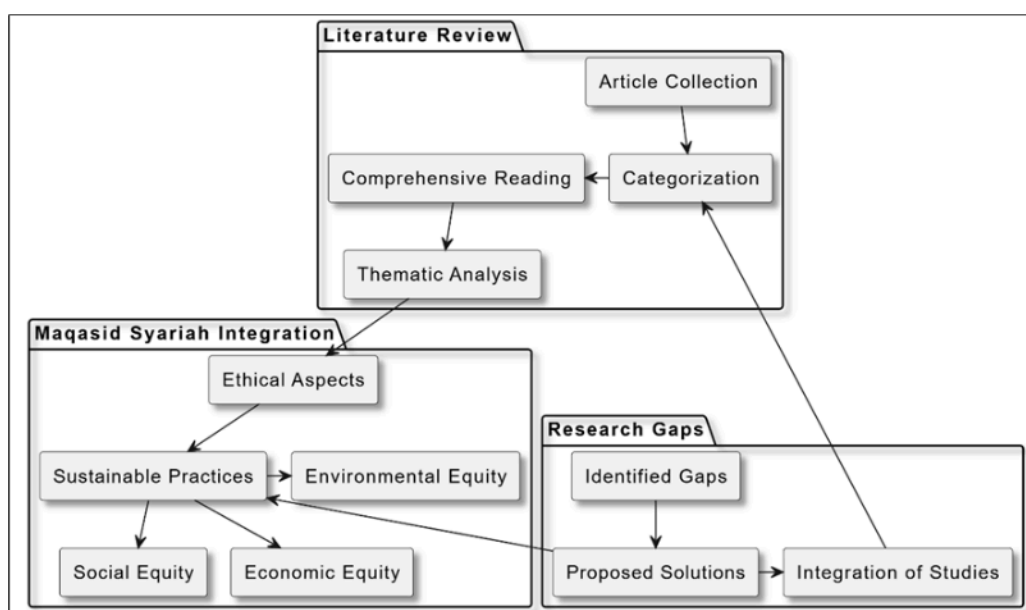
In addition, it should be stressed that social equity is equally crucial to sustainable agriculture. As outlined by Mohd Noor et al. (2021), the Fair Trade model of trade is premised on fairness and inclusivity, which is very important to achieving justice in agricultural systems. Strategies of Fairtrade marketing and ethical sourcing will guarantee proper compensation to farmers while fostering improved agricultural sustainability practices (Sharma et al., 2024). This concurs with the worldview of economic justice and protection of property rights as envisaged in Maqasid al-Shariah. His analysis of ethical agricultural systems stemmed from the global agenda of achieving sustainable development goals (SDGs). Qasemi et al. (2023) have addressed the SDG on sustainable agriculture along with food security and protection of the environment with social justice. In so doing, the SDGs and the ethos of Maqasid al-Shariah can synergise and have some underpinnings towards a more sustainable food system.

In summary, the merging of sustainable farming and Maqasid al-Shariah is an extremely comprehensive and encompassing means to address environmental concerns. It is focused on raising the agricultural environmental system's overall shield and aims

for more integrated sustainable agriculture systems. It is, nevertheless, not enough to have technologies in place. For this vision to be accomplished, there has to be a collaboration strategy defined between the farmers, consumers, and politicians. This will guarantee that agriculture services the contemporary requirement but will not exhaust future environmental assets. Societal campaigns aimed at changing habits can similarly be directed towards changing values that people respond to. Overall, this agroecological approach to development will foster food security while increasing concern for the environment and social well-being.

## Materials and Methods

To determine the congruence of the two domains of study in this research, a review analysis technique was employed. Specifically, this review examined literature by inputting relevant phrases such as “Maqasid al-Shariah,” “sustainable agriculture,” “ethical stewardship,” and “environmental sustainability” into an authentic database search engine. Various articles were collected from reputable academic databases, including, but not limited to, JSTOR, Scopus, Web of Science, Emerald Insight, and Semantic Scholars. The review was limited to peer-reviewed publications of the last decade to ensure the studies were relevant and credible. Further, the literature included had to specifically state the principles of Maqasid al-Shariah concerning agricultural practices or sustainability to relate to the research objective. The review of the literature was presented, drawing on the relevant historical archival research. In the first, a set of relevant articles was collected and categorised according to the predetermined selection criteria. Thereafter, a comprehensive reading was done and analysed in which themes and findings about the integration of Maqasid al-Shariah and sustainable agriculture were captured. The analysis extracted key information on the ethical aspects of Maqasid al-Shariah that would enhance sustainable agricultural practice by fostering environmental, social, and economic equity. This step also included integrating different studies to propose solutions to the reviewed gaps in the literature. The detailed process of the review analysis is simplified into the flow chart (*Figure 1*).

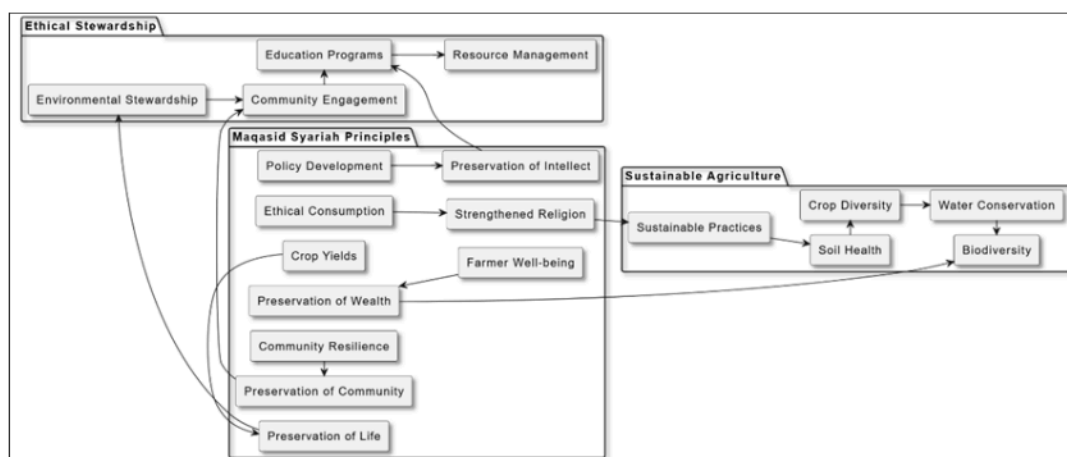


**Figure 1.** Detailed process of the review analysis.

The utilisation of this review analysis technique has constructive benefits as it simplifies the intricate interrelation of Islamic ethical values and sustainable agriculture. In addition, it enhances the findings of the research and broadens the development of a well-informed Maqasid Syariah towards sustainable agriculture. In addition, the review demonstrates these synergies may provide adequate solutions to current environmental issues while strengthening the agriculture system in an acceptable and environmentally friendly manner. This broad analysis not only improves scholarly arguments in the field but also provides implementable knowledge for policymakers, practitioners, and community members willing to apply this principle.

## Results and Discussion

The results of the review analysis revealed several integrated principles of Maqasid al-Shariah and sustainable agriculture for ethical and environmental stewardship, namely: (a) strengthened ethical consumption and preservation of religion; (b) increased crop yields and preservation of life; (c) policy development and preservation of intellect; (d) enhanced community resilience and preservation of community; and (e) improved farmer well-being and preservation of wealth. The framework has been simplified into a flowchart (*Figure 2*).



**Figure 2.** The framework of integrated principles of Maqasid al-Shariah and sustainable agriculture for ethical and environmental stewardship.

### *Strengthened ethical consumption and preservation of religion*

The development of ethical consumerism in agriculture is closely linked to the doctrine of hifz al-din (preservation of religion). The buying approaches that promote ethical participation mirror the socio-cultural ideologies and attitudes of the citizenry that he or she intends to help. Such actions promote social cohesion since ethical farmers can improve their earnings and consumers establish stronger bonds with their suppliers (Savarese et al., 2020). This type of consumption builds relations and distance, as well as consumers drawing closer to the origin of the food. Besides, ethical consumption has social merits that appeal to one's sense of morality concerning other issues like the impact of food production on the environment and society (Oke et al., 2020). The nation that lacks participation in undermining ethical consumerism



cultivates adverse consequences in nurturing integrity, as it makes it difficult for communities to develop respectable agricultural practices that are economically rewarding, environmentally friendly, and, in the end, morally and spiritually healthy for society.

As much as religion preserves ethical consumption, Maqasid al-Shariah is at the core of its protection while serving fundamental human interests. In the case of agriculture, ethical consumption entails the endorsement of techniques that are environmentally and socially sustainable without compromising the tenets of religion or the welfare of the community (Aziz et al., 2024; Pohan et al., 2024). This principle advocates for conscience in consumption to achieve the common good, which targets strong sourcing principles while also prioritising the well-being of the environment. Furthermore, the synergy between ethical consumption and Maqasid al-Shariah leads to enhanced welfare for the current generation while preserving resources and values for future generations, paving the way for sustainable development alongside spiritual growth (Nasir, 2021). This also leads to the conclusion that living ethically not only serves the community but also fosters the next generation to appreciate their environments deeply.

Besides, the application of Maqasid al-Shariah in sustainable agriculture promotes active involvement with environmental issues, as management practices that address issues such as ecological and social resilience are encouraged for adoption (Chairunnisa, 2024; Isman et al., 2023a). This reinforces the notion that there is a multilayered engagement between religion and the environment, while ethical consumption is actively meeting the religious requirements of the time, which is why prioritising *hifz al-din* is so important (Isman et al., 2023b; Jena et al., 2022). This enables the public to appreciate the value of local and sustainable agriculture not just because it aids the economy, but also because it fosters social just values and environmental well-being. Furthermore, the fact that Maqasid al-Shariah encourages responsible planning makes modern agricultural techniques more appealing as they lead to highly efficient and ecologically friendly methods. Finally, this ideal holistic sustainable development approach not only supports the earth but inspires a sense of social responsibility, inner peace, and satisfaction by integrating them into community actions with more beneficial and strategic ethical and religious standards.

### ***Increased crop yields and preservation of life***

The adoption of sustainable agriculture not only increases the food supply but also ensures *hifz al-nafs* (preservation of life), one of the core principles of Maqasid al-Shariah. Improvement in crop yields directly correlates with the enhancement of food security, which endows people with adequate diets essential for living healthily (Liliane and Charles, 2020). These techniques can be adopted by farmers to improve their yields and the quality of the environment: organic farming, crop rotation, and agroforestry. Emphasis on these techniques of farming guarantees the food system's sustainability for future generations as well as the ecosystem's preservation. Furthermore, the incorporation of these agricultural biodiversity transformations using sustainable practices reduces climate change threats to community food security (Muluneh, 2021). The sustainable agricultural development of territory in line with the *hifz al-nafs* is achieved when food can be eaten and enjoyed without risks of overpopulation in the sky and land leading to negative impacts on future generations and all forms of life.

The adoption of cover cropping, as well as crop rotation systems as sustainable agricultural practices, tends to maximise crop yields while satisfying the socio-



economic objectives. This includes the preservation of life through doing good to the environment. Cover cropping in particular has been shown to achieve increased yields of mango and corn by 3 to 14% because of enhanced soil and microbial health (Wei et al., 2021). In addition, an increase in crop rotations as a diversification strategy has been shown to increase soil nutrients and water use efficiency, which results in higher yields (Cui et al., 2022). It is not only increasing agricultural productivity but also aiding in the protection and conservation of the ecological systems that allow the land to be productive and agriculturally productive in the coming years. In addition, these systems also strengthen the agricultural system and mitigate the impacts of climate change, which is the key to sustaining the food system and enhancing societal welfare.

In the series of works on Maqasid Studies, this issue is elaborated by Dingha et al. (2024) and Zhao et al. (2022), who state that the application of intercropping and nitrogenous fertilisers improves yield levels through the enhancement of soil quality and reduction of use of inputs. These approaches not only raise agricultural returns but also help restore balance within an agroecosystem and conserve these resources, thereby promoting ethical farming values articulated within Maqasid al-Shariah. Farmers ought to incorporate these integrated practices as a component of the management measures designed to enhance crop production without harming agricultural ecosystems (Crusciol et al., 2020). There are deep difficulties in achieving sustainable agriculture in a fast-changing world, and increasing the diversity of agricultural practices while maintaining soil health is one of the key measures that need to be implemented. Furthermore, these practices also enable farmers to be more responsible and engage in more sustainable agriculture.

### ***Policy development and preservation of intellect***

The stress on the *hifz al-aql* (preservation of intellect) principle supports the integration of Maqasid al-Shariah principles with agricultural policy formulation. An effective policy not only enables innovation but also incorporates sustainable practices in the best possible ways. For instance, farmers should always be at the forefront of having the best available practices and technologies (Saikanth et al., 2023). In this case, knowledge preservation entails that agricultural communities are continuously target-trained to gain skills that are necessary given the new reality. With a rise in education and targeted training, communities would be able to come up with agriculture that is ethically and sustainably acceptable (Roberts et al., 2023). Furthermore, greater investment in the development and adoption of new environmentally friendly agricultural methods may produce novel solutions to current and forecasted future agricultural challenges. The knowledge valuation shift and intellectual need to nurture constructive change in the limb of horticulture. For instance, it appreciates accomplishment in a community that is committed to satisfying ethical obligations, the importance of society, and the development of the ecosystem in times to come.

The integration of preservation intellect within sustainable agriculture is in agreement with Maqasid al-Shariah, which requires an ethical and ecological concern. Agroforestry systems and conservation easements are examples of sustainable agriculture that show these commitments, which are some of the fundamental values of Maqasid al-Shariah (Smith et al., 2022; Keske et al., 2021). Adopting Islam's ethical system allows one to advocate for environmentalism and promote beneficial environmental practices where farmers work towards improving biodiversity and soil strength while ensuring food security (Fitriani and Hamidah, 2024). These literal

translations could help the local community understand the need for conserving natural resources and explain the role agriculture plays in achieving these goals and the needs of mankind. Such innovation in agricultural practices helps people develop techniques that are more appropriate and less harmful to their culture and religion, thereby promoting faith and sustainability.

Policies supporting sustainable agricultural development must also consider the economic situation of farmers because greater economic returns can encourage the adoption of farming best management practices (Gao and Arbuckle, 2024). Education and community mobilisation in creating a stewardship ethic are also important as they enable farmers to act responsibly without sacrificing economics (Peroff et al., 2022; White et al., 2022). At this level, integrating Islamic tenets with sustainable agriculture ensures that an all-rounded, active environmental concern that is responsible and agriculture does support the sustenance of the environment. If these traditional practices and knowledge were deployed to develop modern-day farming techniques, it would be more effective and sustainable because they stem from greater insight into the ecological systems. To make this possible, there must be a concerted effort from all players, such as the government, NGOs, and the farmers, to devise supporting strategies that will make it easy to adopt sustainable practices. All in all, this strategy not only tackles the present agricultural issues but promotes the environmental and societal well-being of the future.

### ***Enhanced community resilience and preservation of community***

The practice of sustainable agriculture indeed strengthens community resilience and corresponds to the principle of *hifz al-nas* (preservation of community). Social capital is fostered in localities where people participate in cooperative farming, food systems, and other decisions (Zhu and Wang, 2024). This participation helps increase food sovereignty and makes communities more resilient to external threats and shocks such as changes in the economy, natural catastrophes, or changes in the weather. Sustainable practices often entail initiatives by the community that address local problems; the practice enhances self-reliance among the locals. Communities can adopt measures to mitigate risks and unemployment, endorse cultures that lodge them, and protect the ecosystem for the coming generations by prioritising safeguarding agricultural methods (Rivas-Aceves and Schmidt, 2022). This framework for community preservation formulates a self-reliant society where social, economic, and environmental issues are integrated and enhance one another.

These practices, further, focus on food security with ethical uplift under Maqasid al-Shariahal-Shariah goals, which stress environmental conservation while simultaneously promoting social welfare (Bahta, 2021). Additionally, this ethical focus under Maqasid al-Shariah ensures that agricultural development is pursued alongside the community culture and environmental ethics so that it leads to sustainable development in the long term. Resilience is considered to be enhanced through agriculture and Maqasid al-Shariah farming by fostering cooperation among community members, allowing them to collectively tackle issues and adjust to new conditions. Community education and response planning are culture-specific and thus need to be based on the existing knowledge and social networks of the concerned community (Alfitri et al., 2024; Fu and Zhang, 2024). Development can indeed be pursued by employing an integrated sustainable agriculture model. A combination of strategies aimed at increasing the supply of food and the Maqasid al-Shariah principles of maintaining health and social

well-being enables the Maqasid al-Shariah goals to achieve adequate welfare while allowing development.

Moreover, social structures and participation of the members of the community are crucial in fostering resilience as they encourage the building of social capital and enhance the community's collective action in solving environmental issues (Hassan et al., 2023; Xie et al., 2022). In so doing, there is a community-orientated model that ensures that the people can prepare for and deal with disasters and enables sustainability and effective governance over the years (Park et al., 2023). Individual social institutions encourage people to engage more in processes of decision-making that directly deal with their problems and change factors in their society for appropriate results. Furthermore, such engagement processes may be educational and sensitisation-orientated, thus providing the members with the skills needed to implement resilience strategies. Finally, this form of reciprocity not only builds more robust communities but also encompasses the Maqasid al-Shariah concept of justice and the common good.

### ***Improved farmer well-being and preservation of wealth***

Hifz al-mal, or the preservation of wealth, is one of the objectives used to improve farmers' economic status when implementing sustainable practices. In modern economies, it is especially known among farmers with best practices that they find that individuals practicing sustainable agriculture have better income-earning potential, deeper market penetration, more access to trade, and lower production costs (Wohlenberg et al., 2022). Joining local and fair trade networks increases the chances of farmers earning more income as they will be paid more for their work. Farmers will then have increased income and thus spend more on their families, their communities and education, thus reducing poverty (Diekmann et al., 2020). Furthermore, if agriculture practices are focused on making sure that safety and quality are maintained, then the resources will be safeguarded, and wealth can be preserved and distributed equitably within the society. Better farmers' economic well-being also results in increased investment in the local economy, which brings the development of infrastructure, more employment, and improved quality of life for people in general.

The concern of integrating better farmer welfare and maintaining the accumulation of wealth within the sustainable agriculture framework reflects the Maqasid al-Shariah since it pertains to the welfare of the people together with the society. In economic activities, wealth preservation and utilisation are practised for the benefit of society, and this is what Maqasid al-Shariah believes in, works towards and advocates for (Ula and Harahap, 2023). Within agriculture, the concept of Maqasid is used in a manner that safeguards wealth, life, and intellect by ensuring that environment-friendly agricultural practices are adopted that aid in development and civilisational growth (Triwasono et al., 2022). These principles underpinning Fair Trade encourage the investment of farmers in sustainable practices that increase productivity and further benefit society. Indeed, this approach not only safeguards the farmers' means of earning but also facilitates even distribution of resources and preserves the foundation of an advanced and sustainable agricultural system.

Further, incorporating zakat into agricultural activities can improve community building and foster the welfare of farmers, strengthening the means of Maqasid al-Shariah (Kamaruddin et al., 2024). With a purely agricultural-based approach, social practitioners understand that when ethical finance is integrated with sustainable agriculture, great improvements in the well-being of farmers can be achieved; thus the

overarching objectives of social welfare and environmental sustainability are remarkably addressed (Nurhasanah, 2023). Agricultural zakat is more than just a means of purification of wealth; it is an act that stirs charity, social cohesion, and justice through the redistribution of resources to the disadvantaged. It inspires farmers to practice sustainability knowing that their efforts will strengthen community resilience. In the end, incorporating zakat into agriculture has the potential to transform food systems to be more just and fair, increase food safety, and instill a sense of shared responsibility in the community.

## **Conclusion**

In conclusion, the adoption of sustainable agriculture with the fundamentals of Maqasid al-Shariah presents an exceptional chance that, if optimally utilised, would enhance ethical and environmental conservation in agriculture. In the case where the ethical components of Maqasid al-Shariah are infused into agriculture stakeholders' ethics, it is possible to attain a social culture that is environmentally conscious and advocates economic justice, which in this case is sustainable development. There is no doubt that this approach permits the achievement of national agricultural development targets in a manner that is socially and environmentally responsible. In this respect, as world societies continue to experience high levels of environmental degradation, these integrated principles will be pivotal to solving the sustainability problem without benefitting the people who strongly inhabit the earth. Moreover, the proper implementation of these principles will trigger all of the communities and the society at large to participate in nature conservation and equity of food access. It is this integration that reflects the equilibrium that must be the objective of economic growth and ethical considerations in the agriculture industry.

Further exploration concerning the practice of sustainable agriculture and the application of Maqasid al-Shariah principles needs to be broadened from many perspectives. To begin with, the case studies that assess the link between Maqasid Shariah Principles and sustainable agriculture, within the diverse socio-cultural and geographical regions, will be useful in placing it in context. In addition, addressing the effects of technology and innovation on sustainable Maqasid Shariah practices could be coupled with some initiatives aimed at enhancing agricultural productivity to use these avenues as new development strategies. Also, it is important to conduct transdisciplinary research that captures Islamic economics, environmental studies, and social justice for constructing multifaceted approaches towards agricultural sustainability. Finally, looking into the ethical engagement of the community in such values can trigger the emergence of bottom-up ethical environmental stewardship movements that enable sustainable agriculture.

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## Conflict of interest

The author confirms that there is no conflict of interest involved with any parties in this research study.

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