

Evaluating Green Campus Implementation Through the Lens of Maqasid Shariah: Evidence from UiTM's Environmental Sustainability Initiatives

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ABSTRACT

This paper examines green campus initiatives at Universiti Teknologi MARA (UiTM) from the perspective of Maqasid Shariah. The analysis is based on the UiTM Environmental Sustainability Report (ESR) 2025, which documents the university's sustainability initiatives and achievements. A qualitative document analysis was employed to identify and select relevant green campus initiatives based on their relevance to environmental sustainability, including low-carbon strategies, energy and water efficiency, waste management, circular economy, sustainable transportation, green spaces, sustainability education and institutional governance. The selected initiatives were systematically analysed and mapped against the five essential objectives of Maqasid Shariah: *ḥifẓ al-dīn* (protection of religion), *ḥifẓ al-nafs* (protection of life), *ḥifẓ al-ʿaql* (protection of intellect), *ḥifẓ al-nasl* (responsibility towards future generations), and *ḥifẓ al-māl* (protection of wealth). The findings indicate that UiTM's green initiatives contribute to multiple Maqasid dimensions, particularly human well-being, sustainability awareness, responsibility towards future generations and responsible management of institutional resources. The mapping also demonstrates that a single initiative may contribute to more than one Maqasid dimension. The relationships with *ḥifẓ al-nafs*, *ḥifẓ al-ʿaql*, *ḥifẓ al-nasl* and *ḥifẓ al-māl* are relatively more direct, while *ḥifẓ al-dīn* provides a broader ethical foundation for environmental stewardship and sustainability. The study contributes to the emerging discussion on Islamic perspectives of sustainability by demonstrating how Maqasid Shariah can provide an additional framework for interpreting green campus practices in higher education.

Keywords: Green Campus, Maqasid Shariah, Environmental Sustainability, Islamic Perspective, Higher Education

1.0 INTRODUCTION

Environmental sustainability refers to efforts to protect the environment and to use natural resources responsibly for present and future generations. It is now receiving greater attention worldwide, particularly due to climate change, pollution and the increasing use of natural resources. The issue has also gained attention in higher education, as universities are expected to consider sustainability in their campus development and daily operations. This has led to the introduction of various green campus initiatives, including efforts to reduce energy and water consumption, manage waste, develop low-carbon campuses and encourage sustainable transportation. At the same time, these initiatives involve the university community by promoting greater awareness and more responsible usage of resources.

In Malaysia, sustainability has also been incorporated into the development of the education sector. The Rancangan Pendidikan Malaysia (RPM) 2026–2035, for example, highlights sustainability through the Future Ready School framework, which includes green and passive building approaches, rainwater harvesting, renewable energy and environmentally friendly building materials (Kementerian Pendidikan Malaysia, 2026). A similar direction can be seen in higher education, where universities are encouraged to contribute to sustainable

development and human well-being. In line with this development, Universiti Teknologi MARA (UiTM) has implemented various sustainability initiatives through the UiTM Green Centre, the Campus Sustainability Strategic Action Plan (CSSAP) 2024–2030 and the Environmental Sustainability Report (ESR) (UiTM Green Centre, 2024). These initiatives cover areas including energy and climate change, water, waste management, transportation, green infrastructure and sustainability education.

From an Islamic perspective, the significance of these initiatives can be further considered through the framework of Maqasid Shariah. Environmental sustainability is closely related to the responsible use of resources, human well-being and the interests of future generations. Therefore, this study examines selected green campus initiatives reported in UiTM's Environmental Sustainability Report (ESR) 2025 and maps them against the five essential objectives of Maqasid Shariah, namely *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-‘aql*, *ḥifẓ al-nasl* and *ḥifẓ al-māl*. Through this approach, the study seeks to provide a broader understanding of UiTM's green campus initiatives beyond environmental performance, particularly in relation to human well-being, knowledge, responsible resource use and responsibility towards future generations.

2.0 LITERATURE REVIEW

2.1 Green Campus and Sustainability in Higher Education

Higher education institutions have an important role in promoting sustainable development through their campus operations, education, research and engagement with the wider community (Sa'adi et al., 2026). Green campus initiatives have increasingly been adopted to integrate sustainability into university environments. These initiatives generally cover areas such as energy efficiency, water conservation, waste management, green infrastructure, transportation and environmental education. A recent systematic review by Sa'adi et al. (2026), which examined 902 publications and identified 34 relevant studies, found that sustainable campus implementation involves six important elements, namely governance and leadership, strategic planning, operations, curriculum development, research and development, and community engagement. The findings suggest that the implementation of a sustainable campus requires a coordinated approach, rather than focusing only on physical or environmental improvements.

The implementation of green campus initiatives, however, can face various challenges. This is evident based on a study conducted by Muhiddin et al. (2023), examining green campus implementation in three Malaysian public universities participating in the UI Green Metric World University Ranking. Their study found that, although various green initiatives had been implemented, universities continued to face challenges in areas such as implementation and institutional support. Hence, this study highlighted the importance of appropriate solutions to strengthen the green campus implementation in higher learning institutions. Besides, a study by Mohd Isa et al. (2021), which examined the strategies, challenges and solutions related to green campus implementation at UiTM Perak had identified financial constraints, awareness and knowledge as among the challenges affecting implementation of the green campus. This study also emphasised the need for support from different stakeholders to strengthen the green campus agenda. Besides, studies indicate that green campus implementation involves not only environmental technologies and physical infrastructure, but also institutional planning, awareness and participation (Mohd Isa et al., 2021).

2.2 Green Campus Initiatives in UiTM

Initiatives towards greening the UiTM campus have been in discussion since 2015. The introduction of the Sustainable Development Goals (SDGs) by the United Nations has opened many eyes to focus on the sustainability agenda for the benefit of our future generation. The roadmap of UiTM's sustainability journey is as displayed in Figure 1.

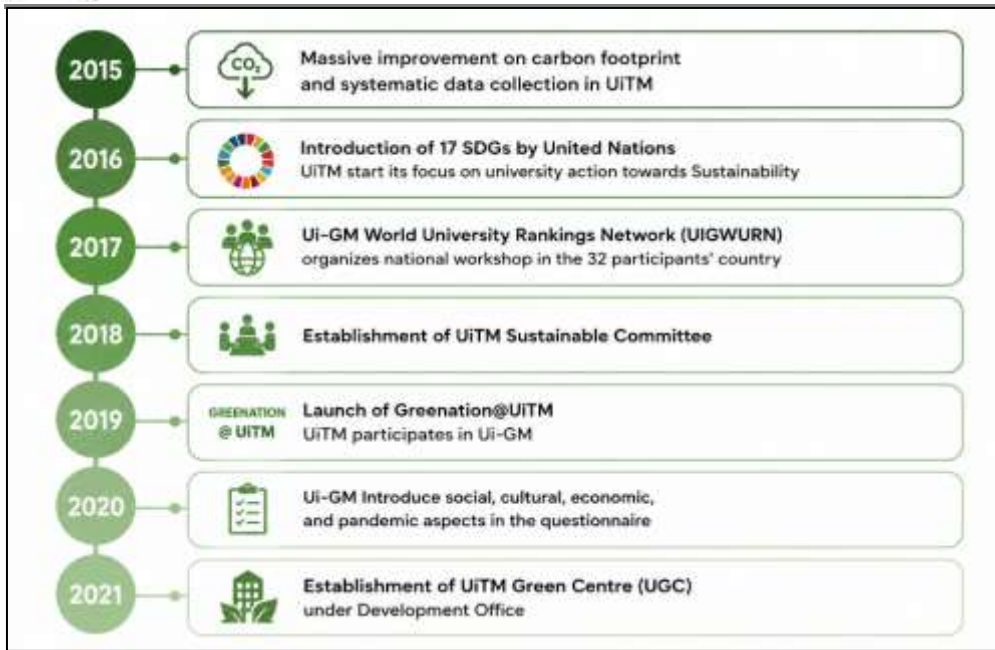


Figure 1: UiTM's Sustainability Journey Towards a Greener Campus

Source: Adapted from UiTM Environmental Sustainability Report 2025.

At the institutional level, UiTM has further strengthened its sustainability agenda through the UiTM Green Centre, the Campus Sustainability Strategic Action Plan (CSSAP) 2024–2030 (UiTM Green Centre, 2024) and the Environmental Sustainability Report (ESR) (UiTM Green Centre, 2026a). The CSSAP provides a structured direction for sustainability across areas including green infrastructure, energy and climate change, waste, water, transportation, and education and research. The strategic action plan also emphasises the integration of sustainability into campus governance and operations. Similarly, the UiTM Green Centre coordinates sustainability-related programmes and activities and serves as a data hub for green initiatives across UiTM's 34 campuses. These developments indicate that green campus implementation at UiTM has moved towards a more structured and institution-wide approach.

The implementation of green initiatives has been documented at different UiTM campuses. For example, Mohd Zaki and Samsul Rijal (2023) identified several green initiatives implemented at UiTM Perak, including green roofs, rainwater harvesting, 3R practices, LED lighting, e-scooters and smart sensors. This study demonstrates that green campus implementation at UiTM encompasses various aspects of resource efficiency, environmental management, and green technology. In addition, Asri and Ahmad (2024) examined students' engagement with green campus initiatives at UiTM Perak and highlighted the importance of student support, awareness and participation in achieving sustainable campus development. These findings suggest that the success of green campus initiatives depends not only on institutional programs and facilities, but also on the involvement and awareness of the university community.

However, existing studies on UiTM have mainly focused on implementation, strategies, challenges, technologies, student engagement and environmental performance. These studies provide useful evidence on what green initiatives have been implemented and how they are managed. Nevertheless, less attention has been given to the underlying ethical and value-based significance of these initiatives, particularly from an Islamic perspective. Hence, this provides an opportunity to examine UiTM's green campus practices through a framework that considers not only environmental outcomes, but also human well-being, responsible resource use and the interests of future generations.

2.3 Maqasid Shariah and Environmental Sustainability

Maqasid Shariah refers to the higher objectives of Islamic law and focuses on the benefits and protection intended by Shariah. Al-Ghazali relates Maqasid Shariah to the achievement of *maslahah* (benefit and well-

being), which involves preserving the five essential objectives of Islamic law, namely religion, life, intellect, lineage and wealth (Rozi et al., 2022).

The classical formulation identifies these objectives as the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-‘aql*), lineage (*ḥifẓ al-nasl*) and wealth (*ḥifẓ al-māl*). In this context, *ḥifẓ al-dīn* refers to the preservation of religious values and their proper practice in people’s lives. *Ḥifẓ al-nafs* concerns the protection of human life and well-being, while *ḥifẓ al-nasl* emphasises the protection and continuity of future generations. *Ḥifẓ al-māl* relates to the proper protection and management of wealth and resources, whereas *ḥifẓ al-‘aql* concerns the preservation of intellect and the ability to think and make sound judgements (Khuluq & Asmuni, 2025). Together, these five objectives provide the basis for understanding the broader purposes of Maqasid Shariah. Hence, actions that support these objectives are considered *maslahah*, while those that undermine or harm them are regarded as *mafsadah* (harm) (Rozi et al., 2022).

These aforementioned objectives are also relevant to environmental sustainability. Nasir et al. (2022), for example, discussed environmental sustainability from a Shariah perspective and emphasised that caring for the environment is a responsibility shared by individuals and society. Besides, a recent study has further extended the discussion of Maqasid Shariah to include environmental protection. Khuluq and Asmuni (2025), for example, discuss *ḥifẓ al-bi’ah* (protection of the environment) in response to contemporary environmental challenges, particularly global climate change. Their study argues that environmental protection is closely connected with the preservation of the five essential objectives of Maqasid Shariah, and from their perspective, environmental protection is not treated as a concern separate from the Maqasid, but as an important basis that supports the preservation of these essential human interests.

The relationship between environmental sustainability and Maqasid Shariah can be understood through the potential benefits and harms associated with environmental practices. Environmental degradation, for example, may affect human health, safety and quality of life, while irresponsible use of resources may result in wastage and economic loss. From this perspective, environmental protection may contribute to *ḥifẓ al-nafs* through the protection of human well-being and *ḥifẓ al-māl* through responsible use and conservation of resources. Recent studies have highlighted the relevance of *ḥifẓ al-nafs* and *ḥifẓ al-māl* in addressing environmental sustainability, particularly in relation to human well-being, environmental protection and the sustainable use of natural resources (Nurholis, 2025).

Environmental sustainability may also be related to *ḥifẓ al-‘aql* through education and the development of environmental awareness. Higher learning institutions have an important role in developing knowledge, values and responsible behaviour among students and staff. In this regard, *ḥifẓ al-nasl* can provide a basis for considering the protection of future generations, particularly where sustainability initiatives aim to conserve resources and reduce environmental degradation over the long term. A study by Saiman (2024) also emphasised the need to balance modern development with environmental sustainability from the perspective of Maqasid Shariah, particularly to avoid development that results in environmental harm and ultimately affects human well-being.

From this perspective, Maqasid Shariah can also be used to understand sustainability in a wider context. Green initiatives are not only about reducing energy use, managing waste or lowering carbon emissions. They can also be considered in terms of the benefits they bring and the harm they help to avoid. This is relevant to higher education because sustainability practices also involve university governance, education, resource use and the behaviour of the university community.

Previous studies have discussed the implementation of green campus initiatives in higher education, including at UiTM. Research on UiTM has covered areas such as green campus strategies, challenges, technologies, student engagement and implementation. At the same time, studies on Maqasid Shariah and environmental sustainability have discussed the relevance of Islamic objectives such as the protection of life, wealth and future generations to environmental issues. However, research linking green campus initiatives with Maqasid Shariah remains limited, particularly in Malaysian public universities. This study therefore examines UiTM’s green campus initiatives in relation to the five essentials of Maqasid Shariah.

3. METHODOLOGY

This study employed a qualitative approach based on document analysis. The primary source of data was the UiTM Environmental Sustainability Report (ESR) 2025, which documents the university's sustainability initiatives and green campus activities (UiTM Green Centre, 2026b). The report was reviewed to identify initiatives related to environmental sustainability and campus management. The selection focused on initiatives that involved identifiable actions or programmes related to energy and climate change, water management, waste management, transportation, green infrastructure and sustainability education. Initiatives relevant to the study's environmental and sustainability focus were extracted and grouped by their main areas of activity.

The selected initiatives were then analysed based on their stated purpose, expected benefits and potential contribution to the preservation of essential human interests or the prevention of harm. Each initiative was examined against the five essential objectives of Maqasid Shariah, namely *ḥifẓ al-dīn* (protection of religion), *ḥifẓ al-nafs* (protection of life), *ḥifẓ al-ʿaql* (protection of intellect), *ḥifẓ al-nasl* (protection of lineage and future generations) and *ḥifẓ al-māl* (protection of wealth). An initiative was mapped to one or more of the five essential objectives where its purpose, benefit or potential effect could reasonably be related to the preservation of the corresponding objective. The mapping was not treated as an exclusive classification, as one initiative could contribute to more than one objective. Where the relationship was indirect, the initiative was interpreted in light of the broader ethical principles of Maqasid Shariah rather than presented as a direct correspondence. The methodology is as illustrated in Figure 2 below:

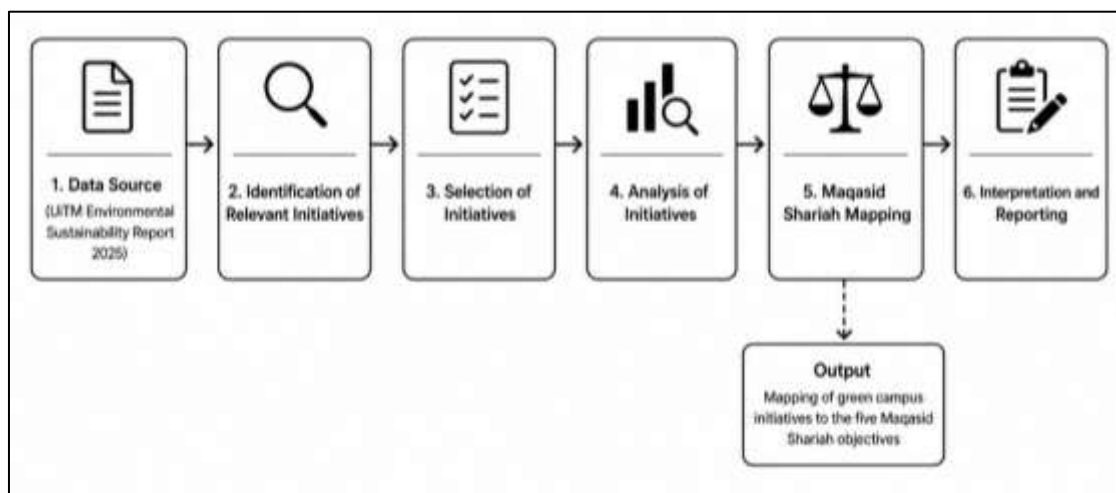


Figure 2: Analytical Process of the Study

The analysis also distinguished between information directly reported in the ESR 2025 and the authors' interpretation of its relevance to Maqasid Shariah. The reported initiatives and their stated purposes were treated as the documentary evidence, while the connection to the essential objectives was determined through qualitative interpretation based on the preservation of human well-being, knowledge, future generations and responsible resource management. In this analysis, *ḥifẓ al-dīn* was considered primarily as a broader ethical foundation for environmental responsibility rather than as a direct category for every green campus initiative.

These five objectives are generally associated with the level of *ḍarūriyyāt* (necessities). However, this study does not classify the green initiatives according to the levels of *ḍarūriyyāt* (necessities), *ḥājīyyāt* (needs) and *taḥsīniyyāt* (complementary needs). Instead, the analysis focuses on how the selected initiatives relate to the preservation of the five essential objectives within the context of UiTM's green campus practices.

4. FINDINGS AND DISCUSSION

The Universiti Teknologi MARA Environmental Sustainability Report (ESR) 2025 is part of UiTM Green Centre's (UGC) deliverables from the ideation of the UiTM Greenation Strategic Plan. The theme for 2025 is 'Greening UiTM'. The UiTM ESR 2025 summarises the overall progress in the university and campus

sustainability initiatives throughout the year, which aim to be associated with the UGC Core Area – UI GreenMetric Sustainable University Ranking and Low Carbon Cities 2030 Challenge (LCC2030C). The ESR 2025 also demonstrates UiTM's continued efforts to address sustainability challenges through collaboration, innovation and the implementation of sustainability-related initiatives across its campuses. The report provides an overview of the university's progress in areas such as environmental management, resource efficiency, low-carbon development and sustainability practices. This provides a broad picture of UiTM's green campus implementation and serves as the basis for examining the significance of these initiatives from the perspective of Maqasid Shariah. Hence, the sustainability initiatives documented in the ESR 2025 were evaluated and mapped against the five essential objectives of Maqasid Shariah.

4.1 Green Campus Initiatives through the Maqasid Shariah Lens

Green campus initiatives can be considered beyond their immediate environmental outcomes by looking at their contribution to human well-being, knowledge, future generations and responsible use of resources. In this context, Maqasid Shariah provides a useful way to understand the significance of sustainability practices within a university setting. The five essential objectives of Maqasid Shariah are *ḥifẓ al-dīn* (protection of religion), *ḥifẓ al-nafs* (protection of life), *ḥifẓ al-'aql* (protection of intellect), *ḥifẓ al-nasl* (protection of lineage and future generations), and *ḥifẓ al-māl* (protection of wealth). These objectives focus on protecting essential human interests and preventing harm. Therefore, green campus initiatives can be viewed not only as environmental or operational measures, but also as practices that may contribute to these objectives.

The mapping in this study does not mean that each initiative belongs to only one objective of Shariah. One initiative may contribute to more than one objective depending on its purpose and how it is implemented. For example, energy efficiency may support *ḥifẓ al-māl* through responsible use of institutional resources, while also contributing to *ḥifẓ al-nafs* by supporting a more comfortable and environmentally responsible campus. Similarly, sustainability education may support *ḥifẓ al-'aql* through knowledge and awareness, while also contributing to *ḥifẓ al-nasl* by encouraging sustainable behaviour for future generations. The mapping therefore helps to explain the wider significance of the sustainability initiatives reported in UiTM's Environmental Sustainability Report (ESR) 2025.

4.2 *Ḥifẓ al-Nafs*: Protection of Life and Human Well-being

The ESR 2025 reports several green initiatives aimed at improving the campus environment, including energy saving, water conservation, carbon reduction, green spaces and waste management. Through the Low Carbon Cities 2030 Challenge (LCC2030C), UiTM focuses on energy and water efficiency, waste reduction, renewable energy, tree planting and the protection of existing greenery. These initiatives are reported as part of UiTM's efforts to improve environmental conditions and promote sustainable practices across its campuses.

The ESR 2025 documents 13 programmes related to 3R and waste management across UiTM. The programmes include recycling activities, campus clean-ups and other efforts to reduce waste and encourage better waste management practices (UiTM Green Centre, 2026, pp.38-48). One example is the "Trash to Cash" recycling programme implemented by UiTM Johor, as shown in Figure 3.



Figure 3: Trash to Cash, recycling program of UiTM Johor [UiTM ESR 2025 (p.39)]

From the Maqasid Shariah perspective, these initiatives may be related to *ḥifẓ al-naḥs* as they contribute to maintaining a cleaner and more conducive environment for the university community. Mustaqim Roslan (2024) explains that *ḥifẓ al-naḥs* encompasses the preservation of life, self and soul, including both physical and spiritual dimensions. The study also emphasises the importance of protecting life before harm occurs. In the context of environmental sustainability, this understanding provides a basis for considering efforts that reduce environmental risks and improve the physical environment as part of the broader concern for human well-being. This is also consistent with Nasir et al. (2022), who relate environmental protection to the preservation of essential human interests and the prevention of harm. Hence, the green initiatives documented by UiTM may be understood as contributing to *ḥifẓ al-naḥs* through efforts to maintain a healthier and safer environment for the university community.

4.3 *Ḥifẓ al-ʿAql*: Sustainability Education and Environmental Awareness

The ESR 2025 documents a range of sustainability education and awareness initiatives that involve students, staff and the wider community. At the strategic level, the UiTM CSSAP identifies Education & Research as one of its six sustainability clusters, with a focus on cultivating green leadership, increasing sustainability awareness and supporting sustainability-related research (UiTM Green Centre, 2024). The report also highlights the inclusion of sustainability topics in student orientation programmes and academic courses (UiTM Green Centre, 2026b). Besides, the ESR 2025 also highlights sustainability outreach activities involving schools and other community groups. These activities provide opportunities for UiTM to share knowledge and raise awareness of environmental issues beyond the university community. The educational component of these programmes is particularly relevant to the development of understanding and awareness of sustainability among participants (UiTM Green Centre, 2026b).

From the perspective of Maqasid Shariah, the preservation of intellect (*ḥifẓ al-ʿaql*) includes efforts to develop knowledge and learning. Sharifah Fadylawaty Syed Abdullah et al. (2017) explain that the development and preservation of the intellect can take place through learning and education, which help individuals to assess, analyse and make appropriate decisions. In this context, sustainability education and awareness programmes contribute to *ḥifẓ al-ʿaql* by providing opportunities for individuals to gain knowledge about environmental issues and develop more responsible behaviour.

Two examples illustrate how UiTM's sustainability initiatives incorporate education and awareness. One is the educational outreach programme involving UiTM Engineering students and PETRONAS Chemicals at SK Sungai Duri, Pulau Pinang, where primary school children were introduced to climate action awareness and practical waste management skills, as illustrated in Figure 4.



Figure 4: Educational Outreach (Climate Action & Waste Management Awareness) by UiTM Engineering Students & PETRONAS Chemicals at SK Sungai Duri, Pulau Pinang

Source: UiTM Environmental Sustainability Report 2025 (p.49)

Another one is the Single-Use Plastic Reduction Campaign at UiTM Machang Campus, which used physical infographics, social media and direct briefings to raise awareness and encourage more sustainable practices among the campus community (Figure 5). The ESR also reports awareness campaigns that use briefings, infographics and social media to encourage more responsible environmental practices. These initiatives show that UiTM's sustainability efforts extend beyond physical environmental measures to include the sharing of knowledge and the development of environmental awareness.



Figure 5: Single-Use Plastic Reduction Campaign at UiTM Machang Campus

Source: UiTM Environmental Sustainability Report 2025 (p.65)

From the perspective of *ḥifẓ al-ʿaql*, these initiatives are significant because the protection of intellect can be associated with the acquisition of beneficial knowledge and the development of sound judgement. Sustainability education enables students, staff and the wider communities to understand the consequences of excessive consumption, waste generation and environmental degradation. Thus, the green campus becomes not merely a physical environment but also a learning environment that develops environmentally responsible individuals.

4.4 *Ḥifẓ al-Nasl*: Protection of Lineage and Future Generations

The relationship between UiTM's sustainability initiatives and *ḥifẓ al-nasl* is particularly relevant in the context of responsibility towards future generations. The Vice-Chancellor's message highlights the importance of awareness and cooperation among UiTM stakeholders in ensuring the success of green initiatives for the benefit of future generations (UiTM Green Centre, 2026b). In the context of this study, this emphasis may be understood as extending the environmental benefits of current sustainability efforts to future members of the UiTM community. It therefore reflects a sustainability agenda that considers not only present institutional needs but also longer-term environmental responsibility.

The concern for future generations is also reflected in the Low Carbon Cities 2030 Challenge (LCC2030C), which focuses on energy and water efficiency, waste reduction, renewable energy, and the protection and expansion of greenery through tree planting. UiTM aims to reduce carbon emissions by 45% from the 2015 baseline by 2030. The ESR 2025 also highlights tree planting as part of efforts to support long-term environmental health and resilient ecosystems for future generations (UiTM Green Centre, 2026b).

One example is the fertigation farming programme at Rumah Anak Yatim Bakti, which provided residents with practical skills in fig tree cultivation using modern farming techniques (Figure 6). The programme provides practical knowledge and an opportunity for the community to develop a more sustainable source of income (UiTM Green Centre, 2026b). From the perspective of *Maqasid Shariah*, this initiative may also be viewed in terms of its longer-term benefits to the community, particularly through the development of practical skills and sustainable livelihood opportunities.



Figure 6: Fertigation Farming and Fig Tree Cultivation Initiative at Rumah Anak Yatim Bakti

Source: UiTM Environmental Sustainability Report 2025 (p.53)

Hence, these initiatives may be related to *ḥifẓ al-naṣl* through the responsibility to maintain environmental conditions and resources for future generations. Actions such as carbon reduction, tree planting, water conservation, waste reduction and sustainable transportation reflect efforts to reduce environmental degradation and preserve environmental resources over the longer term. In this sense, UiTM's green initiatives extend the concern for sustainability beyond current needs to include the interests of future generations.

4.5 *Ḥifẓ al-Māl*: Protection of Wealth and Responsible Resource Management

The ESR 2025 also reveals a strong relationship between green initiatives and *ḥifẓ al-māl*, particularly in relation to resource efficiency, waste reduction and cost savings. UiTM's Development Department identifies energy saving, water consumption, carbon footprint, carpooling and paperless practices as part of its sustainability initiatives. Importantly, these efforts are reported to aim at cost reduction and savings of approximately 15% for the university, allowing the resources to be channeled to other areas of the university community.

The ESR 2025 also documents several recycling initiatives that demonstrate the potential economic value of waste recovery. One example is the year-round plastic bottle recycling programme across UiTM Perak's residential colleges, which encourages student participation through the e-Merit platform and regular weekly collection (UiTM Green Centre, 2026b, p.42). Another example is a community recycling programme at UiTM Jengka, Pahang, which collected 718.7 kg of recyclable materials and generated RM146.92 in cash through the exchange of recyclable waste. The programme involved more than 250 students and 90 external participants, reflecting the application of circular economy practices at the campus level (Figure 7) (UiTM Green Centre, 2026b, p.40).



Figure 7: Waste to Wealth Program at UiTM Jengka, Pahang

Source: UiTM Environmental Sustainability Report 2025 (p.40)

From the perspective of Maqasid Shariah, ḥifẓ al-māl concerns the preservation and proper management of wealth. Zailani et al. (2022) emphasise that the preservation of wealth involves the protection and proper management of wealth and resources. This understanding provides a basis for relating efforts to reduce unnecessary expenditure, minimise wastage and make better use of available resources to ḥifẓ al-māl. The green initiatives by UiTM are particularly relevant to ḥifẓ al-māl because the objective is not limited to the accumulation or protection of financial wealth, but also concerns responsible management, preservation and avoidance of wastage of resources. Initiatives that reduce energy and water consumption, minimise waste, generate savings and recover economic value from recyclable materials may therefore be related to ḥifẓ al-māl.

4.6 Ḥifẓ al-Dīn: The Ethical Foundation of Environmental Responsibility

The relationship between ḥifẓ al-dīn and green campus initiatives requires a more careful interpretation. Unlike the other four objectives, the ESR does not explicitly identify its environmental initiatives as contributing to the protection of religion. Therefore, individual programmes such as recycling, energy saving and water conservation should not be directly assigned to ḥifẓ al-dīn without a clear basis from Islamic principles.

Nevertheless, ḥifẓ al-dīn may be considered at a broader ethical and value-based level. Islam views human beings as stewards of the earth and encourages responsible treatment of the environment, avoidance of waste and the maintenance of balance. The Qur'an states in Surah al-A'raf, verse 56, "And do not cause corruption on the earth after it has been set right" (Qur'an, 7:56). In this context, caring for the environment can be seen as part of the ethical responsibility promoted by Islamic teachings. Thus, in the context of UiTM, ḥifẓ al-dīn is better understood as an underlying ethical foundation rather than a direct category for every green initiative. This distinction is important to avoid forcing the mapping of sustainability practices into all five Maqasid objectives. Instead, the Islamic ethical principles provide the broader worldview through which environmental stewardship can be understood.

4.7 Integrated Maqasid Mapping

Based specifically on the initiatives documented in the ESR 2025, the mapping can be presented as follows:

Table 1: Maqasid Shariah Mapping of UiTM Green Initiatives Based on the ESR 2025

UiTM Green initiatives documented in ESR 2025	Ḥifẓ al-Nafs (protection of life)	Ḥifẓ al-'Aql (protection of intellect)	Ḥifẓ al-Nasl (protection of future generations)	Ḥifẓ al-Māl (protection of wealth)	Ḥifẓ al-Dīn (protection of religion)
Energy saving & energy efficiency	✓		✓	✓	*
Carbon reduction & low-carbon campus	✓		✓		*
Water conservation & recycling	✓		✓	✓	*
3R & waste management	✓	✓	✓	✓	*
Tree planting & green spaces	✓		✓		*

Sustainable transportation	✓		✓	✓	*
Sustainability education & awareness		✓	✓		*
Circular economy / Trash to Cash		✓	✓	✓	*
Green governance / CSSAP	✓	✓	✓	✓	*

Note: * = indirect relationship/ethical foundation rather than direct mapping.

Source: Author's analysis based on UiTM Environmental Sustainability Report 2025 (UiTM Green Centre, 2026b).

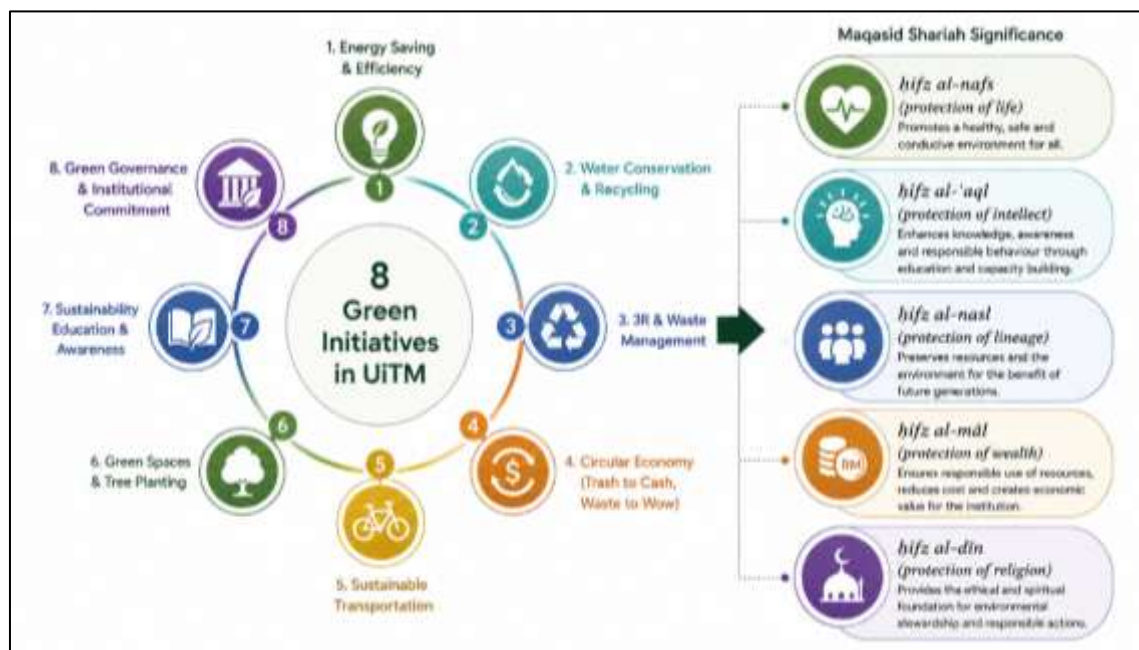


Figure 8: Green Initiatives in UiTM and their Maqasid Shariah Significance based on UiTM Environmental Sustainability Report 2025 (UiTM Green Centre, 2026b).

Based on the initiatives documented in the ESR 2025, Table 1 and Figure 8 show that UiTM's green campus initiatives are connected to several dimensions of Maqasid Shariah. The mapping demonstrates that the initiatives are not limited to a single objective, as several areas of sustainability contribute to more than one Maqasid dimension. This is particularly evident in initiatives related to energy and water efficiency, waste management, green spaces, sustainable transportation and institutional governance.

The mapping also highlights different areas of emphasis across the five objectives. *Hifz al-nafs* is mainly reflected in initiatives that contribute to a healthier and more conducive campus environment, while *hifz al-'aql* is particularly associated with sustainability education, awareness and the development of responsible environmental behaviour. *Hifz al-nasl* is reflected through efforts to reduce environmental degradation and conserve resources for future generations. Meanwhile, *hifz al-mal* is evident in initiatives involving resource efficiency, cost savings, waste recovery and the creation of economic value. *Hifz al-din* on the other hand, is considered a broader ethical and spiritual foundation that supports environmental stewardship and responsible interaction with the environment.

Overall, the mapping demonstrates that UiTM's green campus initiatives extend beyond environmental management alone. They are also connected to human well-being, knowledge and awareness, responsibility towards future generations and responsible management of institutional resources. The integrated mapping therefore provides a broader understanding of the significance of sustainability practices within UiTM from the perspective of Maqasid Shariah.

5. CONCLUSION

This study examined UiTM's green campus initiatives reported in the Environmental Sustainability Report (ESR) 2025 from the perspective of Maqasid Shariah. The findings show that these initiatives are not limited to environmental management, but also contribute to human well-being, education, future generations and responsible use of resources. The analysis found that *hifz al-nafs* is reflected in efforts to provide a healthier and more conducive campus environment, while *hifz al-'aql* is supported through sustainability education and awareness. Carbon reduction, green spaces and resource conservation are related to *hifz al-nasl* through concern for future generations, while energy efficiency, cost savings, waste recovery and circular economy practices support *hifz al-māl*. Although *hifz al-dīn* is not directly linked to specific green initiatives, it provides an ethical basis for responsible care of the environment. Overall, the findings suggest that Maqasid Shariah can provide an additional perspective for understanding green campus practices by linking environmental efforts with human needs, responsible resource use and the avoidance of harm. This approach may be useful in strengthening sustainability efforts within Malaysian higher education while considering Islamic values.

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