

**MAQASID SHARIAH AS A PREDICTOR TO
SUSTAINABLE LIFESTYLES IN MALAYSIA:
THE MODERATING ROLE OF OPINION
LEADERSHIP AND ENVIRONMENTAL
CHANGE**

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LEADERSHIP AND ENVIRONMENTAL
CHANGE**

by

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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LIST OF APPREVIATIONS

(ABC)	Attitude, Behaviour, and Choice
(10YFP)	10-Year Framework of Programmes
(AC)	Adverse consequences
(AV)	Altruistic values
(AR)	Ascription of responsibility
(AFI)	Attitude-Facilitators-Infrastructure
(AVE)	Average variance extracted
(Bca)	Bias-Corrected and Accelerated
(BV)	Biospheric values
(CMV)	Common Method Variance
(CR)	Composite reliability
(CB-SEM)	Covariance-based structural equation modeling
(DEFRA)	Department for Environment, Food and Rural Affairs
(EPU)	Economic Planning Unit
(EV)	Egoistic values
(EU)	European countries
(EFA)	Exploratory factor analysis
(EPPM)	Extended Parallel Process Model
(HTMT)	Heterotrait-monotrait
(JPEM)	Human Research Ethics Committee of USM
(IPMA)	Importance–performance map or matrix analysis
(IGES)	Institute for Global Environmental Strategies
(IWF)	Integrative Worldview Framework

(LOHAS)	Lifestyle of Health and Sustainability
(MGTC)	Malaysia Green Tech Corporation
(MP)	Malaysia Plan
(MST)	Maqasid Shariah Theory
(MOSTI)	Ministry of Science, Technology, and Innovation
(MGA)	Multigroup analysis
(NEM)	New Economic Model
(NEP)	New Environmental Paradigm
(NGOs)	Non-government organizations
(PLS-SEM)	Partial Least Squares Structural Equation Modeling
(PN)	Personal Norms
(PEP)	Pro-environmental behaviour
(SPSS)	Statistical Package for the Social Sciences
(SEM)	Structural equation modeling
(SB)	Sustainable behaviour
(SCP)	Sustainable Consumption and Production Patterns
(SDGs)	Sustainable Development Goals
(TPB)	Theory of Planned Behaviour
(TRA)	Theory of Reasoned Action
(UK)	United Kingdom
(UN)	United Nations
(UNESCO)	United Nations Educational, Scientific and Cultural Organization
(UNEP)	United Nations Environment Programme
(US)	United States
(VBN)	Value-Belief-Norm theory

(VIFs) Variance inflation factors

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**MAQASID SHARIAH SEBAGAI PERAMAL KEPADA GAYA HIDUP
LESTARI: PERANAN PENYEDERHANAAN KEPIMPINAN PENDAPAT
DAN PERUBAHAN PERSEKITARAN**

ABSTRAK

Gaya hidup lestari telah menjadi penting untuk kesejahteraan individu dan pembangunan lestari. Penyelidikan lalu telah meneroka pelbagai faktor yang memotivasikan individu untuk mengamalkan gaya hidup lestari. Walau bagaimanapun, perhatian yang sedikit telah diberikan kepada potensi Maqasid Shariah sebagai peramal gaya hidup lestari. Kajian ini telah mengkaji pengaruh Maqasid Shariah terhadap amalan gaya hidup lestari. Khususnya, ia mengkaji hubungan antara Maqasid Shariah sebagai peramal (pemboleh ubah bebas) dan gaya hidup lestari sebagai pemboleh ubah bergantung. Selain itu, kajian ini meneroka peranan kepimpinan dan perubahan persekitaran antara pemboleh ubah bebas dan pemboleh ubah bergantung. Oleh itu, kaedah kuantitatif digunakan untuk menjawab soalan penyelidikan dan mencapai objektif kajian ini. Borang soal selidik telah digunakan untuk mengumpul data daripada warganegara Malaysia. Seramai enam ratus lapan puluh dua (N=682) responden dari enam negeri telah mengambil bahagian dalam tinjauan ini. Data yang dikumpul telah dianalisis menggunakan SPSS dan SmartPLS. Pelbagai teknik statistik telah digunakan. Walau bagaimanapun, teknik pemodelan persamaan struktur kuasa terkecil (PLS-SEM) merupakan teknik analisis utama untuk menilai model dan 15 hipotesis yang dicadangkan. Dapatan kajian menunjukkan bahawa daripada 15 hipotesis yang dicadangkan, lima hipotesis diterima manakala sepuluh hipotesis ditolak. Di satu

pihak, hasil ini menunjukkan bahawa Maqasid Shariah memiliki potensi sebagai penentu gaya hidup lestari, terutamanya di negara-negara majoriti Muslim. Di sisi lain, hasil kajian juga menunjukkan bahawa kesan pemodelan kepimpinan dan perubahan persekitaran adalah terhad. Namun demikian, dapatan kajian ini menunjukkan bahawa model yang dicadangkan adalah cukup berkesan dalam menjelaskan hubungan antara gaya hidup lestari dan Maqasid Shariah dalam konteks Malaysia, dengan keupayaan ramalan yang mencukupi untuk menganggar hasil dalam sampel lain. Walaupun terdapat kekangan tertentu, kajian masa depan boleh mengatasi kekangan ini dan menggunakan model ini dalam konteks yang berbeza atau serupa dengan menggunakan kaedah dan teknik alternatif. Secara keseluruhannya, kajian ini memberi sumbangan kepada perkembangan pengetahuan mengenai gaya hidup lestari dan menekankan kerelevanan Maqasid Shariah sebagai penentu berpotensi dalam mempromosikan kelestarian. Implikasi kajian ini menawarkan pandangan praktikal kepada pembuat dasar, pendidik, dan pemimpin masyarakat untuk merancang intervensi yang selaras dengan nilai budaya dan agama.

**MAQASID SHARIAH AS A PREDICTOR TO SUSTAINABLE LIFESTYLES
IN MALAYSIA: THE MODERATING ROLE OF OPINION LEADERSHIP
AND ENVIRONMENTAL CHANGE**

ABSTRACT

Sustainable lifestyles have become crucial for both individual well-being and sustainable development. Previous research has explored various factors that motivate individuals to adopt sustainable lifestyles. However, little attention has been given to the potential of Maqasid Shariah as a predictor of sustainable lifestyles. This study has examined Maqasid Shariah's influence on individuals to adopt a sustainable lifestyle. Specifically, it examines the relationship between Maqasid Shariah as a predictor (independent variable), and sustainable lifestyles as a dependent variable. Additionally, the study explores the moderating role of opinion leadership and the environmental change between the independent and dependent variables. Therefore, the quantitative method is adopted to answer the research questions and achieve this study's objectives. A self-report questionnaire is used to collect the data from Malaysian citizens. A total of six hundred eighty-two (N=682) participants from six states participated in the survey. SPSS and SmartPLS were used to analyse the collected data. Thus, several statistical techniques have been executed. However, the partial least squares structural equation modeling (PLS-SEM) was the primary analysis technique to assess the model and the 15 proposed hypotheses. The findings reveal that out of the 15 proposed hypotheses, five hypotheses were statistically supported, while ten of them were not supported. On one hand, this result demonstrated that Maqasid Shariah holds promise as a determinant of sustainable lifestyles, particularly in Muslim-majority countries. On the other hand, the result

reveals that the moderating effect of opinion leadership and environmental change was limited. Nevertheless, the study's findings demonstrate that the proposed model is reasonably effective in explaining the relationship between sustainable lifestyles and Maqasid Shariah in the Malaysian context, with sufficient predictive power to estimate outcomes in other samples. Despite certain limitations, future studies can address these constraints and apply the model in different or similar contexts using alternative methods and techniques. Overall, this study contributes to the growing body of knowledge on sustainable lifestyles and highlights the relevance of Maqasid Shariah as a motivation and a potential determinant in promoting sustainability. The implications offer practical insights for policymakers, educators, and community leaders to design interventions that align with cultural and religious values while fostering sustainable behaviours.

CHAPTER 1

INTRODUCTION

1.1 Background of the Study

Over the last few decades, the shift to sustainable lifestyles has been a central priority of the global sustainability policy agenda (Cheng et al., 2021; Koide et al., 2019). Developing, encouraging, and normalizing sustainable lifestyles to become social norms or standard behaviour among individuals has become a prime target for many countries to alleviate humanity's environmental, social, and economic challenges. Hence, more attention has been paid to sustainable lifestyles in sustainability and environmental studies (Mao, Koide, & Akenji, 2020). Moreover, the United Nations, in the 2030 agenda, highlighted the importance of sustainable lifestyles as a powerful method to achieve the 17 Sustainable Development Goals (SDGs), long-term sustainability and to ensure a high quality of life (Lubowiecki-Vikuk et al., 2020; Mao, Koide, & Akenji, 2020; United Nations, 2015).

Consequently, considerable research has been done to understand the complex nature of sustainable lifestyles. In this research niche, i.e., sustainable lifestyle, scholars used various theories and perspectives (e.g., Value-Belief-Norm theory (VBN), and Theory of planned behaviour (TPB)) to examine issues and answer questions such as what internal and external factors could shape or predict sustainable lifestyles (Lewis & Chen, 2016); How to shift from the dominant unsustainable lifestyles to more sustainable lifestyles (Backhaus, Breukers, Mont, Paukovic, & Mourik, 2012); What are the factors and determinants that could motivate individuals to adopt sustainable lifestyles (Minton et al., 2015; Steg et al., 2014; Unanue et al., 2016); What are the factors that could prevent people from

adopting sustainable lifestyles (Sun et al., 2019); What are the best intervention methods to promote sustainable lifestyles (Steg & de Groot, 2019). However, most of the studies related to environment and sustainability, especially those examining sustainable lifestyles or environmental behaviour, were conducted in a Western context with a Western perspective (Clayton et al., 2016; Steg et al., 2014). Hence, more research with different perspectives within distinct contexts is needed to address environmental and sustainability issues, including issues related to sustainable behaviour and lifestyles.

Nowadays, several developed countries like the United Kingdom (UK), the United States (US), and European countries (EU) are giving special attention to the so-called “sustainable lifestyles” as a powerful tool that could contribute to the accomplishment of sustainable development and meeting the SDGs of the 2030 agenda. For example, European countries are working on a project called SPREAD Sustainable Lifestyles 2050, aiming to make changes or transitions from dominant unsustainable lifestyles of their citizens to more sustainable lifestyles by understanding the factors affecting people’s behaviour and practices (Backhaus et al., 2012). Another two notable projects regarding sustainable lifestyles are the one known as Lifestyle of Health and Sustainability (LOHAS) in the US, and the Sustainable Lifestyles Framework (2011), which was prepared by the Department for Environment, Food and Rural Affairs (DEFRA) in the UK. In contrast, on the other side of the world, sustainable lifestyles are still not the priority in many developing countries. For instance, United Nations Environment Programme (UNEP) (2020) reported that lifestyles in Asia are becoming increasingly unsustainable, and action should be taken to prevent or reduce environmental, social, and economic problems.

Drawing from international summits such as Rio de Janeiro 1992 and New York 2015, along with organizations like the United Nations (UN) and its branch, the United Nations Environment Programme (UNEP), and previous research emphasizing the need for understanding environmental and sustainable behaviours in non-Western contexts and predicting long-term behaviour change (Clayton et al., 2016; Zwickle & Jones, 2018), this study addresses those calls and recommendations. It offers fresh insights by exploring an Islamic perspective within a non-western context. (i.e., Malaysia). For instance, UNEP (2020) and Aziz et al. (2020) emphasized the vital role of religion in sustainable development. In addition, they added that the core aspects of sustainable lifestyles are embedded in most cultures and religions. In this context, previous studies such as Stern (2000) and Minton et al. (2015) found that the thoughtful implementation of religion and its values can elevate an individual's environmental awareness and influence their environmental or sustainable conduct which can be changed from unsustainable to sustainable one, especially if the given religion sanctifies and values the environment (Hassan, 2014; Stern, 2000), such as Islam.

As the world's fastest-growing religion with more than 1.9 billion followers spread across 50 Muslim-majority countries (Lugo et al., 2011), Islam and its values (i.e., Maqasid Shariah) are argued to be a comprehensive way of life where acting morally and sustainably to preserve the environment (nature), society, and the economy are among its priorities and objectives (Abdul-Matin, 2010; Muhamad et al., 2020; Saputra et al., 2021). Quran and Hdith, as the primary references in Islam, are full of examples related to the environment, society, economy, values, beliefs, human behaviours, practices, etc. For instance, regarding environmental observation,

Quran invites humankind to do so, saying: “Do they not look at the camels, how they are created? And at the heaven, how it is raised? And at the mountains, how they are rooted (and fixed firm)? And at the earth, how it is outspread?” (Quran 88: 17–20). In another verse related to the environmental balance Quran says, “We have created all things with measurement (qadar)” (Quran 54:49) (Muhamad et al., 2020). In terms of sustainable consumption, Quran states, “and those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)” (Quran 25:67), “...eat and drink but waste not by extravagance” (Quran 7:31). In the same meaning, prophet Muhammad (peace be upon him) said: “The son of prophet Adam (human) never fills a container worse than his stomach. It is enough for the son of Adam [to eat] a few morsels that raise his backbone. If it cannot be helped (that he will fill his stomach), so a third (of his stomach be) for his food, a third for his drink, and a third for his breath” (al-Albani, 1988, p. 990). Moreover, regarding human beings’ interaction with the environment Quran reported that: “Corruption has appeared on land and sea because of what the hands of men have earned (actions/deeds and practices), that He (Allah) may make them taste a part of that which they have done....” (Quran 30:41).

Besides, Islam places significant emphasis on the environment, considering it safeguarded and defended within the framework of Maqasid Shariah, which are the core objectives of Islamic Law, which is, in essence, a combination of spiritual and material experiences, where the understanding and reactions of the individuals in their daily life react ethically or morally following the five essential elements of Maqasid Shariah (Murphy & Smolarski, 2020; Sarkawi, Abdullah, Dali, & Khazani, 2017). Maqasid Shariah, particularly the five necessities or goals of Shariah (i.e.,

preserving religion, life, intellect, progeny, and wealth), are essential indicators for awareness of environmental preservation (Aziz et al., 2020). Several academics have categorized the act of preserving the environment under the goal of wealth preservation (Muhamad et al., 2020). Maqasid Shariah as individuals' life goals or objectives and aspirations work all together in a coherent and compatible system toward achieving the highest or terminal goal, which is "Maslahah" (weal) or well-being of all humanity (Unanue et al., 2016). Having this ignorance, or absence of all or any of them, will lead to disruption and chaos in the system of life (Sarkawi et al., 2017).

Additionally, Maqasid Shariah, or the objectives of Islamic law, encompasses the core principles that guide Islamic teachings and practices. These objectives, rooted in both spiritual and material experiences, serve as a framework for ethical and moral conduct in daily life. In this regard, Muhammad (2017) declared that the objectives of Shariah emphasize that human activities should support environment, and protection of human rights, and ensuring that these actions do not jeopardize the fundamental integrity of social, economic, and ecological systems, both presently and in the future. The five essential elements of Maqasid Shariah - preserving religion, life, intellect, progeny, and wealth - provide motivation and guidance for individuals' actions and decisions. In other words, provides a comprehensive framework for understanding and guiding human activities, encompassing both spiritual and material dimensions.

Recently, several contemporary Muslim scholars, such as Al-Raysuni et al. (2005), have discussed and introduced Maqasid Shariah as a theory capable of explaining various phenomenon across different disciplines. In the same vein, Belhaj

(2023) defined Maqasid Shariah as a set of ideas and methods drawn from the late Islamic legal theory literature. Its central claim is that the safeguarding of public interest is the primary goal of Islamic law, with human well-being serving as its ultimate end.

1.1.1 Maqasid Shariah in Malaysia

In 2015, Malaysia was the first Muslim country worldwide to implement policies and programmes to meet the objectives of Maqasid Shariah (Objectives of Shariah) (Hanapi, 2015; Malaysian Shariah Index, 2018). It also aims to enhance and improve future planning in line with Maqasid Shariah within eight sectors (i.e., education, culture, health, social, economy, law, politics, infrastructure, and environment) (Bakar et al., 2017).

Currently, the intellectual discourses related to Maqasid Shariah are seen to be increasing with the support given by the government in Malaysia (Baharuddin et al., 2021), such as the support given to this study. In this regard, the former prime minister of Malaysia (2021-2022), Datuk Seri Ismail Sabri Yaakob said that Maqasid Shariah principles must be implemented and used as guidance by the government when developing new policies or strengthening existing ones (Mahfof, 2022). Therefore, to this day, hundreds of studies regarding Maqasid Shariah have been conducted. About 70 % of the worldwide publications related to Maqasid Shariah are produced in Malaysia (Tubarad et al., 2022). In the same vein, the current study aims to address sustainable lifestyles in line with Maqasid Shariah and how these principles might promote sustainable lifestyles in Malaysia to overcome environmental and sustainability issues and challenges and achieve 2030 agenda for sustainable development in Malaysia and shared prosperity vision 2030.

1.1.2 Sustainable lifestyle in Malaysia

Malaysia, a leading developing Muslim-majority country in Southeast Asia, is making considerable efforts related to sustainability and environmental issues. As a member of the UN, Malaysia is actively demonstrating its dedication to endorse and put into action the 2030 Agenda for sustainable development, along with its 17 Sustainable Development Goals (SDGs) (Economic Planning Unit, 2017). Since 2009, Malaysia has developed the New Economic Model (NEM), the 11th and 12th Malaysia Plans “Anchoring Growth on People (2016-2020) (2021-2025)”;

“Green growth” as a way of life to lower environmental risks and strengthening food, water, and energy security (Economic Planning Unit, 2017); and the MyHIJAU programme (as an indicator of Green Economy), Malaysia Green Tech Corporation (MGTC). In the same vein, the previous Ministry of Energy, Science, Technology, Environment, and Climate Change (2018) and the Ministry of Housing and Local Government (2019) were implementing some policies and encouraging some sustainable practices and behaviours related to food and consumptions, handling waste and recycling, like “no straw by default,” paying for food containers and plastic bags (Mohd Suki & Mohd Suki, 2019). As a result, Malaysia has demonstrated considerable progress in achieving the SDGs. For example, at the national level, SDG six achieved a coverage of more than 95% for water and sanitation as well as electricity supply, ensuring sustainable use of natural assets, reducing carbon intensity by 33 % since 2009 (SDG15) and increasing renewable energy capacity (SDG7) (Economic Planning Unit, 2017).

However, as mentioned earlier by the UN, which reported that sustainable lifestyles as an effective tool to achieve sustainable development still have less

attention in Southeast Asia, including Malaysia. Nevertheless, there is some awareness regarding the importance of sustainable lifestyles in Malaysia, which has been discussed at the government and the academic level. But so far, sustainable lifestyles as a tool for sustainable development are still in their infancy stage, showing plodding progress. There is no clear and serious national project or action plan to promote and implement sustainable lifestyles among Malaysians (Adham et al., 2015). Kaur and Hitam (2010) attributed the lack of interest in sustainable lifestyles in Malaysia to the great interest in economic growth seeking to be industrialized and a high-income developed country by 2020; insufficient community involvement and limited awareness regarding the advantages and disadvantages linked to the embrace of sustainable living, and also due to the lack of policies, strategies, and legislation related to the implementation of sustainable lifestyles among the citizens. Moreover, various internal or external barriers and situational factors may prevent individuals from adopting sustainable lifestyles in their daily lives; this includes the higher cost of energy-saving products, insufficient public transportation infrastructure, and a lack of pedestrian walkways and cycling paths (Economic Planning Unit, 2016; Zen et al., 2020).

Nevertheless, many barriers to promoting sustainable lifestyles can be addressed through effective mechanisms and strategies. For instance, communicating environmental and sustainability issues with citizens through various channels, such as traditional and new media, social interaction, and communication campaigns, can result in positive sustainability outcomes (Kim et al., 2018). Effective communication is vital in any sustainability plan (Arief et al., 2022; Genç, 2017; Lee et al., 2022; Newig et al., 2013). It can raise awareness, shape attitudes toward

sustainable lifestyles, and emphasize the importance of adopting sustainable lifestyles and the individual's role in mitigating environmental, societal, and economic crises (Genç, 2017; Kim et al., 2018; Stern et al., 1995). For example, Al Gore found that opinion leaders raised people's awareness regarding climate change (Nisbet & Kotcher, 2009). Similarly, Lee et al. (2022) proved that specific communication strategies, such as wording and message framing, can influence individuals' behaviours. Likewise, Skoric and Zhang (2019) found that environmental involvement can be significantly predicted by opinion leaders, the use of news media, and engagement on Weibo. Therefore, based on previous studies and experiments, this study intends to examine opinion leadership and environmental change as communication and intervention strategies that might help promote sustainable lifestyles through Maqasid Shariah in Malaysia.

Originally, the concept of opinion leadership pertains to communication. Generally, it refers to any active individual within a social network who can convey various messages, offer information, advice, or guidance to others regarding specific issues such as climate change, global warming, and sustainability, as well as behaviours and practices like pro-environmental or sustainable actions, water and power conservation, or products such as energy-efficient components and compostable paper plates (Khan et al., 2022). Typically, individual possesses a certain level of leadership have specific characteristics such as higher levels of education, knowledge, social recognition, credibility, trustworthiness, self-efficacy, even certain personality traits, and self-perceived interpersonal communication skills (Liu et al., 2019; Mohamad Saleh et al., 2021; Skoric & Zhang, 2019). These some

of the factors that enable some people to have a certain level of leadership and influence and enable them to be perceived as opinion leaders.

Environmental changes typically refer to alterations occurring in nature or the ecological system, such as climate change, global warming, droughts, and rising sea levels, among others (Billiot, 2017). Most previous research associated environmental changes with human population growth and anthropogenic activities, consumptions, and behaviours, which are largely unsustainable (Baxter & Pelletier, 2020; Billiot & Mitchell, 2019). The Extended Parallel Process Model (EPPM), as a communication model, views environmental changes as messages from nature to individuals, influencing their worldview, attitudes, norms, and actions (Witte, 1992). However, previous studies have shown that individuals' understanding or perception of environmental changes and their interaction with these changes vary (Billiot & Mitchell, 2019; Ensor et al., 2018).

From the above discussion, it seems that Maqasid Shariah and the moderation of opinion leadership and environmental change could be influential factors in forming environmental awareness, concern, and attitude of individuals, which will lead to sustainable lifestyles of those individuals. The present study will address the issue of sustainable lifestyles within a non-western context adopting a non-western perspective, i.e., the Islamic perspective, attempting to understand and examine the complexity of the sustainable lifestyles issue in Malaysia, considering the different points of view and various internal and external factors. Thus, an integration framework is proposed for the current study to guide and direct it to answer its questions and to achieve its objectives.

1.2 Problem Statement

Malaysia, as a developing country in Southeast Asia, has taken significant steps towards achieving sustainable development and the 17 Sustainable Development Goals (SDGs) laid out in the United Nations' Agenda 2030 (Economic Planning Unit, 2017; UN, 2017). However, this progress does not imply that the country's development is without side effects, such as pollution, emissions, deforestation, or that it does not require improvement (Abdullah, 2014; Md Dali et al., 2016; Mokthsim & Salleh, 2014; STAR, 2019). In essence, there is a gap between the present condition and the envisioned optimal condition (i.e., sustainable development). This gap is a result of human and economic activities' intervention and impact on the environment, leading to environmental change and degradation, which in turn negatively affect the society and the economy. Such a situation has the potential to hinder or delay the achievement of the 17 SDG and the sustainable development.

Numerous studies and projects (Backhaus et al., 2012; Bsoul et al., 2022; Longo et al., 2019; Wendlandt Amézaga et al., 2021) have underscored the limited adoption of sustainable lifestyles among specific populations and the widespread prevalence of unsustainable lifestyles characterized by overconsumption and overproduction. These unsustainable lifestyles are identified as primary contributors to issues in three key areas of sustainability: the environment, the economy, and society. These problems, in turn, pose obstacles to achieving the 17 SDGs and the sustainable development (Adham et al., 2015; Ahamad & Ariffin, 2018; Frumkin, 2016; UNEP, 2020; Vlek & Steg, 2007).

Many studies worldwide emphasize that the changes occurring in the local or global environment are largely the result of human actions tied to unsustainable lifestyles, overproduction, and overconsumption (Adham et al., 2015; Ahamad & Ariffin, 2018; Thøgersen, 2014). The exploitation of natural resources has exceeded the Earth's sustainable capacity (e.g., by 2020, the resources consumption had reached up to 170% of the eEarth's bio-capacity) (Adham et al., 2015; Ahamad & Ariffin, 2018; UNEP, 2020; Vlek & Steg, 2007). Consequently, environmental resources are dwindling, leading to an increase in environmental changes that give rise to environmental, economic, and social problems (Awais et al., 2020; Vlek & Steg, 2007).

Environmentally, Malaysia is currently grappling with significant environmental challenges, both at the global or local levels, which pose substantial obstacles to achieving sustainable development (Adham et al., 2015; Mokthsim & Salleh, 2014). These challenges encompass issues across four categories: land, air, water, and ecology, with numerous specific challenges listed within each category (e.g., the pollution of agricultural land, dust and fumes from quarries and cement plants, noise pollution, sewerage, and domestic wastewaters, etc) (Mokthsim & Salleh, 2014; Murad & Pereira, 2019). These changes endanger life on land, in water, and in the atmosphere, (SDGs 13, 14, and 15), including the health and well-being of people (Billiot & Mitchell, 2019).

Socially, the threats posed by environmental change in Malaysia, including climate change, disasters, and land, water, and air pollution, are causing significant issues for life, especially human life, health, and well-being. Climate change, for

example, has the potential to affect the livestock production, fertility, longevity, and forest health due to the prolonged dry seasons and dry spells (Ministry of Energy, 2018). It is also expected to impact human health through sensitive diseases like Malaria; food and water-borne diseases like Cholera and Typhoid, as well as non-communicable diseases sensitive to air pollution and heat (Ministry of Energy, 2018). This has a direct influence on achieving SDGs 3 (ensuring good health and well-being), 13 (taking action on climate change), 14 (sustaining life below water), and 15 (sustaining life on land).

Economically, environmental changes resulting from unsustainable lifestyles indirectly affect the economy through natural disasters like floods that can devastate the country's the infrastructure, including buildings, roads, drainage, sewerage facilities, railways, airports, and more (Ministry of Energy, 2018). This can, in turn, affect SDG 9 (industry, innovation, and infrastructure).

To address the negative impact of unsustainable lifestyles, the Malaysian government has implemented key strategies in its 11th and 12th Malaysia Plan (MP). One of these strategies is the promotion of green growth to mitigate environmental damage caused by unsustainable consumption and production practices. Malaysia aims to reduce the adverse effects of unsustainable lifestyles and promote sustainable development through proactive measures (Economic Planning Unit, 2017). However, it's surprising that there is still no comprehensive framework or action plan for sustainable lifestyles in Malaysia (Adham et al., 2015). Consequently, the achievement of the 17 SDGs and sustainable development could be hampered without a dedicated sustainable lifestyle project.

Despite the growing importance of sustainable lifestyles in the fields of sustainable development and environmental studies, there remains insufficient literature on sustainable lifestyles in Malaysia and the Asian context. While previous research has touched on various aspects of sustainable development in Malaysia, such as environmental issues (e.g., Mokhtsim and Salleh (2014); (Yiing et al., 2013), sustainable consumption and production patterns (e.g., Ahamad and Ariffin (2018); Adham et al. (2015)), and quality of life and well-being (e.g., Dali et al. (2017); Bakar et al. (2016), only a few studies, such as Zen et al. (2020) and, Ridzuan et al. (2012), have addressed the aspect of sustainable lifestyles in the context of sustainable development in Malaysia. However, both studies (i.e., Zen et al., (2020) and Ridzuan et al., (2012)) suffered from a lack of a solid theoretical framework and clarity in defining and measuring sustainable lifestyles.

Furthermore, the emergence of sustainable lifestyles as a significant research area in sustainability environmental studies has brought forth several conceptual, theoretical, and empirical challenges (Lewis & Chen, 2016; Simon Gilby, 2019). For example, most studies on sustainable lifestyles have heavily relied on consumer behaviour theories (Lewis & Chen, 2016). There is a need for tools to measure sustainable lifestyles at the individual or household level, as well as a lack of instruments that enable individuals to understand their pathways to sustainable living and well-being (Simon Gilby, 2019; Tapia-Fonllem et al., 2017).

In essence, sustainable lifestyles are an extension of the large classical debate on human behaviour, particularly within the context of behavioural studies. To clarify, sustainable lifestyles involve behaviour changes (Backhaus et al., 2012).

Numerous theories and models with varying perspectives, backgrounds, methods, and strategies have been employed to address environmental and sustainability issues, including understanding, predicting, explaining, influencing, or changing human behaviour (Kwon & Silva, 2020; Lucas et al., 2008; Willis et al., 2017).

The theory of Maqasid Shariah has found extensive use in various disciplines, particularly in the Muslim world, spanning fields such as environmental studies (e.g., Aziz et al. (2020), Jaelani et al. (2020), banking, (e.g., Julia and Kassim (2019); Muhammad et al. (2020), finance, (e.g., Amin (2020), economic and business domains (e.g., Murphy and Smolarski (2020), among others. However, despite its widespread application, there has been a noticeable absence of empirical examinations of the potential relationship between Maqasid Shariah and sustainable lifestyles, both within Muslim or non-Muslim contexts. Consequently, there is a pressing need for empirical studies to investigate this relationship, bridging a significant gap in the literature.

Furthermore, Maqasid Shariah Theory (MST) has conventionally been applied to define how the government should design and uphold political and social structures, along with essential policies, to achieve human rights and uphold human dignity within an Islamic community (Murphy & Smolarski, 2020). Notably, Malaysia has extensively applied Maqasid Shariah across various sectors, including law, education, banking, Islamic finance and economics, firms, and government administration (Sarkawi et al., 2017). However, its application in sustainability, particularly in the context of sustainable behaviours has been relatively limited. This study seeks to expand the application of Maqasid Shariah theory into the realm of

sustainability, specifically within the domain of behavioural research related to the environment and sustainability. It seeks to address this gap in the literature by examining the link between Maqasid Shariah as a personal pathway to sustainable living and well-being in the Malaysian context.

Moreover, scholars have introduced intervention strategies as an effective means to influence behaviour change, including pro-environmental and prosocial behaviour (Kwon & Silva, 2020). Informational strategies within environmental behaviour studies are considered influential tools that can impact individuals' behaviour (Steg & de Groot, 2019). Building upon previous research and recommendations (Geiger et al., 2019), this study introduces the opinion leadership and the environmental change as an informational intervention strategies (external factors) that may affect the potential relationship between Maqasid Shariah (as a driving factor) and sustainable lifestyles.

However, it is worth noting that the use of opinion leadership as an intervention strategy to change human behaviour is not as common as using them as mediators. Nevertheless, recent studies, such as those by Eastman et al. (2014); Seebauer (2015); Dalman et al. (2020), and Mohamad Saleh et al. (2021) have applied the opinion leadership as moderators to influence relationships among different variables, including involvement, purchase decisions, usage patterns, brand image, intention, environmental concern, and purchasing behaviour. In the context of Malaysia, anticipated to have a crucial impact on sustainability, although existing research suggests their role may be relatively minor (Jalli, 2016). For instance, Mohamad Saleh et al. (2021) reported that opinion leaders were not able to moderate

the relationship between the brand of Universiti Sains Malaysia as a sustainable university and the intention of students to study at the university. In contrast, Mohd Suki and Mohd Suki (2019) found that opinion leaders' moderating effects vary across groups. Therefore, further research into the role of opinion leaders in sustainability is warranted.

Regarding environmental change, research indicates variations in people's perceptions of environmental change (Ensor et al., 2018). These variations can be attributed to several factors, including context, individual characteristics (e.g., age, gender, education), geographical location, beliefs, norms, histories, and political influences (Ali et al., 2021; Ensor et al., 2018; Lai et al., 2017). Malaysia is no exception in this regard, as several studies and reports demonstrated variations in perceptions of environmental change and threat among Malaysians. For instance, Lai et al. (2017) found that the public perception between Penang and Perlis differed. Similarly, Azhari et al. (2023) reported a notable difference in respondents' perceptions. These variations among individuals may impede progress toward sustainable lifestyles and sustainable development in general.

In conclusion, it is imperative to establish and promote sustainable lifestyles among Malaysians to ensure the country's development is based on a sustainability across various aspects, including the economy, environment, society, health, and well-being. This imperative extends to future generations and aligns with the achievement of the Sustainable Development Goals (SDGs). However, the implementation of sustainable lifestyles among citizens in Malaysia is still in its infancy stage (Economic Planning Unit, 2021). This study endeavours to fill this gap,

emphasize the significance of sustainable lifestyles, and address associated issues and questions. It does so within a proposed integrated framework that takes into account Malaysia's unique context and culture.

1.3 Research Questions

This study seeks to address the following questions:

1. Are the five values of Maqasid Shariah able to predict sustainable lifestyles in the Malaysian context?
2. To what extent can the intervention by opinion leadership and the environmental change strengthen, weaken or change the relationships between the Maqasid Shariah and sustainable lifestyles in Malaysia?
3. Could Maqasid Shariah-based, sustainable lifestyles model be suitable for predicting sustainable lifestyles in Malaysia?

1.4 The Research Objectives

This research intends to achieve the following objectives:

- 1- Examine Shariah's five Maqasid ability in predicting sustainable lifestyles in the Malaysian context.
- 2- Assess the moderating role of opinion leadership and the environmental change in the potential relationship between Maqasid Shariah (independent variables) and sustainable lifestyles (dependent variable) in the Malaysian context.
- 3- Develop and test the Maqasid Shariah-based sustainable lifestyles model in Malaysia.

1.5 Significance of the Study

Due to the scarcity of research on sustainable lifestyles, especially in Malaysia and other developing countries, this study will hold both theoretical and practical significance for a wide range of stakeholders and organizations across various disciplines, domains, and levels, such as non-government organizations (NGOs), academics, environmentalists, practitioners, policymakers, and even politicians, who can benefit from its findings. This study will make contributions in the following areas:

Conceptually, the present study will contribute through the linkage or embeddedness of Maqasid Shariah (Islamic perspective) in the sustainable lifestyle concept. This linkage could broaden the scope of sustainable lifestyles, which lead to new insights, and contribute to a more sustainable approach, which might push further toward more sustainable lifestyles (Shapira, 2011; Simon Gilby, 2019), especially in Muslim majority countries such as Malaysia.

Theoretically, unlike most prior studies that rely on the (ABC)-Attitude, Behaviour, and Choice- framework (Longo, Shankar, & Nuttall, 2019; Shove, 2010), this study will contribute by developing a holistic, integrated framework based on theories, and models (e.g., Value-Belief-Norm theory (VBN) (Stern et al., 1999), Attitude-Behaviour-Choice (ABC) (Shove, 2010), Attitude-Facilitators-Infrastructure (AFI) (Lewis & Chen, 2016), and DEFRA (2011) (Backhaus et al., 2012)), recommendations of previous research, such as (Simon Gilby, 2019; Steg et al., 2014; van den Berg et al., 2019) to understand the overall picture of sustainable lifestyles. Mainly, the research framework of this study was developed based on the

Value- Belief-Norm theory (VBN) and Maqasid Shariah Theory (MST). This integration of these two theories will extend both theories providing new insight related to behavioural research in the realm of sustainability and environment.

In addition, this study aims to comprehensively examine the role of opinion leadership as a moderating factor in the context of sustainable lifestyles research. Specifically, it seeks to investigate the impact of opinion leadership as moderator variable in conjunction with the environmental change. By comparing the effects of human intervention and natural intervention, the study will delve into how these interventions influence and shape individuals' attitudes, opinions, and behaviours.

One of the primary objectives of this research is to contribute significantly to the existing body of knowledge in the field of sustainable lifestyles. The findings of this study have the potential to provide valuable insights into the understanding and promotion of sustainable behaviours among individuals. By exploring the moderating role of opinion leadership, the study aims to shed light on the mechanisms through which these influential figures can effectively acquire, trigger, alter, or reinforce attitudes and behaviours related to sustainable living.

The inclusion of the environmental change as a key variable further enriches the study's scope. By considering the influence of this factor, the research aims to explore how individuals' responses to environmental challenges may be influenced by different types of interventions. This comprehensive approach allows for a nuanced examination of the interplay between opinion leadership, intervention strategies, and the environmental change.

Ultimately, the findings of this study will have the potential to advance sustainable lifestyles research by providing valuable insights into the effectiveness of various intervention approaches. By comparing human intervention and natural intervention, the study contributes to the understanding of how individuals can be motivated and empowered to adopt sustainable attitudes, opinions, and behaviours. This research represents a significant step forward in the pursuit of promoting sustainable lifestyles and addressing the challenges posed by environmental change.

Moreover, this study will pay attention to the influence of situational factors (i.e., facilitators and infrastructure, time, and demographics). Thus, the framework of this study will be more comprehensive.

Methodologically, the current study has adopted the quantitative method using a developed instrument to measure the constructs included in this study, which encompass sustainable lifestyles as a dependent variable, Maqasid Shariah as independent variables, and two moderators. This instrument consists of several sections, each containing multiple items (a multiple-item measure) to assess the targeted constructs. Employing the PLS-SEM method and SmartPLS 3, which incorporates a broad range of new algorithms to assess measurement model invariance, enhances the validity and reliability of the measurement (Hair et al., 2017). Therefore, researchers can fully or partially utilize this measurement in their studies.

Empirically, the present study is expected to provide an unprecedented empirical output related to sustainable lifestyles in Malaysia and will provide an

instrument that might be useful for future research related to environmental and sustainability studies as well as behavioural studies.

Practically, the government of Malaysia, especially the policymakers, Economic Planning Unit (EPU), Prime Minister's Department, Ministry of Science, Technology, and Innovation (MOSTI), Department of Environment, or any other related ministry, department or sector, might benefit either fully or partially from this study, and its model as starting point for the future sustainable development plans (e.g., MP13) in establishing and defusing the sustainable lifestyles among Malaysians, and also making decisions and implementing policies. Moreover, this study might benefit other countries by adopting and adapting the study model, particularly those with a Muslim majority population.

1.6 Scope of the Study

The scope of this study is narrowed to the immediate context (households) of sustainable lifestyles in Malaysia. The focus will be at the individual's level or micro-level (environmental actions in and around the home), not the institutional or government level (macro-level).

The current study is under the 10-Year Framework of Programmes (10YFP), the Sustainable Lifestyle and Education programme adopted by the UN after the first programme on Sustainable Consumption and Production Patterns (SCP). This programme (i.e., 10YFP) seeks to promote sustainable lifestyles and take it as a common norm to overcome global challenges, such as resource efficiency, biodiversity, conservation, climate change, and so forth, to achieve the SDGs and social well-being for all human being (Gilby et al. 2019).

This study seeks to examine sustainable lifestyles (a diverse set of behaviours and practices) within the context of research that addresses the social, psychological, economic, environmental, and religious (spiritual/ ethical) bases to understand the relationship between the ecological limits and the wellbeing of the individuals, through a holistic, integrated framework. Therefore, implementing sustainable lifestyles is out of the scope of the present study.

In summary, this study will examine the relationship between Maqasid Shariah (five independent variables, namely, preserving religion, life, intellect, progeny, and wealth) as behaviour motives and predictors of sustainable lifestyles (set of behaviours and practices, distributed on five main domains, i.e., household/ building, consumer goods, mobility/ transport, food, and leisure) as a dependent variable, and testing the influence of two moderator variables, i.e., opinion leadership and the environmental change. At the same time, the situational factors (i.e., infrastructure and facilitators) will be added to make the research framework more comprehensive. The targeted variables will be studied within an integrated framework developed based on previous theories (VBN and Maqasid Shariah), studies, and frameworks (e.g., UNEP and DEFRA framework (2011), Attitude-Behaviour-Choice, and Attitude-Facilitators-Infrastructure framework). Therefore, an instrument will be developed based on prior research to measure the targeted variables mentioned earlier. Also, it will be used to collect the data from the respondents (survey questionnaire), who will be the individuals of the household in Malaysia (Citizens). Then the collected data will be analysed using suitable analysis software.

1.7 Conceptualization of the Variables

In this section, the study's variables will be conceptualized based on prior studies according to the objectives of the current study.

1.7.1 Sustainable Lifestyles

In general, sustainable lifestyles are ways of living that lead to sustainability in everyday life and a sustainable world or sustainable development. It can be concluded that the notion of sustainable lifestyles originates from the broader concept of sustainable development or is a component thereof (Bratel, 2012). Studying sustainable lifestyles is about examining people's behaviours, habits, practices, and the living environment (Simon Gilby, 2019). It is an antipode to unsustainable lifestyles (Bratel, 2012).

Due to the novelty of the sustainable lifestyles topic within the academic field (Bratel, 2012), many challenges face researchers, practitioners, and policymakers. Two of those challenges are conceptualising sustainable lifestyles and their measurement (Simon Gilby, 2019). However, several definitions of sustainable lifestyles have been proposed based on different contexts, paradigms, and perspectives (Backhaus et al., 2012; Cheng et al., 2019; Lubowiecki-Vikuk et al., 2020). In other words, there is no universal definition to it. However, Lewis and Chen (2016) suggested that some boundaries would help address and conceptualise sustainable lifestyles. These boundaries could be summarized as follows:

- 1- The role of material consumption.
- 2- The wider context, where the lifestyles occur.
- 3- Recognizing individuals' aspirations for happiness.