

Integrating Energy Justice and *Maqasid al-Shariah* to achieve the Sustainable Development Goals (SDGs) in Malaysia¹

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Abstract

This article explores how the integration of *energy justice* and *Maqasid al-Shariah* can enhance Malaysia's ability to achieve the Sustainable Development Goals (SDGs) by 2030. While energy justice emphasizes procedural, distributive, and recognition justice in energy policy, *Maqasid al-Shariah* provides a holistic Islamic legal framework that promotes the protection of faith, life, intellect, progeny, and property. By aligning these two frameworks, the study identifies gaps in Malaysia's energy policies and SDG implementation, particularly in rural electrification, environmental protection, and social inequality. Through doctrinal legal analysis, the study finds that incorporating energy justice principles and *Maqasid al-Shariah* can significantly improve the fairness, equity, and sustainability of energy-related policies. The results show that combining these frameworks offers a viable path to address distributive and environmental injustices, especially among marginalized communities. This paper provides a novel interdisciplinary approach by merging energy law with Islamic legal philosophy to address contemporary sustainability challenges in Malaysia. Unlike previous studies, it proposes a dual-framework solution grounded in both international and Islamic justice principles, contributing to policy discourse and legal scholarship. Recommendations are made for regulatory reforms, inclusive stakeholder engagement, and integration of Islamic ethical values to strengthen SDG implementation strategies.

Keywords: *Maqasid al-Shariah*; Energy justice; Sustainable development goals; Energy policy

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دمج عدالة الطاقة ومقاصد الشريعة لتحقيق أهداف التنمية المستدامة في ماليزيا

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ملخص

تناول هذه المقالة كيفية دمج مفهوم عدالة الطاقة مع مقاصد الشريعة الإسلامية لتعزيز قدرة ماليزيا على تحقيق أهداف التنمية المستدامة (SDGs) بحلول عام 2030. ففي حين تركز عدالة الطاقة على العدالة الإجرائية والتوزيعية والاعترافية في سياسات الطاقة، توفر مقاصد الشريعة إطاراً قانونياً إسلامياً شاملاً يهدف إلى حماية الدين، والنفوس، والعقل، والنسل، والمال. ومن خلال مواءمة هذين الإطارين، تكشف الدراسة عن فجوات في السياسات الطاقوية الماليزية وفي تنفيذ أهداف التنمية المستدامة، لاسيما في مجالات كهربة المناطق الريفية، وحماية البيئة، وتقليص التفاوتات الاجتماعية.

من خلال التحليل القانوني النظري، تخلص الدراسة إلى أن دمج مبادئ عدالة الطاقة مع مقاصد الشريعة يمكن أن يُحسّن بدرجة كبيرة من العدالة والإنصاف والاستدامة في السياسات المتعلقة بالطاقة. وتُظهر النتائج أن الجمع بين هذين الإطارين يوفر مساراً فعالاً لمعالجة أوجه الظلم التوزيعي والبيئي، خصوصاً في المجتمعات المهمشة.

يقدم هذا البحث نهجاً متعدد التخصصات جديداً من خلال دمج قانون الطاقة مع الفلسفة القانونية الإسلامية لمعالجة التحديات المعاصرة المتعلقة بالاستدامة في ماليزيا. وعلى عكس الدراسات السابقة، يقترح هذا البحث حلاً مزدوج الإطار يستند إلى مبادئ العدالة الدولية والإسلامية، مما يساهم في الخطاب السياسي والبحث القانوني. كما تتضمن الورقة توصيات لإصلاحات تنظيمية، وتعزيز مشاركة الأطراف المعنية بشكل شامل، ودمج القيم الأخلاقية الإسلامية لتعزيز استراتيجيات تنفيذ أهداف التنمية المستدامة

الكلمات المفتاحية: مقاصد الشريعة، عدالة الطاقة، أهداف التنمية المستدامة، سياسة الطاقة

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Introduction

The United Nations Millennium Declaration created the eight Millennium Development Goals (MDGs) two decades ago, urging nations to address concerns such as hunger, poverty, illiteracy, and gender inequity.¹ Although some argued that the MDGs did not produce significant change, especially for the world's poor, these challenges, such as limited measurable impact and weak institutional accountability, affected low-income countries.² The UN Millennium Declaration, adopted in 2000, was intended to rally global efforts to eradicate poverty and enhance education, health, and equality. The 8 MDGs served as benchmarks that influenced the development of the 17 SDGs. Unlike Agenda 21, the MDGs offered more precise targets and monitoring mechanisms, which were further refined in the SDG framework. This shift also highlighted collective responsibility, not only for donor countries but for all stakeholders to achieve sustainability goals. The resolution served as a model for the United Nations' concept of promoting Sustainable Development Goals (SDGs), introduced in 2015, and serves as a set of effective indicators for global development.³ It is asserted that the eight principles established in the MDGs are significantly more acceptable than the 1992 notion of Agenda 21.⁴ Later, the 17 Sustainable Development Goals adopted the MDGs to maintain the concept of sustainability.⁵ The SDGs are a collective responsibility for all people to achieve, and the lesson from the MDGs is that it is critical to focus not only on the commitment and contributions of rich countries to developing countries but also on the collective responsibility and contributions of each individual, country, organisation, and other role-players to achieve the SDGs.⁶

When examining the growth of SDG implementation in Malaysia, the government's and key sectors'

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- 2 International Monetary Fund, 'Financial Crisis Threatens Effort to Cut Poverty' (IMF Survey online, 24 April 2009) <https://www.imf.org/en/News/Articles/2015/09/28/04/53/sonew042409b> accessed 2 April 2025.
- 3 From MDGs to SDGs | Sustainable Development Goals Fund' <<https://www.sdgfund.org/mdgs-sdgs>> accessed 2 April 2025; United Nations General Assembly, *Transforming our world: the 2030 Agenda for Sustainable Development* (21 October 2015) UNGA Res 701/, UN Doc A/RES/701/https://www.un.org/en/development/desa/population/migration/generalassembly/docs/globalcompact/A_RES_70_1_E.pdf accessed 2 April 2025.
- 4 Åsa Persson, Nina Weitz and Måns Nilsson, 'Follow-up and Review of the Sustainable Development Goals: Alignment vs. Internalization' (2016) 25 RECIEL 59.
- 5 Sustainable Development Goals Fund, 'From MDGs to SDGs' <https://www.sdgfund.org/mdgs-sdgs> accessed 2 April 2025.
- 6 United Nations, 'The Sustainable Development Agenda' <https://www.un.org/sustainabledevelopment/development-agenda/> accessed 2 April 2025.

roles demonstrate the country's progress toward achieving the goals.⁷ The government recognises that collaboration with non-state actors, such as civil society, academia, and the private sector, is essential to ensure inclusive policy development.⁸ These actors contribute by sharing technical data, indigenous knowledge, and implementation capacity. Such information enables adaptive and responsive SDG policies. However, while policy inclusion is encouraged, the energy sector still suffers from systemic injustices, particularly in rural and Indigenous areas, thus raising questions about the real-world reach and equity of SDG implementation.

The information would be vital as a transformation factor in boosting the flexibility of resource management.⁹ The success of the SDGs and good governance will be determined by how far they reach Malaysians.¹⁰ Therefore, the governments' attention should be shifted to the efficacy of the state level as well.¹¹ While Malaysia has committed to the Sustainable Development Goals, a particular implementation of the SDGs in the energy industry may still result in oppression, inequality, and injustice to society and the environment.¹² According to Ali and Al-Owaihah, (2008), Islamic law provides a foundation based on ethical values that can guide individuals and organizations towards achieving prosperity while adhering to Islamic principles.¹³ This work ethic can be integrated into related activities to ensure that they are conducted in a manner that aligns with the values of justice and sustainability.¹⁴ While, in the context of Islamic economics, it is critical to address the issue on energy

7 Ministry of Economic Affairs Malaysia, 'SDG Roadmap for Malaysia Phase II: 2021–2025' (September 2024) https://ekonomi.gov.my/sites/default/files/2024-09/SDGRoadmapforMalaysia_Phase2%282021-2025%29.pdf accessed 2 April 2025.

8 Department of Statistics Malaysia, 'Harnessing the Power of Data to Leave No One Behind' (December 2024) https://www.unescap.org/sites/default/d8files/event-documents/Agenda2-Malaysia_CST9_11-13Dec2024.pdf accessed 2 April 2025.

9 Yonglong Lu and others, 'Policy: Five Priorities for the UN Sustainable Development Goals' (2015) 520 *Nature* 432.; Department of Statistics Malaysia, 'The Challenges and Solutions of Sustainable Development Goals (SDGs) Implementation: Statistical Tracking and Reporting' (July 2021) https://www.dosm.gov.my/portal-main/journal-document-log?journal_document_id=176 accessed 2 April 2025.

10 United Nations Development Programme, 'Malaysia: Good Practices' (2017) https://www.undp.org/sites/g/files/zskgke326/files/migration/asia_pacific_rbp/Malaysia-Good-Practices.pdf accessed 2 April 2025.

11 the burden of maternal, neonatal and childhood mortality is disproportionately shared between the least developed nations and the developed nations. While the global maternal mortality has been almost halved since 1990, 99% of maternal deaths occur in developing regions. This invariably highlights the impact of poverty and, to combat poverty in its different elements, the United Nations (UNPari Shanmuga Raman Gurusamy and Priya Darshene Janagaraj, 'A Success Story: The Burden of Maternal, Neonatal and Childhood Mortality in Rwanda - Critical Appraisal of Interventions and Recommendations for the Future' (2018) 22 *AJRH* 9.; Department of Statistics Malaysia, 'Harnessing the Power of Data to Leave No One Behind' (December 2024) https://www.unescap.org/sites/default/d8files/event-documents/Agenda2-Malaysia_CST9_11-13Dec2024.pdf accessed 2 April 2025.

12 Sustainable Development Solutions Network Malaysia, 'SDG 10: Reduced Inequalities' <https://sdg-for-malaysian-states-sdsn.hub.arcgis.com/pages/sdg-10-reduced-inequality> accessed 2 April 2025.

13 Abbas J Ali and Abdullah Al-Owaihah, 'Islamic Work Ethic: A Critical Review' (2008) 15 *Cross Cultural Management: An International Journal* 15.

14 Ibid.

conservation and management from an Islamic perspective.¹⁵ By aligning conservation practices with the *Maqasid al-Shariah* framework, energy consumption behaviors can be guided by religious obligations, contributing to the sustainability of human life.¹⁶ *Maqasid al-Shariah*, the higher objectives of Islamic law, encompasses the protection and preservation of faith, life, intellect, progeny and property.¹⁷ On the other hand, energy justice focuses on ensuring fair and equitable access to energy resources, addressing environmental concerns, and promoting social well-being.¹⁸

Malaysia exemplifies the integration of Islamic finance with climate governance. A robust regulatory framework has been established for Environmental, Social, and Governance (ESG) investments that complies with Shariah principles.¹⁹ Key institutions, including the Central Bank of Malaysia and the Securities Commission, have issued guidelines encouraging the inclusion of ESG criteria and *Maqasid al-Shariah* in Islamic financial products.²⁰ Additionally, the National Energy Transition Roadmap (NETR) highlights Islamic finance as an essential tool for directing capital towards renewable energy initiatives.²¹

It is argued that both *Maqasid al-Shariah* and Energy Justice share common goals related to social and environmental welfare.²² *Maqasid al-Shariah* emphasizes socio-economic justice, the well-being of all individuals, and the protection of wealth through legitimate trade activities and just business practices.²³ Similarly, energy justice aims to address disparities in energy access, promote sustainable

15 Hidayat R, 'Energy Conservation and Energy Management for Industry in Indonesia in Islamic Economic Perspective' (2020) 10(3) International Journal of Energy Economics and Policy 30.

16 Ibid; Aan Jaelani and others 'Energy Conservation and Energy Management for Industry In Indonesia In Islamic Economic Perspective' (2020) International Journal of Energy Economics and Policy 10.

17 Shaikh Mohd Saifudeen and others 'Maqasid Al-Shariah as a Complementary Framework to Conventional Bioethics' (2014) Science and Engineering Ethics 20.

18 Muhammad Zarunnaim Wahab and Asmadi Mohamed Naim 'The Reviews on Sustainable and Responsible Investment (SRIS) Practices According to Maqasid Shariah and Maslahah Perspectives' (2021) Etikonomi 20.

19 Bank Negara Malaysia, *Value-based Intermediation Financing and Investment Impact Assessment Framework: Guidance Document* (1 November 2019) https://www.bnm.gov.my/documents/20124761679/VBIAF_Final+guidance+1.11.2019.pdf accessed 12 August 2025.

20 Securities Commission Malaysia, *Maqasid AlShariah Guidance Islamic Capital Market Malaysia* (November 2023) <https://www.sc.com.my/api/documentms/download.ashx?id=3e10c1d3823-e-4dc3-b7ae-c3652104d2cf> accessed 12 August 2025; Bank Negara Malaysia, *Governor's Keynote Address at the 19th Kuala Lumpur Islamic Finance Forum (KLIFF 2024)*(BERNAMA, 5 November 2024) <https://www.bnm.gov.my/-/g-spch-kliff24> accessed 12 August 2025.

21 Ministry of Economy Malaysia, *National Energy Transition Roadmap (NETR)* (September 2023) https://ekonomi.gov.my/sites/default/files/202309-/National%20Energy%20Transition%20Roadmap_0.pdf accessed 12 August 2025.

22 Islamic Finance Connect, 'Maqasid and Sustainability – Partners in Progress or Worlds Apart?' (Islamic Finance Connect, 2023) <https://islamicfinanceconnect.com/maqasid-and-sustainability-partners-in-progress-or-worlds-apart/> accessed 2 April 2025.

23 Sharifah Faigah Syed Alwi and others 'Examining Maqasid Al Shariah in Islamic Banks: Before and After Value-Based Intermediation Implementation' (2021) International Journal of Academic Research in Business & Social Science; FinFormed, 'Integrating Ethics into Economics through Maqasid al-Shariah' (FinFormed, 2023) <https://www.finformed.org/integrating-ethics-into-economics-through-maqasid-al-shariah/> accessed 2 April 2025.

development, and ensure that energy policies benefit all members of society equitably.²⁴ Moreover, the application of *Maqasid al-Shariah* in sustainable development practices reflects a commitment to environmental sustainability and social welfare, which are central to energy justice principles.²⁵ Incorporating *Maqasid al-Shariah* into energy policies and practices can help ensure that energy resources are managed in a manner that upholds justice, equity, and sustainability.²⁶ By considering the shared objectives of *Maqasid al-Shariah* and energy justice, policymakers and practitioners can develop energy frameworks that not only meet the energy needs of society but also contribute to the overall well-being and prosperity of communities in an environmentally responsible manner.²⁷ Therefore, it may be argued that by blending the two principles, energy justice and *Maqasid al-Shariah*, Malaysia's SDG implementation will assure justice.²⁸ This study aims to examine Malaysia's prospects for attaining the SDGs by 2030 through the lens of energy justice and *Maqasid al-Shariah*.²⁹

Methodology

This study adopts a doctrinal legal research methodology, focusing on critical analysis of Malaysia's laws, policy documents, and planning frameworks in light of normative principles from both energy justice and Islamic jurisprudence. The *Maqasid al-Shariah* framework refers to the ultimate objectives of Islamic law, classically categorised into five essentials: preservation of religion (*al-din*), life (*al-nafs*), intellect (*al-'aql*), progeny (*al-nasl*), and wealth (*al-mal*), with contemporary scholars adding environmental protection (*hifz al-bi'ah*) as a sixth dimension.³⁰ This Islamic legal philosophy offers a compelling normative basis for sustainable development, where some scholars further expand these to include environmental sustainability.³¹ On the other hand, energy justice, as articulated by Heffron and

24 Initiative for Energy Justice, 'Defining Energy Justice: Connections to Environmental Justice and Environmental Racism' (Initiative for Energy Justice, 2019) <https://iejusa.org/section-1-defining-energy-justice/> accessed 2 April 2025.

25 Mohammad Abdullah 'Waqf, Sustainable Development Goals (SDGs) and Maqasid Al-Shariah' (2018) *International Journal of Social Economics* 45; Sabariah Yaakub and Nik Ab Halim Nik Abdullah, 'Towards Maqasid Shariah in Sustaining the Environment through Impactful Strategies' (2020) 5(1) *International Journal of Islamic Business* 36–45 accessed 2 April 2025.

26 Zulkifli Hasan, 'The Implications of Maqasid al-Shari'ah for Integrated Sustainability Practices among Businesses: A Qualitative Inquiry' (2023) <https://www.emerald.com/insight/content/doi/10.1108/qrfm-09-2023-0222/full/pdf> accessed 2 April 2025.

27 The Halal Times, 'Maqasid Shariah and Sustainability: Forging a Just and Sustainable Future' (The Halal Times, 2023) <https://www.halaltimes.com/maqasid-shariah-and-sustainability-forging-a-just-and-sustainable-future/> accessed 2 April 2025.

28 Institute of Islamic Banking and Insurance, 'Maqasid al-Shari'ah and SDGs' (Institute of Islamic Banking and Insurance, 2023) <https://islamic-banking.com/maqasid-al-shariah-and-sdgs/> accessed 2 April 2025.

29 SDGs Review, 'SDG's and Maqasid Shariah Principles: Synergies for Global Prosperity' (SDGs Review, 2023) <https://sdgsreview.org/LifestyleJournal/article/view/1873> accessed 2 April 2025.

30 Mohammad Hashim Kamali, *Maqasid al-Shariah, Ijtihad and Civilisational Renewal* (International Institute of Advanced Islamic Studies Malaysia 2011) 1–5; Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (International Institute of Islamic Thought 2008) 18–22.

31 Ahmad Abedi Sarvestani, *Insights into Self-Knowledge from Islamic Teachings: A Path Towards Ethical Environmental Stewardship within the Framework of the SDGs*, 25 *Profetika J. Studi Islam* 188, 200–202 (2024), <https://doi.org/10.23917/profetika.v25i02.6721>.

McCauley, comprises three pillars: distributive justice (fair allocation of energy resources and burdens), procedural justice (inclusive and transparent decision-making), and recognition justice (respect for marginalised voices).³² While *Maqasid* focuses on preserving ethical, social, and environmental integrity, energy justice addresses fairness in energy access, participation in decision-making, and protecting vulnerable communities. Both frameworks seek balance, though tensions may arise when profit-driven policy decisions overlook religious or environmental imperatives. The overlap between *Maqasid* and energy justice provides a powerful integrated lens through which to assess Malaysia's policy coherence and legal sufficiency in meeting the SDGs.

The doctrinal method is well-suited to uncover normative inconsistencies, identify legal fragmentation, and propose theoretical reforms rooted in established principles such as *maslahah* (public interest), *adl* (justice), and intergenerational equity. This is supplemented by qualitative policy evaluation to contextualise the doctrinal findings within the broader SDG discourse. The remainder of this article is structured as follows. Section 2 provides a policy overview and analyses the alignment of key Malaysian development blueprints with the Sustainable Development Goals (SDGs). Section 3 introduces the theoretical frameworks of energy justice and *Maqasid al-Shariah*. Section 4 applies these frameworks to assess the coherence and gaps in Malaysia's legal and policy instruments. Section 5 outlines forward-looking recommendations, and the final section offers conclusions and reflections.

1. The Implementation of SDGs in Malaysia

The Eleventh Malaysia Plan 2016-2020 (11MP), which is based primarily on sustainable objectives that focus on all areas of the SDGs, was formerly referred to as Malaysia's development of sustainability programme.³³ It emphasised six thrusts: inclusiveness, well-being, human capital, green growth, infrastructure, and innovation. The core elements addressed the goals; the differences in race, geographic location, and social status of Malaysians justified the need for protection and effective economic development to enhance well-being for all, fostering a socially progressive Malaysia with safe residents and prosperous families within integrated and united societies. It is maintained that, while these aim to align with SDGs, gaps in enforcement and transparency persist. The Malaysian government has tied the implementation of the Sustainable Development Goals (SDGs) to its Eleventh Malaysia Plan (11MP) 2016–2020 as the centrepiece and guiding policy of national development efforts. Just as the Tenth Malaysia Plan (2011–2015) was said to reflect government commitment to the Millennium Development Goals, the 11MP is said to mirror the multidimensional nature of the Sustainable Development Goals (SDGs).³⁴

32 Raphael J Heffron and Darren McCauley, *The concept of energy justice: across the disciplinary divide* (2017) 105 *Energy Policy* 658–667.

33 Fauwaz Abdul Aziz, 'Integrating the SDGs into National Development Plans' (*Social Watch*) <<https://www.socialwatch.org/node/17340>> accessed 4 April 2025.

34 *ibid.*

In addition, before 1975, the government introduced three policies, including the New Economic Policy (NEP) 1971–1990, the National Development Policy (NDP) 1991–2000, and the National Vision Policy (NVP) 2001–2010. The New Economic Policy (NEP) was one of the earliest policies introduced by the government. The focus was on alleviating poverty in society and restructuring the ethnic economy, which the British government introduced. The National Development Policy (NDP) succeeded the NEP in achieving balanced development across ethnic groups. The National Petroleum Policy was enacted a year after the Petroleum Development Act of 1974. The National Petroleum Policy (NPP) 1975 is limited to exploiting petroleum resources, protocols, and operational management and covers the industry's economic, social, and environmental aspects. This policy aims to regulate the oil and gas industry, thereby supporting national economic development and determining the optimal social and economic balance in exploring oil resources, while conserving these assets and maintaining environmental protection.³⁵

While the National Energy Policy 1979 (NEP) promoted a long-term energy sector, it progressed to safeguard efficient, secure, and environmentally sustainable energy supplies.³⁶ The NEP is a well-structured policy that strives for energy diversification and energy efficiency (EE) without abandoning environmental aspects, consistent with the Kyoto Protocol and the Paris Agreement.³⁷ Nevertheless, climate change issues are absent from this policy.³⁸ The National Depletion Policy 1980 (NDP) offers a safeguard against the over-exploitation of Malaysia's national oil and gas reserves.³⁹ The NDP proposes a fuel diversity strategy that reduces oil dependency and stress on hydroelectricity and coal deployment within the energy mix.⁴⁰ NDP is a foundation used in safeguarding future energy security and stability while balancing the use of oil, gas, hydroelectricity, and coal.⁴¹ Besides, the National Energy Balance (NEB) was initiated in order to support energy formulation.⁴² It acts as a reference for providing energy data, regardless of the fuel type, and assists in formulating new policies.⁴³

35 Farahdilah Ghazali, 'Renewable Energy Law and Policy in Malaysia : A Critical Analysis' (Kuala Lumpur : Ahmad Ibrahim Kulliyah of Laws, International Islamic University Malaysia 2018) <<http://studentrepo.iiu.edu.my/handle/123456789/1800>> accessed 4 April 2025.

36 Thahirah Syed Jalal and Patrick Bodger, 'National Energy Policies and the Electricity Sector in Malaysia' (2009) 3rd International Conference on Energy and Environment 385 https://ir.canterbury.ac.nz/bitstream/handle/10092/4162/12621660_C81.pdf accessed 2 April 2025.

37 Ibid.

38 Ibid.

39 APEC, 'Malaysia' in *APEC Energy Demand and Supply Outlook – 5th Edition* (2013) <https://www.apec.org/docs/default-source/Publications/20132//APEC-Energy-Demand-and-Supply-Outlook-5th-Edition/TOC/Malaysia.pdf> accessed 2 April 2025.

40 Ibid.

41 Ibid.

42 Energy Commission Malaysia, *National Energy Balance 2020* (Suruhanjaya Tenaga, 2021) https://www.st.gov.my/contents/files/download/111/National_Energy_Balance_2020.pdf accessed 2 April 2025.

43 Ibid.

The implementation of the Four-Fuel Diversification Policy was used to reduce overdependence on oil for energy consumption and to secure future oil supplies.⁴⁴ Besides, it also encourages diversification of energy and calls for the balanced deployment of oil, gas, hydropower, and coal since coal has been easily accessed through low prices.⁴⁵ Later in 2000, the Four-Fuel Policy was amended into the Five-Fuel Policy.⁴⁶ The policy expanded to include renewable energy (RE) as the fifth fuel used to supplement the energy supply and create more sustainable energy for the future.⁴⁷ This policy's objective was to achieve the installation of 500 MW of grid-connected renewable power by 2005, equivalent to 5 per cent of the total energy demand.⁴⁸ While the Fifth Fuel Policy aimed for a challenging target of 500MW renewable integration by 2005, only partial progress was achieved. Critics contend that the expansion of biofuel, particularly oil palm biodiesel, has prompted land use alterations and possible displacement. The policy's definitions of Green Technology highlight energy efficiency, but the absence of consistent enforcement mechanisms remains a significant flaw.

As one of the major producers and exporters of palm oil globally, and to promote the product, the Malaysian government introduced the National Biofuel Policy 2006.⁴⁹ Apart from reducing dependency on fossil fuels, biofuel is an alternative and environmentally-friendly energy source specially designed for the transportation sector.⁵⁰ The National Green Technology Policy (NGTP), a landmark in the Tenth Malaysia Plan, is another tool used to increase the utilization of alternative and RE sources.⁵¹ This policy is founded on four major principles, including energy, environment, economy, and social perspectives.⁵² Green Technology shall be a driver to accelerate the national economy and to promote sustainable development.⁵³

In 2010, the Green Technology Financing Scheme (GTFS) was launched to enhance the supply

44 A L Maulud and Hamdani Saidi, 'The Malaysian Fifth Fuel Policy: Re-strategising the Malaysian Renewable Energy Initiatives' (2012) 48 *Energy Policy* 88 <https://doi.org/10.1016/j.enpol.2012.06.023> accessed 2 April 2025.

45 Ibid.

46 Ibid.

47 Ibid.

48 Shing Chyi Chua and Tick Hui Oh, 'Review on Malaysia's National Energy Developments: Key Policies, Agencies, Programmes and International Involvements' (2010) 14 *Renewable & Sustainable Energy Rev.* 2916.

49 Ministry of Plantation Industries and Commodities Malaysia, 'National Biofuel Policy' (2006) <https://policy.asiapacificenergy.org/sites/default/files/Malaysia%20Biofuel%20Policy.pdf> accessed 2 April 2025.

50 Asian Development Bank, 'The National Biofuel Policy of Malaysia, 2006' (21 March 2006) <https://lpr.adb.org/resource/national-biofuel-policy-malaysia-2006> accessed 2 April 2025.

51 Abdul Haseeb Ansari, *Energy Law in Malaysia* (Kluwer Law International BV 2018) 42.; Asia Pacific Energy Portal, 'National Green Technology Policy' (2009) <https://policy.asiapacificenergy.org/node/1287> accessed 2 April 2025.

52 Asian Development Bank, 'National Green Technology Policy, 2009 (Malaysia)' (2009) <https://lpr.adb.org/resource/national-green-technology-policy-2009-malaysia> accessed 2 April 2025.

53 Mohammad Hossein Mohammadi Ashnani and others, 'A Source of Renewable Energy in Malaysia, Why Biodiesel?' (2014) 35 *Renewable and Sustainable Energy Reviews* 244, 247; Ministry of Energy, Green Technology and Water Malaysia, 'National Green Technology Policy 2009' (2009) <https://policy.asiapacificenergy.org/sites/default/files/National%20Green%20Technology%20Policy%202009.pdf> accessed 2 April 2025.

and deployment of green technology (GT).⁵⁴ This scheme offers a positive impact for the producers and users of green technology.⁵⁵ The government has allocated RM 3.5 billion to achieve targets.⁵⁶ At the same time, subsidies, government guarantee ratios, and bank loan amounts are provided under the scheme, and GT producers are eligible for a maximum of RM50 million loan.⁵⁷ It can be concluded that GTFS has successfully supported 226 green technology-related projects and provided vast numbers of jobs within the green energy sector.⁵⁸ The green certified projects, which have been initiated under the scheme, have also significantly reduced carbon emissions.⁵⁹ These initiatives are vital to support many targets under the SDGs.⁶⁰ In addition, the National Green Technology Master Plan (2017-2030) was launched to assist in achieving the NGTP objectives and position Malaysia as a green technology hub by 2030.⁶¹ The energy sector has become one of the strategic focuses of the plan with respect to increasing renewable energy generation and improving energy efficiency.⁶²

The New Energy Policy (2011-2015) also provided measures to encourage energy efficiency in order to preserve the country's energy security and supply.⁶³ Furthermore, in 2009, the government implemented the National Renewable Energy Policy and Action Plan (NREPAP) as a mechanism used to resolve the failure of not achieving the target of 5 per cent renewable energy within the energy mix.⁶⁴ The crucial part of this policy has been to demonstrate the importance of utilizing renewable resources, primarily to ensure a better environment in the future.⁶⁵ All these national policies are directly linked to targets under SDGs, including SDG 1 (No Poverty), SDG 7 (Affordable and clean energy), SDG 8 (Decent work and economic growth), SDG 11 (Sustainable cities and communities),

54 UNFCCC, 'Green Technology Financing Scheme (GTFS)' (2010) https://unfccc.int/files/focus/mitigation/application/pdf/malaysia_presentation.pdf accessed 2 April 2025.

55 Ibid.

56 Asia Energy Efficiency and Conservation Collaboration Center, 'Malaysia 2. (2) A' (2017) https://www.asiaeec-col.eccj.or.jp/wpdata/wp-content/uploads/stk_mala_2_2_a.pdf accessed 2 April 2025.

57 UNFCCC, 'Green Technology Financing Scheme (GTFS)' (2010) https://unfccc.int/files/focus/mitigation/application/pdf/malaysia_presentation.pdf accessed 2 April 2025.

58 Eco-Business, 'GTFS yes to 188 green projects amounting to RM2.2 billion' (9 September 2015) <https://www.eco-business.com/news/gtfs-yes-to-188-green-projects-amounting-to-rm22-billion/> accessed 2 April 2025.

59 UNFCCC, 'Malaysia: First Biennial Update Report to the UNFCCC' (2015) <https://unfccc.int/sites/default/files/resource/MALBUR1.pdf> accessed 2 April 2025.

60 OECD, 'GREEN TECHNOLOGY FINANCING SCHEME' (2023) <https://stip.oecd.org/stip/interactive-dashboards/policy-initiatives/2023%2Fdata%2FpolicyInitiatives%2F99997615> accessed 2 April 2025.

61 Prime Minister's Office of Malaysia, 'Green Technology Master Plan' (2017) <https://www.pmo.gov.my/wp-content/uploads/2019/07/Green-Technology-Master-Plan-Malaysia-2017-2030.pdf> accessed 2 April 2025.

62 Ibid.

63 Economic Research Institute for ASEAN and East Asia, 'Chapter 1. A Review of Energy Subsidy Removals and Other Energy Policies in Malaysia' (2016) 23 ERIA Research Project Report FY2015. No.23 https://www.eria.org/RPR_FY2015_No.23_Chapter_1.pdf accessed 3 April 2025.

64 Ministry of Energy, Green Technology and Water Malaysia, *National Renewable Energy Policy and Action Plan* (2009) <https://policy.asiapacificenergy.org/sites/default/files/NREPAP.pdf> accessed 3 April 2025.

65 Ibid.

SDG 12 (Responsible production and consumption), and SDG 13 (Climate Action).⁶⁶

At a regional level, the Association of Southeast Asian Nations (ASEAN) is the best platform for addressing the economic efficiency and sustainability measures that nations must implement to meet the SDGs.⁶⁷ In this respect, ASEAN recognises the need to strengthen the regional response to global development objectives such as the energy-related SDGs through the ASEAN Plan of Action for Energy Cooperation (APAEC).⁶⁸

Although multiple policies have been introduced to support the Sustainable Development Goals (SDGs), Malaysia encounters implementation challenges that could foster inequality and injustice in both the energy sector and society at large.⁶⁹ Critics contend that the Eleventh Malaysia Plan (11MP) and the country's approach to the SDGs exhibit neoliberal biases reminiscent of earlier development plans, favouring economic growth at the expense of social equity.⁷⁰ This focus has seemingly hindered progress in tackling distributional concerns like socioeconomic inequality and marginalisation.⁷¹

1.1. Problems and Challenges in the Implementation of SDGs

Malaysia shows a strong commitment to the Sustainable Development Goals (SDGs) through its focus on environmental protection and human rights.⁷² The country has committed to reducing its economy-wide carbon intensity by 45% by 2030 compared to 2005 levels, reflecting its alignment with the Paris Agreement objectives.⁷³ Nonetheless, despite actively working on the SDGs, Malaysia faces certain legal challenges that could impede progress, potentially resulting in issues like oppression, inequality, and environmental and social injustices.⁷⁴ Below are examples of legal problems and

66 Ministry of Economy Malaysia, *SDG Roadmap for Malaysia Phase II: 2021–2025* (2024) https://ekonomi.gov.my/sites/default/files/202409-/SDGRoadmapforMalaysia_Phase229%2025-282021%.pdf accessed 3 April 2025.

67 Udo Pesch and others, 'Energy Justice and Controversies: Formal and Informal Assessment in Energy Projects' (2017) 109 *Energy Policy* 825.i.e. 'overflowing'. The emerging informal assessment may subsequently lead to adaptations in the formal trajectory, which we refer to as 'backflowing'. Based on insights from case studies on Dutch energy projects and literature on energy justice we identify three justice-related attributes that facilitate understanding of the emergence of controversies. These attributes are based on differences between the two trajectories in terms of 1.

68 ASEAN Centre for Energy, 'ASEAN Plan of Action for Energy Cooperation (APAEC) Phase II: 2021 - 2025' (*Association of Southeast Asian Nations (ASEAN)*, 2021) <https://asean.org/wp-content/uploads/2023/04/ASEAN-Plan-of-Action-for-Energy-Cooperation-APAEC-2016-2025-Phase-II-2021-2025.pdf> accessed 3 October 2021.

69 Social Watch Malaysia, 'Spotlight on Sustainable Development: Malaysia' (2016) <https://www.socialwatch.org/node/17410> accessed 3 April 2025.

70 Ibid.

71 Ibid.

72 Ministry of Natural Resources and Environmental Sustainability, 'National Policy on Climate Change 2.0' (2023) <https://www.nres.gov.my/ms-my/pustakamedia/Penerbitan/National%20Policy%20on%20Climate%20Change%202.0.pdf> accessed 3 April 2025.; Ministry of Foreign Affairs Malaysia, 'Malaysia Upholds That Access to Clean, Healthy, and Sustainable Environment Is a Human Right That Needs to Be Protected and Promoted' (2023) <https://www.kln.gov.my/web/guest/-/malaysia-upholds-that-access-to-clean-healthy-and-sustainable-environment-is-a-human-rig-1> accessed 3 April 2025.

73 Ibid.

74 United Nations, 'Malaysia's Response to Questions on the 2030 Agenda for Sustainable Development'. (2019) https://sustainabledevelopment.un.org/content/documents/29264Malaysia_Response_QA.pdf accessed 3 April 2025.

challenges in the implementation of SDGs:

1.1.1. Environmental Issues

Malaysia's dedication to the Sustainable Development Goals (SDGs)-especially SDG 13 (Climate Action), SDG 15 (Life on Land), and SDG 16 (Peace, Justice, and Strong Institutions)-confronts various legal challenges that hinder environmental justice and proper execution.⁷⁵ While there are thorough national policies aimed at fostering sustainability, inconsistencies within legal frameworks and overlapping jurisdictions have resulted in notable obstacles to governance and enforcement.⁷⁶

A key case illustrating this issue is *Ketua Pengarah Jabatan Alam Sekitar & Anor v Kajing Tubek & Ors*, which centred on a conflict regarding the Bakun Hydroelectric Dam project.⁷⁷ The main legal question was whether the federal Environmental Quality (Prescribed Activities) (Environmental Impact Assessment) Order 1974 (EQA) or Sarawak's Natural Resources and Environment (Prescribed Activities) Order 1994 should apply to the project.⁷⁸ The Court of Appeal ultimately determined that Sarawak's legislation had precedence, referencing Articles 73 to 77 of the Federal Constitution, which provide the state with legislative authority over land and environmental issues.⁷⁹ While this ruling solidified Sarawak's independence, it also highlighted the legal fragmentation between federal and state authority, prompting concerns about Malaysia's capacity to uphold uniform environmental standards across the country.⁸⁰

A major challenge remains unregulated logging, which threatens the environment through deforestation, biodiversity loss, and water pollution.⁸¹ In 2021, satellite images of Tasik Kenyir highlighted alarming tree cover loss, prompting public concern about illegal logging.⁸² However, investigations showed that this logging had government approval, and officials opted to review the licenses issued instead of suspending them.⁸³ This situation reveals a larger problem: the lack of clear, unified logging laws and deficient transparency and accountability measures at the state level. Such uncertainties hinder Malaysia's efforts toward environmental protection and sustainable development.⁸⁴

Overall, these examples demonstrate that although Malaysia has created frameworks in line with the SDGs, their implementation faces significant legal structural hurdles.⁸⁵ Disparities between federal and

75 Social Watch Malaysia, 'Spotlight on Sustainable Development: Malaysia' (2016) <https://www.socialwatch.org/node/17410> accessed 3 April 2025.

76 Ibid.

77 *Ketua Pengarah Jabatan Alam Sekitar & Anor v Kajing Tubek & Ors and Other Appeals* [1997] 4 CLJ 253 (CA).

78 Ibid.

79 Federal Constitution of Malaysia, arts 73–77.

80 *Kajing Tubek* (n 70).

81 Sustainable Development Solutions Network, 'SDG 15: Life on Land | SDGs for Malaysian States' (2023) <https://sdg-for-malaysian-states-sdsn.hub.arcgis.com/pages/sdg-15-life-on-land> accessed 3 April 2025.

82 Noorjima Abd Wahab and others, 'The Assessment of Sedimentation Problems in Kenyir Hydropower Reservoir, Malaysia' (2023) 15 *Water* 2375 <https://doi.org/10.3390/w15132375> accessed 13 April 2026.

83 Malay Mail, 'No Illegal Logging at Tasik Kenyir, Says Forestry Dept' (17 March 2021) <https://www.malaymail.com/news/malaysia/2021/03/17/no-illegal-logging-at-tasik-kenyir-says-forestry-dept/1959016> accessed 3 April 2025.

84 Ibid.

85 Sustainable Development Solutions Network (n 74).

state laws, ineffective enforcement, and insufficient oversight are major contributors to environmental injustices.⁸⁶ If these issues are not resolved, they may persist in hindering Malaysia's journey towards an equitable and sustainable environmental future.⁸⁷

1.1.2. Dam Management Issues

Dam management has increasingly become a focal point in policy and environmental discussions, particularly concerning several Sustainable Development Goals (SDGs)- including SDG 6 (Clean Water and Sanitation), SDG 7 (Affordable and Clean Energy), SDG 12 (Responsible Consumption and Production), SDG 13 (Climate Action), SDG 15 (Life on Land), and SDG 16 (Peace, Justice, and Strong Institutions).⁸⁸ In Malaysia, many dams have been built mainly for generating electricity and controlling floods. Effective legal and regulatory frameworks are crucial for the proper governance of dam systems.⁸⁹ Nevertheless, even with existing legal measures, enforcement often remains inconsistent, leading to operational difficulties for the responsible authorities.⁹⁰

Malaysia's dam infrastructure is vulnerable to various issues, including disruptions to water catchments, aging structures, climate change effects, landslides, and possible seismic threats. Instances of unauthorized constructions, such as makeshift stalls, along with unregulated activities like illegal fishing and waste dumping in dam areas have been observed, contributing to ecosystem stress.⁹¹ A major concern is the lack of current dam safety legislation, compelling authorities to depend on non-binding guidelines, such as the Malaysia Dam Safety Management Guidelines (MyDAMS 2017).⁹² In contrast, nations like the United States and Australia have implemented specific Dam Safety Acts that mandate safety inspections and risk management protocols.⁹³

In light of these challenges, the Malaysian government has recognized the necessity of a specific Dam Safety Act, which is currently under review and is not expected to be enacted until 2026.⁹⁴ Thus, dam management in Malaysia is at the intersection of human and environmental governance, demanding more cohesive and enforceable legal standards.⁹⁵

86 Social Watch Malaysia (n 68).

87 Ibid.

88 United Nations, *Sustainable Development Goals* (UN, 2024) <https://sdgs.un.org/goals> accessed 3 April 2025.

89 Department of Irrigation and Drainage Malaysia, *National Water Resources Study 2010–2050* (Ministry of Environment and Water, 2011).

90 Department of Irrigation and Drainage Malaysia, *Malaysia Dam Safety Management Guidelines (MyDAMS)* (2017) https://www.petra.gov.my/uploads/content-downloads/file_20241014220939.pdf accessed 3 April 2025.

91 Liew Shaw Shong, Mohd Hizan Kamaruzaman and Othman Darjad, 'Dam Safety Monitoring & Surveillance in Malaysia' (Asia Water 2010 Conference, Kuala Lumpur, April 2010) <https://gnpgroup.com.my/wp-content/uploads/2019/08/Dam-safety-monitoring-maintenance-in-malaysia.pdf> accessed 3 April 2025.

92 Ibid.

93 Malay Mail, 'No Illegal Logging at Tasik Kenyir, Says Forestry Dept' (17 March 2021) <https://www.malaymail.com/news/malaysia/2021/03/17/no-illegal-logging-at-tasik-kenyir-says-forestry-dept/1959016> accessed 3 April 2025.

94 United States Federal Emergency Management Agency (FEMA), 'National Dam Safety Program' <https://www.fema.gov/emergency-managers/risk-management/dam-safety> accessed 3 April 2025; Australian National Committee on Large Dams (ANCOLD), *Guidelines on Dam Safety Management* (2020).

95 Association of Consulting Engineers Malaysia (ACEM), 'MyDAMS and Its Enforcements' (2023) <https://news.acem.com.my/mydams-and-its-enforcements/> accessed 3 April 2025.

1.1.3. Inequality, Income, and Imbalanced Economic Growth

Natural resource extraction has made a considerable contribution to the Malaysian economy as a whole.⁹⁶ However, industry growth and development do not always result in significant economic ties to the local economy in which the industry is located and do not contribute to the well-being of local households.⁹⁷ Therefore, it may hinder the implementation of SDG 1 (No Poverty), SDG 7 (Affordable and Clean Energy), SDG No. 8 (Decent Work and Economic Growth), SDG 9 (Industry, Innovation and Infrastructure), SDG 10 (Reduced Inequalities), SDG 12 (Responsible Consumption and Production), and SDG 16 (Peace, Justice and Strong Institutions).⁹⁸

The scenario can be seen in the case of Sarawak, one of the states in Malaysia. According to a study,⁹⁹ the regional impacts of economic growth due to the energy sector (petroleum activity) in Sarawak can be seen in the following Figure 1:

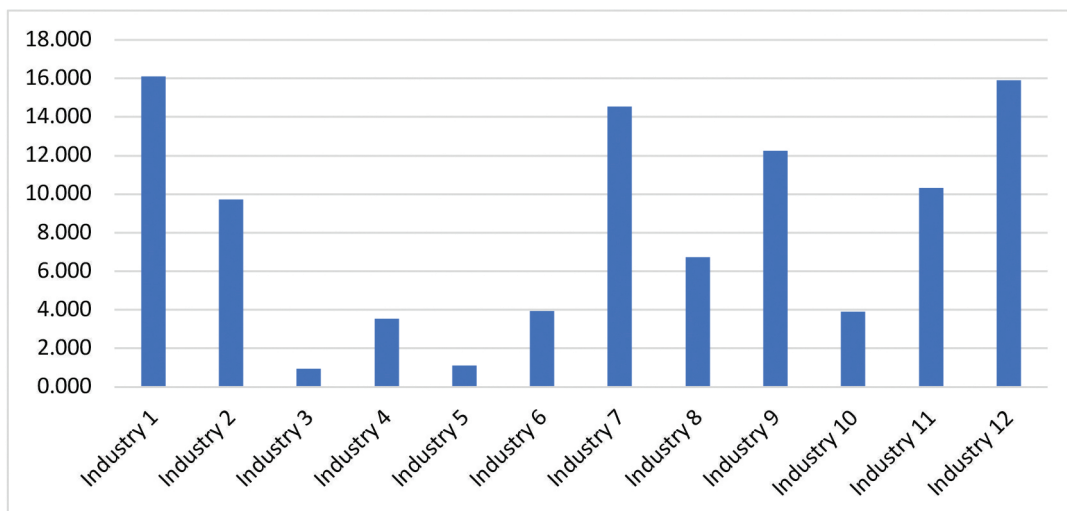


Figure 1: Value Added Multiplier for Sarawak for every Ringgit of Final Demand¹⁰⁰

**Note: Industry 1: Agriculture; Industry 2: Forestry and Logging; Industry 3: Crude Oil and Natural Gas; Industry 4: Mining and Quarrying; Industry 5: Petroleum Refinery; Industry 6: Manufacturing; Industry 7: Building and Construction; Industry 8: Utilities, Transportation and Storage and Information and Communication; Industry 9: Wholesale and Retail Trade, Hotels and Restaurants; Industry 10: Banking and Financial Services; Industry 11: Private Services; and Industry 12: government Services.*

The above Figure 1 details the multiplier effects on added value. The value-added multiplier quantifies

⁹⁶ Chakrin Utit and others, 'Regional Economic Impacts of Natural Resources: The Case of Petroleum and Forestry and Logging in Sarawak' (2020) 21 International Journal of Business and Society 898 https://www.researchgate.net/publication/351236618_Regional_Economic_Impacts_of_Natural_Resources_The_Case_of_Petroleum_and_Forestry_and_Logging_in_Sarawak accessed 3 April 2025.

⁹⁷ Ibid.

⁹⁸ Department of Statistics Malaysia, 'Sustainable Development Goals (SDG) Indicators, Malaysia, 2018' (2019) <https://www.dosm.gov.my/portal-main/release-content/sustainable-development-goals-sdg-indicators-malaysia-2018> accessed 3 April 2025.

⁹⁹ Chakrin Utit and others (n91).

¹⁰⁰ Ibid.

the economy-wide impacts of a rise in one Ringgit of final demand for a given industry on value-added. For instance, each Ringgit increase in final demand for Crude Oil and Natural Gas (Industry 3) results in value addition of RM0.90 to the state economy as a whole. The findings demonstrate the critical significance of crude oil and natural gas, petroleum refining, and forestry and logging industries in fostering the state's economic growth. Hence, the Crude Oil and Natural Gas industries have the most significant economic impact on Sarawak.

On the other hand, Table 1 below illustrates the anticipated backwards and forward links in Sarawak:

Table 1: Backward and Forward Linkages for Sarawak¹⁰¹

	Industries	Backwards	Forward
1	Agriculture	0.943	0.921
2	Forestry and Logging	1.421	1.292
3	Crude Oil and Natural Gas	0.816	1.235
4	Mining and Quarrying	0.879	1.087
5	Petroleum Refinery	1.186	0.959
6	Manufacturing	0.866	0.844
7	Building and Construction	1.078	0.839
8	Utilities, Transportation and Storage and Information and Communication	1.013	1.031
9	Wholesale and Retail Trade, Hotels and Restaurants	0.888	0.880
10	Banking and Financial Services; Industry	0.919	1.107
11	Private Services	1.084	1.190
12	government Services	0.906	0.714

Suppose a sector's forward and backward links are more significant than one. In that case, it indicates that the industry contributes significantly to regional economic development by supporting (forward linkages) and promoting (backward linkages) other industries. For example, according to Table 1, the Crude Oil and Natural Gas industry is not designated as a major sector due to its significant forward linkages. But, on the other hand, the industry's low forward linkages indicate that most output is exported to other Malaysian states.

Meanwhile, the following Figure 2 depicts the employment impacts of the energy industry (petroleum activities) in Sarawak¹⁰², based on the same study:

¹⁰¹ Ibid.

¹⁰² Ibid.

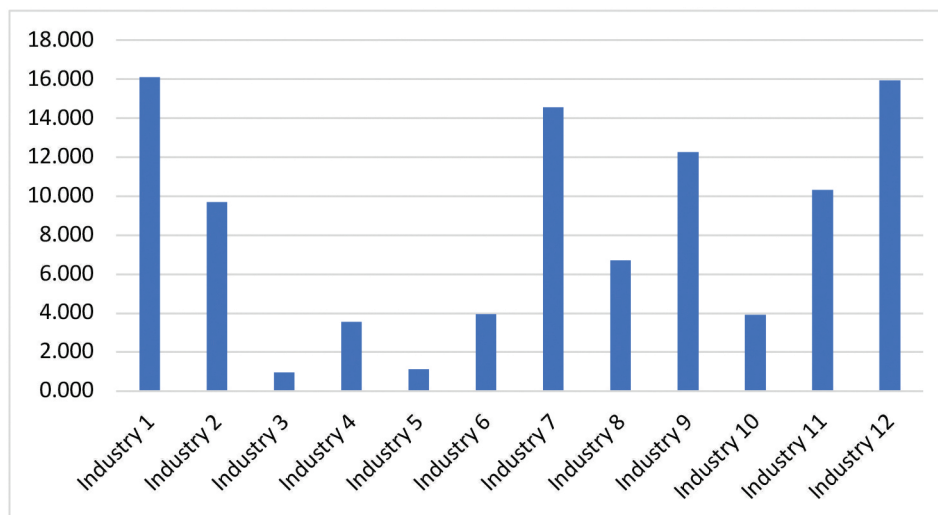


Figure 2: Employment Multiplier for Sarawak for Every Million Ringgit of Final Demand¹⁰³

**Note: Industry 1: Agriculture; Industry 2: Forestry and Logging; Industry 3: Crude Oil and Natural Gas; Industry 4: Mining and Quarrying; Industry 5: Petroleum Refinery; Industry 6: Manufacturing; Industry 7: Building and Construction; Industry 8: Utilities, Transportation and Storage and Information and Communication; Industry 9: Wholesale and Retail Trade, Hotels and Restaurants; Industry 10: Banking and Financial Services; Industry 11: Private Services; and Industry 12: government Services.*

Based on the data presented above, it is possible to deduce that the comparison of Figure 1 and Figure 2 demonstrates unequivocally that the Crude Oil and Natural Gas, Petroleum Refining, and Forestry and Logging businesses all contribute far more to economic growth than they do to employment.¹⁰⁴ This is empirically correct, as the Crude Oil and Natural Gas industry has the most significant value-added influence, yet the Agriculture industry generates more jobs.¹⁰⁵ Furthermore, among the three industries, Forestry and Logging are considered the least capital-intensive, followed by Crude Oil and Natural Gas and Petroleum Refining. As a result, Forestry and Logging generate ten jobs for every million Ringgit increase in final demand, compared to Crude Oil and Natural Gas, and Petroleum Refinery, each of which generates roughly one job.¹⁰⁶

The above study explains why Sarawak's average monthly household income is lower than the national average and why Sarawak is the country's second poorest state, even though the state is Malaysia's primary petroleum producer.¹⁰⁷ In addition, the following statement strengthens the finding:

While there is more of the same in terms of taxpayer-derived funding and 'business-as-usual

¹⁰³ Ibid.

¹⁰⁴ ibid.

¹⁰⁵ ibid.

¹⁰⁶ ibid.

¹⁰⁷ ibid.

opportunities for selected industry and sectoral players, such as in oil and gas, the 11MP, therefore, manifests little hint of being truly transformative or innovative in changing the fortunes and future of the many medium and low-income-earning businesses and workers by way of redistributive justice in the economy. While subsidies and privileges granted to big business (in particular, utility providers and other GLCs, industrial players, manufacturers, and exporters) are not seen as transfer payments, such perks are in effect forms of corporate subsidies. Subsidies and transfers should rightfully be going towards the poor and low-to-middle-income groups who need them the most.¹⁰⁸

It is argued that the problems mentioned above regarding SDG implementation can be solved and achieved if they are strengthened by proper legislation and policies that incorporate the underlying concepts of energy justice and *Maqasid al-Shariah*.

2. The Concept of Energy Justice and *Maqasid Al-Sharia*

Energy justice evolved historically from environmental justice¹⁰⁹ and continues as a developing ideology that prescribes moral, philosophical, and ethical movements that share environmental, atmospheric, and climate justice theory.¹¹⁰ It is one of the seven principles that define energy law theory and is said to be rapidly evolving in light of the theory's relevance; the other six principles are sovereignty over natural resources, access to modern energy services, prudent, rational, and sustainable resource use, environmental protection, human health, and climate change.¹¹¹

Energy justice presumes to consider the fairness of the interconnected privileged and underprivileged groups in addressing moral intuition.¹¹² "With effective energy legislation, energy law can make several major contributions to a nation economically and environmentally", and it will uphold energy justice.¹¹³ The repercussions of the positive social affiliation between the private sector, government, and public are significantly affecting global climate change and intergenerational justice.¹¹⁴ Energy justice can be classified further under three tenets: procedural, recognition, and distributive justice.

2.1. Procedural Justice

Procedural justice is concerned with the engagement of all stakeholders in fair and non-discriminatory procedures and practices.¹¹⁵ It is an application that can be accepted by facilitating the

108 Abdul Aziz (n 27).

109 Kirsten Jenkins, 'Advancing Energy Justice : The Triumvirate of Tenets Advancing Energy Justice : The Triumvirate of Tenets'.

110 Raphael J Heffron and others, 'A Treatise for Energy Law' (2018) 11 Journal of World Energy Law and Business 34.

111 *ibid*.

112 Pesch and others (n 62).

113 Raphael J Heffron and Darren McCauley, 'Achieving Sustainable Supply Chains through Energy Justice' (2014) 123 Applied Energy 435.

114 *ibid*.

115 Burns H Weston, 'Climate Change and Intergenerational Justice: Foundational Reflections' (2008) 9 Vermont Journal of Environmental Law 375.

individuality function and encouraging participation in the structural concepts of authority, cultural traditions, and common ideas adopted in society.¹¹⁶ Such a concept addressed the engagement of impacted stakeholders in decision-making by authorities, which must be fair and just, protected by enough legislation in compensating, and all choices must be made transparently and openly to avoid creating unjust outcomes.¹¹⁷ Procedural justice encourages the engagement of all impacted actors in energy decision-making, and the option must take reasonable account of each of the risks affecting each of them by establishing a significant distribution of benefits.¹¹⁸ The participation of communities directly affected by the project must be incorporated into the discussions, and they must represent themselves in neutral arbitrations that serve as a forum for grievances.¹¹⁹ Incorporating morality into decision-making demonstrates the need to broaden the idea of social justice, which should encompass not only government actions and policies, economic development, and rising technologies, per se. Procedural justice can assist in resolving the concerns raised in the previous cases. For instance, both the federal and state governments in Malaysia may confer with essential stakeholders and develop a comprehensive strategy to ensure that the communities immediately impacted by the project are adequately cared for.

2.2. Recognition, Justice, and Distributive Justice

Recognition injustice depicts a contemptuous, insulting, and degrading process that devalues some people's identities in comparison to others.¹²⁰ Therefore, it is vital to determine whether communities have been damaged by energy infrastructure and misled or ignored during decision-making to achieve justice.¹²¹ Recognition justice seeks to protect all people from bodily damage and devaluation, secure their worth, and ensure their democratic liberties are equitable.¹²² It is therefore critical to analyse which segments of society are marginalised or distorted.

On the other hand, distributional justice, also known as distributive justice, is derived from the idea of "physically unequal allocation and ills" and "uneven distribution of their associated responsibilities".¹²³ It is a dimensional concept that perceives the relationship between evolving technology and designated livelihoods.¹²⁴ Distributional injustice disproportionately harms the poor and less powerful social

116 Caroline Damgaard, Darren McCauley and Jed Long, 'Assessing the Energy Justice Implications of Bioenergy Development in Nepal' (2017) 7 *Energy, Sustainability and Society*.

117 Weston (n 113).

118 Benjamin K Sovacool and others, 'Energy Decisions Reframed as Justice and Ethical Concerns' (2016) 1 *Nature Energy* 1.

119 *ibid*.

120 Gordon Walker, 'Beyond Distribution and Proximity: Exploring the Multiple Spatialities of Environmental Justice' [2010] *Spaces of Environmental Justice* 24.

121 Kirsten Jenkins and others, 'Energy Justice: A Conceptual Review' (2016) 11 *Energy Research & Social Science* 174.

122 *ibid*.

123 Walker (n 118).

124 Susan Owens and Louise Drifill, 'How to Change Attitudes and Behaviors in the Context of Energy' (2008) 36 *Energy Policy* 4412.

groupings.¹²⁵ However, while it does not directly target impoverished people, the government's choice must promote fairness throughout, rather than focusing exclusively on developer or company gains.¹²⁶ Distributive justice is claimed as a right of individuals against the state's or authority's intervention in a capitalist act or decision. In this regard, it is used as a technique for achieving societal order and balance.¹²⁷ In short, the concept confers the choice on distributional being factored either due to demands, wants, entitlements, or any other unique necessity to satisfy the requirement, and it shall be proper.¹²⁸

By applying the principles of recognition justice and distributive justice, the case mentioned above in Sarawak, for example, may be resolved. Local communities should have their rights recognised and should not be marginalised for whatever reason. This recognition should be reflected in policymaking and legislative enactment. Besides, the law and policy should not disproportionately harm the poor and less powerful social groupings. The relevant authority must support overall fairness rather than focus primarily on the developer or corporate profits. As a result, it will contribute to the successful implementation of SDG 1 (No Poverty), SDG 7 (Affordable and Clean Energy), SDG 8 (Decent Work and Economic Growth), SDG 9 (Industry, Innovation, and Infrastructure), SDG 10 (Reduced Inequalities), SDG 12 (Responsible Consumption and Production), and SDG 16 (Peace, Justice and Strong Institution).

3. The Concept of Maqasid Al-Sharia

Additionally, it is argued that the SDGs can be implemented successfully if the policies and laws introduced consider the *Maqasid al-Shariah*. *Maqasid al-Shariah* is a general term that comprises two words: *Maqasid* (i.e., objective or purpose) and *al-Shariah* (i.e., Islamic Law). While *Maqasid al-Shariah* is commonly recognised as the purposes and objectives of Islamic Law, *Shariah* is generally interpreted in a larger sense and scope rather than as the sphere of 'Islamic law'.¹²⁹ This is because *Shariah* encompasses the entirety of Islamic life, including beliefs, morals, virtues, guiding principles, and economic, political, cultural, and civilisational issues that affect not only the Muslim community but also the rest of humanity.¹³⁰

Conventionally, the *Maqasid al-Shariah* is categorised according to the hierarchy of needs and takes precedence over the priorities they signify.¹³¹ This classification, which is the first, most well-

125 Heffron and McCauley (n 111).

126 Heffron and others (n 108).

127 Yvonne Malan, 'Justice and the Law : A Perspective Contemporary Jurisprudence From' [2000] University of Stellenbosch 195.

128 Jenkins (n 107).

129 Syahida Abdullah, 'The Objectives of Takaful and Shariah: Towards the Achievement of Maqasid Shariah' (2015) 8 Journal of Human Capital Development (JHCD) 93.

130 *ibid*.

131 Mohammad Abdullah, 'Waqf, Sustainable Development Goals (SDGs) and Maqasid Al-Shariah' [2018] International Journal of Social Economics 158.

known, and most significant classification of the *Maqasid al-Shariah*, separates them into three hierarchical levels: *Dharuriyyah* (Necessity), *Hajiyyah* (Compliment), and *Tahsiniyyah* (Refinement).¹³² Meanwhile, the *Dharuriyyah* (Necessity) can be classified into five components: *Deen* (Religion), *'Aql* (Intellect), *Nafs* (Self), *Mal* (Wealth/Property), and finally *Nasl* (Progeny/ Lineage).¹³³ In essence, *Maqasid al-Shariah* is a set of Islamic principles underlying Islamic law that serves as the basis for establishing rulings.¹³⁴ The following Diagram 1 shows the correlation between Islamic Law, *Maqasid al-Shariah*, and the five components under the first hierarchy of needs, i.e., *Dharuriyyah* (Necessity):

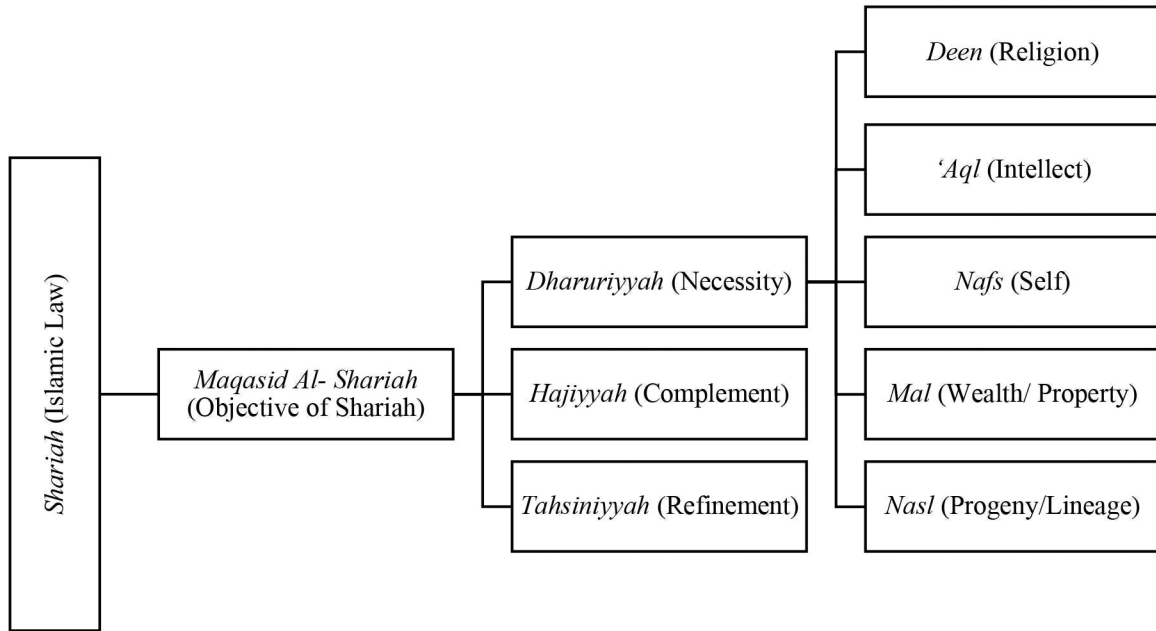


Figure 3: The correlation between Islamic Law, *Maqasid al-Shariah*, and the Hierarchy of Needs.¹³⁵

A jurist cannot issue a verdict without considering the gain and harm associated with it. Indeed, a topic like sustainable development, which is primarily concerned with bringing prosperity to the global community, could be classified in Islam as an attempt to eliminate anything harmful not only to human societies but also to the ecosystems that surround them, such as animals and plants, and energy, to bring about sustainable welfare. This is because Islam, as a universal religion, extends its concern for life to the entire biosphere.

Additionally, a few Islamic approaches in *Qur'an* and *Hadith* (i.e. the sayings of the Prophet Muhammad PBUH) can be applied as a means of comprehending *Maqasid al-Shariah* and attaining

¹³² *ibid.*

¹³³ Ibrahim Abiodun Oladapo and Asmak Ab Rahman, 'Maqāṣid Sharī'ah: The Drive for an Inclusive Human Development Policy.' (2016) 24 *Jurnal Syariah* 287.

¹³⁴ A Syathir Sofyan, Salmah Said and Muhammad Wahyuddin Abdullah, 'Financing Risk Measurement with Maqasid Al-Sharia Qualitative Risk' (2019) 8 *Jurnal Ekonomi dan Keuangan Islam* 1.

¹³⁵ Oladapo and Ab Rahman (n 131).

SDG No. 1 (No Poverty), SDG No 6 (Clean Water and Sanitisation), SDG No. 7 (Affordable and Clean Energy), SDG No. 8 (Decent Work and Economic Growth), SDG No. 9 (Industry, Innovation, and Infrastructure), SDG No. 10 (Reduced Inequalities), SDG No. 12 (Responsible Consumption and Production), SDG No. 13 (Climate Action), and SDG No. 16 (Peace, Justice and Strong Institution) which can be seen in Table 2 below:-

Table 2: The SDGs and Islamic Approaches in Qur'an and Hadith

Type of SDG	Islamic Approach
SDG 1 (No Poverty)	<i>And worship Allah, and do not associate anyone with Him and do good to parents, relatives and orphans, the needy, the near neighbour (relatives) and the distant neighbour (non-relatives) and the companion of your side and the wayfarer. Qu'ran, Surat An-Nisa (The Women) 4:36</i> <i>Do you know what the rights of neighbours are? Help them when they need your help, give them loans, if they are poor, spend upon them, if they are sick, visit them, if they are happy, greet them, and if they are sad, share their sorrow, if they die, participate in their funeral, . . . I swear in the name of the One in Whose custody is my life, no one fully fulfils the rights of neighbours except very few among you upon whom Allah showers His Mercy. (Hadith Al-Baihaqi)</i>
SDG 6 Clean Water and (Sanitisation)	<i>According to Abu Hurairah, the Messenger of Allah (Peace Be Upon Him) prohibited relieving in a water source, on a path, in a shade location, or the burrow of a departing creature. (Hadith)</i> The teaching stresses Islam's emphasis on avoiding contamination of critical resources and emphasising the importance of cleanliness.
SDG 7 (Affordable (and Clean Energy)	Oil, water, and Pastures are the whole community's resources. <i>The Muslims are partners in three: water, pastures, and fire (Hadith Ahmed, ibn Majah)</i> "Fire" refers to any natural resource utilised to generate heat and energy, such as wood, coal, or oil. Other narratives indicate that individuals may possess and sell water if the group is not in desperate need of it. These narrations demonstrate that whatever the community requires must be offered and cannot be withheld privately to the detriment of the people. Thus, the state ensures that citizens have access to sufficient water and electricity to meet their needs and all public utilities as required by time and location.
SDG 8 (Decent Work and Econom- ic Growth) SDG 9 (Industry, Innovation, and In- frastructure); SDG 10 (Reduced In- equalities)	<i>Help one another in al-Birr and at-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is severe in punishment. Qur'an, Surat Al-Ma'idah (The Table Spread) 5:2</i> <i>Prophet Muhammad (peace be upon him) said: "The relationship between one believer and another is like a structure, parts of which support other parts," and he interlaced his fingers. (Hadith Al-Bukhari and Muslim)</i> <i>And he said: "The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole-body aches, because of sleeplessness and fever." (Hadith Al-Bukhari and Muslim)</i>

SDG 12 (Responsible Consumption and Production)	<i>It is He who has appointed you viceroys in the earth ... that He may try you in what He has given you. Qur'an, Surat Al-An'am (The Cattle) 6:165</i> <i>O children of Adam! ... eat and drink: but waste not by excess, for Allah loves not the wasters. Qur'an, Surat Al-A'raf (The Heights) 7:31</i> Prophet Muhammad (SAW) encouraged the planting of trees and agricultural cultivation, which are considered good acts. This is illustrated in the following traditions: Narrated by Anas bin Malik (RA) that Allah's Messenger (SAW) said: "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him." (Hadith Bukhari). Islam is against the cutting or destruction of plants and trees unnecessarily, as is evident in the following Hadith: Abdullah ibn Habashi reported that Prophet Muhammad (SAW) said: "He who cuts a lote-tree [without justification], Allah will send him to Hellfire." (Hadith Abu Dawud).
SDG 13 (Climate Action)	<i>Do good to others as God has done good to you. Do not seek to spread corruption in the land, for God does not love those who do mischief. Quran, Surat Al-Qasas (The Stories) 28:77.</i> <i>Do no mischief on the earth, after it hath been set in order: Qur'an, Surat Al-A'raf (The Heights) 7:56.</i> <i>Corruption has appeared in both land and sea. Because of what people's own hands have brought. So that they may taste something of what they have done. So that hopefully they will turn back. Quran, Surat Ar-Rum (The Romans) 30: 41.</i>
SDG 16 (Peace, Justice, and Strong Institution)	<i>God commands justice and fair dealing... Quran, Surat Al-Nahlu (The Bee) 16:90.</i> <i>God commands you [people] to return things entrusted to you to their rightful owners, and, if you judge between people, to do so with justice: God's instructions to you are excellent, for He hears and sees everything. Surat An-Nisa (The Women) 4:58.</i> <i>...And act justly. Indeed, Allah loves those who are just. Qur'an, Surat Al-Hujurat (The Rooms) 49:9.</i> <i>The Prophet PBUH said, "When two people come to you asking you to judge between them, do not rule in favour of one until you hear the account of the other; for you will soon come to know of how to pass the judgement." (Hadith At-Tirmidhi).</i> <i>It is part of Allah's Mercy that you deal with them gently. If thou hadst been stern or harsh-hearted, they would have broken away from around thee: therefore overlook (their flaws), and seek (Allah's) forgiveness for them, and consult them in affairs (of the moment). Then, once you've made a decision, place your trust in Allah. Because Allah loves people who place their trust (in Him). Quran, Surat Al-Imran (Family of Imran) 3:159.</i>

4. Discussion

This section analyzes the study's findings by linking the theoretical frameworks of energy justice and *Maqasid al-Shariah* to the practical challenges Malaysia faces in achieving the Sustainable Development Goals (SDGs). While Malaysia's development plans, such as the 11MP, 12MP, and the National Energy Transition Roadmap, demonstrate commendable ambition, they fall short in embedding justice-oriented principles. For instance, although the 12MP refers to inclusivity and resilience, there is

minimal procedural justice in the way indigenous energy needs are addressed. Furthermore, distributive justice concerns are evident in energy access inequality between Peninsular Malaysia and Sabah/Sarawak. By applying *Maqasid*, the deficiency in environmental preservation mechanisms becomes apparent, especially in the absence of legally binding climate commitments. Moreover, an assessment of Malaysia's Four-Fuel and Five-Fuel Diversification strategies, along with the Green Technology Master Plan, shows uneven adherence to justice principles. Although these policies aim to promote affordability and energy diversification, they often neglect Indigenous participation (procedural justice), fail to ensure fair energy access (distributive justice), and overlook those displaced by infrastructure projects (recognition justice). Incorporating *Maqasid* principles like *maslahah* and *adl* would require inclusive consultations, promote intergenerational equity, and highlight ecological conservation as vital to public welfare. This analysis reveals both policy fragmentation and missed opportunities to leverage Islamic legal ethics as part of Malaysia's development narrative.

4.1. Integrative Value of Energy Justice and Maqasid al-Shariah

The shared dedication of energy justice and *Maqasid al-Shariah* to social equity, environmental sustainability, and human dignity creates a robust foundation for implementing SDGs. Energy justice aims to guarantee fair processes, equal acknowledgment, and fair distribution of energy rewards and responsibilities. Likewise, *Maqasid al-Shariah*, especially through its core principle of *Dharuriyyah* (necessities), highlights the importance of protecting essential human interests, including life (*Nafs*), intellect (*Aql*), property (*Mal*), lineage (*Nasl*), and faith (*Deen*). These priorities resonate closely with the concepts of distributive and recognition justice in energy governance. By prioritizing ethical values and inclusive policies, both frameworks contribute to the development of energy systems that are not only technically efficient but also socially just and morally grounded.

4.2. Application to Policy Gaps

A major issue facing Malaysia's energy sector is the ongoing lack of electricity access in off-grid and rural areas. This situation raises concerns about procedural justice, as these communities are frequently marginalized in decision-making regarding energy infrastructure developments. From the *Maqasid* viewpoint, their exclusion contradicts the safeguarding of *Nafs* (life) and *Nasl* (progeny), both of which require basic energy access for health, survival, and family welfare. Additionally, energy development leads to environmental harm, like unregulated logging and poor dam management, that threatens the protection of *Mal* (property) and *Nafs* (life), thereby breaching both *Maqasid* principles and the foundations of climate and environmental justice. Tackling these challenges through the lenses of energy justice and Islamic legal principles ensures the protection of vulnerable communities and ecological systems.

4.3. Skills Development and Employment

The development of human capital plays a vital role in both sustainable development and *Maqasid al-Shariah*. The government's focus on Technical and Vocational Education and Training (TVET) and Industry 4.0 (IR4.0) initiatives aligns with *Maqasid* goals, specifically the preservation of *Aql* (intellect) and *Mal* (wealth/property). These policies strive to improve workforce readiness, minimize inequalities,

and encourage economic participation, objectives that complement the notion of distributive justice. By incorporating these approaches within the broader SDG framework, Malaysia can tackle structural unemployment and bridge skills gaps while adhering to the ethical principles of social inclusion and justice.

4.4 Legislative Implications

The analysis highlights a crucial need for legal reforms that explicitly integrate the principles of energy justice and *Maqasid al-Shariah*. While Malaysia's current energy and environmental laws provide a foundational framework, they often fall short in fostering community participation, equitable benefit-sharing, and environmental stewardship. Introducing legislation that embodies modern energy justice principles alongside Islamic ethical values would encourage a more comprehensive and inclusive governance model. These laws should emphasize transparency, fairness, and sustainability, ensuring that development outcomes align with the higher objectives of *Shariah* and the universal ideals of justice and equity, SDGs.

The following Table 3 illustrates the integration of the principles of energy justice and *Maqasid al-Shariah*:

Table 3: The integration of the principles of energy justice and *Maqasid al-Shariah*

SDGs	Strategy	Energy Justice Approach	<i>Maqasid al-Shariah</i> Approach
SDG 1 (No Poverty)	To reduce the number of the absolutely poor	Distributive Justice Procedural Justice Recognition Justice	<i>Dharuriyah</i> (necessity) 1. <i>Deen</i> (Religion) 2. <i>'Aql</i> (Intellect) 3. <i>Nafs</i> (Self) 4. <i>Mal</i> (Wealth/ Property) 5. <i>Nasl</i> (Progeny/Lineage)
SDG 6 (Clean Water and Sanitation)	To achieve 95% of the population, get access to water as a basic need		
SDG 8 (Decent Work and Economic Growth), SDG 9 (Industry, Innovation, and Infrastructure), and SDG 10 (Reduced Inequalities)	To expand the skilled and highly educated workforce, as well as the learning society and outcome-based education.		
SDG 7 (Affordable and Clean Energy), SDG 12 (Responsible Consumption and Production), SDG 13 (Climate Action), SDG No. 16 (Peace and Strong Institutions)	The nexus between these three goals relying upon each other as it was mainly reported that the law and regulations as the mechanism to control the goals		

5. Conclusion and Recommendations

The nexus between the implementation of *Maqasid al-Shariah* and energy justice in their entirety yields the best outcome in terms of progress toward achieving the 2030 goals. To ensure relevance to the SDGs and energy justice, it is necessary to focus on their implementation in light of *Maqasid al-Shariah*. While energy justice emphasises procedural, distributive, and recognition justice, *Maqasid al-Shariah* prioritises *Dharuriyyah* (Necessity), *Hajiyyah* (Compliment), and *Tahsiniyyah* (Refinement) according to the hierarchy of needs in formulating policy. The *Dharuriyyah* (Necessity) is viewed through the aspect of five essential components. Specifically, the preservation of *Deen* (Religion), *'Aql* (Intellect), *Nafs* (Self), *Mal* (Wealth/Property), and lastly *Nasl* (Progeny/Lineage).

It is critical to determine the population of a particular community based on its geographical location in Malaysia for the authorities to ascertain the precise situation of poverty and inequality in access to basic needs such as electricity. Therefore, the principle of energy justice will be justified in terms of its goal when it reaches those communities, and *Maqasid al-Shariah* will utilise its concept of *Dharuriyyah* (Necessity) directly in situations where it is necessary to fulfil the enjoyment of life.

The principles of energy justice and *Maqasid al-Shariah* are required to administer variations from the government's actual plans and make appropriate laws and policies. As is the case in Malaysia, for example, access to electricity and energy can be regarded as the desire of every household in the country to illuminate their homes to facilitate daily activities, and they are perceived as the *Dharuriyyah* (Necessity) for preservation of *Nafs* (Self) and *Nasl* (Progeny/Lineage). Therefore, the concerns on the access to electricity shall be looked upon people living in the rural and off-grid area which probably affected due to health problems, loss of job and even the death of the leader of the family which creates the problem on the demand and affordability towards the basic needs of electricity and they still prefer to conventional cooking rather than clean cooking as it is cheap. As a result, government incentives to support and subsidise individuals living in rural and off-grid areas will continue to increase and accelerate to meet their energy and clean cooking needs.¹³⁶ As such, the government, under the principle of procedural justice, shall collaborate with relevant agencies and stakeholders to ascertain which communities remain impacted by the lack of access to electricity and clean cooking.

This study concludes that combining energy justice principles with the *Maqasid al-Shariah* framework creates a comprehensive and ethically informed strategy to enhance Malaysia's progress towards the SDGs. The synergistic relationship between these two frameworks—where energy justice advocates for procedural fairness, equitable resource distribution, and advocacy for marginalized communities, while *Maqasid al-Shariah* focuses on safeguarding fundamental human interests—allows for the formation of just and sustainable energy policies. This dual approach guarantees that

¹³⁶ UN ESCAP, 'Accelerating SDG7 Achievement in the Time of Covid-19: Policy Briefs in Support of the High-Level Political Forum 2020'.

development strategies align not only with global sustainability standards but also firmly embrace Islamic ethical values of justice, compassion, and harmony.

This study's findings show that current challenges facing Malaysia's energy policy—specifically access inequalities, environmental harm, and socioeconomic disparities—can be better tackled through the activation of both frameworks. The safeguarding of *Nafs* (life), *Aql* (intellect), and *Mal* (wealth), as highlighted in *Maqasid al-Shariah*, aligns closely with the fundamental objectives of the SDGs aimed at eradicating poverty, ensuring quality education, providing clean energy, and promoting climate action. Based on these findings, this paper recommends that: (1) the integration of *Maqasid* principles, particularly *maslahah* and *hifz al-bi'ah*—into Malaysia's energy and climate legislation; (2) the institutionalization of procedural justice mechanisms through mandatory public consultations, especially involving Orang Asli and East Malaysian communities; (3) the establishment of a national SDG-coherence audit unit to identify and remedy policy misalignments; and (4) the enactment of a Climate Change Act that anchors distributive and environmental justice in enforceable legal standards.

Integrating Malaysia's SDG strategy with the core tenets of energy justice and *Maqasid al-Shariah* ensures that sustainable development remains inclusive and ethically grounded, fostering a future that is equitable, robust, and in harmony with the nation's socio-religious principles. Additionally, practical measures such as environmental conservation, balanced living, and fostering human harmony must be prioritized. As previously mentioned, Islamic teachings from the Quran and Hadith indicate that “justice” is not solely the responsibility of policymakers, governments, or major institutions; rather, it should be *Syumul* (all-encompassing) and address all circumstances. This perspective emphasizes that development, management, and daily operations involve coordination and democratic practices across the organisational framework, connecting users with agencies that can tackle both the essential and accountability aspects of energy justice and *Maqasid al-Shariah*. Both concepts support justice as a solution to challenges and will guide the government in ensuring Malaysia aligns with the Sustainable Development Goals (SDGs). If national goals are not met, the country risks falling behind and becoming irrelevant compared to other developing nations. Incorporating *Maqasid al-Shariah* into policies and practices related to the SDGs can help ensure the management of resources is fair, equitable, and sustainable. By aligning the shared goals of *Maqasid al-Shariah* and energy justice, policymakers and practitioners can create SDG frameworks that not only fulfill societal needs but also improve community well-being and prosperity while respecting environmental responsibilities in a manner.

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