

# The relevance of sustainable development goals (SDGs) in *maqāṣid al-sharī'ah* dimensions

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JIEMB | 125

## Abstract

This article analyzes the relevance of sustainable development goals (SDGs) with the *maqāṣid al-sharī'ah* dimension. This study uses a qualitative method with a description analysis approach through a literature study. This study shows that SDGs are relevant to the *maqāṣid al-sharī'ah* dimension. The first dimension of *ḥifẓ al-dīn* has relevance to the SDGs in the aspects of peace, justice, and strong institutions and partnerships for the goals. The *ḥifẓ al-naḥs* dimension has relevance to the SDGs on aspects of good health and well-being, gender equality, clean water and sanitation, affordable and clean energy, sustainable cities and communities, and climate action. *Ḥifẓ al-'aql* dimension has relevance to the SDGs in quality education. While the *ḥifẓ al-naṣl* dimension has relevance to life below water and life on land. The dimensions of *ḥifẓ al-māl* have relevance to the SDGs in the aspects of no poverty, zero hunger, decent work and economic growth, industry, innovation, and infrastructure, reduced inequalities, and responsible consumption and production. In realizing the SDGs, this research implies that Muslim countries must consider the *maqāṣid al-sharī'ah* approach.

**Keywords:** relevance; sustainable development goals (SDGs); *maqāṣid al-sharī'ah*.

## Introduction

United Nations (UN) has initiated a sustainable development goal called the sustainable development goals (SDGs) for each country. The agenda is a joint agreement of the 193 United Nations member states (UN). Each country is committed to achieving these goals through various policies or programs implemented (Griggs et al., 2014). The world's political leaders gathered at the United Nations to announce a set of common goals for the next 15 years. UN Secretary-General Ban Mi Koon described the SDGs as a panacea. They mentioned at the 70<sup>th</sup> session of the United Nations General Assembly that the goal of the SDGs is to end extreme poverty by 2030 and to create a life of peace and dignity for all (Lempert, 2017)

The SDGs continue the Millennium Development Goals (MDGs) agenda with eight development goals. However, until the target in 2015, the MDGs agenda has not been achieved and is not optimal (Wahyuningsih, 2017). In contrast to previous similar strategic plans, such as the Millennium Development Goals (MDGs), the agenda does not only focus on sustainable development in developing countries but demands all state action. This is an ambitious task, as different goals shape societies regarding social, economic, and environmental goals (Meschede, 2019).

Apart from the debate regarding the influence of the MDGs on social and economic improvement, it should be clarified that the SDGs are not an alternative to the past or ongoing framework including the MDGs, but can address the shortcomings and challenges facing the MDGs and expand the objectives to reflect other SDGs goals. For example, the goal of poverty alleviation, which is the primary goal of the MDGs, is also one of the main goals of the SDGs and therefore must be fully articulated in the SDGs, in addition to other objectives. So, some experiences in the MDGs include ensuring multi-layer, multi-stakeholder participation in the SDGs development process (Miyazawa, 2012).

It is hoped that the failure of the MDGs agenda will not be repeated in the SDGs agenda. So the Anthropocene argues that the formulation, substance, and implementation of the SDGs should be framed by three main insights from a growing body of transdisciplinary work that combines ecology, economic psychology, global governance, and socio-technological systems studies (Norström et al., 2014). As a global agenda for sustainable development with a target of 15 years (2015-2030), the SDGs have 17 goals and 169 achievement targets. Although the scope of the SDGs field is quite broad, it has a concept that describes explicitly each goal to be achieved (Bainus & Rachman, 2018).

Muslim countries including Indonesia also implement the presence of the SDGs as a sustainable development goal. The development goals carried out by Muslim countries should be based on Islamic values and according to *maqāṣid al-sharī'ah* (Chapra, 2008). This concept becomes a concept of thinking that is attached to the development of socio-economic theory and practice. Socio-economic development and policy formulation in Islam requires a broad view of the centrality to achieve the goals of *maqāṣid al-*

*sharī'ah*. This is a very comprehensive concept in regulating how sustainable development should be achieved both at the micro and macro levels.

*Maqāṣid al-sharī'ah* is the primary goal of Islam and is assumed to occupy an enviable position in contemporary discourse (Abubakar & Ringim, 2018). The doctrine of *maqāṣid al-sharī'ah* is a set of religious laws and moral codes in the Islamic system that covers all related to personal, social, economic, political, and intellectual. Islam encourages socio-economic development, which also establishes social justice and social welfare. There are three primary objectives of *maqāṣid al-sharī'ah*: human development, maintaining justice, and ensuring welfare. All three specialise in teaching Islam (Ullah & Kausar, 2017).

*Maqāṣid al-sharī'ah* is necessary to increase the awareness of Islamic law fundamentalists in the socio-economic system. This paper focuses on answering the question; is there any relevance between the SDGs and the dimensions of *maqāṣid al-sharī'ah*? The purpose of this study is to comprehensively analyze the relevance of SDGs to the dimensions of *maqāṣid al-sharī'ah* (*ḥifẓ al-dīn, ḥifẓ al-nafs, ḥifẓ al-'aql, ḥifẓ al-nasl, and ḥifẓ al-māl*).

## Literature review

### *Maqāṣid al-sharī'ah*

*Maqāṣid al-sharī'ah* is the wisdom, meaning, and purpose Allah desires as the maker of the Shari'ah (Wahab, 2008). Wahbah al-Zuhailī defines *maqāṣid al-sharī'ah* as the values and objectives of the law, both implied and expressed in law. The values in God's laws are the goals and secrets of sharia that God has set as the One who made the law. Based on the etymological definition, it can be concluded that *maqāṣid al-sharī'ah* is the goal or purpose of God in bringing down a law.

Al-Shāṭibī divides *maqāṣid al-sharī'ah* into three levels, namely, *darūriyyah, ḥājjiyyah* and *taḥsīniyyah*. This grouping is based on the level of need and priority scale. The order of this ranking will show its importance when the benefits in each rank conflict with each other. In this case, *darūriyyah* ranks first, followed by *ḥājjiyyah* and then *taḥsīniyyah* (Adam, 2019).

*Maqāṣid al-sharī'ah* are the goals of sharia in order to maintain the benefit and reject *mafsadah* (Yafiz, 2015). This goal is universal

and consists of five main aspects consisting of *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-‘aql*, *ḥifẓ a-nasl*, and *ḥifẓ al-māl* (al-Syātibī, n.d.). Maintaining and carrying out religious obligations is the most important aspect. Religion is a collection of beliefs, worship and sharia revealed by God to maintain the relationship between humans and God and their relationship with each other. This is realized by the existence of faith and the five pillars that form the basis of Islamic law. *Ḥifẓ al-dīn* covers all aspects of life in a benefit-oriented world.

Maintaining and carrying out religious obligations is the most important aspect. Religion is a collection of beliefs, worship and Shari'a revealed by God to maintain the relationship between humans and God and their relationship with each other. This is realized by the existence of faith and the five pillars that form the basis of Islamic law. *Ḥifẓ al-din* covers all aspects of life in a benefit-oriented world.

For the offspring to be maintained, it is also necessary to have good survival. To maintain the property, religion commands humans always to try and work hard to obtain sustenance allowing various muamalah, trade, exchange, and cooperation in various fields of business. To maintain these assets, Islam forbids theft, fraud, and consuming other people's property by vanity, rejects danger, and forbids usury. Islam also commands to pay tithe or infaq in keeping the property owned to keep it holy (Adam, 2019).

### **Sustainable development goals**

The SDGs agenda is an action plan for every person, planet (earth), and prosperity, which also seeks to strengthen universal peace. Eradicating poverty in all its forms and dimensions, including extreme poverty, is the biggest global challenge and a significant goal of sustainable development (United Nations, n.d.). The SDGs' presence is the forerunner of the continuation of the Millennium Development Goals (MDGs) agenda.

Millennium Development results from an agreement between heads of state and representatives of 189 United Nations (UN) countries, including Indonesia, at the Millennium Summit in New York in September 2000. The agreement consists of eight goals to be achieved starting in September of 2000-2015 (Santoso, 2019). This sustainable development summit marks the deadline for achieving the Millennium Development Goals. The central point on the summit's agenda is the adoption of new goals and targets for

global development for the next 15 years. The MDGs are a mechanism that represents a concerted effort to achieve progress in various fields of social and economic indicators around the world (Moldaliev et al., 2016).

In September 2015, in New York, the participating countries of the United Nations (UN) General Assembly agreed on the 2030 agenda as a sustainable global development agenda. A total of 193 heads of state and world governments who were present agreed on a new universal development agenda in a document entitled “Transforming Our World: The 2030 Agenda for Sustainable Development”, containing 17 goals and 169 targets valid from 2016 to 2030.

Sustainable development goals (SDGs) result from multi-stakeholder agreements and are participatory, inclusive, and transparent processes for all stakeholder voices over a long period. This is under one of the jargon, namely No Left One Behind (involving all parties without exception), where at the level of implementation, it is hoped that all parties can apply the SDGs, both the government, the private sector and the world community to build a more inclusive, resilient, and sustainable future (French & Kotzé, 2018).

Sustainable development goals are the 2030 agenda with 17 goals that mark a breakthrough towards sustainable development at the global, regional, national and local levels. At the same time, this agenda fundamentally challenges society at all levels to reorient and innovatively steer the development path towards the stated goals (Wiesmann & Dayer, 2019). Presidential Regulation No. 59 of 2017 explains that the sustainable development goals, abbreviated as TPB, are documents containing global goals and targets from 2016 to 2030. These goals are also indicators of sustainable development that need to be achieved by various countries. The indicators are summarized in 17 SDGs points, as follows: (1) no poverty; (2) zero hunger; (3) good health and well-being; (4) quality education; (5) gender equality; (6) clean water and sanitation; (7) affordable and clean energy; (8) decent work and economic growth; (9) industry, innovation and infrastructure; (10) reduced inequalities; (11) sustainable cities and communities; (12) responsible consumption and production; (13) climate action; (14) life below water; (15) life on land; (16) peace, justice, and vital institution; and (17) partnership for the goals.

The goals are broad-based and interdependent. Each of the 17 sustainable development goals has a list of targets measured by related indicators. Implementation of objectives must be based on a careful framework and incorporate planning, budgeting, activities, monitoring, and evaluation (Filho, 2020). The 17 goals are divided into social, economic, and environmental dimensions.

The interconnectedness and integrated nature of the sustainable development goals are paramount in ensuring that this agenda's objectives will be realized through joint commitments that various countries have agreed upon by applying the principles in realizing the SDGs. As a country that has also agreed on the SDGs, Indonesia must be committed to the principles in achieving the SDGs.

## Research methods

This study uses a qualitative method with a description analysis approach through a content analysis. Description analysis is a technique to describe the element of a theme; then, the researcher tries to describe those elements. The data sources used are primary and secondary data from various literature reviews. Data collection is in the form of studies related to *maqāṣid al-sharī'ah* and SDGs. The data analysis technique used is content analysis because it can comprehensively describe essential aspects in analyzing the dimensions of *maqāṣid al-sharī'ah* consisting of *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-'aql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl* with the 17 sustainable development goals of targets.

## Results and discussion

### Relevance of SDGs in *maqāṣid al-sharī'ah*

The presence of the SDGs as a development goal implemented by Muslim countries, including Indonesia, requires an in-depth study. The development goals that Muslim countries should carry out must be based on Islamic values and by *maqāṣid al-sharī'ah* (Chapra, 2008). The classical and modern views of *maqāṣid al-sharī'ah* are multidimensional. It has a more extensive scope that aims for the welfare of society to be better. The standard of living impacts adherence to religious teachings and rituals of faith-based activities (Ullah & Kausar, 2017).

*Maqāṣid al-sharī'ah* is built on a basic assumption that the sharia that Allah, the Maker of the Shari'ah, has established through the primary sources of Islamic ontology, namely the Qur'an and Sunnah, is built on the achievement of benefit, not only for the individual but also socially. Therefore, the derivative sources under the primary source of the Islamic ontology must also refer to the achievement of *maqāṣid al-sharī'ah* individuals and society at large, not only using the classical *fiqh* approach. Related to that, Ebrahim's argument that today's economic and social development needs to follow dynamic *ijtihad* based on *maqāṣid al-sharī'ah*, not just classical *fiqh*, is very relevant. Besides being able to comply with the objectives of sharia, this also encourages the creation of an innovative and dynamic development climate (Ebrahim, 2016).

*Maslahah* is a principal in *maqāṣid al-sharī'ah* and its urgency in the purpose of development. Najmuddīn al-Ṭūfī then generalized this goal with a word that includes many dimensions, namely *maslahah*. Al-Ṭūfī defines *maslahah* as a broad thing, including all social interests. Shihābuddīn al-Qarafī in Al-Dhakeerah defines *maslahah* as *maqāṣid al-sharī'ah* that is not achieved without the fulfilment of this (Auda, 2008). Based on Ṭāriq Ramaḍān's thinking, there are three prerequisite criteria in determining *maslahah*, namely: (1) *haqīqiyyah*, authentic, and definitive, not speculative; (2) *kulliyyah*, general in nature, in the sense that it does not only accommodate the interests of a particular person or group; (3) does not conflict with texts that are *qaṭ'ī* (Ramadhan, 2008). If the 17 points of SDGs are understood in depth, then the theory of *maslahah* Ramadan with its three prerequisites can be categorized as *maslahah* in global coverage.

When referring to the concept of *maqāṣid al-sharī'ah*, which Ibn Qayyim built, there is no doubt that as long as it does not conflict with Islamic law, then the SDGs are part of *maqāṣid al-sharī'ah* itself. Likewise with ash-Shātibī if it includes the interests of *ḍarūriyyah* and *ḥājjiyyah*, then the SDGs are part of the *maqāṣid al-sharī'ah*. This has been stated based on research from Puskas Baznas that there is a relevance of *maqāṣid al-sharī'ah* with SDGs, namely 53% related to *ḍarūriyyah* aspects and 47% *ḥājjiyyah* aspects (Tim Penulis, 2017). The following are 17 points of The Global Goals from the perspective of *maqāṣid al-sharī'ah*;

**Table 1.** Relevance SDGs *maqāṣid al-sharī'ah* dimensions

No	<i>Maqāṣid al-sharī'ah</i> dimensions	SDGs Point
1.	<i>Ḥifẓ al-dīn</i>	16) Peace, justice, and vital institution 17) Partnership for the goals
	<i>Ḥifẓ al-nafs</i>	3) Good health and well-being 5) Gender equality 6) Clean water and sanitation 7) Affordable and clean energy 11) Sustainable cities and communities 13) Climate action
3.	<i>Ḥifẓ al-'aql</i>	4) Quality education
4.	<i>Ḥifẓ al-naṣl</i>	14) Life below water 15) Life on land
5.	<i>Ḥifẓ al-māl</i>	1) No poverty 2) Zero hunger 8) Decent work and economic growth 9) Industry, innovation, and infrastructure 10) Reduced inequalities 12) Responsible consumption and production

Table 1. shows that all SDGs points have relevance to *maqāṣid al-sharī'ah*. The first dimension of *ḥifẓ al-dīn* has relevance to the SDGs in the aspects of peace, justice, and vital institutions and partnership for the goals. The *ḥifẓ al-nafs* dimension has relevance to the SDGs on aspects of good health and well-being, gender equality, clean water and sanitation, affordable and clean energy, sustainable cities and communities, and climate action. *Ḥifẓ al-'aql* dimension has relevance to the SDGs in the aspects of quality education. While the *ḥifẓ al-naṣl* dimension has relevance to life below water and life on land. The dimensions of *ḥifẓ al-māl* have relevance to the SDGs in the aspects of no poverty, zero hunger; decent work and economic growth; industry, innovation, and infrastructure, reduced inequalities, and responsible consumption and production.

If we refer to the concept of SDGs, it implies that the SDGs points are in line with Islamic values. Atih Rohaeti Dariah et al., in their research, concluded that achieving the SDGs in Muslim countries requires a spiritual “injection” and a shift in the system that regulates development that leads to an Islamic economic system. The opportunity for this achievement is even more incredible when the supporting institutional structure enables and strengthens the spiritual aspect. When referring to the concept of *maqāṣid al-sharī'ah*, which Ibn Qayyim built, there is no doubt that



as long as it does not conflict with Islamic law, then the SDGs are part of *maqāṣid al-sharī'ah* itself. Likewise with al-Shāṭibī if it includes the interests of *ḍarūriyyah* and *ḥājjiyyah*, then the SDGs are part of the *maqāṣid al-sharī'ah*. This has been stated based on research from Puskas Baznas that there is a relevance of *maqāṣid al-sharī'ah* with SDGs, namely 53% related to *ḍarūriyyah* aspects and 47% *ḥājjiyyah* aspects (Dariah, Salleh, Yahaia, & Mafruhah, 2019).

Sustainable development goals (SDGs), summarized in the 17 points of the global goals, are very much in line with the principles of the goals of contemporary Islamic law, namely *maqāṣid al-sharī'ah* (Fad, 2019). According to Hui (2009), Goldsbay (2010), and Mayew (2012), religious values such as ethics and morals have a positive relationship to the performance of a company or institution.

These goals are of great concern to the concept of the Islamic order, especially from the perspective of *maqāṣid al-sharī'ah*. In general, all 17 SDG points align with *maqāṣid al-sharī'ah's* objectives. As the largest Muslim country in the world, Indonesia should be able to implement *maqāṣid al-sharī'ah* in achieving the SDGs.

## **Conclusion**

Sustainable development goals have relevance to the *maqāṣid al-sharī'ah* dimension. The concept of SDGs is suitable to be implemented in Muslim countries. The first dimension of *ḥifẓ al-dīn* has relevance to the SDGs in the aspects of peace, justice, and vital institutions and partnerships for the goals. The *ḥifẓ al-nafs* dimension has relevance to the SDGs on aspects of good health and well-being, gender equality, clean water and sanitation, affordable and clean energy, sustainable cities and communities, and climate action. *Ḥifẓ al-'aql* dimension has relevance to the SDGs in quality education. While the *ḥifẓ al-naṣl* dimension has relevance to life below water and life on land. The dimensions of *ḥifẓ al-māl* have relevance to the SDGs in the aspects of no poverty, zero hunger, decent work and economic growth, industry, innovation, and infrastructure; reduced inequalities; and responsible consumption and production. This research implies that Muslim countries must consider the *maqāṣid al-sharī'ah* approach in realizing the SDGs.

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