

The Relevance of Sustainable Development goals (SDGS) with Maqashid Sharia

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Abstract

This study is to explain the relevance of development goals in the SDGs with maqashid sharia. This research is descriptive in nature with a systematic literature review method and uses analysis meta-aggregation and matrix matching methods.

This study concludes that based on the concept of maqashid sharia described by Imam ash Syatibi and Imam Ibn Asyur, 17 (seventeen) goals in the SDGS and indicators are in accordance with maqashid sharia. However, if examined with the concept of maqashid sharia explained by Imam al Ghazali then there are several objectives in the SDGs and the indicators are not in accordance with maqashid sharia.

The aspect of property preservation (economics) is the most dominating aspect of all the SDGs. However, the spiritual (religious) aspect is not included in all of the SDGs' goals and indicators. This is in contrast to the Islamic development philosophy, which considers religion to be an integral aspect of development aims.

Keywords: Sustainable Development goals (SDGS), matrix matching methods.

Introduction

Many scholars believe that there is a link between religion and a country's progress.

According to Max Webber, cited in Richard Peet and

Hartwick (2009) in his work "The Protestant Ethic and The Spirit of Capitalism", Protestants have the freedom to think and act regarding worldly problems, physical and other material matters. This conviction gave rise to a work ethic and compatibility with the spirit of Capitalism, which gave rise to modernism in Protestant Western countries. Based on Webber's analytical framework,

Robert N. Bellah (1991) discovered in his research that Japanese society's growth was due to a work ethic and a thrifty living mentality. Buddhism, Confucianism, and Shinto teachings inspired both of these views. The relationship between religion and

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development is reinforced by Jeffrey Heynis' opinion in his book *Religion and Development: Conflict or Cooperation?* in which he explains that religion can provide comfort from the failure of materialistic development, so religion must be included as something that has an influence in development strategies.

Accordingly, one aspect of researching the Sustainable Development Goals (SDGs) that must be addressed is the relationship between development (the state) and religion. According to Abdillah Masykuri (2013), there are three types of religious-state relationships: integrated (union of religion and state), intersectional (connection between religion and state), and secularistic (separation of religion and state). Indonesia as Muslim majority country, falls into the second group. All matters cannot be divorced from Islam. There is an interaction between religion and the state where a plethora of Islamic ideals pervade culture, legislation, economic education, and even politics. As a result, the religious aspects are included in the state, for example religious courts, hajj affairs and others. In addition, there are also aspects of the state that are included in, or require, religious legitimacy, including in matters of rules, public policies and development goals. Sometimes legitimacy from religion is needed, for example, in the mitigation program for the spread of COVID-19, vaccination and others.

Indonesia is one of the countries involved in formulating, and has been fully supporting, the Sustainable Development Goals (SDGs) from 2015. In implementing these SDGs there are stakeholders involved, namely the government and parliament, academics and experts, philanthropists and business actors as well as community organizations and the media (ICCTF, 2021). In order for the government's development goals to receive support and participation from stakeholders in the community, especially the Muslim community as the majority, therefore, legitimacy from religion, especially Islam, is indeed needed. In this context, contextual *ijtihad* is needed, namely a serious effort to seek sharia law by giving wider attention to the reality of human life that is contemporary, but also does not abandon the texts. Contextual *ijtihad* requires good mastery of textual arguments (*nash*) and contextual issues simultaneously. One of the methods and approaches used in contextual *ijtihad* is *maqashid sharia*. Based on this, a study on the relevance of the SDGs with *maqashid sharia* is important to do to find out and explain the suitability of the objectives in the SDGs with *maqashid sharia*. This research is also expected to be able to contribute to the stakeholders involved in the SDGs in Indonesia. The intended contribution includes sources of reference in making policies and programs as well as information to build public understanding. *Maqashid sharia* is one of the ways and approaches utilised in contextual *ijtihad*. Based on this, it is necessary to conduct a study on the relevance of the SDGs with *maqashid sharia* in order to determine and explain the appropriateness of the objectives in the SDGs with *maqashid sharia*. This research is also expected to benefit stakeholders working in the SDGs in Indonesia. The planned contribution comprises sources of reference for policy and programme development, as well as material to increase public knowledge. Several studies have been carried out related to SDGs and Islamic teachings and laws such as Mazro'atus Sa'adah and Uswatun Hasanah (2021) explaining in the conclusion of their research that the zakat program developed by BAZNAS, especially in the economic, social and humanitarian fields, health and education, is in line with the SDGs program launched by the United Nations, especially programs number 1-4, namely no poverty, no hunger, good health and welfare, and quality education. In addition, they also explained that of all the BAZNAS programs, the *mustahik* empowerment program is a program that is not only in accordance with the SDGs but also a priority program based on the *maqashid sharia* approach. Still on the same topic, namely the relationship between zakat goals and SDGs, Ahmad (2017), using the literature study method explains the conclusions from his research that from the perspective of *maqashid sharia* zakat has the potential to support and help achieve development goals, namely in the aspect of poverty alleviation, advancing education, minimizing income inequality, increasing economic growth, and reducing hunger in the world.

In contrast to the two previous studies, Mohammad Abdullah (2018) examines the role of waqf in development, especially the suitability of the role of waqf with the SDGs, at the same time also in accordance with maqashid sharia. Meanwhile, Wina Paul (2021), explained in her research that this sukuk-linked cash waqf can be used as an alternative for sustainable Islamic economic development and in accordance with the Sustainable Development Goals (SDG's).

All of these previous studies examined the SDGs with the objectives of particular Islamic law (juz'i) such as the objectives of zakat and waqf. In contrast to the research that will be carried out by the author, namely examining the suitability of the SDGs with the general purpose of Islamic law (kulli), namely maqashid sharia

Research methods

The method used is a systematic literature review-qualitative method. namely a research method that summarizes the results of primary research to present facts that are more comprehensive and balanced and then analyzed (Francis C. & Baldesari, 2006). In this study, the results of research related to Sustainable Development Goals (SDGs) and Maqashid Syariah.

Based on this method, the data collection technique was carried out through literature study. While the data analysis that will be used is meta-aggression and Matrix Matching Method. According to Siswanto (2010), meta-aggregation is data analysis through data analysis techniques synthesis which aims to answer research questions (review question) by summarizing various research results (ummarizing) related to SDGs and Maqashid Syariah. While the Matrix Matching Method is a modification of the matching method which is usually used in the social sciences. Its function is to see how much similarity is between two or more objects (BAZNAS Puskas Research Team, 2017).

Discussion

A. Islamic View of the SDGs

Sustainable Development Goals (SDGs) have been initiated by the United Nations in order to realize development that maintains sustainable improvement of the economic welfare of the community, development that maintains the sustainability of community social life, development that maintains environmental quality and development that ensures justice and the implementation of governance capable of maintaining improving the quality of life from one generation to the next. There are 17 development goals in the SDGs which are complemented by 169 integrated and inseparable achievement targets which can be seen in the following figure:



All development goals in the SDGs can be understood as an effort to realize prosperity, environmental preservation and sustainable shared responsibility for each country.

Therefore, seeing how useful these SDGs are, every country including Muslims needs to provide support for these SDGs.

Islam is a religion that aims to create prosperity for humans and the universe (Rahmatan lil'alamin). This can be understood from the teachings of Islam (sharia), both of which explain the relationship between humans and God, the relationship between humans and humans and the relationship between humans and the ideal (nature) environment, all of these teachings have a goal for human welfare in the world. Based on this, it can be concluded that there are similarities between the SDGs and Islamic teachings in terms of the goals to be achieved. Moreover, after being studied in depth, it turns out that 12 (twelve) of the 17 (seventeen) goals of the SDGs are explained by the Qur'an, hadith and the opinions of scholars clearly (Muhammad Maksum, 2018). The twelve goals in the SDGs are no poverty, no hunger, a healthy and prosperous life, quality education, gender equality, clean water and sanitation, decent work, reducing inequality, responsible production and consumption, peace and justice, protecting sustainability of terrestrial life and cooperation. While the other 5 (five) goals in the SDGs, namely clean and affordable energy, industry, innovation and infrastructure, sustainable cities and settlements, handling climate change, and underwater ecosystems do not mean they are not supported. There are several verses of the Qur'an and hadith that explain these things indirectly. For example, the Hadith of the Prophet SAW explains about energy sources and energy utilization. Likewise, the Qur'an explains how Allah regulates and subdues the sea to be used by humans. In addition, the Qur'an also explains about iron, ships and other constructions.

The verses of the Qur'an and hadith related to the SDGs are generally zhanni. The meaning of zhanni here is that the explanations are still general in nature such as poverty reduction, quality education and preservation of life on earth as well as the absence of texts (nash) that directly explain clean and affordable energy, industry, innovation and infrastructure, climate change management and sustainable cities and settlements so that they are possible to be used as ijthad studies in order to explore the texts (Qur'an and Hadith) as the basis for the SDGs. This is done in order to develop Islamic legal thought as an effort to respond to the times, including the SDGs.

Islamic legal thinking to answer problems that develop dynamically, is carried out by ijthad based on various methods of determining certain laws. One of the most widely used methods by contemporary scholars such as Muhammad Yusuf Qardhawi (Fuat Hasanudin, 2020) Wahbah Zuhaili (Usman Jafar, 2019), Abdul Wahab Khalaf to Muslim scholars in Indonesia such as Munawwir Sjadzali (Yunahar Ilyas, 2006) to respond to contemporary problems. is maqashid sharia. Maqashid sharia is very important and can be used as a method to understand the redaction of the Qur'an and Sunnah, resolve conflicting arguments and what is very important is to establish law against cases that are not listed in the text of the Qur'an and Sunnah (Abdul Wahab Khalaf, 1983). Maqashid shari'ah aims to formulate laws that are shahih li kulli Zaman wa Makan (relevant for every time and place). Because in essence Islamic law is dynamic, flexible, easy, fair, and has a positive impact (Ilham Wahyudi, 2018)

B. SDGs and Maqashid Syariah

1. Maqashid Sharia

Many scholars define maqashid sharia, among them Imam Juwaini, the purpose of God issuing His commands and prohibitions (Paryadi, 2021). Abdul Wahab Khalaf defines it as the general goal of the maker of the Shari'a (Allah) in enforcing His laws in an effort to realize the benefit of humans in this life, namely by taking benefits and rejecting the harm from them (Abdul Wahab Khalaf, 1983). Meanwhile, Ibn Assyria defines maqashid sharia as: the meanings and wisdoms that are the decisions of Shari' (Allah) in all or most of His interpretations, whose decisions are not limited to one particular type (Ilham Wahyudi, 2018). Based on the definitions of some of these scholars, it can be understood that the

definition of maqasid al sharia from the scholars is essentially no difference in principle, the difference between them occurs when determining maqashid sharia.

Al Ghazali explained that maqashid sharia is divided into 5 (five), namely (1) guarding religion (hifdz ad-din) (2) guarding the soul (hifdz an-nafs) (3) guarding reason (hifdz al-aql)

(4) guarding property (hifdz al-maal) (5) Keeping offspring (hifdz an-nasl) (Suansar Khatib, 2018). Meanwhile, as Syatibi is broader in determining maqashid sharia. He divides maqashid sharia into hierarchical levels based on needs, namely dharuriyyah, hajaiyyah and tahsiniyyah.

As Syatibi made the five mashallah described by al-Ghazali, such as guarding religion (hifdz ad-din), guarding the soul (hifdz an-nafs), guarding reason (hifdz al-aql), guarding property (hifdz al-maal), guarding offspring (hifdz an-nasl) as mashlahah dharuriyyah. Maqashid daruriyyah is this maslahah that exists so as not to cause damage in this world and the hereafter. While maqashid hajaiyyah is mashlahah to eliminate difficulties from the life of the mukallaf).

However, if this mashlahah does not exist, then it will not cause damage or death, but will have an impact, namely the existence of masyaqqah (difficulties) and difficulties, for example, the permissibility of debt transactions. The last level is tahsiniyyat , which is mashlahah to perfect the previous two maqâshid . This maqashid if done will bring perfection in an activity carried out, and vice versa if it is abandoned it will not cause difficulties which include the perfection of customs, and noble character such as marriage and others (Moh. Toriquddin, 2014).

Ibn Asyur also divides maqashid into two parts: maqashid as sharia al-'ammah and maqashid al sharia al khasah (Moh. Tariquddin, 2013). Maqashid as sharia al amah is a characteristic, general purpose, and basic values, which are always found in any or most of the sharia laws. The characteristics that become maqashid as sharia al-'ammah are: fitrah, convenience (samahah) and universality. The general objectives of Islamic law include benefit, sadd az-zar'ah, and social stability and resilience. While the basic values that become maqashid as sharia al amah are: equality, legal substantiality, rule of law, and urriyah (Indra, 2016). In simple terms, it can also be understood as the goals and objectives of the Shari'a which includes the interests and benefits of humans in general. These include maintaining the benefit, avoiding damage, realizing equal rights between humans, upholding justice, maintaining and upholding human dignity, protecting the religious beliefs and practices of each individual from deviant amaliah beliefs and practices, maintaining the religiosity of the people through the enforcement of Islamic symbols empowerment of Islamic broadcasting institutions, protection for every individual whose right to life is guaranteed from everything that threatens his life and safety, protection for the mind and thinking power of every individual from everything that damages and interferes with normal and reasonable thinking abilities, protection of property and property rights the wealth of individuals and people from destruction and handover by other parties without appropriate compensation, and protecting the continuity of the existence of the human species on earth and so on.

Maqashid al sharia al Khassah are legal provisions that are required to protect the public benefit as well as the wisdom or goals to be realized through the implementation of the legal provisions in question (Indra, 2016). So it can be understood that maqashid al sharia al-khassah is divided into 2 (two) forms, namely: 1) maqashid in the form of provisions of sharia law; 2) maqashid in the form of the purpose of implementing the legal provisions in question.

This maqashid departs from the global texts statement that the creation of the universe for the benefit of humans as in the Qur'an, surah al-Baqarah/02: 29: " He is Allah who made everything on earth for you. " This verse proclaims that everything that God has created

on earth, humans have the right to use it, but the procedures for using it are still general in nature or not yet detailed. This utilization procedure is regulated in the muamalah law to prevent conflicts of interest either between individuals, or between individuals and the community, or between a community group and another community group. Therefore, maqashid al sharia al khassah can also be interpreted as a specific shari'a goal, namely about muamalat (Siti Muhtamiroh, 2013). Ibn 'Āsyūr divides muamalat law into six categories, namely: family law, commercial law, employment law, tabarruat law, judicial and testimony law, and criminal law. In each legal group there is a special maqāshid ash-syarī'ah which is the reference for all the partial laws included in each of the said clumps. This is the scope of this particular maqāshid ash-syarī'ah discussion.

2. Relevance of SDGs and Maqashid Syariah

SDGs as development goals are implemented in various countries, including Muslim countries. Especially in Indonesia, in order for the government's development goals to get support and participation from stakeholders and the community, especially the Muslim community as the majority of the population in this country, legitimacy from religion, especially Islam is needed.

Maqashid sharia is a method of establishing law in addressing contemporary issues including the SDGs, as well as being a measuring tool for the development of an Islamic state (M. Umer Chapra, 2008). Therefore, to ensure that the SDGs are compatible with the maqashid sharia, it is important to know that the SDGs have a normative basis.

Based on the concept of maqashid sharia described by Ibn Asyur, the 17 (seventeen) goals in the SDGS and the indicators are in accordance with maqashid sharia both in the category of maqashid al sharia al amah and maqashid sharia al Khassah. Likewise, if it is measured by the maqashid sharia concept of Imam Syatibi, then all the goals in the SDGs and the indicators are in accordance with the maqashid sharia both at the dharuriyyah and hajjaiyyah levels. However, if examined with the concept of maqashid sharia explained by Imam al Ghazali then there are several objectives in the SDGs and the indicators are not in accordance with maqashid sharia. This is because some of the goals in the SDGs are included in the maqashid which is hajjaiyyah. Imam al-Ghazali views that maqashid hajjaiyyah and tahsiniyah cannot be used as evidence (proof) in establishing Islamic law, except for hajjiyyah which occupies the dharuriyyah level. (Suansar Khatib, 2018). The following matrix will provide a clearer explanation:

No	The purpose of the SDGs	Imam al-Ghazali	Imam Syatibi	Imam Ibn Ashur
1	Without Poverty	Hifzu al mal	Dharuriyyah	Al'amah
2	No Hunger	Hifzu al mal & hifzuemergency al nafs		Al'amah
3	Healthy and Prosperous Life	Hifzu al nafs & hifzu al mal	emergency	Al'amah
4	Quality Education	Hifzu al aql & hifzu alemergency nasl		Al 'amah
5	Gender equality	Hifzu al mal, hifzu alDharuriyah aql, hifzu al nasl		Al 'amah
6	Clean Water and ProperSanitation	Hifzu al nafs & hifzuDharuriyyah al nasl		Al 'amah
7	Clean and Affordable Energy	Hifzu al mal	Hajaiyyah	Al 'amah
8	Decent Work and Growth Economy	Hifzul al mal	Dharuriyyah	Al 'amah & Al Khassah

9	Industry, Innovation and Infrastructure	Hifzu al mal	Hajjaiyyah	Al Khassah
10	Less Gap	Hifzul al mal	Dharuriyyah	Al 'amah
11	Cities and Neighborhoods that Sustainable	Hifzu al nasl, hifzu al nafs & hifzu al mal	Hajjaiyyah	Al 'amah
12	Consumption and Production Responsible	Hifzu al nasl & hifzu al nafs	Dharuriyyah	Al 'amah
13	Handling Climate Change	Hifzu al nasl & hifzu aql	Hajjaiyyah	Al 'amah
14	Ocean Ecosystem	Hifzul al nasl, & hifzu al mal	Hajjaiyyah	Al 'amah
15	Mainland Ecosystem	Hifzul al nasl, & hifzu al mal	Hajjaiyyah	Al 'amah
16	Peace, Justice and Strong Institutions	Hifzul al nafs, hifzul al nasl & hifzu al mal	Daruriyah	Al'amah
17	Partnership to Achieve Goals	Hifzul al mal & hifzu al aql	Hajjaiyyah	Al Khassah

This matrix shows 4 comparative variables, namely goals in the SDGs, Imam Ghazali's maqashid sharia concept, Imam ash Syatibi's sharia maqashid concept and Ibn Asyur's concept. Based on This matrix shows that only 53% of the 17 points owned by the SDGs can be accommodated by maqashid sharia based on the concept of maqashid sharia by Imam Ghazali. Meanwhile, 47% of the SDGs goals are not in accordance with al Ghazali's maqashid sharia concept because they are in the hajjayyah category. As previously explained, Imam al-Ghazali ignores the hajjaiyah category in his maqashid sharia concept. Based on the maqashid sharia concept of Imam Syatibi and Imam Ibn Asyur, all the goals in the SDGs and their indicators are in accordance with the maqashid sharia.

If we look further, the aspect of property maintenance (economics) becomes the most dominant aspect of all the goals in the SDGs. It is ironic that the religious (spiritual) aspect is not included in the SDGs at all. In fact, when viewed from the maqashid sharia, the religious aspect is the most important aspect compared to the property aspect which ranks last in the priority of maqashid sharia.

Based on this, this paper argues that despite the setting of development goal with the SDGs is good but is incomplete because it does not include the religious. Therefore, Muslim countries should reassess the implementation of the SDGs in national development. Ideally, Muslim countries should make the concept of Islamic development part of national development because it is more comprehensive and makes religion a part of human development (Ibrahim A. O, 2016).

Conclusion

Based on facts and phenomena that occur in Indonesia, the relationship between religion and development in this country is included in the intersectional category (the intersection between religion and the state). In this kind of relationship, there are religious aspects that are included in the state, for example religious courts, hajj affairs, zakat and waqf

institutions and others. In addition, there are also aspects of the state that are included in or require the legitimacy of religion, including in matters of rules, public policies and development goals, where sometimes the legitimacy of religion is embraced. Including the implementation of SDGs development carried out by the government, it is necessary to get support and participation from stakeholders and the community, especially the Muslim community as the majority of the population in this country. In this context, it is necessary to know the legal basis for the SDGs based on Islam. Therefore contextual ijthad becomes important to do. One method of determining Islamic law in contextual ijthad that is widely used by scholars is the maqashid sharia method.

Based on the concept of maqashid sharia described by Imam ash Syatibi and Imam Ibn Asyur, 17 (seventeen) goals in the SDGS and indicators are in accordance with maqashid sharia. However, if examined with the concept of maqashid sharia explained by Imam al Ghazali then there are several objectives in the SDGs and the indicators are not in accordance with maqashid sharia.

The aspect of maintaining property (economics) is the most dominant aspect of all the goals in the SDGs. On the other hand, the spiritual (religious) aspect is not found in all the goals and indicators of the SDGs. When viewed from the maqashid sharia, the religious aspect is the most important aspect compared to the property aspect which ranks last in the hierarchy of sharia maqashid priorities. Therefore, although all the SDGs goals are good, they are not complete because they ignore the spiritual aspect of development goals. Whereas in the concept of Islamic development, religion is the most important aspect that cannot be separated in development. As a country based on divinity, Indonesia should make religion an integral part of national development.

Declarations

Author contribution statement

Muhammad Yassir Fahmi: Conceived and designed the research; Performed the research; Contributed informations, materials, analysis tools or data; Wrote the paper.

Imron Mawardi: Conceived and designed the research; Performed the research; Contributed informations, materials, analysis tools or data.

Sri Herianingrum: Designed the research; Performed the research; Contributed informations, materials, analysis tools or data.

Tika Widiastuti: designed the research; Performed the research; Contributed informations, materials, analysis tools or data.

Syafrina Mahfud: Analyzed and interpreted the data; Contributed informations, materials, analysis tools or data.

Mochammad Arif Budiman: Analyzed and interpreted the data; Contributed informations, materials, analysis tools or data.

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