The Releveance of Sustainable Development Goals (SDGs) in Maqāṣid Al- Sharī'ah Dimensions

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Abstract

RThe achievement of SDGs is an obligation for every country and applies to Muslim countries, so the study of SDGs needs to be studied with the Maqāṣid al-Syar'ah approach. The purpose of this study is to analyze the relevance of sustainable development goals with the maqashid sharia dimension. This study uses a qualitative method with an description analysis approach through a literature study. Sustainable Development Goals has relevance to the Maqāṣid al-Sharī'ah dimension. The first dimension of hifẓ al-dīn has relevance to the SDGs in the aspects of peace, justice, and strong institution and partnership for the goals. The hifẓ 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. Hifẓ al-aql dimension it has relevance to the SDGs in the aspects of quality education. While the hifẓ al-naṣl dimension has relevance to life below water and life on land. The dimensions of hifẓ 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 in realizing the SDGs need to consider the Maqāṣid al-Sharī'ah.

Keywords: *Relevance; Sustainable Development Goals; Maqāṣid al-Sharī'ah*

A. Introduction

United Nations (UN) has initiated a sustainable development goal for each country called the Sustainable Development Goals (SDGs). The agenda is a joint agreement of the 193 member states of the United Nations (UN). Each country is committed to achieving these goals through various policies or programs implemented (Smith, 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 70th 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 (David Lempert, 2017).

The SDGs are a continuation of the Millennium Development Goals (MDGs) agenda which has 8 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 different societies regarding social, economic, and environmental goals (Meschde, 2018).

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 main 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 that some experiences in the MDGs such as ensuring multi-layer, multi-stakeholder participation in the SDGs development process (Miyazawa, 2020).

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 & Dannenberg, 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 specifically describes each goal to be achieved (Bainus & Rachman, 2018).

The presence of the SDGs as a sustainable development goal is also implemented by Muslim countries including Indonesia. 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 require a broad view of the centrality to achieve the goals of Maqāṣid al-Sharī'ah. A very comprehensive concept in regulating how sustainable development should be achieved both at the micro and macro level.

Maqāṣid al-Sharī'ah is the main 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 aspects of life-related to personal, social, economic, political, and intellectual. Islam encourages socio-economic development which also establishes social justice and social welfare. There are three basic objectives of Maqāṣid al-Sharī'ah, namely human development, maintaining justice, and ensuring welfare. All three have a special place in the purpose of teaching Islam (Ullah & Kausar, 2017).

Therefore, Maqāṣid al-Sharī'ah is very necessary to increase the awareness of Islamic law fundamentalists in the socio-economic system. Indonesia as one of the Muslim countries that agreed on the implementation of the SDGs needs to realize with Islamic values, especially those contained in the Maqāṣid al-Sharī'ah dimension.

B. Literature Review

Maqāṣid al-Sharī'ah

Maqāṣid al-Sharī'ah is the wisdom, meaning, and purpose desired by Allah as the maker of the Shari'ah (Wahab, 2008). Wahbah Zuhaili defines Maqāṣid al-Sharī'ah as the values and objectives of the law, both implied and expressed in a law. The values contained in God's laws are the goals and secrets of sharia that have been set by God as the One who made the law. Based on the etymological definition, it can be concluded that Maqāṣid al-Sharī'ah is the goals or purposes of God in bringing down a law.

Al-Syatibi divides Maqāṣid al-Sharī'ah into three levels, namely, dharūriyyah, hajiyyah and tahsiniyyah. This grouping is based on the level of need and priority scale. The order of this ranking will show its importance, when the benefits that exist in each rank are in conflict with each other. In this case, daruriyyat ranks first, followed by hajiyat and then tahsiniyat (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 hifẓ al din, hifẓ al-nafs, hifz al-aql, hifz a-nasl, and hifz al-mal (Al-Syatibi, n.d.). 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.

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For the offspring to be maintained, it is also necessary to have good survival. To maintain the property, religion commands humans to always try and work hard to obtain sustenance, allow various muamalah, trade, exchange, and cooperation in various fields of business. To maintain these assets, Islam forbids theft, forbids 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 major goal of sustainable development (Nations, n.d.). The presence of the SDGs itself is the forerunner of the continuation of the Millennium Development Goals (MDGs) agenda.

Millennium Development is the result of 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 this 2000-2015 (Santoso, 2019). This sustainable development summit marks the deadline set for achieving the Millennium Development Goals. The central point on the agenda of the summit 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 (Moldalieva 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 which was contained in a document entitled "Transforming Our World: the 2030 Agenda for Sustainable Development", containing 17 goals and 169 targets that are valid from 2016 to 2030.

Sustainable Development Goals (SDGs) are the result of multi-stakeholder agreements and are participatory, inclusive, and transparent processes for all stakeholder voices over a long period. This is under one of the jargons, namely No Left One Behind (involving all parties without exception), where at the level of implementation it is hoped that the SDGs can be applied by all parties, both the government, the private sector and the world community to build a more inclusive, resilient, and sustainable future (Kotze, 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, 2019). In Presidential Regulation No. 59 of 2017, it is explained that the Sustainable Development Goals, hereinafter abbreviated as TPB, are documents that contain 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, Inovation 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 Strong Institution

17. Partnership for The Goals

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

The interconnectedness and integrated nature of the sustainable development goals is of paramount importance in ensuring that the objectives of this agenda will be realized. Through joint commitments that have been agreed by various countries by applying the principles in realizing the SDGs. Indonesia as a country that has also agreed on the SDGs, must be committed to the principles in achieving the SDGs.

C. Research Method

This study uses a qualitative method with an description analysis approach through a literature study. It uses various library literatures as the main refetrence (primary source). Description analysis is a technique to describe the element of a theme, then the researcher tries to describe those element.

D. Result and Discussion

1. Relevance Of SDGs in Maqāṣid al-Sharī'ah

The presence of the SDGs as a development goal that is also implemented by Muslim countries including Indonesia requires an in-depth study. Considering the development goals that should be carried out by Muslim countries 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 larger scope that aims for the welfare of society to be better. The standard of living has an impact on 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 Shari'a that Allah, the Maker of the Shari'ah has established through the main 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 main 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 a development. This goal was then generalized by Najmuddin al-Tufi with a word that includes many dimensions, namely maslahah. Al-Tufi defines maslahah as a broad thing, including all social interests. Shihaddin al-Qarafi in Al-Dhakeerah defines maslahah as Maqāṣid al-Sharī'ah is not achieved without the fulfillment of this (Auda, 2008). Based on Tariq Ramadahan's thinking, there are three prerequisite criteria in determining maslahah, namely: (1) haqiqiyyah, 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'I (Ramadhan, 2008). If the 17 points of SDGs are understood in depth, then the theory of maslahah Ramadan with its three prerequisites, the SDGs can be categorized as maslahah in global coverage.

When referring to the concept of Maqāṣid al-Sharī'ah which was built by Ibn Qayyim, there is no doubt as long as it does not conflict with Islamic law, then the SDGs are part of Maqāṣid al-Sharī'ah itself. Likewise with ash-Syatibi if it includes the interests of daruriyah and hajiyat, 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 dharuriyah aspects and 47% hajiah aspects (BASNAZ), 2017). The following are 17 points of The Global Goals in the perspective of Maqāṣid al-Sharī'a.

Table 1. Relevance SDGs For Maqāṣid al-Sharī'ah Dimensions

No	Maqāṣid al-Sharī'ah Dimensions	SDGs Point
1.	*Hifẓ al-Dīn*	16) Peace, Justice, and Strong Institution
		17) Partnership For The Goals
2.	*Hifẓ al-Nafs*	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.	*Hifẓ al-Aql*	4) Quality Education
4.	*Hifẓ al-Naṣl*	14) Life Below Water
		15) Life On Land
5.	*Hifẓ al-Māl*	1) No Poverty
		2) Zero Hunger
		8) Decent Work and Economic Growth
		9) Industry, Inovation, and Infrastructure
		10) Reduced Inequalities
		12) Responsible Consumption and Production

The table above shows that all SDGs points have relevance to maqashid sharia. The first dimension of hifẓ al-dīn has relevance to the SDGs in the aspects of peace, justice, and strong institution and partnership for the goals. The hifẓ 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. Hifẓ al-aql dimension it has relevance to the SDGs in the aspects of quality education. While the hifẓ al-naṣl dimension has relevance to life below water and life on land. The dimensions of hifẓ 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 greater when the spiritual aspect is enabled and strengthened by the supporting institutional structureWhen referring to the concept of Maqāṣid al-Sharī'ah which was built by Ibn Qayyim, there is no doubt as long as it does not conflict with Islamic law, then the SDGs are part of Maqāṣid al-Sharī'ah itself. Likewise with ash-Syatibi if it includes the interests of daruriyah and hajiyat, 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 dharuriyah aspects and 47% hajiah aspects (Dariah et al., 2019).

Sustainable Development Goals (SDGs) which are 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), (Mayew, 2012) states that 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 SDGs points are in line with the

objectives of Maqāṣid al-Sharī'ah. Indonesia as the largest Muslim country in the world should be able to implement Maqāṣid al-Sharī'ah in achieving the SDGs.

E. Conclusion

Sustainable Development Goals has relevance to the Maqāṣid al-Sharī'ah dimension. The concept of SDGs are suitable to be implemented in Muslim countries. The first dimension of hifẓ al- dīn has relevance to the SDGs in the aspects of peace, justice, and strong institution and partnership for the goals. The hifẓ 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. Hifẓ al-aql dimension it has relevance to the SDGs in the aspects of quality education. While the hifẓ al-naṣl dimension has relevance to life below water and life on land. The dimensions of hifẓ 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 in realizing the SDGs need to consider the Maqāṣid al-Sharī'ah approach.

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