

## BRIDGING THE GAP BETWEEN *MAQĀṢID AL-SHARĪ'AH* AND THE SDGs: CHALLENGES AND OPPORTUNITIES FOR SUSTAINABLE DEVELOPMENT

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### ABSTRACT

The SDGs are designed as a universal and inclusive global development framework, but their implementation still lacks flexibility in accommodating the spiritual dimension and ethical principles. Based on quantitative indicators and material achievements, the SDGs approach ignores the moral, social, and spiritual aspects as the core of *maqāṣid al-sharī'ah*. Therefore, this study seeks to analyze the alignment between the SDGs and *maqāṣid al-sharī'ah* and proposes integrating Islamic values to strengthen the moral, social, and ecological dimensions within the sustainable development framework. This research uses a systematic literature review analysis method, focusing on literature to explore integrating the *maqāṣid al-sharī'ah* concept in sustainable development. The data sources in this study are journal articles, books, and other relevant documents. Sustainable development involves a multidimensional approach encompassing social, lifestyle, human resources, economic, environmental, and institutional dimensions. In the concept of *maqāṣid al-sharī'ah*, this approach must balance the public interest, social welfare, and environmental protection by emphasizing the principles of justice and ethical and moral responsibility. Challenges in this implementation include integrating *maqāṣid al-sharī'ah* values with the SDGs, various interpretations of *maqāṣid*, economic and social challenges, climate change, and technological advancement. The integration of *maqāṣid al-sharī'ah* with the SDGs shows alignment. It supports the achievement of welfare, but challenges, such as integration, interpretation, economic and social, environment, and technology, must be overcome for effective implementation. This study recommends strengthening sustainable development policies that consider *maqāṣid al-sharī'ah* through education, technological innovation, and stakeholder collaboration.

## INTRODUCTION

2024 is a crucial year, and the world faces two possibilities due to developments and changes. On the one hand, developments can further worsen the environmental crisis, accelerate climate change, widen the gap, and potentially misuse new technologies, such as artificial intelligence, for crime. On the other hand, developments can also lead to more positive outcomes, such as opportunities to strengthen sustainable development, eradicate poverty, create global peace, and utilize technology to improve human welfare (Sachs et al., 2024). In response to these developments, global countries have developed a concept known as sustainable development. This concept is outlined in the 2030 *Agenda for Sustainable Development* document, which contains 17 points of the Sustainable Development Goals (SDGs). The concept of sustainable development serves as a strategic framework that guides global countries to overcome challenges in development (Furqon, 2024). In various literatures, sustainable development is generally understood through three main interrelated pillars, namely environment, economy, and social, which must be balanced to meet current needs without sacrificing future generations (Elliott, 2006).

Realizing the ambitious targets of the SDGs requires strong commitment and careful planning. Each goal and indicator requires a significant capital investment, both overall and in specific components. Globally, the cost needed to provide a social safety net to overcome extreme poverty is around USD 66 billion annually. Meanwhile, annual investment for vital infrastructure development can reach USD 7 trillion (Servaes, 2017). This shows that the success of SDGs implementation is highly dependent on the ability of global countries to raise funds and develop appropriate and sustainable financing strategies. The Islamic development model also provides alternative financing based on ethics and sustainability, such as green sukuk and productive *zakat*. This approach simultaneously criticizes the mainstream development paradigm that prioritizes modernization based on Western logic but often ignores the social, cultural, and environmental aspects crucial for sustainable development (Baker, 2006). On the other hand, the Islamic development model based on religious values is still in its development stage. The challenge lies in balancing traditional values with modernity's demands (O. Al-Jayyousi et al., 2022).

Al-Jayyousi (2012) stated that the current economic development model has not provided adequate benefits for society, the environment, and the economy. This failure indicates that important ecological issues have been ignored and land use is inappropriate, so the current economic model does not reflect the actual environmental conditions. Resource mobilization is key to achieving the SDGs, which are the main focus of the 2015-2030 development agenda. An effective system is needed to mobilize and manage available resources (Diallo & Gundogdu, 2021). An Islamic values-based development approach can be a more holistic alternative because it emphasizes the balance between economic, social, and ecological needs with the principles of justice and sustainability. Throughout history, religion has played an

important role in shaping political and monetary policies that affect people's lives. Islamic values are often used as guidelines in decision-making. Some Islamic scholars believe that the concept of SDGs is very similar to the principles of development taught in Islam (Khan & Haneef, 2022). Consequently, there is great potential to align SDGs with Islamic tenets, creating synergy between global policies and religious teachings.

Islam guides the SDGs by regulating the relationship between humans, God, and the environment and providing practical ways to implement them. Islam offers a comprehensive framework for human and system development in economic, social, educational, and governance (D. Harahap & Uula, 2023). The *maqāṣid al-sharī'ah* approach is important in building moral commitment through socially responsible and sustainable institutions (El-Din, 2013). However, challenges arise in integrating *maqāṣid al-sharī'ah* with the SDGs because the SDGs are designed for multicultural and multi-religious societies. The SDGs have not fully reflected the spiritual dimension emphasized in *maqāṣid al-sharī'ah*. Chapra (2008) identified 39 consequences of sustainable development, 10 of which cannot be mapped in the SDGs because they include spiritual aspects. This analysis shows that *maqāṣid al-sharī'ah* offers a more holistic perspective than the SDGs by including a balance between worldly and afterlife success (*falah*) in sustainable development. This approach provides short-term solutions to social and economic problems and creates a stronger foundation for long-term sustainability by emphasizing individual and collective accountability (M. K. Hassan et al., 2021).

Currently, there are many studies discussing the integration of Islamic principles with sustainable development. However, most of these studies only focus on the application of *maqāṣid al-sharī'ah* in one particular field and need to develop comprehensive goal metrics and analyze the alignment between *maqāṣid al-sharī'ah* and SDGs (Faizi et al., 2024; Tirmizi et al., 2021). The research of Rusydiana et al. (2023) designed a *waqf* model to support SDGs point 16 (Peace, Justice, and Strong Institutions) by integrating *waqf* and ZIS. This model optimizes the role of *waqf* as a social instrument to improve sustainable economic, social, and technological welfare. Its implementation can potentially strengthen Islamic social funds in supporting sustainable development. In addition, Amin's research (2022) discusses how Islam, through the Qur'an and Sunnah, emphasizes the importance of quality education as part of SDG point 4 (Quality Education). Literacy and numeracy are basic human rights embodied in the first revelation, "*iqrā'*." Islam requires the pursuit of knowledge for the welfare of individuals and society. Equitable education is a top priority in Islam to ensure that every Muslim can worship Allah and others.

This study offers something new by proposing an integrative approach that not only discusses the application of *maqāṣid al-sharī'ah* in one particular field but also examines the holistic alignment of its principles with all dimensions of sustainable development. Accordingly, this study explores *maqāṣid al-sharī'ah* through the lens of sustainable development, focusing on how its core principles correspond to the

various dimensions of sustainability. It also discusses the potential of integrating these principles to reinforce the realization of sustainable development goals more holistically and enduringly. Thus, this study will develop a conceptual framework that connects the concept of *maqāṣid al-sharī'ah* with sustainable development strategies as a basis for Islamic public and economic policies. Furthermore, this study is expected to provide implementation recommendations for stakeholders adopting the *maqāṣid al-sharī'ah* principles to support inclusive and sustainable development. In the future, the results of this study are expected to be implemented in the formulation of development policies based on Islamic values and encourage a balance between economic growth, social justice, and environmental sustainability.

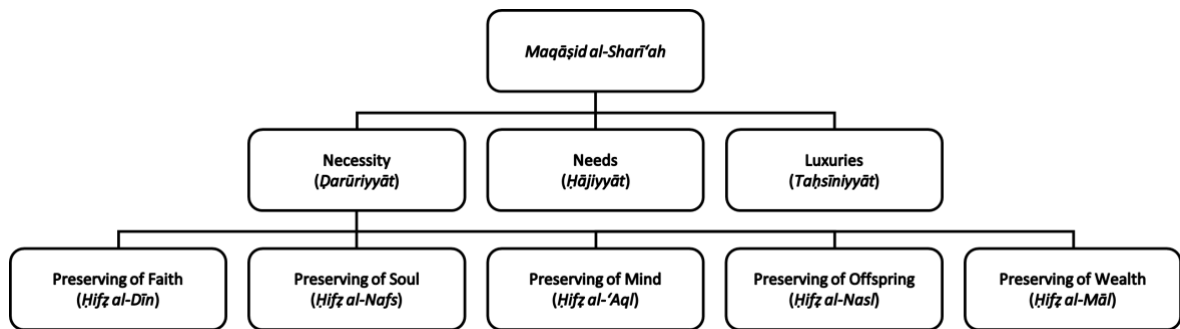
## LITERATURE REVIEW

### *Maqāṣid al-Sharī'ah*

The *maqāṣid al-sharī'ah* framework is a fundamental concept in Islamic law that balances welfare (*maslahah*) and prevents harm (*mafsadah*). The purpose of this concept is to protect and improve human welfare. All dimensions in the *maqāṣid al-sharī'ah* concept guide humans to live according to Islamic ethical and religious values (Mat Zaib et al., 2023). The study of the *maqāṣid al-sharī'ah* concept has also continued to develop with the times; this is because of its suitability in responding to increasingly dynamic modern challenges ranging from the development of Islamic economics to the concept of sustainable development, which is currently a global focus (Nassery et al., 2018). Given its broad relevance to various aspects of life, the *maqāṣid al-sharī'ah* concept also functions as a framework in various fields, including education, health, environment, and economic development. The *maqāṣid al-sharī'ah* concept emphasizes the balance between fulfilling worldly needs, implementing ethical values, and social justice. Implementing the values of the *maqāṣid al-sharī'ah* concept in regulation is based on the principles of justice and welfare. It is oriented toward the public interest (*maslahah*), following Islamic values to provide short-term and long-term benefits by paying attention to its impact on future generations (Mirakhor & Askari, 2017).

Abu Hamid al-Ghazali (in Auda, 2008) explained that *maqāṣid al-sharī'ah* is classified in the concept of universal interest known as *al-masālih al-mursalah*. He emphasized that the main objective of Sharia is to maintain and promote public welfare, as stated in *Surah An-Nisa'* [4]: 26. Traditionally, *maqāṣid al-sharī'ah* is divided into three levels of needs. First, *ḍarūriyyāt's* needs are fundamental and crucial for human survival. Second, *ḥājīyyāt* needs are aspects that support comfort and well-being. Third, *taḥsīniyyāt* needs to focus on the perfection and beauty of life. This concept aligns with Allah's command in *Surah Al-A'raf* [7]: 31, emphasizing balance in consumption and life (Auda, 2008; Jan et al., 2021). At the *ḍarūriyyāt* level, human needs are classified into five main aspects. (1) *Hifẓ al-dīn*, which includes protecting moral and ethical values. (2) *Hifẓ al-naḥs*, which is the foundation for achieving other

goals. (3) *Hifẓ al-nasl*, which demands a safe and harmonious family. (4) *Hifẓ al-‘aql*, which encourages rational and ethical behavior. (5) *Hifẓ al-māl* ensures economic well-being and dignified life (see Figure 1). This principle aligns with Allah's command in the Qur'an as *Surah Taha* [20]: 118–119, which emphasizes the importance of fulfilling basic human needs (O. Al-Jayyousi et al., 2022; Al-Qahtani, 2015; Riyanto, 2010).



Source: Amin Jan et al., 2021

Figure 1. *Maqāṣid al-Sharī'ah* Concept According to al-Ghazali

### Sustainable Development

Sustainable development is often understood from two main perspectives. The weaker definition aligns the balance between the planet, people, and profit, while the stronger definition emphasizes that sustainable development must include environmentally friendly economic growth. This approach shows the difference in emphasis between the economic and ecological aspects of the sustainability concept. In other words, sustainable development must ensure economic growth without damaging the environment and must be sustainable in the long term (Kaltenborn et al., 2020). The United Nations (2023) explains that the SDGs cover various aspects necessary for humanity's and the planet's well-being. The SDGs are recognized as the latest stage in global governance, derived from the concept of sustainable development (Ramutsindela & Mickler, 2020). Bsoul et al. (2022) define sustainability as meeting the needs of the present generation without compromising the ability of future generations to meet their own needs, which is a core principle of the UN 2030 Agenda. This agenda, adopted by all UN countries in 2015, sets out 17 key goals (see Figure 2) to protect the well-being and security of life. These targets cover the health of humans, animals, plants and soils and ensure that infrastructure, cities and communities function optimally.



Source: United Nations, 2023

Figure 2. Sustainable Development Goals (SDGs)

The sustainable development model is an approach that combines ecological, social, and economic dimensions in the development process, both now and in the future. The main objective of this model is to ensure that development is in line with the planet's ecological limits and is equitable and socially and economically inclusive, taking into account a global perspective (Baker, 2006). Implementation of this model often faces challenges, including unequal access to resources and differing interests between stakeholders. Therefore, a strategy is needed to accommodate various needs without sacrificing the principle of sustainability. This model emphasizes that each social system sets its own goals and that achieving sustainable development requires careful compromise. Decisions about priorities and methods must be made considering time and scale, recognizing that the development process will incur costs for various interests and community groups (Elliott, 2006). Servaes (2017) also added that sustainable development serves as a tool to improve the decision-making process by providing a more comprehensive evaluation of the multidimensional problems society faces. Therefore, an evaluation framework is needed to classify programs, projects, policies, and decisions based on their potential to support sustainability.

### Relationship between *Maqasid Sharia* and Sustainable Development

The integration of *maqāṣid al-sharī'ah* with SDGs aims to create sustainable welfare for individuals, society, and future generations by focusing on three pillars, namely economic, social, and environmental (B. Harahap et al., 2023). Both concepts emphasize the balance between economic development, social welfare, and environmental preservation. In the economic context, Islamic finance functions as a transaction tool and an instrument to achieve more holistic development. Instruments

such as *zakat*, *infāq*, and *ṣadaqah* can also play a role in reducing social disparities and improving the welfare of vulnerable groups in society. Various Islamic financial contracts, such as green sukuk and productive *waqf*, support the objectives of *maqāṣid al-sharī'ah*, including social justice and environmental sustainability (Diallo & Gundogdu, 2021). As a comprehensive religion, Islam mandates the responsibility to humans to maintain the sustainability of the earth. *maqāṣid al-sharī'ah* acts as a guideline to ensure that human actions align with environmental preservation principles. Every individual and society must support sustainability and avoid exploiting natural resources that damage the balance of the ecosystem (Miftahorrozi et al., 2022). This principle aligns with Allah's commands in the Qur'an, as *Surah Al-Ma'idah* [5]: 64.

The study of the Qur'an by Rashid Rida (in Nassery et al., 2018) highlights that the main objectives of Sharia include renewal in various fields, including strengthening faith, awareness of Islam as a religion that follows human nature, and emphasis on reason and knowledge. Islam also emphasizes individual freedom, social renewal, and political and economic justice, including women's rights. *maqāṣid al-sharī'ah* concept, with Islamic values, encourages humans to participate in economic activities to meet worldly needs and achieve prosperity in the world and the hereafter (Santoso et al., 2023). The *maqāṣid al-sharī'ah* concept can also be a basis for more sustainable policy planning. However, its implementation in sustainable development sometimes still has misunderstandings in interpreting the goals and means of *maqāṣid al-sharī'ah*. Although coming from different backgrounds, the *maqāṣid al-sharī'ah* concepts and SDGs are similar. Several indicators, such as *ḥifẓ al-nafs*, are related to health (SDG 3), *ḥifẓ al-'aql* to education (SDG 4), and *ḥifẓ al-māl* to poverty alleviation (SDG 1) (Cattelan, 2019). These relationships indicate the alignment between *maqāṣid al-sharī'ah* concepts and SDGs, indicating that these two concepts can run side by side and open up opportunities to integrate both in development.

## RESEARCH METHODS

This qualitative study uses the systematic literature review (SLR) analysis method to examine the integration of the *maqāṣid al-sharī'ah* concept in sustainable development. This involved retrieving data from journals, books, and other applicable and credible documents (Nayar & Stanley, 2023). The primary documents selected for this study are journals and books, all selected based on clarity and credibility when discussing the topic. This study adopts inclusion and exclusion criteria in the literature selection process so that only those sources that are highly relevant to the subject are analyzed. A comprehensive literature analysis was conducted to find correspondences between the values included in the *maqāṣid al-sharī'ah* and the orientation of sustainable development goals proposed by the United Nations. The above approach was selected due to the extraction of more profound and extensive information from the existing literature so that the researchers can identify and analyze the relationship

between sustainable development goals (SDGs) such as poverty alleviation, better quality of education, environmental management, with five principal dimensions of *maqāṣid al-sharī'ah* which are protection of faith, soul, intellect, offspring, and wealth. The Literature Review process can be classified into steps (Figure 3).

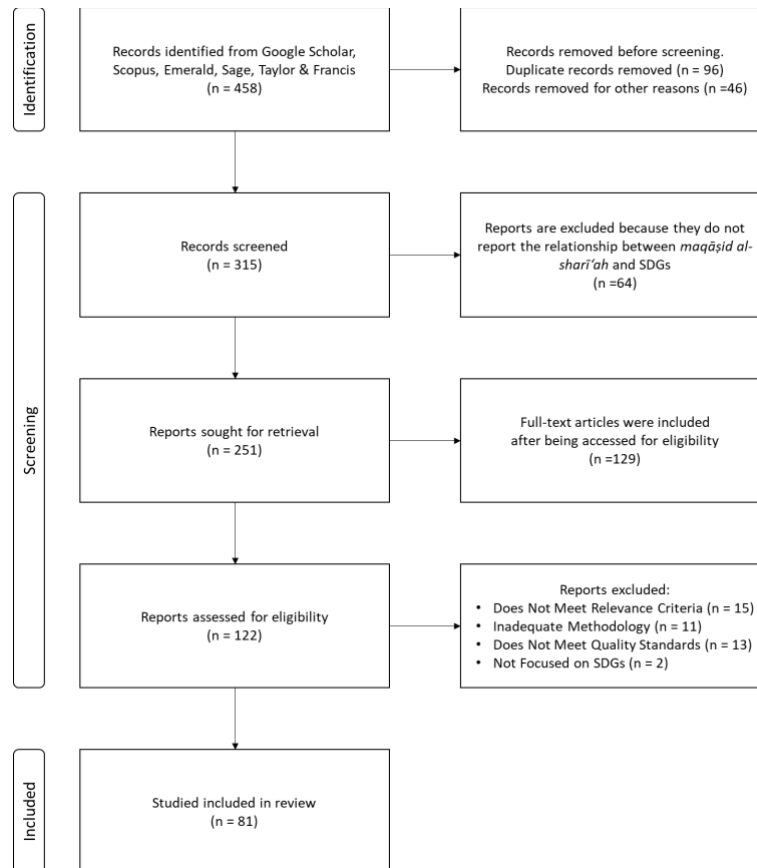


Figure 3. Literature Review Process Steps

The SLR process in this study was carried out through several systematic stages to identify, filter, and evaluate literature relevant to the research theme. At the identification stage, a literature search was conducted through various academic databases such as Google Scholar, Scopus, Emerald, Sage, and Taylor & Francis. The keywords used included *Maqāṣid al-Sharī'ah*, *Sustainable Development*, *Environmental Sustainability*, *Governance*, *Islamic Finance*, and *Islamic Social Welfare*. The search stage resulted in a total of 458 records. After initial screening, 96 records were removed due to duplication, while 46 other records were excluded for specific reasons such as irrelevance or inaccessibility. At the screening stage, the remaining 315 records were further examined, and 64 were excluded because they did not discuss the relationship between *maqāṣid al-sharī'ah* and SDGs. The following process left 251 reports to be reviewed in more depth, with 129 meeting the initial criteria and proceeding to the eligibility assessment stage. At this stage, 122 reports were assessed based on relevance, methodology, and quality standards. Of these, 41 reports were



excluded because they did not meet the criteria for significance (15 reports), inadequate methodology (11 reports), poor quality standards (13 reports), and lack of focus on SDGs (2 reports).

The final data set in this study consisted of 81 literature sources, including 60 journal articles, 12 books, 7 book chapters, and 2 conference proceedings. The literature was analyzed to understand how *maqāṣid al-sharī'ah* can be integrated with sustainable development with a focus on social, ecological, and economic values. The author adopted a thematic coding technique to explore the relationship between *maqāṣid al-sharī'ah* principles and sustainable development indicators. Systematic analysis was carried out by emphasizing environmental protection, social welfare, and economic stability. The contribution of Islamic economics to achieving the SDGs was analyzed for each category. This study provides a theoretical foundation for further exploration and recommendations for policy-making on the importance of Islamic values in development. The principles of *maqāṣid al-sharī'ah*, integrated with the global development agenda, help balance economic growth, social justice, and environmental sustainability based on Islamic principles. Therefore, in addition to contributing to theory building, the findings of this study are expected to offer new insights for academics, policymakers, and practitioners to develop sustainable development strategies that consider the principles of Islamic economics.

## RESULT AND DISCUSSION

### Dimensions of Sustainable Development

An integrated approach is needed to realize sustainable development concept into real action. One approach that can be used for this purpose is the multidimensional approach. The multidimensional approach to sustainable development is interpreted as an evolution in development that previously only focused on economic aspects and also considers other aspects such as social, political, cultural, psychological, and environmental (Sterling et al., 2020). In terms of SDGs, this approach emphasizes the reciprocal relationship between humans and the environment as the basis for developing its goals. Generally, SDGs are divided into economic, social, and environmental dimensions. However, some findings divide them based on interrelated dimensions, one of which is Işık (2024), who divides the dimensions of SDGs into social, economic, governance, and environmental. Meanwhile, Khan (2022) divides the dimensions into six by adding the dimensions of sustainable lifestyle and human resource development. The author uses the division of dimensions Khan (2022) developed in this study, to categorize SDGs. This selection is based on a broader multidimensional approach, thus providing a more comprehensive view of how these development goals are realized in various aspects of life.

Table 1.  
List of SDGs with 6 Development Dimensions

Development Dimensions	SDGs
Social Development	Goal - 1, 2, 5, 10
Human Resource Development	Goal - 3, 4
Economic Development	Goal - 8, 9
Sustainable Lifestyle Development	Goal - 6, 7, 11, 12
Environmental Development	Goal - 13, 14, 15
Institution Building	Goal - 16, 17

Source: Khan, 2022

## 1. Social Development

Social development aims to improve the well-being of vulnerable groups, especially low-income communities. The main indicators of this dimension are poverty reduction (SDG 1) and zero hunger (SDG 2). The goals of these two SDGs can be achieved by increasing access to economic resources, social security, and the provision of nutritious food (Swain & Yang-Wallentin, 2020). On the other hand, achieving gender equality (SDG 5) and reducing inequality (SDG 10) include interconnected economic, social, ecological, and political aspects (Langnel et al., 2021). Efforts to address inequalities in higher education, facilitate the transition to the world of work, and integrate Indigenous knowledge are strategic steps in supporting the achievement of the SDGs (Weuffen et al., 2023). Without a holistic approach that includes cultural and institutional factors, these inequalities can persist and hinder economic growth and the well-being of society as a whole. Muslim countries that adopted the 2030 Agenda are committed to achieving equality for all their citizens. However, they still face challenges in addressing issues related to social inequality and protecting women and children (SESRIC, 2023). More effective and evidence-based policies are needed to realize this commitment to reduce social and economic disparities.

## 2. Human Resource Development

The Sustainable Development Report (2024) shows the importance of investing in human capital as a global strategy. This is important because human actions will impact the achievement of the SDGs, which may accelerate or slow them down. Human capital, which includes health and education, is a key factor in improving social and economic well-being. SDG 3 (Good Health and Well-Being) targets improved well-being through expanding access to quality health services (Van Zanten & Van Tulder, 2021). Improved access to health services has resulted in significant progress, as seen in 2021 when 28 Muslim countries managed to reduce the under-five mortality rate to less than ten per 1,000 live births (SESRIC, 2023). However, challenges such as inequality in access to health and the lack of qualified health workers continue to hamper many developing countries. In education, SDG 4 focuses on providing equitable, inclusive and quality education for all. Equitable education support long-term economic growth and social well-being (Saini et al., 2023). Muslim countries have shown progress in improving access to and quality of education, but these achievements are still moderate. Barriers such as gaps in education infrastructure,

gender disparities in access to schools, and lack of qualified teaching staff still need to be addressed to achieve the SDG 4 target by 2030 (SESRIC, 2023).

### **3. Economic Development**

Economic development plays an important role in achieving the SDGs targets by increasing the capacity of financial institutions to provide access to financial services. One important aspect of SDG 8 is expanding financial access for MSMEs and encouraging economic productivity growth (Van Zanten & Van Tulder, 2021). Economic development can encourage social welfare and accelerate innovation by expanding financial services to all levels of society. In line with this, SDG point 9 emphasizes economic development through infrastructure, industry, and innovation. Road construction and telecommunications networks are examples of efforts to realize adequate infrastructure. Industrial activities must also pay attention to their impact on the environment. The development of infrastructure and industrial activities will be better supported by various innovations, including innovations in environmentally friendly technology. With this innovation, the environmental impact of economic activities can certainly be minimized (Mantlana & Maoela, 2020). Knowledge, technological advances, and sound capital management significantly impact economic development. This can be achieved, among other things, by strengthening the entrepreneurial sector, which drives the economy through job creation and reducing unemployment (Gu et al., 2021).

### **4. Sustainable Lifestyle Development**

One way to realize the SDGs is to change people's lifestyles to more socially and environmentally responsible patterns. Changes towards a sustainable lifestyle can include using clean energy, efficient use of resources, and environmentally responsible production and consumption activities (Saini et al., 2023). SDG 6 is one of the relevant points to a sustainable lifestyle. This is because this SDG calls for using clean water and proper sanitation for the entire community. In addition, there is also SDG 7, which calls for people to use environmentally friendly energy (Warchold et al., 2022). Sustainable lifestyles also include SDG 11, where city and community development is directed at aspects of sustainability. This development can include good waste management and the development of low-emission transportation. One example of this SDG is drone technology monitoring the environment and assisting in urban development planning (Chung et al., 2023). The development of cities and communities must also be supported by environmentally responsible production and consumption activities by their communities, as stated in SDG 12. This shows that people's lifestyles are also a crucial aspect because they are related to whether the achievement of the SDGs is getting faster or slower (Jacob-John et al., 2021).

### **5. Environmental Development**

Environmental conservation is one of the dimensions of the SDGs that focuses on protecting ecosystems and natural resources. This protection is important because the environment is an asset whose sustainability can impact future generations. Many

countries have made various efforts to achieve this goal, including through various multilateral environmental agreements and international policies (Sachs et al., 2024). In addition, several countries have also started to switch to using clean energy and strengthening disaster mitigation as part of this effort, which is included in SDG 13 (Climate Action). This SDG point focuses on efforts to reduce the negative impacts of global climate change (Hori et al., 2020). This is based on the urgency of climate action that can no longer be postponed, given the worsening climate crisis. Other environmental protection efforts are related to preserving ecosystems at sea and on land, as stated in SDG 14 (Life below Water) and SDG 15 (Life on Land). Andriamahefazafy et al. (2022) stated that efforts to protect marine ecosystems can be realized through sustainable fishing activities and coral reef conservation. Meanwhile, efforts to preserve terrestrial ecosystems are realized through sustainable land management and responsible use of resources (Uitto & Geeta Batra, 2022).

## 6. Institution Development

Another aspect of the SDGs that is no less important is institutional development. This is important because strong institutions can fight for the rights of their people. One of the SDG points related to this aspect is SDG 16, which focuses on developing strong institutions and upholding justice in practice. This shows the need to make efforts to achieve this target. Some efforts can be made, such as increasing the capacity of legal institutions and oversight mechanisms. However, these efforts need to be adjusted to the situation and conditions of each country for maximum results (Milton, 2021). Institutional development is also related to SDG 17, which strengthens international cooperation. At this point, institutions must work together to realize these efforts. This cooperation can be through investment in productive sectors or increasing development assistance in various countries (Giwa et al., 2020). Cooperation between countries is also felt in international trade, which drives economic growth. Countries that have good cooperative relations with other countries will find it easier to export goods from their country. This will undoubtedly encourage industrial growth in the country. This growth can impact the creation of broader employment opportunities, thereby reducing unemployment in the country (Alwakid et al., 2021).

## Integration of *Maqāṣid al-Sharī'ah* Principles with Sustainable Development

*Maqāṣid al-Sharī'ah* is a legal theory and operational principle that connects Islamic law with human interests. This concept aims to understand the goals and reasons for enacting a law emphasizing protection and human interests in various aspects of life (Tham et al., 2021).

Table 2.  
Integration of *Maqāṣid al-Sharī'ah* Principles with Sustainable Development

<i>Maqāṣid</i>	SDG	Indicator
<i>Hifẓ al-Dīn</i>	SDG 4	Literacy rate and education completion rate
	SDG 10	Income inequality and social inclusion policies
	SDG 16	Corruption control and inclusive decision-making
	SDG 17	Financial support for sustainable development and multi-stakeholder partnerships
<i>Hifẓ al-Nafs</i>	SDG 1	Percentage of poor population and percentage of population experiencing deprivation
	SDG 2	Stunting rate, prevalence of malnutrition, and food availability per capita
	SDG 3	Life expectancy and maternal mortality rate per 100,000 births
	SDG 5	Prevalence of gender-based violence and women's access to health
	SDG 6	Percentage of access to clean drinking water and adequate sanitation facilities
	SDG 8	Unemployment rate and proportion of workers with decent jobs
	SDG 10	Income ratio between income groups and access to basic services
	SDG 11	Percentage of population living in slums and access to public transport
	SDG 16	Crime rate, existence of fair legal mechanisms, and perception of corruption
<i>Hifẓ al-'Aql</i>	SDG 3	Prevalence of mental disorders and access to mental health services
	SDG 4	School enrollment rate, literacy rate, and access to higher education
	SDG 9	R&D expenditure, number of patents filed, and technology adoption rate
	SDG 16	Corruption perception index, access to justice, and effectiveness of government institutions
	SDG 17	Collaborative research projects, technology transfer investments, and global partnerships
<i>Hifẓ al-Nasl</i>	SDG 4	School enrollment rate, youth literacy rate, and access to higher education
	SDG 7	Consumption of renewable energy and electricity from renewable energy sources
	SDG 13	Carbon dioxide emissions per capita and number of climate change-related disasters
	SDG 14	Marine protected area and annual freshwater withdrawals
	SDG 15	Forest area and land protected area
<i>Hifẓ al-Māl</i>	SDG 1	Poverty ratio and proportion of population below poverty line
	SDG 8	GDP growth per capita, unemployment rate, and proportion of employment
	SDG 9	R&D expenditure and individuals using the internet
	SDG 10	Share of income held by the bottom 40% and GINI index
	SDG 12	Municipal solid waste generation and material footprint per capita

Source: Data Processed by the Author

### 1. *Hifẓ al-Dīn*

*Hifẓ al-dīn* emphasizes the importance of maintaining and preserving religiosity in human life. This principle includes the protection of religious freedom, applying moral values in social and economic life, and balancing economic growth and adherence to Islamic ethical principles (S. S. Ali & Hasan, 2019). In sustainable development, *hifẓ al-dīn* plays a role in building a harmonious social order, upholding justice, and instilling spiritual values in various aspects of development. However, the main challenge in implementing *hifẓ al-dīn* is ensuring that religious principles can still be applied inclusively. Integrating *hifẓ al-dīn* with sustainable development can be

linked to several SDGs. First, SDG 4 (Quality Education), which has indicators such as literacy rate and education completion rate, aligns with the principle of *hifz al-din* in ensuring that moral and ethical values are taught systematically in formal and non-formal education. Quality education will impact increasing spiritual awareness, forming a society with noble morals, and respecting diversity and differences (Amin, 2022). However, there are still challenges in integration in this area, namely ensuring that the religious education curriculum taught remains relevant to universal values and does not lead to indoctrination that can limit critical thinking.

Furthermore, SDG 10 (Reduced Inequalities), which has indicators such as income inequality and social inclusion policies, is closely related to the principle that all individuals must maintain and respect religion without discrimination. Freedom of religion and the right of individuals to practice their beliefs must be protected to create an inclusive society. However, religious discrimination practices still occur in social and economic policies in some cases, so implementing *hifz al-din* must ensure justice for all groups (Duderija, 2011). In addition, SDG 16 (Peace, Justice, and Strong Institutions), which has indicators such as the rule of law, corruption control, and inclusive decision-making, is related to maintaining religion in building social stability, enforcing fair laws, and encouraging policies based on moral values and justice. Implementing religious values in government and social institutions can strengthen their legitimacy, thereby creating justice. In addition, this implementation also strengthens public trust in the government or an institution. However, sometimes, some parties abuse religion to legitimize power or limit the rights of certain groups, hindering the creation of justice, so a strong legal system is needed to prevent the potential for such abuse (Aziz et al., 2024).

The integration of *hifz al-din* with sustainable development is also stated in SDG 17, which focuses on cooperation to achieve goals, in this case, the SDGs. This cooperation can be realized in various ways, one of which is in terms of preaching and religious propagation in various countries. Cooperation between countries will make carrying out these preaching and propagation activities easier in other countries. In addition, the exchange of religious ideas and views between countries regarding sustainable development is also part of this integration. Protection of religious freedom is also part of this, with the cooperation of various parties in protecting religious communities so they can practice their beliefs with a sense of security. However, challenges such as political interests and differences in understanding between countries and groups sometimes become obstacles (Nizam & Hasan, 2024; Radin et al., 2024). In addition to these challenges, integrating *hifz al-din* in achieving the SDGs is important because religious values can be the foundation of development. Integrating these two concepts emphasizes the balance between religious values and the development carried out so that in addition to paying attention to sustainability, it also pays attention to ethical and religious values (Fahmi et al., 2023).

## 2. *Hifz al-Nafs*

*Hifz al-nafs* is one of the principles of *maqāṣid al-sharī'ah*, which emphasizes protecting human life physically, mentally, and socially. This principle includes fulfilling basic needs, protection from harm, and efforts to create a safe and healthy environment for each individual. The relationship between *hifz al-nafs* and sustainable development is in health, security, and social protection (Auda, 2008; M. K. Hassan et al., 2021). Several points in the SDGs are relevant to this concept. SDG 3 focuses on fulfilling public health. This SDG is directly related to this concept because human health is closely related to the human soul. Some of the measures in achieving this SDG are life expectancy at birth, the maternal mortality rate per 100,000 live births, and the prevalence of malnutrition in children under 5 years of age (Jakiyudin & Hardianti, 2024; Şentürk et al., 2023). SDG 1 is about eradicating extreme poverty and increasing access to basic life-sustaining needs, such as food, clean water, and shelter. This effort is considered important because poverty is a problem that is often experienced by developing countries, so its impact can be felt in real terms. The indicators include the population living below the international poverty line (US\$2.15 per day) and the population experiencing multidimensional deprivation (Ahyani et al., 2024; Beik et al., 2022).

The relevance of the concept of *hifz al-nafs* is also related to SDG 2, which focuses on reducing hunger and malnutrition. This statement is based on the importance of fulfilling nutrition and nutrients in the human soul. This SDG is achieved by the number of stunted children and food availability (Zaelani et al., 2023). SDG 6, which focuses on access to clean water and proper sanitation, is also part of this concept. The urgency of clean water in human life is because of the importance of water in various aspects of life. The measure of achieving this SDG is the proportion of the population with access to clean drinking water and basic sanitation services (A'yun et al., 2024; Tirmizi et al., 2021). This concept is also relevant to SDG 11, which focuses on creating safe, livable cities and communities. This is because humans need a decent and safe place to live to support their quality of life. Its achievements can be seen from the number of slum residents and access to public transportation (M. K. Hassan et al., 2021). SDG 16, which focuses on protecting human rights, is also related to this concept. This relationship is because humans need firm and fair institutions to protect their rights. The success of this SDG is determined by the number of crime rates and the corruption perception index (O. Al-Jayyousi et al., 2022; Radin et al., 2024).

*Hifz al-nafs* is also related to SDG 4, which focuses on quality education. This statement is based on raising awareness to maintain health and well-being through education. The indicators include literacy rates and school participation (Abdul Rauf, 2015; Dabbous & Tarhini, 2021). In addition, SDG 5 affirms equal rights for all people, including women and girls, to life, health, and education. The indicators include the prevalence of gender-based violence and women's access to reproductive health services (Duderija, 2011). SDG 8 focuses on individual well-being through decent work,

which can reduce economic stress and improve quality of life through indicators that include unemployment rates and the proportion of workers with decent work (Ahmed et al., 2022). SDG 10 is relevant to *hifz al-nafs* because inequality and poverty can affect social and economic conditions so that everyone can obtain social protection and have equal access to basic needs and facilities, which are reflected in indicators such as the proportion of income received by five or ten percent of the population and access to basic services (Arafah, 2022; M. M. Billah, 2021). This principle also ensures that development is directed at economic growth and sustainable improvement in the quality of life for the entire community (R. Al-Jayyousi, 2012; Midgley, 2012).

### 3. *Hifz al-'Aql*

*Hifz al-'aql* is one of the main principles in *maqāsid al-sharī'ah*, which emphasizes the importance of maintaining, developing, and using reason wisely in human life. This principle includes education, innovation, and protection from things that can damage reason (S. S. Ali & Hasan, 2019). *Surah Al-'Alaq* [96]: 1-5 emphasizes the importance of education in Islam, which includes three central values, namely (1) *Aqidah* Education to strengthen faith, (2) Sharia Education as a guideline in carrying out Allah's commands, and (3) Moral Education as a form of implementing His teachings (Adib, 2022). The integration of *hifz al-'aql* with sustainable development is closely related to several SDGs with specific indicators based on data from the World Bank. SDG 4 is aligned with *hifz al-'aql* because it emphasizes the importance of quality education in forming an intelligent, critical, and innovative society. Good education is the primary foundation for improving literacy, critical thinking skills, and awareness of ethics and social responsibility. Relevant indicators include school participation, literacy, and access to higher education (M. K. Hassan et al., 2021). However, the challenge still faced is the gap in access to education, especially in developing countries, which can hinder the distribution of knowledge (Dabbous & Tarhini, 2021).

In addition, SDG 3 also contributes to maintaining reason by emphasizing the importance of mental and physical health. Substance abuse, such as drugs and alcohol, can impair a person's cognitive function, while good mental health supports rational and ethical decision-making (Patel et al., 2018). Indicators from the World Bank include the prevalence of mental disorders, excessive alcohol consumption rates, and the percentage of the population with access to mental health services (M. M. Billah, 2021). The main challenges in achieving this goal are the low public awareness of mental health and the lack of mental health service infrastructure in many countries. Furthermore, SDG 9 supports the development of science and technology to advance society, which aligns with the concept of *hifz al-'aql*, which encourages innovation and research (Laldin, 2020). Relevant indicators include research and development spending as a percentage of GDP, the number of patents filed, and the rate of technology adoption in the industrial sector (M. K. Hassan et al., 2021). However, the challenge is the innovation gap between developed and developing countries, where investment in research and development is still concentrated in countries with



stronger economies, thus widening the global technology and knowledge gap (Kaltenborn et al., 2020).

Support for good governance is essential to achieve SDG 16, and transparency and the rule of law are essential in building a rational society. Corruption perception index, access to justice, and government institutions' efficiency are indicators. This is primarily due to weak legal institutions and serious levels of corruption in some areas (Mohd & Kadir, 2020). Conversely, SDG 17 highlights research, education, and technology collaboration to produce human reason. These mega-killers include collaborative research projects, technology transfer investments, and global partnerships (Abdurrehman et al., 2021). The key challenge is the fairness of partnerships and the benefit they can deliver to developing countries. Implementing *ḥifẓ al-'aql* in sustainable development stresses that education, creativity, mental health, and policies based on science are the main things that should be focused on for a prosperous society (Amin, 2022). The principle contributes to development oriented toward economic and physical factors and strengthening mental and moral force for the long-term good (Aziz et al., 2024). However, bringing this principle to life will require work to close the education gap, raise mental health awareness, bridge the innovation gap, fortify legal institutions, and ensure that global development partnerships are equitable and inclusive.

#### 4. *Ḥifẓ al-Nasl*

*Ḥifẓ al-nasl* is one of the main principles in *maqāṣid al-sharī'ah*, which aims to maintain the sustainability of generations through family protection, child welfare, reproductive health, and social balance (S. S. Ali & Hasan, 2019). This principle emphasizes the importance of building a harmonious family, ensuring children's rights, and preventing exploitation and social deviations that can damage offspring. In sustainable development, *ḥifẓ al-nasl* creates policies that support the welfare of families and future generations (Al Haq & Wahab, 2019). Integrating the *ḥifẓ al-nasl* principle with sustainable development is closely related to several SDGs with specific indicators based on data from the World Bank. One of the SDGs related to *ḥifẓ al-nasl* is SDG 4. This SDG ensures that children receive a quality education that forms the character, skills, and insights needed for the future. Relevant indicators include primary and secondary school participation rates, youth literacy rates, and access to higher education and technical skills that can improve family welfare in the future (Amin, 2022). However, the challenge in this area is the gap in access to education, especially for vulnerable groups such as people experiencing poverty and women, which can hinder the strengthening of education and skills for future generations.

The concept of *ḥifẓ al-nasl* includes family protection and social welfare and is closely related to environmental sustainability that supports the lives of future generations (Aziz et al., 2024). In the context of climate change, SDG 13 shows that the impact of natural disasters, food security, and the spread of diseases due to changing weather patterns can threaten the welfare of future generations, so strong

mitigation policies are needed (Mohidem & Hashim, 2023). Mitigation efforts for climate change are important considering the worsening environment (Khan & Haneef, 2022). These SDG indicators include the amount of carbon dioxide emissions per capita and the number of disasters related to climate change. However, implementing effective policies is a challenge in realizing this SDG (Van Zanten & Van Tulder, 2021). In addition, SDG 7 plays an important role in supporting *hifz al-nasl* by encouraging the use of clean energy. The urgency of this SDG is due to the increasing amount of carbon emissions due to the use of non-renewable energy. One example is the use of coal in power plants, which is still widely used. Using clean energy is expected to reduce carbon emissions, thereby improving the quality of life of future generations. One of the indicators at this point is the amount of renewable energy use (Diallo & Gundogdu, 2021).

*Hifz al-nasl* is also related to the preservation of ecosystems both on land and at sea, as stated in SDG 14 and SDG 15. This is due to the important role of the environment in the lives of present and future generations. These roles include maintaining food security and public health (Jumat et al., 2023). In this context, the concept of *hifz al-nasl* is interpreted as an effort to maintain the survival of present and future generations, including maintaining the environment (Auda, 2008). So, what is the impact if the environment is not properly maintained? If the environment is damaged, the impact will threaten food sources, clean water, and human health (N'dri et al., 2021). Of course, this will also impact future generations because repairing a damaged environment will be very difficult. Efforts such as reducing pollution, maintaining biodiversity, and managing resources sustainably are some ways to ensure a healthy environment for future generations (Jaelani et al., 2020). In the Islamic view, humans as caliphs on earth have the responsibility to manage natural resources wisely for the welfare of the people and environmental sustainability (Veronica et al., 2022). This also follows the word of Allah in the Qur'an, as *Surah Al-A'raf* [7]: 56, to maintain environmental balance and not damage it.

## 5. *Hifz al-Māl*

*Hifz al-māl* is one of the main principles in *maqāṣid al-sharī'ah*, which emphasizes the importance of maintaining, managing, and distributing wealth fairly and sustainably. This principle includes protecting ownership, ethical and economic management, and preventing exploitation and economic practices detrimental to society (Auda, 2008). In sustainable development, *hifz al-māl* creates a fair economic system, encourages financial inclusion, and ensures the sustainability of economic resources for future generations (M. M. Billah, 2021). The integration of *hifz al-māl* with sustainable development, one of which is related to SDG 1. SDG 1 emphasizes eradicating poverty through access to economic resources and equal opportunities. The principle of *hifz al-māl* supports the equitable distribution of wealth through Islamic economic instruments such as *zakat*, *waqf*, and *ṣadaqah* (Furqon, 2024). SDG 1 indicators include the poverty headcount ratio at \$2.15 a day (Purchasing Power

Parity) and the proportion of the population living below the national poverty line. However, the effectiveness of *zakat* and *waqf* in alleviating poverty still faces obstacles in governance, transparency, and optimization of distribution to groups in need (Ahyani et al., 2024; Arafah, 2022; Haji-Othman et al., 2021).

Meanwhile, SDG 8 emphasizes inclusive economic growth and the creation of decent jobs. This principle aligns with *hifz al-māl* in encouraging productivity and community welfare (Chapra, 2008; Farhany & Nurkomalasari, 2022). SDG 8 indicators include GDP per capita growth, unemployment rate, and proportion of informal employment in total employment. However, the challenge is creating an economic system oriented towards growth and considering sustainability and fair distribution. High economic growth does not necessarily reflect equitable prosperity, so policies more oriented toward economic inclusiveness are needed (Dabbous & Tarhini, 2021). In addition, SDG 9 encourages investment in research and technology development to increase economic competitiveness. Sustainable wealth management includes investing in infrastructure that supports innovation and sustainable industrial development (Mantlana & Maoela, 2020). Relevant indicators from the World Bank include research and development expenditure (% of GDP) and individuals using the Internet (% of population) (Sachs et al., 2024). However, the gap in access to technology and infrastructure in various countries is still an obstacle to optimizing the role of *hifz al-māl* in economic development (R. Hassan, 2024).

SDG 10 focuses on reducing economic disparities through the equitable distribution of wealth, which aligns with the principle of *hifz al-māl* (Abdul Rauf, 2015). The indicators include the income share held by the lowest 40% and the GINI index, which measures income inequality (Sachs et al., 2024). The main challenges are the dominance of a handful of elites in the economic structure and the lack of regulations ensuring fair resource distribution. SDG 12 emphasizes sustainable economic practices through resource efficiency. *Hifz al-māl* emphasizes wise consumption and sustainable production to prevent resource exploitation (S. S. Ali & Hasan, 2019; Khan & Haneef, 2022). The indicators include municipal solid waste generated and material footprint per capita. The challenge is to build awareness of responsible consumption in an economic system based on consumption and capitalism. Challenges in integrating the principle of *hifz al-māl* with the SDGs include reform of *zakat* and *waqf* governance, gaps in access to technology, and inequality in wealth distribution (M. K. Hassan et al., 2021; Mohamad Saleh et al., 2023). One of the main instruments in Islamic economics is *waqf*, which supports the welfare of the people by emphasizing *birr*, *ihsān*, and *ukhuwwah*, as mentioned in *Surah Al-ʿImran* [3]: 92 (Farhany & Nurkomalasari, 2022).

### **Challenges of *Maqāṣid al-Sharīʿah* Implementation in Sustainable Development**

The challenges of implementing the *maqāṣid al-sharī'ah* concept in sustainable development include various aspects that affect the effectiveness and alignment of Islamic principles with global development goals. These aspects include:

### **1. Challenges of Integration of *Maqasid Sharia* Values with Sustainable Development**

Integrating *maqāṣid al-sharī'ah* with sustainable development faces challenges in its implementation and measurement. The utilization of natural resources is permitted in Islam as long as it does not harm the environment and is beneficial for the welfare of the people. Islamic teachings also emphasize social, economic, and environmental balance in every use of resources (Ododo et al., 2020). These values show that *maqāṣid al-sharī'ah* is aligned with the concept of SDGs. However, several challenges must be overcome to implement this integration, including developing sustainability metrics and indicators aligned with *maqāṣid al-sharī'ah*. This integration is required to respond to conventional development concepts that often ignore their negative impacts due to separating social, economic, and environmental aspects in practice. Meanwhile, the *maqāṣid* approach emphasizes environmental protection as part of human welfare. Another challenge related to translating *maqāṣid al-sharī'ah* values into a policy that can be measured objectively to data limitations and the lack of standards that accommodate the concept. This is an obstacles in measuring its effectiveness, so clear indicators and measures are needed to measure the effectiveness of integrating these two concepts (R. Al-Jayyousi, 2012).

Another challenge is that most Islamic countries have difficulty designing sustainable development policies, especially those related to environmental degradation and exploitation of natural resources. Most of these countries still depend on natural resources in their economies (El-Gammal & Abozaid, 2021). *Maqāṣid al-sharī'ah* is an ethical and moral foundation in this integration and guides sustainable development (Zain & Zakaria, 2022). This shows the need for real policies to translate the values of *maqāṣid al-sharī'ah* into real practices. One example of the integration policy of *maqāṣid al-sharī'ah* with the SDGs is the natural food policy in Brunei Darussalam. This policy focuses on environmentally friendly agricultural management. Also, it adheres to the concepts of *ḥalāl* and *ṭayyib* in its implementation so that the health of people's food consumption is guaranteed. In addition, this policy also impacts fairness in trade because the government has regulated its provisions. This policy also contributes to creating jobs for the community (Binti Pg. Asmadi et al., 2024). This example shows that integrating Islamic values with sustainable development can be done through policies that encourage a balance between economic, social, and ecological within the framework of *maqāṣid al-sharī'ah*.

### **2. Challenges in Interpretation and Implementation**

In application, *maqāṣid al-sharī'ah* offers benefits to sustainable development but also faces various challenges. A significant challenge is that there is no common understanding of *maqāṣid al-sharī'ah* and *Maslahah*. Harahap and Uula (2023) notes

how some scholars view these as two separate principles in Islamic law, thus creating challenges towards implementation of the SDGs in Islamic countries. Muslims have, in general, graduated from classical Islam, particularly in Western countries, due to significant differences in local values and culture. Such differences create an appeal that Islam is incompatible with the modern social context and make *maqāṣid al-sharī'ah* values challenging to implement in development principles (Mawardi, 2020). Furthermore, development policies based on neoliberal principles emphasize individualism and extreme independence. This method goes against Islamic foundations that highlight the balance between the rights of individuals and society and human relations with God. Islamic teachings explain that market-oriented economic growth is insufficient, and sustainable development must promote collective well-being (Mansour & Vadell, 2023). This means there must be some improvements in bridging the *maqāṣid al-sharī'ah* concept with a more inclusive development policy.

Integrating Islamic values into global policies helps address social, economic, and environmental issues more broadly. Sharia principles uphold justice, wisdom, and generosity in their application. However, the challenge in its application is how to synchronize the concept of *maqāṣid al-sharī'ah* with the SDGs indicators (M. K. Hassan et al., 2021). This alignment is considered a middle ground that bridges the differences between Islamic and secular development models. These differences are similar to differences in policy between Islamic countries and Western countries. In addition, cultural differences are also an obstacle in aligning *maqāṣid al-sharī'ah* with the SDGs. This certainly makes this integration even more difficult due to the difficulty of finding common ground due to these differences (Tok et al., 2022). Based on this, academic research is needed to find common ground between the concept of *maqāṣid al-sharī'ah* and the SDGs. In addition, targeted policies are also needed to support this integration; therefore, policymakers must formulate policies that balance these two concepts (R. Al-Jayyousi, 2012). However, the lack of coordination between stakeholders sometimes hinders the integration of the *maqāṣid al-sharī'ah* concept with the SDGs, so the implementation and impacts are less effective.

### **3. Economic and Social Challenges**

Economic and social challenges arise from human activities that do not care about environmental balance. This condition is exacerbated by social indifference, such as poor working conditions and the fairness of the economic system, which is often questioned because there are still many social disparities and unequal distribution of wealth. This condition can certainly hinder the integration of the *maqāṣid al-sharī'ah* concept with achieving the SDGs. *Maqāṣid al-sharī'ah* concept offers a balance between the economy, society, and the environment regarding sustainable development, which sounds ideal (Muhmad et al., 2021). However, can the integration of these two concepts effectively answer these problems? *Maqāṣid al-sharī'ah* recommends efforts to overcome poverty through the concept of life

protection (*ḥifẓ al-nafs*) and property protection (*ḥifẓ al-māl*) (Furqon, 2024). Even so, in its realization, it is still quite complicated if humans, as the leading actors, fail to understand and implement this concept properly. This is because the complexity of the problem is mainly related to the economy and social conditions, such as poverty. This poverty problem is not only economic but also causes social problems such as child labor exploitation and increasing unemployment rates (M. M. Billah, 2021).

Islamic economics offers several instruments to address these challenges. *Zakat* is one of the instruments that is often used to distribute assets to help people in need. The use of this instrument is in line with *ḥifẓ al-māl*. Types of *zakat*, such as productive *zakat*, play an important role in achieving the SDGs, especially in reducing economic and social disparities. The reason behind this statement is that this type of *zakat*, besides providing material, also includes training in asset management. With this training, *zakat* recipients are expected to be able to manage their assets better, thereby encouraging economic independence. The management of this *zakat* is carried out by *zakat* institutions whose job is to collect and distribute it (Widiastuti et al., 2021). The low public awareness of collecting *zakat* and the suboptimal management of this instrument are challenges to its effectiveness in overcoming social inequality (Haji-Othman et al., 2021). This shows the need for a more efficient *zakat* management system that integrates it with technology to facilitate its management. In addition, technology also makes it easier for people who want to channel their assets for *zakat*. Collaboration between the government and *zakat* management institutions is also needed to maximize the potential of this instrument (Jumat et al., 2023).

#### 4. Environmental Challenges

The challenges of climate change and environmental degradation are getting worse. Human activities such as deforestation and uncontrolled exploitation of natural resources are some of the triggers of these changes. In addition, uncontrolled development also contributes to worsening the situation. This development model is contrary to the concept of *maqāṣid al-sharī'ah*, which calls for the maintenance of the ecosystem (M. M. Billah, 2021). To overcome this environmental crisis, scholars emphasize the need for concrete solutions that align with Islamic values, especially in Islamic countries (Liu & Lai, 2021). This is because many Muslim countries whose economies depend on natural resources still face challenges related to excessive exploitation. In addition, development in most Muslim countries is still focused on economic growth and pays little attention to the impact of this development on the environment. Islam prohibits its followers from wasteful (*isrāf*) and excessive exploitation (*taḥdhīr*) as part of an effort to achieve balance and sustainability in development. However, in practice, implementing policies that refer to Islamic values is considered lacking, thus creating challenges in integrating the *maqāṣid al-sharī'ah* concept and the SDGs (H. A. N. Billah, 2024).

From the *maqāṣid al-sharī'ah* perspective, humans must maintain environmental balance and prevent actions that damage the earth (Muhmad et al., 2021). Pollution and excessive exploitation of natural resources cause significant pressure on the ecological system. These negative impacts will continue without significant changes in consumption and production patterns. In this context, Islam teaches the concept of *iḥsān* (care and responsibility) towards the environment, which requires humans to play an active role in maintaining the sustainability of the ecosystem. In addition, a *maslahah* (public interest)-based approach can be used to formulate policies that consider the welfare of the environment and future generations. Therefore, policies based on Islamic principles are needed that emphasize balance in resource utilization, such as the concept of *mizān* (balance) in the Qur'an in *Surah Al-A'raf* [7]: 56. Climate change also affects the welfare of society globally, with varying impacts in each region. Policymakers must formulate various initiatives to address these challenges at the national and international levels (Yusuf & Raimi, 2021). Integrating *maqāṣid al-sharī'ah* in environmental policy can be an effective strategy in ensuring development is oriented towards economic growth and preserving the ecosystem.

### 5. Technological Challenges

Rapid technological advances, such as artificial intelligence (AI) and blockchain, have become one of the challenges that must be overcome in integrating *maqāṣid al-sharī'ah* with SDGs (M. K. Hassan et al., 2021). These technological advances change humans' daily activities, such as interacting, working, and accessing a service. One of these advances is the use of blockchain technology in a service. This technology can be implemented by integrating these concepts to improve the quality of *zakat* and *waqf* management. However, limited expert resources still hinder the implementation of this technology. In addition to using blockchain technology, environmentally friendly and efficient technology also shows the potential for developing this technology. This is in line with the objectives of integrating *maqāṣid al-sharī'ah* with SDGs. However, the application of this technology also encounters challenges, such as the lack of environmentally friendly infrastructure, especially in Islamic countries (Bensar & Rodríguez, 2019). The biggest challenge is related to AI technology; the application of this technology is very vulnerable to being misused for crime, which is contrary to Islamic ethics and values. This shows the need for regulations that regulate the limitations in developing and using this AI technology (Mohadi & Tarshany, 2023).

The Fourth Industrial Revolution has given rise to advanced technologies such as AI, fintech, and IoT that significantly impact all aspects of human life, including the emergence of various technological challenges in their implementation (M. K. Hassan et al., 2021). These challenges encourage humans to develop themselves through education and innovation. This can be achieved, among others, by designing and developing a curriculum that emphasizes Islamic ethics. This curriculum is expected to teach about the wise use of technology following moral and religious values. This effort

aligns with *ḥifẓ al-ʿaql* and SDG point 3, emphasizing the need to protect intellectuality. This argument is also supported by Chapra's statement (2008), states that efforts are needed to develop intelligence by expanding knowledge and utilizing the potential of technology to achieve prosperity. In addition, funding for this effort also needs to be considered so that education and technology development oriented toward sustainability can run smoothly (Raimi et al., 2024). The development and utilization of this technology also need to be considered to ensure that it does not conflict with the *maqāṣid al-sharīʿah* principles and remains in line with achieving the SDGs so that many parties can feel its benefits.

## CONCLUSION

This study highlights the urgency of integrating the concept of *maqāṣid al-sharīʿah* in sustainable development to achieve holistic welfare with a multidimensional approach. This approach divides SDGs into six dimensions, namely social, human resources, economy, sustainable lifestyle, environment, and institutions. Each of these dimensions has an important role in sustainable development. Most of the SDGs indicators in these dimensions are in line with the values of *maqāṣid al-sharīʿah*, such as *ḥifẓ al-dīn*, *ḥifẓ al-nafs*, *ḥifẓ al-ʿaql*, *ḥifẓ al-nasl*, and *ḥifẓ al-māl*. Integrating these two concepts provides a new, more comprehensive view of how implementing the principles of *maqāṣid al-sharīʿah* is manifested in sustainable development indicators. This also shows the existence of Islamic values in sustainable development. However, this integration still has several challenges that have the potential to hinder the integration of these two concepts. These challenges include integration, interpretation, implementation, economic and social, environmental, and technological. This shows the need for adaptive policies based on Islamic values to overcome these challenges so that development is oriented towards sustainability without abandoning Islamic values.

This study recommends strengthening policies based on *maqāṣid al-sharīʿah* related to sustainable development. Education and socialization related to *maqāṣid al-sharīʿah* values also need to be expanded so that the community understands its relevance in development. In addition, Sharia-based technological innovations must be developed to address environmental and social challenges. Collaboration between government, academics, industry, and the community is also needed to ensure effective implementation. However, this study has limitations, such as reliance on secondary literature, lack of empirical studies, and diverse interpretations of *maqāṣid al-sharīʿah* that can affect implementation. In addition, this study is more conceptual and has not explored case studies from certain countries. Therefore, future research should conduct empirical studies by comparing the implementation of *maqāṣid al-sharīʿah* in various global contexts. In addition, further exploration of Sharia-based technology and a multidisciplinary approach will enrich the understanding of the



integration of *maqāṣid al-sharī'ah* in sustainable development. With this step, it is hoped that Islamic principles can be increasingly aligned with global SDGs.

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The first author contributed most of the content, ideas, and writing of the manuscript. The co-authors contributed equally to support the content of the manuscript. We declare no conflict of interest among the contributors.

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