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## Application of Islamic Social Finance in Sustainable Development Goals with Specific Target for Maqasid Al-Shariah

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### Abstract

This research aims to apply the Islamic Social Finance (ISF) in Sustainable Development Goals (SDGs) prescribed by United Nations Development Program (UNDP) with specific target to be aligned with Maqasid al-Shariah. The important of this research is to synergize SDGs and ISF in the sense that there will be a central point between both can be a platform to close the gap between Western theory in managing philanthropy and Islamic theory in managing benevolence aid 'tabarruat'. This study attempts to proof that Allah almighty as a creator when he creates this universe, he creates the human being as Khalifah on this earth to manage all the economic resources and to be distributed equally to all humankind, the resource is sufficient for everyone as targeted in SDGs etc.; no poverty and zero hunger. This paper using qualitative method of research and content analysis, analyzing SDGs using Islamic Social Finance and Maqasid al-Shariah perspective. As result this study found that by adopting Islamic Social Finance into SDGs, its ultimately will achieve the target for Maqasid al-Shariah for protection of life, property, health, religion and dignity. Ultimately this research is expected to highlight the method of applying ISF into SDGs that will produce better result society.

**Keywords:** Islamic Social Finance (ISF), Sustainable Development Goals (SDGs), Maqasid al-Shariah, No Poverty, Zero Hunger.

### Introduction

This study aims to apply the Islamic Social Finance (ISF) in Sustainable Development Goals (SDGs) promoted by United Nations Development Program (UNDP) with specific target to be aligned with Maqasid al-Shariah. There are 17 SDGs introduced by United Nations, but this study only focuses on selected SDGs such as no poverty and zero hunger. Allah almighty as a creator who creates this universe, earth, sky and everything as stated in Surah Al-Rum "...Allah only created the heavens and the earth and everything in between for a purpose and an appointed term" (Surah Al-Rum 30:8), similar statement emphasizes in the holy Quran "That is Allah your Lord! there is no god but He, the Creator of everything, therefore worship Him, for He is Guardian over all things." (Surah Al-Anam, 6,102). He creates the human being as Khalifah on this earth as mentioned in Surah al-Baqarah (2,30) to manage all the economic

resources and to be distributed equally to all humankind. Al-Jayyousi (2022) elaborated that the Islamic worldview is based on the notion that God of Islam is the same God as that of Christianity and Judaism. God is the Creator of the universe and humans are created with a mandate to be guardians and stewards *Khalifah*. *Khalifah* is anyone civil and religious leader of a Muslim state considered to be a representative of Allah on earth. Al-Mawardi (1996) rightly prescribed the major role as *Khalifah* is to preserve the religion and administer the temporal affairs of the Muslim community. The resource is sufficient for everyone as mentioned in the holy Quran “*There is no moving creature on earth whose provision is not guaranteed by Allah. And He knows where it lives and where it is laid to rest*” (Surah Hud 11,6). Whereas the first two target of SDGs are no poverty and zero hunger.



Figure 1. Graphical Illustration of the 17 SDGs from United Nation

Islamic Social Finance (ISF) consists of *Zakah*, *Waqf*, *Sadaqah*, *Qard*, *Kafalah* and *Takaful* are able to provide a long-term solution for economic problem such as poverty and inequality of wealth distribution among the nation. It is inline with the SDGs agenda No 1, No Poverty. This target aims to be achieved by 2030 and elaborates as eradicate extreme poverty for all people everywhere, currently measured as people living on less than \$1.25 a day. This target also aims to reduce at least by half the proportion of men, women and children of all ages living in poverty in all its dimensions according to national definitions. Beside that it is also to ensure significant mobilization of resources from a variety of sources, including through enhanced development cooperation, in order to provide adequate and predictable means for developing countries, in particular least developed countries, to implement programmes and policies to end poverty in all its dimensions. In term of policy, SDGs via zero poverty target aims to create sound policy frameworks at the national, regional and international levels, based on pro-poor and gender-sensitive development strategies, to support accelerated investment in poverty eradication actions as mentioned in official United Nation Website.

Indeed, Islamic economy is strongly promoted to eradicate the poverty by all mean. It can be executed via implementation of ISF instruments such as *zakah*, *waqf*, *sadaqah* and etc. While for SDGs subscription no. 2, zero hunger, in general this agenda can be aligned with the Islamic welfare whereby there are many places in the holy Quran mentions about feeding the people with food especially those who are underprivileges struggling to survive for basic need. The provision to feed a hunger obviously can be found in Surah al-Maidah (5,89 & 95), Surah al-

Insan (76,8 & 9), Surah al-Haj (22,28 & 36), Surah Al-Mujadalah (58,4), Surah al-Balad (90,14), Surah al-Baqarah (2,184), Surah al-Kahf (18,19) and etc.

In this regard, Djafri and Soualhi (2021) pointed out in their report that there was a consensus among the scholars who took part in this study believe that ISF can play a very important role in achieving the SDGs. The different tools available in ISF such as waqf, zakah and sadaqah can be used in supporting different goals set by the UN such as no poverty and zero hunger as well as good health and education, economic growth and decent work. It's mentioned that IFIs should be proactive in employing zakat and waqf in providing products that suit certain underserved categories in the society. Unlocking the potential of ISF instruments such as zakat, waqf and sadaqah could play an efficient role in poverty alleviation, empower vulnerable groups in society, and ultimately enhance the contribution of ISF to meeting sustainable development needs.

### Methodology

This paper analysis the content of SDGs No 1 and No 2 by adopting Islamic Social Finance (ISF) such as waqf, zakat and sadaqah. The underlying concept of ISF which derive from the selected Quranic verses and Prophet Tradition indicating sustainable development and its solution. This study applies a qualitative method using content analysis approach that will be supported by other available data from scholar views, report, library research related to SDGs, ISF and Maqasid al-Shariah. Therefore, this study aims to analyze, review and compare SDGs with ISF and alignment to ultimate objective of Shariah for betterment of the society

### Literature Review

Several researches have been conducted regarding the application of Islamic value into SDGs. Recently ISRA and UKIFC - Islamic Finance Council (UK) (Djafri & Soualhi, 2021) have published a report with the title *Islamic Finance: Shariah and the SDGs*. The discussion highlighted on an overview of shariah and the SDGs, as well to explore an opportunity for innovation using Islamic Social Finance and fintech. This report showed that the SDGs have a clear development agenda and thus are relevant to the world of Islamic social finance (zakah, sadaqah, waqf, etc.), however the focus of this report was on the role of the commercial Islamic banking and finance sector in achieving the SDGs. Among the key findings of this report are as follow;

- a) The SDGs can be aligned with the Islamic principles, and the very few issues contradicting Shariah, which are related to the definition of gender equality, do not undermine the value proposition of the SDGs as a viable framework for sustainability. The Shariah scholars showed a great deal of flexibility when they ascertained that the SDGs are in line with maqasid al-Shariah (spirit of the law), understanding that the values of Islamic finance are universal.
- b) There is no great difference between the maqasid al-Shariah and the SDGs as they are basically compatible with each other, and the only difference is in the means '*wasail*'. Maqasid al-Shariah are fixed and aim at establishing common good or benefit '*maslahah*' and preventing or removing *mafsadah* (harm). On the other hand, means '*wasail*' are subject to change and can be categorized with the nature of the al-maqasid they serve and should be customized to successfully achieve the objective of Shariah in the context of ever-changing circumstances.

According to the Mukhtar et al (2018), there is a discussion about Islamic Law and Sustainable Development Goals. Their finding discovered that after studying SDGs and reviewing Quran

and Hadith, it is conferred that SDGs come under objectives of Islamic law and has been explained comprehensively way back 1400 year ago by Allah Almighty. The way they analyze the SDGs is by mirroring the gist of SDGs with the content of Quran and Hadith. Indeed, it seems that those agenda advocated by SDGs are already implemented in Islam, such a feeding the food to the needy and help the poor via zakah, waqf and sadaqah. Rahman (2018) concluded their study on the same subject stating that Islam's response to sustainable development is based on the Divine guidance. There is a strong relation between 'aqidah' belief in Allah, 'ibadah' practice of Allah's commandment, 'akhlak' and 'ehsan' perfecting acts of worship.

Study carried by Dembele & Bulut (2021) on the role of ISF in achieving the objective of SDGs concluded that the role of Islamic social finance is indispensable for the achievement of SDGs. It was reflected throughout the discussion of different sections of the article. Firstly, it was proven that the institution of Zakat shows its effectiveness in achieving at least seven goals among the global agenda of SDGs. Secondly, the institution of waqf has preceded this global plan as it has historically helped and is still being used to provide the listed goals in the SDGs and even more than those in Muslim communities. The case of the Ottomans was cited in this regard as a good reference on the ground. Finally, Infaq can maintain sustainable human development and other factors of SDGs when communities achieve its three pillars. As Infaq could be an effective tool to achieve SDGs if it is developed with its original spirit as recommended by the Holy Quran and the Prophet tradition.

Abduh (2019) conducted the study to explore the role of Islamic social finance in achieving the Sustainable Development Goals (SDGs), particularly goal number two, "end hunger, achieve food security and improved nutrition and promote sustainable agriculture". He highlighted three Islamic social finance tools namely infaq, waqf and zakat in the discussion together with *Ihyā' al-Mawāt* and *al-Iqtā'*. The findings show that infāq, waqf and zakāt are excellent alternative philanthropies' fund to cover the USD2.5 trillion annual average global SDG's investment gap. This researcher was successfully open new spectrum of discussion when it involves with the concept of *Ihyā' al-Mawāt* and *al-Iqtā'*.

There is research carried by Tok et al (2022) stating that the coverage of SDGs towards the need of refugees which were not properly address by the relevant authority e.g UNHCR. The study disclosed that in 2018, it needed 8.2 billion USD in financing, but donor countries only contributed 4.7 billion USD. In term of temporary settlement, OIC member countries such as Turkey, Jordan, Lebanon and Pakistan host more than 9.4 million refugees. Turkey hosts more than 3.7 million refugees, which is the highest number of refugees residing in a single country. Although more than 82.4 million people worldwide were forcibly displaced by the end of 2020, the issue of refugees is neglected and is not well addressed in SDGs. There is no direct indicator about refugees in SDG targets. Since there is no clear guideline or incentive to incorporate these excluded groups in national development planning or SDG progress evaluations, it is difficult for governments to include them. In this regards, Islamic social finance (ISF), can play a vital role. Zakat, Waqf Sadaqah, and Islamic microfinance are some of the most promising Islamic social finance ideas and methods that may help achieve Sustainable Development Goals (SDGs) more quickly. Therefore, according to Tok et al (2022) the objectives of this study is to show how ISF instruments can contribute to filling existing gaps in SDGs and in pressing humanitarian crises, such as refugee protection.

Misbah et al (2022) focused on SDG no 10<sup>th</sup>, reduced inequalities. This research explored on Waqf potential as Islamic Social Finance instrument to close the gap between rich country and underdeveloped country. This goal promotes that reducing inequalities and ensuring no

one is left behind are integral to achieving the Sustainable Development Goals. As a result, to achieve the SDGs, waqf is crucial in addressing a variety of socioeconomic requirements. This is supported by the valuation of waqf assets globally, which is expected Ringgit Malaysia to range between RM418 billion and RM4.18 trillion.

Table 1

*Intercorrelation between SDGs and ISF in achieving Maqasid al-Shariah*

Author	SDG's	Islamic Social Finance	Do SDGs & ISF complement?
	Different definition of gender inequality, shariah has its own definition	zakah, sadaqah, waqf	Yes
<b>ISRA and UKIFC – Islamic Finance Council (UK) (2021)</b>	Difference approach (wasa'il) between SDG & Maqasid. SDG man made law while Maqasid al-Shariah are fixed and aim at establishing maslahah removing <i>mafsadah</i> (harm).	Ultimate goals are determined by Shariah	Yes
<b>Mukhtar et al (2018)</b>	SDGs come under objectives of Islamic law and has been explained comprehensively way back 1400 year ago by Allah	Islam encourages to help the poor via zakah, waqf and sadaqah	Yes
<b>Rahman (2018)</b>	SDGs are acceptable while in Islam is based on the Divine guidance	<i>aqidah</i> (belief in Allah), <i>ibadah</i> (practice of Allah's commandment), <i>akhlak</i> and <i>zakat</i> (perfecting acts of worship).	Yes
<b>Dembele &amp; Bulut (2021)</b>	SDGs can use Zakat & Infaq to maintain sustainable human development	Zakat & Infaq can synergy with SDGs	Yes
<b>Abduh (2019)</b>	Zero hunger, achieve food security and improved nutrition and promote sustainable agriculture	infāq, waqf and zakat in the discussion together with Ihyā' al-Mawāt and al-Iqtā'	Yes
<b>Tok et al (2022)</b>	SDGs needs to give proper focus on refugee's protection	zakat, waqf al-sadaqat, and Islamic microfinance can support refugee	Yes

Misbah et al (2022)	SDG no 10. Reduced inequality	waqf	Yes
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Based on the above literatures, it indicates that SDGs target especially for no poverty and zero hunger can be synergized with ISF instruments such as zakat, waqf and sadaqah to overcome the crucial problem of poverty. All the Quranic verses encourage the people to feed the hunger and help the poverty are in line with ultimate objective of Shariah, which is bring the good to all humankind. It can summarize as in table 1 above.

## Result and Discussions

### Application of Islamic Social Finance in Sustainable Development Goals No 1: No Poverty

Based on the latest report for year 2022 issued by UN, it demonstrates that the current trend of poverty of the world population is increasing. The impact of the COVID-19 pandemic reversed the steady progress of poverty reduction over the past 25 years. This unprecedented reversal is further exacerbated by rising inflation and the impacts of the war in Ukraine. It is estimated these combined crises will lead to an additional 75 million to 95 million people living in extreme poverty in 2022, compared to pre-pandemic projections. Between 2015 and 2018, global poverty continued its historical decline, with the global poverty rate falling from 10.1% in 2015 to 8.6% in 2018. Nowcasts suggest that the global poverty rate sharply increased from 8.3% in 2019 to 9.2% in 2020 due to COVID-19, representing the first increase in extreme poverty since 1998 and the largest since 1990, and setting back poverty reduction by around three years. The losses have been much higher for low-income countries, which have been set back by 8-9 years. Although the poverty rate is projected to decrease to 8.7% in 2021, it was still higher than the pre-pandemic level (SDG Progress Report, 2022).

COVID-19 is not the first crisis occurred in this world, there were many crises contributes to financial and economic crisis such as the First World War in 1914, the Second World War in 1939. These recessions also happened in 1975, 1982, 1991, and 2009. The worldwide economic depression between 1929 and 1939 that began after a major fall in stock prices in the United States (Srivinas, 2011) and the great recession between December 2007 to June 2009.

All this economic disaster proof that at all time, inevitably there must be a group of people living in an extremely poverty in the society. These underprivilege and poor people are seeking attention to support their life by all means. Islam as a universal religion realizes the existing of this group of *asnaf*. As result, Islam provides the solution to overcome this poverty issue thru various options that can be adopted according to the situations and circumstances of the poor people. Based on the notion of Islamic economic teaching, every human being will be carried their own budget for the whole life, from their born till their death. Their budget is sufficient for entire life.

It is clearly mentioned in the holy Quran *"There is no moving creature on earth whose provision is not guaranteed by Allah. And He knows where it lives and where it is laid to rest"* (Surah Hud 11, 6). Allah determines their income and livelihood as emphasis in the holy Quran *"Is it they who distribute your Lord's mercy? We 'alone' have distributed their 'very' livelihood among them in this worldly life"* (Surah Az-Zukhruf 43,32). Both verse show that Allah has provided sufficient livelihood for all his creatures including human being. However, there are still a shortage of food and inequality of wealth distribution among the people that result to the poverty gap between rich and poor, that is the real obstacle to achieve the real economic goal in Islam.

In this regard, SDG No 1, advocates no poverty. It can be translated to “End poverty in all its forms everywhere”. Its seven associated targets aim, among others, to eradicate extreme poverty for all people everywhere, reduce at least by half the proportion of men, women and children of all ages living in poverty, and implement nationally appropriate social protection systems and measures for all, including floors, and by 2030 achieve substantial coverage of the poor and the vulnerable.

It is obvious that everyone tends to be champion to address this crucial poverty issue and come out with various approach and strategy. Anecdote from this angle, Shariah promotes an Islamic Social Finance to overcome the poverty issue via Zakat, Waqf and Sadaqah. The ultimate objective of these instruments is to eradicate the poverty, provide the basic need to needy among asnaf as gazette in the holy Quran and finally to obtain the reward from Allah almighty.

### **Application Of Islamic Social Finance in Sustainable Development Goals No 2: Zero Hunger**

Many places in the holy Quran encourages the people to provide the food for hunger. Sometimes it comes on the voluntary basis such as mentioned in Surah al-Insan (76,8 & 9), “.. and give food, despite their desire for it to the poor, the orphan, and the captive, we feed you only for the sake of Allah, seeking neither reward nor thanks from you”. In Surah al-Haj (22;28),...Allah mentions that “...and pronounce the Name of Allah on appointed days over the sacrificial animals He has provided for them. So, eat from their meat and feed the desperately poor. At other places, feeding food to poor and hunger due to certain penalty such as breach the oath, Allah said Surah al-Maidah (5,89) “The penalty for a broken oath is to feed ten poor people from what you normally feed your own family, or to clothe them, or to free a bondsperson”. Some goes to the penalty for those who divorce their wives in the wrong manner ‘Zihar’, the penalty as stated in Surah Al-Mujadalah (58, 4) “...But if he is unable to fast, then let him feed sixty poor people”. All these verses indicates that Islam strongly advocate to provide the food to hunger and needy. Sometime it comes on the voluntary basis with the intention to get rewards and often time it comes inform of penalty payment. At the end, the poor and needy will be benefited from this provision.

Pursuant to SDGs No 2, Zero Hunger. The aim is to end hunger, achieve food security and improved nutrition and promote sustainable agriculture. SDG’s report in the Department of Economic and Social Affairs on United Nation year 2021 disclosed that many people go hungry, whereby more than 690 million people were undernourished in 2019, mainly in Asia and Africa. People experiencing moderate food insecurity are typically unable to eat a healthy, balanced diet on a regular basis because of income or other resource constraints. If these trends continue, an estimated 840 million people will go hungry by 2030. About 2 billion people did not have regular access to safe, nutritious and sufficient food in 2019. This is the reality of the world statistic regarding to inequality of distribution, scarcity of food and extreme poverty.

In respond to this scenario, United Nations came out with the SDGs no 2, Zero Hunger, whereby the targets expected to achieve by 2030. The targets as follow:

- a. End hunger and ensure access by all people, in particular the poor and people in vulnerable situations, including infants, to safe, nutritious and sufficient food all year round;
- b. double the agricultural productivity and incomes of small-scale food producers, in particular women, indigenous peoples, family farmers, pastoralists and fishers, including through secure and equal access to land, other productive resources and



- inputs, knowledge, financial services, markets and opportunities for value addition and non-farm employment;
- c. ensure sustainable food production systems and implement resilient agricultural practices that increase productivity and production, that help maintain ecosystems, that strengthen capacity for adaptation to climate change, extreme weather, drought, flooding and other disasters and that progressively improve land and soil quality;
  - d. Adopt measures to ensure the proper functioning of food commodity markets and their derivatives and facilitate timely access to market information, including on food reserves, in order to help limit extreme food price volatility and few more targets.

It seems to have a clear target on the said agenda. Indeed, Islam has far advance in promoting feeding the food to the poor and hunger as mentioned many places in the holy Quran such as in Surah al-Maidah (5,89 & 95), Surah al-Insan (76,8 & 9), Surah al-Haj (22;28 & 36), Surah Al-Mujadalah (58,4), Surah al-Balad (90,14), Surah al-Baqarah (2;184), Surah al-Kahf (18,19) and etc.

The crucial justification should be elaborated further in term of practicality, how does Islam resolve the hunger issue in the society? Apart from it, it can be resolved via implementation of Islamic Social Welfare thru Zakat, Waqf and Sadaqah. All these instruments mean for benevolence purpose and non-profit oriented. Zero hunger agenda could be implemented via traditional mode such as donation drive organized by Mosque, Islamic Centre, Non-profit Organization. It also can be executed sophisticated product and services thru the Islamic financial institution, Islamic capital market, Takaful industry and non-banking sector such as Ar-rahnu and any related agency the promote the same target of free hunger and eradicate the poverty. Djafri & Soualhi (2021) rightly point out that the integration of waqf and zakat with the financial sector can play a major role in realising SDGs such as reducing the vulnerability of the poor and developing the education and health sectors. In pursuing the SDGs in socio-economic activities, philanthropic instruments such as waqf, zakat and sadaqah will rank supreme due to their potential in instilling cooperation, solidarity and alternative finance.

### Outlook Of Maqasid al-Shariah Over the Sustainable Development Goals

Maqasid al-Shariah is a composition of two words: '*maqasid*, plural of '*maqasid*' and '*al-Shariah*' or simply Shariah. Maqasid is an Arabic word that literally means intent, objective and purpose with a desire to create harmony with others; this relates to welfare, interest, or benefit (Elahi & Alam, 2015). Maqasid al-Syariah literally can be defined as Maqasid is the plural form of *maqasid* and *maqasid* (المقاصد), derived from the word *qasada* (قصد) in Arabic which means heading towards a direction. While, shariah means water springs where it is the source of drinks, paths, what is sanctioned by Allah in the aspect of aqidah as well as rulings, the religion and the opinions of madhab which is clear and straight actions of individuals in their mutual dealings. Thus, Maqasid can also be considered as the wisdom and knowledge behind governing rules (Tarmizi, 2019).

While according to syarak, the scholars have presented various definitions. Muhammad Thahir ibn Asyur defined the Maqasid al-Shariah as:

المعاني والحكم الملحوظة للشارع في جميع أحوال التشريع أو معظمها، بحيث لا تختص ملاحظتها بالكون في نوع خاص من أحكام الشريعة .

*"Meanings and wisdoms focused by syarak comprehensively or in most situations of revelation of the commandments without the specifying certain Shari'ah rulings."*

The vital part of the Maqasid's objective is preserving public good '*maslaha*', whereby it looks at the public benefit and welfare of society as a whole in relation to the consequences of the intentions and actions of individuals in their mutual dealings. Thus, Maqasid can also be considered as the wisdom and knowledge behind governing rules. The objectives of Shariah are not specifically mentioned in the original sources of the Shariah, the holy Quran and Prophet Tradition, these were developed over the years by Islamic scholars who sought primarily to protect members of the community by establishing the essential moral values, and validate all measures necessary for their preservation and the advancement of a moral society (Noor et al., 2016).

Since both SDG and Maqasid discussed about the ultimate objective, there is a potential to synchronize SDGs and Maqasid al-Shariah to certain standard. In general, the scholars that involved in the survey conducted by ISRA & UKIFC (2021) agreed that most of the SDGs are in line with the Maqasid al-Shariah and there is a strong link between Maqasid al-Shariah and SDGs, as both are considered to achieve various socio-economic justice and increasing human wellbeing. In the same way, most Shariah scholars clearly stated that Maqasid al-Shariah represent a comprehensive concept that explicates the objectives of Shariah related to human life. They claimed that the maqasid discussion in the financial sphere should be extended to integrate various sustainable development instruments such as SRI and ESG and provides a grand framework and direction of how financial transactions should be arranged in an Islamic economic system.

## Conclusion

This study concludes with three main points as follow; First, Islamic economy is the comprehensive eco-system covers all aspect of life. Whereby Islamic Social Finance, consist of Zakat, Waqf and Sadaqah can be applied into SDGs agenda no 1, no poverty and No 2, Zero Hanger. The holy Quran and prophet tradition in many places' emphasis on the eradication of poverty and provide the food or livelihood to the needy and underprivilege people. Secondly in term of Maqasid al-Shariah, the very essence of it can be aligned with SDGs target especially for goal no 1 and 2. Ultimate objective of Shariah are to embedded *maslahah* and to remove *mafsadah*, whereas giving hand to the poor and feeding the needy as promoted by SGDs are inline with Maqasid al-Shariah. Allah almighty when decided to create all this universe inclusive of human being, he also provides sufficient budget for the whole life of human being, when their budget is completed, then the human will die. However, in reality the statistic portrays that this world always faces with the shortage of food and extreme poverty in many places in the world. This may occur not due to insufficient budget provided by Allah; it happens due to the greedy of people and inequality of wealth distribution among the nation.

Ultimately, this research landed with the significant contribution in providing shariah justification derived from al-Quran to support SDGs target, eradication of poverty and sustainable source of food for everyone. The divine law confirmed that when Allah appoints human as Khalifah on this earth, He provides sufficient food for all His creatures including human and animal. Khalifah should act on behalf of the God to rule this world according to divine law and offer the justice for everyone. The shortage of the foods lead to the food security issue and life threatening in poverty that bring to the hardship are occurred due to greedy of people. Hance this study believes that if world community support SDGs and incorporate ISF instruments such as Zakat, Waqf and Sadaqah into the main agenda, there

will be a best possible way to obtain SDGs target no 1 and no 2, together with the achievement of Maqasid al-Shariah, to bring the *maslahah* (goodness) to the people and to remove the *mafsadah* (badness) from the people.

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