



# The Role of Maqāṣid Al-Sharī'ah in Promoting Sustainable Development: A Study Within Islamic Legal Framework

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**Abstract** Sustainable development is now a very important worldwide issue since it is important for the health of future generations without harming the environment or generating social injustice. In this context, the Maqāṣid al-Syarī'ah method can provide an essential foundation for fostering sustainable development, grounded in the principles of Islamic law. This study seeks to examine the correlation between Maqāṣid al-Syarī'ah and sustainable development through the lens of Islamic law. The methodology employed is a literature research utilizing a normative-qualitative approach, examining both primary and secondary texts pertinent to Islamic law and Maqāṣid al-Syarī'ah. The study's findings indicate that Maqāṣid al-Syarī'ah, which emphasizes the safeguarding of religion, life, intellect, lineage, and wealth, corresponds with the objectives of sustainable development, including social justice, environmental conservation, and economic empowerment. Further debate indicates that the incorporation of Maqāṣid al-Syarī'ah principles into sustainable development strategies can establish an equilibrium between economic advancement and the safeguarding of human rights and the environment. In conclusion, the implementation of Maqāṣid al-Syarī'ah in sustainable development can fortify a just and enduring legal framework and offer a resolution to the contemporary global difficulties confronting the world.

**Keyword:** Islamic Legal; Maqāṣid Al-Sharī'ah; Promoting; Role; Sustainable Development.

## 1. INTRODUCTION

The significant function of maqāṣid al-sharī'ah in promoting sustainable development within the context of Islamic law. One of the world's biggest problems is sustainable development, which needs to be looked at from environmental, social, and economic points of view. In this context, Islamic teachings can offer pertinent direction in attaining equilibrium between developmental requirements and the safeguarding of both the environment and society. Maqāṣid al-sharī'ah, which means the main goals of Islamic law, is one idea that can be used in sustainable development. These goals are to protect five important things: religion, life, intellect, lineage, and wealth. (Aziz, A, 2023).

Maqāṣid al-sharī'ah provides a foundation for realizing development that not only emphasizes economic aspects but also considers social welfare and environmental sustainability. This principle can guide public policies and social practices that focus on long-term well-being for both humanity and the planet, rather than short-term profits. Therefore, this research aims to explore the relationship between maqāṣid al-sharī'ah and sustainable development within the context of Islamic law. It is hoped that this study will offer insights into how maqāṣid al-sharī'ah can be adapted and applied in efforts to create more inclusive and environmentally friendly development in line with Islamic values.

One of the biggest problems the modern world has is sustainable development. This became even more important after the UN adopted the 2030 Agenda with the Sustainable

Development Goals (SDGs), which include 17 goals and 169 targets. Sustainable development seeks to guarantee fair social, economic, and environmental welfare for all of humankind, without infringing upon the rights and necessities of future generations. This idea has been talked about a lot in international meetings, but putting it into practice fairly and effectively in different countries is still a big problem. (Abdul-Rahman, M, 2023).

In Muslim-majority countries, Islamic law, especially the concepts of Maqāṣid al-Syarī'ah, is very important for creating sustainable development policies that are based on Islamic ideals. Maqāṣid al-Syarī'ah, which means "the goals of Sharia," is the name for the five basic ideas of Islamic law: protecting religion (*hifz al-dīn*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and money (*hifz al-māl*).

These concepts are very important for reaching the Sustainable Development Goals (SDGs), which are about reducing poverty, promoting social justice, and protecting the environment. Maqāṣid al-Syarī'ah, a part of Islamic law, is widely accepted as a moral and ethical basis for everyday life. However, it hasn't been studied much in the context of sustainable development. This issue needs a lot of attention because Maqāṣid al-Syarī'ah's role in fair and sustainable development could help us find better answers to the world's growing problems, like social injustice, environmental damage, and economic inequity. Scholars, academics, and Islamic law practitioners are talking more and more about how important it is to include Maqāṣid al-Syarī'ah in public policy. Prior research indicates that Maqāṣid al-Syarī'ah can provide an innovative viewpoint on development that is more comprehensive and grounded in social justice. (Hassan, R, 2024).

Sustainable development indicates that Islamic principles provide significant potential to facilitate sustainable development, especially in the realms of natural resource management and environmental conservation. However, the majority of these studies concentrate predominantly on the economic and social dimensions, whereas the utilization of Maqāṣid al-Syarī'ah within the framework of Islamic law as a basis for governing sustainable development has seldom been examined comprehensively.

Moreover, while numerous Muslim nations have incorporated Islamic values into their laws and policies, substantial hurdles persist in achieving uniform and complete implementation. This is because of a number of things, like different interpretations of Islamic law, an uneven distribution of resources, and a lack of cooperation between government programs and community involvement in development. Consequently, additional research is required to comprehend how Maqāṣid al-Syarī'ah might offer solutions to the diverse issues of

sustainable development encountered by Muslim countries presently. (Mohammad, A. & Siddiqi, M, 2023).

This study will concentrate on the application of the concepts of Maqāṣid al-Syarī'ah in sustainable development policies, rather than exploring the technical or operational facets of implementation in depth. The methodology employed is predominantly theoretical and normative, emphasizing the viewpoint of Islamic law in the examination of sustainable development, while not thoroughly addressing the principles of sustainable development from the viewpoints of other religions or legal frameworks. This research is anticipated to provide a substantial contribution to the advancement of theory and practice in sustainable development grounded in Islamic law. The study seeks to examine the possibilities of Maqāṣid al-Syarī'ah in fostering a more equitable and sustainable development that is congruent with social, economic, and environmental objectives.

## **2. METHOD**

This study employs a qualitative methodology, incorporating a normative framework and a literature review. This research seeks to assess and investigate the correlation between Maqāṣid al-Syarī'ah and sustainable development through the examination of Islamic law. The study methodology encompasses a literature evaluation, utilizing bibliographic sources as the principal data. The primary sources for Islamic law are the Qur'an, Hadith, Ijma' (consensus of scholars), and Qiyas (legal analogy). Other sources include scholarly journals, novels, and articles about Maqāṣid al-Syarī'ah and sustainable development. This procedure will enable the examination of the ideas and foundational concepts in Islamic law pertaining to sustainable development. Descriptive Analysis: The data acquired from the literature study will undergo descriptive analysis to facilitate a comprehensive understanding of how Maqāṣid al-Syarī'ah can promote sustainable development. This study will not only delineate legal principles but also employ critical analysis to evaluate the relevance and prospective application of Maqāṣid al-Syarī'ah in development policies.

## **3. RESULT AND DISCUSSION**

### **Maqāṣid al-Syarī'ah in the Context of Sustainable Development**

Maqāṣid al-Syarī'ah, which means the goals or aims of Islamic law, gives us a moral framework that is very useful for sustainable development. Maqāṣid al-Syarī'ah's main goal is to protect five important parts of human life: religion, life, intellect, lineage, and money. These principles provide moral and practical advice for creating development that takes into account

not only economic concerns but also social and environmental ones. The Brundtland Commission defined sustainable development in 1987 as the effort to meet the requirements of the present without making it harder for future generations to meet their own needs. The concepts of Maqāṣid al-Syarī'ah advocate for development grounded in fairness and equilibrium, taking into account all facets of existence, rather than being exclusively focused on material gain and exploitation. (El-Din, M. A, 2023).

The main goal of Maqāṣid al-Syarī'ah is to protect religion (dīn). In the framework of sustainable development, this means that moral and spiritual values should be taken into account in every development policy. Religion teaches us to be fair, balanced, and respectful of others, all of which are important for making a fair and peaceful community. So, when it comes to sustainable development, progress shouldn't just be about the economy or infrastructure. It should also be about finding a balance between a good spiritual and moral quality of life. In practice, this means development that takes into account social needs, reducing poverty, and promoting justice values in keeping with religious principles, such as protecting human rights and promoting social well-being.

Secondly, the preservation of life (nafs) is a significant objective of Maqāṣid al-Syarī'ah that pertains closely to sustainable development. Sustainable development is not just about making the economy expand; it's also about making people's lives better in every way, including their physical, mental, and social well-being. In this case, sustainable development needs to take into account health, education, and general well-being. Policies should not just raise people's material living standards, but they should also make society more equal and make sure that everyone has access to good healthcare, good education, and a safe place to live. Also, part of the endeavor to protect life in the context of sustainable development includes paying attention to public health issues like air pollution and climate change, which can make life worse. (Khalil, M, 2022).

The third purpose of Maqāṣid al-Syarī'ah is to keep the mind safe (*'aql*). In the context of sustainable development, this is progress that is built on knowledge and new ideas that help people. Education and the improvement of intellectual capacity are essential for fostering an educated society capable of adapting to evolving circumstances. Maqāṣid al-Syarī'ah's definition of sustainable development encompasses not only physical and economic dimensions, but also the intellectual growth of society. Part of the efforts to safeguard intelligence are to make education, both formal and informal, more accessible and to promote research and technologies that are good for the environment. For instance, teaching people

about environmental sustainability, new methods to use renewable energy, and how to wisely use natural resources are all ways we defend intellect during the growth process.

The fourth purpose is to protect lineage (*nasl*), which is about keeping future generations safe. In the perspective of Maqāṣid al-Syarī'ah, sustainable development must take into account how it may affect future generations. This involves smart use of natural resources, cutting down on pollution, and fighting climate change that could have an impact on life in the future. In reality, this means that development policies should not put short-term advantages ahead of protecting natural resources and the health of future generations. For instance, managing forests and land in a way that isn't sustainable would hurt future generations. So, sustainable development needs to keep ecosystems in balance and make sure that nature can keep giving people and other living things benefits in the future.

The protection of wealth (*māl*) is an equally vital goal of Maqāṣid al-Syarī'ah for sustainable development. To be sustainable, development needs to be smart and fair when it comes to managing natural resources and wealth. This means that economic growth shouldn't hurt people or the environment in ways that can't be fixed. In this framework, Maqāṣid al-Syarī'ah teaches that wealth should be shared fairly and natural resources should be managed in a way that takes into account the needs of impoverished and oppressed populations. In addition, economic growth strategies must put social justice first. This means that the money made from natural resources should be used to make life better for everyone, without exception. The fair and sustainable management of wealth is very important for economic sustainability at both the local and macro levels. (Salim, H. & Fatima, S, 2024).

In general, Maqāṣid al-Syarī'ah gives very useful and complete advice on how to achieve sustainable development that is based on social justice, human well-being, and protecting the environment. Maqāṣid al-Syarī'ah focuses on five key goals: maintaining religion, life, intellect, lineage, and wealth. This way, sustainable development doesn't just focus on economic growth; it also takes into account social, ecological, and moral balance. So, if progress follows the rules of Maqāṣid al-Syarī'ah, it will make society better for everyone, now and in the future.

### **The Importance of Environmental Sustainability in Maqāṣid al-Syarī'ah**

The significance of environmental sustainability in Maqāṣid al-Syarī'ah is profoundly connected to the fundamental principles of Islam, which govern human existence in a comprehensive manner, encompassing the interactions among humans, God, other individuals, and the natural world. Maqāṣid al-Syarī'ah, which has five main goals: maintaining religion

(*dīn*), life (*nafs*), intellect (*aql*), lineage (*nasl*), and wealth (*māl*), also includes fair rules for using natural resources and the environment, which are necessary for mankind to survive.

In this perspective, environmental sustainability is not just seen as an ecological problem, but also as part of the attempt to keep the social, economic, and spiritual balance of mankind while meeting their current needs without making it harder for future generations to meet their requirements. This idea is in line with the basic ideas of Islam, which says that God has given the planet and everything on it to people to take care of wisely, fairly, and responsibly. So, environmental sustainability in maqāṣid al-syarī'ah means not only using natural resources wisely, but also protecting biodiversity, cutting down on pollution, and keeping ecosystems healthy so that the earth can keep meeting the needs of all living things. (Abdullah, R, 2023).

You can understand how important environmental sustainability is in Maqāṣid al-Syarī'ah by how its principles are tied to each other in making people happy. For instance, protecting religion (*dīn*) includes moral and ethical ideals that encourage Muslims to live in harmony with nature, which is part of God's creation. In this sense, people are told not to harm the planet since harming nature is like harming God's creation. Maqāṣid al-Syarī'ah says that all parts of life should follow rules of fairness and balance, including how to take care of the environment. For example, Islamic beliefs say that wastefulness, or *isrāf*, is wrong since it goes against attempts to protect the environment. Using too much of natural resources like water, land, or energy can throw off the balance of ecosystems and produce harm that can't be fixed.

The idea of protecting life (*nafs*) in Maqāṣid al-Syarī'ah underscores the significance of environmental sustainability, as environmental quality is intrinsically connected to human health and well-being. Uncontrolled human activities can hurt the environment in ways like air pollution, water contamination, and climate change. These things can make living worse and potentially put people's health and safety at risk. In this situation, Maqāṣid al-Syarī'ah supports sustainable development to make the world a better and safer place for everyone. Also, eco-friendly policies that aim to reduce damage to the environment will protect human life from a number of diseases and threats that come from environmental degradation, like respiratory illnesses caused by air pollution or the lack of clean water because of contamination of water resources. (Ismail, A, 2024).

The notion of safeguarding intellect (*'aql*) in Maqāṣid al-Syarī'ah is intrinsically linked to environmental sustainability. Islam stresses how important knowledge and education are for opening up the mind so that people can make smart choices about how to use natural resources. In this sense, environmental education is an important way to get people to understand how important sustainability is and how bad environmental deterioration is. In the framework of

Maqāṣid al-Syarī‘ah, it is imperative to introduce and distribute knowledge regarding the preservation of ecological balance, alongside environmentally sustainable technology and practices applicable in daily life. The notion of Maqāṣid al-Syarī‘ah instructs people to utilize their minds to create fair and long-lasting answers to the world's problems, particularly the growing environmental problems that need to be solved right away.

The notion of maintaining lineage (*nasl*) in Maqāṣid al-Syarī‘ah also stresses the significance of keeping the environment healthy. One of the goals of sustainable development is to make sure that future generations may live in an environment that has enough natural resources, clean air, and a wide range of plants and animals. If we don't try to fix the damage we've done to the ecosystem, it will hurt future generations. So, Maqāṣid al-Syarī‘ah tells people to take care of the planet and keep it safe as a gift for future generations. In this sense, environmental sustainability is not only for the benefit of current generations but also as a responsibility to ensure that future generations can continue to have a prosperous life in harmony with nature. (Jamal, R, 2023).

The notion of conserving wealth (*māl*) in Maqāṣid al-Syarī‘ah is also very important when it comes to keeping the environment healthy. Natural resources are part of the riches that needs to be handled carefully. Maqāṣid al-Syarī‘ah says that natural resources should be exploited wisely and without waste, and they shouldn't hurt the environment. If natural resources are not managed properly, like when mining harms ecosystems or cutting down trees causes natural disasters, their value can go down over time. So, environmental sustainability helps keep natural resources safe for long-term economic interests and the health of people.

In general, the importance of environmental sustainability in Maqāṣid al-Syarī‘ah is linked to Islam's goal of keeping a balance between human needs and protecting nature. By adhering to the principles of Maqāṣid al-Syarī‘ah, humanity can equitably and properly manage natural resources, ensuring the environment continues to sustain thriving human existence without jeopardizing the sustainability of ecosystems and natural resources. Environmental sustainability is an important part of sustainable development, which is the balance between social, economic, and ecological factors. To achieve human prosperity in a fair and sustainable way, all of these factors must be taken into account. (Sulaiman, N. & Ahmad, R, 2022).

### **The Social Aspects of Islamic Law in Sustainable Development**

The social dimensions of Islamic law in sustainable development are closely related to the basic ideas of Islamic Sharia, which are meant to make the world a fair, prosperous, and peaceful place for people, nature, and God. Islam offers pertinent principles for attaining equilibrium between fulfilling present requirements and preserving the capacity of future

generations to satisfy their own needs within the framework of sustainable development. The social dimensions of Islamic law stress the need for social fairness, the smart use of natural resources, and the preservation of individual and communal rights. All of these are part of a system that aims to improve the health of all people. One of the most important parts of Islamic law is the idea of social justice. (Yusuf, M, 2024).

This means that both the government and society must think about the basic requirements of all members of society, especially those who are weak or on the outside. This means that under sustainable development, economic and social policies must work to reduce social inequality and make sure that everyone has equal access to resources like jobs, education, and health care. Islamic law's principle of *al-'Adālah* (justice) says that everyone should have the same basic rights. This means that people shouldn't be treated differently depending on their race, religion, or social standing when it comes to getting economic and social chances. As a way to decrease social and economic inequities, zakat is a societal duty for every able-bodied person to give some of their money to those in need. This is an example of wealth redistribution. (Rahman, M. A. & Rahim, A, 2023).

Also, being socially responsible is an important part of the social aspects of Islamic law in sustainable development. Islam emphasizes that everyone has a duty to help others, especially those who are less fortunate. This notion is seen in the duty to assist one another, whether within the family, society, or state. In sustainable development, this social duty must be evident in policies that prioritize the collective welfare over the interests of particular individuals or groups. Islam stresses the need to strike a balance between personal and group goals so that progress benefits everyone, not just a select few. In this way, the social features of Islamic law encourage the formation of a development model that involves helping the poor, creating good jobs, and improving the quality of life for all parts of society, especially the most vulnerable. (Shah, M. I. & Ali, K, 2023).

The notion of environmental responsibility is a significant part of Islamic law's social aspects, which are directly tied to sustainable development. Islam teaches that nature is a gift from God that we must take care of and protect for the good of all people, both now and in the future. In this way, the social parts of Islamic law promote the smart and long-term use of natural resources, avoiding exploitation that hurts the environment. Islamic law forbids corruption or *fasād* on the land, which includes things like pollution, cutting down trees, and using natural resources without limits.

This idea helps people understand how important it is to keep ecosystems in balance and protect natural resources for future generations. In this framework, Islamic law not only

emphasizes human social welfare but also incorporates ecological considerations into sustainable development. Islam promotes the effective utilization of natural resources, emphasizing sustainability to ensure their maximization without compromising ecological continuity. This part of Islamic law encourages the formulation of policies for development that are good for the environment and last a long time. These policies are good for people and the earth. (Rizvi, S. & Begum, N, 2022)

*Syura* (consultation) is another significant idea in the social aspects of Islamic law that has to do with sustainable development. In Islam, significant choices, particularly those concerning development and resource management, necessitate consultation with many pertinent stakeholders to ensure that the outcomes align with the collective interest. *Syura* teaches that the decision-making process should involve more than just the government or leaders; it should also involve the whole community. This notion is very important for sustainable development because policies that are made with the common good in mind will be more effective, inclusive, and acceptable by everyone. The policies that come out of the consultation process will be better able to deal with the complicated problems of sustainable development because they will take into account social, economic, and environmental factors in a more balanced way.

In the social dimensions of Islamic law, economic justice is also a big part of sustainable development. Islam says that money should be handled and shared honestly so that no one group gets rich unfairly or unfairly. One way to put this idea into action is through the responsibility of *zakat*, which helps to level the playing field and give the poor and less fortunate access to the things they need to live. The Islamic system of *muamalat* also makes sure that economic transactions are fair and don't hurt anyone. The Islamic economic system encourages the construction of an economy that is open to everyone and where everyone can share in the advantages of progress fairly. This includes making jobs available, reducing poverty, and giving communities more authority over their economies through initiatives centered on fairness and health. (Khan, M. & Sattar, A, 2024).

In general, the social dimensions of Islamic law in sustainable development include not only economic and social policies but also the smart and fair use of the environment. Islamic law emphasizes that sustainable development must think about the rights of future generations and the requirements of the current generation. It must also protect nature as a trust that must be kept safe. In this sense, sustainable development based on Islamic social law will lead to a society that is prosperous, fair, and peaceful, as well as one that is socially, economically, and environmentally sustainable. So, Islamic law gives us a complete set of rules for establishing a

society that can meet the requirements of the current generation without making it harder for future generations to meet their own demands. (Ali, S. & Iqbal, M, 2023).

#### 4. CONCLUSION

From the point of view of Islamic law, Maqāṣid al-Syarī'ah's approach to sustainable development stresses the need for balance between serving present demands and protecting the rights of future generations by bringing together social, economic, and environmental factors. Maqāṣid al-Syarī'ah seeks to safeguard religion, life, intellect, lineage, and riches, establishing a moral and ethical framework for development that prioritizes not only economic profit but also the comprehensive well-being of people. Islamic law says that development should be based on social justice, which means that everyone should have equal access to resources and opportunities. This includes reducing poverty and social inequities. Also, environmental factors are very well protected, and the idea of managing resources wisely and sustainably is used to make sure that nature can continue to support human life without harming ecosystems. In this case, the notion of *syura* (consultation) is also very important since it allows for decision-making that includes everyone and reflects the common good. This makes sure that growth is done with the active participation of all parts of society. So, Maqāṣid al-Syarī'ah encourages sustainable development that doesn't merely meet economic requirements but also protects social and environmental rights, making a fair, wealthy, and peaceful society for both present and future generations. This method shows that if Islamic principles are fully used in planning and carrying out development, it is possible to create sustainable development.

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