Sharia and Islamic Studies Review
Vol. 1, No. 1 (2026): July, 16–25
E-ISSN: 3164-8657
Published by: CV. Strata Persada Academia
doi: 10.59631/sisr.v1i1.608 | journals.stratapersada.com/index.php/sisr
Advance Access publication July 31, 2026

Integration of Maqashid al-Shariah in Sustainable Development: A Contemporary Islamic Economic and Financial Perspective

Dudung Abdul Rohman*

** Institut Agama Islam Tihamah, Indonesia. semangatsukses94@gmail.com*

Abstract

Sustainable development faces increasingly complex issues, ranging from economic inequality, poverty, environmental degradation, climate change, and even injustice in the distribution of resources. A development paradigm solely focused on economic growth is no longer adequate to address these issues. In this context, the *maqāṣid al-sharī'ah* offers a normative framework that places human welfare, justice, protection of life, and sustainability of resources as primary goals. This study aims to analyze the integration of maqāṣid *al-sharī'ah* in sustainable development through a contemporary Islamic economic and financial perspective. This study uses a library research method with a conceptual and normative approach. The research sources include classical literature on the *maqāṣid al-sharī'ah*, contemporary research on Islamic economics, sustainable Islamic finance, and documents on the Sustainable Development Goals (SDGs). The research results show that maqāṣid *al-sharī'ah* has substantive relevance to the sustainable development agenda, particularly through the protection of religion, life, intellect, descendants, and property. This integration can be implemented through the optimization of zakat, waqf, sukuk, Islamic banking, Islamic microfinance, green sukuk, and social impact-based investments. However, this integration is not sufficient to stop at fulfilling sharia compliance. A shift towards *maqāṣid-based sustainability* is needed which measures the economic, social, and environmental impacts of Islamic financial activities. This study offers an integrative framework that places *maqāṣid al-sharī'ah* has an ethical basis, Islamic financial instruments as intervention mechanisms, and sustainable development as an impact orientation.

Keywords: *Maqāṣid al-Sharī'ah*, Sustainable Development, Islamic Economics, Islamic Finance, Sustainable Development Goals.

© The Author(s) 2026.
Published by CV. Strata Persada Academia.
This is an Open Access article distributed under the terms of the Creative Common Attribution 4.0 International (CC BY 4.0)

Doi:https://doi.org/10.59631/sisr.v1i1.608

INTRODUCTION

Sustainable development has become a key paradigm in global development policy. The development agenda is no longer solely focused on increasing economic growth, but also on poverty reduction, equitable distribution of prosperity, environmental protection, and inclusive institutional development. The Sustainable Development Goals (SDGs) place the economic, social, and environmental dimensions as interconnected components in achieving development goals by 2030. This paradigm shift demonstrates that development success needs to be assessed based on its impact on the quality of human life, not solely on increases in Gross Domestic Product.(Amsari et al., 2024).

Contemporary development issues show that economic growth does not always result in an even distribution of prosperity (Purba, 2025). Income inequality, structural poverty, limited access to finance, and environmental degradation remain problems in many countries (Frinaldi, 2026). At the same time, the need for financing to achieve the SDGs is growing. The United Nations Development Programme (UNDP) has identified Islamic finance as an alternative source of financing for sustainable development, as instruments such as zakat, waqf, sukuk, and Islamic microfinance have the potential to link financial activities to social and development goals.

From an Islamic perspective, development cannot be separated from the objectives of sharia.*ṣid al-sharī'ah*Basically, it directs Islamic law to achieve benefits and prevent harm. Al-Ghazali's thought places the protection of religion (*ḥifẓal-din*), soul (*ḥifẓal-nafs*), reason (*ḥifẓal-'aql*), descendants (*ḥifẓal-nasl*), and property (*ḥifẓal-māl*) as five fundamental human needs. This framework was later developed by thinkers such as al-Shatibi and contemporary thinkers through a more dynamic approach to social and economic change.(Helim, 2025).

Relevance of maqāṣ*id al-sharī'ah*towards sustainable development is increasingly strong because both are oriented towards human welfare. A systematic study of the relationship between Islamic law, maqāṣ*id al-sharī'ah*, Islamic finance, and the SDGs demonstrate a strong link between sharia objectives and various sustainable development agendas. The study also shows that the contribution of Islamic finance to the SDGs requires support from governments, regulators, and relevant institutions to ensure it continues at the conceptual level.(Masruroh, 2026).

In practice, Islamic economics and finance already have various instruments that can be used to support sustainable development. Zakat can be directed towards poverty alleviation and economic empowerment. Waqf can be used to finance education, health, public facilities, and productive activities. Sukuk can be used to finance infrastructure development. Meanwhile, green sukuk can link sharia financing with projects that have environmental benefits. In Indonesia, the UNDP, together with BAZNAS and Bank Syariah Indonesia, has even developed the Green Zakat Framework, which links zakat with poverty alleviation, climate resilience, and environmental protection.(Amrullah & Mustofa, 2025).

However, these developments present conceptual challenges. The implementation of Islamic economics and finance is still often assessed based on compliance with formal Sharia contracts and provisions. This approach is important, but insufficient to ensure that financial activities truly generate social and environmental benefits. A financial product may meet formal Sharia requirements, but it may not necessarily make a significant contribution to poverty reduction, economic equality, environmental protection, or improving the quality of life of the community.(Ilham et al., 2025).

This issue shows the need for a shift from the sharia compliance paradigm to a maqā-based paradigm.*ṣid*. Maqā orientation*ṣid*not only asking whether a transaction is halal and legally valid, but also asking whether the activity produces real benefits, reduces losses, distributes wealth fairly, and maintains the sustainability of life. Thus, maqā*ṣid al-sharī'ah*can serve as an evaluation framework for the impact of Islamic economic and financial activities.(Ismanudin et al., 2025).

A number of recent studies have begun to develop a relationship between maqā*ṣid al-sharī'ah*, SDGs, green economy, and sustainable finance. The 2026 study, for example, developed an integrated Maqasid-SDG framework for green economy policies. The study showed that the five dimensions of maqā*ṣid*can be used as a basis for linking Islamic financial development with the achievement of the SDGs(Auliyah, 2026).Other research also confirms that the principles of justice, welfare, balance and environmental protection have a substantive relationship with the green economy and sustainable development agenda.(Tavera et al., 2025).However, there is still a need to clarify the integration mechanism between maqā*ṣid al-sharī'ah*and sustainable development from an Islamic economic and financial perspective. This integration is not sufficient by matching the five maqā*ṣid*with 17 SDGs. A framework is needed that explains the relationship between normative values, economic instruments, financing mechanisms, and the impact of development (Muallimah, 2025).

Based on these issues, this article aims to analyze how maqā*ṣid al-sharī'ah*can be integrated into sustainable development through contemporary Islamic economics and finance. This article specifically addresses three issues. First, how is the position of maqā*ṣid al-sharī'ah*as a paradigm for sustainable development. Second, how Islamic economic and financial instruments can be used to realize these goals. Third, how the maqā integration model works.*ṣid al-sharī'ah*with sustainable development can be developed operationally.

METHOD

This study uses library research with a qualitative approach. Instead of using field data, it analyzes various academic sources and policy documents relevant to the maqā.*ṣid al-sharī'ah*, Islamic economics, Islamic finance, sustainable development, and the SDGs. The approach used consists of three approaches. First, the conceptual approach, used to analyze the concept of maqā*ṣid al-sharī'ah*, sustainable development, Islamic economics, and Islamic finance. Second, the normative approach is used to examine sharia principles related to justice, welfare, wealth distribution, environmental protection, and prohibitions against economic activities that cause

harm. Third, the integrative approach is used to connect the objectives of maqā (objectives) with those of maqā (objectives).*ṣid*with Islamic economic and financial instruments and a sustainable development agenda(Amarodin et al., 2026).

The research data sources consist of primary and secondary sources. Primary sources include the main works on maqā thought.*ṣid al-sharī'ah*, particularly the thoughts of al-Ghazali and al-Shatibi. Secondary sources include scientific journal articles, academic books, international agency reports, SDGs documents, and publications by institutions working in Islamic finance and sustainable development. Data analysis was conducted through content analysis and conceptual synthesis. The first stage was carried out by identifying the main concepts from each source. The second stage was carried out by grouping concepts based on economic, social, environmental, and institutional dimensions. The third stage was carried out by analyzing the relationship between maqā (the meaning of Islamic law) and maqā (the meaning of Islamic law).*ṣid al-sharī'ah*and Islamic financial instruments. The final stage resulted in the construction of an integrated framework for maqā*ṣid al-sharī'ah*in sustainable development(Khatimah et al., 2025).

RESULTS AND DISCUSSION

Maqā Integration*ṣid al-Sharī'ah*with Sustainable Development Goals

*Maqāṣid al-sharī'ah*holds a strategic position in the development of the Islamic economic paradigm. Sharia not only regulates legal relations between parties but also aims to achieve human well-being. Therefore, economic activities must be assessed based on their contribution to protecting human interests and preventing harm.(Riyantoro & Sugiharti, 2026)

Table 1. Five Main Objectives of Maqā*ṣid*

Maqāṣid	Development Orientation	Relevance
Ḥifẓal-din	Protection of values and morals	Economic ethics and governance
Ḥifẓal-nafs	Protection of life	Health, food, poverty
Ḥifẓal-'aql	Intellectual development	Education and innovation
Ḥifẓal-nasl	Generational sustainability	Family, environment, future generations
Ḥifẓal-māl	Property protection	Economic justice and financial inclusion

Table 1 above shows that development in the perspective of maqā*ṣid*has a broader scope than economic growth.*Ḥifẓal-māl*, for example, cannot be understood simply as the accumulation of wealth. Property protection also encompasses security of ownership, fairness of transactions, distribution of wealth, and prevention of economic exploitation. Similarly,*ḥifẓal-nafs*can be linked to people's access to basic needs such as food, health, clean water and shelter.*Ḥifẓal-'aql*related to education and human resource development. Meanwhile*ḥifẓal-nasl*has an intergenerational dimension because development must not sacrifice the interests of future generations. Thus,

maqāṣid al-sharī'ahcan be positioned as a framework for development evaluation, not merely as normative legitimacy for economic activities(Auliyah, 2026).

The SDGs encompass 17 goals related to poverty, hunger, health, education, gender equality, energy, decent work, inequality, climate change, and institution-building.ṣidand SDGs can be understood based on the substance of the goals, not based on the similarity of terminology. For example,ḥifẓal-nafshas relevance to poverty alleviation, food security, health, and community protection.Ḥifẓal-'aqlrelated to quality education.Ḥifẓal-mālrelated to decent work, financial inclusion, reducing inequality, and equitable economic growth. Meanwhile,ḥifẓal-naslcan be developed into an intergenerational sustainability concept that includes family and environmental protection(Zainuri & Fajri, 2026).

This relationship shows that maqāṣidcan provide ethical and normative dimensions to the SDGs. Conversely, the SDGs can provide a more concrete indicator framework for measuring the achievement of public welfare. Therefore, the integration of the two should not be done by assuming maqāṣidand SDGs as two identical concepts. Both have different epistemological foundations. Maqāṣidcomes from Islamic legal and ethical traditions, while the SDGs are a global development agenda built through international consensus. A more appropriate position is to place the maqāṣid al-sharī'ahas a value framework, while the SDGs can be used as a framework for development indicators. This model allows Islamic economics to contribute to the global development agenda without losing its normative character.

Transformation from Sharia Compliance to Maqāṣid-Based Finance

One of the main findings of this study shows the need for a change in orientation in the development of Islamic finance from a sharia compliance approach to maqā.ṣID-based financeSharia compliance remains a basic requirement to ensure that products and transactions meet the principles of Islamic law, including avoiding riba, gharar, maysir, and prohibited activities, but formal compliance cannot be the sole indicator of the success of Islamic finance.(Fathoni & Zikwan, 2025).Maqā paradigmṣID-based financeExpanding evaluation through four interrelated dimensions: sharia compliance, economic benefits, social impact, and environmental impact. In the economic dimension, financial activities must generate productive value through financing the real sector, MSMEs, entrepreneurship, and job creation, rather than simply encouraging consumptive activities. In the social dimension, Islamic financial institutions need to measure their contribution to poverty reduction, increasing financial inclusion, income equality, education, and health. Meanwhile, in the environmental dimension, all financing needs to consider ecological consequences, so that projects that generate profits but cause environmental damage cannot be assessed solely on financial feasibility and contractual compliance. Thus, the maqā paradigmṣID-based financeShifting the orientation of evaluation from the question "Is this product Sharia-compliant?" to the more substantive question, "What impact does this product have on humans, society, and the environment?" This shift in orientation opens up space for the development of instruments such as green sukuk, responsible investment,

Doi:https://doi.org/10.59631/sisr.v1i1.608

Islamic microfinance, and impact investing as mechanisms that link Sharia principles with the achievement of measurable economic, social, and environmental benefits.(Muallimah, 2025).

Optimizing Islamic Financial Instruments for Sustainable Development

Integration of maqāṣid *al-sharī'ah*In sustainable development, it requires the support of Islamic financial instruments that are able to translate the principle of welfare into concrete economic activities.(Muallimah, 2025).Zakat has a redistributive function that can be developed not only as consumptive assistance, but also as an instrument of economic empowerment through financing micro-enterprises, skills training, education, and strengthening family economic resilience, thus contributing to*ḥifẓal-māl*And*ḥifẓal-nafs*. The development of the green zakat concept also expands the function of zakat by linking poverty alleviation and environmental protection, as seen in the UNDP, BAZNAS, and Bank Syariah Indonesia initiatives in 2025. Waqf has equally important potential because its long-term and sustainable character allows the development of productive waqf assets to finance education, health, community economic centers, sustainable agriculture, and renewable energy, thus supporting the sustainability of development across generations and strengthening the social dimension.*ḥifẓal-nasl*. Meanwhile, sukuk can be used as a development financing instrument, while green sukuk expands this orientation by directing funds to projects that provide environmental benefits. In the Indonesian context, green sukuk demonstrates a form of integration between Islamic financial markets and the environmental financing agenda and has the potential to support the achievement of the SDGs and the response to climate change. Furthermore, Islamic microfinance can expand access to financing for groups not yet served by formal financial institutions and link financial inclusion to poverty alleviation. Although its success cannot be measured solely by the amount of financing, it must be seen in terms of increased income, business sustainability, job creation, and the quality of life of beneficiaries. Another instrument is Islamic impact investment, which integrates financial objectives with measurable social and environmental impacts. This approach is relevant to the maqā (objectives of Islamic law).*ṣid al-sharī'ah*because it places welfare as part of the investment objective without eliminating profit orientation, but places it within a broader framework of economic, social, and environmental value creation. Thus, the optimization of zakat, waqf, sukuk, green sukuk, Islamic microfinance, and Islamic impact investment demonstrates that Islamic finance can function not only as a sharia-compliant transaction mechanism, but also as a strategic instrument for directing financial resources towards poverty reduction, welfare equality, community empowerment, environmental protection, and sustainable development.(Fatkhullah & Zen, 2025).

One of the important challenges in the development of maqāṣidis how to incorporate environmental issues more explicitly. In classical constructions, environmental protection has not been formulated as one of the maqā categories*ṣid*However, environmental protection can be developed as a logical consequence of protecting life, property, descendants, and the public good. Environmental damage can threaten human life. Pollution can increase health risks. Climate change can threaten food and shelter. Overexploitation of resources can reduce the ability of

future generations to meet their needs. Therefore, environmental protection can be positioned as both an instrumental and substantive dimension in achieving maqā (objectives)ṣThis position is important because it avoids an approach that simply adds environmental issues to the concept of maqāṣ*id*Environmental protection must be linked to the goals of human protection and the sustainability of life. With this approach, the financing of projects that generate economic benefits but cause environmental damage requires a more critical evaluation. Compliance with the contract does not automatically indicate the achievement of the maqāṣ*id*(Makfud, 2026).

Maqā Integration Modelṣid-Based Sustainable Finance

Based on the previous analysis, this study offers a Maqā modelṣ*id-Based Sustainable Finance*which integrates sharia principles with sustainable development goals through five interrelated stages. The first stage is sharia compliance, which serves as the legal foundation to ensure that financial activities comply with sharia principles and avoid riba (usury), gharar (gharar), maysir (contractual activity), and prohibited activities. The second stage is maqā (obligatory activity).ṣ*ID identification*, namely determining the purpose of maqāṣ*id*to be achieved through financing activities, such as poverty alleviation related toḥ*ifẓal-nafs*Andḥ*ifẓal-māl*The third stage is sustainability assessment, which assesses the economic, social, and environmental impacts of the project or activity being financed. The fourth stage is impact measurement, which measures the results of financing through verifiable indicators, such as job creation, increased income, expanded access to financing, improved access to education, and reduced environmental impact. The fifth stage is maqā (the means of achieving objectives).ṣ*id-sustainability governance*, namely using measurement results as a basis for decision-making, supervision, and institutional transparency. Thus, the model can be formulated as Sharia Compliance → Maqāṣ*id Identification* → *Sustainability Assessment* → *Impact Measurement* → *Maqāṣid-Sustainability Governance*This model broadens the orientation of Islamic finance from contractual compliance to creating measurable impacts for people, society, and the environment.(Sunanto, 2026).

Implementing this model faces several challenges. First, there are differences in the characteristics of indicators for sharia compliance and sustainability, as sharia compliance has relatively clear legal parameters, while economic, social, and environmental impacts require more complex and contextual indicators. Second, there is a risk of formalizing the maqā (objectives)ṣ*id*if the concept is only used as a label without changing the financing and decision-making processes. Third, governance capacity still needs to be strengthened so that sharia supervisory boards, regulators, financial institutions, and zakat and waqf institutions can adequately evaluate economic, social, and environmental impacts. Fourth, regulatory fragmentation can hinder the integration of sharia compliance and sustainability principles because the two aspects are often developed within different policy frameworks. Fifth, the limitations of impact measurement standards make the relationship between maqā indicators unclear.ṣ*id*and sustainability indicators cannot yet be fully evaluated objectively. This situation demonstrates the need for collaboration between religious scholars, academics, regulators, government, financial institutions, and civil society.

Theoretically, this approach expands the function of maqāṣid *al-sharī'ah*From a legal transaction assessment framework to an economic and financial policy evaluation framework. Practically, Islamic financial institutions need to complement profitability and sharia compliance indicators with social and environmental impact indicators, while regulators need to encourage the integration of maqāṣid, ESG, and sustainability principles in the governance of the Islamic financial industry. Zakat and waqf institutions also need to develop management systems that link fund distribution to measurable development indicators. At the academic level, the development of Maqāṣid-Sustainability Index can be a further research agenda to measure the performance of Islamic financial institutions based on economic, social, and environmental dimensions more systematically.(Muallimah, 2025).

CONCLUSION

Integration of maqāṣid *al-sharī'ah*in sustainable development shows that Islamic economics and finance have a strong normative basis to contribute to the contemporary development agenda. Maqāṣid *al-sharī'ah*provides orientation towards human protection, justice, wealth distribution, welfare, and sustainability of life. This principle has substantive relevance to various dimensions of sustainable development. This research shows that the relationship between maqāṣidand SDGs should not be understood as equating the two concepts. Maqāṣid *al-sharī'ah*can be positioned as a framework of values and ethics, while the SDGs serve as a development framework and global indicators. Integrating the two allows Islamic economics to contribute to development without losing its normative foundation. Instruments such as zakat, waqf, sukuk, green sukuk, Islamic microfinance, and impact investment have great potential to realize this integration. However, this potential can only be realized if the orientation of Islamic finance shifts from formal sharia compliance to maqā (obligatory obligatory actions).*ṣid-based sustainability*which assesses economic, social and environmental impacts.

This research offers a Maqā modelṣid-Based Sustainable Finance through five stages, namely sharia compliance, maqāṣ*ID identification*, sustainability assessment, impact measurement, and maqāṣ*id-sustainability governance*. The model places sharia compliance as the foundation, maqāṣidas a value orientation, financial instruments as intervention mechanisms, and sustainability as a measure of impact. Thus, the future of Islamic economics and finance is not solely focused on whether a product complies with Sharia requirements. A more important question is whether these activities truly generate public welfare, reduce inequality, protect life, preserve the environment, and provide benefits for future generations. This shift provides a crucial foundation for developing a more substantive, inclusive, and sustainable Islamic economy.

REFERENCES

Amarodin, M., Nurwahyuni, N., & Rifai, M. S. (2026). Transformasi Ekonomi Syariah Di Era Digital: Analisis Konseptual Terhadap Integrasi Fintech Dan Maqāṣid Al-Sharī ʻAh. *Social Science Academic*, *4*(1), 61–76.

Amrullah, A. A., & Mustofa, M. L. (2025). Integrasi Ekoteologi dan Maqashid Syariah dalam Tata Kelola Zakat Hijau: Analisis Green Zakat Framework Indonesia. *Al-Musthofa: Journal of Sharia Economics*, *8*(2), 123–139.

Amsari, S., Harahap, I., & Nawawi, Z. M. (2024). Transformasi paradigma pembangunan ekonomi: Membangun masa depan berkelanjutan melalui perspektif ekonomi syariah. *Ekonomis: Journal of Economics and Business*, *8*(1), 729–738.

Auliyah, A. S. (2026). Ekonomi halal global dan maqāṣid sharīʿah: Kerangka integrasi untuk pencapaian Tujuan Pembangunan Berkelanjutan (SDGs). *Sahmiyya: Jurnal Ekonomi Dan Bisnis*, *5*(1), 1–16.

Fathoni, A. I. F., & Zikwan, M. (2025). An Analysis of the Maqashid Al-Shariah in Hadith Concerning Hybrid Contracts as an Instrument of Productive Philanthropy for Achieving Poverty Alleviation (SDG 1). *JSE: Jurnal Sharia Economica*, *4*(2), 145–159.

Fatkhullah, I., & Zen, M. (2025). Integrasi maqashid syariah dan SDGs dalam model pembiayaan mikro syariah kontemporer. *Jurnal Sharia Economica (Jurnal STAI Muhammadiyah Probolinggo)*.

Frinaldi, A. (2026). Kritik terhadap Isu Pembangunan Nasional Kemiskinan, Ketimpangan dan Krisis Lingkungan di Indonesia. *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, *4*(4), 18359–18377.

Helim, A. (2025). Kaidah Kemudaratan Harus Dihilangkan: Analisis Teoritis Dan Aplikatif Dalam Hukum Islam Kontemporer. *At-Taklim: Jurnal Pendidikan Multidisiplin*, *2*(6), 767–776.

Ilham, M., Albahi, M., & Siregar, K. H. (2025). Etika dan kepatuhan hukum dalam praktik pembiayaan syariah di era fintech. *Jurnal Ilmiah Ekonomi Islam*, *11*(06).

Ismanudin, A. M., Zainulloh, M., & Fathih, M. A. (2025). Rekonstruksi Paradigma Integratif Ekonomi Syari'ah Kontemporer dalam Perspektif Maqashid al-Syari'ah. *AL-MIKRAJ Jurnal Studi Islam Dan Humaniora*, *6*(1), 2687–2703.

Khatimah, R. H., Samad, D., & Mamad, F. (2025). The Relevance of Maqāṣid Al-Sharī 'ah in Modern Governance. *TOFEDU: The Future of Education Journal*, *4*(9), 5883–5889.

Makfud, A. (2026). Green Economy Dalam Perspektif Ekonomi Islam: Integrasi Maqāṣid Al-Shari 'Ah Dan Etika Lingkungan. *Syar'ie: Jurnal Pemikiran Ekonomi Islam*, *9*(1), 1–11.

Masruroh, N. (2026). Maqāṣid al-sharī 'ah sebagai landasan paradigmatik pengembangan produk keuangan syariah. *Journal of Shariah Law Review*, *1*(1), 51–59.

Muallimah, S. (2025). Menyelaraskan Keuangan Hijau dengan Maqāṣid al-Syarī 'ah: Paradigma Islam untuk Pembangunan Berkelanjutan. *Sanaamul Quran: Jurnal Wawasan Keislaman*, *6*(2), 75–96.

Purba, A. A. (2025). Pertumbuhan ekonomi dalam perspektif Islam. *Derivatif: Jurnal Manajemen Ekonomi Dan Akuntansi*, *1*(1), 1–10.

Riyantoro, S. F., & Sugiharti, S. (2026). Relevansi Maqāṣid Al-Syarī'ah dalam Strategi Manajemen Bisnis Syariah Kontemporer. *MUQADDIMAH: Jurnal Ekonomi, Manajemen, Akuntansi Dan Bisnis*, *4*(3), 187–208.

Sunanto, D. (2026). Integrasi Prinsip Ekonomi Islam dan Good Corporate Governance dalam Tata Kelola Global Berkelanjutan. *BISMA: Business and Management Journal*, *4*(2), 87–98.

Tavera, P. A., Ridwan, M., & Djalaludin, A. (2025). Model Filantropi Islam Green Waqf sebagai Instrumen Keberlanjutan dalam Perspektif SDGs dan Maqāṣid al-Sharī 'ah. *OIKOS: Jurnal Kajian Pendidikan Ekonomi Dan Ilmu Ekonomi*, *10*(1), 447–458.

Zainuri, H., & Fajri, I. (2026). Sinergi Maqasid Al-Syariah Dan Sustainable Development Goals (SDGs) Dalam Mewujudkan Pembangunan Berkelanjutan. *Journal of Contemporary Indonesian Islam*, *5*(1), 85–115.