



Aligning the Sustainable Development Goals with Islamic Teachings: A Qur'anic Perspective

YUSSRI SAWANI^{1, a}, SITI FATAHIYAH MAHAMOOD^{2, b}, ABDUL RAZAK ABDUL KADIR^{3, c}, MOHAMMAD ISA MOHAMADIN^{4, d} and FITRI SUKMAWATI^{5, e}

^{1,3, & 4}Universiti Teknologi MARA, Sarawak Branch Malaysia

²Academy of Contemporary Islamic Studies (ACIS) UiTM

³Institut Agama Islam Negeri Pontianak

^ayusrii@uitm.edu.my, ^bsitif006@uitm.edu.my, ^cabdulrak1@uitm.edu.my, ^dmisa@uitm.edu.my & ^eghandur78@gmail.com

Abstract

This paper explores the alignment between the United Nations Sustainable Development Goals (SDGs) and Islamic teachings, particularly through the lens of the Qur'an. The study highlights the convergence of universal values such as justice, equity, compassion, and stewardship that form the foundation of both the SDGs and Islamic ethics. Using a textual analysis of key Qur'anic verses and a review of contemporary scholarship, each of the 17 SDGs is examined for its compatibility with Islamic principles. The paper demonstrates how Islamic concepts such as *zakat*, *waqf*, *khalifah* (stewardship), and *Maqasid al-Shariah* (higher objectives of Islamic law) can be powerful tools to advance sustainable development within Muslim societies. In addition, the paper reviews practical case studies from countries like Malaysia, Indonesia, and the UAE, showcasing the successful integration of Islamic finance and development policy. It concludes by recommending the Qur'an as a primary ethical and operational reference for Muslim communities pursuing the SDGs, bridging spiritual values with global development goals in a meaningful and context-sensitive manner.

Keywords: United Nations Sustainable Development Goals (SDGs), Qur'an, Textual Analysis

1. Introduction

The Sustainable Development Goals (SDGs), adopted by the United Nations in 2015, encompass 17 goals designed to address crucial global challenges, aiming to achieve a more sustainable future by 2030. These goals range from eradicating poverty (SDG 1) and ensuring food security (SDG 2) to promoting quality education (SDG 4) and fostering gender equality (SDG 5). Other significant goals include the provision of clean water (SDG 6), the promotion of affordable and clean energy (SDG 7), and urgent action to combat climate change (SDG 13), emphasising the interconnectedness of environmental and social issues. Each of the 169 targets provides specific outcomes to measure progress, promoting a comprehensive approach to sustainable development that addresses economic, social, and environmental dimensions. Islamic teachings resonate with several SDGs, emphasising values of justice, compassion, and stewardship over creation. The principle of eradicating poverty aligns with Islamic teachings on charity and social welfare, encapsulated in mechanisms like *zakat* and *waqf*, which are fundamental in supporting the underprivileged. Environmental protection, as promoted by SDG 13, echoes the Islamic imperative to safeguard natural resources and maintain ecological balance. The Qur'an teaches that humanity is the Earth's steward (*khalifah*), suggesting that economic activities must harmonise with ethical environmental practices. Educational goals (SDG 4) find synergy in Islamic values that prioritise knowledge-seeking as a means of personal and communal empowerment, reinforcing the lifelong pursuit of learning.

The universality of the SDGs is significant, as they apply to all countries regardless of their level of development, encouraging a shared responsibility towards achieving common goals. This universal perspective aligns with Islamic principles, emphasising collective action and community solidarity in addressing challenges. Islamic finance has been articulated as a vital resource that can mobilise funds to support SDG implementation, connecting faith and sustainable development. It can encourage the achievement of SDGs through various financial instruments, including *sukuk* and *waqf* initiatives (Notolegowo et al., 2023; Rezeki et al., 2024). Furthermore, by integrating Islamic ethical perspectives into sustainable practices, communities can foster more inclusive and equitable development pathways that honour spiritual and humanistic values. The SDGs offer a global framework to tackle critical issues like poverty, inequality, and climate change; yet, their practical implementation in Muslim-majority communities necessitates congruence with local cultural and religious values. Nonetheless, a constrained comprehension of the intersection between these global objectives and Islamic doctrines exists, especially the ethical and spiritual tenets articulated in the Qur'an. This lack of understanding may impede the wider acceptability, integration, and efficacy of SDG-related policies and initiatives



within Islamic contexts. Furthermore, although Islamic principles such as *zakat*, *waqf*, *khalifah*, and *Maqasid al-Shariah* intrinsically promote sustainable development, these frameworks are frequently misused or inadequately integrated into the global development dialogue. As such, aligning Islamic principles with the SDGs highlights the compatibility of faith-based values with global aspirations for sustainable development. It enriches the discourse on how diverse cultural and religious contexts can contribute to collective efforts to create a more just and sustainable future for all.

2. Islamic Worldview on Sustainability

The Islamic worldview on sustainability encompasses a holistic approach rooted in core theological principles derived from the Qur'an and Sunnah. This framework establishes a comprehensive understanding of nature and provides guidelines for achieving environmental sustainability. Several key concepts articulate this worldview, including *Tawhid* (unity of God), *Khilafah* (stewardship), *Mizan* (balance), *Israf* (avoiding waste), and *Amana* (trust). Together, they shape the ethical and moral imperatives guiding human relations with the environment. The notion of *Tawhid*, or the unity of God, is the foundation of an Islamic perspective on sustainability, emphasising that all creation is interconnected and derives from a singular divine source. This understanding enjoins Muslims to act responsibly toward the environment, asserting that worship extends beyond ritual practices to include stewardship of the Earth. Humans have been entrusted (*Amana*) to guard and sustain it (Abu-Rayash & Sabbah, 2023; Hasan & Pasyah, 2022; Hasan, 2006). This belief implies a profound responsibility to maintain and protect ecological systems, highlighting divine accountability that shapes environmental ethics (Siddiqui et al., 2019). *Khilafah* represents the idea of stewardship and implies that humans are caretakers of the Earth, responsible for its welfare and sustainability (Haq et al., 2021). According to the Qur'an, this stewardship encompasses ensuring that resource use aligns with ethical principles, ensuring that the needs of the present do not compromise future generations' ability to meet their own needs (Hasan, 2006). This stewardship is reflected in practices prioritising sustainability in economic activities, such as Islamic finance and ethical investing, holistically addressing environmental concerns (Al-Jayyousi et al., 2022).

The concepts of *Mizan* (balance) and *Israf* (avoiding waste) significantly accentuate the Islamic approach to environmental sustainability. *Mizan* signifies that all elements of creation exist in a state of balance, and humans are called to maintain this equilibrium (Omar & Sari, 2019). Disrupting this balance, through over-exploitation or pollution, constitutes a breach of the divine covenant. Similarly, *Israf* warns against wastefulness, mandating responsible consumption and resource management to prevent ecological degradation (Karimullah, 2023a). These principles foster a framework that encourages conservation and sustainable developmental practices. At the heart of the Islamic worldview on sustainability lies the concept of *Amana*, highlighting the moral obligation to uphold trust in managing and interacting with the environment (Hasan, 2006). This trust is extended across generations, mandating actions that respect the rights and needs of future beings regarding natural resources. Ethical and moral duties are anchored in the principles of *Maqasid al-Shariah*, promoting justice, equity, and welfare in all socio-economic activities. This principle integrates sustainability with Islamic finance, encouraging practices that enhance social equity and respect for the environment (Nasir et al., 2022; Tumanggor, 2024). *Maqasid al-Shariah* translates to the "objectives of Islamic law," seeking to promote the welfare (*maslaha*) of humanity while preventing harm (*mafsadah*) (Saied et al., 2024; Siddiqui et al., 2019). This approach ensures social justice, ecological balance, and equitable resource distribution, offering a practical model for sustainable development. The lens of *Maqasid al-Shariah* emphasises an inclusive, community-centred approach to sustainability, linking ecological health inherently to societal welfare and justice (Hasan, 2006). Thus, Islamic teachings advocate for environmental protection and emphasise the importance of social structures facilitating an equitable and sustainable future for all (Suliswanto et al., 2024).

Therefore, the Islamic worldview on sustainability is rich and multifaceted, deeply rooted in spiritual and ethical principles that encourage balanced and responsible interactions with the environment. By grounding sustainability in concepts such as *Tawhid*, *Khilafah*, *Mizan*, *Israf*, and *Amana*, Islam presents a comprehensive framework to foster environmental stewardship, social justice, and community welfare.

3. Methodology

This study adopts a qualitative and interpretive research approach, focusing on aligning the Sustainable Development Goals (SDGs) and Islamic teachings through an in-depth textual and thematic analysis of the Qur'an. The methodology is grounded in the belief that religious texts can provide meaningful guidance for modern development frameworks when contextually and ethically interpreted. The research was conducted in two key phases: Textual Analysis of the Qur'an: Relevant verses from the Qur'an were identified using thematic keywords related to each of the 17 SDGs, such as justice (*adl*), stewardship (*khilafah*), charity (*zakat/sadaqah*), knowledge (*ilm*), moderation (*wasatiyyah*), and



community (ummah). These verses were then interpreted using a classical-exegetical and contemporary approach, referencing renowned *tafsir* (interpretations) and scholarly commentaries. The objective was to uncover the underlying Islamic ethical values that resonate with each SDG. Literature Review and Comparative Analysis: A comprehensive literature review was undertaken using peer-reviewed journals. Sources included contemporary scholars in Islamic economics, sustainability, and Islamic jurisprudence. These were used to compare SDG objectives with Qur'anic values, identify commonalities, and highlight how Islamic social instruments like *zakat*, *waqf*, and *Maqasid al-Shariah* can be applied. Additionally, case studies from Muslim-majority countries (e.g., Malaysia, Indonesia, UAE) were examined to provide real-world examples of how Islamic values are operationalised in pursuit of the SDGs. These cases were analysed to identify both enabling factors and challenges in integrating Islamic principles within national development frameworks. This methodology bridges textual Islamic sources with contemporary global goals, offering a culturally grounded and ethically enriched pathway to sustainable development in Muslim societies.

4. Result 1: SDGs in Light of the Qur'an

SDG 1: No Poverty

The concept of altruism in Islam, as emphasised in the Qur'an 2:177, "...and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveller, those who ask [for help], and for freeing slaves...". This surah articulates a profound principle that encourages giving wealth, particularly to those in need, including relatives, orphans, and travellers. This principle underpins the mechanisms of *zakat* (mandatory almsgiving) and *sadaqah* (charity), which serve as fundamental instruments in the Islamic financial and social welfare framework. Empirical studies support the assertion that *zakat* contributes to poverty alleviation and socio-economic development. When practised with sincerity and regularity, *sadaqah* can serve as a potent means to eradicate poverty. By fulfilling their duty to assist the needy, affluent individuals can contribute to improving the living standards of those who require help, making poverty an addressable challenge within a compassionate and equitable Islamic framework (Ahmad & Haider, 2023). Research conducted in Indonesia illustrates that *zakat* has a considerable negative impact on poverty levels, demonstrating its effectiveness when intertwined with Islamic finance principles such as *mudharabah* funding (Amijaya et al., 2023). Furthermore, *zakat* spending has been shown to align with sustainable development goals, particularly in enhancing access to education, thereby supporting holistic community welfare (Aziz et al., 2025). Therefore, *zakat* and *sadaqah* are not merely acts of charity; they are institutionalised approaches that drive socio-economic change within Islamic societies.

Additionally, implementing *zakat* contributes to broader community empowerment by mobilising financial resources for critical needs such as healthcare, housing, and education. Analyses indicate that total contributions through *zakat* and *sadaqah* can yield significant annual revenues that address essential community needs (Imam, 2024). This mobilisation does not solely aim to alleviate immediate poverty but also fosters a culture of social responsibility and welfare among community members. Studies reveal that *zakat* plays a pivotal role in enhancing the economic conditions of Islamic communities in Indonesia, thus stimulating economic growth through a more equitable distribution of wealth (Ariawan et al., 2024). Consequently, *zakat* and *sadaqah* embody Islamic teachings concerning social justice, encouraging a system where wealth circulates within the community to uplift the underprivileged and promote a sustainable, inclusive economy.

SDG 2: Zero Hunger

The Qur'an (76:8-9) "And they give food in spite of love for it to the needy, the orphan, and the captive...". This surah emphasises the importance of altruism in providing sustenance to needy people, orphans, and captives, illustrating a foundational Islamic principle centred on communal responsibility. This verse highlights giving food despite a personal attachment to it, reflecting deeper values of empathy and charity within Islamic culture. By fostering a mentality of sharing among community members, Islam promotes food security as both an individual endeavour and a collective obligation. Such principles align with findings indicating that community initiatives are vital in alleviating food insecurity through cooperative action and shared resources (Haddad, 2012; Hamelin et al., 2010). Moreover, the Qur'anic emphasis on aiding those in need corresponds to the prohibition of waste. It encourages ethical consumption of resources, as supported by frameworks that address the multifaceted nature of food security, including availability and access (Kirkpatrick & Tarasuk, 2010). Yusuf and Raimi (2021) found that Islam's central values fit well with the SDGs. Their analysis shows how Islamic teachings on social justice, caring for the environment, and economic fairness closely match the aims of the United Nations' global development agenda. This perspective provides a comprehensive understanding of food security, where social welfare, economic resources, and ethical consumption practices converge to mitigate hunger and poverty.



On the other hand, Mahamood and Khalid (2020) have developed A Systematic Edu-Pro Model to Jet-Boost Participation and Sustainability of Islamic Philanthropy in Education IR 4.0 from the Maqasid Shariah Framework. The proposed Systematic Education-Professional (Edu-Pro) Model can support SDG 2: Zero Hunger by improving and sustaining Islamic charitable practices such as infaq, sadaqah, waqf, and zakat. These practices are effective tools for reducing poverty and hunger. By combining Maqasid Shariah principles with digital technologies and education in the IR 4.0 era, the model aims to increase public involvement and simplify the distribution of charitable resources. This approach can make sure that aid reaches those in need more effectively. In doing so, it can play a significant role in eliminating hunger and promoting socio-economic well-being. Establishing community food programs has demonstrated significant effectiveness in supporting food-insecure populations, highlighting how collective responsibility can enhance food accessibility (Dominick et al., 2018; Hamelin et al., 2010). This concept aligns with the understanding that addressing food insecurity goes beyond mere charity; it requires systematic interventions prioritising the long-term welfare of disadvantaged groups, thus ensuring a sustainable food supply (Barr et al., 2021). Consequently, the communal responsibilities fostered by Islamic teachings aim to enhance immediate food availability and cultivate a lasting societal philosophy towards sustainability and social justice in food distribution.

SDG 3: Good Health and Well-being

The verse from the Qur'an (2:195), – "Do not throw [yourselves] with your own hands into destruction." which cautions against self-destructive behaviours, encapsulates the fundamental principle of preserving life inherent in the concept of Maqasid al-Shariah, or the objectives of Islamic law. Central to this framework is the preservation of life (*al-nafs*), which serves as a guiding principle for individuals and societies within an Islamic context. This verse reflects the broader Islamic imperative that human life be protected and valued, urging followers to refrain from actions that might lead to harm or destruction. Scholars have emphasised that the *Maqasid al-Shariah* encapsulates five essential objectives, including the preservation of religion, intellect, lineage, wealth, and life, as articulated in both classical and contemporary interpretations of Islamic jurisprudence (Siddiqui et al., 2019). By aligning individual actions with the goals of safeguarding life and well-being, Muslims are encouraged to engage in behaviours that promote health, safety, and positive societal contributions. The Islamic concept of *Syumuliyah*, which focuses on the comprehensive nature of Islamic teachings, can provide a solid basis for achieving SDG 3: Good Health and Well-being. Jakiyudin and Hardianti (2024) investigated how Islamic health, hygiene, and spirituality principles supported a complete well-being approach. The findings indicate that Islam encourages physical, mental, and spiritual health through practices like cleanliness, balanced nutrition, exercise, and regular spiritual reflection. Additionally, the roots of medical knowledge in Islamic tradition, taken from the Qur'an and Sunnah, highlight the importance of preventive healthcare. By adopting the *Syumuliyah* framework, individuals and communities can embrace healthier lifestyles. This closely aligns with the objectives of SDG 3.

Furthermore, the implications of this verse resonate strongly with contemporary discussions surrounding health, security, and community welfare. The foundational objective of preserving life within *Maqasid al-Shariah* extends into various fields, including healthcare, social justice, and economic stability, stressing a collective responsibility for societal well-being (Fisol et al., 2021). For instance, research on Islamic banking suggests that adherence to the principles of *Maqasid al-Shariah* enhances stakeholder well-being by ensuring that financial operations contribute positively to society rather than exacerbating issues like poverty or inequality (Amran et al., 2019; Siddiqui et al., 2019). Additionally, the framework's emphasis on ethical considerations promotes individual wellness and communal prosperity, reinforcing that pursuing personal gains should not come at the expense of larger societal harms. In this way, the teachings of the Qur'an and the goals of *Maqasid al-Shariah* collectively advocate for a comprehensive approach to life preservation, emphasising a balance between individual aspirations and communal responsibilities in fostering a healthy and sustainable society.

SDG 4: Quality Education

The Qur'an's verses in 96:1-5, which begin with the command to "Read in the name of your Lord who created," emphasise the essential Islamic principle of seeking knowledge. This directive not only endorses the pursuit of education but also emphasises its significance for all Muslims, regardless of gender. Such inclusivity in the quest for learning is a cornerstone of Islam, which views knowledge acquisition as a sacred duty and a means for personal and communal development. This perspective is supported by research illustrating that various educational methodologies in Islamic contexts aim to foster a deep understanding of religious texts and principles, thereby enriching spiritual and intellectual growth (Dozan, 2020; Subakat et al., 2022). Beyond mere literacy, these verses advocate for critical thinking and engagement with the world, encouraging individuals to comprehend and reflect upon their surroundings, which is pivotal in shaping informed members of society.



Furthermore, the emphasis on education within Islam has profound implications for social development and gender equity. By acknowledging education as a vital aspect of human existence, Islamic teachings challenge societal norms that may restrict educational access based on gender. Studies have highlighted how Islamic educational values promote both men's and women's engagement in various fields, contributing to social and economic empowerment. For example, nurturing the intellectual capacities of women through education aligns with the Islamic ethos, which serves to enrich community life by enhancing women's roles in both household and societal contexts (Haji et al., 2022). The holistic approach to education highlighted in the Qur'anic injunctions also informs modern educational practices, advocating for integrative learning that encompasses spiritual, ethical, and intellectual dimensions, thereby ensuring a well-rounded and inclusive educational experience (Subakat et al., 2022; Dozan, 2020). A study from Abdelgalil et al. (2024) has affirmed a strong connection between Quality Education and *Islamic Shari'ah* principles. It emphasises equal access to quality education for all people, regardless of age, gender, or background. It looks at how both frameworks support sustainable educational practices. This includes preparing qualified teachers, fostering effective learners, and developing integrated curricula. The findings confirm that Shari'ah encourages lifelong learning and inclusive education, aligning with SDG 4's goal of providing everyone with fair and ongoing educational opportunities.

SDG 5: Gender Equality

This study looks at the connection between SDG 5: Gender Equality and Islamic teachings. It tackles the misunderstanding that Islam supports gender bias. While the UN works to empower women, Islam also stresses equality for everyone. However, some misinterpret Islamic texts, which has led to claims of gender injustice. Therefore, this study presents a challenge to these claims by examining Islamic sources alongside SDG principles. It highlights both the similarities and the differences, and promoting justice and ending discrimination against women should be an ongoing global and humanitarian effort. The Qur'anic verse (49:13) stating, "Indeed, the most noble of you in the sight of Allah is the most righteous," emphasises the essential Islamic principle that piety and righteousness, not gender, determine a person's value. This tenet has significant implications for women's rights within Islam, asserting that men and women are entitled to education, property rights, and leadership roles. Historically, Islam has recognised the importance of women's contributions across various sectors. Early Islamic history includes many examples of women who owned property, engaged in trade, and held positions of authority, reinforcing the notion that women are vital to societal development. Research supports the view that access to education and property rights has been crucial in enhancing women's roles in contemporary contexts, illustrating that Islamic teachings can empower women to participate actively in social and economic spheres (Daraz et al., 2024; Pasaribu, 2023).

Furthermore, the emphasis on equality and individual capabilities in Islam aligns with modern movements advocating for women's rights globally. The historical context of women's empowerment in Islam counters common stereotypes that depict Muslim women as universally oppressed. Evidence indicates that empowering women through education and legal rights positively correlates with societal benefits, consistent with Islamic values. Studies show that educated women are significantly more likely to assert their property rights and engage in leadership roles, positively impacting their families and communities (Daraz et al., 2024; Datta & Mete, 2021). Thus, the teachings of Islam, as expressed in the Qur'an, advocate for a society where both genders collaborate towards righteousness and mutual respect, fostering an environment that promotes equitable rights and opportunities for all.

SDG 6: Clean Water and Sanitation

The verse from the Qur'an (21:30) states, "We made from water every living thing," and establishes a profound connection between water and the essence of life, highlighting the critical importance of clean water as both a right and a shared responsibility within Islamic teachings. The emphasis on water's sanctity underlines the necessity for communities to ensure access to clean water, which aligns with contemporary understandings of water as a fundamental human right. Research has indicated that adequate access to clean water significantly contributes to overall community health and prosperity, as discussed in a study that advocates for a legal framework to guarantee clean water quality in Indonesia in alignment with human rights principles (Hodding & Kurra, 2023). Moreover, the ethical obligation of maintaining water cleanliness is mirrored in the practice of wudhu (ablution), which prepares individuals for prayer and emphasises the importance of water hygiene, thus reinforcing the practical application of these teachings in daily life. Furthermore, the interconnectedness of clean water access and hygiene is reinforced by Islamic principles that promote care for the environment and community welfare. Establishing clean water infrastructure, supported by principles of justice and equity, reflects the Islamic belief that the community should work together to safeguard this vital resource (Faizi et al., 2024; Martitah & Arifin, 2019). Studies have shown that ensuring clean water access empowers communities and upholds their dignity, demonstrating how water-related initiatives can align with broader goals of sustainability and social justice (Nurchayono et al., 2019; Rosdian et al., 2022). Thus, the teachings of the



Qur'an not only advocate for water's essential role in life but also catalyse social responsibility, ensuring that individuals actively promote hygiene and access to clean water in alignment with Islamic values and teachings.

SDG 7: Affordable and Clean Energy

The concept of affordable and clean energy, encapsulated in Sustainable Development Goal 7 (SDG 7), resonates profoundly with Islamic teachings, as illustrated in the Qur'an. For instance, Qur'an 24:35 highlights that "Allah is the Light of the heavens and the earth," symbolising the integral role of energy as a divine resource essential for life and progress. Along with other Islamic principles, this verse accentuates the importance of stewardship (*khalifah*) over natural resources, including energy. In this context, Muslims are encouraged to pursue sustainable practices that ensure both the availability of affordable energy sources and the preservation of the environment. Research conducted by Faizi et al. indicates that Islamic green finance can effectively support clean energy projects, emphasising the utility of zakat funds in promoting renewable energy initiatives, which are vital for achieving SDG 7 (Faizi et al., 2024). Moreover, the Islamic emphasis on balance and moderation in resource consumption aligns seamlessly with the objectives of SDG 7. Pursuing innovation in energy technology is not merely an economic endeavour but a moral obligation to foster the public good. This is apparent in the call for collaborative community efforts to find eco-friendly, cost-effective energy solutions. Studies integrating Islamic principles with contemporary environmental strategies promote equitable access to clean energy and embody a holistic approach to energy management that prioritises sustainability and ethical stewardship (Adinugraha et al., 2023). By embracing these teachings, Muslim communities can actively contribute to global energy sustainability and social equity efforts, fulfilling their religious duty while advancing toward affordable and clean energy for all.

SDG 8: Decent Work and Economic Growth

The Qur'anic verse from *Surah Al-Jumu'ah* (62:10), which commands believers to "disperse within the land and seek from the bounty of Allah," emphasises the Islamic focus on honest labour, fair trade, and economic justice. This directive encourages individuals to engage in productive activities that benefit themselves while contributing to the welfare of society. The exhortation to seek bounties reflects the Islamic principle that work is a source of dignity and a means to fulfil responsibilities toward oneself and the community. This aligns with contemporary understandings of economic development, wherein fair trade practices and ethical business operations are recognised as foundations for sustainable economic growth (Schroeder et al., 2018). Tlemsani et al. (2025) found that the strong potential of Islamic digital finance in supporting the decent work and economic growth. It can help promote financial inclusion, encourage ethical and sustainable investments, and assist SMEs through tech-driven Islamic financial services. However, it also points out several limitations. These include regulatory barriers, a lack of digital infrastructure, and low awareness and adoption levels. It provides valuable insights for policymakers and practitioners using digital finance to support sustainable development.

Moreover, Islamic teachings advocate for justice and fairness in economic transactions, as highlighted in various Qur'anic injunctions. Trade is considered a noble activity, and maintaining integrity in such dealings is paramount. This ethical dimension of labour and trade is echoed in Qur'anic verses and the teachings of the Prophet Muhammad (peace be upon him), emphasising fairness, trustworthiness, and transparency in all interactions. Research demonstrates that implementing fair trade principles can enhance economic equity and contribute significantly to social welfare (Schroeder et al., 2018). By promoting honest labour and fair trade within the framework of economic justice, the teachings of Islam offer a comprehensive approach to addressing societal inequalities and empowering communities, thereby fostering socio-economic development in line with Islamic values and global sustainability goals.

SDG 9: Industry, Innovation, and Infrastructure

The Qur'anic verses in *Surah Ar-Rahman* (55:7–9), which state, "And the heaven He raised and imposed the balance," illustrate a fundamental Islamic principle: the importance of balance and harmony in all aspects of creation. This concept extends beyond moral and spiritual dimensions to encompass scientific and architectural advancement within ethical bounds. Historically, Islamic civilisation has made significant contributions to science, mathematics, and architecture while adhering to the moral frameworks established by the Qur'an. Research indicates a correlation between the principles of balance depicted in Islamic teachings and scientific disciplines, such as chemistry, where the laws of stoichiometry reflect the themes of balance and precision found in creation (Fakhrurrazi et al., 2023). This highlights how Islamic scholars have approached scientific advancements as reflections of divine wisdom, thus promoting ethical responsibility alongside innovation.



Furthermore, Islamic architecture exemplifies applying these principles of balance and ethics in practice. Urban planning and building design in Islamic civilisation historically prioritised social welfare, environmental sustainability, and aesthetic harmony, aligning with the ethical obligations outlined in the Qur'an. Kamal et al. (2023) argue that the design frameworks grounded in Islamic principles advocate for developing built environments that reflect justice, human welfare, and environmental stewardship. Such an approach fosters community well-being and encourages sustainable practices, ensuring that advancements in architecture and urban planning are both beneficial and respectful of the environment. By integrating these ethical considerations, Islamic civilisation has consistently sought to enhance the quality of life while nurturing scientific and architectural progress, thus embodying the Qur'anic call for balance and responsibility.

SDG 10: Reduced Inequality

SDG 10 aims to achieve the main goal of the 2030 Agenda for Sustainable Development to "Leave No One Behind" which focuses on tackling deep-seated inequalities and ensuring absolute equality for everyone. This involves breaking down exclusion, addressing power imbalances, and removing structural barriers through legal, policy, and institutional efforts. It also emphasises the need for inclusive participation in accountability and decision-making processes, particularly from marginalised groups. Reducing inequality means closing socio-economic and political gaps while actively supporting the most disadvantaged to ensure equal access to rights, opportunities, and essential services for everyone (Lorenzo, 2022; Sawani et al., 2024). The Quranic verse, Qur'an 16:71, states, "And Allah has favoured some of you over others in provision," captures the essence of natural diversity within humanity while emphasising the principles of fairness and equal dignity among individuals. This notion of diversity is articulated throughout Islamic teachings, highlighting that while people may possess varying resources or abilities, they deserve respect and equality. Abdullah and Hamzah (2024) discuss how the text underscores that both genders are naturally different and entitled to equal treatment and opportunities, promoting a just society where everyone contributes to the community. Yasin and N (2024) also corroborate this by discussing the social dimension of Islamic values, particularly in addressing economic disparities and ensuring that resources are managed equitably to avoid corruption and injustice. This understanding is vital for fostering a societal fabric where individuals are recognised for their inherent dignity, regardless of their economic status.

Furthermore, from an Islamic perspective, favour in provision extends beyond mere material wealth to encompass social justice and the equitable treatment of all individuals. Al-Isawi and Al-Mashhadani (2023) note that the Qur'anic approach to socio-political structures promotes equality in rights and responsibilities within society, enhancing mutual respect and dignity among its constituents. Examination of pluralism in the Qur'an emphasises that equitable treatment should prevail regardless of inherent differences, highlighting the principles of human dignity in the face of diversity (Amallia, 2022). This multifaceted view illustrates that while Allah has endowed individuals with different resources and abilities, the Islamic framework calls for the responsible stewardship of these varied provisions, ensuring that social and economic justice is prioritised to maintain community harmony and respect for all, as emphasised across various scholarly interpretations.

SDG 11: Sustainable Cities and Communities

The message in Qur'an 28:77, which advises individuals to "do good as Allah has done good to you" and to "desire not corruption in the land," is pertinent to contemporary urban life as it underscores the necessity for equity, social justice, and environmental sustainability. The Quranic injunction to avoid corruption aligns closely with the principles of sustainable urban development that encompass social equity and environmental justice. Various scholars have pointed out that urban environments should prioritise economic growth and the creation of inclusive spaces that are available and beneficial for all, particularly marginalised communities. For instance, Wessells (2014) emphasises that urban redevelopment must incorporate justice in multiple dimensions—economic, social, and environmental—to counter injustice patterns often accompanying urban growth. Similarly, Swapan et al. argue that cities must promote equitable access to resources and opportunities, which is crucial for fostering a sense of community and belonging while mitigating social disparities (Swapan et al., 2024). Islamic teachings promote a model of economic behaviour, emphasising social equity and fairness, which are essential for achieving sustainable urban environments. According to Benhamed and Gassouma (2023), the Islamic economic system seeks to balance economic objectives with ethical responsibilities, highlighting the role of social equity as a mechanism to promote sustainable development. This aligns with the findings of Zauro et al. (2024), who assert that Islamic economics combines ethical considerations with economic practices, thus fostering environments that prioritise social justice and environmental care.



Moreover, the call for participatory governance resonates with the notion that urban management should actively involve community members in decision-making. As Kamal et al. (2023) articulated, Islamic principles can inform urban planning practices, ensuring that considerations of justice and equity govern the allocation of resources in urban areas. This approach is bolstered by Xu et al. (2022), who identify disparities in public facilities between urban and rural settings, highlighting the necessity to address equity in the distribution of urban amenities. Environmental sustainability in urban settings also finds alignment with Islamic teachings, which advocate for the stewardship of natural resources. Mufid et al. (2024) discuss the importance of Islamic education in cultivating civic responsibility and environmental protection, linking these concepts to global sustainability goals. Furthermore, equitable access to urban green spaces is crucial for community health and environmental benefits; findings by Feng et al. (2019) emphasise that the equitable distribution of parks enhances social equity within urban landscapes. As such, integrating Qur'anic principles into urban planning frameworks can guide efforts to achieve equity, promote social justice, and ensure environmental sustainability within Islamic cities. This approach fulfils spiritual and moral obligations and addresses real-world challenges related to urbanisation, resource management, and community well-being.

SDG 12: Responsible Consumption and Production

The Qur'an verse 7:31 emphasises moderation by stating, "...eat and drink, but do not be excessive. Indeed, He likes not those who commit excess." This principle of avoiding *israf* (wastefulness) is fundamental to Islamic ethics and has significant implications for contemporary discussions on sustainability, social justice, and equity, particularly within urban contexts. The concept of moderation extends beyond individual behaviour to encompass community practices and institutional policies that promote responsible consumption and resource use. At the core of Islamic ethics is the notion of social justice, which is intrinsically linked to the idea of avoiding excess and wastefulness. Abdullah and Chaudhry (2018) argue that the educational framework in Pakistan can embody Islamic principles that promote equity and social justice, demonstrating how adherence to moderation and ethics can positively transform societal norms. When the principles of Islam guide policies, they inherently discourage wasteful practices and promote collective responsibility toward sustainable living, emphasising the importance of leadership in nurturing these values in society. Moreover, Bulkeley et al. (2013) illustrate that urban environments facing challenges related to climate change require frameworks that include justice and equity considerations. Their discussion reveals how excessive consumption of resources contributes to environmental degradation, emphasising the relevance of ethical consumption aligned with Islamic teachings. Contemporary urban research shows that climate change worsens existing social inequalities. This makes justice and equity essential in urban planning. Pratt (2023) identifies key dimensions: recognition, distribution, inclusion, transformation, and well-being. These are vital for achieving fair and equitable climate adaptation. This approach seeks to reduce vulnerability while reshaping power structures. It also aims to empower marginalised communities through inclusive and fair decision-making processes. This connection highlights the necessity for urban governance to embed principles of moderation and sustainability into their frameworks to mitigate the adverse effects of climate change while promoting social equity.

The implementation of *israf* preventive measures can be observed in urban planning, specifically in ensuring equitable access to resources vital for fostering a just society. Okamoto and Doyon (2024) work on urban coastal adaptation, introducing evaluation frameworks sensitive to the injustices faced by vulnerable communities, aligning with the Islamic injunction against wastefulness and excess. By employing such frameworks, cities can create inclusive spaces that resist the marginalisation of low-income groups and promote equitable resource distribution. Additionally, communities can exemplify Islamic environmentalism through their commitment to sustainability goals, harmonising with the Islamic principle to avoid waste. Research by Ayu Setianingrum et al. (2024) highlights that Islamic values emphasise environmental conservation practices and sustainable resource management, urging the application of these principles in daily practices to minimise wastefulness. This engagement promotes environmental sustainability and social equity by ensuring that resources are used wisely and fairly distributed among all community members. In the framework of urban public facility allocation, studies by Xu et al. (2022) indicate that the disproportionate distribution of services often reflects underlying inequities that can be addressed through Islamic ethical principles. The emphasis on moderation and social justice can drive policies aiming to rectify these imbalances, advocating for an equitable approach that considers the needs of all social strata. Ultimately, following the teachings of Qur'an 7:31 serves as a reminder that moderation in consumption must extend to our societal structures and governance. By embedding the concept of avoiding *israf* within policies and practices, urban environments can foster social justice and sustainability, aligning with Islam's broader ethical framework for all aspects of life.



SDG 13: Climate Action

The Qur'an verse 30:41 highlights the notion of ecological stewardship by stating, "Corruption has appeared on land and sea because of what the hands of people have earned." This verse reinforces the Islamic principle that humans are khalifah (stewards) of the Earth, holding a significant responsibility to prevent ecological harm and promote sustainability. The concept of stewardship in the Islamic context involves a deep ethical commitment to the environment, emphasising the interconnectedness of all life and the obligation to treat natural resources with respect and care. In Islamic teachings, the notion of stewardship implies that our actions have implications not only for the present but also for future generations. According to Setianingrum Ayu Setianingrum et al. (2024), Islamic values advocate for responsible interaction with the natural environment, promoting eco-friendly practices to counteract the harm caused by human negligence and overexploitation of resources. This aligns with the call for a sustainable approach to urban planning, where the ecological impacts of development are carefully considered and mitigated. Furthermore, Bulkeley et al. (2013) argue that socio-ecological issues acutely affect urban environments, where consumption patterns and urban development often lead to environmental degradation. Recognising the role of khalifah, urban planners and policymakers must incorporate principles of climate justice into their developmental agendas to combat the corruptive practices that jeopardise ecological integrity. A framework synthesising Islamic stewardship with urban resilience can create practices prioritising ecological health while addressing social inequities. Research by Kamal et al. (2023), emphasises the necessity of integrating Islamic principles into urban design systems, asserting that such practices can reinforce sustainable development initiatives by embedding the ethical obligation to protect the environment at the core of urban planning. By understanding urban challenges through Islamic teachings, communities can adopt holistic approaches that align with the concept of khalifah, leading to balanced relationships with both natural and social environments. Moreover, Ahmed and Nwalo (2013), highlight the critical need for sustainable practices in urban settings to ensure that human and ecological communities flourish. They advocate for policies that aim to reduce environmental harm and promote social equity, thereby contributing to the objectives of Islamic ethical teachings that stress balance and justice in all aspects of life (Ayu Setianingrum et al., 2024). Steele et al. (2012) emphasise that urban planning must contend with the tensions between development objectives and the need for social justice and ecological integrity. Recent research shows ongoing tensions in urban planning. Development goals usually clash with environmental sustainability and social equity. To tackle this issue, integrated sustainability governance is encouraged. This approach aims to balance economic growth and urban expansion with planning focusing on fairness, inclusive processes, and awareness of different community needs (Hölscher & Frantzeskaki, 2021).

In light of the Qur'anic injunction to avoid corruption, urban planners need to pursue strategies that prevent the exacerbation of inequalities and ecological degradation. Such a focus on equitable resource distribution and ecological preservation directly reflects the responsibilities outlined in the khalifah concept. In conclusion, the principle of khalifah as dictated by the teachings encapsulated in Qur'an 30:41 invites a serious commitment to environmental stewardship. By fostering practices that mitigate ecological harm and promote justice, Islamic teachings offer a pathway toward sustainable urban development that emphasises the well-being of current societies and the guardianship of Earth for future generations.

SDG 14: Life Below Water

The verse from the Qur'an, 16:14, states, "And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments," highlights the divine wisdom inherent in marine ecosystems and emphasises the imperative for their protection. This recognition of the environment within Islam frames a broader discourse on ecological stewardship, implying that humans are responsible for safeguarding these resources. Islamic teachings emphasise the role of humans as khalifah (stewards) of the Earth. According to Gueye and Mohamed (2023), Islam prescribes guiding principles that govern the relationship between humans and nature, asserting that humans are entrusted to care for and utilise the natural environment responsibly. This stewardship is critical to maintaining ecological balance and upholding ethical and moral responsibilities towards all life forms. Environmental stewardship is deeply interwoven with sustainability principles as outlined in contemporary discussions on Islamic ecological ethics. For instance, Khan et al. (2024) explore sustainability and conservation from prophetic teachings, highlighting that protecting the environment is essential for maintaining life's balance (Khan et al., 2024). Such perspectives are reflected in modern environmental challenges, where sustainable practices are essential to mitigate ecological degradation rooted in negligence and excessive exploitation. Moreover, Uddin and Ahmmed (2018) discuss how green banking can foster sustainable development practices that align with Islamic principles, promoting an ethic of environmental responsibility in financial sectors. This intersection of finance and environmental stewardship showcases that sustainable practices extend beyond immediate consumption to long-term ecological impacts. By integrating Islamic values into banking



practices, institutions can encourage investments in projects that protect and regenerate marine and terrestrial ecosystems. Furthermore, Aziz and Ahmad (2018) emphasise that Islamic green accounting concepts are vital for promoting sustainable growth within Islamic management institutions. By fostering transparency and accountability, these accounting practices can incentivise organisations to adopt environmentally friendly practices that align with the teachings of Qur'an 16:14. Such frameworks can help manage natural resources more effectively, ensuring that both human needs and ecological preservation are balanced. The exploration of Islamic work ethics and their impact on sustainability is further elucidated by Daud and Asha'ari (2018), who contend that ethical considerations are crucial in shaping sustainable practices in business operations. When businesses integrate Islamic work ethics into their strategies, they become more inclined to adopt environmentally sustainable practices, including conserving resources extracted from marine ecosystems, as articulated in the Qur'an. In summary, Qur'an 16:14 serves as a reminder of the divine justice and wisdom embedded in the natural world, calling upon humanity to act responsibly as stewards of the Earth. By acknowledging our role in protecting marine ecosystems and leveraging Islamic teachings to foster sustainability, we can navigate contemporary ecological challenges and work towards a more equitable and just world. Integrating Islamic principles into environmental practices enhances ecological protection and promotes social responsibility, cementing a holistic approach to sustainability as envisioned in both religious and modern ethical frameworks.

SDG 15: Life on Land

The verse from the Qur'an, 6:38, which states, "There is no creature on Earth or bird that flies with its wings but they are communities like you," illustrates the intrinsic value of all living beings and underscores the teachings of Islam regarding animal rights, biodiversity, and the sanctity of life. This verse signifies the importance of recognising animal communities and the biodiversity that enriches our planet. According to Ismail et al. (2024), Islamic teachings advocate for biodiversity conservation, empowering Muslim countries to engage in ecological protection efforts by aligning their practices with Islamic laws that emphasise the sanctity of all creation. This ethical framework asserts that every creature, whether on land or in water, holds a unique status within God's creation, necessitating our respect and protection. Moreover, the teachings of Islam extend beyond mere recognition of biodiversity to encompass comprehensive ethical considerations concerning animal welfare. Fuseini and Lever (2021) argue that Islamic principles advocate for the humane treatment of animals, emphasising the need for advocates to promote environmental sustainability practices that align with these ethical mandates. This holistic view of animal rights and welfare is reinforced by the understanding that all creatures are valuable in their own right, forming a vital part of the ecological balance. Consequently, as stewards (*khalifah*) of the Earth, humans are responsible for ensuring that these creatures' needs and rights are respected and protected, reflecting the moral application of Islamic teachings in our interactions with the natural world.

In light of these principles, engaging in environmental education through an Islamic lens is essential in fostering a culture of respect for all life forms. Setianingrum et al. emphasise that integrating environmental values within Islamic education can help cultivate awareness and responsibility toward biodiversity and animal rights (Ayu Setianingrum et al., 2024). This educational approach seeks to bridge religious beliefs with ecological consciousness, encouraging individuals to appreciate their role as guardians of nature. By instilling these values from an early age, Islamic educational institutions such as pesantren can effectively contribute to promoting biodiversity and animal welfare, aligning with the teachings of the Qur'an and reinforcing the need for holistic ecological stewardship. In summary, Qur'an 6:38 serves as a powerful reminder of the interconnected nature of life and the ethical obligations that arise from it. Islamic teachings affirm the rights of animals, emphasise biodiversity, and celebrate the sanctity of all life forms. The responsibilities of humans, as *khalifah* (stewards) of the Earth, encompass the protection and care of all creatures, urging us to create a harmonious relationship with our environment.

SDG 16: Peace, Justice, and Strong Institutions

The Qur'an verse 4:135 states, "O you who believe! Stand out firmly for justice, as witnesses to Allah," highlights the foundational role of justice (*adl*) in Islamic governance and societal structure. Justice is not merely an ethical principle but a central tenet that guides interpersonal relations, legal frameworks, and governance in Islamic teachings. According to Turner (2010), the concept of *adl* embodies the idea of placing things in their rightful position, reflecting a balance that is essential in all aspects of human life. This balance is crucial in promoting social harmony and equity, creating a just society where individuals are treated fairly regardless of their background. Moreover, the role of justice in Islam extends beyond personal conduct to encompass collective responsibilities within the community. R'boul (2021) argues that the interpretation of Qur'anic texts should engage with contemporary power dynamics to foster social justice. This viewpoint highlights the necessity for active participation in societal issues, advocating for the need



to address inequalities and injustices that manifest in various forms. In this respect, the teachings of the Qur'an emphasise that believers are not only required to uphold justice but are also called to witness against wrongdoing, reinforcing their duty as stewards of ethical values in society. In contemporary Islamic thought, the relevance of justice is increasingly recognised within broader humanitarian contexts. Karimullah (2023b) notes that justice in Islamic law serves to create moral foundations that facilitate the resolution of economic inequalities and promote human rights. By framing justice as a comprehensive ethos that influences various aspects of life, from economic interactions to social relationships, the Qur'an provides a holistic approach to building a fair and just society. Therefore, as outlined in Qur'an 4:135, this commitment to justice remains a guiding principle for Muslims striving to cultivate ethical responsibility and social equality.

SDG 17: Partnerships for the Goals

The Qur'an verse 5:2 states, "Help one another in righteousness and piety, but do not help one another in sin and transgression," illustrating a significant ethical guide within Islamic teachings that emphasises the importance of community collaboration for good. This exhortation aligns with the concept of ummah, highlighting the essential role of collective action in promoting social responsibility and moral behaviour among Muslims. According to Sahadevan et al. (2023), the principle of cooperation in righteousness is particularly relevant in times of crisis, such as the COVID-19 pandemic, where community solidarity and ethical conduct became crucial in addressing public health concerns. This cooperative spirit fosters resilience in the face of adversity and strengthens communal bonds, showcasing the practical application of Islamic ethics in contemporary society. The concept of ummah extends beyond mere support; it encompasses a broader commitment to justice and equity within the community. Zakariyah (2024) highlights that Islamic education plays a vital role in cultivating character and social responsibility among individuals, equipping them with the tools to engage in cooperative efforts that reinforce righteous behaviour. This educational foundation is crucial as it inspires individuals to actively participate in communal well-being while fostering a culture that rejects sin and transgression. Encouraging collaborative ventures that focus on pious actions reflects the Islamic belief that such endeavours lead to societal harmony and collective upliftment.

The global implications of this verse highlight the necessity for solidarity among Muslims worldwide. In a rapidly globalising world, the call for collaboration in righteousness resonates deeply with contemporary movements for social justice and humanitarian aid. The Qur'anic directive to prioritise collaboration in righteousness remains a guiding principle that fosters unity, encouraging Muslims to stand together in pursuit of the common good and moral integrity. The Holy Qur'an is the most comprehensive and timeless guide for sustainable development, encompassing the moral, social, economic, and environmental dimensions that align closely with the United Nations Sustainable Development Goals (SDGs). Unlike manmade frameworks that may evolve with shifting political or economic priorities, the Qur'anic message remains rooted in universal principles of justice ('adl), stewardship (khilafah), compassion (rahmah), and balance (mizan). These values mirror and often surpass the SDGs' ethical vision, offering a spiritually grounded roadmap for human prosperity and environmental harmony. While the SDGs offer valuable global benchmarks, they are inherently limited by secular paradigms and implementation gaps. In contrast, the Qur'an embeds sustainability within a framework of divine accountability and collective responsibility, urging believers to act for worldly benefit and eternal reward. Therefore, it is highly recommended that Muslim societies, institutions, and policymakers adopt the Qur'an as a principal reference when designing and executing SDG-related initiatives. Integrating Qur'anic ethics into sustainable development will ensure that such initiatives are effective, spiritually meaningful, and culturally resonant.

5. Result 2: Sustainable Development Goals in Practice by Muslim Countries

Muslim-majority countries have begun to align their national development policies with the Sustainable Development Goals (SDGs) set by the United Nations, integrating Islamic values into their approaches to sustainability. Key examples of such countries include Malaysia, Indonesia, and the United Arab Emirates (UAE). Each of these nations has implemented innovative initiatives designed to reconcile the principles of Islamic finance with the global sustainability agenda.

Aligning SDGs with Islamic Values

Malaysia is a frontrunner in aligning the SDGs with Islamic values, exemplified by its comprehensive strategies integrating Islamic social finance. The Malaysian government actively promotes the role of zakat (almsgiving) and waqf (endowment) as pivotal in addressing social issues like poverty and education, which directly correlate with several SDGs (Ariawan et al., 2024). The country's political framework encourages collaboration between the public and private sectors to ensure that policies are effective and consistent with Islamic teachings (Nuraini & Rusydiana, 2023).



Similarly, Indonesia has undertaken significant steps to incorporate Islamic principles into its SDG framework. The integration involves utilising Islamic economic systems, particularly in prioritising community-based programs that respond to local needs while remaining consistent with Islamic values. Various halal products and services are designed to enhance food security and socio-economic stability, showcasing an alignment with goals like zero hunger and good health and well-being (Muhmad et al., 2021). Notably, Islamic banking in Indonesia is adopting strategies that conform to the *maqasid al-shariah*, which serves as a guiding framework for economic and social welfare, mirroring the overarching aims of the SDGs (Notolegowo et al., 2023). The UAE also illustrates a strong commitment to sustainability through its Vision 2021 initiative, which emphasises environmental protection and sustainable economic development. The government harmonises its ambitious goals with Islamic financing principles, promoting investments in renewable energy and green technologies. Projects like Dubai's initiative to reduce food loss underscore the country's dedication to achieving SDG 12 (Responsible Consumption and Production) and SDG 2 (Zero Hunger) by minimising waste and redistributing food to those in need (Essam et al., 2022), 2022).

Funding SDGs through Islamic Finance

Islamic finance plays a crucial role in funding SDG initiatives across these nations. Financial institutions in Malaysia and Indonesia leverage Islamic banking principles to mobilise funds for projects to achieve the SDGs. For instance, the Islamic Development Bank (IDB) has been pivotal in extending financial assistance to projects aligned with these goals in various Muslim-majority countries (Muhmad et al., 2021). This financing model, which prioritises ethical investment and risk-sharing, stands in contrast to conventional finance by ensuring that investments contribute positively to social welfare. Moreover, using *zakat* and *waqf* as financial instruments represents a significant opportunity for channelling resources toward the SDGs. In Malaysia, *zakat* management agencies collaborate with non-governmental organisations to fund educational initiatives and health programs that contribute to poverty alleviation and economic development (Rahman et al., 2023). This fosters a sustainable ecosystem where resources are allocated efficiently, ensuring the welfare of marginalised communities. In conclusion, the efforts of Malaysia, Indonesia, and the UAE demonstrate a proactive approach to integrating Islamic principles with the SDGs, highlighting how Muslim-majority countries can leverage their unique cultural contexts to address global challenges. Leveraging Islamic finance through *zakat* and *waqf* addresses pressing social issues and illustrates a model of ethical and sustainable development. As these countries continue to innovate in this space, they provide valuable lessons for other nations seeking to align their development strategies with sustainability goals.

6. Challenges and Opportunities in Muslim Societies

In the pursuit of achieving the Sustainable Development Goals (SDGs), Muslim societies face unique challenges and opportunities that warrant thorough examination. The barriers are often intertwined with cultural, political, and religious elements, while opportunities can be rooted in Islamic social finance practices such as *zakat* and *waqf*. Moreover, the role of Islamic organisations and scholars in promoting SDG-compatible policies presents a critical avenue for progress.

Challenges in Muslim Societies

Several barriers impede the realisation of the SDGs within Muslim societies. Firstly, political will is a significant challenge. Many Muslim countries struggle with governance issues where the commitment to implement policies aligned with the SDGs may be lacking due to political instability or prioritising other agendas over sustainable development (Nuraini & Rusydiana, 2023). Secondly, education plays a vital role; inadequate education systems often fail to instil the necessary skills and awareness of sustainable development among the population, hindering effective community participation (Tok et al., 2022). Furthermore, resource constraints, particularly in economically underdeveloped Muslim-majority nations, pose a significant challenge. Limited access to financial resources restricts investment in sustainable infrastructure and human capital development, which are necessary for achieving the SDGs (Nuraini & Rusydiana, 2023). Another critical barrier arises from misinterpreting religious texts, which can lead to practices inconsistent with sustainable development principles. For instance, some interpretations may promote unsustainable agricultural methods or disregard environmental stewardship, undermining efforts to foster sustainability (Rizal et al., 2023). Thus, addressing these challenges requires a multifaceted approach incorporating education, political engagement, and sound interpretations of Islamic teachings.

Opportunities Available

Despite these challenges, significant opportunities exist that can facilitate the achievement of the SDGs in Muslim contexts. One such opportunity is the innovative use of *zakat*, the Islamic almsgiving mandatory for Muslims. *Zakat*



can be effectively utilised for poverty alleviation and social welfare initiatives, directly contributing to reducing poverty and ensuring access to basic services (Rizal et al., 2023). Recent studies emphasise the potential of zakat to mobilise substantial funds that can empower marginalised communities and foster equitable development (Nuraini & Rusydiana, 2023). Additionally, *waqf*, or endowment, can provide a sustainable financing mechanism for social projects. Investment from *waqf* can enhance educational facilities, healthcare services, and food security, key areas aligned with the SDGs (Shahid et al., 2023). Leveraging these Islamic financial instruments can create a significant social impact, enabling communities to address pressing socio-economic issues while remaining consistent with Islamic values.

Role of Islamic Organisations and Scholars

The role of Islamic organisations and scholars is crucial in promoting policies that align with the SDGs. These entities can influence the creation and implementation of frameworks that advocate for sustainable development principles grounded in Islamic teachings. By collaborating with policymakers, Islamic organisations can help integrate SDG objectives into national development strategies, ensuring they are contextually appropriate and culturally sensitive (Tok et al., 2022). Furthermore, scholarly contributions can offer constructive interpretations of Islamic texts that promote environmental stewardship and social equity, which are vital for the success of the SDGs (Rizal et al., 2023). In conclusion, while Muslim societies face notable challenges in realising the SDGs, considerable opportunities can be harnessed. Integrating *zakat* and *waqf* into sustainable development strategies, alongside the active involvement of Islamic organisations and scholars, presents a pathway toward achieving these global goals. Ultimately, creating a collaborative environment that bridges gaps between religious teachings and sustainable practices will be essential for the future of sustainable development in Muslim societies.

7. Conclusion and Recommendations

This study affirms a strong and inherent compatibility between the United Nations Sustainable Development Goals (SDGs) and Islamic teachings, especially as expressed in the Qur'an. Each of the 17 SDGs finds substantial support within Qur'anic principles, including justice (*'adl*), stewardship (*khilafah*), compassion (*rahmah*), and balance (*mizan*). These shared values highlight that Islamic ethical and spiritual frameworks are aligned with global sustainability goals and can enrich and deepen their impact by grounding them in a divine moral order. The findings accentuate the importance of contextualising development through faith, particularly in Muslim-majority societies where religion plays a central role in shaping values, behaviours, and governance. Integrating Islamic teachings into sustainable development ensures cultural relevance, strengthens community engagement, and promotes holistic well-being, materially and spiritually. This study shows that the 17 Sustainable Development Goals (SDGs) set by the United Nations closely match the five main objectives of Islamic law, known as Maqasid al-Shariah: preserving religion, life, intellect, progeny, and wealth. This is supported by the Quranic verses as presented in the above discussions. This connection highlights that the principles of the SDGs are compatible with Islamic teachings and promote a broad vision for human well-being and community growth. The study suggests that all UN member states should adopt, implement, and monitor the SDGs to benefit both this world and the afterlife. The theological basis of the SDGs in the Qur'an offers a solid Shari'ah-compliant foundation for their adoption. This evidence-based alignment boosts acceptance and commitment to the SDGs among Muslim nations and policymakers. It encourages a better integration of global sustainability efforts with Islamic values.

The Qur'an offers a comprehensive and timeless framework for sustainable development that aligns closely with and surpasses the ethical aspirations of the UN Sustainable Development Goals (SDGs) in many aspects. Islamic teachings provide a holistic foundation for promoting human dignity, ecological balance, and societal well-being by integrating spiritual, social, economic, and environmental guidance. Throughout this study, it is evident that every one of the 17 SDGs finds resonance within Qur'anic teachings, from poverty eradication and gender equality to environmental stewardship and global partnerships. The conclusion is clear: for Muslim societies, the Qur'an should not merely be a supplementary ethical reference but the central guiding text in implementing sustainability strategies. Unlike secular frameworks, Qur'anic guidance embeds sustainability within the scope of divine accountability, ensuring more profound community commitment and cultural relevance. Therefore, it is strongly recommended that policymakers, educators, religious scholars, and development practitioners in Muslim contexts integrate the Qur'anic worldview into SDG initiatives. Doing so will enhance the effectiveness of these efforts and ensure that they remain spiritually grounded and culturally resonant, ultimately contributing to a more just, inclusive, and sustainable world. Adopting the Qur'an as a primary reference in sustainable development provides a spiritual compass and a practical framework to realise a just, inclusive, and enduring global future.



Moving forward, several pathways are recommended to enhance the alignment of SDG implementation with Islamic values:

- i. Policy development that draws explicitly from Qur'anic ethics and Islamic finance principles such as zakat and waqf.
- ii. Educational reform that incorporates sustainability and Qur'anic environmental ethics into curricula at all levels.
- iii. Religious discourse empowers scholars and leaders to advocate for sustainability from the platform and in public dialogue.
- iv. Interfaith collaboration to foster mutual understanding and cooperation on shared human and environmental goals.
- v.

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