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ERADICATING POVERTY THROUGH THE SDGs PROGRAM IN THE PERSPECTIVE OF MAQĀSĪD SHARĪ'AH

*Lilis Hidayati Yuli Astutik & Iffatin Nur**
Postgraduate, UIN "SATU" Tulungagung, Indonesia
E-mails: lilisbys@gmail.com, iffaeltinury@gmail.com

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Abstract: Poverty has been a very important life problem faced by humans since ancient times that has a major influence on individual and social life. In 2012, the United Nations had initiated the *Sustainable Development Goals (SDGs)* program aimed at, among others, to alleviate poverty all over the world. Indonesia, as a UN state member, has responded positively to this initiation by setting up some poverty eradication programs run nationally, including the Family of Hope Program (Program Keluarga Harapan or PKH, *Ind.*). This research is qualitative type employing a descriptive approach with a case study and a multisite design. It studied the impacts of PKH in two villages at two regencies – Trenggalek and Tulungagung – in the East Java Province and analysed the program from the perspective of *maqāṣid shari'ah*. The results show that the PKH program in both sites are in accordance with the objectives of the Islamic law including the protection of one's religion (*hifz al-dīn*), body and soul (*hifz al-nafs*), property (*hifz al-māl*), intelligence (*hifz al-'aql*), offspring (*hifz al-nasl*), and honor (*hifz al-'ird*). Further studies involving more sites and more informants and which focus on other aspects of the 17 SDGs' goals are highly recommended.

Abstrak: Kemiskinan telah menjadi masalah kehidupan yang sangat penting yang dihadapi manusia sejak zaman dahulu yang memiliki pengaruh besar terhadap kehidupan individu dan sosial. Pada tahun 2012, PBB telah menginisiasi program *Sustainable Development Goals (SDGs)* yang antara lain bertujuan untuk mengentaskan kemiskinan di seluruh dunia. Indonesia sebagai negara anggota PBB menyambut positif inisiasi ini dengan menyiapkan beberapa program pengentasan kemiskinan yang dijalankan secara nasional, antara lain Program Keluarga Harapan (PKH). Jenis penelitian ini adalah kualitatif melalui pendekatan deskriptif dengan studi kasus dan desain multisitus. Penelitian ini bertujuan mempelajari dampak PKH di dua desa di dua kabupaten – Trenggalek dan Tulungagung – di Provinsi Jawa Timur dan menganalisis program PKH tersebut dari perspektif *maqāṣid shari'ah*. Hasil penelitian menunjukkan bahwa program PKH di kedua lokasi tersebut sesuai dengan tujuan syariat Islam antara lain perlindungan terhadap agama (*hifz al-dīn*), jiwa dan raga (*hifz al-nafs*), harta (*hifz al-*

* Corresponding author

māl) , kecerdasan (*hifz al-'aql*), keturunan (*hifz al-nasl*), dan kehormatan (*hifz al-'ird*). Penelitian lebih lanjut yang melibatkan lebih banyak lokasi dan narasumber serta berfokus pada aspek lain dari 17 tujuan SDGs sangat direkomendasikan.

Keywords: *maqāṣid shari'ah, poverty, Program Keluarga Harapan (PKH), Sustainable Development Goals (SDGs).*

INTRODUCTION

The end of the Millennium Development Goals (MDGs) era in 2015 is the reason behind the conference held by the United Nations (UN). This conference was conducted from 20-22 June 2012 in Rio de Janeiro, Brazil.¹ The result of this conference was a document entitled "*The Future We Want*"² which was then adopted as the UN Resolution no. 66/288 through its General Assembly on 27 July 2012. This resolution eventually initiated the emergence of *Sustainable Development Goals (SDGs)* program.

SDGs are a vision of the overall condition of the world in 2030 which contains 17 goals and 169 indicators of achievement. These sustainable development goals include poverty and hunger eradication, health improvement, improved education quality, gender equality, clean water and proper sanitation, clean and affordable energy, decent work and economic growth, adequate industry and infrastructure, reduced inequality, sustainable cities and settlements, solving climate change, protecting terrestrial and marine ecosystems, peace, justice and strong institutions, as well as partnerships to achieve the goals. Indonesia, which is included in 193 countries, agreed on the 17 goals in August 2015.³ All countries in the world have high expectation that the 169 targets summarized in the 17 objectives will be able to solve underdevelopment problems.

Poverty is one of the problems in Indonesia for which no 'best solution' has been found yet. The distribution of aids from the government has not yet been able to reach equally and fairly throughout the community. This is due to some factors

¹ Wahyuningsih, "Millenium Development Goals (MDGs) dan Sustainable Development Goals (SDGs) dalam Kesejahteraan Sosial", *BISMA: Jurnal Bisnis dan Manajemen*, 11, no. 3 (January 2018): 390-399, 392. <https://doi.org/10.19184/bisma.v11i3.6479>

² Read further: "Future We Want - Outcome document", *un.org*, accessed on May 1, 2021. <https://sustainabledevelopment.un.org/index.php?menu=1298>

³ Armidah Salsiah Alisjahbana, et al., "*Menyongsong SDGs: Kesiapan Daerah-Daerah di Indonesia*", (Bandung: Unpad Press, 2018), 4-5.

including the corruption practiced by irresponsible individuals, low regional economic development, and limited capacity or human resources in processing the assistance provided.

Based on the data from the Indonesian Central Statistics Bureau (Biro Pusat Statistik or BPS, *Ind.*), the number of Indonesian poor people in September 2017 was 26.58 million. In 2018 there was a slight decrease into 25.95 million people. However, food commodities contribute greater influence on the poverty line than non-food commodities including housing, clothing, education, and health. The percentage of the food poverty line compared to the non-food poverty one in September 2017 was 73.35% while in March 2018 it increased to 73.48%. Types of food commodities that have a big influence are rice, filter clove cigarettes, eggs, chicken meat, instant noodles, and sugar. Meanwhile, non-food commodities that have a big influence include housing, electricity, gasoline, education, and toiletries.⁴

The Trenggalek Regency has 14 sub-districts with 152 villages.⁵ Recently, the Pule village at the Pule sub-district has the highest poverty rate. Data obtained from the BPS explains that in 2019 there were 1977 targeted households that deserve more attention from the government in accessing education, health, and infrastructure.⁶

Meanwhile, the Tulungagung Regency has 19 sub-districts consisting of 271 villages. According to the data from the BPS in 2019, the Sendang sub-district which consists of 11 villages has the highest poverty rate on the regency. A further investigation on the 11 villages showed that the Nyawangan village comprising of 2629 households has the highest poverty rate.⁷ All of these households are

⁴ Badan Pusat Statistik (BPS), "*Persentase Penduduk Miskin Maret 2018 Turun Menjadi 9,82 Persen*", accessed on June 8, 2021. <https://www.bps.go.id/pressrelease/2018/07/16/1483/persentase-penduduk-miskin-maret-2018-turun-menjadi-9-82-persen.html>,

⁵ BPS Kabupaten Trenggalek, *Indikator Kesejahteraan Rakyat Kabupaten Trenggalek 2017*, (Trenggalek: BPS Kabupaten Trenggalek, 2018), 5. accessed on June 8, 2021 <https://trenggalekkab.bps.go.id/publication/2018/12/21/5425c75684b59da0ff7920a3/indikator-kesejahteraan-rakyat-kabupaten-trenggalek-2017>

⁶ BPS Kabupaten Trenggalek, *Kecamatan Pule dalam Angka 2019*, (Trenggalek: BPS Kabupaten Trenggalek, 2019), 42. accessed on June 8, 2021. <https://trenggalekkab.bps.go.id/publication/2019/09/26/640c229492e29c021c3e7a55/kecamatan-pule-dalam-angka-2019>

⁷ BPS Kabupaten Tulungagung, *Kecamatan Sendang dalam Angka 2019*, (Tulungagung: BPS Kabupaten Tulungagung, 2019), 27. accessed on May 20, 2021. <https://tulungagungkab.bps.go.id/publication.html?Publikasi%5BtahunJudul%5D=&Publikasi%5BkataKunci%5D=Kecamatan+Sendang+dalam+Angka+2019&Publikasi%5BcekJudul%5D=0&yt0=Tampilkan>

recipient members of the Contribution Assistance Recipients (Penerima Bantuan Iuran or PBI, *Ind.*) programme from the Indonesian Social Security Administrator (Badan Penyelenggara Jaminan Sosial or BPJS, *Ind.*). The PBI members are health insurance participants for the poor and people in need who are registered in the data from the government's offices of social affairs; they are waived from the obligation to pay contributions which are paid by the government.⁸

As an effort to accelerate poverty alleviation program, since 2007 the Government of Indonesia (GoI) has launched a community empowerment program called the Family of Hope Program (Program Keluarga Harapan or PKH, *Ind.*). This Social Protection Program which is also known internationally as Conditional Cash Transfers (CCT) has proven to be quite successful in tackling the poverty faced in some countries, especially the problem of chronic poverty.⁹ PKH is a program of SDGs that is considered to be able to alleviate poverty in both Trenggalek and Tulungagung regencies.¹⁰ Based on these conditions, this research was conducted focusing on the research questions as follows: 1) how is the program of SDGs in alleviating family poverty in the regencies of Trenggalek and Tulungagung?, 2) how is such program viewed in the perspective of the Indonesian Act No. 52 of 2009?, and 3) how is such program viewed from the perspective of *maqāsid shari'ah*?

RESEARCH METHOD

The researchers employed a qualitative descriptive approach with a case study and a multisite design. As cited by Sugiyono, Creswell states that "qualitative research is a means for exploring and understanding the meaning of individuals or groups ascribe to a social or human problem". The qualitative approach therefore means a research approach that is used to explore and understand the meaning of an individual or group that is considered a social or human problem.¹¹

As explained by Setyosari, a case study is tied pretty much to time and

⁸ "FAQ", *Jaminan Kesehatan Nasional*, accessed on May 2, 2021. <http://www.jkn.kemkes.go.id/detailfaq.php?id=q>.

⁹ GoI-Ministry of Social Affairs, "Program Keluarga Harapan (PKH)", *kemensos.go.id*, August 8, 2019. Accessed on May 2, 2021. <https://kemensos.go.id/program-keluarga-harapan-pkh>

¹⁰ Najmie Zulfikar, "Program Keluarga Harapan dan SDGs", *kompasiana.com*, February 12, 2019, accessed on May 20, 2021. <https://www.kompasiana.com/najmiezulfikar/5c6ba25fbde5751f5c21f8/program-keluarga-harapan-dan-sdg-s?page=all>

¹¹ Sugiyono, *Metode Penelitian Kombinasi (mixed methods)*, (Bandung: Alfabeta, 2018), 14.

activities. Hence, the researchers collected detailed data using various data collection procedures and in continuous time.¹² In this research, we conducted an in-depth exploration of programs, events, processes, and activities with the beneficiary families (Keluarga Penerima Manfaat or KPM) of PKH which became our main informants. Meanwhile, a multi-site design is a form of qualitative research that can indeed be used primarily to develop theories that are raised from several similar research backgrounds so that another theory that can be transferred to a wider and more generalized situation may be resulted.¹³

In this study, two villages, - one at each regency, - were chosen as loci, namely the Pule village at the Pule sub-district of Trenggalek and the Nyawangan village at the Sendang sub-district of Tulungagung. The data was collected from in-depth interviews to sixteen KPM informants - 9 and 7 from the stated villages respectively, - observation, and documentation. Since employing a multisite design, the data analysis was carried out in two stages, - the single and cross-site data analysis. Single data analysis consisted of 3 sub processes, namely data presentation, data reduction and drawing conclusions or verification. Meanwhile, for cross-site data analysis, an analysis to the data collected from site I, - the Pule village, - and site II, - the Nyawangan village, - was conducted so that a conclusion can be drawn.

THEORETICAL REVIEW

a. Sustainable Development Goals (SDGs)

The concept of SDGs resulted from a UN conference at Rio de Janeiro in 2012 which discussed about sustainable development. The conference was held to achieve the common goal of being able to maintain the balance of three main things in sustainable development including the economy, social life, and environment.¹⁴ In the pursuant of achieving these three main points, the SDGs have 5 (five) main principles namely *people, planet, welfare, peace and partnership*. The three noble goals are projected to be realized in 2030 (so called *The 2030 Agenda for Sustainable Development* or *The 2030 Agenda*) in the forms of alleviating poverty,

¹² Punaji Setyosari, *Metode Penelitian Pendidikan dan Pengembangan*, (Jakarta: Prenada Media Group, 2016), 15.

¹³ Robert Bogdan and Sari Knopp Biklen, *Qualitative Research for Education: An Introduction to Theory and Methods*, (Boston: Allyn & Bacon Inc., 1998), 105.

¹⁴ Armidah Salsiah Alisjahbana, et al., *Menyongsong SDGs: Kesiapan Daerah-Daerah di Indonesia*. (Bandung: Unpad Press, 2018), 3.

achieving equality, and overcoming climate change.¹⁵

The 2030 Agenda which was adopted by all UN Member States in 2015 provides a shared blueprint for peace and prosperity for people and the planet, now and into the future. At its heart are the 17 Sustainable Development Goals (SDGs), which are an urgent call for action by all countries - developed and developing - in a global partnership. All of the states recognize that ending poverty and other deprivations must go hand-in-hand with strategies that improve health and education, reduce inequality, and spur economic growth - all while tackling climate change and working to preserve our oceans and forests.¹⁶

The 17 global goals of the SDGs consist of the following: 1) *No Poverty* which means that the whole world must be free from the shackle of poverty. 2) *No Hunger*. Hunger must not occur anymore, there must be food security, nutrition improvement, and maintenance of sustainable agricultural cultivation. 3) *Good Health and Well-being*. All people get adequate health services regardless of age and the states must promote their welfare. 4) *Quality Education*. The states must ensure that people get equitable quality education and everyone has equal opportunities for accessing education. 5) *Gender Equality*. The states must involve mothers and women in every useful activity so that gender equality can be achieved. 6) *Clean Water and Sanitation*. The states have to ensure that everyone has access to clean water and sustainable sanitation. 7) *Clean and Affordable Energy*. Everyone must have access to an affordable, reliable, sustainable and modern source of energy. 8) *Economic Growth and Decent Work*. Economic development has to accelerate and employment has to be available for everyone so that they can get a decent life. 9) *Industry, Innovation and Infrastructure*. Industry and infrastructure have to develop fast, be of quality, and be full of innovation and sustainable. 10) *Gap Reduction* in order to achieve equality in all countries in the world. 11) *Urban and Community Sustainability*. The states must build cities and settlements which are inclusive, safe, of quality, resilient and sustainable. 12) *Responsible Consumption and Production*. Continuity of consumption and production patterns have to be guaranteed. 13) *Action on Climate*. The states must take swift action to tackle climate change and

¹⁵ Alfajri, et al., "Pelatihan dan Pemberdayaan Tunas Sustainable Development Goals (SDGs) Siswa Tingkat SMA/MA Sederajat di Kota Pekanbaru untuk Mewujudkan Tujuan Sustainable Cities and Communities dan Responsible Consumption and Production", *Jurnal Pengabdian Masyarakat Multidisiplin*, 3, no. 3, 2020): 201-208, 202. <https://doi.org/10.36341/jpm.v3i3.1295>

¹⁶ United Nations (UN), "The 17 Goals: History", *un.org*, accessed on May 1, 2021. <https://sdgs.un.org/goals>.

anticipate its impacts. 14) *Underwater Life*. The states must preserve the sea and maintain the existence of marine resources for the growth of sustainable development. 15) *Life on Land*. The states have to maintain the sustainability of terrestrial ecosystems, manage and pay attention to forest sustainability, restore soil degradation, and preserve biodiversity. 16) *Strong Judicial Institutions and Peace*. The states have to create peace in society and, that accesses to justice are available to all people and institutions without discrimination, and build effective, accountable and inclusive institutions at all levels, and 17) Establishing good cooperation to achieve goals. The states must strengthen implementation and revive global cooperation in order to achieve sustainable development.

b. Poverty and the Family Poverty Alleviation Programs

As explained by al-Athrasy, the problem of poverty is considered as part of an important problem that has a major influence on individual and social life.¹⁷ Poverty has been a life problem that has been faced by humans since ancient times. Various rules and social systems are unable to provide a way out of these problems and this is the cause of the rise of various crimes and conflicts between human beings in the midst of our lives.¹⁸

Poverty is defined as a social condition where a person has difficulties to meet his/her basic daily needs. Such difficulties may take the forms of difficulty in fulfilling one's needs for food and nutrition, low quality of consumable water, indecent housing, low levels of education, high unemployment, inadequate social services, and inadequate transportation.¹⁹

In Indonesia, the conditional social assistance program provided for poor families based on predetermined criteria is called the Family of Hope Program (PKH). The program is launched to ensure access for poor families to health, education, and social welfare services. The government hopes that through PKH, the quality of life of the targeted families can improve so that in a broader scope it can alleviate poverty and inequality. Then, the poor and vulnerable families who are registered in integrated data on social welfare and meeting the PKH

¹⁷ Mahmud Ahmad Sa'id al-Athrasy, *Hikmah di Balik Kemiskinan*, (Jakarta: Qisthi Press, 2013), 1.

¹⁸ Bayu Tri Cahya, "Kemiskinan Ditinjau dari Perspektif al-Quran dan Hadis", *Jurnal Penelitian*, 9, no. 1(2015): 41-66, 42. <https://journal.iainkudus.ac.id/index.php/jurnalPenelitian/article/view/850>

¹⁹ N. H. T. Siahaan, *Hukum Lingkungan dan Ekologi Pembangunan*, (Jakarta: Erlangga, 2004), 81.

components are referred to as PKH targets.²⁰

c. The Indonesian Act No. 52 of 2009

The Indonesian Act No. 52 of 2009 regulates population progress and family development. It contains 12 chapters consisting of 63 articles. Referring to the article 1 verse (4) of the Act, population progress is defined as a condition related to changes in the state of the population that can influence and be influenced by the success of sustainable development.²¹ Meanwhile, the verse (6) of the same article defines family development as an effort to create a quality family that lives in a healthy environment.²²

d. Maqāṣid Sharī'ah

According to Jasser Auda and other *fiqh* (Islamic jurisprudence) scholars, the term '*maqāṣid*' comes from the Arabic (مقاصد '*maqāṣid*'), which is the plural form of the word (مقصد '*maqṣad*'), which means purpose, objective, principle, intention, goal, or final goal,²³ or *finalité* (French), *telos* (Greek), or *Zweck* (German).²⁴ Meanwhile, *sharī'ah* literally means the road to a water source. Mahmoud Syaltout defines *sharī'ah* as rules created by Allah to be used as guidelines for humans in regulating relationships with God, with humans, both fellow Muslims and non-Muslims.²⁵

The traditional classification divides *maqāṣid* into three levels of necessity, namely necessities (*darūriyyāt*), needs (*hājīyyāt*), and luxuries (*taḥsiniyyāt*). *Darūriyyāt* is then divided into preserving one's religion (*hiḏ al-dīn*), soul (*hiḏ al-nafs*), property (*hiḏ al-māl*), intelligence (*hiḏ al-'aql*), and offspring (*hiḏ al-nasl*). Some experts of *uṣūl fiqh* (fundamentals of Islamic jurisprudence) add preserving

²⁰ Gol-Tim Nasional Percepatan Penanggulangan Kemiskinan. *Rangkuman Informasi Program Keluarga Harapan (PKH) 2019*. Accessed June 3, 2021. http://tnp2k.go.id/download/20046190718_Rangkuman%Informasi_PKH_USB.pdf,

²¹ Government of Indonesia (Gol), *Act No. 52 of 2009 on the Population Progress and Family Development*, accessed on May 1, 2021. <https://www.dpr.go.id/jdih/index/id/>

²² *Ibid*

²³ Read: Jasser Auda, *Maqashid Shariah as Philosophy of Islamic Law: A Systems Approach*. (London-UK: IIIT, 2007); Muhammad al-Tahir Ibn 'Ashur, "Maqāṣid al-Sharī'ah" in Muhammad el-Tahir el-Mesawi (trans.), *Ibn Ashur, Treatise on Maqāṣid al-Sharī'ah*, (Herndon,VA: International Institute of Islamic Thought (IIIT), 2013), 2.

²⁴ von Jhering, Rudolf, "Der Zweck im Recht", in Isaac Husik (trans.), *Law as a Means to an End*, 2nd reprint ed., (New Jersey, NJ: The Lawbook Exchange, 2001), 35.

²⁵ Kutbuddin Aibak, "Eksistensi Maqashid Al-Syarī'ah Dalam Istibath Hukum", *Ahkam: Jurnal Hukum Islam*, 10, no. 1(2005): 59-74, 61. <http://repo.iain-tulungagung.ac.id/8042/>

one's honor (*hifz al-'ird*) in addition to the above mentioned five well-known necessities.²⁶

Contemporary Muslim scholars developed traditional *maqāṣid* terminology. For example, we can take from the area of necessity (*darūriyyāt*) in which, traditionally *hifz al-nasl* is classified as a necessity which becomes the purpose of Islamic law. Al-Amiri expressed it in his early attempt to outline the *maqāṣid* theory of necessity, in terms of 'punishments for breaching decency.'²⁷ Al-Juwayni developed Al-Amiri's 'theory of punishments' (*mazājir*) into a 'theory of protection' (*'iṣmah*) which was expressed by al-Juwayni as, 'protection for private parts.' (*hifz al-furuḡ*).²⁸ Then Abu Hamid al-Ghazali who coined the term *hifz al-nasl* as *maqāṣid* of Islamic law at the level of necessity.²⁹ Meanwhile, al-Shaṭibi agreed with al-Ghazali's terminology.³⁰

Moving onto the 20th century AD, scholars of *maqāṣid* developed 'protection of offspring' into a family-oriented theory. Ibn 'Ashur, for example, rendered 'caring for the family' as a *maqāṣid* of Islamic law in its own right.³¹ Likewise with *hifz al-'aql* (protection of one's intelligence); until recently it was still limited to the purpose of prohibiting drinking alcohol or intoxicants in Islam, but now it is experiencing development by including, but not limited to, the development of scientific thought, the journey of learning knowledge, fighting the mentality of imitation, and preventing Muslim experts from working abroad at and for non-Muslim countries.³²

Likewise, according to the terminology of al-Ghazali and al-Shaṭibi, *hifz al-'ird* (protection of honor) and *hifz al-nafs* (protection of body and soul) are at the level of necessity. However, these expressions have been put forward earlier by al-Amiri with the term 'punishment for violation of honor' and by al-Juwaini with the term 'protection of honor' (*hifz al-'ird*). However, recently in Islamic law the expression of 'protection of honor' has gradually shifted into 'protection of human dignity',

²⁶ Auda, "Maqashid Shariah as Philosophy of Islamic Law", 3.

²⁷ Abu al-Hasan al-Faylasu al-Amiri, *Al-I'lām bi Manāqib al-Islām*, (Cairo: Dar al-Kitab al-'Arabi, 1967).

²⁸ Abd-Malik al-Juwayni, *Al-Burhān fī Uṣūl al-Fiqh*, 4th ed. (Mansurah: al-Wafī, 1998).

²⁹ Abu Hamid Muhammad Ibn Muhammad Ibn Muhammad al-Ghazali, *Al-Mustasfā min 'Ilm al-Uṣūl*. (Beirut: Dār al-Kutub al-'Ilmiyyah, 2010).

³⁰ Auda, "Maqashid Shariah as Philosophy of Islamic Law", 22. Read further: Abu Ishaq al-Shathibi, *Al-Muwāfaqāt fī Uṣūl al-Sharī'ah*. (Beirut: Dār al-Kutub al-'Ilmiyyah, 2003).

³¹ Ibn 'Ashur, *Uṣūl al-Niẓam al-Ijtimā'ī fī al-Islām*, (Amman: Dar al-Nafais, 2001).

³² Auda, "Maqashid Shariah as Philosophy of Islamic Law", 22.

which then eventually has been replaced by 'protection of human rights' as a *maqāṣid* in Islamic law.³³

In a similar way, *hifẓ al-dīn* (protection of religion), in al-Ghazali and al-Shaṭibi's terminology, has roots in al-Amiri's version regarding the 'punishment for abandoning true belief/apostacy'. Recently, according to Ibn 'Asher's term, it has been reinterpreted into a completely different concept which is 'freedom of faith'. In other contemporary expressions, this concept is called 'freedom of belief'.³⁴

Finally, al-Ghazali's version of *hifẓ al-māl* (protection of property) along with al-Amiri's version of 'punishment for theft' and al-Juwaini's version of 'protection of money' had recently been developed into familiar socio-economic terms such as social assistance, economic development, low of money, prosperous society, and diminishing the difference between economic levels.³⁵

According to Jasser Auda, 'Human Resource Development' should be included in the main theme of the current public benefit. The public benefit of human resource development should be one of the main objectives (*maqāṣid*) of *sharī'ah* which should be realized through the Islamic law. By adopting the concept of human resource development, the realization of *maqāṣid* can be measured empirically by taking advantage of the UN's version of human resource development targets. Furthermore, it is adjusted to current scientific standards and referred to other *maqāṣid sharī'ah*.³⁶

DISCUSSION

a. Sustainable Development Goals in Alleviating Family Poverty in Trenggalek and Tulungagung Regencies in the Perspective of the Indonesian Act No. 52 of 2009

The PKH social assistance is one of the SDGs support programs in the context of poverty alleviation.³⁷ This assistance is destined for all beneficiary families aimed at allowing them to have easy access to education, health, and social welfare. The assistance received by KPMs with a component of school-aged children is one to fulfil children's needs during their education from elementary

³³ *Ibid*, 22-23.

³⁴ *Ibid*, 24.

³⁵ *Ibid*, 25. Read further: Quttub Sano, *Qirā'ah Ma'rifiyyah fī al-Fikr al-'Usūl*, 1st ed. (Kuala Lumpur: Dar al-Tajdid, 2005), 157.

³⁶ Auda, "Maqashid Shariah as Philosophy of Islamic Law", 25.

³⁷ Zulfikar, "Program Keluarga Harapan dan SDGs"

school up to finishing their senior high school level. Such assistance is provided with the purpose that Indonesian children can continue to receive education even though they come from less fortunate families.

The number of KPMs in both sites of study for the years of 2017-2019 may be seen from Table 1. The data was obtained from the archives of both villages.

Year	Phase (Quarterly)	Site 1: The Pule Village, Sub-district of Pule, Regency of Trenggalek		Site 2: The Nyawangan Village, Sub-district of Sendang, Regency of Tulungagung	
		Total of KPMs	Increase / Decrease to the First Quarter of Particular Year (%)	Total of KPMs	Increase / Decrease to the First Quarter of Particular Year (%)
2017	1	503	-	132	-
	2	487	-3%	234	+ 77%
	3	399	-21%	290	+ 120%
	4	385	-23%	289	+119%
2018	1	467	-	281	-
	2	464	-1 %	281	-
	3	821	+76 %	491	+75%
	4	777	+66 %	482	+72%
2019	1	787	-	486	-
	2	787	0%	485	0 %
	3	784	0%	476	- 2%
	4	747	-5 %	469	- 3%

Table 1: Data of KPMs in the Villages of Pule and Nyawangan

Based on the data from Table 1, it may be concluded that within 3 years there were an increase of KPMs about 48.5 % (from 503 to 747 KPMs) and 255.3 % (from 132 to 469 KPMs) in the Pule and Nyawangan villages respectively. The increase is due to the routine data update by the BPS sub-district officers involving their village government and volunteer partners.

Talking about education, every Indonesian resident has equal right to access it. The Article 5 of the Indonesian Act No. 52 of 2009 says that “*in carrying out the population advancement and family development, every resident has the rights*” including that is stated in the letter (b) of the said Article which is “*to meet basic needs in order to grow and develop and receive protection for personal development to obtain education,*

educate themselves, and improve the quality of their life."³⁸ However, this article clearly does not only regulate the residents' right for education. It needs to be underlined that there are sentences emphasizing the fulfilment of basic needs which includes the needs for clothing, food, shelter, health, job, and a sense of security. For basic needs in the form of food, KPMs of PKH receive basic necessities such as rice, eggs, potatoes, green beans, and sometimes, meat. The basic food assistance provided is aimed to ease the KPMs' burden in buying their daily meals. Such assistance is aimed or helping KPMs to meet the nutritional needs of family members. The fulfilment of basic needs is mentioned in the Article 41 verse 1 which reads: "*The government guarantees the basic needs of the poor.*"³⁹ So, it is clear that the government has a big responsibility in fulfilling the basic needs of the poor.

Then, the article 6 point (d) states that: "*Every citizen is obliged to develop his/her own quality through improving health, education, resilience, and family welfare.*"⁴⁰ To meet their obligations in the field of health improvement, the government must provide health service insurance for the poor so that they do not have to worry about the costs that will be borne for having health services. The interviews with 9 KPMs of PKH in the Pule Village and 6 in the Nyawangan Village found that all of them hold the Healthy Indonesia Cards (Kartu Indonesia Sehat or KIS). Anyone holds a KIS will be exempted from paying the service fee whenever they go to have health services from public health service centres or government's partner hospitals. Having such a facility means that KPMs of PKH can easily get access to health services and at the same time reduce their expenditure on health service cost. Apart from receiving the right of free health facilities, those PKMs also have some obligations including to routinely check the womb for pregnant women, and to provide nutrition, immunization and check the health condition of their toddlers and preschool-aged children.

The article 11 of the Act states that "*the government is responsible for population advancement and family development*".⁴¹ Based on this article, we can understand that the role of national policies is very important for realizing the goals of population advancement and family development. One concrete form of the government's national policy is to provide social assistance for poor families through PKH.

Then, the article 15 verse 1 reads "*the financing for population advancement and*

³⁸ GoI, Act No. 52 of 2009, article 5 letter (b).

³⁹ *Ibid*, article 41 verse (1).

⁴⁰ *Ibid*, article 6 letter (d).

⁴¹ *Ibid*, article 11.

family development nationally is borne by the State Revenue and Expenditure Budget."⁴² Based on this regulation, the annual fund of the PKH social assistance intended to help poor families comes from the State Revenue and Expenditure Budget (Anggaran Pendapatan dan Belanja Negara or APBN). However, the amount of its annual budget varies depending on the number of KPMs of PKH throughout Indonesia.⁴³

The article 38 verses 1 to 4 of the stated Act mentions a detailed description of how to create a balanced condition between population advancement and the living environment - including both natural supporting capacity and environmental containment - which is done by developing the quality of the population, both physically and non-physically. Some efforts that can be carried out to upgrade the quality of the population include improving their health, education, religious values, economy, and socio-cultural values.⁴⁴

To support the upgrading of population quality, the involvement of the central, provincial, and local governments together with the community is required, for example when organizing development and services fulfilment for community. In PKH, there is a program called Family Capacity Building Meeting (Pertemuan Peningkatan Kemampuan Keluarga or P2K2) - more commonly known as *Family Development Session (FDS)* - which is a structured intervention for behavioural changes. Every month, all KPMs of PKH members are required to attend group meetings to follow the FDS activities supervised directly by PKH facilitators.⁴⁵ In such meetings, the PKH facilitators will educate each KPM of PKH to understand the importance of education and childcare, health, family financial management, child protection, care for the elderly, and care for people with disabilities. The materials for the meeting activities are given in the form of modules. The materials learned in each group meeting consist of 5 modules with different themes. The first module is about health and nutrition, the second is about education, the third is about economics, the fourth module is on child protection, whereas the fifth is about social welfare.

⁴² *Ibid*, article 15 verse 1.

⁴³ Lizsa Egeham, "Bagikan Dana PKH, Jokowi Sebut Masyarakat Jangan Kaget Dapat Rp. 3,6 Juta", *merdeka.com*, January 10, 2019. <https://www.merdeka.com/peristiwa/bagikan-dana-pkh-jokowi-sebut-masyarakat-jangan-kaget-dapat-rp-36-juta.html> accessed on May 1, 2021.

⁴⁴ *Ibid*, article 38 verses 1 to 4.

⁴⁵ *Idol*-Ministry of Social Affairs, "Pedoman Pelaksanaan Program Keluarga Harapan Tahun 2019", (Jakarta: Kementerian Sosial Republik Indonesia, 2018), 44.

Based on the interviews as previously mentioned, only 2 out of 9 interviewees from the Pule Village were willing to start their own business. The remaining 7 still did not have the desire to start their own business and preferred work on farm whereas the women interviewees chose to focus on being housewives. Meanwhile, the 7 interviewees from the Nyawangan Village gave a different answer. All of them agreed that they still did not have the desire to start a business. The majority of them chose to work on looking for grass to feed their neighbors' dairy cows. From the job they did, they would get equal profit share whenever the cows or the milk produced are sold by the cow owners.

According to our observation, there is a chance for people in both villages, including the KPMs, to increase their income. In the Pule village, for example, *janggelan* (black grass jelly) is planted by many people. With a little bit innovation, the residents of the Pule village who plant *janggelan* can increase the selling price of their processed products. This may be done by being more creative and innovative in producing various processed drinks made from *janggelan*. Furthermore, their products can be offered in the local market considering that its location is not too far from their village. Meanwhile, for those from the Nyawangan Village, it would be better if they could process the milk by themselves. Fresh milk from their dairy milk can be modified as a new product with a variety of flavours such as chocolate, strawberry, melon, etc. Additionally, the milk product, if processed properly, can be used as a basic ingredient to make cakes, biscuits, and so on. However, there are some problems encountered by them for doing so including the limited human resources, the far and time-consuming distance to the city, and the lack of motivation to be creative and to start a new business. Until now, the milk is sold to the cooperative which eventually sell it to the milk factory.

In the religious aspect, the children of both Pule and Nyawangan villages have received formal and informal education. Formal education is conducted in schools, while informal education is carried out by the Quranic Schools (*Taman Pendidikan al-Quran* or *TPQ*). Through the TPQs children can learn to read the Holy Qur'an fluently and understand the knowledge of reciting the Quran (*tajwid*). This activity is done every afternoon after conducting the 'Asr prayer in congregation in the villages' mosques and small mosques (*muşallā*). By doing such activity continuously, some goals are achieved including delivering the knowledge of reciting the Quran and instilling the love to the Quran to children, accustoming

them to do prayers in congregation, and instilling good values and noble manners through religious stories and advices given by the Quranic teachers during the learning. Being equipped with adequate knowledge, good habits, and noble manners, these children are expected to become good and well-prepared generation for the future.

1
b. Sustainable Development Goals in Alleviating Family Poverty in Trenggalek and Tulungagung in the Perspective of *Maqāṣid Sharī'ah*

Poverty is a classic problem that will always exist and brings along with it a huge influence on individual and social life. Therefore, many religions, streams of thought and governments are trying to solve this problem. But none seems to have worked comprehensively yet, because all of them lead to human exploitation on others.⁴⁶ It is worthy to note that in a poor society, all extreme ideologies are in high demand and all heinous acts are permitted to fulfill their desires.⁴⁷ The poor people usually live a life full of anxiety, restlessness, and sorrow. They spend their time and life to get money and wealth for their living.⁴⁸

In Indonesia, in line with the UN SDGs, one of poverty alleviation programs is PKH. In the PKH program conducted in Trenggalek and Tulungagung regencies, the beneficiary families receive government's assistance in the form of basic food and relief components. The basic food assistance are in the form of rice, eggs, potatoes, green beans, and sometimes meat. This assistance is disbursed every month whereas the component aids is given every three months. Such assistance is felt very helpful and advantageous by those families since it can minimize their expenses and fulfill their daily needs, health service costs and their children's education costs. In the perspective of *maqāṣid sharī'ah*, such kind of social assistance is indicated as a beneficial effort to protect one's body (*hiḍḍ al-nafs*) and property (*hiḍḍ al-māl*).

The KPMs with pregnant or postpartum mothers and children aged 0-6 years receive the PKH social aid in the health sector. However, there are obligations that must be fulfilled by these KPMs after receiving such aid. The pregnant or postpartum mothers receiving social aid must carry out pregnancy examinations at least four times during their pregnancies which are scheduled once at the first and second trimesters and twice on the third trimester at health facilities available

⁴⁶ Cahya, "Kemiskinan Ditinjau dari Perspektif al-Quran dan Hadis", 63.

⁴⁷ Alif Thabarah, *Rūḥ al-Dīn al-Islāmi*, 27th ed., (Beirut: Dar al- Ilmi li al-Malayin, 1988), 343.

⁴⁸ Cahya, "Kemiskinan Ditinjau dari Perspektif al-Quran dan Hadis", 43.

nearby their places, they have to give birth at a public health care facility, and, after giving birth, they must carry out an examination of the puerperal mothers four times in 42 days. The KPMs with children aged 0-11 months is obliged to carry out health checks 3 times in the first month, to provide exclusive breastfeeding, to have immunizations, and to carry out their babies' body weight and height measurements every month. Then, the KPMs with children aged of 1 to less than 5 years old is obliged to carry out additional immunizations, weigh their body weight every month, measure their height at least 2 times a year, and monitor their children's development. Meanwhile, those with children aged 5 to 6 years have to weigh their children's body at least 2 times a year, measure their height at least 2 times a year, and monitor their children's development.⁴⁹

All of those provisions made by the government regarding the obligations that all KPMs of PKH must do are solely for their own benefit. A series of examinations that must be carried out by pregnant women are conducted in order to maintain their and their foetuses health and safety. This effort can be regarded as the protection of one's body and soul (*hifz al-nafs*) and of their offspring (*hifz al-nasl*). Then, the obligation that must be carried out by KPMs with children aged 0-6 years is in the context of protecting their offspring (*hifz al-nasl*). By doing so, they also gain another benefit which is becoming healthy which eventually is necessary for them so that they can perform their religious duties more vigorously and enjoyably. To our opinion, these government efforts to guarantee their people's health service can be included in the efforts to preserve one's religion (*hifz al-din*).

The PKMs with school-aged children, from elementary to senior high schools, receive the PKH social assistance in education. There are also some obligations that must be met by these KPMs. They include enrolling their children in schools or equally approved education and the children must attend the classes for at least 85%.⁵⁰ This is done to prevent such children from dropping out of school due to financial constraint. This kind of effort is considered as protection of one's intelligence (*hifz al-'aql*). When talking about education, it is not only limited to formal education at schools but it should include non formal one as well, such as TPQs where children can gain knowledge on how to read the Quran properly and correctly and knowledge about Islam, as well as learn and practice good values

⁴⁹ GoI-Ministry of Social Affairs, "Pedoman Pelaksanaan Program Keluarga Harapan Tahun 2019".

⁵⁰ *Ibid*

and noble manners. Such learning activity is one of the efforts to protect one's intelligence (*hifz al-'aql*) and one's religion (*hifz al-din*).

Despite receiving social assistance from the government, the KPMs of the two villages did not then abandon their daily work. Moreover, the assistance provided to KPMs is of course not sufficient to cover their monthly needs. They still have to work for earning extra money to fulfill their daily necessities. This is so considering that the amount of the assistance given to them is less than their monthly spending and sometimes it is disbursed a little bit late. As other villagers, the interviewee KPMs of the Pule village keep working as peasants whereas those from the Nyawangan village mostly work in a livestock sector such as caring for their neighbor's dairy cows. The wages they earn from the works they did prevent them from begging or waiting for the mercy of others. Such an effort done by KPMs of PKH may be regarded as the protection of one's wealth (*hifz al-mal*) and one's honour (*hifz al-'ird*).

CONCLUSION

The Sustainable Development Goals in alleviating family poverty in Trenggalek and Tulungagung regencies are executed and supported through the Family of Hope Program (PKH). The government aid provided for PKMs of PKH have contributed in helping them reduce the families' expenditure on daily basic needs, in facilitating them to get easy and free access to health services, and in reducing families' expenses for their school aged children.

In the perspective of Indonesian Act No. 52 of 2009, the SDGs in the form of PKH in both regencies had adhered to the Act; especially it is in accordance with the articles 38 verses 1 to 4 and 41 verse 1. Meanwhile, in the perspective of *maqāṣid shari'ah*, the aid provided to KPMs of PKH may be considered as follows: 1) the assistance for KPMs with school-aged children is an effort to protect one's intelligence (*hifz al-'aql*) and one's religion (*hifz al-din*), 2) the assistance for KPMs for having easy and free health services is an effort to protect one's body and soul (*hifz al-nafs*), one's offspring (*hifz al-nasl*), and eventually one's religion (*hifz al-din*), 3) such social assistance has helped KPMs reduce their expenses in meeting their daily basic needs, as well as education and health costs which is a form of preserving one's wealth (*hifz al-mal*), and 4) the KPMs still keep working, even though they receive government aid, to earn extra money for fulfilling their daily necessities and to avoid from begging or waiting for the mercy of others. This is considered as the protection of one's wealth (*hifz al-mal*) and one's honour (*hifz*

al-'ird).

Since this research mainly focused on the aspect poverty alleviation and involved a small number of informants, further studies involving more sites and more informants and focusing on other aspects of the 17 SDGs' goals are highly recommended.

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