Nusantara: Journal of Law Studies
Vol. 5 No. 2, 2026: 1539-1566
E-ISSN: 2964-3384
https://doi.org/10.66325/nusantaralaw.v5i2.198

A *Maqāṣid al-Sharī'ah*-Based Islamic Governance Framework for Sustainable Development: Reconstructing *Khilāfah Rāshidah* Principles within the SDG 2030 Agenda

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| *Received: 16-02-2026* | *Revised: 24-06-2026* | *Accepted: 10-09-2026* | *Published On: 16-09-2026*

Abstract: This article proposes a *Maqāṣid al-Sharī'ah* governance framework by integrating the foundational principles of Islamic governance practiced during the *Khilāfah Rāshidah* with the Sustainable Development Goals (SDGs) 2030 agenda. Rather than positioning the SDGs as an external development benchmark aligned with Islam, this study frames *Maqāṣid al-Sharī'ah* as the primary epistemological and analytical lens through which sustainable development priorities are evaluated and reconstructed. Methodologically, the study adopts a qualitative document analysis design grounded in Islamic legal research methodology, employing inductive (*istiqrā'ī*) and deductive (*istinbāṭī*) approaches based on *uṣūl al-fiqh*. Primary sources include the Qur'an, authentic hadith collections, and classical works of *Siyāsah Shar'iyyah* and Islamic political thought, complemented by SDG documentation and contemporary governance literature. The analysis identifies five core governance principles, namely *shūrā* (consultation), '*adālah* (justice), *amānah* (trust and accountability), *iḥsān* (excellence), and *shaffāfiyyah* (transparency), as key operational manifestations of *Maqāṣid* in governance practice. These principles are then mapped onto the three main pillars of sustainable development: economic sustainability, social justice, and environmental stewardship. The findings demonstrate that the governance model of the *Khilāfah Rāshidah* reflects a holistic development paradigm rooted in the preservation of essential *Maqāṣid*, including protection of life, intellect, wealth, dignity, and ecological balance. Consequently, SDG objectives may be systematically interpreted within the *Maqāṣid* hierarchy of *ḍarūriyyāt*, *ḥājiyyāt*, and *taḥsīniyyāt*, ensuring that development remains ethically grounded and spiritually oriented. This study contributes a normative Islamic governance framework that strengthens policy legitimacy in Muslim societies and highlights *falāḥ* as the ultimate objective of sustainable governance beyond material achievement.

Keywords: Islamic Governance; *Khilāfah Rāshidah*; *Maqāṣid al-Sharī'ah*; SDG 2030; *Siyāsah Shar'iyyah;* Sustainable Development.

INTRODUCTION

Sustainable development has become one of the most influential global policy frameworks of the contemporary period. Since the adoption of the United Nations 2030 Agenda, the Sustainable Development Goals (SDGs) have provided a common international framework for addressing poverty, inequality, health, education, climate change, institutional accountability, and environmental sustainability.[1] The SDG framework reflects an ambitious attempt to integrate economic, social, and environmental dimensions of development within a universal agenda. However, despite its global acceptance, the implementation of the SDGs continues to face conceptual and practical challenges, particularly regarding governance, ethical legitimacy, cultural contextualization, and the prioritization of competing development objectives. Recent studies suggest that although the SDGs have generated discursive and normative influence, their transformative effect on institutional structures and policy behavior remains limited.[2] This indicates that sustainable development cannot be achieved merely through technical indicators or administrative compliance; rather, it requires a coherent moral and governance framework that guides priorities, institutions, and public accountability.

Governance is therefore central to the sustainability agenda. Indeed, the progress produced by a modern state cannot be separated from good governance, which requires policies grounded in fairness, public accountability, and the prevention of *mafsadah* or harm.[3] Contemporary good governance discourse commonly emphasizes participation, transparency, accountability, rule of law, institutional effectiveness, and control of corruption.[4] These elements are closely reflected in SDG 16, which calls for peaceful and inclusive societies, access to justice, and effective, accountable, and inclusive institutions at all levels.[5] Sustainable development initiatives, particularly those outlined in the UN 2030

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[1] United Nations, *Transforming Our World: The 2030 Agenda for Sustainable Development* (2015), https://www.unfpa.org/resources/transforming-our-world-2030-agenda-sustainable-development.

[2] Frank Biermann et al., "Scientific Evidence on the Political Impact of the Sustainable Development Goals," *Nature Sustainability* 5, no. 9 (2022): 795–800, https://doi.org/10.1038/s41893-022-00909-5.

[3] Amir et al., "The Contemporary Politics of Welfare and Anxiety: A Fiqh Siyasah Review of Indonesia's 2045 Vision," *Nusantara: Journal of Law Studies* 4, no 1 (2025), https://doi.org/10.5281/ZENODO.17353871.

[4] World Bank, *Governance and Development* (A World Bank Publication, 1992), http://documents1.worldbank.org/curated/en/604951468739447676/pdf/multi-page.pdf; Daniel Kaufmann et al., "The Worldwide Governance Indicators: Methodology and Analytical Issues," *Hague Journal on the Rule of Law* 3, no. 02 (2011): 220–246, https://doi.org/10.1017/S1876404511200046.

[5] United Nations, *Transforming Our World: The 2030 Agenda for Sustainable Development*.

Agenda, resonate with Islamic values of justice, public welfare, and societal well-being. In an Islamic governance context, sustainable development is therefore not merely a matter of institutional growth or policy implementation. However, it involves the evolution of governance structures that integrate '*adālah* (justice) and *mas'ūliyyah* or *amānah* (accountability) as core principles of public administration.[6] Nevertheless, dominant governance frameworks are often constructed within secular and technocratic paradigms that focus on institutional performance without necessarily providing a comprehensive moral account of why development should be pursued, how priorities should be ranked, and what ultimate vision of human flourishing should guide public policy.[7] This limitation is especially significant for Muslim-majority societies, where governance legitimacy is not derived solely from procedural efficiency, but also from conformity with ethical, spiritual, and *Sharī'ah*-based values.

Within Islamic intellectual tradition, governance is not merely an administrative mechanism, but a moral trust grounded in divine accountability and public responsibility. Classical Islamic political thought, particularly the discourse of *Siyāsah Shar'iyyah*, conceptualizes governance as the management of public affairs to realize justice, protect public welfare, prevent harm, and preserve the ethical order of society.[8] Scholars such as al-Māwardī, Ibn Taymiyyah, al-Ghazālī, and Ibn Khaldūn developed important discussions on authority, public interest, leadership ethics, institutional responsibility, and social order.[9] These discussions demonstrate that Islamic governance has historically been concerned with both normative legitimacy and practical administration. Its core principles, including *shūrā, 'adālah, amānah, iḥsān*, and *shaffāfiyyah*, are not isolated moral

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[6] Sundus Serhan Ahmed, "The Evolving Role of Sustainable Development in Shaping Political Progress: A Contemporary Islamic Perspective on Human Rights and Civil Institution," *MILRev: Metro Islamic Law Review* 4, no. 1 (2025): 1–30, https://doi.org/10.32332/milrev.v4i1.10128.

[7] Jan Aart Scholte, "Beyond Institutionalism: Toward a Transformed Global Governance Theory," *International Theory* 13, no. 1 (2021): 179–191, https://doi.org/10.1017/S1752971920000421.

[8] Ahmad ibn Abd al-Halim Ibn Taymiyyah, *Al-Siyāsah al-Shar'īyyah Fī Iṣlāḥ al-Rā'ī Wa al-Ra'īyyah* (Dār al-Sha'b, 1971); Abū Hāmid Muhammad Bin Muhammad Al-Ghazālī Al-Ṭūsī Al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn* (Dār al-Taqwā li-al-Turāth, 2000); Abdul Rashid Moten, "Al-Siyasah al-Shar'iyah: Good Governance in Islam," in *Qur'anic Guidance for Good Governance*, ed. Abdullah al-Ahsan and Stephen B. Young (Springer International Publishing, 2017), https://doi.org/10.1007/978-3-319-57873-6_4.

[9] Al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn*; 'Alī ibn Muḥammad al-Māwardī, *Al-Ahkām As-Sultāniyyah* (Dar Al-Hadīth, 2006); Ibn Taymiyyah, *Al-Siyāsah al-Shar'īyyah Fī Iṣlāḥ al-Rā'ī Wa al-Ra'īyyah*; Ibn Khaldūn, *The Muqaddimah: An Introduction to History* (Princeton Press, 2015).

values but operational principles that shape decision-making, accountability, social justice, public service, and institutional transparency.[10]

The governance model of the *Khilāfah Rāshidah* offers an important historical reference for examining these principles in practice. The period of the Rightly Guided Caliphs is frequently regarded as a foundational model of Islamic governance because it combined religious legitimacy, consultative leadership, fiscal responsibility, social welfare, legal accountability, and administrative innovation.[11] Practices such as public consultation, the *dīwān* system, *Bayt al-Māl* administration, monitoring of public officials' assets, public accountability sessions, and concern for future generations reflect a governance orientation that was simultaneously ethical, institutional, and developmental.[12] These practices demonstrate that Islamic governance was not limited to ritual or legal formalism, but extended to public finance, social protection, distributive justice, institutional oversight, and sustainable resource management. This governance tradition was built upon the Prophetic model of Madinah, especially the *Ṣaḥīfat al-Madīnah* (Madinah Charter). It outlined core principles such as collective responsibility, coexistence among communities, justice, and public order, which later shaped the governance approach of the *Khilāfah Rāshidah*.[13]

The theoretical foundation that enables these principles to be systematically connected to sustainable development is *Maqāṣid al-Sharī'ah. Maqāṣid al-Sharī'ah* refers to the higher objectives of Islamic law, traditionally expressed through the

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[10] Muhammad Syaqiq Al-Azdi Abd Razak et al., "Harmonizing Faith and Governance: A Comprehensive Study of Islamic Governance Frameworks: Menyatukan Agama Dan Tadbir Urus: Kajian Komprehensif Kerangka Tadbir Urus Islam," *Jurnal Pengajian Islam* 17, no. 2 (2024): 87–101, https://doi.org/10.53840/jpi.v17i2.304; Ibnu Rusyidi, "Good Governance According To Islamic Perspective," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 4 (2023): 1001–1007, https://doi.org/10.31538/munaddhomah.v4i4.727.

[11] Abdullah al-Ahsan, *The History of Al-Khilafah Ar-Rashidah* (IQRA' International Educational Foundation, 2018); Razia Shabana et al., "Prevailing Legacy of the Khulāfa-e-Rāshidīn: Their Enduring Influence on Present Age Islamic Governance," *Al-Qamar*, June 18, 2023, 105–118, https://doi.org/10.53762/alqamar.06.02.e08.

[12] Zaini Dahlan et al., "Islamic Education In The Time of Kalifah Umar Bin Khattab and Its Relevance To Education In The Contemporary Era," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 01 (2023), https://doi.org/10.30868/ei.v12i01.4014; Saipul Nasution et al., "The Concept of Good Governance in The History of Khalifa Umar Bin Al-Khattab Leadership," *Ijtihad: Jurnal Hukum Dan Ekonomi Islam* 17, no. 2 (2023), https://doi.org/10.21111/ijtihad.v17i2.10680.

[13] Nazil Mumtaz Al-Mujtahid and Hasan Sazali, "Revitalization of Moderation Messages in the Madinah Charter: Religious Development Communication Studies," *AT-TURAS: Jurnal Studi Keislaman* 10, no. 1 (2023): 59–79, https://doi.org/10.33650/at-turas.v10i1.5301; Helimy Aris et al., "Keharmonian Kaum Berasaskan Sunnah: Kajian Terhadap Piagam Madinah," *Malaysian Journal of Social Sciences and Humanities (MJSSH)* 6, no. 7 (2021): 139–148, https://doi.org/10.47405/mjssh.v6i7.836.

preservation of religion, life, intellect, progeny, and wealth.[14] In classical *uṣūl al-fiqh*, these objectives are organized according to the hierarchy of *ḍarūriyyāt*, *ḥājiyyāt*, and *taḥsīniyyāt*, allowing legal and policy priorities to be evaluated according to their level of necessity and public benefit.[15] Contemporary *Maqāṣid* scholarship has further expanded this framework to address broader societal concerns, such as human dignity, freedom, justice, integrity in governance, and environmental protection.[16] This makes *Maqāṣid* especially relevant to sustainable development, as it provides not only a list of ethical objectives but also a method for prioritizing competing public interests and balancing material, social, ecological, and spiritual dimensions of human welfare.[17]

In this context, the concept of *falāḥ* is central to the Islamic understanding of sustainable governance. *Falāḥ* refers to holistic success, prosperity, and well-being that encompasses both worldly welfare and ultimate success in the hereafter. Unlike development models that measure progress primarily through economic growth, institutional performance, or material indicators, *falāḥ* integrates material sufficiency, moral integrity, spiritual accountability, social justice, and public welfare. It therefore represents the ultimate objective of *Maqāṣid*-based governance, where development is not only evaluated by what society achieves materially, but also by whether it preserves essential human interests, prevents harm, promotes justice, and directs human life toward ethical and spiritual flourishing.[18]

Existing studies have discussed the relationship between Islam and sustainable development, Islamic governance and good governance, and *Maqāṣid al-Sharī'ah* and the SDGs.[19] However, much of the literature tends to present

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14 Abū Ishāq Ibrāhīm al-Shātibī, *Al-Muwāfaqāt Fī Uṣūl al-Sharī'ah*, vol. 2 (Dār al-Ma'rifah, 1996).

15 al-Shātibī, *Al-Muwāfaqāt Fī Uṣūl al-Sharī'ah*, vol. 2.

16 Muḥammad al-Ṭāhir Ibn 'Āshūr, *Ibn Ashur: Treatise on Maqasid al-Shari'ah*, trans. Mohamed El-Tahir El-Mesawi (International Institute of Islamic Thought, 2006), https://doi.org/10.2307/j.ctvkc673b; Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (The International Institute of Islamic Thought, 2018).

17 Muhamed Umer Chapra, *The Islamic Vision of Development in the Light of Maqāsid Al-Sharī'ah* (The International Institute of Islamic Thought, 2008), https://doi.org/10.13140/RG.2.1.4188.5047; Azzam Abu-Rayash and Eman Sabbah, "Analysis of Environmental Sustainability in the Holy Quran: Maqasid Framework," *Journal of Contemporary Maqasid Studies* 2, no. 1 (2023): 61–94, https://doi.org/10.52100/jcms.v2i1.96.

18 Chapra, *The Islamic Vision of Development in the Light of Maqāsid Al-Sharī'ah*; Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*.

19 Chapra, *The Islamic Vision of Development in the Light of Maqāsid Al-Sharī'ah*; Zubair Hasan, "Sustainable Development from an Islamic Perspective: Meaning, Implications, and Policy Concerns," *Journal of King Abdulaziz University: Islamic Economics* 19, no. 1 (2006): 3–18; Moustapha Kamal Gueye and Najma Mohamed, "An Islamic Perspective on Ecology and Sustainability," in

these relationships as thematic alignment or conceptual similarity. Such approaches are useful but insufficient. Merely stating that Islamic principles are compatible with the SDGs risks reducing *Maqāṣid* to a legitimizing tool for an externally constructed development agenda. A more robust approach is required, one that considers *Maqāṣid al-Sharī'ah* as the main epistemological and evaluative basis for analyzing, reconstructing, and prioritizing sustainable development goals. This distinction is important because Islamic governance is not only concerned with achieving development outcomes, but also with ensuring that those outcomes are ethically grounded, socially just, spiritually meaningful, and oriented toward *falāḥ*.

This article argues that *Maqāṣid al-Sharī'ah* can serve as a moral compass for sustainable development from an Islamic perspective. Instead of viewing the SDGs as an external system that Islamic governance simply endorses, the study emphasizes *Maqāṣid* as the core focus. It explores how the *Khilāfah Rāshidah* model offers historical and institutional lessons for sustainable governance. The article focuses on five key Islamic governance principles: *shūrā*, *'adālah*, *amānah*, *iḥsān*, and *shaffāfiyyah*. These principles are analyzed as operational expressions of *Maqāṣid* in governance practice and are then mapped against selected SDG concerns, particularly those related to social justice, institutional accountability, economic responsibility, environmental stewardship, and inclusive development.

The main objective of this study is to develop a *Maqāṣid al-Sharī'ah*-based Islamic governance framework for sustainable development by integrating selected governance principles from the *Khilāfah Rāshidah* model with the SDGs. This study aims to: first, explore *Maqāṣid al-Sharī'ah* as a normative basis for sustainable governance; second, analyze the governance principles present in the *Khilāfah Rāshidah* model; third, examine the connection between *Maqāṣid*-based governance principles and relevant SDG objectives; and fourth, develop an integrated framework that supports culturally rooted and ethically sound sustainable development in Muslim communities.

This study contributes to the literature in three ways. First, it advances the discussion beyond general compatibility between Islam and SDGs by positioning *Maqāṣid al-Sharī'ah* as the principal analytical framework. Second, it reconnects contemporary sustainable development discourse with the historical governance experience of the *Khilāfah Rāshidah*, thereby demonstrating the institutional relevance of Islamic political heritage. Third, it proposes a governance framework that combines ethical legitimacy, institutional accountability, and developmental sustainability. By doing so, the study offers a conceptual contribution to Islamic

Ecotheology - Sustainability and Religions of the World, ed. Levente Hufnagel (IntechOpen, 2023), https://doi.org/10.5772/intechopen.105032.

governance studies, *Maqāṣid*-based policy analysis, and the broader debate on culturally grounded approaches to sustainable development.

METHOD

This study employs a qualitative, conceptually grounded research design based on document analysis and Islamic legal research methodology. Document analysis is appropriate for systematically examining written sources to generate meaning, develop understanding, and construct conceptual arguments.[20] Since this study aims to develop a *Maqāṣid al-Sharī'ah*-based governance framework rather than measure empirical behavior, the analysis focuses on authoritative Islamic texts, classical works of Islamic political thought, and contemporary documents on governance and sustainable development. The methodological orientation is grounded in Islamic epistemology, which recognizes revelation (*waḥy*) as the primary source of normative guidance, supported by reason (*'aql*), historical experience, and contextual analysis.[21]

The sources analyzed in this study consist of four main categories. First, the study draws on primary Islamic sources, namely the Qur'an and authentic hadith, particularly texts on justice, consultation, trust, accountability, public welfare, and human responsibility. Second, it examines classical works on *Maqāṣid al-Sharī'ah*, *uṣūl al-fiqh*, *Siyāsah Shar'iyyah*, and Islamic political thought, including the writings of al-Shāṭibī, Ibn Taymiyyah, al-Māwardī, al-Ghazālī, and Ibn Khaldūn.[22] Third, it analyses historical and contemporary studies on the governance practices of the *Khilāfah Rāshidah*, particularly practices related to *shūrā*, *Bayt al-Māl*, *dīwān*, public accountability, fiscal responsibility, and justice-oriented leadership. Fourth, it refers to contemporary governance and sustainable development documents, including the SDG 2030 framework, World Bank governance indicators, and relevant academic literature on good governance, *Maqāṣid*, and sustainability.[23]

The analysis was conducted through inductive (*istiqrā'ī*) and deductive (*istinbāṭī*) approaches, consistent with Islamic legal research methodology.[24] The

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[20] Glenn A. Bowen, "Document Analysis as a Qualitative Research Method," *Qualitative Research Journal* 9, no. 2 (2009): 27–40, https://doi.org/10.3316/QRJ0902027.

[21] M. Azram, "Epistemology -An Islamic Perspective," *IIUM Engineering Journal* 12, no. 5 (2012), https://doi.org/10.31436/iiumej.v12i5.240.

[22] Al-Ghazālī, *Iḥyā' 'Ulūm al-Dīn*; al-Māwardī, *Al-Ahkām As-Sultāniyyah*; al-Shātibī, *Al-Muwāfaqāt Fī Uṣūl al-Sharī'ah*, vol. 2; Ibn Khaldūn, *The Muqaddimah: An Introduction to History*; Ibn Taymiyyah, *Al-Siyāsah al-Shar'īyyah Fī Iṣlāḥ al-Rā'ī Wa al-Ra'īyyah*.

[23] Kaufmann et al., "The Worldwide Governance Indicators"; United Nations, *Transforming Our World: The 2030 Agenda for Sustainable Development*; World Bank, *Governance and Development*.

[24] Muhammad Sarhan Ali Al-Mahmudi, *Research Methodology in Humanities: Principles and Applications* (Dār al-Masīrah, 2019).

inductive approach was used to identify recurring governance principles from Islamic sources and the historical practices of the *Khilāfah Rāshidah*. These principles were then categorized thematically into five core concepts: *shūrā, 'adālah, amānah, iḥsān*, and *shaffāfiyyah*. The deductive approach was used to interpret these principles through the *Maqāṣid al-Sharī'ah* framework, especially the preservation of religion, life, intellect, progeny, wealth, dignity, justice, and environmental balance. The hierarchy of *darūriyyāt*, *ḥājiyyāt*, and *taḥsīniyyāt* was applied to evaluate the priority and normative significance of each governance objective.[25]

RESULTS AND DISCUSSION

Maqāṣid al-Sharī'ah as Governance Objectives

The findings indicate that *Maqāṣid al-Sharī'ah* provides the normative foundation for conceptualizing governance as a purposive and value-oriented process. In Islamic legal thought, governance is not limited to the administration of institutions, enforcement of rules, or delivery of public services. Rather, it is directed toward the realization of maṣlaḥah and the prevention of mafsadah in human life. This orientation is rooted in the higher objectives of *Sharī'ah*, which seek to preserve and promote essential human interests. Classical *Maqāṣid* theory identifies five primary objectives: the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), progeny (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*).[26] These objectives provide a structured ethical basis for governance by defining what public authority is expected to protect, promote, and prioritize.

From a governance perspective, *Maqāṣid al-Sharī'ah* functions as a framework of public objectives. Each *maqṣad* corresponds to a major area of public responsibility. The preservation of religion requires governance to protect moral order, freedom of religious practice, and ethical integrity in public institutions. The preservation of life requires the state and public authorities to safeguard human security, health, food security, and protection from harm. The preservation of intellect requires promoting education, knowledge, and rational capacity, and protecting against factors that corrupt human reasoning. The preservation of progeny extends governance concern to family welfare, social continuity, intergenerational justice, and the protection of vulnerable groups. The preservation of wealth requires just economic management, protection of property, fair distribution, poverty reduction, and prevention of corruption and exploitation. Therefore, *Maqāṣid* functions not just as a legal doctrine but also offers a comprehensive framework for guiding public policy priorities.

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[25] al-Shātibī, *Al-Muwāfaqāt Fī Uṣūl al-Sharī'ah*, vol. 2; Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*; Ibn 'Āshūr, *Ibn Ashur*.

[26] al-Shātibī, *Al-Muwāfaqāt Fī Uṣūl al-Sharī'ah*, vol. 2.

This *Maqāṣid*-based perspective on governance is especially pertinent to sustainable development, as both frameworks focus on human welfare, social justice, and the long-term public interest. The SDG 2030 agenda seeks to address interconnected economic, social, and environmental challenges through 17 goals and 169 targets (United Nations, 2015). However, the SDG framework does not, in itself, provide a comprehensive metaphysical or moral theory of human flourishing. Its goals are wide-ranging, but their implementation often requires prioritization, ethical judgment, and contextual interpretation. Recent sustainability governance literature has also observed that the political and institutional effects of the SDGs remain uneven and that their transformative potential depends significantly on governance structures and implementation contexts.[27] In this regard, *Maqāṣid al-Sharīʿah* can provide a normative framework for evaluating development priorities based on necessity, public benefit, harm prevention, justice, and ethical accountability.

The hierarchy of *ḍarūriyyāt*, *ḥājiyyāt*, and *taḥsīniyyāt* is central to this governance function. The level of *ḍarūriyyāt* refers to essential interests without which human life and social order would be severely disrupted. In governance terms, this level includes protection of life, religion, security, basic welfare, justice, and institutional integrity. The level of *ḥājiyyāt* refers to complementary needs that remove hardship and facilitate social well-being, such as access to education, fair economic opportunities, healthcare support, and administrative efficiency. The level of *taḥsīniyyāt* refers to refinements and enhancements that promote excellence, dignity, ethical conduct, and quality of life. This hierarchy enables *Maqāṣid* to function as a prioritization mechanism in public governance. It prevents development planning from treating all goals as equally urgent and instead requires decision-makers to distinguish between necessities, needs, and enhancements according to their impact on human welfare and public order.[28]

The analysis further shows that *Maqāṣid al-Sharīʿah* can be meaningfully mapped onto the SDGs, but such mapping should be understood as interpretive reconstruction rather than simple equivalence. For example, *ḥifẓ al-nafs* is closely related to SDG 2 on zero hunger and SDG 3 on good health and well-being because both concern the protection of life, health, and human survival. *Ḥifẓ al-ʿaql* corresponds with SDG 4 on quality education because intellectual preservation requires access to knowledge and the development of rational capacity. *Ḥifẓ al-nasl* relates to SDG 5 and SDG 10 because family welfare, social protection, gender justice, and intergenerational equity are necessary for social

[27] Biermann et al., "Scientific Evidence on the Political Impact of the Sustainable Development Goals."

[28] al-Shātibī, *Al-Muwāfaqāt Fī Uṣūl al-Sharīʿah*, vol. 2; Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*.

continuity. *Ḥifẓ al-māl* aligns with SDG 8, SDG 10, and SDG 12 because wealth preservation is not confined to private ownership but also encompasses economic activity, responsible consumption, fair distribution, and protection from exploitation. *Ḥifẓ al-dīn* is linked to SDG 16 because ethical governance, institutional integrity, justice, and social cohesion are essential for maintaining a moral public order.

However, the *Maqāṣid* framework also extends beyond the SDGs by grounding development in divine accountability and ultimate human flourishing. While the SDGs focus mainly on measurable social, economic, and environmental outcomes, *Maqāṣid* integrates material welfare with moral, spiritual, and civilizational objectives. This distinction is important because Islamic governance does not evaluate development solely by economic growth, institutional performance, or technical achievement. Instead, development is assessed according to whether it protects human dignity, secures justice, prevents harm, promotes ethical conduct, and leads society toward *falāḥ*. Chapra (2008) similarly argues that development in Islam cannot be reduced to material progress, as it must also encompass moral and spiritual well-being.[29] Thus, *Maqāṣid* offers an evaluative dimension that deepens the meaning of sustainability.

Contemporary *Maqāṣid* scholarship further supports this expanded governance role. Ibn 'Āshūr (2006) broadened *Maqāṣid* beyond individual preservation to include social order, freedom, equality, and public welfare.[30] Auda (2018) developed a systems approach to *Maqāṣid*, arguing that the objectives of *Sharī'ah* should be understood as dynamic, multidimensional, and interconnected rather than fixed, isolated categories.[31] This is particularly useful for sustainable governance because contemporary development issues are complex and interdependent. Poverty, education, health, environment, corruption, and inequality cannot be addressed in isolation. A *Maqāṣid*-based framework, therefore, enables governance to respond to these issues through an integrated ethical system that recognizes the relationships among human welfare, institutional accountability, ecological responsibility, and social justice. Thus, *Maqāṣid al-Sharī'ah* provides the objective structure of Islamic governance, while *shūrā*, '*adālah*, *amānah*, *iḥsān*, and *shaffāfiyyah* function as mechanisms for realizing these objectives in public life.

[29] Chapra, *The Islamic Vision of Development in the Light of Maqāsid Al-Sharī'ah*.
[30] Ibn 'Āshūr, *Ibn Ashur*.
[31] Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*.

Governance Principles from the *Khilāfah Rāshidah* Model

The analysis of the *Khilāfah Rāshidah* model indicates that Islamic governance was not merely theoretical but was operationalized through practical principles, institutions, and administrative mechanisms. The period of the Rightly Guided Caliphs represents an important historical model because it translated Qur'anic values and Prophetic guidance into public governance. Its relevance lies not in reproducing seventh-century political structures in their exact historical form, but in extracting the normative principles that shaped governance practice, particularly consultation, justice, trust, accountability, excellence, and transparency. These principles provide a governance mechanism through which *Maqāṣid al-Sharī'ah* may be realized in public life.

Before analyzing the governance principles of the *Khilāfah Rāshidah*, it is essential to understand that their normative basis was already evident in the Prophetic governance of Madinah, especially through the *Ṣaḥīfat al-Madīnah*. The *Ṣaḥīfah* may be understood as an early constitutional document that regulated relations among Muslims, Jews, and other communities in Madinah by establishing collective responsibility, mutual protection, religious coexistence, dispute resolution, and public order.[32] Its principles demonstrate that Islamic governance was founded on legal pluralism, social cohesion, justice, and shared civic responsibility rather than tribal domination or arbitrary authority.

Regarding *Maqāṣid al-Sharī'ah*, the *Ṣaḥīfah* highlights the protection of life, religion, wealth, dignity, and social stability. Furthermore, it anticipates modern governance issues such as the rule of law, inclusive citizenship, social protection, and peaceful coexistence. The *Khilāfah Rāshidah* model can thus be interpreted as a continuation and institutional expansion of the Prophetic governance framework established in Madinah. The significance of *Ṣaḥīfat al-Madīnah* for sustainable governance is further evidenced by its alignment with selected SDGs. While the *Ṣaḥīfah* should not be directly equated with the contemporary SDG framework, its principles of collective responsibility, justice, religious coexistence, mutual protection, and public order offer an early constitutional basis for governance values that are now integral to modern sustainable development discourse (see Table 1).

Table 1. Qur'anic and Hadith Foundations of Islamic Governance Principles

Ṣaḥīfat al-Madīnah Principle	Governance Value	Related SDG Concern
Unity of the ummah (Article 1,2,25)	Social cohesion and shared civic responsibility	SDG 16, SDG 17

32 Aris et al., "Keharmonian Kaum Berasaskan Sunnah"; Al-Mujtahid and Sazali, "Revitalization of Moderation Messages in the Madinah Charter."

Collective social security (Article 3-12)	Mutual protection and social welfare	SDG 1, SDG 10
Rule of law and justice (Article 13,23,42)	Institutional accountability and dispute resolution	SDG 16
Religious freedom (Article 25,30)	Intercommunal coexistence and protection of diversity	SDG 10, SDG 16
Protection of the oppressed (Article 16,37)	Justice, dignity, and social protection	SDG 5, SDG 10, SDG 16
Economic co-responsibility (Article 37,38)	Shared responsibility for public welfare	SDG 8, SDG 10
Sanctity of Madinah as protected space (Article 39)	Public order, safety, and environmental protection	SDG 11, SDG 15

To strengthen the triangulation of sources, the five governance principles identified in this study are first grounded in the Qur'an and authentic hadith before being analysed through classical Islamic political thought and historical practice. This is important because Islamic governance derives its normative authority from revelation, while its institutional application may be observed through the Prophetic model of Madinah and the governance practices of the *Khilāfah Rāshidah*. The Qur'anic and hadith foundations of these principles are summarised in Table 2.

Table 2. Qur'anic and Hadith Foundations of Islamic Governance Principles

Governance Principle	Qur'anic Foundation	Hadith Foundation	Governance Implication
Shūrā (consultation)	"And whose affairs are conducted by consultation among themselves" (Qur'an, al-Shūrā 42:38); "and consult them in the matter" (Qur'an, Āl 'Imrān 3:159).	The Prophet's practice of consultation with his companions in public affairs provides a Prophetic precedent for participatory decision-making.	Establishes consultation as a moral and institutional basis for inclusive governance.
'*Adālah* (justice)	"Indeed, Allah commands justice and iḥsān" (Qur'an, al-Naḥl 16:90); "Be persistently standing firm for Allah, witnesses in justice" (Qur'an, al-Mā'idah 5:8).	The Prophet warned against injustice and emphasized that leadership must protect the rights of people.	Offers the foundational principles for fairness, rule of law, social justice, and safeguarding against oppression.

Governance Principle	Qur'anic Foundation	Hadith Foundation	Governance Implication
Amānah (trust and accountability)	"Indeed, Allah commands you to render trusts to whom they are due" (Qur'an, al-Nisā' 4:58); "We offered the trust to the heavens and the earth..." (Qur'an, al-Aḥzāb 33:72).	"Each of you is a shepherd, and each of you is responsible for his flock" (Ṣaḥīḥ al-Bukhārī; Ṣaḥīḥ Muslim).	Presents the public office as a trust that requires accountability to both Allah and society.
Iḥsān (excellence)	"Indeed, Allah commands justice and *iḥsān*" (Qur'an, al-Naḥl 16:90).	"Indeed, Allah has prescribed *iḥsān* in all things" (Ṣaḥīḥ Muslim).	Requires excellence, sincerity, competence, and ethical quality in public administration.
Shaffāfiyyah (transparency)	The Qur'anic command to fulfil trusts and judge with justice (Qur'an, al-Nisā' 4:58) provides the moral basis for openness and accountability.	"Each of you is a shepherd, and each of you is responsible for his flock" (Ṣaḥīḥ al-Bukhārī; Ṣaḥīḥ Muslim).	Supports public accountability, financial integrity, anti-corruption, and responsible use of public resources.

The first principle is *shūrā*, or consultation. During the *Khilāfah Rāshidah* period, consultation functioned as a mechanism for participatory decision-making and collective responsibility. It reflected the Qur'anic instruction that public affairs should be conducted through mutual consultation and that leaders should consult the community in matters of public concern. In governance terms, *shūrā* prevents arbitrary decision-making and strengthens legitimacy by ensuring that public authority is exercised with advice, deliberation, and accountability. Unlike purely procedural models of participation, *shūrā* is rooted in the ethical responsibility to pursue *maṣlaḥah* and avoid harm. Therefore, it aligns with contemporary ideas of inclusive governance, but its foundation remains distinct, anchored in divine obligation and collective moral responsibility rather than mere political preference or electoral legitimacy.[33]

The second principle is *'adālah*, or justice. Justice was central to the governance of the *Khilāfah Rāshidah* because political authority was understood as a trust that must secure fairness, protect rights, and prevent oppression. In Islamic governance, justice is not limited to legal procedure; it also includes

[33] Ruslan Sangaji and Muh. Akbar Amnur, "Prinsip Syūrā Dalam Al-Qur'an Dan Hadis Serta Penerapannya Dalam Sistem Negara Modern (Suatu Analisis Siyāsah Syar'iyah)," *Al-Wajid: Jurnal Ilmu al-Quran Dan Tafsir* 5, no. 2 (2024), https://doi.org/10.30863/alwajid.v5i2.5749.

substantive fairness in social, economic, and administrative relations. The leadership of ʿUmar ibn al-Khaṭṭāb is frequently cited as a strong example of justice-oriented governance, particularly in public welfare, judicial accountability, fiscal administration, and the protection of vulnerable groups. His concern for the welfare of ordinary citizens demonstrates that justice in Islamic governance extends beyond court-based adjudication to include social responsibility and administrative fairness.[34]

The third principle is *amānah*, or trust and accountability. The *Khilāfah Rāshidah* model shows that public office was treated as a moral responsibility rather than a personal privilege. This principle was clearly reflected in the inaugural address of Abū Bakr al-Ṣiddīq, in which he acknowledged that leadership requires public correction if the ruler deviates from justice. This demonstrates that accountability in Islamic governance operates in two directions: vertically, before Allah, and horizontally, before the community. The dual structure of accountability strengthens governance integrity by combining institutional oversight with internal moral consciousness. In contemporary governance discourse, accountability is often enforced through legal and bureaucratic mechanisms. In the Islamic model, however, accountability is also reinforced by *taqwā*, amānah, and the belief that authority will be questioned before Allah.[35]

The fourth principle is *iḥsān,* or excellence. Iḥsān introduces an important qualitative dimension to governance, requiring leaders and institutions to go beyond minimum compliance. In the context of public administration, *iḥsān* means performing duties with competence, sincerity, care, and concern for public benefit. It transforms governance from a merely technical process into an ethical commitment to serve society in the best possible manner. This principle is especially relevant to sustainable development because development outcomes cannot be achieved through institutional structures alone; they require integrity, quality of service, ethical intention, and long-term commitment to public welfare. Therefore, *iḥsān* may be understood as the Islamic equivalent of governance effectiveness, but with a stronger spiritual and moral foundation.[36]

The fifth principle is *shaffāfiyyah*, or transparency. Although the term is modern, the practice of transparency can be traced to the administrative conduct of the *Khilāfah Rāshidah*, particularly through public accountability sessions, open

[34] Muhamad Amin et al., "Evolution of the Islamic Judicial System: Justice and Principles in the Governance of Caliph Umar Bin Khattab," *Al-Ahkam: Jurnal Ilmu Syari'ah Dan Hukum* 8, no. 2 (2023): 138–150, https://doi.org/10.22515/alahkam.v8i2.8061; Nasution et al., "The Concept of Good Governance in The History of Khalifa Umar Bin Al-Khattab Leadership."

[35] Ibn Taymiyyah, *Al-Siyāsah al-Shar'īyyah Fī Iṣlāḥ al-Rā'ī Wa al-Ra'īyyah*; Moten, "Al-Siyasah al-Shar'iyah."

[36] Abd Razak et al., "Harmonizing Faith and Governance."

access to leadership, and financial oversight. The administration of ʿUmar ibn al-Khaṭṭāb provides a strong example. His requirement that governors declare their assets before and after appointment reflects an early form of wealth monitoring and anti-corruption control. This practice shows that transparency was not merely an administrative technique but a moral safeguard against the abuse of power, illicit enrichment, and the betrayal of public trust. In contemporary terms, such practices correspond with accountability, control of corruption, and institutional transparency, which are also emphasized in SDG 16 and modern good governance frameworks.[37]

The *Khilāfah Rāshidah* model also demonstrates that governance principles were supported by institutional mechanisms. The *Bayt al-Māl* functioned as a public treasury for managing state revenue and expenditure, while the *dīwān* system introduced administrative recording and systematic distribution of public resources. These institutions reflected the principle of *amānah* in financial governance and supported the *maqṣad* of *ḥifẓ al-māl* by ensuring that public wealth was managed for collective benefit rather than private accumulation. ʿUmar's land policy in Iraq also illustrates intergenerational responsibility. By retaining conquered lands as public property and collecting *kharāj* for public welfare, he prioritized long-term fiscal sustainability over immediate distribution to soldiers. This policy demonstrates an early form of sustainable resource governance because it preserved wealth for future generations while maintaining state revenue for public needs.[38]

The analysis further indicates that these governance principles were mutually reinforcing. *Shūrā* strengthened participation and legitimacy; *'adālah* ensured fairness and social balance; *amānah* protected public trust and accountability; *iḥsān* improved the quality and ethical orientation of public service; and *shaffāfiyyah* reduced corruption and strengthened institutional confidence. Together, these principles formed a governance culture that was not merely rule-based but purpose-driven. They functioned as mechanisms for achieving *Maqāṣid al-Sharī'ah* in the public sphere, especially the preservation of life, wealth, dignity, justice, social order, and public welfare.

However, the significance of the *Khilāfah Rāshidah* model should be interpreted carefully. The model should not be treated as a rigid administrative

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37 Kaufmann et al., "The Worldwide Governance Indicators"; United Nations, *Transforming Our World: The 2030 Agenda for Sustainable Development*.

38 Ferry Khusnul Mubarok, "Analisis Kebijakan Fiskal Dalam Perspektif Ekonomi Islam; Sebuah Kajian Historis Pada Masa Umar Bin Khattab," *JURNAL IQTISAD: Reconstruction of Justice and Welfare for Indonesia* 8, no. 1 (2021): 81–98; Perwira Hasibuan et al., "Sejarah Pemikiran Ekonomi Islam Pada Masa Rasulullah SAW Dan Pada Masa Khulafaur Rasyidin Beserta Perbedaannya," *Inisiatif: Jurnal Ekonomi, Akuntansi Dan Manajemen* 4, no. 1 (2024): 350–362, https://doi.org/10.30640/inisiatif.v4i1.3568.

template to be directly replicated in modern nation-states. Rather, it should be understood as a normative governance reference from which transferable principles may be derived. Contemporary governance operates within different political, legal, economic, and institutional realities. Therefore, the contribution of the *Khilāfah Rāshidah* model lies in its ethical and *Maqāṣid*-based orientation: authority is a trust, justice is the basis of legitimacy, consultation prevents authoritarianism, transparency protects public wealth, and governance must serve the welfare of present and future generations. Accordingly, the *Khilāfah Rāshidah* model provides the operational dimension of the proposed framework by showing how *Maqāṣid*-oriented governance may be translated into consultation, justice, accountability, transparency, institutional effectiveness, and intergenerational responsibility.

Mapping *Maqāṣid*, Islamic Governance Principles, and SDG 2030

The mapping between *Maqāṣid al-Sharī'ah*, Islamic governance principles, and the SDG 2030 agenda demonstrates that sustainable development can be understood through a purposive Islamic governance framework. The relationship between these three elements should not be treated as a simple one-to-one equivalence. Rather, *Maqāṣid al-Sharī'ah* provides the normative objectives, Islamic governance principles provide the operational mechanisms, and the SDGs provide the contemporary policy areas in which these objectives and mechanisms may be applied. This layered relationship enables sustainable development to be evaluated not only through measurable outcomes but also through ethical legitimacy, public accountability, and the protection of essential human interests.

At the objective level, *Maqāṣid al-Sharī'ah* defines the fundamental purposes of governance. The preservation of religion, life, intellect, progeny, and wealth represents the core interests that public authority must protect and promote.[39] These objectives correspond broadly with the major concerns of the SDGs. For example, *ḥifẓ al-nafs* closely aligns with SDG 2 on zero hunger and SDG 3 on good health and well-being, as both goals seek to protect human survival, health, and dignity. *Ḥifẓ al-'aql* aligns with SDG 4 on quality education because protecting the intellect requires developing knowledge, rational capacity, and moral discernment. *Ḥifẓ al-nasl* may be connected to SDG 5 on gender equality and SDG 10 on reduced inequalities, particularly in relation to family welfare, social protection, intergenerational justice, and the dignity of vulnerable groups. *Ḥifẓ al-māl* corresponds with SDG 8, SDG 10, and SDG 12 because wealth preservation requires lawful economic activity, distributive justice, responsible consumption, and protection against exploitation. Meanwhile, *ḥifẓ al-dīn* may be linked to SDG

[39] al-Shātibī, *Al-Muwāfaqāt Fī Uṣūl al-Sharī'ah*, vol. 2.

https://doi.org/10.66325/nusantaralaw.v5i2.198

16 insofar as ethical governance, justice, social cohesion, and institutional integrity are necessary for preserving moral order in society.

However, *Maqāṣid al-Sharī'ah* does more than provide thematic alignment with the SDGs. Its main contribution lies in offering a hierarchy of priorities through the categories of *ḍarūriyyāt, ḥājiyyāt*, and *taḥsīniyyāt*. In the SDG framework, the goals are often presented as interconnected and mutually reinforcing, but their implementation still requires prioritization in contexts of limited resources, political constraints, and competing public needs.[40] *Maqāṣid* offers a normative method for such prioritization. Issues related to survival, basic security, public justice, and institutional integrity fall within the level of *ḍarūriyyāt* because their neglect may cause serious harm to human life and social order. Matters that remove hardship and improve social functioning may be treated as *ḥājiyyāt*, while policies that enhance refinement, dignity, quality, and excellence may fall under *taḥsīniyyāt*. This hierarchy allows policymakers to distinguish between urgent necessities, complementary needs, and developmental enhancements.

At the operational level, Islamic governance principles function as mechanisms for realizing *Maqāṣid* within public administration. *Shūrā* supports participatory and inclusive governance by ensuring that public decisions are not made arbitrarily. It corresponds with SDG 16.7, which emphasizes responsive, inclusive, participatory, and representative decision-making. Nevertheless, *shūrā* differs from secular participatory models because it is not merely a political procedure; it is a moral obligation directed toward *maṣlaḥah* and the avoidance of *mafsadah*. Thus, *shūrā* connects governance participation with *Maqāṣid*-based accountability.

The principle of 'adālah provides the justice dimension of the framework. It corresponds most directly with SDG 16, particularly access to justice, the rule of law, and accountable institutions. It also relates to SDG 10 on reduced inequalities, as justice in Islamic governance encompasses both procedural fairness and substantive equity. From the *Maqāṣid* perspective, '*adālah* protects life, wealth, dignity, family stability, and social order. Without justice, the preservation of the five essentials remains incomplete, as oppression, corruption, poverty, and exclusion undermine human welfare. Therefore, '*adālah* serves as a central bridge between *Maqāṣid* objectives and the SDG commitment to just and inclusive societies.

Amānah connects *Maqāṣid* with accountability and institutional integrity. It corresponds with SDG 16.5 on reducing corruption and SDG 16.6 on developing effective, accountable, and transparent institutions. In Islamic

[40] United Nations, *Transforming Our World: The 2030 Agenda for Sustainable Development*.

governance, public authority is a trust that must be exercised for the benefit of society rather than personal or elite interest. This principle is closely related to *ḥifẓ al-māl* because corruption, mismanagement, and illicit enrichment violate the protection of public wealth. It is also related to *ḥifẓ al-dīn* and *ḥifẓ al-nafs*, as institutional betrayal weakens the moral order and harms public welfare. The *Khilāfah Rāshidah* model, particularly the practice of asset monitoring and public accountability under ʿUmar ibn al-Khaṭṭāb, illustrates how *amānah* may be translated into practical governance mechanisms.

Iḥsān contributes to the quality and excellence dimension of governance. It corresponds with the broader SDG concern for effective implementation, institutional performance, and public service delivery. While modern governance frameworks often define effectiveness in terms of efficiency and measurable output, *iḥsān* adds an ethical and spiritual dimension. It requires public authorities to perform their responsibilities with sincerity, competence, compassion, and concern for long-term benefit. In *Maqāṣid* terms, *iḥsān* strengthens the transition from minimal protection of necessities to the enhancement of human welfare at the levels of *ḥājiyyāt* and *taḥsīniyyāt*. It therefore prevents governance from being reduced to bureaucratic compliance and instead orients institutions toward excellence and public benefit.

Shaffāfiyyah, or transparency, strengthens the relationship between public trust, accountability, and sustainable governance. It corresponds with SDG 16 because transparent institutions are essential for justice, anti-corruption, and effective public administration. In Islamic governance, transparency is not merely a technical requirement for information disclosure; it is part of fulfilling *amānah*. Public resources, official conduct, and administrative decisions must be open to scrutiny because authority belongs to the public interest and is ultimately accountable before Allah. The practice of public questioning, financial supervision, and wealth declaration during the *Khilāfah Rāshidah* period reflects the ethical foundation of transparency in Islamic governance.

The mapping also shows that the SDGs can be reinterpreted through *Maqāṣid* in a more integrated way. For instance, poverty reduction under SDG 1 is not only an economic target but also part of preserving life, wealth, dignity, and social stability. Education under SDG 4 is not merely human capital development but an expression of *ḥifẓ al-'aql*. Environmental responsibility under SDG 12, SDG 13, SDG 14, and SDG 15 can be understood as an extension of human trusteeship and the protection of life, wealth, and ecological balance. Although environmental protection is not listed as one of the classical five essentials, contemporary *Maqāṣid* scholarship increasingly recognizes ecological responsibility as part of preserving life, public welfare, and intergenerational justice.[41] This supports the inclusion of *ḥifẓ al-bī'ah* as a contemporary *Maqāṣid* concern within sustainable governance. The integrated mapping may be summarised in Table 3.

Table 3. Mapping of *Maqāṣid* Objectives, Islamic Governance Principles, and SDG 2030

***Maqāṣid* Objective**	**Objective Islamic Governance Principle**	**Related SDG Concern**	**Governance Implication**
Ḥifẓ al-dīn	*Amānah, shaffāfiyyah, ʿadālah*	SDG 16	Ethical governance, institutional integrity, and social cohesion
Ḥifẓ al-nafs	*ʿAdālah, iḥsān, amānah*	SDG 2, SDG 3, SDG 16	Protection of life, health, food security, safety, and welfare
Ḥifẓ al-ʿaql	*Shūrā, iḥsān*	SDG 4, SDG 16.7	Education, knowledge development, informed participation
Ḥifẓ al-nasl	*ʿAdālah, amānah, iḥsān*	SDG 5, SDG 10	Family welfare, dignity, social protection, intergenerational justice
Ḥifẓ al-māl	*Amānah, shaffāfiyyah, ʿadālah*	SDG 1, SDG 8, SDG 10, SDG 12, SDG 16.5	Just economic management, anti-corruption, fair distribution, and responsible consumption
Ḥifẓ al-bī'ah	*Amānah, iḥsān, ʿadālah*	SDG 12, SDG 13, SDG 14, SDG 15	Ecological stewardship, climate responsibility, intergenerational sustainability

This mapping demonstrates that Islamic governance does not merely support the SDGs through shared values; rather, it offers a distinctive evaluative framework. The SDGs identify contemporary development targets, but *Maqāṣid* determines the ethical priority and ultimate purpose of those targets. Islamic governance principles then provide the mechanisms by which these objectives may be realized institutionally. This means that sustainable development from an Islamic perspective is not only about achieving policy indicators, but also about ensuring that development protects essential human interests, prevents harm, promotes justice, and leads society toward *falāḥ*.

At the same time, the mapping reveals several important distinctions. First, the SDGs are primarily policy-oriented, whereas *Maqāṣid al-Sharīʿah* is both

[41] Abu-Rayash and Sabbah, "Analysis of Environmental Sustainability in the Holy Quran"; Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*.

normative and theological. Second, SDG indicators tend to measure external outcomes, while Islamic governance also considers intention, moral responsibility, and accountability before Allah. Third, the SDGs are global and universal in formulation, whereas *Maqāṣid* provides a culturally and religiously grounded framework for Muslim societies. These distinctions do not weaken the relationship between *Maqāṣid* and the SDGs. Instead, they show how Islamic governance can enrich the discourse on sustainable development by providing a deeper ethical foundation and a clearer prioritization framework.

Proposed *Maqāṣid*-Based Governance Framework

Based on the preceding analysis, this study proposes a *Maqāṣid*-based Islamic governance framework for sustainable development. The framework consists of four interconnected levels: foundational, objective, operational, and outcome. At the foundational level, Islamic governance is anchored in *tawḥīd*, khilāfah, and *amānah*. *Tawḥīd* affirms that ultimate authority belongs to Allah, while khilāfah defines human responsibility as trusteeship over public affairs, social relations, economic resources, and the natural environment. *Amānah* further frames public authority as a trust that requires responsibility, integrity, and accountability.[42]

At the objective level, *Maqāṣid al-Sharīʻah* provides the substantive aims of governance, namely the preservation of religion, life, intellect, progeny, and wealth. Classical *Maqāṣid* theory establishes these essentials as the core interests that *Sharīʻah* seeks to protect, while contemporary *Maqāṣid* scholarship expands their relevance to dignity, justice, public welfare, and environmental balance.[43] Through the hierarchy of *ḍarūriyyāt, ḥājiyyāt*, and *taḥsīniyyāt*, *Maqāṣid* also provides a normative method for prioritising policies, particularly when resources are limited or public interests compete.[44]

At the operational level, the principles derived from the *Khilāfah Rāshidah* model function as mechanisms for realising *Maqāṣid* in public life. *Shūrā* promotes consultation and participatory decision-making; ʻ*adālah* ensures justice and protection from oppression; *amānah* strengthens accountability and public trust; *iḥsān* promotes excellence and ethical public service; while *shaffāfiyyah* reinforces transparency and prevents corruption. These principles correspond with contemporary good governance values, particularly participation, justice,

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42 Ibn Taymiyyah, *Al-Siyāsah al-Shar'īyyah Fī Iṣlāḥ al-Rā'ī Wa al-Ra'īyyah*; Mohamad Hashim Kamali, "Siyasah Shar'iyah or the Policies of Islamic Government," *American Journal of Islam and Society* 6, no. 1 (1989): 59–80, https://doi.org/10.35632/ajis.v6i1.2833; Moten, "Al-Siyasah al-Shar'iyah."

43 al-Shātibī, *Al-Muwāfaqāt Fī Uṣūl al-Sharīʻah*, vol. 2; Ibn ʻĀshūr, *Ibn Ashur*; Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*.

44 al-Shātibī, *Al-Muwāfaqāt Fī Uṣūl al-Sharīʻah*, vol. 2; Chapra, *The Islamic Vision of Development in the Light of Maqāsid Al-Sharīʻah*.

accountability, effectiveness, and transparency, but remain grounded in an Islamic moral and theological foundation.[45]

Meanwhile, at the institutional level, these principles may be translated into modern governance mechanisms. *Shūrā* may inform consultative councils and participatory policymaking; *'adālah* may guide judicial independence and equitable welfare distribution; *amānah* may be institutionalized through audits, asset declaration, anti-corruption mechanisms, and fiscal responsibility; *iḥsān* may shape public service ethics and administrative efficiency; while *shaffāfiyyah* may be reflected in open data, transparent procurement, financial disclosure, and accessible grievance mechanisms. Although these mechanisms are modern in form, their normative basis is consistent with the governance spirit of the *Khilāfah Rāshidah* and the wider tradition of *Siyāsah Shar'iyyah*.[46]

The proposed framework also repositions the SDGs within an Islamic governance paradigm. The SDGs identify contemporary policy fields such as poverty reduction, health, education, economic development, environmental protection, and institutional accountability (United Nations, 2015). However, *Maqāṣid al-Sharī'ah* provides the ethical foundation for evaluating these goals, while Islamic governance principles provide mechanisms for their implementation. Thus, the framework neither rejects the SDGs as an external agenda nor adopts them uncritically. Instead, it reconstructs sustainable development through *Maqāṣid al-Sharī'ah*, where *Maqāṣid* provide the objectives, Islamic governance principles provide the mechanisms, and the SDGs provide the contemporary policy fields. The ultimate aim is *falāḥ*, understood as holistic human flourishing that integrates material well-being, moral integrity, social justice, environmental responsibility, and accountability before Allah.[47]

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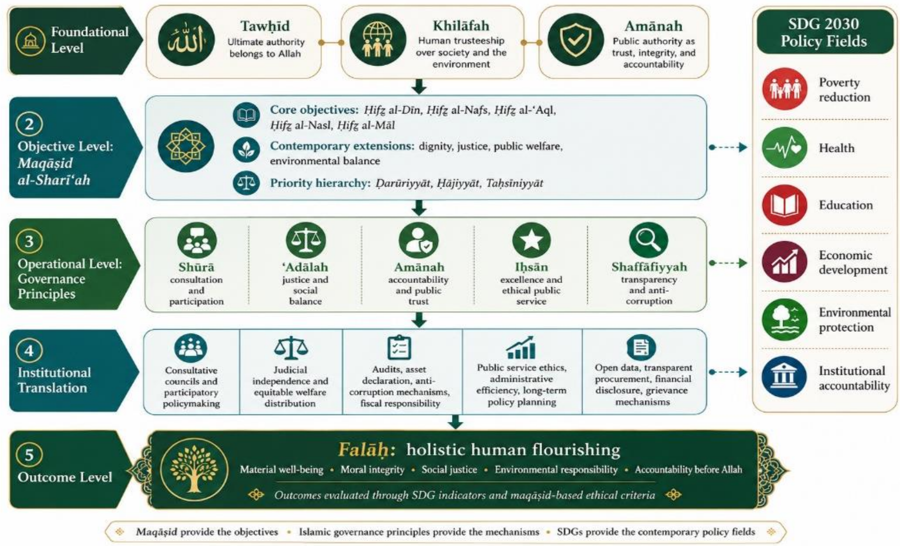
[45] Kaufmann et al., "The Worldwide Governance Indicators"; Moten, "Al-Siyasah al-Shar'iyah"; Rusyidi, "Good Governance According To Islamic Perspective"; Abd Razak et al., "Harmonizing Faith and Governance."

[46] al-Māwardī, *Al-Ahkām As-Sultāniyyah*; Ibn Taymiyyah, *Al-Siyāsah al-Shar'īyyah Fī Iṣlāḥ al-Rā'ī Wa al-Ra'īyyah*; Nasution et al., "The Concept of Good Governance in The History of Khalifa Umar Bin Al-Khattab Leadership."

[47] Chapra, *The Islamic Vision of Development in the Light of Maqāsid Al-Sharī'ah*; Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*; Hasan, "Sustainable Development from an Islamic Perspective: Meaning, Implications, and Policy Concerns."

https://doi.org/10.66325/nusantaralaw.v5i2.198

Figure 1. Proposed Maqasid-Based Islamic Governance Framework for Sustainable Development



Although the proposed framework offers a strong normative contribution, its contemporary application requires careful reflection. The relationship between *Maqāṣid al-Sharī'ah* and the SDG 2030 agenda should not be presented as complete equivalence. While there are important areas of convergence, the SDGs are framed as a universal development agenda, whereas *Maqāṣid* is grounded in an Islamic legal and theological worldview. Therefore, the value of the framework lies in showing how *Maqāṣid* can provide a deeper evaluative structure for development priorities in Muslim contexts.[48]

A major challenge is translating Islamic governance principles into modern state institutions. Principles such as *shūrā, 'adālah, amānah, iḥsān*, and *shaffāfiyyah* require legal procedures, administrative systems, enforcement mechanisms, transparent monitoring, and meaningful public participation. Without institutional design, these principles may remain rhetorical. For example, *amānah* must be supported by audits, anti-corruption laws, asset declaration, procurement transparency, and public accountability, while *shūrā* must involve genuine participation, access to information, and responsiveness to public concerns.[49]

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[48] United Nations, *Transforming Our World: The 2030 Agenda for Sustainable Development*; Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*; Biermann et al., "Scientific Evidence on the Political Impact of the Sustainable Development Goals."

[49] Kaufmann et al., "The Worldwide Governance Indicators"; World Bank, *Governance and Development*; Nasution et al., "The Concept of Good Governance in The History of Khalifa Umar Bin Al-Khattab Leadership."

Another challenge concerns the historical distance between the *Khilāfah Rāshidah* model and the modern nation-state. The governance practices of the *Khilāfah Rāshidah* cannot be transferred literally into contemporary political systems. Instead, their principles should be reconstructed and adapted to modern legal, constitutional, bureaucratic, and administrative realities. For instance, the *dīwān* system may inspire modern financial record-keeping and welfare distribution, while the public accountability practices of ʿUmar ibn al-Khaṭṭāb may inform contemporary oversight institutions.[50]

The framework also faces the challenge of prioritizing competing development goals. *Maqāṣid* can assist through the hierarchy of *ḍarūriyyāt, ḥājiyyāt*, and *taḥsīniyyāt*, but applying this hierarchy requires scholarly judgment, empirical evidence, contextual understanding, and public deliberation.[51] Contemporary ecological crises, for example, show that environmental protection is closely connected to the preservation of life, wealth, food security, and intergenerational justice. This supports the expansion of *Maqāṣid* to include *ḥifẓ al-bī'ah* and the use of *ijtihād Maqāṣidī* to address exploitative resource policies, ecological justice, and intergenerational equity.

Further challenges include the symbolic use of *Maqāṣid*, measurement difficulties, and pluralism among Muslim societies. *Maqāṣid* should not be invoked merely to legitimize existing policies but must function as a critical tool for assessing whether development truly protects welfare, justice, dignity, and public trust. At the same time, because *Maqāṣid* encompasses moral and spiritual dimensions that are not easily quantifiable, future studies should develop mixed methods approaches that combine SDG indicators with qualitative assessment, ethical audit, expert evaluation, and public consultation. The framework must also remain flexible enough to accommodate differences in legal systems, political structures, schools of thought, and institutional capacities across Muslim societies. Despite these challenges, the *Maqāṣid*-based governance framework remains valuable because it provides moral and institutional direction for sustainable development. It reminds policymakers that development is not merely about economic growth, infrastructure expansion, or statistical achievement, but about protecting life, preserving dignity, promoting justice, safeguarding wealth, cultivating knowledge, protecting society, and ensuring responsible environmental stewardship. The modern significance of the *Khilāfah Rāshidah* model is rooted not in replicating history but in shaping norms via *Maqāṣid al-Sharī'ah* and adjusting to current governance contexts.

[50] al-Ahsan, *The History of Al-Khilafah Ar-Rashidah*; Dahlan et al., "Islamic Education In The Time of Kalifah Umar Bin Khattab and Its Relevance To Education In The Contemporary Era."

[51] al-Shātibī, *Al-Muwāfaqāt Fī Uṣūl al-Sharī'ah*, vol. 2; Ibn 'Āshūr, *Ibn Ashur*.

CONCLUSION

This study concludes that the governance principles reflected in the *Khilāfah Rāshidah* can provide a coherent normative foundation for interpreting and reconstructing sustainable development through the framework of *Maqāṣid al-Sharīʻah*. The analysis identifies *shūrā* (consultation), *ʻadālah* (justice), *amānah* (trust and accountability), *iḥsān* (excellence), and *shaffāfiyyah* (transparency) as key governance principles that operationalize the broader objectives of *Maqāṣid*. When mapped onto the SDG 2030 agenda, these principles demonstrate that sustainable development can be understood not merely in terms of economic growth and institutional performance, but as an integrated process involving social justice, human dignity, protection of life and wealth, intellectual development, and environmental stewardship. The study therefore positions *Maqāṣid al-Sharīʻah* not simply as a complementary perspective on the SDGs, but as an analytical framework through which development priorities can be ethically assessed and reconstructed. Within this framework, the hierarchy of *ḍarūriyyāt*, *ḥājiyyāt*, and *taḥsīniyyāt* provides a basis for distinguishing essential, supportive, and complementary development priorities, while *falāḥ* offers a broader conception of sustainable governance that encompasses both worldly welfare and ethical-spiritual wellbeing.

Future research should move beyond normative and document-based analysis by empirically examining how the proposed framework operates within contemporary Muslim-majority governance contexts. Field studies involving policymakers, religious scholars, civil society organizations, development practitioners, and communities could assess whether principles such as *shūrā*, *ʻadālah*, *amānah*, *iḥsān*, and *shaffāfiyyah* are institutionally implemented and how they influence concrete SDG-related policies and outcomes. Comparative research across countries or governance institutions would also be valuable for identifying contextual variations, implementation barriers, and possible tensions between classical governance principles and modern constitutional, democratic, and administrative systems. In addition, future studies could develop measurable indicators for each *Maqāṣid*-based governance principle and test their relationship with specific SDG outcomes. Such empirical and comparative work would strengthen the proposed framework by moving it from a primarily normative reconstruction toward an operational model capable of informing contemporary public policy and evaluating the effectiveness of sustainable governance in practice.

AUTHOR CONTRIBUTIONS STATEMENT

AMHF contributed to the conceptualization, research design, theoretical framework, data/source analysis, and manuscript drafting. SNS contributed to the literature review, Islamic governance analysis, and critical revision of the

manuscript. MNA contributed to the *Maqāṣid al-Sharī'ah* analysis, source verification, and refinement of the theoretical discussion. MMA contributed to the mapping, comparative analysis, and methodological review for SDG 2030. MSK contributed to manuscript editing, formatting, reference checking, and final proofreading. All authors reviewed and approved the final version of the manuscript.

AI USAGE STATEMENT

Artificial intelligence tools were solely employed for illustrating the framework, editing language, checking grammar, and enhancing clarity and readability. The authors reviewed and verified all AI-assisted suggestions and take full responsibility for the originality, accuracy, and academic integrity of the manuscript.

CONFLICT OF INTEREST

The authors declare no financial, personal, or institutional conflict of interest that could have influenced the research, analysis, or publication of this manuscript.

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