

Nahdlatul Ulama's *Maslahah* Family Movement for Sustainable Development Goals in Indonesia: *Maqasid al-Sharia* Perspectives

Maghfur Ahmad

UIN K.H. Abdurrahman Wahid Pekalongan, Indonesia
maghfur@uingusdur.ac.id

Siti Mumun Muniroh

UIN K.H. Abdurrahman Wahid Pekalongan, Indo
siti.mumun.muniroh@uingusdur.ac.id

Abstract

The present study aims to showcase the roles of the Nahdlatul Ulama's (NU) *Maslahah* Family Movement (GKMNU) in achieving sustainable development goals (SDGs) from the viewpoint of *maqasid al-sharia*. Grounded in a qualitative research design, this study focuses on the *Maslahah* Family Movement in Pekalongan City and Batang Regency, Central Java, Indonesia. Data were garnered through interviews, observation, and documentation. The data were analyzed employing Miles and Huberman's interactive analysis. Study findings demonstrate that the GKMNU was a pioneering step in building an empowered, qualified, and harmonious family with the principles of *maslahah* (goodness). The GKMNU in Pekalongan City concentrated more on strengthening education, training, and family counseling, whereas the GKMNU in Batang Regency emphasized aspects of economic literacy. Neither of them did not address issues on welfare, health, and economic empowerment. The problem movement's performance needs to be optimized regarding participation, management, and program quality even though the construction of *maslahah* families represents a tangible expression of *maqasid al-sharia* and as a way of expediting development goals. The theoretical implications of this study support the notion that the *maslahah* family plays a crucial role in ensuring the achievement of sustainable development goals. The study also provides practical insights into policy and program development that enhances families' endeavors to participate as agents of change in the direction of the SDGs. This study advances the synergy of integrative Islamic studies, integrating family concerns, Islamic legal principles, and political development strategies in the context of implementing the SDGs through the *maqasid al-sharia*-based *maslahah* family program.

Keywords: *Maslahah* Family, Sustainable Development Goals, Harmonious Family, *Maqasid al-Sharia*

How to cite: Ahmad, M., & Muniroh, S. M. . (2024). Nahdlatul Ulama's *Maslahah* Family Movement for Sustainable Development Goals in Indonesia: *Maqasid al-Sharia* Perspectives. *Hikmatuna: Journal for Integrative Islamic Studies*, 10(1), 59–77. <https://doi.org/10.28918/hikmatuna.v10i1.7262>

Received: 19-03-2024

Revised: 21-06-2024

Accepted: 22-07-2024

Introduction

The family is essential in achieving the sustainable development goals (SDGs) (Ghazali et al., 2023; Wazir et al., 2021). The United Nations (UN) introduced this global development agreement on September 25, 2015, to tackle problems and challenges and unravel development issues in the global community's social, economic, educational, and environmental fields (Gore, 2015). At the fundamental level, realizing sustainable development targets still needs to be optimized, as many problems, obstacles, and challenges arise (Abashidze et al., 2016; Pogge & Sengupta, 2015; Ruhil, 2015; Singh, 2016). It persists that crucial to enhance high-quality family strengthening and resilience programs, even in light of the family's critical role in achieving the goal of sustainable development. Like the programs of social institutions generally, the Nahdlatul Ulama's *maslahah* family movement (GKMNU) program exists to support sustainable development for the sake of civilization (Hassan et al., 2020).

Research indicates that debates about family issues and sustainable development would be more fruitful. The body of previous studies on families and sustainable development has expanded, but in the context of *maslahah* family research, a deeper investigation is required, especially the GKMNU program. The majority of research focuses more on the role of government (Guha & Chakrabarti, 2019; Mutiarani & Siswantoro, 2020; Othman et al., 2020), international institutions (Clark et. all, 2020), and non-governmental organizations in achieving SDGs (Hassan, et al., 2019; Hassan et al., 2020; Hege & Demailly, 2018; McCloskey, 2019), while the role of families often has received a scanty attention. Families are only treated as beneficiaries (Sudirman et al., 2020). Previous research has also paid little concern to the role of religious institutions, such as Nahdlatul Ulama (NU), Muhammadiyah, and Indonesian Ulema Council (MUI), in promoting sustainable development through families. Likewise, using *maqasid al-sharia* perspectives to analyze the concept, program, and orientation of GKMNU program could have been more optimal.

This study integrates family issues, the Nahdlatul Ulama's *maslahah* family movement (GKMNU), and sustainable development through the *maqasid al-sharia* approach. Specifically, this study seeks to critically explore family institutions, the concept of the *maslahah* family, and the position, function, and contribution of the GKMNU to the Nahdlatul Ulama programs. In the context of sustainable development goals, this study intends to analyze the *maslahah* family movement (GKM) initiated by the Nahdlatul Ulama central executive board (PBNU) as an essential instrument of national and global development within the framework of *maqasid al-sharia*. With a strong, resilient, empowered and harmonious family, the goals of the SDGs will be achieved. Family development creates a vast space for movement in line with the results of the 34th NU Congress in 2021 in Lampung, which places women in a leading position. In the family context, women's participation in development requires knowledge and social and network capital (Hafiz & Sungaidi, 2021). Therefore, NU pioneered family development through a *maslahah* family program based on the principles of justice (*muadalah*), harmony (*mubadalah*), and balance (*muwazah*) (Wahid, 2022).

This study argues that the family institution has a strategic position in achieving fundamental rights, sustainable development, and realizing the goals of *sharia*.

Nevertheless, empowering the family through health, knowledge, education, and financial independence only goes so far. The program lacks effective networking and coordination and is administered merely as a formality. The *maslahah* family movement, while focusing on domestic-private concerns, does not address the fundamental rights of all family members. It also avoids addressing fundamental aspects. Research conducted by Hardee (2014) confirmed the importance of building family institutions to pay attention to human rights aspects (Brighouse & Swift, 2006; Hardee et al., 2014). The *maslahah* family movement must reflect strategic efforts to realize sustainable development goals. This movement is a pioneering step toward realizing *maqasid al-sharia*. The GKMNU needs synergy in all areas—political policy, multidisciplinary approach, and public welfare orientation—if this movement hopes to become a pillar of the SDGs and a platform for realizing *maqasid al-sharia* (Auda, 2022). The study thesis shows that the NU *maslahah* family movement is a revolutionary dedication toward achieving the SDGs from the standpoint of *maqasid al-sharia*.

Methodology

Designed with a qualitative approach, the researchers tried to analyze the concept, role, and program of the NU *maslahah* family movement as (GKMNU) an instrument for achieving sustainable development goals (SDGs). This study focuses on the GKMNU program situated in Pekalongan City and Batang Regency, Central Java, Indonesia. The approach was chosen to explore the complexity of issues affecting family practices in realizing *maslahah* principles and achieving SDGs. The research setting was selected based on the significance of the GKMNU and the availability of data and research participants engaged in the GKMNU program.

This research relies on data collection techniques, i.e. interviews, observation, and documentation. Interviews were conducted with GKMNU program managers, boards of the Nahdlatul Ulama's Institute for Family Welfare (LKKNU) in Pekalongan City and Batang Regency, Central Java, program target communities or families, and activists involved in the GKMNU. Further, the research informants were recruited by considering their knowledge, involvement, and willingness to participate in this research. Those bound by the *maslahah* family movement program was relevant to implementing *maslahah* principles and efforts to achieve the SDGs. The documentation technique was used to obtain data from documents in manuscripts, journals, or information in various timelines. Data validity was carried out to ensure trustworthiness through triangulation.

The collected data were analyzed using an interactive model (Miles & Huberman, 1994). Data analysis was carried out by identifying the data thematically, after which the data were classified into emerging themes. The analysis was conducted inductively, where the obtained data were used to construct and develop an understanding of the role of the GKMNU in supporting sustainable development. The analysis results are presented narratively, evidenced by interview vignettes to strengthen the trustworthiness of the findings.

Result and Discussion

Maslahah Family, Sustainable Development, Maqasid al-Sharia

1. Maslahah Family

The family is the determinant of good and bad social order. A harmonious, quality and prosperous family determines the quality of social life (Zaelani et al., 2021). Based on marital or matrimonial ties, the family is the most fundamental entity in the structure of society. A mother or wife, a father or husband, and children make up the family. Sociologically, family means a social unit based on marital or blood ties (Cheal, 2002). Family concepts and behaviors experience dynamics and changes in social values, religion, and technology (Farrell et al., 2012). In the Islamic context, the family is built based on marriage. Marriage itself is a sacred bond between the bride and groom that aims to form a happy family that is *sakinah*, *mawadah*, and *rahmah* according to the guidance of the Prophet and based on religious provisions. This means that the family has an essential position in the building structure of Islam. The family is the main foundation in building the nation's civilization.

Like a house, a strong and quality family is managed by religious and national pillars. According to Kodir (2019), family life has five supporting pillars. Referring to the Qur'an, the five pillars include commitment to a solid bond of promise (*mitsaqan ghalizhan*; Surah an-Nisa [4]: 21), the principle of pairing and succession (*zawaj*; Surah al-Baqarah [2]: 187, Surah ar-Rum [30]: 21), mutual comfort or willingness (*taradhin*; Surah al-Baqarah, Surah al-Baqarah [2]: 233), treating each other well (*mu'asyarah bil ma'ruf*; Surah an-Nisa [4]: 19), and the habit of discussing with each other (*musyawarah*; Surah al-Baqarah [2]: 233).

The five pillars of the household are the principal capital in building a family. A harmonious family is thought to consist of many ideal family terms, including *sakinah* family, harmonic family, family of hope, and prosperous family. A family is made up of individuals who respect one another's rights and responsibilities, communicate well with one another, and experience love, harmony, and happiness together (Ministry of Religious Affairs, 2012). Referring to the Qur'anic term, a harmonious family is a *sakinah* family built on the principles of *mawaddah* (love) and *rahmah* (compassion) (Surah ar-Rum [30]: 21). The ideal family in the Nahdlatul Ulama (NU) construction is referred to as the *Maslahah* Family. According to the Nahdlatul Ulama Family Welfare Institute (LKKNU), a *maslahah* family is a happy family where basic needs are met and they play an essential role in benefiting the people (Salim, 2017).

2. Sustainable Development Goals

The Sustainable Development Goals (SDGs) are a follow-up policy to the Millennium Development Goals (MDGs), which ended in 2015 (Fauzi & Oxtavianus, 2014). Sustainable development goals are the main instrument for achieving development goals on a global and national scale. Sustainable development is interpreted as development that can maintain the occurrence of development itself (Moldan & Dahl, 2007). Research by Nilsson et al. (2016) highlights international efforts in formulating and implementing SDG policies at the global level, such as the 2030 Agenda for Sustainable Development adopted by the United Nations. The study reveals the importance of cross-sector collaboration in addressing sustainable development challenges and identifying performance indicators to monitor progress toward sustainable development goals. In the national context, SDG policies are adapted to Indonesia's social, economic and environmental context (Alisjahbana & Murniningtyas, 2018). Sustainable development is a system of development that is interrelated, mutually influencing, and integrated (Davies, 2015).

The SDGs have principles, goals, and targets. Each element is interconnected (Davies, 2015). The SDGs possess seventeen goals, namely (1) No Poverty, (2) No Hunger, (3) Healthy and Prosperous Life, (4) Quality Education, (5) Gender Equality, (6) Clean Water and Sanitation, (7) Clean and Affordable Energy, (8) Decent Work and Economic Growth, (9) Industry, Innovation and Infrastructure, (10) Reduced Inequality, (11) Sustainable Cities and Settlements, (12) Responsible Consumption and Production, (13) Addressing Climate Change, (14) Marine Ecosystems, (15) Terrestrial Ecosystems, (16) Peace, Justice and Resilient Institutions, and (17) Partnerships to Achieve the Goals (Alisjahbana & Murniningtyas, 2018). In the Indonesian context, the SDGs are regulated in the Presidential Regulation of the Republic of Indonesia Number 111 of 2022 on the Implementation of Achieving the Sustainable Development Goals. The SDGs include goals to maintain (1) sustainable improvement of people's economic welfare, (2) sustainability of people's social life, (3) environmental quality and inclusive development, and 4) the implementation of governance that can maintain the improvement of the quality of life from one generation to the next. The Development Goals are a global agenda to end poverty, improve people's health, and protect the earth.

3. Maqasid al-Sharia Perspectives

Maqasid al-Sharia perspective in this research means that the purpose of Sharia becomes an approach to understanding the concept and practice of the NU's *maslahah* family movement (GKMNU). *Maqasid al-Sharia* is Islamic law's goal, purpose or intention (Ashur & Al-Thahir, 2001). Al-Juwaini (d. 1185 AD) used the terms *al-Maqasid* and *al-Masalih al-Ammah* (Auda, 2022) interchangeably. Imam Ghazali referred to the term *maslahah mursalah*. This benefit is not mentioned directly in the sacred text (Al-Ghazali, 1983). In the traditional classification, *maqasid* is sorted into three levels, i.e. primary (*daruriyah*), secondary (*hajiyyah*), and tertiary (*tahsînîyah*) aspects. The scope of *maqasid* has also expanded to individual and private areas and communities, societies, nations, and humanity (Mustafied, 2013).

Maqasid al-Sharia is a dynamic concept that has continually evolved. *Maqâshid* undergoes dynamization, from protection and maintenance to improvement and development. *Maqasid al-Sharia* is now a narrative of development and fulfilling citizens' fundamental rights (Auda, 2022; Sonafist, 2023).

Kamali (1999) formulates that *maslahah* is another vocabulary of *maqâshid* theory as the determination of Islamic law, which is oriented toward the realization of goodness (*maslahah*). *Maqasid* in substance leads to the same point, namely benefit. In the context of this research on the GKM-NU, *maqasid* is not only used as a theoretical basis for understanding the concept, position, function and movement of the *maslahah* family but will also be integrated with indicators of sustainable development goals.

Family Roles in Sustainable Development

The present study considers the family a critical strategy for achieving sustainable development goals. Several previous studies reveal that families support economic growth and welfare (Benedict, 1968; Ranis et al., 2000; Whyte, 1996). In these studies, the family is seen as a critical human resource in economic development, supporting education, health, and economic and ecological sustainability. The integration of families in development strategies has an impact on community welfare.

Galtseva et al. (2020) portray that families transmit social, environmental, and sustainability values to the younger generation (Galtseva et al., 2020; Walid & Luetz, 2018; Zamos, 2011). By becoming aware of the importance of the environment and sustainability from an early age, families can become agents of change in changing behavior and sustainable consumption patterns. In addition, families have a responsibility to manage resources and the environment. Research by Fernandes and Woodhouse (2008) reveals the critical role of families in reducing the ecological footprint and encouraging sustainable practices in everyday life, such as waste management, energy saving, and consumption of environmentally friendly products (Vanham, 2019).

Thus, families can contribute significantly to achieving sustainable development goals by integrating sustainability principles into the family (Mensah, 2019). Through support in economic growth, education, value formation, and environmental management, families can be effective motors of change in creating a more sustainable society. However, in optimizing their position, roles and duties as the basis for realizing the SDGs, families encounter many challenges and opportunities that affect their ability to contribute effectively to sustainable development.

One of the main challenges faced by families is poverty and social inequality. Previous studies have uncovered the fact that families from low economic backgrounds often experience difficulties in meeting basic needs, such as access to education, adequate housing and health services (Hameed, 2021; Kousar et al., 2023; Remeikienė & Gaspareniene, 2023). Inequalities in access to resources and opportunities can hinder the ability of families to realize sustainable practices. In addition, a study by Robinson et al. (2006) reported that global environmental changes, such as climate change and environmental degradation, also pose challenges for families in maintaining their well-being and adopting sustainable lifestyles.

Although faced with significant challenges, families also have great potential as agents of change in achieving sustainable development goals. Study findings show that families can play an essential role in strengthening food security and reducing vulnerability to climate change through sustainable agricultural practices and livelihood diversification (Sertse et al., 2021). In addition, families can promote environmental awareness and sustainable practices through education, interpersonal communication, and participation in local initiatives.

Based on these challenges, it is necessary to empower and promote the family's potential as an instrument to achieve sustainable development goals. Policies and access to education are vital to achieving sustainable development (Camilleri & Camilleri, 2020; Egana del Sol, 2020). Policies that support families in gaining access to education, decent housing, and quality health services are steps to overcome poverty and social inequality (Mestrum, 2003). In addition, supporting families with training, skills, technical support, and access to resources can increase their capacity and capability in facing complex environmental challenges.

Nahdlatul Ulama's *Maslahah* Family Movement: Concept, Program, and Orientation

The *maslahah* family movement pioneered by Nahdlatul Ulama (GKMNU) is an innovative continuation of the family strengthening program carried out by the NU's Institute for Family Welfare (LKKNU). LKKNU is a subordinate institution of Nahdlatul Ulama. LKKNU has the task of building a *maslahah* family based on community

participation. This institution works not only in the private area but also in the public sector. LKKNU makes public policies related to economic, social, religious, and cultural rights, population issues, the environment, and poverty (Mukti et al., 2020). LKKNU builds collective awareness through strengthening education, economy, and public health. The NU's *maslahah* family concept differs from the formulation of prosperous families, families of hope, *sakinah* families, and family planning. LKKNU struggles in the policy, political, and fundamental areas to instruments related to the realization of a *maslahah* family (Mukti et al., 2020).

According to the Nahdlatul Ulama Family Welfare Institute (LKKNU), a *maslahah* family is a family that is oriented toward achieving internal happiness as well as public welfare (Mansur, 2017). The *maslahah* family is based on maintaining a balance between physical and mental needs. The balance is realized with the following indicators: (1) the protection of the health of mothers and children, such as ensuring the safety of the mother's body and soul during pregnancy, childbirth, and breastfeeding and ensuring the safety of children from the womb, (2) the protection of children's mental safety, physical and spiritual health, and the availability of education for children, and (3) ensuring the religious safety of parents burdened with the obligation to provide the necessities of family life (Salim, 2017).

In order to realize a prosperous and quality family, the NU Congress prepared the *maslahah* family movement as a priority program. The GKMNU program is designed to accelerate development. This priority program is designed to help accelerate the Indonesian government's realization of national development goals. The position of GKMNU in the context of development was described by H. M. Muzammil, the Chairman of *Tanfidiyah* of NU Central Java Region, during the opening of the *maslahah* family movement coordination meeting in Solo. Muzammil narrated:

“NU, as a social and religious *jamiyah*, is a strategic partner of the government in carrying out the mandate of laws and regulations. Many programs can be carried out in health, education, socio-economics, and community. The Prophet and his companions have exemplified these concerns in building the civilization of the people. Thus, the task of the management and task force is to socialize and apply good role models in everyday life. The GKMNU must be supported by all parties to help government programs” (Muzammil, November 4, 2023).

Based on Muzammil's statement, the position of the GKMNU program aims to participate in development on the one hand and as a practice of Islamic teachings on the other. The GKMNU is responsible for two distinct functions, simultaneously having national and religious obligations. Following the law, adhering to Islamic teachings, and fulfilling organizational mandates all serve as a means of implementing Islamic principles and teachings. The GKMNU is therefore an organizational, national, and Islamic movement.

In the context of a *maslahah* family, educated and qualified family members are vital in realizing an ideal family. Human resource development is the central pillar in realizing sustainable development. Quality human resources are also the primary foundation for realizing sustainable development goals. Based on the Central Statistics Agency (BPS) data (2023), the quality of human development in Pekalongan City covers that expected years of schooling was 12.87, average years of schooling was 9.29, and the human development index figure reached 76.71. Pekalongan City is ranked 10th in the

province (pekalongankota.bps.go.id). It means that human resource development needs to be further optimized. In this context, the GKMNU has a role in accelerating human resource development through formal, informal, and non-formal education channels.

In order to realize and develop the quality of the nation's generation, the *maslahah* family movement in Batang, Central Java, Indonesia conducts parenting education. Najib Najdi, a *maslahah* family activist, stated:

“Parenting activities are part of a shared awareness of the importance of cooperation and involvement between parents, teachers, and the community in educating children. Hopefully, this activity can also answer the problems of children's education in the era of Society 5.0. Parenting is an important part of enlightening the importance of building a *maslahah* family” (Najdi, February 25, 2024).

At the event “Parenting *Maslahah* Family at TPQ Roudlotul Atqiya' Batang,” the GKMNU Batang Regency highlights the theme “Educating Children with Character in Building a *Maslahah* Family.” Irfan Haris, a child education practitioner, was the keynote speaker. Irfan Haris conveyed that “how to prevent child and adolescent delinquency, parents need to apply rules and consequences, take time for children, be a good role model, avoid being reproachful, judgmental, rude, and strengthen religious foundations. Irfan Haris also gave tips on how to overcome various children's problems. According to Irfan, parents need to instill values and norms, be mindful of parenting, be able to maintain parents-children relationship with relaxation, manage scheduled programs, design a forum for creativity and control, and provide role models, prayer, and *tirakat* (continuous soul-searching).

The GKMNU in Pekalongan City, Central Java is relatively structured. The LKKNU and GKMNU operate in coordination. LKKNU has regular studies, capacity building for parents, and simultaneous strengthening of youth and children. Siti Mumun Muniroh, the Chairperson of the LKKNU under the supervision of the NU Branch Office (PCNU) Pekalongan City, explained that LKKNU, which she leads, is mandated to strengthen the family as a building pillar, with religious values and the teachings of *Ahlussunnah wal Jamaah*, meaning “to live by the example of the Prophet and his companions”. In carrying out its duties, LKKNU provides family assistance and empowerment. LKKNU is actively involved in building a *maslahah* family to provide understanding to parents about their duties, roles, and obligations in the family and educating children (February 29, 2024). On July 30, 2023, LKKNU Pekalongan City opened child and family counseling services as a medium for potential development.

Families must give birth and create a quality generation. One of the functions of the family is education. The family is the first and foremost place to instill values and improve reasoning capacity, spirituality, and religious skills. Through this function, quality human resources will be born. The quality of human resources is the key to development. Mumun, as the head of LKKNU, shared:

“Family is an important pillar in development. LKKNU runs several main programs to strengthen the family's capacity and role, including parenting, youth Qur'an recitation, child and family counselling services, youth talk shows, reproductive health dialogues, and family economic assistance. Together with the community, we build awareness of the importance of family knowledge, being a

parent, and educating children. Armed with knowledge, it is hoped that we can become wise parents, be able to carry out their obligations, assist children, grow and develop into individuals with character” (Muniroh, February 2024).

In addition to education, the GKMNU is also engaged in the economic sector. Without a strong economy, families become fragile. A prosperous family requires fulfilling economic needs (Rochaida, 2016). The concept of welfare is always connected to the issue of poverty. A family that does not live in poverty is considered prosperous. In Indonesia, the concept of poverty was developed earlier than the concept of welfare (Rostiana & Djulius, 2018). Afad explained the family movement in the economic aspect. He said:

“In GKMNU, there is a program called the financial blessing family. This program works on economic problems faced by citizens. Economic problems are significant for family survival. Nevertheless, GKMNU is still in the economic education stage. Nahdliyin families are given understanding, knowledge, and socialization in the economic sector. Our GKMNU has only focused on the economic aspect, limited to socialization” (Afad, March 2, 2024).

The economic aspect is one of the crucial factors in building a prosperous family. A prosperous family is an improvement in the family's quality that pays attention to the harmony of individuals. Creating a prosperous family is the main foundation for realizing a prosperous society. To realize this society, GKMNU Batang Regency held a family financial blessing consultation on October 17, 2023, with the Head of the Batang Regency Ministry of Religious Affairs and the Head of the Batang Regency GKMNU task force.

Financial literacy is an integral part of managing a healthy family. The concept of a prosperous family juridically refers to Law Number 10 of 1992 concerning the Development and Construction of Family Welfare. Law of the Republic of Indonesia Number 52 of 2009 on Family Development and Growth stipulates that a quality family is a family made up based on legal marriage and characterized as prosperous, healthy, advanced, independent, having an ideal number of children, forward-looking, responsible, harmonious, and devoted to God Almighty (Handayani et al., 2018).

Maqasid al-Sharia launched the NU *maslahah* family concept, activities, and movement to strengthen the achievement of sustainable development goals. Witnessed by the 2023 SDGs Action Conference (SAC) participants at the Royal Ambarukmo Yogyakarta, Alissa Wahid, the Chairperson of PBNU for the division of people welfare and culture and Indonesian SDGs Ambassador, explained the importance of investing in the future through the role of family. Alissa hopes that GKMNU will enable the sustainable strengthening, empowering, and leveraging of families to transform humans into highly successful social, economic, cultural, and environmental entities. This movement is called the *maslahah* family movement. Alissa explained: “This *maslahah* family is good and brings goodness. The strategy to achieve this is through the gender equality movement, the healthy living movement, the no stunting movement, the movement to improve the quality of education, and the movement to love nature. The *maslahah* family movement is urgent in the context of development. SDGs essentially build the quality of human life” (Alissa, November 10, 2023). Similar to the SDGs, Sharia aims to achieve social justice, humanity, and the fulfilment of basic rights.

Nahdlatul Ulama's *Maslahah* Family Movement for Sustainable Development Goals: A Standpoint of *Maqasid al-Sharia*

Family entities face various challenges to remain intact, strong, and resilient (Muslih et al., 2023). At the same time, the Nahdlatul Ulama's *maslahah* family movement (GKMNU) has a vital urgency to achieve the Sustainable Development Goals (SDGs) in Pekalongan City and Batang Regency, Central Java, especially in the context of *Maqasid al-Sharia*. The main principles in Islamic law that aim to protect the public interest and human welfare and avoid damage (Al-Juwaini, 2016; Al-Qarafi, 1961; Al-Shatibi, 2003) align with the SDGs' ideals.

In the context of the SDG goals on health and well-being, the GKMNU has successfully run various counseling, health, and health extension initiatives to enhance family members' physical and mental well-being. Mental well-being is a crucial SDG indicator (Yusrani et al., 2023). The Islamic Human Development Index (I-HDI), one of the instruments for measuring human development from an Islamic perspective (Bahtiar & Hannase, 2021), places well-being as the leading indicator. Welfare can be obtained if fundamental rights are fulfilled. It illustrates that the GKMNU program focusing on family health and welfare means accelerating the improvement of the quality of family life. According to Al-Syatibi, the most crucial welfare (basic *maslahah*) is the fulfilment of five fundamental rights, namely *hifz al-din* (religious rights), *hifz al-nafs* (right to life), *hifz al-mal* (economic rights), *hifz al-nasl* (family rights), and *hifz al-aql* (right to reason/education) (Al-Shatibi, 2003). Mental health and welfare programs are one step toward achieving two goals: realizing simultaneously *maqasid al-sharia* and SDGs.

Programs that provide counseling on healthy lifestyles have not yet received attention in Pekalongan City or Batang Regency. In response to this, the GKMNU gives mental health more attention. Affordable health checks and health services should be provided in collaboration with the ministry or health office. The right to a prosperous and quality life (*hifz nafs*) is one of the objectives of *maqasid al-sharia* (Al-Shatibi, 2003). By strengthening family health, the GKMNU contributes to fulfilling SDGs related to health and well-being. Good health and welfare can extend life expectancy and become a strategy to maintain people's right to life (*hifz al-nasl*).

Referring to field actions, the GKMNU is relevant to SDG goals related to quality education. Quality and equitable education are crucial to development (Asdlori, 2023). Through educational programs, parenting, seminars, talk shows, skills training, and character building, the GKMNU tries to participate in educating the nation's children and, at the same time, realizing the objectives of sharia, especially maintaining, developing, and protecting the mind (*hifz al-aql*) (Sirait et al., 2022). Education and intellectual development are fundamental rights that must be preserved, fulfilled, and guaranteed as part of *maqasid al-sharia* (Peters, 1999 Sabreen, 2006;). Likewise, educating the nation's life is the goal of the nation and SDGs (Camilleri & Camilleri, 2020).

The GKMNU program aims to foster family members' access to quality education, both formal and informal, in both Pekalongan and Batang Regency. Pekalongan City emphasizes educational literacy, counseling, and family assistance (Fikri, January 5, 2024). Batang Regency focuses on economic literacy (Afad, March 2, 2024). The curriculum and materials provided also vary according to the community's needs. By improving literacy and religious knowledge, as well as life skills, which are relevant to the job market, GKMNU, whether in Pekalongan City or Batang Regency, strives to help realize the vision of the SDGs related to quality education, human resource development, and family empowerment (Alisjahbana & Murniningtyas, 2018).

Regarding social justice and economic empowerment, the GKMNU also contributes to SDGs. Social and economic justice are essential pillars of development (Ngoyo, 2015). Through family economic empowerment programs, entrepreneurship training, and access to business capital, the GKMNU helps increase family living standards and reduce socio-economic disparities. By economically empowering families, the GKMNU contributes to achieving SDG goals related to social justice and economic empowerment (Ilvi & Masruchin, 2022; Karino, 2018; Syaokani, 2023; Syaokani, 2023). The economic part of the SDGs needs further optimization.

However, ensuring sustainability and success requires networks and cooperation (Dinnata & Nuraeni, 2020; Fauziah, 2020). The GKMNU, in supporting the achievement of SDGs, needs multi-party cooperation between GKMNU, local governments, non-governmental organizations, and the private sectors. Continuous monitoring and evaluation are also needed to measure the impact and effectiveness of GKMNU programs in achieving SDG goals. By strengthening cooperation between stakeholders and increasing the capacity of GKMNU programs, the potential to achieve SDGs from the *maqasid al-sharia* perspective can be more optimally realized in Pekalongan City and Batang Regency.

In the context of *maqasid al-sharia*, the GKMNU is relevant to Islamic law principles and is oriented toward protecting human rights, promoting public interest, and common welfare. One of the main objectives of *maqasid al-sharia* is *hifz al-nasl*, or protecting offspring. NU's GKM in both regions has succeeded in protecting the family as the basic unit of society. The family becomes a source of energy and a protection tool to ensure the continuity of offspring and maintain the integrity of the family. In the context of *maqasid al-sharia*, early marriage has the potential to endanger family life. The principle of Islamic law teaches *al-dau aula min al-rafi* that preventing is better than eliminating (Zuhaili, 1999). Through various programs, education of prospective brides (Raflia et al., 2023), preventing early marriage (Fitri & Qibtiyah, 2022), and emphasizing family values, religious education, health, and character building are important as an implementation of the rule, *dar al-mafasid aula min jalbi al-masalih* (preventing harm is better than bringing benefit) to protect and provide fundamental rights in the family, conduct education and health services for survival. The GKMNU encourages the formation of a healthy, *sakinah*, and harmonious family, which is the foundation for a strong and quality generation.

NU's GKM helps achieve *maqasid al-sharia* objectives related to maintaining religion (*hifz al-din*). The fundamental rights of religion, worship, and developing the quality of religion are part of *maqasid* (Auda, 2022; Muzammil et al., 2023; Ubaidillah, 2021). The *maslahah* family movement emphasizes religious values in family life. Religion becomes the basis for family development, managed with a religious spirit. By providing family guidance, counseling, quality religious education, religious counseling, and spiritual support for family members, the GKMNU strengthens religious beliefs and practices and ensures that religious rights are protected.

Ideally, the GKMNU also have a role in achieving *maqasid al-sharia* goals related to preserving life (*hifz al-nafs*) and social justice (*hifz al-mal*). The economy is an indicator of the quality of development (Pangestu et al., 2021; AM, 2021). However, health programs, family economic empowerment, and poverty reduction efforts have received less attention. The GKMNU is still limited to educational and religious aspects. Nonetheless, issues and programs to elevate welfare, health, family economic

improvement, and other fundamental rights (Sucipto, 2018) have not been implemented optimally. In addition, challenges and obstacles must be overcome in implementing GKMNU in Pekalongan City and Batang Regency to achieve *maqasid al-sharia*-based sustainable development goals. More active participation is needed in some elements of society. Likewise, in terms of partnership between institutions and stakeholders, cooperation is the primary key to achieve SDGs (Dinnata & Nuraeni, 2020), and realizing a prosperous country (Syamsuri & Irsyamuddin, 2019) is proof of the implementation of *maqasid al-sharia*.

In other words, the NU *masalahah* family movement (GKMNU) in Pekalongan City and Batang Regency has excellent potential to become a driving force in achieving sustainable development goals from the *maqasid al-sharia* perspective. The GKMNU can be a greater achievement in advancing social justice, family welfare, offspring continuity, and religious preservation in society by stepping up the execution of initiatives founded on the precepts of *maqasid al-sharia*.

Conclusion

The present study promotes that Nahdlatul Ulama's *masalahah* family movement (GKMNU) is the foundation for achieving sustainable development goals from a *maqasid al-sharia* perspective in Pekalongan City and Batang Regency. In a society dominated by religious values, the GKMNU offers a comprehensive and sustainable approach based on *maqasid al-sharia* in viewing development—whole human development, integrating biological, psychological, social, and spiritual aspects. The *masalahah* family represents sustainable development, where the fundamental religious, political, economic and social rights reflected in the essence of *maqasid al-sharia* are fulfilled. Although still a pilot, the *masalahah* family contributes to achieving sustainable development goals (SDGs) towards a prosperous, just and prosperous country in a sustainable manner. The *masalahah* family is still in the pilot program, but it helps achieve the Sustainable Development Goals (SDGs) in a way that is sustainable and leads to a wealthy, just, and prosperous nation.

The findings of this study represent implications for GKMNU's enormous potential for transforming social, economic, and environmental situations while also serving as a major agent of change in the realm of religiosity. Through family empowerment, the GKMNU stimulates the development of excellent, peaceful, and prosperous family practices that uphold the values of *maqasid al-sharia* and advance justice, equality, and sustainability. Another finding suggests that crafting policies for more inclusive, equitable, and sustainable development can benefit from inspiration and reference from a faith-based perspective. From *maqasid al-sharia* point of view, this study substantially contributes to a knowledge of the challenges, promises, and constraints encountered by the *masalahah* family movement in achieving sustainable development goals.

References

- Abashidze, A. K., Solntsev, A. M., Kiseleva, E. V., Koneva, A., & Kruglov, D. A. (2016). Achievement of sustainable development goals (2016-2030): International legal dimension. *Indian Journal of Science and Technology*, 9(37), 102168-102168.
- Al-Ghazali, A. H. (1983). *al-Mustashfa fi 'Ilm al-Ushul*. Dar al-Kutub al-'Ilmiyyah.

- Alisjahbana, A. S., & Murniningtyas, E. (2018). *Tujuan pembangunan berkelanjutan di Indonesia: konsep, target, dan strategi implementasi [Sustainable development goals in Indonesia: Concepts, targets, and implementation strategies]*. Unpad Press.
- Alissa Wahid, (2020), Perempuan NU [NU women], *Kompas*.
- Al-Juwaini, A. M. A. (2016). *Ghiyats al-Umam fi iltiyats al-Zhulam*. Dar al-Minhaj.
- Al-Qarafi, S. A. D. (1961). *al-Dhakhira*. Kuliyat al-Shari'a.
- Al-Shatibi, A. I. (2003). *Al-muwafaqat fi usul al-Shariah*. Al-Maktabah Al-Tawfikia.
- AM, N. A. M. (2021). SDG's dalam pembangunan ekonomi pasca pandemi [SDG's in post-pandemic economic development]. *Jurnal Indonesia Sosial Sains*, 2(08), 1330-1343.
- Asdlori, A. (2023). Pendidikan Islam sebagai pilar pembangunan berkelanjutan: Peran sistem pendidikan pesantren dalam implementasi SDGs [Islamic education as a pillar of sustainable development: The role of the pesantren education system in the implementation of SDGs]. *Jurnal Pendidikan Islam Al-Ilmi*, 6(1), 124-130.
- Asyur, I., & Al-Thahir, M. (2001). *Maqashid al-syari'ah al-Islamiah*. Dar al-Nafaiz.
- Auda, J. (2022). *Maqasid al-shari'ah as philosophy of Islamic law*. International Institute of Islamic Thought (IIIT).
- Auda, J. (2022). *Re-envisioning Islamic scholarship: Maqasid methodology as a new approach*. Claritas Books.
- Bahtiar, Y., & Hannase, M. (2021). Determinan indeks pembangunan manusia dengan pendekatan maqasid syariah Al-Ghazali [Determinants of human development index with Al-Ghazali's *maqasid al-sharia* approach]. *JDEP (Jurnal Dinamika Ekonomi Pembangunan)*, 4(2), 89-97.
- Benedict, B. (1968). Family firms and economic development. *Southwestern Journal of Anthropology*, 24(1), 1-19.
- Brighouse, H., & Swift, A. (2006). Parents' rights and the value of the family. *Ethics*, 117(1), 80-108.
- Camilleri, M. A., & Camilleri, A. C. (2020). The sustainable development goal on quality education. *The Future of the UN Sustainable Development Goals: Business Perspectives for Global Development in 2030*, 261-277.
- Cheal, D. (2002). *Sociology of family life* (p. 104). Palgrave.
- Clark, H., Coll-Seck, A. M., Banerjee, A., Peterson, S., Dalglis, S. L., Ameratunga, S., ... & Costello, A. (2020). A future for the world's children? A WHO–UNICEF–Lancet Commission. *The Lancet*, 395(10224), 605-658.
- Davies, R. (2015). The sustainable development goals as a network of targets. *Monitoring and Evaluation NEWS*. Department of Economic and Social Affairs, 1(141), 1–17.

- Dinnata, H. Z., & Nuraeni, N. (2020). Kerja sama Selatan-Selatan dan triangular dalam implementasi sustainable development goals 2030 oleh ASEAN (2015-2019) [South-South and triangular cooperation in the implementation of sustainable development goals 2030 by ASEAN (2015-2019)]. *Padjadjaran Journal of International Relations*, 2(2), 187-207.
- Egana del Sol, P. A. (2020). Education for sustainable development: Strategies and critical issues. In *Quality education* (pp. 258-272). Springer International Publishing.
- Farrell, B., VandeVusse, A., & Ocobock, A. (2012). Family change and the state of family sociology. *Current Sociology*, 60(3), 283–301.
- Fauziah, A. (2020). *Prinsip kerjasama internasional terkait program air bersih (fresh water) di indonesia dalam mendukung tercapainya sustainable development goals/SDGs [Principles of international cooperation related to fresh water programs in Indonesia in supporting the achievement of sustainable development goals]* (Doctoral dissertation, Universitas Sumatera Utara).
- Fernandes, L. A. D. O., & Woodhouse, P. J. (2008). Family farm sustainability in Southern Brazil: An application of agri-environmental indicators. *Ecological Economics*, 66(2-3), 243–257.
- Fitri, F. Z. J., & Qibtiyah, A. (2022). Child marriage: Taboo, religion, and women in symbolic violence. *Hikmatuna: Journal for Integrative Islamic Studies*, 8(2), 171-185.
- Galtseva, T., Svitich, S., Kutsiy, A., Savchenko, V., & Strukova, T. (2020). Education for sustainable development in the value system of teachers. *European Journal of Sustainable Development*, 9(4), 147-147.
- Ghazali, M. S., Alwi, S. F. S., Idris, N. H., Sabri, M. F., & Abd Aziz, N. N. (2023). Financial well-being for sustainable development goals (SDGs): Family as the foundation. *Journal of Sustainability Science and Management*, 18(10), 81-97.
- Gore, C. (2015). The post-2015 moment: Towards sustainable development goals and a new global development paradigm. *Journal of International Development*, 27(6), 717–732.
- Guha, J., & Chakrabarti, B. (2019). Achieving the sustainable development goals (SDGs) through decentralization and the role of local governments: A systematic review. *Commonwealth Journal of Local Governance*, (22), 1-21.
- Hafiz, A., & Sungaidi, M. (2021). Pemberdayaan perempuan kiprah Muslimat NU [Women empowerment of Nahdhatul Ulama's Muslimat]. *Dakwah: Jurnal Kajian Dakwah dan Kemasyarakatan*, 25, 194-208.
- Hameed, M. R., Batool, H., Khan, A., Ahmed, I., & Rehman, N. U. (2021). Sustainable development goals challenges and strategies for South Asian countries. *Humanit Soc Sci Rev*, 9, 464-74.

- Handayani, A., Yulianti, P. D., & Ardini, S. N. (2018). Membina keluarga sejahtera melalui penerapan 8 fungsi keluarga [Fostering a prosperous family through the implementation of eight family functions]. *J-ABDIPAMAS (Jurnal Pengabdian kepada Masyarakat)*, 2(1), 76-80.
- Hardee, K., Kumar, J., Newman, K., Bakamjian, L., Harris, S., Rodríguez, M., & Brown, W. (2014). Voluntary, human rights-based family planning: A conceptual framework. *Studies in Family Planning*, 45(1), 1-18.
- Hassan, M. M., Lee, K. E., & Mokhtar, M. (2019). Streamlining non-governmental organizations' programs towards achieving the sustainable development goals: A conceptual framework. *Sustainable Development*, 27(3), 401-408.
- Hassan, M. M., Lee, K. E., & Mokhtar, M. (2020). Mainstreaming, institutionalizing and translating sustainable development goals into non-governmental organization's programs. *Concepts and approaches for sustainability management*, 93-118.
- Hege, E., & Demailly, D. (2018). NGO mobilization around the SDGs. *Studies*, 1, 18.
- <https://pekalongankota.bps.go.id/indicator/26/163/1/komponen-indeks-pembangunan-manusia.html>
- Ilvi, I. N. D., & Masruchin, M. (2022). Peningkatan kesejahteraan ekonomi masyarakat pesisir melalui budidaya ikan bandeng dalam perspektif maqasid syariah (Studi kasus Desa Segoro Tambak) [Improving the economic welfare of coastal communities through milkfish farming in maqasid sharia perspective: A case study of Segoro Tambak Village]. *Al Iqtishod: Jurnal Pemikiran dan Penelitian Ekonomi Islam*, 10(2), 1-15.
- Kamali, M. H. (1999). "Maqāṣid al-sharīḥ": The objectives of Islamic law. *Islamic Studies*, 38(2), 193-208.
- Karino, E. (2018). Dampak pengembangan wisata kampung nanas terhadap kesejahteraan masyarakat perspektif *maqasid syariah* (Studi kasus di Desa Sugihwaras Kecamatan Ngancar Kabupaten Kediri) [The impact of pineapple village tourism development on community welfare from the perspective of *maqasid al-sharia*: A case study in Sugihwaras Village, Ngancar District, Kediri Regency] (Doctoral dissertation, IAIN Kediri).
- Kousar, S., Bhutta, A. I., Ullah, M. R., & Shabbir, A. (2023). Impact of economic and green growth on poverty, income inequalities, and environmental degradation: A case of South Asian economies. *Environmental Science and Pollution Research*, 30(12), 35200–35213.
- Mansur, I. A. (2017). *Konsep keluarga masalah dan aplikasinya dalam kehidupan hafiz hafizah alumni Pondok Pesantren Al-Munawwir Yogyakarta* [The concept of maslahah family and its application in the lives of hafiz hafizah alumni of Al-Munawwir Islamic Boarding School Yogyakarta] (Doctoral dissertation, UIN Sunan Kalijaga).

- McCloskey, S. T. E. P. H. E. N. (2019). The sustainable development goals, neoliberalism and NGOs: It's time to pursue a transformative path to social justice. *Policy & Practice: A Development Education Review*, (29).
- Mensah, J. (2019). Sustainable development: Meaning, history, principles, pillars, and implications for human action: Literature review. *Cogent Social Sciences*, 5(1), 1653531.
- Mestrum, F. (2003). Poverty reduction and sustainable development. *Environment, development and sustainability*, 5(1), 41-61.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. SAGE.
- Ministry of Religious Affairs. (2012). *Membangun keluarga harmonis; Tafsir Alquran tematik [Building a harmonious family; thematic interpretation of the Qur'an]*. Ministry of Religious Affairs.
- Moldan, B., & Dahl, A. L. (2007). Challenges to sustainability indicators. *Scope Series*, 67.
- Mukti, D. A., Wijayati, M., & Maliki, I. A. (2020). Pembentukan akhlak mahmudah perspektif keluarga masalah sebagai upaya pencegahan menghadapi pandemi COVID-19 [Formation of mahmudah morals from the perspective of a masalah family as an effort to prevent the COVID-19 pandemic]. *SETARA: Jurnal Studi Gender dan Anak*, 2(01), 98-119.
- Muslih, M., Mahmudah, U., Maghfiroh, A., & Salim, M. S. (2023). Multidimensional Muslim family resilience during the COVID-19 Pandemic: A case study on divorce rate. *Hikmatuna: Journal for Integrative Islamic Studies*, 9(1), 91-104.
- Mustafied, M. (2013). Peta pemikiran ulama ushul tentang maqashid al-syari'ah: Menuju kontekstualisasi dan reformulasi [Thought map of ushul scholars on maqashid al-syari'ah: Towards contextualization and reformulation]. *Yogyakarta: Jurnal MLANGI*, 1(3).
- Mutiarani, N. D., & Siswantoro, D. (2020). The impact of local government characteristics on the accomplishment of Sustainable Development Goals (SDGs). *Cogent Business & Management*, 7(1), 1847751.
- Muzammil, S., Riyanto, W. F., & Yahya, N. E. P. S. (2023). Indonesian maqasid al-syari'ah: A Study of Yudian Wahyudi's thought. *DINIKA: Academic Journal of Islamic Studies*, 8(2), 178-202.
- Ngoyo, M. F. (2015). Mengawal sustainable development goals (SDGs); meluruskan orientasi pembangunan yang berkeadilan [Safeguarding sustainable development goals (SDGs); reorienting the orientation of equitable development]. *Sosioreligius: Jurnal Ilmiah Sosiologi Agama*, 1(1).
- Nilsson, M., Griggs, D., & Visbeck, M. (2016). Policy: Map the interactions between Sustainable Development Goals. *Nature*, 534(7607), 320-322.

- Othman, M. H., Razali, R., & Nasrudin, M. F. (2020). Key factors for e-government towards sustainable development goals. *Int. J. Adv. Sci. Technol*, 29(6), 2864-2876.
- Pangestu, F. P., Rahmadiani, N. S., Hardiyanti, N. T., & Yusida, E. (2021, June). Ekonomi Pancasila sebagai pedoman dalam tujuan pembangunan berkelanjutan SDGs (Sustainable Development Goals) 2030 [Pancasila economy as a guideline in sustainable development goals]. In *Prosiding Seminar Nasional Ekonomi Pembangunan* (Vol. 1, No. 3, pp. 210-219).
- Peters, R. (1999). Islamic law and human rights: A contribution to an ongoing debate. *Islam and Christian-Muslim Relations*, 10, 5-14. <https://doi.org/10.1080/09596419908721166>
- Pogge, T., & Sengupta, M. (2015). The Sustainable Development Goals (SDGs) as drafted: Nice idea, poor execution. *Wash. Int'l LJ*, 24, 571.
- Rafli, M., Zaen, F. M., & Sya'bana, B. A. (2023). Perjanjian pasca-nikah (postnuptial agreement) dalam konteks maqashid al-syari'ah: Analisis pandangan al-Syatibi [Postnuptial agreement in the context of *maqashid al-sharia*: An analysis of al-Syatibi's views]. *Legitima: Jurnal Hukum Keluarga Islam*, 5(2), 363-374.
- Ranis, G., Stewart, F., & Ramirez, A. (2000). Economic growth and human development. *World Development*, 28(2), 197-219.
- Remeikienė, R., & Gaspareniene, L. (2023). Effects on the economic and sustainable development and on the poverty and social inequality. In *Economic and Financial Crime, Sustainability and Good Governance* (pp. 205-234). Cham: Springer International Publishing.
- Robinson, J., Bradley, M., Busby, P., Connor, D., Murray, A., Sampson, B., & Soper, W. (2006). Climate change and sustainable development: Realizing the opportunity. *AMBIO: A Journal of the Human Environment*, 35(1), 2-8.
- Rochaida, E. (2016, March). Dampak pertumbuhan penduduk terhadap pertumbuhan ekonomi dan keluarga sejahtera di Provinsi Kalimantan Timur [Impact of population growth on economic growth and family welfare in East Kalimantan Province]. In *FORUM EKONOMI: Jurnal Ekonomi, Manajemen dan Akuntansi* (Vol. 18, No. 1).
- Rostiana, E., & Djulius, H. (2018). *Perencanaan dan pengelolaan keuangan dalam mewujudkan keluarga sejahtera [Financial planning and management in realizing a prosperous family]*. Diandra Kreatif.
- Ruhil, R. (2015). Millennium development goals to sustainable development goals: Challenges in the health sector. *International Studies*, 52(1-4), 118-135.
- Sabreen, M. (2006). Concept of rights in Islamic law. The Islamic culture "As-Saqafat-ul Islamia". *Research Journal-Sheikh Zayed Islamic Centre*, University of Karachi, (12), 14-39.

- Salim, M. (2017). Konsep keluarga masalah perspektif lembaga kemaslahatan keluarga Nahdlatul Ulama (LKKNU) [The concept of masalah family from the perspective of Nahdlatul Ulama's family benefit institution]. *Jurnal Al-Mazahib*, 5, 14.
- Sertse, S. F., Khan, N. A., Shah, A. A., Liu, Y., & Naqvi, S. A. A. (2021). Farm households' perceptions and adaptation strategies to climate change risks and their determinants: Evidence from Raya Azebo district. Ethiopia. *International Journal of Disaster Risk Reduction*, 60, 102255.
- Singh, Z. (2016). Sustainable development goals: Challenges and opportunities. *Indian Journal of Public Health*, 60(4), 247-250.
- Sirait, S., Putri, E. S. K., Wahidah, E. Y., Prasetya, B., & Ulfa, U. (2022). The contribution of Jasser Auda in Maqashid Al Syari'ah concept on Islamic education psychology. *Al-Muaddib: Jurnal Kajian Ilmu Kependidikan*, 4(2), 116-134.
- Sonafist, Y. (2023). Epistemology of Islamic law concerning human rights. *Hikmatuna: Journal for Integrative Islamic Studies*, 9(1), 64-77.
- Sucipto, M. C. (2018). The human rights in Islam (The study of Al-Muwafaqat by Imam Al-Syathibi). *Eksisbank (Ekonomi Syariah dan Bisnis Perbankan)*, 2(2), 1-5.
- Sudirman, F. A., Basri, M., Huda, K., & Upe, A. (2020). Collaborative governance dalam pelaksanaan Program Keluarga Harapan (PKH) sebagai upaya pencapaian Sustainable Development Goals (SDGs) [Collaborative governance in the Implementation of the Family Hope Program (PKH) as an effort to achieve Sustainable Development Goals]. *Jurnal Neo Societal*, 5(4).
- Syamsuri, S., & Irsyamuddin, D. (2019). Negara kesejahteraan dan maqasid syariah: Analisis pemikiran Jamaluddin Athiyyah [The welfare state and al-maqasid sharia: An analysis of Jamaluddin Athiyyah's thought]. *Falah: Jurnal Ekonomi Syariah*, 4(1), 83-97.
- Syaukani, M. (2023). Analisis maqasid syariah terhadap sistem jaminan sosial dalam program keluarga harapan [Maqasid al-sharia analysis of the social security system in the family hope program]. *Ameena Journal*, 1(3), 273-295.
- Ubaidillah, M. B. (2021). Teori maqosid syari'ah perspektif ulama modern dan kontemporer [*Maqasid al-Sharia* theory from the perspective of modern and contemporary scholars]. *JAS MERAH: Jurnal Hukum dan Ahwal Al-Syakhsiyyah*, 1(1), 1-15.
- Vanham, D., Leip, A., Galli, A., Kastner, T., Bruckner, M., Uwizeye, A., ... & Hoekstra, A. Y. (2019). Environmental footprint family to address local to planetary sustainability and deliver on the SDGs. *Science of the Total Environment*, 693, 133642.
- Walid, M., & Luetz, J. M. (2018). From education for sustainable development to education for environmental sustainability: Reconnecting the disconnected SDGs. *Handbook of Sustainability Science and Research*, 803-826.

- Wazir, M. A., Alazar, Y. M., & Kadirov, B. (2021). Family planning: Smartest investment for achieving the sustainable development goals for Pakistan. *J Pak Med Assoc*, 71(11).
- Whyte, M. K. (1996). The Chinese family and economic development: Obstacle or engine? *Economic Development and Cultural Change*, 45(1), 1-30.
- Yusrani, K. G., Aini, N., Maghfiroh, S. A., & Istanti, N. D. (2023). Tinjauan kebijakan kesehatan mental di Indonesia: Menuju pencapaian Sustainable Development Goals dan Universal Health Coverage [A review of mental health policy in Indonesia: Towards achieving Sustainable Development Goals and Universal Health Coverage]. *Jurnal Medika Nusantara*, 1(2), 89-107.
- Zaelani, A. Q., Issusanto, I., & Hanif, A. (2021). Konsep keluarga sakīnah dalam Alquran. *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law*, 2(2), 36-60.
- Zamos, G. (2011). The role of education for sustainable development in families' sustainable consumption. In *Proceedings of the 4th International Conference. Global vision, local action: Education for sustainable development and global citizenship* (pp. 129-145). Bournemouth University.
- Zuhaili, W. (1999). *Al-Wajiz fi ushul fikih*. Daru Fikri.