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Integrating Dimensions of Sustainable Development Goals (SDGs) Within Umranic Framework

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Abstract: This paper aims to suggest an integration of dimensions, especially economic, social, environmental, and politics that are embedded in Sustainable Development Goals (SDGs) within a framework called Umran. This Umranic framework hails from the idea of distinguished Muslim philosopher, historian and sociologist Ibn Khaldun, that is based on Islamic doctrines. As the present integration of the dimensions seems to be problematic, an exploration into the integration within Umranic framework is believed to be potentially a contributive endeavor. Based on an overview of literatures and a content analysis, this paper found that integrating dimensions of SDGs within the Umranic framework appears in the triangle of relationship between God, humans, and environment. This triangle exists in the form of an Islamic economic system. In this system, economic activities of natural resource utilization in various types of ownership undertake the sustainability dimension, that is the environmental protection and the promotion of equitable distribution, followed by the implementation of management of ownership and distribution rights according to Islamic rules. The pre-requisite on the part of the players is the high levels of spirituality. The application of this Islamic economic system followed by its political dimension will guarantee the achievement of SDGs even though it needs adjustment to a number of SDGs' indicators that are not in accordance to Islamic teachings.

Keywords: SDGs; sustainable development; Umranic theory

1. Introduction

In its third year, the presence of Sustainable Development Goals (SDGs) as a new agenda for the direction of global development has been increasingly accepted by the stakeholders of development in the world. SDGs was formally launched in January 2016 with 17 goals and 169 targets. Three years into the implementation of the Agenda, countries are translating this shared vision into national development plans and strategies.

Our previous study, the 'Comparative Study of Sustainable Development Planning in Indonesia, Malaysia and Negara Brunei Darussalam showed that three countries have their own specific institutional agencies dealing with the implementation of SDGs. They undertake similar steps, i.e. performing alignment between the existing plan documents with SDGs, examining the indicator and data availability for monitoring and evaluation, establishing communication, and building capacity with all stakeholders.

Result of interview with planners reveals that the three countries have put SDGs side by side with their own development plans, particularly the ones in progress i.e. long and medium term documents plans. The alignment process is not limited to identifying the suitability of purpose and target, but also the indicator. Social, economic, and political differences between the three countries gave birth to different numbers of targets and indicators. Of the 241 SDGs global indicators, Indonesia already had indicators similar to global indicators, proxy indicators, and additional indicators that enrich global indicators. Malaysia has a different case. The result of study on data readiness and gap analysis showed 5 indicator

categories of available, partially available, partially available and need for further development, not available, and not applicable. The process of indicators screening is still ongoing in Negara Brunei Darussalam (NBD).

Each target and indicator represents each goal without viewing SDGs as a network. Thus, there is no focus on the 17 goals or which goals should be prioritized that have the biggest multiplier effect (snowball effect) towards achieving other goals. Nevertheless, the 17 goals actually have a connection and dependence on each other; influence and determine each other either positively, negatively, or neutrally.

The Sustainable Development Goals Report 2018 revealed that transitioning towards more sustainable and resilient societies requires an integrated approach which recognizes that challenges of sustainable development—and their solutions—are interrelated (United Nation 2018). Previous thoughts related to this have emerged and can be categorized into the philosophical and practical level. Philosophically scholars such as Hajer's in Roberts and Chan (1997), Redclift in Briassoulis (2001), Counsell (1999), Holden (2008), Hafsa and ASTRÖM (2011), proposed that sustainability need fundamental changes in the ideology, transformation of cultural attitudes and behavior, paradigm shift, institutional reform supported by appropriate political and institutional structures. Practically, the effort that has been made is to identify integration across 17 sectors of SDGS.

These two things need to be assembled to determine how the conceptual framework built on certain ideologies and paradigms can display the thinking of cross-dimension integration. In this context, it is necessary to look for fundamental thoughts ranging from the meaning of sustainable development to understanding its implementation. For this, we offer the Umranic framework that has been put forward by Ibn Khaldun, a well-known Muslim sociologist.

With the nature of this article and in accordance with the objectives, methodology applied is content analysis as the data consist mainly of Alqur'an and Hadits. Content analysis is a way to elaborate the purpose of substance from a document, manuscript, law, etc.

2. Dimensions and Sectors in SDGs

The concept of sustainable development in terms of the issue of environmental conservation of resources needs to be accomplished through the ongoing supply of natural resources in the present and future with effective land use, reduction of non-renewable resources, biodiversity conservation of natural resources. Conservation includes the replacement of resources, changes in the way and pay attention to the intangibles factor such as the comfort and value of heritage (Blowers 1993). The environmental interpretation of sustainability focuses on the overall viability and health of living systems that are defined in terms of a comprehensive, multi-scale, dynamic, hierarchical measure of resilience, vigor and organization (Costanza 2000). These ideas apply to both natural (or wild) and managed (or agricultural) systems, and cover wilderness, rural and urban areas.

Sustainability may be also understood in terms of the normal functioning and longevity of a nested hierarchy of ecological and socioeconomic systems, ordered according to scale. The linkage between and co-evolution of socioeconomic and ecological systems also underlines the need to consider their joint sustainability. In brief, what ecological (and linked socioeconomic) systems need is improved system health and the dynamic ability to adapt to change across a range of spatial and temporal scales, rather than the conservation of some ideal static state (Munasinghe 1993).

Social sustainability parallels the ideas discussed earlier regarding environmental sustainability. Reducing vulnerability and maintaining the health (i.e., resilience, vigor and organization) of social and cultural systems, and their ability to withstand shocks, is important (Chambers 2006). Enhancing human capital (through education) and strengthening social values, institutions and equity will improve the resilience of social systems and governance. Many such harmful changes occur slowly, and their long-term effects are overlooked in socio-economic analysis. Preserving cultural capital and diversity across the globe

is important. There are about 6000 cultural groups with different languages worldwide, while indigenous cultures (as opposed to state cultures) may represent over 90% of global cultural diversity (Gray 1991).

Munasinghe (1993) drew, as manifested in Figure 4, the parallels between the respective roles of biodiversity and cultural diversity in protecting the resilience of ecological and social systems, and the interlink ages between them. Several subsequent reports from international organizations have highlighted cultural diversity (UNESCO 2009). Strengthening social cohesion and networks of relationships, and reducing destructive conflicts, are also integral elements of this approach. Understanding the links that radiate out from poor communities, and their interface with agencies and government is critical for building connections and channeling resources more directly to make social development more sustainable (Munasinghe 1993).

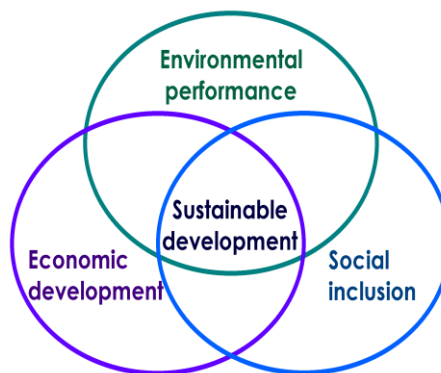


Figure 1. Model of Sustainable Development from Conventional Perspective

To sum up, the sustainable paradigm consists of three pillars, namely economic growth, environmental protection and social dimension (Cernea 1991; Sydorovych and Wossink 2008; Dantsis et al. 2010) (Figure 1). Kessler et al. (2007), highlighted two indicators in economic dimension which are per capita gross domestic product and employment rate. For social dimension, Kessler et al. (2007) outlined food security, child mortality, poverty index, the conflict of a land and inequality. Food security may be negatively affected due to the replacement of food crops. Besides that, this sector also will decrease a poverty index (Ragayah 2014). Furthermore, environmental dimension has many criteria such as air, water, biodiversity, soil and agro-ecological management. Each of these criteria have own indicators, such as soil fertility status, greenhouse gas emissions, water quality and many more. Sustainability is seen as an approach and property of the agriculture sector. The approach leads the development to a set of strategies that ensure its sustainability.

In the sustainability framework, the economic (financial) environmental and social aspects are reviewed for their impacts in both the short and long terms. The three strategies of high income, value addition and zero waste are scrutinized as part of the journey towards corporate sustainability (Basiro and Chan Kook 2004).

The governing objective for maximizing value is to guide investment to generate the greatest returns and to position the industry for continued growth. By incorporating sustainability into business, there must be taken into account the long-term profitability, benefits and impacts of the products and processes (Vermeulen and Goad 2006).

Thus, economic sustainability adds new dimensions to the concept for future business instead of the mere financial profitability of the old. Economic sustainability looks beyond the current business horizon by focusing on the forces that will shape the markets in the future. The social and environmental trends are now playing increasingly important roles in defining the markets. By integrating profitability,

environmental and social considerations into its business planning, the industry will be better prepared to manage the risks and capture the opportunities (Basiro and Chan Kook 2004).

All in all, the above discussion portrays the SDGs multi-sectors nature that could not possibly be achievable with an approach in silo, unless a proper integration of all is systematically planned and realized. SDGs cover 17 sectors goals that can be categorized into four dimensions of economic, social, environment, and politics as presented in Table 1. The economic dimension is related to the process of economic activity namely production, distribution, and consumption. The use of production inputs originating from nature is categorized into environmental dimension. Meanwhile, the social dimension includes two things. First, how the production results of national aggregate as the gross national product is distributed to all households. This context concerns access and participation in economic activities and the opportunity to enjoy “the development cake”. Second, it is related to human figures that must be healthy and educated including their internal and external relationships. The political dimension is related to the management of social, economic and environmental dimension reflected in regulations, policies, organization, and management approaches used.

Tabel 1. Dimension of Economic, Social, Environment and Politic of 17 Sectors SDGs

	SDGs	Target	Dimension
1	End poverty in all its forms everywhere	Human and Justice	Social
	End hunger, achieve food security and improved nutrition and promote sustainable agriculture	Human and Justice	Social
2			
3	Ensure healthy lives and promote well-being for all at all ages	Human and Justice	Social
	Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all	Human and Justice	Social
4			
5	Achieve gender equality and empower all women and girls	Human and Justice	Social
	Ensure availability and sustainable management of water and sanitation for all	Water	Environment
6			
7	Ensure access to affordable, reliable, sustainable and modern energy for all	Energy	Environment
	Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all.	Economic	Economic
8			
9	Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation	Infrastructure and economic	Economic
	Reduce inequality within and among countries	Justice	Social
10			
11	Make cities and human settlements inclusive, safe, resilient and sustainable	Cities and human	Social
	Ensure sustainable consumption and production patterns	Economic	Economic
12			

	SDGs	Target	Dimension
13	Take urgent action to combat climate change and its impacts	Environment	Environment
14	Conserve and sustainably use the oceans, seas and marine resources for sustainable development.	Environment	Environment
15	Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss	Environment	Environment
16	Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels	Justice	Politic
17	Strengthen the means of implementation and revitalize the Global Partnership for Sustainable Development	Global Partnership	Social

Although sustainable development have been defined with its dimensions and sectors identified, yet experiences of many countries showed that there are practical difficulties in integrating these dimension and in putting the concept into operation (Noorbakhsh and Ranjan 1999). The lack of integration across sectors of SDGs in terms of strategies, policies and implementation has long been perceived as one of the main pitfall of previous approaches to sustainable development (Blanc 2015).

The 17 goals have, actually, a connection and dependence upon each other; have influence on and determine each other with the result of positive, negative or neutral. Weitz et al. (2015) proved it in an analysis of the relationship of water, energy and food target. Achieving one target is dependent on another. For example, water access is dependent on energy availability, and vice versa. One target imposes conditions on another. For instance, sustainable management of water resources conditions how access to water is provided. Progress on one target reinforces progress on another, that is, improving water use efficiency facilitates providing access to water. Blanc (2015) showed that two of the proposed goals, SDG 12 on sustainable consumption and production (SCP) and SDG 10 on inequality, provide critical connections among other goals and make the SDGs more tightly linked as a network. Blanc (2015) analyzed the integration of between goals using *network analysis techniques* which solely based on the target slice between goals that strongly related. This method, while seemingly straightforward, is of course subject to different interpretations of the wording of the targets. Due to different interpretations, other view emerged stating that eradicating hunger and ensuring food security is a bottom-line requirement for achieving sustainable development and wellbeing (Mollier et al. 2017). Different results indicate the absence of foundation of thinking that can be used as a reference in conducting integration analysis. In same opinion, Nilsson et al. (2017) state that interactions between SDGs currently have a weak conceptual and scientific underpinning.

Amidst such difficulties, there are proposals that considered SDGs from religious framework. (Narayanan 2013) for instance holds to the belief that religion could possibly play a role in achieving economic sustainability, firstly through the values it offers, secondly through its potential for ecological, social and political activism (based on those values), and thirdly, through its capacity to enable self-development. (Hossain 2014) too believed that the concept of sustainable development is accurate

according to religious beliefs. In fact, [Becchetti and Borzaga \(2010\)](#) stated that religiosity could increase economic sustainability apart from increasing economic growth and environment protection.

[Abdulrachman \(2011\)](#) goes beyond the belief by proposing a model of Islamic sustainable development. He added spiritual development to the existing socio-cultural development, economic development, political development, and environment protection. This model is shown in Figure 2.

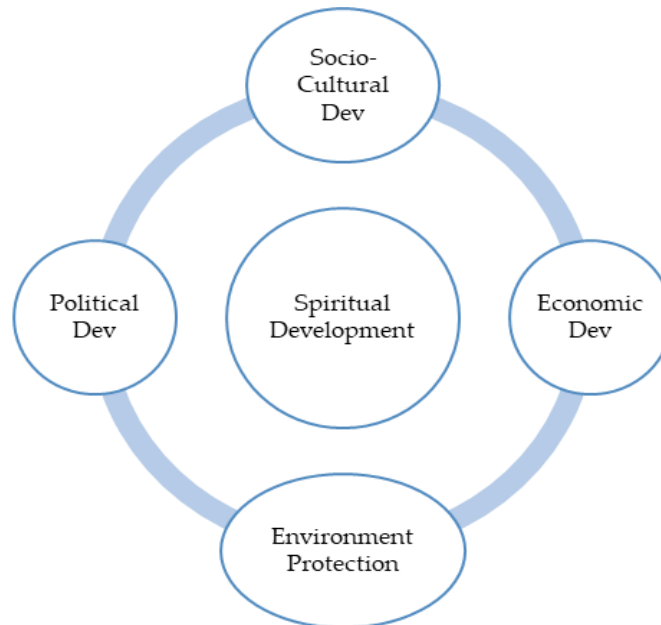


Figure 2. Proposed Model of Sustainable Development from Islamic perspective. Source: [Abdulrachman \(2011\)](#).

Another scholar, [Al-Jayyousi \(2012\)](#), introduced another framework for Islamic sustainability. The framework consists of four elements, viz. justice (*adl*), excellence (*ihsan*), social capital (*arham*) and limit of mischief (*fasad*), as is shown in Figure 6.

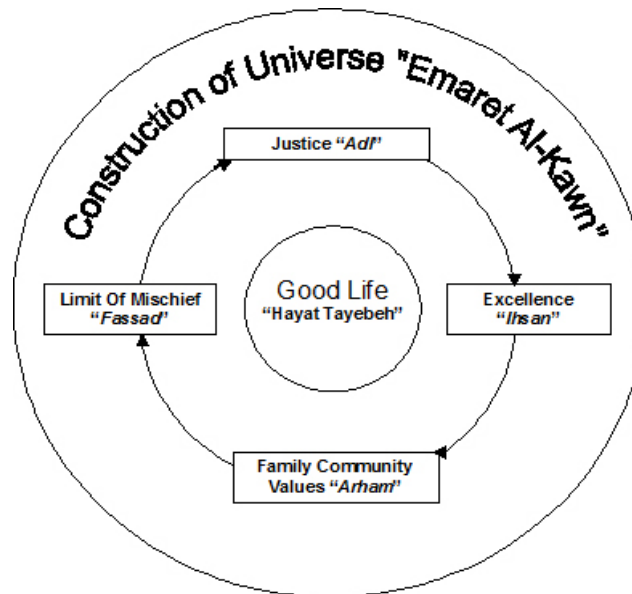


Figure 3. A model for sustainable development based on Islamic worldviews

The core circle represents good life (*hayat tayebah*), while the larger circle represents the notion of construction on earth. The first element, justice, is the cornerstone for attaining and sustaining progress and thus good life. The second element, excellence, refers to the excellence and conscious evolution of individuals, organization and society. The third element, the social capital, refers to the social networks from family to neighborhood and the global human community at large. Lastly, the fourth element, that is the limit of mischief refers to the indication for the deviation from natural state and balance that was created by God.

However, neither the Islamic model by (Abdulrachman 2011) nor the framework by Al-Jayyousi (2012) addresses, let alone suggest prescriptive solutions to, the problems of the integration of the SDGs sectors. We therefore come up with what we called Umranic Framework, a framework that is believed to be able to integrate all the SDGs sectors efficiently. The detailed discussion of the Umranic Framework and the integration of the sectors that the framework embedded them into, follows.

3. Umranic Theory for SDGs Dimensions

From the aspect of language, *'umran* originated from the root word *'amara* which gives the meaning of “affluence” and “prosperity” due to dense population and abundance in business, industry, and agriculture (Mustafa 1972: 632; Lecomte 1964: 643). From the same root word arise the terms *'amir* and *ma'mur* which refers to the region in which *umran* possesses a large population, successful development, knowledgeable, highly cultured due to the existence of cooperation and consensus among society as well as a just ruler. Generally speaking, from the context of language it refers to a situation and atmosphere which possess peace, success, expertise, luxury, and affluence, large population and available job opportunities in which unemployment does not exist (Mustafa 1972: 633).

The Science of *'Umran* is divided into three areas, which is *'ulum naqliyyah* (religious knowledge), *'ulum 'aqliyyah* and *'ulum lughawiyah*. Each of these areas of knowledge contain numerous types of sources and functions. *'Ulm naqliyyah* is the religious knowledge sourced by the revelation that is contained in *ayat muhkamat* (clear defined and have section, methods and functions). *'Ulm 'aqliyyah* is the academic knowledge sourced by understanding that is contained in *ayat mutashabihat* which have unclear definitions and meanings and also has its divisions, methods and functions.

Tools (*'ulum lughawiyah*) is knowledge of languages or knowledge of equipment relating to communication and connections between the fields of knowledge that have been studied, whether it is religious knowledge or academic knowledge. For example, the function of Arabic language is to read and understand the Holy Quran, the Prophet' hadiths and religious books. The function of English language is to understand the knowledge of science and technology. Malay language is to understand the Malay's customs and traditions. Aside from that, the function of languages are to communicate between individuals and to form an understanding and cooperation among society to build a community and nation.

The theory of *'Umran* is created specifically to manage mankind and natural resources for the purpose of development based on the philosophy of Islamic management and development which is characterized as holistic, amalgamated, *hands-on*, and in line whether in theory or practice.

Allah *Subhānahu wa Ta'ālā* is the One that makes all creatures, whether in heaven or on earth with the laws and regulations that have been kept and preserved by nature. Man as a servant of Allah was commanded to follow and abide by the laws and regulations that Allah created. At the same time, humans are made of earth (clay) commanded and tasked to develop and prosper on the earth, and after that Allah ordered man to ask for forgiveness and repent to Him (*Al-Qur'an*, Surah Hud: 61).

The concept *Uluhiyyah*, Allah the One the Almighty, the All-Wise, and no partner to Him, and He creates all creatures, whether in the heavens or on the earth, the tangible and the intangible. God has sent Prophets and the apostles and the Holy al-Qur'an al-Karim as a guide for life in this world and the hereafter. Man cannot invent a lie against Allah *Subhanahu wa Ta'ala* because He was the One who made

man, and man cannot live without God. Man as a servant of God was commanded to follow and abide by the laws and regulations that God created. At the same time, humans are made of earth (clay) commanded and tasked to develop and prosper on the earth, and after that Allah ordered man to ask for forgiveness and repent to Him (al-Qur'an, Surah Hud: 61).

Allah created the universe for human life and to worship Allah, for society and the environment. Man's relationship with Allah, human relations among people, and between people and nature has always been perfect. Thus, Allah, man, and nature are in the chain and "Triangle" as illustrated in Figure 1, and the three are inseparable from one another. This does not mean the union between Allah and man and nature, as alleged by the adherents of the doctrine followers *Wahdah al-Wujūd* (Consolidation exist) by Ibn al-'Arabi and also transmitted by Hamzah Fansuri in the Malay world, but it means man and nature is a testimony to the existence and greatness of Allah the Creator. This doctrine is known as *Wahdah al-Syuhud* (attestation of the existence of Allah) made popular by Nur al-Din al-Raniri a Sunni in Aceh.

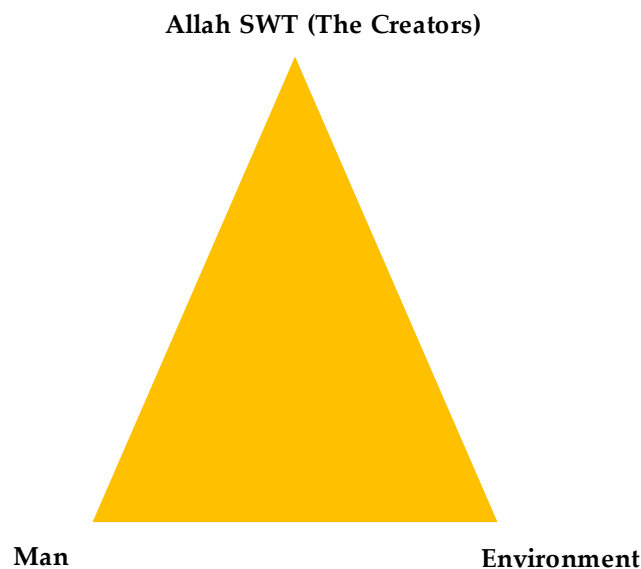


Figure 4. Triangle of Allah, man, and nature

There are three main things mentioned in above paragraph, namely Allah, man and earth (the environment) as a development that must be maintained and managed in accordance with the laws and regulations that Allah created. Islam is the religion of Allah SWT and how to live a full and a complete way of life that involves two aspects of life, internal and external. The internal aspect is to believe in Allah SWT, the angels, the scriptures and the messengers. The external aspect is the relationship between a human with Allah SWT (*hablum min Allah*) and the relationship between a human with other humans (*hablum min nas*) and the human relationship with the environment as a source of life.

Allah has made the earth for humans to live together with other beings on the earth, whether animate or inanimate. Soul comprises of the humans, animals and plants, and the inanimate including sea, hills / mountains, and air.

Humans have three elements: body, mind and spirit and each one has its own function and should be used properly and thoroughly. Humans have an advantage compared with other beings, because it is Allah *Subhanahu wa Ta'ala* who has made man as the Caliph on earth. Humans are liable to inhabit the earth so that humans can live in peace and prosperity and they worship the one God who has made all the creatures on the earth, in the sky and the space in between them.

The surrounding environment, the components that make up the environment excluding humans are inanimate matter such as the sea, rivers, hills, mountains, etc. Its functionality and usefulness in life. Wild plants, fruit trees, vegetables, wildlife, animals, etc Its also functionality and usefulness in life.

4. SDGs Dimensions in Umranic Framework

When the Umran Theory is used as a basis of thinking to place all four dimensions, it can be simply illustrated by Figure 5.

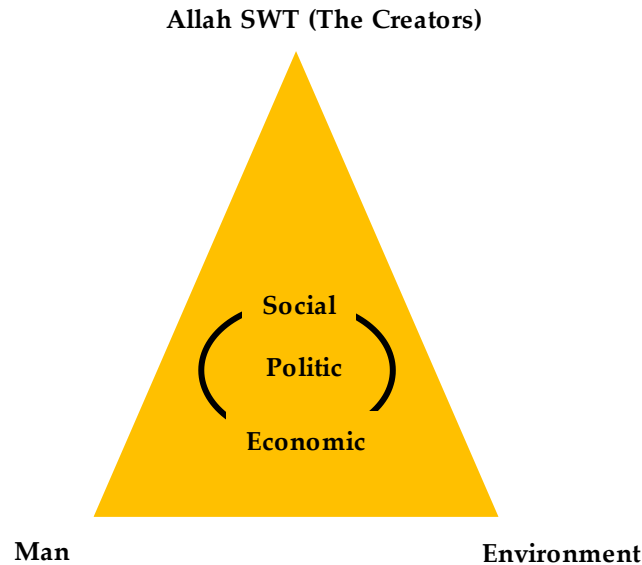


Figure 5. Sustainable Development in Umranic Framework

The science of *Umran* is implemented in the form of a "triangle", starting with faith in Allah angels, Holy Books (Torah, Bible, Psalm and al-Qur'an al-Karim), the Apostles, and the Day of Judgment. Humans have an advantage compared with other beings, because it is Allah *Subhānahu wa Ta'ālā* who has made man as the vicegerent of God on earth. Humans are liable to inhabit the earth so that humans can live in peace and prosperity and they worship the one God (Allah) who has made all the creatures on the earth, in the sky and the space in between them.

The existence of human beings as the vicegerent of God on earth is identical to the effort of prospering the earth through the utilization and distribution of all resources in compliance with Allah's will. The utilization and distribution of all resources is the core of economic activity, and when it must be in line with Allah's will the approaches and patterns of utilization and distribution will certainly be based on Islamic teachings. Therefore, there will be a specific rule of conduct related to that matter and adjustment to the organization's needs in the implementation. This is where the importance of politics framing the rules of the game and human relations in prospering the earth. The following four sub-chapters are the explanation of how the Umranic Framework works.

4.1. The Principal of Nature and Environment

A Muslim believes in the existence of Allah SWT, the Creator of the earth, the sky, and everything in it. Natural resources and the environment are Allah's creations functioning to fulfill the life missions of a Muslim. Allah has created everything in balance. According to Nasr as quoted from (Muhammad Ramzan 1996), Islam, human beings, and the universe are in equilibrium, interrelated, and mutually completing. Allah is the Creator and Guardian of their sustainability. The universe was created with

hikmah. The number, quantity, and quality have been determined perfectly, and each has been given its own roles. Every creation has its own goals. The number of resources created has been accounted for in order to cater to the needs of human beings. Al-Qur'an depicts environmental equilibrium in several words, 'adl', 'qadar', and 'mouzoon'. The earth and ecosystem have functioned in their limitations and tolerance. There are several keywords in resource utilization, namely efficient and effective (Azis and Ulfah 2010) and sustainably (Abdurrahman 2012).

For sustainability, Abdurrahman (2012) proposes ethics which should be based on the conceptual framework constituting: *tauhid* (monotheism that Allah is the Only God), *ibadah* (devotion, having the value of charity), 'ilm (knowledge searched in an attempt of glorifying Allah), *khilafah* (exploiting and preserving the nature), *amanah* (being honest in treating the nature and just in empowering it), 'adalah (balance, where violators of *amanah* will be rebuked by the prevailing law), *jamal* (beauty, beautiful phenomena should not be damaged), and *halal-haram*. As a consequence, the efforts of exploiting natural resources and the environment should be planned simultaneously in the context of its protection. The Qur'an equalizes protection of environments with the protection of religion (al-Nahl:90, al-Zumar:10, al-A'raf:56), and with the protection of life (al-Maidah:32, al-Nisa:29).

Allah SWT repeatedly describes and reminds humans about the existence of nature. The Holy Qur'an in Surah al-Nahl: 3 states that He created the heavens and the earth in truth. The Qur'anic Interpretation of Unisba Juz XIV explains that the *truth* is that Allah creates the heavens complete with all objects in it and creates the earth the same way under His wisdom and provision; both are arranged neatly, none at all misplaced (Unisba LSIPK, 2017). Then in Surah an Nahl: 48-49, it is said that to Allah SWT prostates whatever in the heavens and whatever is on the earth of creatures. Quranic verses in al-Hashir: 1, al-Taghabun: 1, al-Isra: 44 state that nature and humans exalt Allah SWT. Nature is a sign of the greatness of Allah (Ali Imran: 190, Yasin: 33-35). Nature is a medium of *Iktibar* (example/lesson), *tasyakur* (thankful), and *dhikr* (Al-A'raf: 185, Yunus: 101, an_Nahl: 5-8, 10-13, Yasin: 71-73), and nature as God's favor (Lukman: 20, Ibrahim: 32-34). Surah al-Ahzab: 72 states that this nature is part of the trust of Allah SWT. Surah Ahaad: 72, al-Isra: 70 say that nature is a medium for building civilization. Surah al-Baqarah: 33 emphasizes that nature provides inspiration in building knowledge and functions as a medium for economic development (al-Naml: 60). Nature is adornment and beauty (al-Shaffat: 6, al-Nahl: 88).

All the verses above are the guideline in building deep awareness of the environment so that the activities of utilizing natural resources become an integral part of the implementation of beliefs and worship to Allah SWT. A real practice on such matter has taken place in Malaysia. By taking the excerpts from the Qur'anic verses that forbid humans from vandalism as their foundation, members of the Agro Belantik Sik Bhd Cooperative have agreed not to run agricultural activities that bring harm to the surrounding environment. What is important for the cooperative is their responsibility as God's servants on this earth who understand the prohibited things and try to correct the damaged caused, especially after there are rules that allowed them to do so. The Agro Belantik Sik Bhd Cooperative Institute has carried out organic farming activities focusing on planting rice organically at SRI Lovely. The advantages of planting rice organically are free from the use of haphazard chemicals and aim to maintain the soil fertility and overcome the pests. This means that planting rice organically does not damage the soil nor pollute the surrounding environment (Yusnita 2014). Environmental awareness formed by religious faith is expected to be the best initial solution to maintain and control environmental damage so that the SDGS goal number 6,7,13,14,15 can be achieved.

4.2. Islamic Economic System

Distribution or allocation of resources and distribution of development outcomes, the target to be met should be done with justice. This has been the focus of SDGs 10. What is meant by being just, requires the power beyond human's mind, and the answer is given by the Islamic economic system (Triono, 2012).

The Islamic economic system is a comprehensive system able to meet the basic needs of society, either clothing, food, shelter, health, education, and security. Thus, it discusses the way to meet everyone's basic needs instead of how to produce economic goods *per se* (An-Nabhani 2010).

The three principles that have to be considered to build Islamic economic system are ownership/property rights, ownership/property rights management, and wealth distribution (An-Nabhani 2010). Regarding ownership, Islam regulates its nature, cause, and type. Naturally, the property belongs to Allah SWT (Surah an-Nuur: 24) which is given to humans (Surah al-Hadid: 7) and will be held accountable for how it was earned and used for. According to al-hadith, human will be questioned about four things in the hereafter. Firstly, how his life is spent; secondly, how his body is used during his life; thirdly, how he acted upon his knowledge; and fourthly, how he earned and spent his wealth for. Comprehensive understanding of the meaning of this verse will lead to the wise conduct in managing ownership.

4.3. Islamic Political Economy

The implementation of Islamic economic systems cannot be separated from Islamic political economy, namely the application of various policies ensuring the fulfilment of all basic needs of each individual in society as a whole, accompanied by guarantees that enable them to meet complementary needs in accordance with their abilities (Al-Maliki 2009).

There are four principles of Islamic political economy (Nasim 2012). Firstly, everyone is an individual who needs to fulfill their basic needs; secondly, fulfillment of basic need is carried out as a whole (complete); thirdly, it is *Mubah* (permissible) for individuals to earn money (work) with the aim of gaining wealth and increasing prosperity; and fourthly, noble values (Islamic *Shari'a*) must dominate (and become a prevailing rule for) all interactions involving individuals in society.

The first and second principles concern the fulfillment of basic needs that cover two categories: goods (food, clothing, and house) and services (security, education, and health). The implementation of Islamic political economy must suffice decent human living standards, meaning there is no poverty. Therefore, prioritizing the fulfillment of basic needs of goods (no poverty) as the first goal of SDGs is already appropriate, which then reinforced by the fulfillment of food needs (zero hunger) as the second goal. Hence, the second goal is actually a subset of the first one. Meanwhile, the 11th SDGs goal is related to efforts of fulfilling housing needs.

Next is the fulfillment of basic services in the form of health and education. The state directly guarantees the health of all citizens (Muslims & non-Muslims) by providing free medical and health facilities. The state also provides decent yet affordable even free educational facilities. SDGs are very concerned about these two primary service needs as it is stated in their third goal of ensuring healthy lives and promoting well-being for all at all ages, and the fourth goal of ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all. Regarding security guarantees, according to Islam, the state directly guarantees the security of all citizens (Muslims & non-Muslims) by applying strict rules to anyone who harm the soul, honor, blood, and property of others as it is stated in the goal of 16th SDGs. Thus, the 5 goals of SDGs aforementioned have answered the demands of fulfilling basic needs. The third principle is clearly stated in the 8th goal of SDGs, namely to promote sustained, inclusive, and sustainable economic growth, full and productive employment, and decent work for all.

Based on the three sub-chapters above, it appears that Islamic teachings encompass all aspects of life. When the Umranc framework is illustrated as a triangle of human-God-environment relations, there are crucial things in the context of achieving SDGs as follows.

Human relation with himself means how each individual manages himself to be an *insan kamil* (a perfect man, an exemplary of human being) and has the commitment to perform excellent activities as if Allah sees it (excellent '*Ihsan*'), not as an economic tend-to-be greedy creature. '*Insan*' is a becoming being, which means human beings move permanently in the direction of Allah towards the ideal perfection

(Shari'ati, 2005). To achieve the embodiment of an *insan kamil*, there should be an integrating education between mind and heart, knowledge and deed, *daruri* (self-evident) knowledge and *nazari* (theoretical) knowledge, *fard ayn* knowledge and *fard al-kifayah* (comunal obligation) knowledge (Salleh 2009). In this context, Islamic teachings provide *mahdoh* (all forms of) worship facilities as a manifestation of human relations with Allah. Therefore, it can be said that the concern for the environment is not merely awareness without a foothold, but it is a part of the appreciation of human existence as a servant of Allah who must prostrate and subservient Him, the Creator.

Interaction between human beings consists of the relationship between individuals or groups in various aspects that shape a society. The establishment of Muslim communities have the characteristics of *ta'awun* (mutual aid), *takaful* (mutual share of the burden), and *tadhomun* (having solidarity). Interestingly, these characteristics emerge like two sides of a coin where an individual figure is able to display behavior of *insan kamil* and at the same time managing assets both in terms of market mechanisms and non-market mechanisms. The mechanism in question is in the form of teachings and its implementation processes either mandatory or voluntary with the achievement of merit and heaven. Zakat, *infaq* and alms are instruments of social justice (non-market mechanisms). Meanwhile, market mechanism is related to asset development through various economic activities in a variety of ownership which includes salary or wages, land lease, and profit. The practice of Islamic business through a variety of *Syirkah* (partnership) principles promotes profit sharing which guarantees equitable distribution of income when business people have a high moral standing. The results of our previous research showed that income distribution becomes more equal when Islamic principles are internalized. From some of the propositions given, we conclude that wage level will be determined not only by perception or the mind set of capital owners and workers on the value of their assets, but also the standing moral of entrepreneurs and capital owners (Dariah, Sundaya, and Malik 2014). Thus, the realization of Muslim community as explained above cannot be separated because of the strength of the relationship with Allah SWT.

Human relationship with nature, where natural resources and environment are Allah's creations functioning to fulfill the life missions of a Muslim. Life goes and depends on the space, namely the Earth as one of the planets of the whole system in the universe. Al Jayyousi (2012) describes the Earth as a huge circle, in which life is a small circle inside it. It means that human life is a part of the whole ecosystem. With such a position, the exploitation of natural resources and the environment should be accompanied by comprehensive understanding, belief, and responsibility.

5. Conclusion

Integrating sectors of SDGs within 'Umrānic framework pertaining to God (the Creator), human beings, and nature can be illustrated that Allah Subhanahu wa Ta'ala makes all creatures, whether in heaven or on earth, visible to the eyes and not. He has sent Prophets and the Qur'an al-Karim as guides for mankind towards nature with the day of reckoning. He is the one who created all living things whether in the sky or on the earth together with the laws of nature (*sunnatullah*) which is protected and maintained by his *qudrat* (power) and *'inayah*. Men, as servants of Allah cannot lie to Allah because Allah created them, and to Him men surrender. Allah created the universe for human life and worship Allah, society and country. Man's relationship with Allah, man to man relation, and between man and nature are always intertwined. Thus, Allah, man, and nature are in the chain and "Triangle-Three", and the three are inseparable from one another. Mankind as a servant of Allah is commanded to obey the laws and regulations set by Allah. At the same time, Allah has stated "Mankind who is created from the earth (clay) is commanded and entrusted to develop and prosper the world.

The 17 goals of the SDGs can be seen as a unified interdependent development process where humans are a central figure in managing sustainable development. The main prerequisite needed is a high awareness of the environment, which in Islam, was built on spirituality accompanied by the application of

the Islamic economic system and Islamic political economy. Towards the application of the Islamic economic system and politics that will guarantee the achievement of SDGs, intense studies are needed regarding the principles of sustainable development so that technical relations will arise between goals as well as to determine which goals are the most decisive and depend on other goals.

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