



## Contribution of Islamic Values to Sustainable Development Goals (SDGs) and Their Influence on Humanity: Literature Study of the Al-Qur'an

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### ABSTRACT

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Indonesia faces environmental challenges such as deforestation, water and soil pollution, and the impact of climate change. The importance of protecting the environment is recorded in Presidential Regulation no. 59 of 2017 concerning Sustainable Development. The Qur'an provide an important ethical basis for protecting the environment. This research aims to identify and analyze the contribution of Islamic values in some verses in Al-Qur'an to the SDGs goals, especially in preventing climate change and ecosystem sustainability. Using a mixture of literature study and qualitative descriptive methods through Stylistics and Semantics approaches, this research integrates literary insights with a deep understanding of Islamic values. The outcome of this research is to unveil the awareness of the Islamic community in Indonesia regarding the importance of charitable deeds and accountability in the afterlife. The findings demonstrate that the implementation of Islamic values, particularly in terms of fair trade, gender equality, and the responsibility as stewards, can significantly contribute to the achievement of the Sustainable Development Goals (SDGs), bringing positive impacts on humanity as a whole.

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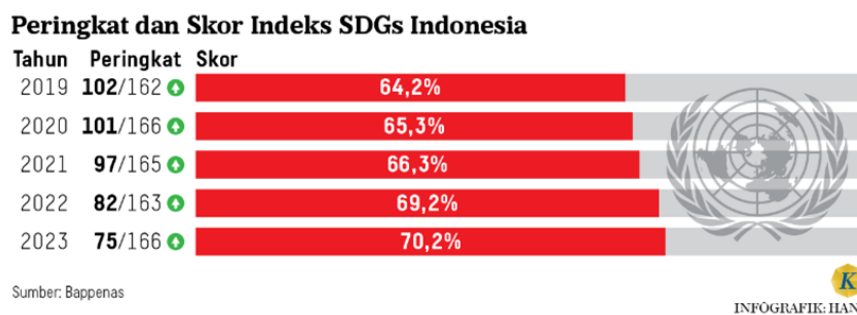
### Introduction

Based on statistical data, around 87% of Indonesia's population adheres to Islam. With numbers reaching hundreds of millions, Muslims in Indonesia have considerable social influence and power for Indonesia from various aspects. Indonesia faces many environmental challenges such as deforestation, water and soil pollution, poor waste management and the impact of climate change which affects physical health and the human population in it. Environmental pollution in Indonesia, which includes deforestation, water and land pollution, as well as inadequate waste management and the impact of climate change, is a serious challenge that needs to be addressed, in this case the government issued a policy as stated in Presidential Regulation no. 59 of 2017 which emphasizes

the importance of protecting the environment as an integral part of sustainable development.

Presidential Regulation no. 59 of 2017 which emphasizes the importance of protecting the environment as an integral part of sustainable development. Sustainable development or SDGs (Sustainable Development Goals) which were agreed in 2015 are a continuation of the Millennium Development Goals (MDGs). SDGs are a new history in global development, because in the SDGs agreement at the 70th United Nations (UN) General Assembly there are new universal development goals starting from 2016 to 2030, SDGs themselves have existed and been discussed since 25 September 2015 in The United Nations (UN) Headquarters, which was then ratified by world leaders including Indonesian Vice President Jusuf Kalla, was also present at that time to ratify the SDGs Implementation Sustainable Development Goals agenda which consists of 17 goals, 169 targets and The 289 indicators are coordinated into four pillars, namely Social Development, Economic Development, Environmental Development, and Legal and Governance Development. The Indonesian TPB/SDGs Indicator Metadata is divided into 4 (four) large inseparable documents, namely: (1) the Indonesian SDGs Indicator Metadata document for the Social Development Pillars which includes Goals 1, 2, 3, 4, and 5; (2) Economic Development Pillar which includes Goals 7, 8, 9, 10, and 17; (3) Environmental Development Pillar which includes Goals 6, 11, 12, 13, 14, and 15; and (4) Legal Development and Governance Pillar, namely for Goal 16. However, based on data and facts in the field, the implementation of SDGs in Indonesia has not been equitable enough and there are still various disparities, although since 2019-2023 the percentage has increased, as in the table 1.

**Table 1.** Indonesian SDGs index rankings and scores



There are three main problems that cause the implementation of SDGs in Indonesia to not be optimal. First, The Indonesian government is trying to avoid delays in implementing the SDGs, this is because previously Indonesia experienced a 10 years delay in implementing the MDGs from its ratification in 2000. The Indonesian government explained that the delay was because Indonesia at that time was still in the process of recovering from the economic situation after the crisis in 2000. 1998. This means that the government's delay in ratifying the MDGs in 2000 due to the 1998 crisis was one of the factors influencing the lack of optimal implementation of the SDGs today, considering that Presidential Regulation Number 59 of 2017 regarding SDGs was recently decided as the

government's guideline in implementing sustainable development.

*Second*, there is a lack of equal distribution of energy sources for renewable power plants, it is important to note that there are only 3 renewable power plants in Indonesia, namely PLTB or wind power plants which are only in Sidrap, South Sulawesi, then Geothermal Power Plants (PLTP) currently there are 13 PLTPs in various regions, but there are also areas that have geothermal potential but there are no PLTPs yet, such as the region, East Kalimantan, even though as reported by GoodStadt the second richest province in Indonesia is East Kalimantan with a GRDP per capita of Rp. 238.7 million. PLTS or what we often hear about are solar power plants, have spread across various regions but are still difficult to develop and have not yet reached the EBT (new renewable energy) target. This means that there are still disparities between regions in the development of renewable power generation energy in Indonesia, in several regions, and it is still difficult to develop renewable energy.

*Third*, there is still a lack of environmental education and a lack of collective awareness by the community to participate in protecting and caring for the environment which causes environmental pollution and impacts climate change which affects human health.

The connection between SDGs and Islamic values is not a new concept, because in the Al-Qur'an, which is a guide to life for Muslims, the principles of sustainable development have long been explained. The Qur'an emphasizes the importance of humans' role as caliphs to protect the environment and treat the earth as a form of God's trust. In many verses, Allah reminds His people not to overdo it, destroy nature, and treat all natural assets responsibly. For example, in Surat Al-A'raf verse 31, Allah says:

يٰۤاٰدَمُ خُذْ ذٰتَكَ وَزَيْنَتَكَ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَشَرِبُوْا وَّلَا تُسْرِفُوْا ؕ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ

Meaning: "O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters." In the Hadith, the Prophet Muhammad SAW also gave instructions regarding the need to protect nature and resources. With these basics in Islamic teachings, the implementation of SDGs which include environmental issues, poverty alleviation and social justice can be forms of implementing Islamic values that have been passed down by the Qur'an to Muslims. The impact on Muslims in Indonesia can be felt through increasing welfare, justice and environmental sustainability, which is in line with Islamic teachings.

The strong connection of SDGs with Islamic values can strengthen the view that Muslims have a moral responsibility to participate in realizing these goals. Islam's alignment with justice, sustainability and responsibility towards nature provides a strong foundation for the active participation of Muslims. With their great social power, Muslims in Indonesia have the potential to have a significant impact in supporting the implementation of the SDGs promoted by the

government and creating positive changes in society. This title was chosen because in Indonesia, the implementation of the SDGs (Sustainable Development Goals) has not been optimal, and no one has yet connected the values of the SDGs (Sustainable Development Goals) with Islamic teachings that are already contained in the Qur'an, even before the SDGs (Sustainable Development Goals) were created. The background for this research is to highlight the verses of the Qur'an and as the main basis for maximizing SDGs through Literature Study as in the table 2.

**Table. 2.** Literacy list of al-Quran verses

| No | Points in the SDGs Goals         | Verse from the Al Qur'an   | Literature Study         |
|----|----------------------------------|--|--------------------------|
| 1. | Economic Development             | وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ  | Stylistics And Semantics |
| 2. |                                  | "يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا"   |                          |
| 3. | Social Development               | لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوهُ مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ | Stylistics And Semantics |
| 4. | Social Justice & Gender Equality | وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا  | Stylistics And Semantics |
| 5. | Environmental Development        | وَالِىُّ نَمُودَ أَخَاهُمْ صَالِحًا قَالَ يُقَوْمُ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَعْرِضُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ                                     | Stylistics And Semantics |

This title was chosen because there is a very significant influence of Islamic values in the SDGs (Sustainable Development Goals) on humanity. The principles of Islamic teachings encourage social justice, environmental protection, community welfare, solidarity and cooperation, as well as conflict prevention and peace in order to make a positive contribution to achieving sustainable development goals. The problem formulation of this research are:

1. How is the explanation of the Qur'an in raising the value of SDGs in the scope of literature and language style?
2. What are the SDGs values in the Qur'an and how do they affect humanity?

While below is a description of the research framework:

1. Collection of Verses Related to SDGs Points in the Qur'an, Begin the research by

gathering relevant verses from the Qur'an that relate to the Sustainable Development Goals (SDGs). This involves a thorough exploration of the Quranic text to identify verses that touch upon various aspects covered by the SDGs.

2. Classification of Each Verse Based on Position and Language Style, Systematically categorize each identified verse based on its thematic position concerning the SDGs. Additionally, analyze the language style employed in each verse, considering linguistic elements and stylistic features to understand how the message is conveyed.
3. Analysis of Etymology and Terminology Meaning for Each Verse, Conduct a detailed examination of the etymology and terminology used in each verse related to the SDGs. This step involves deciphering the linguistic roots of words and understanding the specific meanings associated with the terminology used in the context of sustainable development.
4. Comprehensive Understanding through Analysis, Classification, and Stylistic Elements, Integrate the analysis of word meanings, statistical classification, and identification of stylistic elements to provide a holistic understanding of each verse's contribution to the SDGs. This involves synthesizing linguistic insights, thematic classifications, and stylistic nuances for a more nuanced comprehension.
5. Final Conclusion: Examination of Verse Interpretation, Conclude the research by examining the interpretation of each verse in terms of its meaning, clarity, and language style. Evaluate how these interpretations contribute to reinforcing the values embedded in the SDGs. This final step aims to provide a comprehensive overview of the verses' potential impact on sustainable development values.

In essence, this research framework involves a systematic process of collecting, classifying, and analyzing Quranic verses related to the SDGs, with a focus on linguistic and stylistic elements to provide a nuanced and comprehensive understanding. The final conclusion serves as a synthesis of the findings, offering insights into the potential influence of these verses on the values of sustainable development. Several studies related to the implementation of SDGs (Sustainable Development Goals) and also SDGs from an Islamic perspective are as follows:

To Diah Riski Hardiana, Implementation of Sustainable Development Goals (SDGs), in Sustainable City Development in Jakarta 2018, discusses the implementation of Sustainable Development Goals (SDGs) in Jakarta, Indonesia, and evaluates the progress and challenges faced in achieving sustainable development in the city. This article outlines the 17 SDGs and their integration into the local context, specifically focusing on the city development plan and revitalization of the Ciliwung river as key examples of SDGs implementation. This article also examines the concept of a sustainable and resilient city, and highlights the complexities and

obstacles faced in Jakarta, such as urbanization, poverty and environmental degradation. In addition, this report also emphasizes the government's efforts to address various problems and highlights successful initiatives, especially the transformation of slum areas into public spaces. The sources cited in this article provide valuable insights into government regulations, urban planning, and stakeholder analysis, offering a comprehensive view of Jakarta's sustainable development landscape. This article concludes by emphasizing the importance of increasing public awareness and support, as well as the need for ongoing evaluation to assess the effectiveness and efficiency of sustainable development efforts in Jakarta (Hardiana, 2018).

In Mirna Amirya's article, Gugus Irianto, Challenges of Implementing Sustainable Development Goals (SDGs) in Indonesia in 2023, discussing how to measure Indonesia's ability to achieve Sustainable Development Goals (SDGs). The variables used in the research are economic growth (GRDP), Human Development Index (HDI), Sharia Banking Third Party Funds (DPK) and Environmental Quality Index (IKLH) and poverty. Provincial Panel Regression in Indonesia and to see the areas capable of achieving the SDGs, mapping was carried out using a Cartesian Diagram. The research results show that GRDP, HDI, DPK, and IKLH influence poverty reduction together, but partially IKLH does not influence poverty reduction. The province that has the opportunity to realize the SDGs is Central Java, because this region has above average economic growth with high IKLH (Amirya & Irianto, 2023).

In Atih Rohaeti Dariah's article, Muhammad Syukri Salleh, Hakimi M Shafiai, A New Approach for Sustainable Development Goals in Islamic Perspective in 2015, Sustainable Development Goals (SDGs) from an Islamic perspective. This report seeks to answer key questions about how to implement the SDGs in Muslim countries. Seven of the SDGs consist of the final goal of development which is narrowed down to the welfare of society, and the other goals are a means to achieve this goal. Based on secondary data obtained from literature research, Islam provides SDGs guidelines in terms of the relationship between humans and Allah SWT, humans and humans, and humans and the environment. Islam does not merely prioritize these three relationships as manifestations of spiritual power, but also provides a mechanism for these relationships. This new approach proposes a more comprehensive conceptual framework that includes human development efforts and system formation as a medium for implementing economic, social, educational and government mechanisms (Dariah et al., 2016).

On Abdullah Muhammad's article, The Urgency of Environmental Conservation in the 2022 AL Qur'an, discusses verses about environmental conservation along with their interpretations as well as hadiths about the environment. Humans living on earth must have the responsibility to manage and utilize natural resources based on conservation to achieve prosperity so that all human needs are met, and mutually protect the environment around us in any context (Muhammad, 2022).



Hasnani Siri's article, *Gender in an Islamic Perspective in 2014*, discusses justice in the context of gender equality according to an Islamic perspective. Gender is a distinction between men and women which should be understood based on society's construction of values and actions. Gender in the Islamic perspective sees the differences between men and women when they are able to live their lives with the same opportunities in carrying out their duties both at home and in public. And what is important to understand is that the Qur'an and hadith can provide an explanation of the gender equality paradigm in Islam. Meanwhile, what differentiates this research from previous research is that previous research linked the correlation between the values contained in the SDGs (Sustainable Development Goals) and literary studies of verses from the Qur'an and Hadith (Siri, 2014). SDGs are a shared responsibility, not just the government, so it requires the active participation of all parties in facilitation, coordination, advocacy, socialization and dissemination in order to realize synergy in achieving SDGs.

The novelty of this research lies in the interpretation of literature studies of verses from the Qur'an which discuss economic development, social development, social justice/gender equality and environmental development using literary research with content analysis methods in Semantic Stylistics, which are classified based on discussion points. SDGs goals. The use of Semantic Stylistics in the interpretation of these verses will give this research a novelty that is different from other similar research. Where previous studies have not emphasized discussion of implementation points, challenges, urgency and objectives of SDGS in an Islamic perspective, but have not emphasized discussion of Al-Qur'an literature both in terms of meaning and language. The aim of this research is to reveal new ideas through the study of AL-Qur'an literature that Muslims in Indonesia have an important role in realizing the SDGs (Sustainable Development Goals) and supporting government programs. This article reviews how Islam explains the points contained in the SDGs through verses from the Al Qur'an. The hope is that understanding these verses from the Al Qur'an can strengthen and motivate them to play a more important role in advancing the Indonesian state.

## **Method**

This research uses a type of non-interactive qualitative descriptive research using content/text analysis methods with a semantic-stylistics approach. In general, research using the content analysis method collects and analyzes text content, namely: interview transcriptions, open ended questionnaires, observations, books, newspaper articles, advertisements, speeches, official documents, films, music lyrics, websites, and/or works of art (Safitri et al., 2022). Because the research carried out was to examine every text/content contained in several verses of the Qur'an related to environmental issues, as well as the impact of climate change on humanity from various aspects.

In this research, the type of data used is an explanation of the verses of the Qur'an which contain Islamic values that are relevant to the discussion points contained in the Sustainable Development Goals (SDGs). This research explores the connection and relevance of Islamic values contained in the Qur'an with the goals of sustainable development, and describes the values contained in the Qur'an to support the understanding and implementation of SDGs. The data sources in this writing use two sources, namely primary data in the form of several journals related to Sustainable Development Goals (SDGs), and secondary data in the form of Qur'anic verses related to the development of environmental awareness. The data that has been collected is then analyzed using the content analysis method. This analysis was developed as an effort to further explore the relationship between values for Sustainable Development Goals (SDGs) and their influence on humanity.

## **Result and Discussion**

### **1. Obstacles in Implementing SDGs and the influence on Humanity in Indonesia**

On September 25 2015, at the United Nations (UN) Headquarters, world leaders officially ratified the Sustainable Development Goals Agenda as a global development agreement. Approximately 193 heads of state attended, including Indonesian Vice President Jusuf Kalla who also ratified the SDGs Agenda. The SDGs, which contain 17 Goals and 169 Targets, are a global action plan for the next 15 years (valid from 2016 to 2030), to end poverty, reduce inequality and protect the environment. The 17 goals are shown in the figure 1.

SDGs apply to all countries (universally), so that all countries without exception, developed countries have a moral obligation to achieve the SDGs Goals and Targets. Different from its predecessor the Millennium Development Goals (MDGs), the SDGs were designed to involve all development actors, be it the Government, Civil Society Organizations (CSO), the private sector, academics, and so on. Approximately 8.5 million citizens' voices around the world also contribute to the SDGs Goals and Targets. As a form of the government's political commitment to implementing the SDGs, President Jokowi has signed SDGs Presidential Regulation (Perpres) Number 59 of 2017 concerning Implementation of the Achievement of Sustainable Development Goals. The Presidential Decree is also a commitment to ensure that the implementation and achievement of the SDGs is carried out in a participatory manner by involving all parties. However, the implementation of this policy is also faced with several challenges and problems, both internal and external and environmental problems which have become relevant issues at all times. several internal challenges such as coordination between government sectors and stakeholders, considering the many sectors involved in this, achieving the SDGs requires good synergy and coordination between sectors and levels of society.



Figure 1. Sustainable Development Goals



In this context, the role and synergy of the Muslim community in Indonesia has very important relevance in realizing the SDGs program in the country. By considering the diversity of government sectors and stakeholders involved, active participation and solid coordination from the Muslim community can be the main driver for achieving sustainable development goals. Through the social, humanitarian and justice values reflected in Islamic teachings, the Muslim community can make a significant contribution to efforts to create cross-sector synergy and strengthen collaboration between levels of society for the realization of the SDGs in Indonesia.

The Qur'an is the main and first source for Muslims which is a guide, a guide for those who study and practice it. And contains divine revelation that has no equal and rival in the life of the universe. The Qur'an as a guide to life certainly does not only regulate human relationships with Allah, but the Qur'an also regulates relationships between humans and the universe. One form of the Qur'an's demands regarding the universe is to protect the environment (Muhammad, 2022). Meanwhile, if traced, the causes of all climate, social and environmental problems boil down to unsustainable human activities and over-exploitation of natural resources. Even though in the Islamic perspective, humans were created as the best creatures among Allah SWT's creations. In surah At tin verse 4 Allah says:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Meaning: "We have indeed created man in the best of moulds." In Zubdatut Tafsir Min Fathil Qadir by Sheikh Dr. Muhammad Sulaiman Al Asyqar, explains this verse that Allah created him with an upright body, so he could eat his food with his hands; and Allah created him with the ability to understand, speak, organize and act wisely, thus enabling him to become caliph on earth as Allah willed. The Qur'an has commanded humans to care for the environment. Caring for the environment is part of the manifestation of one's faith. The importance of environmental issues was then emphasized by the presence of views on environmental jurisprudence (fiqh al-Biah). Fiqh is a set of rules for human ecological behavior established by competent scholars (Muhammad, 2022). Humans are appointed as caliphs and have the responsibility to manage the earth and prosper it. In

this context, the understanding that humans are caliphs on earth, who have the responsibility to manage and prosper the earth, becomes increasingly relevant. The link between unsustainable human activities and climate, social and environmental problems can be interpreted as negligence in carrying out this mandate. Therefore, the challenges faced by humans in maintaining the sustainability of the earth are in line with Islamic teachings, here are some of the existing problems:

First, Social problem, the causes are economic inequality (the biggest factor), cultural, biological (health factors), social, caused by the unequal distribution of resources and opportunities. The impact on humans is increasing inequality between communities, with vulnerable groups suffering more. This can lead to social conflict, instability, and difficulties in access to education, health, and employment.

Second, Environmental problems and climate change, the cause of environmental problems is excessive exploitation of natural resources, as well as deforestation (deforestation), water, air and soil pollution by factory pollution fumes, industrial waste and also domestic waste. The impact is damage to natural ecosystems, loss of biodiversity and lack of clean water. Human health is also threatened by pollution, while habitat destruction threatens the sustainability of other natural resources such as flora and fauna that lose their habitat. Meanwhile, climate change is caused by greenhouse gas emissions from human activities, such as burning fossil fuels and industrial activities. The impact on nature and humans is an increase in global temperatures, intense extreme weather, rising sea levels, and loss of natural ecosystems. The potential threat of more frequent and extreme natural disasters, this also harms agriculture and causes mass migration.

Third, the problem of human rights violations which occurs in various forms, such as discrimination, oppression and violence against vulnerable groups. The problem of weak governance, the governance of a country or region is considered weak, which means there are deficiencies in government management and state institutions. This can include corruption, lack of transparency, and the inability to provide basic services to the public. Weak governance hinders efficiency and effectiveness in resource management, economic development, and the provision of basic services such as education and health. The impact on society is that social inequality is exacerbated by human rights violations, limiting access to opportunities and basic services, creating an unfair environment. Therefore, improving human rights and strengthening governance are key in creating a just, inclusive and sustainable society.

The impact of the various problems above creates complex challenges from various aspects, this also threatens human welfare as a whole, because humans are very dependent on nature for their survival. Indonesian people must start changing their consumptive lifestyle and way of life towards a sustainable lifestyle so as not to overuse the resources provided by nature, and also start using renewable energy, which is energy that comes from natural processes that are filled with energy.

repeated continuously and on the other hand, the government and related companies must also take responsibility for reducing the negative impacts of their activities, such as not disposing of factory waste into rivers and other activities that affect the environment and society. If all levels of society and the government work together and change bad behavior and activities to overcome the root causes of this problem, then the implementation of the SDGs that has been promoted by the government will run well, according to plan and create a prosperous life for Indonesian citizens.

## 2. Literature Study

In an effort to understand aspects of the truth of the Al Qur'an, Muslims have actually experienced quite serious intellectual struggles for a long time; although it could be said that this struggle arises on the plane of perception or in the methodological aspects of understanding and in the results of understanding, not in doubt about the truth of the Qur'an itself. In order to analyze (read: interpret) the text of the holy book, in this case the Qur'an, it is necessary to pay attention to aspects of the meaning surrounding it, because meaning cannot be separated from our understanding of the text and context (Ismail, 2016). Discussion about stylistics is related to style (English) from the word stylistic and becomes stylistics in Indonesian. Lexically, the word stylistics comes from English, namely stylistic. Meanwhile, stylistic itself is a word formed from the word style which means style, language style. Stylistics means the science of language style. Furthermore, al-Jurjani stated that *uslub* means a way of conveying thoughts through language, then techniques for selecting and using words that are reflected in sentence patterns. From the several definitions of stylistics and concepts explained above, it appears that there are two striking aspects in the study of stylistics, namely the aesthetic aspect and the linguistic aspect. The aesthetic aspect is related to the typical way in which language speakers or writers of literary works are depicted, while the linguistic aspect is related to the basic science of stylistics (Bustami, 2013). The semantic analysis method attempts to examine the distribution of vocabulary (themes) that form meaning networks and conceptual networks in a semantic field by pursuing and combining vocabulary meaning units from the most elementary units (meaning tendencies) to the most central units (terma) (Ismail, 2016).

According to the National Development Planning Agency, SDGs aim to maintain increased economic prosperity or economic development. Economic Development is the first goal of the SDGs. Islamic Sharia recommends that in alleviating poverty and reducing inequality, people are required to work or earn a living, it is also recommended to give alms and make *waqf*. Work that aims to meet the needs of the family and get closer to Allah SWT can be worth worship. There are several suras in the Qur'an which discuss Allah's recommendation to his servants to work to meet their living needs, one of which is surah At-Taubah verse 105, Allah says:

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

The following is a stylistic and semantic analysis: (فُل) is a command word meaning the fact is not majas. (فاعله) the subject goes back to the prophet Muhammad SAW). (إِعْمَلُوا) is a command word that (فاعله) the subject is the congregation of Muslims, whenever, wherever, whoever. The command to do good deeds is a general command for all mankind, regardless of whether they are Muslim or not, believer or not. It is said that it was not found to exist (النداء) for believers (يَأَيُّهَا الَّذِينَ آمَنُوا) . (فَسَبِّحْ اللَّهَ) This means that linguistically, it is a (العطف للتراخي) meaning there is a gap between the process before and the process after it occurs (فاعله). Firstly, this break can be used to do charity again or even hope for a reward from Allah SWT. (س) Linguistically, the meaning is to express a job that will definitely happen, in some time this is meaningful (يَرَى) which means that Allah sees that it will definitely happen, after we do good deeds, Allah will definitely see our work). (الله) preceded by (الإسم جلاله) (مفعوله) (عَمَلَكُمْ), to explain the power of God compared to all his people, including the apostles and believers, for that reason (فاعلهما) its two subjects other {رَسُولُهُ وَ الْمُؤْمِنُونَ} s placed at the end after active Allah, then Allah explains the deeds, good or bad, done by all human beings, whether believers or non-believers, will be repaid in return on the last day. Allah explains in this verse that all humans will return to (عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ).

If examined in the verse above there are four important points as follows, First God's command to his servant to work, second the deeds done by each person are witnessed by Allah, the Messenger of Allah and the believers, third every human being will return to God, fourth Allah is all-knowing of the unseen and the real. In this context, Surah At-Taubah verse 105 teaches that we are encouraged to strive and try to work to fulfill our lives in the world. This is related to the SDGs value that every individual can contribute to ending poverty in all its forms by working. In other words, trying to achieve prosperity through work can overcome the problem of poverty and is an integral part of the good deeds emphasized in this verse.

Social development which includes goals number 1-5, 1. No poverty, 2. No hunger, 3. Healthy and prosperous life, 4. Quality education, and 5. gender equality. In Islamic Sharia there are several verses that discuss education (seeking knowledge), but in the SDGs point education that is stated is quality education, which means quality education. The definition of quality in the educational context includes educational input, process and output. 3 Input is everything that must be available in education because its presence is very necessary for a process to take place, for example: school principals, students, facilities and infrastructure, and so on. If quality is associated with education, quality education is education that can produce good output, both service output and graduates that are in line with the expectations and needs of education users and the community around the area of the educational institution. Therefore, educational institutions must continuously improve

the quality of their graduates by adapting to developments in society's mindset which are also increasing as time goes by (jadid, 2020). Thus, before discussing the effort paragraph from the paragraph above, it can be concluded that quality education can be obtained through serious effort from the parties concerned. In this context, the Qur'an emphasizes the concept of effort in verses which contain the meaning of angelic protection and supervision over human efforts. In Surah Ar Ra'd verse 11 Allah says

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَالٍ

The following is a stylistic and semantic analysis; (نه) priority name noun (اسم) this is news (خبر) so that people are afraid, this arrangement can be changed to (لَهُ مُعَقِّبَاتٌ) commented from the which means it will be very different from the composition of the Qur'an (لَهُ مُعَقِّبَاتٌ) comes first then he will be meaningful (مجزي) This means that angels are not more important to mention than humans, in the sense that Allah wants to emphasize that humans have angels who will always watch over them, while if Comments is prioritized then the emphasis on the presence of angels who take care of humans will be lost. And this angelic angel exists on the human side, left, right, front and back. And this angelic angel exists on the human side, left, right, front and back. The verse after it talks about efforts, servants in advancing themselves and their people, in all aspects. (إِنَّ اللَّهَ), Allah begins with the words (إِنَّ), (تأكيد إن), This is not put at the beginning except for emphasis, meaning, truly Allah will not change anyone until he tries himself to change it, the situation of himself and his people. Then Allah does not use the uslub/style of language (قَوْمًا مَا) but Allah used (مَا بِقَوْمٍ) This means that Allah does not change people, but what Allah changes is the condition of the people.

This situation will not change until each of these people changes what is within them, from the nature of laziness, from the nature of ugliness, the nature of destroying the environment. So Allah emphasized that any environment, Muslim or non-Muslim, will not progress/change as long as elements of society do not change their lifestyle. If there is just one element of society that does not want to change itself, then these people will never change and progress. This is where the verse above should be more applicable to Muslims to change their status. Become more advanced, more dignified, because Allah has emphasized that there are angels who will supervise every individual element in their environment.

This means that Allah does not change people, but what Allah changes is the condition of the people. This situation will not change until each of these people changes what is within them, from the nature of laziness, from the nature of ugliness, the nature of destroying the environment. So Allah presses, then any environment, Muslim or non-Muslim, will not progress/change as long as

elements of society do not change their lifestyle. If there is just one element of society that does not want to change itself, then these people will never change and progress. Example of a waste and waste management case study: Assessment of the quality of environmental management in a country involves various complex factors and cannot be reduced to just one aspect, such as the existence of regulations alone. Comparisons between environmental management in the Netherlands and Indonesia should consider various factors, such as culture, resources, public awareness, government structure, and so on. A firm and clear legal system can indeed help in enforcing sustainable practices, but there are many other variables that also play an important role. It is important to remember that Indonesia has environmental regulations and policies that have been regulated in various laws and government regulations. Obstacles in implementing or implementing regulations can be influenced by certain factors, such as limited resources, lack of public awareness, and infrastructure problems.

It is better to consider the complexity and context of each country as a whole when discussing comparative environmental management. In this case, an effective solution may involve joint efforts from government, society and the private sector to improve awareness, infrastructure and implementation of existing regulations. Economic development which includes Goals 7. Clean and affordable energy, 8. Decent work, 9. Industry, innovation and infrastructure, 10. Reducing inequality, and 17 aims to create community prosperity and economic empowerment. In point 8, which relates to decent work and economic growth, the aim is to create community prosperity and economic empowerment. To achieve prosperity, economic empowerment is needed. Trading (commerce) in Islam is considered a way of economic empowerment, which was exemplified by the Prophet Muhammad SAW. In the Qur'an, Allah says in Surah An-Nisa' verse 29:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالِكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

The following is a stylistic and semantic analysis: (يَا أَيُّهَا الَّذِينَ آمَنُوا) This verse is a specific call only for believers, (لا تأكلوا) the meaning is the essence, not a figure of speech. In fact, Allah forbids anyone who believes from consuming the wealth of other people who also believe, (لا تأكلوا), he meaning is the essence, not a figure of speech. In fact, Allah forbids anyone who believes from consuming the wealth of other people who also believe. (بالباطل) means the prohibition against consuming other people's property in the wrong way, or in the wrong way if the method is done using (الحق), or true then it is allowed. Such as loans, debts and receivables etc. From this it is clear that Allah prohibits Muslims from tyrannizing over other people's property. (إِلَّا أَنْ تَكُونَ تِجَارَةً) means that trade is permitted



by Allah, consuming other people's wealth through trade that pleases each other. Because trade means transferring our wealth to other people, and other people's goods to us by means of mutual approval. Here Allah explains the connection between trade and the norms that must be maintained when trading. Allah allows us to trade but Allah does not allow us to consume other people's property unjustly, with vanity.

If the verse above is examined briefly, it has the meaning of a strict prohibition on consuming other people's property or one's own property in vain. Eating one's own property in vain means spending one's property in the way of immorality. There are many ways to eat other people's property in vain, such as Suddi's opinion, eating it through usury, gambling, cheating, persecuting. Also included in this void path are all sales and purchases that are forbidden by syar'a' (Chindy, 2018). Allah permits trade as long as it is done in the right way and based on mutually pleasing agreements. This point reflects the importance of economic justice and fair trade values in Islam. Corrupt practices such as collusion, bribery and fraud can be a major factor in hampering economic and trade development in Indonesia. Collusion harms business competition, bribery undermines government integrity, and fraud reduces investor confidence. As a result, low trust hinders investment and economic growth. The solution involves increasing transparency, law enforcement and public awareness to create a cleaner and more sustainable business environment.

Gender equality in Indonesia is also a part of social justice, which is also stated in the fifth principle of Pancasila. And Islamic values encourage the creation of social justice in society. The following are the four principles of gender equality in Islam mentioned in the Qur'an, including the following, First in Qs. Al Hujurat: 13. Second in Qs. Az-Dzariyat: 56. Third dalam Qs. Al-An'am: 165. Fourth in Qs. Ali-Imran: 195. Basically, there is not a single verse in the Al Qur'an that says the characteristics of women and men are rules or nature. What is firmly and explicitly stated is that both men and women have the potential to believe and be pious as stated in Surah An-Nisa; 124 Allah says:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

The following is a stylistic and semantic analysis: (وَمَنْ) is (إِسْمُ مَوْصُلٍ) or all humans (general). (يَعْمَلُ) is (الْفِعْلُ الْمَضَارِعُ)/ present verb and he is a condition. Whoever does good deeds will enter into the call in this verse. (مِنَ الصَّالِحَاتِ) more specifically, Allah explains that the deeds in question are pious deeds, namely good deeds, namely good deeds for the environment of fellow believers, as well as for anyone. (مِنَ الصَّالِحَاتِ) given ال, used here with using ال, the goals for (المعرفة) (objects whose limits, size and scope are known), then the righteous deeds in question are the limits of the norms adopted by society. Depends on their respective religions. (مِنْ ذَكَرٍ أَوْ أُنْثَىٰ) men are mentioned before women (للأغلبية) Because at that time men were the majority. Both in the amount, and in the magnitude of

the practice. But Allah does not forget of course the mention of women (أنثى) which indicates the existence of gender equality in the Islamic religion. Anyone who does good deeds in any society, whether he is a man or a woman, will have the same results and rewards. Then, (مِنْ ذَكَرٍ أَوْ أُنْثَى) do not use (ال) (general meaning for all men and women not limited by age, position, position and descent). (و هو مؤمن) this is the main condition for getting the final result (Jannah), so pious deeds that are done without faith in Allah and the Last Day will not get the final result in the form of heaven. In Islam, the relationship between men and women has clear boundaries both in terms of rights and obligations, each has the same rights and obligations. To create a fair and inclusive environment, inclusive education is needed and empowers women and men according to their portions, eliminates gender stereotypes, supports open dialogue about gender equality in order to create a shared understanding of the role of each individual, and ensures that women and men have equal opportunities to participate and contribute in all aspects of community development, all of this can be started with simple steps through our closest organizations, namely, the family.

Environmental Development which includes Goals 6. Clean water and adequate sanitation, 11. Sustainable cities and settlements, 12. Responsible consumption and production, 13. Addressing climate change, 14. Ocean ecosystems, and 15. Land ecosystems. In the Qur'an, humans are commanded to prosper the earth and manage it so that disasters do not occur on earth. The following are several verses in the Qur'an which discuss the points above, such as Surah Al Isra: 29, Surah Al-Baqarah (2): 60, An-Nisa: 32, while in terms of protecting natural resources in al- -Qur'an, Allah says in surah Hud verse 61:

وَإِلَىٰ تَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَٰهٍ غَيْرُهُ ۚ هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَأَسْعَمَكُم فِيهَا فَاسْتَعِفُّوهُ  
ثُمَّ تَوَبُّوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ

The following is a stylistic and semantic analysis: (وَإِلَىٰ تَمُودَ) God has called his people to take care of the earth for a long time, since the time of the tsamud people even more than that, as the tsamud people know is ((أُمَّةٌ بَاتِلَةٌ), a people whose traces of history have disappeared, meaning that it is no longer known where they lived, what the name of their region was and everything related to that people. (وَاعْبُدُوا اللَّهَ) the first order that God revealed to them (the Tsamud people) was to worship one god, namely God, in the verse after God gave (تبرير) reasons The reasons why He is the one who deserves to be worshiped are, for two reasons:

- (هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ) (meaning Allah is the one who created humans from soil, the word huwa is used for ta'kid, to emphasize that no one is able to create humans from soil except Allah (للقصر))
- (وَاسْتَعَمَّرَكُم فِيهَا) It is God who made humans to prosper the earth, not other creatures, including

jinn, animals or plants.

Therefore, it is clear that through this verse, Allah has emphasized that there is a relationship between the prosperity of a country and the amount of faith he has in the God he worships. If he loves his God, the more prosperous the area he lives in will be, the greater the effort will be to maintain prosperity and preserve it. On the other hand, in this verse, humans are commanded to prosper the earth, because humans have the potential and are ready to become constructive creatures. Prospering the earth is essentially managing the environment properly by carrying out development and cultivating the earth. Because nature must be protected and preserved so that it does not become extinct so that it can be utilized by future generations.

## **Conclusion**

With this research, we hope that the Muslim community in Indonesia becomes more aware of the importance of charitable acts and accountability in the afterlife through an understanding of the prohibition of unfair trade. The progress of a community is deemed impossible without changes in each individual. Gender equality and the understanding of humanity's role as stewards of the Earth to prosper the environment should also be emphasized. If all these aspects are implemented, it can impact the increase of SDGs values in Indonesia, contributing to efforts to combat humanitarian crises. As a form of the government's political commitment to implementing the SDGs, President Jokowi has signed SDGs Presidential Regulation Number 59 of 2017 concerning Implementation of the Achievement of Sustainable Development Goals. The Presidential Decree is also a commitment to ensure that the implementation and achievement of the SDGs is carried out in a participatory manner by involving all parties. However, the implementation of this policy is also faced with several challenges and problems, both internal and external and environmental problems which have become relevant issues at all times. Therefore, the challenges faced by humans in maintaining the sustainability of the earth are in line with Islamic teachings, here are some of the existing problems, first, social problems, second, environmental problems and climate change. The problem of human rights violations. The verses above which consist of Surah at Taubah: 105, Ar Ra'd:11, Al-Baqarah; 188 are some verses related to economic development, Surah An Nisa': 124 is a related surah about social justice/gender equality, and Surah al a'raf:73 is surah that related to development/environmental management, the paragraph above is part of several paragraphs that are related and can be amplifier as well as a reference from problem that currently exists. Islam as a religion haq, rahmatan night 'alamin and based on the Al Qur'an which serves as a guide, as well as a reference which can certainly be a solution for Muslims to be more aware of the importance of knowing and interpreting the verses of the Al Qur'an, because various phenomena that are currently occurring have already been contained in the Al Qur'an. And ofcourse to get solutions to the various problems above, it is necessary to understand the meaning in order to be able to gain

wisdom and lessons and benefits and be able to realize them into a solution for shared prosperity. Because environmental sustainability is very important for human civilization in the future.

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