

Relevance of Zakat and Waqf Models to Achieve Sustainable Development Goals of Water and Sanitation in North Eastern Nigeria

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Abstract

The study's main goal was to evaluate the effectiveness of Zakat and Waqf funds in ensuring the access to clean water and adequate sanitation, as well as reducing the use of open defecation in north eastern, Nigeria, by hastening the adoption of Islamic teachings on sanitation and charitable programs. The study used a qualitative research approach that included review of literature, content analysis, interview with experts and organizations that were relevant. The study's findings revealed that in the total number of respondents, 40% are unaware or never used with modern toilet facilities, about 75% households have no any kind of modern toilets, uses traditional and uncovered toilets, 60% are in need of it but poverty, literacy and environment denied them to have it, while 20% promised to find its alternative for their safety within the year 2023. The beneficiary communities who received internal and external support programs through Zakat and Waqf funds and other charitable means led to more improvement in planning, coordinating, collecting, financing, monitoring, and supervising various projects of access to clean water and sanitation in the study area.

Keywords: Clean Water, Sustainable Development Goal, Sanitation, Waqf, Zakat.

Introduction

Progressive policies that redistribute resources among the general public are needed in place of the current policies that have allowed for a widening gap between the rich and the poor. (Suri et al., 2011;¹ Ang, 2010;² Fleisher et al., 2010;³ Shahbaz, 2010)⁴ claim that some macro-level economic policies are responsible for the rise in three-dimensional disparities and increasing

¹ Suri, T., Boozer, M. A., Ranis, G., and Stewart, F. Paths to success: The relationship between human development and economic growth. World Development, (2011). Vol 39, No. 4, pp. 506-522.

² Ang, J. B. Finance and inequality: the case of India. Southern economic journal, (2010). Vol 76, No. 3, pp. 738-761.

³ Fleisher, B., Li, H., and Zhao, M. Q. Human capital, economic growth, and regional inequality in China. Journal of development economics, (2010). Vol 92, No. 2, pp. 215-231.

⁴ Shahbaz, M. Income inequality economic growth and non-linearity: a case of Pakistan. International Journal of Social Economics, (2010). Vol 37, No. 8, pp. 613-636.

commonness of rural poverty despite the overall economic growth in many countries. For instance, it has been demonstrated that increasing export-oriented agriculture reduces the food security of rural populations, building and supporting MSMEs will increase level of employment, adopting education for all policies will cater literacy challenges, access to clean water and proper sanitation believed to reduce level of disease outbreak in rural areas (Adamu & Ikilima, 2022).⁵

Pursuing the Millennium Development Goals (MDGs) from 2000 to 2015, which have been crucial in helping the world's poorest countries reduce poverty, make education more accessible, prevent disease, and build infrastructure. In order to promote a more just and sustainable development and lessen the risks posed by human-induced climate change, a set of Sustainable Development Goals (SDGs) covering the years 2016–2030 have been decided upon. Achieving sustainable development goals is seen as the best way to assist people, the environment, peace, and partnerships by both governments and businesses (Anwar, 2022).⁶

The Sustainable Development Goals (SDGs), also known as the 2030 Agenda for Sustainable Development, are a set of 17 intergovernmental goals that were adopted in the last quarter of 2015. However, the focus of this paper is on SDG-6: Clean Water and Sanitation. Similar willingness from donor agencies, NGOs, charity organizations, religious bodies, private investments, and the support from governments is required to eradicate poverty and other social vices in all their forms, just as the global commitment brought about diverse effort to achieve the proposed target of these SDGs (Adamu & Ikilima, 2022).⁷

Low levels of education, poor health and nutrition, lack of good water and sanitation facilities, all contribute to catastrophe outbreaks in many rural areas (Zin, 2013;⁸ Farrigan and Parker, 2012).⁹ This is due to the way the system is set up, which prevents impoverished people from succeeding despite their potential.

The SDGs are gaining popularity due to the urgent need for sustainable development for all species on Earth. In any human society, there is a need

⁵ Adamu A. M. & Ikilima A. S. The Role of Zakat and Waqf for the Development of Micro and Small Enterprises (MSEs) in Gombe State Nigeria. *International Journal of Small and Medium Enterprises and Business Sustainability*.(2022). Vol. 7, No. 3,

November. ISSN 2242-9368 (Online), Pp. 102-129.

⁶ Anwar Othman. *Islamic Banks and Sustainable Development Goals in the Arab World: A Case Study of Selected Countries*. Arab Monetary Fund.(2022).

⁷ Adamu A. M. & Ikilima A. S. The Role of Zakat and Waqf for the Development of Micro and Small Enterprises (MSEs) in Gombe State Nigeria. *International Journal of Small and Medium Enterprises and Business Sustainability*.(2022). Vol. 7, No. 3,

November. ISSN 2242-9368 (Online), Pp. 102-129.

⁸ Farrigan, T., and Parker, T. The concentration of poverty is a growing rural problem. *Amber Waves*,(2012). 10 (4). USDA ERS. [http://www.ers.usda.gov/amberwaves/2012 december/concentration-ofpoverty.aspx#.VtJnxhjKo9K](http://www.ers.usda.gov/amberwaves/2012%20december/concentration-ofpoverty.aspx#.VtJnxhjKo9K). Retrieved on 28 February 2016.

⁹ Farrigan, T., and Parker, T. The concentration of poverty is a growing rural problem. *Amber Waves*,(2012). 10 (4). USDA ERS. [http://www.ers.usda.gov/amberwaves/2012 december/concentration-ofpoverty.aspx#.VtJnxhjKo9K](http://www.ers.usda.gov/amberwaves/2012%20december/concentration-ofpoverty.aspx#.VtJnxhjKo9K). Retrieved on 28 February 2016.

to combine social inclusion, environmental sustainability, and economic progress through macroeconomic policies and the emergence of a viable financial inclusion, more so in rural areas (Sachs, 2012).¹⁰ All these are in line with the Shariah objectives (Maqasid al-Shariah) and the developmental motives of global nations adopted by the SDGs.

By giving the poor a window of empowerment chances and supporting their access to clean water and sanitation programs, Islamic financing models of Zakat and Waqf are found to be suitable ways for addressing their vulnerabilities (Hatta and Ali, 2013;¹¹ GIFR, 2012).¹²

Governments and native authorities will need to take the initiative and modify policy priorities and expenditure allocations in order to bridge the extreme inequality gap, alleviate poverty, and provide appropriate clean water and sanitation. This proactive position could inspire additional inclusive initiatives from civil society, religious institutions, donor organizations, etc.

Regarding the aforementioned, this research recommended Zakat and Waqf as a key instrument to be employed for meeting the sustainable development goal of clean water and sanitation (SDG-6) in rural communities north eastern Nigeria.

Methodology

The majority of rural communities in Nigeria, including mob areas in certain large centers, confront considerable challenges and an increase in incidents of open defecation and lack of access to clean water and adequate sanitation infrastructure. For a particular region like North eastern Nigeria, where finding a long-lasting solution to this issue is crucial due to several issues like insecurity, high rate of poverty, literacy challenges among others, the study used a qualitative approach that included the review of significant literature, interviews with key organizations and experts as well as content analysis for gathering and analyzing the data. Three (3) localities with subpar sanitation program performance were chosen from the selected states namely; Azare in Bauchi, Kashere in Gombe and Gashua in Yobe was given much consideration in the research as each town hosted a federal tertiary institution that housed more people from different locations. The selected communities benefited from the uniformly distributed support, which included efforts to improve planning, budgeting, monitoring, and supervision of the Zakat and Waqf monies for the specified target as well as

¹⁰ Sachs, J.D. From Millennium Development Goals to Sustainable Development Goals. Earth Institute, Columbia University, New York, (2012). NY 10027, USA. <http://jeffsachs.org/wpcontent/uploads/2012/06/From-MDGs-toSDGs-Lancet-June-2012.pdf>. Retrieved 15th October 2015.

¹¹ Hatta, Z. A., and Ali, I. (2013). Poverty Reduction Policies in Malaysia: Trends, Strategies and Challenges. Asian Culture & History, Vol 5, No. 2.

¹² GIFR, Global Islamic Finance Report. Global Islamic Microfinance landscape.(2012), https://cdn.fsbx.com/hphotosxfa1/v/t59.270821/10737544_158011362222454_1394765609_n.pdf?oh=41cf0f3411c3e9f3c6e1ed9cd a4d27dc&oe=549D5B29. Retrieved on 28th February 2016.

direct capacity building, training opportunities, and social mobilization. The participants in the interview involved Health Workers, Couples, Land Lords, Traditional Rulers, Government officials, and Religious Scholars. The participants were coded as HW, CP, LL, TR, GO, and RS .

Result and Discussion

Sustainable Development Goals and Zakat

The United Nations (UN) introduced the Sustainable Development Goals (SDGs), also known as the Global Goals, in 2015 as guidelines and efforts to end poverty and other social vices, preserve and conserve the environment to sustain the planet, and guarantee or at least maximize the chances of achieving the goal that all people in the world will experience peace and prosperity.

Every Muslim must have compassion and empathy for achieving wellbeing and preserving the ukhuwah Islamiyyah, or Islamic brotherhood, in order to uphold all five of maqsid al-Shariah's benchmarks, namely the safeguarding of religion, life, intellect, family, and property. One of the five criteria that Muslim society must satisfy is the one that Islam has established for income distribution. In order to avoid wealth buildup that is only concentrated in one particular group of people, Islam encourages fair distribution of money among the community. As a result, groups of people who have an excess of riches are expected to share some of their possessions with other groups who lack them. Zakat is one of the tools used for wealth distribution (Rohman, 2017).¹³

There are some recommendations made by several researchers to the United Nations Development Program (UNDP) participants when considering integrating alternative source of funding SDGs that Zakat is a philanthropic tool that is too important to ignore (Ismail & Shaikh, 2017);¹⁴ the second is that Zakat is highly aligned with the SDGs in its spiritual goal; and the third is that OIC countries has already started using Zakat fund for SDGs projects (Saniff, Norhaniza, Hasan, & Salleh, 2020;¹⁵ and Gundogdu, 2018).¹⁶

It is suggested that Zakat and SDGs are a natural pair that should not be ignored and separated from one other and it has a positive influence on the human and his environment (Suriani, Nurdin, & Muhammad, 2020).¹⁷

¹³ Rohman, F. (2017). Maqasid Al-Syariah Dalam Prspektif Al- Syatibi. (Universitas Islam Nahdlatul Ulama (Unisnu) Jepara/ Fathur_rohman@unisnu.ac.id)), 163–176.

¹⁴ Ahmed Shaikh, S., & Ghafar Ismail, A. (2017). Role of Zakat in Sustainable Development Goals. International Journal of Zakat, 2(2), 1–9. <https://doi.org/10.37706/ijaz.v2i2.21>

¹⁵ Saniff, S. M., Norhaniza, W., Hasan, W., & Salleh, M. S. (2020). ZAKAT AND SDGs : A LOVE STORY ? 17(7), 10979–10988.

¹⁶ Gundogdu, A. S. (2018). An Inquiry into Islamic Finance from the Perspective of Sustainable Development Goals. European Journal of Sustainable Development, 7(4), 381–390. <https://doi.org/10.14207/ejsd.2018.v7n4p381>

¹⁷ Suriani, Nurdin, R., & Muhammad. (2020). Causality Relationship of Zakat, Income Inequality, and Poverty: A Panel Co-Integration Approach. International Journal of Economics and Business Administration, VIII (Issue 4), 875–887. <https://doi.org/10.35808/ijeaba/637>

However, according to (Haji-Othman, Sheh Yusuff, & Cheumar, 2020),¹⁸ Zakat is a sizable source of income that can be employed as a tool to finance certain initiatives aimed at achieving social welfare, political advancement, and economic growth within Muslim communities, and its general objectives supposed to fulfill globally are still ambiguous and must be relook.

Kidwai & Zidani, (2020)¹⁹ explain the spirit of Zakat should be considered a key topic in achieving sustainable development goals (SDGs) because its role should be easily understood by how closely United Nations; SDGs are linked to the primary concern within the Zakat management framework.

The Zakat fund must be used to the fullest extent, not just to lift the most needy by providing a daily meal only, but the fund must be used to help the needy develop and live independently so that later they will be eligible for giving out Zakat too (Marina & Manap, 2019).²⁰

According to Noor & Pickup (2017)²¹ there is a belief in the west, however, that gender-related issues cannot be addressed by Islamic Zakat groups. In Islam, the payment and receipt of Zakat are unaffected by gender or ethnicity. Women and organizations that are in charge of ensuring the welfare of women, like maternity facilities and schools, may receive Zakat donations.

According to Abdul, Nik, Ghani, Ilahi, and Edawati (2019),²² since the norm for Zakat fund collection is rising year over year, authorities may want to think about setting up money designed for micro-takaful with focus to Zakat recipient. In sickness, injury, or death, ill-fated or needy people will be negatively impacted and face financial hardship. Most of them are not able to share, give, and participate in Takful schemes, leaving them defenseless. By creating micro-takaful to Zakat recipients with cooperation from Zakat bodies indirectly aligns with sustainable developments goals (SDGs).

SDG-6: Clean Water and Sanitation from an Islamic Perspective

Islam now places a greater emphasis on maintaining one's personal hygiene as well as the environment and society at large. There are numerous sharia evidences on the subject in the Holy Qur'an and the Noble Sunnah of the Prophet. Almighty Allah said:

“We made from water every living thing” (*Al-Anbiyaa’ verse 30*).

¹⁸ Haji-Othman, Y., Sheh Yusuff, M. S., & Cheumar, M. (2020). The Role of Zakat Distribution in Hunger and Poverty Elimination in Kedah. *International Journal of Academic Research in Business and Social Sciences*, 10(10). <https://doi.org/10.6007/ijarbss/v10-i10/8277>

¹⁹ Marina, N., & Manap, A. (2019). the Role of Zakat Fund Toward Sustainable Food Security in Malaysia. (2), 2672–7471.

²⁰ Kidwai, A., & Zidani, M. E. M. (2020). A New Approach to Zakat Management for Unprecedented Times. *International Journal of Zakat*, 5(1), 45–54. <https://doi.org/10.37706/ijaz.v5i1.207>

²¹ Noor, Z., & Pickup, F. (2017). The role of Zakat in supporting the sustainable development goals. *Baznas and UNDP Brief Series*, (May).

²² Abdul, N., Nik, R., Ghani, A., Ilahi, I., & Edawati, S. (2019). Penggunaan Dana Zakat Dalam Pembangunan Takaful Mikro : Satu Sorotan Literatur. 17(2), 73–85.

In the aforementioned verse, it is clear that Allah make the water to be of high importance to every living thing in life.

The Messenger of Allah, peace be upon him, said:

“Purity is half of Iman (faith)” (*Muslim, Book of Purification, No. 2*).

The Islamic perspective of hygiene is categorized in to two namely:

- i. Personal hygiene, which is characterized by the cleanliness of the body and the garments.
- ii. Public hygiene, which is demonstrated by cleaning public spaces like parks, mosques, residences, workplaces, and government buildings.

Best practices of using water wisely for environmental sanitation are included in both of these, because water cannot help the situation unless it is clean and easily accessible. Since the time of the Prophet Mohammad, peace be upon him, the importance of hygiene has been upheld clearly and correctly. Despite changes in lifestyle over time, the fundamental ideas and principles relating to the availability and sustainability of clean water and appropriate sanitation have not changed. Every Islamic ideal practice on this topic that is advised by our modern experts has its roots in the Shariah evidences found in the Holy Quran and the Prophet's Sunnah, as well as in the biographies of the four rightly guided Caliphs (Adamu, 2022).²³

Islam as an ideal religion since it contains rules that govern all elements of life where access to clean water and proper sanitation were given more concern. Such commandments are concerned not just with the afterlife, but also with material wealth and how to be handled. Among these commandments is practice of Zakat and Waqf, often known as alms and endowment that incorporates societal virtues in decreasing poverty, and increasing prosperity in society, in addition to its religious importance they are yardstick for social security and stabilization (Haq, 2013).²⁴

Access to clean water and sanitation facilities has increasing by 14% in 2015. Furthermore, the targets for the Sustainable Development Goals (SDGs) are more concern on safe and affordable water alongside proper sanitation facilities across the communities (World Health Organization (WHO) and the United Nations Children’s Fund (UNICEF, 2017).²⁵

Islamic finance will be able to have a greater impact on SDGs in the future by integrating the broader purposes of Shariah into financial institutions' operations (Ahmed, Mohieldin, Verbeek, & Aboulmagd, 2015)²⁶. The Islamic finance model, for instance, can contribute to the SDGs from four different angles:

1. Its principles of utilizing domestic resources.

²³ Adamu A. M. & Ikilima A. S. The Role of Zakat and Waqf for the Development of Micro and Small Enterprises (MSEs) in Gombe State Nigeria. *International Journal of Small and Medium Enterprises and Business Sustainability*.(2022). Vol. 7, No. 3, November. ISSN 2242-9368 (Online), Pp. 102-129.

²⁴ Haq, S. G. (2013). Distribution of income and wealth in Islam. *South East Asia Journal of Contemporary Business, Economics and Law*

²⁵ Unicef report (2017). SDGs Annual report in Nigeria.

²⁶ Ahmed, H., Mohieldin, M., Verbeek, J., &Aboulmagd, F. On the sustainable development goals and the role of Islamic finance. *World Bank Policy Research Working Paper*, (2015), (7266).

2. How it improves financial inclusion.
3. Its capacity for risk sharing.
4. Its feature of redistribution.

In addition, as stated in the Holy Qur'an, human and environmental preservation is seen as a highly urgent component of Islamic responsibility (Aribi and Gao, 2010).²⁷

According to Bagader et al. (1994)²⁸ and Aribi and Gao (2010),²⁹ Islam provides significant benefits for the protection, conservation, and sustainable development of both the human species and the environment. It offers laws that are in line with Islamic society's values and can be easily applied to create an effective and implementable environmental policy. As a result, we will increase resilience, create sustainable infrastructure, increase access to clean water, as well as accomplish environmental and social goals by employing Islamic finance instruments.

Therefore, despite the global acceptance of the concept, however, financing issues remain the biggest challenge for realizing the SDGs, and innovative financing through partnership with religious and other institutions has been recommended.

Access to Clean Water and Sanitation (SDG-6) in North Eastern Nigeria

According to NPC (2006), the North East is Nigeria's third most populous area as of 2016.³⁰ The percentage of the world's population using improved sanitation facilities increased by 14% from 54% in 1990 to 68% in 2015 across the world, according to the Joint Monitoring Program (JMP), even though the performance was significantly below the target for the MDGs in 2015 (UNICEF, 2017).³¹

Between 2015 and 2020, over 2.5 billion people globally will lack better sanitation facilities, and over 1.8 billion will primarily rely on simple pit latrines, according to WHO/UNICEF data by JMP. This shows that more than 15% of the world's population, or 1.3 billion people, do not have access to all types of sustainable sanitation services and practice open defecation. Out of the total population, at least 695 million people in Sub-Saharan Africa demand sustainable sanitation, and 23% of the population still engages in open defecation (UNICEF, 2017).³²

The Open Defecation Free (ODF) initiative continues to perform poorly, especially in rural communities across north eastern Nigeria, despite the fact that 2.1 billion people worldwide or (26% of the population) obtained access

²⁷ Aribi, Z. A., & Gao, S. Corporate social responsibility disclosure: A comparison between Islamic and conventional financial institutions. *Journal of Financial Reporting and Accounting*. (2010).

²⁸ Bagader, A., El-Chirazi El-Sabbagh, A., As-Sayyid Al-Glayand, M., Samarra, M.U.I. and Liewellyan, O.A. "Environmental protection in Islam", IUCN Environmental Policy and Law Paper, (1994), No. 20, IUCN, Gland.

²⁹ Aribi, Z. A., & Gao, S. Corporate social responsibility disclosure: A comparison between Islamic and conventional financial institutions. *Journal of Financial Reporting and Accounting*. (2010).

³⁰ NPC. Population 2006-2016. National Bureau of Statistics. Archived from the original on 14-12-2021. Retrieved 21-12-2021.

³¹ Unicef report (2017). SDGs Annual report in Nigeria.

³² *ibid*

to basic sanitation facilities between 2000 and 2017, while in North eastern Nigeria the percentage is far below the border line (Adamu, 2023).³³

The SDGs' target of lowering the number of people in poor countries who lack access to appropriate sanitation by the year 2030 has not been met in the first half of the target period, despite improvements in access to sanitation in those regions (Khan²⁰¹⁹).³⁴ Particularly in less developed regions like north eastern Nigeria, the sanitation aim was not achieved as expected, and the majority population has missed the access to appropriate sanitation facilities.

"The current situation of access to clean water and sanitation in Nigeria and Africa as a whole, as well as communities in North east in particular is highly terrible. About 65% of people in rural communities and 30% in urban areas across the communities have no access to every kind of toilet and thus practice open defecation or local pit as you can see (LL).

The handling of human major liquid waste at the household stage is extremely bad in north eastern Nigeria, as many of the residents only uses their toilets for bathing or use to cover their selves in bush during waste defecation.

"Most of the improved sanitation facilities are very expensive, our people are very poor that is why we do not able to purchase any kind of these relevant facilities, and our toilets are not isolatable, built, or handled.

According to a survey of 18 villages in rural communities, it is found that 82% of residences have toilets, but only 29% of them have body wastes (feces and urine) pits that are properly handled and managed.

"In many places, inadequate sanitation continues to be the primary obstacle to the social, educational, and health advancement of rural areas. The enforcement of administering institutions in the areas and potential leadership concerns are, in fact, the two main obstacles to the implementation of acceptable programs (HW)".

In north eastern Nigeria, waste handling and treatment services remain expensive and impractical; especially in rural areas and it contaminate the environment and water supplies.

Utilization of Zakat and Waqf Funds for the Access of Clean Water and Sanitation in North Eastern Nigeria

The overall goal of the SDGs was to advance and safeguard both human and environmental development. In order to achieve SDG-6 in north eastern Nigerian communities, attention must be given to the application of Islamic finance models of Zakat and Waqf for the access to clean water and sanitation projects across the stipulated communities in order to ensure human sustainable development. As a result, religious

³³ Adamu, A.M. Achieving the Sustainable Development Goals for Water and Sanitation in Gombe State Nigeria through Islamic Models Zakat and Waqf. A paper presented at 2nd FEMFEST International Conference on Economics, Management and Business (FICCOMSS- 2023). Organized, hosted and published by: Faculty of Economics and Management University of Darussalam (UNIDA) Gontor, Indonesia on 24-25 January, 2023.

³⁴ Khan, T. Reforming Islamic finance for achieving sustainable development goals. Journal of King Abdulaziz University: Islamic Economics, (2019). 32(1).

philanthropic and faith-based contexts can increase public resources and private investments to support the SDGs in general and access to SDG-6 in particular.

Islamic economics and finance are driven by the protection of human and environmental development, as seen in the elements of Maqid al-Sharah (Khan, 2019).³⁵

Under Maqid al-Shariah, human and environmental growth is possible when religious faith is upheld and protected, life is kept in dignity; future generations are lovingly cared, mind and intellect are employed responsibly, grace and wealth are given in a just manner. This is what assembled by academics from the 12th and 14th centuries, such as al-Ghazali, Ibn Taimiyyah, Ibn alQayyim, and al-Shatibi (Chapra, 2008).³⁶

The present initiative to use Zakat and Waqf funds to assist the accomplishment of SDGs in general and SDG-6 in particular, which is access to clean water and sanitation, received and backed by the government and Islamic scholars within north eastern Nigerian communities.

"Before now, I was not aware of this philanthropic models, but as of today, there are about 4 wells constructed by the Zakat and Waqf committee in this town and in less than a year, and all the constructed wells are now working, look at how people are traveling great distances on their donkeys and bikes to fetch water in other locations where this initiative is not supported" (CP).

"Education is important in all facets of life. It is prudent for policy makers to implement an appropriate educational system that takes into account the significance of Islamic financial models such as Zakat and Waqf for the access to clean water and sanitation, particularly in our rural areas" (TR).

Zakat and Waqf institutions would be energized along with SDGs as both share the same objective of sustaining human needs, particularly SDG-6 out of the 17 SDGs due to its significance. The Zakat and Waqf program outlines the 11 issues of poverty eradication, elimination of hunger, improving health quality, providing decent education, gender equality, clean water and sanitation, energy, economic growth, reducing inequalities, climate change, and partnerships,³⁷

"The real manifestation of the distribution of Zakat and Waqf fund in the form of assistance or consumptive is intended for the fulfillment of food, clothing, home management, access to formal and informal education and for health, water, and sanitation among the vulnerable across the communities" (RS).

"In addition to the distribution of Zakat and Waqf funds, there are also other components of human sustainable development, such as access

³⁵ ibid

³⁶ Chapra, M. U., Khan, S., & Al Shaikh-Ali, A. The Islamic vision of development in the light of maqasid al-Shariah, (2008).(Vol. 15).

³⁷ Adamu A. M. & Ikilima A. S. The Role of Zakat and Waqf for the Development of Micro and Small Enterprises (MSEs) in Gombe State Nigeria. International Journal of Small and Medium Enterprises and Business Sustainability.(2022). Vol. 7, No. 3, November. ISSN 2242-9368 (Online), Pp. 102-129.

to clean water and environmental sanitation to populous places like mosque and markets respectively.” (TR).

As the compatibility of Maqasid al-Shariah's and the SDGs' goals for human life becomes extremely important, Zakat and Waqf have a significant part in the accomplishment of all sustainable development objectives, according to the relationship between the SDGs and Maqasid al-Shariah, which has been practiced for a very long time in Islamic history.

“Really, SDG-6 (access to clean water and sanitation) became a significant concern for every country, especially poor communities like north eastern Nigeria, and it turned into a global issue that specifically affects communities in rural areas. To address the issues now facing us, we need awareness campaigns similar to this one” (GO).

Conclusion

Based on the content of this research paper, access to clean water and environmental sanitation is a component of SDG-6 and a major goal of this research. They are viewed as fundamental human rights, not just luxuries, and are the most important factor in the fields of public health and human development. This research interprets access to clean water and sanitation for everyone without discrimination and differences of religion, location, gender, or social class. Adolescent groups should be encouraged and supported in their attempts to organize conventions and gatherings in rural regions, with a particular focus on access to clean water and sanitation for all.

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