

RENCANA PEMBANGUNAN JANGKA PANJANG (RPJP), SUSTAINABLE DEVELOPMENT GOALS (SDGS) AND MAQASID AL-SHARIAH: THE CASE OF KABUPATEN REMBANG

Abdul Qoyum, Prasajo¹
(qoyum13@gmail.com)

ABSTRACT

The objective of this paper is to analyze Rencana Jangka Panjang Daerah Kabupaten Rembang from SDGs and Maqosid Shariah point of view. This paper find that, SDGs only confirm with 4 element maqosid syariah, except the first maqosid. For the secular countries, it is not create any problems, but for the Regency like Rembang, the fulfilment of first maqosid namely “safeguarding religion” is very important. Hence, adobting SDGs need to be modified. In majority SDGs are connects with the 4th and 5th objective of syariah. It means that, from Maqosid Syariah view, SDGs are very focus on the economic and long-life aspect. While, there is no goal of SDGs that has intended to the development of religion. If compared to RPJPD, for the first objective of Shariah there is no specific indication that Rembang has concern on this. For the second objective of Shariah, it has strong relationship with SDGs, thus, in RPJPD there are some real concern from the government in achieving this goal. Indeed, for the goal related to progeny and economic aspect, RPJPD of Rembang are very much focus on the fulfilment of this. Hence, there are many program related to this goal. Contrastly, although, education that confirm to SDGs and also 3rd Maqosid syariah, has been accommodated in RPJPD, but this program is away from the main characteristics of Rembang, namely Pesantren and Madrasah. In RPJPD, it is clearly indicated that, the final goal of education is just in term of achieving scores such as APS and APM, rather than character building which has been done by Pesantren and Madrasah.

Keyword: *RPJP, SDGs, Maqoshid Syari’ah*

INTRODUCTION

Sustainable development will be the most important agenda in the 2030 for the international and transnational cooperation. The agenda for sustainable development will very much cocern in combining economic, social and

¹ Faculty of Islamic Economics and Business, State Islamic University Sunan Kalijaga Yogyakarta

environmental aspects and defines global values for the future development.² Sustainable development goal was adopted as international goal by 2030 by many world leader after SDGs Summit on 25 September 2015.³ According to UNDP Guidance, SDGs consist of 17 items to eradicate poverty, especially to tackle climate changes, inequality and injustice.⁴ It means that SDGs by definition will focus in integrating economics aspect, social and environment.

Moreover, for Muslim countries in which they have their own values which is derived from the revealed text. The existence of SDGs as the ultimate goal are still questionable by many muslim societies.⁵ Therefore, this concept is actually need to be reviewed or at least are modified based on Islamic Principle which is has specific goal as stated in Maqosid Shariah Concept. SDGs is seen to be different from the Islamic perspective, although both has some similarities. The root of SDGs concept is from the moral economy, which may, in turn, be derived into a principle, structure, and technical vision that are support to sustainable development. From the Islamic finance point of view, then, the concept of SDGs will be correlated with the concept of Maqosid Syariah, Maslahah, moderation (*wasatiyyah*), and the divinely-ordained balance (*mizan*) in the created universe.⁶ Hence in this point of view SDGs should be evaluated.

SDGs is not only arises a problem for muslim view in term of its some differences with Islamic objective but also for the implementation. In reality, based on the experience of many countries showed that there are some difficulties to integrate that 3 dimensions.⁷ Off course, this difficulties also faced by Indonesia as a developing country and biggest muslim population. This, then, go to the lower level namely in some regency (Kabupaten) in Indonesia, including Kabupaten Rembang. Kabupaten Rembang as one of the smallest regency in the Province of Central Java, has many problems of economy, social and environment. Hence The Implementation of SDGs which is adopted in their

² Alexandra Rudolph, 2017, The Concept of SDG-Sensitive Development Cooperation Implications for OECD-DAC Members, Discussion Paper, Page.1

³ Atih Rohaeti Dariah et al. A New Approach for Sustainable Development Goals in Islamic Perspectives, *Procedia - Social and Behavioral Sciences* 219 (2016) 159 – 166

⁴ UNDP (2015) Sustainable Development Goals (SDGs), <http://www.undp.org/content/undp/en/home/mdgsoverview/post-2015-development-agenda.html>. Accessed in 27 June 2018

⁵ Mohammad Hashim Kamali, *Islam and Sustainable Development*, Produced and distributed by IAIS Malaysia, page 1.

⁶ Ibid, page 1

⁷ Norbakhsh, Farhad & Sanjeev Ranjan (1999). A model for Sustainable Development: Integrating Environmental Impact Assessment and Project Planning, 17 (4) 283-293

Rencana Pembangunan Jangka Panjang (RPJP) is very crucial. It is aimed that by implementing SDGs, that problem can be solved in the long term.

Currently, Kabupaten Rembang has been developed for 2 decades after crisis 1997/1998. After that crisis namely in the period of 1999-2006, economics growth on average is at 4.05% per year. While, during 2007-2016 the rate of economic growth in Kabupaten Rembang was at 4.95% per year. If we seen from that data, we can know that the economics growth in Rembang is under the Country average.⁸ It is not good situation, if we compared with some fact about Kabupaten Rembang which are has many advantages compared to the other Regency. Rembang has many potential in Fishery sector and also mining. Moreover, in majority 98,7% the population of Rembang are Muslim. Hence, it create some challenge on how Kabupaten rembang can improve their quality.

The objective of this paper is to analyze Rencana Jangka Panjang Daerah Kabupaten Rembang from Maqosid Shariah point of view. Furthermore, this analysis also will cover on the implementation of Islamic finance in Kabupaten Rembang, w which is described in RPJP. Finally, this paper will focus to analyze whether RPJP has been confirm with SDGSs and Maqosid Shariah.

SDGS AND ISLAMIC FINANCE IN KABUPATEN REMBANG

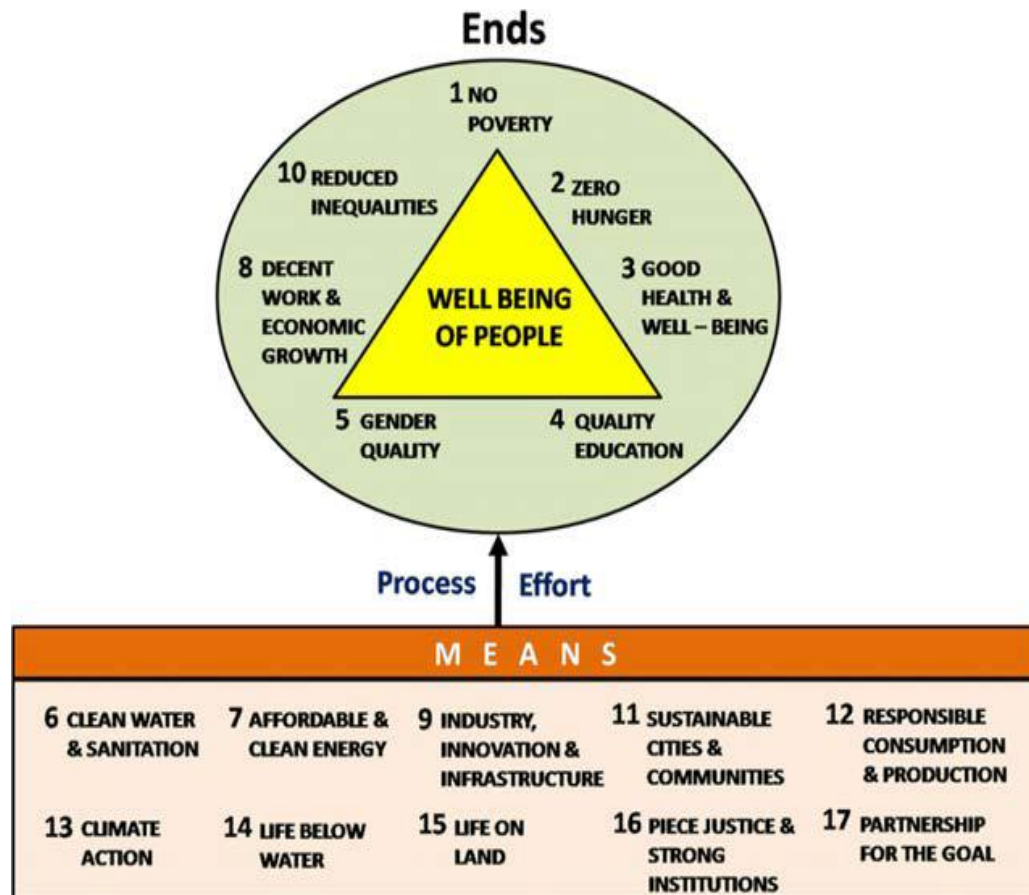
Many crucial issues which occurred in 1960s made the sustainability and sustainable development (SD) concept have gained traction.⁹ In the 1970s, sustainability economic was described as the situation in which a such balance in economic growth and environmental conditon. It mean that the focus of SD is on how to safe the ecological condition in the massive economic development that in term of objective is very short term, such as to increase country revenue, boosting tax income, ect. According to Zubair Hasan¹⁰ sustainability implies: Maintaining the rate of economic grwoth in the long-run; Achieving a fair in the use of natural resources; and Restricting a pollution to maintain the environmental quality. The 17 SDGs set out until 2030 are:¹¹

⁸ BPS (2017) Sensus Ekonomi 2016, BPS Rembang, page.3

⁹ Mohammad Hashim Kamali, Islam and Sustainable Development, Produced and distributed by IAIS Malaysia, page 10

¹⁰ ZUBAIR HASAN, Sustainable Development from an Islamic Perspective: Meaning, Implications, and Policy Concerns, J.KAU: Islamic Econ., Vol. 19, No. 1, pp: 3-18 (2006)

¹¹ Arno Johan van Niekerk, (2018) "Economic inclusivity: Africa's MDG progress and lessons for SDGs", African Journal of Economic and Management Studies, Vol. 9 Issue: 1, pp.101-107, [https:// doi.org/10.1108/AJEMS-08-2017-0199](https://doi.org/10.1108/AJEMS-08-2017-0199)



According to Dariah et.al. from Islamic perspectives, all the 17 SDGs Goal would come up with three important things. Firstly, The seven goal are the final objectives of SDGs that are have strong correlation with human basic needs. In Islamic Perspectives, this is inadequate, since in Islam there are another important component in human basic need, namely spiritual need. Hence, the thoery of Al-Ghazali pertaining to *Maqosid Syariah* are very relevant in this case. According to him, there are five essential elements of human lives namely, religion (al-Din), life (al-Nafs), intellect (al-Aql), progeny (al-Nasl) and wealth (al-Mal).¹²

Second, from the islamic worldview, as Muslim bring it as a basic foundation in their view, the integartion between economic, social and environment is not enough. Islam goes beyond on this component, namely, good life (hayat al-tayyibah), justice (al-Adl) which is based on Al-Quran and al-

¹² Atih Rohaeti Dariah et al. A New Approach for Sustainable Development Goals in Islamic Perspectives, *Procedia - Social and Behavioral Sciences* 219 (2016) 159 – 166

Hadis.¹³ Thirly, the ultimate objective of Develoment in Islam is not well-being its self, but for *Mardlatillah*. Hence, the SDGs concept viewed from shariah persepective is still not affordable with islamic values.¹⁴

SDGS AND MAQOSID SYARIAH

Maqosid al-Shariah is the key element of Islamic finance that will determine the whole aspect of the practice of Islamic financial institution.¹⁵ According to Dusuki and Abozaid (2007), *Maqasid al-Shari'ah* is defined as the whole objectives and as the the rationale behind the ruling of the Shari'ah. A comprehensive examination of the Shari'ah rulings shows Shari'ah has main aims for protecting and preserving public interests (*maslahah*) in all aspects of human life. *Maqasid al-Shari'ah* explain the 'wisdoms behind rulings,' such as 'enhancing social cohesion,' which is one of the wisdoms behind charity, being good to one's neighbors, and greeting people with peace (Kamali 1999).¹⁶

The general objective of *Shari'ah* is the attainment of *maslahah*. There are 3 types of *maslahah* namely; *maslahah al-mu'tabarah*, *maslahah al-mulghah*, and *maslahah al-mursalah*. *Al-maslahah al-mu'tabarah* is the benefits that accepted in term of shariah since it was vividly expressed in the texts of Qur'an and Sunnah. For examples, the oobjective of Jihad is aimed to safeguard the *Deen*.¹⁷ On the other hand, *al-masalih al-mulghat* is the objective that contradict with the basic principle in shariah text. For example, transactions with *riba* (interest, sometimes also used for 'usury') are also prohibited¹⁸ despite the fact that *riba* enables one to make profit. While for *al-masalih al-mursalah*, are those benefits which are neither mentioned explicitly in favour, nor denied outright in the textual scriptures. Khallaf mentions it as "The benefits which the lawgiver did not impose

¹³ Al-Jayyousi, Odeh Rashed (2012) *Islam dan Sustainable Development*, Suney: Gowe Publishing.

¹⁴ Abdullahi Abubakar LAMIDO, *Maqasid al-Shari'ah as a Framework for Economic Development Theorization*, International Journal of Islamic Economics and Finance Studies, 2016, Year: 2, Vol: 2, No: 1, pp.28

¹⁵ Mohammad Abu Hurayra, *Achievement of Maqasid-al-Shari'ah in Islamic Banking: An Evaluation of Islami Bank Bangladesh Limited*, Global Journal of Computer Science and Technology: A Hardware & Computation Volume 15 Issue 1, 2015, pp. 9

¹⁶ Kamali, Mohammad Hashim, (2009) *Maqasid al Shari'ah made simple*, Occasional Papers Series 13, The International Institute of Islamic Thought, London & Washington

¹⁷ The benefit of *qisas* has been explicitly mentioned in the Qur'an; in Surah al-Baqarah (2): 179.

¹⁸ Al-Qur'an, Surah al-Baqarah (2): 275

as a rule to be implemented, and neither there is any textual indication acknowledging it nor rejecting it”.¹⁹

Muslim scholars generally classified maqosid syariah into three main categories, namely; *daruriyyat* (essentials), *hajiyyat* (needs) and *tahsiniyyat* (embellishments).²⁰ The essential *masālih* (plural of *maslahah*) or *daruriyyat* are further divided into five: Preservation of faith/religion (*Din*), Preservation of the life (*nafs*), Preservation of lineage/descendants/procreation (*nasl*), Preservation of property (*Mal*), and Preservation of intellect/reason (*‘Aql*).²¹ The protection and preservation of the wealth is categorized in the sphere of necessary matters (*daruriyyat*).

Related to SDGs, A number of resource management and welfare institutions were created during Islamic history and which contributed to sustainability objectives in the economy and society. These may be summarised as follows:

- 1) Ihya' al-mawat, or land reclamation.
- 2) Hima, or natural resources are protected by syariah, by creating zoning area.
- 3) Iqta', or the governments are authorised by Shar'iah to make iqta' grants of un-owned land to individuals and institutions for the purpose of reclamation and development.
- 4) Leased Lands (ijarah):
- 5) Charitable Endowment (waqf):
- 6) Market Inspector (muhtasib):

OVERVIEW OF KABUPATEN REMBANG

Rembang regency consists of 14 sub-districts, 287 villages and 7 urban villages with total land area of 101,408 Ha, mostly dry land (71,450 ha) and the other in the form of paddy fields (29,958 ha). The use of dry soil is mainly for cultivation and plantation while the land is mostly used for agriculture with technical irrigation type 5,640,175 ha (18,83%), technical ½ 3,336,790 ha (11,14%), simple irrigation 2,893, 726 ha (9, 66%) and rain fed 18,087,100 ha (60,38%).

¹⁹ Abd al-Wahab Khallaf, *‘Ilm Usul al-Fiqh* (Cairo:Maktabah al-Da’wah al-Islamiyyah), 84.

²⁰ see Ibn Ashur (2006, pp. 112-129), Kamali (1998; 2008b, p. 134). See also Dusuki and Bouheraoua (2011).

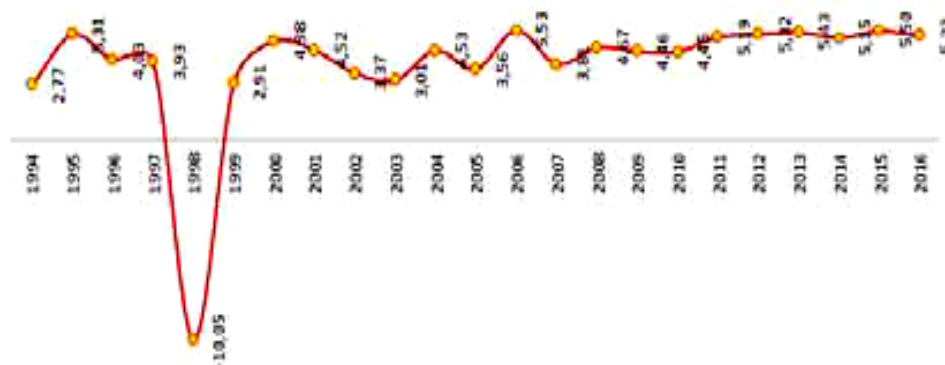
²¹ see also Ayub, 2007, pp. 22-25; Çizakça, 2007; Kamali, 1998, p. 2; Khan, 2002, p. 64).

Topographically, Rembang regency has the characteristics of various regions, including coastal areas, lowlands, highlands and mountainous areas. Rembang Regency area is 8.34% located at the height of 1-7 meters above sea level, 7-25 m altitude of 12,41%, height 25-100 m dpl of 42,82%, height of 100-500 m dpl equal to 28,08% and height above 500 m asl by 8.34%.

The climate type in Rembang Regency is tropical climate with average temperature 23OC, while maximum temperature can reach 33OC. In the region of Rembang regency average rainfall of 1200 mm per year where the highest rainfall occurred in January that is as much as 272 mm / month and the lowest rainfall occurred in July and August as much as 11 and 13 mm / month.

The population in Rembang regency is 98.9% is Islam or 617,615 people. Christians are 0.05%, Hindus 0.0012%, Buddhists 0.009%. This means that the development axis in Rembang Regency should be directed to Muslims.

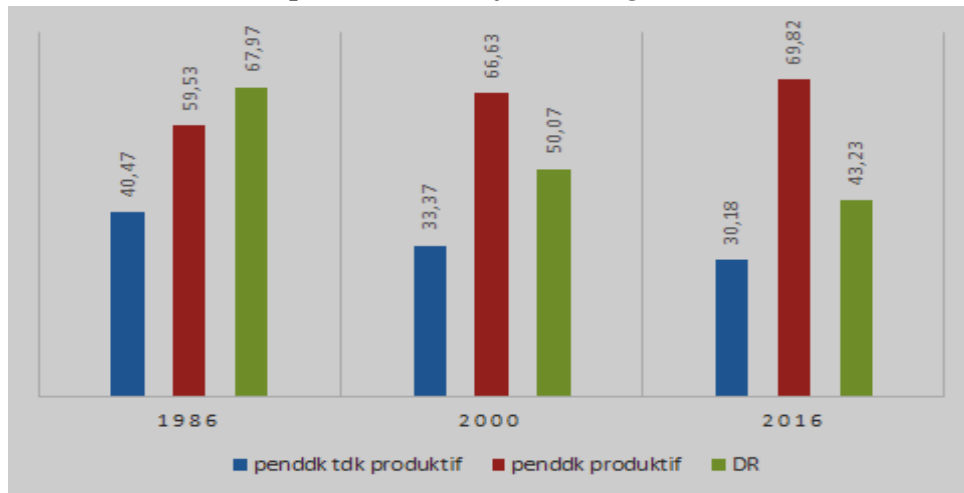
Graph 1. Economic Growth in Rembang 1994-2016



The graph above shows the economic growth in Rembang between 1994 and 2016. From this graph we can see that economic growth in Rembang was fluctuate. The negative growth happened in 1998 in which Indonesia faced crisis. After that, the economi growth in average was between 2% and 5%. However, overall, compared to GDP Growth at the National Level, Economic Growth in Rembang is lower than country. After crisis, namely between 1999-2016 GDP growth was at around 4,05%. While in 2007 and 2016, the growth was incresed slightly at 4.92%.²²

²² BPS (2017) Sensus Ekonomi 2016, BPS Rembang, page.3

Graph 2: Citizens of Rembang



Meanwhile, in terms of population conditions in Rembang regency, productive population, In 1986, the dependency ratio (DR) of Rembang regency amounted to 67.37. This figure indirectly indicates the burden to be borne by the population of productive age against the unproductive population of 67.37%. This number continues to decline in 2000 to 50.07 and 43.23% by 2016. This indicates that at this time, residents in rembang regency are in the productive age, which if managed properly will have a very positive impact for development in Kabupaten Rembang.

This demographic bonus if it is well managed will be very good for the economy in Rembang. But otherwise if not able to be managed properly then it will cause problems. Of course various aspects must be inserted, such as educational institutions and skills training, as well as the provision of adequate employment. Therefore one of the important instruments is to encourage investment in Rembang regency.

In addition, improving the quality of education is also fundamental. Numbers, School Enrollment Rate (APS) at 1-15 years 100%. However, if seen from the old school after the age of 15 years flat in Rembang is 6.93 years, or the lowest most in Karisedenan Pati. This figure is still less than the holy 7.85, Jepara 7.32. and below central Java which reached 7.15 years. From this point of view, the condition of education in Kabupaten Rembang is certainly not very good, when compared with other regions.

Another advantage that is owned by Rembang regency in the field of education is a lot of Madrasah and Pondok Pesantren. This is of course very supportive of character education in Rembang District which focuses on good

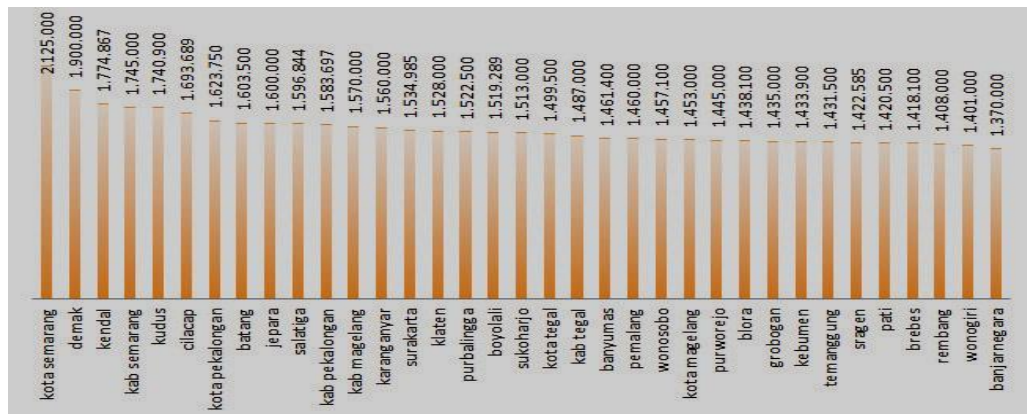
moral education. The data below shows that the number of Pesantrens in Kabupaten Rembang is 113, with the number of santri of 14,655.

Table 1. Number of Boarding Schools, Pupils, Ulema, and Missionary by Subdistrict in Rembang Regency, 2016

Kecamatan Subdistrict		Pondok Pesantren	Santri	Khotib	Alim Ulama	Mub aligh
		Boarding School	Pupils	Khotib	Ulema	Missi onar y
1	Sumber	1	-	304	2	2
2	Bulu	2	-	128	18	18
3	Gunem	1	25	88	8	8
4	Sale	1	77	164	36	36
5	Sarang	17	4 784	164	44	44
6	Sedan	28	3 476	120	19	19
7	Pamotan	5	864	108	24	24
8	Sulang	5	1 289	152	6	6
9	Kaliori	1	163	184	2	2
10	Rembang	14	717	224	30	30
11	Pancur	4	374	120	5	5
12	Kragan	11	554	188	28	28
13	Sluke	7	778	92	10	10
14	Lasem	16	1 554	112	20	20
Rembang		113	14 655	2 148	252	252

Another important indicator for people in Kabupaten Rembang is the purchasing power as measured from the Minimum Wage. If we look at the data below, then we can see that wages in Rembang is the lowest number 3 in central java after banjarnegara and wonogiri. The amount of wages in this regency is Rp. 1.408.000. Compared to regencies in Karisidenan Pati, wages in Rembang occupy the lowest position. The highest is Kabupaten Kudus which is Rp.1.740.900 per month.

Graph 3. Wages in the Province of Central Java



In addition, the poverty rate in Kabupaten Rembang is also quite high despite the decreasing trend. In 2016 the poverty rate of 18.54% decreased from 25.86% in 2009. Although this figure has decreased, it is still quite high if compared to poverty in Central Java. This, of course, should be a concern for all stakeholders to keep poverty down.

Table.2. Health Personal 2016

Tenaga Kesehatan/Health Personnel						
Kecamatan Subdistrict		Tenaga Medis Medical Personnel	Tenaga Keperawatan Nursing Personnel	Tenaga Kebidanan Midwifery Personnel	Tenaga Kefarmasian Pharmacy Personnel	Tenaga Kesehatan Lainnya Other Health Personnel
1	Sumber	2	20	10	1	3
2	Bulu	2	9	11	-	2
3	Gunem	1	8	9	-	2
4	Sale	2	16	10	1	1
5	Sarang	2	12	13	1	1
6	Sedan	4	20	13	1	1
7	Pamotan	5	18	15	1	2
8	Sulang	3	15	10	1	2
9	Kaliori	3	16	14	1	2
10	Rembang	8	18	45	6	7
11	Pancur	2	9	12	-	1
12	Kragan	9	37	22	2	5
13	Sluke	3	12	11	1	1
14	Lasem	5	20	17	1	2
Rembang		51	230	212	17	32

In terms of health level, the condition in Rembang Regency is also less satisfactory. This is indicated by the number of personal health personnel. If we calculate, the ratio of medical personnel to the population is 1: 1.152. Of course, this figure is far from ideal. Therefore, in the long term the government focus

should be able to raise the health service facilities, including the addition of medical personnel.

Table 3. Number of Worship Facilities by Subdistrict in Rembang Regency, 2016

	Kecamatan Subdistrict	Masjid Mosque	Mushola Mushola	Gereja Protestan Christian Church	Gereja Katholik Catholic Church	Vihara Vihara
1	Sumber	42	140	-	-	-
2	Bulu	33	129	-	-	-
3	Gunem	28	116	-	-	-
4	Sale	25	66	2	1	-
5	Sarang	43	247	-	-	-
6	Sedan	44	243	-	-	-
7	Pamotan	40	272	-	1	-
8	Sulang	35	149	1	-	-
9	Kaliori	42	170	1	1	-
10	Rembang	49	210	8	2	2
11	Pancur	34	145	-	-	-
12	Kragan	46	348	1	1	1
13	Sluke	23	181	1	-	-
14	Lasem	40	160	9	5	3
	Rembang	524	2 576	23	11	6

Rembang is one of the districts that have a very high level of religiosity. Pesantren, Madrasah and Also Places of worship are numerous in number. Below, for example, shows that the number of mosques is 524, and Musholla is 2,576. This figure is certainly fantastic. This means that if we count the number of Muslim population as much as 617,615 people, then an average of 200 people per mosque.

Table 4. Number of Wakaf Land by Land Status in Rembang Regency, 2016

	Kecamatan Subdistrict	Berakte/ Certificate		Belum Berakte/ Not Certificate	
		Tempat	Luas/Large	Tempat	Luas/Large
		Place	m2	Place	m2
1	Sumber	87	34 087	6	1 468
2	Bulu	52	16 242	4	1 302
3	Gunem	28	18 648	20	8 864
4	Sale	45	9 815	11	2 897
5	Sarang	70	51 824	4	1 859
6	Sedan	106	94 913	26	37 562
7	Pamotan	109	57 267	2	2 079
8	Sulang	93	55 978	10	35 271

9	Kaliori	101	42 188	7	12 424
10	Rembang	128	141 083	39	25 497
11	Pancur	36	31 923	6	10 387
12	Kragan	220	210 632	21	33 411
13	Sluke	88	39 479	10	24 722
14	Lasem	87	97 191	8	7 070
Rembang		1 250	901 270	174	204 813

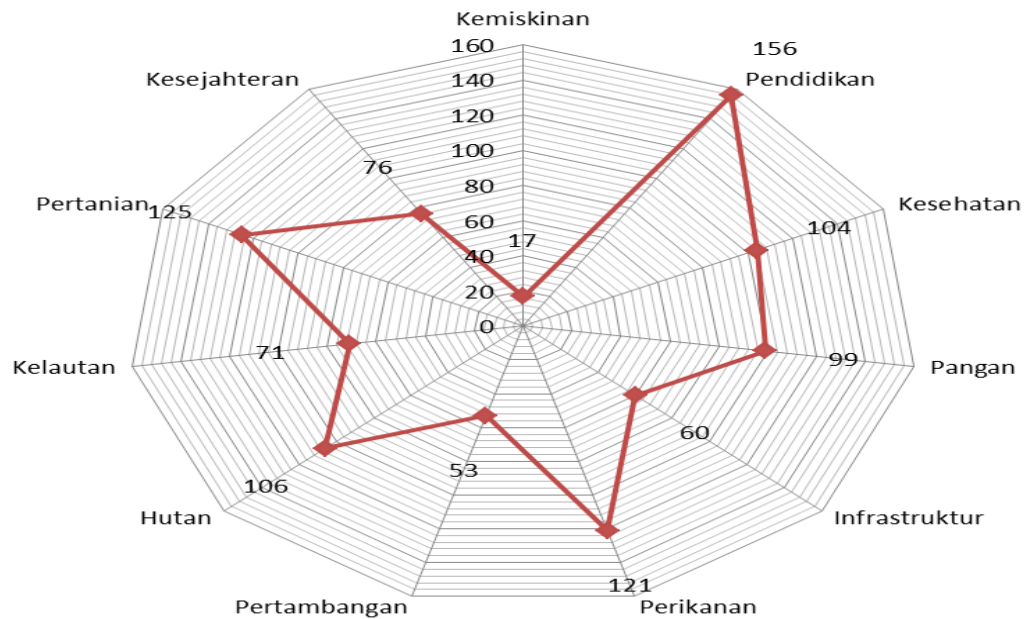
This data is also supported by the number of wakaf land in the district of Rembang. According to existing data, the amount of wakaf land as many as 1,424 wakaf land area with total area is 1,106,083 M2. The number of wakaf land is certainly a reflection that how very strong religious conditions in the region of Rembang Regency that should be managed properly. In addition, this can also be a great potential in economic development in Rembang regency in order to achieve prosperity for the community.

RENCANA PEMBANGUNAN JANGKA PANJANG IN KABUPATEN REMBANG, SDGS, AND ITS ROLE IN REALIZING MAQOSID SYARIAH

To date, if we analyze from the RPJPD (Long-Term Development Planning for the District of Rembang), we found that there are at least general overview on the focus of Government. The graph below are structured based on the content analysis in RPJPD of District Rembang, particularly concerning to the sector priority in which the government focoused on. From this graph we can see that education is the most important sector in RPJPD which are stated 156 times. The second important sector for the District Rembang is Agriculture and Fishery, in which each are stated 125 times and 121 times respectively.

Picture 1: The Focus of Development in Rembang (Based on Sector)

FOKUS PEMBANGUNAN DI KABUPATEN REMBANG

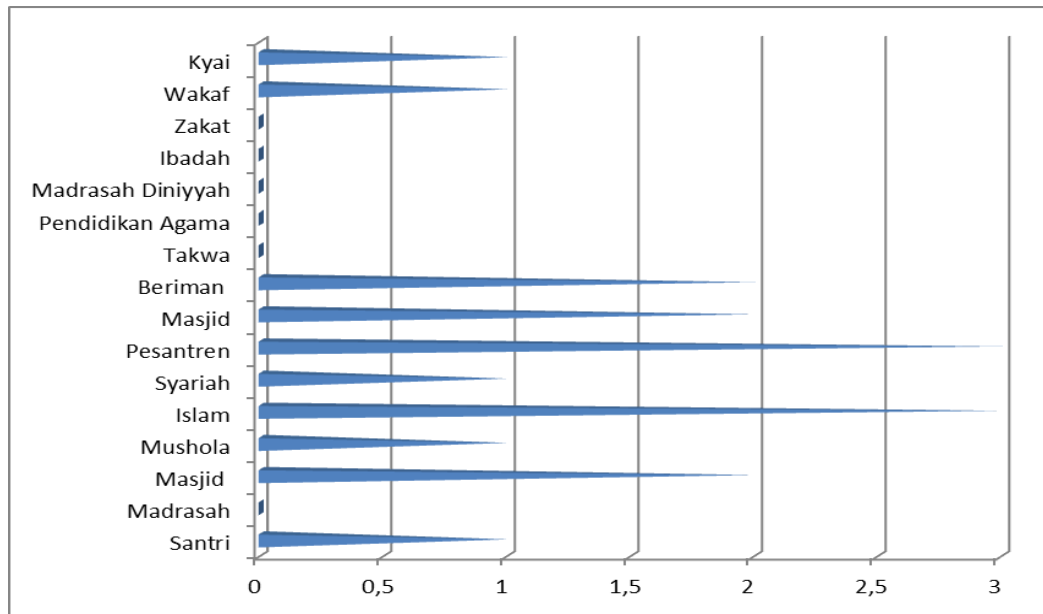


Meanwhile, for the economic sector especially pertaining to the economic prosperity, Poverty is only stated 17 times and Welfare stated for more than 76 times. It indicates that the government of District Rembang have not been focused on poverty alleviation. It is quite surprising, since the Poverty rate in Rembang is quite high compared to the other district in Central Java. Another sector in economy are the commodity sector for trade such as Marine sector, forestry sector, and Mining. All these sector play crucial role in the Long Term Development in District Rembang.

In Rembang, Food is also be a most important sector in which the government are very concern. It can be seen from the real condition of District Rembang, whereby many households are live under poverty line. Hence, the basic need for the are the fulfilment of food. The last sector in RPJPD is Health sector, which is based on the data above stated about 104 times.

The above is just describe the common concept in development based on sector. However, as we know from data above regarding the real condition, Rembang is very religious district based on its main characteristics namely 98,7% of its population is Muslim, has many Pondok Pesantren and Madrasah. Therefore, we try to analyze the alignment of RPJPD on this characteristics. The graph below shows interesting fact. Madrasah as religious education system in Rembang, Madrasah diniyyah, Pendidikan Agama, are absolutely never mentioned in RPJPD District of Rembang.

Graph 3. Islamic Element in RPJPD District of Rembang



Indeed, although Pesantren are stated in RPJPD, the focus is not in its development. The Government just mentioned in relation to the number of Pesantren in District of Rembang. Same case also happens for Masjid, Musholla, Santri and Kyai that are the most important Islamic component in this district. From this point of view we can conclude that, the development of Rembang is still away from its main characteristics namely, as religious district. Another component in the development of Rembang is Islamic Finance, in which, can be seen as the powerful model. From RPJPD we can find that there are only one aspect of Islamic finance which was stated, namely Wakaf.

Table 5. The Relationship between Maqosid Syariah, SDGs, and RPJPD.

No	Maqosid Syariah	SDGs	RPJP Rembang
1	Safeguarding Religion (al-Din)	No SDGs related to this part	Safeguarding Religion is stated 7 times in RPJPD Kabupaten Rembang,
2	Safeguarding Life (al-Nafs),	1. SDG3: ensure healthy lives and promote well-being for all.	Stated 104 times in RPJPD
		2. SDG2: eradicate hunger, achieve food security and improved nutrition and promote sustainable agricultur	Food Development are stated 99 times
		3. SDG6: ensure availability and sustainable management of water and sanitation for all.	Water is stated 213 times, while Sanitation is stated 6 times
3	Safeguarding Intellect (al-Aql)	1. SDG4: ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.	Education is stated 156 times in RPJPD
4	Safeguarding Progeny (al-Nasl)	1. SDG5: achieve gender equality and empower all women and girls.	Stated 11 Times
		2. SDG7: ensure access to affordable, reliable and sustainable and modern energy for all.	Energy is stated 1 times
		3. SDG11: make cities and human settlements inclusive, safe, resilient and sustainable.	Stated 32 times
		4. SDG13: take urgent action to combat climate change and its impacts.	Not stated
		5. SDG14: conserve and sustainably use the oceans, seas and marine resources for sustainable development.	Marine stated 76 times.
		6. SDG15: protect, restore and promote sustainable use of terrestrial ecosystems, manage forests, combat desertification, halt and reverse land degradation and halt biodiversity loss.	Forest stated 106 times in RPJPD
		7. SDG16: promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions.	Societies are stated 208 times
5	Safeguarding Wealth (al-Mal)	1. SDG1: eradicate poverty in all its forms everywhere.	Stated 17 times
		2. SDG8: promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all.	Stated 16 times
		3. SDG9: build resilient infrastructure, promote inclusive and sustainable industrialisation and foster innovation.	Ifrastructures are stated 60 times in RPJPD
		4. SDG10: reduce inequalities within and among countries.	Stated 3 times
		5. SDG12: ensure sustainable consumption and production patterns.	Consumption stated 16 times and production stated 112 times
		6. SDG17: strengthen the means of implementation and revitalise the global partnership for sustainable development.	Stated 3 times

The focus of religious development with the keyword "piety" is 7 times mentioned in RPJPD. But given that Rembang is 98.7% Muslim, what is the focus on Islam? We can see in the keyword "Islam". Based on the analysis content it turns out the word "Islam" is mentioned only three times. And even then nothing has to do with improving the faith or keeping the religion of Islam embraced by the majority of the population of Rembang Regency. The word Islam is only mentioned to indicate the population, and the number of social organizations.

- 1) *"Mayoritas penduduk Kabupaten Rembang merupakan pemeluk agama Islam. Pada tahun 2005 pemeluk agama Islam sebesar 98,71%, Katholik 0.54%, Kristen 0.53%, Budha 0.20%, dan Hindu 0.02%." (II-17)* (The majority of the population of Rembang Regency is an adherent of Islam. In 2005 the followers of Islam were 98.71%, Catholics 0.54%, Christians 0.53%, Buddhists 0.20% and Hindus 0.02%.) (II-17)
- 2) *"Di Kabupaten Rembang terdapat organisasi sosial yang berbasis keagamaan sebanyak 88 unit, terdiri dari organisasi berbasis Agama Islam sebanyak 13 unit; Agama Kristen sebanyak 16 unit; Agama Budha sebanyak 5 unit dan Aliran Kepercayaan Kepada Tuhan Yang Maha Esa sebanyak 6 unit." (II-39)* ("In Rembang district there are 88 religious-based social organizations, consisting of 13 Islamic-based organizations; Christianity as many as 16 units; Buddhism as much as 5 units and the flow of trust to God Almighty as much as 6 units. " (II-39)

With regard to the second shari'ah objective, we can see in the RPJPD that the word "birth" is only mentioned 4 times, "Descendence" is 0 times, and "Food" is mentioned 99 times. This indicates that the concentration of Kabupaten Rembang government in this sector is quite good when viewed from the focus of existing RPJPD. The problem of descent is all discussed in the health section of the district of Rembang. Where as we know that one of the most concentrations in RPJPD is health.

- 1) *"Angka Kematian Ibu (AKI) di Kabupaten Rembang pada tahun 2000 sebesar 196,09 per 100.000 kelahiran hidup menurun pada tahun 2005 menjadi 168,03 per 100.000 kelahiran hidup.".* ("Maternal Mortality Rate (AKI) in Rembang Regency in 2000 of 196.09 per 100,000 live births declined in 2005 to 168.03 per 100,000 live births)

- 2) *"Angka kematian bayi (AKB) di Kabupaten Rembang pada tahun 2005 sebesar 17,50 per 1.000 kelahiran hidup."* ("Infant mortality rate (IMR) in Rembang Regency in 2005 was 17.50 per 1,000 live births.")

The third element in the Maqosid Shariah is to keep the intellect. In the context of SDGs this is in accordance with the 4th SDGs "Ensure inclusive and equitable quality education and promote the lifelong learning opportunities for all". Education in RPJPD Kabupaten Rembang is the highest focus which is mentioned as much as 156 times. This figure is the highest compared with other sectors.

However, one of the uniqueness in Rembang Regency is the number of religious education institutions owned by both government and private. For example, pondok pesantren, madrasah diniyyah and mosque which became a place for education of the Qur'an for children in rembang district. These three components if we look at the RPJPD did not show a priority development in Rembang regency. In RPJPD pesantren, and madrasah, it is not even mentioned at all. This means that these two educational institutions are not the focus of education development in Rembang regency. RPJPD only focus on pursuing the indicators of education as the central government's reference is the school participation rate and so on.

The fourth goal in sharia is to keep the progeny. In terms of SDGs, this goal is in line with the objectives of the 5th, 7th, 11th, 13th, 14th, 15th and 16th grade SDGs. This means that the purpose of the SDGs is most consistent with the fourth Maqosid Syariah. If this we see in RPJPD. For example, the 5th SDGs related to gender equality, in RPJPD is called 11 times. For example;

- 1) *"Dukungan kebijakan dan kelembagaan dalam pemberdayaan perempuan antara lain terlihat dari telah terbentuknya Focal Point dan Pokja Pengarusutamaan Gender (PUG) serta banyaknya lembaga swadaya masyarakat pemerhati gender."* (II-12) (. "Policy and institutional support in women's empowerment is evident from the establishment of Focal Point and Pokja Gender Mainstreaming (PUG) and the number of non-governmental organizations of gender observers." (II-12))
- 2) *"Untuk itu dalam menangani kemiskinan dan meningkatkan posisi tawar masyarakat miskin terhadap semua bentuk eksploitasi dan superordinasi, yang dibutuhkan adalah kesempatan dan makin terbukanya akses masyarakat miskin terhadap berbagai sumber*

permodalan dan peluang usaha tanpa dibebani dengan persyaratan yang menyulitkan dan peluang-peluang sosial yaitu kesempatan masyarakat miskin melakukan mobilitas sosial-ekonomi produktif secara vertikal maupun horisontal melalui pemenuhan kebutuhan dasar dengan tanpa diskriminasi gender sehingga memberikan peluang bagi masyarakat untuk mendapatkan kesempatan kerja baik di dalam maupun diluar daerah.” (III-2) (To address poverty and improve the bargaining position of the poor against all forms of exploitation and superordination, what is needed is an opportunity and open access for the poor to various sources of capital and business opportunities without being burdened with difficult requirements and social opportunities opportunities for the poor to engage in productive socio-economic mobility both vertically and horizontally through the fulfillment of basic needs with no gender discrimination so as to provide opportunities for people to gain employment opportunities both within and outside the region. "(III-2)

The 7th SDGs, for example, are mentioned 76 times in RPJPD. But the word "climate change" is not mentioned at all. While the "marine" sector is indeed the main development focus in Rembang regency, and this was alluded to 76 times in RPJPD. The fifth Maqosid is related to the economy. In SDGs there is also a lot of focus here. From the side of RPJPD for example;

- 1) Poverty is mentioned 17 times. For example "Reduced numbers of poor people, through optimizing poverty reduction programs and community empowerment."
- 2) Economic Growth (SDGs to 8), mentioned 16 times. For example, "Strengthening economic growth through strengthening regional economic structures based on the primary sector supported by the secondary and tertiary sectors.
- 3) Construction of infrastructure (SDGs to 9), mentioned 60 times. This means that the government in building the economic sector relies heavily on infrastructure development. This is reasonable, because the condition of infrastructure in Kabupaten Rembang is not good. Even this field is the 4th mission of RPJPD of 5 developed vision "Achieving adequate infrastructure development".
- 4) Reduce the gap (SDGs to 10) mentioned 3 times. For example, "Rural settlements will be a counterweight to the growth of the

center and the back so that there is no widening gap between rural and urban areas."

- 5) The 12th SDGs is to create consumption and production growth, RPJPD mention about consumption 16 times and production 112 times.
- 6) With regard to the 17th SDGs, namely cooperation between regions and regions or countries, RPJPD Rembang offensive as much as 3 times. For example, "Implementation of transmigration must be through cooperation between provinces and districts / cities of origin with provinces and districts of destination areas. This cooperation is realized in the form of a Memorandum of Understanding (MoU) by provincial and district governments of origin with provincial and district governments of destination areas ".

CONCLUSION

Sustainable Development Goals (SDGs) is the most important reference for every countries in managing their development planning. This condition is determine by the fact that there is global recognition in using SDGs as worldwide objective. Hence, globally, SDGs can be achieved by 2030. In doing so, there are 17 items in SDGs that combine between economics, sosial and environment aspect.

Indonesia as the most populous muslim country in the world has also refer to this concept. This goal then, ratify by all province and regency/district including District of Rembang. Rembang that very popular with their own character namely very religious district should modify the SDGs in adopting this goal, especially from the Maqosid Syariah point of view.

This paper find that, SDGs only confirm with 4 element maqosid syariah, except the first maqosid. For the secular countries, it is not create any problems, but for the Regency like Rembang, the fulfilment of first maqosid namely "safeguarding religion" is very important. Hence, adobting SDGs need to be modified. In majority SDGs are connects with the 4th and 5th objective of shariah. It means that, from Maqosid Syariah view, SDGs are very focus on the economic and long-life aspect. While, there is no goal of SDGs that has intended to the development of religion.

If compared to RPJPD, for the first objective of Shariah there is no specific indication that Rembang has concern on this. For the second objective of Shariah, it has strong relationship with SDGs, thus, in RPJPD there are some real concern

from the government in achieving this goal. Indeed, for the goal related to progeny and economic aspect, RPJPD of Rembang are very much focus on the fulfilment of this. Hence, there are many program related to this goal. Contrastly, although, education that confirm to SDGs and also 3rd Maqosid syariah, has been accommodated in RPJPD, but this program is away from the main characteristics of Rembang, namely Pesantren and Madrasah. In RPJPD, it is clearly indicated that, the final goal of education is just in term of achieving scores such as APS and APM, rather than character building which has been done by Pesantren and Madrasah.

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