

Sustainability Of Muslim Family Livelihoods In The Perspective Of Sustainable Development Goals

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Abstract

According to the classical scholarly view that health, education, and others of a primary nature other than clothing, feed, boards are not the responsibility of the husband in the corridors of living. The problem that often occurs is not only primary needs, wives also often demand hal-things that are secondary. A shift in understanding of the concept of living needs to be developed. The purpose of this study is to evaluate the sustainability of livelihoods in this age of fashionrn. This research uses a multiple case study approach. Data sources obtained through 2 sources. The results showed that living in today's era does not only revolve around food, clothing and shelter. rather, the meaning of living today shows the meaning of the cost of life in the form of primary, secondary or tertiary. The sustainability of the meaning of living shows conformity with the SDGs program which is summarized in 3 aspects, namely: welfare aspects, environmental aspects and equality aspects.

Keywords: Livelihood Sustainability, Muslim Family, SDGs

INTRODUCTION

According to Madzhab Syafi'i (where the majority of Indonesians are adherents), the husband's livelihood towards his wife is paid according to the ability of the provider, if the husband is classified as a rich man then he is obliged to provide food 2 mud per day, clothing in the form of good clothes, and is obliged to provide a good place to live. If the husband belongs to the middle economy category then he is obliged to give 1 1/2 mud per day, clothing in the form of decent clothes, and a decent place to live. If the husband belongs to the lower economic category, he is obliged to give 1 mud per day, clothing in the form of clothing that covers the aurat, and a place to live that can save himself from something dangerous (Al-Ghazi, 2014).

Classical jurisprudence describes that one of the main responsibilities of a husband is to provide for his family. Classical jurisprudence also describes the husband's responsibility for living as limited to his ability, not to the many needs of what the author has expressed. But in reality, many wives demand the husband as the head of the family to meet his household needs even though the husband is not capable. Even more unfair, if the husband cannot provide a living such as illness or something else, the wife is allowed to file for divorce.

According to the author, the household is something that should be built together. Divorce is not a solution to everything. In the modern era like today, there are many women who are richer than men. However, there are many assumptions from society that the husband's money is the wife's money too, but the wife's money is not the husband's money. These assumptions are collective and are often heard with jokes but are practiced in the real world (Nelli, 2017).

If we look at the basic concepts of classical scholars revolve only around clothing, feed, boards. According to the classical scholarly view that health, education, and others of a primary nature other than clothing, feed, boards are not the responsibility of the husband in the corridors of living (Al-Romli, 2003). The problem that often occurs is not only primary needs, wives also often demand hal-things that are secondary. A shift in understanding of the concept of living needs to be developed. In Islam, it is discussed in depth in the science of Jurisprudence which can develop every time and place, meaning that Jurisprudence is not rigid but Jurisprudence will still continue to develop with the times (Al-Romli, 2003). With the changing times, of course, people's perceptions regarding the provision of living have developed and the implementation of living is not in accordance with the concept of classical jurisprudence. This research will focus on the implementation of Muslim family living in Indonesia as well as the factors that trigger the diverse application of living in Islamic families.

The meaning of sustainability of livelihood in this study is to adjust to what is programmed in 17 Sustainable Development Goals (SDGs) goals, namely no poverty, no hunger, healthy and prosperous life, quality education, gender equality, clean water and proper sanitation, clean and affordable energy, decent work and economic growth, innovation industry and infrastructure, reduced inequality, Sustainable cities and communities, responsible consumption and production, addressing climate change, marine ecosystems, resilient institutional justice peace, and partnerships to achieve goals (Olabi, et al., 2022). However, the author only selected a few of the 17 SDGs that are in line with the sustainability of Muslim families in Indonesia. The author will outline the relevance of the SDGs to the sustainability of livelihoods in Muslim families in Indonesia.

There are a number of articles about livelihood research based on the author's studies. Several articles look at the connection between post-divorce maintenance implementation. Alfian Qodri Azizi's study Philosophical Obligation of Child Support in the Indonesian Islamic UUP, among other things. This study examines significant issues that arise for kids after their parents split, like the ongoing issue of how to support kids financially in post-divorce situations. The ex-husband was ordered, according to the court's ruling, to continue supporting the child each month until the latter is an adult or independent. What significance do the legal definitions of child support duties have philosophically, per the Islamic UUP.

A qualitative technique was chosen as the preparatory strategy for this investigation. When evaluated in light of its intended purpose, this research refers to elements of the study of conceptual concepts with the data gathered and which will be assessed depending on the availability of data sources in the library.

The study's findings indicate that a father's responsibility to provide for his children comes first. Mothers can help with childcare if they are unable to do so on their own. age of working or being married, between 0 and 21. The child's living wage, if they work in government, is 1/3. When evaluated from the axiological perspective of legal advantages, the Islamic UUP's theory of the duty to care for children demonstrates that doing so is a means of attaining community welfare. In order to produce quality human resources, the next generation's quality can be gauged by how well their basic requirements are met. This is because meeting children's needs involves meeting their primary needs, their spiritual (psychological) needs, and their intellectual needs. If justice is a law from an axiological perspective, then the duty to provide

for children contains the very theological ideals of justice, social justice, and gender. In the meantime, from the perspective of axiological legal certainty, the existence of legal sanctions on family law legislation serves as social control as a preventive measure to stop acts of neglecting to provide for the maintenance of children and coercive efforts (forcing) parents to provide for their children by paying for them in the future, things that serve as a guarantee of children's rights (children's human rights).

Then, in their study titled Burden of Mut'ah and Endowment of 'Iddah About the Problem of Talaq Divorce with Verstek's Decision, Devi Yulianti et al. This study explains the steps involved in submitting a divorce application to the Kuningan Religious Court. The majority of petitum requests are made by husbands and are restricted to the dissolution of their marriage without taking into account their responsibilities as a husband, such as providing mut'ah and 'iddah' of life for the wife. The matter will be decided vertically because some wives have never attended a trial. The aim of this study was to ascertain the effectiveness of the imposition of mut'ah and livelihoods of 'iddah in cases of divorce with Verstek decision study decision No.1436 /Pdt.G/2019/PA. Kng when viewed from Article 178 paragraph (3) HIR and to comprehend the jury's considerations with regard to these issues.

Data sources were acquired utilizing a variety of ways, including observation, interviews, and identifying facts in the field relevant to this research. The method utilized in this study is a qualitative research method, and the type of research employed is field research. According to the study's findings, the following legal factors are taken into account by the judge when enforcing mut'ah and living 'iddah: (a) Law No. 1 of 1974 Governing Marriage, Compilation of Islamic Law, and the Supreme Court Regulations of the Republic of Indonesia. (b) In accordance with the Qur'anic logic, the husband has a duty to support his ex-wife financially and with mut'ah. (c) based on the parties' socioeconomic circumstances. Study No. 1436/Pdt.G/2019/PA is on the applicability of the imposition of mut'ah and iddah livelihood in divorce cases with Verstek rulings. According to paragraph 178 paragraph (3) HIR, it is not considered contradictory in this case because the judge is free to exercise his duties as an ex-officio judge and the issues he requests are still directly relevant to the case being handled.

RESEARCH METHODS

The author of this study will examine events, practices, implementation by groups that engage in work activities, professions, as well as the amount of income and distribution of these assets to their families, i.e., all livelihood practice activities. This research employs a multiple case study or collective case study methodology (Kusmarni, 2012).

Field research is this kind of study. As a result, there are two categories for the primary sources of this study: primary data, which the authors independently obtained and analysed. They get their information about income perceptions and their application directly from the source without using any intermediaries. Primary data sources are those that give data collectors access to data directly.1 Husbands who work, women who work, husbands and

wives who both work, and husbands and wives who do not work are some of the sources the author can use for information. The author's secondary sources include books, books by earlier scholars who have studied the idea of subsistence, and credible journal articles that do the same. The following sources can be used to gather information about the idea of livelihood: Fathul Qarib, Al-Asybah Wa Al-Nadzair, Fathul Mu'in, Ar-Risalah, Usul Al-Tasyri, Al-Maqashid Al-Syar'yah Fi Al-Majal Al-Siyasi Wa Al-Dusturi and journal articles.

The process of organizing data sequences into patterns, classifications, and fundamental sequence units is known as data analysis. A descriptive analytic method was utilized to analyze the data in this study, which is research that aims to describe and explain existing livelihood practices, continuing livelihood processes, and the impacts or effects that occur on livelihood (Firdaus & Zamzam, 2018). Data reduction is a step that the writers do while working in the field. The amount of information gathered in the field necessitates careful and thorough documentation. The amount of income-related data will be bigger, more, and more intricate the longer the writer has been in the industry. This necessitates the immediate completion of data analysis through data reduction. Reducing data entails summarizing, selecting the key elements, concentrating on what matters, searching for themes and patterns, and eliminating irrelevant information. As a result, the condensed data will present a distinct picture and make it simpler for researchers to do additional data collection. Then, by providing data, it will be simpler to comprehend what occurred and organize subsequent work based on what has been discovered. The goal of data presentation in qualitative research is to arrange and present data holistically in order to create a comprehensive and intact image. Drawing conclusions and data verification are the final stages of qualitative data analysis. The preliminary findings are still tentative and subject to revision if sufficient data are not obtained to justify the next round of data collecting.

RESULT AND DISCUSSION

1. Aspects of Living Well-Being

Not all indications and goals of the SDGs are included in the concept of sustainable living. The following SDGs values are included in the welfare aspect:

a. No Hunger

The objectives of the zero hunger program are to minimize hunger, provide food security facilities, improve quality in the agricultural sector, and improve the problem of malnutrition for the population (Santoso, 2019).

The goals of the zero-hunger program align with the goal on sustainability of the meaning of living. In the interview, respondents admitted that the purpose of providing a living was divided into 3 points. Namely the welfare of the family, giving responsibility to the family and supporting the family.

Referring to the target achievements of the program without hunger, among others:

- 1) By 2030 hunger will decline for low-income and vulnerable groups and ensure basic facilities to make it easier to obtain good food and good nutrition for all. Especially for low-income and vulnerable groups including children (Aritonang, Margawati, & Dieny, 2020).
- 2) Eliminate malnutrition by 2030 and provide good nutrition service facilities for people with malnutrition in 2025 (Simanjuntak, 2020).

- 3) Doubling agricultural output and increasing productivity to provide food security and provide welfare for farming families by 2030.
- 4) Improve the productivity system of the food program and maximize the agricultural system to improve the ecosystem, expand capacity, optimize adaptation to extreme weather in the era of advanced technology by 2030 (Karnoto, et al., 2022).
- 5) Providing lessons on plant seed management with various types and species and applying maximum planting management to improve service facilities and equal profit sharing by 2030.
- 6) Establish strong investment and partnership services in agricultural expansion infrastructure and develop plant and livestock genetics to improve agriculture in developing countries that will not be optimal in agricultural and livestock management by 2030.
- 7) Provide the best service and prevent restrictions on distortions in the agricultural market, the simultaneous elimination of all subsidies, and all export measures with equivalent effect as stated in *The Doha Development Round* by 2030.
- 8) Maintaining every step to provide guarantees for food commodities and their derivatives appropriately, as well as providing facilities for access to market information including information on food resiliences and reserves to form appropriate price limits.

The program runs until 2030. If referring to the target of achieving the program without hunger by improving nutrition and improving food from the agricultural sector. Thus, all the goals of the sustainability of the meaning and purpose of living in Muslim families will be carried out and run well. Family welfare will be fulfilled and of course the divorce rate of economic factors will also decrease. Of course, this program is very helpful for Muslim families in this modern era.

In fact, living is a form of effort to alleviate hunger. From the beginning of the decline of the obligation of living all scholars from time to time agreed that the staple food was the essence of living (Nasution & Jazuli, 2020). In providing a basic diet, the scholars did not specialize in the rich alone. Even low-income groups are obliged to provide a living. Although the rate of feeding differs between the upper economy and the low economy, the provision of basic food is mandatory in the family for each group.

The Covid-19 pandemic has made people in Indonesia in particular suffer greatly in the problem of overcoming hunger and improving nutrition (Oktaviani, Hastuti, & Widiani, 2022). Meanwhile, the government is confused between implementing policies that support reducing the spread of the virus or building economic growth to overcome hunger (Sari & Sulistyaningsih, 2022). However, with the SDGs program, so far the government has been able to be consistent and has made economic recovery policies (Shaputra, 2022). Save the author, here is the role of the SDGs program which has its own achievement targets to prosper the global hunger rate.

b. No Poverty

The goal of the zero poverty program is to eliminate poverty and guarantee equal rights to low and vulnerable economic groups by 2030. The program is very helpful for Muslim families who are struggling from an economic point of view. Moreover, many wives work and play a direct role in making a living to help their husbands. The target achievements in this program are:

- 1) For people whose income is less than 1.25 US\$ in a day, in 2030 it can be resolved with even better income and income.
- 2) Reduce the number of poverty rates in each category by 2030 by at least half of the 2015 figures.
- 3) Implement social protection for all groups, including the group with the lowest economy.

- 4) Substantial coverage by 2030 will be achieved for both low-income and vulnerable communities.
- 5) In 2030 the low economic group, as well as vulnerable groups are guaranteed equality in the right to economic resources, basic facilities, ownership, and land rights as well as other forms of ownership such as inheritance, natural resources, technological renewal, and on target in the distribution of financial services, including microfinance (Zakiyyan, Meigawati, & Basori, 2022).
- 6) The resilience of low economic groups and vulnerable people can be improved by 2030 and reduce vulnerability to extreme weather, economic, social, environmental and disaster shocks.
- 7) Ensuring the significance of mobilization in resources from various angles, including building more optimal partnerships to provide adequate and accessible facilities for developing countries that cannot maximize their potential. And also build a policy framework both on a national and international scale to support maximum investment programs in reducing low economic numbers.

Poverty is something that can hinder domestic harmony. Many divorce cases are due to poverty. The SDGs program is in line with the Islamic concept, because poverty is a top priority as a recipient of zakat. It is in accordance with the word of Allah Almighty in Sura Al-Taubah verse 60 "*that zakat is only intended for faqir, poor people...*". These priorities show that Islam strongly supports poverty alleviation programs such as zakat or any form of poverty eradication.

The zero poverty program supports a variety of points in the sustainability of livelihoods. In an expensive era, moreover, the price of land for family housing is increasing. But the existence of a program without poverty and livable houses for low-income families is very helpful. Moreover, this global issue will bring benefits in equalizing the low economic group with the upper class economy.

c. Quality Education

The SDGs in its quality education program have the aim of providing universal and inclusive education guarantees and maximizing lifelong learning opportunities for all. (Santoso, 2019) The targets it achieves are:

- 1) Providing assurance that both men and women can complete basic education without costing a penny, quality and equality which refers to the achievement of effective and relevant learning.
- 2) Providing facilities for every child in early childhood development and care, education, pre-primary school, until they are mentally prepared to carry out basic education.
- 3) Generalizing access to learning for men and women to vocational, technical, and tertiary education including universities that are of high quality and can be reached with easy access (Safitri, Yunianti, & Rostika, 2022).
- 4) Significantly maximize the number of youth and adults to have a variety of relevant skills. This includes decent work, entrepreneurship, and technical and vocational skills.
- 5) Eliminate gender preliminaries and provide equal guarantees in the level of access to vocational education and training for people with disabilities, persons with disabilities, and vulnerable groups.
- 6) Providing assurance that every teenager and a certain group of adults has the ability to understand literacy and numeration.
- 7) Provide assurance for students to gain understanding and skills to support sustainable development and development programs, human rights, gender equality, promote cultural peace, global citizenship, and accept the diversity of customs and cultures and have concern in contributing to sustainable development.

- 8) Develop educational facilities that are friendly to children, persons with disabilities, as well as the provision of safe, non-violent and effective learning environments for everyone.
- 9) Providing scholarships universally and globally and expanding to the maximum in every country including less developed countries and African countries in order to maximize their students studying in universities and others.
- 10) Providing educators and teacher facilitators significantly including through international partnerships in teacher training in developing countries that cannot maximize sustainable development.

Quality education is in line with the concept of Islam. It is mentioned in the Qur'an that Allah Almighty will raise the degree for those who are knowledgeable. Seeing all the targets of quality education programs, of course, all facilities and all devices that support learning will be better.

Not only having knowledge, scientific legality is also needed. It is also in line with the concept of Islam. Abdullah bin Mubarak said "*sanad (scientific legality) is part of religion. If there is no legality then people will speak as they please without being based on knowledge*" (Al-Zarnuji, 2010). Having a diploma and quality education is one part of scientific legality.

The biggest obstacle in education is cost. As mentioned in *Ta'lim Al-Muta'allim* that to obtain knowledge one of the conditions is to have a fee (Al-Zarnuji, 2010). With quality education programs and the provision of scholarships, cost is not the biggest obstacle to the implementation of educational livelihoods.

d. Responsible Consumption and Production

SDGs establish programs in responsible consumption and products with the aim of mem form of sustainable consumption and production pattern programs (Santoso, 2019). The targets it must achieve are:

- 1) Maintaining the existence of developed countries followed by developing countries to the fullest by implementing what is stated in *The 10-year Framework Of Prgrammers On Sustainable Consupotion and Production Patterns*.
- 2) Utilize natural resources efficiently by achieving sustainable management.
- 3) Increase consumptive and productive value by reducing food waste per capita and crop failure as well as hunger rates at the international level (Kristianto & Nadapdap, 2021).
- 4) Improving human health rates universally by managing consumption materials, reducing chemical pollution, and utilizing environmentally friendly waste.
- 5) Prevent and reduce waste by recycling production waste.
- 6) Maintain all sustainable sectors by supporting companies and forming policies that are integrity.
- 7) Conducting sustainable public promotion by prioritizing sustainability policies in each country.
- 8) Shaping human life patterns and providing information that railsevan and removing hoax information to support sustainable programs.
- 9) Strengthening technology scholars and scientists by supporting scientific programs to produce healthy and sustainable consumption in developing countries.
- 10) Oversee the impact of sustainable development by promoting local culture and developing and prioritizing sustainable tourism employment.
- 11) Eliminate waste of fuel consumption and harmful subsidies by adjusting the conditions of fuel needs in each country.

The impact of what the zero poverty program offers is enormous. Good consumption and alternatives to tackling crop failure come at the expense of many at a loss. In addition,

responsible consumption programs and products can do good to health. It means that each other supports each other.

e. Decent Work and Economic Growth

Establishing inclusive and sustainable economic growth, universal in decent work for all groups (Santoso, 2019). The targets for decent work and economic growth are as follows:

- 1) Providing guarantees to conditionally maintain the per capita economy each country can maintain at least 7% of domestic product annually in less developed countries.
- 2) Increase economic productivity more optimally through diversification, improvement and technological innovation, including focusing on every sector that can improve quality (Jonnadi, Amar, & Aimon, 2012).
- 3) Optimizing development policies that support productive activities, innovation creativity, entrepreneurship, decent employment, and formally support the growth of micro, small and medium enterprises, including through access to financial services.
- 4) Gradually increase until 2030 the efficiency of global resources in production and consumption, as well as unlink business from environmental degradation in accordance with *The Ten Year Framework Of Programs On Sustainable Consumption And Production* directed by developed countries.
- 5) Providing guarantees of permanent and productive work and employability for all groups, including for people with disabilities. The wages of the work will be adjusted according to the work.
- 6) Substantially reduce the proportion of unemployed young people, inhibition of education or training.
- 7) Cracking down on forced labor to the maximum, abolishing slavery, prohibiting and abolishing bad forms of child labor. And in 2025 it prohibits child labor in any form.
- 8) Providing protection for labor rights and promoting the security of the work environment for every worker including migrant workers, especially women and jobs that are hazardous (Nialda, Kaawoan, & Sampe, 2021).
- 9) Establish and formulate sustainable tourism promotion policies that can maximize culture and promote decent work and create local products.
- 10) Strengthening domestic finance to support the expansion of access to banking, insurance and financial services for each group.
- 11) Support and assist in increasing assistance to developing countries that have not been able to maximize their potential, including through *The Enhanced Integrated Framework Trade-Related Technical Assistance*.
- 12) Develop and rationalize a global strategy for youth employment and implement *The Global Jobs Pact Of The International Labour Organization*.

In fact, in the findings of the sustainability of livelihood, many new things were found related to the implementation of living. Women who act as housewives as well as breadwinners will be helped by the program.

Not only housewives, the phenomenon of *the sandwich* generation will be greatly helped. The *sandwich* generation is an illustration for everyone who has multiple dependents. They are responsible for the child and his parents. Sometimes he is also responsible for his siblings who need to be given additional costs because his parents can no longer afford it (Rari, Jamalludin, & Nurokhmah, 2022). Of course, the decent work program of the SDGs can facilitate access for generations of *sandwisch*.

2. Environmental Aspects in Living

Healthy and prosperous living, reduced inequality, sustainable cities and communities, peace and clean water and proper sanitation are points that are in line with the concept of

sustainable living. These points can help the concept of living that occurs in this era. The following SDGs values are included in the environmental aspect:

a. Healthy and Prosperous Life

In the healthy and prosperous life program, SDGs have the aim of providing health insurance for all people and all ages (Santoso, 2019). In its target, the life and prosperity program has 13 targets:

- 1) Reduction in maternal mortality to less than 70/100,000 live births by 2030.
- 2) Reduce infant and toddler mortality rates in each country by at least 12/1,000 for infants and 25/1,000 for toddlers.
- 3) Minimize the spread of HIV, Tuberculosis, malaria, and diseases in neglected tropical countries, combat hepatitis, watery diseases, and all infectious diseases by 2030.
- 4) Minimize 1/3 of premature deaths due to non-communicable diseases by means of maximum prevention and treatment and maximizing well-being and mentality by 2030.
- 5) Maximizing the prevention of drug abuse including harmful drug and alcohol abuse by 2030 (Santoso, 2019).
- 6) By 2030 it will prevent and minimize global mortality and minimize traffic accidents.
- 7) Provide comprehensive facility guarantees on access to sexual and reproductive health, including sexual education and family planning information.
- 8) Achieve comprehensive health coverage, including financial risk protection, basic health services, and effective and quality vaccine medicines and safety.
- 9) Minimize mortality due to harmful chemicals, air, water and soil pollution. The program will be significantly implemented by 2030.
- 10) Optimizing the implementation of *The Framework Convention On Tobacco Control WHO* in each country.
- 11) Fully support the research and development programs of medicines and vaccines from both infectious and non-communicable diseases, especially those in developing countries and provide accessible medicines and vaccines with easy access in accordance with *The Doha Declaration on TRIPS Agreement and Public Health* which expressly expresses the right of developing countries to make maximum use of the provisions in the trade agreement of Intellectual Property Rights (IPR) related to the protection of society.
- 12) Streamlining health costs and recruiting the development of training of health workers in developing countries that cannot maximize sustainable development.
- 13) Fully facilitate the capacity of each country including developing countries regarding early warning, risk reduction, and global health.

One of the changes that exists in the sustainability of living is the form of living. The form of living given to the family includes primary living. Health is a top priority in living. With the presence of a healthy and prosperous life program from SDG's, it will greatly help the sustainability of family livelihoods from a health aspect.

Health costs are a major factor hindering the implementation of health care. Significantly lowered health costs will certainly make relief for families economically low.

Referring to several articles that developed countries in the provision of health facilities have been much better than developing countries (Putri, 2019). Moreover, in developed countries the cost of health tends to be cheaper than in developing countries.

If the global government has a health benefit equalization program, of course, this program will greatly support families in developing countries such as Indonesia. With an income that is not equal to developed countries but residents in developing countries get health facilities that are not inferior to developed countries.

b. Reduced inequality

The goal of the gap reduction program is to minimize the occurrence of inequality in each country (Santoso, 2019). The targets to be achieved in 2030 are:

- 1) Maintain existence and strengthen population growth that is below 40% of the population of each country's average.
- 2) Increase and empower social, political and economic inclusion without excluding disability, race, and social disposition status.
- 3) Guarantee equality in opportunity and reduce inequality by ending discriminatory laws and policies.
- 4) Maintain wage and social protection policies progressively to achieve equality on a larger scale.
- 5) Maximize regulation and oversight of global markets and financial institutions and strengthen oversight in every sector.
- 6) Increase representation and voice in each developing country in deciding in all international economic and financial institutions to build stronger financial institutions.
- 7) Providing regular migration facilities at scale through the implementation of programmed policies and supervising their proper management.
- 8) Achieving the principle of different treatment for developing countries that have not been able to maximize their potential as stated in the *World Trade Organization*.
- 9) Assist in sustainable development and legal financial flows including foreign investment into any country in need.
- 10) Expanding financial services for every worker and making the most of it.

The link between the program of reducing the gap between the SDGs and livelihoods is on the social and economic. The effect of strengthening in the economic and social sectors is the main factor of what is found in the livelihood.

This means that if the gap in developing countries that cannot maximize their potential can minimize the number of inequalities, the economic and social strengthening will automatically increase significantly.

c. Sustainable Cities and Communities

The program established by the SDGs to develop sustainable development in cities and sustainable communities is to form inclusive, safe, sustainable and thriving cities (Santoso, 2019). The targets to be achieved are:

- 1) Provide guarantees for access to homes and manage slum and unhealthy areas.
- 2) Providing safe and affordable transportation system facilities gradually and sustainably for all people and facilitating easy reach by meeting special needs, especially for disabled and vulnerable groups to increase traffic safety figures.
- 3) Maximizing inclusive and sustainable urbanization and shaping an environmentally integrated design in each country.
- 4) Preserve the world's cultural heritage and introduce it in the international global world.
- 5) Reducing the number of people affected by both infectious and non-communicable diseases and high mortality rates also reduces economic losses by establishing a healthy and sustainable environment.
- 6) Reducing per capita income losses universally by forming a clean environment also reduces air pollution and reduces the pollution of fattening waste (Rahmawati, Amin, Rasminto, & Syamsu, 2021).
- 7) Forming a good social community and facilitating safe and clean green spaces especially for groups of women, children, seniors and people with disabilities.
- 8) Providing maximum support for economic and social relations in every urban and rural area universally by strengthening sustainable development (Hadi, 2021).

- 9) Maintain housing and improve them regularly by establishing integrity policies to establish disaster resilience in accordance with *The Sendai Framework For Disaster Risk Reduction 2015-2030*.
- 10) Support less developed countries by helping in the economic sector to develop sustainable buildings and maximize the use of local materials.
- 11) Sustainable cities and communities programs are programs that support every breadwinner. Monthly access that is often hampered such as electricity and water costs is one of the factors for breadwinners to struggle.
- 12) In Indonesia, the program has begun to run. The program is implemented by the minister of development of disadvantaged villages with the Village SDGs program (Iskandar, 2020).

d. Peace

The SDGs shape the sustainable goals of institutional justice peace by promoting peaceful societies for sustainable development and shaping equitable institutional policies (Santoso, 2019). The targets are:

- 1) Ending the death rate caused by violence.
- 2) Prevent violence, exploitation, cruelty and trafficking of children.
- 3) Establish legal policies to ensure the leveling of justice in each country.
- 4) Prevent illegal weapons and illicit flow of funds that support the movement of terrorism in every country.
- 5) Put an end to all forms of bribery and corruption cases.
- 6) Develop institutions to support sustainable development goals programs.
- 7) Provide guarantees to countries that make responsive and sustainable peace decisions.
- 8) Support countries that contribute to institutions participating in the development of global governance (Latifah, 2022).
- 9) Establish a supportive policy on birth registrar identity attestation programs.
- 10) Regulate and guarantee social access and provide fundamental freedoms to expand world peace.
- 11) Fight and end all forms of terrorism that threaten world peace by giving full support to relevant and legal institutions in each country.
- 12) Establish laws and regulations that can prevent all forms of violence and discriminatory in order to develop sustainable development.

e. Clean Water and Proper Sanitation

Providing guarantees for the availability of clean water and sanitation sustainability for all groups (Santoso, 2019). The clean water and proper sanitation program has the following targets:

- 1) Achieve a thorough in the availability of drinking water for all groups.
- 2) Maximizing the achievement of proper sanitation and hygiene available to all groups and eliminating open defecation, paying attention to the special needs of women and vulnerable groups.
- 3) Reduce pollution, end indiscriminate dumping of waste and hazardous chemicals and increase recycled materials to the maximum to improve water quality.
- 4) Maximizing water use significantly in each sector and providing guarantees of freshwater supply and use to overcome water extinction to reduce the amount of suffering caused by water (Suryani, 2020).
- 5) Implement integrated water resource management at every level including through positively formed partnerships.
- 6) Ensuring ecosystem protection of water resources, especially in mountainous areas, wetlands, forests, groundwater, rivers and lakes.

- 7) Establish international partnerships to build capacity for all developing countries in water and sanitation activities and programs including water harvesting, water efficiency, sewage treatment and recycling technology empowerment.
- 8) Provide support to local participants in water and sanitation improvement.

The Clean Water and Proper Sanitation Program offered by the SDGs is a program that supports the sustainability of livelihoods from the health livelihood sector. From the review of several articles, it can be concluded that improvements in clean water and proper sanitation can prevent diarrhea (Savitri & Susilawati, 2022), prevent stunting (Nasyidah, Fajar, & Najmah, 2022), and others.

3. Aspects of Equality in Living

Achieving gender equality targets and maximizing women's empowerment (Santoso, 2019).

The targets of the gender equality program are:

- 1) Eliminate all forms of discrimination against women in every country.
- 2) Eliminate all forms of violence against women in every country. This includes slavery and sexual violence as well as various forms of violence against women.
- 3) Eliminate all things that can be harmful such as early marriage and forced marriage and circumcision for women.
- 4) Greater respect for unpaid care and household chores through public service facilities and infrastructure and social protection policies. Also increases shared responsibility in the family.
- 5) Fully guarantee the participation of women in an effective way and provide equal opportunities for women in leadership and political, economic, and social communities (Nurhalim, 2021).
- 6) Ensure comprehensive reproductive and sexual health as agreed in the *Programme Of Action Of The International Conference On Population And Development And The Beijing Platform* as well as all documents at the conference.
- 7) Reforming women's rights with the aim of equalization in economic resources as well as ownership rights and all forms of ownership such as inheritance, financial services, and natural resources tailored to each country.
- 8) Empowering the maximum use of technology including information and communication technology to increase access to women's development.
- 9) Maintain and optimize positive policies and legislation to maximize gender equality and women's empowerment at every level.

Before the author analyzes related aspects of equality. The author explains what is contained in the Qur'an regarding women and men. It is mentioned in surah Al-Hujurat verse 13 that "*verily we have created men from male and female.....*" . Likewise in surah Ali Imran verse 36 "*.... and men are not like women...*" . The Qur'an verse explains that although men and women are both human beings, they are still different and have their own duties and rights. That is, each has a different role and life (Al-Mahalli & Al-Suyuthi, 2011). Males are not pregnant and pregnant women. Men do not have menstruation so the legal implication is that they will perform prayers without dispensation. In contrast to women who have menstruation and have an impact on dispensations that are mandatory not to pray.

But these differences do not have an impact on a matter of a right nature. Such as studying and others. Rasulullah SAW said "*studying is an obligation for every Muslim man and woman*" (Al-Habsyi, 2012). Likewise with work matters because it is the right of women.

Regarding the equality of inheritance, while not contradicting sharia and mutual respect and agreement, it is allowed. In fact, it can save families from disputes considering that women get half of the male share (Yasin, 2022). As for other things, the principle of SDGs is in line with the principle of shariat.

CONCLUSION

From the results of this study, it is produced that living in today's era does not only revolve around food, clothing and shelter. But the meaning of living today shows the meaning of the cost of life in the form of primary, secondary or tertiary. The sustainability of the meaning of living shows conformity with the SDGs program which is summarized in 3 aspects, namely: welfare aspects, environmental aspects and equality aspects.

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