

RESEARCH PAPER

Syumuliyah of Islam: A Framework for Achieving SDG 3 (Good Health and Well-being)

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ABSTRACT

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The 2030 Sustainable Development Goals (SDGs), particularly Goal 3: Good Health and Well-being, emphasize the importance of healthy living and well-being for all. This study explores the Islamic concept of Syumuliyah – the holistic and comprehensive nature of Islamic teachings – as a potential framework for achieving this critical SDG. Through a qualitative library research approach, this study examines how Islamic principles, including those related to health, hygiene, and spiritual well-being, can contribute to the realization of SDG 3. Findings indicate that Islamic teachings offer a comprehensive approach to health, encompassing physical, mental, and spiritual dimensions. Key elements include the importance of cleanliness, proper nutrition, physical activity, and spiritual practices such as prayer and reflection. Notably, medical education can be traced back to the verses of the Qur'an and the Sunnah of the Prophet Muhammad (SAW), emphasizing the importance of preventive healthcare and holistic well-being. By embracing the Syumuliyah of Islam, individuals and communities can cultivate healthier lifestyles and contribute to the overall well-being of society, thereby advancing the objectives of SDG 3.

ABSTRAK

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Tujuan Pembangunan Berkelanjutan (TPB) 2030, khususnya Tujuan 3: Kesehatan yang Baik dan Kesejahteraan, menekankan pentingnya kehidupan sehat dan kesejahteraan bagi semua. Penelitian ini mengeksplorasi konsep Syumuliyah dalam Islam—yang merujuk pada sifat holistik dan komprehensif ajaran Islam—sebagai kerangka potensial untuk mencapai TPB 3 yang krusial ini. Melalui pendekatan penelitian pustaka kualitatif, penelitian ini mengkaji bagaimana prinsip-prinsip Islam, termasuk yang terkait dengan kesehatan, kebersihan, dan kesejahteraan spiritual, dapat berkontribusi pada pencapaian TPB 3. Hasil penelitian menunjukkan bahwa ajaran Islam menawarkan pendekatan kesehatan yang komprehensif, mencakup dimensi fisik, mental, dan spiritual. Elemen-elemen kunci meliputi pentingnya kebersihan, nutrisi yang baik, aktivitas fisik, dan praktik spiritual seperti sholat dan refleksi. Terlebih lagi, pendidikan medis dapat ditelusuri kembali ke ayat-ayat Al-Qur'an dan Sunnah Nabi Muhammad SAW, yang menekankan pentingnya perawatan kesehatan preventif dan kesejahteraan holistik. Dengan mengadopsi

Syumuliyah Islam, individu dan komunitas dapat mengembangkan gaya hidup yang lebih sehat dan berkontribusi pada kesejahteraan masyarakat secara keseluruhan, sehingga memajukan tujuan TPB 3.

INTRODUCTION

Nowadays, the world is currently trying to realize the achieving target of Sustainable Development Goals (SDGs) 2030. SDGs are present as a form of attention from world leaders as members of the United Nations to carry out global development for future progress (United Nation, 2023). The SDGs agenda is an urgent call to address global problems (Allen et al., 2018). The SDGs are targeted to be achieved by 2030 by formulating 17 goals, one of which is the 3rd good health & well-being goal, namely ensuring a healthy life and supporting well-being for all ages (Bappenas RI, 2017). The need for synergy from various parties to help realize the SDGs target program (Lubis & Ghina, 2020).

In fact, the achievement of the good health & well-being agenda has yet to be fully optimal. SDGs Progress Report reporting up to April 2022 it can be said that the vaccination program was successful (500 million people) and there are other obstacles in other health issues. The pandemic disrupts health services and threatens progress in the distribution of health in various parts of the world (Rosenthal, 2009). The main achievement focus of the 3 SDGs goals is to take into account widening economic disparities, threats to the climate and environment, the continuing burden of HIV and other communicable diseases, and the challenges of emerging non-communicable diseases (World Health Organization, 2017). The issue of public health that can support welfare is a challenge for the world to make happen by 2030.

Islam has the solutions to the world's problems to achieve the SDGs 2030. Islam called on its people to lead this movement even before the world developed an agenda for global development centered on health and well-being. The religion of Islam is known as *rahmatan lil 'alamin*, and Allah revealed it to the Prophet Muhammad SAW as a way of life that would ensure human safety both in this world and the next (Rohidin, 2017). All aspects of life are regulated in Islam, which explains the solution to the problems faced by humans through Islamic law (Nawir et al., 2020). Abdul Wahhab Kalaf stated that Islamic law consists of two sources of law, namely *naqliy* (Al-Qur'an and Sunnah) and *aqliy* (the result of finding the law refers to the thought process with its method) (Shomad, 2017).

Islam prioritizes both physical and mental health for humans as a form of happiness (Husin, 2014). This is in line with Islamic principle as a universal religion. Islam is a universal, comprehensive religion (*syumuliyah*) that will keep up with the times as long as it does not shift from religious goals (*maqashid al-shariah*) for the benefit of its people in this world and the hereafter (Yasid, 2004). Al-Quran places health as the main subject because it will greatly affect other needs (Muflih, 2013). Health in Islam is seen in the study of two aspects, including physical health and mental health.

The urgency of the problem of achieving the third SDGs goal can be overcome using the concept of Islamic values. How is the concept of health from an Islamic perspective? How does Islam answer the challenges of the third goal SDGs 2030?. This research aims to provide a formulation of the concept of health and well-being from an Islamic perspective. The research framing focuses on the framework of achieving welfare, referring to the concept of Islamic *syumuliyah*. As a religion that is *syumuliyah*, Islam can answer the problems of both physical and mental health problems. This concept needs to be applied to support and accelerate the pace of achieving the SDGs 2030. This research draws a line of connection between the concept of health and well-being and Islamic values.

METHOD

This research uses a literature study to examine the object of research on the concept of health from an Islamic perspective. This research focuses on providing an analysis of how the concept of health in Islam can support goal 3 of the 2030 SDGs on good health and well-being. This research uses secondary data sources derived from literature that includes material about health, health from an Islamic perspective, and SDGs. The documentation technique is used to collect literature from credible sources, such as books, journal articles, websites, and other scientific matters relevant to the object of research. This study uses the acuity of presenting data analysis based on the Qur'an and hadith.

Data analysis techniques use the [Miles & Huberman \(1994\)](#) approach consisting of data collection, data display and conclusions drawing. The research stages start from; a) analysis of related literature studies to strengthen the issue of the importance of maintaining health in supporting the achievement of SDGs 2030, b) collecting reference materials from various sources, c) analyzing existing phenomena in the context of Al-Qur'an and Hadith, d) linking the analysis with the objectives goals-3 SDGs, and e) data interpretation and conclusion drawing.

RESULTS AND DISCUSSION

The Essence of Healthy Life an Islamic Perspective

Health comes from the word "healthy" in Arabic from the word "*suhhah*" which means not sick, healthy, and safe ([Kaelany, 2005](#)). Large Dictionary Indonesia mentions that health is free from disease (both for all members of the body and parts), good and normal (mind), and recovered from illness ([Badan Pengembangan dan Pembinaan Bahasa, 2016](#)). Health is said to be the well-being of body, soul, and society which makes everyone live productively socially and economically (Article 1 Law No. 23 of 1992 Concerning Health). [World Health Organization \(2022\)](#) explains that "health is a state of complete physical, mental and social well-being and not merely the absence of disease or

infirmity,” namely a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. It can be said that health includes physical, mental, and social conditions that are free from disease.

It can be said that health includes physical, mental, and social conditions that are free from disease. Islamic teachings position health (both physical and mental) as the main thing as second pleasure after faith (Husin, 2014). As a perfect and complete religion, Islam also stipulates values to maintain the balance of the human body (Saleh, 2010). Health is the most important factor for humans (as creatures consisting of psychological, spiritual, physical, and social elements) that affect their daily lives so that they can carry out activities comfortably (Kaelany, 2005). The condition of being free from disease is an indication of health and is a blessing that cannot be compared with other matters (Anam, 2016).

Al-Quran is a mercy and guidance for all human beings, it also contains knowledge, one of which is medicine. Allah SWT says in Q.S Yunus verse 57:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى
وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“O mankind! There has come to you an instruction from your Rabb, a cure for whatever (disease) is in your hearts, a guidance and a blessing for the true believers”

Furthermore, in Q.S Al-Isra verse 82:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا
خَسَارًا

“We send down the Quran as a healing and mercy for the believers, but it only increases the wrongdoers in loss”

The Qur'an regulates health matters, with the revelation of Allah SWT which can be used as a guide for humans to study more deeply about medicine (medicine). Having a healthy life and not getting sick and maintaining it is a strong basis for the above arguments. There are various methods of treatment for people with diseases to get a healthy life. Health is intended not only to include physical health but also mental health.

Advice for healthy living is carried out as a form of prevention and disease elimination. Rasulullah SAW said: "From Ibn Abbas RA said that the Prophet Muhammad SAW said: 'Many people lose because of two favors: health and free time' (H.R. Bukhari). Dalam keterangan hadis lain, Rasulullah SAW bersabda; *“Rasulullah SAW berdoa; Ya Allah saya berlindung kepada-Mu dari kehilangan nikmat karunia-Mu, dari perubahan kesehatan yang telah Engkau berikan, mendadakanya balasan-Mu, dan dari segala kemurkaan-Mu”* (HR Muslim).

Based on these hadiths, it is stated that there is pleasure bestowed by Allah SWT on humans, namely in the form of health benefits (physical or mental). It becomes a big loss if humans are not grateful for the health favors that Allah SWT has given. This hadith encourages humans to always maintain their health so that they can carry out what Allah SWT has ordered as well as possible and stay away from everything that He has forbidden. Maintaining health in Islam is aimed at maintaining oneself as a form of obedience to Allah SWT. This is human nature as a caliph (Q.S Al-Baqarah/2:30) and as a *mukallaf*, namely to always worship Allah SWT (Q.S Az-Zariyah/51:56).

According to this description it can be understood that health is one of the most important aspects of its position in Islam. This is reinforced by the verses of the Al-Qur'an and hadith which explain. The source of all human activity rests on human health. Maintaining health occupies a primary position in Islam because it acts as a center of life in carrying out worship activities. There is a causal relationship between maintaining health and Islam. The position of health care focuses on human performance, if humans live according to what is commanded by Islam, then their health condition will be maintained and vice versa. Healthy mental and physical conditions can have a good impact on the sustainability of human life. Ways to maintain health have been included by Allah SWT in the verses of the Qur'an and the example given by Rasulullah SAW.

Physical Health in Islamic Perspective

Al-Qur'an as a guide for human life contains many commands for a healthy life. Commands related to the demand for a healthy life start from washing, bathing, dressing, food, and almost all aspects of life. This refers to the importance of health. Health is closely related to the pattern of human behavior. Humans have a responsibility as a form of their mandate to protect, guard and care for each other and nature. The Qur'an commands humans to think, study and learn from all that was created by Allah SWT in the universe (Burhanuddin, 2016). Physical human health conditions will affect human activities to carry out their duties as caliphs on earth and as the main capital for interacting with others.

Health is a blessing from Allah SWT, sometimes humans make damage the body's healthy balance through digestion by consuming it carelessly. An unhealthy lifestyle results in damage to the human body itself. This is by the word of Allah SWT in Q.S Syu'ara verse 30 which means: "Whatever affliction befalls you is the result of what your own hands have done even though for many of your misdeeds He grants forgiveness." This is what happens at present, an unhealthy lifestyle has taken over the usual things for humans and often brings disease in itself.

There is a message about health that is often encountered, namely preventing disease is better than treating it. Currently, almost as a product consumed by humans many food and beverage products contain chemicals (in the form of a foreign substance), which is what causes the emergence of various diseases (Anam, 2016). Rasulullah SAW

spent “the source of the disease is the stomach, the stomach is a warehouse for disease and preparation is medicine” (HR Muslim). As the digestive center, consuming good food is recommended in Islam to protect it from various diseases, and the cure is fasting. The Quran also prohibits the consumption of impure and harmful foods (Q.S Al-Baqarah/2:168).

The increasing number of non-infectious diseases appearing in society is an indication of a lack of attention to implementing a healthy lifestyle. The Prophet taught a healthy lifestyle, such as washing hands before eating with running water and soap or antiseptic. Hands are organs that have the potential to be contaminated with bacteria (Ermalena, 2017). In addition, eating with the right hand is a form of respect for humans. Rasulullah SAW said, “When someone of you eats, he should eat with his right hand, because the devil eats with his left hand and he drinks with his left hand” (HR Muslim, Abu Dawud, and Ibn Majah).

Avoid eating hot food and don't blow on it. Hot food when directly consumed can damage the oral mucosa and underlying tissue, this habit will result in damage to the sense of taste, damage to the oral cavity, and the emergence of dental problems (Anam, 2016). Rasulullah SAW gave an example for humans not to blow it. Blowing on food makes more acid (H_2CO_3) from food which will result in drowsiness, fatigue, confusion, and difficulty concentrating.

Brushing teeth with “*siwak*” is recommended in every situation except after the sun has slipped (towards the West) for people who are fasting. It was narrated from A'ishah RA that Rasulullah SAW said: “*Siwak* cleans the mouth and is liked by Allah SWT” (Hadith no. 5 Al Bukhari). *Siwak* is recommended in three circumstances, namely: 1) When bad breath turns bad due to being silent for too long or something else, 2) When waking up, “When Rasulullah SAW woke up he used to brush his teeth with miswak” (HR Bukhari and Muslim), 3) When he was about to perform the prayer, narrated by Al-Bukhari and Muslim from Abu Hurairah ra, Rasulullah SAW said: “If it were not burdensome for my people, I would have ordered them to wear their heads every time they wanted to pray.” (HR Bukhari and Muslim) (Al-Bugha, 2017).

Islam places significant emphasis on cleanliness, recognizing its crucial role in maintaining human health. This aligns with medical science, which underscores the importance of hygiene in disease prevention. From an Islamic perspective, cleanliness is considered an act of worship, as highlighted by Imam Al-Suyuti and other scholars who emphasize the importance of maintaining chastity (Rajafi, 2016). The Prophet Muhammad (SAW) himself emphasized the importance of purification before prayer, stating, “From Ali ra, from the Prophet SAW he said, the key to prayer is purification” (HR. Ibn Majah, al-Turmudzi, Ahmad, and al-Darimi).

Furthermore, Islamic teachings provide guidance on maintaining a healthy lifestyle through various means. The Quran emphasizes the importance of consuming lawful and healthy food, stating, “Let man, then, consider [the sources of] his food” (Q.S

‘Abasa/80:24). Additionally, Islam discourages excessive consumption and encourages a balanced lifestyle with adequate rest and exercise. The importance of charity and compassion for the sick is also emphasized in Islamic teachings, as exemplified by the Prophet’s (SAW) saying, “Treat those who are sick among you with alms” (HR Al Tabrani and Al Baihaqi).

The description above reinforces that practically Rasulullah SAW gave an example in the form of a way for humans to maintain health. The pattern of a healthy life is very coherent and practiced by Rasulullah SAW starting from waking up to closing his eyes. If humans want to live a physically healthy life, they should learn what the Prophet Muhammad did. The various hadiths above also emphasize empirically that physical health depends on the activities carried out by humans themselves. Especially regarding the supply of food that enters the body in detail explained by Rasulullah SAW how to filter it. It is undeniable that the food supply has an important role in the health of the body.

Mental Health an Islamic Perspective

A good personality gives birth to mental health. Rasulullah SAW became a role model for mankind with a very extraordinary personality. Rasulullah SAW is a figure who can balance the dimensions of his life, Allah praises him as a great moral creature. Word of Allah SWT, in Q.S Al-Qolam verse 4, which means “And you are truly ‘a man’ of outstanding character”. The Messenger of Allah is a role model who has high-level mental health indicators. The Al-Qur'an and Sunnah as the main sources of Islamic teachings are a special way of realizing mental health with a reflection of the real form of Rasulullah SAW which can be used as an example for humans (Fuad, 2016).

Quraish Shihab explains that the main purpose of the presence of Islam is to maintain religion, soul, mind, body, property, and lineage. Three of these main goals (spirit, mind, and body) are closely related to health. This shows that Islam can answer challenges regarding health demands. Mental health is born from human nature which has commendable qualities. Burhanuddin (2016) explained that commendable human traits include: people who are good at being grateful, compassionate, patient, forbearing, compassionate, empathetic, wise, honest, and gentle. On the other hand, humans who pollute their souls are humans who choose the wrong path and are the losers (Q.S Al-Syams/91:10).

Mental health can be formed by instilling positive values in life. The principle of mental health is to avoid mental disorders or illnesses. Kartono explains that there are three principles of mental health: 1) meeting basic needs in the form of physical, psychological, or social, 2) satisfaction, the human ability to fulfill and get satisfaction, pleasure, and happiness, and 3) social status, humans strive to get status and position in among the people in the form of sympathy that will lead to a feeling of security and security (Grace et al., 2020).

The method of strengthening mental health from an Islamic perspective is oriented towards obtaining calm and peace of mind, this is closely related to spirituality. Islam teaches humans to believe and obey Allah. Faith and monotheism will help people feel the security of the soul. This is by the word of Allah in Q.S Al-An'am verses 82:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

“As a matter of fact those who believe and do not taint their faith with wrongdoings will feel more secure and will be better guided”

Strong faith in human beings will bring openness, pleasure, and happiness. Based on faith, humans will get the protection that makes their life calmer. Strengthening the spiritual dimension using faith must be carried out by implementing the *Shari'a* (Mulyani & Habib, 2020). In addition, in *Shari'a*, faith is realized by carrying out God's commands including worship practices such as prayer, fasting, zakat, and pilgrimage as a form of how to shape human personality. The practice of worship applied in daily life functions to cleanse the soul and create commendable (positive) behavior. This can lead humans to survive in the face of problems encountered in everyday life.

Getting used to performing daily religious obligations by sharia requirements makes people able to form people to practice patience, strengthen determination, and demand to do good to others. This behavior will create a spirit in carrying out activities in social life. Dealing with emotional problems, pressure, and inner struggles that cause mental illness can be overcome by worship which functions as human psychotherapy.

One example is the impact of reading and listening to the verses of the Qur'an. Ahmad Al-Qadzi a chairman of the information center for the Medical Science Foundation in America revealed that reciting the Al-Qur'an affects health whose function is to reduce nervous tension (effectiveness rate of 65%) compared to other readings (Fuad, 2016). This will have a good impact on mental and physical health because nerve cells have a very important role in brain function by controlling thoughts, feelings, and motors. Another example is fasting which humans can use as self-control because it can train them to control themselves from negative actions and be able to control their emotions (Hilda, 2014).

Realizing Good Health and Well-Being Through Health Values in Islam

The concept of sustainable development through the 2030 SDGs program aims to achieve three main goals that can maintain balance including: social, economic, and environmental (Pomare, 2018). The SDGs have five main foundations in the form of people, welfare, peace, planet, and partnership which are targeted to be achieved in 2030 (Littlewood & Holt, 2018), this is the basis for the formulation of the 17 goals (Kroll et al., 2019). The target of SDGs, the third goal of good health & well-being focuses on health and well-being for all people and all ages. Good health is a priority to support this program so that it can be achieved in 2030.

Government development depends closely on the quality of existing human resources. This of course depends on a person's health condition. Because having healthy people, of course, the state will have implications for increasing the existing workforce (Putri et al., 2019). This condition can increase the level of welfare of the country. Therefore, the government is very focused on protecting the health of each of its citizens through a national health planning strategy to realize sustainable development through equitable access to health. The role of the SDGs is only as a roadmap or target for the government which is proclaimed to be able to overcome health problems.

Following are some of the main targets of the 3rd SDGs which are targeted to be realized in 2030 (World Health Organization, 2017):

1. End infectious diseases (AIDS, HIV, tropical diseases, malaria, etc.), both diseases that are transmitted through water or other diseases. The concept of Islam teaches about maintaining cleanliness through maintaining the purity of purification and maintaining the cleanliness of the body through various things such as ablution, *siwak*, bathing, etc. In practice, this method can be applied to reduce transmission.
2. Reduce by one-third premature deaths caused by non-communicable diseases. To overcome this problem, Islam teaches the ways of the Prophet, such as fasting, not eating too much, not blowing on food, eating with the right hand, etc.
3. Strengthen the prevention of abuse of alcohol, drugs, and other harmful substances. Islam strictly prohibits drinking anything intoxicating, Allah SWT says in Q.S Al Baqarah verse 219:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

“They ask you about drinking and gambling. Tell them: “There is great sin in both, although they may have some benefit for men; but the sin is greater than the benefit.” They ask you what they should spend; tell them: “Whatever you can.” Thus, Allah makes His revelations clear to you, so that you may reflect upon”

Prohibition aims to protect human health. The reaction caused is abdominal pain to the point of spasms, heat, and stiffness. Afterward, it will generate heat for the body. The worst effect is to destroy the body and cause death

4. Reducing deaths from traffic accident injuries. The Indonesian National Transportation Safety Commission (KNKT) stated that 80% of accidents on toll roads are caused by tired and sleepy drivers (Lestari & Tito, 2021). Islam has taught humans to regulate rest patterns and not overdo them in activities. This value can be applied to reduce the problem.
5. Mental health. Recovery to achieve mental health can be done in ways that are taught in Islam, such as worship, good prejudice, honesty, etc.

The third target of SDGs can be achieved if humans, especially Muslims, are aware of health and practice it in their daily lives. Awareness to improve the quality of faith is the key to implementation to change human habits to be more aware of health. Islam has beautifully arranged and designed all forms of good health that should be used as guidelines for human life. Islam can decisively respond to global challenges if the human race is aware of studying and implementing it. Unknowingly, the SDGs 2030 target of good health is becoming easy to achieve by making efforts to awaken people to act according to what is commanded in Islam. Religiosity has a big role in realizing this goal.

CONCLUSION

The world is currently focused on realizing the 2030 SDGs program. This program is a form of the global recovery effort. The SDGs have 17 goals set to be achieved by 2030. One of these goals is good health & well-being, namely living a healthy life and supporting well-being for all ages. This goal can be achieved by applying the values of maintaining health according to Islam. Islam as a universal religion regulates in detail all aspects of human life, including knowledge related to health, both physical and mental. Most of the verses of the Qur'an regulate a lot about human health. The reflection of a healthy life can be seen from Rasulullah SAW as an example of the perfect messenger of Allah. A clean (holy) life is the main foundation of human life, Islam teaches the values of purity in worship. The SDGs of good health & well-being can be achieved by adopting a diet, rest, worship, fasting, a clean lifestyle, and staying away from the prohibitions ordered in daily life.

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