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Research Article

Islamic Ethics and SDG Implementation in Muslim-Majority Indonesia and Muslim-Minority Timor-Leste: A Comparative Policy Analysis

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Abstract

The Sustainable Development Goals (SDGs) seek to connect social inclusion, economic well-being, and environmental sustainability. This article compares how Islamic ethical perspectives and national development policies intersect in Muslim-majority Indonesia and Muslim-minority Timor-Leste. Using qualitative normative and comparative documentary analysis, the study examines selected legal instruments, national development plans, official SDG reviews, and relevant scholarly literature. The comparison distinguishes formal policy commitments from documented implementation and assesses social protection, gender equality, environmental governance, religious participation, and accountability. Indonesia has institutional channels for Islamic social finance, including zakat and waqf, alongside national SDG coordination and planning instruments. Timor-Leste emphasises constitutional religious freedom, post-conflict inclusion, and nationally coordinated SDG planning; the documentary record does not establish that its small Muslim minority plays a comparable institutional role in SDG delivery. Both settings show that religious and ethical arguments may complement, but cannot substitute for, inclusive institutions and measurable public outcomes. The article proposes a context-sensitive analytical matrix linking legal commitments, policy instruments, stakeholder participation, and SDG reporting. As a document-based comparison, it does not establish causal effects of religion on SDG performance.

Keywords: Comparative Policy; Indonesia; Islamic Ethics; Religious Minorities; SDG Implementation; Sustainable Development; Timor-Leste.

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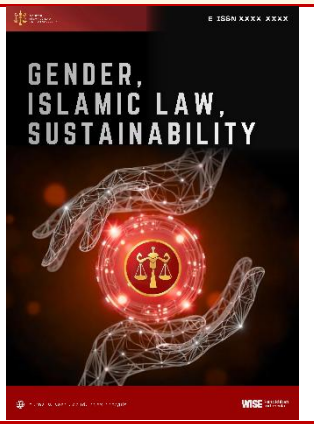

INTRODUCTION

Sustainable development has become a pressing global agenda since the adoption of the United Nations Sustainable Development Goals (SDGs) framework in 2015. This agenda presents a comprehensive framework encompassing 17 goals and 169 targets aimed at addressing poverty, inequality, climate crises, environmental degradation, and various socio-economic challenges in an integrated and sustainable manner [1]. The SDGs not only serve as a global development roadmap but also function as a normative instrument encouraging countries to integrate principles of social justice, ecological sustainability, and inclusive economic growth into their national policies [2].

In this article, Islamic ethics is treated as a normative interpretive framework rather than as a demonstrated cause of SDG outcomes. Social justice (al-'adl), stewardship (khilāfah), ecological balance (mīzān), and the objectives of Islamic law (maqāṣid al-sharī'ah) provide possible connections with poverty reduction, human development, and ecological responsibility [3], [4], [5]. Such connections must nonetheless be distinguished from the adoption, financing, implementation, and measured results of public policies. This distinction is especially important in comparing a country with a Muslim majority and one in which Muslims form a very small minority.

Indonesia has integrated the SDGs into development planning through Presidential Regulation No. 59 of 2017 and the subsequent Presidential Regulation No. 111 of 2022 on SDG implementation [6], [7]. Its current planning horizon is also informed by Presidential Regulation No. 12 of 2025 on the National Medium-Term Development Plan (RPJMN) 2025–2029 [8]. The national Voluntary National Review (VNR) 2025 describes achievements and continuing challenges in health, gender equality, decent work, marine ecosystems, and partnerships [9]. Within this institutional setting, zakat and waqf offer additional channels for social assistance and human development, although their contribution should be evaluated through programme-level evidence rather than assumed from religious affiliation [10], [11], [12].

Timor-Leste is a predominantly Catholic post-conflict state. Its 2022 population census reports that 97.5% of residents aged three years and older identify as Catholic, whereas Islam and several other non-Christian religions together account for less than half a percent [13]. The Strategic Development Plan 2011–2030 outlines national priorities, while the 2023 second Voluntary National Review (VNR) documents both progress and persistent difficulties in poverty reduction, health, education, governance, and economic diversification [14], [15]. Constitutional freedom of religion provides a legal basis for minority participation [16]. These sources do not, by themselves, show that the Muslim minority has a measurable effect on national SDG performance.

Indonesia and Timor-Leste thus provide an analytically useful, but asymmetric, comparison. Indonesia permits investigation of formal Islamic philanthropy within a Muslim-majority institutional setting, while Timor-Leste permits assessment of the legal opportunities and limits facing a very small Muslim minority within a broader national sustainability agenda. National institutional capacity, historical experience, and the availability of indicators may explain policy differences as much as, or more than, religious demography. The study therefore avoids treating religion as a stand-alone explanatory variable.

Existing studies discuss Islamic social finance, sustainable development planning, legal governance, and environmental stewardship [17], [18], [19], [20], [12], [5]. Studies also document Timor-Leste's peacebuilding and development challenges [15], [21], [22], [23]. However, the sources examined here do not directly integrate legal commitments, policy delivery mechanisms, religious participation, and the evidentiary limits of attributing SDG outcomes to religious

composition in the two selected countries. This is a focused gap within the reviewed literature, not a claim that no related cross-country research exists.

The article addresses three questions: (1) Which national legal and planning instruments structure SDG implementation in Indonesia and Timor-Leste? (2) How do Islamic ethical perspectives, faith-based organisations, and religious-minority rights relate to those instruments? (3) What can a function-based comparison establish—and what cannot it establish—about inclusive and sustainable development? Its contribution is a comparative analytical matrix separating normative alignment, institutional arrangements, documented implementation, and evidence of results. It does not propose an untested causal model of religious influence.

The practical contribution is a set of context-sensitive considerations for policymakers: protect equal participation regardless of faith, create transparent channels for civil-society and faith-based contributions, strengthen programme-level monitoring, and avoid assigning policy effectiveness on the basis of religious demography alone. The findings should be read as an interpretation of documentary evidence rather than an impact evaluation.

METHODS

This study uses qualitative normative legal and comparative documentary analysis. The units of analysis are selected national legal norms, development-planning instruments, official SDG progress assessments, and scholarship directly relevant to Islamic ethics, social protection, gender equality, environmental stewardship, and religious inclusion. Indonesia and Timor-Leste were selected purposively as contrasting cases of Muslim-majority and Muslim-minority settings with different state structures and development histories. For Indonesia, the primary policy sources include Presidential Regulations Nos. 59/2017 and 111/2022, the RPJMN 2025–2029, and VNR 2025 [6], [7], [8], [9]. These sources are interpreted alongside legislation on zakat, waqf, education, regional government, and environmental protection [24], [25].

For Timor-Leste, the principal documents are the Constitution, the Strategic Development Plan 2011–2030, the 2023 VNR, the 2022 population census, and the National Adaptation Plan 2021 [16], [14], [15], [13], [26]. Scholarly studies and international evaluations are used for contextual interpretation, not as substitutes for current legal texts or official SDG measures [23], [27]. Documentary evidence on the activities of minority faith groups is separately assessed because a constitutional right to participate does not by itself demonstrate participation in a particular SDG programme.

The comparison uses five pre-specified dimensions: (1) legal and policy foundations; (2) programme instruments and implementing institutions; (3) religious participation and inclusion; (4) gender, poverty, and environmental priorities; and (5) documented progress and accountability. Evidence is classified as a normative commitment, reported programme activity, measurable outcome, or interpretive inference. Sources are assessed for issuing institution, date, policy authority, geographical relevance, and consistency with other materials. This is a focused documentary review rather than an exhaustive systematic literature review: the original manuscript does not provide a reproducible database search log, full screening counts, or a pre-registered protocol. Its conclusions cannot establish causal effects or represent first-hand experiences of minority communities.

RESULTS AND DISCUSSION

The Concept of SDGs and Their Relevance to Islamic Values

The Sustainable Development Goals (SDGs) are a global development agenda formulated by the United Nations in 2015 as a continuation of the Millennium Development Goals (MDGs) [28]. The SDGs are designed as a comprehensive framework encompassing 17 goals and 169 targets to address various global challenges, including poverty, social inequality, climate change, environmental degradation, and economic and political injustice [29]. This agenda emphasizes an integrated approach that connects economic, social, and environmental dimensions within a sustainable and inclusive development framework.

Conceptually, the SDGs place humans and the sustainability of the planet at the center of development. The principle of "no one left behind" asserts that development must reach all groups of society without discrimination, including vulnerable and minority communities [30]. Moreover, the SDGs promote multi-stakeholder collaboration involving governments, the private sector, civil society, religious institutions, and local communities to achieve common goals. Thus, development is measured not only through economic growth but also through improvements in quality of life, social justice, and environmental preservation for present and future generations.

The Sustainable Development Goals inherently embody universal values that align with Islamic teachings. Principles such as social justice, poverty alleviation, environmental protection, equality, and collective responsibility are fundamental values in Islam that have long guided human life. The relevance of the SDGs from an Islamic perspective is not merely artificial but both substantive and normative. Islam views development not merely as economic growth but as an effort to realize comprehensive well-being (al-falāḥ), encompassing spiritual, social, and ecological dimensions.

One of the main points of convergence between the SDGs and Islamic values is the principle of social justice (al-'adl). Islam emphasizes the fair distribution of wealth and the protection of vulnerable groups as part of society's moral responsibility. Instruments such as zakat [11], voluntary spending, charity, and endowment [12] reflect mechanisms of redistribution that support the SDGs' objectives of eradicating poverty (Goal 1) and reducing inequality (Goal 10). In Muslim-majority countries, the Islamic philanthropic system has the potential to serve as a strategic instrument for strengthening social protection programs. Meanwhile, in Muslim-minority countries, this value of social solidarity remains relevant as a contribution by the Muslim community to promote the welfare of society broadly, regardless of religious background.

Besides social justice, Islam also emphasizes care for the poor and vulnerable as a religious obligation. The Qur'an consistently encourages the protection of orphans, the needy, and the oppressed. This value aligns with the SDGs, which stress inclusive development and the eradication of structural poverty. Such concern is not limited to the Muslim community alone but extends to all of humanity as part of the principle of raḥmatan li al-'ālamīn (mercy to all worlds). Islamic values support a development paradigm that is non-discriminatory and upholds human dignity.

Another aspect highlighting strong relevance is ecological responsibility. Islam teaches the concept of humans as stewards (khalifah) of the Earth, entrusted with maintaining the balance of nature (mīzān) and preventing corruption or destruction (fasād). This principle aligns with the SDGs' goals on climate action (Goal 13), terrestrial ecosystem protection (Goal 15), and water resource preservation (Goal 6). From an Islamic perspective, the overexploitation of natural resources is considered a violation of divine trust. Therefore, Islamic environmental ethics can serve

as a strong moral foundation for promoting sustainable development policies in both Muslim-majority and Muslim-minority countries.

The relevance of Islamic values to the SDGs is also evident in the emphasis on education and knowledge development. Islam regards the pursuit of knowledge as an obligation, which corresponds with the SDGs' goal of ensuring quality education (Goal 4). Education in the Islamic perspective aims not only to enhance intellectual capacity but also to cultivate character, social responsibility, and ecological awareness. These values support holistic and sustainable human development. In Muslim-majority countries, integrating Islamic values into development policies can strengthen social legitimacy and community participation in achieving SDG targets. Meanwhile, in Muslim-minority countries, these values serve as an ethical contribution of the Muslim community to support inclusive and harmonious national development. The universality of Islamic teachings allows these values to adapt across diverse social and cultural contexts without losing their moral substance.

The relevance of the SDGs from the perspective of Islamic values lies in the principled alignment between global development goals and Islamic ethical teachings. Values such as social justice, care for the poor, ecological responsibility, and commitment to education demonstrate that Islam provides a robust moral framework to support sustainable development. Integrating these values not only strengthens SDG implementation but also promotes development that is inclusive, just, and sustainability-oriented for all of humanity.

Implementation of the SDGs in Indonesia

As the country with the largest Muslim population in the world, Indonesia demonstrates a strong commitment to integrating the Sustainable Development Goals (SDGs) into national policy and development practices. The implementation of the United Nations Sustainable Development Goals (SDGs) in Indonesia is not only understood as a global obligation but also as an effort to realize the values of social justice, welfare, and ecological responsibility aligned with Islamic teachings. This approach shows that religious values can function as social capital to strengthen public participation and enhance the effectiveness of development policies.

Indonesia's national SDG governance originated in Presidential Regulation No. 59 of 2017 and was further articulated in Presidential Regulation No. 111 of 2022 [6], [7]. Planning should also be discussed beyond the completed RPJMN 2020–2024 period: Presidential Regulation No. 12 of 2025 governs the RPJMN 2025–2029 [8]. Indonesia's 2025 VNR reports progress while identifying continued inclusion and sustainability challenges [9]. These instruments demonstrate formal policy commitment; an assessment of effectiveness requires separate evaluation of service coverage, budget execution, and SDG indicators.

First, the Utilization of Zakat and Waqf for Poverty Alleviation. The utilization of zakat and waqf represents one form of integrating Islamic values into sustainable development in Indonesia. These Islamic philanthropic instruments contribute significantly to achieving the SDGs, particularly Goal 1 (No Poverty) and Goal 10 (Reduced Inequalities). Zakat management is regulated under Law No. 23 of 2011 on Zakat Management [24], which strengthens the role of the National Zakat Agency and authorized zakat institutions in distributing funds transparently and accountably. [31]. Zakat funds are utilized for economic empowerment programs, social assistance, education, and healthcare services for low-income communities. The management of waqf is regulated under Law No. 41 of 2004 on Waqf [25], which promotes the productive use of waqf assets for social and economic purposes [32]. Productive waqf has been utilized to support the

development of schools, hospitals, and community economic empowerment programs [33]. The integration of zakat and waqf into social policy demonstrates that the Islamic value of solidarity can serve as an effective instrument in supporting inclusive and sustainable development.

Second, Strengthening Inclusive Education Based on Moral and Social Values. Quality and inclusive education is a priority in Indonesia's SDG implementation, in line with SDG 4 on quality education. The Indonesian government regulates the national education system through Law No. 20 of 2003 on the National Education System, which emphasizes the formation of individuals who are faithful, pious, morally upright, and knowledgeable [34]. The integration of moral and social values into the curriculum reflects a holistic approach that combines intellectual, spiritual, and character development. Inclusive education programs are supported by government policies that expand access to education for vulnerable groups, including the poor, persons with disabilities, and remote communities. Faith-based educational institutions, such as madrasahs and pesantren, also play a role in fostering social awareness, environmental ethics, and collective responsibility. Their contribution strengthens the synergy between Islamic values and sustainable development goals.

Third, Environmental Policies Involving Religious Organizations. Indonesia's commitment to environmental protection as part of the SDGs is reflected in Law No. 32 of 2009 on Environmental Protection and Management, which affirms the principles of sustainable development and shared responsibility in preserving the environment [35]. This policy is reinforced through national programs such as forest rehabilitation, climate change mitigation, and sustainable waste management. Religious organizations in Indonesia, including councils of ulama and Islamic mass organizations, contribute to environmental awareness campaigns through religious ethical approaches. Religious edicts and appeals concerning environmental conservation, plastic waste reduction, and responsible resource use demonstrate that religious values can drive behavioral change in society. This approach aligns with SDG 13 on climate action and SDG 15 on life on land.

Fourth, Community Participation as Social Capital for Development. A value-based religious approach in implementing the SDGs strengthens community participation as social capital for development. The involvement of zakat institutions, religious organizations, pesantren, and local communities shows that sustainable development depends not only on government policy but also on collective social awareness. The principle of gotong royong, which resonates with Islamic values of solidarity, strengthens cross-sector collaboration in achieving development goals. Community participation is further encouraged through decentralization policies as stipulated in Law No. 23 of 2014 on Regional Government, granting local authorities the autonomy to develop programs tailored to local needs. This framework enables the integration of religious values and local wisdom in SDG implementation at the regional level.

Indonesia illustrates how faith-based mechanisms can complement public policy, particularly through social finance, education, and mobilisation of communities. The scholarly literature documents local zakat scholarships and productive waqf practices [11], [12], [33]. Such examples should not be generalised into a national causal claim without comparable indicators, counterfactual evidence, or consistent monitoring. Faith-based initiatives must also meet principles of non-discrimination, transparency, and accountability.

Implementation of the SDGs in Timor-Leste

Timor-Leste illustrates an institutional setting in which SDG implementation is a national public-policy commitment and Muslims constitute a small minority. The 2022 census identifies Catholicism as the dominant religion, while constitutional provisions protect freedom of religion

[13], [16]. Its development priorities therefore cannot be classified as an Islamic model merely because a Muslim community is present. The relevant analytical question is whether public institutions ensure equal access to development and participation across religious groups.

Timor-Leste's commitment to inclusive development is affirmed in the Constitution of the Democratic Republic of Timor-Leste, which guarantees freedom of religion, equality before the law, and the protection of human rights. This constitutional framework provides a normative basis for SDG implementation, particularly Goal 16 concerning peace, justice, and strong institutions. In a nation shaped by conflict and colonial history, strengthening democratic institutions and social reconciliation remains a central priority of sustainable development.

The Timor-Leste Strategic Development Plan 2011–2030 sets a long-term agenda for social capital, infrastructure, agriculture, and economic diversification [14]. Its second VNR in 2023 reports progress and difficulties across several SDGs and acknowledges the effects of economic, political, pandemic-related, and natural-disaster shocks [15]. A subsequent UNDP country-programme evaluation likewise describes progress in governance and climate resilience alongside persistent constraints on sustainability and scale [27]. These official sources allow a more defensible assessment than general claims that every policy has already achieved inclusion.

SDG implementation in Timor-Leste is strongly influenced by a human rights–based approach. The country prioritizes the protection of civil, political, economic, social, and cultural rights as integral components of sustainable development. National policies emphasize gender equality, child protection, and the empowerment of vulnerable groups as key strategies to reduce social inequality. Commitment to gender equality, for instance, is reflected in programs promoting women's participation in political and economic life, in line with SDG 5 on gender equality. Social protection policies targeting poor and rural communities support SDG 1 (no poverty) and SDG 10 (reduced inequalities).

The Constitution of Timor-Leste protects freedom of conscience, religion, and worship, and prohibits discrimination on the basis of religious convictions [16]. Nevertheless, the 2023 International Religious Freedom Report describes both interfaith cooperation and concerns reported by some religious minorities about recognition of documentation, public employment, and unequal access to support [36]. Consequently, religious pluralism is best treated as a legal and governance question requiring evidence of equal treatment, not simply as an established condition of social harmony.

Evidence of interfaith dialogue indicates possibilities for social cooperation; it is not sufficient to attribute improvements in education, poverty reduction, or health indicators to Muslim minority organisations. The 2023 religious-freedom report documents interactions among religious groups and public support for Muslim community activities and education, but this should not be equated with a measured national SDG contribution [36]. A stronger conclusion would require programme records, beneficiary data, and interviews with stakeholders.

Climate vulnerability, environmental degradation, and disaster risks remain relevant to development in Timor-Leste. Its National Adaptation Programme of Action was an earlier policy instrument, while the National Adaptation Plan 2021 provides a more recent framework addressing climate risks, institutions, vulnerable groups, water, agriculture, and coastal ecosystems [26]. The NAP should therefore be the principal current adaptation reference, with NAPA mentioned as a historical predecessor. The existence of plans does not establish their implementation outcomes.

The Muslim community may participate in development-related education, charity, or interfaith initiatives, but the documents examined do not provide comparable quantitative evidence of its contribution to the SDGs. Religious minorities also face legal and practical questions about equal participation, as illustrated in the 2023 religious-freedom assessment [36]. The more defensible finding is that rights-based institutions can enable minority participation, while the scale and effectiveness of that participation remain empirical questions for further field research.

Comparative synthesis: Table 1 distinguishes the legal and policy basis of each national framework from evidence of programme implementation and measured results. The categories are functional rather than designed to assign an overall score or infer causality from religion.

Table 1. Functional comparison of SDG policy and religious participation

Dimension	Indonesia	Timor-Leste	Comparative inference
Policy basis	National SDG regulations; RPJMN 2025–2029	Strategic Development Plan 2011–2030; 2023 VNR	Both have formal planning instruments; legal design alone does not show outcomes
Religion and delivery	Documented zakat and waqf mechanisms	Minority rights protected; programme contribution less documented	Avoid treating majority/minority status as a causal explanation
Social inclusion and gender	VNR 2025 covers gender equality	2023 VNR addresses people-centred development	Compare disaggregated indicators, not policy statements alone
Climate governance	Environmental legislation and national planning	National Adaptation Plan 2021	Distinguish policy scope from adaptation capacity
Evidence strength	Public-policy reports and selected social-finance studies	VNR, census, climate plan, rights reports	Field data and comparable outcome indicators are still needed

Discussion

The two countries have different institutional entry points for SDG implementation, but religious demography alone does not explain their performance. Indonesia has national SDG regulations and formal Islamic social-finance instruments; Timor-Leste has a post-conflict development plan, SDG reporting, and constitutional protection of religious freedom. Official monitoring indicates that both experience development challenges [15], [9], [27]. This comparison identifies policy functions and documentary evidence rather than ranking overall SDG success.

Indonesia provides clearer documentary examples of institutional Islamic philanthropy, including zakat and waqf, which can complement social protection and education. The available literature documents particular initiatives, while official BAZNAS reporting provides programme-level poverty-alleviation estimates [11], [12], [37]. These data should be interpreted in light of their measurement methodology and should not be read as proof that religion, by itself, produced national SDG progress.

In Timor-Leste, the role of post-conflict institutions, national development planning, and international partnerships is more visible in official SDG documentation [14], [15], [27]. Constitutional religious freedom permits minority participation, but the documentary record also reports unequal-treatment concerns [36], [16]. It would therefore be inaccurate to assume that religious plurality automatically guarantees equitable access or that Muslim organisations are already a major SDG delivery institution.

The central contrast is institutional rather than theological: one country has formally recognised Islamic social-finance channels that can be examined as development instruments, while the other relies on general national frameworks in which a small Muslim minority may participate. Across both settings, the relevant standards are rights protection, programme accessibility, transparent financing, and independently assessable outcomes [3], [30], [9].

Environmental comparison also requires careful separation of policy commitments from outcomes. Indonesia has an extensive environmental governance framework and national sustainability planning [20], [35], [8]. Timor-Leste has a formal climate-adaptation framework, including the National Adaptation Plan 2021, but faces constraints in institutional capacity and implementation [26], [27]. The sources reviewed are insufficient to rank the two countries' environmental effectiveness on a single scale.

For SDG 5 and other inclusion goals, both national contexts must be assessed using sex-disaggregated data, protection of vulnerable groups, and access to services. Indonesia's VNR 2025 explicitly includes gender equality among its review priorities [9]. Timor-Leste's VNR and national adaptation policies consider social inclusion and vulnerable populations [15], [26]. Neither policy language nor religious affiliation alone demonstrates achievement of substantive equality.

The resulting analytical contribution is a four-part distinction: normative and religious-ethical compatibility; legal-policy institutionalisation; observed programme participation; and independently documented development outcomes. This framework clarifies why alignment between Islamic ethics and the SDGs may support public discussion without being evidence that religious demographics determine sustainable development. It also identifies the need for future comparative indicator studies and minority-community fieldwork.

Additional scholarship offers more specific contexts for this comparison: protection of indigenous groups in Indonesia highlights inclusion beyond majority religious identity [38]; a comparative constitutional study clarifies differences in the distribution of governmental authority [39]; Islamic climate-education and maqāṣid-based environmental-governance studies describe ethical approaches that require separate empirical evaluation [40], [41]; and work on rural-road institutions in Timor-Leste illustrates the importance of implementation capacity [42]. These sources are contextual, not evidence that religious composition determines national SDG outcomes.

CONCLUSION

This comparative documentary study finds that Indonesia and Timor-Leste both locate sustainable development within national policy frameworks but differ in religious demography, institutional arrangements, and the forms of documentary evidence available. Indonesia has formal channels for Islamic social finance alongside national SDG coordination, while Timor-Leste's planning and SDG reviews operate within a constitutional framework that protects religious freedom. These differences permit an institutional comparison but do not support causal claims that majority or minority Muslim status determines development outcomes. Indonesia's 2022 SDG regulation and RPJMN 2025–2029 provide a more current regulatory context than reliance on the 2017 regulation alone. Timor-Leste's 2023 VNR and 2021 National Adaptation Plan give a stronger basis for assessing implementation challenges. The evidence on Muslim-minority participation in Timor-Leste remains limited, and official religious-freedom reporting also identifies concerns about equal treatment.

The principal implication is that religious ethics and Islamic philanthropy may complement inclusive public policy when programmes are transparent, rights-respecting, and subject to measurable evaluation. For both countries, stronger comparative conclusions require consistent SDG indicators, evidence about beneficiaries, and analysis of the actual role of faith-based organisations. The study is limited to selected national documents and secondary literature and does not include interviews, subnational implementation audits, or causal impact assessment. Its contribution is therefore a focused comparative analytical matrix that separates normative compatibility, legal and policy design, reported participation, and demonstrated results. Future research should examine specific zakat and waqf programme outcomes in Indonesia, the experiences of Muslim and other religious minorities in Timor-Leste, and gender-sensitive SDG indicators across both countries.

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AUTHOR CONTRIBUTION

This study was conceptualized and coordinated by Nurullia Febriati, who was also responsible for research design, data collection and management, analysis of findings, and preparation of the initial manuscript draft. Hadi Prayitno contributed to methodological development, validation of the analysis, refinement of the conceptual framework, and critical review of the article's academic substance. Meanwhile, Agus Kurniawan contributed to the literature review, analysis from the perspective of Islamic law, language and structural editing, and final manuscript review. All authors have read and approved the final version of the article and agreed to its submission for publication.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

The authors report using ChatGPT to assist with the organisation of concepts and Grammarly for language editing. All legal assertions, references, interpretations, and conclusions should be checked against the cited primary documents by the authors, who remain responsible for the final manuscript. The precise tools and extent of their use must be confirmed by all authors before submission.

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