

THE PERFORMANCE OF ISLAMIC ORGANIZATIONS BASED ON MAQASID SHARIA DISCLOSURE

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ABSTRACT

This study aims to construct a performance measurement of Maqasid Sharia for Islamic organizations both profit-oriented and non-profit. This study used content analysis to construct performance measurement, which is to find the appropriate Maqasid Sharia concept and then describe the Maqasid Sharia concept into dimensions and elements. This research construct 5 ideal goals based on Al-Ghazali's concept: preservation of religion, life/soul, reason, heredity, and wealth. Furthermore, describe the ideal goals into 12 dimensions, 20 elements, and 74 items of disclosure.

Keywords: Maqasid Sharia; Maqasid Sharia Disclosure; Islamic Organizations

ABSTRAK

Penelitian ini bertujuan membangun sebuah pengukuran kinerja Maqasid Syariah bagi organisasi Islam baik yang berorientasi profit dan non-profit. Penelitian ini menggunakan konten analisis untuk mencari beragam literatur yang berkaitan dengan Maqasid Syariah dan kemudian membangun pengukuran kinerja. Penelitian ini mencari konsep Maqasid Syariah yang sesuai dan kemudian menjabarkan konsep maqasid Syariah ke dimensi dan elemen. Penelitian ini membangun 5 tujuan ideal berdasarkan konsep Al-Ghazali yaitu: pelestarian agama, kehidupan/jiwa, akal, keturunan, dan kekayaan, 12 dimensi, 20 elemen, dan 74 item pengungkapan

Kata kunci: Maqasid Syariah; Pengungkapan Maqashid Syariah; Organisasi Islam

1. INTRODUCTION

Sharia Industry performance measurement should use appropriate methods that focus on religiosity and business perspectives. Appropriate measurements can provide a better picture of the performance of Sharia institutions (Tok & Yesuf, 2022). The values that apply within the scope of Sharia are expressed not only in the small details of transactions but also in the breadth of their role in realizing the goals of Sharia or Maqasid Sharia.

In 2007 there was a big question in the world of Sharia Banking such as "Why did Sharia Banking have to appear?", "What is the purpose of Sharia Banking?" (Mohammed, 2007). Unanswered questions force academics and

practitioners to use conventional performance measurements in measuring the performance of Sharia institutions. The main failure of using conventional method is that they fail to investigate aspects of Sharia (Islamic law).

Based on this, Mohammed (2007) created a performance measurement that fits the characteristics of Sharia banking with the concept of maqasid sharia. Mohammed (2007) is a pioneer of the maqasid Sharia based framework. This measurement has also been adopted by many researchers (Alam et al., 2015; Amaroh & Masturin, 2018; Antonio et al., 2012; Hudaefi & Noordin, 2019; Lesmana & Haron, 2019) to measure overall performance. specific to sharia banking.

So far, sharia-based performance measurements such as sharia compliance, maqasid sharia, Islamic Social Reporting, Islamic corporate governance, and others have only focused on Sharia banking performance (Monawer et al., 2022). In fact, the sharia business growth is not only dominated by sharia banking and Islamic financial institutions but also by public companies that are starting to operate based on sharia compliance (Rahman et al., 2017). The ecosystem for Islamic Banking and Finance has developed drastically such as halal tourism, zakat distribution, or waqf bonds/sukuk (Islam et al., 2021; Monawer et al., 2022). There are fundamental differences regarding the characteristics between Sharia banking or Islamic financial institutions and other organizations that operate based on Sharia compliance. This is based on differences in the activities of these organizations.

The research about Maqasid Sharia based performance measurement are focused on Sharia banking and Islamic financial institutions (Azmi et al., 2021; Nizam & Larbani, 2014; Rahman et al., 2017). Previous research attention regarding Maqashid Syariah in fields other than Sharia banking and Islamic financial institutions has not been explored much (Tubarad et al., 2022). Based on this description, this research aims to build a Maqasid sharia performance measurement that can be used generally in organizations that operate in Sharia compliance other than Sharia banking or Islamic financial institutions.

2. LITERATURE REVIEW

2.1 MAQASID SHARIA

Maqasid is the plural form of maqsd which means aim and target (Monawer et al., 2022). 'What is Maqasid' is the same as 'why' (Auda, 2008). Maqasid is able to provide explanations of 'why' questions at each level. Sharia linguistically means a water source or a path to a water source, which is ahkam which includes beliefs, worship, muamalah and morals. In Islam, sharia refers to a system of moral and religious laws. Maqasid One area of Islamic knowledge called sharia provides multiple levels of explanation for "why" (Auda, 2008).

Desirable goal of Islamic law is *maqasid*, which is attained by prohibitions and commands, obligatory, *sunnah*, permissible, *makruh* or *haram*, *halal* and *haram*, falsehood, and others. Thus, *Maqasid sharia* is the goal and answer to all 'why' questions in *Sharia* which consists of standards, criteria, values and guidance for all humans which are rooted in revelation and *sunnah* (Auda, 2008).

Sharia principles can be best understood from the perspective of their objectives, namely the aims and objectives of Islamic law (Sholihin et al., 2021). The main objective of *sharia* is to function as a framework for *maslahah* (welfare) (Hudaefi & Noordin, 2019). The subject matter of *Sharia* rules is divided into two categories as follows: goals/objectives (*maqasid*) and means: *Al-daruriyyat*, *Al-Hajjiyyat*, and *Al-tahsiniyyat* (Auda, 2008). *Maqasid sharia* in terms of reach is classified into general objectives, specific objectives and partial objectives (Auda, 2008).

Maqasid sharia functions to do two essential things, namely bringing benefits and preventing harm (Auda, 2008). One of the goals of *sharia* is the preservation and protection of basic human needs (*daruriyat*) without which life would likely be filled with anarchy and chaos and thus become meaningless. Fulfilling the *maqasid* of *Sharia* must form the underlying principles of innovation because it protects decisions based on *fiqh* (Sulayman et al., 2022). The objectives of *Sharia* and agreement (*uqud*) must not conflict with each other, because the former is based on God's Law while the latter is based on human understanding (*fiqh*) (Hudaefi & Noordin, 2019; Sulayman et al., 2022; Tubarad et al., 2022).

There are various understandings about *maqasid Sharia* among Muslim scholars, because this understanding refers more to the understanding of each scholar or *fiqh* even though all of its origins are based on God's rules (*Quran* and *hadith*). According to Imam Al-Ghazali, the primary objective of *Maqasid sharia* is to secure human prosperity in this life and the next, encompassing five objectives: safeguarding property, religion, the soul, the mind, and offspring (Hudaefi & Noordin, 2019; Monawer et al., 2022; Sulayman et al., 2022; Tubarad et al., 2022). According to Ibn Ashur, the *Maqasid* of Islamic law is to uphold human nature, equality, freedom, convenience, and order (Auda, 2008). Abu Zahrah divides *maqasid Sharia* into three main categories, namely educating individuals, creating justice, and public interest (Bharu & Kelantan, 2021; Mohammed, 2007; Mohammed et al., 2015; Rahman et al., 2017; Tubarad et al., 2022).

2.2 ACTUALIZATION OF MAQASID SHARIA PERFORMANCE MEASUREMENT

There are several scholars who specifically study *maqasid sharia* related to specific fields. Among the extensive research on *maqasid al-shari'ah*, Ibn Ashur, was the first person to specifically discuss goals related to certain areas of life and certain scientific disciplines, namely order, equality, freedom, providing convenience, and maintaining human nature (Hudaefi & Badeges, 2022; Sulayman et al., 2022). Then, there is Abu Zahrah who discusses *maqasid* in three main categories, namely: educating individuals, creating

justice, and public interest. The concept of *abu zahrah* has also been adopted by various contemporary Muslim scholars to be applied in certain areas of life (Faisal & Sudibyo, 2020; Mashfufah & Yasid, 2020; Mohammed, 2007; Siddiqui et al., 2019). Al-Ghazali's concept also has a place and is still very relevant for contemporary Muslim scholars in the study of *maqasid Sharia* in certain areas of life, especially Islamic finance and Islamic industry (Bharu & Kelantan, 2021; Hudaefi & Badeges, 2022; Hudaefi & Noordin, 2019; Monawer et al., 2022; Tarique et al., 2021).

Massive actualization of *Sharia maqasid* is carried out in the economic sector, especially *Sharia banking*. In 2007, Mohammed, a scholar from Malaysia, tried to build a *maqasid Sharia*-based performance measurement using the concept of *Abu Zahrah* (Alam et al., 2015; Rahman et al., 2017). This measurement is the first step in trying to measure the performance of an institution, especially *Sharia banking*. This measurement is also often used as a reference for other Muslim scholars to measure *Sharia banking* performance (Alam et al., 2015; Amaroh & Masturin, 2018; Asutay & Harningtyas, 2015; Marwa, 2019).

In 2015, Mohammed and his colleagues tried to rebuild *Maqasid sharia* performance measurements. At that time, they³ tried to use Al-Ghazali's concept (Mohammed et al., 2015). Al-Ghazali's *maqasid* concept has also become a favourite for contemporary Muslim scholars to measure the performance of *Sharia banking* and *Sharia financial institutions* (Hudaefi & Noordin, 2019; Mohammed et al., 2015; Tarique et al., 2021). There are also several studies that try to combine *Abu Zahrah's* concept with Al-Ghazali's (Hudaefi & Badeges, 2022; Hudaefi & Noordin, 2019; Siddiqui et al., 2019; Sulayman et al., 2022).

3. RESEARCH METHODS

This study used a literature review approach. Wang et al. (2018) explain that literature review is an objective, thorough summary and critical analysis of available research and relevant non-research literature on the topic being studied. The main goal is to provide a comprehensive presentation and overview for readers in order to know and highlight future research. There are two reasons for research using literature review. First, researchers can determine positions in research streams in the same field. Second, literature review can be used to start a project and have developed several theoretical models and become a reference for future research.

The type of data used comes from secondary sources from a variety of literature, both print and digital, from scientific journals, or official websites of institutions related to *Maqasid Sharia*, namely:

1. Quran and Tafsir
2. Hadist books
3. Books related to *Maqasid Sharia*
4. Published articles related to *Maqasid Sharia*

The data used by the author here is not limited by space and time, thus making the author able to know things that have happened related to Maqasid Sharia in the past.

Based on the literature that has been collected will be analyzed using content analysis. Content analysis is more than just interpreting words but scrutinizing texts intensely with the aim of classifying large amounts of text into a number of efficient categories that represent similar meanings (Nazmul Islam et al., 2020). Content analysis as a research method is an easy-to-use, explicit, and systematic method for analyzing documents and text, which can be used to build understanding and provide new views and knowledge in a context. (Wang et al., 2018). Content analysis is used to construct the concept of performance measurement-based Maqasid Shariah. Content analysis analyzes documents and texts regarding Maqasid Shariah so as to get a comprehensive understanding of the concept Maqasid Shariah. Then this understanding is used to build a performance-based measurement concept Maqasid Shariah that can be applied in an Islamic organization.

4. DISCUSSION

4.1 COLLECTED LITERATURES

First of all, this research tries to collect and to harmonize various literatures in preparing performance based on maqashid Shariah. This study collects various literatures regarding Maqasid Sharia, namely;

• Books

No.	Nama (Tahun)	Judul
1		Quran
2	Abdullah (2005)	Tafsir Ibnu Katsir
3	Baqi (2017)	Hadist Shahih Bukhari - Muslim
4	Auda (2008)	<i>Maqasid al-Shariah as philosophy of Islamic law: a systems approach</i>
5	Sekaran (2000)	<i>Research methods for business: A skill building approach</i>

• Published Articles

No.	Nama (Tahun)	Judul
1	Alam et al. (2015)	Performance of Islamic microcredit in perspective of Maqasid Al-Shariah
2	Arsad et al. (2022)	Islamic Corporate Social Responsibility Disclosure Index: The Application of

No.	Nama (Tahun)	Judul
		Maqasid Shari'ah and Maslahah
3	Asutay & Harningtyas (2015)	Developing Maqasid al-Shari'ah Index to Evaluate Social Performance of Islamic Banks : A Conceptual and Empirical Attempt
4	Azmi et al. (2021)	Maqasid Shariah in the Manufacturing Industry: a Review
5	Bharu & Kelantan (2021)	The Development of Maqasid Shari'ah-based Performance Measurement of Islamic Banks: A Review
6	Dusuki & Bouheraoua (2011)	The framework of Maqasid al-Shari'ah and its implication for Islamic finance.
7	Hudaeft & Noordin (2019)	Harmonizing and constructing an integrated maqāṣid al-Sharī'ah index for measuring the performance of Islamic banks.
8	Lesmana & Haron (2019)	Maqasid Shariah Based Performance of Islamic Banks, Islamic Corporate Governance , and Contingency Theory : a Theoretical Framework.
9	Mergaliyev et al. (2021)	Higher Ethical Objective (Maqasid al - Shari ' ah) Augmented Framework for Islamic Banks : Assessing Ethical Performance and Exploring Its Determinants.

No.	Nama (Tahun)	Judul
10	Mohammed (2007)	The Performance of Islamic Banking: A Maqasid Approach
11	Mohammed et al. (2015)	Measuring the performance of Islamic banks using maqasid based model
12	Rahman et al. (2017)	Maqashid Al-Shari'ah-based performance measurement for the halal industry
13	Siddiqui et al. (2019)	Maqasid al Shariah and Stakeholders' Wellbeing in Islamic Banks: A Proposed Framework.
14	Sulayman et al. (2022)	The actualization of maqāsid al-Sharī'ah in Islamic finance: a conceptual framework.
15	Tarique et al. (2021)	Developing and validating the components of Maqasid al-Shari'ah-based performance measurement model for Islamic banks.
16	Tubarad et al. (2022)	A Decade of Maqasid Shariah Research: A Bibliometric Analysis.

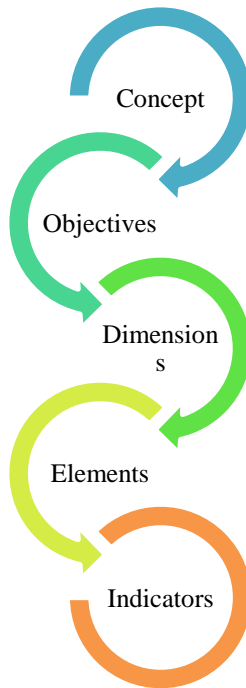
The literatures are used to give various perspectives regarding Maqasid Sharia, to construct the concept, and to formulate the performance measurement.

4.2 CONSTRUCTION PROCESS

This research follows (Hudaefi & Noordin, 2019; Mohammed, 2007; Mohammed et al., 2015; Tarique et al., 2021) to construct the performance measurement based on Maqasid Sharia Framework. This method allows decomposing ideas, theories, or abstracts into measurable criteria. The operationalization method can be understood through abstract ideas, concepts, or theories (C). Then describe the concept into observed behaviours called dimensions (D). The observed behaviours (dimensions) are reduced to

measurable behaviours called elements (E). After determining the observed and measurable behaviours, the next process is to determine the relevant indicators. So, the research method can be illustrated as follows:

Figure 1. Research Flow



4.3 CONCEPT OF MAQASID SHARIA

Maqasid Shariah discussions need to be viewed from this wider angle, which means that they should not only address the goals of Sharia with regard to organizational operations, particularly finance, but also the goals of Sharia in general with relation to all activities inside the organization. When it comes to the fundamental ideas of maqasid sharia, there are two primary streams (Auda, 2008). First, according to Al-Ghazali, the primary objective of Maqasid sharia is to advance human welfare on earth. Second, according to Ibn Ashur, the two main components of Maqasid Sharia are preventing evil (*dar'a al-mafasid*) and promoting wellbeing (*jalb al-masalih*).

Imam al-Ghazali is considered to be the founder of the main principles or framework of Maqasid Sharia knowledge (Mohammed et al., 2015; Tarique et al., 2021). Al-Ghazali's Maqasid Sharia theory is widely used by many contemporers and past muslim. It is also well-established theory through many decades (Tubarad et al., 2022). Imam Al-Ghazali is a figure involved in the development of Maqasid sharia theory because his theory regulates the basic theories of Maqasid sharia. The Maqasid Sharia theory was cleverly explained

by al-Ghazali, Ibn Taymiyyah, Ibn Qayyim al-Jawziyyah and their contemporaries (Auda, 2008). This theory is very significant and accepted by contemporary Muslim scholars and is still relevant in the contemporary era (Bharu & Kelantan, 2021; Hudaefi & Noordin, 2019; Mohammed et al., 2015; Monawer et al., 2022).

Scholar Al-Shatibi concurs with Al-Ghazali's notion of Maqasid sharia, according to which *maslahah* is the fundamental scope of Maqasid sharia. *Maṣlaḥah* was divided by Al-Ghazali into three categories: primary needs (*daruriyyat*), supplementary needs (*hajiyyat*), and supplementary needs (*tahsiniyyat*) (Auda, 2008). Al-Ghazali asserts that these requirements are necessary components that the system cannot function without. Promoting necessary (*daruriyyat*), supplementary (*hajiyyat*), and extra (*tahsiniyyat*) items is how *maṣlaḥah* is accomplished. Al-Ghazali believed that in order to fulfill the five fundamental requirements (*daruriyyat*), one must maintain or safeguard the following five elements, namely religion (*deen*), life (*nafs*), intelligence (*aql*), offspring (*nasl*) and wealth (*maal*).

The second view, Ibn Ashur's view, considers that the main essence of Maqasid Sharia is to increase welfare (*jalb al-masalih*) and avoid crime (*dar'a al-mafasid*) (Auda, 2008). This concept also finds a place in contemporary Muslim scholars. This theory was also explained by Abu Zahrah. Abu Zahrah tried to explain Ibn Ashur's views into three main goals, namely: educating individuals, building justice, and public interests (Mohammed, 2007).

In this research, the author tries to develop a Sharia maqasid performance measurement based on the views of Al-Ghazali. There are several arguments underlying this. First, Al-Ghazali's theory is more comprehensive and includes broader goals that an organization must achieve. According to the author, Al-Ghazali's theory is broader than Abu Zahrah's theory. Second, Al-Ghazali's theory is more used in research related to the development of Maqasid sharia performance measurements (Bharu & Kelantan, 2021; Hudaefi & Badeges, 2022; Hudaefi & Noordin, 2019; Mohammed et al., 2015; Sulayman et al., 2022; Tarique et al., 2021) compared to Abu Zahrah's theory (Mohammed, 2007; Rahman et al., 2017). Third, although there are several studies that try to combine these 2 theories (Hudaefi & Badeges, 2022; Hudaefi & Noordin, 2019; Tarique et al., 2021), according to the author, the objectives of Abu Zahrah's theory are already represented in Al-Ghazali's theory.

4.4 IDEAL OBJECTIVES

This research refers to Al-Ghazali's theory regarding Maqasid sharia and adopts it to construct performance measurements for institutions or organizations that are based on Sharia in their activities. This research is also in line with Imam Al-Ghazali that fulfilling goals in an organization must include preserving five important elements (*al-daruriyat al-khams*), namely religion (*deen*), life (*nafs*), intelligence (*aql*), heredity (*nasl*) and wealth (*maal*).

4.5 THE DIMENSIONS

4.3.1 Preservation of Religions

Every Muslim as a human being must worship Allah SWT (QS 51: 56). The process of human development and religious penetration cannot be separated; this is a point that nearly all Muslim academics worldwide have highlighted. The Qur'an clearly indicates that "he succeeds who purifies himself, remembers his Lord and prays" (QS 87: 14-15; 91: 9-10). Faith does not limit human freedom, faith or belief makes humans free to hope and choose. Enjoying this freedom, humans can survive according to the requirements of their faith or reject it. Islam also does not force someone to be religious as in QS Al Baqarah: 256.

Sharia law's primary goal is to protect people's religious beliefs. According to Ibn 'Ashur, this dimension is a part of "religious freedom," which entails that everyone is free to follow and practice their religion (Mohammed et al., 2015). Organizations or institutions must be able to guarantee that every individual is free to express their beliefs or religion. Therefore, the relevant dimension related to the reflection of religious protection is providing religious freedom.

Dimension 1: Religious freedom

Then, as Muslims we also have to follow the commands that have been explained through the Koran and hadith. The consequence of expressing and upholding religion is compliance with Sharia (Tarique et al., 2021). So, we are not arbitrary or arbitrary about the beliefs we hold. Sharia compliance can reflect the level of behaviours of individuals and institutions to carry out commands and avoid prohibitions. Therefore, the next dimension is Sharia compliance.

Dimension 2: Sharia Compliance

4.3.2 Preservation of Life

Human life must be given great attention, upheld and its welfare improved because humans are khalifatul fil ard (Alam et al., 2015). Human protection is one of the main goals of Maqasid sharia. Therefore, it is important to fulfil basic human rights and secondary and tertiary rights and improve human status both in this world and in the hereafter. The protection of human rights and human dignity are the two components that Ibn Ashur reinterpreted as the dimensions (Mergaliyev et al., 2021).

One of the important things about human rights is maintaining dignity, self-respect, brotherhood and equality. Islam is able to answer this by explaining that human nature is good and spiritually clean (QS 30:30 and 95: 4). Then, Allah Azza wa Jalla who gives the highest place compared to other creatures as well as honour and dignity regardless of ethnicity, race, age, gender, skin colour (QS 17:70; 2:30). Is there a greater honour for humans than being a leader directly appointed by Allah Subhanahu wa Ta'ala? Of course not, and the creator of humans does not view humans as different apart from the deeds they perform, humans are all equal and brothers to each other.

Dimension 3: Protection of human rights

4.3.3 Preservation of Intellect

Islam encourages humans to always seek knowledge in order to develop the intelligence of Muslims, because this is what makes humans superior compared to other creatures (Tarique et al., 2021). Meanwhile, 'reason' also needs to be fortified with faith and piety in order to achieve benefits for humanity and nature. Reason also gives rise to various relevant technologies that can help humans accelerate the development of science and everyday life.

The superiority of humans compared to other creatures is due to their knowledge as stated in QS Al Baqarah: 31-33 and then QS Al-Mujadilah: 11. Ibn Kathir interpreted this verse as explaining that Allah will elevate his position with Allah SWT and make his name proud. Islam gives priority when seeking knowledge "Whoever walks on a path seeking knowledge, Allah will surely make the path to heaven easy for him" (HR Tirmidhi 2646). Humans always have the motivation to always learn. Therefore, an institution or organization that is based on Sharia must also be able to improve individual education (Mohammed, 2007; Rahman et al., 2017; Tarique et al., 2021), taking lessons from the greatness of Allah SWT and the stories from which it can be learned. (Quran Surah Ar Rum:24; Al-Jathiyah:5; Al Baqarah:269; Al-Imran:190; Yusuf:11; QS Ali Imran:7; Al-Ankabut:43).

Muslims also have the obligation to spread knowledge and are prohibited from hiding knowledge (HR Bukhari no. 73, 79, and 1409) which explains that we can be jealous of two things, one of which is practicing knowledge and then teaching it. Islam also prohibits hiding knowledge (QS Al-Imran: 187, QS Al-Baqarah: 159, Al-Baqarah: 174, and HR Tirmidhi 2649). The dissemination of knowledge can also be used as a religious broadcast for individuals and organizations.

Dimension 4: Individual Education

Dimension 5: Dissemination of Knowledge

4.3.4 Preservation of Lineage

Human nature is to reproduce (QS Ali Imran: 14 and Al-Kahfi: 46) and keep the family away from the torment of hell (QS At-Tahrim: 6). The meaning of this verse according to Ibnu Kathir is that it is able to provide education and teaching so that you always obey and avoid prohibitions. This verse is certainly intended so that we always protect our family.

Ibn 'Ashur reinterpreted "lineage safeguard" into family-oriented concept. Institutions or organizations must be able to show concern for the families in the organization. Preserving children and grandchildren can be done by providing them with the appropriate and necessary education so that they can be independent and contribute to the moral, socio-economic, intellectual and technological development of their society. However, education will not spread as desired unless it is provided free or at an affordable cost (Arsad et al., 2022).

Parents have an obligation to educate their children (QS Taha: 132). Islam calls for the best gift from a father to his child is good adab (morals) (HR Tirmidhi). HR Muslim also explained that the intercession of a righteous child will continue to flow even though he has died. This certainly motivates parents to always teach their children to be righteous.

Another factor that is no less important is meeting all children's needs so that they are physically and mentally healthy. If children grow up in a clean and healthy environment, receive nutritious food, good health, then they will grow up to be strong and healthy adults who can make rich contributions to their society even if they are morally honest and highly educated (Arsad et al., 2022).

QS Al-Baqarah: 233 explains the role of parents in eating and clothing in a makruf manner.

Dimension 6: Moral and Intelligence Development

Dimension 7: Healthy Family Environment

4.3.5 Preservation of Wealth

Humans instinctively have an interest in wealth. Islam allows humans to be attracted to wealth because it is their nature in accordance with QS Ali Imran 14 and Al-Kahf: 46. Wealth is a blessing from Allah that needs to be preserved and handled sensibly. To guarantee that all money obtains the blessings of Allah SWT, Islamic principles must govern its acquisition and use (Arsad et al., 2022). Therefore, faith has an important role to play through values. Wealth can also reduce economic disparities that occur in society.

The wealth preservation dimension is translated into "social welfare" or "Minimizing differences in income and wealth" (Hudaefi & Noordin, 2019). Sharia, which aims to preserve and promote human social order, can also value economic wealth. Islamic legal experts emphasize that wealth preservation must be achieved through at least five main dimensions (Dusuki & Bouheraoua, 2011), namely:

1. Ownership protection

Ownership is part of human nature to obtain their needs. Islam allows for interest in wealth (Qur'an Surah Ali Imran: 14). Ownership in Islam is highly respected, humans are prohibited from consuming other people's property (QS 2: 188). So that there is no commotion over the ownership of a property, a collective agreement, contract, or rules governing it is needed. This is what can be jointly binding as explained in a hadith, namely: "Muslims are bound by the terms, except for conditions that make halal invalid and halal invalid." Thus, making every human being the owner of someone's wealth.

2. Acquisition and investment

The acquisition and investment of wealth assumes that it is the result of human labour so that they obtain rights to it (Dusuki & Bouheraoua, 2011). Islam allows humans to obtain wealth as long as it is not in a false way (QS An-Nisa: 29). Then in QS Al-Jumu'ah also calls for seeking good fortune while not praying.

3. Protection from damage

Sharia also explains the importance of protecting assets so they are not damaged (Dusuki & Bouheraoua, 2011). Preservation of wealth from damage is reflected in protection from possible risks and prevention from dangerous goals (Dusuki & Bouheraoua, 2011). Al-Qur'an - 2: 282 to present witnesses and record debts so that our wealth can be recorded properly and avoid risks. This concept is further strengthened by Allah's command in His words in QS Al-Baqarah: 195.

The verses above explain that humans must protect their assets from the danger of destruction. Therefore, risk management is very necessary. The verses above also explain that we must take efficient, effective and fast action to manage existing risks.

4. Redistribution of Wealth

Islam teaches to redistribute wealth. Quran Verse 59: 7 clearly explains not to monopolize wealth, but it must be evenly distributed. Redistribution of wealth is an important element in preserving wealth in Islam (Dusuki & Bouheraoua, 2011). This can create a harmonious society and avoid social and economic jealousy between the rich and the poor. HR Bukhari 5025 explains that we can be jealous of people who spend their wealth. Ibnu Katsir also interpreted Al-Ma'arj: 24-35 that there are other people's rights to our property, such as the poor and those who don't have anything but they don't ask. Islam also teaches various forms of redistribution of wealth such as Zakat, waqf, alms, inheritance and grants.

5. Protection of wealth value.

Islam also teaches us to continue to pay attention to our wealth by protecting its value (Dusuki & Bouheraoua, 2011). "And do not withhold from people what is rightfully theirs" (QS 7:85). "From Abu Hurairah RA said: there was a man facing Rasulullah SAW, he said: O Rasulullah. What do you think if there is a man who wants to take my property? Rasulullah answered: don't give away your wealth, he said: What do you think? If he wants to kill me? Rasulullah said: kill him, he said: What do you think if he has killed me?, Rasulullah said: you are a martyr, He said: What do you think if I succeed in killing him?, He will go to hell" (HR Muslim no. 96). The hadith explains that we must protect our property and defend it

Value protection also includes a prohibition on any form of excessively large devaluation. The Prophet forbade people from buying goods from caravans before they reached the market (HR Bukhari 2150) and also prohibited najash (HR Bukhari 2142), which means offering only to increase the price without the intention of buying it. HR Muslim (1584) "Do not buy gold with gold unless it is comparable, and do not prefer some over others. Do not buy and sell silver for silver unless it is equal, and do not put one part over another. And do not sell something for cash while others for cash." This hadith explains the importance of equality in transactions. So that no one feels disadvantaged due to the decrease in property value.

Dimension 8: Protection of Ownership

Dimension 9: Acquisition and Investment

Dimension 10: Protection of wealth from Damage

Dimension 11: Redistribution of Wealth

Dimension 12: Protection of Wealth Value

4.6 THE ELEMENTS

Dimension 1: Religious Freedom

Institutions or organizations based on Islam must be able to ensure that every person in the organization is free to express their beliefs. Forms of organizational support in fulfilling religious freedom such as: religious facilities and implementation of religious activities. So, this research formulates elements for the dimensions of religious freedom, namely:

Element 1: Religious Facilities

Element 2: Religious activities

Dimension 2: Sharia Compliance

Islamic organizations must also be able to avoid activities prohibited in Sharia. So, the organization is protected from sins that may result from violations. The rules of muamalah fiqh explain that all activities are permitted except those that are prohibited. Therefore, as long as our actions are not against Sharia law, we are allowed to engage in them.

Element 3: Activities that are free from restrictions

Dimension 3: Protection of human rights

Islamic institutions must be able to contribute to fulfilling basic human rights, increasing the dignity and welfare of their employees.

So, this research can identify the following elements:

Element 4: The right to welfare

Element 5: The right to security

Element 6: Right to association

Element 7: Right to justice Dimension 4: Individual Education

Islamic institutions are also able to channel funds related to the development of science.

So, individual education can be achieved through:

Element 8: Scholarship

Element 9: Research

Element 10: Training

Dimension 5: Dissemination of Knowledge

Institutions are also required to be able to disseminate knowledge so that it can benefit the wider community.

Thus, this dimension can be derived through publication of the activities they carry out and increase knowledge that is useful for the general public.

Element 11: Publicity

Element 12: Dissemination of knowledge

Dimension 6: Moral and intelligence development

This dimension is slightly different from the individual education dimension. This dimension focuses more on moral and intelligence development for the younger generation and children as the next generation. Sharia institutions can play a role in improving and supporting the moral and academic education of children in the family.

So, the following elements can be identified:

Element 13: Children's education program

Dimension 7: Healthy environment

This dimension emphasizes that we must be able to create a healthy family environment both physically and mentally.

So, the following elements can be identified:

Element 14: Child health program

Dimension 8: Protection of Ownership

The dimension focuses on the legal ownership of our wealth. The following are elements of the ownership protection dimension:

Element 15: Ownership regulations.

Dimension 9: Acquisition and Investment

This dimension emphasizes acquisition and investment activities carried out by institutions.

So, the elements formulated are:

Element 16: Acquisition

Element 17: Investment

Dimension 10: Protection of wealth from Damage

Damage can be prevented by managing risks that may occur and taking preventive action.

Thus, the elements are as follows:

Element 18: Risk management

Dimension 11: Redistribution of Wealth

Islamic institutions or institutions must be able to be role models by providing various forms of distribution of wealth such as: zakat, waqf, alms, grants, etc.

So, dimensions are measured by:

Element 19: Distribution of wealth

Dimension 12: Protection of Wealth Value

Organizations and institutions need to be able to preserve and raise the value of their non-physical and physical assets. This certainly increases the trust of the public, investors and other interested parties in the institution

Thus, this dimension can be measured through the elements:

Element 20: Organizational Values

4.7 THE INDICATORS

Previous studies related to performance measurement based on Maqasid sharia focused on the use of ratios as indicators that reflect the elements built (Bharu & Kelantan, 2021; Hudaefi & Noordin, 2019; Mohammed, 2007; Mohammed et al., 2015; Rahman et al., 2017). This research tries to measure elements using indicators consisting of index items. Index items will provide a more comprehensive picture to explain the elements (Mergaliyev et al., 2021). The index's items are scored using a dichotomous method, assigning a "0" if nothing is done and a "1" otherwise. The sum of all item scores is used to calculate the index. In order to minimize any bias, the computation also uses an unweighted technique, giving each score the same weight in each element group (Mergaliyev et al., 2021).

Table 1. Maqasid Sharia Disclosure for Islamic Organizations

Objectives	Dimensions	Elements	Indicators
Preservation of Religion	Religious Freedom	Religious Facilities	1. Prayer room
			2. Mosque
			3. Islamic Study Centre
		Religious activities	1. Religious activities on Islamic celebration days
			2. Friday prayers
			3. Monthly religious studies
	Sharia Compliance	Prohibition-free activities	4. Weekly religious studies
			1. There are no usury practices
			2. There are no gharar practices
			3. There are no gambling practices
			4. There are no practices of selling false goods
			5. There are no hoarding practices

Objectives	Dimensions	Elements	Indicators
Preservation of Life	Protection of human rights	The right to welfare	1. Employee salaries are in accordance with statutory regulations
			2. There is a remuneration committee
			3. Providing bonuses
			4. There is health insurance
		The right to security	1. Employment insurance
			2. K3 divisions
			3. Working safety procedures
			4. Disaster preparedness SOP
			5. Work accident safety and disaster preparedness training (Arsad et al., 2022)
			6. Work accident safety and disaster preparedness training
		Right to association	1. Labour Union
			2. Social communities or clubs
			3. There are many social and activity facilities

Objectives	Dimensions	Elements	Indicators
Preservation of Intellect		Right to justice	1. Equal rights in career opportunities
			2. Gender equality policy.
			3. Equal rights to express opinions
			4. Facilities for people with disabilities (Arsad et al., 2022)
			5. Environmental policy free of discrimination and harassment (Arsad et al., 2022)
		Scholarship	1. Scholarships for employees
			2. Scholarships for public
		Research	1. Research and development institutions
			2. Published researches
			3. Research sponsorship program
		Training	1. Technical training for employees
			2. Managerial training for employees
			3. Internal

Objectives	Dimensions	Elements	Indicators
		Publicity	training institute
			1. Annual report
			2. Sustainability report
			3. Organizational media
			4. Complaint services
	Individual Education	Dissemination of knowledge	1. Islamic economic conferences
			2. Community education services
			3. Training institutions
			4. Elementary, junior high, and senior high schools
			5. University or college
Preservation of Lineage	Moral and intelligence development	Children's education program	1. Children's scholarship program
			2. Children's educational institutions such as: study groups, kindergartens
			3. Assistance with children's studies (Arsad et al., 2022)
			4. Child development program

Objectives	Dimensions	Elements	Indicators
Preservation of Wealth	Healthy environment	Children’s health program	(Arsad et al., 2022)
			1. Family health insurance
			2. Child immunization program
	Protection of Ownership	Ownership regulations	3. Institute for Child Health and Pregnant Mothers (Arsad et al., 2022)
			1. Validity of the legal entity
			2. Legal divisions
	Acquisition and Investment	Acquisition	1. Acquisitions in the infrastructure sector
			2. Acquisitions in the environmental sector
			3. Acquisitions in the food sector
			4. Acquisitions in the financial sector
			5. Acquisitions in the health sector
		Investment	1. Investment in vital sectors (Mohammed, 2007; Mohammed et al., 2015)
			2. Investment in

Objectives	Dimensions	Elements	Indicators
			the information and technology sector (Arsad et al., 2022)
			3. Investment in the environmental sector
			4. Investment in the food sector
	Protection of wealth from Damage	Risk management	1. Risk management division
			2. Asset insurances
			3. Allocation of repair costs
	Redistribution of Wealth	Distribution of wealth	1. Zakat
			2. Grants
			3. Alms
			4. Waqf
	Protection of Wealth Value	Organizational Values	1. Core value of organizations
			2. Market value
			3. Intellectual property rights
			4. National scale awards
			5. International scale awards

Sources: Author (2024)

5. CONCLUSION

This research tries to build a Maqasid sharia-based disclosure for Islamic organizations both profit and non-profit oriented. The concept of Maqasid sharia is based on Al-Ghazali's concept, namely the preservation of religion, life/soul, reason, lineage and wealth. The concept or goal that has been selected is then reduced to 12 dimensions: Freedom of religion, compliance with sharia,

protection of human rights, individual education, dissemination of knowledge, development of morals and intelligence, healthy family environment, protection of ownership, acquisition and investment, protection of wealth from damage, redistribution of wealth, and protection of wealth value. Then, this research builds 20 elements as follows: religious facilities, religious activities, prohibition-free activities, right to welfare, right to security, right to association, right to justice, scholarship, research, training, publicity, dissemination of knowledge, educational programs children, child health programs, ownership regulations, acquisitions, investments, risk management, distribution of wealth, and organizational values. Based on the elements that have been built, this research also built 74 indicators.

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