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MAQASID SHARIAH IN THE MANUFACTURING INDUSTRY: A REVIEW

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Abstract:

The purpose of this research is to review relevant articles on the application of Maqasid shariah for the manufacturing industry. In today's competitive and dynamic market, manufacturing companies are working incredibly hard to retain their integrity and competitiveness. Many industrial companies have implemented integrity processes to encourage ethical decision-making. The study review relevant articles on the application of Maqasid shariah for the manufacturing industry. While the absence of empirical research limits this work, the study proposes for further study to examine the application of Maqasid shariah in the manufacturing industry.

Keywords:

Manufacturing, *Maqasid Shariah*, Well-being, Quality

Introduction

The manufacturing industry is critical to the economy, particularly in Malaysia. Malaysia's manufacturing industry not only converts raw materials into finished products, but also

contributes considerably to the country's economy. Malaysia has risen to prominence in the globe as a result of its exports of manufactured products. Furthermore, firms in the manufacturing industry are working extremely hard to maintain their integrity and competitiveness in today's competitive and dynamic market. Many firms in the manufacturing industry have adopted integrity procedures to promote ethical decision-making. Ethics have been reinforced via the use of codes of conduct, standard operating procedures, and quality practices. In addition, to develop and deliver products to clients, each company has its management system, processes, and instructions. Explicit knowledge of, and care for, the requirements of customers and other stakeholders is one of the criteria of effective firms. Accordingly, many firms are rapidly implementing quality management systems (QMS) to reap these alleged advantages (CERCO, 2000). Feigenbaum (1991) is credited as being the first to realise the necessity for a precise, well-structured system that identifies, documents, organises, and maintains all important quality-related activities across all relevant firm and plant operations (ASQ, 1999).

From an Islamic perspective, *maslahah* (wellbeing) is one of the most important outcomes of religious learning practice (Bensaid & Machouche, 2013). Well-being acts as a unifying factor, bringing together social justice and economic growth variables and resolving any issues that arise throughout this process (Choudhury, 2016). When estimating income in the form of product pricing, the well-being standard can be an ethical assessment for the firm (Choudhury, 2015). It may also be used as a metric to assess how well a company meets its customers' demands (Andreoni & Galmarini, 2016). The performance of the manufacturing industries should be monitored using acceptable methods that consider both the economic and religious (including *maslahah*) perspectives. The state of the economy is continuously changing, and so manufacturing industries must constantly adjust to new circumstances.

The manufacturing industries refer to firms that produce products from raw materials using manual labour or machinery. Manufacturing industries can adhere to Islamic law in all areas, particularly in finances, ethics, management, and decision-making. Islam aids businesses in adapting to change by encouraging innovation, dynamism, and adaptability (Al-mubarak & Osmani, 2010). Such adaption should aim to realise *maqasid shariah* (the goals of Shariah) (Ascarya & Sukmana, 2014). According to Dusuki and Abozaid (2007), the comprehensiveness of Islam as a guide for the individual and society, including commercial enterprises, is aptly summarised in *maqasid shariah*. In recent years, there has been a considerable increase in business, economic, or industry discussions about *maqasid shariah* (Abdullah, 2012). Thus, this study attempts to review relevant articles on the application of *maqasid shariah* for the manufacturing industry.

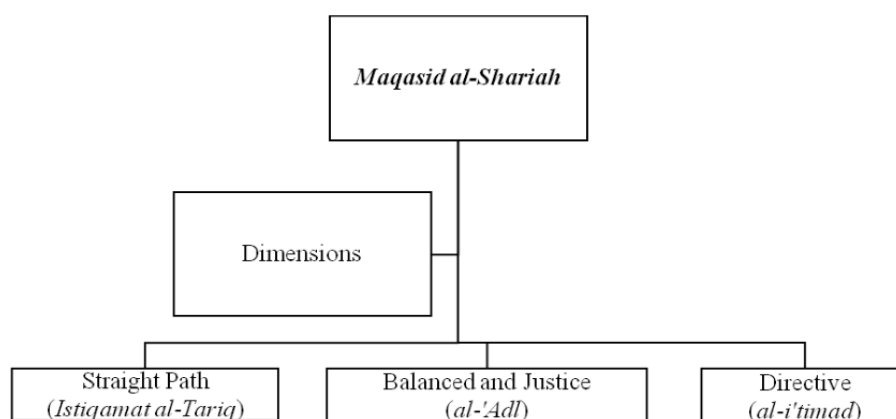
Literature Review

Maqasid is an Arabic word that means principles, aims, objectives, intents, or goals (Kasri & Ahmed, 2015). Abdul Aziz and Mohamad (2013, p.6) described it as “the aims and objectives for the regulation of the norms of Islam or simply the objectives of Islamic law...” when used in conjunction with the word “*al-Shariah*”. Imam al-Ghazali classified *maqasid al-shariah* into five vital aspects: safeguarding the religion, life, intellect, lineage, and wealth (Ascarya & Sukmana, 2014; M. H. E. Bedoui, 2012). Al-Shatibi divided *maqasid shariah* into two categories: Shariah objectives and human objectives (Ascarya and Sukmana, 2014; Ismail, 2014). Shariah goals are divided into three categories: essentials, complements, and embellishments. Abu Zahrah is another well-known expert on *maqasid shariah*. According to

Mohammed and Razak (2008), Abu Zahrah divided *maqasid shariah* into three major categories: educating the individual, creating justice, and promoting welfare.

In addition, *maqasid shariah* is a branch of Islamic legal knowledge. The term *maqasid* means goals, aims, or objectives, whereas *al-Shariah* means divine law or law derived from revelation (Oladapo & Ab Rahman, 2016; Laldin & Furqani, 2013). Technically, *maqasid shariah* establishes a framework for approving decisions (becoming a verdict or fatwa). According to Laldin and Furqani (2013), *maqasid shariah* comprises three dimensions, that is, straight path (*istiqamat al-tariq*), balance and fairness (*al-'adl*), and directed destination (*al-i'timad*) (Figure 1).

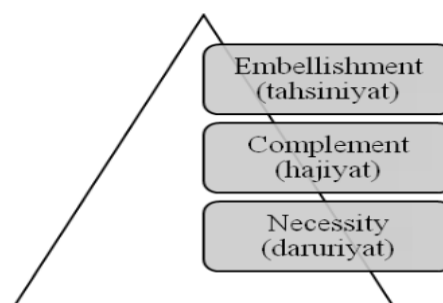
Figure 1: Three Dimensions of Maqasid Shariah



Source: Suhaimi et al. (2017)

The general public requires a framework for operationalisation. Policy and practise are being implemented in the operations. Al-Ghazali transformed *maqasid shariah* into three levels of *maslahah* (benefit), i.e., advantages that are in accordance with the ultimate goals of Islamic teachings. The three levels are necessity (*daruriyat*), complement (*hajiyat*), and embellishment (*tahsiniyat*) (Dusuki & Abdullah, 2007) (Figure 2).

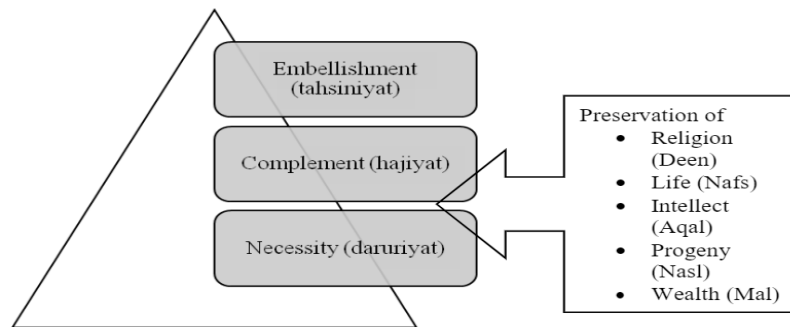
Figure 2: Three Levels of Maslahah



Source: Suhaimi et al.,(2017)

Religion, life, wisdom, offspring, and fortune must all be preserved. The necessity (*daruriyat*) category must preserve these five aspects when combined with the other three *maslahah* categories. Figure 3 shows the five *maslahah* requirements.

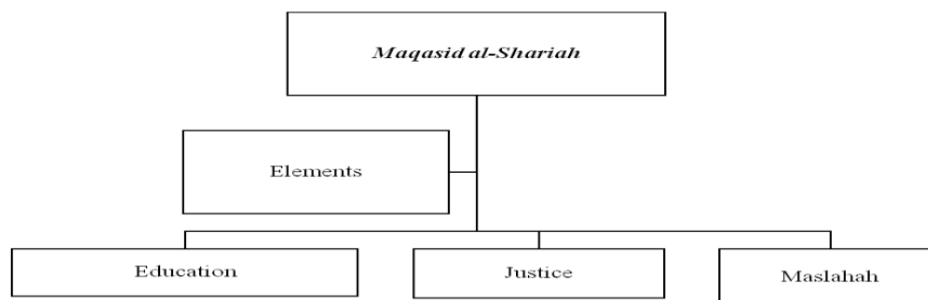
Figure 3: Five Necessity Items within Three Categories of *Maslahah*



Source: Suhaimi et al. (2017)

According to Abu Zahrah (1997), the *maqasid shariah* framework may be broken down into three parts: education, justice, and *maslahah*. Education entails expanding one's knowledge, learning new abilities, and raising consciousness. Fair deals, eradication of justice, fair dealing with employees, and fair dealing with the community are all examples of justice (Mohammad & Shahwan, 2013). The three dimensions are depicted in Figure 4 using Abu Zahrah's *maqasid shariah* paradigm.

Figure 4: Three Dimensions of Abu Zahrah's *Maqasid al-Shariah* Model



Source: Suhaimi et al. (2017)

Furthermore, individual and public interests are pursued through the development of *maqasid shariah* indicators (Bakar, 2016). It is the foundation on which the laws of the Islamic economic system are built, as it encompasses ideals, measurements, and standards (Abdullah, 2012). In addition, it should be maintained in all industries or businesses daily. The use of *maqasid shariah* indicators might limit negative economic and psychological impacts, especially in manufacturing industries and commercial operations, particularly those resulting from speculative behaviour (Rafikov & Saiti, 2017).

The last decade has seen increasing implementation of *maqasid shariah* to monitor Shariah-compliant businesses. It has been mainly used in the Islamic financial system to track the performance of Islamic banking (Antonio et al., 2012; Ascarya & Sukmana, 2014; Mohamad et al., 2016). Previous Islamic finance research has looked at the social performance (Asutay & Harningtyas, 2015), company protection (Abubakar, 2016), risk management (Rafikov &

Saiti, 2017), non-collateral financing (Arafah & Nughroho, 2016), and microfinance performance (Arafah & Nughroho, 2016).

This approach has also been investigated in the non-financial sector. It has been utilised extensively to monitor manufacturing industries and healthcare operations and facilities (Ismail, Ridzwan et al., 2016). It has also been used to assess the effectiveness of non-profit organisations (Kasri, 2016) and to construct human development models (Oladapo & Rahman, 2016). Some public-sector research uses this idea to assess public-sector performance (Mohamad et al., 2016) and the performance of Islam's ethical vision (H. E. Bedoui & Mansour, 2014), as well as to build new urban planning philosophy (H. E. Bedoui & Mansour, 2014). In a more practical sense, this notion aims to enhance Shariah compliance within the financial services industry (Suharni et al., 2016).

The goal of business is to secure the community's long-term viability through meeting people's wants and desires. From an Islamic perspective, it should be carried out in accordance to *maqasid shariah*. The foundation of its execution is *maslahah* (well-being) (Johnston, 2007). The market develops business contracts based on Shariah-guided norms, choices, and resources allocation. The notion of wellbeing is one of the instruments that may be used to help the community, particularly the business community, to adapt to change (Johnston, 2007).

Choudhury (2016) defined enlightened wellbeing or social wellbeing as an unbiased function that explains and measures the unity level of the interactions between the variables in the function to better understand how the nature of the unity impacts the various systems and variables. Well-being may also be characterised as a one-of-a-kind experience influenced by a certain cultural framework (Andreoni & Galmarini, 2016). In the global system, *tawhid* has been the most important factor in the growth of human well-being (Choudhury, 2013). In terms of socioeconomics, politics, science, and technology, the global revolution, which includes the presence of the manufacturing industry, should attain the values of wellness (Choudhury, 1999a). As a result, the manufacturing industry's performance should be in line with Islam's goals and societal well-being.

Furthermore, the incorporation of *maqasid shariah* into corporate structures is required since manufacturing and commerce are part of the economy. It is crucial to highlight that the manufacturing industry and commerce, in particular, create a new paradigm for stakeholders, one in which the company's primary aim is not to maximise profit. It also has to be accompanied by spiritual safeguards. Based on Imam al-Ghazali's definition of *maqasid shariah*, Ascarya and Sukmana (2014) suggested a new performance assessment for the Islamic financial industry, specifically banking. Aside from that, *maqasid shariah* is frequently used to assess individual performance or to assess non-financial aspects of businesses such as manufacturing industry, biotechnology, education, financing, and corporate social responsibility (Arafah & Nughroho, 2016; Budiman et al., 2015; Darus et al., 2013; Dikko & Abdul Ghani, 2015; Md Dali et al., 2016; Saifuddeen et al., 2014; Sulayman, 2014).

Methodology

The study were collected from secondary data such as printed and electronic (i.e. internet) materials, articles and websites. The descriptive data were then analysed to gain understanding in terms of *maqasid shariah* in manufacturing industry.

Discussion

Maqasid Shariah in Manufacturing Industry

Almighty said in the al-Quran, chapters al-Zumar 39:55 and al-Qasas 28:77,

“Follow the best of what has been sent down to you from your Lord, before the punishment overtakes you suddenly while you are unaware.” (Al-Quran, 39:55)

“And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land, surely Allah does not love the mischief-makers.” (Al-Quran, 28:77)

Applying Maqasid Shariah in the Workplace

In the workplace, the principles of *maqasid shariah* can be applied through employee welfare. Generally, employee welfare encompasses all services, facilities, and privileges supplied or provided by an employer for the benefit or comfort of an employee. It aims to encourage staff and increase production levels. According to Lalitha and Priyanka (2014), welfare measures do not have to be monetary, but can also be in-kind. Allowances, accommodation, transportation, medical insurance, and food are all part of employee welfare. Employee welfare also involves the monitoring of working conditions, the establishment of industrial harmony via infrastructure for health and safety, industrial relations, and insurance against sickness, accident, and unemployment for workers and their families. Workers have the right to good and sustainable working conditions. The primary goal of employee welfare is to enable employees to enjoy a richer and more satisfying life.

From the Islamic point of view, Yusuf Qardhawi (as cited in Rosyada et. al., 2018) argued that a Muslim must work to attain various aims, such as fulfilling private needs using halal wealth, avoiding humiliation caused by begging, and allowing himself to help others rather than be helped. In line with *maqasid shariah*, especially the protection of life, employee welfare is essential in all organizations. For employees, welfare is necessary to fulfill their basic needs. This initiative, in fact, coincides with *maqasid shariah*. The Prophet of Allah taught Muslims to always show kindness towards workers, as per a hadith narrated by Ahmad and Abu Dawud (Mohamed & Baug, 2012) :

“Whosoever of your servants obeys you, give him food out of that which you yourselves eat and clothe him out of that which you yourselves clothe; and whoever among them does not obey you, sell him but do not torment Allah’s creation”

If we apply this hadith to the context of an employment relationship, Islam urges employers to be thoughtful, just, and kind to their employees, as well as forgiving and compassionate. Thus, it can be concluded that *maqasid shariah* can be applied in the workplace dimension of the manufacturing industry. Employers who take care of its employees’ welfare actually assist in the protection of life.

Applying Maqasid Shariah in the Marketplace

Maqasid shariah can also be applied in the marketplace of the manufacturing industry. How? Basically, manufacturing companies are expected to produce high quality and safe products. Most manufactures believe that high quality is the top goal. Tolerance for producing other than

a high-quality product is minimal since the risk to the company's reputation is too significant. Referring to Gunasekaran and Korukonda (1994), manufacturing companies have focused on boosting output rates while viewing quality as synonymous with cost. In fact, quality is viewed as more costly than others. Quality has also progressed beyond mere inspection to become an important strategic instrument for boosting company efficiency by optimizing resource usage and fulfilling consumer demands in terms of pricing and dependability.

Interestingly, Islam also encourages mankind to do good (*ihsan*) and quality (*itqan*) work. Firdaus et al. (2015) pointed that Islam is a way of life that covers all aspects of life, including belief, worship, and ethics. One of the teachings of Islam is the concept of quality (*itqan*). A hadith narrated by Al-Bayhaqi stated,

Prophet Muhammad said: "Allah loves that if one of you is doing something to do it masterfully (itqan)."

This text indicates the importance of quality in work. In the manufacturing industry, employees must perform quality work and ensure that the products are also of high quality. According to Arsad et al. (2015), quality is one of the elements of transparency in Islam, and transparency is one of *maqasid shariah*. This is because transparency, and thus quality, is related to the protection of life and property.

Conclusion

To summarise, the *maqasid shariah* approach has been implicitly practiced in the manufacturing industry. Efforts to look after the welfare of employees and produce quality products are approaches that are consistent with Islamic values. Islam is a way of life because it covers all matters of life, including work. Such efforts should be continued with the cooperation of all parties in the workplace. The employer should always be concerned about the welfare of employees and ensure the production of quality products. So on this basis, the application of the elements of *maqasid shariah* is very important not only for manufacturing industry but also towards human life. In sum, this study further recommends for the *maqasid shariah* model to be tested in terms of five elements that have been discussed in the previous section.

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