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SUSTAINABLE ISLAMIC DEVELOPMENT MANAGEMENT BASED ON MAQASHID SYARIAH

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Abstract: The role of Islamic millennial development has a very positive impact on the progress of the nation. Starting many groups on behalf of the hijrah community, da'wah is filled by young people. This research method uses the literature review method by reading primary and secondary literature on development and maqashid sharia. This shows that young people are not negligent with this challenging life. This article aims to find out how maqashid sharia views on sustainable Islamic development. The results of this study explain that the concept of maqasid al-syari'ah is essentially based on revelation to realize the benefits of human life. Considering that maqasid al-syari'ah formulated by scholars rests on five basic needs (benefits) of human life: maintenance of religion, soul, mind, offspring, and property in accordance with the context of the times, a discourse emerged to develop the concept of maqasid al-syari'ah by adding five basic human needs in accordance with the conditions of modern times.

Keywords: Development Management, Sustainable, Maqashid Syariah

1. Introduction

Until the 1980s, development planning and strategies were still oriented towards economic growth, both in socialist countries that implemented centralized planning and in capitalist countries that implemented liberal planning. The philosophy of economic growth was motivated by Neo-Classical Theory where growth is a function of capital and technology while natural resources are not taken into account at all because it is considered an abundant gift of nature (Rahadian, 2016). This philosophy has given birth to various access to the environment, social, cultural, and human rights. The impact of the application of this philosophy has led to rampant poverty, damage to ecosystems, pollution, and even threats to human existence and humanity. Experience from the 1980s has shown that economic growth is hampered when natural resources and the environment are not managed properly. If the economy and the environment are managed well, economic growth will occur in an environment that is preserved. The above change in perception is known as Sustainable Development as a new chapter

taken from development theory and at the same time ending the debate between economic growths and saving the environment (Julissar An Naf, 2005). Understanding and deepening the true maqāsid al-sharī'ah is the measure of a Muslim in living his life, especially those involved in banking institutions. Sharia banking is an institution that carries out its business activities by applying sharia principles (Mauludin and Hartomi, 2019). The principle of interest which is clearly prohibited in Islam can be replaced with wadiah, al-bai, ijarah, qirad, and the principle of bank services (Hartomi et.al, 2022).

During this growth, human needs against product of goods and services has increased. It is demanding the company to be more active in developing his business (Wisnu and Fajar, 2018). The capitalist economic system has failed to solve humanitarian, social and economic problems. Although capitalism is able to materially prosper certain individuals or countries, it is important to remember that this welfare and prosperity is built on the suffering of other people or countries (M. Rozikin, 2012). Capitalism is unable to resolve socio-economic inequalities and gaps, and on the contrary, it creates and perpetuates these gaps to maintain its existence.

This is where Islam criticizes the capitalist economic system that is responsible for changing the direction, pattern and structure of the world economy today. There needs to be an intensive study in providing alternative views, formulations and strategies. The economic crisis has caused many losses, increased unemployment, increased crime and so on. The capitalist economic system with its interest system is thought to be the cause of the crisis. The Islamic economic system is starting to be looked at as an alternative choice, and is expected to be able to answer the challenges of the world in the future. So in Islam it is known as maqoshid sharia which maintains and controls all of this. By maintaining maqoshid sharia, all crises in the economy will be avoided (Muhammad Zaki, 2015). In this paper, the researcher will try to discuss the maqoshid sharia approach in sustainable economic development (seen from the aspect of hifdzu ad-diin). There are five aspects that exist in maqoshid sharia, but will try to be specialized about the discussion seen in terms of ad-diin / religion.

2. Literature Review

According to Dudung who explained about qualitative research, there was no other choice but to make humans as the main research instrument. The reason, due to the similarity of all its forms (Abdurrahman, 2017). The core issues of research, research procedures, and expected results of all cannot be determined clearly and clearly in advance. Thus, everything still needs to be developed in research related to certain and uncertain conditions. Therefore, there is no other choice and the researchers themselves

are the only ones who can achieve it. In terminology, *maqāṣid* means the implications and pearls of wisdom and the like that God needs in each of the Sharia, both common and particular, to guarantee the advantage of workers (Ghazali). The reason for the meaning here is the cause, reason, and nature. The fountain means nature, the nature of Islamic law which is to get *mashlahah*. 'Preferred god in every law' meant that God wants in His statutes (Syamsuri & Zatanidi, 2018).

Another explanation from Imam Ghazali's *maqāṣid al-sharī'ah*, he continues the thoughts of his teacher, Imam al-Haramain (Fauzia & Riyadi). In his book, written by Imam Ghazali that is *al-musthafa min ilmi al-ushul* and also has been explained in chapter two, that the pioneer of the *maqāṣid al-sharī'ah* and according to him every issue presents preservation for sharia. Imam Ghazali divided the preservation of the *maqāṣid al-sharī'ah* by preservation of religion, preservation of life/soul, preservation of mind/intellect, preservation of progeny, and preservation of wealth. In this research want to know sustainable Islamic development management based on *maqashid syariah*.

3. Research Methods

The research used is library research, the techniques of which are the most important is research that collects material by reading journal books and other forms of material or commonly called literature research (Hadi, 1990). In this approach, the researcher briefly describes human resources management to improve the employee an Islamic perspective and other related disciplines.

3.1. Data Source

The data source used in this study is the documentation method that is looking for HR thought data, especially in the field of sharia management using primary data and secondary data. Journal Primary Data that discusses about human resources management.

3.2. Collecting Data Technique

Data collection techniques in the form of documentation techniques that look for data about things or variables in the form of notes, books, newspapers, magazines, inscriptions, meeting minutes, agenda, and so on (Arikunto, 2002). By researching a number of literature (library research), then sorting it out by prioritizing the excellence of the researcher.

3.3. Data Analysis

When analyzing data, the researcher uses qualitative data analysis method, that is, data that cannot be measured or evaluated directly with numbers. As one approach, the content analysis method is used (Nata, 2001). This analysis is a research technique for developing formulas that draw conclusions by systematically

and objectively identifying specific characteristics of messages in a text. (Nawawi, 1998).

4. Results and Discussion

4.1. Maqashid Shariah Theory

Determination of law or often known as Maqashid al-syari'ah is one of the important concepts in the study of Islamic law. Because of the importance of maqashid al-syari'ah, legal theorists make maqashid al-syari'ah as something that must be understood by mujtahids who perform ijtihad. The essence of maqashid al-syari'ah theory is to realize good while avoiding bad, or attracting benefits and rejecting madharat. The term that is commensurate with the core of maqashid al-syari'ah is maslahat, because the determination of law in Islam must lead to maslahat (Bakri, 1996). It should be noted that Allah SWT as shari' (who establishes shari'at) does not create laws and rules just like that. But the laws and rules were created with a specific purpose and purpose. Ibn Qayyim al-Jauziyah stated that the purpose of shari'a is the benefit of servants in this world and in the hereafter. All Shari'a is just, all contains mercy, and all contains wisdom (Juandi, 2006).

4.2. The importance of Maqashid shariah

According to historical analysis, Imam al-Haramain al-Juwaini can be said to be the first ushul scholar who emphasized the importance of understanding maqashid al-shari'ah in determining Islamic law. He explicitly said that one cannot be said to be able to determine the law in Islam before he truly understands the purpose of Allah issuing His commands and prohibitions. In principle, Al-Juwaini (1400H: 295) divides the purpose of tashri' into three types, namely dharuriyat, hajiyat, and mukramat (Jamma, 2011). The idea of al-Juwaini was developed by his student, al-Ghazali, who explained the purpose of shari'a in relation to the discussion of al-munasabat al-maslahiyat in qiyas. It is encouraging that recently Muslim economists have devoted great attention to finding a substitute for the interest system in banking and financial transactions that is more in line with Islamic ethics. This effort made in an effort to build an interest-free economic theory model and it is testing of equitable economic growth and the distribution of income that reaches prosperity (Hartomi et.al, 2021).

Maslahat according to al-Ghazali is achieved by maintaining the five basic needs of humans in their lives, namely maintaining religion, soul, mind, offspring,

and property. Moreover, according to Ibn 'Ashur, *maslahah* split into two aspects, namely *maslahah ammah* (public good) and *maslahah khassah* (individual). The special benefit that concerns the public interest and special benefit relating to oneself. Ibn 'Ashur also explained the forms of *maqāṣid al-sharī'ah* related to *muamalah* among humans. Seeing the explanation above, Imam Ghazali and Ibn 'Ashur have a general goal of preservation of *maqāṣid al-sharī'ah* for the human being (Ika Fauzia and Abdul Qadir, 2014).

In this regard, it can be specified as follows: Imam Ghazali divides the main topics in *maqāṣid al-sharī'ah* into the five *kulliyat khamsah*, preservation of religion, preservation of life/soul, preservation of mind/intellect, preservation of progeny and preservation of wealth (Mustafa et.al, 2015). The discussion of *maqashid al-syari'ah* specifically, systematically and clearly done by al-Syathibi in his book *al-Muwafaqat* which is very famous (Madjid, 2005). There he explicitly said that the purpose of Allah establishing His laws is for the realization of the benefit of human life, both in this world and in the hereafter. Therefore, the *taklif* law must lead to the realization of the purpose of the law. Wahbah al-Zuhaili in his book sets out the requirements of *maqashid al-syari'ah*. According to him, something can only be said to be *maqashid al-syari'ah* if it meets the following four conditions, namely:

1. It must be permanent, meaning that the intended meaning must be certain or strongly suspected to be close to certainty (Fajar). It must be clear, so that the *fuqaha* will not differ in determining the meaning.
2. It must be measurable, meaning that the meaning must have a clear measure or limit that is not in doubt (Ibid). For example, protecting the mind is the purpose of the prohibition of alcohol, and the measure is drunkenness.
3. General, meaning that the meaning will not differ due to differences in time and place (Ibid). For example, Islam and the ability to provide alimony are known to be requirements of *kafa'ah* in marriage.

Furthermore, in his description of *maqashid al-syari'ah* divides the purpose of *shari'ah* in general into two groups, namely the purpose of *shari'ah* according to the formulator (*shari'*) and the purpose of *shari'ah* according to the culprit (*mukallaf*). *Maqashid al-syari'ah* in the context of *maqashid al-syari'* includes four things (Shidiq, 2009), namely:

1. The main objective of *Shari'ah* is the benefit of mankind in this world and in the Hereafter.
2. *Shari'a* as something that must be understood.

3. Shari'a as taklifi law that must be carried out.
4. The purpose of shari'a is to bring people always under the auspices of the law.

When viewed from the aspect of its influence in human life, *maslahat* can be divided into three levels:

1. *Dharuriyat*, namely *maslahat* which is primary, where human life is very dependent on it, both aspects of *diniyah* (religion) and worldly aspects (Zaki). So this is something which cannot be abandoned in human life. In Islam, this *dharuriyat maslahat* is guarded from two sides: first, its realization and manifestation, and second, maintaining its sustainability (*shidiq*). For example, the first preserves religion by realizing and carrying out all religious obligations, and the second preserves religion by fighting and *jihad* against the enemies of Islam.
2. *Hajiyat*, which is a secondary *maslahat*, which is needed by humans to facilitate life and eliminate difficulties and constraints (Ibid). If he does not exist, there will be difficulties and constraints whose implications are not to damage life.
3. *Tahsiniyat*, namely *maslahat* which is a demand for *muru'ah* (morals), and it is intended for goodness and glory (Juandi). If it does not exist, then it does not damage or complicate human life. This *tahsiniyat maslahat* is needed as a tertiary need to improve the quality of human life.

4.3. *Hifdzu Diin* in Sustainable Development

In the previous discussion, there are four aspects that are interrelated and related to Allah as the maker of shari'a (law). Allah could not have established His shari'a except with the aim of benefiting His servants, both in this world and in the hereafter. This goal will be realized if there is a taklif law, and a taklif law can only be implemented if previously understood and understood by humans.

Therefore, all goals will be achieved if humans in their daily behavior are always on the path of the law and do not do something according to their own desires. *Maslahat* as the substance of *maqashid al-syari'ah* seen in terms of *ad-diin* can affect sustainable development. Maintaining Religion (*hifz al-din*) for individual *ad-din* is related to the worship performed by a Muslim and Muslimah (Thohir, 2014), defending Islam from heretical teachings, defending Islam from attacks by people who believe in other religions. Maintaining Religion (*hifz al-din*) for indi-

viduals ad din relates to the worship performed by a Muslim and Muslimah, defending Islam from heretical teachings, defending Islam from attacks by people who believe in other religions.

In Islam, there are many principles involved in implementing development. The first principle that must be owned is the principle of Tawheed, believing in the Majesty of Allah and all that is owned belongs to Allah alone (Ibid). So when we already have this principle which is in accordance with the first maqosid sharia, it makes us able to utilize something for development in fulfilling public needs not only individual needs. In an effort to implement development, humans must realize that the achievement of development goals does not only depend on their own efforts, but also the help of Allah. Both visible and invisible. Therefore, hifdzu diin becomes the principle of every aspect that must be fulfilled, especially in sustainable development.

5. Conclusion

The concept of maqasid al-syari'ah is essentially based on revelation to realize the benefits of human life. Considering that maqasid al-syari'ah formulated by scholars rests on five basic needs (benefit) of human life: religion, soul, mind, offspring, and property. In an effort to implement development, humans must realize that the achievement of development goals does not only depend on their own efforts, but also the help of Allah. Both visible and invisible. Therefore, hifdzu diin becomes the principle of every aspect that must be fulfilled, especially in sustainable development. When this first aspect is abandoned, the development carried out will run according to the will of the individual which can cause the injustice that has occurred in the capitalist era. By being guided by religion, development will be carried out properly, no individual desires arise but voice the common interests as exemplified by the Prophet and his companions in the past.

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