

## THE PROPOSED MODEL OF THE INTEGRATION OF THE PRINCIPLE OF MAQASID AL- SHARIAH IN MANAGERIAL DECISION MAKING PROCESS IN SHARIAH-COMPLIANT SECURITIES

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**Abstract:** *The main focus of this paper is to propose an idea of the integration of the principle of Maqasid Al-Shariah in managerial decision making process among organization in Malaysia. This paper will focus on the importance of integrating Maqasid Al-Shariah in managerial decision making process of consumer product in Shariah-compliant securities. Maqasid Al- Shariah which is derived from the Quran and Hadith will be promoted as the greatest method to assure the best practice in developing effective managerial decision making process. It is hoped that based on the paper, organization in Malaysia are more open in accepting and practicing the principles of Maqasid Al-Shariah in their managerial decision.*

**Keywords:** Maqasid Al-Shariah, Shariah Compliant-Securities, Decision-Making

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### Introduction

To date Malaysia has 13 main markets of Bursa Malaysia with 653 Shariah compliant securities (Shariah Advisory Council (SAC), 2013). This vast amount of companies became one of the major key indicators for the Malaysian economy. As per in the Third Industrial Master Plan (IMP3), the government is committed to making Malaysia as the Halal hub soon (Ambali&Bakar, 2013). Therefore, every issue regarding this consumer product could instigate critical reactions among

publics in Malaysia especially among the Muslims community. The organizations are expected to make decisions with the considerations of Muslims sensitivity and preferences.

Even though there are Islamic banking and financial products available in the market, the status of their investment and the truth about their managerial operation is doubtful. According to Othman (2010), today Non-Muslim are getting the inroad into the business of Islamic banking, even the name of the bank is confusing to the public (For example Hong Leong Islamic Banking, (Othman, 2011)). Due to this uncertainty, Muslims start to develop concern on the source of their investment and dividend in their saving account each year. This can be seen through an increase of discussion in the media social and article concerning on Malaysians Muslim saving and dividend gain through their investment and saving. (For Instance: Maulan (2014): Halal Haram ASB, Dusuki (2011): PNB tidak wajar pertikai Fatwa Selangor mengharamkan ASB/ASN (PNB is unjustified to dispute Selagor Fatwa forbidding ASB/ASN)). On account to these increasing alarming issues in the industry, it shows that there is a need for Maqasid Al-Shariah in the industry in order to help in creating and enhance community trust towards the existing Shariah-based product especially Shariah compliance securities in Malaysia through integrating the principle of Maqasid Al-Shariah in their managerial decision-making process.

Despite the fact that Malaysia has several Shariah compliance products in the market, there are several issues arising in the media and industries that create a concern pertaining to the securities in the societies. Some of the issues are the uncertain status of the Shariah-compliant security ability to abide by Shariah law and their investment status. In general, Shariah Advisory Council (SAC) developed several basic Shariah criteria as guidance in the process of determining the Shariah status of the listed securities (Islamic Capital Market, 2011), the status will be revoked by the SAC if the securities found unable to follow Shariah percentages sets by the advisory council. For example, Hai-O Enterprise Bhd status as Syari'ah-compliant securities has been revoked starting 31st May 2013 (SAC, 2013). This action taken by SAC is indeed a good moved in maintaining the transparency and sanctity of the investment itself, but the issues here is, if the Shariah-compliant securities itself could not retain their status as Shariah-compliant security, it will create a concern regarding trust and reliability of their product offering among their consumer. It is even harder for the consumer especially among Muslims community to put their trust on every product offered by those securities in future. According to Jiang, Henneberg and Naude (2011) both trust and reliance are significant for building relationships with long-term perspectives. Securities or organizations in the industries that aims to build advantageous and sustainable business relationships need to be able to build customer trust on their product and services offering. As a consequent, this indicates that there is a demand for Maqasid Al-Shariah in the industry in order to help in improving and maintaining the existing customer trust towards the securities through the integration of Maqasid Al-Shariah in their managerial decision-making process.

Besides, the status of Shariah security and list for the securities that have been revoked will only be updated twice a year on the last Friday of May and November. These situations lead to the confusion and worry among Muslim about the real status of product and services they consume and invest. The confusion not only brood over around the community but it also involves the securities itself. One of the proofs of the confusion can be seen in an article in Utusan Malaysia on March 2014 title "Pelaburan TH tidak patuh Shariah?"(Tabung Haji investment violating Shariah-compliant?) written by Al Jafri (2014). Tabung Haji has been accused as non-Shariah due to its

investment in several non-Shariah compliant securities which actually has been declared as Shariah-compliant securities earlier. Although the issues have been cleared through several article and talks, however, several Muslims still feel affected and felt unsecured with their investment.

As Shariah compliant securities, it is crucial for the securities to perform as expected by the Muslims since every action will create a concern regarding their investment and saving account. This can be seen through several article and news that aims to educate and reducing society concern regarding their investment and saving account. For instance as wrote in several article in Sinar harian for year 2014 and 2015, the Polemik hukum pelaburan ASB (Polemic ASB investment law) (Dusuki, 2014) and the Dedah pelaburan, elak langgar patuh syariah (Reveal Investment, avoid violatin Shariah-compliant) (Zain, 2015) and Abdul Rahman (2016) Simpanan Syariah KWSP: Soalan dan Jawapan (EPF Shariah Saving: Questions and Answers) in Bicara News. Thus, it is crucial for the Shariah-compliant securities, to have abilities to produces a decision that considering every element in Shariah. Once an organization able to considering every aspect of Shariah in managerial decision making, it indicated that the organization are practicing Shariah comprehensively and not limited only on the surface for the sake of following trend in the market.

Other than that, most of the companies in the world led by the desire to maximizing their profit which led to the actions which will bring positives contributions to the firm's profits (Graham & Scott, 2011). However, throughout those processes, they often neglect their Corporate Social Responsibility towards the society and environment. For example issues between Chevron and Myanmar citizen on September 2007, where Chevron acquired a minority stake in Unocal (a US conglomerate) that operates the "Yadana Project" which is the single largest sources of revenues for Myanmar Military to stay in power and suppress human right (Battcharya, Sankar & Daniel, 2011). This event has left at least ten people dead by the government's account (opposition group put the fatalities at around 200) (Battcharya, et al., 2011). It has shown an important message which regards to the importance of considering the right and justice to the society.

In Malaysia in spite of the situations is not as bad as "Yadana Project" however, one of Shariah-compliant security in Malaysia facing protest from European Union's (EU) pertaining to their Palm oil products in the market. According to Zainal (2018) in The Star, EU claims Felda, one of the Shariah-compliant securities in Malaysia for practicing deforestations. Although the accusation was denied by Felda, such issues play a significant impact on Malaysia economy, since Malaysia is one of the biggest producer and exporters of palm oil and palm oil products. According to Dawam (2013), Malaysia currently accounts for 39% of world palm oil production and 44% of world exports. Therefore, such issues need to be avoided. These situations faced by Felda shows that it is important to create more promising managerial practices in the company as a guideline to prevent and preserve the community and environmental right. Although, most of the securities in Malaysia involved with corporate social responsibilities (CSR), still with the existence of Maqasid Al-Shariah elements in their managerial decisions making process, it might able to help in strengthening their CSR involvement. Hence, there is a need of integrating Maqasid Al-Syari'ah in their management practice, since Maqasid Al-Syari'ah is an Islamic objective of Syari'ah which bound under five most important pillars that prevent the right and justice of the society (Auda, 2008).

Maqasid Al-Shariah is comprehensive model that aims not only to help in preventing and creating justice and harmony to the society yet play a bigger aspect in creating ethical decisions in the organizations. Ethic is a systematic attempt, through the use of reason to make sense of our individual social and moral experiences, in such way as to determine the rules that ought to govern human conduct and the value worth pursuing in life (Beauchamp & Norman, 2003). Damage that caused by poor decisions are irreparable and the impact of timely and good strategic decisions cannot be described (Pedarpur, Zarrodi, Fatan, Afrancheh, & Riazi, 2013). According to Hashim (2012), unwise decision and behaviour in regard of business practices may collapse the overall business reputations. Thus, it is important for the decision makers to analyse the alternative available and its impact before the decision can be implement. Result from this create a need for reliable tools in evaluating alternatives in decisions making such as integration the principle of Maqasid Al-Shariah in process of decision making.

Even though, there are no requirements for non Muslim to practice Maqasid Al-Shariah, yet the u'ruf (norm) will be the driven motivations. There are several Islamic principle and Muslims preferences that fall under u'ruf which normally practiced and embraced by non Muslims as for example the needs for Halal product. In Singapore accordance to Blacker, Fischer and Lever (2016), it is Singaporean visions to become a world leader in halal despite of Singapore status as Chinese majority country. Meanwhile in Malaysia according to Mathew, Abdullah and Ismail (2014) survey's on Muslims acceptances on Halal concept, only 18 respondents out of 250 does not accept the concept. This result indicates that non Muslims embrace the Halal concept well. Therefore, the integration of Maqasid Al-Shariah is suitable with the current practices of business environment in Malaysia

Thus, the current study is anticipated to give new knowledge to the industry about the importance of Maqasid Al-Shariah in managerial decision making in which will help the shareholders and stakeholders to understands organizational directions besides able to reducing unethical practices in the organization. This study primarily interested in following research objectives:

1. To generate an understanding on the important to integrate the principle of Maqasid Al-Shariah in managerial decision making process.
2. To investigate the relevancy of integrating the principle in managerial decision making process.
3. To investigate the understanding and knowledge of the decision maker in the industries which in the Shariah compliant securities about the principle of Maqasid Al-Shariah and its application.
4. To explore the current practice and approaches used in the industries in making managerial decision.
5. To provide insight on the suitable approaches to integrate the principle in managerial decision making process of Shariah compliant securities in Malaysia.

## **Literature Review**

### ***Decision making***

According to March (2010) decision making can be defined as the process of making choices from among alternatives. Meanwhile, George R. Terry (as cited in Chaturvedi, 2015) defines decision making as the selections based on some criteria from two or more possible alternative. In psychological perspective, decision making is to examine individual decision in context of a set of needs, preferences and values of the decision maker, while from cognitive perspective decisions making is a continuing process in the interaction with environment and in normative perspective decision making the analysis of individual decisions is concerned with the logic of decision making and rationality and the invariant choice it leads to (Kahneman and Tversky, 2000).

Concurrently, in the business context, decision making is a vital component of business success. In organizations, tough quality and sound decision making are the major element and essence of leadership (Ejimabo, 2014). The organizational decision-making process involved the proper and efficient implementation of strategic plans and methods to achieve desired business objectives. A failure to calculate and anticipate the implication of key decisions can derail an organization's goal and objectives (Norlida, Za'faran, Rabiah & Rohaya, 2011).

Herzbert Simon Decision making model suggest that decision making essentially consisted of three main assumptions (Campitelli & Gobet, 2010):

- Decisions are not performed by agents with perfect rationality; they are made by agents with bounded rationality.
- The quality of decisions varies as a function of the expertise of the decision maker.
- To understand decision making, it is paramount to investigate the cognitive processes involved; that is, an analysis based on performance only is not sufficient.

In organizations management, there are several types of decision involves. Some important types of decisions are as followed (Chaturvedi, 2015)

- Programmed decisions
- Non-programmed decisions
- Individual and group decisions

While Venkatesh (2016) listed types of decisions as below:

- Programmed and non-programmed decisions
- Strategic and tactical decisions
- Individual and group decisions

According to Sheikh Ahmad Bin Sheikh Muhamad al-Zarqa' (1996), decision making in Islam revolve with Islamic Law (Shariah Rulings) which can be classified into two main division according to their objectives that is Taklifi (mandatory law) and wad'I (declaratory law).

The mandatory law bound with five principle which is Wajib (obligatory), Mandub (Recommended), Mubah (Permissible), Makruh (Reprehensible) and Haram (Prohibited).

Besides that, according to Othman (2011), from an Islamic perspective, consultation is the essential element before any decision can be made. In Quran, Surah‘Ali’Imran verse 159, mentioned about the process of making decision through Islamic perspective which consists of two most important elements - consultation and putting trust to Allah. The Quran clearly states that Muslims are obligated to consult those with the knowledge or insight (hikmah) (Norlida et al., 2011).

### ***Maqasid Al-Shariah***

Ahmad Al- Raisuni (2002), refer Maqasid Al- Shariah as the objectives which are being sought to be realised by the Shariah when deciding on a ruling aimed at protecting the human being’s interest. These objectives are the primary aspects that are very important for human lives, and are also known as dharuriyyah al-khams (the five necessities). They cover religion, life, intellect, lineage and wealth.

Ibn Ashur (2006, in verzagic, 2011) however, provides a broader definition of Maqasid Al- Shariah by stating that:

“Both its general rules and specific proofs indicate that the all-purpose principle (maqсад ‘amm) of Islamic legislation is to preserve the social order of the community and insure its healthy progress by promoting the well-being and righteousness (salah) of that which prevails in it, namely, the human species. The well-being and virtue of human beings consist of the soundness of their intellect, the righteousness of their deeds as well as the goodness of the things of the world where they live that are put at their disposal”. (Ibn Ashur, 2006, p. 87 in Verzagic and Smolo, 2011).

Muslim scholars generally classified Maqasid Al- Shariah into three main categories which is:

- a) daruriyyat (essentials),
- b) hajjiyyat ( needs)
- c) tahsiniyyat (embellishment).

There are five primary objectives of Shariah which are referred to as “Maqasid Al-Shariah”. These objectives are (Azhari, 2010):

- Preservation of the religion.
- Preservation of life.
- Preservation of intellect.
- Preservation of progeny.
- Preservation of property.

### ***Shariah Compliant Securities***

According to Shariah Advisory council (SAC) (2013), Shariah-compliant securities are securities (ordinary shares, warrants and transferable subscription rights) of a Bursa Malaysia-listed

company which have been classified as Shariah permissible for investment, based on the company's compliance with Shariah principles in terms of its primary business and investment activities. The Shariah-compliant securities list was introduced in June 1997 by the Shariah Advisory Council (SAC) of the SC. The List is updated twice a year, in May and November, by reviewing the companies' annual financial reports, responses to a survey aimed at obtaining detailed company information and through specific inquiries made to the respective company's management (Shariah advisory council, 2013).

## Methodology

Qualitative approach was used in this study to meet the research objective. The reason for qualitative approach is according to Basri (2014) in field of management, qualitative offers details and rich analysis of management practice in organizations. Various current literatures indicate that contemporary interdisciplinary research in accounting and management has been increasingly employing qualitative research methodologies (Parker & Northcott, 2016). Past study also indicated that, qualitative research makes a central contribution to the theory building in management (Eisenhardt (1989); Weick (1989) Yin (1989, 1994, 2003). Besides that, according to Chua (2012), the numerical data produced by quantitative research cannot explain many types of phenomena in the real world compared to qualitative research in which having potential to provide the researcher with rich and useful data.

Two samples have been selected for this study and an in-depth interview has been conducted. Sample A consist an expertise in Maqasid Al-Shariah and decision making meanwhile sample B is a decision maker in Shariah Compliant Securities. Table 1 summarized the characteristic of the sample A while table 2 summarized characteristic for sample B used in the study.

**Table 1: Characteristic of Sample A**

Gender	Age	Religion	Highest degree	Field of study	Current position	Tenure
Male	42	Muslim	PhD	Strategic management	Assoc. Professor	17
Male	45	Muslim	PhD	Islamic finance	Senior lecturer	12
Male	45	Muslim	PhD	Economy	Assoc professor	17
Male	46	Muslim	PhD	Finance	Assoc professor	15
Male	56	Muslim	PhD	Human resources	Professor	25
Male	58	Muslim	PhD	Strategic management	Professor	30

Sample A, consist six academics with the average age of the participant in sample A is 49. Majority of the participants in sample A is Muslim. Average tenure for sample A is 19 years with highest degree for most of the participants is Ph.D. Sample A also consist two Professor, three Associate Professor and one Senior Lecturer with majority of the participant has publish article,

journal and/or books regarding the topic which indicate that the participant has a vast knowledge regarding the topic that has been study.

**Table 2: Characteristic of Sample B**

Sample B consist the decision-makers in Shariah-compliant securities that listed under consumer products sections. For sample B, average ages for sample B is 45. The majority of the participant in these samples is Male with only one participant is a Female with average tenure 16 years.

<b>Gender</b>	<b>Age</b>	<b>Religion</b>	<b>Highest degree</b>	<b>Current industry</b>	<b>Position on workplace</b>	<b>Tenure</b>
Female	45	Christian	Master	Food& beverages	Human Resources Manager	10
Male	42	Muslim	Master	Food& Beverages	Corporate affairs manager	15
Male	45	Muslim	Diploma	Food& beverages	Department manager	22
Male	48	Hindu	Degree	Manufacturing	Branch manager	14
Male	48	Muslim	Master	Publication	Sales manager	24
Male	44	Muslim	Degree	Food& beverages	Branch Manager	12

Majority of the participant has completed their bachelor degree with one only participant having a diploma. Majority of the participant was involved in food and beverages industries with mostly holds manager position in the workplace.

Since it is a voluntary decision, the gender, age, educations background, tenure, and religions is not on researcher decisions. However for sample B, the position in workplace was determined by the researcher with assistance and recommendations from the organizations. Most of the participants are a Muslim with only one Christian and Hindu from sample B. Both groups of sample share variety of knowledge in their own field. This can be justified by the average tenure in both samples.

Several limitations faced by the researchers during data collections procedure for sample B such as time constraints, lack of co-operations from Shariah-compliant securities and declined by the participant. Majority of the participant that the researcher approaches for the study, declined the invitation after receiving copy of interview questions, due to the feeling of unable to responds accordance to the research objective based on the title of the research. Respond received such as *“based on the title of your study I believed I might not be able to contribute a lot”* and *“I might not the right person for your study based on the title of your research however I will recommend you someone”* to declined the invitations despite been recommended by their organizations earlier. Although, participant in sample B had been given information sheet that explains about the research and briefly explain about the meaning and objective of Maqasid Al-Shariah and terms used in the study, majority of Shariah-compliant securities participant declined.

## **Finding and Discussion**

1. Objective 1: The Important of integration the principle of Maqasid Al-Shariah in managerial decisions making process of Shariah compliant securities.



Shariah compliant securities was selected by Shariah Advisory council based on the society's perception and the core activities of the company. The Shariah Advisory council (SAC)(2017), accordance to their guidelines in selecting and granting a Shariah compliant status for an organization stated that, the image of the company must be good and the core activities must consider the benefit in general of the Muslim Ummah (nation) and the country. Based on the finding one of the important of integrating the principle of Maqasid Al-Shariah is its ability in preserving and protecting societal perceptions towards the securities. The participant believes that the principle capable in creating feeling of reliability, assurance and capable in helping the securities in justifying the nature of their business. Issues such as status of the Shariah compliant being revoke can be reduced.

Apart from that, from the finding, the importance of integration the principle of Maqasid al-Syari'ah also has a significant role in improving employee motivations and productivity in the workplace. The data shows that, the principle can act as spirituality's motivations that lead to job satisfactions among the employee. Job satisfactions are a psychological disposition of people towards their work (Spector, 1996). It plays a significant role in determining the successful of an organization. Majority of the participant highlight the important of religions belief in determining their satisfactions level in workplace.

It also suggested non Muslims to practice Maqasid Al-Shariah under u'ruf (norm/current practice). Even though the Shariah compliant securities may not own by the Muslim entrepreneur, there are still applicable for them to consider the integrations of the principle in their business practice. The integration of Maqasid Al-Shariah believed to be able to boost Muslims consumer confidence in their business practices.

## 2. Objective 2: The relevancy of integration the principle of Maqasid Al- Shariah in managerial decision making of Shariah compliant securities.

One of the key findings suggests that even though the principle of Maqasid Al- Shariah is contrasted from the decision making however the principle is still admissible with the decision making since it can still be adapted in the decision making process in term of ways in prioritizing, evaluating and monitoring solutions and alternative for management and operational issues in the organization based on its characteristic.

Beside the aspect of Darurriyyah, Hajiyyah and Tasniyyah, the Islamic legal maxims also been highlighted to be adequate with the decision making process. Apart from that the element of transparency promotes by the principle of Maqasid Al- Shariah had also made the principles relevant to be practiced by the securities.

## 3. Objective 3: Knowledge and understanding of the decision maker in Shariah-Compliant Securities regarding Maqasid Al-Shariah.

From the finding, the decision maker in Shariah compliant securities yields to be unable to understand the principle of Maqasid Al-Shariah. Based on the finding, the reason for their lack of understanding regarding Maqasid Al-Shariah claimed to be mostly due to the lack of exposure regarding the principle, non-Muslims and educational background which not related to Islamic

Studies. The finding also suggest that, the participant narrowed their understanding regarding Shariah limited only to jinayat (crime) and Hudud when asked about their knowledge and understanding regarding Shariah. Yet Shariah is vast.

4. Objective 4: The current practices and approach used by decision maker in the Shariah compliant securities.

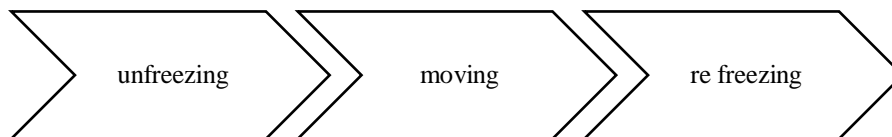
In this study, the decisions makers are among middles manager. Their decision making involves programmed and tactical decisions and majority of the participant made decisions using the rational decision making approach.

5. Objective 5: The suitable approaches to integrate the principle of Maqasid Al-Shariah in managerial decision making process of Shariah securities.

In order to integrate the principle of the Maqasid Al-Shariah four approaches has been identified. The approaches are to create awareness, Tarbiyah (educate), reinforced and create the principle of Maqasid Al-Shariah as a standard in business practices in Malaysia. Based on the finding it is found out that, the suggestion made by the participant is consistent to several current practices in managing organizational changes. Among the practices two most consistent with the finding is the Lewin's change management model by Kurt Lewin and ADKAR Model.

Lewin (1951) suggest three processes in managing changes in organizations as in figure 1.

**Figure 1. Lewin's change management model**



The steps in Lewin's change management model suggest unfreezing as a preparations to changes by introducing new information that point out inadequate of the current practices, while moving as an element of making changes once the organizations is unfrozen, it usually involves the development of new values, attitudes and behaviors and followed by the final step in changes process involves stabilizing the change at a new quasi-stationary equilibrium, which is called refreezing (Fred, 2010).

Apart from, Lewin's change management model, ADKAR model also can be adapted by the organizations if they tend to integrate the principle of Maqasid Al- Shariah in their managerial decision making practices. According to Hiatt (2006), an effective management of the people aspect of change requires managing five key goals that form the basis of the ADKAR Model which is:

- Awareness of the need for change
- Desire to participate and support the change
- Knowledge on how to change
- Ability to implement required skills and behaviours

- Reinforcement to sustain to the change

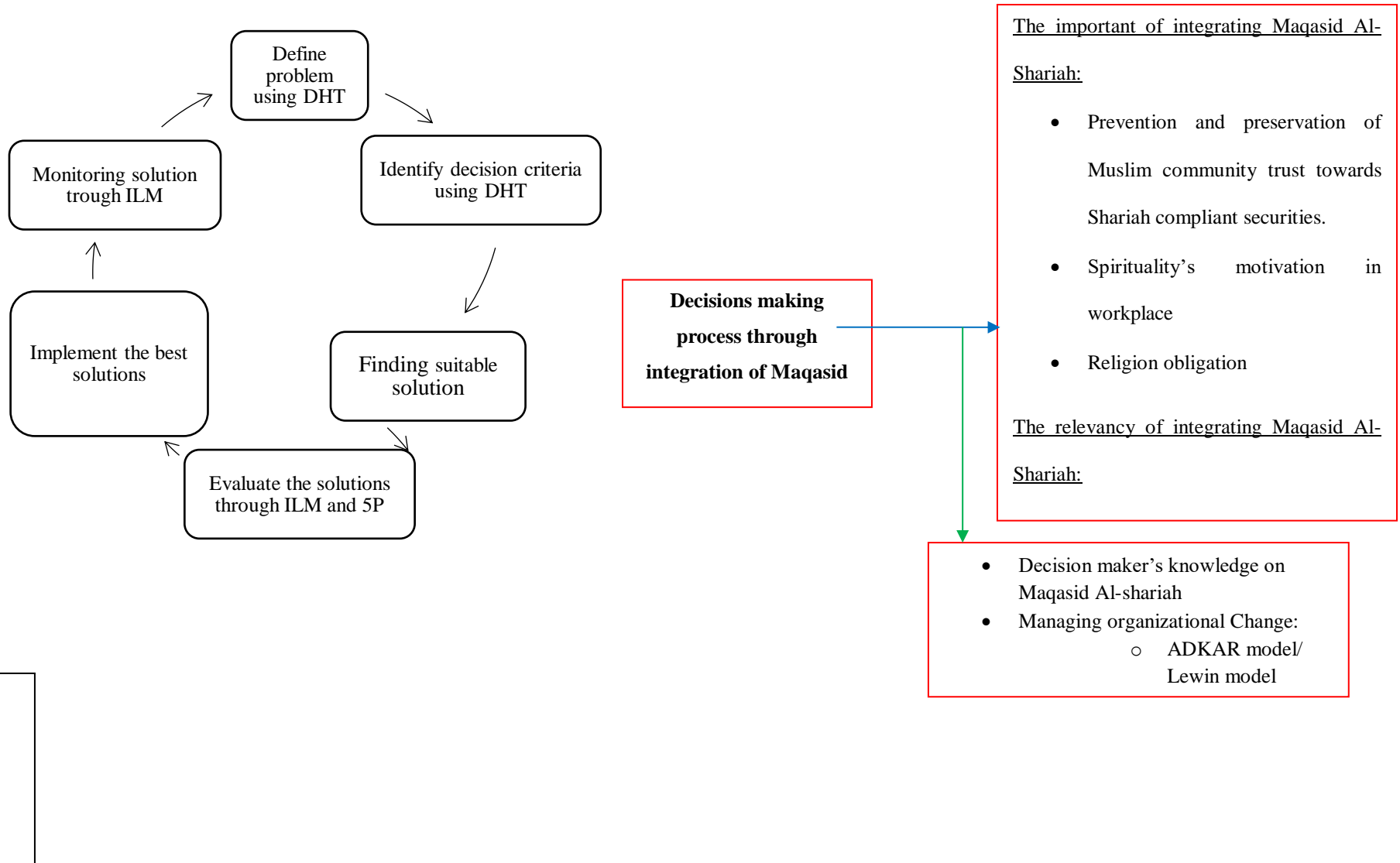
Based on both model, it indicate that the current approaches and suggestions by the finding can be implemented by Shariah compliant securities if they tend to integrate the principle of Maqasid Al-Shariah in their managerial decision making process. However, as highlighted in both finding and current practices for organizational changes, huge considerations need to be given in educating the decision makers with associated skills and knowledge's regarding the principles. Besides, that the government interference is in need to ensure the integrations is successful.

#### 6. A New Model for Decision making process through integrations of the Principle of Maqasid Al-Shariah .

As a result of the analysis of this study's primary and secondary research, a new model of decision making model with integrations of the principle of Maqasid Al-Shariah is presented. In this model, the element of Darurriyyah, Hajiyyah and Tasniyyah, Islamic legal Maxims and five principle of Maqasid Al-Shariah will be integrated to develop best alternatives to the organizations and surrounding. The decisions making based on the integrations of the principle of Maqasid Al-Shariah was aims in enhanced societies, employee and organizational well being. The element religions, life, intellect, wealth and progeny aims in protecting the organizational benefits, employee's benefits and motivations and preserving societal perceptions towards Islamic product.

In this model the element of Daruriyyah, Hajiyyah and Tasniyyah (DHT) will be used as tools in defining the problem and identifying decision criteria. The problems will be prioritized using DHT and decision will be made based on this categories. After the available solutions based on the above mentions criteria been identified, the solutions will be evaluated using five principle in Maqasid Al- Shariah (5P's) and Islamic Legal Maxims (ILM). In this categories the available alternatives will be evaluates either it is compliment with the aim in protecting life, religions, wealth, intellect, progeny and suitable with the alternatives in preventing harms. The best alternatives will be implemented with considerations of Islamic legal Maxims to overcome doubts. The solutions later will be monitor through Islamic legal Maxims (ILM). Good decisions will lead to an increase in job satisfactions and productivity in workplace. While if the alternatives unable to meet the desire outcomes the process will be repeated. The model was as in figure 2.

**Figure 2. Model of Decisions making process trough integrations of Maqasid Al- Shariah**



## Conclusion

It is hoped through this study the government, the Shariah compliant securities and Shariah Advisory council could consider on the appropriate measurement to implement the study in the real world. This will be parallel with government's recommendations to inculcate the Maqasid Al-Shariah in the aspect of governance, management and leaderships. Apart from that, Maqasid Al-Shariah is also suitable with the aims of Malaysia Syari'ah Index launched by the Prime Minister Dato' Seri Mohd Najib Tun Razak on February 10, 2015. It is hope with this study, the government and policies makers could gains an insight and capable to gauge the commitment and seriousness level of the government implementing the Maqasid Al-Shariah in its administrations. The integrations of the principle of Maqasid Al-Shariah are hoped to be able to protect the wellbeing of the people irrespective of their religious beliefs, race and culture among others.

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