

PROCEEDINGS

TAWHIDI2013

TENTH INTERNATIONAL CONFERENCE ON
TAWHID AND THE WORLD-SYSTEM

GOD-CONSCIOUS ORGANIZATION AND THE CONSCIOUS SOCIAL ORDER

Edited by:

Abdul Ghafar Ismail
Masudul Alam Choudury
Muhammad Hakimi Mohd Shafiai
Siti Maheran Ismail @ Ibrahim
Mujahid Abu Bakar
Muhammad Hasbi Zainal



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JABATAN KEMAJUAN ISLAM MALAYSIA



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الاقتصاد والتحويل الاسلامي



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GOD-CONSCIOUS ORGANIZATION AND THE CONSCIOUS SOCIAL ORDER
27-28 December 2013
Institut Latihan Islam Malaysia, Bangi

Organised by

Institute of Islam Hadhari, Universiti Kebangsaan Malaysia

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Institut Latihan Islam Malaysia

Trisakti University, Indonesia

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TENTATIVE PROGRAMME

26 December 2013 (Thursday)

International Post-Graduate Colloquium

Time	Programme
2.00 p.m	- Registration
2.30 p.m	- Session 1 & Session 2
5.00 p.m	- Refreshment
6.30 p.m	- Dinner
8.30 p.m	- Session 3 & Session 4
10.30 p.m	- Refreshment & end of day 1

27 December 2013 (Friday)

Time	Programme
8.00 a.m	- Registration & Breakfast
8.45 a.m	- Keynote Speech <i>What is the Nature of God-conscious Organization: The Institution of Market</i> by Prof. Dr. Masudul Alam Choudhury
10.15 a.m	- Refreshment
10.45 p.m	- Presentation: Session 1
12.15 p.m	- Lunch & Solat Zuhr
2.30 p.m	- Presentation: Session 2
5.15 p.m	- Refreshment
6.30 p.m	- Dinner
8.00 p.m	- Opening Ceremony
9.00 p.m	- Talk by YABhg. Tun Abdul Hamid Mohamad Adjunct Professor, Institute of Islam Hadhari, Universiti Kebangsaan Malaysia
10.00 p.m	- Refreshment & end of day 2

28 December 2013 (Saturday)

Time	Programme
8.00 a.m	- Breakfast
8.30 a.m	- Presentation: Session 3
10.30 a.m	- Refreshment
10.45 p.m	- Presentation: Session 4
12.45 p.m	- Lunch & Solat Zuhr
2.15 p.m	- Presentation: Session 5
4.00 p.m	- Refreshment
4.15 p.m	- Presentation: Session 6
5.30 p.m	- Closing Remark

Tentative of TAWHIDI 2013

Friday 27 December 2013

- | | |
|-------------------|---|
| 8.00-8.45 a.m | Registration and Breakfast |
| 8.45– 10.15 a.m | <p>Keynote Speech</p> <p>Prof. Dr. Masudul Alam Choudhury</p> <p><i>What is the Nature of God-Cohaoncious Organization: The Institution of Market</i></p> <p>Department of Economics and Finance, College of Economics and Political Science (CEPS), Sultan Qaboos University, Muscat 123, Sultanate of Oman</p> |
| 10.15 – 10.45 a.m | Refreshment |
| 10.45 – 12.15 p.m | <p>Session 1</p> <p>Moderator: Prof. Dr. Masudul Alam Choudhury</p> <ul style="list-style-type: none"> i. Jibril Sabo AbuBakar
<i>Tawhid in Economy and Social Relations: Issues and Challenges</i>
Federal Collge of Education, Zaria, Negeria ii. Zainab Karbalaee
<i>The Rich in the Tawhidy Society</i>
Qom, Iran iii. Norish Norsiah Aminudin
<i>Talent Recruitment Practices in the Malaysian Islamic Finance Industry</i>
Universiti Kebangsaan Malaysia, Malaysia iv. Muatasim Ismaeel
<i>The Empirical Challenge to Islamic Normative Theories</i>
Unikl Business School – University of Kuala Lumpur, Malaysia v. Azman Ismail
<i>Relationship between Organizational Career Program and Organizational Commitment</i> |
| 12.15 – 2.30 p.m | Lunch & Solat Jumaah/Zuhr |

2.30 – 5.15 p.m

Session 2

Moderator: Prof. Dr. Abdul Ghafar Ismail

- i. Shuaibu Umar Gokaru
A Comparative Study of the Concept of God in Islam and Buddhism
Bauchi State University, Gadau, Nigeria
- ii. Muhammad Yasir Yusuf
Islamic Corporate Social Responsibility for Poverty Alleviation, Analysis Concept of Maslahah
IAIN Ar Raniry, Aceh
- iii. Ahmad Zamri Bin Osman@ Hussin
Conceptualising Individualizing Accountability: A Context for God-Conscious Organization?
International Islamic University Malaysia, Malaysia
- iv. Nur Sa'adah Binti Muhamad
Institutionalizing Waqf for Societal Well-being
Universiti Kebangsaan Malaysia, Malaysia
- v. Hairunnizam Wahid
Localization of Zakat Distribution and the Role of Mosque: An Application of Hablum Minallah and Hablum Minannas
University of Malaya, Malaysia

6.30 – 8.00 p.m

Dinner

8.00 – 9.00 p.m

Opening Ceremony

9.00 – 10.00 p.m

“Dinner Talk” by YABhg. Tun Abdul Hamid Mohamad
Adjunct Professor, Institue of Islam Hadhari, UKM
“There is No Substitute for Efficiency Honesty Discipline and Hard Work”

Saturday 28 December 2013

8.30 – 10.30 a.m

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Moderator: Dr. Tatik Mariyanti

- i. Abul Hassan
Financial Inclusion of the Poor: From Microcredit to Islamic Microfinancial Services
King Fahad University of Petroleum and Minerals, Saudi Arabia
- ii. Hifzur Rab
Poverty Causes and Eradication
Mumbai, India
- iii. Fuadah binti Johari
Urban-Rural Poverty and Zakat Distribution: A Muallaf Scenario in Selangor, Malaysia
Universiti Sains Islam Malaysia, Malaysia
- iv. Raudha Md. Ramli
Beyond the Steady-State of Economy: Evolutionary Learning and Application of Relation Epistemology
Universiti Kebangsaan Malaysia, Malaysia
- v. Yusuf Bamigboye Alhaji
The Faith-Driven Operation of Muslim Organisations and the Teaching of Arabic and Islamic Studies in Igbomina Land of Nigeria
Nigeria

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10.45 – 12.45 p.m

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Moderator: Dr. Fuadah Johari

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Center of Education and Central Banking Studies, Bank Indonesia
- ii. Abdelghani Echchabi
Islamic Finance and Economic Growth: the United Arab Emirates (UAE) Experience
International Islamic University Malaysia, Malaysia
- iii. Nor Nazihah bt Chuweni
The Malaysian Islamic Real Estate Investment Trust: Meeting the Potential Demand from Muslims Investors
Universiti Teknologi MARA, Malaysia
- iv. Tatik Mariyanti
Zakah and BMT fund
Universitas Trisakti, Indonesia

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Lunch & Solah Zuhur

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Universiti Kebangsaan Malaysia, Malaysia
- ii. Tubagus Thresna Irijanto
Consumption in Islamic View: A Contribution with System Thinkinig Approach
Universiti Kebangsaan Malaysia, Malaysia
- iii. Salman Ahmed Shaikh
Microfoundations in Islamic Economy
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- iv. Soliha Sanusi
The Application and Implication of Cash Waqf towards Muslim Society
Universiti Kebangsaan Malaysia, Malaysia

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Refreshment

4.15 – 5.30 p.m

Session 6

Moderator: Hifzur Rab

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- ii. Md. Mahmudul Alam
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Universiti Kebangsaan Malaysia, Malaysia
- iii. Siti Nadiyah Mohd Ali
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Universiti Teknologi MARA, Malaysia

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FOREWORD BY EDITORIAL BOARD

The focus of the conference is on application of the epistemology of monotheistic unity of knowledge referred to as Tawhid in Islam, to the conception, design, perspectives, and economic, financial, managerial, and social aspects of what is termed as God-conscious organization. The intellection in this respect takes us beyond the received understanding of the organization as a maximizing institution with internal discursive processes and external competition behaviour. The overwhelming focus of such organizations on commercialism, globalization, and self-seeking optimizing behaviour is premised on the postulate of economic rationality. This perspective abides in modern organizational behaviour despite the existence of dialectical reasoning in it.

Mainstream organizations have divorced the central relevance of morality and ethics, and thereby, God and the divine law, from the moral reconstruction of organizational world-system and all that this includes. The results have been an exclusive society and its consequences in everything that begs for ethical attention.

While there are rich domains of intellection and applications in every civilization comparatively examined, there is within these contributions the abiding legacy of Islam to posterity. Thereby comes about the prominent area of discussing and evaluating the possibility of applications of the episteme of the monotheistic law of oneness in the generalized and particular issues that arise within the theme of this conference. The law of monotheistic oneness including both its ontology and applications by means of the epistemology of unity of knowledge is called Tawhid in Islam.

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Introduction

The word of "Hadhari" mean "civilized" or Islam that emphasizes the aspects of civilization. In English as "Islamic civilization" and in Arabic as "al-Islam al-Hadhari". While the definition of Islam Hadhari in full is: "an approach to human development, society and country based on a comprehensive perspective of Islamic civilization"

Objectives

1. To be a research institute that empowering the Islamic civilisational approach.
2. To be a centre of reference for data base collection for researchers in Islamic civilization.
3. To conduct research in the area of Islamic civilisation.
4. To have national and international research networking and collaboration in the area of Islamic civilization.
5. To provide research environment for Muslim scholars in the area of Islamic civilisation.

Vision

The Institute is committed to be a center of excellence in the development of authentic universal Islamic civilization.

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To lead the approach of Islamic civilization through scientific activities.

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- Seminars/conferences/workshops/short courses
- Publication of research materials
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2. Research
3. Advisory & consultancy (including *Shariah*)
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3. Economics and Businesses
4. Science, Technology, Health and Environment

ISLAMIC CORPORATE SOCIAL RESPONSIBILITY FOR POVERTY ALLEVIATION, ANALYSIS CONCEPT OF *MASLAHAH*

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ABSTRACT

One of the goals of Islamic corporate operations is to increase the economic growth towards a better and just society. This study aims at examining principles of Islamic CSR and its contribution to improve social justice. Specifically, the study analyses the concept of *maslahah* approaches to improve the quality of life and alleviate poverty applying Islamic corporate social responsibility programs. Based on the review of literature, the study reveals that there are five (5) fundamental principles considered as critical for corporate social responsibility to make considerable impact on the society. CSR concept in Islam is practiced in three areas of responsibility. First is the responsibility to God. Second is the responsibility towards mankind, and third, the responsibility to the environment. These responsibilities are supported by the basic principles of monotheism (*tauhid*), the caliphate (*khalifah*), justice, brotherhood (*ukhuwwah*) and the creation of *maslahah*. The application of Islamic CSR in the society should be guided with application of *maqasid al Shariah* which provides a better framework can be used by managers in dealing with potential conflicts arising from diverse expectations and interests of any corporation's stakeholders. Practices of CSR should not only be based on responsibility *al kifayah* (obligatory upon community) in order to get positive corporate image, but can also be deemed as a method to alleviate poverty and achieve the true economic goals of Islam.

Keywords:

Islamic Corporate Social Responsibility, Poverty Alleviation and *maqasid shariah*

Background

The concept of corporate social responsibility (CSR)³³ is corporate responsibility for sustainable economic development in the effort to improve the quality of life and environment³⁴. In the last thirty years, the concept of CSR has been under scrutiny, especially with regard to the relationship between business and society. One issue discussed was the

³³Emerging deals of CSR begun from the United States in the 1970s. Corporates in America gets criticism from community because it is powerful corporate and that anti-social. The spirit of corporate to eliminate competitive in business and refuse the role of law and sometimes corporate can affect the state legally for corporate interest. Hence some corporate owners recognize the impact of criticism from the community. They advice to businessmen and corporate to use their power to achieve social goals and work not only for profit. This approach produces new entrepreneurs in the business. Finally this idea is known as CSR (Frederick, et al. (1988), *Business And Society, Corporate Strategy, Public Policy, Ethics*, (Amerika Serikat: McGraw-Will), p.28).

³⁴Musa Obaloha (2008), *Beyond Philanthropy: Corporate Social Responsibility In The Nigerian Insurance Industry*, Social Responsibility Journal, (Emerald Group Publishing Limited Vo. 4, No. 4), p. 538. Robert Hay dan Ed Gray (1994), *Social Responsibility of Business Manager*, Academy of Manajement Jounal *Managing Corporate Sosial Responsibility*, (Little, Brown and Company, Boston, Toronto), p. 9. Asyraf Wajdi Dusuki dan Humayon Dar (2005), *Stakeholder's Perceptions Of Corporate Social Responsibility Of Islamic Banks: Evidence From Malaysian Economy*", (Proceeding of The 6th International Conference on Islamic Economic and Finance, Vol. 1, Jakarta), p. 390

importance of harmonious relationship between the stakeholders³⁵ with the corporate institutions.

The concept of CSR began in the West in the 1970s and discussions on the concept of CSR often focused on the view that is founded on the norms, cultures and beliefs of the West, especially Europe and America. Western perspective of CSR has become common practice for a corporate to run CSR programs. Nevertheless, the concept of CSR can be studied and explored critically from different sources and cultures. The concept of CSR can be studied from the culture and norms of society like Middle East, Southeast Asia and China. The same concepts can also be found in religion and beliefs like Islam, Buddhism and Hinduism. Every culture, norms and beliefs of certain communities have different philosophies and epistemologies on the form and practice of CSR.

In Indonesia the discourse about CSR has been growing significantly. This can be observed in article 74 of Act No. 40 in 2007, which refers to the obligation of corporations on corporate social responsibility and society. Inevitably, corporates in Indonesia are required to carry out CSR programs. If corporate fail to implement CSR programs, the government can impose penalties in accordance with the provision of applicable law (Article 74 paragraph 3). Therefore, CSR is undertaken by one of four reasons, first: responsibility of economy; second; the responsibility of law fulfilment; third; the responsibility of ethics, and fourth; charity³⁶.

CSR for community and increasing corporate participation in society must be interpreted as an effort to create a common good for the corporate and the society. As a result, the awareness about the importance of CSR becomes a collective responsibility to create harmony and alignment with the existing range of *stakeholders*³⁷.

Therefore, the position of Islamic corporation is obliged to be the pioneer in carrying out CSR programs based on Islamic values, differ with what CSR developed in the West. It is not only to fulfill the law order or good corporate governance. But far beyond that the implementation of CSR on Islamic corporation is based on strong foundation and philosophy of Islam to be one of institution that can bring up prosperity for the community. CSR on Islamic corporation should be a form of accountability to Allah, humans and the environment.

In addition, the implementation of CSR by Islamic corporation must be understood as the commitment to comply and fulfill demand of Shari'ah. CSR does not only serve as fame-seeking effort or merely to obey the obligations of law, but it must improve fundamental

³⁵The stakeholders are the parties interest and responsible for the existence of the corporation and has an influence on the decision. These include employees, suppliers, consumers, governments act as the maker (regulator), community and corporate owners (Frederick, et. al., 1988:77).

³⁶ Carroll, A. (1999), *Corporate Social Responsibility; Evolution of Definition Construct*. (Business and Society, 38, 3), p. 264.

³⁷According to Clarkson, corporate stakeholders can be divided into two groups, namely primary stakeholders and secondary stakeholders. The primary stakeholders are the parties who have an interest in economics to the corporate and bear the risk of losses as investors, creditors, workers and communities. The government also included in the primary stakeholder groups although not directly have economic ties but relations between them are more transactional. The second form is secondary stakeholders, namely the nature of their relationship but the interplay of corporate economic viability is not determined by this group of stakeholders. Examples of secondary stakeholders are the media and interest groups such as community social and unions (Clarkson, 1995: 92-117).

human rights of society such as alleviation of poverty and better living condition. CSR programs should not be a mask for the pursuit more profits³⁸ or not the desire to get law legitimization for operation the corporate³⁹.

This study aims at examining principles of Islamic CSR and its contribution to improve social justice. Specifically, the study analyses the the concept of *maslahah* approaches to improve the quality of life and alleviate poverty applying Islamic corporate social responsibility programs.

Literature Review of Islamic CSR

Researchers vary in defining CSR⁴⁰. For example, Bowen defines CSR as a corporate decision to give the benevolence to the community⁴¹. Fredrick defines CSR use community resource, economic and human beings as a whole to maximize the benefits to society in addition to corporate profits and corporate owners⁴². Based on the theory of Elkington, CSR is a concept for the corporates obligation to consider the interests of customers, employees, shareholders, communities and the environment in all aspect of their operations. This obligation applies broadly beyond the obligations stipulated by law⁴³.

Carroll mentions that CSR takes the form of economic responsibility, law, ethics and charity. According to Carroll CSR is described to be pyramid like, where the economic responsibility is the key to corporate responsibility, followed by a responsibility to the laws, ethics and the last is charity⁴⁴. Dashrud has reviewed 37 definitions that are often used by investigators in defining CSR; he concludes that there are five dimensions that are often used in CSR definition; environmental, social, economic, stakeholder and charity dimension⁴⁵.

From different existing definitions, it can be concluded that CSR is a form of corporate commitment to improve economic development in an effort to develop the quality of life in society and the environment. In other words, CSR is a form of corporate social responsibility executed through a number of activities or programs geared towards betterment of all members of society.

A few decades ago, most studies on CSR have focused on the form of CSR in Western societies. CSR developments in the west are certainly influenced by ethical values, culture and beliefs of western society, particularly Europe and America. This may be found in

³⁸The Economist (2005), *The Good Company: A Survey of Corporate Social Responsibility*, (The Economist, January 22nd).

³⁹Rizk, et al., (2008), *Corporate Social and Enviromental Reporting: A Survey of Disclosure Praktices in Egyp*, Social Responsibility Jounal, (Emerald Group Publishing Limited), p. 306.

⁴⁰Musa Obaloha, (2008), *Beyond Philanthropy: Corporate Social Responsibility In The Nigerian Insurance Industry*, Social Responsibility Journal, (Emerald Group Publishing Limited Vo. 4, No. 4), p. 539.

⁴¹H.R Bowen, (1953), *Social Responsibilities of the Businessman*, (New York, Harper & Row), p. 2.

⁴²Frederick, et al. (1988), *Business And Society, Corporate Strategy, Public Policy, Ethics*, (Amerika Serikat: McGraw-Will), p.28.

⁴³J. Elkington, (1997), *Cannibals with Forks. The Triple Bottom Line of 21st Century Business*, (Oxford: Capstone Publishing Ltd), p. 5.

⁴⁴Carroll, A. (1999). Corporate Social Responsibility; Evolution of Definition Construct. *Business and Society*. Vol 38 (3): 264.

⁴⁵Alexander Dashrud (2006), *How Corporate Social Responsibility is Defined: an Analysis Of 37 Definitions*, (Wiley InterScience, John Wiley and Sons, Ltd and ERP Environment). p.1.

several studies conducted by Bowen, 1953; Carroll, 1976, 1991, 1993, 2004; Davis, 1960, 1973; Freeman, 1984; Watrick and Cochran, 1985; Wood, 1991; Donaldson and Dunfee, 1994; Donaldson and Preston, 1995; Smith, 2000; Post, Lawrence and Weber, 2002; Birch and Moon, 2004. These studies found that the values and culture that flourished in Western became the standard pattern of relationship between the corporate and the community.

The concept of CSR developed in Western countries is not the same with the concept of CSR in Islam. Unlike western CSR which is based on values and culture, and the principles of values and culture, CSR in Islam built on the basis of *tasawur* (world view) and epistemology of Islam. The principles of Islamic CSR are based on corporate philosophy according the Al-Qur'an and Sunnah. While CSR in the West is based on the view of Western culture, different from Islamic CSR. Understandably, Islamic corporate are liable to adhere to Islamic values in implementing their CSR.

Social responsibility in Islam is not a new theme. Social responsibility has been practiced for the past 14 centuries. The discussion of social responsibility is frequently mentioned in the Qur'an. Al Qur'an always indicates economic growths with successful business. Allah said in the Qur'an:

"Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination" (al Isra, 17: 35)

Islam gives considerable attention to moral aspect in business to achieve maximum profits. This shows that Islam is concerned with the economy and morality, both of which cannot be separated. This aspect is also affirmed by the Prophet Muhammad (PBUH). The Prophet (PBUH) has said in the hadist narrated by Malik ibn Anas: *"A worker/employee is entitled to at least get good food and clothing with a decent size and is not burdened with ability to work outside the limits"*⁴⁶.

The *hadith* above indicates that minimum wages should allow a worker or employee to obtain good food and feasible clothing, reasonable amount for himself and his family without having to work beyond his/her ability. Uthman ibn Affan, states: *"Do not force woman beyond in her quest for life, because if you do that to her, she might be doing acts contrary to the moral, and not force your male man with a job outside limit of their ability, because if you do that against him, perhaps he would do the theft"*⁴⁷.

Al Qur'an also considers environmental sustainability as one area of social responsibility. All the effort of business should ensure environmental sustainability. Responsible to environment, Allah states in al Qur'an:

And when he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loved not mischief" (al-Baqarah, 2: 205)

Undoubtedly, all economic activities carried out by corporate or individuals should ensure environmental sustainability. The relationship between human and environment is

⁴⁶Malik (1980), *Al-Muwatta*, Sh. Muhammad Ashraf, Lahore. Vol. 2. p. 980.

⁴⁷Malik (1980), *Al-Muwatta*, Sh. Muhammad Ashraf, Lahore. Vol. 2. p. 981.

very close and cannot be separated. Islam has clearly prohibited anything that is harmful to individual or hazardous to environment. Thus, it is one of obligation for mankind to take care of society's well being by assuring environmental sustainability for the next generation.

With regard to social welfare, Islam highly encourages Islamic charity through *sadaqah*⁴⁸ and welfare loans (*Qard hasan*)⁴⁹ in order to help those in need. Allah says in al Qur'an:

"So fear Allah as much as ye can; listen and obey and spend in charity for the benefit of your own soul and those saved from the covetousness of their own souls,- they are the ones that achieve prosperity" (al Taghabun, 64: 16)

The above verse describes the responsibility of Muslim to help others through charitable contributions and donations and stinginess is prohibited in Islam⁵⁰. The benevolent loan (*qard hasan*) described in the al Qur'an:

Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that giveth (you) Want or plenty, and to Him shall be your return (al Baqarah, 2: 245).

Besides positive contribution towards social welfare, the act of benevolent loans can also bring double benefits for individuals and corporations. First, benevolent loan can create positive image for individuals and corporations, and second, it may lead to improved business network which in the long run may result in increasing profits.

The Prophet Muhammad (PBUH) said in a *hadith* narrated by Salman bin Amir, *"Alms for the poor is charity. And the charity to family has two advantages, namely the rewarding for Allah and strengthening brotherhood"*⁵¹.

The above statement shows that the concept of social responsibility and the concept of justice has long existed in Islam, as long as with the presence of Islam brought by the Prophet Muhammad (PBUH). Prophet Muhammad (PBUH) realised social responsibility and created justice in line with the guidance of al Qur'an. Likewise, the practice of the Prophet Muhammad (PBUH) in the application of social responsibility and justice in society becomes a source of reference for guidance for future generation, known as al Sunnah. Both al Qur'an and al Sunnah have been very harmonious in upholding true justice.

Although the verses of Qur'an and the *hadith* do not directly refer to CSR but there are many verses in the Qur'an and *hadith* explaining the obligations of individuals to bear the needs of others. The existence of corporate were viewed as *fard kifaya*⁵² by jurists such as

⁴⁸In Islam, the word has two meanings *sadaqah*. *Sadaqah* first significant donation to charity, and required that both voluntary donations as charitable contributions.

⁴⁹*Qard Hasan* is good credit who do not take advantage. Total amount of loan repayments in accordance with the loaned property.

⁵⁰In the Al Qu'ran, Allah mentions in at least 64 section, which describes an important donation to charity. As of 2:43, 83, 110, 177, 215, 263, 264, 270, 271, 273, 274, 276, 277, 280, 4:77, 114, 162, 5:12, 45, 55, 7: 156, and others.

⁵¹Tirmizi, A. (1993). *Sunan Al Tirmizi*. Kuala Lumpur: Victory Agency. Hadith No. 653

⁵²*Fard kifayah* mean anythings societies are obliged to possess, though the task of acquiring them may be left to certain individuals or groups. Implicit in the meaning of this category of knowledge or obligation is that without it a society would lack something that is important to its well-being.

Shafi'i, Ahmad bin Hambal, Ibn Hamid al-Ghazali, Ibn al-Faraj, Ibn Al Jawzi. Corporates can do what individual finds difficult to do. Corporates can bear and take care the interests of a larger community, such as foundation.

In fact CSR corporate not only bears and cares for living creatures around them, but more than that, CSR is the obligation of humans to comply with Allah's laws. Allah has commanded humans to obey Him, and a form of obedience to Allah is to ensure the survival of mankind and environment. Allah says in the Qur'an:

I have only created Jinns and men, that they may serve Me. (al Dzaariyat, 51; 56).

Allah also says:

It is He who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful. (al An'am, 6: 165).

The existence of Muslims in the face of the earth is twofold: to obey Allah and to be fair caliph. The two main tasks are in line and should not be separated from one another. As a servant who worships Allah, each individual has an obligation to make all events of his life as a form of perfect devotion to Allah. In this case, the concept of worship is necessary to be understood in a broader sense. This means that apart from the specific worship of piety ritual, each individual is required to perform other activities that bring about and improve the welfare of man and nature. These activities must comply to certain conditions, with right intentions and have to ensure that those actions allowed in the *shari'ah*⁵³. It also gives the meaning that human being in carrying out his activities cannot act as he wish, but must do so based on the *shari'ah* rules as part of his/her submission to Allah as the Creator.

As a vicegerent of Allah, mankind are entrusted to manage the world. Al Mawdudi interpreted the meaning of the word "vicegerent" as "representative of Allah on earth"⁵⁴. As the vicegerent of Allah on earth, humans do not have absolute freedom to do what ever they want. Mankind must act within the authority delegated to him by Allah. This is as described in the Qur'an, Allah says:

O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): Nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account. (Shaad, 38; 26).

Ibn Kathir explains humans purpose of ruling the earth (*khalaif al Ard*) in verse 6; 165; is as executors for the prosperity of the earth from time to time to be utilized by future

⁵³Suhaila binti Abdullah (2008), Isu Alam Sekitar Dalam Usaha Pembangunan Lestari di Universiti Sains Malaysia: Analisis Dari Perspektif Islam, Prosiding Seminar Fiqh dan Pemikiran Islam Lestari, 29-30 Oktober 2008, USM. Zahari bin Mahad Musa (2008), Fiqh Al Biah: Prinsip Pembangunan Komuniti dengan Alam Persekitaran Yang Lestari, Prosiding Seminar Fiqh dan Pemikiran Islam Lestari, 29-30 Oktober 2008, USM. Abdullah al Mushlih dan Shalah al Shawiy (1998), Prinsip-Prinsip Islam Untuk Kehidupan (terj), LP2SI Al Haramain, Jakarta.

⁵⁴Abu al A'la al Maududi (t.t), *Al Hadarah al Islamiyyah: Ususuha wa Mabadi 'Uha*, Kaherah: Dar Ansar. (Abu al-A'la al Maududi, t.t:16-23.

generations⁵⁵. This means the responsibility of Allah's vicegerent is to ensure the continuity and sustainability of the earth for future generation.

Both interpretations quoted by al Maududi and Ibn Kathir regarding the meaning of vicegerent, provide a clear illustration of the duty of every human being to be responsible to Allah as the Giver and the representative of all creatures on the earth. Accountability requires that people take care of nature and all its contents for the salvation of man himself and the continuity of other creatures of Allah. It is also a form of trust to be guarded and escorted from the various forms of fraud. All this is proof of gratitude to Allah the Creator of His servant, so that they are not classified into categories of heathen of mercy. Allah says:

He it is that has made you inheritors in the earth: if, then, any do reject (Allah), their rejection (works) against themselves: their rejection but adds to the odium for the Unbelievers in the sight of their Lord: their rejection but adds to (their own) undoing. (Fathir, 35; 39).

The position of CSR in Islam is one of the essential human tasks, a mandate from Allah. On one hand CSR is the obedience to Allah, on the other hand it serves as a human responsibility as the vicegerent of Allah on earth. Therefore, those who were bestowed by advantages and higher position by Allah is obliged to help other humans in order to ease the burden on those who are not affluent and face weaknesses.

Therefore, Islamic CSR obligations are the responsibility of individuals who come together in one corporate to give a positive impression for the environment in order to empower the weak and to preserve natural surroundings. Leaving CSR activity causes the wrath of Allah and brings punishment. In contrast implementing CSR will give birth to pleasure and comfort in building cooperative relationships between the corporate and community and creating intimacy with society. Allah says

It is He who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful. (6: 165)

The study of corporate social responsibility in Islam has been conducted by some researchers like Ekawati (2004), Mohammed (2007), Irwani and Dusuki (2007), (Dusuki, 2008) Dusuki (2008), Zinkin and William (2010). These studies were aimed at investigating the concept of CSR in Islam and also at exploring the values of equating Islamic CSR with CSR in the UN Global Compact⁵⁶.

A study conducted by Ekawati explored the concept of *zakat*, CSR and community development. She described community development agenda carried out by corporate community in Indonesia through *zakat* and CSR practices. Both Zakat and CSR have the same ultimate goal in the efforts to create the social welfare in society. She considered zakat as an instrument for corporate to implement CSR. Consequently, this study was not designed to scrutinize broad Islamic concepts increasing social justice and welfare in the community⁵⁷.

⁵⁵Ibn Katsir (1999), *Tafsir Ibn Katsir*, Dar Al Thaiyibah Li Nasyri Wa Al Tauzi'. 1996. p. 185.

⁵⁶Consists of 10 principles and four categories (human right, labor, environment and anti-corruption).

⁵⁷Ekawati, Rully (2004), Tesis Master, "*Tanggung Jawab Sosial (Corporate Social Responsibility) Dalam Perspektif Ekonomi Islam*". Tesis tidak dipublikasikan. Universitas Islam Negri Syarif Hidayatullah. Jakarta

Mohammed conducted more specific studies to explore the concept of CSR in Islam. He investigated the Islamic philosophy of corporate social responsibility in Islam. He concludes that social responsibility in Islam is built on four basic principles; unity, justice, free will and responsibility. This thesis was an early study that laid the foundations on Islamic CSR paradigm⁵⁸.

According to Dusuki the basic concept of CSR is based on the concepts of *khalifah* (vicegerency) and paradigms of *taqwa* (piety). The concept of vicegerency denotes that mankind is the representative of Allah on earth and as such Allah has entrusted mankind with stewardship of Allah's possession. It means the corporate business works endowed by the power of Allah to conduct business in accordance with the laws of Allah. On the one hand, the corporates are trying to make profit for shareholders, on the other hand, they are trying to maintain and develop society's economic resources, covering issues such as good environmental practices, safety, charitable contributions, social benefits and avoiding dangerous activities. This is done to seek the pleasure of Allah⁵⁹.

Paradigm of *taqwa* (piety) means a person is imbued with a strong understanding that their role in this world is to manage and develop the world in accordance to the *shari'ah*. This means harmonizing and integrating material well-being with moral-spiritual values, which in turn determines their fate in this world and in the hereafter. It provides a number of values in shaping social life and clarifies the status of human beings and their position in relation to the rest of creation. Furthermore, it defines the nature of human beings' relationship with Allah, with each other and with the natural environment⁶⁰. This will produce a godly paradigm concept of CSR practices that focus on maintaining human dignity, freedom of work, justice and recognition of individual rights, beliefs and responsibilities.

The conceptual framework of Islamic CSR introduced by Mohammed (2007) and Dusuki (2008) became the basic reference to develop Islamic CSR models in the future. Mohammed (2007) and Dusuki (2008) reflected a broad paradigm of Islamic business practices adherence to the principles of *shari'ah*. However, the studies did not provide a framework of Islamic CSR criteria. Islamic CSR criteria can be used as the model in the implementation of CSR. They also did not elaborate how the concept of CSR could be executed in the field with a quantitative approach.

Dusuki and Irwani reveal the effects of *maqasid shari'ah* (Islamic law purposes) and *maslahah* (public interest) to the concept of CSR. Using the approach of *maqasid shari'ah* and *maslahah*, CSR practices are divided into three categories; essentials (*dharuriyyah*), necessary (*hajiyyah*) and luxury (*tahsiniyyah*). Three categories of *maslahah* can be used by corporate or management to consider the facts and situation changes when implementing CSR which also provide a better framework for managers in dealing with conflicts of interest

⁵⁸Mohammed, Jawed Akhtar. 2007. *Corporate Social Responsibility in Islam* Thesis Ph.D unpublished. Faculty of Business. New Zealand.

⁵⁹Dusuki, Asyraf Wajdi dan Irwani, Nurdianawati. (2007). *Maqasid As-Shari'ah, Significance, and Corporate Social Responsibility*. *The American Journal Of Islamic Social Sciences*, 24:1.

⁶⁰Dusuki, Asyraf Wajdi (2008). What Does Islam Say about Corporate Social Responsibility? *International Association for Islamic Economics, Review of Islamic Economics*, Vol. 12, No. 1, p. 15-17.

that may arise from stakeholders⁶¹. Dusuki and Irwani also have detailed the CSR guidelines using the *maqasidshari'ah* and *maslahah*. The study provides guidance to corporate managers to implement CSR according to considerations of the three categories of *maslahah*⁶².

However, a research finding conducted by Zinkin and Williams (2010) was contrary to the findings of Mohammed (2007) and Dusuki (2008). Mohammed (2007) and Dusuki (2008) concluded that there were fundamental differences between Islam and the Western concept of CSR, while Zinkin and William concluded there were no fundamental difference between the Islamic concept of CSR and the UN Global Compact concept of CSR⁶³.

Zinkin and William have in fact erroneously viewed the philosophy and foundation of Islamic CSR. The philosophy of Islamic CSR has a very different base from CSR set out in the UN Global Compact which result in different CSR activities. Islam does not just look at economic factor only, but also focuses on spiritual values, which is not emphasised by Zinkin and William. CSR activities in Islam have clear demarcations between permitted and forbidden conducts based on *shari'ah*. CSR activities must concur to *shari'ah*. From another side, the accountability in the hereafter arises from an understanding of *taqwa* to produce different values in the implementation of CSR.

Philosophy of Islamic CSR is based on al Qur'an and al Sunnah, the guidance for Muslims in conducting their activities, including CSR practices in Islamic corporates like Islamic banking. Islamic CSR must be understood as part of *shari'ah* compliance. Islamic CSR is to be practiced in line with the principles of al Qur'an and al Sunnah and not just merely to fulfil *al kifayah* (obligatory upon community) for the sake of public image. It is also a method to reduce poverty and achieve the true economic goals in Islam.

Mohammed (2007) divides principles of Islamic CSR into four; unity of Allah, justice, free will and responsibility. Dusuki (2008) only mentions two, caliphate and *taqwa* (piety). Ekawati (2005) asserts zakat as one of CSR instruments as a form of charity in Islam, while Dusuki and Irwani (2007) describe a guide for corporate managers to implement CSR approach and the theory of *shari'ah* purpose and public interest.

The Islamic principles of CSR described above are summarized in table 1:

Table 1: Principles Of CSR Practices In The Islamic View

Researchers	Islamic Principles of CSR in Practices	Research Objectives
Ekawati (2004)	1. Zakat as an instrument of CSR	To explore the relationship between zakat, CSR and community development at Bank Muamalat Indonesia

⁶¹Dusuki and Irwani, 2007: 1

⁶²Dusuki dan Irwani 2007

⁶³Zinkin, John dan Willian, Geoffrey (2010), "Islam and CSR: A Study of the Compability Between th Tenets of Islam and the UN Global Compact, Journal of Business Ethics, Vol. 91, Number 4, Februari 2010. p. 533.

Mohammad (2007)	1. Unity of Allah 2. Justice 3. Free will 4. Responsible	To expose the Islamic paradigm of CSR and its differences from CSR in the west. The study also looks at how the values of CSR practiced by Islamic bank using in depth interviews with managers of Islamic bank.
Dusuki (2008)	1. Caliphate 2. Taqwa (Piety)	To review and produce the concept of CSR in Islam and compare with CSR in the west.
Dusuki dan Irwani (2007)	The practice of CSR is divided into three categories: 1. Emergency (essentials) 2. Interest (necessary) 3. Luxury (embellishment)	To provide guidance for corporate managers to implement the CSR program in line with <i>maqasid shari'ah</i> and <i>maslahah</i> .

Source: Ekawati (2004), Mohammed (2007), Dusuki (2008), and Irwani Dusuki (2007)

Considering previous studies on this matter, it can be concluded that there are three principles of Islamic CSR, the principle of unity and justice by Mohammed (2007), and the principles of caliphate by Dusuki (2008). Ekawati (2005) suggested zakah as one kind of instrument that can be used in the CSR practice. However zakah is not one of the CSR principles. The concept of free will and responsibility as stated by Mohammed (2007) and *taqwa* mentioned by Dusuki (2008) were the effects that arise when the principles of unity, justice and the caliphate were applied. As such, they are not principles of Islamic CSR.

Principle is defined as base, initial, basic rules. According to Juhaya, principles are the beginning, the point of departure (*al-mabda*). In the terminology, principle is the universal truth that exists in Islamic law and the starting point of its construction. It is a basic legal form and produces all branches⁶⁴. It can be concluded that a principle is used as the basis for the foundation of the work practices.

Consequently, the implementation of Islamic CSR can be categorized into three dimensions of relationship responsibilities; responsibility to Allah, responsibility to human being, and responsibility towards the environment. To realize the three links of Islamic CSR practice on IBI, it requires inter-related principles; the principle of unity of Allah, caliphate, justice, brotherhood, and creation *maslahah* (public benefit). The five principles of Islamic CSR practiced in corporate programs may affect the interests of the very basic to fulfil the needs of all stakeholders.

The implementation of Islamic CSR principles in corporate and responsibilities of the position of the three relationships that must be carried out by a Muslim can be described in the following figure I:

⁶⁴Juhaya, S. Praja (1995), *Filsafat Hukum Islam*, LPPM Unisba, Bandung, Indonesia. p. 69.

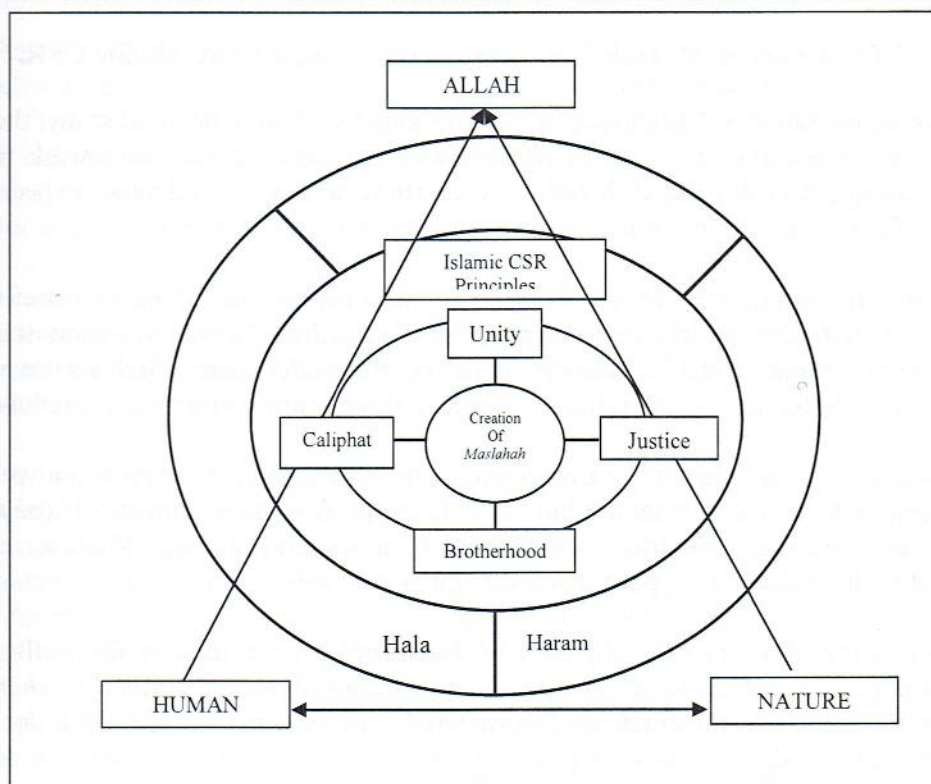


Figure 1:
Conceptual Implementation of Islamic CSR Principles on Corporation and
Relationship Responsibilities Should Be Played By a Muslim

Figure 1 above explains that the implementation of CSR is the manifestation of three strong intertwined relationships; relationship with Allah, human relationships and relationship with nature. To optimize these three relations in the implementation of CSR, it must be guided by the principles of unity of Allah, caliph, justice, solidarity. The four principles are aimed at realizing the fifth principle, the creation of *maslahah* (public benefit) for humans and the nature. Creating *maslahah* on Islamic corporation is a key goal in implementing all the functions of corporations included in the implementation of Islamic CSR. As a result, all the implementation of CSR in Islamic corporations should be guided by *halal* conducts outlined by Islam and abandon any acts forbidden by Islam. All these principles are practiced with the sole purpose of devotion to Allah SWT.

Implementation of Islamic CSR principles by Islamic corporations based on Qur'an and Sunnah will be a key in improving the economy of the people, not just profits for shareholders alone, but for the bigger economic empowerment.

This study aims at examining principles of Islamic CSR and its contribution to improve social justice. Specifically, the study analyses the the *maqasid shariah* approaches to improve the quality of life and alleviate poverty and the methods of applying Islamic instruments to corporate social responsibility programs

The Concept of *Maslahah* Approaches to Implement Islamic CSR.

Implementation of Islamic CSR in the society should be guided by the *maqasid shariah*. The application of *maqasid shariah* will provides a better framework that can be used by managers in dealing with potential conflicts arising from diverse expectations and interests of any corporation's stakeholders.

First, the application of *maslahah*. *Maslahah* means something of benefit, opposite the word of *mafsadat*, which means damage or destruction. *Maslahah* means something to raise the benefits and profits⁶⁵. *Maslahah* consists of considerations which secure a benefit or prevent harm. Protection of life, religion, intellect, lineage and property is *maslahah*.

According to al Ghazali⁶⁶ the objective of the *Shari'ah* is to promote the well-being of all mankind, which lies in safeguarding their faith (*al din*), their human self (*al nafs*), their intellect (*al 'aql*), their posterity (*al nasl*) and their wealth (*al mal*). Whatever ensures the safeguard of these five serves public interest and is desirable.

Al Syatibi described the objective of the *Shari'ah* is to promote the well-being of all mankind not all at one level. Al Syatibi and al-Ghazali divides *maslahah* in *shari'ah* to be achieved in three levels⁶⁷. First, *al Dharuriyyah* (the essential); second, *al hajiyyah* (the necessary); and third, *al tahsiniyyah* (the luxury).

Al Dharuriyyah: The essentials are the self-interests upon which people essentially depend, such as faith, life, intellect, posterity, and wealth, if neglected, would lead to hardship and appear total disruption of life's normal order. *Al Hajiyyah*: The complementary interests supplement the essentials and refer to those interests that, if neglected, would lead to hardship but not to the total disruption of life's normal order. In other words, they are needed to alleviate hardship so that life may be free from distress and predicament. *Al Tahsiniyyah*: The embellishments refer to those interests that, if realized, would lead to refinement and perfection in the customs and conduct of people at all levels of achievement⁶⁸.

In the case of priority to achieve between three levels *al dharuriyyah* (essential), *al hajiyyah* (necessary), *al tahsiniyyah* (luxury), the Islamic scholars have agreed that level *al tahsiniyyah* and *al hajiyyah* have different levels, as well as *al daruriyyah*. Level *al daruriyyah* is the most most needed than level *al hajiyyah* and *al tahsiniyyah*. Therefore, if there is conflict between the benefit of *al tahsiniyyah* and *al hajiyyah*, *al hajiyyah* is preferred then *al tahsiniyyah*. Likewise, if benefits of *al hajiyyah* or *al tahsiniyyah* compete with *al dharuriyyah*, *al dharuriyyah* is preferred⁶⁹.

Hence, Qarafi asserts that the above classification is related to and deeply rooted in the *Shari'ah*'s objectives to ensure that society's interests are preserved in the best fashion both in this world and in the Hereafter. According to him, such a classification implies how a

⁶⁵ Macluf, Luwis. 1976. *al-Munjid*. Dar al-Masyriq. Beirut. p.432.

⁶⁶ Al-Ghazali. (1322) H. *al-Mustasfa*. Beirut. Dar al-Kutub al-Ilmiyyah. Vol 1. p. 286

⁶⁷ Shatibi (t.th.) *al-Muwafaqat*. Kairo. Maktabah Wa Matba'ah Muhammad 'Ali Sabi Wa Auladihi. Vol. 2. p: 4, al-Ghazali, 1322: 1: 286.

⁶⁸ Syatibi, t.th: 4, al Ghazali, 1322: 1: 286, Dusuki and Irwani, 2007:32.

⁶⁹ Qarafi 1925. *al-Furuq*. Mesir. Dar Ihya al-Kutub al-Arabiyyah. Vol 3. p: 94.

maslahah-based methodology could be used to derive new rulings from the Shari'ah, meet society's changing needs, and solve contemporary problems related to socio economic endeavours. Thus, these principles can help establish guidelines for moral judgements and balance the individual's self-interests with social interests, especially in conditions where the Qur'an and al-Sunnah are not explicitly explain in detail. This framework could be basis reference for implementing CSR in Islamic corporate.

There are two ways for using *maslahah* which can be made by corporate to implement CSR. First, the positive side by performing CSR activities to maintain and ensure the creation of *mashlahah* for stakeholders. And the second, negative side by refusing and avoiding *mafsadah* that may happen in the corporate.

With the implementation of *maslahah*-based CSR, corporate can create many CSR programs in the ffort to improve welfare of society. This principle reflects how Islam stresses the importance of considering public interests rather than individual interests. It provides a decision-making framework and a mechanism for adapting to change. It also offers guidelines for moral judgment on the part of managers and other stakeholders, particularly in solving conflicts that may arise when pursuing CSR.

Accourding to Dasuki and Irwani⁷⁰ a pyramid shape figure can explain the application of *maslahah* in carrying out CSR :

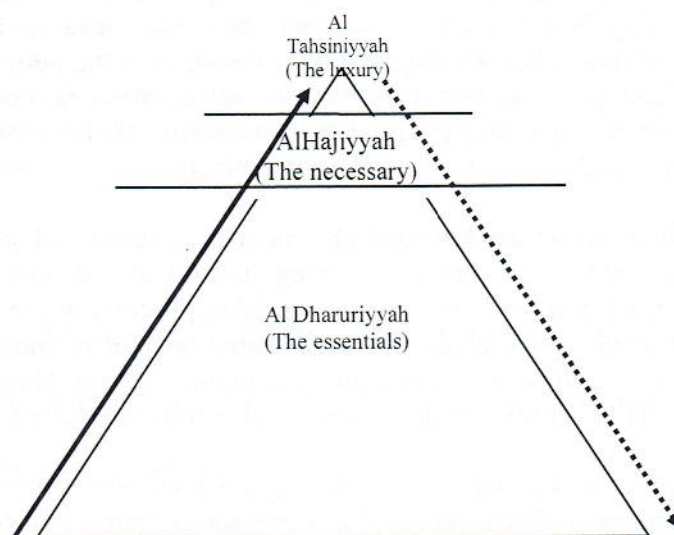


Figure 2: The *Maslahah* Pyramid

Dusuki dan Irwani elaborate on the first level (the essentials) that managers are expected to strive to preserve and protect their stakeholders' essential needs (viz., religion, life, intellect, posterity, and property) and the public good in general. For example, under the CSR precept, they must protect their employees' welfare or basic needs by providing

⁷⁰ Dusuki and Irwani, 2007: 35-37.

adequate prayer rooms and protecting the employees' safety and health in the workplace, thereby reflecting their responsibility to safeguard, respectively, the faith and values of life. Moreover, they must confine their operations to those that safeguard the above-mentioned essential values. Accordingly, corporations have a moral and social responsibility to avoid any activities that may cause disruption and chaos in people's lives, even though pursuing them may endanger higher profits. Such examples include business activities that can endanger people's lives and disrupt their intellects as a result of environmental degradation and manufacturing illicit drugs for public consumption⁷¹.

As soon as this level of responsibilities have been fulfilled, the corporations may strive for the second level: the necessary. Here, it is deemed beneficial to remove difficulties that may not pose a threat to the normal order's survival. For example, these managers may want to extend their social responsibility commitment by extending the employees' essential needs, such as fair pay and a safe workplace, to include continuous training and enhanced human quality programs. The latter is not really essential, for neglecting it does not threaten the employees' continued existence. However, assuming such a responsibility fulfills the complementary interest of advancing the workers' intellectual well-being (knowledge and skills). In some cases, such an effort can be considered one of the essentials. For example, corporations need to provide adequate Shari'ah training to their employees concerning the offered Islamic financial instruments in order to protect the interests of the faith.

At the highest level, the luxury, corporations are expected to discharge their social responsibilities by engaging in activities or programs that may lead to improving and attaining the perfections of public life. Giving charity or donation to the poor and the needy, as well as offering scholarships to poor students and providing sufficient, correct, and clear information or advertisement regarding all products, are some of the examples of CSR commitment with respect to realizing this level's goal for society.

The pyramid's three levels are not mutually exclusive; rather, all levels are inter-related and mutually dependent. The arrows pointing upward and downward reveal the flexibility and mechanism of change in the decision-making process, in the sense that any element comprising one level of *maslahah* may be elevated upward or pushed downward, depending on the different circumstances concerning the public at large. However, it should be noted that such flexibility is confined within the Shari'ah's framework, and not viceversa.

This reflects the pyramid's dynamism in assisting the decision-making process within different context, time, and space. For instance, if circumstances change and corporations are encouraged to respond and, as a result, reconsider their roles within society, this will necessitate a realignment of their business institutions (e.g., mission, vision, policy deployment, decision making, reporting, and corporate affairs) to the new *maslahah*, as long as it does not contradict the Shari'ah's principles⁷².

The *maslahah* pyramid above can be used as frame of reference for CSR managers in IBI's products of CSR for IBI's stakeholders. *Maslahah* reflects the urgency level of importance that should be achieved in the implementation of CSR. The lowest level is *al*

⁷¹ Dusuki and Irwani, 2007:37

⁷² Dusuki and Irwani, 2007: 39.

dharuriyyah, which is the first and basic accomplishment to be achieved in the implementation of CSR. The second level *al hajiyyah* is achieved when the first level *al dharuriyyah* has been fulfilled. The third level *al tahsiniyyah* is realized after the first and second levels have been accomplished⁷³.

The *maslahah* pyramid, which serves as a framework and general guideline for an ethical mechanism, provides managers with three levels of judgment to resolve the ethical conflicts that inadvertently emerge while applying CSR programs and initiatives. The levels also reflect the different degrees of importance in terms of responsibility fulfillment. The bottom level, the essentials, constitutes the most fundamental responsibility to be fulfilled, as compared to the complementary and the embellishments categories.

Conclusion

The study reveals that there are five (5) fundamental principles considered as critical for corporate social responsibility to make an impact on the society. CSR concept in Islam is practiced in three areas of responsibility. First is the responsibility to God. Second is the responsibility towards the people, and third, is the responsibility to the environment. These three responsibilities are supported by the basic principles of monotheism (*tauhid*), the caliphate (*khalifah*), justice, brotherhood (*ukhuwwah*) and the creation of *maslahah*.

The application of Islamic corporate social responsibility in the society should be guided by application of *maslahah* (the public good) which provides a better framework that can be used by managers in dealing with potential conflicts arising from diverse expectations and interests of any corporation's stakeholders. Implementation of Islamic CSR principles based on Qur'an and Sunnah in the whole Islamic corporate activities will be a key factor that drives the economy of the people, not just profits for shareholders alone, but also for a bigger economic empowerment of society.

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⁷³Qarafi, 1925.

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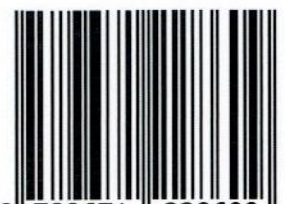
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