

Conference Paper

CRS implementation from Western to the Islamic Perspective: Maqasid al-Shari'ah and Maslahah

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Abstract

Corporate social responsibility (CSR) perspectives is a framework for the role of business in society which has emerged and developed rapidly as a field of study. It sets standards of behavior to which a company must subscribe in order to impact society in a positive and productive manner while abiding by values that exclude seeking profit at any cost. CSR initiative remains open to wide criticism for its inherent problems and justification, conceptual clarity, and possible inconsistency. Problems are more acute when it comes to implementing and operationalizing CSR on the ground, especially in a situation involves trade-off. This paper offers an instructive understanding of CSR from an Islamic perspective. In particular, the implication of maqasid al-Shari'ah (the Shari'ah's objectives) and the application of maslahah (the public good) to CSR are discussed to shed light on how Islam's perception of CSR take into consideration of the reality and ever-changing circumstances.

Keywords: Maqasid al-Shari'ah, Maslahah, Islamic CSR

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1. Introduction

Corporate social responsibility (CSR) has evolved as the role of the company in influencing society positively and in a productive way. The emergence of corporate social responsibility with empowerment and investment in the community is an example of this impact (Kazmi, Leca, & Naccache, 2015). Globalization causes companies to play a big role in regulating the community and acting as entities to overcome socio-economic problems (Brejning, 2012; Lim & Tsutsui, 2012). For example, multinational companies are considered as providers of employment, paying taxes, transfer of technology, and making contributions to education and health care (Rangan, Chase, & Karim, 2015). The issue of CSR is growing as a business scandal involving large corporate companies such as Barings, Enron, Arthur Anderson, WorldCom, and others (Cernusca, 2011).

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CSR has proven to be an effective means of motivating company success (Du, Bhattacharya, & Sen, 2010). It covers three (3) main areas; environmental performance, economic performance and social performance (Henderson, 2015). Issues relating to the environment include the impact of the production process, products and services, biodiversity and human health. Economic performance, including salaries and benefits, productivity, job creation, investment development, and investment in training and other forms of human resources. Social performance includes health and safety, employee and company satisfaction, philanthropy, as well as labor and human rights, diversity of workforce and supplier relations. CSR basically adopts the triple bottom line concept (Willard, 2012), so while focusing on economic performance, it will also show how companies improve environmental and social performance.

CSR can also be a means for every company to contribute to the needs and meet the expectations of various stakeholders. Stakeholders can be categorized as external and internal stakeholders. External stakeholders such as trade unions, consumers, suppliers, communities, governments and shareholders. While internal stakeholders consist of employees, managers and directors. Pepper dan Gore (2015) revealed that in agency theory, both in groups and individually, the stakeholders share different interests and expectations for the company. For example, shareholders or owners want the company to maximize profits, employees expect a high salary level and job security, while customers certainly want the company to provide quality customer service and products. The company, in its efforts to accommodate the wishes of all stakeholders, can implement the CSR (Arsad, Ahmad, Fisol, Said, & Haji-Othman, 2015).

However, despite the great efforts to promote CSR between companies and communities, this concept is present with criticism (Jenkins, 2004; Van Oosterhout & Heugens, 2006; Zamagni, 2012). For example, how CSR can be effectively and efficiently in situations involving trade-offs. The potential for conflict arising from the interests and expectations of various constituents in more diverse societies has prevented CSR initiatives (Berens, Van Riel, & Van Rekom, 2007).

For this reason, the Islamic view of CSR is present based on the Qur'an and Sunnah. This philosophical framework approach can be a better alternative in regulating the relationship of fellow human beings and the universe. Moral and ethical principles derived from the eternal and absolute revelations of God, can function as better guidelines for business enterprises and social responsibility simultaneously.

Human reasoning cannot determine what is useful and what is harmful (Ahmed, 2011; Tilt & Rahin, 2015), it plays a role only in the framework guided by Shari'ah (Akram Laldin & Furqani, 2013; Jusoh, Ibrahim, & Napiah, 2015; Ullah, Jamali, & Harwood, 2014).

Islam recognizes the role of human mind and experience in the theory of economic behavior and business activities is limited to aspects of human existence as human beings. Humans are still servants of God who need divine guidance (Al Qur'an 17:9, 7:52, 16:89), especially to ensure what is right and what is wrong (Al Qur'an 21:107, 41:44).

Therefore, the aim of this paper is to describe the concept of CSR from an Islamic perspective. The discussion focuses on maqasid al-Syari'ah (the purpose of Shari'ah) and the principles of maslahah which bring all forms of benefit or reject all destructive possibilities, used as a basis for this perspective (Darus, Yusoff, Zain, & Amran, 2016). The implications of these principles are discussed in detail to explain how Islam views CSR both holistically and dynamically, taking into account reality and ever-changing circumstances. These principles also describe a better framework (Taman, 2011). Managers can use these frameworks when they have to be confronted with conflicts that arise from the various interests of stakeholders.

2. Literature Review

2.1. The social contract theory

Corporate social contract theory used to justify CSR sustainability, stating that businesses and communities are equal partners, each of whom has the rights and responsibilities of stakeholders (Bridoux & Stoelhorst, 2014). Both directly and indirectly, need each other. Business companies need continuous support from the public regarding resources and sales (Darus, Yusoff, Yatim, Ramli, & Zain, 2015). In addition, a business entity that operates socially responsible, controls a number of productive economic resource. For example, technology, finance, and labor that can affect the area of communities in which they operate the bussinese (Hamidu, Haron, & Amran, 2015; Mohd Nor, 2012; Scott, 2007).

CSR has developed into a strategic tool designed to achieve economic goals. Corporations can choose to support a number of social programs for the reason of obtaining a good image, public relations, competitive advantage, or other strategic reasons without endangering the interests of stakeholders and shareholders. In addition, maintaining the company's reputation through CSR can be beneficial in the future (Blomgren, 2011). This market power can increase profitability as an impact on the perception of corporate social responsibility behavior.

However, efforts to implement CSR based on social contracts lead to contra. "Contracts" between business entities and communities demand renegotiation when people's tastes change (Sacconi, 2006). So that if corporate legitimacy rests on public perception, companies must inevitably change their behavior according to how society expects them to behave.

Davies dan Crane (2010), revealed some companies argue that they must respect local values, even have greater tolerance for low standards and bribery. For example, if a company operates in an area with a community where bribery is part of social norms, then the company is faced with the problem of bribery. Companies that are committed to CSR need more specific moral rules or principles to explain why they must act in a good and useful way. This problem needs to be studied in light of the fact that all choices involve sacrifice (Matten & Moon, 2008). For example, a program to increase minority employment can reduce efficiency, as a result the company may not be able to fulfill its obligations to shareholders and employees, and increase prices that will harm consumers.

2.2. The stakeholder theory

A different approach in developing CSR by stakeholder theory, which is indeed one of the most important. According to this approach, the needs and rights of all stakeholders are a useful way to develop socially responsible behavior by managers. A socially responsible organization is seen as one where people stand out in manager decision making. Stakeholder theory is also an attempt to collect perceptions that there is only one main objective, namely shareholders in public companies. This causes a lot of overlap between the theories that explain CSR and justify it in business operations.

Companies in the West adopt this theory. In short, companies are involved in CSR to guarantee their legitimacy, where companies are required to provide bonuses and requests from various stakeholder groups and value them explicitly and implicit contracts with various constituents. Stakeholder analysts argue that all persons or groups with legitimate interests participating in an enterprise do the benefits and that there is no prima facie priority of one set of interests and benefits over another. In another words, with CSR, a company develops a reputation, which in turn is a competitive advantage in the market and ultimately gains long-term profitability and viability of the firm.

2.3. The criticism of the Western view of CSR

CSR is an effort to soften corporations image (Franklin, 2008; Vlachos, Tsamakos, Vrechopoulos, & Avramidis, 2009) by presenting it as human benevolent and socially responsible. For some, this is somehow considered a mask to pursue profit and power (Crook, 2005). CSR is then only a means to take the public hearts. That's why CSR evaluations vary with different interests and special needs of the communities and circumstances. The reason for distrust may be obvious, mainly because most theories support CSR in the West, limiting ourselves to material and rational factors of humans argument. This theoretical construction is rooted in the West secular worldview based on inquiry and rational arguments (Hurd, 2009). As a result, the Western world view is relative and always changing, because it is rooted in empirical observation and the theoretical construction associated with it.

Following this approach, The West views of CSR in general is more aligned with the materialistic approach life compared to ethical issues. For example, according to CSR theory based on social contract, 'social contract' between business and community needs renegotiate as changes in community preferences (Aguilera, Rupp, Williams, & Ganapathi, 2007) This confirms the relative and transitional nature of CSR in the business sense. Because the legitimacy of the company relies own public perception, they definitely need to change their behavior according to how society expects them to behave (Humber, 2002; Wijnberg, 2000). According to Davies (2003), some companies argue that they must 'respect' local values even if this means greater tolerance low standards and corruption.

Therefore, human perception and reason cannot really describe, analyze or predict human behavior accurately since humans beings don't always behave in a standard way (Watzlawick, Bavelas, & Jackson, 2011). They are less concrete and a solid normative assessment that can resolve potential conflicts. This creates a dilemma for business companies because they don't exist the absolute principle of ethical or moral behavior to guide social responsibility.

Despite many efforts to provide theory (Avetisyan & Ferrary, 2013; Banerjee, 2003; Basu & Palazzo, 2008; Boatright, 2000; Geva, 2008; Weiss, 2014), morals and ethical foundation for CSR, these efforts have received widespread criticism for problems related to justification, conceptual clarity and possible inconsistency. These efforts also failed to provide adequate ethical guidance to business executives, who must decide which courses must be pursued and with how much commitment.

This problem very acute given the fact that all choices involve trade-offs (Beckmann, Hielscher, & Pies, 2014; Heath & Norman, 2004; Winn, Pinkse, & Illge, 2012). For example, programs to increase minority employment may be reduced efficiency, thus preventing corporations from fulfilling obligations to shareholders and perhaps other employees, while raising prices consumer. Or such programs may be adopted at the expense achieve a greater reduction in the amount of pollution, which creates a conflict with other requests made to the corporation on behalf of social responsibility.

2.4. The Islamic perspective on CSR

Carroll (1979) proposes a four-dimensional framework of CSR, which includes economic, legal, ethical and philanthropic responsibilities based on the order of importance. A systematic analysis of how Islam perspectives affect CSR can be given based on the CSR pyramid of Carroll (1979, 1991). In that framework, the following section tries to capture how these components and their composition can be interpreted from the Islamic paradigm.

2.4.1. Economic responsibility

Carroll (1991) shows that business organizations are created as economic entities designed to provide goods and services to community members. The profit motive as the main incentive in the modern economy, mentioned several points of Islam are considered to be inhibiting because Islamic CSR adopts a relatively active ethical attitude towards business that does not only refer to limited economic efficiency (Tulder & Zwart, 2006, p. 254).

However, economic activities are highly valued in Islam which is based on the understanding that all resources on earth are created by Allah to 'fulfill human needs' (QS. 2:29; QS.7:10; QS.13:3) 'Has private ownership rights' (QS. 2:275, 279, 282; QS. 4:2,4,7). The illegal behavior and clearly unethical economic activities is prohibited (QS.4:29; QS. 3:161). The fundamental principles of Islamic economics are almost the same as capitalist economics rather than socialism which requires collective ownership (Serif, 2014, p. 257), there is a moral filter in the form of claims on people who have resource rights above the limit, and filter Islamic values by looking at clients before they are sold (M. Chapra, 1992; Rice, 1999, p. 346).

2.4.2. Law responsibility

Carroll (1991) describes the legal responsibility as the second layer in the pyramid, namely the public sees in business must comply with the basic rules and the established legal system. As part of fulfilling a "social contract" between business and society, companies are expected to pursue their economic mission within the framework and legal responsibilities that reflect the view of 'codified ethics' in the sense that they embody the basic idea of fair operations as determined by the Member of Parliament.

Some Muslim countries have integrated the concept of legality with Islam through divine law, shari'a. Al Qur'an and hadith as the main basis in the formation of laws have conveyed God's will and determined certain beliefs and practices in the form of legal orders and prohibitions (Groff & Leaman, 2007, p. 176), and law (fiqh) appears and argues not only about what Islamic law is on a particular issue, but also on how to produce legal decisions.

According to Dusuki (2008), Shari'ah consists of aqidah, akhlaq, and fiqh; where the aqidah and akhlaq become provisions for all in the community. Fiqh as a legal rule governing human actions, can change from time and space so as to increase flexibility and dynamics of jurisprudence depending on the special needs of the community. The Qur'an emphasizes the importance of justice (QS. 7:29; QS. 16:90), because not only it is the highest policy but also a key phenomenon to maintain the public order.

2.4.3. Ethical responsibility

Carroll (1991) states that economic and legal responsibility embodies ethical norms about justice. Ethical responsibilities include activities and practices that are expected or prohibited by members of society even though they are not "codified" in the law as a reflection of the concern of all stakeholders. Ethical dimensions are explained in the Islamic paradigm as God's guidance through shari'ah on what is right or wrong can also strengthen the establishment of individual and organizational ethics (Ahmad, 2003), as exemplified by the behavior of Muhammad The Messenger (QS. 33:21). The idea of taqwa (full awareness and obedience to God's truth) is closely related to the concept of CSR (Dusuki, 2008), this fundamental thing is interpreted as the actions of good people without sinning (QS. 55:60; QS. 92:18-20)(Serif, 2014), so that the essence of Islamic ethics may be consistent with the values of universalism (Beekun & Badawi, 2005). Williams and Zinkin (2010, p. 519) show significant similarities between the basic principles of Islam and the Global Compact of the United Nations and even Islam is more

advanced and has more clear advantages from the codification of ethical standards and a set of explicit enforcement mechanisms.

2.4.4. Philanthropic responsibility

Carroll (1991) explained that this responsibility includes corporate actions that aim to advance human well-being and "goodwill" in the hope of the business becoming a good corporate citizen. This component is the least important part of CSR, according to Schwartz and Carroll (2003), the economic, legal and ethical dimensions that are needed and expected, but the philanthropic dimension is only desired by the CSR dimension of society.

The philanthropic dimension forms of human love (Turker, 2013) are very emphasized in the Qur'an (QS. 28:77; QS. 2:195; QS. 16:128). In practice, one of the pillars of Islam (charity) also guarantees equality between rich and poor people (QS. 2:219). The term zakat is repeated 38 times in the Qur'an and is obligatory for those who have already reached nishob (Serif, 2014, p. 251), which is an institutionalized CSR and can be used as an alternative to government revenue in addition to taxes used for the benefit of many people (Van Tulder & Van Der Zwart, 2005, p. 254). The Qur'an explains that philanthropic contributions must be made with intentions only for God (QS. 3:92; QS. 2:273).

3. Research Method

In order to achieve the stated review objective, a systematic review of literature was conducted by using an archival method. This paper employs a methodology to review the articles cited in the databases of Emerald Insight, Science Direct and Springer. Articles selected from year 2009 to year 2018, with Islamic CSR as the topic. Hence the study for this paper becomes a desk research rather than a survey or any other mode of researching.

4. Discussion

4.1. The CSR in Islamic perspectives

Allah has created this world and everything within for the life of mankind (Al Qur'an, 16:14; 16: 114; 35:12) and humans are encouraged to seek the grace of Allah everytime

even during the pilgrimage (2: 198). However, humans are also warned not to do damage in this world (7:56; 7:85). From an Islamic perspective, the distribution and utilization of natural resources for business purposes must ensure that no environmental damage is carried out (Arsad et al., 2015; Beekun & Badawi, 2005; Jaskiewicz & Tulenko, 2012; Solangi, Islam, Saidur, Rahim, & Fayaz, 2011).

Islamic law (Shari'ah), for example, shows a more important role than a social contract (Abu Bakar & Yusof, 2015; Dusuki, 2008). Religious ties require humans to submit to the role of Shari'ah by carrying out social responsibility in accordance with the moral awareness set by the Shari'ah (Muhamad, Sukor, & Rizal, 2016). Shari'ah law sets moral standards and social norms based on the Qur'an and Hadith. For example, the rights of individuals to hold or buy property (property rights) are governed by rules and codes of ethics designed to protect the rights of the society (Adnan Khurshid, Al-Aali, Ali Soliman, & Mohamad Amin, 2014; Azid, Asutay, & Burki, 2007; Iqbal & Mirakhor, 2004; Williams & Zinkin, 2010). Nevertheless, in Islamic law, humans are not expected to carry out economic, social and other worldly activities to maximize personal satisfaction, as idealized in neoclassical economic theory (Askari, Iqbal, & Mirakhor, 2014). Humans must balance the rights and responsibilities of individuals and society. Thus, the idea of social responsibility is expressly written in religious ties (Debeljak, Krkac, & Ragab Rizk, 2008; Mariyani-Squire, 2014; Zaman, 2009).

4.2. The Maqasid Al-shari'ah

Islam can be a solution because it combines fundamental principles derived from the Qur'an and Hadith but also provides a mechanism to adapt the alteration. Fundamental (Qur'an 39:44, 68:4) includes aqidah (belief), worship and character (moral and ethical) remains and never changes (Zin et al., 2012; Zinkin & Williams, 2006). Whereas in the case of muamalah (Qur'an 4:29, 2:279, 3:112, 21:107, 7:96, 5:65), like economics, business, and other worldly activities require flexibility and development in accordance of the time and environmental conditions. Shari'ah is defined as a system of ethics and values that covers all aspects of life (for example, personal, social, political, economic, and intellectual) as well as the main idea of adapting the change, which cannot be separated or isolated from basic beliefs, the values of Islam, and the purpose of Islam (Ketola, Siwar, & Hossain, 2009). Shari'ah law reflects a complete and integrated view of Islam covering all aspects of life, both individually and socially, not only in the world but also in the hereafter.

TABLE 1: The CSR in Islamic Perspectives.

Prior Studies	Results of the Research
Sriwar and Hossain (2009) An analysis of Islamic CSR concept and the opinions of Malaysian managers	The survey findings and annual report analysis are expected to provide guidelines to the managers of other organizations for those who want to follow Islamic CSR.
Williams and Zinkin (2010) Islam and CSR: A Study of the Compatibility Between the Tenets of Islam and the UN Global Compact	The paper concludes that with the possible exception of Islam's focus on personal responsibility and the non-recognition of the corporation as a legal person, which could undermine the concept of corporate responsibility, there is no divergence between the tenets of the religion and the principles of the UN Global Compact.
Arifi and Gao (2010) Corporate social responsibility disclosure: A comparison between Islamic and conventional financial institutions	The results show significant differences in the level and the extent of the disclosure between IFIs and CFIs, largely due to the disclosure made by IFIs of religions related themes and information, including Shari'a supervisory board reports, the "Zakah" and charity donation, and free interest loan.
Darrag and E-Bassiouny (2013) An introspect into the Islamic roots of CSR in the Middle East: the case of Savola Group in Egypt	The research reflects upon international paradigms of CSR versus the Islamic one, highlighting its origins and providing an analogy among both perspectives. Also, a new model is developed and further put into action by the case study employed.
Adnan Khurshid et al. (2014) Developing an Islamic corporate social responsibility model (ICSR)	This study extends the theory of Carroll (1979) using an operational definition of CSR that encompasses the economic, legal, ethical and philanthropic dimensions of CSR from an Islamic perspective. This ICSR model is applicable to both Islamic and non-Islamic business systems because both Islamic and Western CSR have common humanitarian grounds.
Arsad, Said, Yusoff, Haji-Othman, and Ahmad (2014) The Relationship between Islamic Corporate Social Responsibility and Firm's Performance: Empirical Evidence from Shari'ah Compliant Companies	This study has brought up several implications which may be applied in many countries irrespective of whether they are developing or developed countries. Firstly, it provides strong evidence to show that boards of directors and human capital are significant variables in the extent of disclosure. Secondly, the study is expected to alert the Securities Commission with regards to the definition of Shariah-compliant status which should not just include "good public perception and Image Company" but also the extent of the application of Islamic values and Shariah principles in the conduct of their business.
Darus et al. (2015) An Islamic CSR Framework: Perception from Practitioners, Academicians and the General Public.	The results revealed that a strong overall perception about the framework is significantly and positively related to the overall acceptance of Islamic CSR practices.
Alfakhri, Nurunnabi, and Alfakhri (2018) Young Saudi consumers and corporate social responsibility: an Islamic "CSR tree" model	Utilising social contract theory, this study contributes to the literature by developing an Islamic "CSR Tree" model (which consists of three parts: "roots", "trunk", and "crown") to increase the understanding of Islamic CSR (i-CSR) and consumer behaviour.

The main objective of the Shari'ah framework is to ensure a society that is free from all tyranny, in order to achieve socio-economic justice (Johnson & Vriens, 2011). Muslims believe that there is no real justice except justice that comes from God, so that everything is fair and well ordered. Justice is one of the highest values in Islam. In fact, the main purpose of revelation and the task of Prophet Muhammad (PBUH) is to establish justice (Qur'an, 16:90). In all matters including economic activities, Muslims are obliged to establish justice against themselves and close relatives (Qur'an, 4: 135, 6: 152).

Fear of injustice can prevent an act that is not permitted by religion. One principle that comes from the Shari'ah is that everything is permissible provided there is no damage or harm to others. Therefore, the Shari'ah explicitly prohibits transactions involving usury, uncertainty (gharar), price manipulation, stockpiling, free market disruption, exploitation and fraud (Al-Qaradhawi & bin Daud, 2016)

Whereas Imam Al-Ghozali stated that the aim of the Shari'ah is to improve the welfare of all humanity, which lies in maintaining their faith (dien), desire (nafs), intellectual ('aql), descent (nasl) and wealth (mal). Besides that the purpose of Shari'ah law is compassion, trying to uphold justice, eliminate prejudice, and alleviate the suffering of others by carrying out cooperation and mutual support in the family and society in general. Both of these concepts are realized by realizing the public interest (maslahah).

4.3. The maslahah

Etymologically, maslahah equals benefits, both in terms of pronunciation and meaning (Jalil, 2006). Maslahah also means benefits or a work that contains benefits (Shaharuddin, 2010). Literally, maslahah is defined as seeking benefits and the welfare of the society and keeping things from being destructive (Al-Mubarak & Osmani, 2010; Azli et al., 2011; Mutanaqisah, 2011; Yusuf & bin Bahari, 2015). Imam Malik was a prominent supporter of upholding maslahah, using the term al-masalih al-mursalah namely the interests that uncovered by other sources. Basically, Maslahah is an action to prioritize benefits or reject damage to human welfare through achieving certain goals (Doi & Clarke, 2008).

The concept of maslahah requires an understanding that Islam holds the principle of preventing harm, which states that a company cannot harm or cause harm to others when carrying out its business activities. In general, the two main Shari'ah axioms are removing difficulties (raf' al-haraj) and preventing harm (daf' alharar). This concept occupies a central position in order to protect social interests, as described in maslahah, especially in preventing social damage (Qur'an 7:56, 7:33, 7:32, 7:29). Abu Sa'id, Sa'id bin Sinan al-Khudri ra. said, the Messenger of Allah. said, "No loss and no harm." (This hadith hasan. Narrated by Ibn Majah, Daruquthni and others. Also carried out by Imam Malik in his book al-Muwaththa' as a mursal hadith, from Amr bin Yahya, from his father, from the Prophet Muhammad, PBUH). Imam al Suyuthi, asserted this hadith is very important because it is the embodiment of the basic principles and principles of Islamic law. Among the reasons is that if someone has damaged someone else's property, the person who is the victim must not repay by damaging, the action will only worsen the

TABLE 2: The Maqasid Al-shari'ah.

Prior Studies	Results of the Research
Ahmed (2011) Maqasid al-Shari'ah and Islamic financial products: a framework for assessment	This note provides a framework of assessing the implementation of the overall goals of Islamic law (<i>maqasid</i>) at the level of products. The <i>maqasid</i> imply two sets of Shari'ah requirements, one legal and the other social.
Mohammad and Shahwan (2013) The Objective of Islamic Economic and Islamic Banking in Light of <i>Maqasid Al-Shariah</i> : A Critical Review	The study has concluded from the observation of the selected literatures that the five elements of <i>Maqasid al-Shariah</i> were fully observed in the objectives of Islamic economics and Islamic bank. However, it is also found that the objectives of Islamic banks mostly aimed towards profit-oriented entity rather than social-based entity. Thus, it is suggested that Islamic banks' objectives should promote the objectives of Islamic economics thus inculcating as well <i>Maqasid al-Shariah</i> in its holistic direction.
Vejjagic and Smolo (2011) Maqasid al-Shariah in Islamic finance: an overview	In facing or solving current issues in the aspects of social, economics, politics and finance, the application of <i>Maqasid al-Shari'ah</i> is an important element that needs to be incorporated by all Muslims. In addition, there should be continuous emphasize on the importance of <i>Maqasid al-Shari'ah</i> in all Islamic finance fields. It must be underlined through recommendation to all relevant financial bodies to promote these gracious <i>Shari'ah</i> objectives in the markets and provide application for them correspondingly in the relevant industries for better future of Islamic finance.
	The paper explicates three specific ends (<i>maqasid</i>) in Islamic finance, namely wealth circulation, fair and transparent financial practices and justice at the micro- and macro-level. To achieve those ends, the <i>Shari'ah</i> provides means (<i>wasail</i>) such as facilitating financial contracts, establishing values and standards and instituting social responsibility
Adnan Khurshid et al. (2014) Developing an Islamic corporate social responsibility model (ICSR)	This study extends the theory of Carroll (1979) using an operational definition of CSR that encompasses the economic, legal, ethical and philanthropic dimensions of CSR from an Islamic perspective. This ICSR model is applicable to both Islamic and non-Islamic business systems because both Islamic and Western CSR have common humanitarian grounds.
Arsad et al. (2014) The Relationship between Islamic Corporate Social Responsibility and Firm's Performance: Empirical Evidence from Shari'ah Compliant Companies	This study has brought up several implications which may be applied in many countries irrespective of whether they are developing or developed countries. Firstly, it provides strong evidence to show that boards of directors and human capital are significant variables in the extent of disclosure. Secondly, the study is expected to alert the Securities Commission with regards to the definition of Shariah-compliant status which should not just include "good public perception and Image Company" but also the extent of the application of Islamic values and Shariah principles in the conduct of their businesses. The study extends the previous studies by providing a new benchmark of an Ideal Islamic Corporate Social Responsibility Index based on the Maqasid Al-Shariah and the application of Maslahah in Shariah Compliant Companies.
Darus et al. (2015) An Islamic CSR Framework: Perception from Practitioners, Academicians and the General Public.	The results revealed that a strong overall perception about the framework is significantly and positively related to the overall acceptance of Islamic CSR practices.
Alfakhri et al. (2018) Young Saudi consumers and corporate social responsibility: an Islamic "CSR tree" model	Utilising social contract theory, this study contributes to the literature by developing an Islamic "CSR Tree" model (which consists of three parts: "roots", "trunk", and "crown") to increase the understanding of Islamic CSR (i-CSR) and consumer behaviour.

damage without providing rewards. An alternative solution that can be done is to pay a compensation that has the same value as the damaged property to avoid further damage to property owners (Al Suyuthi, 1965). Islamic scholars broadly classify hazards that occur due to someone's intentions to oppress others / entities (for example, the environment) even though the actions taken are good. These good actions must be examined in various points of view and in various contexts to determine whether they are permitted in the Shari'ah or not (Mughal & Ahmad, 2011).

4.4. The implication Maqasid in CSR

The Islamic concept of CSR includes taqwa (obedience to God's commands and prohibitions) wherein the company assumes their roles and responsibilities as servants and caliphs of Allah (Al Quran, 95:4) in all situations and conditions. Therefore the company is responsible to God as the owner of resources that are utilized and managed. A devout Muslim, who upholds caring for others and the surrounding environment in depth. This is written in five (5) pillars of Islam. Every Muslim is considered as a social being who cannot isolate himself or ignore his roles and responsibilities to society or other human beings in any way, even though for worship (Qur'an 16:90). Therefore, CSR is a moral and religious initiative based on the belief that corporations must be "good" despite financial consequences. But that does not mean that Islam opposes making a profit (Qur'an 18:46).

Call for Shari'ah and the taqwa-based business paradigm implies that entrepreneurs are no longer motivated by maximizing their own profits, but by pursuing the highest happiness in the life of the world and the hereafter (Qur'an, 83:26, 18: 107-108, 66: 6). The company recognizes social and moral responsibilities for the welfare of others (for example, consumers, employees, shareholders and local communities). In addition, in accordance with the principles of justice in Islam, the company must bring a balance between individual rights and responsibilities towards others.

Islam recognizes personal interests as a motivating force in human life, but overall must be linked to the concept of goodness and justice. Islam establishes a moral framework for understanding what values can and are not desirable. The concept of social reward is also expanded by combining merit in the afterlife (Qur'an 2:62). Therefore, caring for the needs of themselves and others is an integral part of CSR from an Islamic perspective.

Social responsibility is not merely the duty of the government, but the duty of all members of the community, including the company (M. U. Chapra, 2016). Individuals

and companies are encouraged to sacrifice, share their wealth with the poor and needy by expecting reward only from God. This is the duty, responsibility, and spirit of sacrifice, and nurturing the goodness of Islam, really helping to eliminate selfishness and harmful personal interests (Canda & Furman, 2009; Iqbal & Mirakhor, 2011; Sheridan, 2009).

Bahari dan Yusuf (2014) reveals how *maslahah* can be applied in CSR. Analysis is carried out at different levels of the decision-making process (Samsudin et al., 2015). At the first level (primary), managers are expected to try to preserve and protect the interests of stakeholders, namely religion, rights, life, intelligence and property owned by stakeholders (Sadat, 2015). For example, in the CSR concept, companies must protect the welfare or basic needs of employees by providing adequate space for worship and protecting the safety and health of employees at work. Companies have a moral and social responsibility to avoid any activities that can cause disruption and chaos in people's lives, even if they generate profit.

After the responsibilities at the first level are met, the company must strive at the second level (complementary). For example, managers have a commitment to social responsibility by meeting important employee needs such as fair wages and a safe workplace, providing ongoing training and improving the quality of employees' self. Training is not really urgent because it does not threaten the survival of employees, but can improve employee welfare.

5. Conclusions

The company is still debating how the ideal concept of CSR can be applied well because corporations view CSR as deviating from the company's interests and the role limitations (Darus et al., 2016; Lin, Yang, & Liou, 2009).

Besides that the lack of good cooperation in managing conflicts of interest arising from diverse stakeholders has thwarted efforts to implement good CSR practices. Therefore, this paper analyzes CSR practices from an Islamic perspective (Arsad et al., 2015; Uddin, Siddiqui, & Islam, 2018; Welker, 2009). *Maqasid al-syari'ah* and *maslahah* offer the principle of preventing damage to the earth of God and providing a framework for managers to handle potential conflicts arising from various expectations and interests of corporate stakeholders, especially those related to CSR (Barom, 2013; Marsidi, Annuar, & Abdul Rahman, 2016). Therefore, by understanding the principles of preventing damage, managers can make a better choices, especially when dealing with situations that involving a trade-offs.

For example, a manager who wants to maximize profits is allowed to do so as long as the activity or business does not have a negative effect on the community or the surrounding environment. The implementation of these principles is how an Islamic company, like sharia financial institutions, have a clear basis in implementing corporate CSR (Wardiyono, 2013). Call for syari'ah and reflect maslahah which implies that these banks do not have to be oriented solely to profit, on the contrary they must strive to promote social welfare and protect the needs of society as a whole. In addition, the Shariah bank must have a clear financing policy and guidelines to help the community, especially those related to commercial affairs (Berens et al., 2007). Shariah-based banks cannot finance companies engaged in gambling, pornography, alcohol, and other company transactions that are involved in activities that are considered detrimental to society (eg environmental degradation) or companies that deal with oppression and abuse of human rights. In addition, Islamic banks cannot make excessive profits by burdening their customers or weakening and ignoring social responsibility and commitment to stakeholders.

The concept of CSR is not foreign to Islam, because it is clearly written in Shari'ah. Therefore, every company that claims to follow the principles of Shari'ah must implement Islamic principles in CSR. The Islamic perspective requires entrepreneurs to behave Islamically in their business affairs because God himself is a witness to their transactions (Qur'an 10:61). The main business principle is honesty and truth (HR. Bukhari, 8,116), keeping promises (HR. Ahmad and Baihaqi Mishkat al Masabih, 4870), loving Allah more than trade or business itself (Qur'an, 9:24), humble and show good faith in any transaction (Qur'an, 04:29), using deliberation in business matters (Qur'an, 42:38), not dealing with fraud and not bribing (HR. Abu Daud, 3537) and be fair (Qur'an, 2: 279). Employers must avoid things that damage and harm others and must treat others in the right and fair way just as they themselves want to be treated (Qur'an, 83: 1-4).

Furthermore, in the future, Islamic companies must strive to become promoters or business initiators in promoting good CSR practices. Given all of the above factors, this paper shows the importance of CSR training programs that incorporate the Shari'ah dimension, especially for Muslim executives and entrepreneurs, about CSR best practices. These programs can improve a better public understanding of why CSR is important, how it can benefit the community, and eliminate misunderstandings that might arise during its implementation.

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