

## Measuring of the Shariah Compliance in the Shariah Cooperative from *Maqashid* al-Shariah Perspectives

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### Abstract

Sharia cooperatives are currently growing rapidly and are present in society. However, they face several challenges. One issue is that many still doubt the Sharia-compliant of Sharia cooperatives. Many consider sharia cooperatives to be the same as conventional cooperatives. Therefore, sharia cooperatives must demonstrate their compliance with sharia. This study aims to measure the level of sharia-compliant of sharia cooperatives in Mataram City. The research method used is a descriptive quantitative. This study will involve all sharia cooperatives in Mataram City. The sampling technique used is non-probability sampling with census sampling. The results showed that the BMT Iqtishady and the Gumarang Akbar Sharia Cooperative were the most sharia-compliant cooperatives. Second place was taken by the Al-Mujahidin Mosque Sharia Cooperative in Tanjung Karang Permai and the Bumi Gora Mandiri Sharia Cooperative. Third place went to Sepakat Sejahtera Sharia Cooperative. Based on the research results, the majority of the sampled Sharia cooperatives exhibit a high level of Sharia compliance. This study complements prior research on the Sharia compliance of financial institutions by adding a measurement model grounded in *maqashid* sharia.

**Keywords:** *Sharia Cooperative, Sharia-Compliant, Maqashid Sharia, Asy-Syatibi, Simple Additive Weighting.*

### INTRODUCTION

Cooperatives play a vital role in the social and economic development of Indonesia. Historical records indicate that the primary purpose of establishing cooperatives in Indonesia was to eradicate ignorance and poverty.<sup>1</sup> The first cooperative was initiated by a district chief in Purwokerto named R. Aria Wiria Atmadja, who established a savings bank (*hulp spaarbank*) in 1896.<sup>2</sup> Later, during the emergence of the

<sup>1</sup> Warsono, "Pemahaman Filosofi, Sejarah, Dan Ideologi Koperasi Memperkokoh Serta Memperkuat Ketahanan Pengelolaan Koperasi Sesuai Jati Dirinya," *Jurnal STIE Semarang* 3, no. 2 (2011): 23–34.

<sup>2</sup> Fifi Hasnawati, "Sejarah Berdirinya Koperasi Di Indonesia," *Jurnal Akademika: Kajian Ilmu-Ilmu Sosial, Humaniora, Dan Agama* 2, no. 7 (2011): 757–66.

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Islamic economic movement, cooperatives also played a significant role. Sharia cooperatives became the first financial institutions to emerge from the efforts of Islamic economic activists. History records that long before the establishment of Bank Muamalat, the first Islamic bank in Indonesia, in 1984, the Koperasi Jasa Keahlian Teknosa established a financial institution named Baitul Maal Wa Tamwil (BMT), which applied Islamic principles in its operational activities.<sup>3</sup> The Koperasi Jasa Keahlian Teknosa established Baitul Mal Wa Tamwil (BMT) in 1984 with a capital of Rp 34 million and 18 customers.<sup>4</sup> Then, in 1988, the Koperasi Ridho Gusti applied the profit-sharing principle.

Sharia cooperatives and BMTs have become one of the driving forces of the grassroots economy.<sup>5</sup> Sharia cooperatives can provide financial access to previously unbanked communities.<sup>6</sup> The ability of sharia cooperatives to serve unbanked communities has led to a steady increase in the customers of sharia cooperatives.<sup>7</sup> In Mataram City there are 27 Sharia Savings and Loans Cooperatives (KSPPS) and Sharia Savings and Loan Units (USPPS).<sup>8</sup> The rapid development of Sharia cooperatives is good despite its flaws; the issues frequently faced by sharia cooperatives include weak governance and a lack of sharia audit.<sup>9</sup> The most frequently highlighted supervision issue relates to Sharia compliance, as the Sharia Supervisory Board (DPS), responsible for oversight in Sharia cooperatives, is typically composed of colleagues from the cooperative itself. This results in a lack of objectivity and independence in the supervision process.<sup>10</sup> Sharia compliance in Islamic financial institutions is of the utmost importance. Sharia compliance is the foundation of sharia cooperative operations, distinguishing them from conventional cooperatives. If an Islamic financial institution lacks sharia compliance, it is no different from other conventional financial institutions, which is detrimental to Islamic financial institutions.<sup>11</sup>

<sup>3</sup> Darmawan and Muhammad Iqbal Fasa, *Manajemen Lembaga Keuangan Syariah* (UNY Press, 2020).

<sup>4</sup> Ali Sakti, "Pemetaan Kondisi Dan Potensi BMT: Kemitraan Dalam Rangka Memperluas Pasar Dan Jangkauan Pelayanan Bank Syariah Kepada Usaha Mikro," *Jurnal Al-Muzara'ah* 1, no. 1 (2013).

<sup>5</sup> Abdulhanna, "Synergy Sharia Banking And Sharia Cooperation In Farmer Economic Empowerment After Change Function Of Agricultural Lands," *International Journal of Scientific & Technology Research* 9, no. 2 (2020): 5020–26.

<sup>6</sup> Andini Ekasari et al., "The Effect of Financial Literacy on Indonesian Women Micro Entrepreneurs through Financial Intermediation," *Journal of Infrastructure, Policy and Development* 8, no. 8 (2024): 5686, <https://doi.org/10.24294/jipd.v8i8.5686>.

<sup>7</sup> Amal Khairy Amin, "Financial Inclusion in Organization of Islamic Cooperation Countries: Challenges and Opportunities," in *Financial Inclusion in Emerging Markets*, ed. Ananda S. and Dharmendra Singh (Springer Singapore, 2021).

<sup>8</sup> Dinas Koperasi Usaha Kecil Dan Menengah, "Persentase Koperasi Syariah Berdasarkan Kabupaten/Kota," preprint, 2025.

<sup>9</sup> Supiah Salleh et al., "Shariah Governance and Audit Practices in Islamic Co-Operatives: An Audit Expectation-Performance Gap Analysis," *Corporate Law and Governance Review* 6, no. 3 (2024): 72–80, <https://doi.org/10.22495/clgrv6i3p8>.

<sup>10</sup> Nur Sania Dasopang, "Sharia Banking Supervision in Indonesia: Legal Mechanisms and Implications," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan* 12, no. 1 (2025): 227, <https://doi.org/10.29300/mzn.v12i1.6937>.

<sup>11</sup> Shafi'i Abdul Azeed Bello, "A Critical Analysis of Conceptual Background of Shariah Governance Framework for Islamic Banking and Finance," in *Shariah Governance in Islamic Banking Institutions*, 1st ed. (Routledge, 2023).

Sharia compliance refers to compliance with Islamic law. Sharia compliance ensures that the operational activities of Islamic financial institutions align with Islamic principles. Although important, the implementation of Sharia compliance still faces obstacles. These challenges stem from the integrity of financial institutions, a lack of attention from authorities, and low levels of public understanding and awareness.<sup>12</sup> Muslim scholars are working to address the issue of low understanding of Sharia compliance by conducting various research studies on Sharia compliance, including methods for measuring it.

An analysis of a financial institution's Sharia compliance can utilise the *Maqashid* Sharia Index (MSI). Mohammed and Dzuljastri first formulated the MSI to measure bank performance. The two researchers developed Abu Zahra's theory of *maqashid* sharia, which consists of three main factors, namely: 1) Individual Education; 2) Creation of Justice; and 3) Achievement of Welfare. The MSI was created to provide an alternative way of measuring bank performance, which has until now been based solely on materialistic elements, such as bank financial ratios.<sup>13</sup> The MSI formulated by Mohammed and Dzuljastri has since become a reference for several researchers to measure sharia compliance in various Islamic financial institutions.

Suhada and Pramono measured sharia compliance using MSI in six Islamic banks in Indonesia. The results showed that Bank Muamalat was the best bank with a ratio of 13.67%.<sup>14</sup> Then, Muhammad and Sudrajad's research analysed the compliance of banks using MSI with conventional banks and Islamic banks as research samples. The study's results showed that, in terms of education, BBAS achieved the highest score, followed by BPDS in terms of social justice, and BBAS also achieved the highest score in terms of welfare.<sup>15</sup> Then, Musyafa et al. used MSI to measure sharia compliance in two sharia cooperatives in Jepara. The results showed that Al-Hikmah Cooperative was more sharia-compliant than Mitra Muamalat Cooperative.<sup>16</sup>

In the research conducted by Suhada and Pramono, the measurement of *maqashid* sharia used results from banking financial reports. In contrast, this study did not use bank financial reports but rather the operational activities of sharia cooperatives. In the research of Muhammad and Sudrajad and the research of Musyafa, Silviana, and Ahmad, the concept of *maqashid* sharia used was based on the theory of Abu Zahra which contains three principles: 1) Education, 2) Justice, and 3) Welfare, while in this study it is based

<sup>12</sup> Ro'fah Setyowati et al., "Sharia Compliance in the Islamic Banking Perception in Indonesia," *International Journal of Innovation, Creativity and Change*. 5, no. 2 (2019): 1608–20.

<sup>13</sup> Mustafa M. Omar and A. B. Dzuljastri, "The Performance Measurer of Islamic Banking Based on Framework," *IJUM International Accounting Conference (INTAC IV)*, 2008.

<sup>14</sup> Suhada Suhada and Pramono Sigit, "Analisis Kinerja Perbankan Syariah Di Indonesia Dengan Pendekatan *Maqashid* Indeks," *JURNAL AKUNTANSI DAN KEUANGAN ISLAM* 2, no. 1 (2019): 5–37, <https://doi.org/10.35836/jakis.v2i1.50>.

<sup>15</sup> Muhammad Muhammad and Oktofa Yudha Sudrajad, "Analysing Banking Compliance from Maqasid Shariah Perspective: Evidence from Islamic and Conventional Bank in Indonesia," *International Journal of Current Science Research and Review* 06, no. 02 (2023), <https://doi.org/10.47191/ijcsrr/V6-i2-69>.

<sup>16</sup> Musyafa et al., "Analisis Syariah Compliance Koperasi Syariah Maqasid Index Dan Peraturan Deputi Pengawasan Kementerian Koperasi Dan UMKM," *Jurnal Mahkamah : Kajian Ilmu Hukum Dan Hukum Islam* 3, no. 2 (2018): 299–322, <https://doi.org/10.25217/jm.v3i2.325>.

on the theory of Asy-Syatibi which contains five principles: 1) Preserving Faith; 2) Preserving Life; 3) Preserving Posterity; 4) Preserving Intellect; and 5) Preserving Wealth.

In addition to using MSI as a tool for measuring Sharia compliance, various researchers have also attempted to formulate measures of Sharia compliance in Islamic financial institutions. Ahmed formulated a *maqashid* sharia framework for measuring sharia compliance in Islamic financial institution products. Ahmed explained three categories of products in Islamic financial institutions: pseudo-Islamic, Sharia-compliant, and Sharia-based. Pseudo-Islamic products only meet formal legal aspects. Sharia-compliant products meet both formal legal and Islamic legal requirements. Sharia-based products are those that comply with Islamic law and meet all requirements.<sup>17</sup> Rakhmadi et al. formulated a Sharia compliance measure method based on theoretical modelling. The model was then used to measure the Sharia compliance of Islamic bank products. The study's results found that, in general, Islamic banking products are not Sharia-compliant, based on fatwas issued by the Indonesian National Sharia Council (DSN-MUI).<sup>18</sup> Bedoui and Mansour formulated a measurement of corporate ethics using *maqashid* Sharia. The approach used is a pentagon-shaped structure with five elements, namely faith, wealth, intellect, posterity, and human self. The purpose of this formulation is for companies to contribute ethically to improving human welfare, increasing socio-economic stability, and preventing corruption.<sup>19</sup>

This paper is based on questions, how Sharia-compliant are Sharia cooperatives in Mataram City? This research was conducted on sharia cooperatives and the theory used is the *maqashid* sharia theory from Asy-Syatibi, which consists of: 1) Preserving Faith (*hifzud-din*); 2) Preserving Life (*hifzun-nafs*); 3) Preserving Posterity (*hifzun-nasl*); 4) Preserving Intellect (*hifzul-aql*); and 5) Preserving Wealth (*hifzul-māl*). The author will analyse the sharia compliance of sharia cooperatives in Mataram City using the *maqashid* sharia based on Asy-Syatibi's theory, then rank them from the best or most sharia-compliant to the least sharia-compliant. It is essential to measure sharia compliance using *maqashid* sharia, as these principles can serve as a model for formulating Islamic law that is fair, humane, and in the public interest.

## METHOD

This research is a quantitative descriptive study conducted to determine the value of an independent variable, either a single or multiple variables, without comparing or linking them to other variables. This study aims to measure a phenomenon or condition

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<sup>17</sup> Habib Ahmed, "Maqasid Al-Shari'ah and Islamic Financial Products: A Framework for Assessment," *ISRA: International Journal of Islamic Finance* 3, no. 1 (2011): 149–60.

<sup>18</sup> Ardiansyah Rakhmadi, "Measuring Sharī'ah Compliance Model: Evidence from Islamic Banks in Indonesia," *Journal of King Abdulaziz University Islamic Economics* 35, no. 1 (2022): 23–40, <https://doi.org/10.4197/Islec.35-1.2>.

<sup>19</sup> Housseem Eddine Bedoui and Walid Mansour, "Performance and Maqasid Al-Shari'ah's Pentagon-Shaped Ethical Measurement," *Science and Engineering Ethics* 21, no. 3 (2015): 555–76, <https://doi.org/10.1007/s11948-014-9561-9>.

existing in Sharia cooperatives. Using quantitative descriptive analysis facilitates the researcher’s assessment and ranking of the conditions of Sharia cooperatives.

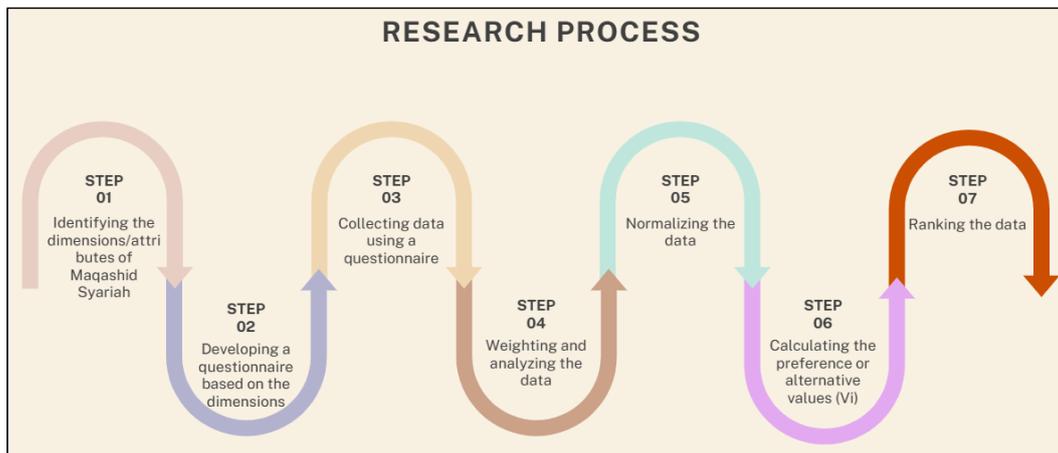
The data in this study are primary, collected directly. Data collection used a questionnaire with closed-ended Likert-scale responses.

**Table 1. Likert-Scale**

Scale	1	2	3
Answer	Disagree	Doubt	Agree
	None	Sometimes	Yes

Sources: Secondary Data

The sampling technique used was non-probability sampling, specifically census sampling. Census sampling was used due to the small number of Sharia cooperatives. According to data from the Mataram City Cooperatives and MSMEs Office, there are 27 Sharia cooperatives. The researchers’ data collection revealed only five Sharia cooperatives. The small number of sharia cooperative samples is due to several factors, namely: 1) the researcher was not granted permission to conduct research by some sharia cooperatives; 2) some sharia cooperatives are no longer operating or have changed their business activities; 3) some sharia cooperatives could not be located or the addresses listed in the NTB Cooperative, Small and Medium Enterprise Agency did not match. The samples in this study consisted of five sharia cooperatives: Koperasi Syariah Sepakat Sejahtera, Koperasi Syariah Bumi Gora Mandiri, BMT Iqtishady, Koperasi Syariah Masjid Al-Mujahidin Tanjung Karang Permai, and Koperasi Syariah Gumarang Akbar Syariah.



**Figure 1. Research Process**

The data analysis technique used is Simple Additive Weighting (SAW). The SAW technique was chosen because it can provide more accurate results using pre-defined weights and preferences. The SAW technique can also be a good alternative because it produces a ranking of preferences. The SAW technique procedure begins by determining the criteria or attributes that will serve as benchmarks. Then, weights are assigned to each

of the previously formulated criteria. After weighting, the next step is to analyze the questionnaire data. After analyzing the data, normalization is performed. After obtaining the normalized values, preference scores are calculated. The final step is to rank the resulting preference scores. The Sharia cooperative that achieves the number one ranking is considered the best or most Sharia-compliant, while the least Sharia-compliant is the one that ranks last. To facilitate understanding of this research process, the research flowchart is shown in Figure 1.

In the initial stage, the researcher will formulate a measurement tool for *maqashid* Syariah by identifying the dimensions of the concept of *maqashid* Syariah as outlined by Asy-Syatibi. The search for the dimensions of *maqashid* Syariah is conducted by analyzing various literature on the application of *maqashid* Syariah theory in financial institutions. In the second stage, the researcher will compile a questionnaire based on the dimensions of the *maqashid* Syariah concept. The questionnaire will use a Likert scale of 1-3. In the third stage, the researcher will collect data directly from all Sharia cooperatives in Mataram City. Data collection is conducted through questionnaires. In the fourth stage, the researcher will weight and analyze the collected data. In the fifth stage, the decision matrix will be normalized by comparing its values to the criteria. In the sixth stage, preferences or alternatives will be calculated by multiplying the normalization results by their weights. In the seventh stage, ranking is carried out. The Sharia cooperative that is most compliant with Sharia has the highest value, or is ranked first, and, conversely, the Sharia cooperative that is least compliant with Sharia has the lowest value, or is ranked last.

### **Identifying The Dimensions of *Maqashid* Shariah**

The theory of *maqashid* shariah, proposed by Asy-Syatibi, remains a concept. Therefore, it cannot yet be implemented to measure Sharia compliance in Sharia cooperatives. Therefore, it is necessary to use the operationalisation method developed by Sekaran. According to Sekaran, operationalising a concept will make it measurable. The method used is to analyse the dimensions, aspects, or characteristics demonstrated by the concept. Based on Sekaran's method, a concept denoted as (c) can be derived into a dimension denoted as (d). Then, the dimension can be derived into a more specific element denoted as (e). The notation of (d) and (e) can be measured. An example of Sekaran's operational method, using the analogy of thirst as a concept or notation (c), is that the behaviour of thirst can be measured and then broken down into dimensions, such as a thirsty person drinking a lot, denoted as (d). More specifically, the element of drinking a lot refers to the number of glasses consumed, denoted as (e). Therefore, to determine whether a person is thirsty or not, we use notation (d), which indicates that the person will drink a lot, and notation (e), which indicates how many glasses are consumed.

In this study, the operationalisation process only reaches the level or notation of the dimension (d). The results of the operationalization of the concept of *maqashid* syariah are presented in Table 2.

**Table 2. The Operationalisation of The Concept of *Maqashid* Shariah**

Concept	Dimension	References	Dalil
<i>Hifzud-din</i>	Providing sufficient time for employees to worship	Andriana and Prsetyo <sup>20</sup>	Q.S. An-Nur: verse 35-38
	Providing worship facilities	Andriana and Prasetyo <sup>21</sup>	“Whoever builds a mosque for Allah, Allah will build for him a house like it in Paradise” (H.R. Ahmad dan Ibn Abi Syaibah).
	Paying zakat	Andriana and Prasetyo <sup>22</sup>	Q.S. Al-Baqarah: verse 43
	Equal ownership among members	Ghulam <sup>23</sup>	Q.S. An-Nisa: verse 135
	Deposits determined through deliberation	Ghulam <sup>24</sup>	Q.S. Ali Imran: verse 159
<i>Hifzun-nafs</i>	Wearing clothing by Islamic law	Anisa, Dewi, and Agustina <sup>25</sup>	Q.S. Al-Ahzab: verse 59
	Health insurance for employees	Anisa, Dewi and Agustina <sup>26</sup>	Q.S. Al-Maidah: verse 2
	Providing flexibility and not intimidating when collecting payments	Cahyadi <sup>27</sup>	Q.S. Al-Baqarah: verse 280
<i>Hifzul-māl</i>	Riba-free products	Anisa, Dewi and Agustina <sup>28</sup>	Q.S. Al-Baqarah: verse 279
	Reasonable profits	Nurnazli <sup>29</sup>	Q.S. Huda: verse 18
	Using contracts by Islamic law	Ghulam <sup>30</sup>	Q.S. Al-Maidah: verse 1
	Transparency in financial reporting	Putra <sup>31</sup>	Q.S. Al-Baqarah: verse 282

<sup>20</sup> Novita Andriana and Ari Prasetyo, “Implementasi Komponen *Maqashid* Syariah Terhadap Kesejahteraan Pada Karyawan Yayasan Nurul Hayat Surabaya,” *Jurnal Ekonomi Syariah Teori Dan Terapan* 6, no. 3 (2020): 428, <https://doi.org/10.20473/vol6iss20193pp428-445>.

<sup>21</sup> Andriana and Prasetyo, “Implementasi Komponen *Maqashid* Syariah Terhadap Kesejahteraan Pada Karyawan Yayasan Nurul Hayat Surabaya.”

<sup>22</sup> Andriana and Prasetyo, “Implementasi Komponen *Maqashid* Syariah Terhadap Kesejahteraan Pada Karyawan Yayasan Nurul Hayat Surabaya.”

<sup>23</sup> Zainil Ghulam, “Implementasi *Maqashid* Syariah Dalam Koperasi Syariah,” *Jurnal Iqtishoduna* 7, no. 1 (2016).

<sup>24</sup> Ghulam, “Implementasi *Maqashid* Syariah Dalam Koperasi Syariah.”

<sup>25</sup> Frisztina Anisa et al., “Implementasi Maqasid Syariah Pada Annual Report Bank Umum Syariah Sebagai Mitra Universitas Islami (Studi Kasus Pada Bank Syariah Mandiri),” *Profetika: Jurnal Studi Islam* 21, no. 1 (2020): 60–67, <https://doi.org/10.23917/profetika.v21i1.11648>.

<sup>26</sup> Anisa et al., “Implementasi Maqasid Syariah Pada Annual Report Bank Umum Syariah Sebagai Mitra Universitas Islami (Studi Kasus Pada Bank Syariah Mandiri).”

<sup>27</sup> Ady Cahyadi, “Mengelola Hutang Dalam Perspektif Islam,” *Esensi: Jurnal Bisnis Dan Manajemen* 4, no. 1 (2014).

<sup>28</sup> Anisa et al., “Implementasi Maqasid Syariah Pada Annual Report Bank Umum Syariah Sebagai Mitra Universitas Islami (Studi Kasus Pada Bank Syariah Mandiri).”

<sup>29</sup> Nurnazli, “Penerapan Kaidah *Maqashid* Syariah Dalam Produk Perbankan Syariah,” *Ijtima'iyya: Jurnal Pengembangan Masyarakat Islam* 7, no. 1 (2014), <https://doi.org/10.24042/ijpmi.v7i1.917>.

<sup>30</sup> Ghulam, “Implementasi *Maqashid* Syariah Dalam Koperasi Syariah.”

<sup>31</sup> Muhammad Deni Putra, “Maqasid Al Shari’ah Dalam Keuangan Islam (Tinjauan Teoritis Atas Pemikiran Dr Ahcene Lahsasna),” *ILTIZAM Journal of Sharia Economic Research* 1, no. 1 (2017): 61, <https://doi.org/10.30631/iltizam.v1i1.95>.

<i>Hifz̄ul-aql</i>	Providing training for employees	Andriana and Prasetyo <sup>32</sup>	Q.S. Al-Alaq: verse 96
	Promoting Islamic economics	Muhyiddin and Badi'ati <sup>33</sup>	Q.S. Al-Alaq: verse 96
<i>Hifz̄un-nasl</i>	Providing education saving product	Yunadi <sup>34</sup>	“Seeking knowledge is an obligation upon every Muslim” (Ibn Majah)
	Supporting orphans	Putra and Hamid <sup>35</sup>	Q.S. Al-Baqarah: verse 220

Sources: Secondary Data

### Weighting of the *Maqashid* Sharia Theory Based on Its Dimensions

After obtaining the dimensions based on the results of operationalising *maqashid* sharia, the next step is to calculate the weight of each concept and dimension for each sharia cooperative. The weight calculation method uses the Simple Additive Weighting (SAW) method or the weighted sum method. The results of determining the weights of *Maqashid* al-Syariah based on its dimensions are presented in Table 3.

**Table 3. Weighting of *Maqashid* Sharia Based on Its Dimensions**

Concept	Dimension	Code	Weight
<i>Hifzud-din</i>	Providing sufficient time for employees to worship	D.1.1	0.2
	Providing worship facilities	D.1.2	0.2
	Paying zakat	D.1.3	0.2
	Equal ownership among members	D.1.4	0.2
	Deposits determined through deliberation	D.1.5	0.2
<i>Hifz̄un-nafs</i>	Wearing clothing by Islamic law	D.2.1	0.3
	Health insurance for employees	D.2.2	0.3
	Providing flexibility and not intimidating when collecting payments	D.2.3	0.4
<i>Hifz̄ul-māl</i>	Riba-free products	D.3.1	0.25
	Reasonable profits	D.3.2	0.25
	Using contracts by Islamic law	D.3.3	0.25
	Transparency in financial reporting	D.3.4	0.25
<i>Hifz̄ul-aql</i>	Providing training for employees	D.4.1	0.5
	Promoting Islamic economics	D.4.2	0.5
<i>Hifz̄un-nasl</i>	Providing education saving product	D.5.1	0.5
	Supporting orphans	D.5.2	0.5

Sources: Primary Data

<sup>32</sup> Andriana and Prasetyo, “Implementasi Komponen *Maqashid* Syariah Terhadap Kesejahteraan Pada Karyawan Yayasan Nurul Hayat Surabaya.”

<sup>33</sup> Ahmad Shofi Muhyiddin and Alfi Qonita Badi'ati, “Menggagas Dakwah *Maqashidi* Untuk Kemaslahatan Umat (Pendekatan *Maqashid* Syari'ah Dalam Dakwah),” *AT-TABSIR: Jurnal Komunikasi Penyiaran Islam* 7, no. 1 (2020), <https://doi.org/10.21043/at-tabsyir.v7i1.7694>.

<sup>34</sup> Ahmad Yunadi, “Maqasid As-Syari'ah Dan Asuransi Syari'ah,” *JESI (Jurnal Ekonomi Syariah Indonesia)* 10, no. 2 (2020): 159, [https://doi.org/10.21927/jesi.2020.10\(2\).159-172](https://doi.org/10.21927/jesi.2020.10(2).159-172).

<sup>35</sup> Dedisyah Putra and Asrul Hamid, “Tinjauan *Maqashid* As-Syari'ah Terhadap Perlindungan Anak Panti Asuhan Siti Aisyah Kabupaten Mandailing Natal,” *Dusturiyah: Jurnal Hukum Islam, Perundang-Undangan Dan Pranata Sosial* 10, no. 1 (2020), <https://doi.org/10.22373/dusturiyah.v10i1.7402>.

## RESULTS AND DISCUSSION

### Description of *Maqashid* Sharia in Sharia Cooperatives in Mataram City

#### 1. *Hifzud-din*

##### a. Providing sufficient time for employees to worship

The availability of sufficient time for worship is a manifestation of a company or institution's commitment to providing religious protection for its employees. Sufficient time for worship is a right that companies must provide, as stipulated in Law Number 13 of 2003 on Manpower, Article 80. This prayer time must be allocated separately and should not be considered the same as rest time, as this would cause employees to rush both their prayers and their rest and meal breaks. The findings of this study indicate that all sharia cooperatives provide sufficient prayer time for their employees, even halting cooperative activities when the call to prayer is sounded.

##### b. Providing worship facilities

Worship facilities are an important means for employees to perform their obligatory prayers. A Muslim working an 8-hour day needs at least two prayer times. Therefore, having a proper place of worship is essential. In addition to symbolising the presence of religious adherents, places of worship can also serve as spaces to balance employees' quality of life, where they can engage in self-reflection and contemplation, thereby improving their emotional and spiritual well-being. Enhance their sense of well-being and are increasingly committed to their workplace.<sup>36</sup> The prayer facilities at the sharia cooperatives studied are sufficient, with two sharia cooperatives even located directly adjacent to mosques.

##### c. Paying zakat

Zakat is one of the five pillars of Islam. Every Muslim who meets the criteria (nisab and hawal) is obligated to pay zakat. From the perspective of *maqashid* sharia, zakat is not only for purifying wealth but also as an instrument for improving welfare and economic development.<sup>37</sup> The zakat payment referred to in this study is the zakat on income earned by sharia cooperatives and the income of sharia cooperative members in their muamalah activities. This study found that only Koperasi Syariah Masjid Al-Mujahidin Tanjung Karang Permai did not pay zakat, either organisationally or individually. There are two methods used by sharia cooperatives in paying zakat: payment on behalf of the institution or sharia cooperative, and payment on behalf of individuals. Employees make individual payments because some sharia cooperatives have not yet reached the nishab threshold for operational profits. Payments on behalf of the institution are made collectively, by pooling the zakat on employees' income and the zakat from

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<sup>36</sup> David W. Miller et al., "The Suits Care about Us': Employee Perceptions of Workplace Chaplains," *Journal of Management, Spirituality & Religion* 15, no. 5 (2018): 377–97, <https://doi.org/10.1080/14766086.2018.1501414>.

<sup>37</sup> Fakhruddin et al., "From Fiqh Al-Ibadat to Muamalat: Repositioning Zakat Management in Indonesia in the Perspective of Maqāshid Al-Sharī'ah," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 1 (2024): 495, <https://doi.org/10.22373/sjhk.v8i1.19637>.

the cooperative's operational income.

d. Equal ownership among members

The concept of Sharia cooperative ownership is joint ownership. All members of the cooperative contribute basic savings as a form of capital participation to the sharia cooperative. Therefore, a good cooperative is one in which the ownership shares between members are equal or balanced so that all members have the same rights and obligations.<sup>38</sup> Prevents the cooperative from being controlled by a single party or individual. The findings of this study found that only Koperasi Syariah Masjid Al-Mujahidin Tanjung Karang Permai had equal ownership shares among its members. The other four cooperatives had different ownership shares among their members. The difference in ownership shares arises because these cooperatives require substantial capital for their operational activities and business expansion. As a result, one member contributes more capital in exchange for a larger ownership share and a greater share of the cooperative's profits.

e. Deposits determined through deliberation

A cooperative's characteristic feature is its democratic governance.<sup>39</sup> All operational activities and decision-making must be based on deliberation. Includes determining the amount of cooperative savings, which must also be done through deliberation, not unilaterally or by a small group of members. This deliberation ensures that all cooperative members have their opinions and ideas taken into account. Research findings indicate that the determination of the cooperative's savings amount is conducted through consultation only in the Koperasi Syariah Masjid Al-Mujahidin Tanjung Karang Permai and the Koperasi Syariah Bumi Gora Mandiri. The basis of these two cooperatives is the community, so their members can easily gather. Meanwhile, other cooperatives cannot fully implement this principle due to the large number of members and the distance between their residences. The board or management generally makes decisions, and members are then informed either by telephone or letter.

## 2. *Hifzun-nafs*

a. Wearing cloth by Islamic law

Sharia cooperatives, as representatives of Islamic financial institutions, must practise Islamic values, including dress codes. Wearing clothing that complies with Islamic law is mandatory for all employees or staff of sharia cooperatives. All female employees or staff of sharia cooperatives must wear headscarves and modest clothing. Male employees must wear neat clothing. This

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<sup>38</sup> Dominik Bierecki, "The Principle of Equality of Cooperative Members' Rights and Obligations. Remarks Against the Background of the Supreme Court's Judicature [Zasada Równości Praw i Obowiązków Członków Spółdzielni: Uwagi Na Tle Orzecznictwa Sądu Najwyższego]," *PRAWO i WIEŻ*, no. 1 (39) (April 2022): 13, <https://doi.org/10.36128/priw.vi39.395>.

<sup>39</sup> Deolinda Meira, "Cooperative Governance and Sustainability: An Analysis According to New Trends in European Cooperative Law," in *Perspectives on Cooperative Law*, ed. Willy Tadjudje and Ifigeneia Douvitsa (Springer Nature Singapore, 2022), [https://doi.org/10.1007/978-981-19-1991-6\\_21](https://doi.org/10.1007/978-981-19-1991-6_21).

study found that all sharia cooperatives enforce sharia-compliant clothing for their employees or staff. None of them wear revealing clothing, as prohibited by Islamic law.

b. Health insurance for employees

Providing insurance for cooperative workers is a form of protection that sharia cooperatives offer to their employees. The existence of insurance allows workers to carry out their daily tasks with peace of mind, as health risks will be relatively manageable if workers have health insurance. In addition, providing health insurance for workers is a company obligation, as stipulated in the constitution.<sup>40</sup> The study identified three sharia cooperatives that offer insurance for their workers, specifically health insurance. The Koperasi Syariah Masjid Al-Mujahidin Tanjung Karang Permai and the Koperasi Syariah Bumi Gora Mandiri do not provide insurance for their workers, they argue that this is due to limited operational funds, so they are not yet able to offer health insurance and other insurance facilities to their workers.

c. Providing flexibility and not intimidating when collecting payments

Islam encourages Muslims to always be lenient towards fellow Muslims who are in debt and unable to make their payments. Granting leniency in the form of postponing payment deadlines is highly recommended. Additionally, Islam teaches patience and kindness when collecting debts. This study shows that all sharia cooperatives provide leniency in debt collection. The average leniency period is 2-3 instalments or 2-3 months from the due date of the instalment. The debt collection efforts undertaken are also appropriate, as the cooperatives do not intimidate or use harsh language when collecting debts from customers who are late in paying their instalments.

3. *Hifzul-māl*

a. Riba-free products

Islamic financial institutions have a key principle, one of which is the prohibition of riba-free products. Riba is strictly prohibited in Islam. Riba can cause social ills. Riba also harms the economic system.<sup>41</sup> Therefore, riba-free products are a distinctive feature of Islamic financial institutions. The sharia cooperative in this study conducts its business activities by creating interest-free financial products, as reflected in the muamalah contracts used by the cooperative.

b. Reasonable profits

Islamic views on the amount of profit that can be taken have never been limited. As long as it is obtained in a proper manner and through a valid contract, any amount of profit taken is considered halal and valid. However, in the context

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<sup>40</sup> Levina Chandra Khoe et al., "What Explains the Provision of Health Insurance by Indonesian Employers? A Trend Analysis of the National Labour Force Survey 2018-2022," *Health Policy and Planning* 39, no. 7 (2024): 741–52, <https://doi.org/10.1093/heapol/czae053>.

<sup>41</sup> Sami Al-Suwailem, "Economics of Riba Al-Fadl: Towards a Unified Analytical Model for Different Types of Riba," *Journal of King Abdulaziz University-Islamic Economics* 29, no. 3 (2016), <https://doi.org/10.4197/Islec.29-3.6>.

of cooperatives that provide financing to customers, they must calculate a reasonable profit to avoid burdening the customers.

Research findings indicate that the projected profit percentage earned by four sharia cooperatives, based on their operational activities, ranges from 6% to 16% per year, or approximately 0.5% to 1.5% per month. The profits earned by sharia cooperatives are reasonable, even relatively small, compared to those of other microfinance institutions. Only Koperasi Syariah Sepakat Sejahtera takes profit projections with percentages reaching 2% to 3% per month or above 20% per year. However, this is not compliance with the regulation of the Ministry of Cooperatives and Small and Medium Enterprises (SMEs) number 8/2023, article 27, which establishes an upper limit for cooperative interest at 24% per year.

c. Using contracts by Islamic law

The fundamental difference between conventional cooperatives and Sharia cooperatives lies in the application of Sharia contracts. Contracts in Islamic financial institutions generally include sale and purchase, cooperation, leasing, and pawnbroking. This study found that sharia cooperatives mainly apply murabahah and mudharabah contracts in their operational activities. The murabahah contract is used to meet the consumptive needs and supply merchandise to members of Sharia cooperatives. The mudharabah contract is used by sharia cooperatives to provide capital assistance facilities for their members.

d. Transparency in financial reporting

The form of accountability for financial institutions is transparency in financial reports for stakeholders. Cooperative members are stakeholders who have the right to know the cooperative's condition, particularly its financial condition. To determine this financial condition, there needs to be transparency in the cooperative's financial reports from its management or administrators to other cooperative members. This study found that all cooperatives have implemented financial report transparency, albeit in different ways. Some cooperatives provide financial reports by printing them and distributing them to members. Others gather members and present the financial reports directly to those present.

#### 4. *Hifzul-aql*

a. Providing training for employees

Training for employees or staff of sharia cooperatives is an essential activity. Trained in financial record-keeping, institutional management, Islamic contracts, and various other specialized areas of expertise. Training will enhance the quality of employees and staff in sharia cooperatives, thereby improving the management of these cooperatives. In this study, it was found that training for cooperative employees is sometimes conducted independently, with experts being brought in directly. There are also cases where training is provided to employees upon invitation by other parties, such as when there are invitations or requests from participants of the Mataram or NTB Cooperative, as well as Small and Medium Enterprises.

b. Promoting Islamic economics

The presence of Islamic financial institutions is not only to facilitate financial services that comply with Islamic law, but also to educate the general public about Islamic economics. Educating the general public about Islamic economics will enhance their understanding of Islamic financial institutions and their products, thereby increasing their knowledge of Islamic economics. Ultimately, if the general public has a good understanding of Islamic economics, then the benefits will also be felt by Islamic financial institutions, including sharia cooperatives. All sharia cooperatives in this study disseminate information about Islamic economics to the public, at least to prospective members of sharia cooperatives. Disseminate to provide an understanding of the differences between sharia cooperatives and conventional cooperatives.

5. *Hifzun-nasl*

a. Providing education saving product

Education savings for children are increasingly necessary today, as education is an integral part of a child's development. The rising cost of education also makes it crucial for parents to start saving for their children's education as early as possible. As a financial institution, sharia cooperatives can also offer education savings facilities to their members, ensuring that their children receive a quality education. The results of this study show that the BMT Iqtishady and the Koperasi Syariah Gumarang Akbar Syariah have an education savings product. The cooperative does not have an education savings product still focuses on providing necessities, savings, and loans, and does not feel it is important to create an education savings product as part of its financial services.

b. Supporting orphans

Orphans hold a special position in Islam. In various verses of the Qur'an and the Sunnah of the Prophet, Islam emphasizes the importance of caring for orphans. Supporting orphans can be done not only by individuals but also by institutions. Sharia cooperatives, as Islamic financial institutions, must also pay attention to orphans, as taught by Islam. This study reveals that only the Koperasi Syariah Sepakat Sejahtera has not prioritized the care of orphans. Because the operational funds of sharia cooperatives have not been allocated for activities supporting orphans. The forms of attention given to orphans by sharia cooperatives include giving infaq and sadaqah, providing school supplies, and inviting them to join in *tasyakuran*.

**Normalizing the Data**

In this section, the researcher presents the results of transforming the decision matrix through a normalization process based on the five criteria of *Maqāṣid al-Sharī'ah*. Detailed calculations for the *Hifzud-dīn* criterion are presented in Table 4, the *Hifzun-nafs* criterion in Table 5, the *Hifzul-māl* criterion in Table 6, the *Hifzul-'aql* criterion in Table 7, and the *Hifzun-nasl* criterion in Table 8.

**Table 4. Normalizing the Data *Hifzud-din***

<b>Sharia Cooperatives</b>	<b>D.1.1</b>	<b>D.1.2</b>	<b>D.1.3</b>	<b>D.1.4</b>	<b>D.1.5</b>	<b>Result</b>
Koperasi Syariah Sepakat Sejahtera	1.000	1.000	1.000	0.333	0.333	<b>0.733</b>
BMT Iqtishady	1.000	1.000	1.000	0.333	0.333	<b>0.733</b>
Koperasi Syariah Bumi Gora Mandiri	1.000	1.000	1.000	0.333	1.000	<b>0.867</b>
Koperasi Syariah Gumarang Akbar	1.000	1.000	1.000	0.333	0.333	<b>0.733</b>
Koperasi Syariah Masjid Al-Mujahidin Tanjung Karang Permai	1.000	1.000	0.333	1.000	1.000	<b>0.867</b>

Sources: Data Processed

**Table 5. Normalizing the Data *Hifzun-nafs***

<b>Sharia Cooperatives</b>	<b>D.2.1</b>	<b>D.2.2</b>	<b>D.2.3</b>	<b>Result</b>
Koperasi Syariah Sepakat Sejahtera	1.000	1.000	1.000	<b>1.000</b>
BMT Iqtishady	1.000	1.000	1.000	<b>1.000</b>
Koperasi Syariah Bumi Gora Mandiri	1.000	0.333	1.000	<b>0.800</b>
Koperasi Syariah Gumarang Akbar	1.000	1.000	1.000	<b>1.000</b>
Koperasi Syariah Masjid Al-Mujahidin Tanjung Karang Permai	1.000	0.333	0.333	<b>0.800</b>

Sources: Data Processed

**Table 6. Normalizing the Data *Hifzul-māl***

<b>Sharia Cooperatives</b>	<b>D.3.1</b>	<b>D.3.2</b>	<b>D.3.3</b>	<b>D.3.4</b>	<b>Result</b>
Koperasi Syariah Sepakat Sejahtera	1.000	0.333	1.000	1.000	<b>0.833</b>
BMT Iqtishady	1.000	1.000	1.000	1.000	<b>1.000</b>
Koperasi Syariah Bumi Gora Mandiri	1.000	1.000	1.000	1.000	<b>1.000</b>
Koperasi Syariah Gumarang Akbar	1.000	1.000	1.000	1.000	<b>1.000</b>
Koperasi Syariah Masjid Al-Mujahidin Tanjung Karang Permai	1.000	1.000	1.000	1.000	<b>1.000</b>

Sources: Data Processed

**Table 7. Normalizing the Data *Hifzul-aql***

<b>Sharia Cooperatives</b>	<b>D.4.1</b>	<b>D.4.2</b>	<b>Result</b>
Koperasi Syariah Sepakat Sejahtera	1.000	1.000	<b>1.000</b>
BMT Iqtishady	1.000	1.000	<b>1.000</b>
Koperasi Syariah Bumi Gora Mandiri	1.000	1.000	<b>1.000</b>
Koperasi Syariah Gumarang Akbar	1.000	1.000	<b>1.000</b>
Koperasi Syariah Masjid Al-Mujahidin Tanjung Karang Permai	1.000	1.000	<b>1.000</b>

Sources: Data Processed

**Table 8. Normalizing the Data *Hifzun-nasl***

<b>Sharia Cooperatives</b>	<b>D.5.1</b>	<b>D.5.2</b>	<b>Result</b>
Koperasi Syariah Sepakat Sejahtera	0.333	0.333	<b>0.333</b>
BMT Iqtishady	1.000	1.000	<b>1.000</b>
Koperasi Syariah Bumi Gora Mandiri	0.333	1.000	<b>0.667</b>
Koperasi Syariah Gumarang Akbar	1.000	1.000	<b>1.000</b>
Koperasi Syariah Masjid Al-Mujahidin Tanjung Karang Permai	0.333	1.000	<b>0.667</b>

Sources: Data Processed

### Calculating the preference values (Vi)

In this section, the researcher presents the results of calculating preference values by multiplying the normalized results by their respective weights, then ranking them by highest score.

**Table 9. Calculating the preference values (Vi)**

Sharia Cooperatives	<i>Hifzud-din</i>	<i>Hifzun-nafs</i>	<i>Hifzul-māl</i>	<i>Hifzul-aql</i>	<i>Hifzun-nasl</i>	Total Score	Ranking
Koperasi Syariah Sepakat Sejahtera	0.733	1.000	0.833	1.000	0.333	3.900	3
BMT Iqtishady	0.733	1.000	1.000	1.000	1.000	4.733	1
Koperasi Syariah Bumi Gora Mandiri	0.867	0.800	1.000	1.000	0.667	4.333	2
Koperasi Syariah Gumarang Akbar	0.733	1.000	1.000	1.000	1.000	4.733	1
Koperasi Syariah Masjid Al-Mujahidin Tanjung Karang Permai	0.867	0.800	1.000	1.000	0.667	4.333	2

Sources: Data Processed

Based on the ranking table above, it is evident that BMT Iqtishady and Koperasi Gumarang Akbar Syariah received a ranking of 1, followed by Koperasi Syariah Bumi Gora and Koperasi Syariah Masjid Al-Mujahidin Tanjung Karang Permai, which both received a ranking of 2. Meanwhile, Koperasi Syariah Sepakat Sejahtera received a ranking of 3. It can be concluded that the most Sharia-compliant cooperative is BMT Iqtishady and Koperasi Gumarang Akbar Syariah, followed by Koperasi Syariah Bumi Gora and Koperasi Syariah Masjid Al-Mujahidin Tanjung Karang Permai. Based on this ranking, the least sharia-compliant cooperative is Koperasi Syariah Sepakat Sejahtera.

### Discussion

First, based on the five dimensions of the *Hifzud-din* concept, the dimensions of Equal ownership among members and Deposits, determined through deliberation, are not applied by the majority of Sharia cooperatives. However, these two dimensions are the principles of cooperatives. These principles distinguish cooperatives from other financial institutions.<sup>42</sup> These two dimensions embody the concepts of equality and *musyawarah*. According to Ghulam, equality and *musyawarah* are commands from Allah. The results of such *musyawarah* will bring relief to everyone. Therefore, the application of these principles is an act of worship.<sup>43</sup> Subagyo explains that there has been a shift in values and principles within cooperatives. *Musyawarah*, which should be the primary mechanism, has become a formality. As a result, cooperatives are viewed solely as economic entities. A small group of individuals monopolises decision-making.<sup>44</sup> This practice can also have negative consequences for cooperatives, such as unequal member

<sup>42</sup> Sumantri Legawa, *Prinsip-Prinsip Ekonomi Koperasi (Suatu Tinjauan)* (Mandar maju, 1995).

<sup>43</sup> Ghulam, "Implementasi *Maqashid* Syariah Dalam Koperasi Syariah."

<sup>44</sup> Subagyo et al., "Are the Ideology, Values, Principles, and Identity of Cooperatives Shifting? A Lesson from Indonesia," *Journal of Ecohumanism* 3, no. 8 (2025), <https://doi.org/10.62754/joe.v3i8.5802>.

welfare.<sup>45</sup> Cooperatives will also become rent-seeking entities, disregarding the interests of their members. As a result, the role of cooperatives in the Indonesian economy is expected to continue declining. Contrasts sharply with the performance of cooperatives in other countries. Stakeholders in Indonesian cooperatives must recognise that members are both owners and customers of their cooperatives. Active participation by all members will have a positive impact on the sustainability of the cooperative and the well-being of its members.<sup>46</sup>

Second, based on the three dimensions of the *Hifẓun-nafs* concept, there is only one dimension that is challenging to implement by two sharia cooperatives, namely the provision of health insurance for workers. Providing health insurance for workers is a demonstration of a financial institution's commitment to ensuring the preservation of the right to life and enhancing the quality of life for its workers.<sup>47</sup> The provision of health insurance by companies to their employees in Indonesia is still very low. In 2022, only 38.4% of workers had health insurance from their companies.<sup>48</sup> Administrative issues and high costs deter companies from providing health insurance to their employees. Small companies will face difficulties due to financial instability.<sup>49</sup> The findings of this study suggest that cooperatives that do not provide health insurance to their employees are typically small Islamic cooperatives with limited membership and modest profits.

Third, based on the four dimensions of the *Hifẓul-māl* concept, there is one dimension that is not applied by one cooperative, namely, reasonable profits. The products of Islamic financial institutions aim to safeguard and allocate customer funds. Additionally, Islamic financial institutions are permitted to earn reasonable profits.<sup>50</sup> Reasonable profits prevent financial institutions from exploiting customers who take out loans. One of the negative effects of *riba* is economic exploitation, leading to economic inequality and the concentration of wealth among a select group of individuals.<sup>51</sup> Therefore, the profits earned by Islamic financial institutions must be reasonable and not excessive. Based on the Ministry of Cooperatives and Small and Medium Enterprises (SMEs) Regulation No. 8/2023, Article 27, which sets an upper limit for cooperative interest at 24% per year.<sup>52</sup> This study found one Sharia cooperative that projected profits

<sup>45</sup> Febriandi Prima Putra and Edi Ariyanto, "Do Co-Operative Institutions Giving Impact on Member's Welfare? Case Study on Co-Operative in the District in West Sumatera-Indonesia," *Advanced Science Letters* 23, no. 8 (2017): 7112–13, <https://doi.org/10.1166/asl.2017.9303>.

<sup>46</sup> Eti Kusmiati et al., "A Study on the Determinants of Successful Performance of Indonesian Cooperatives," *International Journal of Social Economics* 50, no. 9 (2023): 1285–301, <https://doi.org/10.1108/IJSE-02-2022-0078>.

<sup>47</sup> Anisa et al., "Implementasi Maqasid Syariah Pada Annual Report Bank Umum Syariah Sebagai Mitra Universitas Islami (Studi Kasus Pada Bank Syariah Mandiri)."

<sup>48</sup> Khoe et al., "What Explains the Provision of Health Insurance by Indonesian Employers?"

<sup>49</sup> Randall P. Ellis and Ching-to Albert Ma, "Health Insurance, Cost Expectations, and Adverse Job Turnover," *Health Economics* 20, no. 1 (2011): 27–44, <https://doi.org/10.1002/hec.1571>.

<sup>50</sup> Nurnazli, "Penerapan Kaidah *Maqashid* Syariah Dalam Produk Perbankan Syariah."

<sup>51</sup> Saad Azmat and Hira Ghaffar, "Ethical Commitments and Credit Market Regulations," *Journal of Business Ethics* 171, no. 3 (2021): 421–33, <https://doi.org/10.1007/s10551-019-04391-6>.

<sup>52</sup> peraturan Menteri Koperasi Dan Usaha Kecil dan Menengah Republik Indonesia Nomor 8 Tahun 2023 Tentang Usaha Simpan Pinjam Oleh Koperasi, Pub. L. No. 8, 464 (2023).

and margins for customers applying for loans at 2%-3% per month or more than 24% per year. Based on these findings, the government needs to enforce the law to ensure that the Sharia cooperative complies with the applicable regulations.

Fourth, based on the two dimensions of the *Hifzul-aql* concept, all dimensions can be applied by sharia cooperatives. These two dimensions provide training for employees and promote Islamic economics. *Hifzul-aql* means creating values that make human thinking great, based on the obligation to seek knowledge and used as a guideline for living by Allah SWT's will.<sup>53</sup> The implementation of *Hifzul-aql* to measure well-being includes developing employees' skills, providing training or workshops for employees, and offering facilities such as accommodation or pocket money for training participants.<sup>54</sup> Promoting Islamic economics is a form of preserving the mind by advocating for the right to learn, the right to access information, and the right to protection against things that could harm the mind, such as deviant teachings and misinformation. Thus, cooperative members and the general public will understand the true meaning of Islamic economics.

Fifth, based on the two dimensions of the concept of *Hifzun-nasl*, the dimension of providing education savings products is not applied by three Sharia cooperatives. *Hifzun-nasl* is undoubtedly a fundamental aspect of human life, because it is these progeny who will play a role in continuing human life as the next generation.<sup>55</sup> If a parent passes away, leaving behind a family, a spouse, and young children, this becomes a problem. The child, who is still of school age, may not be able to continue their education due to the lack of funds. Alternatively, in a worst scenario, they may not be able to lead a more economically decent life. The welfare of progeny in Islam is of utmost importance. Islam teaches individuals to be concerned about leaving their progeny in a vulnerable state that may burden others.<sup>56</sup> Thus, providing education savings products is an integral part of the *Hifzun-nasl* concept. However, the dimension of supporting orphans is not implemented by one cooperative. Supporting orphans in Islamic financial institutions involves providing for orphaned children, giving assistance to orphanages, and honouring orphaned children by involving them in charitable activities. Sharia cooperatives that have not yet implemented activities to support orphans argue that the corporate social responsibility activities they undertake are aimed at improving the community's economy by providing capital assistance.

## CONCLUSION

In the operational activities of sharia cooperatives in Mataram City related to *maqashid* sharia, several factors need to be considered. First, in terms of preserving religion (*hifzud-din*), the dimension that is difficult for cooperatives to fulfil is equal ownership among members, where almost all sharia cooperatives in this study have

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<sup>53</sup> Suroso Imam Zadjuli, *Prinsip-Prinsip Ekonomi Islam* (Fakultas Ekonomi Universitas Airlangga, 2008).

<sup>54</sup> Andriana and Prasetyo, "Implementasi Komponen *Maqashid* Syariah Terhadap Kesejahteraan Pada Karyawan Yayasan Nurul Hayat Surabaya."

<sup>55</sup> Putra and Hamid, "Tinjauan *Maqashid* As-Syari'ah Terhadap Perlindungan Anak Panti Asuhan Siti Aisyah Kabupaten Mandailing Natal."

<sup>56</sup> Yunadi, "Maqasid As-Syari'ah Dan Asuransi Syari'ah."

different ownership shares, with only one sharia cooperative meeting this dimension. Additionally, in terms of determining the amount of savings through consultation, only one cooperative aligns with this dimension. Second, regarding the dimension of safeguarding life (*hifzun-nafs*), the dimension of health insurance for employees cannot be fulfilled by two sharia cooperatives. The cooperatives cited insufficient operational funds as the reason for their inability to provide health insurance to their employees. Third, in the aspect of preserving wealth (*hifzun-maal*), the dimension of reasonable profit cannot be fulfilled by only one cooperative, where the projected profit from one financing exceeds 20% per year. Fourth, in terms of preserving offspring (*hifzun-nasl*), the dimension of education savings cannot be fulfilled by three cooperatives. Conversely, the dimension of supporting orphans cannot be fulfilled by a single sharia cooperative.

The sharia cooperatives most closely aligned with the objectives of Islamic law in their operational activities are BMT Iqtishady and Koperasi Syariah Gumarang Akbar. The one that is least aligned is Koperasi Syariah Sepakat Sejahtera. The reasons why sharia cooperatives in Mataram City are still not compliance with dimension of *maqashid* sharia are the desire to earn significant profits, minimise costs, and a lack of enforcement of regulations by the authorities. This assessment is based solely on the operational activities of sharia cooperatives. Therefore, this study has limitations in that it does not include other aspects that are also important to measure, such as the existence and activity of the Sharia Supervisory Board, the product compliance with fatwa DSN-MUI, the types of financing provided, the amount of non-performing financing, the non-operating income for sharia cooperatives, contractual agreement, financial report, and dispute resolution of sharia cooperatives. Further research should include aspects other than company operations, such as contractual agreements, financial reports, and dispute resolution.

## DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

In the preparation of this manuscript, the author(s) utilized grammarly to assist with grammar. All outputs were subsequently reviewed and revised by the author(s), who assume full responsibility for the final content of the publication.

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