Construction and Assessment of *Maqasid Al-Shari'ah* - Society's Perception Index (MS-SPI)

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Abstract
Purpose: This study was carried out to construct an indicator that assess social wellbeing based on the society's perception within the context of *Maqasid al-Shari'ah*. Commonly, this is done at the institutional level, hence policy direction may have overlooked the individual condition in the society. Accordingly, the main objective of this study is twofold. First is to construct indicators based on *Maqasid al-Shariah* framework utilizing five (5) elements of *dharuriyyah* and to aggregate the constructs into forming novel *Maqasid al-Shari'ah*-Society's Perception Index (MS-SPI). Second is to assess the five (5) constructs and the MS-SPI.
Design/methodology/approach: This study is quantitative in nature and provide empirical assessment on a composite indicator. It employs secondary data from Wave 5 and 6 in the World Values Survey (WVS) within Malaysian setting. Furthermore, this study incorporates the stepwise index construction procedure to engender the five (5) constructs and the MS-SPI.
Findings: Results indicate that the offspring construct have the highest score while the wealth construct has the lowest score. In addition, the MS-SPI value exhibits that the society's perception of *Maqasid al-Shari'ah* achievement is only slightly above the average range.
Research limitations/implications: The methodology and novel technique for index construction in this study provides new way of integrating multidimensional social data into a composite indicator. It also emphasizes the social wellbeing as perceived at the societal rather than commonly viewed institutional level.
Practical implications: Practical contributions in this study are attributed from the application of the MS-SPI in assessing level of social wellbeing based on the society's perception within the context of *Maqasid al-Shari'ah*. Policy directions should focus more on the least performing element in order to improve the whole system.
Originality/value: The paper provides original proxy data and stepwise index construction procedure to build the constructs and subsequently composite indicator i.e. MS-SPI.

Keywords: *Maqasid al-Shari'ah*, society's perception, composite index

Introduction
Development of socioeconomic indicators from Islamic standpoint is based on a very holistic approach. To realize society's well-being, which commensurate with the socioeconomic development, Islam outlines the objectives for the endorsements and prohibitions of *Shari'ah* via the framework of *Maqasid al-Shari'ah*. "*Maqasid*" is the objectives, while "*al-Shari'ah*" is the system of ethics and values in every aspect of human life (Kamali, 2008; Oladapo & Ab

Rahman, 2016). According to Lamido (2016), the development of *Maqasid al-Shari'ah* as a theoretical framework can be traced from the work of Al-Juwaini (d.476 AH) which was later extended and furnished by his student, Al-Ghazali (d.505 AH). While *Maqasid al-Shariah* is an exceptional ethical objective for Islamic rules and regulations, its application as a framework for social studies has gained more importance. Nonetheless, although many scholars have pursued efforts to measure society's condition and progress within the context of *Maqasid al-Shari'ah*, focus on the society's perceived values is still lacking as compared to the assessment at the governmental level. Hence, the policy direction may have been one-sided as it fails to accommodate the needs at the society's micro level.

On the other hand, Malaysia's aspects of social values are not fully harmonious with the Western model. Indeed, cultural transformation for a harmonization is not a viable option if it is not endogenously determined within the Malaysian context. Hence, the society's condition should be assessed within the country's context. Accordingly, this study proposes *Maqasid al-Shari'ah* as the framework over a much wider Islamic worldview, due to it being concise and universal, as well as coherent within Malaysia's social context. Meanwhile, development of composite index to measure multidimensional concepts has been gaining prominence among the academic circles and policy makers (Nardo et al., 2008). Parallel to this, this study aims to construct and assess *Maqasid al-Shari'ah* indicators within Malaysia's setting by focusing on the five (5) essential elements (*dharuriyyatul khams*) namely, religion (*ad-din*), life *(an-nafs)*, intellect (*al- 'aql*), offspring (*an-nasl*) and wealth (*al-mal*). Subsequently, the five (5) essential constructs are aggregated into a composite indicator, referred as the *Maqasid al-Shari'ah -* Society's Perception Index (MS-SPI). The MS-SPI is subsequently assessed based on specific range scales.

This study is organized as follows. In the next section, review of literature is presented, subsequently a section for research methodology. Since this study is considerably pivoted within the scope of composite index, the construction and assessment procedures occupy substantial scope consequently the research methodology section is given the significant interest. This is followed by a section for results and discussion. Finally, the last section provides conclusion and future works with some policy recommendation.

Literature Review
Assessing the society's progress
Assessing a society's progress and well-being involves different normative means. For instance, the society's condition could be assessed through the nation's productivity such as gross domestic product (GDP) and GDP per capita. Such assessments are also made through society's basic condition such as purchasing power, poverty level and deprivation of capabilities, to name a few. Indeed, the social well-being is measured via the increase in wealth and quality of life, in which the changes in societies prompt a more equitable and inclusive development for all members of a society (Davis, 2004). Due to the multidimensionality characteristics of a society's well-being, many scholars have emphasized on interaction among the members of the society which integrate social aspects including health, education, freedom,

and security. This leads to development of composite indicators such as Human Development Index (HDI) which focus on the process of enlarging people's choices and improving human capabilities (Ray, 2008) and Global Competitiveness Index (GCI) which evaluate the degree of support on the society via policy and practice (Sala-i-Martin et al., 2007; Schwab & Sala-i-Martin, 2010). While the aforementioned indicators are applicable internationally, there are also composite indicators such as the Malaysian Quality of Life Index (MQLI) and Malaysian Well-being Index (MWI) which measures the society's quality of life and social well-being within Malaysian context (Bakar et al., 2015; Dali et al., 2017).

The Maqasid al-Shari'ah framework

Within Islamic purview, *Maqasid al-Shari'ah* provides a sound moral underpinning framework. Many studies in the context of *Maqasid al-Shari'ah* framework have become a contemporary and recurrent subject matter in the society not only among Muslims but also the non-Muslims (Alwi et al., 2017). In Malaysia, adoption and adaptation of this framework is part of *'uruf* or local customs (Ibrahim et at., 2018). Historically, *Maqasid al-Shari'ah* framework was developed by Abu Hamid al-Ghazali (d.505 AH) who advocated the prioritization in protecting and preserving five (5) fundamental human aspects. These aspects refer to the five (5) essential elements of necessities (*dharuriyyatul khams*) (namely, religion (*ad-din*), life (*an-nafs*), intellect (*al- 'aql*), offspring (*an-nasl*) and wealth (*al-mal*). Indeed, these elements plays pivotal role as the foundation for the society's achievements (Kamali, 2008; Chapra, 2008), consequently crucial to attain a sustainable socioeconomic well-being (Auda, 2008). Although most scholars have emphasized on the necessities (*dharuriyyah*) elements as the absolute requirements for well-being (Ahmad Sarkawi et al., 2015), it is worth mentioning that outside this category, *Maqasid al-Shari'ah* has also been further categorized into complementarities (*hajiyyah*) and embellishments (*tahsiniyyah*). Nonetheless, the elements of necessities must be safeguarded first, before finding means of additional needs from the complementarities that supplement the necessities (Shinkafi & Ali, 2017). Subsequently, the refinement and beautification which falls in the category of embellishment are regarded as the least crucial and should be initiated only whenever the necessities and complementarities level are achieved.

Practically, the preservation of religion (*ad-din*), provides incentives for proper spiritual development and blocking from all that weaken it, whereas the preservation of life (*an-nafs*) is to promote rewarding lifetime and removes anything that could create obstruction in it. Additionally, preservation of intellect (*al- 'aql*) inspires people to acquire skills and knowledge hence enabling them to evaluate right or wrong. Meanwhile, the preservation of offspring (*an-nasl*) provides importance on both the continuity of human's dignified living, whilst the preservation of wealth (*al-mal*) mainly outlines the behaviours and ethics regarding economic affairs, wealth distribution and resources utilization (Ahmad Sarkawi et al., 2015; Lamido, 2016). It is noteworthy that *Maqasid al-Shari'ah* is not only about protection and preservation but also about prevention from anything detrimental to the society's achievement of the five (5) essential elements. As such, the elements in the *Maqasid al-Shari'ah* framework in this study reflects both the promotion towards the positive and prevention from the negative

elements respectively. Basically, the objectives do not only pertain to safeguarding the positive values, but also about eliminating the negative values in the society's practices. In this study, the *Maqasid al-Shari'ah* framework involves dynamic nature of the five (5) essential elements which are all interconnectedness, interdependent and supporting each other. Each of the essential elements carry multidimensional features (Anto, 2011; Rama & Yusuf, 2019) as well as equal importance to influence the whole preservation system of *Maqasid al-Shari'ah* (Hasan & Ali, 2018).

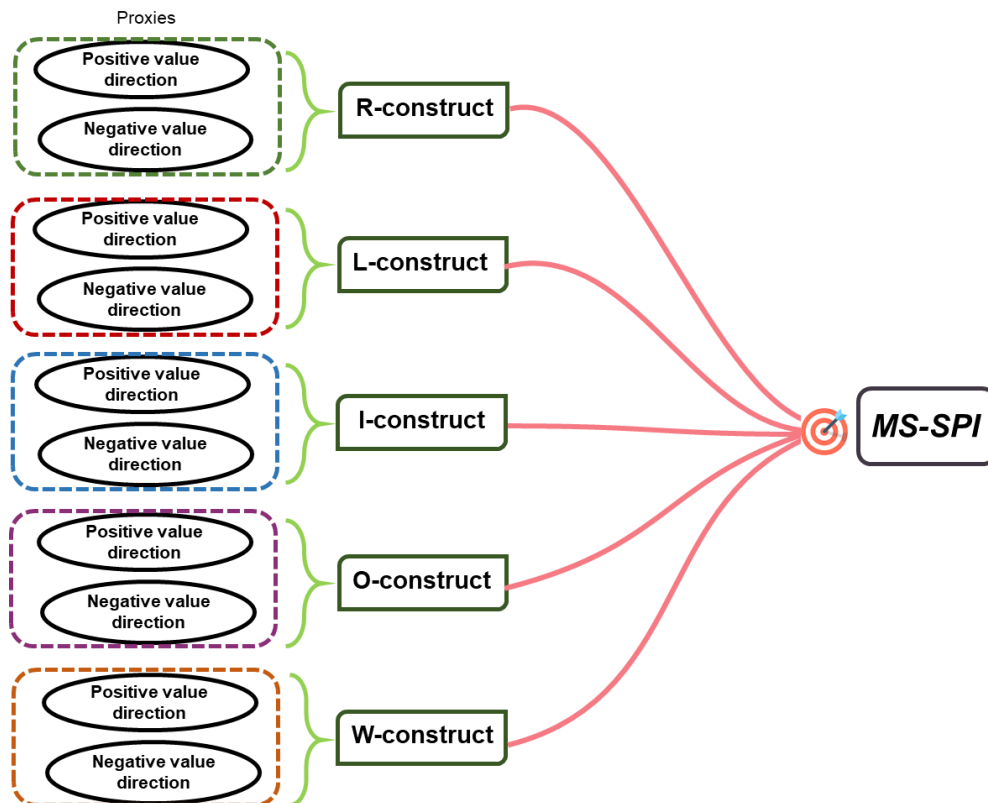### *Maqasid al-Shari'ah composite indicators*

Maqasid al-Shari'ah framework has been utilized by significant number of scholars to construct composite indicators to measure various socioeconomic conditions. Among the scholarly outcomes includes Dar (2004), Anto (2011), Ali & Hasan (2014), Amin et al. (2015), Ramli et al. 2015, Bedoui (2019), Nizam & Larbani (2017), Hasan & Ali (2018) and Rama & Yusuf (2019), just to name a few. Majority of the scholars have recommended Al-Ghazali's framework due to its comprehensiveness, inclusivity and conciseness are adaptable in any social settings. Besides being the most systematic structure of *Maqasid al-Shari'ah* (Esen, 2015), Al-Ghazali's five (5) essentials elements has been mostly recognized and applied in the academic and policy-making purposes (Amir- Ud-Din, 2014; Hasan & Ali, 2018; Dali et al., 2018; Rama & Yusuf, 2019). In constructing the composite indicators, among the concerns are the choice of indicator, the justifications of the choice and the mathematical method used for the index construction and measurement (Rama & Yusuf, 2019). There are two (2) distinguishable approaches in selecting proxies for *Maqasid al-Shari'ah*'s indicators, one (1) involves using national or institutional level data from official sources such as the country's statistic departments, while the other approach reflects household or individual level data. The latter, as mainly advocated by Ali & Hasan (2014) and Hasan & Ali (2018) utilized individual level data such as surveys for its construction of *Maqasid al-Shari'ah* index. This approach focuses on the minimum attainment of individuals which is based on the notion that the objective is to preserve the basic requirement for sustenance and livelihood. In this regard, it is appropriate to measure and compare individual's minimum achievement level rather than across the national level that do not clearly provide maximum threshold (Hasan & Ali, 2018). Moreover, the individual level data is mostly useful for micro policy direction and targeting since it provides values and perceptions at household or regional levels within the country (Rama & Yusuf, 2019).

Methodology

The datasets

This study employs secondary data from the World Values Survey (WVS) available in public domain. The WVS data were compiled and published in rounds known as 'wave' in every 5 years. In each wave, the questions were upgraded to better suit the needs of the survey and more relevant than the previous rounds. This study uses the average WVS data from Wave 5 and Wave 6 within Malaysian setting. Those data which represent five (5) essential elements of *Maqasid al-Shari'ah* framework the best possible, are determined based on literatures and

past studies. It is important to note that the structure of constructs for religion (R), life (L), intellect (I), offspring (O) and wealth (W) are formative. In this regard, the proxies or variables embodied into the constructs are not necessarily interchangeable (Jarvis et al., 2003; Freeze & Raschke, 2007). As shown in Figure 1, as formative structures, the outcome from the five (5) essentials constructs i.e. R-construct, L-construct, I-construct, O-construct and W-construct are fully derived by its proxies. Noteworthy that all constructs are the constituent elements of the *Maqasid al-Shari'ah* - Society's Perception Index (MS-SPI) in this study.

(Source: Author's own)

Figure 1: The formative structure of five (5) *Maqasid al-Shari'ah*'s constructs and the MS-SPI

Table 1 outlines the proxies used as indicators to produce the *Maqasid al-Shari'ah*'s five (5) essential constructs. Each construct comprises two (2) proxies for individual perceptions from the WVS. Each of the indicators provides contrasting value directions i.e., positive, and negative. The rationale for this is that the *Maqasid al-Shari'ah*'s framework is about promotion of good and preventing from anything that is tantamount to evil. Practically, within the *Maqasid al-Shari'ah* framework, protection of the five (5) essentials elements are not only realized by targeting the improvement of the positive values, but also reduction and removal of the negative values. In this regard, indicators with positive value direction convey the information that, as the indicator value increases, the concerned condition would be improved. Alternatively, indicators with negative value direction provide the information that, as the indicator value increases, condition would be worsened. For example, as shown in Table 1, for Intellect (I) construct, the higher the level of education indicate a better condition for the

society, hence should be promoted, while the easier accessibility of harmful drugs is detrimental to the society's condition, hence should be abolished from the society. Figure XX illustrate the procedure of constructions of the *Maqasid al-Shari'ah*'s five (5) essential constructs subsequently the *Maqasid al-Shari'ah* - Society's Perception Index (MS-SPI), which is also elaborated in the following sub-sections.

Table 1: Proxies for *Maqasid al-Shari'ah*'s essential elements

Essential Elements	Value direction	Selected Proxies/ Indicators	Justification
Religion	Positive	Frequency of prayer/ attend religious activities	Prayer is compulsory (at least 5 times a day for Muslims), to stimulate positive minds and behaviors.
	Negative	Non-religious and/or atheist	A person should be a believer in God's existence so that he/she will trust in God's endowments.
Life	Positive	State of health, living in safety	Health must be protected to enable one's daily endeavors for socioeconomic progress.
	Negative	Dissatisfaction in life	People with satisfaction in life tend to have better wellbeing and prosper in all undertakings.
Intellect	Positive	The level of education	Education in important and should be prioritized since it is the key resource for human success.
	Negative	Accessibility of harmful drugs	Drug is intoxicants and lead to abuse. It downgrades the mind and soul, also adversely affect productivity.
Offspring	Positive	Importance of family in life	Those who value the importance of family tends to be motivated and perform better in their daily life activities.
	Negative	Rationalize abortion	Abortion is not desirable since it terminate life of one's offspring and would amplify other social problems.
Wealth	Positive	Satisfaction with financial situation	Financial situation is very critical as it ease the mind and promote towards more productive life.
	Negative	Feels income should be more equal	The society should not feel that they are far at the higher or lower tier of income level since it deprive the latter.

(Source: Author's own)

The construction procedure

This section discusses the stepwise stages in the construction of *Maqasid al-Shari'ah* constructs subsequently the MS-SPI as stipulated in Figure 2. It begins with step (1) normalization of individual level proxies into measureable indicators; step (2) aggregation of the normalized proxies to produce the *Maqasid al-Shari'ah*'s constructs; step (3) aggregation of the *Maqasid al-Shari'ah*'s constructs into forming the MS-SPI.
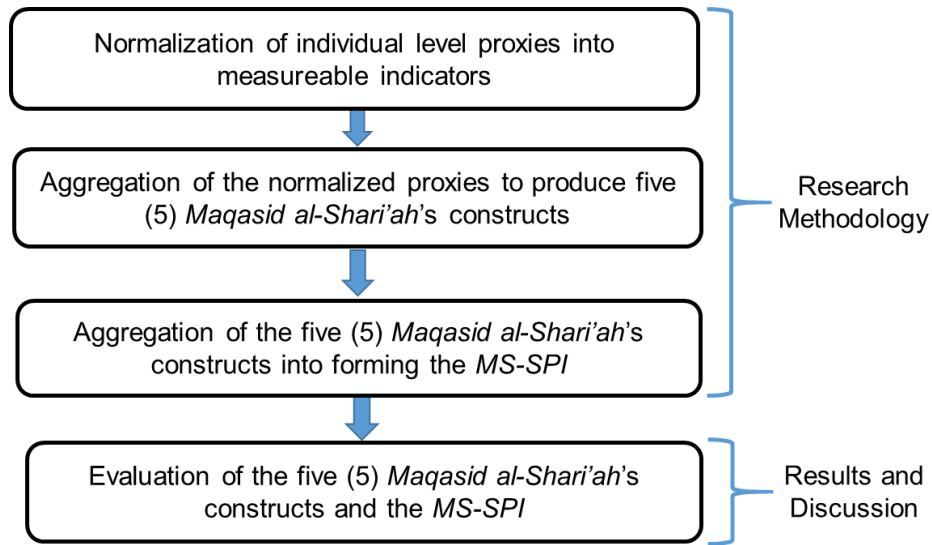
Figure 2: Stepwise stages in the construction of five (5) *Maqasid al-Shari'ah*'s constructs and the MS-SPI

Step 1: Normalization of individual level proxies

This step employs the data as stipulated in Table 1 obtained from the WVS. Since the datasets comprises non-numerical surveys which are suitable to capture the subjective aspects of life, those data are within ordinal scales. As such, the normalization procedure is performed based on the qualitative criteria for each non-numerical concept, done through assigning numerical scores before it is normalized into range between 0 to 1 as in Abdullah & Majid (2003). The normalized scores for all proxies are calculated using the following Equation 1:

$$NSI = \frac{\sum_{i=1}^{n}(x_i.y_i)}{max\ (x.y)} \qquad (1)$$

Where:
NSI is the normalized score for the individual level proxy
x_i is the frequency of selecting survey answer i
y_i is the score/points assigned for survey answer i
max (x.y) is the maximum frequency possible for the proxy
$i = 1, 2, ...n$ = the number of survey answer selections

The following sub-sections clarify the normalization procedure for each of the five (5) essential elements. Ultimately, the procedure will generate 10 normalized score values for the five (5) *Maqasid al-Shari'ah*'s constructs of individual perceptions i.e. R-construct, L-construct, I-construct, O-construct and W-construct, as summarized in Table 2.

Normalization of proxies for religion (R)

As seen in Table 1, proxy which signify positive direction for religion (R) is 'the frequency of performing prayer or attend religious activities'. In this regard, the survey answers which range from 'several times a day', 'once a day', 'several times each week', 'only when attending religious services', 'only on special holy days', 'once a year', 'less often than once a year' and 'never, practically never' were assigned point values of +7, -1, -2, -3, -4, -5, -6 and -7

respectively. Since the selected indicator i.e., performing prayer, is compulsory to be completed for five (5) times in a day to protect the religion, this study is within the judgement that the respondents who perform prayer for 'several times a day' are in line with the Islamic compulsory requirements, hence awarded with maximum points of +7. Meanwhile, for answers that signify lesser than 'once a day' are presumed to be inconsistent with the Islamic compulsory requirements to protect religion consequently not safeguarding the *Maqasid al-Shari'ah*. The transformation procedure penalizes all answers besides 'several times a day' with ascending negative values from -1 to -7. Since the number of respondents for this particular survey question is 1,299, hence the maximum values should all respondents answer 'several times a day' is 9093 [1,299*(+7)]. Using Equation 1, the value obtained based on the published answers is 4670 [(863*(+7)) + (143*(-1)) + (89*(-2)) + (33*(-3)) + (39*(-4)) + (11*(-5)) + (107*(-6)) + (14*(-7))]. This value is later normalized into range 0 to 1 by dividing it with the maximum value obtainable, hence giving the value for the religion's indicator at with positive direction as 0.51 [4670/9093].

Meanwhile, proxy which signify negative direction is 'the number of respondents who declare themselves as non-religious and/or atheist'. The normalization procedure has penalized the indicators by the assigning score of -1 for 'non-religious and/or atheist' and +1 for being 'religious'. In this regard, within total of 200 respondents, a total of 57 respondents are 'non-religious and/or atheist' while the 143 respondents claimed themselves as being religious. The maximum value should the entire respondents are 'religious' is 200 [(200*(+1)]. Meanwhile, using Equation 1, the total points obtained is 86 [(57*(-1) + (143*(+1))]. As such, the normalized into range 0 to 1 score value for this indicator is 0.43 [86/200].

Normalization of proxies for life (L)

As shown in Table 1, the proxy for life (L) with positive value direction is the individual level perceptions on their 'state of health' while the negative indicator is represented by the number of those who expressed their 'dissatisfaction in life'. The individual data 'state of health' is based on respondents' answers which range from 'very good', 'good', 'fair' and 'poor' were assigned with score values of +3, +2, +1 and -1 respectively. The values are each multiplied with the frequency of occurrences for each answer. The average total number of respondents is 99.5 and the maximum values should all respondents answer 'very good' is 298.5 [99.5*(+3)]. Meanwhile, the score value obtained based on the frequency of answers as calculated using the Equation 1 is 219.5 [(33*(+3)) + (55*(+2)) + (11*(+1)) + (0.5*(-1))]. This value is later normalized into range 0 to 1 by dividing it with the maximum value obtainable, hence giving the normalized score value as 0.74 [219.5/298.5].

On the other hand, proxy for life (L) which signify negative direction is the number of respondents who expressed their level of 'dissatisfaction in life'. With an average number of 100.5 respondents for this survey question, response was divided into ten (10) scales ranging from being 'totally dissatisfied' to 'fully satisfied'. Within this range, "totally dissatisfied" is valued with score of -3, follows by increasing score values of -2, -1, +1, +2, +3, +4, +5, +6 and

finally +7 for "fully satisfied". It should be noted that the level of dissatisfaction has been penalized by score from descending negative to ascending positive values, hence further transformation from negative to positive direction is not required. Using Equation 1, the maximum value should the entire respondents are fully satisfied with their current life is 703.5 [100.5*(+7)]. Meanwhile, the total value obtained is 397 [(1*(-3)) + (1*(-2)) + (2*(-1)) + (3*(+1)) + (12*(+2)) + (17.5*(+3)) + (23.5*(+4)) + (22.5*(+5)) + (8*(+6)) + (10*(+7))]. As such, the normalized score value is 0.56 [397/703.5].

Normalization of proxies for intellect (I)

As shown in Table 1, the intellect (I) is represented by 'educational level' as indicator with positive value direction and 'accessibility of harmful drugs' as the negative one. For 'educational level', respondents' highest education attainment which range from 'university with degree holder', 'secondary school leavers or at university preparatory level', 'completed only elementary school' and 'not completed even elementary school' were assigned points of +3, +2, +1 and -1 respectively. The score values are each multiplied with the frequency of occurrences for each answer. The average total number of response is 100.5 and the maximum values should all respondents obtained at least a university degree or equivalent is 301.5 [100.5*(+3)]. Meanwhile, using calculation method as expressed in the Equation 1, the value obtained based on the frequency of answers is 169 [(8.5*(+3)) + (63.5*(+2)) + (22.5*(+1)) + (6*(-1))]. This value is later normalized into range 0 to 1 by dividing it with the maximum value obtainable, hence giving the score value as 0.56 [169/301.5].

Meanwhile, for proxy for intellect (I) which signify negative direction, the indicator 'accessibility of harmful drugs' refers to the number of respondents which identified that drugs have been sold openly within their neighborhood streets. From the data of 96 respondents, responses were divided into 'very frequently', 'quite frequently', 'not frequently' and 'not at all frequently' and assigned with score -2, -1, +1, and +2 respectively. It is noteworthy that negative value directions data has been penalized by descending negative to ascending positive values, hence further transformation from negative to positive direction is not required. The maximum value desirable is that the incident of drugs being sold on the street has not at all occurred, which is 192 [(96*(+2)]. However, using Equation 1, the total score obtained is 141 [(2*(-2)) + (5*(-1)) + (28*(+1)) + (61*(+2))]. As such, the normalized score value for this indicator is 0.73 [141/192].

Normalization of proxies for offspring (O)

Table 1 shows data with positive direction for offspring (O) is represented by the individual's perception on the 'importance of family' while the negative value direction is measured by the number of individual's perception who 'rationalize the act of abortion'. The respondents' answer selections based on their views towards the 'importance of family' ranges from 'very important', 'rather important', 'not very important' to 'not at all important'. Each were assigned scores of +2, +1, -1 and -2 respectively. Each score is multiplied with the frequency of occurrences for each answer. The average total number of respondents is 100 and the maximum values should all respondents view family as 'very important' is 200 [(100*(+2)].

Using Equation 1, the value obtained based on the frequency of answers is 197 [(97*(+2)) + (3*(+1)) + (0*(-1)) + (0*(-2))]. This value is later normalized into range 0 to 1 by dividing it with the maximum value obtainable, hence giving the score value for this indicator as 0.99 [197/200].

On the other hand, the negative indicator's responses were divided into 10 scales ranging from being 'always justifiable' to 'never justifiable'. Fundamentally, abortion is forbidden in Islam hence the response which indicate 'abortion as justifiable' is penalized with negative scores. As such, 'always justifiable' is valued as -5, followed by increasing values of -4, -3, -2, -1, +1, +2, +3, +4 and finally +5 for 'never justifiable'. It is noteworthy that the indicators have been accordingly penalized hence further transformation from negative to positive direction is not required. Equation 1 express the construction of individual variable with negative direction for O-construct. The maximum value should the entire respondents view that abortion is 'never justifiable' is 500 [(100*(+5)]. Meanwhile, the total scores obtained is 332.5 [(1*(-5) + (1.5*(-4) + (2*(-3)) + (3*(-2)) + (5*(-1)) + (9*(+1)) + (4.5*(+2)) + (7.5*(+3)) + (12.5*(+4)) + (54*(+5)]. As such, the normalized score value for this indicator is 0.67 [332.5/500].

Normalization of proxies for wealth (W)

Table 1 shows data with positive direction for wealth (W)) is the 'satisfaction with financial situation' while the negative direction is represented by the number of individual's perception on income equality, as in the believe or 'feels income should be more equal'. The respondents' answer selections based on their 'satisfaction with financial situation' range within 10 scales of responses and assigned with descending score values of +7, +6, +5, +4, +3, +2, +1, -1, -2 and -3. The values are each multiplied with the frequency of occurrences for each answer. The average total number of response is 99.5 and the maximum score values should all respondents are completely 'satisfied with their financial situation' is 696.5 [99.5*(+7)]. Meanwhile, the score value obtained based on the frequency of answers from the survey is 340 [(6*(+7)) + (5*(+6)) + (18.5*(+5)) + (22.5*(+4)) + (20.5*(+3)) + (15*(+2)) + (5.5*(+1)) + (3.5*(-1)) + (1*(-2)) + (2*(-3))]. This value is later normalized into range 0 to 1 by dividing it with the maximum value obtainable, hence giving the score value for this indicator is 0.49 [340/696.5].

On the other hand, the negative indicator's responses were also divided into 10 scales from being agree that 'incomes should be made more equal' to 'incomes differences should be made larger'. In this regard, when the society believed that income should be more equal, it signifies that the current income equality is low, hence not desirable within the purview of *Maqasid al-Shari'ah*, and vice versa for the case where the society favors for larger income differences. Hence the 10 scales were assigned with ascending score values of -5, -4, -3, -2, -1, +1, + 2, +3, +4, and +5. It is noteworthy that the indicators have been accordingly penalized by score from descending negative to ascending positive values, hence further transformation from negative to positive direction is not required. The maximum value should the entire respondents believe incomes differences should be made larger, which entails income equality at the highest level is 500 [100*(+5)]. Meanwhile, the total value obtained using Equation 1 is 134.5 [(4.5*(-5)) + (3*(-4)) + (5.5*(-3)) + (4*(-2)) + (12.5*(-1)) + (13.5*(+1)) + (15.5*(+2)) + (15.5*(+3)) +

(15*(+4)) + (11*(+5))]. Hence, the normalized score value for this indicator is 0.27 [134.5/500].

Table 2: Summary of the normalized score values for all proxies

Essential Elements	Value direction	Selected Proxies/ Indicators	Normalized score values
Religion	Positive	Frequency of prayer/ attend religious activities	0.51
	Negative	Non-religious and/or atheist	0.43
Life	Positive	State of health, living in safety	0.74
	Negative	Dissatisfaction in life	0.56
Intellect	Positive	The level of education	0.56
	Negative	Accessibility of harmful drugs	0.73
Offspring	Positive	Importance of family in life	0.99
	Negative	Rationalize abortion	0.67
Wealth	Positive	Satisfaction with financial situation	0.49
	Negative	Feels income should be more equal	0.27

(Source: Author's own)

Step 2: Aggregation of the normalized proxies to produce the Maqasid al-Shari'ah's constructs

Each of the constructs i.e. R-construct, L-construct, I-construct, O-construct and W-construct is the formation of average values of respective normalized proxies with positive and negative directions. This aggregation procedure is expressed in Equation 2.

$$NSI_i = \frac{NSI_{+ve,i} + NSI_{-ve,i}}{2} \qquad (2)$$

Where:

NSI_i = average value of normalized score for the individual level proxy with positive direction (NSI_{+ve}) and negative direction (NSI_{-ve}) for *Maqasid al-Shari'ah*'s constructs *i*.

i = 1, 2, ... 5 = the number of *Maqasid al-Shari'ah's* constructs i.e., R-construct, L-construct, I-construct, O-construct and W-construct

Step 3: Aggregation of the Maqasid al-Shari'ah's constructs into forming the MS-SPI

As mentioned earlier, the *Maqasid al-Shari'ah*'s five (5) essential elements are perceived as equally important. This observation is significant in influencing the aggregation methodology to form the MS-SPI. The aggregation procedure which assigns equal weightage for all component could be seen in various contemporary scholars' works such as Anto (2011), Ramli et al. (2015), Aydin (2016), Hasan & Ali (2018), Ullah & Kiani (2017), Nizam & Larbani (2017) and Rama & Yusuf (2019), to name a few. This manifest that the same relative importance of each construct is deriving the outcome (Bowen & Moesen, 2011) in the MS-SPI. In this study, the *Maqasid al-Shari'ah*'s constructs are combined via geometric aggregation procedure to generate the MS-SPI as in the Equation 3.

$$MS - SPI = \sqrt[5]{R * L * I * O * W} \qquad (3)$$

Where:
MS-SPI is the *Maqasid al-Shari'ah*-Society's Perception Index
R is the construct for Religion
L is the construct for Life
I is the construct for Intellect
O is the construct for Offspring
W is the construct for Wealth

Besides equal weightage, Equation 3 incorporate the multiplicative method (Nardo et al., 2008; Mazziotta & Pareto, 2016) which indicates that the *Maqasid al-Shariáh*'s essential elements are partially substitutable with one another. Hence, it allows minimal but desirable compensability between the five (5) constructs.

Results and Discussion

Table 3 reports the scores for the *Maqasid al-Shariáh*'s five (5) constructs and the *Maqasid al-Shari'ah*-Society's Perception Index (MS-SPI). Meanwhile, Figure 3 illustrates the overall performance comparison between the indicators. The scores could be classified into four (4) ranges i.e. scores <0.25 (very low), 0.25 – 0.50 (low), 0.50 – 0.75 (moderate) and >0.75 (high). In general, the low scores would indicate shortfalls in the society's perception on the fulfilment of essentials based on *Maqasid al-Shariáh*, hence necessitates policy pertaining society's needs in that particular element. As seen in Table 3, the lowest score is Wealth-construct, which indicate that the policy directions should focus more on upgrading people's basic wealth achievement so that everyone would have a decent minimum livelihood, together with reduction of wealth gap in the society. The second lowest i.e. Religion-construct indicates that the basic protection of religion also needs more policy attention at micro level especially in the multi-religious country. On the other hand, the Life-construct, Intellect-construct and Offspring-construct exhibit moderate to high scores and partially compensated the whole dynamic system, consequently generate the overall index, MS-SPI to be within moderate yet acceptable range i.e. 0.574. Nonetheless, although it is seen as above 50%, the society's perception on the basic achievement of *Maqasid al-Shariáh* as a whole still requires policy direction for improvement of wellbeing at the individual and societal level.

Table 3: *Maqasid al-Shari'ah's* essential constructs and MS-SPI values

Constructs	Scores
R-construct	0.470
L-construct	0.650
I-construct	0.645
O-construct	0.830
W-construct	0.380
MS-SPI	**0.574**

(Source: Author's own)
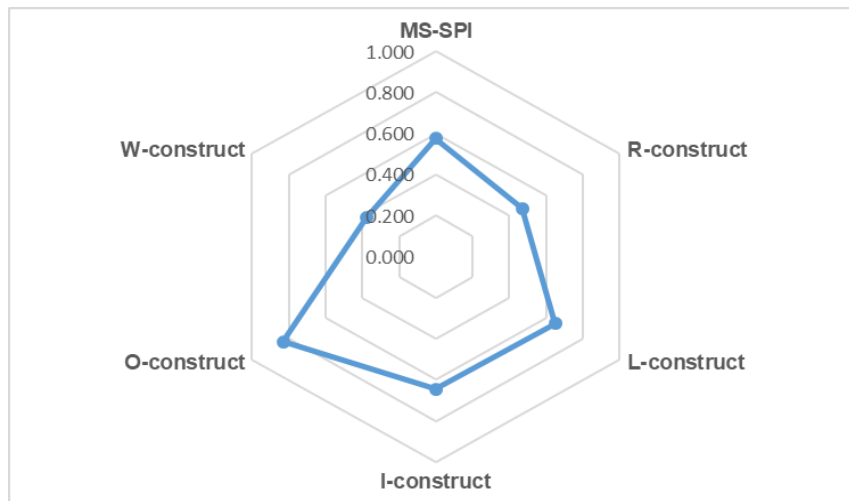
(Source: Author's own)

Figure 3: Performance comparison between *Maqasid al-Shari'ah's* essential constructs and the MS-SPI

Conclusions

This study has made empirical attempt to construct and assess *Maqasid al-Shari'ah* achievement from individual perception in the society. The main point of departure is that, while constructions of indicators commonly look at the macro perspective of the society since the institutional level policy is feasible, this study focusses on how individuals perceive their situation with regards to the achievement of *Maqasid al-Shari'ah* attainment. In this regards, the constructed indicators assess more fundamental conditions hence would generate policy which promotes societal wellbeing at micro level. The findings show that, in a dynamic system such as *Maqasid al-Shari'ah* which upholds basis necessities protection for wellbeing, some of the elements are not fulfilled to the level of satisfactory, from the society's own perception. While the overall MS-SPI shows slightly above average scores and further policy improvement is highly suggested, it seems that the policy direction should focus more on the low performing essential elements i.e. religion and wealth in order to improve the performance of the whole system.

On the other hand, this study acknowledges the limitation which involves insufficient data in public database. In this regard, this study mitigates the issue via great deal of efforts to accurately identify the intangible and in some part latent characteristics of the essential elements within its literal and operational definitions. Consequently, the available data which closely reflects the well-defined characteristics were selected as proxies to represent the elements as precisely as possible. For future direction, the task is to further improve the quality of data by exploring some more precise proxies to be included in the index construction. After all, this study is carried out in the spirit of extending the empiricism further with a view to search for a better measurement indicator for wellbeing in line with the *Maqasid al-Shari'ah* attainment. Ultimately, this study can be considered as a blueprint for future research works in

its relevant domain, be it *Maqasid al-Shari'ah* framework or construction of composite indicators.

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