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Corporate social responsibility management based on Maqashid Al- Shariah

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Abstract

This research aims to describe Shariah-based corporate social responsibility management in accordance with Maqashid Al-Shariah principles as a new perspective on PT Petrokimia Gresik via qualitative and phenomenological approach with two modes as recommended by Bogdan and Biklen as an analysis technique. This study result showed that programs carried out by PT Petrokimia Gresik are in tune with Maqashid Al-Shariah. In conclusion, BUMN management, especially PT Petrokimia Gresik is expected to be able to carry out CSR management that provides great benefits to the community with programs that are innovative and have a good impact on the company's future.

Keywords: Corporate, social responsibility, Maqashid, AlShariah.

Gestión de la responsabilidad social corporativa basada en Maqashid Al-Shariah

Resumen

El objetivo de esta investigación es describir la gestión de la responsabilidad social corporativa basada en la Sharia según los principios de Maqashid Al-Shariah como una nueva perspectiva de PT Petrokimia Gresik mediante un enfoque cualitativo y fenomenológico con dos modos recomendados por Bogdan y Biklen como técnica de análisis. El resultado del estudio mostró que los programas llevados a cabo por PT Petrokimia Gresik están en sintonía con Maqashid AlShariah. En conclusión, se espera que la administración de BUMN, especialmente PT Petrokimia Gresik, pueda llevar a cabo una gestión de RSE que brinde grandes beneficios a la comunidad con programas que son innovadores y tienen un buen impacto en el futuro de la compañía.

Palabras clave: Corporativo, responsabilidad social, Maqashid, Al-Shariah.

1. INTRODUCTION

In addition to being known as a Santri city, Gresik Regency is also an industrial city. The city of Gresik is directly adjacent to Surabaya as the capital of the province of East Java. The most important component in empowering the community in the industrial world is through corporate social responsibility (CSR). Johnson and Johnson in Wahyudi (2014) define Corporate Social Responsibility is

about how companies manage business processes to produce an overall positive impact on society. The implementation of CSR in companies is increasingly important with the emergence of the concept of sustainable development formulated by the World Commission on Environment and Development (WCED), as development meets the needs of the present without compromising the ability of future generations to meet their own needs. The CSR implementation actually aims to strengthen the company.

The pattern of community empowerment carried out by the industry through providing CSR assistance in the form of services, loans, and infrastructure development in the surrounding community. Several other patterns of assistance were also provided in the form of capacity building. The process of community empowerment certainly has the aim of increasing the potential of the community to be able to improve their standard of living better than their present standard of living. Empowering the community aims to educate the public to be able to educate themselves or help the community to be able to help themselves. The goal to be achieved through efforts to empower the community is an independent, self-reliant, capable of adopting innovation.

Company data released by BPS Gresik district in August 2017 stated that there were 408 companies operating in Gresik regency and absorbing 73,607 workers (Gresik, 2017). From this data, it can be imagined if these companies manage CSR funds; will increase

community welfare with the help of corporate CSR. This research is one of the breakthroughs, this research will later describe the pattern of Shariah-based CSR management (in accordance with Maqashid Al-Shariah principles). The meaning of Maqashid Al-Shariah in terms is *al-ma'aani allati syuri'at laha al-ahkam*. For a number of Islamic legal theorists, *Maqāshid* is an alternative statement for *ma'lih* (benefit/benefit). Furthermore, the classical classification of *maṣālih* includes 3 (three) levels of necessity: *al-ḍarūrīyyah* (necessity), *al-hājīyyah* (necessity).

Maqashid Al-Shariah study as the basis of the approach in implementing CSR assistance is based on the fact that Gresik district is an area with *santri* claims (adherents of Islamic teachings). It cannot be denied that Gresik is a milestone in the development of Islam that is quite old. The tomb of Fatimah bint Maimun in Leran Gresik is an old site that has been recognized by the archipelago as a marker of the development of Islam in Indonesia during its emergence. Islam - apart from being teaching - also needs to be put in place as a spirit in building government, society and broader economic, social and political associations. This all needs to be done in various ways and approaches so that the noble traditions and religious behaviors are maintained and as a guideline for how to live in society.

The existence of the company as one of the social capital in improving the standard of living of the people who are oriented to the achievements of Islamic law as contained in the five objectives of the

Islamic Law above. Shariah objectives need to be understood as something that is underlying the management of CSR. In connection with the above, it is expected that there will be a new perspective in the management of Shariah-based CSR. The aim is to be used as another pattern in the management of CSR, it can also be used as an alternative way to preserve the positive traditions that have developed in Gresik district and in accordance with Islamic teachings. Besides, it can be used by the company and the district government to optimize the management of CSR and in accordance with the Maqashid Al-Shariah.

Given a large number of companies in Gresik Regency, a company was taken to examine the pattern of community empowerment through Maqashid Al-Shariah-based CSR, namely PT. Petrochemical Gresik. This company was chosen, in addition to large companies, it was also known that there were several CSR management patterns that had been developed in the community empowerment, especially the community around the location of PT Petrokimia Gresik.

2. LITERATURE REVIEW

2.1. Community Empowerment in Accordance with Shariah Purposes (Maqashid Al-Shariah)

According to Wahyudi (2014) in an effort to empower the community can be seen from three sides, namely; first, creating an atmosphere or climate that enables the potential of developing communities (enabling). Here the starting point is the recognition that every human being, every society, has potential that can be developed. Second, strengthen the potential or power of the community (empowering). In the framework of this empowerment, a very basic effort is to increase the level of education, and the degree of health, as well as access to sources of economic progress such as capital, technology, information, employment, and markets. Third, empowering also means protecting. In the empowerment process, the weak must be prevented from becoming weaker, due to lack of power in the face of the strong. Therefore, protection and partiality to the weak are very basic in the concept of community empowerment.

As one example of community empowerment, what is done by PT Petrokimia Gresik? Starting from the conditions in the field, there are several programs that can be developed by PT. Petrochemical Gresik. First, empowerment for fishermen. Second, empowerment in the field of entrepreneurship. PT. Petrokimia Gresik has indeed provided partnerships for entrepreneurs. The company can provide entrepreneurial assistance for people who want to start a business because basically the community has the potential for entrepreneurship.

Third, community empowerment is carried out by providing soft skills-based training to the community. PT. Petrokimia Gresik through the LOLAPIL program has indeed provided training to the community, but this has not been utilized by the community as a whole. Many factors cause this to happen, namely because the capacity of the community does not match the criteria provided by the company and because the training provided is also not in accordance with the interests of the community. Reflecting on this fact, the training provided is prioritized in accordance with the capacity and interest of the community. Shariah perspective community empowerment must be realized in the framework of fulfilling the objectives of Shariah (Maqashid Al-Shariah) namely the maintenance of religion (din), reason (Aql,) soul (nafs,) descent (nasl), and wealth (maal) because with an empowered society it is hoped that a prosperous society will be created.

2.2. Community Welfare in Accordance with Shariah Purpose (Maqashid Al-Shariah)

Islam as a plenary religion certainly discusses economic prosperity in the life of mankind, including how it manifests according to Islam, and how the role of Muslims in realizing economic prosperity. Social welfare in the Koran according to Shihab (2009) is reflected in the Paradise inhabited by Adam and his wife just before they came down carrying out the duties of the Caliphate on earth. As is

known, before Adam and his wife were ordered to come down to earth, they were first placed in Heaven. Heaven is expected to be the direction of the devotion of Adam and Eve so that the shadow of heaven can be realized on earth and will later be inhabited intrinsically in the hereafter. The society that embodies the shadow of heaven is a prosperous society.

In the matter of Islamic wealth also regulates the rights of the poor according to their needs and brings good to the community, and guarantees the realization of justice, fulfilment of individual needs and growth. The aim of obtaining prosperity in Islam is to realize the achievement of happiness in the world and the hereafter (Falah), as well as a good and honourable life (Hayyatan Toyyibah). Falah has various meanings, including: developing rapidly, being happy, getting good luck or success or being successful. Falah concerns concepts that are world and hereafter. According to Shihab (2000), religion must also be able to play a role in directing social life towards a just, prosperous and prosperous society under the auspices of Allah's Maghfirah, which in the Quranic language is revealed by *baldatun thoyyibatun wa Robbun Ghofur*.

2.3. Community Empowerment PT. Petrokimia Gresik through CSR

There are three forms of CSR conducted by PT. Petrokimia Gresik namely: 1) Environmental development program, The implementation of the Community Development Program activities,

among others, by providing assistance and carrying out social activities for communities in the East Java region, especially to communities in the vicinity of the company's business area, also cared about the disasters that befell the Indonesian people. 2) Partnership with Small Businesses, this activity is in order to encourage community economic activities and growth, as well as the creation of equitable development through expansion of employment, business opportunities, and community empowerment. 3) Skills Training Workshop, intended for high school / high school graduates from the surrounding community. The Lolapil is carried out within 6 (six) months. The objectives to be achieved by the company for the implementation of Lolapil are as follows:

- a) Develop capabilities that include knowledge and skills, especially in the field of chemical industry operators and foster ethos / work attitude in accordance with the demands of the job field
- b) Increasing the effectiveness of the Labor and Education process to achieve Human Resources who have high competence as operators of the Chemical Industry
- c) Provide expertise and skills experience to young workers to become ready-to-use workers as operators of the Chemical Industry. Empowerment programs carried out by PT. Petrokimia Gresik generally consist of three fields, namely economic development, social development and environmental

protection. Community empowerment in the economic field is carried out in three forms, namely the partnership program, farming demonstration and entrepreneurship program. Community funding in the social field is carried out in two forms, namely through education and health.

In the field of education, PT. Petrokimia Gresik provides scholarships for outstanding students and foster children to orphans. In addition, the company also provides assistance to notebooks to elementary students around it and the village library. Community empowerment in the health sector is carried out through the provision of free medication to the surrounding community, also through the provision of dengue fever fogging. Whereas community empowerment in the environmental sector is carried out through the provision of infrastructure and infrastructure development assistance through greening programs. For fishermen, PT. Petrokimia Gresik provides assistance in the form of outboard motors, so that the fishermen's catch is maximized. In the village of Roomo the company helps PKK mothers to be able to develop a factory mask business that has been carried out. Assistance in the form of providing capital and marketing training.

Community empowerment carried out by PT. Petrokimia Gresik is in accordance with the concept of theoretical community empowerment. This means that the programs carried by PT. Petrokimia Gresik in empowering the surrounding community is indeed very ideal,

but it is not so at the level of implementation. This happens because of the lack of direct communication between the company and the community. During this time in the implementation of CSR programs, companies more often communicate with village officials. The interests of village officials and the community are often different so that CSR programs are carried out to accommodate the interests of village officials.

Basically good CSR is based on the local needs of the community. For this reason, the community must be actively involved in the implementation of CSR programs starting from the initial stage to the final stage. Before implementing a CSR program, companies need to do the social mapping to find out the potential of the surrounding community. After that the company held a meeting with the community to find out the aspirations of the community, this activity was commonly called the public consultation. For the CSR program of PT. Petrokimia Gresik, there are many programs planned by the company, people just accept it. These programs include scholarships, foster care, free medication, mass circumcision, partnerships and so on. Whereas programs in the environmental field, the community is more involved in the planning process.

The community as program planners submit proposals to the company. After the proposal has been approved, the activity will only proceed, the company only assists materially and serves as supervisor of activities. The planning and implementation phase is carried out by

the community itself. Various types of implementation of the CSR program of PT. Petrokimia Gresik is beneficial for the surrounding community, especially for the poor. Petrokimia Gresik for the surrounding community can be seen in the table below.

Table 1: The Use of PT. Petrokimia Gresik

Helpfulness	Frequency	Percentage
Very Useful	11	11
Useful	51	51
Ordinary	21	21
Very Useless	17	17
Total	100	100

Source: Q 42, K 49

Based on the table above it can be seen that half of the respondents (51%) felt that assistance from the company was beneficial for him. They hope the company will continue to provide assistance. Whereas for 17% of respondents the assistance provided by PT. Petrochemical Gresik is very useless. This opinion is because they have never received assistance so they cannot feel the benefits of the assistance. From the description above, it can be concluded that the CSR programs carried out by Petrokimia Gresik, in general, have 4 programs, namely education, health, economy and infrastructure programs taken from the company's CSR funds which are theoretically called CSR CSR models that focus on community empowerment or the

same as the type of CSR Community Development (Singh & Singha, 2016).

2.4. Maqashid Shariah

It was noted that At-Turmudzi Al-Hakim (3rd century H) was the person who first used the word Maqashid in his book *al-Sholah wa Maqashiduha* which explained the purpose and wisdom of prayer. Then followed by other works that still discuss certain lessons from various kinds of worship. In language, Maqashid Al-Shariah consists of two words namely Maqashid which is a plural form of the word *maqсад*; *masimi*, *mimi*, derivation from the root of the word *qasada*. *Al-qasdu* and *al-maqсад* have the same meaning, namely; origin, purpose of something, road that is straight (*istiqomah*), fair, middle and not excessive (Asyasyatibi, 2006).

If we discuss Maqashid Al-Shariah as one particular discipline that is independent, we will find various versions of definitions that differ from each other. Al-Juwainī whom Auda (2008) called the first cleric who had offered the *maqāṣid* concept - it sometimes mentions *maqāṣid al-syarīah* with the term *maṣlaḥah ʿāmmah*. While al-Ghazali saw the *maqāṣid* as *al-maṣālih almursalah* with three levels, namely: primary/ necessities (*darūrīyyah*), secondary/ needs (*ḥājīyyah*) and tertiary/ luxuries (*tahsīnīyyah*) (Auda, 2008; Indriastuti, 2019).

Table 2: The Shifting Paradigm of Classical Maqashid Theory to Contemporary

No.	Classical Maqāshid Theor	Contemporary Maqāshid Theory
1	Maintaining offspring (al- nasl)	A theory that is oriented towards protection family; more concern for family institution
2	Maintaining Reason (al- ‘aql)	Reducing mindset and research scientific; prioritize travel for looking for knowledge; pressing pattern think that prioritizes crime crowd of hordes; avoid efforts to underestimate the work of the brain.
3	Maintaining Honor; keep soul (al-Nafs)	Maintain and protect dignity of humanity; maintain and protect rights of human rights.
4	Maintaining Religion (addīn)	Maintaining, protecting and respecting freedom of religion and belief.
5	Maintaining Assets (almāl)	Prioritizing social concerns; put attention to development and economic development; push human welfare; eliminate the gap between poor and rich

This research offers a breakthrough about the management of Corporate Social Responsibility that is in accordance with Maqashid Al-Shariah (Wahyudi, 2014; Einollahi, 2016).

3. METHODOLOGY

The approach in this study was conducted with a qualitative approach to observing, describing and analyzing social events and activities related to the pattern of community empowerment through the management of Maqashid Al-Shariah-based social corporate responsibility at PT Petrokimia Gresik which ultimately wanted to find conclusions about the pattern of community empowerment through management. CSR at PT Petrokimia Gresik is in accordance with Maqashid Al-Shariah theory according to experts. In line with the case study research design, this study seeks to understand the meaning of events and the interaction of people in certain situations. To be able to understand the meaning of events and people's interactions, use theoretical orientation or theoretical perspective with a phenomenological approach (Yang et al., 2019).

Data collection methods are carried out in a cyclical manner. This type of research is field research that is socio-cultural-religious. This study aims to get an in-depth picture of community empowerment

through CSR management in the perspective of Maqashid Shariah with a qualitative approach. Analyzing the data conducted in this study follows two modes as recommended by Sugiyono (2011), namely the data analysis process is carried out together with the process of data collection, and analysis after data collection is complete. Thus, theoretically, analysis and data collection are carried out repeatedly to obtain research findings (Moleong, 2004).

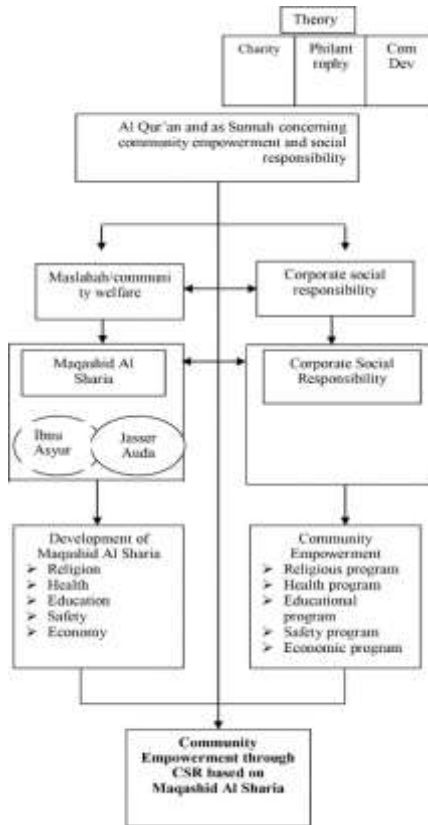


Figure 1: Model Analysis

4. DISCUSSION AND RESULTS

4.1. Management Pattern of Corporate Social Responsibility at PT. Petrokimia Gresik.

The pattern of CSR management carried out by PT Petrokima Grseik is a CSR model that is based on community development or community development which is bottom-up, as opposed to a top-down social planning approach. The triple bottom line (TBL) approach or more known as the 3 P term, three important aspects in strengthening the company, Planet (environmental aspect), People (community aspect) and Profit (economic aspect) (Sears, 2018).

4.2. Industrial map and contribution of Corporate Social Responsibility PT. Petrokimia Gresik in the development of the Gresik district community.

This company has a land area in the city of Gresik. PT Petrokimia Gresik's CSR is divided into five rings (sekmen). The division of the ring is as follows: Ring I: are 8 villages namely: Karang Turi village, Ngipik, Tlogo Pojok, Kroman, Karang Poh, Sukorame, Mud, Roomo. Ring II: that is, each location of the booster pump that is along the water pipe between the existing installation in Gunungsari Surabaya to Gresik and the installation of Babat to Gresik. Ring III: is Gresik Subdistrict, Manyar Subdistrict, Kebomas Subdistrict. Then

Babat Subdistrict, Lamongan District. And Wiyung and Dukuh Pakis Districts. Ring IV: Gresik Regency outside ring I, II, and III. Surabaya City outside rings I, II, and III.

Lamongan I, II, and III Regencies. Ring V: outside Gresik Regency, Lamongan Regency and Surabaya City Ring categorization.

4.3. The pattern of community empowerment through Corporate Social Responsibility based on Maqashid Al-Shariah in PT. Petrokimia Gresik.

The pattern of community empowerment through corporate social responsibility carried out by PT Petrokima Gresik was carried out in three areas of empowerment, namely economic development, social development and environmental protection. Community empowerment in the economic field is carried out in three forms, namely the partnership program, farming demonstration and entrepreneurship program. Community service in the social field is done through education, health, and improvement of religious facilities and infrastructure. While environmental protection is carried out with the help of nature conservation and assistance for victims of natural disasters (Soo et al., 2019).

And this pattern is in line with the Maqashid Al-Shariah concept, namely the safeguarding of human rights, namely the maintenance of religious (din) reason (Aql) soul (nafs) honor (nasl) and property

(maal) because of the good CSR concept and program programs that are oriented towards meeting the needs of the community as well as: religious programs for the sake of preserving religion (din), education programs for the sake of reason (Aql), health programs for the maintenance of the soul (nafs), security programs for the preservation of honor (nasl), and economic program for the sake of safeguarding property (maal) so that with these programs it is hoped that a prosperous society will be created.

4.4. Community empowerment programs through Corporate Social Responsibility based on Maqashid Al-Shariah in PT.

Petrokimia Gresik

The community empowerment program that has been carried out by PT Petrokimia Gresik is a partnership and community development program that includes partnerships with small businesses as a driver of the people's economy as an economic program, providing educational assistance programs in the form of scholarships and trainings. Health programs Assistance in improving the health of security programs in the form of natural conservation assistance and assistance for natural disasters and religious programs with the help of religious facilities.

So the above programs are in accordance with the Maqashid AlShariah theory according to Auda (2008) who no longer dwells on guarding the five basic human rights but more on development such as

maintaining religion (hifz al-dīn), being the right to obtain religious freedom and performing religious rituals that believed, then guarding the soul (hifz al-nafs) becomes the right to obtain health services, safeguarding the mind (hifz al-'aql) the right to a proper education, guarding the offspring (hifz al-nasl) the right to obtain security and protect property (hifz al-māl) becomes a matter of obtaining good economic prosperity.

5. CONCLUSION

After the process and the results of the analysis can be concluded from this study that the programs carried out by PT Petrokimia Gresik are in tune with Maqashid Al-Shariah. Whereas Maqashid Al-Shariah is no longer engaged in safeguarding the five basic human rights but rather leads to its development. Like keeping religion (hifz al-dīn), being the right to obtain religious freedom and carrying out religious rituals that are believed, then guarding the soul (hifz al-nafs) becomes the right to obtain health services, keeping the mind (hifz al-'aql) the right to get a decent education, guard the offspring (hifz al-nasl) the right to obtain security and safeguard property (hifz al-māl) to be a matter of obtaining good economic prosperity.

Based on the results of this study, the BUMN management, especially PT Petrokimia Gresik is expected to be able to carry out CSR management that provides great benefits to the community with

programs that are innovative and have a good impact on the company's future. Because good corporate CSR management can provide reinforcement to increase public trust in the company. Because if the community is considered, there will be a sense of ownership to participate in safeguarding the company and that will be a solid foundation for the future sustainability and development of the company.

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