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Social Deprivation and its Threats to Social Well-Being According to The Perspective of Maqasid

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Abstract

Social deprivation is a universal phenomenon happening throughout the world. Social deprivation will affect community's social well-being. In the life of a modern community, it is very important to ensure that the level of social well-being of the community is stable to achieve the potential of the people's social life. Through researcher's perspective, indicators or aspects of social well-being listed by The United Nations Research Institute on Social Development (UNRISD) does not emphasize the aspect of well-being in terms of religion and *ukhrawi* (otherworldly). This paper will discuss some of the social depravity that is happening in the society to the point of affecting the community's social well-being. Drug abuse, free sex and prostitution, black magic, homelessness, committing suicides are among the factors that will affect the well-being of the society. Many factors are causing social deprivation in society, internal or external factors such as the negative influences of mass media, lack of religious and moral education among society members, irresponsible family members, poverty, sexual promiscuity as well as individualistic society. Social well-being needs to be nurtured and defended from things that can be disruptive such as the issue of social deprivation. Social well-being is closely related to the *maqasid syariah* where the elements of well-being can be adapted into five (5) elements of *maqasid* namely the protection of faith or religion, life, intellect, lineage, and property. We will achieve a high level of community's social well-being if we can create a positive and conducive environment. Hence, all the following elements such as; education, the formation of the environment, and effective policies and law enforcement must be included to solve social deprivation.

Keywords: Social Deprivation, Social Well-Being, *Maqasid* Syariah, Elements of *Maqasid* Syariah; Protection Of Religion, Life, Intellect, Lineage, And Property.

Introduction

Social deprivation is a universal phenomenon happening to the world community. Regardless of how well-developed or backward a country is, social deprivation will affect its community's social well-being. Social deprivation means bad character, ill-mannered, and behavior. Social, on the other hand, means everything related to society, about the society or the society itself.

Social Well-Being Concept

Social well-being is a goal and core element to the development of a community where the position or condition of a community, at a particular time, indicates the achievement of social well-being (Wahab, 2010). The social well-being of a community can be identified through three aspects, namely the management of social problems, fulfillment of living needs, and social mobilities' opportunities in society. With the existence of these three aspects of social well-being, the community can live in a peaceful and serene environment, all their needs are met and social mobilities opportunities are maximized (Midgley, 1999).

Social well-being is the ultimate goal to be achieved from every community development program implemented. It can also provide an overview of the quality of life experienced by a particular community group (Haris et. al., 2011; Midgley, 1995). Social well-being is considered very valuable when people can obtain the rights and opportunities that they should have, in the development process of a country. In the life of a modern community, it is very important to ensure that the level of social well-being of the community is stable to achieve the potential of the people's social life. The concept of social well-being should be focusing on the situation, fate, rights, duties, and responsibilities of fellow human beings, aiming at eradicating and controlling problems that occur in the community. Social well-being is also seen as a mobilized effort to meet the needs of the community and increase opportunities for social mobility in the community. Foo (2019) states the concept of social well-being as an arrangement of strategies to change the life of a community for betterment, as desired by the community. The change, according to them is a fulfilling, comfortable and pleasing life. When communities can be better managed, social well-being will be achieved.

Malaysian Well-Being Index

Various indices have been developed in Malaysia to measure the level of well-being among Malaysians. This index was first developed under the Economic Planning Unit (EPU) of the Prime Minister's Department starting in 1999 until the latest one, in 2019. Initially, this index was named the Quality-of-Life Index but has been rebranded to the Malaysians' Well-Being Index where the basis of this index is still the same; to measure the standard of Malaysians' well-being.

The first index that has been introduced in Malaysia is the Malaysian Quality of Life Index (IKHM) 1999. IKHM 1999 contains 10 areas that include 38 indicators. IKHM is replaced by the Malaysian Well-Being Index (IKRM) which emphasizes more on the well-being of Malaysians. The latest index is IKRM 2019, which was released in December 2020 by the Economic Planning Unit of the Prime Minister's Department. Apart from that, the Family Well-Being Index (IKK) was also introduced in Malaysia to safeguard the social well-being of the people. IKK is published by the Population Division under the National Population and Family Development Board (LPPKN). Furthermore, the Well-Being Youth Index (IBM) is an index developed to monitor the well-being development of Malaysian youths and made as a benchmark to measure their achievement. Beginning in 2015, the Ministry of Youth and Sports developed this IBM every four years so that the impact of the implementation of programs or policies can be monitored efficiently and periodically. Self-development, social relationships, identity, self-potential, health, education, economical well-being, security, political socialization, media use, leisure, and deviant behavior are the domains of IBM'15. All indices developed are aimed at achieving the well-being of Malaysians of all ages.

Societies' well-being is increasingly eroded due to the social deprivation that occurs involving all ages. Social deprivation is also seen to be solved or decreased using the Maqasid Syariah approach. The Department of Islamic Development Malaysia (JAKIM) has published the Malaysian Syariah Index in 2015, which is a Governance Model based on Maqasid Syariah. This index measures and evaluates the government's level of seriousness in implementing trusts and responsibilities under Islamic Shariah as well as measuring the extent of the country's commitment in its implementation, based on the goals of Maqasid Syariah. The measurement of this index is based on eight main areas within the framework of the Maqasid Syariah requirements, which further strengthens the government's efforts and commitment to meet the well-being of Malaysians. The eight main areas are Islamic Law, Politics, Economics, Education,

Health, Infrastructure, and Environment as well as Culture and Social

The measurement of the eight main areas is measured based on five main things in the Maqasid Syariah which include Faith and Religion, Life, Mind, Lineage, and Property. The most crucial point in the process of measuring the Shariah Index is to involve three main groups, namely; the government (policymakers), agencies (policy implementers), and the community (beneficiaries).

Do the steps taken by the government; introducing several well-being indices such as IKRM, IKK, Youth Index, and the latest Shariah Index, which are all related to the community's social well-being positively affect Malaysians? Do they improve the community's social well-being, especially in addressing the issue of social deprivation in the country? To what extent does the threat of social deprivation affect social well-being according to the *maqasid syariah*?

This paper will discuss the issues and causes of social deprivation that impact social well-being.

Social Well-Being Indicators

The United Nations Research Institute on Social Development (UNRISD, 1966) has listed nine (9) aspects, as shown in Figure 1, that need to be met to achieve social well-being (Zulkifli, 2015).



Figure 1: Nine Social Well-Being Aspects (UNRISD, 1966)

In general, the aspects emphasized by UNRISD do not contradict the requirements of Islamic law. It is, however, seems more realistic based on the current life challenges which are more complicated than the previous lives. Thus, this aspect is in the *mafhum* cycle to the method "There is no denying the change of law (assessment) with the change of time." However, we need to realize that the well-being brought by UNRISD does not emphasize the aspect of well-being in terms of religion and *ukhrawi* (otherworldly). This fact stems from the 'world-view' of a person who is interacting with life.

Thus, it is a necessity to look at social well-being from the perspective of Islamic Sharia and its objectives (Maqasid) by adapting to contemporary social realities and needs as made by UNRISD. Among the alternatives that are seen as reasonable is the indication through the perspective of the general Maqasid Shariah known as *al-kulliyat al-khams*.

Maqasid Syariah Concept

Maqasid Syariah is a discipline of knowledge that studies and gives in-depth details about the goals behind the determination of Islamic laws; which is to realize the benefits in this world and the hereafter for all beings (al-Raysuni 2014; Yusof, 2010).

Maqasid Syariah is a combination of the word *maqasid* (plural to *maqasid*) which means 'meaning' or 'purpose' and *al-shariah*, which originally means the source of water. Al-Shariah also carries the meaning of legislation which is also likened to a source of water that is the basis of life for mankind (Al-Zubaydi, 1971; al-Zamakhshari, 1965) Ibn 'āshūr (1998) defines Maqasid Syariah as the meaning and wisdom taken into account by al-Shāri (Allah) in all or most of the discussions in Syariah jurisprudence. In other words, Maqasid Syariah refers to the purpose set by Allah SWT in every law prescribed, which aims to gain prosperity and happiness in this world and the Hereafter (al-Khadimi, 2006).

Setiyawan Gunardi (2019) on the other hand states that Maqasid Syariah is so dynamic particularly in organizing a community's life, strengthening them to individually live life to the fullest, towards a prosperous and excellent direction. It is said that in the development of an Islamic state, Maqasid Syariah is also used for the formulation of policies related to social, economic, and politics so that it is in line with the requirements of syarak. Therefore, Maqasid Syariah is seen to have covered the whole aspects of human life no matter how big or small it is.

Maqasid Syariah is also understood as the secret of religion, containing wisdom and purpose in the provision of law (Al-Fasi 1995) to preserve the benefits and goodness in this world and the hereafter. Maqasid Syariah plays a vast and important role in developing an Islamic state (Noor et al., 2018) and when it is applied to all aspects of life, it offers well-being values to all, according to the teachings of Islam.

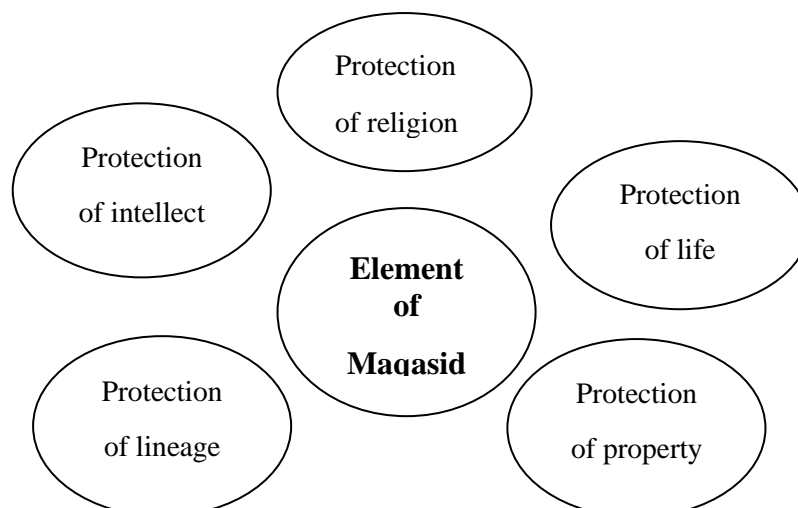
The connection between Maqasid Shariah is very clear with well-being. This is because the word al-Shariah is based on the word Islam which among others means prosperity through the submission to Allah S.W.T, the God who created everything including human beings. It is seen that among the words that express the *maqasid* in the text of the Qur'an are *rahmah*, *hasanah*, and many others which also emphasize any other elements of well-being. However, this writing will only be focusing on the aspects of social well-being.

The social well-being aspects are then adapted to the Maqasid Syariah debate. The indicators used in this study were obtained and adapted based on previous studies and expert references. Among the studies used as references include (Ali & Hasan, 2014; Chapra, 2007; Salleh et al., 2013; Oladapo & Rahman, 2016; Rosbi & Sanep, 2010; Zakaria & Malek, 2014; Sarkawi et al., 2016; dan Wahab, 2017).

According to Zamri (2016), maqasid syariah is a theory or discipline of knowledge that studies and explains in detail the main objective of Islamic Syariah which is to preserve faith and religion, life, intellect, lineage, and property for the welfare of all human beings (Ar-Raysuni, 1991). The hierarchy of human needs, according to Maqasid Syariah is divided into three categories, namely *al-daruriyat* (necessities), *al-hajiyat* (needs), and *al-tahsiniyat* (luxuries), complemented with *mukammilat*. *al-Daruriyat* is the objective in which the religious and worldly life of a man stands, if not, then there will be a breakdown of human life in this world and there will be loss of eternal blessings and torment in the hereafter (al-Khadimi 2005, Zaydan 2009). In it, are five basic things, namely faith or religion, life, intellect, lineage, and property (*al-daruriyyat al-khams, al-Kulliyat al-Khmas*) as shown in Figure 2.

Al-Hajiyat, on the other hand, refers to the needs that are less essential for human life as compared to *al-Daruriyat*. Although *al-Hajiyat* is less essential, it helps humans to be able to live life without difficulties. The concept of *al-Hajiyat* can be seen in the practice of worship, custom, muamalat, and punishment. The last, namely *al-Tahsiniyat* is the importance demanded by the dignity that should adhere to good customs and noble character. If it does not exist, then it does not lead to the malfunction of the human life system nor does it lead to the difficulties of their lives (al-Khadimi 2006). However, it is very important to portray Muslim civilizations' achievements so that other people would want to be a part of them (Ibn-Asyur 1998). Perhaps this is an aspect that can be fundamental whilst working on social well-being.

Figure 2: Five Elements of Maqasid Syariah



Social Deprivation

The issue of social deprivation is not new. It is a universal phenomenon that disrupts the social well-being of a country or society. This paper will discuss some of the social depravity that is happening in the country to the point of affecting the community's social well-being.

i. Drug Abuse

Drug abuse is one of the complex issues often debated by the community worldwide. Drug addicts come from many different backgrounds no matter from which faith or religion, race, or lineage. Drug abuse brings a detrimental effect on the psychological aspects of the drug addicts and their surrounding communities, the economy, and even the safety and well-being of the people and the country. Drug abuse also affects the country's development efforts and is one of the contributors to moral problems and social decay in Malaysian society. Hence, observing this issue reflects protection in the five general maqasid.

ii. Free Sex/Prostitution

In this writing, the issue of free sex and prostitution will also be discussed in an in-depth manner. Free sex and prostitution are among the social problems happening worldwide, particularly in Malaysia. Moral demise among the community members, especially school children and teenagers are portrayed through sexual misconduct, extramarital pregnancies, abortion, juvenile delinquency, drug addiction, and so on, are increasing. Prostitution is also a contributor to social deprivation that threatens social well-being. The involvement of adolescents in sexual misconduct and women in prostitution is of great concern. This will because will disrupt the harmony and prosperity of the country (Care of lineage and dignity).

iii. Black Magic/ Witchcraft

Black magic or witchcraft is believed to have existed in Malay society since ancient times and will continue to exist as long as there is the service of a shaman or bomoh. The dangers of dark magic to social well-being have been studied and scientifically proven. The impact of black magic on the victims leads to divorce, domestic chaos, impact on business besides death, and strange diseases such as strange behavior and others thus affecting the victims' social well-being. Black magic and witchcraft activities have become more prevalent in Malaysia because black magic practitioners or shamans are neither subjected to any legal actions, nor they are being arrested or brought to justice for their offenses such as subtle murder and damaging the Malay communities' well-being and social institutions. In the world of shamanism, dark magic and witchcraft are traded because it comes with lucrative payments to the bomohs. Not only that it brings profit to the witchcraft practitioners, but it also provides a livelihood to them, thus becoming more prevalent among the Malay community. The practice of dark magic and witchcraft, however, will only bring more damage to the social well-being of the Malays if they continue to have the feeling of envy, resentment, and jealousy to the point of persecuting each other (Caring for Life and Religion).

iv. Homelessness

Homelessness is not new in Malaysia and it is one of the main aspects that will affect Malaysians' social well-being. Similar to poverty, not all homeless people experience the same problems that lead them to homelessness. The homeless community consists of Malaysian citizens and foreigners, including refugees from other countries. The three main factors for homelessness in Malaysia include unemployment, low income, and domestic violence. Some homeless Malaysian citizens are employed but could not afford to rent a place to live due to the high costs of living. The only option left is to

sleep wherever they think is appropriate and possible for them to merely survive. Some are temporarily homeless because they are in the process of finding a new place to live, after migrating from another place to seek jobs. Mothers with children involved in family conflicts who fled from their homes due to domestic violence are also seen to be a part of the homeless community. The homeless, without any financial resources, end up wandering in public places. Thus, the means and approaches used to help the homeless should be according to their priorities (Nur Syahidah, 2019) (Caring for lives, lineage, and dignity)

v. Committing Suicides

In Malaysia, it is estimated that there are at least five people who committed suicide daily due to various reasons including the inability to control their emotions. Suicide cases bring negative impacts on other individuals who could be triggered to do the same. The government as well as the non-governmental organizations (NGOs) have been providing support to those who experience depression and found out that the people who are contemplating suicide are burdened with a small problem that they hid and it becomes more complex and difficult to solve. When they find it unbearable to them, they harm themselves to end their life. Mental illness is a complex issue but Malaysian citizens neither know how to deal with it nor do they understand it. The propensity of individuals reported to commit suicide has been increasing lately especially during the COVID-19 pandemic. These suicidal cases have become a threat to social well-being thus it is crucial to emphasize the Maqasid Syariah in addressing suicidal cases in Malaysia. (Caring for lives)

vi. Community's anti-institutional Vandalism

Vandalism can be a major threat to the social structure and well-being of local communities. Almost every week the media reports various incidents of vandalism committed to desecrated public telephone booths, street lights, street signs, public parks, flat lifts, rubbish bins, parking meters, bus stops, and other public amenities. Vandalism mostly occurs in areas under the administration of local authorities (PBT). The act of desecrating and vandalizing public properties should be a reminder to the authorities to take more effective actions to curb the problem. Those who deface public facilities should be charged with institutional vandalism. PBT has spent millions of Ringgits a year and has undertaken various efforts in solving the problem of vandalism against government-owned infrastructure and public amenities but vandalism continues to happen in all cities across the country. This act of vandalism proves that perpetrators are those who are anti-social and anti-institutional.

Social Deprivation Factors

Many factors are causing social deprivation in society, internal or external factors. This study however will only discuss a few of the dominant factors affecting a country or a society's social well-being.

i. Negative Influences of Mass Media

The influence of mass media on people and societies has exponentially increased. All walks of life especially teenagers tend to do things that they have heard or seen on the media, out of curiosity to try something new. Although curiosity is good at some point, it could also lead teenagers to unpleasant outcomes that are not in their best interest. Teenagers need to filter and evaluate the pros and cons of anything they see or hear through the mass media. This is

because the materials transmitted through the mass media are uncensored. Teenagers can access and download uncensored media such as pornography and pornographic videos driven by an uncontrollable urge to act on their curious tendencies and often end up addicted to porn at a very young age.

ii. Lack Religious and Moral Education

Community members' self-factors, including teenagers, are the cause of social deprivation. Those who are involved in social depravities mostly lack religious and moral education. They are not afraid to commit sins and they do not fear God's punishments. Muslims do not perform their prayers and non-Muslims do not practice what is taught in their religions. They believed that life should be filled with entertainment and pleasure alone.

iii. Irresponsible Family Members

Irresponsible parents and family members are also one of the main factors affecting social deprivation among teenagers. Some parents neglect the responsibility of loving their children as well as neglecting their social well-being. Children need attention and love from their parents but most workaholic parents who are too devoted to their work end up neglecting their children over time. Parental negligence will affect children who are hungry for love and attention, to do useless things to get rid of boredom. Some children intentionally do juvenile delinquencies just to get the attention of their parents. The role of the parent should not be ignored because the influence and support of a parent play a vital role in their children's development. The fundamental failures of a child are highly dependent on the role of his parents. A parent is indeed their child's first teacher and should remain their best teacher throughout life in line with the hadith of Prophet Muhammad p.b.u.h, narrated by Imam Muslim which means; "There is not a newborn child who is not born in a state of fitrah (nature). His parents then make him a Jew, a Christian, or a Magian."

iv. Poverty

Poverty is believed to be closely related to the human soul and not purely material. So, this poverty management encompasses both soul management and material management. The management of the soul is closely related to *tasawwuf* which leads to the purification of the soul (*tazkiyahan-nafs*) and produces various praiseworthy qualities (*mahmudah*) such as *qana'ah* and *zuhud*. Material management, on the other hand, is closely related to the mechanisms provided by Islam, either in the form of obligatory obligations such as *zakat*, *al-fay'*, *al-ghanimah* and *rikaz*, or in the form of future obligatory (*aradhi*) such as *qardhul Hassan*, *al-mudharabah*, *waqaf*, *will*, and *faraid*, or in the form of circumcision such as *sadaqah* (Salleh dan Ahmad, 2000). Proceedings of the Seminar, Penang State Mufti's Office, 2000.

v. Sexual Promiscuity

Sexual promiscuity involving all walks of life including teenagers also affects society's social well-being. Some teens indulge in sex because their friends are doing it (peer influence and pressure) forcing them to engage in social deprivation. Teenagers are involved in sexual promiscuities due to family instability – where parents are struggling to provide close supervision. Teens also engaged in sex out of their desire to be free and independent, meeting peers for the sake of pleasure and happiness. Teens tend to conform to the sexual

behavioral norms deemed acceptable to the peer group he or she belongs to and end up engaging in social deprivation out of curiosity to gain attention, earn money, gain self-validation for influence, as self-esteem boosters, and many others.

vi. Individualistic Society

One of the Western influences that are festering in society is not caring about society's problems. Individualistic factors such as minding their own business and thinking for themselves are some of the main reasons for social deprivation in Malaysia. Thus, it is not surprising to find neglected and struggling drug addicts in their communities. The individualistic societies believed that it is none of their business to meddle in other peoples' lives and it is up to the authorities to deal with it. Such an individualistic attitude is one of the main reasons why social deprivations happen and disrupt society's social well-being.

The Threat of Social Deprivation to Social Well-Being According to the Perspective of Maqasid

Social deprivation, in general, affects the social well-being of the country. This paper discussed the threats of social deprivation to social well-being according to the maqasid syariah.

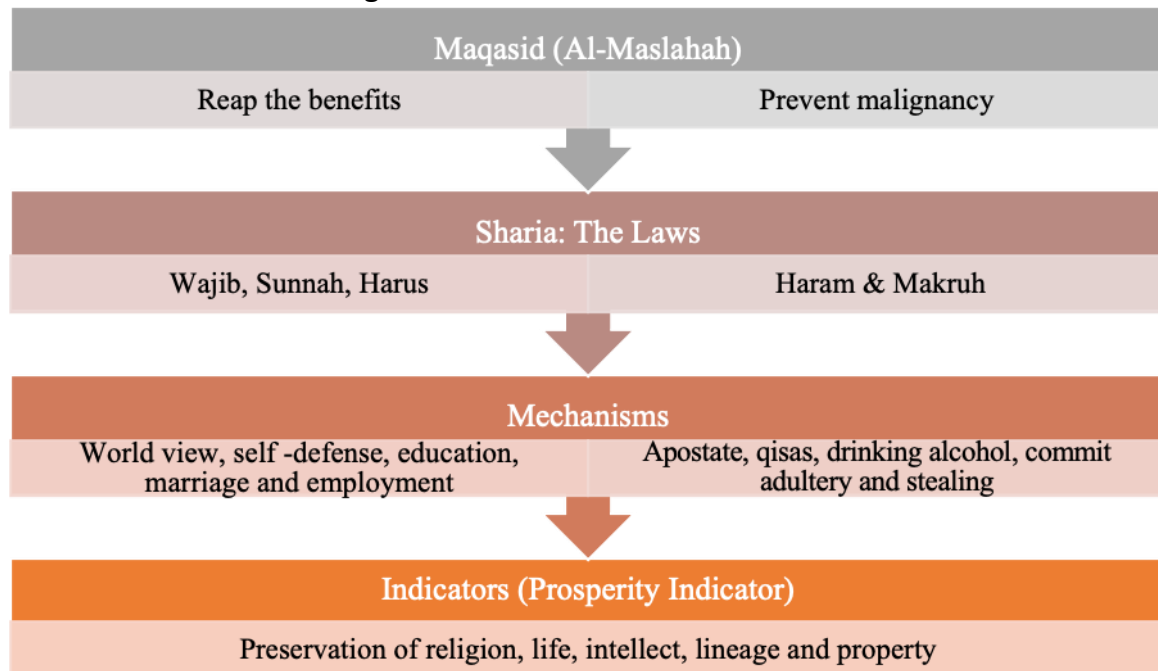
Ibn Khaldun once quoted; '*Al-Insan madaniyy bi al-tab'iy*' which means human beings, by nature, are those who socialize and evolve at the same time. Muslims believed that all human beings are born with the nature of goodness and Islam emphasizes the importance of the primary social group or 'family' in a human's life. Those who are born and raised in a good family background will have a better chance to survive when they step out from the comfort of their homes into the larger community. Humans - individuals as well as society - are, in reality, very susceptible to change whether caused by internal human factors or the environment. Shariah law must be made prepared to face all the changes and problems that arise in line with the changes of times in human civilizations for every change comes with different factors and impacts.

In addition to the educational and learning programs organized to strengthen human nature, Islamic Shariah laws should also address and solve social deprivation as it can easily distort humans' *fitrah* thus negatively affecting their social well-being. Any social depravity is a threat to social well-being, and Islamic law provides ample space to deal with it, in various ways possible. In addition to prescribing hudud punishment, the government is given ample and flexible space to combat any phenomenon or activity that threatens well-being.

A review of Islamic jurisprudence shows that social deprivation is on the second wing of the Maqasid Shariah debate. The first wing is called *jalb al-masalih* (gaining benefits). All the mechanisms that can present or strengthen *al-kulliyat al-Khams* are in this wing. For example, carrying out any educational activity strengthens the elements of religion, life, intellect, lineage, and property. Therefore, anything that offers such activities should be encouraged (*Fath al-dhara'ik*). The second wing is called *dar'u al-mafasid* (preventing malignancy). All the mechanisms that can bring damage and destruction to *al-kulliyat al-khams* are in this wing. For example, killing or taking the lives of others and spreading false information. When these happen, it challenges society's intellectual and faith. Therefore, anything that leads to such events should be prevented, no matter how small it is, it is a must. If such events are not

prevented, it is like giving an ax and a machete to two different individuals who are fighting with each other.

Figure 3: Basic Framework of Islamic Shariah



In general, the basic framework of Islamic Shariah is explained in the form of religious policies that should be known to each individual. This involves aspects of knowledge, understanding, and practice, on the demands of self-management (*fardhu ain*) and community management (*fardhu kifayah*). All of these are inculcated into society through education and policies that lead to the well-being of individuals and society. These steps can be considered as the first stage that views every human being as good and potentially good.

Yet in the real world, individual and society's social well-being is always threatened by lustful greediness and social deprivation. Conflicts happened when it comes to doing good and preventing bad. Individuals and society are left between two options. Do they have to buy health supplements or quit smoking? In the social context between boosting the economic sector without control or continuing the Movement Control Procedure, the second aspect will be prioritized following the method of fiqh which is to 'prioritize the prevention of bad from gaining benefits.' The second wing in the form of prevention and rehabilitation of social deprivation is a priority.

There is a method of fiqh that states that general benefits should take precedence over specific benefits which mean anything that could harm the community and society should essentially be avoided as compared to the harm upon individuals. This priority is not only seen from the 'damage done' point of view but also in the spread of social deprivation and its impacts. Social deprivation could become normalized when this happens, thus affecting societies and nature's social well-being. What even sadder is, considering the efforts made by local authorities to recover from social deprivation costs a great deal of time, money, property, and manpower. For example, in helping out drug addicts to overcome their addiction and recover – the local authorities have to spend more than half a billion in 2017

alone to jail minor drug offenders and over RM 200 million more to arrest and house addicts in state-run rehabilitation centers the same year. In this context, Malaysians must be educated about the importance of prevention is better than cure.

One thing that needs to be realized is that social deprivation in the Islamic jurisprudence is not limited to the punishment of *had* and *qisas* alone, it goes beyond the aspects of *takzir* and *ta'dib* (discipline). Punishment is always the last resort and when it is implemented it does not focus on punishing the perpetrator but emphasizes the social well-being aspects of a community. Criminal activities such as theft, robbery, rape, corruption, etc. not only oppress the victims involved but also eliminate the elements of peace, security, and well-being that should dominate a community. This is in line with the word *maqasid* itself which also carries the meaning of moderation and balance between the elements of social well-being.

Among the issues that arise are how to initiate social well-being and how to preserve it? In today's world, asking such a question is like asking which comes first; the egg or the chicken to someone. Humans, in nature, are eco-social beings. They transfer values to each other which will either strengthen or break them. Everything happens in a circular motion. If the surrounding community is good, only the goods move in circles. Thus, by this fact, all the following elements; education, the formation of the environment, and effective policies and law enforcement must be included to solve social deprivation.

Conclusion

Social well-being needs to be nurtured and defended from things that can be disruptive such as the issue of social deprivation. Social well-being is closely related to the *maqasid* syariah where the elements of well-being can be adapted into five (5) elements of *maqasid* namely the protection of faith or religion, life, intellect, lineage, and property.

Although the social well-being stated in the context of today's civilization emphasizes more on the aspect of material well-being, it does not negate the need for religious and spiritual elements. It does not contradict with one another; in fact, it is mentioned in the summary of the meaning and will of the *maqasid* 'mercy' in chapter al-Anbiya, verse 107 as follows: - wa ma arsalnaka illa rahmatan lil Aalameen (Al-Anbiya: 107). The terminology does have its own impact and effect but most importantly, the filling and indicators brought up must be dynamic and holistic encompassing both physical and spiritual happiness, in the world, and the hereafter. *Assalamualaikum* (Peace be upon you) *wa rahmatullah* (as the mercy of God) *wa barakatauh* (and his blessings).

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