

Volume 18, No. 1  June 2021

JOURNAL OF

Islam in Asia

A Refereed International Biannual Arabic – English Journal

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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JOURNAL OF *Islam in Asia*

Volume 18, No. 1. June 2021

ISSN: 1823-0970 E-ISSN: 2289-8077

Journal of Islam in Asia

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The Relationship between *Maqasid Al-Shari'ah* and Key Intangible Performance for Teaching and Learning: A Content Analysis in Light of Malaysia Education Blueprint 2015-2025 (Higher Education)

Hubungkait antara *Maqasid Al-Shari'ah* dan Prestasi Kerja Tidak Ketara dalam Bidang Pengajaran dan Pembelajaran: Analisa Pelan Pendidikan Malaysia 2015-2025 (Pengajian Tinggi)

Shukran Abd Rahman, * Luqman Zakariyah, ** and Anis Syahirah binti Saiful Bahrin ***

Abstract

Performance measurement is vital to evaluate job performances and the quality of the work of employees. It is utilized by almost all job sectors including higher learning institutions. Most performance measurements adopt Key Performance Indicators (KPI) to measure performances. This, however, is viewed to be inadequate as it tends to ignore lecturers' intangible performances. It is argued that there are many significant job and contextual performances which are not being included in their performance appraisals. This article discusses the concept of Key Intangible Performance in teaching and learning tasks by focusing on the relationship between *Maqasid al-Shari'ah* and KIP for teaching and learning. Specifically, it discusses the concept of *Maqasid al-Shari'ah*, highlights the KIP for teaching and learning in HEI, and discusses the relationship between *Maqasid al-Shari'ah* and KIP for teaching and learning using MEB (HE).

Keywords: *Maqasid al-Shari'ah*, Key Intangible Performance, Malaysia Education Blueprint, Higher Education Institution, Teaching and Learning.

Abstrak

Pengukur prestasi sangat penting untuk menilai pelaksanaan dan kualiti kerja pekerja, ia telah digunakan oleh hampir semua sektor pekerjaan termasuklah institusi pengajian tinggi. Sebilangan besar pengukur prestasi yang digunakan secara meluas untuk menilai tahap prestasi seseorang pekerja ialah Petunjuk Prestasi Utama (KPI).

* Professor, Kulliyah of Islamic Revealed Knowledge and Human Sciences, IIUM, email: Shukran@iium.edu.my.

** Professor, Faculty of Humanities, Management and Social Sciences, Federal University of Kashere, Gombe State Nigeria, email: luqzak@fukashere.edu.ng

*** Postgraduate Researcher, Kulliyah of Islamic Revealed Knowledge and Human Sciences, IIUM, email: anissyahirah1212@gmail.com

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Namun, penggunaan KPI tidak memadai kerana ia lebih cenderung untuk mengabaikan kerja atau aktiviti tidak ketara di kalangan pensyarah. Dikatakan terdapat banyak prestasi kerja dan prestasi kontekstual yang tidak termasuk dalam penilaian prestasi menggunakan KPI ini. Artikel ini membincangkan konsep Petunjuk Prestasi Tidak Ketara (KIP) dengan memberi fokus terhadap hubungannya dengan Maqasid al-Shari'ah dalam pengajaran dan pembelajaran. Secara khususnya, ia membincangkan konsep Maqasid al-Shari'ah, menerangkan KIP dalam pengajaran dan pembelajaran di IPT, serta membincangkan hubungan antara Maqasid al-Shari'ah dan KIP dalam pengajaran dan pembelajaran menggunakan kerangka PPM (PT).

Kata Kunci: *Maqasid al-Shari'ah*, Prestasi Tidak Ketara, Pelan Pendidikan Malaysia, Institusi Pengajian Tinggi, Pengajaran dan Pembelajaran.

INTRODUCTION

Nowadays, performance measurement has become significant to Higher Education Institutions (HEIs) to evaluate the quality of teaching and learning. Most universities, conventional or Islamic, have used Key Performance Indicators (KPI) to measure staff and students' performance. However, focusing on a KPI measure alone is not enough because it relates more to tangible performance rather than intangibles while the intangible elements are more important because they affect the institutional sustainability for long term. Therefore, Key Intangible Performances (KIPs) become crucial in HEIs to evaluate the performance of institutions and their members as they give a huge impact to the growth and development of the wider society.¹

However, the measurement of KIPs is only available in a conventional way which does not meet the overall objectives of Islamic Higher Education Institutions (IHEIs). According to Oladapo and Rahman (2016), *Maqasid Shari'ah* is pertinent and applicable to measure human development in various aspects including education because it covers five elements of life which is protection of religion, life, intellect, progeny and wealth.²

Furthermore, Ministry of Education (MOE) has introduced a system and attributes of students through Malaysia Education Blueprint of Higher Education MEB (HE). These elements considered KIPs because it

¹ Ng, Hee Song and Kee, Daisy Mui Hung, "Key Intangible Performance Indicators (KIPs) for Organisational success." *International Journal of Asian Business and Information Management* 2, no. 3 (2011): 1-14.

² Oladapo, Ibrahim Abiodun, and Asmak Ab Rahman, "Maqasid Shari'ah: The Drive for an Inclusive Human Development Policy." *Shariah Journal* 24, no. 2 (2016): 287-302.

is intangible, invisible and cannot be evaluated. MEB is created to fulfill the aspiration of Malaysia to tap and unleash maximum potential such that students emerge from higher education with the balance of *akhlak* and *ilmu*, able to take on and generate high-income jobs that in turn make high-impact contributions to Malaysia and the world. Besides, the government has to ensure that Malaysian youth develop holistically and have the necessary values, knowledge, abilities and skills to succeed in an increasingly competitive uncertain world. The government intends to build the next generation with of leader will take Malaysia to even greater heights.³

Therefore, this study is conducted to examine the relationship between *Maqasid al-Shari'ah* and KIP for teaching and learning using MEB (HE). This study will use qualitative methods which are content analysis to interpret and extract related information about *Maqasid al-Shari'ah* and its relationship with KIP for teaching and learning using MEB (HE).

OBJECTIVES

As stated above, this study focuses on the relationship between *Maqasid al-Shari'ah* and KIP for teaching and learning using MEB (HE). Therefore, the objectives of the study are as follows:

1. To identify the concept of *Maqasid al-Shari'ah*
2. To explore the KIP for teaching and learning in HEI.
3. To examine the relationship between *Maqasid al-Shari'ah* and KIP for teaching and learning using MEB (HE).

METHODOLOGY

This study will employ qualitative approach based method on several literature works on *Maqasid al-Shari'ah* and KIP for teaching and learning. This study will use content analysis to analyse the relationship between *Maqasid al-Shari'ah* and Key Intangible Performance (KIP) for teaching and learning using Malaysia Education Blueprint 2015-2025 (Higher Education) or known as MEB (HE). The reason to use content analysis method is to interpret and extract related information about *Maqasid al-Shari'ah* and its relationship with KIP for teaching and learning using MEB (HE).

³ Ministry of Education Malaysia. "Malaysia Education Blueprint 2015- 2025 (Higher Education)" (2015).

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Concept of *Maqasid al-Shari'ah*

Maqasid Shari'ah is defined by Ibnu 'Ashur as wisdom, mastery and benefits.⁴ Al-Khadimi also defined it as a *maslahah* of *Shari'ah* with its goals and signs aimed at beautifying their humanity and happiness in their lives of the world and the hereafter.⁵ Al-Zuhayli defined it as the secrets laid by *Sharia'h* behind every law.⁶

There are a few categories of *Maqasid al-Shari'ah* according to Al-Ghazali. He categorized *Maqasid al-Shari'ah* into three hierarchies which are necessities (*daruriyyah*), complementary (*Hajiyyah*) and embellishments (*Tahsiniyyah*). The necessities (*daruriyyah*) are matters on which the religion and worldly affairs of the people depend for the benefit (*maslahah*) of the world and the hereafter⁷. Their absence causes damage and destruction of the life system in the world and loss in the hereafter.

According to Ibnu 'Ashur, *maslahah* in necessities (*daruriyyah*) is what is required by individual or groups for getting happiness in the world and hereafter, their neglect will lead to total disruption, disorder and could lead to an undesirable end. The meaning of disruption is when human life becomes like animal life, not as the life required by Islamic law (*Shari'ah*).⁸ These must be protected and all measures that aim at safeguarding them must be taken, whether by the individual or by government authorities.⁹ A few notable examples of this category include food, shelter, healthcare, clothes and education.

The necessities (*Daruriyyah*) can be divided into the protection of five fundamental elements which are necessary for human life. These five elements are protection of religion (*al-Din*), life (*al-Nafs*), intellect (*al-'Aql*), progeny (*al-Nasl*) and wealth or property (*al-mal*)¹⁰. Figure 1

⁴ Ibnu 'Ashur, Muhammad Tahir, "Maqasid al-Shari'ah al-Islamiyyah." (Jordan: Dar al-Nafais, 2011): 246.

⁵ Al-Khadimi, Nuruddin Mukhtar, "Al-Maqasid Ta'rifuha: Amthilatuha- Hujjiyatuha." (Riyadh: Kunuz Ashbelia, 2003): 29.

⁶ Al-Zuhayli, Wahbah, "Nazariyyah al-Darurah al-Shar'iyyah (Beirut: Muassasah al-Risalah, 1997): 49.

⁷ Al-Shatibi, Ibrahim Bin Musa, "Al-Muwaffaqat." (Kaherah: Dar al-Ghad al-Jadid, 2011), 2:37.

⁸ Ibid

⁹ Afridi, Muhammad Adil Khan, "Maqasid Al-Shari'ah and Preservation of Basic Rights Under The Theme" Islam And Its Perspectives On Global & Local Contemporary Challenges". *Journal of Education and Social Sciences*, no. 4 (2016): 274-285.

¹⁰ Al-Zuhayli, Wahbah, "Nazariyyah al-Darurah al-Shar'iyyah.": 49.

illustrates the hierarchies of *Maqasid al-Shari'ah* according to Al-Ghazali and also the five items of *Maqasid al-Shari'ah* under Daruriyyah.

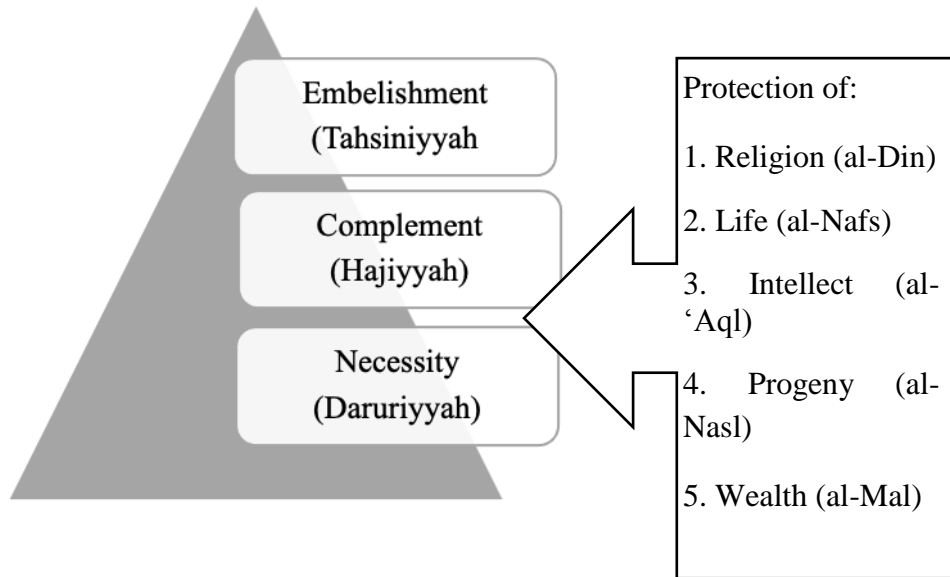


Figure 1 shows the hierarchies of maslahah, and five elements of *Maqasid al-Shari'ah*

Five Elements under Necessities (Daruriyyah)

1. Protection of Religion (al-Din):

Al-Din is the most important element that must be protected by Muslims. It is obligatory for every Muslim to protect al-Din all the time and in all places. The protection of al-Din at the individual level is achieved through the preservation of various types of 'Ibadah such as performing five daily prayers, fasting, paying Zakat and performing Hajj. Executing all these rituals will enhance the faith of a person and therefore become a shield that protects people from committing sins or becoming apostates and engaging in action that will wipe out his Din¹¹.

In addition, the meaning of 'Ibadah is not only limited to the specific acts of rituals such as prayers, fasting, zakat and so on, but also all

¹¹Afridi, Muhammad Adil Khan, "Maqasid Al-Shari'ah and Preservation of Basic Rights Under The Theme" *Islam And Its Perspectives On Global & Local Contemporary Challenges*: 274-285.

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the activities of Muslims for the sake of Allah can be considered as 'Ibadah such as, learning, sharing knowledge, helping people and doing good to others.¹² In essence, it is in itself a motivation for one to be obedient to Allah and to be aware of limits set by Him. Furthermore, the concept of 'Ibadah is a system of life prescribed by Islam in order to fulfil the responsibility toward God and improve a person's relationship with Allah and people.¹³ This kind of 'Ibadah also shows that he/she has protected his/her religion because he/she follows the guideline set by Islam. He/She believes that Allah will reward every good deed and punish the bad deeds that he/she does.

2. Protection of Self (al-Nafs):

Life is important and valuable to everyone. It must be protected under all circumstances and in this case, there is no difference between the lives of the rich and the poor, between the leader and chairman of the council, Muslims and non-Muslims, protecting everyone is equally important and obligatory to every individual and society¹⁴.

3. Protection of Intellectual (al-'Aql)

The Intellect (al-'Aql) is a great gift from Allah to man. This is one of the human capabilities that distinguish man from animals. Allah S.W.T has ordered everyone to protect that precious gift by using mental means for everyone's sake and not for any kind of crime or anything that might lead to destruction. To achieve this, Islam has given its followers freedom to express their opinions and tolerate differences in views and opinions. However, the expression of view and differences of opinion must be consistent with the moral and ethical values provided by the Qur'an and Sunnah. For instance, a man does not degrade or use abusive words against others in disagreement. In addition, everyone should respect and accept the differences of others without being prejudice¹⁵.

¹² Salleh, M.S. Religiosity in Development: "A Theoretical Construct of an Islamic-Based Development." *International Journal of Humanities and Social Sciences* 2 no.14 (2012): 266-274.

¹³ Ismail, Nik Ahmad Hisham, Tekke, Mustafa, Noraini Osman, and Afareez Abd Razak Al-Hafiz. "Students' Islamic Personality on Ibadah: A Structural Modelling." *Procedia - Social and Behavioural Sciences*, no. 219, (2016): 755-761.

¹⁴ Afridi, Muhammad Adil Khan, "Maqasid Al-Shari'ah and Preservation of Basic Rights Under The Theme" *Islam And Its Perspectives On Global & Local Contemporary Challenges*: 274-285.

¹⁵ Afridi, Muhammad Adil Khan, "Maqasid Al-Shari'ah and Preservation of Basic Rights Under The Theme" *Islam And Its Perspectives On Global & Local Contemporary Challenges*. *Journal of Education and Social Sciences*, no. 4 (2016): 274-285.

4. Protection of Progeny (al-Nasl)

One of the important elements in the life of person is dignity. Islam is very concerned about the dignity of a person and emphasized the importance of protecting dignity. The protection of dignity includes protecting individual rights for privacy and not disclosing or accusing others of committing misbehaviour. This also means ensuring the relationship between men and women are respectful and responsible. Islam has made some guidelines to protect the dignity of mankind. It forbade its followers from accusing others of committing crimes such as committing adultery or immoral behaviour.

5. Protection of Property (al-Mal)

Getting property is a basic necessity of man. Everyone has his or her own possession and wishes to have the necessary protection and safety for his property. Islam has ordered that no one should infringe and obtain the property of others without legitimate reason and without proper contract¹⁶.

Complementary (Hajiyah)

Complementary (Hajiyah) supplements the five essential elements and refers to aspects of life that complement the necessities and while individuals could live without these, their absence may cause undue hardship although it does not lead to total disruption of normal life. This category includes subjects such as communication tools, schools and transportation¹⁷.

Embellishments (Tahsiniyyah)

Embellishment (Tahsiniyyah) refers to actions and activities which lead to enhancements in life and while this category will not necessarily elevates one's standard of living; it may enhance the quality of life. Therefore, the observance of cleanliness in personal appearance and in ibadah, moral virtues and abstaining from excessive extravagance fall under the category of tahsiniyyat. The disappearance of tahsiniyyat may

¹⁶ Ibid.

¹⁷ Abu-Rahma, Ali, "An Ideal Islamic Educational Institution: A Conceptual Model." *International Journal of Education and Research* 1, no. 9 (2013): 2.

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not interrupt the normal life but, in might lead to the lack of comfort in life.¹⁸

In terms of education, teaching and learning falls into the essential category. However, there are several aspects in teaching and learning can be considered as complementary and embellishments as well. Firstly, teaching and learning are important human development process since childhood. The first revelation from God to Prophet Muhammad (p.b.u.h) is about "Read", (Al-Alaq: 1-5). Learning is how a person develops common sense, skill and character. It is how individuals grow. Learning and development during childhood and adolescence greatly affects the way individual perceive and interact with the world around them in adulthood.

More important, learning and teaching process is the understanding of a person to lead a principled and moral life to contribute to the betterment of society and the larger communities around the world. If the educational institution focuses only on the occupational, vocational and intellectuals while neglecting or minimizing the importance of character development, which is important in Islam, a student may only be partially developed and, therefore only partially able to understand his/her place in this world. The primary role of the educational institution is to nurture the whole self.

Complementary (hajiyat), directly affect one's needs in his life. In terms of education, complementary things such as communication skills and experience in teaching have profound effects on teacher and students to improve their skills in communicating and receiving knowledge (ilmu). Communication is essential in the learning process. Students can share ideas and disseminate their opinions ethically as well as enhance their mastery in the field. This is a complement to the process of teaching and learning because the knowledge delivered is not solely from the teacher but students as well. As a result, effective communication can facilitate the process of delivering and receiving knowledge as well as determining the success of students and institutions. On the other hand, a teacher without experience, it may take it difficult to overcome challenges and solve problems effectively but it does not lead to damage in the teaching process.

¹⁸ Abu-Rahma, Ali, "An Ideal Islamic Educational Institution: A Conceptual Model.": 2-3.

Lastly, Embellishment (tahsiniyyat) provides further opportunities to develop students' positive moral compass and positive self-image by providing professional development programs for students and staffs. Students and staffs need other development programs to help them to improve their skills and competencies while facing challenges in the real world.

Concept of KIP in Teaching and Learning

Concept of Teaching

Teaching is a process of delivering knowledge to enable students to learn and acquire the desired knowledge, skills and also desirable ways of living in the societies. It also process where students, teachers, curriculum and other variable are organised in a systematic and psychological way to achieve some pre-determined goals¹⁹. According to Sequeira (2012), teaching also includes behaviour showed by teacher to students. The knowledge presented cannot be seen but the behaviour of the teacher can be seen by the students. This is because students are not merely learning from the knowledge that taught by teacher but the behaviours shown by them²⁰.

The objective of teaching is to develop all aspects of human nature, the goal that a teacher wants to achieve, written before the teaching process begins. It is divided into two, which are general objective (statement of instructional intent - students' ability in general terms) and specific objective (statement of instructional intent - students' ability in terms of specific and observable. This objective allows teachers to be prepared and have the goals to be achieved in order to make the teaching process effective²¹.

Sequiera has divided teaching into three main groups or domains. They are cognitive (knowledge), affective (attitude) and psychomotor (skills) domains. Cognitive domain relates to how students acquire and use knowledge. This area focuses on intellectual skills and educators are familiar with it. In this domain, they use thinking skills to understand, analyse, synthesis and evaluate knowledge so that the students will move forward from beginner to advanced level in their knowledge²².

¹⁹ Sequeira, A. H., "Introduction to Concepts of Teaching and Learning." SSSRN Electronic Journal (2012): 1-6

²⁰ Ibid

²¹ Ibid.

²² Kasilingam, G. and Chinnavan, E., "Assessment of learning domains to Improve Student's Learning in Higher Education." *JYP* 6 no. 4 (2012): 27-33.

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Subsequently, affective domains focus on attitudes, motivations and willingness to participate, appreciate what is learned and eventually incorporates the value of discipline into real life. In this domain, the stage also describe as receiving, responding, assessing, organizing and characterization (exchange behaviour, lifestyle) to get knowledge. Through this domain we can see the extent to which teachers can attract students to learn, thus affecting their behaviour change²³.

The last one is psychomotor domain. Kasilingam & Chinnavan, (2014), had stated that psychomotor domain focuses on performing the sequence of motor activity at a certain level of accuracy, smoothness, speed or power. Motor activities based on cognitive comprehension. As an example, changing a wheel and giving an injection fall into psychomotor domain. Both of the tasks do need knowledge but predominantly they are physical skills, which need practice.

Concept of Learning

Learning is about a change: the change brought about by developing a new ability, understanding a science law, and changing attitudes. The change is not just incidental or natural way in which a person's appearance changes as he grows older. Learning is constantly permanent change and usually brought intentionally. When a man attends classes, search through books, read academic paper; and he sets out to study, it shows the process of learning.

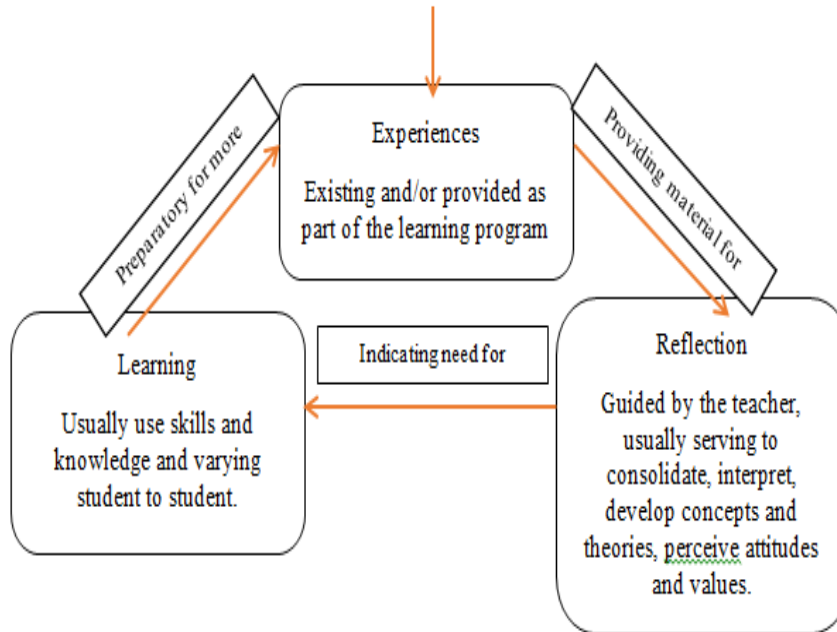
Another way of learning is through experiences, when someone goes through a new situation in his life, he learns something new without planning it to be happened, and it can be considered as learning. In general, learning is about the desire of a person to remember and understand knowledge well.

Theory of Learning

- The Behaviourists (behaviourism: Stimulus- Response)
- The Neo-Behaviourists (Neo-behaviourism: Human Mind)
- The Gestaltists (Insight)
- The Cognitivists (Cognitive development: Learning to think)
- The Humanists (Active nature of learner)

²³ Ibid

Models of Learning



Source: Dr. A.H. Sequeira, National Institute Technology Karnataka, Surathkal, India.

In 1981, Further Education Unit (FEU), UK documented a suggested model of lesson design to help overcome the problems associated with the second and more readily 3 applied of the approaches. This Experience, Reflection, Learning Model are suggested and embodied the principles that:

- (i) the process should be focused on the student's current experience,
- (ii) it recognizes the adult nature of the learner by according responsibility for what is learned and how
- (iii) the learning can take place in a variety of contexts.

The models suggest that the learning process should be considered in three phases. First, the students' experience needs to be followed by, secondly, organized reflection. This reflection ensured that students learn from experience and also help, third, to identify any need for some specific learning before further experience is obtained.

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KIP in the Practice of Teaching and Learning

KIP defined by Secundo as key value driver for organizational competitiveness and performance improvement. It can be used as a valid strategic management framework and competitive tool for non-profit institution²⁴. While Ng and Kee implied KIP as invisible aspects because the traits by nature, difficult to evaluate and observe and the measurement has nothing standard²⁵. In a nutshell, KIP plays vital role in measuring the performance of an institution but focuses more to the core values that contribute to the organization's final outcome.

According to Masron, Ahmad and Rahim (2012), KIP of teaching can be considered as universally accepted core values such as justice, professionalism, intimacy and credibility. Researchers pointed out that some negative consequences will arise if the institution neglects these elements²⁶.

Intan Fadzliana et al, (2015), opined KIP of teaching and learning devote more to the behavior of a person while delivering and receiving knowledge (ilmu) such as honesty, justice, sincerity, integrity, empathy, responsibility, credibility, transparency, intimacy and perfection at work (professionalism). These intangible factors are core factors even though invisible but they affect the success of individual and institution. The author emphasized that the institutional authority should not focus only on physical returns of staffs and students such as medals, status, money and position. On the contrary, additional effort should be directed towards modelling personality traits, filled with core values and spirituality values in order to produce wholesome human capital both academically and morally (akhlak)²⁷.

²⁴ Secundo, Giustina, Alessandro Margherita, Gianluca Elia, and Giuseppina Passinate, "Intangible Performance or Both?" *Journal of Intellectual Capital* 1, no.2 (2010): 140-157.

²⁵ Ng, Hee Song and Kee, Daisy Mui Hung, "Key Intangible Performance Indicators (KIPs) for Organisational success." *International Journal of Asian Business and Information Management* 2, no. 3 (2011): 1-14.

²⁶ Masron, Tajul Ariffin, Zamri Ahmad, and Norizan Baba Rahim, "Key Performance Indicators vs. Key Intangible Performance Among Academic Staff: A Case Study of a Public University in Malaysia." *Procedia-Social Behavioural and Sciences* no. 56 (2012): 494-503.

²⁷ Intan Fadzliana, Ahmad, Nor Adha, Abdul Hamid, Mohd Izham, and Mohd Hamzah, "Human Governance Management in Islamic Higher Education Institutions." *Asian Journal of Management Sciences and Education* 4, no. 3 (2015): 34-43.

Concept of MEB

The Malaysia Education Blueprint 2015-2025 (Higher Education) or known as MEB HE aims to transform the higher education system of Malaysia, from 2015-2025. It builds to improve the higher education system, and aspires to develop learned, values-driven talent who will contribute to the nation's development. MEB offers a vision of education system and students that Malaysia both needs and deserve, and suggest strategic and operational shifts that would be required to achieve national education's goal²⁸.

Objectives of the MEB (HE)

The objectives of the development of the MEB (HE) are as follows²⁹:

1. Understanding the current performance and challenges in order to improve access to education.
2. Establishing a clear vision and aspirations for the system and students.
3. Developing a comprehensive transformation programme for Malaysia's higher education system that encompasses key changes to the Ministry.

Students Aspirations

Students Aspiration are the vision of what the outcome of a Malaysian education look like and what that means for individual students. The Ministry emphasises the balance between both knowledge and skills (ilmu) as ethics and morality (akhlak). The students' aspirations in the MEB are built based on six primary attributes and they can be considered as KIP because they stress behaviour and moral value which are intangible elements. The six of primary attributes are ethics and spirituality, leadership skills, national identity, language proficiency, thinking skills and knowledge. These are the same six attributes for students that the higher education system is anchored on³⁰.

²⁸ Ministry of Education Malaysia. "Malaysia Education Blueprint 2015- 2025 (Higher Education)." (2015).

²⁹ Ibid

³⁰ Ibid

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1. Ethics and Spirituality

Ethically and morally upright, spiritually grounded, compassionate and caring; appreciates sustainable development and a healthy lifestyle.

2. Leadership Skills

Be an effective communicator, emotionally, intelligent and able to work across cultures; is socially responsible, competitive, resilient, and confident.

3. National Identity

Be proud of being Malaysians and understanding of Malaysia in relation to the world.

4. Language Proficiency

Proficient in multiple languages but being a priority is efficient in Malay and English languages.

5. Thinking Skills

Appreciating different perspectives, being able to think critically and innovatively; have problem solving initiatives and entrepreneurial minds.

6. Knowledge

Has mastery of own discipline, is able to leverage, connect and apply knowledge learnt, and has an appreciation for culture, art, Science and Technology.

In summary, Ministry of Education aimed to produce students who are balanced between ethics and morality (akhlak) and knowledge and skills (ilmu). To achieve this system and student aspirations, the Malaysia Education Blueprint (Higher Education) (HE) outlines 10 shifts that will spur continued excellence in the higher education system. They are³¹:

1. Holistic, entrepreneurial and balanced graduates.

Every graduate should have the relevant disciplinary knowledge and skills (ilmu), ethics and morality (akhlak) as well as the appropriate behaviours, mind sets, cultural, and civilizational literacy (beradab) to advance them to a high level of personal well-being.

2. Talent excellence

Develop and retain excellent talent through specialised pathways for educators, researches, leaders and practitioners.

³¹ Ibid

3. Nation of lifelong learners

Malaysia wants to move from a world that seeing education for youth only to a world that seeing all ages constantly seek out learning opportunities to enrich themselves. Thus, Ministry will increase public awareness of the benefits of lifelong learning, raise the quality of existing programmes to broaden the appeal of lifelong learning.

4. Quality TVET graduates

Ministry through its community colleges, vocational colleges, and polytechnics-will be a premier higher education TVET provider that develops skilled talent to meet the growing and changing demands of industry and promotes individual opportunities for career development. Enrolment in TVET programmes will expand significantly, through extensive partnerships with industry, to ensure supply matches demand. Ministry will intensify Industry involvement and partnerships, streamline qualifications, improve coordination across the Ministry's TVET providers and enhance branding efforts.

5. Financial Sustainability

Malaysia should move from a system that is highly dependent on Government resources and focusing on inputs to people focusing on results and where all stakeholders contribute, in their way.

6. Empowered Governance

In Malaysia, many decision rights are still concentrated at the Ministry level rather than HEI, creating supervisory burden and potential inefficiencies. These constraints make difficult to HEIs to move quickly in response to global and local trends. So, HEI should operate freely within the regulatory framework established by the Government with strong governance structures, clear decision rights, and effective stakeholder management. These enhanced freedoms will be balanced by the right internal capabilities and with appropriate accountability mechanisms.

7. Innovation Ecosystem

Malaysia aspires to make innovation a key driver of national economic growth. Malaysia is still in the middle position in the number of patents, and the level of engagement with the industry and the community is still not as intensive or widespread as desired.

Malaysia should move from academic operating in insolation to the quadruple helix academia, industry, government, local communities and coming together in partnership for the incubation, development and commercialisation of ideas.

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8. Global Prominence

Malaysia needs to upgrade the nation's higher education brand, form a well-known destination with good value for money and quality of life, to one that is also recognised, referred to, and respected internationally for its academic and research expertise. Malaysia will be known as an international education hub with a difference, one that provides values-driven and globally relevant education, and is recognised by students for its balance of quality and affordability, good quality of life, and rich cultural experiences.

9. Globalised Online Learning

Malaysia needs to move from a mass production delivery model to one where technology-enabled innovations are harnessed to democratise access to education and offer more personal learning experiences to all students.

10. Transform higher education delivery

Malaysia needs to move from a system that focuses on the input and separation of private and public institutions, to a harmonious higher education system that focuses on delivery, accountability, transparency, and revenue.

The Relationship between *Maqasid al-Shari'ah* and KIP of Teaching and Learning using MEB (HE)

The relationship between *Maqasid al-Shari'ah* and KIP of Teaching and Learning are both emphasizing ethical and moral values. It also in line with the objectives of teaching that are, after teaching and learning episode, the learner should have acquired knowledge, attitude and skills. Therefore, we can consider that *Maqasid al-Shari'ah* and KIP have strong similarities between them. Besides, this study will use MEB (HE) as the catalyst to investigate more relation between *Maqasid al-Shari'ah* and KIP of Teaching and Learning as the MEB is the core of national education goals for Higher Education, aimed to produce balances and holistic graduates in terms of intellectual, spiritual and emotional. This reason because it emphasizes on the behaviour, knowledge, ethics and morality that are parallel to *Maqasid al-Shari'ah* and KIP of Teaching and Learning.

The table below shows the element of MEB (HE) that suited with *Maqasid al-Shari'ah* and KIP of teaching and learning:

NO.	10 SHIFTS	KIP	Teaching and Learning Domains	Classification of <i>Maqasid al-Shari'ah</i>	Elements of Maqasid al-Shari'ah
1.	Holistic, entrepreneurial and balanced graduates	<p>-Graduate should have the relevant disciplinary knowledge and skills (ilmu), ethics and morality (akhlak)</p> <p>-also the appropriate behaviours, mind sets, cultural, and civilizational literacy (beradab).</p>	<p>-Cognitive domain</p> <p>-Affective Domain</p>	<p>-Necessities (Daruriyyah)</p> <p>- Complementary (Hajiyyah)</p>	<p>- Protection of religion and intellectual</p> <p>- Protection of self</p>
2.	Talent excellence	<p>-Develop and retain excellent talent through specialised pathways for educators, researches, leaders and practitioners.</p> <p>-Encourage HEI to pursue different forms of institutional excellence, diversify career pathways, and introduce</p>	<p>- Psycho-motor domain</p>	<p>- Embellishments (Tahsiniyyah)</p>	<p>- Protection of life</p>

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		systematic mechanism for talent recruitment and development.			
3.	Nation of lifelong learners	-Moving from a world that seeing education for youth only to a world that seeing all ages constantly seek out learning opportunities to enrich themselves.	-Cognitive domain	-Necessities	- Protection of intellectual
4.	Quality TVET graduates	-Develops skilled talent to meet the growing and changing demands of industry and promotes individual opportunities for career development.	- Psycho-motor domain	- Embellishments	- Protection of self and progeny
5.	Financial Sustainability	-Moving from a system that is highly dependent on Government resources and focusing on inputs to people focusing on results and where all stakeholders contribute, in	-Cognitive and psychomotor domains.	-Necessities and embellishments	- Protection of wealth

		<p>their way.</p> <p>-Ministry will link government funding to performance, reform existing students financing mechanisms and encourage HEI to diversify funding sources.</p>			
6.	Empowered Governance	<p>-HEI should operate freely within the regulatory framework established by the Government with strong governance structures, clear decision rights, and effective stakeholder management.</p> <p>-These enhanced freedoms will be balanced by the right internal capabilities and with appropriate accountability mechanisms.</p>	-Affective domain.	- Complementary	- Protection of religion
7.	Innovation Eco-	-Moving from academic oper-	-Cognitive domain	-Necessities	- Protection

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	system	ating in insolation to the quadruple helix academia, industry, government, local communities and coming together in partnership for the incubation, development and commercialisation of ideas.			of intellectual and self
8.	Global Prominence	<p>-Upgrading the nation's higher education brand, form a well-known destination with good value for money and quality of life, to internationally recognized, referred and respected person for its academic and research expertise.</p> <p>-Being a unique an international education hub, providing values-driven and globally relevant education, and is recognised by</p>	- Cognitive, affective and psychomotor domains.	-Necessities, complementary and embellishments.	- Protection of life and wealth

		students for the quality and affordability, good quality of life, and rich cultural experiences.			
9.	Globalised Online Learning	-Moving from a mass production delivery model to one where technology-enabled innovations are harnessed to democratise access to education and offer more personal learning experiences to all students.	- Psycho-motor domain	- Embellishments	- Protection of intellectual.
10.	Transform higher education delivery	-Moving from a system that focuses on the input and separation of private and public institutions, to a harmonious higher education system that focuses on delivery, accountability, transparency, and revenue.	-Affective domain	- Complementary	- Protection of life, intellectual and progeny.

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DISCUSSION

Necessities (Daruriyyah)

The contents contained in the cognitive domains are considered necessities (daruriyyah) because they have a strong implication for protection of intellectual (al-'aql). As outlined in the first shift of MEB (HE) that the government emphasizes that graduates should have the relevant disciplinary knowledge and skills (ilmu). When they have knowledge they can distinguish between permissible and prohibited things, good and bad deeds and also they can expand their potential in any area they are interested in. These learning materials promote intellectual activity such as remembering, understanding, applying, analysing, evaluating and creating. They facilitate the development of the mind (tanmiyat 'aql) such as formation of scientific mind, and expand cognitive abilities. Thus, it proves that, the mastery of knowledge can achieve objectives of Shari'ah which is protection of intellectual (al-'Aql).

In addition the importance of mastery in many fields can protect religion, self, intellectual, progeny and wealth or property. Below are the explanations of each elements of the effect of mastering knowledge:-

1. Protection of Religion (al-Din):

As we know, al-Din is the most elements that must be preserved by all individuals in order to maintain the harmony of human life. However the protection of al-Din cannot be achieved without sufficient knowledge and the mastery of knowledge cannot be attained without teaching and learning. As outlined in the first shift of MEB that ministry wants to produce holistic and balanced graduates in terms of spiritual and intellectual. In order to achieve these goals, graduates should gain as much knowledge as possible. The mastery of knowledge also can improve the quality of 'Ibadah to be better and perfect 'Ibadah. Performing perfect worship ('Ibadah) will increase one's faith and therefore it will be a protector that protects one's life.

2. Protection of Self (al-Nafs):

Protection of self is also an essential element that cannot be ignored. Mastery of knowledge in a particular field enhances one's expertise. He is able to protect his life because he knows how to face the challenges in front of their eyes.

3. Protection of Intellectual (al-'Aql):

Based on the explanations above, we agreed that the cognitive domain will protect the intellectual because they know how to use knowledge well.

4. Protection of Progeny (al-Nasl):

The mastery of knowledge in parenting is very important to produce a great generation for religion, community and country. All parents should have sufficient knowledge to educate their children because of the parents influence the future of younger generation.

5. Protection of Property (al-Mal):

Protection of property also is important to retain sustainability of human life. The Muslim jurist asserts that the concept of protection of property goes beyond its literal meaning. It does not mean preserve the property solely but it covers the encouragement to generate, accumulate, distribute use the property in a just and fair manner and use the property in beneficial and useful ways for self, family and society. The Ministry also highlights the importance to have knowledge in finance and entrepreneurial so that graduates can manage their income and enhance country's economy well.

In the fifth shifts of MEB (HE), the Ministry aims to create a sustainable financing system for Malaysia's higher education that is focused on revenue and performance, in which stakeholders in public, private and social sectors all contribute in their own way. This objective is to reduce their dependence on public funding and to encourage them to become more entrepreneurial in obtaining funding source. This strategy addresses the diversified income of revenues at both public and private higher education institution, in terms of incentives and processes as well as potential regulatory. This proves that whatever field that we want to enter in, we need to master the knowledge so that we can protect ourselves and property thus eliminate the poverty in society.

Complementary (Hajiyyah)

The contents contained in the affective domains regarded as complementary (hajiyyah) because on the one side, they serve as buffer and catalyst for achieving goals in the cognitive domain and also develop the moral aspects of human nature coexistence in unbearable human societies on the other hand. These learning materials facilitate passion, positive thinking, courage, good attitudes and noble deeds. It has strong implications for protection of progeny (al-Nasl) and life (self) which without them, human race cannot survive. As an example in the sixth shifts that higher education institution should operate freely within the regulatory framework established by the government with strong governance structures, clear decision rights, and effective stakeholder management.

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Through this way, the university will operate freely to achieve their objectives to produce human being who are practicing good ethics such as justice, sincere, accountability and transparency. Students are not just the robot for university and industry. These elements are very important to be absorbed in the students themselves so that they can lead our country with good leaderships and reject misconduct behaviour in society such as corruption and tyranny.

Embellishments (Tahsiniyyah)

All content contained in the psychomotor domains are considered embellishments (tahsiniyyah) as they serve a source of vocational education. These learning materials facilitate manual skills, physical activity, operational skills; and eyes-hands coordination. It has strong implications for protection of life (al-Nafs) and wealth (al-Mal) which ensures various forms of empowerment without poverty cannot be eradicated in human society. For example, on the fourth shift outlined in the MEB (HE) the Ministry wants to develop graduates who have skilled talent in certain area to meet the growing demands of the industry and to encourage individual opportunities for career development.

As a result, students are able to develop their own potential thus improving the quality of life because they are able to work to support families as suggested by the government that graduates today are able to create new employment opportunities with their skills and do not expect jobs from government solely. So, this proves that these KIPs of teaching and learning are fulfilling the protection of life and wealth because graduates can improve their living standards by expanding individual and nation economics thus eradicate poverty in society.

CONCLUSION

To conclude, there is strong relationship between *Maqasid al-Shari'ah* and KIP of teaching and learning because both of them emphasize the core values. Besides, *Maqasid al-Shari'ah* and KIP of teaching and learning are the guidelines to be followed so that the goals of individual and institutes can be achieved. The presence of *Maqasid al-Shari'ah* makes people aware about the classification of *Maqasid al-Shari'ah* to the domain of KIP of teaching and learning. The MEB (HE) is created by the government which contain the objectives, strategies, principle and KIP of teaching and learning as a catalyst of achieving suc-

cesses. However, the real goals to be attained by people are the pleasure of the Creator.

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