

Implementation of Maqashid Syariah in Preparing Financial Reports for Sharia Financial Institutions: Study at BPRS Al Salaam Cileungsi

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ABSTRACT

The aim of this research is to analyze how maqashid sharia is implemented in preparing the financial reports of BPRS Al Salaam Cileungsi. The research method used was a descriptive qualitative approach, through field research by examining published sharia financial reports and conducting interviews with management. Objectives in preparing sharia financial reports at BPRS Al Salaam in accordance with maqashid sharia, namely to fulfill the goal comprehensively in providing useful information to stakeholders. The objectives of sharia financial reporting include three levels, namely primary (dharuriyat), secondary (tahsiniyah), and tertiary (hajiyat). The primary aspect is very useful in providing financial information, that all financial institution activities come from halal sources. Meanwhile, the secondary aspect is able to provide additional information regarding compliance with sharia principles, as a form of protection for property development through contracts that comply with sharia principles. In the aspect of fulfilling the tertiary level, it shows that there is an urgency in presenting the assets owned by BPRS Al Salaam in a transparent and accountable manner, as an effort to be accountable to humans and Allah SWT, so as to provide benefits to more people. Compliance with these three aspects of maqashid sharia is a manifestation of benefit in the management of BPRS Al Salaam.

Keywords: Maqashid Syariah, Financial Report, Sharia Bank, BPRS Al Salaam

INTRODUCTION

Maqashid sharia is a system that aims to realize the values of sharia teachings, so that happiness can be realized in this world and the hereafter, by choosing a path to all things that are beneficial and preventing (rejecting) all forms of harm. (Sidiq, 2017) Maqashid sharia places greater emphasis on a systems approach to Islamic legal theories that provide protection, develop human rights and develop human resources.

The essence of Islamic teachings according to Najmuddin Al-Thufi contained in the text of the Qur'an is the benefit of mankind. So, all these benefits are prescribed and these benefits are not necessary get approval from the texts, both certain texts and the meanings supported by several texts. (Nurhadi, 2017)

Maqashid Syariah aims to regulate the presentation of financial reports for general purposes in Islamic banks, so as to produce financial reports that can be compared with previous periods. (Husein, 2001)

Financial institutions that are managed using sharia principles must be able to implement sharia maqashid in operational activities, so they need media as a form of accountability that accommodates all aspects, both material and immaterial, managed by the sharia entity. Financially, there must be a comprehensive analysis concept for financial reports that is able to support information that is more applicable to stakeholders. Based on this, it is necessary

to identify sharia maqashid in preparing sharia financial reports at sharia banks. Financial reports prepared by Islamic banks not only aim to provide information regarding financial position, performance and changes in financial position, but also assist stakeholders in providing considerations in decision making. Based on this, the financial reports presented by sharia banks actually provide many benefits, however, some sharia financial institutions only use the financial aspects, so the preparation of financial reports is not in accordance with the objectives of the sharia bank itself.

Sharia accounting is needed by Islamic communities as a supporting instrument in implementing Islamic economic practices in socio-economic life (Yusroh, 2001). Islamic economic activities carried out primarily by sharia financial institutions really need an accounting system that accommodates all financial transactions that have been carried out in accordance with sharia principles.

Sharia accounting is a reconstruction of conventional accounting as carried out by AAOIFI, (Harahap, 2001) by identifying if something is not appropriate, it needs to be replaced with norms that are more in line with sharia principles. Awareness of accountability to institutions

Sharia finance is implemented in the form of Islamic Financial Reporting.

Accounting concepts in Islamic financial institutions are based on several approaches, namely identifying existing accounting concepts in accordance with Islamic ideals regarding accuracy and honesty. Changing the accounting concept so that it is in accordance with sharia accounting concepts, including changing it so that it is specifically in accordance with transactions in Islamic business. In the field of recognition, measurement and disclosure of sharia entity assets in realizing rights and obligations fairly (Wirosa, 2013).

Sharia entity financial reports are prepared based on the decision usefulness approach principle, so these financial reports must be able to provide benefits to stakeholders in determining economic policy. The existing accounting conceptual framework is theoretically formed from the formulation of the objectives of preparing financial reports.

Some studies of maqashid sharia are the focus of research based on legal aspects only, as is the perspective of maqashid sharia accounting in book IV in KHES (Compilation of Sharia Economic Law) regarding sharia accounting. This research seeks to identify the benefits of KHES regarding sharia accounting, using Imam Najmuddin ath-Thufi's approach as in accordance with the maqashid of sharia contained in Surah Al-Baqarah verse 282 (Nurhadi, 2017).

The principles of honesty and accountability in sharia economic activities are the main foundation in sharia accounting activities. The existence of an order in the Qur'an to record debts is a necessity (dharuriyat) in an effort to protect property ownership. Accounting is considered as a complement (tahsiniyat) in the development of assets which can turn into a necessity (hajiyyat) at the maqashid sharia level. Implementation of dharuriyat as protection for property ownership, implemented from halal sources and by looking at the reasons for ownership in accordance with sharia. The implementation of hajiyyat as protection for the development of assets, one of which is implemented through trade (murabahah, salam, istisna). Implementation of tahsiniyat as protection against completeness, one of which is implemented in reporting (honesty and accountability) (Khusnudin, 2017).

Based on several of these studies, research was only carried out in an effort to examine the role of accounting in fulfilling maqashid sharia, and activities that fulfill aspects of maqashid sharia in supporting sharia accounting activities, but no in-depth research has been attempted on the benefits obtained by presenting sharia financial reports as fulfilling maqashid the sharia. So in this research, further research was carried out to find out how the implementation carried out by BPRS Al Salaam in utilizing sharia financial reports in

accordance with maqashid sharia, namely to achieve benefits seen from three aspects, namely primary (dharuriyat), secondary (tahsiniyah), and tertiary (*hajiyat*).

Literature Review

Maqashid Sharia

Maqashid Sharia is needed in determining economic policies both micro and macroeconomically. The role of maqashid sharia in the macroeconomic field is related to monetary, fiscal and public finance aspects, banking products and sharia finance. The contribution of maqashid sharia in the field of microeconomics includes creating sharia banking and financial regulations. Without sharia maqashid, activities carried out by sharia entities will be rigid and static, which can make it difficult for sharia banking and financial institutions to develop (Mingka, 2013).

Mingka defines maqashid sharia as the goal of realizing human benefit in this world and the hereafter. In terms of terminology, maqashid sharia is composed of 2 (two) words, namely maqashid and sharia. Maqashid means goal and sharia are the teachings, rules and laws of Allah which were revealed to His servants to achieve prosperity in this world and the hereafter. With the existence of this maqashid sharia, there is a synergy between sharia as law and achieving the goal of providing benefits.

Abu Hamid Al-Ghozali as a student of Imam al-Haramain al-Juwaini with many writings in the fields of philosophy, jurisprudence, ushul fiqh, Sufism and other fields of knowledge. Imam Ghozali received the title hujjah al-Islam (defender of Islam) thanks to his brilliant contributions to science. Imam Ghozali's theory of maqashid sharia was written in stages, starting from the first work of Syifa al-Ghalil, then Ihya Ulumuddin until it was perfected in al-Mustafa's film al-Ushul. In Syifa al-Ghalil, Imam Ghozali explains the qiyas method and the illat mechanism. According to Imam Ghozali, the size of the sharia maqashid must be in accordance with the maslahah. The order of maqashid sharia according to Ghozali is first al-emergency (primary rights), second al-hajjat (secondary rights, third al-tazzayunat wa al-tashilat or al-tahsinat (supplementary rights) (Rohmati et al., 2018).

The term maqashid sharia was popularized by Imam Syatibi. Imam Syatibi formulated the concept of maqashid logically, systematically and comprehensively, thus earning the nickname Father of Maqashid Syariah. The goal in Islam is for the benefit of the people. According to Jauhar (2013) and Mingka (2013), Imam Syatibi divided maqashid into three, namely:

a. Dharuriyat

Dharma needs are the level of needs that must exist or are called primary needs. If this need is not met, the safety of humanity will be threatened both in this world and in the afterlife. According to al-Syatibi, there are five things included in this category, namely protection of religion (al-Deen), protection of the soul (al-Nafs), protection of reason (al-Aql), protection of honor and descent, and protection of wealth (al-Maal). In order to maintain these five principles, Islamic Sharia was revealed. If each legal paragraph is examined, the reason for its formation will be found, which is none other than to maintain the five points above.

b. Hajiyat

Hajiyat needs are secondary needs, if these needs are not met, then it will not threaten one's safety, but will experience difficulties. With the existence of Islamic Sharia, all these difficulties can be eliminated. The law of rukhsah (leniency) as explained by Abd al-Wahhab Khallaf, is an example of Islamic Sharia's concern for the needs of the hajiyat.

c. Tahsiniyat

Tahsiniyat needs are the level of needs that are not met. This need does not threaten the existence of any of the *Hifdzuddin* and does not cause difficulties. The need for tahsiniyat is a complementary need, as stated by al-Syatibi, things that are appropriate according to customs, avoiding things that are not pleasing to the eye, and being decorated with beauty in accordance with moral and moral requirements. In the field of *mu'amalat*, Islam prohibits exaggeration, stinginess, raising prices, monopoly, control of resources and so on.

There are three objectives of sharia taken from the concept of *maqashid sharia* by Antonio et al., namely: (Antonio et al., 2012)

a. *Tahzibul Fardi* (Educate Individual)

Means developing knowledge and skills for individuals so as to increase spiritual values. Islamic banks must design education and training programs in accordance with moral values or *akhlaqul karimah* so that they will be able to increase the knowledge and skills of employees. The bank has also provided information to stakeholders that the service products offered are in accordance with sharia. This goal is divided into three dimensions which include developing knowledge, increasing new skills and creating public awareness of the existence of sharia banks.

b. *Iqamah al Adl* (Enforcing justice).

Justice means that Islamic banks must ensure honesty and fairness in all transactions and business activities included in products, prices and terms/conditions of contracts/contracts. The realization of this goal includes three aspects, namely fair contracts, affordable products and services for the community, and the elimination of injustice

c. *Maslahah* (Public interest)

Maslahah means sharia banks must develop investment projects and social services to improve community welfare. This goal includes three dimensions, namely profitability, distribution of income and wealth, and investment in the real sector.

Dimensions of Maqashid Sharia

Some summaries regarding the dimensions of *maqashid sharia* (Afrinaldi, 2013), namely:

a. Knowledge Development

Sharia banking is required to play a role in developing knowledge not only for employees, but also the community. The manifestation of knowledge development can be seen in the openness of Islamic banks in providing opportunities in the field of research and development.

b. New Skill Upgrades

Increasing new skills in sharia banking shows that there is an obligation to improve the skills and knowledge of employees. This can be seen from the great attention given by Islamic banks to providing training and education for their employees.

c. Creating Public Awareness of the Existence of Sharia Banks

Sharia banking carries out socialization and publication of sharia banking in the form of information on sharia bank products, operations and the sharia economic system by utilizing appropriate information media for the public.

d. Fair Contracts

Sharia banks are required to carry out transactions fairly. The rate of return from profit margin is supported by sharia banking policies by distributing results fairly and equally.

e. Affordable Products and Services

Sharia bank service products in financing with mudhorobah and musyarakah profit sharing schemes for all financing models provided by sharia banks with affordability to the community.

f. Elimination of Injustice

Sharia banks must be able to eliminate injustice related to usury. Usury has a negative impact on the economy and causes injustice in the economic sector. Sharia banks are required to carry out banking activities, especially investments, that are free from ribawi elements.

g. Profitability

Profitability is the company's ability to generate profits in relation to sales, total assets and own capital, related to banking activities, so the level of profitability is profit sharing in distribution.

h. Distribution of Income and Wealth

The important role of the existence of sharia banks is to distribute wealth among the community. This role can be carried out by Islamic bank through the distribution mechanism of zakat funds issued by sharia banks

i. Investment in the Real Sector

The existence of Islamic banks is expected to be able to encourage growth in the real sector which has so far been unbalanced with the financial sector. The principles and contracts of sharia banks are considered more appropriate in developing the real sector, so that the level of sharia bank financing can be directed more towards real sectors such as agriculture, mining, construction, manufacturing and micro businesses.

With the existence of sharia maqashid in the field of sharia accounting, all aspects of human life have been regulated, including religion, soul, reason, needs, heredity and property. The presentation of sharia financial reports is in accordance with the benefit, namely as a form of moral and spiritual responsibility, as in the study conducted by Mulawarman that sharia maqashid sharia accounting realizes the ultimate love for Allah SWT, by carrying out accountability of submission and creativity, for transactions, events. economic events and production processes in organizations, related to the delivery of information materially, internally or spiritually, in accordance with Islamic values and sharia objectives (Mulawarman, 2007).

Purpose of Sharia Financial Reports

The main financial reports in conventional institutions, namely in the form of profit and loss reports, balance sheets, cash flow reports and notes to financial reports. Meanwhile, sharia accounting is considered more specific, because it requires reports for extraordinary activities as an effort to fulfill stakeholders' rights to know the information needed in accordance with sharia principles. Sharia financial reports are unique because they can provide other types of information in an integrated manner in accounting reports or statements. (Hameed, 2005)

Sharia financial reports are the output of accounting activities that have been carried out by a sharia entity. Financial reports on sharia entities consist of (Wasilah, 2013):

- 1) The financial position of a sharia entity is presented as a balance sheet. The financial position report presents information about controlled resources, financial structure,

liquidity and solvency as well as the ability to adapt to environmental changes.

- 2) Information on the performance of sharia entities is presented in the profit and loss statement. This report is necessary to assess potential changes in economic resources that may be controlled in the future.
- 3) Information on changes in the financial position of sharia entities can be prepared based on the definition of all financial resources, working capital, liquid assets. Through this report, investment, funding and operational activities during the reporting period can also be seen.
- 4) Other information, explanatory reports regarding the fulfillment of social functions of sharia entities. This is information that is not specifically regulated but is relevant for the decision making of most users of financial statements.
- 5) Additional notes and schedules contain relevant additional information including disclosure of risks and uncertainties affecting the entity.

The presentation of the financial reports above certainly accommodates the need for financial information from both internal and external parties. Sharia financial reports must also meet qualitative characteristics which are characteristics that make financial report information useful for users. Four qualitative characteristics of sharia financial reports (Wasilah, 2013), namely:

- 1) Understandable
- 2) Relevant
- 3) Reliability
- 4) Comparable

Sharia financial reports must of course be able to fulfill both quantitative and qualitative characteristics. Sharia financial reports presented by sharia entities are able to provide convenience for users of these financial reports. The information presented in sharia financial reports also produces relevant information, in terms of being able to describe predictions and confirmations of related transactions. The qualitative character of sharia financial reports is in terms of reliability and comparability, so the presentation of sharia financial reports provides information that is not misleading.

and honest (faithful representation). Sharia financial reports can also be used to compare between periods to carry out trend analysis and analysis of the financial performance of sharia entities.

AAOFI and the Indonesian Accountants Association (Basic Framework for Preparing and Presenting Sharia Financial Reports, Basic Framework for Preparing and Presenting Sharia Financial Reports, KDPPLKS) when formulating the objectives of sharia financial reports that formally and substantively adopt a conventional approach, even though it has been adapted to sharia principles (Birton, 2015). So based on this, it has become a phenomenon in sharia entities, in determining the objectives of financial reports that are completely worldly oriented which are not technically guided by sharia. Even though there are entities that are guided by or have claimed to be in accordance with sharia, the position and implications are different.

Reporting financial information, which was only secular in nature, has now turned into a sharia domain which has implications not only worldly and ukhrawi. When sharia flexibility is confronted with divine guidance (Al-Baqarah: 282-283), then sharia flexibility regarding the purpose of financial reports finds new challenges. One example is that the principles and methods for recognizing and recording debts and receivables (assets and liabilities) are stated explicitly in the Al-Qur'an, so the flexibility of sharia on sharia accounting (especially the

purpose of sharia entity financial reporting) can be challenged again. (Birton, 2015)

Sharia financial reports must of course be able to meet the common needs of users of sharia financial reports, so that they can be used as a form of management accountability report regarding the management of the related entity's resources. The main objective in preparing financial reports is to provide information regarding the financial position, performance of the entity and changes in financial position, so that it is useful in policy making. (Wasilah, 2013) Other objectives of financial reports, namely:

- 1) Increase compliance with sharia principles in all transactions and business activities.
- 2) Information on the compliance of sharia entities with sharia principles, as well as information on assets, liabilities, income and expenses that are not in accordance with sharia principles, if any, and how they are obtained and used.
- 3) Information to help evaluate the fulfillment of sharia entities' responsibilities towards trust in securing funds, investing them at an appropriate level of profit
- 4) Information regarding the level of investment profits obtained by investors and owners of temporary syirkah funds, and information regarding the fulfillment of obligations (obligations) of the social functions of sharia entities including the management and distribution of zakat, infaq, alms and waqf.

With the existence of financial reports, parties authorized to supervise compliance with sharia principles can obtain additional information related to contracts held by the entity. The information presented in the report of financial position is also able to provide benefits for users of financial reports, by identifying all assets, income and debts of the entity if any are indicated to be not in accordance with sharia principles.

METHOD

Research on the implementation of maqashid sharia in preparing financial reports for sharia institutions was carried out using a descriptive qualitative approach, as research that has nothing to do with numbers, through field research at the BPRS Al Salaam Cielungsi Branch office.

Data collection techniques were carried out by means of observation and interviews. Based on the problem formulation and research objectives, a qualitative descriptive analysis was then carried out to implement and explain the research results, from reading the financial reports presented by BPRS Al Salaam, so that the benefits obtained and the implementation of entity policy making in accordance with maqashid sharia can be known, so that they can provide financial benefits in an effort to develop operational activities and increase benefits that can later be enjoyed by the entity and the community as a whole within the BPRS Al Salaam environment.

The data in this research is in the form of primary data and secondary data. Primary data in the research was obtained by conducting interviews with Mr. Sendy Aryanto, SE, as Operational Manager of BPRS Al Salaam Cileungsi to explore data regarding the use of sharia financial reports in accordance with sharia maqashid for internal entities. Secondary data is in the form of financial reports uploaded via the OJK (Financial Services Authority) page, to determine the benefits that can be obtained for BPRS Al Salaam in accordance with maqashid sharia. These financial reports are in the form of Published Financial Position Reports, Published Profit and Loss Reports, Commitments and Contingencies, Financial Ratios, Reports on Sources and Distribution of Zakat and Waqf Funds, Reports on Sources and Use of Benevolent Funds, Profit Sharing Distribution Reports, Productive Asset Quality Reports, Other Information Reports .

RESULTS AND DISCUSSION

The financial report prepared by BPRS Al Salaam provides fairly complete data containing a description of the results of operational activities and gives authority to the accounting department in preparing sharia financial reports. The accounting function works under the supervision of the Head of Operations, who is tasked with providing BPRS financial information that will be used by interested parties in the decision-making process in accordance with the Statement of Sharia Accounting Standards and the Indonesian Sharia Banking Accounting Guidelines. The process of recording BPRS financial books focused on grouping accounts, creating account classes, registering account numbers and classes, and creating reports.

The duties of the accounting department of BPRS Al Salaam are:

- a) Develop a system of accounts or estimate numbers that will be used in transactions, especially in balance sheet and profit and loss financial reports, which include: branch name, estimate code, estimate sub code, and estimate name
- b) Record overbooking or transfer transactions between applications available by entering the transaction number, recording date, journal recording type, reference or document number, description of the recorded transaction
- c) Checking transactions carried out by tellers every day before closing
- d) Printing Bank Indonesia financial reports including: monthly balance sheet of capital assets or debts, administrative accounts, etc
- e) Printing financial reports for internal BPRS, including: estimate list, transaction journal, ledger, balance sheet, profit and loss, etc
- f) Carry out inter-bank asset and inter-bank capital debt reconciliation tasks on a regular basis, complete with accurate reports.

The authority of the accounting department, namely:

- a) Withhold or reduce the estimate number that will be used in transactions with the knowledge of the superior, including: branch name, estimate code, and estimate name
- b) Request complete slips or proof and authorization according to the authority that has been determined
- c) Make journal corrections if recording errors occur with the knowledge of superiors

Responsibilities of the accounting department, namely:

- a) Responsible for the balance of inter-bank assets and inter-bank capital debt and administrative accounts
- b) Responsible for the fairness of the presentation of reliable financial reports in accordance with the guidelines in PSAK, especially no: 101 concerning the Presentation of Sharia Financial Reports, and the applicable PAPSI
- c) Responsible for implementing and complying with all banking regulations and procedural provisions in accordance with sharia principles.

The role of the accounting department in presenting financial reports is also supported by the Internal Audit Work Unit (SKAI) with the following responsibilities:

- a) Structurally responsible to the main director and maintaining independence and smooth audits
- b) Prepare and implement the SKAI annual work plan
- c) Create and openly present audit results to the main director and board of commissioners
- d) Develop a program to evaluate the quality of SKAI activities carried out
- e) Carry out special inspections if necessary as long as they do not affect independence.

The Sharia Supervisory Board (DPS) at BPRS Al Salaam plays a role in controlling the bank's compliance with sharia principles. The function of the DPS is under the supervision of the General Meeting of Shareholders (GMS). The Sharia Supervisory Board (DPS) supervises sharia principles in BPRS business activities and carries out its functions acting independently.

BPRS Al Salaam prepares financial reports based on the principles of relevant, comprehensive, reliable and comparable. Financial reports are prepared in accordance with standards set by the government, namely PAPSI BPRS which is an implementation guide that contains an elaboration of SAK ETAP, PSAK Syariah and other provisions set by the Financial Services Authority (OJK). The legal basis related to financial reports at BPRS Al Salaam is:

1. Law Number 21 of 2008 concerning Sharia Banking
2. Law Number 21 of 2011 concerning the Financial Services Authority
3. POJK Number 35/POJK.03/2019 concerning Transparency of BPRS Financial Conditions

The financial report prepared by BPRS Al Salaam is in the form of a sharia financial report which is uploaded via the OJK page, to determine the benefits that can be obtained for BPRS Al Salaam in accordance with sharia maqashid. These financial reports are in the form of: published financial position reports, published profit and loss reports, commitments and contingencies, financial ratios, reports on sources and distribution of zakat and waqf funds, reports on sources and use of benevolent funds, profit sharing distribution reports, productive asset quality reports, information reports other.

Sharia financial reports that have been prepared by BPRS Al Salaam are in the form of published financial position reports, published profit and loss reports, commitments and contingencies, financial ratios, these reports provide information for users in terms of knowing the value of the entity's assets and the potential profitability obtained by the entity in the period concerned, utilization in this case can be identified as fulfilling secondary aspects (hajiyat) as a form of property protection in the aspect of property development in accordance with the sharia contract in force.

Reports on the source and distribution of zakat and waqf funds, reports on the source and use of benevolent funds provide information on the social responsibility of sharia entities to the community, so that the public can assess the entity's compliance with its zakat payment obligations. The presentation of zakat and waqf fund reports can be used to find out how much income a sharia entity has reached its houl and what portion of zakat should be issued in accordance with sharia. The benefits obtained by utilizing this report show that there is fulfillment of the primary aspect (dharuriyat) as protection of ownership, that with this report, halal and non-halal sources of assets can be clearly identified. .

Reports on the sources and use of benevolent funds can be used to find out how much an entity contributes in allocating the sources of funds provided in the form of facilities to customers in the form of benevolent funds which basically provide loans with returns that are not burdensome for debtors. The use of preparing reports on the sources and use of benevolent funds shows that there is a secondary aspect (tahsiniyah) as a form of protection for the development of assets, because with the report of benevolent funds, it can be seen that there are giving activities and the benevolence is in accordance with sharia principles.

The profit sharing distribution report can be used to find out how large the profit sharing portion of the entity is according to each contract with customers. The use of preparing profit sharing distribution reports shows that there are secondary aspects (hajiyat) that have been fulfilled because it can be seen the potential profits that can be projected to the sharia entity. The primary aspect (dharuriyat) is also fulfilled, because with the profit sharing distribution report, it can be seen that the entity's compliance with sharia principles because the profits obtained can be ensured from halal sources.

The productive asset quality report can be used to find out how much productive assets in an entity can be developed so that potential profits can be projected by the entity in the future. The use of the preparation of the productive asset quality report shows that the tertiary aspect (hajiyat) has been fulfilled because it can be seen the potential profits that can be projected to the sharia entity, as a form of protection in developing assets.

All financial reports presented by BPRS Al Salaam show that tertiary aspects (hajiyat) are fulfilled as a form of protection for completeness, that all reporting activities are based on the principles of honesty and accountability, so that they can provide benefits for stakeholders in obtaining information for consideration in integrative decision making, because all financial activities are reported in their entirety.

In several aspects, the sharia financial reports that have been prepared by BPRS Al Salaam are able to fulfill the maqashid of sharia, which is reflected in the benefits obtained by users of financial reports by using this financial information as a consideration in policy making. The BPRS Al Salaam Financial Report has fulfilled the three level aspects, namely primary (dharuriyat), secondary (tahsiniyah) and tertiary (hajiyat) as explained in detail above.

CONCLUSION

The sharia financial reports that have been prepared by BPRS Al Salaam have shown that there is fulfillment of sharia maqashid in utilizing the financial reports presented from a primary aspect (dharuriyat), secondary (tahsiniyah), and tertiary (hajiyat). In the primary aspect (dharuriyat), BPRS Al Salaam has been able to present sharia financial reports in accordance with the principles of SAK ETAP and PSAK Syariah which are summarized in the BPRS PAPSI, as posted on the OJK website. In the primary aspect (dharuriyat) it can provide benefits, so it can protect property ownership because the halal source can be known. Secondary aspect (tahsiniyah), sharia financial reports try to achieve the goal of providing additional information to stakeholders, related to property development which is pursued through various contracts that are in accordance with sharia principles. In the tertiary aspect (hajiyat), financial reports seek to create benefits for society, that all financial transactions are reported in their entirety as a form of transparency and accountability.

To fulfill the objectives in preparing financial reports at BPRS Al Salaam, efforts need to be made to convey the specific objectives to be achieved to interested parties. For example, in an effort to achieve benefits for the community in the form of increasing the distribution of profit sharing, it needs to be socialized so that it can increase community participation, even in the long term it can of course increase trust in the management of sharia financial institutions.

Sharia financial reports that have been published by sharia banks show compliance with the Financial Services Authority and punctuality in meeting deadlines that must be met by these entities. Meanwhile, the public, as one of the users of financial information, dominates its use in the field of study and research. The majority of people who work together as customers prefer to get explanations in the form of financial information about the sharia entity, from internal sharia banks.

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