



Maqashid Sharia Indicators on Muslim Middle-Class Preference in Establishing Halal Hospital

Luluk Latifah^{1*}, Ahmad Imam Mawardi²

^{1, 2}Islamic University State of Sunan Ampel Surabaya, Indonesia

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***Correspondence:**

luluk.delula@gmail.com

ABSTRACT

Halal hospital is an institution engaged in the field of public health services in which it seeks to apply the value of sharia values in accordance with the Qur'an and Sunnah. The values of sharia in this study are Maqashid sharia. In this research, we will develop and measure the performance of Maqashid Sharia through its indicators from the viewpoint of community preferences, especially middle-level Muslim communities. The quantitative approach with the Confirmatory Factor Analysis (CFA) analysis technique was applied. The type of research is an Inferential Analytica cross sectional design. Data sources used are primary data and secondary data. Primary data were collected through direct interviews to responses with structured questionnaire instruments. The results showed that the indicators formed are valid or can be trusted and are able to confirm a construct or its constituent variables each with the following results: 1) the indicators of al-Sharia Maqashid have been made precisely and consistently, 2) the dominant indicators of the Maqashid al-Shariah form the construct include: a) the fourth indicator in the first construct, namely "There is a spiritual work unit for patients and SDI hospitals," dominantly forming the Guards against Religion, b) the fifth indicator in the second construct, which is "Management of medical waste and the rest of the body's tissues in a sharia way," predominantly forms the construct of the Care of the Soul, c) the third indicator in the third construct is "Guidance for prayer during surgery and doctor's visit," dominantly forming the Guards for Intellect construct, d) the second indicator in the fourth construct, namely "Nursing mothers services according to sharia," predominantly forms the construct of Care for Descendants, e) the first indicator in the fifth construct, namely "Implementation of the payment of ZIS Hospital and staff", dominantly formed the Guarding of Assets construct.

Maqashid syariah has the main goal to realize benefits for human life or to maintain general benefit by providing rules or legal provisions in human actions both as individual creatures, and social beings. Umer Chapra said that "the Islamic Maqashid is the realization of the benefits of achieving activities in this world and in the hereafter" (Yafiz, 2019).

Today the goal of the halal industry is one of the most developed in the world. The purpose of the halal industry is that it refers to an industry that is in line with the principles and requirements. The existence of Maqashid Al- to create Maslahah for all human beings. This paper examines the development and measurement of Maqashid sharia through its indicators in establishing *sharia* hospitals or halal hospitals, from the viewpoint of community preferences represented by the middle-class people of the city of Surabaya, Indonesia. This research was conducted quantitatively with primary data and collected through direct interviews with respondents. Interviews will be conducted with a structured questionnaire instrument prepared for Muslim middle class in the city of Surabaya. Secondary data were obtained from BPS, Bapeko and Dispenduk Surabaya City.

The formulation of the problems developed in this study are: Understanding and application of sharia Maqashid is generally still at the normative level, not yet discussing specifically and in detail about the indicators in its application in the field in accordance with the subject matter which is then reflected and measured from the values taken from the sharia Maqashid itself. The research questions of the study that are answered based on an analysis of research results using the Confirmatory Factor Analysis (CFA), are: 1) Are the Maqashid sharia indicators made precise and consistent? and 2) What indicators of Maqashid sharia form the dominant construct are shown?

Theoretical Framework of Research

Theory of Maqashid Sharia

Understanding Maqashid sharia in terminology is a path established by Allah SWT that makes humans have to direct their lives to realize God's will so that their lives will be happy in the world and hereafter. Understanding Maqashid sharia according to Yusuf al-Qaradhawi (Al-Qaradhawi, 2007) are the goals desired by the texts of all commands, prohibitions and those that want to be realized by the laws of Juz'iyah in the lives of believers in personal, family, group and community as a whole. According to Abu Ishak Asy-Syatibi (aL-Syathibi, 2012), the Sharia was revealed to realize God's purpose in realizing the benefit of the world and the hereafter together. Then Asy-Satibi divided Maqashid al-shari'ah into three levels, namely: Ndaruriyat needs, Hajjyat needs, and Tahsiniyat needs.

Ndaruriyat needs is the level of needs that must exist or called primary needs, if these levels of needs are not met, will be threatened the safety of humanity both in the world and in the hereafter. There are five things included in this need are: 1) guarding of the religion (hifzh al-Din), 2) guarding of the soul (hifzh al-Nafs), 3) guarding of the Intellect (hifzh al-Aql), 4) guarding of offspring (hifzh al-Nasab), and 5) guarding of property (hifzh al-Maal).

Hajjyat needs is namely secondary needs which if they are not realized, they do not threaten safety but they will experience difficulties and Islamic sharia removes all difficulties. Tahsiniyat needs is the level of need which if not met, they do not threaten the existence of one of the five points above nor do they cause difficulties.

Five matters of maintaining Maqashid al-Sharia through Islamic law and determined based on religious texts are an essential benefit. Maslahat itself refers to the safeguarding of the five things namely safeguarding against (religion, soul, reason, descend and wealth). The five pillars of safekeeping by the Syatibi priest are classified into the needs of Dharuriyat.

Five Pillars of Maqashid al-Sharia in the Translation of the Three Levels of Needs

The five pillars when explained with their interests and needs for the benefit approach and effort in avoiding interpretations can be divided into three levels are: Guarding Against Religion (*Hifzh al-Din*), Guarding of the Soul (*Hifzh al-Nafs*), Guarding of Intellect (*Hifzh al-Aql*), Guarding of the offspring (*Hifzh an-Nasab*), and Guarding of The Property (*Hifzh al-Maal*).

Guarding Against Religion (*Hifzh al-Din*) is guarding the rights and freedom of belief and worship. Safeguarding this religion according to its interests is divided into three levels: 1) *Dharuriyat* Level, namely the preservation of religion with the implementation of religious obligations that fall into the primary needs for example: five times of prayer, if this prayer is neglected then the existence of religion will be threatened, 2) *Hajiyat* Level, namely the maintenance of religion by implementing religious provisions with a view to avoiding difficulties for example prayer of the congregation 'and *qashar* (summarize prayer times) for people who travel, if this is not done, then the existence of religion is not threatened but it will be difficult for people who do, 3) *Tahsiniyat* level, which follows the instructions of religion in order to uphold human dignity while completing the implementation of obligations to God. Examples are cleaning the body, clothing and place of prayer, covering the genitals outside and inside the prayer.

Guarding of the Soul (*hifzh al-Nafs*) is maintaining the right to live respectfully and preserved the soul in order to avoid acts of persecution in the form of killing, injuring limbs until threatened with death and berating or slander. Based on the level of importance, it can be divided into three levels: 1) *Dharuriyat* level, which meets the basic needs for survival, for example is eating and drinking, if these needs are not met then the human life is threatened, 2) Levels of *Hajiyat*, namely. fulfilling their needs by hunting their favorite animals in order to be filled with delicious and halal food. If this is done it will not cause life threatening existence but it will only complicate it, 3) *Tahsiniyat* level, namely activities related to ethics in eating and drinking. This activity is only related to politeness and ethics, if it is not done it will not threaten life or complicate it.

Guarding of Intellect (*hifzh al-Aql*), is the preservation of reason from damage that causes people to be of no use in the midst of society and even becomes community trash. Based on the level of importance, it can be divided into three levels: 1) *Dharuriyat* Level namely by prohibiting liquor. If provisions this is ignored and the existence of reason will be threatened, 2) *Hajiyat* Level namely if it is not done, it does not damage the mind but it will complicate oneself, an example is seeking knowledge, and 3) *Tahsiniyat* level, its relation to ethics will not directly threaten the existence of reason, for example, a delusion or a long dream.

Guarding of the offspring (*hifzh an-Nasab*) is maintenance of the procedures, costs and procedures for marriage that are easy and in accordance with sharia. Based on the level of importance, it can be divided into three levels: 1) *Dharuriyat* level, if not implemented, the existence of offspring or *nasab* (heredity) is threatened, for example there are many people who

do not want to get married because they do not want to bother, or because of a career or even because they are not interested in the opposite sex, *a'udzubillah himindzalik* (O Allah keep me from things like that), 2) *Hajiyat* level, at this level does not cause the existence of offspring threatening, but will only make it difficult to carry out, for example, having a wedding at the top of the mountain, or in the middle of the ocean on a cruise ship, and, 3) *Tahsiniyat* level, at this level if it is not carried out it will not be threatened the existence of marriage and also will not be difficult if it is not implemented, for example is the customary procedures of marriage in accordance with the culture or customs of each region.

Guarding of The Property (*hifzh al-Maal*) means the safeguarding of assets because with this asset the existence of religion will also be maintained, this safeguard also includes the acquisition of assets or the origin of assets, the use of assets, and the collection of assets must all be lawful. Based on the level of importance, it can be divided into three levels: 1) *Dharuriyat* level, if it is not done, then the existence of property is threatened, for example lazy people do not want to try or work, then people who like this will make someone else frivolous because they cannot produce a livelihood for themselves, 2) *Hajiyat* Level, if it is not done, it is not threatened the existence of the possession of his property but it will complicate him, for example people in their work dealing with things that contain high risk, such as looking for natural stones under the volcano, fishermen in the middle of the ocean, wild horse milk seekers, 3) *Tahsiniyat* level, if it is not done, it will not threaten the existence of its nature and also will not complicate others. Examples are having royalties, having patents, having pensions, and having copyrights.

Theory of Sharia Hospital or Halal Hospital

The development of the establishment of the hospital began since the time of the Prophet Muhammad in Medina. At that time, it was similar to a mobile clinic with the description that in various wars, the Messenger of Allah always brought special forces that served as a medical team with various medical equipment and supplies carried by several camels like a walking clinic, the medical team was tasked with caring for and treating Muslim soldiers who were injured in war.

The first hospital in Islamic history stood in the Damascus City of Syria during the reign of Caliph al-Walid (706 AD) of the Umayyad Dynasty with the name An-Nuri Hospital (Fikri, 2018). At that time, the hospital already had a dual role not only as a place to treat and treat sick patients but also as a medium for Muslim doctors to exchange insights and gain knowledge, especially about medical science.

A line of renowned scientists became alumni of the al-Nuri alma mater. Among them is Ibn an-Nafis (1208-1288 AD) Muslim scientist who invented the theory of lung circulation and one of his very famous works is *Mujaz al-Qanun*. An-Nuri Hospital was the grandest and most comprehensive building equipment of its time. There are four parts of Islamic health services (Nastir Haedar, 2017): understanding, methods and implementation, human resource management involved and hospital management organization that is Islamic.

Chairperson of the All-Indonesian Islamic Health Efforts Council (MUKISI) said that the concept of sharia for hospitals needs to be applied and hospital finances must work together with Islamic financial institutions. The contract agreement process that is carried out must also refer to

the sharia concept, the drugs used are medicines that have received halal certification, services for patients from start to come home (Masyhudi, 2018).

The concept of the sharia house of yore was implemented in a note found and recorded in the Waaf Document which reads: *"Completely are to be borne by the hospital whether the people come from afar or near, whether they are residents or foreigners, strong or weak, rich or poor, employed or unemployed, blind or sighted, physically or mentally or illiterate. There are no conditions of consideration and payment: none is objected to or even indirectly hinted at for non-payment. The entire service through the magnitude of God, the generous one"* (Inayah, 2018)

Sharia Hospital in accordance with the fatwa DSN MUI (National Sharia Council of the Indonesian Ulema Council) No. 107 / DSN-MUI / X / 2016 concern Guidelines for Hospital Administrators Based on Sharia Principles (DSN-MUI, n.d.). From the consideration that the public needs an explanation of the guidelines for the organization of hospitals based on sharia principles and legal provisions regarding guidelines for the organization of hospitals based on sharia principles, DSN-MUI considers it necessary to establish a fatwa on guidelines for hospital management based on sharia principles based on the Word of Allah SWT (Al-Qur'an, Al-Hadith, Jurisprudence and mostly Ulama) to be used as a guide.

In this research, the results of the DSN-MUI decision on Sharia Hospitals became the basis for establishing indicators according to the *Maqashid* al-Sharia through a study of Muslim middle class preferences, the results of the decision include: 1) provisions relating to contracts and legal issues between the Hospital and health personnel, with patients, with suppliers of medical devices and medicines, 2) provisions related to hospital services that must prioritize aspects of humanity, aspects of justice, be trustworthy, friendly, polite, have mercy, avoid evil acts, and provide religious spiritual consultation according to the needs for healing patients, 3) provisions relating to the use of drugs, food-beverages, cosmetics and used goods, all of which are halal certified by the MUI, 4) provisions relating to the placement, use and development of hospital funds, using the services of LKS (Islamic Financial Institutions), and transactions do not conflict with Islamic principles, 5) provisions relating to safeguarding Religion, Soul, Intellect, Heredity, and Treasure (the purpose of sharia *Maqashid* al-shariah), and 6) provisions relating to safeguarding Religion, Soul, Intellect, Heredity, and Treasure (the purpose of sharia/*Maqashid* al-syariah).

Muslim Middle-Class Theory

Regarding Middle Class Muslim or Muslim middle class, there are two approaches to define the middle class, namely the relative approach and the absolute approach (Yuswohadi, 2014). The relative approach is the approach used to classify the middle class based on the amount of income (income) of people in a country so that different income differences are obtained in each country and produce different definitions of the middle class also in various countries.

The approach absolutely fixes the weaknesses that exist in the approach in relative terms, this absolute approach is by determining a range of certain income and expenditure to define the middle class. One of them is used by ADB (Asia Development Bank), which defines the middle class with a per capita expenditure range of US \$ 2-20, which is divided into lower middle classes (US \$ 2-4), middle classes (US \$ 4-10) and upper middle class (US \$ 10-20). BPS or the Central Statistics

Agency in Indonesia also uses the criteria used by ADB which are also used in determining the criteria of the middle class in this study, especially the middle class who are Muslim / Muslim so they are called Middle Class Muslims (Asian Development Bank, 2010)

Theory of Preference

Preference can mean preferences, choices, or something that consumers prefer. A preference ranks all situations or conditions from the most preferred to the least preferred. Consumer preference is the nature or desire of consumers to choose products or services that exist (Kotler, 1997). Abdul Rahman Shaleh and Muhib Abdul Wahab define preferences with a tendency to pay attention to people and act towards people. Activities and situations that are the object of interest are accompanied by feelings of pleasure or satisfaction (JMachmudah, n.d.). Meanwhile, according to Andi Mappiare the definition of preference is a mental device consisting of a mixture of feelings, hopes, convictions, prejudices, fears or other tendencies that lead individuals to a particular choice (Mappiare, 1994). Psychological preference is the most natural, strong and comfortable feeling towards certain ways of behaving and experiencing. It is common for humans to tend to behave in what they like but can also carry out behaviors that are the opposite or they don't like even with very hard work. According to Alex Linley in his book Rowan Bayne (2015), preferences are very similar in shape to the concept of strengths, preferences are strengths or a vast collection of strengths. There are hundreds of advantages which are grouped into eight preferences in standard psychological type theory which in this study used two of the eight preferences, namely feeling/sensing and thinking/thinking.

According to Nur Rianto, there are four principles in preference (Kotler, 2000): 1) Completeness This principle says that each individual can always determine which state he prefers between two conditions, 2) transitivity This principle explains the consistency of a person in determining and deciding his choice when faced with several alternative products, 2) continuity This principle explains the existence of a consumer's consistency in choosing a product to consume, 3) the more is the better This principle states that the amount of satisfaction will increase if the individual consumes more of the item or product. Thus, consumers will tend to increase the consumption of the academic satisfaction that will be obtained. According to Kottler and Keller, there are three patterns of preferences that can be formed namely: homogeneous preferences, dispersed preferences, and group preferences (Al-Arif, 2014).

Theory of Preference in Islam

In addition to the principles of preference above, there are several principles that must be corrected and added in accordance with the Islamic perspective (Madrasir dan Khoirudin, 2012): 1) objects of goods and services must be *toyyib* (good), 2) the usefulness or usefulness of goods and services consumed, which means more benefits and far from harming both himself and others, 3) the quantity of goods and services consumed is not excessive and not too little or stingy but is intermediate. Preference in Islam examines that someone in using wealth must be careful, the most important in this case is the way and use that must be directed at the choices (preferences) that contain *maslahah* so that wealth can provide welfare benefits for the individual (Syawalia,

2015). Preference in Islamic perspective means the choice or tendency of individuals to choose products and services, which means individual freedom of choice. The Qur'an also emphasizes freedom of choice given to humans. And it is only through the correct use of freedom that humans are compelled to carry out praiseworthy attitudes (Al-Arif, 2014).

Individual freedom of choice (preference) is not absolute and unlimited but is limited by two things, first is not violating and taking the rights of others and the second limitation is having to take in a halal way and not in an unlawful way to make a living, as in the word of God in the Qur'an Surah Al-Baqarah verse 168 (Depag, 2007)

يَتَأْتِيهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

Meaning: "O people! Eat from the good and permissible food on earth, and do not follow the steps of Satan. Really Satan is a real enemy for you "(Depag RI, 1987).

Method

Research Data Approaches and Types

This research uses a quantitative research approach. The type of research is an Inferential Analytic research, and according to the time of the study it is a cross sectional study. The source of data used in this study is primary data and secondary data. Primary data were collected through direct interviews with respondents. Interviews will be conducted with a structured questionnaire instrument prepared for Muslim middle class in the city of Surabaya. Secondary data were obtained from BPS, Bapeko, and Surabaya City Dispenduk. The research was conducted in the Surabaya City area which includes West Surabaya, South Surabaya, North Surabaya, Central Surabaya, and east.

Research Population and Samples

The study population is a Muslim middle-class population in the city of Surabaya consisting of South Surabaya, West Surabaya, North Surabaya, East Surabaya and Central Surabaya. The city of Surabaya has a population of 3,016,344 (Surabaya), 2017). Around 82.54% or 2,489,690 people have expenditures above \$2 (Surabaya, 2017). And 85.05% or 2,117,482 inhabitants are Muslim residents. (BPS, 2013). The size of the study sample is 217 samples, obtained by simple random sampling, the population of Muslim middle class in Surabaya, using simple size 2.0 software with the formula: (W. Holmes, 1997)

$$n. = \frac{z^2_{1-\alpha/2} P(1 - P)N}{d^2(N - 1) + z^2_{1-\alpha/2} P(1 - P)}$$

Information :

1- α = trust level

n. = sample size

P = Proportion of anticipated population

N = Population

d. = Absolute precision required

z. = Relative precision

Analysis Framework

Data analysis in this study uses CFA (Confirmatory Factor Analysis) analysis or confirmatory factor analysis with the SPSS statistical program (Mustofa, 2012). As presented in Figure 1. the analysis framework shows the multi-dimensional construct model and the uni-dimensional construct. The multidimensional construct is the construct of Maqashid al-Shari'ah which is measured through five constructs namely the construct of al-Din, al-Aql, al-Nafs, al-Nasab, and al-Maal. The five dimensions of the construct are measured by their respective indicators for example:

Construct Indicators of al-Din (Guarding Against Religion)

1. DPS and sharia committees (D1)
2. Spread responsibility for responsibility (D2)
3. Mosque or means of worship for the people and governance to foster the people (D3)
4. There is a spiritual work unit for patients and SDI hospitals (D4)
5. Recruit employees based on sharia principles (D5)
6. Transparent, fair financial management in accordance with sharia (D6)
7. Promotion, branding and marketing according to shariah agreement (D7)
8. Patient rooms according to gender (D8)
9. Treatment room facilities, there are qibla direction, prayer tools and Al-Qur'an calligraphy. (D9)
10. Psychospiritual debriefing of the patient from arrival to discharge (D10)
11. Ambulance with Islamic audio / video (D11)
12. Talkin (mentoring for risti and sakaratul death patients) (D12)
13. Examination by gender (D13)
14. Recipes containing religious messages (D14)
15. Treatment of remains (D15)

Construct Indicators of Hifzh an-Nafs (Guarding of the Soul)

1. Good management of religious facilities (S1)
2. There are signs indicating worship facilities (S2)
3. Handwashing procedure (S3)
4. There are SOPs for sharia services and their penguawetan (S4)
5. Sharia medical waste management and body tissue (S5)
6. Management of water resources (S6)

Construct Indicators Of Hifzh-an-Aql (Guarding of Intellect)

1. Religious training for noisy staff (A1)
2. Procedure reminds prayer times (A2)
3. Operational prayer guidance and doctor's visit (A3)
4. Libraries containing Islamic literature (A4)
5. If there is a conflict prioritizing completion, giving priority to harmony (A5)

Construction indicators of Hifzh an-Nasab (Guarding of Spring)

1. Implementation of services for pregnant women and childbirth according to sharia (N1)
2. Sharia-compliant nursing services (N2)
3. Implementation of sharia family planning planning (N3)

Construct Indicators of Hifzh al-Maal (Guarding of the Property)

1. Carry out payment of ZIS hospital and staff (M1)
2. Report on distribution of ZIS RS (M2)
3. Proof of payment for ZIS RS and staff (M3)

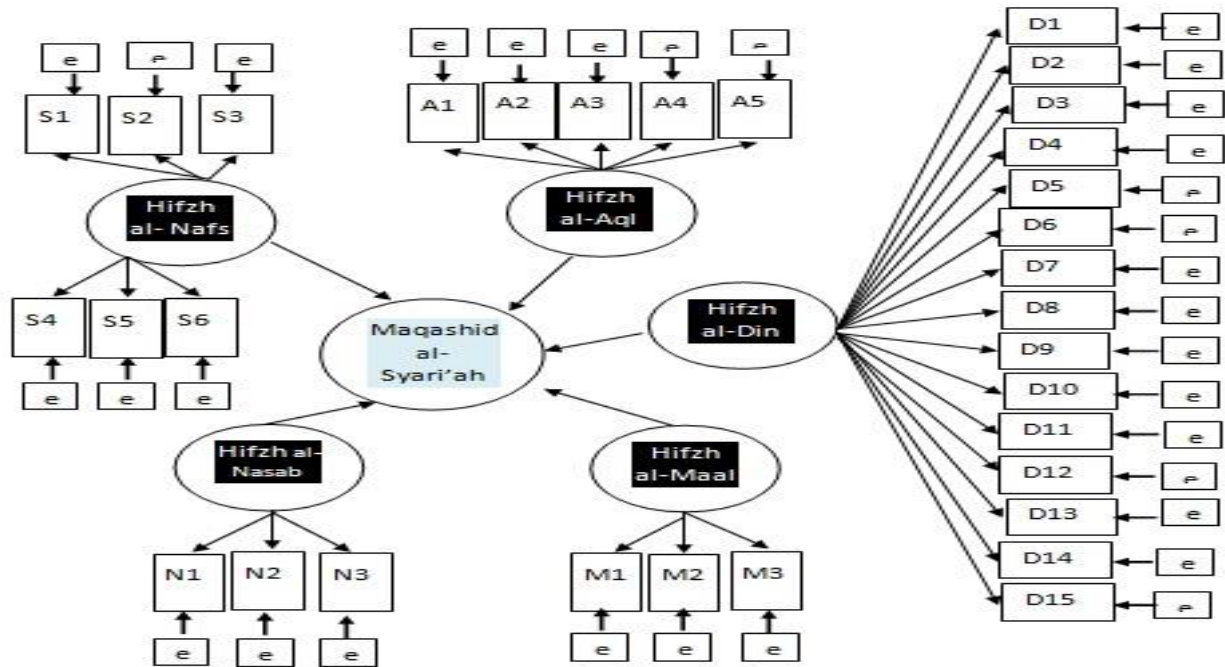


Figure: 1. Framework for CFA method analysis

Results

Demographic

The respondents' age factor shows that the composition of the middle-class age in Surabaya is the largest that is adults or 26 years old to 45 years old. There were 140 people out of a total 217 people who were respondents in this study, with 20.3% teenagers and 15.2% elderly. The largest number of people in the city of Surabaya composition are adult, while the factor of seniority or the emergence of the older group is more dominant in channeling opinion such as making decisions.

Demographic factors seen from the sex in this study showed that the composition between woman and man is not different or almost the same. There were 104 men (47.9%) and 113 woman (52%) out of 217 respondents, only there were nine (5%) different people

Results of the KMO test and Barlett's Test

KMO and Bartlett's Test is a validity test of the data to examine if there is a correlation or relationship between the variables studied as well as the level of significance. The first requirement for Kaiser-Meyer-Olkin Measure of Sampling Adequacy value is $.5 > 1$. As shown in Table 1, the result of Kaiser-Meyer-Olkin Measure of Sampling Adequacy value is .92. This means that there is confirmation that the indicators that have been made are very valid because the value is greater than .5. even closer to number 1 that means more valid.

Therefore, factor analysis can be conducted. Also, Barlett test shows the significant value, $.000 < .5$. Bartlett's Test of Sphericity or the Bartlett of Sphericity test is a statistical test to determine whether there is correlation between variables, and the greater the results of the Bartlett test the more sensitive it is to detect correlations between indicators made, it means the stronger the correlation between indicators to influence each other. The value of Bartlett's test with Chi-Square is 5125.73 and significant with the value of .000. Thus, it can be concluded that the factor analysis test can be continued.

Table 1

KMO and Barlett Tests

KMO and Barlett Tests Kaiser-Meyer-Olkin Measure of Sampling Adequacy:		.92
Barlett's Test of Sphericity	Approx Chi-Square	5125.73
	<i>df</i>	496
	<i>p</i>	.000

Source: Processed CFA data

Table 2 shows the Total Variant Explained, which shows the value of each indicator analyzed as there are 32 indicators. There are two ways to explain a variation such as: Variant eigen value shows the indicators formed, if all indicators are added up it will show the number of indicators. In this study 32 indicators were formed, with an eigen value of indicator 1 of 13.95 a second indicator of 2.80 and so on until the 32nd indicator of .07 When accumulated to $(13.95 + 2.80 + \dots + .07) = 32$.

Variant extraction sums of squared shows the number of variations or the number of indicators that can be formed; in this study, there are six variations of indicators: 13.95, 2.80, 1.70, 1.45, 1.21 and 1.05. Processing CFA with SPSS will group the indicators of each variable into one factor based on the eigen value > 1 . As presented in Table 2. the greatest value is all collected in the first factor both in the 1st Indicator, namely "*The existence of DPS and Sharia committees*" on the safeguard variable on religion has 13.95 and the second indicator is "*Spreading the responsibility of being responsible*" to the safeguard variable against religion collected in the first factor also has an eigen value of 2.80. The first factor is able to explain variations of 43.6% and the second factor is able to explain variations of 8.75%. If the factors 1 and 2 are added up they are able to explain 52.35% of the variations.

Table 2

Total Variance Explained Test Result

Component	Initial Eigenvalue			Extraction Sums of Squared			Rotations Sums of Squared Loading		
	Total	% of Variance	Cumulative	Total	% of Variance	Cumulative	Total	% of Variance	Cumulative
1.	13.952	43.600	43.600	13.952	43.600	43.600	6.052	18.913	18.913
2.	2.801	8.754	52.354	2.801	8.754	52.354	5.036	15.739	34.652
3.	1.702	5.320	57.674	1.702	5.320	57.674	3.435	10.733	45.385
4.	1.457	4.553	62.227	1.457	4.553	62.227	2.836	8.862	54.247
5.	1.218	3.805	66.032	1.218	3.805	66.032	2.731	8.533	62.780
6.	1.051	3.285	69.317	1.051	3.285	69.317	2.092	6.537	69.317
7.	.911	2.848	72.165						
8.	.800	2.500	74.665						
9.	.737	2.304	79.969						
10.	.684	2.137	79.106						
11.	.611	1.910	81.016						
12.	.566	1.767	82.783						
13.	.540	1.688	84.471						
14.	.485	1.515	85.985						
15.	.457	1.429	87.414						
16.	.431	1.346	88.761						
17.	.389	1.215	89.975						
18.	.355	1.110	91.085						
19.	.324	1.013	92.098						
20.	.307	.960	91.085						
21.	.283	.886	92.098						
22.	.262	.818	93.058						
23.	.248	.774	93.943						
24.	.229	.716	94.761						
25.	.218	.682	95.536						
26.	.198	.619	96.933						
27.	.176	.549	97.553						
28.	.165	.516	98.102						
29.	.135	.422	98.618						
30.	.125	.391	99.040						
31.	.110	.344	99.776						
32.	.072	.224	100.000						

Extraction Method: Principal Component Analysis

Table 3 shows the value of the indicator under study whether it is able to explain the variable or not, and the indicator formed is considered capable of explaining the variable if the value is > .50. The results showed that of the 32 indicators that were formed, all were able to explain each of the constructs' variables, this can be seen from the value of all communalities > .05. The smallest communality value is .52 on the A4 indicator of the 3rd Constructive Variable, namely "the library that contains Islamic literature". Whereas the greatest communality value is formed on the M2 indicator. The 5th construct variable is equal to .87, which is the indicator "Report on distribution of ZIS RS"

Table 3
Communalities Test Result

Labels	Initial	Extraction
D1	1.00	.61
D2	1.00	.62
D3	1.00	.70
D4	1.00	.73
D5	1.00	.72
D6	1.00	.71
D7	1.00	.65
D8	1.00	.63
D9	1.00	.63
D10	1.00	7.52
D11	1.00	.58
D12	1.00	.74
D13	1.00	.64
D14	1.00	.61
D15	1.00	.65
S1	1.00	.69
S2	1.00	.65
S3	1.00	.69
S4	1.00	.70
S5	1.00	.74
S6	1.00	.64
A1	1.00	.70
A2	1.00	.68
A3	1.00	.70
A4	1.00	.52
A5	1.00	.65
M1	1.00	.78
M2	1.00	.78
M3	1.00	.69
N1	1.00	.78
N2	1.00	.87
N3	1.00	.79

Extraction Method: Principal Component Analysis

Component Matrix Test Results

In this matrix component test, indicators that have high loading factors will group into one factor and can be used to confirm a construct or variable. In this study, the results of the matrix component test, showed that the indicators formed have high loading factor values. As indicated in Table the indicators formed are able to confirm factor 1 respective constructs. There are 15 indicators namely D1-D15 able to confirm the construct of Guarding against religion with factor loading values from highest (.72) to lowest (.50). There are 6 indicators namely S1-S5 able to confirm the construct

of Guarding to Intellect with the factor loading value from highest (.78) to lowest (.54). There are 5 indicators namely A1–A6 able to confirm the construct of care for the soul with the factor loading value from highest (.80) to lowest (.61). There are 3 indicators of N1–N3 able to confirm the construct of care for offspring with factor loading values from highest (.80) to lowest (.78). There are 3 indicators of M1–M3 able to confirm the construction of the Guard for assets with the loading factor value from highest (.59) to lowest (.50).

Table 4

Component Matrix

Labels	1	2	3	4	5	6
D1	.66	-.17	-.09	.12	-.08	-.33
D2	.72	-.17	-.13	.09	-.10	-.20
D3	.59	.45	-.01	.06	-.37	-.06
D4	.67	.41	-.07	.04	-.30	-.07
D5	.74	-.10	-.02	.18	.006	-.36
D6	.71	-.13	-.09	.16	.03	-.38
D7	.67	.33	.04	.09	-.07	-.27
D8	.71	.30	-.06	.12	-.04	.08
D9	.56	-.07	-.33	.24	.05	.37
D10	.56	.58	-.12	.19	.16	.11
D11	.44	.50	-.11	.21	.24	.05
D12	.65	-.20	-.13	.22	.44	.07
D13	.59	-.19	-.21	.28	.18	.30
D14	.45	.59	.13	-.07	.10	.13
D15	.58	-.18	-.09	.06	.48	-.17
S1	.78	-.11	-.10	-.17	.07	-.14
S2	.76	-.14	-.06	-.21	-.01	-.05
S3	.52	.52	.05	-.37	.05	.01
S4	.66	.03	.13	-.31	.36	-.09
S5	.68	-.03	.19	-.42	.23	.05
S6	.54	-.11	.16	-.55	.03	.07
A1	.61	.54	-.08	-.09	-.06	.08
A2	.72	-.25	-.16	.02	-.13	.23
A3	.80	-.19	-.08	-.02	-.08	.08
A4	.67	-.17	-.07	-.13	-.10	-.007
A5	.67	-.30	-.15	-.13	-.24	.03
M1	.80	-.27	-.03	-.15	-.09	.17
M2	.80	-.23	-.01	-.11	-.20	.18
M3	.78	-.15	-.02	.08	-.17	.10
N1	.59	-.05	.62	.19	.03	-.04
N2	.58	-.05	.67	.25	-.04	.06
N3	.50	-.19	.63	.25	-.04	.17

Conclusion

The main objective of Maqashid sharia is to realize benefits for human life or to maintain general benefit by providing legal rules or provisions in human actions both as individual creatures and social beings. The development and measurement of Maqashid Shari'ah's performance was studied through its indicators from the viewpoint of community preferences, especially the middle-level Muslim community in the city of Surabaya establishing sharia hospital. The results indicated that the indicators formed are valid or can be trusted and are able to confirm a construct or its respective forming variables, the indicators of Maqashid al-Shari'ah have been made precisely and consistently, and the dominant indicators of the Maqashid al-Sharia form the construct including:

1. The 4th indicator in the first construct is "There is a spiritual work unit for patients and SDI hospitals," (D4) predominantly forms the construct of the Guard of Religion.
2. The fifth indicator in the second construct is "Sharia medical waste management and body tissue," (S5) dominantly forming the Guardian of the Soul construct.
3. The 3rd indicator in the 3rd construct is "Guidance for prayer during surgery and doctor's visit," (A3) dominantly forming the Guarding of Reason construct.
4. The second indicator in the 4th construct is "Sharia-compliant breastfeeding mothers," (N2) dominantly forming the Guardian for Descendants construct.
5. The 1st indicator in the 5th construct, namely "The implementation of ZIS payment for the hospital and staff" (M1), dominantly forms the construct of the Guard of Assets

Recommendations

Based on the results of the present study, the middle-class Muslim community has a preference for indicators that should exist in sharia hospitals which have not been fulfilled so far, especially in the city of Surabaya. The hospital management is recommended to accommodate the people's desire for the existence of sharia hospitals. Several indicators of Maqashid sharia in the hospital can be used as the basis for the establishment of a sharia hospital. The government can provide support and convenience to hospital managers in licensing and establishing sharia hospitals. Further research is suggested to be conducted in health sector, especially in health service providers such as hospitals, health clinics, and medical practices, which are linked to the teachings of Islamic religious principles to meet public health needs in accordance with Islamic sharia.

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