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**THE TITLE OF MANUSCRIPT**

**Tajuk Manuskrip**

**Author[[1]](#footnote-1)**

**ABSTRACT**

*Access to adequate resource or income, leading a healthy life; and being educated are major components of human development. However, satisfying these components remains a major challenge facing many societies today. Some of the key hindrances to development initiatives are injustice and abuse of fundamental social and economic rights as reflected in the low human development indices of many countries. Conventionally, human development is measured in terms of education, income, and health. Nonetheless, the model does not take cognizance of other integral components of development such as social justice and human rights. Thus, this paper tries to fill this gap in the current literature by incorporating social justice and human rights (exogenous) and three contextualized factors, namely education, health, and income (endogenous) into the human development model based on the* *Maqasid Sharī‘ah framework. The paper uses document analysis and library based data, whereby both primary and secondary sources are collated. The model proposes that the principles of the Islamic divine law be enhanced to ensure an inclusive development policy devoid of tribal, ethnic or religious sentiments. The paper holds theoretical and policy implications for researchers policymakers and other stakeholders.* **(ENGLISH, MAXIMUM 250 WORDS, font 11)**

**Keywords***: human development, inclusive policy, maqasid Sharī‘ah, social justice, human rights* **(ENGLISH, MIN 3 KEYWORDS, MAX 5 KEYWORDS, font 11)**

**INTRODUCTION**

First paragraph after topic/subtopic: without tab. Second paragraph after topic/subtopic: with tab. Single spacing. Size 11.

***Example:***

Today, economic and social policies symbolize commitment for material prosperity while many people are comparatively disadvantaged in terms of human development indicators such as healthcare services, education and living standards. The alarming rate of injustice and abuse of human rights adjudged by inequitable resource allocation has contributed to the huge gap of inequality which rampages many societies today. Islam provides a comprehensive policy system that does not only offer the basis for social relations, but it also ensures moral principles that define economic, political, and ethical responsibilities in the society. The moral principles of Islam constitute the basic foundation for human development which is based on essentials of Shariah.

*Maqasid Sharī‘ah* is derived from two root words: *Maqasid* and *Sharī‘ah.* While *maqasid* means objectives (singular is *maqsad* i.e. an objective), Shariah signifies divine Islamic law. Thus, the combination of the two words theoretically implies the theory on the objectives of Islamic law. The objectives of the divine law cover every aspect of human existence including human development with special emphasis on the general well-being of every individual.

**MAIN TOPIC**

Divide your article into clearly defined main topic. Heading style: Typed in uppercase, bold, font size of 11.

1. **Sub Topic**

Sub topics should be numbered as 1, 2, 3,...,etc. Heading style: Typed in capitalize each word, bold, font size of 11.

1. **Sub-Sub Topic**

Headings of sub-sub topics should be numbered as a, b, c,..., etc. Heading style: Typed in capitalize each word, bold, font size of 11.

1. **Sub-Sub Sub Topic**

Headings of sub-sub sub topics should be numbered as i, ii, iii..., etc. Heading style: Typed in capitalize each word, bold, font size of 11.

**TABLE & FIGURE STYLE**

Tables should be prepared using the table tool function found in Mic. Word. They should be numbered by structure properly using Arabic numeral with brief captions. The caption should be placed above the table/figure & source below the table/figure (font size of 11). Table structure must be horizontal lines only, not vertical lines. The following example may provide better depiction on the table formatting required by the JS:

***Example:***

Jadual 1: Pentadbiran Zakat Pertanian di Malaysia

|  |  |  |
| --- | --- | --- |
| **Bil.** | **Negeri** | **Pengurusan Zakat Pertanian** |
| 1. | Selangor | Lembaga Zakat Selangor (LZS) |
| 2. | Pulau Pinang  | Zakat Pulau Pinang |
| 3. | Sarawak  | Tabung Baitulmal Sarawak (TBS) |
| 4. | Terengganu  | Majlis Agama Islam dan Adat Melayu Terengganu (MAIDAM) |
| 5. | Perlis | Majlis Agama Islam dan Adat Istiadat Melayu Perlis (MAIPs) |

Sumber: Laman Sesawang Institusi Zakat Negeri

**VERSE *AL-QUR’ĀN* & *AL-ḤADĪTH***

Verse of *al-Qur’ān* & *ḥadīth* must be written in separated paragraph. Translation for *al-Qur’ān* & *ḥadīth* must be parallel to verse *al-Qur’ān* & *ḥadīth* as being written. Name of surah, no. of surah & no. of verse are mentioned below the translation (in bracket).

***Example:***

يُرِيدُ اللَّهُ أَن يُخَفِّفَ عَنكُمْ وَخُلِقَ الإِنْسَانُ ضَعِيفًا﴿٢٨﴾

*“Allah (sentiasa) hendak meringankan (beban hukumnya) daripada kamu, kerana manusia itu dijadikan berkeadaan lemah.”*

 (Surah al-Nisā’, 4: 28)

إنما الأعمال بالنيات وإنما لكل امرئ ما نوى

*“Sesungguhnya segala amalan itu bermula (bergantung) dengan niat, dan hanya bagi setiap manusia itu apa (balasan) yang diniatkannya.”*[[2]](#footnote-2)

***TAKHRĪJ AL-ḤADĪTH***

*Takhrīj al-ḥadīth* (eg. rawi, sunan, kitab, chapter, no. *ḥadīth*) must be mentioned in footnote at that page.

قضى رسول الله صلى الله عليه م بالشفعة فيكل شركة لم تقسم، ربعة أو حائط، لا يحل له أن يبيع حتّ يؤذن شريكه، فإن شاء أخذ، وإن شاء ترك، فإذا باع ولم يؤذنه فهو أحق به

*“The Messenger of Allah (PBUH) decreed pre-emption in every joint ownership, [such as] a dwelling or an orchard. It is not lawful for [a partner] to sell [his share] until his partner gives his consent. If [the other partner] wills, he may buy it, or he [may] abandon it if he wills. If [a partner] sells it without getting the consent of [his partner], [his partner] has the greatest right to it…”*[[3]](#footnote-3)

لاضرر ولاضرار

*“Harm shall neither be inflicted nor reciprocated...”[[4]](#footnote-4)*

ليس على المسلم في عبده ولا فرسه صدقة

*“There is no zakāh upon a Muslim on his slave or his horse...”[[5]](#footnote-5)*

**STATUTE STYLE**

Perkara 3 (1) Islam sebagai agama Persekutuan menyatakan seperti berikut:

*“Islam ialah agama bagi Persekutuan; tetapi agama-agama lain boleh diamalkan dengan aman dan damai di mana-mana Bahagian Persekutuan.”*

**CONCLUSION**

**For format details, please refer Jurnal Syariah writing guidelines:** [**https://ejournal.um.edu.my/index.php/JS/issue/view/1671**](https://ejournal.um.edu.my/index.php/JS/issue/view/1671)

**REFERENCES**

Sort A-Z. Alphabetically for Arabic references must be arrange without “al-” in front of name’s author.

***Example:***

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Wahbah al-Zuḥaylī, *al-Fiqh al-Islāmī wa Adillatuh*, vol. 4 (Dimashq: Dār al-Fikr, 1997)

1. **(ENGLISH, AFFILIATION, INSTITUTION/ORGANIZATION ADDRESS, POSTCODE, EMAIL,** **size 10)** [↑](#footnote-ref-1)
2. Academy of IslamicMuslim, Abū Ḥusayn Muslim Ibn al-Ḥajjāj Ibn Muslim al-Qushayrī al-Naysabūrī, *Ṣaḥīḥ Muslim* (Riyāḍ: Dār al-Mughnī, 1998), no. *ḥadīth* 1907. [↑](#footnote-ref-2)
3. Muslim Ibn al-Ḥajjāj Abū al-Ḥasan al-Qushayrī al-Naysābūrī, *Ṣaḥīḥ Muslim,* vol. 6 (Bayrūt: Dār al-Fikr, 1995), 38, ‘Bāb alShuf‘ah,’ *ḥadīth* no. 1608. [↑](#footnote-ref-3)
4. Mālik Ibn Ānas, *al-Muwaṭṭā,’* vol. 2 (n.p.: Mu’assasah al-Risālah, 1412AH), 467, *ḥadīth* no. 2895. [↑](#footnote-ref-4)
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