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Maslahah Performa,
Maslahah Based Organization

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ABSTRAC

This study proves: first, concept of *maqasidal- shariah* (al-Shatibi, n.d) is preservation and protection of: religion (*hifzu 'ala al-din*), life (*hifzu'ala al-nafs*), progeny (*hifzu'ala al-nasl*), intellect (*hifzu'ala al-'aql*) and wealth (*hifzu'ala al-mal*) could be used as basis to develop *maslahah* based organization. Aspects of *maslahah daruriyah*, they are: religion (*al-din*), life (*al-nafs*), progeny (*al-nasl*), intellect (*al-'aql*) and wealth (*al-mal*) can be developed into a few of organizational orientation.

Maslahah Performa consists of six organizational orientations. Worship orientation is as perspective on preservation and protection of religion within organization. Internal process orientation is as perspective on preservation and protection of life of organization. Talent orientation is as perspective on preservation and protection of progeny of organization. Learning orientation is as perspective on preservation and protection of intellect of organization. Customer orientation is as perspective on preservation and protection of customer relation. Wealth orientation is as perspective on preservation and protection of wealth of organization.

Keywords: *Maslahah*, Socio-Economic, Spirituality Organization

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I. Background

Islam thought emphasizes that organizations should be created to carry out the duty of mankind as khalifah³. Therefore, organization should give benefit (*maslahah*) to stakeholder and environment. It is called that organization's objective in line to the aim of shariah (maqasidshariah). This principle is different from the view of organization in general, that organization has been created to increase shareholder wealth. The question arises, how far organization management in line with aim of shariah (maqasidshariah)? What characteristics should be owned by organization in order to provide benefits for stakeholder and environment?

Benefit of organization could not be measured precisely. The lack of research on the performance measurement of shariah based organization lead to performance of shariah based organization could not be measured accurately. Performance of shariah based organization which are measured by using conventional systems tend to be biased (Sani, 2012)(Bedoui, 2012).

Several attempts had been made to measure performance of shariah based organization by using maqasid index (Mustafa & Dzuljastri, 2008) (Razak, 2008), (Sani, 2012), (Mughees Shaukat, n.d), maqasidshariah based performance (M.H.E Bedoui, 2012) and *maslahah* performance (Firdaus, 2013).

Al-Ghazali (Ghazanfar, 1997) have explained that the main objective of all activities are salvation in Hereafter and success in the World. It's mean of achieving *Falah*. To achieve *Falah*, we have to fight for *maslahah*. This is in line with the aim of shariah. They are to preserve and to protect religion (*hifzu 'ala al-din*), to preserve and to protect life (*hifzu'ala al-nafs*), to preserve and to protect intellect (*hifzu' ala al-'aql*), to preserve and to protect progeny (*hifzu' ala al-nasl*), and to preserve and to protect wealth (*hifzu 'ala al-mal*).

*Maslahah*⁴ is a qualitative concept. It is needed an appropriate methodology to measure it, especially for organization scope. In this case, to be required the presence of quantization for the *maslahah*. This paper attempts to provide a brief overview on the concept of *maslahah* based organization. The initial study submits that aspect of *maslahah* daruriyah could be developed as fundamental of *maslahah* based organization. It is namely *maslahah* performance.

³QS 2: 29-30, QS 6: 165, QS 35:39, QS Şad 38: 28.

⁴In al-Quran, *maslahah* is called as: *zalama* QS 5: 39, *fasada* QS 26: 123, QS 27: 142, QS 2: 220, QS 6: 76, QS 14: 5, QS 17: 28, QS 18: 21, QS 27: 55, QS 2: 269, QS 24: 41, QS 51: 56, QS 11: 61

II. Methodology

Qualitative technique was conducted through literature study. This technique has been done to formulate and develop *maslahah* based organization characteristics through *maslahah daruriyah* approach. They are religion (*al-din*), life (*al-nafs*), progeny (*al-nasl*), intellect (*al-'aql*) and wealth (*al-mal*). Each aspect of *maslahah daruriyah* could be developed into various organizational orientation.

Experience survey technique was conducted through questionnaire. Objects of survey are employees who had Senior Staff level up to Chief of Division at Takaful Indonesia Group. Takaful Indonesia is shariah based insurance. The number of samples was determined by approach Isac Michel (Siregar, 2010).

$$n = \frac{(Z\alpha/2)^2 p \cdot q}{e^2}$$

n = Number of samples. p = Proportion of population. => q = 1 - p

Z = Z value, equivalent to confident level. e = Error margin. p = 0,3, then q = 0,7. CL = 90%, $\alpha = 0,1$. $\alpha/2 = 0,1 / 2 = 0,05$. Value under Normal = 0,95. Z = 1,64, So n = 56 respondent.

III. *Maslahah* Concept

Organization is a life organism. Organization has same nature and cycle as human. Organization is born, grew up and dead. Organizations should be treated as human beings. The main goal of organization creation is as same as goal of human creation. The mission of organization creation is as same as mission of human creation.

The purpose of organization creation is to achieve *falah*. The mission of organization creation is to run the duty as a vicegerent of Allah (*khalifah*) on earth. Organization must provide benefit to stakeholders and environment. To realize goal (*falah*), organization must be able to fulfill basic needs (*maslahah*). So, *falah* is the ultimate goal of organization and *maslahah* is objective of organization.

Al-Shatibi (n.d) have divided *maslahah* into three levels: *daruriyah* (primary/necessities), *hajiyyah* (secondary/needs) and *tahsiniyah* (tertiary/complementary/wants). Al-Shatibi mentioned that the basic needs (*maslahah daruriyah*) of human life are: religion (*al-din*), life (*al-nafs*),

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intellect (*al-'aql*), progeny (*al-nasl*) and wealth (*al-mal*). People get life happily, if he/she be able to fulfill *masalah*daruriyah.

Nyazee (2003) stated that compliance of religion has a higher priority than soul needs fulfillment. The fulfillment of soul needs has a higher priority than progeny needs fulfillment. The fulfillment of progeny has a higher priority than intellect needs fulfillment. The fulfillment of intellect has a higher priority than wealth needs fulfillment.

III. *Maslahah Daruriyah* of Organization

3.1. Worship Orientation as Perspective on Preservation and Protection of Religion within Organization

Worship is not just ritual that performed by person at a particular time, such as: shalat, fasting, hajj, charity and qurban. And not at a particular place such as: mosque and mushola. Worship orientation has a meaning of presence of Allah in a variety of activities at any place and any time. Someone does something and he realize that Allah sees and hears what he was doing. Islam teaches that perpetrators of organization that manage the organization with honesty and he do it for running the command of Allah, Allah will reward in the World and the Hereafter (Fayyaz Ahmad, 1995).

Preserving and protecting religion in organization should be done proactively. Islam as a system has three aspects: *aqidah*, shariah and akhlak. Each of aspect has different function and role (Abuddin Nata, 2008). *Aqidah* is correct and strong faith in the heart of every believer. *Aqidah* means faith in Allah, Malaikah, Kitab, Messengers, the Last Day and predestination (*Qadar*) (Ahmad, 2009). Believing in Allah encompasses three things: faithful in *rububiyah`*, faithful in *uluhiyah* and faithful in the names of Allah (Asmaul Husna) and Its properties. People who have strong *aqidah* will have a clear vision. That is vision to achieve long-term objective (salvation in the Hereafter) without ignoring short-term objective (successful life in the World).

shariahis law and rules of human life both in this world and in the Hereafter. Shariah contains command and prohibition have been set by Allah, the Creator to His servants. It is mean, shariah is manual, guidance, rule, regulation from Allah was given to all mankind through His Messenger, Muhammad. The main sources of shariah are al-Quran and Hadith. Sometimes shariah require translation from experts or scholars to understand it. It's called *fiqh* (Nyazee,

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2003). Fiqh is operating procedures (SOP), working instruction, text layout, order administration,
guidelines of implementation, technical instructions, references etc.

Akhlak have not just *ethics*. Akhlak have had much broader range than ethics. Akhlak have been understood as standard of moral behavior that had been accepted by social life as truth against badness (Nickels, 2002). In organization context, ethics is defined as morale and norm to achieve organization goals. Laura Nash (1990) explained that organization ethics is closely related to three basic things in decision-making. First, choices about what kind law should be backrest and whether the law should be followed. Second, choice about what do economic and social issue which are outside of law. Third, choice about what do personal interests more priority than company interests.

Islamic thought emphasize that for a believer, akhlak is activity to implement shariah. In life, a believer must always behave in line with shariah. Therefore he/she could give a touch or coloring social life according to demand of *aqidah* and guidelines of shariah. Its means, akhlak is ethic, moral, behavior, attitude in line with demand of *aqidah* and guideline of shariah. Relationship between *aqidah*, shariah and akhlak can be associated in a race arena. *aqidah* is vision, mission, target to become champion. Shariah is a map of race track, GPS, car racing operation manual, rules and conditions of the race. Akhlak is ethic – behavior of driver from start to finish.

To implement three aspects of Islam, they are implementing religion to Allah, to humankind and to other creatures of Allah. Within organization, implementation of Islamic system means of implementing a system to Allah, to stakeholders and to environment (Figure 1). Salvation in the Hereafter and successful life in the world could not be achieved if they not do favor to Allah the Creator, to stakeholders and environment⁵.

Compliance is part of worship orientation. However, compliance to be included in own group its self. Compliance is mandatory for individual/organization function/organization. Performance compliance is also mandatory to achieve. At condition when compliance is not applied or performance of compliance are not achieved then individual/work function/organization imposed reduction in performance valuation. There are two kind of compliance. They are compliance to shariah and compliance to government.

⁵QS 2: 59, 81, 85

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3.2. Process Internal Orientation as Perspective on Preservation and Protection of life of Organization.

For the organization, physical resource is a body while non-physical resource is soul. Body of organization is infrastructure, IT, equipment, machine, material, money, building, etc. Soul of the organization is process, system, values, strategy, core competencies, work culture, brand image, etc. Soul of the organization is defined on internal processes. These processes are classified into several groups of processes. Core process, supporting process, prevention and sustainability process, and compliance process

Body and soul of the organization must be nurtured and developed not only to achieve successful life in the world, but also to get salvation in the Hereafter. For example, shariah based financial institution. In realizing the goal, institutions besides pursuing maximum profit but also to gain blessing of Allah, the Owner of the Last Day. To get them, organization must do purify the soul.

Soul purifying can be done when organization fulfill worship orientation. Worship Orientation as center of energy, send out spiritual energy to organization (Figure 2). However, organization will be able to receive spiritual energy when organization could fulfill needs of soul. Soul of organization need is seen in internal processes. Organizations must be able to identify internal processes by designing work systems and work processes. Work systems and work processes are created through value chain analysis method (Porter, 1998), Work systems and work processes are generic (Figure 3), can be adopted for different types of organizations, in both of service and manufacturer and in both of profit and non-profit organization. Differences of organization type can be seen in core processes (input process, operational process and output process).

Maqasid *al-* shariahis basic foundation to prepare work systems and work processes. In non-shariah based organizations, to achieve stakeholder satisfaction, work system is controlled by stakeholders requirements. Whereas, shariah based organization, work system is controlled by stakeholders requirements which is in line with maqasid shariah. Fulfillment is done to achieve stakeholder satisfaction which is in line with maqasid shariah.

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Core process is main process of organization in creating value for stakeholders.
Supporting process is process that support to organization in creating value for stakeholders.
Prevention and sustainability process is process that aims to create sustainability through various improvement activities. Included in this process is improvement & innovation process, strategic and sustainability process, disaster and emergency management, risk management and CSR.
Compliance process is process within organization in order to comply with both of shariah and government regulation.

Design and implementation of work systems and work processes must be able to create a happy atmosphere for individual in workplace (Hubert K. Rampersad, 2006), good moral, justice (Chapra, 2007), non-Maysir-Gharar-Riba and Dzolim (Razak, 2008), risk management and disaster & emergency management (NIST, 2011), compliance, awareness, improvement and innovation (Whittington & Associates), productivity, sustainability (NIST, 2011). Organizational sustainability is a goal aspired by manager. Sustainability could only be achieved through strategic planning process.

Sustainability is part of internal process orientation. However, sustainability to be included in own group its self. Sustainability is share performance of individual/organization function/organizations in supporting the sustainability of organization. Output of sustainability performance, could be amount of performance of individual/organization function sustainability.

3.3. Talent Orientation as Perspective on Preservation and Protection of Progeny of Organization

Organization sustainability is defined as the sustainable benefit of organization for stakeholder, organizations, and environment. When a person dies, then the opportunity to do action is cut off. No more organization can be done to increase reward, except three things:

The Prophet (Sallallahu alaihi wasalam) said: "When the son of Adam dies his actions come to an end except three things, a continuing charity or knowledge which gives benefit or a pious child who prays for him" (Sahih Muslim).

It could be said that three practices are the real passive income for mankind to achieve salvation in the Hereafter and successful life in the World. The same thing applies to organization. Organization sustainability is very dependent on 'descendant' or next generation of

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organization (*dhurriyyah*)⁶. Not just labor but talented workforce who could be pleasing and pious. Next generation who has vision and mission in line with vision and mission of the founders of organization. Talented workforce has a lineage organization (*nasab*)⁷. Talent orientation is the process of improving talented workforce to create the next pleasing and pious generation.

Chowdhury (2005) described organizations that exist in the twenty-first century is an organization led by talented workforce. Coyle (2009) mentioned that talented workforce have been resulted from ignition process in organization that called the talent hotbeds. The burning process is done through the master coaching to emphasize a practice. To get a talented workforce who could represent nature and behavior as vicegerent of Allah (*khalifah*), is needed a fuel from worship orientation and internal processes orientation.

Mc Kinsey (2001) conducted a study of 13,000 managers from 112 large companies in the United States. The results showed that talented workforce is key to win the competition. McKinsey explained that in manufacturing industry, the best plant manager has grew profit up to 130%. In service industries, the best manager has grew profit up to 80%. While the best-performing portfolio manager in financial services industry, has resulted rate of revenue growth up to 50%.

Worship Orientation as center of energy, send out spiritual energy to organization (Figure 4). Spiritual relationship between organization and Allah, spiritual relationship between organization and stakeholder, and spiritual relationship between organization and environment, gives a good aura to attitude and behavior of talented workforce.

At the same time, achievement of internal processes orientation send out spiritual energy to talented workforce. Working relationship between superiors and subordinates is getting better and harmonious. Talented workforces do self-evaluation frequently. They are more concerned about organization. It has a positive impact on increasing capacity and capability of talented workforce

Talented workforce is workforce who has capability of insight, knowledge, skills, education and experience in accordance with capacity of organization management competence.

⁶QS 25: 74, QS 37: 77.

⁷QS 25: 54

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At the same time, talented workforce is required to have capability of *aqidah*, shariahand akhlak in accordance with capacity of worship orientation competence (Figure 5).

Organization management competence is overall amount of insights, knowledge, skills, education and experience. Worship orientation competence is overall amount of *aqidah*, shariahand akhlak. Both of competences be able to motivate talented workforce that what they are doing in essence is not merely to make money but as a medium for carrying out their duty as vicegerent of Allah (khalifah).

3.4. Learning Orientation as Perspective on Preservation and Protection of Intellect of Organization.

Intellect is created by Allah so that humankind could understand the purpose of his creation. Allah has created humankind as a vicegerent of Allah (khalifah) on the earth. There are many signs of caliphate in the universe. Intellect should be used by human mind to think the universe (kauniyah). The signs of the caliphate were also written by Allah in al-Qur'an and hadith. Thus, intellect should be used to think explicit verses in Al-Qur'an and Hadith.

The position of intellect for humankind was described by Allah in many verses in the al-Qur'an⁸. Al-Quran described humankind who has utilized intellect with sentences 'those are men of understanding'⁹. While humankind who has not utilized intellect with sentences 'they are a people who understand not'¹⁰. Intellect has limitation. Intellect only could reach things that are logical. Whereas in life, many things that could not be reached by intellect. To reach such case, the approach is faith. Intellect is instinct given by God for humankind to understand logical information. Allah has created heart to reach things that are not logical.

Learning process that emphasizes only intellect without involving heart proved to be bad and fatal for the organization. Dissolution of Arthur Andersen in 2002 is a valuable lesson for us. Andersen (Craig Smith, 2004) is the largest professional service firm in the world with a staff numbering 85,000 people spread in eighty-four countries. Andersen has had revenue reached more than U.S. \$ 9 billion. Andersen developed accounting standards for honest and law-

⁸QS 12: 111, QS 26: 28, QS 65: 10, QS5: 58, 100, QS 2: 179, 197, QS 20: 54, 128, QS 11: 78, 87, QS 3: 7, QS 39:17,18, 21, 43, QS 29: 35, QS 14: 52, QS 45: 5, QS 30: 28, QS 89: 5, QS 13: 19.

⁹QS 39: 18, 21, QS 12: 111, QS 26: 28, QS 65: 10

¹⁰QS 5: 58, QS 72: 4

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obedient. Came the slogan, there were Andersen way and there were wrong way. Andersen's philosophy was taught to all employees worldwide through a variety of team building and various exercises that could improve morale. Corporate cultural had been applied by Andersen was culture that emphasized intellect than heart. Andersen disbanded in 2002 due to a violation of ethics.

Fulfillment of learning orientation needs is obtained from flow of spiritual energy send out worship orientation. Spiritual energy simplifies intellect and heart to meet their needs (Figure 6). Intellect is always thinking and pondering all of Allah's creation. Hearts can easily believing it. Besides that learning orientation can be met when talent orientation is fulfilled.

Talent orientation creates labor as an individual learner. Individual learners create learning organization. Learning organization is organizations that to be able to manage intellect and heart. Learning organization is able to control action and behavior appropriate to worship orientation competence and organizational management competence.

Main object of learning process is human capital and organizational capital. Human capital derived from intellect and heart. Intellect and heart would create worship orientation competence and organizational management competence (Figure 7).

3.5. Customer Orientation as Perspective on Preservation and Protection of Customer Relation.

Customers are intermediary on the fortune that has been given by Allah to organization. The number of customers is proportional directly to the fortune that be earned by the organization. Closer to customer, of course, increase odds of getting fortune. But, customers are only intermediary to get the fortune that has been determined by God as the Almighty Giver of Fortune. Allah is a determinant of fortune size that received.

When Allah gives fortune to organization through customer, does not mean that Allah could not provide fortune directly. Allah uses customer as a medium to deliver fortune to organization, with the aim that organization can interact or good morals of the customer. The interaction between organization and customer is not only economical transactional relationship between party who use product or service with party who provide product or service. Allah

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makes the interactions between them as social relationships in order to realize humankind duty as
vicegerent of Allah (khalifah).

For example an ideal relationship between Hajj/Umrah participant and Hajj/Umrah provider. Hajj / Umrah provider is a medium of Allah in serving the guests of Allah. Instead; Hajj / Umrah participants are medium of Allah in conveying fortune to Hajj / Umrah providers. Islamic Bank is medium of Allah for its customers in managing finances. Instead, customer is medium of Allah in delivering fortune to Islamic bank. Islamic Insurance is medium of Allah for participants to manage risk. Islamic insurance participants are medium of Allah in conveying fortune to Islamic insurance (Figure 8).

Worship orientation send out spiritual energy to organization. Spiritual energy could straighten intention and motivation of individual within organization. Interaction with customer is interpreted by individual as part of worship to Allah the Most Giving Fortune. Service to customers is done according to demands of aqidah. Service always refer to shariah as the guidance. It is done with good akhlak (Figure 9).

At the same time, fulfillment of internal process orientation provide direction for management to put customer's requirements as a mandate that must be met. Requirements which are derived from hope and expectation of customers. Requirements are well documented by organization. Organization utilize resources to meet customer requirements. Noncompliance to customer requirements become a disgrace to organization that should be corrected immediately. Organization realize that customer is medium for Allah to deliver fortune to organization.

3.6. Wealth Orientation as Perspective on Preservation and Protection of wealth of Organization.

Beautiful for men is the love of things they covet¹¹. The verse explains that man loves things those are material nature: women, children, much of gold, and silver (wealth), branded beautiful horses, cattle and well-tilled land. Wealth is required for activities. Without wealth, mankind could not indulge in an optimal. Limitation of halal and haram are ignored.

Wealth is often used as main purpose of life. Various ways and strategies are undertaken to obtain wealth. However, procedure for obtaining wealth is not considered. Procedures for

¹¹QS 3: 14

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obtaining wealth have an impact on blessing of wealth. Blessing when wealth is obtained with kosher and thoyib (good). Kosher means do get wealth in line to shariahguidance. Thoyib means way of getting wealth done by appropriate rules of social ethics.

Islam thought teaches that wealth is used as a means to an end. Both of short-term goal that is a successful life in the world and long-term goal that is salvation in hereafter.

- a. Wealth is entrusted by Allah, not humankind properties¹². Human ownership of property is relative (not absolute). As a consequence, principle of ownership is trustworthy and will be accounted in the hereafter.
- b. Process of getting and spending wealth must conform shariah¹³.
- c. Utilization of wealth perspective is not only for worldly purposes, but also for *ukhrowi*¹⁴.

Al-Ghazali (Ghazanfar, 1997) stated that in spending wealth, the first thing to do is meet the basic needs food, clothing and shelter. Next needs are: education, health, transportation, religious obligation, refreshing activities etc.

To obtain blessing from wealth creating, the key point is achievement of worship orientation. Worship orientation as central of spiritual energy send out energy to organization (Figure 10). Spiritual energy influence to individual and organizationto always maintain attitude and behavioraccording to demand of aqidah and guidance of shariah.

On the other hand, learning orientation creates awareness, desires and hopes on achieving goal those to improve benefit of organization. Benefits not only for organization but for stakeholders and the environment. It is a manifestation of caliphate (khalifah). Customers satisfied with services to be provided by organization. Existing customers become loyal to organization. New customers become more familiar with the organization. Satisfaction of both customers create customer orientation.

To obtain blessing form wealth distributing, the key point is wealth allocation strategy. Wealth which is obtained by halal and thoyib to be allocated to meet the needs of: customer orientation, learning orientation, talent orientation, internal processes orientation and worship orinetasi (Figure 11).Wealth orientation is basically a cicles of way to get wealth and how to spend wealth according to maqasidal-shariah(Figure 12).

¹²QS 24: 33

¹³QS 4: 29, QS 16: 114

¹⁴QS 29: 64

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IV. Data Analysis

Questionnaire was consists of seventeen questions / statements.

Orientation	Item	Questions / Statements
Learning	Intellect needs	2 (No 1 and No 3)
	Hearth needs	2 (No 2 and No 4)
Talent	Development and empowerment.	2 (No 5 and No 7)
	Worship orientation competence and organization management competence	1 (No 6)
Internal Process	Work system and process system	3 (No 8, No 9 and No 10)
Customer	To determine Customer requirement	1 (No 11)
	Customer satisfaction	1 (No 12)
Wealth	To create wealth	1 (No 13)
	To distribute wealth	2 (No 14 dan No 15)
Worship	<i>Aqidah</i> , shariah , akhlak	2 (No 16 dan No 17)

Survey conducted to test the questionnaire instrument on 24 September 2012. Fifteen questionnaires were distributed and filled out by employees who have senior staff level up to Head of Division Takaful Indonesia Group. All of questionnaires were returned to researcher. 10 Furthermore, ten questionnaires were processed. Validity test shown: questions / statements No6, 8, 14, 15, 17 are valid, whereas No 1,2,3,4,5,7, 9, 10, 11, 12, 13, and 16 were not valid.

Questions / statements were corrected. Survey re-conducted to test the questionnaire instrument on 2 October 2012. Fifteen questionnaires were distributed and filled out by employees who have senior staff level up to Head of Division Takaful Indonesia Group. . All of questionnaires were returned to researcher. 10 Furthermore, ten questionnaires were processed. Validity test shown that instrument was valid ($n=10$, $\alpha = 5\%$, $r \text{ table product moment} = 0,707$). Reliability test shown that instrument was reliable ($\alpha \text{ cronbach} = 0,977$)

Experience survey conducted on 9 October 2012. Object of survey are employees who have senior staff level up to Head of Division, Takaful Indonesia Group. One hundred of questionnaires were distributed to object. Researcher hoped 60% questionnaires were returned to the researcher. Sixty seven sheets of questionnaires were completed and returned to researcher. Fifty six sheets of questionnaires were processed. The results of data processing shown that the formulation of *masalah based organization* trough *masalahdaruriyah* approachis valid

V. Conclusion

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The purpose of organization creation is to achieve successful in the World and salvation in the Hereafter. The objective could be achieved through alignment of organization management to humankind duty as vicegerent of Allah on earth (khalifah). Therefore, organization should be managed by promoting ethical and moral, social accountability and faith.

masalah Performa is *masalah*based organization, The organization that has *masalah*characteristics. They are worship orientation, internal process orientation, talent orientation, learningorientation, customer orientation and wealth orientation. Worship orientation is perspectiveon preservation and protection of religion within organization. Process internal orientation is perspectiveon preservation and protection of life of organization. Talent orientation is perspectiveon preservation and protection of progeny of organization. Learning orientation is perspective on preservation and protection of intellect of organization. Customer orientation is perspectiveon preservation and protection of customer relation. Wealth orientation is perspectiveon preservation and protection of wealth of organization.

VI. Appendixes

Figure 1.
 Worship Orientation

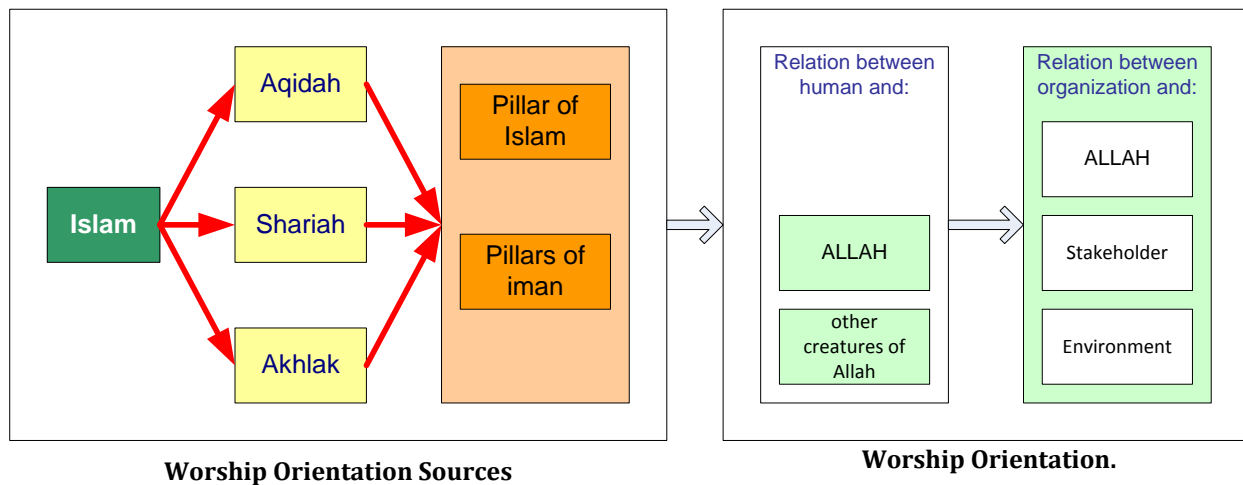


Figure 2
 Spiritual Energy Send Out Worship Orientation to Internal Process

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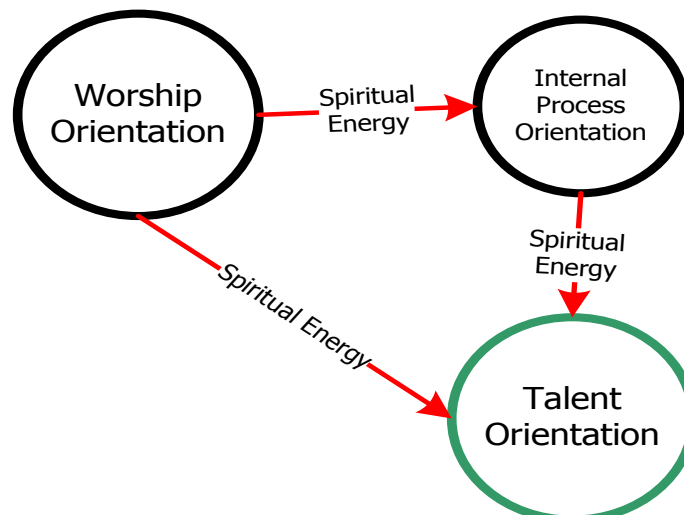
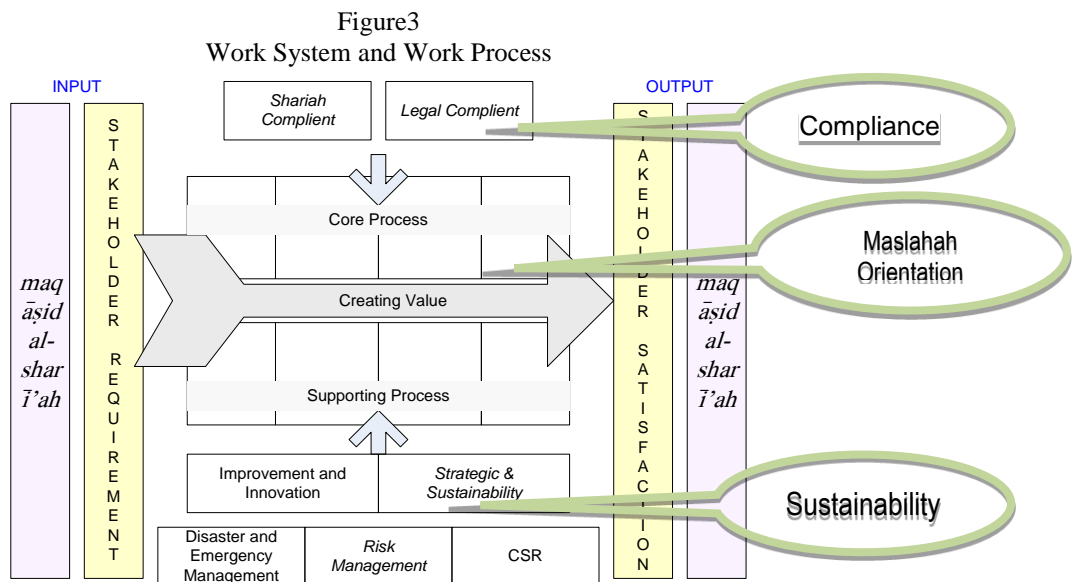
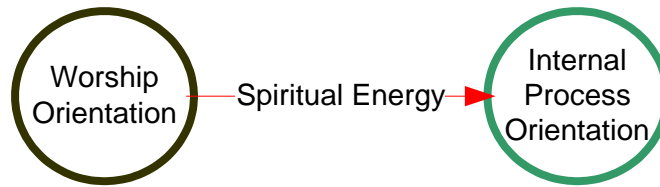


Figure 4
 Spiritual Energy Send
 Out Worship
 Orientation to Talent

Figure 5.
 Talent Capabilities and Talent Capacities

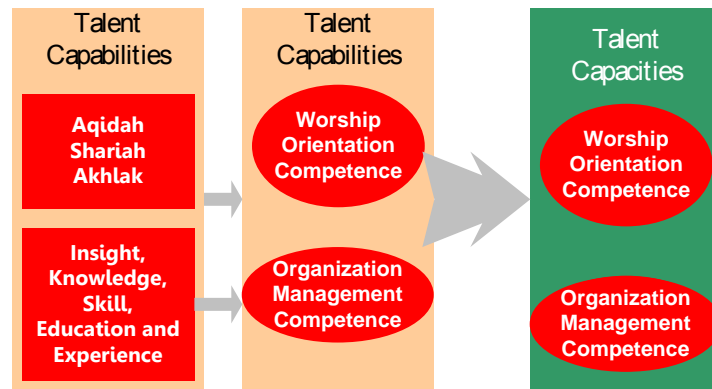


Figure 6
 Spiritual Energy Send Out Worship Orientation to learning Orientation

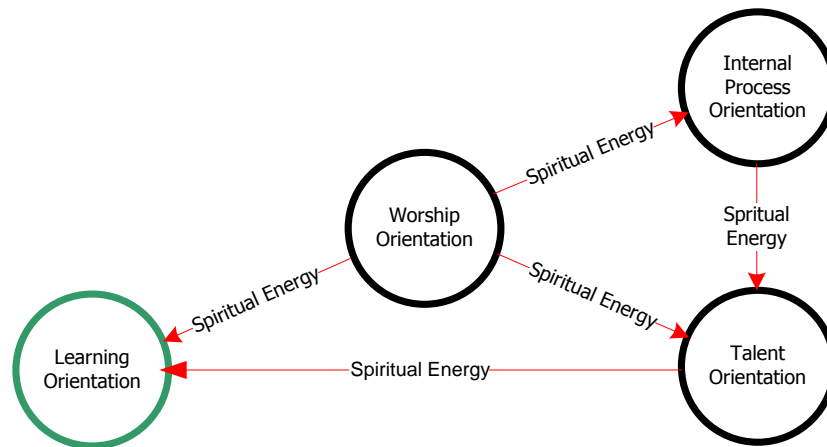


Figure 7.
 Learning Objectand Learning Objective

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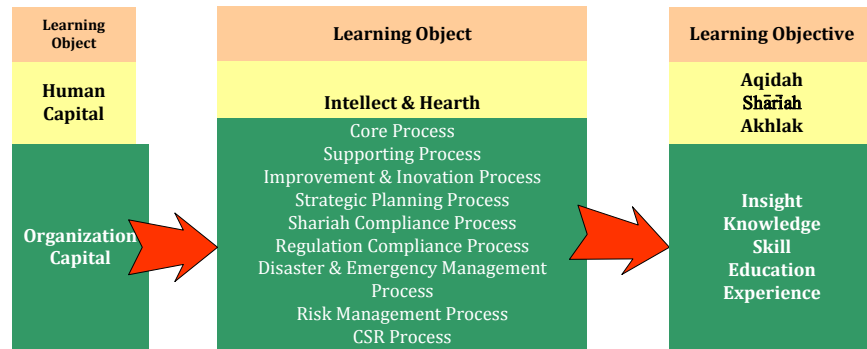


Figure 8
 Relationship between Customer and Services Provider

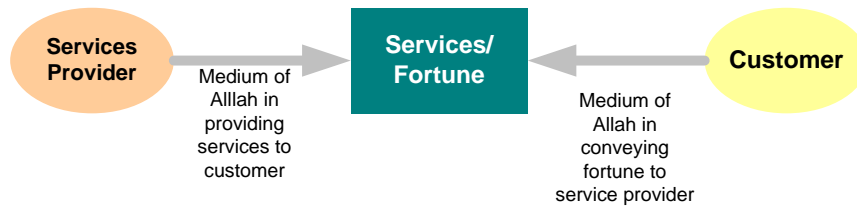


Figure 9
 Spiritual Energy Send Out Worship Orientation to Customer Orientation

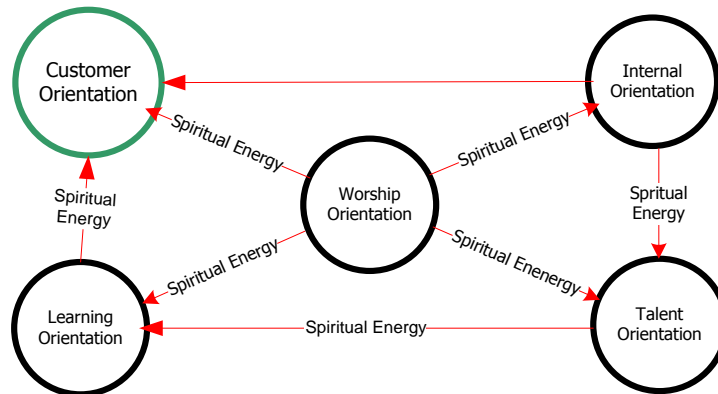


Figure 10
 Spiritual Energy Send out Worship Orientation to Wealth Orientation

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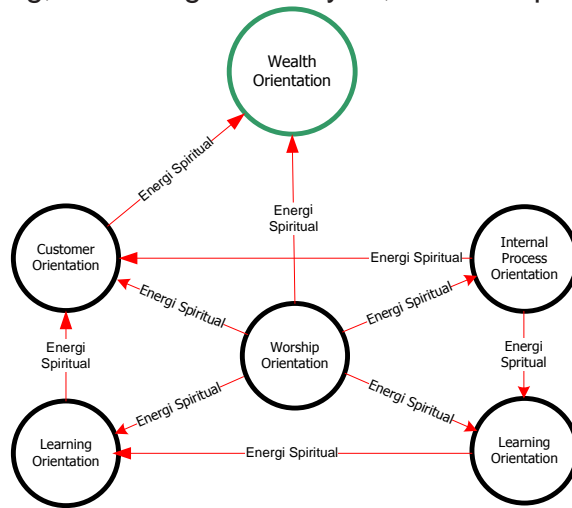


Figure 11

Asset Allocation to Fulfill the Needs of Maslahah Orientation

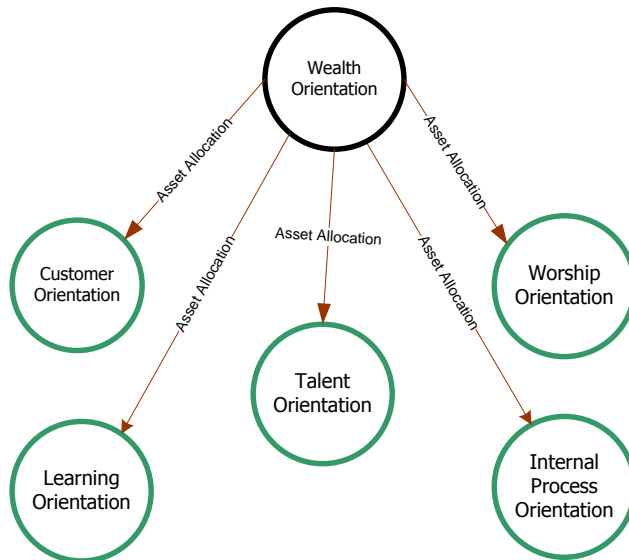
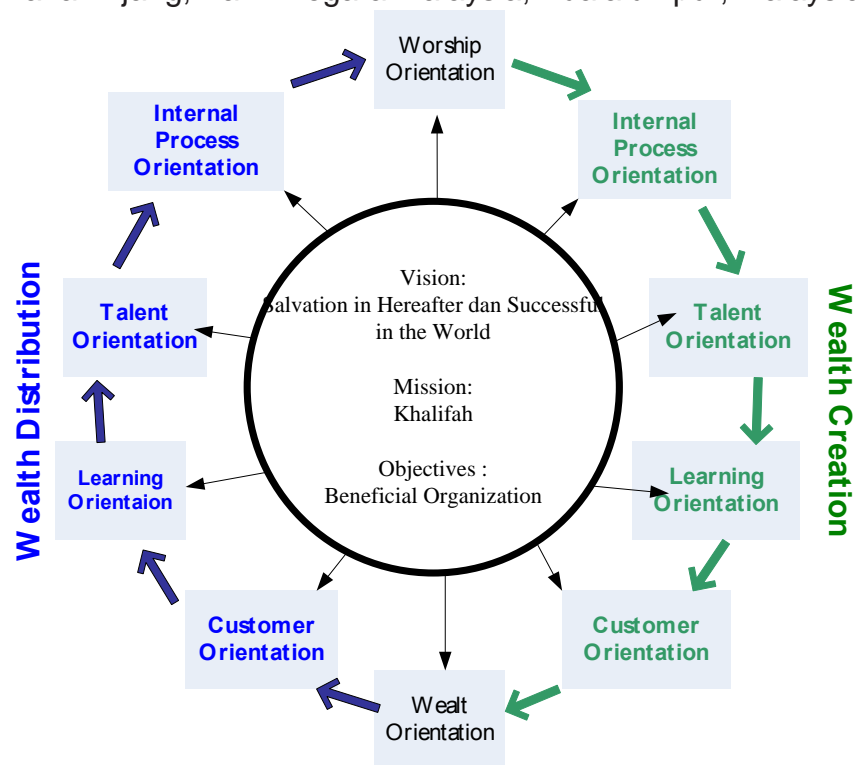


Figure 12.

Siklus Mendapatkan Harta dan Membelanjakan Harta

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