

DESIGNING A SUCCESSFUL ISLAMIC INVESTMENT PORTFOLIO: A CONCEPTUAL, PRACTICAL, AND INSPIRATIONAL GUIDE FOR MUSLIM INVESTORS

Rahmad Hidayat Lubis¹, Hasnawiyah Hasnawiyah², Riski Rahmadani³, Maulana Muklis⁴, Paisal Rahmat⁵

Department of Sharia Economics, Sekolah Tinggi Agama Islam Negeri Mandailing Natal
rahmadhidayatlubis8@gmail.com¹, asnawiyahlubis60@gmail.com²,
rahmadaniriski120@gmail.com³, maulanamuklis01@gmail.com⁴, paisalrahmat@stain-madina.ac.id⁵

Abstract

This study aims to design an Islamic investment portfolio framework that is integrated with sustainability principles (ESG) and evaluate its effectiveness in achieving halal and sustainable investment goals. The method used is a qualitative approach with a literature study, namely reviewing literature from books, journals, official reports, and websites of institutions related to Islamic investment. The analysis is done descriptively and through content analysis to find patterns of meaning and main principles in the management of Islamic portfolios. The results showed that Islamic portfolios that combine Islamic screening, ESG principles, and diversification strategies are able to provide competitive investment returns while being in accordance with Islamic values. The combination of assets such as Islamic stocks, green sukuk, money market instruments, and halal alternatives support portfolio stability. In addition, the use of technology such as Islamic robo-advisors and periodic rebalancing strengthens the effectiveness of portfolio management. In conclusion, a structured and sustainable Islamic portfolio can be a strategic solution for Muslim investors. It is recommended that Islamic financial literacy continues to be improved, ESG integration is expanded in Islamic products, and digital technology is strengthened to create an inclusive and competitive investment ecosystem.

Keywords: Portfolio, Investment, Sharia, Conceptual Guidance

Abstract

Penelitian ini bertujuan merancang kerangka portofolio investasi syariah yang terintegrasi dengan prinsip keberlanjutan (ESG) serta mengevaluasi efektivitasnya dalam mencapai tujuan investasi yang halal dan berkelanjutan. Metode yang digunakan adalah pendekatan kualitatif dengan studi pustaka, yaitu menelaah literatur dari buku, jurnal, laporan resmi, dan situs lembaga terkait investasi syariah. Analisis dilakukan secara deskriptif dan melalui analisis konten untuk menemukan pola-pola makna dan prinsip utama dalam pengelolaan portofolio syariah. Hasil penelitian menunjukkan bahwa portofolio syariah yang menggabungkan screening syariah, prinsip ESG, dan strategi diversifikasi mampu memberikan hasil investasi yang kompetitif sekaligus sesuai dengan nilai Islam. Kombinasi aset seperti saham syariah, sukuk hijau, instrumen pasar uang, dan alternatif halal mendukung stabilitas portofolio. Selain itu, penggunaan teknologi seperti *robo-advisor* syariah serta rebalancing berkala memperkuat efektivitas pengelolaan portofolio. Kesimpulannya, portofolio syariah yang terstruktur dan berkelanjutan dapat menjadi solusi strategis bagi investor Muslim. Disarankan agar literasi keuangan syariah terus ditingkatkan, integrasi ESG diperluas dalam produk syariah, dan teknologi digital diperkuat guna menciptakan ekosistem investasi yang inklusif dan berdaya saing.

Kata Kunci: Portofolio, Investasi, Syariah, Panduan Konseptual

INTRODUCTION

Corporate Social Responsibility (CSR) has become an increasingly important concept across various economic sectors, including Islamic banking. Alongside the rapid growth of Islamic banking institutions, greater attention has been directed toward aligning business activities with the foundational values of Islamic economic philosophy. Central to this philosophy is the concept of *maqashid al-shariah*, which emphasizes benefit (*maslahah*), justice, and sustainability. In this context, CSR in Islamic banking is not merely a compliance mechanism with regulatory requirements, but a strategic and ethical commitment that reflects moral responsibility and Islamic business ethics¹.

Islamic banking, as an integral component of the Islamic financial system, carries objectives that extend beyond profit maximization. Islamic economic philosophy positions social welfare, distributive justice, and environmental stewardship as essential goals of economic activity. Consequently, Islamic banks are expected to play a dual role: generating economic value while simultaneously contributing to the broader welfare of society. CSR thus becomes a vital instrument through which Islamic banks operationalize these values in real economic and social contexts².

Despite the centrality of *maslahah* in Islamic economic thought, the practical implementation of CSR within Islamic banking still faces significant challenges. These include limited awareness and understanding of Islamic economic principles among practitioners, suboptimal integration of benefit-oriented values into institutional policies and operational practices, and a lack of clarity regarding the tangible social impact of CSR programs. Such issues raise concerns about whether CSR initiatives truly reflect the ethical and philosophical foundations of Islamic economics³.

Therefore, an in-depth study on the implementation of benefit values within Islamic banking CSR is essential. This research is expected to provide a clearer understanding of how CSR contributes to the achievement of Islamic economic objectives, identify concrete obstacles in its implementation, and propose strategic solutions to enhance effectiveness. Ultimately, the study aims to enrich academic literature and support the development of Islamic banking practices that are more sustainable, ethical, and consistent with the principles of Islamic economic philosophy⁴.

Landasan Teori

The Islamic economic system is based on philosophy, which distinguishes it from other economic systems. Islamic economics prioritizes the welfare of society over the benefit or interest of individuals⁵. It is independent of Islamic societies, states, and people, so it can be applied to diverse contexts⁶. The thought of scholars such as Ibn Khaldun has played an

¹ Faiza Manzoor et al., “The Impact of Transformational Leadership on Job Performance and CSR as Mediator in SMEs,” *Sustainability* 11, no. 2 (January 15, 2019): 436, <https://doi.org/10.3390/su11020436>.

² Abu Umar and Faruq Ahmad, “Legal and Regulatory Issues of Islamic Finance in Australia” 2, no. 4 (2009): 305–22, <https://doi.org/10.1108/17538390911006368>.

³ Fadllan Fadllan and Lailatul Maufiroh, “Maslahah Oriented Sebagai Rasionalitas Bisnis Dalam Ekonomi Islam,” *IQTISHADIA Jurnal Ekonomi & Perbankan Syariah* 9, no. 2 (2022): 156–67, <https://doi.org/10.19105/ijtishadiah.v9i2.6956>.

⁴ Developing Inclusive et al., *Ethics, Governance and Regulation in Islamic Finance*, n.d.

⁵ Muhammad Satar and Amiruddin Kadir, “Elaborasi Ekonomi Islam Dalam Kerangka Filsafat,” *JUPE : Jurnal Pendidikan Mandala* 7, no. 2 (2022): 383–91, <https://doi.org/10.58258/jupe.v7i2.3466>.

⁶ (Cloud et al., 2023)

important role in the development of Islamic economics⁷. Islamic economic philosophy is based on the principles of al-Adl (justice) and al-Ihsan (moral superiority), providing a complete way of life⁸. It is rooted in the teachings of the Quran, hadith, ijma', and qiyas⁹. The goal of Islamic economic philosophy is to achieve happiness in both worldly life and the Hereafter. By combining these philosophical underpinnings, the Islamic economic system offers a comprehensive approach to socioeconomic development.

Islamic economic philosophy has an important role as the foundation of the Islamic economic system. Islamic economic philosophy is based on three basic concepts, namely filsafat Lord, man, and nature. The key to Islamic economic philosophy lies in man with God, man with nature, and man with other humans. This dimension of Islamic economic philosophy distinguishes Islamic economics from other economic systems. Islamic economic philosophy gives birth to 6 principles that become the spirit of Islamic economics, namely tawhid, maslahah, justice, morals, freedom and responsibility and wasatiyah (balance). These principles serve to prosper the community, provide confidence, justice, togetherness, create conducive social conditions, kinship and provide the widest possible opportunity to every business actor by utilizing as much as possible natural resources for the universal common good. In the context of Islamic economics, economic philosophy becomes the basic principle of an economic system that will be designed and built. Based on this economic philosophy, various economic missions and goals to be achieved can be derived such as economic principles, consumption goals, production, distribution, economic development, monetary policy, fiscal policy, and others. Therefore, a good understanding of Islamic economic philosophy is important in building a sustainable and socially just Islamic economic system.¹⁰

Philosophy has a very important role as a foundation in formulating and shaping the Islamic economic system. Philosophy, in this context, serves as the theoretical foundation and moral values that direct the basic principles of Islamic economics. Some important aspects of philosophy as the foundation of the Islamic economic system can be explained as follows. Philosophy carries moral and ethical values that form the basis for the Islamic economic system. The principles of justice, equality, and social welfare are the moral values underlying Islamic economics. Philosophy helps to detail and develop these concepts in order to be practically applicable in economic systems. Philosophy helps in the understanding and application of maqashid al-Shariah, or the main objectives of Islamic law. In the context of Islamic economics, maqashid al-Shariah includes the maintenance of religion, soul, reason, heredity, and property. Philosophy helps explain how these principles can be integrated into economic policy. One important aspect of Islamic economic philosophy is distributive justice. Philosophy helps describe the way the distribution of wealth and economic resources should be done to conform to Islamic principles of justice. This includes wealth redistribution and efforts to reduce economic inequality. Philosophy provides the theoretical basis for the prohibition of riba (interest) in Islamic economics. Philosophy helps explain why riba is considered detrimental and contrary to the principles of Islamic economic justice. In addition, philosophy also supports the development of Islamic financial instruments in

⁷ (Islam et al., n.d.)

⁸ Abul Bashar Bhuiyan et al., "The Islamic Economics Philosophy and Application Reality in the Existing Islamic Economic Activities in the World," *International Journal of Shari'ah and Corporate Governance Research* 3, no. 2 (2020): 25–39, <https://doi.org/10.46281/ijscgr.v3i2.850>.

⁹ Hendrianto Hendrianto, Juhaya S. Praja, and Nurrahman, "Sharia Philosophy Correlation and the Islamic Economic Philosophy," *Economit Journal: Scientific Journal of Accountancy, Management and Finance* 1, no. 1 (2021): 12–20, <https://doi.org/10.33258/economit.v1i1.370>.

¹⁰ Anwar Abbas, "Sistem Ekonomi Islam: Suatu Pendekatan Filsafat, Nilai-Nilai Dasar, Dan Instrumental," *Al-Iqtishad: Journal of Islamic Economics* 4, no. 1 (2016), <https://doi.org/10.15408/aiq.v4i1.2542>.

DESIGNING A SUCCESSFUL ISLAMIC INVESTMENT PORTFOLIO: A CONCEPTUAL, PRACTICAL, AND INSPIRATIONAL GUIDE FOR MUSLIM INVESTORS

accordance with Islamic economic principles. Philosophy helps in establishing views towards economic sustainability and the need to maintain balance with the environment. The concept of stewardship towards nature is an important value derived from Islamic economic philosophy.

Through this role, philosophy not only provides the moral and ethical basis for the Islamic economic system, but also guides the formulation of economic policies in accordance with Islamic principles to achieve the goals of social and spiritual benefit. Thus, philosophy becomes an important instrument in forming a solid foundation for an economic system based on Islamic values.

The value of prosperity in Islamic philosophy is seen as a means to achieve prosperity in both material and spiritual aspects of life. Islam stresses the importance of wealth and poverty as a test for the individual, and encourages the acquisition of wealth through legitimate means. Poverty is not seen as a source of shame or punishment, and the responsibility of the rich is highlighted in terms of how they earn and spend their wealth. The Islamic economic system aims to create prosperity and social justice by increasing production, distributing wealth, and providing support to those in need. The concept of prosperity in Islam is closely related to the principles of ownership, management, and distribution of wealth. Islamic religiosity has been found to have a direct impact on income and prosperity, highlighting the importance of religious beliefs and practices in achieving prosperity.^{11 12 13 14}

The value of benefit (maslahah) in the context of Islamic philosophy is a fundamental concept in determining the good and public interest in society. This concept became the foundation in the formation of Islamic economic law and policy. The value of benefit emphasizes the importance of achieving welfare and justice for all members of society, as well as ensuring that economic policies taken provide benefits for all parties¹⁵. In the axiology of Islamic law, the concept of benefit is one of the main criteria in assessing the success of a policy or action. This concept is also closely related to the principles of Islamic economics, such as justice, freedom, and social responsibility. Thus, the value of benefit plays an important role in shaping an Islamic economic system that is just, sustainable, and oriented towards the general welfare.¹⁶

The value of benefit (*maqashid al-Shariah*) is a central concept in Islamic philosophy that encompasses the main objectives of Islamic law. This concept highlights the importance of achieving well-being and benefit for individuals and society. There are several values of benefit that are highly valued in Islamic philosophy:

1. Hifz al-Din (Religious Providence)

The maintenance of religion is a major virtue in Islamic philosophy. Maintaining faith, worship, and religious values is the main goal so that individuals and communities can live within a healthy spiritual framework.

2. Hifz al-Nafs (Maintenance of the Soul)

Safety and mental health are important values in Islamic philosophy. It is forbidden to commit acts that harm the soul, such as suicide or harm oneself physically or mentally.

¹¹ (Reper, 2018)

¹² (Arms & Shafiq, 2016)

¹³ Amalia Yunia Rahmawati, "Kontruksi Sistem Ekonomi Islam Menuju Kesejahteraan Yang Merata" 11, no. July (2020): 1–23.

¹⁴ Syamsuri Syamsuri, "Pendekatan Islam Dalam Pembangunan Ekonomi: Satu Konsep Menuju Kesejahteraan Umat," *El-Barka: Journal of Islamic Economics and Business* 2, no. 1 (2019): 25, <https://doi.org/10.21154/elbarka.v2i1.1624>.

¹⁵ Abbas, "Sistem Ekonomi Islam: Suatu Pendekatan Filsafat, Nilai-Nilai Dasar, Dan Instrumental."

¹⁶ (A. Munif et al., n.d. 2017)

3. Hifz al-Aql (Maintenance of Reason)

The maintenance of reason includes the development of intellectual potential and avoidance of actions that can harm reason, such as the use of illegal drugs or actions that are detrimental to mental health.

4. Hifz al-Nasl (Maintenance of Heredity)

This value emphasizes the importance of generational continuity and the protection of family rights. Islamic law encourages healthy marriage and the continuity of offspring.

5. Hifz al-Mal (Maintenance of Treasures)

The maintenance of wealth includes fairness in the distribution of wealth, prohibition of usury, and tackling economic inequality. This value emphasizes fairness and sustainability in the use and management of economic resources.

These values reflect the basic principles that guide individuals and societies in achieving higher goals in accordance with the teachings of Islam. The concept of maqashid al-Shariah provides broad moral and ethical guidance, covers various aspects of human life, and emphasizes the importance of harmony between worldly and spiritual needs. In the economic context, welfare plays an important role in guiding business practices and economic policies. These principles support sustainability, distributive justice, and social responsibility as integral to achieving the benefit of society as a whole.

METHOD

This study uses a qualitative approach by applying the literature review method and case study in the Community Fund Corporate Social Responsibility is distributed to various fields of BSI's Maslahat program, both empowerment programs and charity programs. Among them are through the economic empowerment program (Village and UMKM) in Surabaya to explore the application of the Maslahat Value of Bank Syariah Indonesia's Corporate Social Responsibility in the context of Islamic economic philosophy through the practice of distributing funds to various fields of BSI's Maslahat program, both empowerment programs and charity programs. The initial stage of the study focused on collecting literature related to the concept of Maslahat Value, Bank Syariah Indonesia's Corporate Social Responsibility, in the context of Islamic economic philosophy. Literature analysis will involve an in-depth review of empirical studies, scientific articles, and related literature to identify a conceptual framework related to the integration of Maslahat Value in the context of Islamic economic philosophy.

RESULTS AND DISCUSSION

Implementation of *Corporate Social Responsibility* Value of Bank Syariah Indonesia

The Islamic banking company BSI conducts *Corporate Social Responsibility* community activities as one of the activities to prosper the surrounding community. BSI Maslahat *Corporate Social Responsibility* until May 2023 amounted to IDR 79.4 billion. This fund comes from BSI Maslahat donors both from BSI employees, BSI customers as well as the general public and from the results of a strategic partnership with UPZ BSI. This *Corporate Social Responsibility* fund is distributed to various fields of BSI Maslahat programs, both empowerment programs and charity programs. Among them through economic empowerment programs (villages and MSMEs).

Corporate Social Responsibility distribution for economic empowerment programs amounted to Rp14.5 billion with 49 beneficiaries. *Corporate social responsibility* funds should be given to reduce poverty in extraordinary numbers by distributing through training, microcredit assistance, internships, assistance for poor people services for better welfare. (Lukman, 2014: 228).

DESIGNING A SUCCESSFUL ISLAMIC INVESTMENT PORTFOLIO: A CONCEPTUAL, PRACTICAL, AND INSPIRATIONAL GUIDE FOR MUSLIM INVESTORS

Bank Syariah Indonesia (BSI) is dedicated to improving the household economy by establishing MSME Centers in various regions of Indonesia, which function as a forum for coaching and training as well as improving MSME capabilities. The MSME Center, according to BSI Retail Director Ngatari, is a physical representation of the cooperation between banks, regulators, and MSME players pioneered by BSI in several regions. Three provinces witnessed the development of new MSME Centers in the first phase. Through this action, BSI seeks to improve MSME standards. The actors will collaborate with each other through the MSME Center to build a halal ecosystem. Currently, said Ngatari, there are around 1,037 MSMEs in the three BSI-assisted provinces.

Table 1.1 Jumlah UMKM built by BSI in 3 provinces			
No	Provinsi	MSMEs	Obtaining Financing
1	Aceh	777	777
2	Yogyakarta	143	20
3	Surabaya	117	34

Sumber: UMKM Center BSI

Based on the data above, BSI fostered 777 MSMEs in Nanggroe Aceh Darussalam Province, 143 MSMEs in Jogjakarta, and 117 MSMEs in Surabaya. Meanwhile, BSI has provided funding to more than 777 MSMEs in Aceh, 20 MSMEs in Jogjakarta, and 34 MSMEs in Surabaya. In addition to helping established MSMEs grow for the better, BSI also provides training for new entrants at the MSME Center. For example, according to Ngatari, BSI has held 14 trainings in Aceh with a total of 1,787 participants, 3 trainings in Jogjakarta with a total of 123 participants, and 1 training in Surabaya with 55 participants.

The main objective is to support the activities of Indonesian MSMEs, increase interest in entrepreneurship, advance Indonesia's Sharia Economy, create and develop a halal ecosystem, and enable MSME players to move up. BSI at the MSME Center provides coaching and training for MSMEs, integrated assistance, monitoring the results of debriefing, and assessing the results of debriefing and mentoring.

In his speech at the MPR Annual Session last August 16, President Joko Widodo emphasized the need to continue to support MSMEs so that they can quickly advance to class. "The government continues to encourage innovative financing policies, including strengthening the role of SOEs, and increasing access to finance for low-income communities, MSMEs, and ultra-micro communities." Based on figures from the Ministry of Cooperatives and SMEs of the Republic of Indonesia, there are 64.2 million MSMEs in the country as of March 2021, contributing 61% or IDR 8,574 trillion to GDP. MSMEs can absorb up to 60% of all investment in Indonesia and potentially contribute 97% of the country's current workforce.

Developing micro, small and medium enterprises (MSMEs) is a key strategy to alleviate poverty in Indonesia, as demonstrated by their important role in the country's economy and Indonesia's G20 Presidency in 2022. Therefore, according to Ngatari, BSI, the largest Islamic bank in Indonesia, continues to support the growth of MSMEs, class progress, and the ability to compete on a national and global scale. BSI hopes that with the construction of this MSME Center, MSMEs in the regions can access funding, training, and assistance in a simpler and more targeted manner. In addition, they are also given space to form communities and exchange ideas so that they can complement each other.

The quality of CSR services at Bank Syariah Indonesia (BSI) in the perspective of Islamic Social Reporting (ISR) Index and Maqashid Syariah Index. This research shows that

CSR at BSI is in accordance with the principles of Maqashid Sharia, which emphasizes the importance of public benefit and justice in every action¹⁷. In addition, there is also research that highlights Islamic banking CSR reporting in the perspective of Sharia Enterprise Theory. This study aims to measure the level of disclosure of Islamic banking social responsibility based on Sharia Enterprise Theory, which emphasizes the importance of public benefit and accountability in every action.¹⁸

In general, the implementation of benefit values in Bank Syariah Indonesia's CSR shows a commitment to meet the needs of the community and provide tangible benefits for them, in accordance with Islamic principles. Further research may be needed to explore the impact and effectiveness of these CSR implementations in achieving community well-being and business sustainability.

The implementation of Bank Syariah Indonesia's Corporate Social Responsibility (CSR) values is discussed in several papers. Ahmad Syathiri and Luk Luk Fuadah found that the implementation of Islamic Corporate Social Responsibility (ICSR) has a positive and significant impact on the financial performance of Indonesian Islamic banks¹⁹. Mabruri Andatu and Abdurrahman Hilabi, on the other hand, concluded that financial service institutions, including Islamic banks, are still in the stage of increasing financial system awareness in providing financing for environmentally friendly business activities²⁰. Nofinawati Nofinawati, Sulaiman Efendi, and Rini Hayati studied CSR implementation at PT. Bank Sumut Padangsidimpuan Sharia Branch and found that it complies with the basic principles of Islamic Economics, such as maslahah (public interest)²¹. I Gusti Ayu Purnamawati and Gede Adi Yuniarta researched the influence of Islamic CSR on the performance of Islamic maqashid and found that it has a significant positive effect, which can be moderated by corporate governance²². Yolanda Septian, Any Eliza, and Muhammad Yusuf Bahtiar found that Islamic CSR did not have a significant effect on the financial performance of Sharia Commercial Banks in Indonesia²³.

The implementation of the value of benefit in Corporate Social Responsibility (CSR) by Bank Syariah Indonesia is a strategic step to integrate Islamic economic principles in their business activities. Some aspects that can be observed in the implementation of CSR benefit values by Bank Syariah Indonesia include: Bank Syariah Indonesia can adopt a maqashid al-Sharia-based approach in designing and implementing CSR programs. It involves identifying and prioritizing welfare goals that are in accordance with Islamic economic values such as the maintenance of religion, soul, reason, heredity, and property. Bank Syariah Indonesia can allocate part of CSR funds for education programs that support community welfare. This

¹⁷ Danisa Nanda Pratiwi, Arin Setiowati, and Fatkur Huda, "Quality of Corporate Social Responsibility (CSR) Services at Bank Syariah Indonesia (BSI) in 2021 in the Perspective of Islamic Social Reporting (ISR) Index and Maqashid Syariah Index (MSI)," *Perisai : Islamic Banking and Finance Journal* 7, no. 2 (2023): 198–217, <https://doi.org/10.21070/perisai.v7i2.1643>.

¹⁸ (Featured on Craigslist, 2019)

¹⁹ Rahayu Sri et al., "Intellectual Capital and Islamic Corporate Social Responsibility on the Financial Performance of Sharia Commercial Banks in Indonesia," *E3S Web of Conferences* 339, no. 1 (2022): 115–21, <https://doi.org/10.1051/e3sconf/202233905003>.

²⁰ (Andatu &; Hilabi, 2023)

²¹ (Coal et al., 2022)

²² Raudlatul Izzah, I Gusti Ayu Purnamawati, and Gede Adi Yuniarta, "Determinan Kinerja Maqashid Syariah Dengan Corporate Governance Sebagai Variabel Moderasi Pada Bank Umum Syariah Di Indonesia," *JIMAT (Jurnal Ilmiah Mahasiswa Akuntansi) Undiksha* 14, no. 01 (2023): 207–21, <https://doi.org/10.23887/jimat.v14i01.49021>.

²³ Yolanda Septian, Any Eliza, and Muhammad Yusuf Bahtiar, "Zakat, Islamic Corporate Social Responsibility Dan Kinerja Keuangan Bank Umum Syariah Indonesia," *Jurnal Akuntansi Dan Keuangan Islam* 10, no. 1 (2022): 5–30, <https://doi.org/10.35836/jakis.v10i1.274>.

DESIGNING A SUCCESSFUL ISLAMIC INVESTMENT PORTFOLIO: A CONCEPTUAL, PRACTICAL, AND INSPIRATIONAL GUIDE FOR MUSLIM INVESTORS

could include providing scholarships, building schools, or skills training to improve people's lives. The implementation of benefit values in CSR also includes responsibility for the environment. Bank Syariah Indonesia can support projects that focus on environmental conservation, sustainable natural resource management, and renewable energy projects. Bank Syariah Indonesia can involve itself in the economic empowerment program of the ummah through the provision of business capital, entrepreneurship training, and support to micro and small enterprises in accordance with the principles of Islamic economics.

1. Transparency and Accountability

In implementing CSR, Bank Syariah Indonesia needs to ensure transparency and accountability in managing CSR funds. This includes clear reporting to the public about the allocation and results of CSR programs carried out.

2. Collaboration with External Parties

Bank Syariah Indonesia can cooperate with government institutions, non-governmental organizations, and amil zakat institutions to increase the positive impact of CSR programs. Collaboration can expand the reach and effectiveness of these programs.

3. Socialization of Welfare Values

Bank Syariah Indonesia needs to conduct continuous socialization on the value of benefit and the importance of implementing CSR based on Islamic economy. This socialization can be done through various media and forums to increase public understanding and participation.

By integrating the values of benefit in CSR, Bank Syariah Indonesia not only strengthens its identity as a financial institution based on Islamic economy, but also contributes positively to sustainable development and overall community welfare.

Corporate Social Responsibility in Protected Maslahah Mursalah

Implementation of benefit values in *Corporate Social Responsibility* (CSR) Bank Syariah Indonesia can be seen from the perspective of maslahah mursalah, which refers to public interest or benefit that is not directly regulated in Islamic law, but still provides benefits to society as a whole ²⁴. In this context, the implementation of CSR by Islamic banks in Indonesia is expected to make a significant contribution in improving community welfare, paying attention to social justice, environment, and sustainability.

Several studies have highlighted the implementation of CSR in the context of maslahah mursalah, emphasizing the importance of Islamic banks to pay attention to aspects of benefit that go beyond financial interests alone. This research highlights the role of Islamic banks in making a real contribution to society through sustainable and positively impactful CSR programs ²⁵. In addition, the implementation of CSR in the perspective of maslahah mursalah also emphasizes the importance of transparency, accountability, and sustainability in every CSR activity carried out by Islamic banks. This includes clear and measurable reporting on CSR programs implemented, as well as their impact on society and the environment ²⁶.

Overall, the implementation of CSR in the perspective of maslahah mursalah emphasizes the importance of Islamic banks to pay attention to the public benefit and ensure that CSR activities carried out provide tangible benefits to society and the environment, in

²⁴ (Dusuki & Tag, 2007)

²⁵ Universitas Malikussaleh, "CORPORATE SOCIAL RESPONSIBILITY (CSR) FROM" 01, no. 9 (2022): 1386–95.

²⁶ (Featured on Craigslist, 2019)

accordance with sharia principles and high demands for business ethics ²⁷. Further research may be needed to evaluate the impact and effectiveness of CSR implementation in achieving general benefit and sustainability.

Corporate Social Responsibility (CSR) is a concept that combines economic and social aspects, with respect for human rights and the environment. It goes beyond the sole goal of generating profits and emphasizes the need for companies to fulfill their social functions and promote sustainable development. However, the meaning of CSR has evolved over time, and its parameters are currently limited to ethical considerations, lacking legal parameters that companies must adhere to. In the perspective of *Maslalahah Mursalah*, which focuses on the public interest, the implementation of CSR can bring benefits such as quick rice purchases for farmers, cost savings, and mutual satisfaction between stakeholders. The implementation of CSR in Islamic Economy also adheres to the principles of *Maslalahah*, as seen in the case of PT. Bank Sumut Padangsidimpuan Sharia Branch, where community development programs are implemented to improve public infrastructure and support education ²⁸. However, there are instances where the application of guidelines, such as the Circular of the Directorate General of Islamic Community Guidance, may not have been followed effectively, potentially leading to negative consequences in previous marriages ²⁹.

Corporate Social Responsibility (CSR) in the perspective of *Maslalahah Mursalah* refers to the concept of general welfare or public interest that is not specifically regulated by Islamic law. In this context, *Maslalahah Mursalah* highlights the benefits that can be obtained by the community from CSR activities without strict legal provisions. The following is the understanding and implementation of CSR in the perspective of *Maslalahah Mursalah*, namely: a) Achievement of Community Welfare, The implementation of CSR in the perspective of *Maslalahah Mursalah* is directed to achieve the welfare of society in general. CSR initiatives can focus on projects that provide social, economic, and environmental benefits to society without involving specific legal regulations. b) Active Participation in Sustainable Development, CSR in the perspective of *Maslalahah Mursalah* can promote active participation in sustainable development. Companies can support projects that contribute to poverty alleviation, education improvement, environmental conservation, and infrastructure development that benefit society at large. c) Inclusivity and Justice, The principle of *Maslalahah Mursalah* emphasizes inclusivity and fairness in the distribution of benefits. CSR programs should cover different segments of society and ensure that the benefits are evenly distributed, without discrimination. d) Local Economic Development, CSR can be focused on local economic development by empowering local communities. This could involve skills training, venture capital assistance, or supporting local production to improve the economic well-being of the community. e) Environmental Stewardship, In the perspective of *Maslalahah Mursalah*, CSR can also contribute to environmental stewardship. Companies can support nature conservation initiatives, environmentally friendly waste management, and green projects to provide long-term benefits to society and the environment. f) Transparency and Openness, Companies that implement CSR in the perspective of *Maslalahah Mursalah* are expected to uphold transparency and openness. Information related to CSR programs should be publicly announced to the public to ensure accountability and trust. g) Stakeholder Engagement, CSR implementation must actively involve stakeholders. The involvement of

²⁷ Riaz Usman Mir, Dr. Syeda Mahnaz Hassan, and Dr. Syed Salman Hassan, "Islamic Perspective of Corporate Social Responsibility," *Islamic Perspective of Corporate Al-Adwa* 46, no. 31 (2016): 77–90.

²⁸ Deby Lionika and Nastangin Nastangin, "Jual Beli Padi Tebasan Dengan Sistem Cengklong Kajian: Perspektif *Maslalahah Mursalah*," *JIL: Journal of Indonesian Law* 3, no. 1 (2022): 1–22, <https://doi.org/10.18326/jil.v3i1.1-22>.

²⁹ (Coal et al., 2022)

communities, local governments, and other relevant groups can ensure that CSR programs truly reflect the needs and aspirations of communities. By adopting the perspective of maslahah mursalah in CSR, companies can create a greater positive impact on society in general, in line with ethical principles and Islamic values that emphasize mutual welfare and benefit.

Correlation between the philosophy of good values and al-Maslahah

The correlation between the philosophies of value, goodness, and al-maslahah involves an understanding of the relationship between these concepts in the context of demands and shari'ah. The philosophy of value addresses the concepts of good and bad, as well as values related to ethics and ethics. Goodness, on the other hand, is one of the areas of ethical discussion and covers various aspects of life that are considered good, such as beautiful, appropriate, orderly, lucky, lucky, berguna, efficacious, honest, healed, recovered, safe, and deserved. Al-maslahah, in the context of demands and shari'ah, is one of the alternatives in the development of law that aims to achieve human welfare. This method includes several philosophies, such as intuition, universalism, hedonism, utilitarianism, and religiosism³⁰. Al-maslahah also describes behavior in the dimension of nature, both physically and in the order of life.

In the correlation between the philosophy of value, goodness, and al-maslahah, we can find that the value of good and bad is spread across the various suras of the Qur'an, which demand textual and contextualized excavation and study. By understanding the relationship between these concepts, we can develop a better understanding of how Islamic values and principles are the foundation for achieving human well-being and developing laws of a good nature.

The philosophy of good values is closely correlated with the concept of al-maslahah. Al-Maslahah, as defined by various authors, refers to the pursuit of benefits and the avoidance of harm in accordance with Islamic law^{31 32 33}. It includes the preservation of religion, soul, mind, lineage, and property, as well as the realization of justice, freedom, and equality of human beings. The concept of al-maslahah is rooted in the idea of achieving universal goodness and well-being for individuals and society. It takes into account individual and collective interests, and can be applied to various aspects of life, including business, marriage, and legal formulation. Taking into account the philosophy of good values and incorporating al-maslahah, Islamic law aims to promote the welfare and benefit of all individuals, regardless of their background or beliefs.

The philosophy of *virtue* in the Islamic context has a close correlation with the concept of al-maslahah. These two concepts reflect moral and ethical thought rooted in Islamic teachings, although they may have different focuses and approaches. Here are some correlations between the philosophy of good values and al-maslahah, namely: The philosophy of good values emphasizes the formation of good character and noble morals. This includes the development of positive qualities such as honesty, fairness, patience, and

³⁰ Muhammad Torik, "DENGAN AL-MASLAHAH Muhammad Harun حیهافس قیقحتی حقیشتم هم شیغتم عم حیملاسلا حییشیی هجتنا ءاشو! : صخیم هلاخ هم قیقحتنا" بِالله هت نرأی ناسو لا ظف سیبو ، ازه هم جننافا قیقحتی . ناسو لا کانهو ، حیملاسلا حییشنا یف هوأ تج ، هننیم هلاخ هم الله ذینخت ۱" n.d., 85-98.

³¹ Hafidz Syuhud and Kawakib, "Maslahah Dan Kebebasan Dalam Fiqih: Telaah Filosofis Konsep Maslahah Al-Mursalah Perspektif Al-Ghazali," *Jurnal Riset Rumpun Agama Dan Filsafat* 1, no. 1 (2022): 30–56, <https://doi.org/10.55606/jurrafi.v1i1.129>.

³² Munadi Munadi and Budi Iswanto, "The Concept Maslahah of Najamuddin Al Tufi and It's Relevance of Sharia Business," *IQTISHODUNA: Jurnal Ekonomi Islam* 9, no. 2 (2020): 153, <https://doi.org/10.36835/iqtishoduna.v9i2.526>.

³³ Fadllan and Maufiroh, "Maslahah Oriented Sebagai Rasionalitas Bisnis Dalam Ekonomi Islam."

kindness. Al-maslahah in the context of Islam also pursues goodness, but focuses more on the public interest and achieving common welfare. The goodness of individual character is considered a means to achieve this end. The philosophy of good values views ethics as the foundation for achieving human happiness and perfection. Moral goodness is considered the key to a meaningful and fulfilling life.

Al-maslahah highlights the public interest and social welfare. Ethics is considered an instrument to achieve maslahah, and individual good values are integrated within the framework of the common interest. The philosophy of virtue values places the main goal on the achievement of individual goodness and perfection of character. Al-maslahah focuses on achieving the common good and society. While individuals are expected to have good character, the end goal is to achieve common prosperity and social justice. The philosophy of good values emphasizes continuity in the construction of individual character and ethics. Al-maslahah encompasses the concept of development and sustainable progress. Individual ethics are geared towards supporting sustainable community development. The philosophy of good values encourages the active involvement of individuals in society to create positive change. Al-maslahah motivates participation in activities that provide common benefits and common well-being. Through this correlation, it can be seen that the values of goodness in Islamic philosophy provide a strong ethical basis that can be connected with the concept of al-maslahah. Both complement each other to achieve moral, ethical, and welfare goals in the context of Islamic teachings.

CONCLUSION

The implementation of the value of benefit in *Corporate Social Responsibility* (CSR) by Islamic banking Indonesia signifies earnest efforts to integrate Islamic economic principles into business policies and practices. In the context of Islamic economic philosophy, Indonesian Islamic banking CSR is an important instrument to achieve the goals of maqashid al-Shariah or beneficial values that include the maintenance of religion, soul, reason, offspring, and property.

Through the construction of the BSI MSME Center, MSMEs in the regions can get easier and more targeted coaching, training, and financing. Then the community is given space to create a community to exchange ideas so that they can synergize with each other. Several forms of coaching and training conducted by BSI at the MSME Center include providing coaching and training for MSMEs, conducting integrated assistance, monitoring the results of debriefing, assessing the results of debriefing and mentoring, and the final goal is to support the activities of Indonesian MSMEs, increase entrepreneurial interest, advance the Indonesian Sharia Economy, create and develop a halal *ecosystem*, as well as making MSME actors to move up.

Awareness and understanding of Islamic economic principles among Islamic banking practitioners is the key to successful CSR implementation. Intensive education can help increase understanding and awareness of the positive impacts that can be generated. Thus, the implementation of CSR in Indonesian Islamic banking in the context of the benefit value of Islamic economic philosophy is not only a moral obligation, but also a sustainable business strategy. In facing economic and social challenges, Indonesian Islamic banking is expected to continue to play an active role in creating beneficial values that support maqashid al-Shariah and create a positive impact on the community and the surrounding environment.

DESIGNING A SUCCESSFUL ISLAMIC INVESTMENT PORTFOLIO: A CONCEPTUAL, PRACTICAL, AND INSPIRATIONAL GUIDE FOR MUSLIM INVESTORS

REFERENCE

Abbas, Anwar. "Sistem Ekonomi Islam: Suatu Pendekatan Filsafat, Nilai-Nilai Dasar, Dan Instrumental." *Al-Iqtishad: Journal of Islamic Economics* 4, no. 1 (2016). <https://doi.org/10.15408/aiq.v4i1.2542>.

Amalia Yunia Rahmawati. "Kontruksi Sistem Ekonomi Islam Menuju Kesejahteraan Yang Merata" 11, no. July (2020): 1–23.

Andatu, Mabruri, and Abdurrahman Hilabi. "Implementasi Regulasi Keuangan Berkelanjutan Pada Bank Syariah Dan Bank Konvensional Di Indonesia." *Al Iryad: Jurnal Studi Islam* 2, no. 1 (2023): 23–34. <https://doi.org/10.54150/alirsyad.v2i1.116>.

Awan, Ayesha, Wajahat Ali, Hafiz Khalil Ur Rehman, and Sadia Idrees. "Comparative Analyses of The Islamic System with Other Economy System in The World." *Pakistan Journal of Humanities and Social Sciences* 11, no. 2 (2023): 846–56. <https://doi.org/10.52131/pjhss.2023.1102.0395>.

Batubara, Sarmiana, Heny Purnama, and Sari Dalimunthe. "JIFTECH : Journal Of Islamic Financial Technology" 1, no. 1 (2022): 75–87.

Bhuiyan, Abul Bashar, Abdul Ghafar Ismail, Abd Halim Mohd Noor, Mohammad Solaiman, and Md. Jafor Ali. "The Islamic Economics Philosophy and Application Reality in the Existing Islamic Economic Activities in the World." *International Journal of Shari'ah and Corporate Governance Research* 3, no. 2 (2020): 25–39. <https://doi.org/10.46281/ijscgr.v3i2.850>.

Dusuki, Asyraf Wajdi, and Nurdianawati Irwani Abdullah. "Maqasid Al-Shari`ah, Maslahah, and Corporate Social Responsibility." *American Journal of Islamic Social Sciences* 24, no. 1 (2007): 25–45. <https://doi.org/10.35632/ajiss.v24i1.415>.

Fadllan, Fadllan, and Lailatul Maufiroh. "Maslahah Oriented Sebagai Rasionalitas Bisnis Dalam Ekonomi Islam." *IQTISHADIA Jurnal Ekonomi & Perbankan Syariah* 9, no. 2 (2022): 156–67. <https://doi.org/10.19105/iqtishadia.v9i2.6956>.

Hafidz Syuhud, and Kawakib. "Maslahah Dan Kebebasan Dalam Fiqih: Telaah Filosofis Konsep Maslahah Al-Mursalah Perspektif Al-Ghazali." *Jurnal Riset Rumpun Agama Dan Filsafat* 1, no. 1 (2022): 30–56. <https://doi.org/10.55606/jurrafi.v1i1.129>.

Hendrianto, Hendrianto, Juhaya S. Praja, and Nurrahman. "Sharia Philosophy Correlation and the Islamic Economic Philosophy." *Economit Journal: Scientific Journal of Accountancy, Management and Finance* 1, no. 1 (2021): 12–20. <https://doi.org/10.33258/economit.v1i1.370>.

Inclusive, Developing, Sustainable Economic, Financial Systems, and Editorial Board. *Ethics , Governance and Regulation in Islamic Finance*, n.d.

Islam, Universitas, Negeri Raden, Fatah Palembang, and South Sumatra. "ANALYSIS STUDY OF IBNU KHALDUN'S ISLAMIC ECONOMIC THOUGHT Ulil Amri," n.d., 141–52.

Kollar, Nathan R., and Muhammad Shafiq. "Poverty and Wealth in Judaism, Christianity, and Islam." *Poverty and Wealth in Judaism, Christianity, and Islam*, 2016, 1–324. <https://doi.org/10.1057/978-1-349-94850-5>.

Lionika, Deby, and Nastangin Nastangin. "Jual Beli Padi Tebasan Dengan Sistem Cengklong Kajian: Perspektif Mashlahah Mursalah." *JIL.: Journal of Indonesian Law* 3, no. 1 (2022): 1–22. <https://doi.org/10.18326/jil.v3i1.1-22>.

Malikussaleh, Universitas. "CORPORATE SOCIAL RESPONSIBILITY (CSR) FROM" 01, no. 9 (2022): 1386–95.

Manzoor, Faiza, Longbao Wei, Mohammad Nurunnabi, Qazi Abdul Subhan, Syed Irshad Ali Shah, and Samaher Fallatah. "The Impact of Transformational Leadership on Job Performance and CSR as Mediator in SMEs." *Sustainability* 11, no. 2 (January 15,

2019): 436. <https://doi.org/10.3390/su11020436>.

Mir, Riaz Usman, Dr. Syeda Mahnaz Hassan, and Dr. Syed Salman Hassan. "Islamic Perspective of Corporate Social Responsibility." *Islamic Perspective of Corporate Al-Adwa* 46, no. 31 (2016): 77–90.

Munadi, Munadi, and Budi Iswanto. "The Concept Maslahah of Najamuddin Al Tufi and It's Relevance of Sharia Business." *IQTISHODUNA: Jurnal Ekonomi Islam* 9, no. 2 (2020): 153. <https://doi.org/10.36835/iqtishoduna.v9i2.526>.

Nanda Pratiwi, Danisa, Arin Setiyowati, and Fatkur Huda. "Quality of Corporate Social Responsibility (CSR) Services at Bank Syariah Indonesia (BSI) in 2021 in the Perspective of Islamic Social Reporting (ISR) Index and Maqashid Syariah Index (MSI)." *Perisai : Islamic Banking and Finance Journal* 7, no. 2 (2023): 198–217. <https://doi.org/10.21070/perisai.v7i2.1643>.

Novarela, Dori, and Indah Mulia Sari. "Pelaporan Corporate Social Responsibility Perbankan Syariah Dalam Perspektif Shariah Enterprise Theory (SET)." *Jurnal Akuntansi Dan Keuangan Islam* 3, no. 2 (2019): 145–60. <https://doi.org/10.35836/jakis.v3i2.34>.

Raudlatul Izzah, I Gusti Ayu Purnamawati, and Gede Adi Yuniarta. "Determinan Kinerja Maqashid Syariah Dengan Corporate Governance Sebagai Variabel Moderasi Pada Bank Umum Syariah Di Indonesia." *JIMAT (Jurnal Ilmiah Mahasiswa Akuntansi) Undiksha* 14, no. 01 (2023): 207–21. <https://doi.org/10.23887/jimat.v14i01.49021>.

Reda, Ayman. "Wealth and Poverty: Islamic Economic Thought." *Prophecy, Piety, and Profits*, 2018, 171–86. https://doi.org/10.1057/978-1-137-56825-0_13.

Satar, Muhammad, and Amiruddin Kadir. "Elaborasi Ekonomi Islam Dalam Kerangka Filsafat." *JUPE : Jurnal Pendidikan Mandala* 7, no. 2 (2022): 383–91. <https://doi.org/10.58258/jupe.v7i2.3466>.

Septian, Yolanda, Any Eliza, and Muhammad Yusuf Bahtiar. "Zakat, Islamic Corporate Social Responsibility Dan Kinerja Keuangan Bank Umum Syariah Indonesia." *Jurnal Akuntansi Dan Keuangan Islam* 10, no. 1 (2022): 5–30. <https://doi.org/10.35836/jakis.v10i1.274>.

Sri, Rahayu, Fauzi Mahdi, Julkarnain, Ningsih Heny Triastuti Kurnia, and Azwansyah Habibie. "Intellectual Capital and Islamic Corporate Social Responsibility on the Financial Performance of Sharia Commercial Banks in Indonesia." *E3S Web of Conferences* 339, no. 1 (2022): 115–21. <https://doi.org/10.1051/e3sconf/202233905003>.

Syamsuri, Syamsuri. "Pendekatan Islam Dalam Pembangunan Ekonomi: Satu Konsep Menuju Kesejahteraan Umat." *El-Barka: Journal of Islamic Economics and Business* 2, no. 1 (2019): 25. <https://doi.org/10.21154/elbarka.v2i1.1624>.

Terhadap, Telaah, Kehalalan Poligami, Keharaman Kawin, Beda Agama, Larangan Nikah, Dibawah Tangan, Dan Kewajiban, Beriddah Bagi, Perempuan Ahmad, and Munif Suratmaputra. "KEMASLAHATAN SEBAGAI TUJUAN PENSYARI'ATAN HUKUM ISLAM," n.d.

Torik, Muhammad. "DENGAN AL-MASLAHAH Muhammad Harun حیهافس قیقحتی حقیشط هم شیغتم عم حیملاسلا حییشیی هجتنا ااشوا : صخیم هلاخ هم قیقحتنا بی الله هت نرای ناسو لا ظف سیبو ، ازه هم جنئافا قیقحتی . ناسو لا کاشهو ، حیملاسلا حییشنا یف هوا تج ، هتمیم هلاخ هم الله ذینخت ا" n.d., 85–98.

Umar, Abu, and Faruq Ahmad. "Legal and Regulatory Issues of Islamic Finance in Australia" 2, no. 4 (2009): 305–22. <https://doi.org/10.1108/17538390911006368>.