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Maqashid Sharia **Implementation in Indonesia and** Bahrain (Maqashid Sharia Index Comparison Perspective) Erik Nugraha¹, Lucky Nugroho^{2*}, Citra Novianti Linda³, Wiwin Sukiati⁴ *Correspondence Author Abstract. **This study aims to analyze the performance of Islamic banking in Indonesia** and Bahrain from the perspective of the maqashid shariah index.

Performance is the success of an organization in implementing its strategy so that its achievement is on the targets set. Maqashid shariah is a measurement of sharia banking performance **following the objectives and** characteristics of sharia banking. The research method used is descriptive and comparative methods, while the data analysis technique used is the independent t-test.

The **results of this study** obtained a significance value of $0.3 > 0.05$, then H_0 is accepted, and H_a is rejected, which meaning **there is no significant difference between the performance of Islamic banking in Indonesia and Bahrain in terms of the** perspective of the maqashid shariah index. Keywords: Maqashid Shariah Index, Islamic Bank, Indonesia, Bahrain Jel Codes: M41, M48, Z12 Abstract.

Penelitian ini bertujuan untuk menganalisis perbandingan kinerja perbankan syariah di Indonesia dan Bahrain ditinjau dari maqashid shariah index. Kinerja adalah keberhasilan personel, tim atau unit organisasi dalam mewujudkan secara **strategik yang telah ditetapkan sebelumnya dengan perilaku yang diharapkan**. Maqashid shariah adalah pengukuran kinerja perbankan syariah yang sesuai dengan tujuan dan karakteristik perbankan syariah.

Metode **penelitian yang digunakan adalah** metode deksriptif dan komparatif, sedangkan

teknik analisis data yang digunakan adalah independent t-test. Adapun hasil dari penelitian ini, diperoleh nilai signifikansi sebesar $0,3 < 0,05$, maka H_0 diterima dan H_a ditolak, artinya hipotesis yang menyatakan bahwa tidak terdapat perbedaan kinerja pada perbankan syariah di Indonesia dan Bahrain ditinjau dari maqashid shariah index.

Keywords: Maqashid Syariah Index, Bank Syariah, Indonesia, Bahrain

Introduction The development of Islamic economics or commonly known as sharia economics in Indonesia took place so rapidly in recent decades. This is likely to be influenced by several factors, namely: economic, political, social, cultural, geographical and security stability and also the presence of legislation in the field of Islamic economics, among others, which is quite phenomenal is the issuance of Law Number 19 of 2008 concerning Sukuk State and Law Number 21 Year 2008 concerning Sharia Banking.

Sharia banking in June 2018 showed positive growth and an improved intermediation function as indicated by an increase in assets, an increase in the amount of financing disbursed, and also third-party funds, which were higher than the same period in the previous year. The sharia banking sector is one of the determinants in the development of the sharia financial industry (Miftakhul Jannah & Nugroho, 2019; Nugroho, Badawi, & Hidayah, 2019; Nugroho, Kuncoro, & Mastur, 2019).

Even so, when viewed from the number of assets, capital adequacy ratio (CAR-capital adequacy ratio), profitability ratio (ROA-return on assets), and a decrease in bad loans (NPF Net-Non Performing Financing), Islamic banking data in 2014 to 2018 show a positive trend. Furthermore, when viewed through total sharia banking assets, according to Ministry of Finance data until April 2018, total sharia banking assets in Indonesia reached Rp 435 trillion or 5.79 percent of the total assets of the national banking industry, the following is a key financial indicator growth in the Islamic Banking in Indonesia based on the asset (graph 1.1): Graph 1.1

The Key Financial Indicator of Growth Islamic Bank of Indonesia (Period 2014-2018) / Source: (Otoritas Jasa Keuangan-OJK, 2018) The Indonesian Sharia Finance Development Roadmap (RPKSI) has been in line and accommodates domestic and international economic developments. Furthermore, RPKSI is also an integration of 3 sectoral roadmaps, namely (i) Sharia Banking Roadmap, (ii) Capital Market Roadmap, and (iii) Sharia Non-Bank Financial Industry Roadmap.

The vision of the development of sharia financial Indonesia 2019-2024 is to realize a sharia financial services industry that grows and is sustainable, equitable, and contributes to the national economy and financial system stability towards the realization of Indonesia as a world center for Islamic finance. The characteristics of the sharia banking system that operates based on profit-sharing principles provide an alternative banking system that is mutually beneficial to the public and banks.

By providing a variety of products and various banking services with more varied financial schemes, Islamic banking has become a credible alternative to the banking

system. Thus, the impact of various products and various services, Islamic banks can be accessed by all classes of people, without exception. The Koran has provided several emphatic examples of economic problems, which emphasize that economics is one area of concern for Islam or commonly mention with muamalah (Choudhury & Hoque, 2006).

Performance measurement of the leading financial indicators of banks is essential because performance measurement is an indicator of achievement that has been carried out in its operational activities so that the indicator can show the excellent performance condition of a bank. One of the challenges in the development of Islamic banking is the absence of financial performance measurement tools that are by the characteristics and objectives of Islamic banks, which are also different from conventional banks.

According to (Ghifari, Handoko, & Yani, 2015), there are still many measurements of the performance of companies in the global world, including Islamic banking, which use financial ratio measurements such as Data Envelopment Analysis (DEA), Return on Assets (ROA) and Return on Equity (ROE), where these measurements are only intended to determine the benefits that can be generated by the company or bank. Although, in practice, conventional measuring tools have many weaknesses.

Some previous researchers said there were challenges in measuring the performance of Islamic banks, which included the following: (i) First, regarding previous research that it is still difficult to distinguish characteristics between Islamic banks and conventional banks to establish the appropriate different financial indicators (Arafah & Nugroho, 2016; Zaman & Movassaghi, 2001).

That is because there are differences in views about Islamic finance, especially related to Islamic banks functioning as intermediary financial institutions in the community so that it is necessary to adjust to the environment and local regulations (Hawary et al., 2013); (ii) Second, referring to the results of previous studies which stated that in measuring the performance of Islamic banks is certainly not the same as measuring conventional banks, because both are different in their objectives and operational characteristics (Asutay & Harningtyas, 2015; Omar Mohammed & Md Taib, 2015; Rusydiana & Parisi, 2016; Syafii et al.,

2012); (iii) Third, some conditions also indicate that the regulator in the local country has not seriously addressed the primary objectives of Islamic banking itself. Therefore, the existence of Islamic banking performance measurement indicators is still using conventional measurement tools that only focus on financial measurement (Nugroho, Badawi, & Hidayah, 2019; Satibi & Nugroho, 2018; Zarrouk, Ben Jedidia, & Moualhi, 2016).

There is a need to develop Islamic banking performance measurements that are following Islamic principles. Islamic banking requires a measuring tool in terms of sharia objectives (maqashid shariah) to assess the extent to which performance has been achieved and must comply under Islamic principles in its operations, especially in terms of the objectives of the Islamic bank itself.

The purpose of Islamic banks is not limited to financial aspects but also must consider other aspects such as the social aspect, environmental aspect and spiritual aspect (Nugroho & Tamala, 2018). Based on the Law of the Republic of Indonesia No. 21 of 2008 concerning Sharia Banking, "The purpose of Islamic banks is to support the implementation of national development to improve justice, equality, brotherhood and equitable distribution of people's welfare."

Thus, to achieve these national development goals, Islamic banking must, in its operations, adhere to the principles of sharia comprehensively and in totality (kaffah), as well as consistently (istiqamah). Maqashid shariah is the objectives that are to be achieved by Islam religion, which is implemented in the daily life of a Muslim. Therefore maqashid sharia becomes one of the crucial concepts in the study of Islamic law, and also in research related to Islamic banks. Regarding Nugroho et al.,

(2017) dan Satibi et al., (2018), Implementation of maqashid sharia must be carried out by a Muslim in fulfilling his daily life where the main determinant factor to meet the needs of life is maslahah. Nevertheless, the concept of maslahah is the goal of the actions of a Muslim to benefit all God's creatures.

Therefore, in line with the concept, there are three important aspects to measure the performance of Islamic banks based on Islamic Maqashid. Thus, according to Zahra (1997) and Sarif et al., (2017), The three aspects of maqashid sharia include Tahdzib al Fard (education), Iqamah al-adl (justice), and Jalb al-maslahah (welfare).

Then the three elements are transformed into a ratio to assess the performance of Islamic banks. The implementation of Islamic bank operations cannot be separated from the application of accounting standards. Indonesia and Bahrain use sharia standards and AAOIFI accounting standards as a basis for guidelines in the preparation of sharia standards and sharia accounting standards. AAOIFI is an Accounting and Audit Organization for Islamic Financial Institutions, which is an organization founded in 1991 and based in Bahrain.

AAOIFI is a non-profit organization that focuses on developing and publishing

accounting standards for the global Islamic financial industry, including Islamic banks. One of AAOIFI's objectives is to disseminate accounting standards and relevant audit standards in Islamic financial institutions whose training is through training, seminars, magazine publishing, organizing training, and other facilities.

AAOIFI carries out these objectives to conform to the comprehensive teachings of Islamic Sharia in all aspects of life and following the environment in which Islamic financial institutions are located. Also, Indonesia and Bahrain are the countries with the most significant number of Islamic banks in the world (Alam, 2014). Furthermore, based on the above phenomena, the problem formulation in this study is how the performance of Islamic banks in Indonesia and Bahrain is based on the perspective of Maqashid Sharia.

Therefore, this research will contribute to the sharia banking industry, both executives, regulators, and all stakeholders, to assess the performance of Islamic banks. Also, this research contributes to academics who will measure the performance of Islamic banks based on the concept of Maqashid Sharia. Economics has a vital role in the life of humanity, namely in the framework of human activities to meet their needs.

Economics is generally defined as the study of human activities related to the production, distribution, and consumption of goods and services (Miller & Rose, 1990). Islam, as a perfect religion and a way of life by Muslims, certainly does not only regulate religious or spiritual aspects but also regulates all aspects of human life (muamalah), including those related to economic activities.

Islamic economic activity is not only material but also aims to meet the needs of a person of adequate living. Furthermore, greed for wealth and attitudes that are concerned with mere material are intensely disliked (Nugroho & Husnadi, 2014). Akhlaq (good moral) as a pillar of Islamic economics in which all Islamic economic activities must be based on morals.

Moral occupies a vital position in the teachings of Islam, because as the Bukhari-Muslim hadith, "Prophet Muhammad SAW said, I was sent to improve the morality of mankind." Therefore good morals (akhlaqul karimah) became the foundation in transactions in Islamic economics. Morals cannot be separated from faith (aqeedah). Both are a unity that cannot be separated.

Furthermore, the foundation of Islamic banks is Islamic Maqashid which consists of six elements, among others according to Fitrotulloh (2013) and Masruri & Rossidy (2007) are: (1) maintain the religion; (2) maintain the soul; (3) maintain the brain; (4) maintain

the properties; (5) maintain the families, and (6) protect the environment.

The sharia maqashid is implemented in everyday human life, namely in meet up the basic needs, secondary needs, and tertiary needs so that sharia banking service in supporting human life in business and financial transactions need to have the appropriate vision and mission. The vision and mission must be based on sharia maqashid, which aims to achieve muamalah and Falah (hereafter).

Also, Islamic banking with its pillars (prophet, profit, people and planet) is to maintain a balance between business profits that have moral and spiritual responsibilities and have an impact on reducing social problems such as poverty, unemployment, and social inequality. Economic conditions are undoubtedly inseparable from the social problems that occur in the country.

Developing countries like Indonesia and Bahrain have economies that are not so good when compared to developed countries. One reason is that there are still many social problems that occur in developing countries (Dobers & Halme, 2009). Regarding to Syukron (2015), Islamic banking, as one type of Islamic financial institution, has an inseparable social responsibility in conducting business and operations (inherent), which aims to provide benefits to all stakeholders (maslahah).

Furthermore, it stated in the Qur'an as a source of worldview related to the muamalah concept (QS. Al-Jumu'ah verse 10), which mean: "And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed." The importance of the contribution of Islamic banks to public welfare and financial stability, then Islamic banks need to maintain their performance.

Performance evaluation is a method for measuring company achievements based on predetermined business targets and is usually done at the end of the year, along with a budget realization. Performance determination is part of the control which aims to help the company improve its future performance and also helps to identify deficiencies in the organization's operations throughout the financial year.

Financial performance is an activity of analyzing to determine the extent to which the company has realized its work program and strategy following the achievement of key financial indicators that have become commitments from the management board (Prentice, 2016). Performance measurement with the maqashid Sharia Index in this study refers to the theory of maqashid sharia by Zahra (1997), which includes three aspects of sharia objectives, namely Tahdzib al Fard (education aspect), Iqamah al-adl (justice

aspect), and Jalb al-maslahah (welfare aspect).

These three objectives were reduced to several measurement indicators. This is so that the three aspects of sharia objectives can be operationally measured and determined in value. The unique character possessed by Islamic banks allows the measurement of performance from a different perspective from conventional banks.

For example, the analysis of maqashid sharia for Islamic bank performance. Thus the conceptual framework of the study can be described in Figure 1.1 as follows: Figure 1.1 The Conceptual Framework / Source: own This paper begins with the background of the study which include the literature review relevant to this study as well as the conceptual framework. It is followed by research method and provides and discusses the result of hypothesis tests.

Finally, it concludes with summary, implication and recommendation for further research. Methods [font Garamond 12; 1.15 spacing] The research method used in this research is descriptive and comparative methods. The descriptive approach is a method used to describe or analyze research results.

The comparative method is research that compares one or more variables in two or more different samples. Furthermore, this study uses cross-sectional data types, which is a type of data whose value is taken at a particular time (one shoot time) within limits corresponding to specific attributes measurement. The source of the data used is secondary data that is data from parties or institutions that have used or published it.

Therefore the data used can be ascertained of its use, so researchers are no longer needed to test their validity and reliability. The population in this study is 13 Sharia Commercial Banks in Indonesia in 2017, and in Bahrain, which is 9 Banks in 2017. The sampling technique used is the census sampling technique. The census is a technique of taking the whole of the population members.

In determining the maqashid shariah index variable. Furthermore, to provide an assessment of these ratios, a weighting value is determined to calculate the valuation of the sharia maqashid index of an Islamic bank. The weight of the value of each ratio can be shown in table 2.1 as follows: Table 2.1

Average Weight of Objectives and Elements of Maqashid Sharia index
Maqashid Sharia
_Weight Average (100%) _Element (E) _Performance Ratio (R) _Weight Average (100%) _
_1. Tahdzib al-Fard (Education Aspect) – O1 _30 (W11) _E11. Education Grant _R11.
Education Grant/Total Income _24 (E11) _ _ _E12. Research _R12. Research

Expense/Total Expense $\frac{E12}{E13}$ Training Expense/Total Expense $\frac{E13}{E14}$ Publication $\frac{E14}{E15}$

Publicity Expense/Total Expense $\frac{E14}{E15}$ Total $\frac{E15}{E16}$ 2. Iqamah al- adl (Justice Aspect) – O2 $\frac{E16}{E17}$ Fair Return $\frac{E17}{E18}$ Profit/Total Income $\frac{E18}{E19}$ Profit and Loss Sharing Contract $\frac{E19}{E20}$ Mudharabah and Musharakah Contrat/total investment Contract $\frac{E20}{E21}$ Free Interest Products $\frac{E21}{E22}$ Interest-Free income/Total Income $\frac{E22}{E23}$ Total $\frac{E23}{E24}$ 3. Ijalb al-Masalahah (Welfare Aspect) –O3 $\frac{E24}{E25}$

Profit Ratio $\frac{E25}{E26}$ Net Profit/Total Asset $\frac{E26}{E27}$ Social Purposes Ratio $\frac{E27}{E28}$ Zakah/Net Income $\frac{E28}{E29}$ Real Sector Investment Ratio $\frac{E29}{E30}$ Investment Deposit/Total Deposit $\frac{E30}{E31}$ Total $\frac{E31}{E32}$ Source: (Syafii, Sanrego, & Taufiq, 2012) There are several mechanisms to process it. Some of the steps are as follows: The Mechanism to Determine Performance Indicators (PI): The ratio of Education Grants/Total Expenses (R11) The ratio of Research/Load Amount (R12) The ratio of Training Costs/Total Load (R13) The ratio of Publicity Costs/Total Expenses (R14) The ratio of Profit Equalization Reserve/Net Profit Investment (R15) The ratio of Total Mudharabah and Musyarakah Financing/Total Investment (R21) The ratio of Non-Interest Income/Total Income (R22) The ratio of Revenue/Total Assets (R31) The ratio of Zakat/Net Income (R32) The ratio of Investment in the Real Sector/Total Investment (R33) Calculate the performance of Islamic banks based on each performance indicator (PI). The next step is to multiply the weight of each variable with the weight of the performance ratio for each attribute.

Mathematically, the performance indicator calculation model is then called Performance Index (PI) with the following formula: Education Aspect (O1) $PI(O1) = W11 \times E11 \times R11 + W11 \times E12 \times R12 + W11 \times E13 \times R13 + W11 \times E14 \times R14$ or $PI(O1) = W11(E11 \times R11 + E12 \times R12 + E13 \times R13 + E14 \times R14)$ Remark: O1 = the first maqashid index (educational aspect) W11= weights for education E11= the weights for the first element in O1 E12= weight for the second element on O1 E13= weights for the third element on O1 E14= weights for the fourth element in O1 R11= performance ratio for the first element in O1 R12= performance ratio for the second element in O1 R13= performance ratio for the third element in O1 R14= performance ratio for the fourth element in O1 Justice Aspect (O2) $PI(O2) = W22 \times E21 \times R21 + W22 \times E22 \times R22 + W22 \times E23 \times R23$ or $PI(O2) = W22(E21 \times R21 + E22 \times R22 + E23 \times R23)$ Remark: O2 = second maqashid index (justice aspect) W22= weight for justice E21= weights for the first element on O2 E22= weight for the second element on O2 E23= weights for the third element on O2 R21= performance ratio for the first element in O2 R22= performance ratio for the second element in O2 R23= performance ratio for the third element in O2 Welfare Aspect (O3) $PI(O3) =$

$W33 \times E31 \times R31 + W33 \times E32 \times R32 + W33 \times E33 \times R33$ or $PI(O3) =$

$W33(E31 \times R31 + E32 \times R32 + E33 \times R33)$ Remark: $O3$ = third maqashid index (welfare aspect)

$W33$ = weights for welfare $E31$ = weights for the first element on $O3$ $E32$ = weight for the second element on $O3$ $E33$ = weights for the third element on $O3$ $R31$ = performance ratio for the first element in $O3$ $R32$ = performance ratio for the second element in $O3$ $R33$ = performance ratio for the third element in $O3$ Furthermore, to do the hypothesis testing using the Independent T-test at a 95% confidence level with an error rate of analysis (α) 5% (Vania et al., 2018).

Therefore, the criteria for acceptance or rejection of hypotheses will be based on p-values. Thus, the decision based on probability is as follows: If p-value > 0.05 then the hypothesis is rejected (not significant) If p-value < 0.05, the hypothesis is accepted (significant) Result and Discussion According to the secondary data that we collected and based on the methodology used, the maqashid sharia index (MSI) for Islamic banks in Indonesia and Islamic banks in Bahrain is as follows: Table 3.1

Maqashid Sharia Index (MSI) of the Islamic Bank in Indonesia and Bahrain

No	Bank Name	P1 (O1)	P1(O2)	P1(O3)	MSI	
1	PT Bank Aceh Syariah	0,00232	0,00757	0,00297	0,01286	
2	PT Bank Muamalat Indonesia	0,00160	0,06461	0,05088	0,11709	
3	PT Bank Victoria Syariah	0,00189	0,07764	0,00127	0,08080	
4	PT Bank BRI Syariah	0,00199	0,03198	0,00799	0,04197	
5	PT Bank Jabar Banten Syariah	0,00218	0,02345	-0,00479	0,02084	
6	PT Bank BNI Syariah	0,00716	0,02493	0,00606	0,03814	
7	PT Bank Syariah Mandiri	0,00203	0,03868	0,00627	0,04697	
8	PT Bank Mega Syariah	0,00167	0,01518	0,00514	0,02199	
9	PT Bank Panin Dubai Syariah	0,00295	0,09643	-0,07464	0,02473	
10	PT Bank Syariah Bukopin	0,00374	0,07639	0,00002	0,08015	
11	PT Bank BCA Syariah	0,00216	0,05654	0,00086	0,05955	
12	PT Bank Tabungan Pensiunan Nasional Syariah	0,00214	0,00003	0,00700	0,00918	
13	PT Maybank Syariah Indonesia	0,00185	0,00515	-0,00073	0,00626	
	No	Bank Name	P1 (O1)	P1(O2)	P1(O3)	MSI
1	Al Baraka Bank	0,00646	0,03754	0,00032	0,04432	
2	Al Salam Bank	0,00646	0,03258	0,00536	0,04440	
3	Al Khair Bank	0,00646	0,00000	0,05423	0,06069	
4	Arab Bank bahrain	0,00607	0,00000	0,00077	0,00684	
5	Bahrain Islamic Bank	0,01049	0,01521	0,00501	0,03071	
6	Gulf International Bank Bahrain	0,00646	0,00000	0,00026	0,00672	
7	Ithmaar Bank	0,00646	0,00704	0,00035	0,01385	
8	Khaleeji Commercial Bank	0,00976	0,00208	0,04952	0,06136	
9	Shamil Bank of Yemen & Bahrain	0,00133	0,00000	0,01607	0,01741	

Source: own . Furthermore, this study also uses descriptive statistical analysis to provide an overview of the Maqashid Shariah Index.

The following Table 3.2 presents descriptive statistics for the Maqashid Shariah Index

approach Table 3.2 Descriptive Statistics Result Group Statistics _ _ _COUNTRY _N _Mean _Std. Deviation _Std. Error Mean _MSI _Indonesia _13 _4311.7692 _3326.75676 _922.67631 _ _Bahrain _9 _3181.1111 _2181.28566 _727.09522 _ _ Based on Table 3.1 and Table 3.2, it is known that the minimum value of the Maqashid Shariah Index (MSI) of Islamic banking in Indonesia is 0.006.

However, the maximum value of MSI of Islamic banks in Indonesia is 0.117, with an average MSI value of 0.043. Meanwhile, Islamic banking in Bahrain has a minimum MSI value of 0.007. While the maximum value of MSI of Islamic banks in Bahrain is 0.061, and the average MSI value is 0.031. According to the data in table 3.2, the average MSI of Islamic banks in Indonesia is higher when compared to the average MSI of Islamic banks in Bahrain.

Data analysis techniques in this study were carried out by using the Independent T-Test, in this case, the analysis was carried out in the framework of testing the hypothesis, before testing it was carried out examining the normality of the data as a condition for the use of parametric statistics. The data normality test uses the Shapiro Wilk test. The normality test decision is if the significance value of Shapiro Wilk is higher than 0.05, then the data is normally distributed. Vice versa, if the significance value is smaller than 0.05, then the data is not normally distributed.

The following data normality test uses the Shapiro Wilk test: Table 3.3 Test of Normality Tests of Normality _ _ _Kolmogorov-Smirnova _Shapiro-Wilk _ _Statistic _df _Sig. _Statistic _df _Sig. _Indonesia _255 _9 _094 _840 _9 _057 _Bahrain _190 _9 _200* _891 _9 _205 _ _a. Lilliefors Significance Correction _ _*. This is a lower bound of the true significance.

_ _ Based on the test results above (table 3.3), the results obtained are normally distributed data because the value of the Shapiro-Wilk significance level is above 0.05. Therefore, an Independent T-Test can be carried out because the T-Test, which is a parametric statistic, requires that the data be normally distributed.

The statistical hypothesis is as follows: Ho: There is no difference in the performance of Islamic Commercial Banks in Indonesia and Bahrain in terms of the Maqashid Shariah Index. Ha: There are differences in the performance of Islamic Commercial Banks in Indonesia and Bahrain in terms of the Maqashid Shariah Index. Table 3.4 Independent T-Test Independent Samples Test _ _ _Levene's Test for Equality of Variances _t-test for Equality of Means _ _F _Sig. _t _df _Sig.

(2-tailed) _Mean Difference _Std. Error Difference _95% Confidence Interval of the

Difference _____ Lower Upper _ MSI Equal variances assumed 1.130 .300
 .892 20 .383 1130.65812 1267.47262 -1513.24344 3774.55968 _ _ Equal variances
 not assumed _ .962 19.976 .347 1130.65812 1174.73360 -1319.98036
 .3581.29660 _ Based on the data above (table 3.4), hypothesis testing can be done by
 comparing the significance levels as follows: If sig. > 0.05, then Ho is accepted If sig. <
 0.05 then Ho is rejected In this case, it can be seen that the significance is 0.3 > 0.05,
 then Ho is accepted, and Ha is rejected, meaning that the hypothesis stating that there
 are differences in performance at Islamic Commercial Banks in Indonesia and Bahrain is
 rejected. The average Maqashid Shariah Index in Islamic banking in Indonesia is higher
 compared to Islamic banking in Bahrain.

This shows that the performance of Islamic banking in Indonesia implements the
 principle of the maqashid shariah index is better if compared to Islamic banking in
 Bahrain. However, the difference is not significant, so that although the MSI of Islamic
 banks in Indonesia is higher than Islamic banks in Bahrain, the overall MSI of Islamic
 banks in Bahrain is no different from the MSI of Islamic banks in Indonesia.

Testing to prove the level of performance appraisal based on the maqashid shariah
 index can be determined by looking at a descriptive statistical table (Table 3.2).
 Nevertheless, the higher the MSI value, the better the implementation of the principles
 of maqashid shariah in Islamic banks. As explained previously, the significance of the
 comparison of the performance of Islamic banking in Indonesia and Bahrain in terms of
 the maqashid sharia index is 0.3 > 0.05, which means that the hypothesis stating that
 there are differences in performance at Islamic Commercial Banks in Indonesia and
 Bahrain is rejected.

Although there are differences in the application of accounting standards between the
 two countries, the measurement using the maqashid sharia index of Islamic banking
 performance in the two countries, there is no difference that is too significant. This
 condition is because Islamic banks, despite their location in different countries and also
 differences in regulations, but in carrying out their operations, Islamic banks remain
 consistent with Universal and inclusive Islamic values.

Therefore, Islamic values teach the upholding of the values of justice, honesty,
 transparency, anti-corruption, and exploitation. This means that the primary mission of
 the existence of Islamic banks is to uphold ethical and moral values in business activities
 in terms of individuals, companies also countries (Sadhana, 2012).

Also, the results of this study are by previous research conducted by Ramadhani and
 Mutia (2016) related to the comparative analysis of the performance of Islamic banking

in Indonesia and Malaysia in terms of the maqashid sharia index (MSI) is also consistent with this study that overall the object of research is not too significant differences. Although the countries which are the objects of research conducted by the authors differ (Indonesia and Malaysia). Syafii et al.,

(2012) also conducted further research related to the maqashid syariah index, also stated that MSI of Islamic banks in Indonesia is better than MSI of Islamic banks in Jordanian. However, the gap between MSI Islamic banks in Indonesia and Islamic banks in Jordan is not too far away, namely Islamic International Arab Bank Jordan (IIABJ) has an MSI of 0.09630, and Bank Muamalat Indonesia (BMI) has an MSI of 0.11008.

In other words, MSI of Islamic banks in Indonesia and MSI Islamic bank in Jordanian, there is no significant difference. Nevertheless, the results of this research, also supported by data from IFCI (Islamic Finance Country Index), which states that the ranking of Indonesia and Bahrain are close together. In 2017 Indonesia was ranked 7th while Bahrain was ranked 8th.

IFCI itself is a financial advisory company based in London specializing in banking, finance, and Islamic education. IFCI's ranking is released in the annual edition of the Global Islamic Finance Report and is distributed through several conferences and seminars throughout the world. Conclusion [font Garamond 12; 1.15 spacing] The objectives and operational systems of Islamic banks have different characteristics from conventional banks.

Therefore, to measure the performance of Islamic banks, different methods are needed from conventional banks. One of them is using the maqashid syariah index (MSI). Implementation of Islamic banks in a country is influenced by government policies and regulations that apply so that there are possible differences in their application in the country's Islamic banks.

However, based on the results of MSI research, Islamic banks in Indonesia and Bahrain Islamic banks, there were no significant differences so that universal values which became one of the principles of Islamic banks could be implemented even though there were differences in government policies and state regulations. Furthermore, this research is expected to be an evaluation material to improve the quality of the performance of Islamic banking by the principles and objectives of sharia (maqashid syariah) in Indonesia and Bahrain. References [font Garamond 12; 1.15 spacing] Alam, N. (2014).

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