Maqasid al-Shari’ah and Academic Programme in the Built Environment: A Case of the Bachelor of Quantity Surveying at IIUM

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Abstract
The body of knowledge related to the built and natural environments includes architecture, urban and regional planning, land and property management, engineering, quantity surveying, construction technology and landscape architecture. The said body of knowledge appears to be the closest to what would be required in the planning, designing, constructing and managing the Earth as its khalifah. However, the frequent occurrences of floods, pollution, deforestation, droughts, etc. suggest that man has failed to carry the amanah. Thus, questions such as whether man is in possession of the appropriate knowledge and understanding on how to manage the Earth, in particular, on aspects related to the attainment of the maqasid al-shariah were often asked. In an attempt to seek answers to this question a study was carried out. In the study the programme structure and course outlines of the Bachelor of Quantity Surveying (BQS) (Honours) offered by the Kulliyyah of Architecture and Environmental Design, IIUM was chosen as a model to represent the knowledge areas for the built environment. By applying the content analysis technique the BQS (Honours) programme was analysed and contrasted with the five key components of the maqasid al-shariah i.e. preservation of (i) faith, (ii) self, (iii) intellect, (iv) lineage, and (v) property. The output from the content analysis was then presented and thereafter validated via a focus group discussion (FGD) comprising of experts in quantity surveying and the shari’ah. Key findings from the study suggest that the BQS programme at IIUM has, in its contents, embraced all five core essentials of the maqasid al-shari’ah, the highest content appears to be the maqasid al-shari’ah’s preservation of “intellect” followed by “self”, “property”, “faith” and “lineage”. The outcome implies that graduates of the BQS (Honours) programme at IIUM are having in their possession the appropriate knowledge and understanding of the maqasid al-shari’ah. This therefore should facilitate them in performing their roles as professionals related to the built environment and as the Earth’s khalifah.

Keyword: Built environment, Islamisation, knowledge, maqasid al-shari’ah, quantity surveying
PART 1 INTRODUCTION

The *maqasid al-shari’ah*’s key objective is to achieve welfare and social justice for the Muslim *ummah*. It concerns the preservation of five (5) key components comprising of (i) faith, (ii) self, (iii) intellect, (iv) lineage, and (v) property. These five key components were classified by the Muslim jurists resulting from a critical study on the Islamic injunctions. From the prescription of the Islamic criminal laws (*hudud, qisas* and *ta’zir*) alone, the Muslim jurists could derive those five key objectives, besides other matters prescribed in the Quran. *Hudud* (crimes with punishment specified in the Islamic injunctions) is concerning apostacy, false accusation, intoxication, illegal sexual intercourse, armed robbery, and theft, while *qisas* is about retaliation. The punishment specified for these types of crime by the Islamic injunctions is considering the severity of the crimes for the preservation of faith, self, intellect, lineage and property respectively. Ideally therefore, all effort related to the wellbeing of the Muslim *ummah* should have within their policies, actions, and the likes all 5 components of the *maqasid al-shari’ah*.

![Diagram of Maqasid al-Shari'ah](image)

**Figure 1: The key components of the *maqasid al-shari’ah***

In the context of Malaysia, the Government’s effort to embrace the *maqasid al-shari’ah* in its policies and actions has been obvious and rigorous, the latest effort being the introduction of the Malaysian Shari’ah Index.

“We measure and review whether the policies and programmes set by the government through the ministries and related agencies met the requirements of the *maqasid al-shari’ah* itself”  
(Prime Minister, February 10, 2015, BERNAMA)

Education and therefore educating its people is critical to a country’s survival. Consequently, and within the context of a Muslim country, having the five key components of the *maqasid al-shari’ah* is paramount and it is contended that they should be featured prominently in the country’s agenda for education. In addition, the *maqasid al-shari’ah* should form parts of the teaching and learning curricula in schools, institutions of higher learning (IHLs) and other related human resource training schemes.

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1For example Article 3 of the Federal Constitution, the establishment of the International Islamic University Malaysia, the establishment of state funded religious schools, JAKIM (the body entrusted with Islamic affairs), embracing Islamic principles in key public policies, etc.
In education, the body of knowledge related to the built and natural environments includes architecture, urban and regional planning, land and property management, engineering, quantity surveying, construction technology and landscape architecture. The said body of knowledge appears to be the closest to what would be required in the planning, designing, constructing and managing the Earth as its khalifah. However, the frequent occurrences of floods, pollution, de-forestation, droughts, etc. suggest that man has failed to carry the amanah.

Thus, questions such as whether man is in possession of the appropriate knowledge and understanding on how to manage the Earth, in particular, on aspects related to the attainment of the maqasid al-shariah were often asked. In an attempt to seek answers to this question a study, to be reported herein, was carried out. In the study the programme structure and course outlines of the Bachelor of Quantity Surveying (BQS) offered by the Kulliyyah of Architecture and Environmental Design, IIUM was chosen as a model to represent the knowledge areas for the built environment. By applying the content analysis technique, the BQS programme was analysed and contrasted with the 5 key components of the maqasid al-shari’ah and the outcome was validated via a focus group discussion (FGD) with experts in quantity surveying and the shari’ah.

This paper is structured into the following six parts: Part1 introduced the paper, Part 2 and 3 discuss the concept of maqasid al-shari’ah and its application within the context of the built environment and describe the BQS programme at IIUM, the programme selected as the model for the current study, respectively. Part 4 of the paper describes the methodology employed in carrying out the aforementioned study, Part 5 presents the study’s results and brief discussions and this is followed by Part 6 wherein conclusion of the study and paper is presented.

PART 2 THE MAQASID AL-SHARI’AH AND THE BUILT ENVIRONMENT

Much has been said about the maqasid al-shari’ah such as in terms of its concept and definition, evolution of the theory, pioneering muslim scholars, classification of daruriyyat (essentials), hajiyyat (complementary) and tahsiniyyat (desirable), its relation with the ijtihad and position in the field of Islamic jurisprudence. However, very few studies could be found on its application or translation into contemporary matters, notable exceptions being takaful (Ahmad Faizal and Shaifulfazlee, 2013), Islamic finance (Asyraf, 2009), economic (Patmawati et. al., 2002), government administration (Abdullah, 2014), health products (Nurdeng, 2012) and conventional bioethics (Shaikh MohdSaifuddeen et. al., 2013).

In the built environment, the maqasid al-shari’ah may be viewed through the presence of a strong relationship between the terms din (religion) and madinah (city). Din refers to a way of life encompassing all practices of Man’s submission to Allah, the Creator, and his/her interactions with other human beings and with the environment. Madinah refers to a place wherein those practices and
interactions are being carried out. According to Syed Muhammad Naquib Al-Attas (1992, p.2) the relationship between *din* and *madinah* has four primary significations namely (i) indebtedness, (ii) submissiveness, (iii) judicious power, and (iv) natural inclination. He argued that “the above significations including their contraries inherent in *dana* are practicable possibilities only in organised societies involved in commercial life in towns and cities denoted by *mudun* (plural of *madinah*)”

The following discussions focus on providing better understanding of the relationship between the *Maqasid al-shari’ah*’s five key components of faith, self, intellect, lineage and property and the built environment.

**Maqasid al-shari’ah and the built environment: Faith**

In Islam, the most significant event that is thought to illustrate the strong relationship between the *maqasid al-shari’ah* and the built environment is the Prophet S.A.W’s migration from Makkah to Madinah in 622AD. Upon arriving in Madinah, then known as Yathrib, the Prophet changed the name Yathrib to Madinah al-Munawwarah (city with lights). The name change was intended to give better image to the place for it reflects the city’s lure, uniqueness and dynamism. Yathrib bore a couple of connotations which were not only improper but were also to an extent offensive (Spahic, 2005, p.2). In addition, the Prophet S.A.W. immediately laid the foundation for the establishment of a *masjid* and that during his time a *masjid* functioned beyond that of a place for worship. A *masjid* and its vicinity saw other activities of the community taking place including administration, business, social activities, learning, etc. In short, a *masjid* serves as the role of centre of gravity in the affairs and developments of society therein. Housing areas were designated around the *masjid* so as to coexistent with the open spaces and market places. All these actions pioneered by the Prophet S.A.W illustrated the *maqasid al-shari’ah*’s principal importance of the preservation of faith.

**Maqasid al-shari’ah and the built environment: Self and Property**

It is the ultimate aim (*maqsud* singular of *maqasid*) of the *shari’ah* to set a value system for the *maslahah* (benefit) of the people. As the Creator of the universe (Al-Mulk: 15), Allah S.W.T. knows best of His creations, therefore the Qur’an and Sunnah are revealed as a source of knowledge for man to manage the earth (Al-Furqan:1, Yunus:57). In manifesting man’s role as *khalifah* on earth, man is reminded on the concept of trustee (Al-An’am: 165) and not an owner of the earth (Al-Thoha: 6) thus shaping the constant interaction between man and the environment. There is no doubt that the earth is created for man’s sustenance (Al-‘Araf: 10, Al-Baqarah: 60) but with limit and purpose. If man transgresses this limit, the implication is on man itself (Ar-Rum: 41). Similarly, the Prophet S.A.W. promotes the idea of sharing water, pasture and fire among Muslims as they are the basic necessities for human beings. In the planning of towns and cities, the Prophet S.A.W. had pointed out that “Four things contribute to happiness are righteous wife, spacious home, righteous neighbour and
comfortable means of transport” (Ali, 1986, p.29). The aforementioned principles could be inferred to as among the built environment’s related Islamic injunctions that relate to the maqasid al-shari’ah.’s preservation of self and property.

Maqasid al-shari’ah and the built environment: Intellect

In Islam, the philosophy of knowledge acquisition, in a way, is to know Allah. Knowing Allah, in a true sense, should leads to submission of oneself to the Creator and adherence to all of His commands in one’s act and omission. Allah created Earth and all of the contents therein- built and natural environments-, inter alia, for His servants to seek knowledge and as a means of sustenance, thus signifies His greatness.

In effort to translate or to apply the maqasid al-shari’ah into the built environment, knowledge and understanding of the subject matter is crucial. Through properly structured and coordinated delivery of teaching and learning people could be educated so as to be in possession of the appropriate knowledge understanding of the maqasid al-shari’ah and the built environment. Naqib (1999,p.26) defined education as the recognition and acknowledgement, progressively instilled into man, of the proper places of things in the order of creation, such as it leads to the recognition and acknowledgement of the proper place of God in the order of being and existence. Having said that, education and knowledge are inseparable in which knowledge provides a basis to decision making. In this respect, the Prophet S.A.W. said “The Qadis are of three types. One type will go to paradise and the remaining two will end up in the fire of hell. The person who will go to paradise is one who understood the truth and judged accordingly. One who judged unjustly after understanding the truth, they will go to hell. Likewise, a Qadi, who judged in ignorance, will also go to the hell (Abu Daud and Ibn Majah quoted in Abdur Rahman, 1984, p.11). The hadith implies the power of knowledge and the significance of the maqasid al-shari’ah-based education.

Maqasid al-shari’ah and the built environment: Lineage

The concept of madinah as a place of upholding the practices of religion was also portrayed in the doa read by Mawlay Idris in the opening of Faz city in Morroco;

“Oh my Lord, You know that I don’t intend by building this city to gain pride or to show off, nor do I intend hypocrisy or reputation or arrogance, but I want You to be worshipped in it; Your laws, limits and the principles of Your Qur’an and the guidance of Your Prophet to be upheld in it, as long as the world exists”

(Ahmed FaridMoustapha, 1986, p.6)
Examination of works on the planning and design of traditional Islamic cities revealed how Islamic principles were being applied to the built environment. For example, Ahmad Farid Moustapha (1986, p.5) listed five influences that have affected Islamic urbanism namely (i) the Islamic Shari’ah, (ii) climatic constraints, (iii) local building materials, (iv) social and economic situation, and (v) available technology. He further identified six general shari’ah principles that should be translated into the planning and the design of the built environment for human goodness, they are (i) sacredness of family life and the support of the children, (ii) limiting the relationship of sexes outside of the family circle, (iii) protecting, raising and educating children, (iv) public health, (v) enjoyment of life, and (vi) economy, avoiding squander. Stemming from these six general shari’ah principles, Ahmad Farid Moustapha (1986, p.5) translated them into the built environment in terms of how buildings should be designed. Thus, in designing buildings elements of privacy, building heights, building forms, external spaces, statues, pictures, monuments, architecture and social interaction must be observed and preserved accordingly. In a broad sense, it is about the preservation of lineage or social life under the maqasid al-shari’ah.

PART 3 CONTEMPORARY EDUCATIONAL PROGRAMMES IN THE BUILT ENVIRONMENT

As khalifah, man is entrusted to manage the earth. Possession of knowledge is therefore a prerequisite and deemed mandatory. In the present context, contemporary knowledge related to the built and natural environments includes architecture, urban and regional planning, land and property management, engineering, quantity surveying, construction technology and landscape architecture. Typically, the said body of knowledge is structured by IHLs under an academic faculty commonly referred to as the Built Environment, Architecture and Environmental Design and the likes. The similarity among built environment faculties is best summed up by Griffiths (2004, p. 711) as “… the built environment disciplines is a term that has come to be used by many … universities to refer to a range of practice-oriented subjects concerned with the design, development and management of buildings, spaces and places[…] they are a very heterogeneous collection of fields of study and practice including architecture, town planning, land and property management, building surveying, construction technology, landscape design…”.

Kulliyyah of Architecture and Environmental Design (KAED) at the International Islamic University Malaysia (IIUM)

At IIUM programmes related to the built environment are offered by the Kulliyyah of Architecture and Environmental Design or KAED. KAED was established on 1st June 1996. Its principal objective is to fulfil the need for competent professional in the built environment capable of
integrating Islamic values and contemporary knowledge, understanding and skills of their respective professions. AED currently offers programmes, both at undergraduate and postgraduate levels, in area of studies related to architecture, urban and regional planning, landscape architecture, quantity surveying and applied arts and design (Figure 2).

All undergraduate programmes at KAED take four years to complete (with the exception of BSc. Architectural Studies and a further 2 years for the B. Architecture programme). All programmes are currently recognized by the relevant authorities and accredited by the respective professional boards and the Malaysian Qualifying Agency (MQA). In addition, the B. Quantity Surveying programme is accredited by the Royal Institution of Chartered Surveyors (RICS) an international accreditation agency based in the UK. In terms of postgraduate programmes, KAED currently offers taught masters (5 programmes), Master in Built Environment by research and PhD in the Built Environment by research. Currently, there are 1281 undergraduate students enrolled in all the academic programmes and thus far KAED has produced 2971 graduates. KAED is currently served by a total of 82 full time academic staff and 26 part timers from the industry.

<table>
<thead>
<tr>
<th>Programme</th>
<th>Study period (years)</th>
<th>No of courses</th>
<th>Credit hour</th>
<th>Contact hour</th>
</tr>
</thead>
<tbody>
<tr>
<td>B.Sc. (Hons) Architectural Studies</td>
<td>3</td>
<td>43</td>
<td>120</td>
<td>187</td>
</tr>
<tr>
<td>B. (Hons) Architecture</td>
<td>2</td>
<td>17</td>
<td>56</td>
<td>74</td>
</tr>
<tr>
<td>B. (Hons) Urban and Regional Planning</td>
<td>4</td>
<td>46</td>
<td>141</td>
<td>189</td>
</tr>
<tr>
<td>B. (Hons) Landscape Architecture</td>
<td>4</td>
<td>52</td>
<td>143</td>
<td>204</td>
</tr>
<tr>
<td>B. (Hons) Quantity Surveying</td>
<td>4</td>
<td>55</td>
<td>142</td>
<td>185</td>
</tr>
<tr>
<td>B. (Hons) Applied Arts and Design</td>
<td>4</td>
<td>67</td>
<td>144</td>
<td>206</td>
</tr>
</tbody>
</table>

Table 1: Curricula for undergraduate programmes at KAED, 2013/14
All KAED’s undergraduate programmes include a total of 22 credits of University Required Courses (URC). The various URCs and their credit strength are as shown in Table 2. These URCs complement the programmes’ core courses as well as to facilitate achieving IIUM’s mission and vision of Islamisation of the acquired knowledge and related Islamic worldview agenda.

<table>
<thead>
<tr>
<th>Courses</th>
<th>Credit Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Revealed Knowledge</strong></td>
<td></td>
</tr>
<tr>
<td>AAR 1230 Quran, Sunnah and Built Environment</td>
<td>3</td>
</tr>
<tr>
<td>UNGS 2030 The Islamic Worldview</td>
<td>3</td>
</tr>
<tr>
<td>UNGS 2040 Islam, Knowledge and Civilization</td>
<td>3</td>
</tr>
<tr>
<td>UNGS 2050 Ethics and <em>Fiqih</em> for Everyday Life</td>
<td>3</td>
</tr>
<tr>
<td><em>Tilawah al-Qur’an I and II</em></td>
<td>2</td>
</tr>
<tr>
<td>English</td>
<td>3</td>
</tr>
<tr>
<td>Arabic I and II</td>
<td>0</td>
</tr>
<tr>
<td><em>Bahasa Melayu Kerjaya (Sains dan Teknologi)</em></td>
<td>2</td>
</tr>
<tr>
<td>Co-curricular</td>
<td>3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>22</strong></td>
</tr>
</tbody>
</table>

Table 2: University required courses (as of Semester 1,2014/15)

**Bachelor of Quantity Surveying programme at KAED, IIUM**

Samer and Khairuddin (2015) provide an overview of the Quantity Surveying profession i.e.

“A Quantity Surveyor (QS) is financial advisor to a client of a construction project. His responsibilities, in a typical construction work, include advising the client on the most appropriate system of procurement to be used for his project, preparing cost estimates, tender documents, calling, evaluating and awarding tender on behalf of the client, administering the contract including evaluating and recommending interim payments, evaluating of variations and preparing and finalizing the contract’s account”

Consequently, a typical programme in quantity surveying would include components to enable a person to be trained and eventually become competent and therefore is able to perform the roles and functions as aforementioned. To this end, the Board of Quantity Surveyors Malaysia (BQSM) acts as the main accreditation body that ensures quantity surveying programmes offered by IHLs in Malaysia and elsewhere are meeting the sets of criteria and minimum standards.

At KAED, IIUM, the Bachelor of Quantity Surveying (Honours) programme or BQS focuses on training quantity surveyors to be in the areas identified as critical for the profession. For the
The purpose of the current study the areas may be broadly categorized into three categories namely (i) construction procurement, (ii) construction management, economics and law, and (iii) construction technology. In addition, courses required to complement those critical areas are the URCs (see Table 2), research methodology and final year project paper (see Khairuddin, 2003; Sharifah Mazlina and Khairuddin, 2005; Sharina and Khairuddin, 2006) for further discussion on the programme and courses. An overview of the courses that culminate towards the award of a Degree in Quantity Surveying (Honours) at KAED, IIUM are as shown in Table 3.

<table>
<thead>
<tr>
<th>Category</th>
<th>Key Courses</th>
<th>Total Credit Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Construction Procurement</td>
<td>Measurement, Contract Administration, Processes and Systems of Procurement,</td>
<td>62</td>
</tr>
<tr>
<td></td>
<td>Costing, International Procurement, QS Practice, Construction Business,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Islamic Perspectives in Procurement</td>
<td></td>
</tr>
<tr>
<td>Construction Technology</td>
<td>Building Construction, Civil Engineering Construction, Material Science, ICT</td>
<td>20</td>
</tr>
<tr>
<td>Research</td>
<td>Research Methodology, Final year project paper</td>
<td>9</td>
</tr>
<tr>
<td>Sub total</td>
<td>46</td>
<td>120</td>
</tr>
<tr>
<td>University Courses</td>
<td>Required</td>
<td></td>
</tr>
<tr>
<td></td>
<td>See Table 2 (9 courses)</td>
<td>22</td>
</tr>
<tr>
<td>Total</td>
<td>55 courses</td>
<td>142</td>
</tr>
</tbody>
</table>

Table 3 Courses under the BQS (Honours) programme at KAED, IIUM

Khairuddin (2003, p71) summarized the BQS (Honours) programme at KAED, IIUM as;

“The style of coverage for the course is both practical and theoretical with emphasis upon application. The programme combines examination with creative thinking, reasoning, analysing, and expression of opinions, openness and a reasonable degree of risk taking”.

The BQS (Honours) programme at KAED, IIUM is accredited by the Board of Quantity Surveyors Malaysia (BQSM) and recognized globally by the Royal Institution of Chartered Surveyors (United Kingdom). The BQSM accreditation expires in 2018. Currently, there are 337 students enrolled in the programmes and thus far KAED has produced 634 BQS graduates. The BQS programme is currently served by a total of 15 full time academic staff and 8 part timers.

PART 4 METHODOLOGY USED IN THE STUDY

In carrying out the study, the methodology adopted involved a two-step procedure: the first step employed the content analysis technique and the second step the FGD. In the former, documents on
the BQS (Honours) programme at KAED, IIUM (i.e. the programme chosen as a model to represent programmes of studies in the built environment) in particular its programme structure and course outlines, were analysed and contrasted with the five key components of the maqasid al-shari’ah i.e. preservation of (i) faith, (ii) self, (iii) intellect, (iv) lineage, and (iv) property. Consequently, detailed examination was performed on each of the fifty-five courses of the BQS (Honours) programme (see Table 3 for the courses). For the purpose of the study, the following constructs, deemed appropriate for each of the five key components of the maqasid al-shari’ah were constructed and used in the examination;

i. **Faith** – curriculum that would enable students to embrace the presence of Allah in every human undertakings, acts or omissions, directed by His revelation through the Al-Qur’an and Al-Sunnah.

ii. **Self** – curriculum that would enable students to embrace the greatness of Allah in creating human beings thus directed people to perform their role as khalifah in acts or omissions towards fellow man and the environment.

iii. **Intellect** – curriculum that would enable students to acquire the intellectual skills and knowledge to understand the subject matter of any kind or branch of contemporary knowledge and able to appraise what is right and what is wrong according to one’s Faith.

iv. **Lineage** – curriculum that would enable students to appreciate the collective nature of human beings thus giving rise to the practice of Islamic values and etiquette in society, inviting good and forbidding bad.

v. **Property** – curriculum that would enable students to acquire skill and knowledge to ensure that physical development are being developed with value for money, sustainable and last with minimum maintenance.

Thus, if a course has, in its contents, any one or a combination of more than one of the five key components of the maqasid al-shari’ah (assessed by using the constructs mentioned above) then that course is deemed to be meeting the requirements of the maqasid al-shari’ah. In addition, an estimate on the strength of the contents was made by assigning an arbitrary value based on the credit hours of the course. For example, if a course is found to be in possession elements meeting the requirement of the maqasid al-shari’ah and that the presence of the said elements is about 50% of the entire course contents, then one-half of the course’s credit hours would be allocated as the amount of credit hours units for the maqasid al-shari’ah contents for the course. If course A has 3 credit hours and from the examination, it has, in its contents, element of “faith” in about 50% of the course contents, then course A is deemed to be in possession of the maqasid al-shari’ah (faith) of 1.5 credit hours. Through this manner, credit strength of the maqasid al-shari’ah comprising each of the five key components essentials for the BQS (Honours) programme was able to be estimated.
The second step of the research process involves the administration of a FGD. In the FGD, the estimated credit strength of the *maqasid al-shari‘ah* presence in the BQS (Honours) programme was presented to a group of 8 experts. From the experts, all but two are with Phds in areas related to quantity surveying. From the remaining two, one is with a PhD in *Shari‘ah*, while the other does not possess a PhD but has acquired long working experience as quantity surveyor. All are academic staff of KAED.

During the FGD, the first author of this paper acted as the Facilitator. She briefed the participants about the aims and objectives of the study, the concept of the *maqasid al-shari‘ah* and its five key components, their constructs respectively and the method used in identifying and estimating their credit strength in the BQS (Honours) programme. At the end of the FGD a consensus was reached and this forms the basis for the findings of the current study.

**PART 5 RESULTS AND DISCUSSIONS**

The outcome from the detailed examination and the FGD on the BQS (Honours) programme at KAED, IIUM is as shown in Table 4. The results show that;

- Overall, each of the five key components of the *maqasid al-shari‘ah* is present;
- Three categories of the courses namely Construction Procurement, Construction Management, Economics and Law and URC recorded the presence of all five key components of the *maqasid al-shari‘ah*;
- Within Construction Procurement the presence of “property”, “intellect” and “self” is considered relatively strong;
- Within Construction Management, Economics and Law the presence of “intellect” and “self” is considered strong;
- Within the URC the presence of “self” and “intellect” is considered strong;
- As for the courses excluding the URC (i.e. only the QS programmes’s required courses) the presence of “intellect” followed by “property” and “self” is relatively strong;
- As for the programme as a whole the presence of “intellect” followed by “self” and “property” have been identified to be relatively strong while “faith” and “lineage” being the least in strength; and
- In terms of ranking, the presence of the five key components of the *maqasid al-shari‘ah* is as follows: “intellect” has the highest presence, followed by “self”, “property”, “faith” and “lineage” being the least.
<table>
<thead>
<tr>
<th>Category</th>
<th>Key Courses</th>
<th>Maqasid al-shari’ah</th>
<th>Total CH</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Faith CH²</td>
<td>Self CH</td>
</tr>
<tr>
<td>Construction Procurement</td>
<td>Measurement, Contract Administration, Processes and Systems of Procurement, Costing, International Procurement, QS Practice, Construction Business, Islamic Perspectives in Procurement</td>
<td>6.5</td>
<td>17.7</td>
</tr>
<tr>
<td>Construction Technology</td>
<td>Building Construction, Civil Engineering Construction, Material Science, ICT</td>
<td>-</td>
<td>6</td>
</tr>
<tr>
<td>Construction Management, Economics and Law</td>
<td>Project Management, Facilities Management, Property Investment and Valuation, Construction Economics, Legal Studies for Quantity Surveyors</td>
<td>0.5</td>
<td>7.5</td>
</tr>
<tr>
<td>Research</td>
<td>Research Methodology, Final year project paper</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub total</td>
<td></td>
<td>46</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6%</td>
<td>26%</td>
</tr>
<tr>
<td>Rank</td>
<td></td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>University Required Courses</td>
<td>9 Courses (see Table 2)</td>
<td>4</td>
<td>6.5</td>
</tr>
<tr>
<td>Total</td>
<td>55 Courses</td>
<td>11</td>
<td>37.7</td>
</tr>
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<td></td>
<td></td>
<td>7.7%</td>
<td>26.5%</td>
</tr>
<tr>
<td>Rank</td>
<td></td>
<td>4</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 4: Results of the analysis on the presence of the 5 core essentials of the *maqasid al-shari’ah* in the BQS (Honours) programme at KAED, IIUM

Thus, while all the five key components of the *maqasid al-shari’ah* are present, their presence is not evenly distributed across the programme. The results show “intellect” as having the highest presence (50%) while “faith” (7.7%) and “lineage” are the least (4.7%). On the one hand, the presence of “intellect” as the highest component suggests the programme is meeting the contemporary needs of the person studying for the programme and of the requirement of the profession i.e. to become highly qualified persons with the necessary knowledge and skills in quantity surveying. However, with

\[CH^2 = \text{Credit Hours}\]
“faith” and “lineage” having scored the least respectively, even after the inclusion of the URC (wherein most of the contents deal with Islam, Islamic worldview and the likes) the results provide an impression that something is not quite right with the BQS (Honours) programme at KAED, IIUM.

IIUM promotes Islamisation of the acquired knowledge, with Islam and the *tawhidic* approach as the key principles in all of its curricula design and in teaching and learning. Consequently, it would have been expected that “faith” should have been at the top or among the top in the list of the presence of the *maqasid al-shari’ah*. Consequently, effort should be made by the Department of Quantity Surveying and KAED to identify and implement corrective measures so as to ensure a more “balanced” strength of the five key components of the *maqasid al-shari’ah* to be presence in the BQS (Honours) programme at KAED, IIUM.

**CONCLUSION**

This paper reported on a study to determine whether the five key components of the *maqasid al-shari’ah*, i.e. preservation of (i) faith, (ii) self, (iii) intellect, (iv) lineage, and (iv) property are present in the currently offered built environment undergraduate programmes at KAED, IIUM. In the study, the BQS (Honours) programme was chosen as the model to represent the various built environment programmes at KAED.

Key findings from the study include that all five key components of the *maqasid al-shari’ah* are indeed present in the curriculum of the BQS (Honours) programme at KAED but their presence is not evenly distributed across the programme. The results show “intellect” as having the highest presence while “faith” and “lineage” are the least, respectively. This aspect of the findings seems odd since IIUM promotes Islamisation of the acquired knowledge, with Islam and the *tawhidic* approach as the key principles in all of its curricula design and in teaching and learning. It would have been expected that “faith” should have been at the top or among the top in the list of the presence of the *maqasid al-shari’ah*.

The outcome from the study suggests that effort is urgently required to identify and implement corrective measures so as to ensure a more “balanced” presence of all five key components of the *maqasid al-shari’ah* in the BQS (Honours) programme at KAED, IIUM is achieved. Notwithstanding the identification of the aforementioned odd phenomenon, the outcome from the study suggests that graduates of the BQS (Honours) programme at KAED, IIUM are having in their possession the appropriate knowledge and understanding of the *maqasid al-shari’ah*. Consequently, it is believed that they should be able to perform their roles as professionals related to the built environment and as the Earth’s *khalifah* in the most appropriate and effective manners. This should be made as among the future research agenda in the study of the *maqasid al-shari’ah* and the built environment.
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