https://research.adra.ac.id/index.php/islamicstudies
P - ISSN: 3048-3980
E - ISSN: 3048-4146

Toward A Maqāṣid-Based Da'Wah Governance Framework: Reframing Hajj Fund Benefit Distribution In Indonesia

Mohammad Adnan[1], Badrah Uyuni[2], Muhammad Shibghatullah[3]
[1]Syarif Hidayatullah Jakarta Islamic State University, Indonesia
[2]As-Syafiiyah Islamic University, Indonesia
[3],University of Indonesia, Indonesia

ABSTRACT

Background. The governance of hajj fund benefit distribution has become an important issue in contemporary Islamic public administration because it affects public trust, institutional legitimacy, and the realization of Islamic ethical values. Existing studies have primarily examined hajj fund governance from the perspectives of Islamic finance, legal compliance, investment performance, and public policy, while limited attention has been given to integrating Islamic governance, *maqāṣid al-sharī'ah*, and Da'wah Studies within a unified analytical framework.
Purpose. This study aims to reinterpret the governance of hajj fund benefit distribution in Indonesia by developing a Maqāṣid-Based Da'wah Governance Framework for ethical public governance.
Method. This study employed a qualitative conceptual design using document analysis of legislation, government regulations, official institutional reports, and peer-reviewed literature. Data were analysed through qualitative thematic content analysis involving concept identification, thematic categorisation, comparative interpretation, and conceptual synthesis.
Results. The findings reveal that hajj fund benefit distribution should be understood not merely as a financial or regulatory function but as an ethical governance process grounded in fiduciary responsibility, transparency, distributive justice, accountability, and public trust. Islamic governance provides the institutional foundation, *maqāṣid al-sharī'ah* functions as the normative framework, and Da'wah Governance operationalises Islamic values within public religious institutions. Based on these findings, the study proposes the Maqāṣid-Based Da'wah Governance Framework as an integrated model for ethical governance.
Conclusion. This study contributes to Islamic Studies by introducing Da'wah Governance as an ethical governance paradigm that integrates Islamic governance and *maqāṣid al-sharī'ah*. The proposed framework extends contemporary discussions beyond financial management and legal compliance while providing practical guidance for strengthening transparent, accountable, and trustworthy governance in hajj fund administration and other faith-based public institutions.

KEYWORDS

Da'wah Governance, Hajj Fund Governance, Islamic Governance

Citation: Adnan, M., Uyuni, B., & Shibghatullah, M. (2026). Toward A Maqāṣid-Based Da'Wah Governance Framework: Reframing Hajj Fund Benefit Distribution In Indonesia. *Islamic Studies in the World, 3*(2), 158–173. https://doi.org/10.70177/islamicstudies.v3i2.1801

Correspondence:
Mohammad Adnan,
adnan@gmail.com

Received: January 12, 2026
Accepted: March 15, 2026
Published: April 27, 2026

INTRODUCTION

The governance of public religious funds has become an increasingly important issue in contemporary Muslim societies, particularly as Islamic public institutions are expected to demonstrate not only legal compliance and

financial efficiency but also ethical accountability and public trust. In Islamic thought, governance extends beyond administrative management because it represents the institutional realization of fundamental religious values, including amānah (trustworthiness), al-'adl (justice), maṣlaḥah (public welfare), and accountability. These principles, which are rooted in the objectives of Islamic law (maqāṣid al-sharī'ah), establish governance as both a legal responsibility and a moral obligation through which Islamic institutions maintain their legitimacy before society (Al-Raysuni, 2005; Auda, 2008; Rastgar et al., 2023). Consequently, the quality of governance within Islamic public institutions directly influences public confidence in their ability to fulfil religious, social, and ethical responsibilities.

The governance of public religious funds has become an increasingly important issue in contemporary Muslim societies, particularly as Islamic public institutions are expected to demonstrate not only legal compliance and financial efficiency but also ethical accountability and public trust. In Islamic thought, governance extends beyond administrative management because it represents the institutional realization of fundamental religious values, including amānah (trustworthiness), al-'adl (justice), maṣlaḥah (public welfare), and accountability. These principles, which are rooted in the objectives of Islamic law (maqāṣid al-sharī'ah), establish governance as both a legal responsibility and a moral obligation through which Islamic institutions maintain their legitimacy before society (Al-Raysuni, 2005; Auda, 2008; Rastgar et al., 2023). Consequently, the quality of governance within Islamic public institutions directly influences public confidence in their ability to fulfil religious, social, and ethical responsibilities.

Among contemporary Islamic public institutions, the governance of hajj funds represents one of the most strategic and complex areas of public administration. The rapid increase in the number of prospective pilgrims, the accumulation of substantial pilgrimage funds, and the growing complexity of investment management have transformed hajj administration from a purely religious service into a multidimensional governance issue involving Islamic law, public policy, financial management, and institutional ethics (Muheramtohadi, 2019; Ismal & Septiana, 2019; Jourde et al., 2025). Beyond ensuring the financial sustainability of pilgrimage services, hajj fund management increasingly requires transparent governance capable of balancing fiduciary responsibility, distributive justice, investment prudence, and the protection of pilgrims' interests. Accordingly, discussions concerning hajj funds are no longer limited to questions of investment legality but have expanded toward broader concerns regarding institutional legitimacy, ethical governance, and public accountability (Aziz et al., 2023; Zulkarnain et al., 2025).

Indonesia provides a particularly significant context for examining these issues because it manages one of the world's largest hajj financial systems through the Indonesian Hajj Financial Management Agency (Badan Pengelola Keuangan Haji—BPKH). As the country with the largest Muslim population and one of the longest waiting lists for the Hajj pilgrimage, Indonesia faces increasing expectations to ensure that hajj funds are managed prudently, transparently, and consistently with Islamic principles while generating equitable benefits for prospective pilgrims (Aripin, 2025; Januratmo & Vic, 2025). Consequently, the governance of hajj fund benefit distribution has evolved into an important public issue that extends beyond financial administration and encompasses institutional legitimacy, public trust, and the ethical responsibility of religious governance.

The significance of this issue extends beyond legal and financial considerations because governance within Islamic institutions also carries a da'wah dimension. In contemporary Da'wah Studies, the communication of Islamic values is no longer understood solely through sermons, religious education, or public preaching but also through institutional practices that embody justice, transparency, accountability, and public service. Public institutions entrusted with managing religious affairs therefore perform not only administrative functions but also ethical and civilizational missions that shape society's perception of Islam's capacity to provide trustworthy and socially responsible governance. From this perspective, the governance of hajj fund benefit distribution should be understood as an institutional manifestation of da'wah in which the realization of amānah, justice, fiduciary responsibility, and public welfare constitutes a practical

expression of Islamic teachings. Accordingly, strengthening ethical governance is not merely an administrative objective but also an essential component of contemporary da'wah aimed at reinforcing institutional legitimacy and sustaining public trust (Ruhullah & Ushama, 2024; Gemar, 2024; Yaqin et al., 2018).

Recent scholarship demonstrates that the governance of hajj funds has evolved into an interdisciplinary field situated at the intersection of Islamic finance, public administration, Islamic law, and governance studies. Earlier discussions primarily focused on the legality of hajj fund investment, financial sustainability, and the protection of pilgrims' assets through prudent investment strategies. Within this perspective, maqāṣid al-sharī'ah has frequently been employed as the principal normative framework for evaluating investment decisions, emphasizing the protection of wealth (ḥifẓ al-māl), public welfare (maṣlaḥah), and fiduciary responsibility. Existing studies consistently argue that hajj funds should be managed productively without compromising security, liquidity, and compliance with Islamic legal principles (Muheramtohadi, 2019; Ismal & Septiana, 2019; Aziz et al., 2023; Aripin, 2025). More recent studies further expand this discussion by examining accountability mechanisms, regulatory impact analysis, value-chain governance, digital innovation, and legal protection for pilgrims, reflecting the growing complexity of contemporary hajj administration (Zulkarnain et al., 2025; Januratmo & Vic, 2025). Collectively, these studies have substantially strengthened the legal and financial understanding of hajj fund governance.

A second body of literature examines governance from the broader perspective of Islamic public administration. Rather than concentrating solely on financial performance, these studies emphasize transparency, accountability, ethical leadership, institutional integrity, and good governance as fundamental principles for managing public institutions. Islamic governance is increasingly interpreted as a value-based governance system in which administrative effectiveness must be accompanied by justice, responsibility, and moral accountability (Rastgar et al., 2023; Ruhullah & Ushama, 2024; Ahwadzy et al., 2025). Parallel discussions within public administration similarly argue that governance quality depends not only on institutional capacity but also on ethical leadership and accountable decision-making capable of maintaining public confidence in public institutions. These perspectives broaden the discussion beyond legal compliance by recognizing governance as a moral process closely connected to institutional legitimacy.

Another important strand of scholarship highlights the central role of public trust and institutional legitimacy within religious organizations. Previous studies consistently demonstrate that transparency, accountability, and ethical leadership significantly influence institutional credibility and public acceptance. Trust functions not merely as a consequence of effective governance but also as a prerequisite for maintaining the long-term legitimacy of faith-based institutions operating in increasingly complex societies (Yaqin et al., 2018; Gemar, 2024; Izmuddin et al., 2023). Likewise, studies on religious authority argue that institutional legitimacy depends upon the ability of religious organizations to demonstrate integrity, responsiveness, and consistency between normative commitments and organizational practices (Azra et al., 2010; Rubin, 2025). Despite these important contributions, the literature rarely examines how public trust can be systematically constructed within the governance of hajj fund benefit distribution through an integrated Islamic ethical framework.

From the perspective of Islamic legal scholarship, maqāṣid al-sharī'ah has become one of the most influential analytical frameworks for evaluating governance, public finance, and institutional decision-making. Contemporary studies consistently employ maqāṣid to assess legal legitimacy, distributive justice, fiduciary responsibility, and public benefit across various sectors of Islamic public administration (Aziz et al., 2023; Ahwadzy et al., 2025; Salsabila, 2025). More recent discussions concerning Islamic governance increasingly emphasize that maqāṣid al-sharī'ah should function not merely as an instrument for assessing legal permissibility but also as a normative framework guiding ethical public governance. Nevertheless, most existing studies continue to treat maqāṣid primarily as a legal evaluative tool, while its integration with governance ethics, institutional legitimacy, and public trust remains comparatively underdeveloped.

Within Da'wah Studies, contemporary scholarship has progressively expanded the understanding of da'wah beyond conventional religious communication toward broader processes of social transformation, community empowerment, ethical leadership, and institutional development. Da'wah is increasingly understood as the realization of Islamic values through practical engagement with contemporary social challenges rather than merely the transmission of religious messages. Nevertheless, existing discussions generally focus on communication strategies, digital media, education, community development, and religious leadership, while comparatively limited attention has been devoted to examining governance itself as a practical manifestation of da'wah within public institutions. Consequently, the relationship between Islamic governance, maqāṣid al-sharī'ah, institutional trust, and da'wah remains insufficiently integrated within the existing literature. This fragmentation indicates the need for an interdisciplinary framework capable of explaining how ethical governance may simultaneously fulfil legal obligations, strengthen institutional legitimacy, and realize the transformative mission of da'wah in contemporary Muslim societies.

RESEARCH METHODOLOGY

This study employed a qualitative conceptual research design using a document analysis approach to reinterpret the governance of hajj fund benefit distribution in Indonesia through the integration of Islamic governance, maqāṣid al-sharī'ah, and Da'wah Studies. A qualitative conceptual design was considered appropriate because the objective of the study was not to test causal relationships or generate statistical generalizations but to synthesize normative, institutional, and theoretical perspectives into an integrated conceptual framework capable of explaining ethical public governance in the administration of hajj funds (Bowen, 2009; Snyder, 2019).

The population of this study comprised publicly accessible documentary sources concerning hajj fund governance, Islamic governance, maqāṣid al-sharī'ah, fiduciary responsibility, public trust, and Da'wah Studies. Purposive sampling was employed to select documents that were directly relevant to the research objectives (Patton, 2015). The selected documents included Indonesian legislation governing hajj financial management, official publications and annual reports issued by the Indonesian Hajj Financial Management Agency (BPKH), publicly accessible government regulations, authoritative classical and contemporary works on maqāṣid al-sharī'ah and Islamic governance, as well as peer-reviewed journal articles indexed in Scopus, Web of Science, Dimensions, and nationally accredited journals. Document selection was guided by four criteria: conceptual relevance to hajj fund governance, scholarly credibility, contribution to Islamic governance or Da'wah Studies, and accessibility through public sources. Confidential institutional documents and unpublished deliberative materials were intentionally excluded to maintain transparency, replicability, and research integrity.

The primary research instrument was a structured document analysis matrix developed by the authors to facilitate systematic identification, coding, comparison, and synthesis of governance-related concepts across multiple documentary sources. The matrix documented the source of each document, governance principles, Islamic legal foundations, maqāṣid dimensions, da'wah perspectives, and emerging conceptual themes. This analytical instrument enabled a consistent comparison between legal, institutional, and scholarly perspectives while supporting the development of an integrated conceptual interpretation.

RESULT AND DISCUSSION

The thematic analysis demonstrates that the governance of hajj fund benefit distribution in Indonesia has evolved beyond conventional financial administration into a multidimensional process involving legal legitimacy, ethical responsibility, institutional accountability, and public trust. Rather than functioning solely as an investment management mechanism, hajj fund governance increasingly operates as a form of public religious governance in which financial decision-making directly influences the credibility of Islamic public institutions. This transformation reflects the growing expectation that public institutions entrusted with religious

funds should not only comply with statutory regulations but also embody Islamic ethical values through transparent, accountable, and equitable governance practices.

Table 1. Thematic Synthesis of Previous Studies on Hajj Fund Governance and the Positioning of the Present Study

Research Theme	Main Focus of Previous Studies	Key References	Remaining Limitation
Hajj Fund Governance	Investment management, financial sustainability, regulatory compliance, and benefit optimization of hajj funds.	Muheramtohadi (2019); Ismal & Septiana (2019); Aziz et al. (2023); Aripin (2025); Zulkarnain et al. (2025); Januratmo & Vic (2025)	Governance is predominantly examined from financial, legal, and administrative perspectives, with limited attention to ethical governance and institutional trust.
Islamic Governance	Transparency, accountability, ethical leadership, good governance, and public administration based on Islamic values.	Rastgar et al. (2023); Ruhullah & Ushama (2024); Ahwadzy et al. (2025); Salsabila (2025)	Islamic governance principles are discussed independently without integration with hajj fund benefit distribution or Da'wah Studies.
Public Trust and Institutional Legitimacy	Institutional trust, religious authority, governance credibility, and legitimacy of faith-based organizations.	Yaqin et al. (2018); Gemar (2024); Izmuddin et al. (2023); Azra et al. (2010); Rubin (2025)	Existing studies explain determinants of institutional trust but rarely connect trust formation with Islamic governance and maqāṣid-based hajj fund governance.
Maqāṣid al-Sharī'ah	Evaluation of Islamic public finance, distributive justice, fiduciary responsibility, and legal legitimacy.	Auda (2008); Aziz et al. (2023); Ahwadzy et al. (2025); Ishak (2025)	Maqāṣid is predominantly employed as a legal evaluative framework rather than an integrated ethical governance paradigm.
Da'wah Studies	Religious communication, community empowerment, digital da'wah, leadership, and social transformation.	Uyuni (2025, 2026); Rahmadi & Hamdan (2023)	Governance has rarely been conceptualized as a practical manifestation of da'wah within public religious institutions.

The thematic synthesis presented in Table 1 demonstrates that the existing literature has generated substantial contributions to understanding hajj fund governance, Islamic governance, maqāṣid al-sharī'ah, institutional legitimacy, and Da'wah Studies. Nevertheless, these scholarly traditions have largely evolved as separate bodies of knowledge, resulting in several unresolved issues that warrant further investigation.

First, an empirical gap remains because previous studies predominantly investigate hajj fund investment, financial performance, regulatory compliance, and legal legitimacy, while comparatively limited attention has been devoted to the governance of hajj fund benefit distribution as an ethical process that directly influences public trust and institutional legitimacy. Consequently, the governance of benefit distribution remains insufficiently examined within the broader context of ethical public governance.

Second, a theoretical gap exists because Islamic governance, maqāṣid al-sharī'ah, public trust, and Da'wah Studies are generally treated as independent analytical perspectives. Although each discipline contributes important insights into governance, previous scholarship has not adequately

integrated these perspectives into a unified conceptual framework capable of explaining how Islamic ethical values are institutionalized through the governance of public religious funds.

Third, a methodological gap is evident because the majority of previous studies employ normative legal analysis, Islamic financial analysis, or public policy approaches. Comparatively few studies adopt an interdisciplinary qualitative conceptual approach capable of synthesizing Islamic legal thought, governance theory, and Da'wah Studies to generate a comprehensive framework for ethical public governance.

Finally, a practical gap persists because existing scholarship has yet to provide an integrated governance model that simultaneously accommodates fiduciary responsibility (wakālah), transparency, distributive justice, accountability, maqāṣid al-sharī'ah, and public trust within the governance of hajj fund benefit distribution. As a result, policymakers and public religious institutions continue to lack a comprehensive ethical framework capable of translating Islamic normative principles into institutional governance practices.

Responding to these unresolved issues, this study advances an interdisciplinary perspective by integrating Islamic governance, maqāṣid al-sharī'ah, and Da'wah Studies into a unified analytical framework for understanding the governance of hajj fund benefit distribution. Unlike previous studies that primarily evaluate hajj fund governance through legal compliance, financial performance, or public administration, this study conceptualizes Da'wah Governance as an ethical governance paradigm through which Islamic values are institutionalized within public religious institutions. The principal novelty of this study lies in the formulation of the Maqāṣid-Based Da'wah Governance Framework, which positions Islamic governance as the institutional foundation, maqāṣid al-sharī'ah as the normative and evaluative framework, and Da'wah Governance as the ethical mechanism through which transparency, fiduciary responsibility, distributive justice, accountability, and public trust are translated into institutional practice. By integrating these previously disconnected perspectives, the proposed framework extends contemporary discussions on hajj fund governance beyond financial management toward ethical public governance grounded in Islamic values.

Accordingly, this study aims to reinterpret the governance of hajj fund benefit distribution in Indonesia through the integration of Islamic governance, maqāṣid al-sharī'ah, and Da'wah Governance in order to develop an ethical governance framework capable of strengthening institutional legitimacy and public trust. To achieve this objective, the study addresses the following research question: How can the governance of hajj fund benefit distribution in Indonesia be reinterpreted through the integration of Islamic governance, maqāṣid al-sharī'ah, and Da'wah Governance to establish an ethical public governance framework that reinforces institutional legitimacy and public trust?

This study employed a qualitative conceptual research design using document analysis of publicly accessible legal documents, government regulations, institutional reports, and peer-reviewed scholarly literature. The selected documents were analysed through qualitative thematic content analysis and conceptual synthesis to identify recurring governance principles and construct an integrated analytical framework. Rather than producing statistical generalisations, the study seeks analytical generalisation by synthesising Islamic legal thought, governance theory, and Da'wah Studies into a coherent conceptual model. The resulting Maqāṣid-Based Da'wah Governance Framework is expected to contribute to the advancement of Islamic governance scholarship while providing an ethical reference for the governance of hajj funds and other public religious institutions in contemporary Muslim societies.

The analysis of legal and institutional documents further indicates that the governance of hajj fund benefit distribution is founded upon several interconnected principles. Indonesian hajj financial management regulations consistently emphasize the protection of pilgrims' funds, prudent investment, liquidity, transparency, accountability, and the optimisation of benefits while maintaining compliance with Islamic legal principles. These governance principles demonstrate that benefit distribution constitutes an inseparable component of institutional responsibility rather than merely the financial outcome of investment activities. Consequently, the governance of benefit

distribution should be understood as an ethical obligation toward prospective pilgrims whose financial trust forms the foundation of the entire hajj financial system.

This finding supports previous studies that identify accountability and transparency as fundamental components of Islamic public governance (Rastgar et al., 2023; Ruhullah & Ushama, 2024). Likewise, studies on hajj fund management consistently emphasize the importance of prudent investment, financial sustainability, and legal compliance in safeguarding pilgrims' assets (Muheramtohadi, 2019; Aziz et al., 2023; Aripin, 2025). However, the present analysis suggests that these governance principles should not be interpreted independently. Rather, accountability, transparency, fiduciary responsibility, distributive justice, and public trust constitute mutually reinforcing ethical dimensions that collectively determine the legitimacy of hajj fund governance. This integrated perspective extends previous scholarship by shifting the analytical focus from financial governance toward ethical public governance.

Another significant finding concerns the relationship between fiduciary responsibility and institutional trust. The document analysis reveals that the governance of hajj fund benefit distribution is fundamentally based on the Islamic concept of amānah, whereby public institutions act as trustees responsible for protecting and managing the financial resources entrusted by prospective pilgrims. This fiduciary relationship extends beyond contractual obligations because it encompasses moral accountability before both society and Islamic ethical principles. Consequently, governance failures are not merely administrative deficiencies but also represent ethical failures capable of undermining institutional legitimacy and diminishing public confidence in religious governance.

The findings further demonstrate that distributive justice constitutes one of the most critical dimensions of hajj fund governance. The allocation of investment returns is not solely a technical financial decision but also reflects broader considerations concerning fairness, proportionality, intergenerational equity, and public benefit. Contemporary debates surrounding the utilisation of hajj fund benefits illustrate that governance decisions inevitably involve ethical judgments regarding whose interests should be prioritised and how public resources should be distributed in accordance with Islamic values. Accordingly, distributive justice should be understood as an essential governance principle that bridges legal legitimacy with public expectations of fairness and accountability.

The present analysis also reveals that public trust should not be viewed merely as an outcome of effective governance but as an integral component of governance itself. Existing literature generally positions institutional trust as a consequence of transparency and accountability (Yaqin et al., 2018; Gemar, 2024; Rubin, 2025). The findings of this study suggest a broader interpretation in which public trust functions simultaneously as the ethical foundation, governance objective, and indicator of institutional legitimacy. This perspective demonstrates that governance within public religious institutions is inseparable from the continuous cultivation of trust through responsible institutional conduct.

Overall, the findings indicate that contemporary hajj fund benefit distribution should be interpreted as a multidimensional governance process integrating legal compliance, financial responsibility, Islamic ethical values, and institutional accountability. The governance of hajj funds therefore represents more than a system for administering public financial resources; it constitutes an institutional mechanism through which Islamic values are translated into governance practices that strengthen legitimacy, reinforce public trust, and realise the broader objectives of public welfare. These findings provide the conceptual foundation for reinterpreting hajj fund governance through Islamic legal ethics and subsequently developing the Maqāṣid-Based Da'wah Governance Framework presented in the following discussion.

Islamic Legal and Ethical Foundations

The document analysis demonstrates that the governance of hajj fund benefit distribution cannot be adequately understood solely through administrative regulations or financial management principles. Instead, it is fundamentally grounded in the ethical and legal objectives of Islamic law (maqāṣid al-sharī'ah), which seek to preserve public welfare (maṣlaḥah), protect entrusted wealth

(ḥifẓ al-māl), uphold justice (al-'adl), and maintain public trust (amānah). These objectives establish governance as a normative obligation that extends beyond legal compliance toward the realization of ethical responsibility within public institutions. Consequently, hajj fund governance should be interpreted as an institutional process through which Islamic legal values are translated into accountable governance practices rather than merely a mechanism for managing financial assets.

The thematic synthesis further reveals that fiduciary responsibility (wakālah) constitutes one of the central legal foundations of hajj fund governance. In Islamic jurisprudence, wakālah establishes an agency relationship in which the entrusted institution assumes responsibility for managing another party's interests with honesty, competence, and accountability. Applied to hajj fund administration, this principle positions the governing institution not as the owner of pilgrims' funds but as a trustee whose authority is limited by legal obligations and ethical accountability. Accordingly, every governance decision concerning investment, benefit distribution, and financial management should be evaluated according to its ability to fulfil fiduciary obligations while protecting the interests of prospective pilgrims. This interpretation is consistent with contemporary discussions on fiduciary governance in Islamic finance, yet the present analysis demonstrates that fiduciary responsibility also constitutes the ethical foundation of institutional legitimacy (Ramadhan et al., 2024; Ishak, 2025).

Beyond fiduciary responsibility, the findings indicate that distributive justice (al-'adl) represents another indispensable principle for interpreting hajj fund benefit distribution. Islamic legal thought consistently recognises justice as one of the primary objectives underlying public governance and economic decision-making. Within the context of hajj fund administration, distributive justice requires that investment benefits be managed transparently, allocated fairly, and directed toward achieving the greatest public benefit without compromising the rights of individual pilgrims. Consequently, governance decisions should not be evaluated solely according to financial efficiency but also according to their capacity to realise equitable benefit distribution and protect public welfare in accordance with the objectives of Islamic law. This perspective expands previous scholarship, which generally employs maqāṣid al-sharī'ah as an evaluative legal framework, by positioning it as an operational foundation for ethical governance (Aziz et al., 2023; Ahwadzy et al., 2025).

Another important finding emerging from the document analysis concerns the relationship between transparency, accountability, and amānah. Existing governance literature frequently treats transparency as an administrative requirement intended to strengthen organisational performance. However, Islamic legal thought conceptualises transparency as a moral obligation arising from the principle of amānah. Public institutions entrusted with managing religious funds therefore carry dual responsibilities: accountability before statutory regulations and accountability before Islamic ethical values. This dual accountability distinguishes Islamic governance from conventional public administration because institutional performance is assessed not only through regulatory compliance but also through the consistent realization of honesty, integrity, and justice. Consequently, transparency functions not merely as a governance instrument but also as an ethical expression of institutional trustworthiness.

The analysis also demonstrates that the integration of Islamic legal principles generates a broader understanding of governance than that offered by financial or administrative perspectives alone. Rather than treating maqāṣid al-sharī'ah, fiduciary responsibility, justice, transparency, and accountability as separate legal concepts, the findings reveal that these principles collectively form an interconnected ethical system. Governance therefore becomes a continuous process of translating Islamic normative values into institutional decision-making capable of protecting public interests while maintaining institutional credibility. Such an interpretation moves beyond legal formalism by recognising that the legitimacy of Islamic public institutions ultimately depends upon the extent to which legal principles are realised in everyday governance practices.

Taken together, these findings indicate that Islamic legal principles provide more than normative legitimacy for hajj fund administration; they constitute the ethical architecture through which governance acquires institutional credibility and public acceptance. The integration of

maqāṣid al-sharī'ah, wakālah, amānah, justice, transparency, and accountability therefore establishes the conceptual bridge between Islamic legal thought and ethical public governance. This integrated understanding subsequently provides the analytical basis for introducing Da'wah Governance as the ethical paradigm through which Islamic legal values are institutionalised within contemporary public religious governance.

Table 2. Conceptual Synthesis of Islamic Legal and Ethical Foundations for Hajj Fund **Benefit Distribution**

Islamic Principle	Governance Meaning	Institutional Function	Ethical Contribution
Maqāṣid al-Sharī'ah	Normative objectives guiding public governance	Ensures governance promotes public welfare and protects pilgrims' interests	Provides the ethical foundation for policy evaluation and decision-making
Wakālah (Fiduciary Responsibility)	Agency relationship between pilgrims and governing institution	Regulates responsible management of entrusted funds	Strengthens fiduciary integrity and institutional legitimacy
Amānah (Trustworthiness)	Moral obligation in exercising public authority	Encourages transparency, honesty, and responsible governance	Reinforces public trust through ethical institutional conduct
Al-'Adl (Distributive Justice)	Fair allocation of benefits and institutional responsibilities	Ensures equitable distribution of investment returns	Promotes fairness, proportionality, and social legitimacy
Accountability	Institutional responsibility toward stakeholders and Islamic ethical values	Ensures transparent governance and public oversight	Builds credibility and sustainable public confidence
Public Trust	Outcome and indicator of ethical governance	Reflects institutional legitimacy and social acceptance	Sustains long-term governance effectiveness and public confidence

The preceding findings collectively demonstrate that contemporary hajj fund governance cannot be adequately explained through financial management, regulatory compliance, or Islamic legal analysis alone. Instead, the thematic synthesis reveals the need for an integrated governance perspective capable of connecting legal legitimacy, ethical responsibility, institutional accountability, and public trust within a single conceptual framework. This finding suggests that the governance of hajj fund benefit distribution should be understood not merely as an administrative function but as an ethical process through which Islamic values are institutionalised within public religious institutions. Consequently, governance becomes an essential mechanism for translating Islamic normative principles into responsible institutional practice.

Building upon this synthesis, the present study proposes the Maqāṣid-Based Da'wah Governance Framework as an integrated analytical model for ethical public governance. The framework is constructed upon three complementary dimensions. The first dimension is Islamic Governance, which provides the institutional and organisational foundation for governance through principles of transparency, accountability, fiduciary responsibility, participation, and good institutional management. Within this dimension, governance is understood as the organisational structure through which public authority is exercised responsibly and in accordance with both statutory regulations and Islamic ethical commitments. Islamic governance therefore establishes the institutional environment within which ethical decision-making becomes possible.

The second dimension consists of maqāṣid al-sharī'ah, which functions as the normative and evaluative foundation of governance. Rather than serving merely as a legal instrument for assessing the permissibility of financial transactions, maqāṣid al-sharī'ah provides the ethical objectives that guide institutional decision-making toward justice (al-'adl), public welfare (maṣlaḥah), protection of entrusted wealth (ḥifẓ al-māl), and preservation of public trust (amānah). Through this perspective, governance decisions are evaluated not only according to procedural legality but also according to their capacity to realise the higher objectives of Islamic law. Consequently, maqāṣid transforms governance from regulatory compliance into ethical public responsibility.

The third and most distinctive dimension of the proposed framework is Da'wah Governance, which represents the principal conceptual contribution of this study. Unlike conventional understandings that primarily associate da'wah with religious communication, preaching, education, or community outreach, this study conceptualises da'wah as an ethical governance paradigm through which Islamic values are continuously embodied within institutional practices. Da'wah Governance therefore refers to the institutional process of realising transparency, justice, fiduciary responsibility, accountability, and public welfare as practical manifestations of Islamic teachings. Within this framework, governance itself becomes a form of da'wah because institutional integrity, ethical leadership, and responsible public service communicate Islamic values more effectively than verbal discourse alone.

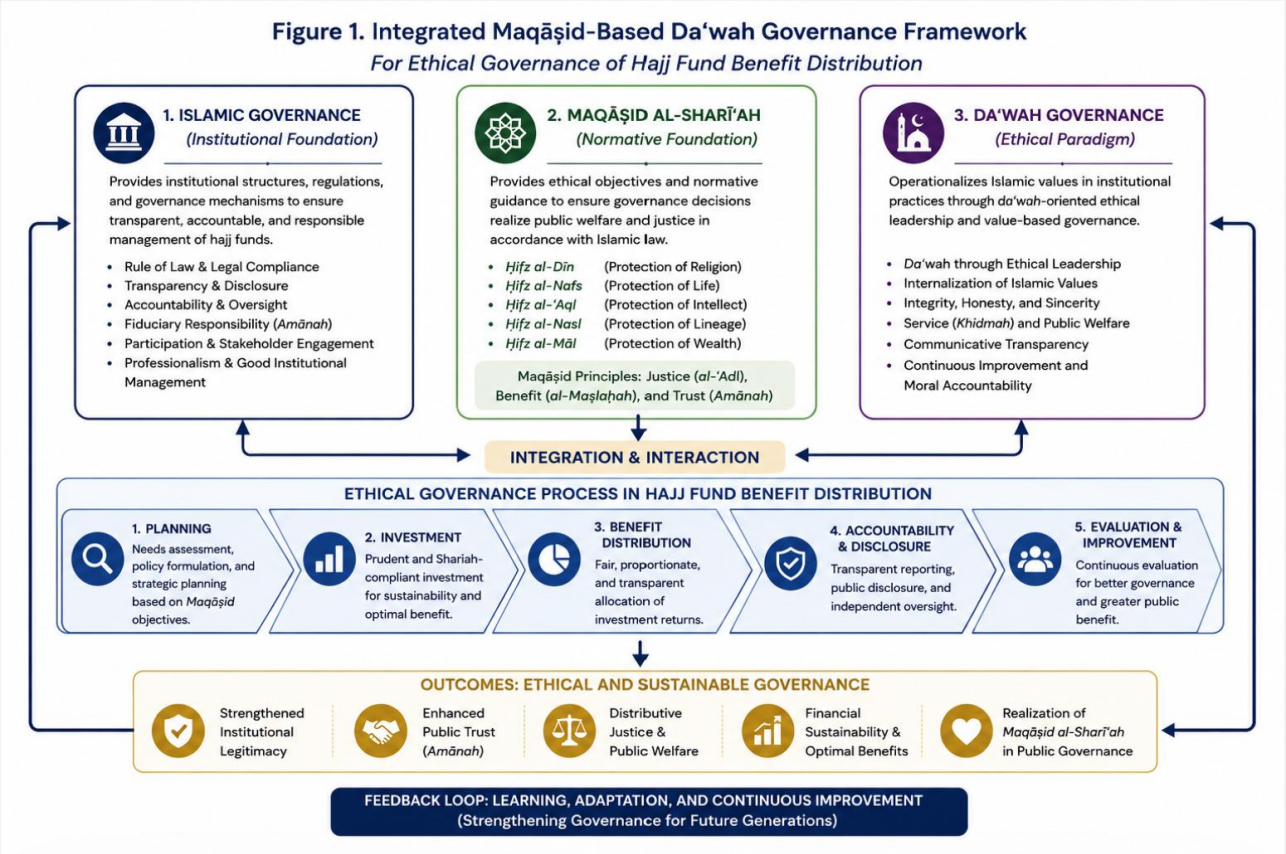
The integration of these three dimensions produces a comprehensive governance model in which each component performs a distinct yet complementary function. Islamic Governance establishes institutional capacity and governance mechanisms; maqāṣid al-sharī'ah provides ethical direction and normative evaluation; while Da'wah Governance operationalises Islamic ethical values through everyday institutional decision-making. Their interaction generates a governance system capable of balancing legal legitimacy, financial responsibility, organisational accountability, distributive justice, and public trust. Rather than functioning independently, these dimensions reinforce one another in creating governance practices that are simultaneously lawful, ethical, socially responsible, and religiously meaningful.

An important implication emerging from this framework concerns the repositioning of public trust. Previous governance studies generally regard trust as an outcome generated by effective governance. The present framework proposes a broader interpretation by conceptualising public trust as both the ethical foundation and the principal objective of governance. Trust is therefore not simply produced after governance succeeds; rather, it guides governance decisions throughout the institutional process. Every decision concerning investment, benefit distribution, transparency, accountability, and fiduciary responsibility ultimately contributes to strengthening or weakening institutional legitimacy. Consequently, public trust functions as the central integrating element connecting Islamic governance, maqāṣid al-sharī'ah, and Da'wah Governance.

The proposed framework also extends the theoretical development of Da'wah Studies. It argues that the transformative mission of da'wah is not confined to changing individual beliefs or behaviours but also encompasses the ethical transformation of public institutions. Public religious governance therefore becomes an important arena through which Islamic values are implemented in contemporary society. In this respect, ethical governance represents a practical manifestation of da'wah because justice, transparency, accountability, and public service collectively demonstrate Islam's commitment to promoting social welfare and institutional integrity. This broader interpretation expands the disciplinary scope of Da'wah Studies beyond communication-oriented approaches toward the study of ethical institutional governance.

Overall, the Maqāṣid-Based Da'wah Governance Framework proposed in this study provides an integrated conceptual model capable of bridging Islamic legal thought, governance theory, and Da'wah Studies. By repositioning governance as a practical manifestation of Islamic ethical values, the framework advances contemporary discussions beyond financial management and legal compliance toward a more holistic understanding of ethical public governance. The framework is expected to serve not only as a theoretical contribution to Islamic Studies but also as a practical

reference for strengthening governance within hajj fund administration and other public religious institutions across Muslim societies.



The integrated framework presented in Figure 1 synthesises the principal findings of this study into a coherent conceptual model for the governance of hajj fund benefit distribution. The framework demonstrates that ethical public governance emerges from the dynamic interaction of three interdependent dimensions: Islamic Governance, maqāṣid al-sharī'ah, and Da'wah Governance. Rather than functioning independently, these dimensions collectively establish the institutional, normative, and ethical foundations necessary for governing public religious funds in accordance with Islamic values. This integration represents the central conceptual contribution of the present study by explaining how governance can simultaneously fulfil legal legitimacy, institutional accountability, and ethical responsibility.

The framework further illustrates that Islamic Governance provides the institutional architecture through which governance mechanisms—including transparency, accountability, fiduciary responsibility, participation, and organisational oversight—are implemented. At the normative level, maqāṣid al-sharī'ah guides governance by ensuring that institutional decisions promote justice (al-'adl), public welfare (maṣlaḥah), protection of entrusted wealth (ḥifẓ al-māl), and trustworthiness (amānah). These two dimensions are subsequently operationalised through Da'wah Governance, which transforms Islamic ethical values into everyday institutional practices. Within this framework, da'wah is understood not merely as religious communication but as the ethical embodiment of Islamic teachings through responsible governance, transparent decision-making, and accountable public service.

Finally, the framework positions public trust as the ultimate outcome and simultaneously the sustaining force of ethical governance. Institutional legitimacy is strengthened when governance consistently reflects transparency, distributive justice, fiduciary responsibility, accountability, and service to the public interest. Consequently, the proposed Maqāṣid-Based Da'wah Governance Framework extends existing scholarship by repositioning governance as a practical manifestation of da'wah and by providing an integrated conceptual model that may be applied not only to hajj fund

administration but also to the governance of other Islamic public institutions operating within contemporary Muslim societies.

The proposed Maqāṣid-Based Da'wah Governance Framework carries important implications for the advancement of contemporary Islamic Studies, particularly in the areas of Islamic governance, maqāṣid al-sharī'ah, and Da'wah Studies. Existing scholarship has generally examined these three domains as relatively independent fields of inquiry. Islamic governance has primarily focused on institutional accountability and administrative ethics, maqāṣid al-sharī'ah has largely functioned as a normative framework for legal reasoning and policy evaluation, while Da'wah Studies have predominantly concentrated on religious communication, education, community empowerment, and social transformation. The present study demonstrates that these three traditions are conceptually interconnected and should be understood as complementary dimensions of ethical public governance. Consequently, governance itself should be recognised as an important domain of contemporary da'wah because the realization of transparency, justice, fiduciary responsibility, accountability, and public welfare constitutes a practical manifestation of Islamic values within public institutions.

From a theoretical perspective, this study contributes to the development of Islamic governance by repositioning Da'wah Governance as an ethical governance paradigm rather than merely an extension of religious communication. Within the proposed framework, da'wah functions as the ethical mechanism through which Islamic legal values are translated into institutional behaviour and public decision-making. This interpretation expands the disciplinary scope of Da'wah Studies beyond communication-oriented approaches toward the study of ethical institutional transformation. Simultaneously, the study extends the application of maqāṣid al-sharī'ah beyond its conventional role as an evaluative legal framework by demonstrating its function as the normative foundation of ethical governance. The resulting conceptual synthesis therefore offers a broader understanding of Islamic public governance that integrates institutional structures, normative objectives, and ethical implementation within a single analytical framework.

The framework also provides important practical implications for policymakers, hajj fund administrators, religious authorities, and other faith-based public institutions. The findings suggest that governance effectiveness should not be evaluated solely through financial performance, regulatory compliance, or organisational efficiency. Rather, governance should also be assessed according to its ability to strengthen public trust through transparent decision-making, distributive justice, fiduciary responsibility, and accountable institutional conduct. Accordingly, the proposed framework may serve as a conceptual reference for developing governance policies, institutional evaluation indicators, ethical leadership programmes, and public accountability mechanisms within hajj fund administration and other Islamic public institutions. Beyond the Indonesian context, the framework offers a transferable ethical governance model that may inform public religious governance in other Muslim-majority societies facing similar institutional challenges.

Despite these contributions, several limitations should be acknowledged. First, this study adopts a qualitative conceptual design based exclusively on publicly accessible documentary sources and therefore does not incorporate empirical evidence obtained through interviews, surveys, or field observations involving policymakers, institutional leaders, or pilgrims. Second, the proposed framework has not yet been empirically validated within operational governance settings. Consequently, the relationships among Islamic governance, maqāṣid al-sharī'ah, Da'wah Governance, and public trust remain conceptual rather than statistically verified. These limitations do not diminish the analytical value of the framework but indicate that its practical applicability should be examined through future empirical investigation.

Future research should therefore evaluate the proposed framework using qualitative, quantitative, or mixed-methods approaches involving stakeholders responsible for the governance of hajj funds and other Islamic public institutions. Comparative studies across Muslim-majority countries may further examine how different governance systems operationalise Islamic ethical principles within diverse legal and institutional contexts. In addition, future scholarship may explore the application of Da'wah Governance beyond hajj fund administration, including waqf

governance, zakat management, Islamic educational institutions, halal governance, mosque administration, and other forms of Islamic public service. Such investigations would not only provide empirical validation for the proposed framework but also contribute to the broader development of Islamic governance as an interdisciplinary field that bridges Islamic law, public administration, and Da'wah Studies.

CONCLUSION

This study demonstrates that the governance of hajj fund benefit distribution should be understood as an ethical public governance process rather than merely a system of financial management or regulatory compliance. The thematic synthesis reveals that effective governance is achieved through the integration of fiduciary responsibility, transparency, distributive justice, accountability, and public trust, all of which are grounded in the normative objectives of maqāṣid al-sharī'ah. Accordingly, the legitimacy of hajj fund governance depends not only on institutional compliance with legal and administrative requirements but also on its capacity to embody Islamic ethical values in the management of public religious resources. These findings advance the understanding of hajj fund governance by positioning ethical governance as the central mechanism through which Islamic public institutions maintain institutional credibility and public confidence.

The principal contribution of this study lies in the formulation of the Maqāṣid-Based Da'wah Governance Framework, which integrates Islamic Governance, maqāṣid al-sharī'ah, and Da'wah Governance into a unified analytical framework for ethical public governance. By conceptualising governance as a practical manifestation of da'wah, the study extends contemporary Da'wah Studies beyond religious communication toward the ethical governance of public institutions while simultaneously broadening the application of maqāṣid al-sharī'ah from a legal evaluative framework to a normative foundation for institutional governance. Consequently, the proposed framework contributes to the development of Islamic Studies by offering an interdisciplinary model that bridges Islamic law, governance studies, and Da'wah Studies. More broadly, it provides an ethical reference for strengthening transparency, accountability, justice, and public trust within hajj fund administration and other faith-based public institutions, thereby reinforcing the role of Islamic governance in realizing the higher objectives of the Sharī'ah within contemporary society..

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this work, the authors used ChatGPT (OpenAI) to assist with English language translation, academic writing refinement, and improvements in grammatical accuracy and clarity. After using this tool, the authors reviewed and edited the content as needed and take full responsibility for the content of the publication.

ACKNOWLEDGEMENT

This is a short text to acknowledge the contributions of specific colleagues, institutions, or agencies that aided the efforts of the authors.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

REFERENCES

Akah, K. M. (2026). From Firdaus to Cameroon: Patriarchal abandonment, gendered violence, and women's survival in Nawal El Saadawi's *Woman at Point Zero*. *International Journal of Research and Innovation in Social Science, 10*(9), 2223–2238. https://doi.org/10.47772/IJRISS.2026.100900157

Akakpo, I. (2026). The exploited body: A Marxist-feminist reading of gender, labor, and capital in Emecheta's *Second Class Citizen*, El Saadawi's *Woman at Point Zero*, and Darko's *Faceless*. *Journal of Contemporary Research in English Language and Communication, 2*(1), 30–34. https://doi.org/10.65962/jcrelc-jan-2026-6

Arshad, N. J. (2025). Artificial intelligence and feminist ethics: Evaluating Firdaus' moral choices in *Woman at Point Zero* through AI-driven moral judgments. *SIJMDS*. https://doi.org/10.63960/SIJMDS-2025-2253

Az-Zahra, A. N., & Mustikawati, Y. (2024). The idea of radical feminism in the novel *Woman at Point Zero*. *Journal of English Literature and Linguistic Studies, 3*(1). https://doi.org/10.26858/jells.v3i1.67631

Bano, S., & Batool, S. S. (2026). Forced isolation, systemic dehumanization and the reclamation of sovereign autonomy in *The Yellow Wallpaper* and *Woman at Point Zero*: A radical feminist analysis. *Journal of Media Horizons, 7*(6), 365–379.

Böhret, I. A., Pillai, V. S., & Steinert, J. I. (2025). What works in reducing economic violence against women: Global evidence from a systematic review and meta-analysis. *Trauma, Violence, & Abuse*. https://doi.org/10.1177/15248380251383915

Cetinkaya, H. (2024). Re-theorising namûs beyond 'honour': Self-making, feminist agency and global epistemic justice. *Feminist Theory, 26*(1), 44–62. https://doi.org/10.1177/14647001241226938

Dakhil, I. A. (2026). Gendered violence and female agency in Nawal El Saadawi's *Woman at Point Zero* and Toni Morrison's *Beloved*. *Journal of Imam Al-Kadhum College*. https://doi.org/10.61710/fghrrm95

Dewi, S., Namang, K. W., & Bura, T. (2026). Analisis novel "Perempuan di Titik Nol" karya Nawal El-Saadawi dalam perspektif gender (Teori Mansour Fakih). *Jurnal Alfa: Penelitian, Pendidikan, dan Bahasa, 4*(2s), 215–232. https://doi.org/10.64733/journalalfa.v4i2s.248

Forchieri, S. (2025). Femi(ni)cide through a decolonial lens: Literary interventions and the relational turn. *Signs: Journal of Women in Culture and Society, 50*(3). https://doi.org/10.1086/733671

Gardener, C., & Mishra, S. (2024). Rewriting patriarchy: A feminist analysis of female resistance in English literature. *Global Multidisciplinary Perspectives Journal, 1*(6), 214–220. https://doi.org/10.54660/GMPJ.2024.1.6.214-220

Haering, S., Schulze, L., Geiling, A., Meyer, C., Klusmann, H., Schumacher, S., Knaevelsrud, C., & Engel, S. (2024). Higher risk–less data: A systematic review and meta-analysis on the role of sex and gender in trauma research. *Journal of Abnormal Psychology, 133*(3), 257–272. https://doi.org/10.1037/abn0000899

Hasan, A. M. (2025). The subjugation of bodies, gender, and biopolitics in Nawal El Saadawi's *Woman at Point Zero*. *Misan Journal of Academic Studies, 24*(55), 14–23. https://doi.org/10.54633/2333-024-055-002

Irmayani, I., Rahman, F., Amir, M. P., & Abbas, H. (2024). Woman struggle in *Woman at Point Zero* novel by Nawal El Saadawi: Radical and liberal feminism perspective. In *Proceedings of*

the 4th International Conference on Linguistics and Culture (pp. 229–235). Atlantis Press. https://doi.org/10.2991/978-2-38476-251-4_33

Kök, Ş., & Bakırtaş, Ş. (2024). Unveiling women's struggles in Nawal El Saadawi's *Woman at Point Zero* from a postcolonial perspective. *İnönü University International Journal of Social Sciences, 13*(2), 591–608. https://doi.org/10.54282/inijoss.1448678

Mohamad, M. S. S., Ahmed, A. B., & Majeed, Z. S. (2026). The portrayal of misogyny in the Middle East: A study in Elif Shafak's *10 Minutes 38 Seconds in This Strange World* and Nawal El Saadawi's *Woman at Point Zero*. *Qalaai Zanist Journal, 11*(1). https://doi.org/10.25212/lfu.qzj.11.1.16

Ohia, B.-F. (2024). Ambivalence of female power and prostitution in Nawal El Saadawi's *Woman at Point Zero*. *Journal of Women Empowerment and Studies, 4*(2), 15–22. https://doi.org/10.55529/jwes.42.15.22

Onuabuobi, O. S., & Titus-Green, A. (2026). Benevolent sexism and female objectification in El Saadawi's *Woman at Point Zero* and Amma Darko's *Beyond the Horizon*. *Interdisciplinary Journal of African & Asian Studies, 11*(2).

Putriyani, R., & Kasanova, R. (2026). Representation of women and power relations in the novel *Woman at Point Zero* by Nawal El Saadawi: Sara Mills' critical discourse analysis. *Journal of Innovative and Creativity, 6*(2), 30964–30969. https://doi.org/10.31004/joecy.v6i2.11228

Rather, N. A. (2025). 'Stories have to be told or they die': A critique of the essentialist paradigms of female genital mutilation and religion in Nawal El Saadawi's *Woman at Point Zero* (1977). *English Studies in Africa, 68*(1), 51–64. https://doi.org/10.1080/00138398.2024.2424114

Rismawati, B., & Sunra, L. (2024). Gender discrimination on the main character Firdaus in the novel *Woman at Point Zero* by Nawal El Saadawi. *Journal of English Literature and Linguistic Studies, 2*(3). https://doi.org/10.26858/jells.v2i3.65864

Sattar, G., Kaleem, Y., & Nasir, S. (2026). Existential anxiety and female consciousness in *Woman at Point Zero*. *Pakistan Journal of Social Science Review, 5*(5), 396–415. https://doi.org/10.5281/zenodo.20279743

Shadrina, M. N., Putri, A. S., & Rosalina, D. (2025). Patriarchy and its impacts on women in Laila Lalami's *Hope and Other Dangerous Pursuits*: A feminist perspective. *Litteratura: Jurnal Bahasa dan Sastra, 4*(1). https://doi.org/10.15408/ltr.v4i1.30166

Sinko, L., Dubois, C., & Thorvaldsdottir, K. B. (2024). Measuring healing and recovery after gender-based violence: A scoping review. *Trauma, Violence, & Abuse, 25*(4), 2907–2926. https://doi.org/10.1177/15248380241229745

Solanke, S. O., Agboola, O., & Ojebisi, H. (2026). Negotiated survival and traumatic agency: Re-reading patriarchal violence in Nawal El Saadawi's *Woman at Point Zero*. *ABJ Journal of Humanities*. https://doi.org/10.67993/nr4x0f18

Tanjung, T. W., & Hayati, Y. (2025). Dominasi patriarki terhadap tokoh perempuan dalam novel *Gadis Pantai*: Kajian kritik sastra feminis. *Geram, 13*(2), 180–193. https://doi.org/10.25299/geram.2025.23695

Ullman, C., Amin, A., Bourassa, A., Chandarana, S., Dutra, F., & Ellsberg, M. (2025). Interventions to prevent violence against women and girls globally: A global systematic review of reviews to update the RESPECT women framework. *BMJ Public Health, 3*(1), e001126. https://doi.org/10.1136/bmjph-2024-001126

Vahedi, L., Seff, I., Tsai, A. C., Rfat, M., Aljamhan, M. S., & Stark, L. (2025). Gender-based violence syndemics in global health: A systematic review. *Social Science & Medicine, 367*, 117793. https://doi.org/10.1016/j.socscimed.2025.117793

Yanti, J., & Karimaliana, K. (2026). Analisis kajian feminisme terhadap tokoh perempuan dalam novel *Perempuan di Titik Nol* karya Nawal El-Saadawi dalam model analisis wacana kritis pada teori Norman Fairclough. *Jurnal Kepemimpinan dan Pengurusan Sekolah, 11*(3). https://doi.org/10.34125/jkps.v11i3.2465

Zahro, I. Z., Hadi, S., & Wibawa, S. H. (2024). A study of women's power in patriarchy on Nawal El Saadawi's novel *Women at Point Zero*. *Jurnal Global Ilmiah, 1*(12). https://doi.org/10.55324/jgi.v1i12.119

Copyright Holder :
© Mohammad Adnan et al. (2026).

First Publication Right :
© Islamic Studies in the World

This article is under: