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Implementation of Maqashid Syariah Principles in Financial Performance Evaluation at Pku Muhammadiyah Temanggung Hospital

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Abstract. *Sharia Enterprise Theory, is a theory in accounting that explains an organization or entity by applying Islamic value standards. Some of these Islamic theories are, Maqasid Sharia Theory, which was developed by Imam Al-Ghazali and Imam Al-Syatibi, explaining that the purpose of sharia is to achieve goodness and balance in human life. The Triple Bottom Line (TBL) theory, developed by John Elkington, explains that an organization's financial performance should be assessed based on three dimensions: financial, social, and environmental. Stakeholder Theory, developed by Edward Freeman, explains that an organization's financial performance should be assessed based on the interests of all stakeholders. The theory of Islamic Corporate Social Responsibility (ICSR) explains that an organization's financial performance should be assessed based on its compliance with sharia principles and the interests of society. This study employs a mixed-methods approach, combining qualitative and quantitative methods. The qualitative approach aims to explore the concept of evaluating the financial performance of Islamic hospitals based on the maqasid sharia principles. This research aims to generate concepts related to the development of a financial performance evaluation system for Islamic hospitals that adheres to the maqasid sharia principles. The data sources for this study use primary and secondary data. Primary data were obtained through Focus Group Discussion (FGD) activities to gather information regarding the evaluation of the financial performance of Islamic hospitals based on the principles of Islamic principles. Based on the results of research and analysis on the implementation of the Sharia Standards for Accounting and Financial Management (SSMAK) at PKU Muhammadiyah Temanggung Hospital, it can be concluded that the hospital has implemented all eight SSMAK standards very well, obtaining a total score of 215 out of 230 points or 93%. This indicates that the hospital's financial governance has fulfilled the principles of sharia compliance comprehensively. The implementation of each SSMAK standard is integrated with the values of maqāṣid al-syarī'ah, which include hifẓ ad-dīn (protecting religion), hifẓ al-nafs (protecting the soul), hifẓ al-'aql (protecting reason), hifẓ an-nasl (protecting descendants), and hifẓ al-māl (protecting wealth).*

Keywords: *Corporate; Group; Responsibility; Social.*

1. Introduction

Hospital management in Indonesia is currently facing an era of digital transformation. The government has set a target for 2024.Establishing a digital transformation strategy for health with the aim of improving the quality of public health services, as outlined in sehatnegeriku.kemkes.go.id. Changing health facility management from initially focusing on reporting to focusing on service delivery. Facing this transformation requires sound financial management support, based on measuring hospital financial performance. In Islamic Economics, achieving maqashid sharia is the desired goal through the realization of justice and balance in society. This maqashid sharia is the basis for the practice of muamalah.

Hospital development has experienced significant growth in the JKN era. Sharia hospitals focus not only on financial gain but also on fulfilling the principles of maqashid sharia, namely safeguarding five main aspects: religion (ad-din), life (an-nafs), reason (al-aql), lineage (an-nasl), and wealth (al-maal). The National Sharia Council - Indonesian Ulema Council (DSN - MUI) Fatwa No. 107/DSN-MUI/x/2016 regulates the Guidelines for the Implementation of Sharia Hospitals.

The financial performance of conventional hospitals refers to conventional indicators such as profitability and liquidity in Sharia hospitals financial performance is assessed by how the hospital fulfills sharia objectives.

Currently, Islamic hospitals generally still measure financial performance using the same conventional methods as public companies. However, Islamic hospitals require a more specific approach, namely incorporating Islamic principles (maqasid syariah). This study aims to develop a financial performance assessment model. which is new for Islamic hospitals, taking these aspects into account.

Sharia Enterprise Theory, is a theory in accounting that explains an organization or entity by applying Islamic value standards. Some of these Islamic theories are, Maqasid Sharia Theory, which was developed by Imam Al-Ghazali and Imam Al-Syatibi, explaining that the purpose of sharia is to achieve goodness and balance in human life. (Al-Ghazali, 2005)The Triple Bottom Line (TBL) theory, developed by John Elkington, explains that an organization's financial performance should be assessed based on three dimensions: financial, social, and environmental. (Elkington, 1994). Stakeholder Theory, developed by Edward Freeman, explains that an organization's financial performance should be assessed based on the interests of all stakeholders. (Freeman, 1984)The theory of Islamic Corporate Social Responsibility (ICSR) explains that an organization's financial performance should be assessed based on its compliance with sharia principles and the interests of society.

Maqasid sharia refers to the main objectives of Islamic sharia, which aims to protect five important aspects of life: religion (deen), life (nafs), reason (aql), descendants (nasl), and wealth (maal). In the financial sector, maqasid sharia serves as a guide to ensure that economic and business activities do not only focus on material gain but also consider social, spiritual, and sustainability values based on Islamic principles (Chapra, 2008). This principle is the foundation for developing an Islamic economic system, including in the management and assessment of the financial performance of organizations such as Islamic hospitals.

In Islam, financial performance assessments are not solely based on profitability, efficiency, or productivity, but must also consider the achievement of sharia objectives. Financial success in Islam involves elements of justice, permissibility, transparency, and contribution to societal welfare. (Antonio, 2012)In Islamic hospitals, financial performance is evaluated by considering the benefits provided to the community while maintaining compliance with Islamic principles.

Several performance measurement models based on maqasid sharia have been developed, including:

1) Maqasid Syariah Index (MSI)

This model measures an organization's level of achievement in realizing sharia objectives. The dimensions measured include individual development, social justice, and efficient resource management in accordance with Islamic values.

2) Performance Measurement Framework for Islamic Organizations

This model is designed to evaluate the success of an organization based on sharia objectives, with indicators such as zakat distribution, human resource capacity development, and efforts to maintain environmental sustainability.

3) Financial Management in Sharia Hospitals

A Sharia hospital is a healthcare institution that integrates healthcare services with Sharia principles. In its financial management, the hospital must ensure that revenue is sourced from halal transactions, manage funds efficiently, and distribute resources fairly. Relevant financial performance indicators based on the maqasid sharia include:

4) Financial Efficiency

Effective and efficient operational budget management without conflicting with sharia principles.

5) Financial Sustainability

The hospital's ability to run operations sustainably with financial transparency and accountability.

6) Service Improvement

2. Research Methods

This study employs a mixed-methods approach, combining qualitative and quantitative methods. The qualitative approach aims to explore the concept of evaluating the financial performance of Islamic hospitals based on the maqasid sharia principles. This research aims to generate concepts related to the development of a financial performance evaluation system for Islamic hospitals that adheres to the maqasid sharia principles.The data sources for this study use primary and secondary data. Primary data were obtained through Focus Group Discussion (FGD) activities to gather information regarding the evaluation of the financial performance of Islamic hospitals based on the principles of Islamic principles. Secondary data include financial performance reports of Islamic hospitals aligned with the principles of Islamic principles. This data is used to produce a description of the performance evaluation of Islamic hospitals. This type of research data uses ratio data to measure financial performance based on Islamic principles. Data were collected through several methods, namely interviews, surveys, and observations. Interviews were conducted to gather deeper information about the experiences and views of respondents. Financial report data were collected through the Manager, Accounting Assistant, and Financial Assistant. Observations were conducted to directly observe the implementation of Islamic principles in hospitals.

3. Results and Discussion

The assessment of the eight Sharia Standards for Financial Accounting Management (SSMAK) standards yielded a total score of 215 out of 230 points, meaning that all standards have been met at ≥80%, or are in the very good category (93%). To deepen the meaning of this application, the analysis was integrated with the concept of maqasid sharia, which consists of:

1) Hifz ad-Din (Protecting Religion)
2) Hifz an-Nafs (Protecting the Soul)
3) Hifz al-'Aql (Guarding the Intellect)
4) Hifz an-Nasl (Guarding the Offspring)
5) Hifz al-Māl (Guarding Wealth)

The maqasid approach is used to assess the extent to which each standard element not only meets formal sharia compliance, but also provides spiritual, social and economic benefit (welfare).

This element assesses the extent to which hospital financial governance is conducted in accordance with Sharia principles, from planning, receipt, and use of funds, collaboration with Sharia financial institutions, to the management of zakat and charitable funds. The primary focus is Sharia compliance in all aspects of accounting and finance to ensure the hospital:

1) Trust in managing funds,
2) Transparent in reporting,
3) Fairness in the distribution of benefits, and
4) Oriented towards social benefits.

Accounting and financial governance is implemented in accordance with sharia principles which include:

a. Hospital planning in the form of implementing the preparation of Work Plans and Budgets.

b. Acceptance of services originating from halal and non-halal sources.

c. The use of the funds allocated for operational purposes, development, and social and da'wah activities.

d. In terms of fund management and financial assistance, the hospital collaborates with Islamic financial institutions.

e. Presentation of financial reports based on sharia financial reporting standards set by IAI.

f. Organizing and managing zakat and charity funds.

g. The hospital carries out control and audit of financial management.

When analyzed through the maqāṣid sharia framework, the implementation of financial governance at PKU Muhammadiyah Temanggung Hospital shows alignment with the five main objectives of Islamic sharia, namely maintaining religion (hifdz ad-dīn), maintaining reason (hifdz al-'aql), maintaining property (hifdz al-māl), maintaining the soul (hifdz an-nafs), and maintaining descendants (hifdz an-nasl).

First, in terms of hifdz ad-din, the hospital has demonstrated its commitment to upholding religious principles in its financial activities by separating halal and non-halal funds and ensuring all transactions are conducted through Islamic financial institutions. The implementation of the Sharia-compliant Sharia Supervisory Board (DPS) and collaboration with LazisMu KL RSPKU are concrete manifestations of efforts to maintain the purity of sharia principles in modern accounting practices.

Second, the principle of hifdz al-māl is reflected in a rigorous sharia reporting and audit system. The hospital ensures that all financial flows are based on sharia law, are accountable, and transparent. The implementation of sharia financial audits and DPS supervision helps ensure the hospital's finances are free from riba (usury), gharar (gharar), and maysir (risk of gambling).

Third, the hifdz al-'aql aspect is reflected in the improvement of Sharia financial literacy among finance staff. The hospital is gradually training staff in Sharia Financial Accounting Standards (PSAK) and Islamic jurisprudence (fiqh muamalah) to make financial decisions more rational and based on Islamic values.

Fourth, the aspect of hifdz an-nafs is realized through the hospital's social programs, funded by the hospital's social fund allocation, zakat, and alms through LazisMu KL RSPKU. This program provides direct benefits to communities in need, strengthening the hospital's role as a rahmatan lil 'alamin institution.

Finally, the hifdz an-nasl aspect is reflected in the allocation of SHU to the Muhammadiyah Cadre Social Fund (DSKM), which supports the sustainability of Muhammadiyah's cadre development and da'wah. This is a long-term form of social investment that strengthens the sustainability of Muhammadiyah's charitable efforts in the future.

Table. Integration of Sharia Accounting and Financial Governance Elements with Maqashid Sharia

No	Aspect SSMAK	Implementation	Analysis of Maqashid Sharia	Sharia Financial Performance Development Strategy
1	Hospital Planning (RKA)	The RKA is prepared every year on the basis of sharia principles and reviewed by DPS before ratification	Hifdz al-Māl & Hifdz ad-Dīn: ensuring funds are used in a trustworthy and halal manner	Integrate maqāṣid indicators into RKA Use sharia value-based budgeting
2	Acceptance from Halal and Non-Halal Sources	Primary sources: patient care and BPJS. Non-halal funds (e.g., conventional bank interest) are segregated and channeled through LazisMu KL RSPKU	Hifdz ad-Dīn: maintaining the purity of sources of income Hifdz al-Māl: ensuring the management of funds in accordance with sharia	Strengthen sharia audits Try to conduct all transactions through Islamic financial institutions
3	Use of Funds (Operational, Development, Social, Da'wah)	Operational funds are used in accordance with sharia. A portion of the SHU is allocated to the Islamic outreach fund and the Muhammadiyah Cadre Social Fund (DSKM) through LazisMu KL RSPKU.	Hifdz an-Nafs & Hifdz an-Nasl: creating social welfare and sustainability of da'wah	Formalize the policy of distributing SHU based on maqāṣid Display the annual report on the realization of Islamic outreach funds and DSKM
4	Cooperation with Islamic Financial Institutions (LKS)	RS collaborates with BSI, BMT, and LazisMu KL RSPKU in cash management and financing	Hifdz ad-Dīn & Hifdz al-Māl: avoiding usury and maintaining the security of property	Develop sharia financial products (examples: productive waqf, tabarru' fund)
5	Sharia-Based Financial Reports	Financial reports follow PSAK Syariah (PSAK 101–109), supervised by DPS and internal audit.	Hifdz al-'Aql: strengthening the accountability and rationality of financial reports	Implement a digital accounting system based on PSAK Syariah Ongoing training for finance staff
6	Management of ZIS and Charity Funds	Zakat, infak, alms, and non-halal funds are managed by LazisMu KL RSPKU Muhammadiyah Temanggung, under	Hifdz an-Nasl: expanding social benefits to society	Integrate the LazisMu KL RSPKU reporting system with the hospital system

		the guidance of LazisMu Daerah		Expand charitable fund-based health programs
7	Financial Control and Audit	Internal audits and sharia audits are carried out periodically, DPS provides recommendations directly to the hospital directors.	Hifdz al-Māl & Hifdz ad-Dīn: ensuring transparency and accountability	Integrate financial audit and sharia audit Develop an annual maqāṣid audit report

Based on the analysis above, the strategy for developing the sharia financial performance of PKU Muhammadiyah Temanggung Hospital can be directed at five main focuses:

1) Strengthening the SHU Policy Based on Maqāṣid Syariah, by establishing written guidelines regarding the distribution of SHU for da'wah funds / DSKM, so that each allocation has a clear sharia basis and social objectives.

2) Transparency and Publication of Social and Da'wah Funds, through regular reporting of the results of the management of charitable funds by hospitals and LazisMu to increase public accountability.

3) Synergy of the Hospital Program with LazisMu KL RSPKU, in providing social-based health services, such as a shelter program for the underprivileged community.

4) Improving the Competence of Sharia Financial Human Resources, through regular training organized by the Joint Hospital Training Center (DPS) and the Sharia Committee. In terms of governance, the hospital has also implemented the principle of prudence by separating non-halal funds, such as conventional bank interest, which are recorded as charity funds and managed transparently by LazisMU under the supervision of the Sharia Supervisory Board (DPS). This demonstrates a high awareness of spiritual and social responsibility in the management of financial resources.

However, the results of the analysis of the maqāṣid sharia indicate that the implementation of SSMAK 2 still requires strengthening in terms of integrating maqāṣid values into financial performance planning and evaluation. Currently, the RKA preparation process does not fully utilize maqāṣid sharia indicators such as distributive justice, social sustainability, or efficiency in the context of blessings (barakah-based performance). The involvement of the DPS in the budget preparation process also needs to be earlier and more intensive so that every financial decision can be tested for compliance with sharia principles from the planning stage.

From the perspective of the maqāṣid sharia, a sound planning and budgeting system aims not only to maintain financial sustainability (Hifdz al-Mal), but also to ensure the benefit to the community (Hifdz al-Ummah) and the continuity of the hospital's mission of da'wah (Hifdz ad-Din). Therefore, recommended development strategies include the implementation of value-based budgeting based on maqāṣid sharia, capacity building of the planning team, and digitization of sharia financial reporting to strengthen transparency and public accountability.

Thus, the development of sharia financial performance at PKU Muhammadiyah Temanggung Hospital through the implementation of SSMAK 2 is a strategic step in realizing a hospital that not only excels in the aspects of financial efficiency and effectiveness, but also has spiritual, social, and blessing (barakah) dimensions which are the main characteristics of a health institution based on Islamic values.

The hospital sets service rates (selling prices) by considering the resources expended and the purchasing power of the community. The rates are compiled based on sharia principles that are free from usury, gharar, and maysir. PKU Muhammadiyah Temanggung Hospital has implemented a service policy for patients unable to pay through an integrated mechanism with the Muhammadiyah Zakat, Infaq, and Shadaqah Institution (LazisMU). Patients who fall into the dhuafa category are verified through administrative and social procedures involving the finance department, service units, and the Sharia Supervisory Board (DPS). The hospital continues to provide dignified health services without discrimination against patients unable to pay.

The administration of the obligations of underprivileged patients is also specifically managed by the finance department, with regular reporting to LazisMU. In some cases, the hospital has written off social debts owed to underprivileged patients that have been verified in accordance with Sharia law. This policy reflects the hospital's concern and commitment to the underprivileged community, while also strengthening PKU Hospital's position as a sharia-compliant hospital that upholds the values of rahmatan lil 'alamin (blessing for the universe).

Furthermore, PKU Hospital has a management mechanism for deceased patients who have not yet settled their payment obligations. Financial settlement is carried out through coordination with the patient's family and LazisMU using charitable funds (fi sabilillah). This demonstrates the hospital's commitment to upholding the honor of patients' families and preventing them from experiencing debt burdens that can lead to social injustice.

This standard is intended to confirm that hospitals record all muamalah transactions that occur, in accordance with sharia reporting rules as stipulated by the Indonesian Institute of Accountants (IAI), which include:

a. Report on sources and distribution of zakat funds

b. Report on sources and use of benevolent funds

Hospitals also present financial reports that are tailored to the type of hospital entity by referring to generally accepted reporting standards.

From the perspective of maqāṣid sharia, the implementation of SSMAK 6 reflects the strengthening of the values of Hifdz al-Dīn (protecting religion) and Hifdz al-Māl (protecting wealth). Through regular sharia compliance audits conducted by the Sharia Supervisory Board (DPS), the hospital ensures that every transaction and financial decision remains within the halal (permissible) framework, free from usury, and oriented towards the welfare of the community. This has direct implications for increasing public trust and maintaining the hospital's financial sustainability, both spiritually and materially.

Furthermore, oversight involving the DPS and internal audits also contributes to increased transparency, efficiency, and mitigating the risk of misuse of funds. Strong financial controls foster a work culture based on trust, integrity, and professionalism, in line with the hospital's vision as a Sharia-compliant healthcare institution.

In the context of developing sharia financial performance, the results of the SSMAK 6 analysis show that hospitals need to strengthen their maqāṣid-based audit systems with the following development strategies:

1) Integration of DPS in the funding, budgeting and investment processes so that sharia supervision runs from the planning stage;

2) Improving literacy of PSAK Syariah for financial staff to strengthen understanding of sharia accounting and maqāṣid;

3) Preparation of a structured sharia supervision policy (Sharia Financial Control Policy) as an operational guideline for compliance audits.

By implementing this strategy, PKU Muhammadiyah Temanggung Hospital is not only able to improve the quality of its financial management, but also to realize the values of maqāṣid sharia in real terms in managerial practices, namely creating financial governance that is transparent, trustworthy, and brings blessings (barakah) for the hospital and the community it serves.

Furthermore, the legality of ZIS institutions and collaboration with official institutions such as BAZNAS or LAZNAS support the principle of hifz al-din, which ensures that fundraising and distribution activities remain in accordance with sharia. Proof of payment and ZIS distribution reports also strengthen the hifz al-'aql dimension through transparency and accountability in the sharia financial reporting system.

Thus, the implementation of SSMAK 7 not only improves sharia compliance but also adds value to the financial performance of hospitals' maqashid sharia. This standard can strengthen social legitimacy, increase the effectiveness of ZIS funds, and expand socioeconomic benefits for the community.

A SWOT analysis was used to provide a comprehensive overview of the strategic position of PKU Muhammadiyah Temanggung Hospital in implementing the Sharia Standards for Accounting and Financial Management (SSMAK). This analysis aims to identify the strengths, weaknesses, opportunities, and threats faced by the hospital in realizing sustainable Sharia financial governance oriented towards the maqāṣid of Sharia.

In terms of strengths, PKU Muhammadiyah Temanggung Hospital has a major advantage in the form of a very high level of compliance with all eight SSMAK standards with a compliance score reaching 100 percent. The existence of a Sharia Supervisory Board (DPS) that actively supervises all financial aspects is a key factor in maintaining sharia compliance. In addition, the hospital has established strategic partnerships with various sharia financial institutions such as Bank Syariah Indonesia (BSI), BTM Surya Amanah, and Bank Jateng Syariah to ensure that all transactions are free from usury. The management of charity funds through LazisMu KL PKU Hospital also demonstrates a commitment to the principles of trustworthiness, transparency, and social responsibility. Other strengths are the implementation of financial reporting based on Sharia PSAK (101–109), the implementation of periodic sharia audits, and the policy of allocating a portion of the Operating Surplus (SHU) for da'wah and social activities. All of these practices show that hospital financial management is in line with the values of maqāṣid sharia, especially in safeguarding religion (hifẓ ad-dīn), property (hifẓ al-māl), and life (hifẓ an-nafs).

However, the analysis reveals several weaknesses that require attention. The Work Plan and Budget (RKA) preparation process has not yet fully integrated the maqāṣid sharia indicators systematically into each program. The digitalization of sharia finance is also not yet optimal, resulting in limited reporting efficiency. Human resource competency in sharia accounting requires improvement through ongoing training and certification. Furthermore, the involvement of the Sharia Supervisory Board (SSB) in the early stages of budget planning needs to be strengthened to ensure sharia oversight begins in the planning phase, not just at the evaluation stage. Maqāṣid sharia-based performance evaluation mechanisms (such as Sharia Key Performance Indicators – KPIs) have not yet been formalized, so sharia success cannot be measured quantitatively.

In terms of opportunities, hospitals have significant potential to develop productive waqf models and charitable funds that can be used for social financing and improving healthcare facilities. Government regulatory support for the development of sharia hospitals provides opportunities to expand institutional networks and strengthen public legitimacy. Furthermore, advances in digital technology have opened up opportunities for the implementation of an e-Syariah Finance system that can integrate hospital financial reports with LazisMu and DPS in real time. Collaboration with educational institutions, the Indonesian Waqf Board (BWI), and Islamic philanthropic partners can also strengthen hospitals' financial sustainability. Increasing public awareness of the importance of Islamic-based healthcare services is an external factor strengthening hospitals' competitiveness in the national healthcare market.

Meanwhile, several threats exist that could potentially impact the sustainability of SSMAK implementation. Dependence on external institutions such as LazisMu, DPS, and Islamic financial institutions could pose a risk of delays in financial decision-making if coordination is not optimal. On the other hand, competition with non-Islamic hospitals offering more modern and faster services requires PKU Muhammadiyah Temanggung Hospital to continue innovating without compromising Islamic principles. Changes in national Islamic accounting regulations may also require rapid adaptation to the latest PSAK. Furthermore, fluctuating national economic conditions can impact the stability of third-party funding sources, including zakat, infaq, and grants. The still-low level of Islamic financial literacy among some employees and the community also poses a challenge in broadening the implementation of the maqāṣid values of Islamic law.

SWOT Analysis Table of SSMAK Implementation at PKU Muhammadiyah Temanggung Hospital

Aspect	Analysis Description

Strengths	1. The level of SSMAK fulfillment reached 93% (very good category). 2. The existence of an active and optimally functioning Sharia Supervisory Board (DPS). 3. Cooperation with sharia financial institutions (BSI, BTM Surya Amanah, Bank Jateng Syariah). 4. Separation of halal and non-halal funds, managed transparently by LazisMu KL RS PKU. 5. Financial reports based on Sharia PSAK (101–109) and audited periodically. 6. Allocation of SHU for da'wah and social activities. 7. Implementation of maqāṣid sharia in financial governance (hifẓ ad-dīn, al-māl, an-nafs).
Weaknesses	1. Maqāṣid sharia indicators have not been fully integrated into the RKA and performance evaluation. 2. The digitalization of the sharia financial system is not yet optimal. 3. The competence of human resources in sharia accounting is still limited. 4. The involvement of the Sharia Supervisory Board (SPS) in the initial planning stages is still minimal. 5. There is no Key Performance Indicators (KPI) based on maqāṣid sharia.
Opportunities	1. Development of productive waqf and charitable funds for sustainable social financing. 2. Government support for strengthening Islamic hospitals. 3. Potential implementation of the e-Syariah Finance digital system integrated with LazisMu and DPS. 4. Collaboration with educational institutions, BWI, and Islamic CSR partners. 5. Increasing public awareness of Islamic healthcare services.
Threats	1. Dependence on external institutions (DPS, LazisMu, LKS) which has the potential to slow down financial processes. 2. Competition with non-sharia hospitals that offer more modern and faster services. 3. Changes in national Sharia PSAK regulations that require rapid adaptation. 4. Economic instability affecting external funding sources. 5. Low sharia financial literacy among employees and the public.

Overall, the results of this SWOT analysis reinforce PKU Muhammadiyah Temanggung Hospital's position as a sharia-compliant hospital with a strong foundation in financial governance based on the principles of sharia. By strengthening internal weaknesses and capitalizing on available external opportunities, the hospital can optimize its blessings (barakah) and enhance its long-term financial, social, and spiritual sustainability.

The assessment of the Sharia Standards for Financial Accounting Management (SSMAK) at PKU Muhammadiyah Temanggung Hospital was carried out on eight (8) main standards which include aspects of financial governance, budget preparation, pricing, management of patients unable to pay, financial reporting, financial supervision, as well as the collection and distribution of sharia social funds such as Zakat, Infak, and Shadaqah (ZIS) as well as Waqf and Grants.

Each standard consists of several assessment elements with traceable evidence in the form of Regulations (R), Documents (D), and Interviews (W). Assessments are given on a score range of 0–10 based on the level of fulfillment of the elements:

a. 0: Fulfillment < 20%

b. 5: Fulfillment 20–79%

c. 10: Fulfillment ≥ 80%

Assessment Value Recapitulation

No	SSMAK Standard	Acquisition Value	Standard Value	Percentage
1	Governance of Islamic accounting and finance	15	20	75.0
2	Sharia Budget Work Plan	30	30	100.0
3	Determination of sharia service rates	30	30	100.0
4	Management of patients unable to pay	30	30	100.0
5	Sharia-based financial reporting	20	30	66.7
6	Supervision and audit of Islamic finance	20	20	100.0
7	Management of Zakat, Infak, and Shadaqah	50	50	100.0
8	Management of Waqf and Grants	20	20	100.0
		215	230	93.48

The calculation results show that the total score is 215 out of 230, or a compliance rate of 93.48%, indicating that the implementation of Sharia-based financial accounting management has been carried out very well. Based on the comparison per standard:

a. Standards with perfect achievement (100%) include Standards 2, 3, 4, 6, 7, and 8. This shows that the aspects of budgeting, tariffs, supervision, and management of sharia social funds have been carried out in accordance with sharia principles.

b. The standards with achievements below 100% were Standard 1 (75%) and Standard 5 (66.7%). Both standards relate to financial governance and financial reporting based on PSAK 101, indicating the need for improvement, particularly in documentation and comprehensive regulatory implementation.

The total score of 93.48% indicates a very high level of compliance with Sharia standards. The hospital has a structured and documented financial management system, with strong evidence of implementation in both regulations and implementation documents. However, there are several areas for improvement:

a. The governance of Islamic accounting and finance still has a gap in the aspect of cooperation with Islamic financial institutions (value 5/10).

b. Financial reporting based on PSAK 101 has not been fully implemented, especially in the management of non-zakat charity funds which still contain elements of fines and interest.

Overall, the analysis results indicate that the implementation of the Sharia Standards for Financial Accounting Management (SSMAK) at PKU Muhammadiyah Temanggung Hospital has achieved the "Very Good" category with an average score of 93.48%. The hospital has implemented most of the standard elements with a compliance rate of ≥ 80%, in accordance with Sharia principles and the provisions of the National Sharia Council.

4. Conclusion

Based on the results of research and analysis on the implementation of the Sharia Standards for Accounting and Financial Management (SSMAK) at PKU Muhammadiyah Temanggung Hospital, it can be concluded that the hospital has implemented all eight SSMAK standards very well, obtaining a total score of 215 out of 230 points or 93%. This indicates that the hospital's financial governance has fulfilled the principles of sharia compliance comprehensively. The implementation of each SSMAK standard is integrated with the values of maqāṣid al-syarī'ah, which include hifẓ ad-dīn (protecting religion), hifẓ al-nafs (protecting the soul), hifẓ al-'aql (protecting reason), hifẓ an-nasl (protecting descendants), and hifẓ al-māl (protecting wealth). This integration makes the hospital's financial system not only function administratively, but also has spiritual, social, and moral values. In summary, the results of the study indicate that the implementation of SSMAK at PKU Muhammadiyah Temanggung Hospital has succeeded in realizing a transparent, trustworthy, fair, and beneficial sharia financial system, and has become a model for the implementation of maqāṣid sharia in Although this study focuses on one object, namely PKU Muhammadiyah Temanggung Hospital, this is actually a distinct advantage because it allows researchers to conduct a comprehensive and contextual analysis of the implementation of Sharia Standards for Accounting and Financial Management (SSMAK). This single case study approach provides an in-depth, detailed, and authentic picture of sharia financial practices in healthcare institutions based on maqāṣid sharia. Thus, this study can serve as an empirical reference model for other hospitals that want to implement a comprehensive sharia financial system, as well as open opportunities for further comparative research in the future.

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