



## Empowering Disabled Economic *Maqāṣid Al-Syarī'ah* Perspective in UD. Mutiara Handycraft Karangsari Buayan Kebumen Central Java

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### Abstract

This article discusses the economic empowerment among the disabled in UD Mutiara Handycraft Karangsari Buayan, Kebumen Regency, Central Java seen from the *maqāṣid al-syarī'ah* perspective. The economic empowerment aims at empowering the disabled to be more creative and have a better living standard in economic and social aspects. Through this program, they are expected to produce work that can make money, have jobs and be more confident in communicating and interacting with other people. The disabled economic empowerment is very important in order to improve their ability and skills so that they can carry out economic activities as normal people can do. Islamic law has several objectives, namely protecting the religion (*ḥifẓu ad-dīn*), protecting the wealth (*ḥifẓu al-māl*), protecting the soul (*ḥifẓu an-nafs*), protecting the generation (*ḥifẓu an-nasl*) and protecting the mind (*ḥifẓu al-'aql*). Some scholars suggested the sixth goal of Islamic law, i.e. protecting the honor (*ḥifẓu al-'ard*). These objectives are well-known by the term *maqāṣid al-syarī'ah*. After collecting the data, the author analyzed them using theory of *maqāṣid al-syarī'ah*. The results of this study shows that the economic empowerment of the disable in UD Mutiara Handycraft suits the theory of *maqāṣid al-syarī'ah*, which includes protecting the religion, the wealth, the soul, the generation, the soul and the honor.

**Keywords:** *economic empowerment, disabled, maqāṣid, al-syarī'ah*

### A. Introduction

Community empowerment is a process of community restructuring by offering participatory self-help patterns in managing and organizing socio-economic life to enable the members of the community to meet their own needs. Community development is directed to build the structure of a community that is based on equitable development and sharing of resources and social interaction, participation, and mutual encouragement among its members.

Such empowerment should be applied not only to ordinary people but also to the disabled who are part of the community. Economic empowerment for people with disabilities is very important as an effort to give them the ability to run their economic activities as well as people with perfect physical condition. This can also prevent them from discriminatory acts they may receive from some communities. At the same time as their physical limitations they desperately need the attention and protection of others.

In relation to the empowerment of the disabled, there is a Trade Business (UD) which has concern to the empowerment of the disabled. It is UD Mutiara Handycraft, which is located in Karangsari Buayan, Kebumen Regency. This institution was established in 2003 and focuses its activities on making and selling mats. It is managed by Irma Suryati and Agus Priyanto, both are disabled, suffering from polio since their childhood (Suryanti, 2015).

Islam strongly advocates people to seek wealth or livelihood in order to meet their own and their family's needs. Finding wealth or livelihood for Muslims is a very noble deed, even considered as a worthy act of worship. In a hadith it is mentioned that the best treasure received by a person is that obtained from the work of his hands (his own effort).

Among the goals of Islamic rules (*maqāṣid al-syarī'ah*) is to keep property (*ḥifẓu al-māl*). God has determined the sustenance and wealth or property of every human being. Accordingly, in order to be able to obtain property, he must have adequate skills and abilities.

The other purpose of *maqāṣid al-syarī'ah* is to keep honor (*ḥifẓu al-'arḍ*). Having possessions and wealth will awake one's honor because it will prevent him from begging and being a burden to others. Someone will be very noble when he is able to lighten the burden of others with his possessions as it was ordered by the Messenger of Allah in a hadith, saying that the above hand is better than the lower hand, which means that those who give are better than those who receive.

Considering the above description, this paper discusses economic empowerment among the disabled in the perspective of *maqāṣid al-syarī'ah* in UD. Mutiara Handycraft, Karangari Buayan, Kebumen Regency. This paper starts with an introduction and followed by discussions and conclusion. The discussion covers the definition of economic empowerment among the disabled, the definition of *maqāṣid al-syarī'ah*, research methodology, the history of UD. Mutiara Handycraft, the disabled economic empowerment in UD. Mutiara Handycraft, and the disabled economic empowerment in UD. Mutiara Handycraft from the perspective of *maqāṣid al-syarī'ah*. Meanwhile, the conclusion contains the main points of this paper.

## B. Discussion

### 1. Economic Empowerment of the Disabled

The word *disabled* stands for *different ability people*, which is actually refers to disabled or handicapped people. This term is used to refine the word *disabled*. With this term, people are invited to reconstruct views that consider the defective or abnormal conditions as deficiencies to be an understanding of the disabled as humans with different physical conditions capable of performing activities by different means of attainment.

The word *empowerment* is derived from the word *empower*, which has two meanings, i.e. means *to give power or authority to* and *to give ability to or disability to*. Empowerment is intended to giving ability especially to weak group. The goal is that they have the strength and ability to meet their basic needs so that they have the freedom to express opinions, to reach productive resources that enable them to increase their income and obtain goods and services that they need and are able to participate in development processes and decisions that affect them.

Disabled empowerment is an effort to improve the ability of disabled people through various implementations of education program, training, counseling, facilitation in social aspect, education, economy, culture and others. It aims to enable them to attain the level of social function and have the authority to take a decision on a problem related to their life. Empowerment encourages disabled people to escape from the trap of helplessness and backwardness, so as to enhance their dignity as human beings who have total confidence to live independently and prosperously.

### 2. The meaning of *maqāṣid al-syarī'ah*

*Maqāṣid al-syarī'ah* is an Arabic term that consists of two words, i.e. *maqāṣid* and *syarī'ah*. *Maqāṣid* is the plural form of *maqṣūd*, originated from the word *qaṣada*, which means *to intend*. Accordingly, *maqāṣid* means things or matters wanted or intended (Manzur, p.3642). Meanwhile, *syarī'ah* in Arabic is defined as:

الْمَوَاضِعُ تَحْدُرُ إِلَى الْمَاءِ

which means the roads to the water source.

Originally the word *syarī'ah* has the same meaning as religion. However, the meaning narrowed as Syaltout stated that *aqīdah*, for example, is not included in *syarī'ah*. He stated that *syarī'ah* is the rules of Allah to be held by human being as principles to manage the relationship with Allah, human being, the universe, and all lives of the world (Syaltout, 1966, p. 12).

Based on the meaning as explained above, *maqāṣid al-syarī'ah* means the goals of Islamic *syariat* contained in each rule. According to Al-Syāṭibi, the functions of *maqāṣid al-syarī'ah* for human beings are as follows.

هَذِهِ الشَّرِيعَةُ وَضِعَتْ لِتَحْقِيقِ مَقَاصِدِ الشَّارِعِ فِي قِيَامِ مَصَالِحِهِمْ فِي الدُّنْيَا وَالْآخِرَةِ

Truly, *syariat* is determined to realize the goodness for human being in the world and Hereafter (Ibrāhīm, 2006, p. 6).

Al-Syāṭibi does not define *maqāṣid al-syarī'ah* as *maṣlaḥah* or goodness and prosperity of human being in the world and Hereafter, but put *maṣlaḥah* as 'illat of law or the reason of determining Islamic law. However, he has different opinion An-Nabhāni, who states that *maṣlaḥah* is not 'illat or motive (*al-bā'is*) of determining *syariat*, but it is the results (*natījah*), purposes (*gāyah*), or consequences (*āqibah*) of the application of the Shari'a. An-Nabhani gives the reason that the verses in al-Qur'ān, by seeing the form (*ṣīghat*), do not indicate the 'illat, but only indicate the nature of grace (*maṣlaḥah*) as the results of the application of the Shari'a. Thus, *maqāṣid al-syarī'ah* can mean is the purpose and objective of Islamic law.

Some scholars define *maqāṣid al-syarī'ah* as:

الْمَقَاصِدُ الْعَامَّةُ لِلشَّارِعِ فِي تَشْرِيعِ الْأَحْكَامِ هُوَ مَصَالِحُ النَّاسِ بِكَفَلَةِ ضَرُورِيَّاتِهِمْ وَتَوْفِيرِ حَاجَاتِهِمْ وَتَحْسِنَاتِهِمْ

"*Maqāṣid al-syarī'ah* in general is a benefit for humans to maintain the requirement *ḍarūriyyāt*, refining their needs of *ḥajiyyāt* and *taḥsīniyyāt*." (Ibrāhīm, 2006, p. 7).

The above understanding shows that *maqāṣid al-syarī'ah* serves to know the wisdom set by God against man. The ultimate goal of the law is one that is *maṣlaḥah* or the goodness and prosperity of mankind both in the world and in the Hereafter. Meanwhile, the way to achieve that benefit is to meet the *ḍarūriyyāt* needs (primary needs), *ḥajiyyāt* need (secondary needs) and *taḥsīniyyāt* needs (tertiary needs).

In general the purpose of Islamic law in establishing its laws is for the benefit of all human beings, both in the world and in the Hereafter. In other words, the purpose of Islamic law is the benefit of human life, both spiritual and physical, individual and social. That benefit is not only for the life of this world but also for eternal life in the Hereafter.

According to Al-Syāṭibi, Islamic law (*maqāṣid al-syarī'ah*) has five purposes, i.e. *ḥifẓu ad-dīn* (protecting religion), *ḥifẓu an-naḥs* (protecting the soul), *ḥifẓu al'aql*

(protecting the mind), *ḥifẓu an-nasl* (protecting the generation), and *ḥifẓu al-māl* (protecting the property). Meanwhile, some other scholars add the sixth objective of *ḥifẓu al-ʿarḍ* (keeping the honor) (Ibrāhīm, 2006, p. 13).

The purpose of *maqāṣid al-syarīʿah* establishment is to preserve the primary (*darūriyyāt*), secondary (*ḥājjiyyāt*) and tertiary (*taḥsīniyyāt*) human needs. The primary need (*darūriyyāt*) includes the basic needs that should be protected and properly preserved by Islamic law in order that the benefit of human life to be fully realized. The secondary need (*ḥājjiyyāt*) includes the needs for life to arise, such as freedom, equality, and as such, which is supportive of the existence of primary needs. The tertiary need (*taḥsīniyyāt*) is the need of human life other the previous two kinds of needs, which need to be held and maintained for the good of human life in society, for example clothing, food, housing and others.

a. *Ḥifẓu ad-dīn* (protecting the religion)

Protecting the religion is the first goal of the establishment of Islamic law. Religion is a guideline of human life in which there is a component of *aqidah* and *shari'ah* when dealing with God and with fellow human beings. Islamic law is obliged to protect the religion held by a person and guarantee the freedom of everyone to worship according to his belief. Religiosity is specificity for human beings and is a major need to be fulfilled because it is the religion that can touch human conscience (Wahid, 2009, p. 7).

The protection of the religion is in line with the content contained in one of God's words in *Asy-syūrā* verse 13. The verse explains that Allah has enjoined religions, such as the religion which was supplied to the prophet Noah, Abraham, Moses and Isa. Allah also commands Muslims to uphold the religion and forbid their followers to be divided in religious affairs (*Asy-syūrā* verse 13).

b. *Ḥifẓu an-nafs* (protecting the soul)

In relation to this purpose, Islam prohibits murder and the perpetrators are threatened with the punishment of *qiṣās* or equal retaliation. This is intended to make the person who will commit a murder think deeply after knowing the consequences of his actions (Syah, 1999, p. 75). If the victim dies, the murderer will also die or if the victim does not die/only injured, then the perpetrator will also be punished for injury as he did to the victim. The command of protecting the soul is stated in *al-Baqarah* verses 178-179. In verse 178, Allah obliges *qiṣās* that is a balanced vengeance and in verse 179 Allah affirms that in *qiṣās* there is a guarantee of survival for human life.

c. *Ḥifẓu al-ʿaql* (protecting the mind)

God creates human in the best form compared to other creatures as described by Allah in *al-Qurān at-Tīn* n verse 4 (Syah, 1999, p. 75). However, this beautiful form is useless if man is not blessed by mind for reasoning. Mind

occupies an important position in the view of Islam. Allah always praises people who use their reason as described in Allah's word in al- Qurān al- Baqārah verse 164.

d. *Hifzu an-nasl* (protecting the generation)

Islam protects the generation by providing the rules for marriage and forbidding adultery, determining who is and is not allowed to marry with, and determining the conditions that must be met in a marriage. Thus, marriage is considered legitimate between two human beings of different sex and produce legitimate offspring as well. Islam not only prohibits adultery, but also prohibits things that can lead to adultery (Syah, 1999, p. 87).

e. *Hifzu al-māl* (protecting the property)

According to Islam, all possessions belong to God and man is only entitled to use them. Nevertheless Islam still recognizes individual ownership. Man with his nature has a love for wealth that will lead him to do anything in order to get it. Islam makes rules on how to acquire property with the aim that there will not be a dispute between one another. For that reason, Islam determines the rules of *mu'āmalah* such as buying and selling, lease, mortgage pawn and bans fraud and usury. Islam also requires the person who damages the goods of others to pay for them, the property destroyed by the children under his care, even those damaged by his pets.

Some other scholars add the sixth *maqāṣid al-syarī'ah*, i.e. *hifzu al-'arḍ* (protecting the honor). The Islamic teachings associated with this purpose are forbidding Muslims from begging others. This order is in accordance with the order of seeking wealth in the way that someone possessing enough wealth will be able to protect his honor since he can avoid begging and being a burden for others. Someone will be very noble when he is able to lighten the burden of others with their possessions. In a hadith it is mentioned that the upper hand is better than the lower hand. That is, the person who provides the help of property or material to others is better than the people who get help.

### 3. Research Methode

This is field research using qualitative research design. Bogdan and Taylor, as quoted by Lexy J. Moleong, states that qualitative research by is a research procedure that produces descriptive data in the form of people's words and behavior that can be understood. Qualitative research begins with the collection of data followed by conclusions in general (Moleong, 2013, p. 4). This research is described descriptively, so it is also called descriptive research.

The data used in this study consists of two kinds, i.e. primary and secondary data. Primary data is data obtained directly by the author of the main source. The

data obtained through observation and direct and in-depth interviews with the manager of economic empowerment in UD. Mutiara Handycraft and the participants of empowerment. The data relate to matters implemented by UD. Mutiara Handycraft during the economic empowerment of the disabled. Then, the data was analyzed using *maqāṣid al-syarī'ah*. Secondary data are data obtained by conducting literature study which includes studying books and other materials related to the subject of this study, i.e. the economic empowerment of the disabled and *maqāṣid al-syarī'ah*. The techniques used to collect the data were observation, Interview and documentation.

To analyze the data, the writer used qualitative descriptive analysis. The writer describes and analyzes the disabled economic empowerment in UD Mutiara Handycraft and analyzes the empowerment from the perspective of *maqāṣid al-syarī'ah*. Data analysis technique used in this research is data analysis technique according to Miles and Huberman, which includes data reduction, data display and verification.

#### 4. Profile of UD Mutiara Handycraft

UD Mutiara Handycraft is produces mats made of patchwork waste. It is located in the village of Karangsari Buayan, Kebumen Regency, Central Java. This institution was established by Irma Suryati in 2003 and now it is a center of empowerment for the disabled. Irma established this institution after being refused as employee in some companies for her physical disability.

Irma started to make mats which was at first only for her own, but over time she received some orders from her friends and neighbors and small markets began to form. Her products have currently marketed broadly reaching foreign countries. The decision to become a mat producer increasingly arised when she married Agus Priyanto, who is also a disabled. In 1999 with her husband agreed to open a small business of making doormats with the help of 5 employees in his residence area of Semarang (UD. Mutiara Handicraft, 2015, p. 7).

When his business started to grow, in 2002 Irma and his husband moved to the hometown of Agus Priyanto in Kebumen. They bought a house on Karang Bolong Street kilometer 7 in Karangsari Village, Buayan Kebumen Regency. One year later, in 2003, Irma formed a legal entity named after the UD Mutiara Handycraft.

As a disabled, Irma has a great concern for fellow disable people. For this reason, she opens a disabled empowerment center in her home. Behind the house was built a small dorm measuring 7m x 9m which is used to accommodate the disabled who will follow the empowerment program. Her desire is that the disabled can be more creative and can raise their dignity and change the view that the disabled do not have any ability and are only dependent on others (Suryati, 2015).

Media often invites Irma to take be a speaker on television as well as on the radio. Irma does not waste this opportunity. She knows that she can use this to promote her products as well as spreading the information about the empowerment she handles. The spread of information has made some disabled come to and join her program. There have been about 150 disabled joining the empowerment program at present time (Suryati, 2015).

Empowerment for the disabled has been operating since the establishment of UD Mutiara Handycraft. However, the dormitory building and workshop of the new difabel was inaugurated by the Vice Governor of Central Java on July 09, 2013 in Kebumen. The existence of dormitory buildings and workshops for the disabled in fact can provide ease in the process of empowerment (UD. Mutiara Handicraft, 2015, p. 8).

The vision of UD Mutiara Handycraft is to mobilize the young generation's entrepreneurship. With this vision, UD Mutiara Handycraft invites and directs the community especially the young generation to create entrepreneurial opportunities and employment opportunities. Meanwhile, its mission is to provide solutions for the unemployment among the disabled, youth and public society (UD. Mutiara Handicraft, 2015, p. 7).

Currently UD Mutiara Handicraft has reached as many as fifteen districts in Central Java and already has 10,000 partners. This institution is also very experienced in with various skills, such as screen printing, embroidery, bag, shoe, sandal, mat, souvenir, accessory, and cloth making. The market of handicrafts has reached all over Indonesia, such as Jakarta, Sumatra and Kalimantan. Its market has also reached overseas, such as Egypt, Saudi Arabia, Singapore and Australia.

##### 5. Disabled Economic Empowerment in UD Mutiara Handycraft with *maqāṣid al-syarī'ah* perspective

The disabled economic empowerment conducted by UD Mutiara Handycraft in Karang Sari Village, Buayan, Kebumen Regency was motivated by the founder's concern to her fellow disabled. She wants to share her skills to the other disabled so that they can earn some money to support their lives.

Islam has determined the purposes of *maqāṣid al-syarī'ah* as mentioned above, i.e. to protect the religion, soul, mind, generation, wealth or property, and honor. The following is the discussion on the disabled economic empowerment conducted by UD Mutiara Handycraft seen from *maqāṣid al-syarī'ah* perspective. The writer was interested to study this topic because of the interest on how *maqāṣid al-syarī'ah* was implemented in the real world among the disabled in UD Mutiara Handycraft.

###### a. Protecting the Religion (*ḥifzu ad-dīn*)



Religion is a matter people believe can raise their dignity higher than other creatures. Protecting religion is the first purpose of *maqāṣid al-syarī'ah* because religion is the basic guidance of human life. In the religion has provided *aqīdah*, which guides the life of all Muslims, *akhlāq*, which guides what attitudes and what conducts a Muslim should perform, as well as *syarī'ah*, i.e. the way a Muslim build the relationship with God, human beings and other creatures. These three elements in Islam should run in harmony. Therefore, in Islam it is obligatory to maintain a religion held by a person and guarantee everyone's independence to worship according to his belief.

Thus, religion is the main component of the goal of *maqāṣid al-syarī'ah* and God commands people to do good deeds and everything possible to protect the religion. To protect the religion, Islam obliges worship as well as prohibits things that damage it.

The main focus of economic empowerment in UD Mutiara Handycraft is actually to train disabled with the ability and skills to make mats. However, it also has great attention to religious values. This attention is actualized by holding religious lectures monthly. Participants in these activities are all members of the empowerment. Speakers of the activities are religious leaders or scholars in the area of Kebumen Regency and its surrounding areas (UD. Mutiara Handicraft, 2015, p. 7).

Irma said that this activity is done in corporation with BAZNAS (A religious board having the task to collect zakat (charity) of Muslims) of Kebumen Regency. The topics of lectures includes motivation to work and to live in spite of the physical limitations the participants have and invitation to improve their religiosity, such as how to improve their prayers, paying zakat, and other charity. This activity shows how UD Mutiara Handycraft implements the first purpose of *maqāṣid al-syarī'ah*, i.e. protecting the religion (*hifzu ad-dīn*).

b. Protecting soul (*hifzu an-nafs*)

In relation to this purpose, Islam prohibits murder and the perpetrators are threatened with the punishment of *qishās* or equal retaliation. All efforts to protect the soul are obliged in Islam and all conducts that may danger the soul is prohibited. The point is that protecting the soul will lead to the feeling of safety, peace, and comfort instead of pain.

In relation to this protection, UD Mutiara Handycraft manages insurance for all participants of the empowerment by registering all members to health, sould, and accident insurance. This program is intended to giving protection to the participants from the three matters mentioned.

A hadis stated that there are two matters human often forgets, i.e. health and leisure time. The hadis reminds human being to pay attention to his health before

suffering from a disease. The value in the hadis is implemented by UD Mutiara Handycraft through health insurance program for all participants of the empowerment program, which is meant to insure the availability of funding for all the employees and their family in case they get sick.

In addition to such insurance, all employees of UD Mutiara Handycraft are also registered in health and work accident insurance program, which is meant to protect the members from the risk of work accident.

The benefit of social insurance for the members of the disabled empowerment in UD Mutiara Handycraft is the actualization of the second purpose of *maqāṣid asy-syrī'ah*, i.e. to protect the soul (*ḥifzu al-naḥs*).

c. Protecting the mind (*ḥifzu al-'aql*)

The main difference between human and other creature is the fact that Allah creates human in the best form and gives mind to think. It is the mind that differentiate human from other creature. For that reason, when human cannot protect the mind, there will be no difference between human and other creatures, for instance animals. The mind is a part of soul. Therefore, what is determined by Islamic law to protect the soul is also determined to protect the mind. One example of Islamic law that is intended to protect the soul is the prohibition of (*khamr*) and those who break the rule is punished (*ḥad*)

Islam forbids its adherents to drink *khamr* because it can damage the mind and impose sanctions on punishment for the drinker. In this regard, UD. Mutiara Handycraft has no regulations that keep the mind as related to the prohibition of drinking *khamr*. However, although there is no prohibition on this matter, Irma Suryani ensured that there is no one of the disabled participants in the UD empowerment who drink *khamr*. Therefore, it can be concluded that in UD Pearls Handicraft there is no activity that can damage the mind and consequently, they can protect their minds as suggested by the third purpose of *maqāṣid al-syarī'ah*, i.e. protecting the mind (*ḥifzu al-'aql*).

d. Protecting the generation (*ḥifzu an-nasl*)

To protect the generation (*ḥifzu al-nasl*), Islam regulates marriage and prohibits adulteries as well as determines who is and is not allowed to marry with, and determining the conditions that must be met in a marriage. Thus, marriage is considered legitimate between two human beings of different sex and produce legitimate offspring as well. Islam not only prohibits adultery, but also prohibits things that can lead to adultery as stated in al-Qur'an al Isra' verse number 32.

As explained above, in spite of the focus on disabled empowerment, UD Mutiara Handycraft also frequently facilitates their members to meet their couple until they get married. This effort is very significant in increasing their

confidence since the disabled often have low confidence in expressing their interest to get married with somebody.

There have been many disabled who meet their couple through the facilitation of UD Mutiara Handycraft. When Irma was asked how many couple she had facilitated, she could not mention the exact number of the couples. She just gave an approximate number of couples around 10. This marriage facilitation shows that UD Mutiara Handycraft has implemented one of *maqāṣid al-syarī'ah*, i.e. protecting the generation (*ḥifẓu al-nasl*).

e. Protecting the wealth (*ḥifẓu al-māl*)

Islam views that wealth is given by Allah to human beings in order that they can survive. Principally, wealth belongs to Allah but Islam also admits the personal rights. In order to avoid disputes among people in getting wealth, Islam provides rules to anticipate that matter.

God actually has determined the wealth of every human being. In Islam, there are two kinds of fates, i.e. *gairu mukhayyar* (not affected by human effort) and *mukhayyar* (affected by human effort). The fate or destiny related to a person's possession of wealth is categorized into destiny of *mukhayyar*, i.e. the destiny or the provision of God affected by human effort. How much a person obtains wealth or property is determined by his skill and effort.

In order to obtain wealth or property, a person must have adequate skills and abilities. A person who does not have sufficient ability and expertise get difficulty in earning. The disabled economic empowerment in UD Mutiara Handycraft Karangsari Buayan Kebumen Central Java is in fact goes in line with one of the purposes of *maqāṣid al-syarī'ah*, i.e. protecting the wealth (*ḥifẓu al-māl*). Skill improvement as found in the empowerment program strongly supports the disabled to equip themselves with skills to earn wealth.

There is one more objective of *maqāṣid al-syarī'ah* suggested by some scholars, i.e. protecting honor (*ḥifẓu al-'arḍ*). The Islamic teachings associated with this purpose are forbidding Muslims from begging others. This order is in accordance with the order of seeking wealth in the way that someone possessing enough wealth will be able to protect his honor since he can avoid begging and being a burden for others. Someone will be very noble when he is able to lighten the burden of others with their possessions. In a hadith it is mentioned that the upper hand is better than the lower hand. That is, the person who provides the help of property or material to others is better than the people who get help.

The skills achieved by the disabled member of empowerment program will facilitate them to have a job so that they can be financially independent and support their own lives. By having incomes means that they the disabled will be able to protect their honor or dignity because they are able to live with their own

support. This kind of activity clearly shows that UD Mutiara Handycraft have implemented one of the principle in *maqāṣid al-syarī'ah*, i.e. protecting the honor (*ḥifzu al-'ard*).

Based on the above discussion, the writer concludes that the disabled empowerment in UD Mutiara Handycraft, Karangsari Buayan, Kebumen Regency, Central Java is an empowerment practice that implements the principles *maqāṣid al-syarī'ah*, which includes protecting the religion, soul, mind, generation, and honor.

### C. Conclusion

This empowerment program is aimed at empowering the disabled to be more creative and having higher level of life standard both in economic and social aspects. Through this program, they are expected to be able to produce products that economically valuable, have a job, and be more confident in social interaction. This kind of empowerment is really significant for facilitating them to have some skills that can support the lives and make the able to run economic activities as well as other people with normal condition.

Islamic law has some objectives, i.e. protecting the religion (*ḥifzu ad-dīn*), protecting the wealth (*ḥifzu al-māl*), protecting the soul (*ḥifzu an-nafs*), protecting the generation (*ḥifzu an-nasl*) and protecting the mind (*ḥifzu al-'aql*). In addition, some scholars suggested that there is another objective of Islamic law, i.e. *protecting the honor* (*ḥifzu al-'ard*). Those objectives are termed *maqāṣid al-syarī'ah*. After collecting and analyzing the data, the writer concludes that the disabled economic empowerment done by UD. Mutiara Handycraft is in accordance with *maqāṣid al-syarī'ah*.

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