



A Conceptual Framework of The Islamic Human Development Index (I-HDI) and its Relationship with *Maqāṣid Al-Sharī'ah*

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Abstract

Measurement of development in general uses the Human Development Index (HDI) indicator, but this concept cannot yet be a comprehensive measure of human development. The concept of HDI has an aspect of inequality and only measures the material session, while the spiritual is not measured. Therefore, the Islamic Human Development Index (I-HDI) is here to provide solutions for measuring human development in a complex way by measuring people's welfare through material, spiritual, and moral aspects. The purpose of this study is to explain the concepts and indicators of the human development index from an Islamic perspective and their relevance to *maqāṣid al-sharī'ah*. This research uses a method with a descriptive qualitative approach, which is an effort to understand the concepts found in the research process, using content analysis techniques and library research or literature review. The findings from this study indicate that the concept of the Islamic Human Development Index (I-HDI) provides an overview of the achievement of human development based on *maqāṣid al-sharī'ah* by measuring material and non-material aspects. I-HDI is an attempt to translate conventional development concepts into an Islamic perspective, in which the analytical tool used is based on the five *maqāṣid al-sharī'ah* dimensions as indicators of human needs both materially and spiritually. The I-HDI measurement is based on five *maqāṣid al-sharī'ah*, namely the protection and safeguarding of religion (*ad-dien*), protection of the soul (*an-nafs*), protection of the mind (*al-aql*), protection of offspring (*an-nasl*), protection of property (*al-maal*).

Keywords: Conceptual Framework; Islamic Human Development Index; *Maqāṣid Al-Sharī'ah*

Article Info

Paper type: Conceptual Paper

Received: December 02, 2022

Revised: April 26, 2023

Accepted: July 29, 2023

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**Amwaluna:
Jurnal Ekonomi dan
Keuangan Syariah**

Vol. 7, No. 2, 2023, 258-273

Cite this document: APA 11th edition

Hasbi, M. Z. N., Munajat, M., & Qoyum, A. (2023). A Conceptual Framework of The Islamic Human Development Index (I-HDI) and its Relationship to *Maqāṣid Al-Sharī'ah*. *Amwaluna: Jurnal Ekonomi dan Keuangan Syariah*, 7 (2), 258-273.

<https://doi.org/10.29313/amwaluna.v7i1.10910>

1. Introduction

The essence of development is a process that will work in the future to achieve a better state of society both materially and non-materially (Ranis et al., 2000). Lind, (2019), says that development is a multi-dimensional process that involves many kinds of changes in social structure, community behavior,

and national institutions. These changes continue to help a country's economy grow, get rid of poverty and income inequality, and get rid of unemployment. The goal of development in general is to improve the quality of human resources as well as increase income (Kuran, 1995). UNDP says that human development is a process of increasing choices for people, namely the freedom to live healthier, more educated lives and be able to enjoy a decent standard of living (N. Lind, 2019).

According to Bagolin & Comim (2008), a development strategy that focuses on increasing economic growth without regard to the potential of natural resources and environmental conditions, will ultimately not last. In these conditions, Human Development Index indicator (IPM) set by UNDP is an indicator that can explain the circumstances and conditions of development in certain countries but is not fully suitable for measuring human development from an Islamic perspective because of the theories and concepts used to explain human development, HDI is not based on *maqāṣid al-sharī'ah* (MB Hendrie Anto, 2013). To date, the measurement of the quality of human resources in almost all countries uses the Human Development Index (HDI) which has been compiled by the United Nations Development Program (UNDP). To date, the measurement of the quality of human resources in almost all countries uses the Human Development Index (HDI) which has been compiled by the United Nations Development Program (UNDP).

According to UNDP, the HDI is the most comprehensive and accurate measurement tool used by almost all countries. HDI uses four instruments in its calculations: life expectancy, literacy rate, the average length of schooling, and the amount of expenditure per capita in a country (Sagar & Najam, 1998). Meanwhile, the measurement of the quality of human resources according to an Islamic perspective is not only seen from three aspects but must be more in-depth, namely covering all physical and spiritual aspects following *maqāṣid al-sharī'ah*, because the highest goal in human development is the attainment of a high level of human welfare. Basic needs can be fulfilled so that they can achieve blessings in this world and the hereafter (Kosanke, 2019).

The Islamic economic system is a concept that sees and examines aspects of development concerning human welfare and improving the quality of life. Human development in *maqāṣid al-Shari'ah* emphasizes sustainable development with the aim of more humanizing humans, meaning that the role of humans is not only limited to material beings in life, but humans are very noble creatures, therefore development is not only oriented towards the accumulation of material, exploitation of nature which can cause damage and cause inequality and misery (N. C. Lind, 1992). According to Trabold-Nübler (1991), the concept of economic development according to an Islamic perspective, as outlined by the Qur'an and al-Sunnah and also put forward by scholars and scholars in Islamic economics, is different from the concept of economic development put forward by economic thought. west, especially on a fundamental basis. The goal of economic development from an Islamic perspective is to achieve comprehensive and holistic well-being both in this world and in the hereafter.

Anand & Sen (2000), underlined the philosophical foundations of the Islamic approach to development, which includes monotheism, *rubīyyah*, *khalifah*, and *tazkiyah*. Based on this approach, economic development will have a comprehensive character and include moral, spiritual, and material aspects. According to Kamal et al., (2021), the object of economic development is to develop the quality of human resources (HR) following Islamic systems and values through expanding useful production, improving quality of life, developing technology, and reducing dependence on aid from other countries, as well as greater integration of the Muslim world. The Islamic Human Development Index (I-HDI) was introduced by MB Hendrie Anto, in his research entitled "Introduction of an Islamic Human Development Index (I-HDI) to Measure Development in OIC Countries." The I-HDI is calculated based on comprehensive data that describes the five dimensions of *maqāṣid al-sharī'ah* which are the result of the thoughts of Al-Ghazali and Asy-Syatibi.

The five dimensions are the dimension of religion, the dimension of the soul, the dimension of reason, the dimension of heredity, and the dimension of wealth ([MB Hendrie Anto, 2013](#)). [Ibrahim & Asmak, \(2016\)](#), said that a high and equitable I-HDI will be achieved if the state facilitates development properly by paying attention to all important aspects such as education, health, economic growth, and community productivity. The level of public education and health is expected to contribute to the development and improvement of the Islamic Human Development Index (I-HDI), in this context, the state has an important role in fiscal policy, especially the allocation of the state budget in the education and health sectors at both the central and regional levels ([Adelowokan et al., 2020](#)).

[Hasan \(2020\)](#), argues that the development paradigm that is currently developing is economic growth as measured by human development, which is seen in the level of quality of human life in the country. The issue regarding the achievement of development so far has captured the attention of the government. [Choudhury \(2010\)](#), argues that various measures of human development are made, but not all of them can be used as standard measures that can be compared between regions or between countries, therefore, the United Nations (UN) Agency establishes a standard measure of human development, namely human development. Index (HDI) is measured through the quality of the level of education, health, and people's purchasing power. Through improving these three indicators, it is hoped that there will be an increase in the quality of human life, but the success of human development cannot be separated from the performance of the government, which has a role in creating regulations for achieving social welfare. The current problem is that the achievement of partial human development varies greatly, where certain aspects of development succeed and some aspects of development in other dimensions fail ([Rama & Yusuf, 2019](#)). In connection with these conditions, a question arises, namely, how to assess the success of the human development index comprehensively?

Human development is a process of improving the quality of human resources, which is very important in the national development policy strategy. Emphasizing the importance of increasing human resources in development is a necessity because the human quality in each region has a big contribution to determining the success and management of development ([Delano Villanueva, 2016](#)). The existence of the HDI offered by the United Nations Development Program (UNDP) as a tool that can be used to measure the quality of the level of human development may be an indicator. Thus, the HDI can be an indicator for measuring development, but it is not fully compatible and sufficient to measure human development from an Islamic perspective ([Hopkins, 1991](#)). The underlying theories and concepts for building HDI are not based on *maqāṣid al-sharī'ah*. To measure the level of human development in a country where the majority of the population is Muslim, it would be more appropriate to use the Islamic Human Development Index (I-HDI), where the theory and concept of I-HDI are based on *maqāṣid al-sharī'ah*. I-HDI measures the achievement of human welfare by fulfilling basic needs so that humans can live happily and *Falah* ([Akmal et al., 2021](#)).

The development paradigm that is currently developing is economic growth as measured by human development as seen by the level of quality of human life in each country. The issue of achieving development so far has become a concern of government administrators. Various measures of human development have been made, but not all of them can be used as standard measures that can be compared between regions or between countries, therefore the United Nations (UN) has established a standard measure of human development, namely the Human Development Index (HDI) or also known as the Human Development Index (IPM) which is measured by the quality of education, health, and economic levels (purchasing power). Through improving these three indicators it is hoped that there will be an increase in the quality of human life, but the success of human development cannot be separated from the performance of the government which plays a role in creating regulations for achieving social order, while the problem is that the achievement of partial

human development varies greatly where certain aspects of development succeed and some other aspects of development fail. In this regard, the question arises of how to assess the success of human development comprehensively ([Hasbi, et.al., 2023](#)).

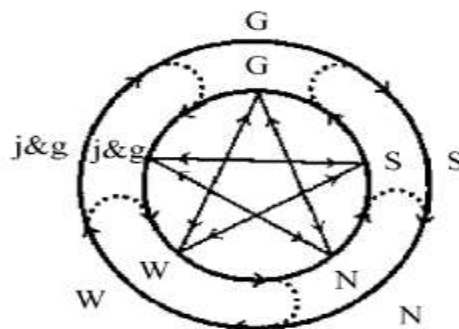
Human development or improving the quality of human resources is very important in the national development policy strategy. Emphasizing the importance of increasing human resources in development is a necessity because the quality of human beings in a region has a big hand in determining the success of the management of regional development, and the presence of the HDI offered by the United Nations Development Program (UNDP) as a tool that can be used to measure the level of human development may be the most comprehensive indicator, but it is not fully compatible and sufficient to measure human development from an Islamic perspective. The underlying theories and concepts for building HDI are not based on maqashid sharia. To measure the level of human development in a country where the majority of the population is Muslim, it would be more appropriate to use the Islamic Human Development Index (I-HDI), whose theories and concepts are based on an Islamic perspective. I-HDI measures the achievement of the level of human welfare by fulfilling basic needs so that humans can live happily in the world and the hereafter (reaching *falah*). According to [Syatibi, \(2019\)](#), the basic *maslahah* for human life consists of five things, namely religion (*dien*), soul (*nafs*), intellectual (*'aql*), family and offspring (*nasl*), and material (*maal*). The five dimensions are the basic needs above which are not fulfilled or fulfilled unbalanced, of course, the happiness of life is also not achieved perfectly

2. Literature Review

Studying and researching the concept of economic development in a country is an undeniable necessity to create comfort in society by upholding the values of justice and prosperity ([Çamlıbel, 2014](#)). The concept of Islamic economic development is very important to understand the extent of the economic role of society in the world and its provisions for the hereafter. This concept has been embodied both explicitly and implicitly in the Al-Qur'an, sunnah, and *ijma'* of past scholars. Recently, the concept of development has been very difficult for the community to accept because they are too comfortable and lulled by conventional economic concepts ([Nursini, 2017](#)). This is a big challenge for the Muslim community itself: how can it re-implement Islamic economic values amid the rapid development of the conventional economy? Ibn Khaldun is often referred to as the most prominent intellectual giant in the world and has made major contributions to thinking about economic development and the progress and decline of Islamic civilization. He explained several factors that led to the setback of economic development, one of which was the moral degradation and the loss of Islamic ethical culture. The existence of colonialism and moral decay are the two most significant things to the decline and decline of economic development.

Ibn Khaldun's *Muqaddimah* Book revealed and later became the basis for Umar Chapra's thoughts in illustrating dynamic circles that mutually influence progress and setbacks, as well as the collapse of civilization ([Chapra, 2008](#)). The following is shown in the figure of the model formulation, which reflects the dynamic character of Ibn Khaldun's analysis: This concept can be a model of economic development that is described by the interaction of relations between society (N), Sharia (S), government (G), welfare or economy (W), justice (J) and development (g). decline and progress of society and civilization. The image below depicts Ibn Khaldun's concept of development; the letter G, representing the government, is in the center of his brief circle on the star. The government will not survive and stand without Sharia. Likewise, Sharia will not be possible without the existence of policies and the power of state sovereignty. Sharia that is enforced by the state will require actors or society (N), where people need welfare or the wealth of people's lives (W).

Figure 1. The Concept of Economic Development According to Ibn Khaldun



Source: [M.U. Chapra. \(2007\)](#)

This will be guaranteed if (g) development progress is ensured through infrastructure, policies by the government, and justice (j) so that the five variables are interconnected and mutually influence one another. The model is dynamic and not *ceteris paribus*, that is, other factors are considered constant, however, in the Ibnu Khaldun model, *ceteris paribus* does not apply because if one variable is different, it will change the other variables. So, the following formula can be formed:

$$G = f(S, N, W, g, \text{ and } j)$$

Information:

G: Government

S: Sharia

N: Society

W: Prosperity/wealth

g: Development

j: Justice

According to Ibn Khaldun, if Muslims can present all the above variables, they can be a powerful force in advancing economic development, and prosperity is not difficult to achieve. Although not as big as expected, at least it can quickly ensure the development and progress of society. But sometimes the rulers (G) shirk their responsibilities and do not fulfill their promises of upholding Sharia (S), maintaining justice (j), and realizing the various resources (N) that society needs to realize its full potential, therefore economic, progress, development (g), and wealth (W) decrease, as do military and political power (G). Islamic economics, on the other hand, looks at individual behavior through the lens of ethics, values, and morals. In Islam, rationality entails being able to meet both physical and spiritual needs. In Islam, the function of individual benefit (utility) is formulated by $U = u(M, S)$. M stands for all material consumption, and S stands for all spiritual activities ([Lubis, 2020](#)). (M, S). M stands for all material consumption, and S stands for all spiritual activities.

There are five characteristics of economic development in Islam, namely as follows:

1. Provide entrepreneurship training to develop knowledge in the world of work
2. Ensuring that employees have a fair wage scheme

3. Arranging necessary insurance to lower insurance, work-related accidents, and other benefits.
4. Helping individuals with mental and physical problems so that they can enjoy a normal life.
5. Through laws and regulations, tax regulations, and the collection of zakat, infaq, and alms funds, this effort is not centered on one person ([Slepov et al., 2017](#)).

The following is Ibn Khaldun's offering of the concept of Islamic economic development ([Sabit, 2010](#)). First, the role of humans, or ar-rijal, is that humans have their characteristics, namely knowledge, and expertise, which are the result of thinking. Humans require influence that has control and power. Humans can make every effort to survive and thrive in the world. Humans want an advanced civilization. Second, the role of development or al-Amirah and justice or al-adl. If humans become the center of analysis, then development and justice become the most important relationships in the causal series of the rise and fall of a country. Economic development is very important because, without a real improvement in people's welfare, they are not motivated to do their best and be more useful. In addition, in the absence of development, the influx of intellectuals, artists, labor, and capital that must be procured from other communities can encourage the sustainable development of a country. Third, the role of institutions and government, no matter how good a regulation is, will not be meaningful if it is not implemented fairly and impartially. Sharia, in essence, can only provide a rule in society, it cannot run by itself. Therefore, we need an authority that can carry out all the rules, directives, and guidelines. According to Ibn Khaldun, "al-mulk" has the meaning of a kingdom where a businessman should be able to defend and side with his people to realize the welfare of his country ([Hasbi et al., 2021](#)).

Fourth, the role of wealth, or al-mal, in life is very important. Wealth can provide the main ingredients needed to ensure justice and development run smoothly, spur the effectiveness of the implementation of regulations by the government, and create social welfare. Wealth does not depend on one post. In his analysis, Ibnu Khaldun also emphasizes the importance of the division of labor and specifications for developing the economy together by promoting the concept of cooperation ([Mujahidin, 2018](#))

3. Methodology

This research uses a method with a descriptive qualitative approach, which is an effort to understand various concepts found in the research process using content analysis techniques and library research ([Crowther & Lauesen, 2017](#)). Secondary data originating from various scientific journals and scientific documents obtained using statistical data with the involvement of researchers as the main source in conducting analysis and reviewing data, which is carried out when data collection occurs until the data is collected so that researchers can draw appropriate conclusions.

Figure 2. Qualitative Research Flow Literature Study (Literature Review)



Source: [Manzilati, A. \(2017\)](#)

The figure above depicts the editorial in the context of a qualitative research literature study. This research is qualitative and based on a literature study. Stages of research are carried out by collecting library sources, both primary and secondary ([Migiro & Magangi, 2011](#)). The figure above depicts the editorial in the context of a qualitative research literature study. This research is qualitative and based on a literature study. Stages of research are carried out by collecting library sources, both primary and secondary. This study classified the data based on the research formula. In the advanced stage, data processing and or reference citations are carried out to be displayed as research findings, abstracted to obtain complete information, and interpreted to produce knowledge for concluding. As for the interpretation stage, analysis or approaches are used, for example, philosophical, theological, Sufistic, exegesis, Sarah, and others ([Azorín & Cameron, 2010](#)).

4. Results And Discussion

Maqāṣid al-sharī'ah is a bridge that can connect text and context, between goals and means, between goals and methodology, and between Islamic law and Islamic goals universally as a means for actualization. The theory of maqāṣid al-sharī'ah has developed gradually over several centuries which is documented in books of *usul fiqh* and Islamic legal theory. Imam Syafi'i as the originator of the science of *usul fiqh* discussed the purpose of sharī'ah orders such as zakat, waqf and the importance of maintaining the five needs which are characteristic of maqāṣid al-sharī'ah science. The maqāṣid al-sharī'ah theory can be a framework for developing theories, models, policies, and reform programs in various aspects of life. Maqāṣid al-sharī'ah is widely applied to research related to Islamic reform, Islamic law, political thought, business and economics, social research, medicine, psychology, and other disciplines. Maqāṣid al-sharī'ah is a method and intellectual device in Islamic reform.

The Islamic Human Development Index (I-HDI) is a holistic and comprehensive human development index derived from the six maqāṣid al-Sharī'ah dimensions, namely religion (dīn), life (nafs), reason ('aql), family (nasl), wealth (māl) and environment (bi'ah). Islam offers the concept of human development and the welfare of the people through moral, spiritual, material, social and economic aspects. This concept should not be separated to achieve the goals of socio-economic development in Islam. Development in the view of Islam is representative to improve the welfare of society in all dimensions of life. Economic development is one of the important aspects of life that is highly considered in Islam but still places humans as the center and main actor of that development. Islam as a religion that regulates life plays a role in guiding and directing humans in managing economic resources to achieve benefit in this world and the hereafter.

4.1. The concept of Islamic Human Development (I-HDI)

I-HDI is a tool used to measure human development from an Islamic perspective. I-HDI measures the achievement of the level of human welfare by fulfilling basic needs so that humans can live happily in this world and the hereafter to achieve *Falah*. According to al-Syatibi I-HDI is a tool used to measure human development from an Islamic perspective. I-HDI measures the achievement of the level of human welfare by fulfilling basic needs so that humans can live happily in this world and the hereafter to achieve *falah*. These five things are basic human needs, namely, needs that absolutely must be met so that humans can live happily in this world and the hereafter. If one of the basic needs above is not met or is met unbalanced, then surely the happiness of life will not be achieved perfectly ([Abdurrahman, 2020](#)). I-HDI is a tool used to measure the level of human development from an Islamic perspective. According to [Huda et al., \(2020\)](#), I-HDI measures the attainment of the level of human well-being which is based on meeting basic needs with the aim that humans can live happily in this world and the hereafter. One of the important concepts in the study of Islamic law is maqāṣid al-sharī'ah. The urgency of the concept of maqāṣid al-sharī'ah can encourage Islamic legal theorists to make maqāṣid al-sharī'ah one of the standards for mujtahids who perform

ijtihad. Meanwhile, the essence of the concept of *maqāṣid al-sharī'ah* itself is in the context of realizing good and avoiding evil (*jalbul mashalih wa dar'ul-mafasid*) as the fulfillment of the main goal of Islamic law being revealed to the earth (Ibrahim et al., 2021).

According to Zangoueine & Moshabaki, (2011), the I-HDI concept provides a holistic measurement solution for the welfare of society through measurement in terms of material and non-material aspects. On the material side, it is aimed at obtaining holistic and comprehensive welfare in the world (temporary welfare), while from a moral perspective, it is aimed at obtaining holistic welfare in the hereafter (permanent welfare). In other words, the fulfillment of the five basic needs reflected in the five dimensions of *maqāṣid al-sharī'ah* will be a condition for achieving welfare and happiness in life in the world and the hereafter, or what is called *Falah*, as stated in Q.S. al-A'la (87) verses 16–17:

بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ خَيْرَ وَأَبْقَى

Meaning: But you prefer the worldly life, while the hereafter is better and more lasting.

Even so, humans do not have the exclusive right to worship and ignore the rest of the world. Humans are also told to do everything in their power and mind to get rich so they can use the treasures Allah SWT gives them to seek the rewards of the next life. This is explained in Q.S. al-Qasas (28) verse 77:

وَأَتَّبِعْ فِيهَا مَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Meaning: Seek, through what Allah SWT has given you, the hereafter, but do not forget your part in this world. and do good in the same way that God has done well to you. and do not desire corruption on earth. "Verily, Allah does not like those who destroy."

4.2. Islamic Human Development Index (I-HDI) Measurement Concept

The fulfillment of the five basic needs of *maqāṣid al-sharī'ah* which is based on the views of Imam al-Syatibi will serve as the theoretical basis for building the Islamic Human Development Index (I-HDI). In this regard, this research proposes five dimensions to build I-HDI. This dimension will measure the performance of material welfare (MW) and non-material welfare (NW). Based on the fulfillment of the five *maqāṣid al-sharī'ah* in the view of Imam al-Syatibi, welfare in Islam can be formulated by the following formula:

WH: f (MW, NW) (2.3)

MW: f (PO, DE) (2.4)

NW: f (IEV) (2.5)

IEV: f (LE, E, FSR, R) (2.6)

Information:

WH: Welfare Holistic

MW: Material Welfare

NW: Non-Material Welfare

PO: Property Ownership

DE: Distributional Equity

IV: Islamic Environment and Values

LE: Life Expectancy

E: Education
FSR: Family and Social Relationship
R: Religious

Based on formulation no. 2.3, holistic welfare (WH) in Islam concerns material welfare (MW) and non-material welfare (NW). Material welfare, based on formula 2.4, can be influenced by individual property ownership (PO) and the distribution of opinions (DE). While non-material welfare is based on formula 2.5, it is influenced by Islamic values (IEV) consisting of health (LE), education (E), family or heredity (FSR), and religion (R), as seen in Formula 2.6. After formulating holistic welfare from an Islamic perspective based on the views of Imam al-Syatibi, the next step to building the I-HDI is to form a measurable index to measure all dimensions of human well-being. The proposed index for measuring all dimensions of holistic well-being is shown in Table 1 below.

Table 1. Proposed Index in Holistic Welfare

Development Goal	Dimensions	Dimension Index
Maslahah	<i>Hifdzu ad-Dien</i>	<i>Index ad-Dien</i>
	<i>Hifdzu an-Nafs</i>	<i>Indekx an-Nafs</i>
	<i>Hifdzu al- 'Aql</i>	<i>Index al- 'Aql</i>
	<i>Hifdzu an-Nasl</i>	<i>Index an-Nasl</i>
	<i>Hifdzu al-Maal</i>	<i>Index-al-Maal</i>

Source: Arranged by the author, 2023

According to table 1, the Islamic purpose of development is *maslahah*. As previously explained, *maslahah* is the basis of human needs, which consist of five dimensions: religion, soul, mind, lineage, and property. In this regard, to measure the five *maqāṣid al-sharī'ah* dimensions, an index representing each dimension can be formed, namely, the *ad-dien* index which represents the religious dimension, the *an-nafs* index which represents the dimensions of a long and healthy life, *index al-'aql* which represents the dimension of knowledge, *index an-nasl* which represents the dimension of family and heredity, and finally, the *index al-maal* represents the dimension of income.

The five proposed indices can be used to measure the five *maqāṣid al-sharī'ah* dimensions. Furthermore, the values of the five indices that have been proposed above will then be calculated based on indicators that reflect each dimension of *maqāṣid al-sharī'ah*. In this regard, to measure the five *maqāṣid al-sharī'ah* dimensions, an index representing each dimension can be formed, namely the *ad-dien* index, which represents the religious dimension; the *an-nafs* index, which represents the dimensions of a long and healthy life, the *index al-'aql* which represents the dimension of knowledge; the *index an-nasl* which represents the dimension of family and heredity, and finally, the *al-maal* index, which represents the dimension of income. In this regard, to measure the five *maqāṣid al-sharī'ah* dimensions, an index representing each dimension can be formed, namely the *ad-dien* index, which represents the religious dimension; the *an-nafs* index, which represents the dimensions of a long and healthy life; the *index al-'aql* which represents the dimension of knowledge; the *index an-nasl* which represents the dimension of family and heredity; and finally, the *al-maal* index, which represents the dimension of income.

$MWI = 1/2 (GI + DEI)$ is the formula for calculating the Material Welfare Index.

Where:

GI = Gini index

DEI = Distribution Equity Index

While to know welfare Non-Material Welfare Index (NWI) = $\frac{1}{4}$ (LEI+EI+FSI+RI)

Where:

LEI = Life Expectancy Index

EI= Education Index

FSI = Family and Social Index

RI= Religiosity Index.

So, the formula for finding the non-material welfare index (NMWI) is $NMWI = \frac{1}{4}$ (ID+INF+IA+INS).

4.3. Relationship between the Islamic Human Development Index (I-HDI) and *Maqāṣid Al-Sharī'ah*

The *maqāṣid al-sharī'ah* approach can be used to generate and develop the concept of human development from an Islamic perspective through two welfare approaches, namely, material well-being, which includes the need for property, and environmental performance. Non-material welfare includes survival needs, education level, continuity of offspring, and the need for the maintenance of religion. The *maqāṣid al-sharī'ah* approach can be used to generate and develop the concept of human development from an Islamic perspective through two welfare approaches, namely, material well-being, which includes the need for property, and environmental performance. Non-material welfare includes survival needs, education level, continuity of offspring, and the need for the maintenance of religion. The *maqāṣid al-sharī'ah* approach can be used to generate and develop the concept of human development from an Islamic perspective through two welfare approaches, namely, material well-being, which includes the need for property, and environmental performance. Non-material welfare includes survival needs, education level, continuity of offspring, and the need for the maintenance of religion (Zangouinezhad & Moshabaki, 2011).

In the view of Imam al-Syatibi, Allah SWT sent down sharia (rule of law) to benefit humans and avoid harm. In simpler language, the legal rules that Allah SWT determines are for the benefit of humans themselves. Imam Al-Syatibi then divided *maslahah* into three parts, namely *dharuriyyah* (primary), *hajiyyat* (secondary), and *tashiniyyat* (tertiary). *Maqāṣid* or *maslahah dharuriyyat* is something that must exist for the benefit of religion and the world. If this is not there, it will cause damage and will even cause human life to be damaged, such as the need to eat, drink, pray, fast, and use other services. There are five *maslahat* or *mashed dharuriyyat*, namely religion (*ad-dien*), soul (*an-nafs*), offspring (*an-nasl*), wealth (*al-maal*), and (*al-aql*). Djalaluddin, (2015), the way to maintain the five dimensions can be done in two ways, first in terms of existence (*min nahiyati al-would*), namely by protecting and maintaining something that can cause a gap in the existence of something. Second, in terms of non-existence (*min nahiyati al-'adam*), namely, by preventing something that will cause the absence of something.

Examples of guarding religion against an al-Manifest perspective, for example, by praying and giving zakat; protecting religion from an *al-'adam* perspective, for example, *qishas* and *diyat* punishments; protecting reason from an al-Manifest perspective, for example, eating and seeking knowledge; protecting reason from an al-Manifest perspective, for example, marriage, guarding the offspring against the aspect of *al-'adam*, *had* (punishment) for adulterers and *muqdzif*, guarding assets against the aspect of *al-'adam*, *usury*, cutting off the hands of thieves (Rofiq & Hasbi, 2022).

Maqāsid Al-Sharī'ah and I-HDI Indicators

Well-being	Dimensions	Dimension Index	Indicator
Material Welfare Index (MWI)	Hifdzu al-Maal	Index al-Maal	1. Gini ratio Poverty Depth
			2. Index (P1) Expenditure per capita real adjusted (PPP Rupiah)
Non-Material Welfare Index (NWI)	Hifdzu ad-Dien	Index ad-Dien	Crime rate and Participation rate of religious school students
	Hifdzu al-'Aql	Index al-'Aql	Average Years of Schooling Literacy Rate
	Hifdzu an-Nafs	Index an-Nafs	Life expectancy
	Hifdzu an-Nasl	Index an-Nasl	1. Total Birth Rate 2. Infant Mortality Rate

Source: Compiled by the author, 2023

Hifdzu ad-Dien

Islam teaches that humans live life correctly, as has been regulated by Allah SWT in the Qur'an. The good and bad measurements of life cannot be measured by indicators of a person's adherence to the (Ishak & Asni, 2020). For this reason, humans need a guide to the truth in living life, namely Islam. According to (Ni'ami & Bustamin, 2021), religion is a human need to guide life. Islam teaches that religion is not a mere ritual, but functions to guide beliefs, provide provisions or rules of life, and build human morality following sharia. Humans always require religion in all places.

Several verses of the Qur'an related to hifdzu ad-Dien are as follows: QS. al-Baqarah (2): 43. Regarding the command to pray and pay zakat.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

Meaning: And establish prayer, give zakat, and bow with those who bow [in worship and obedience].

An index ad-Dien is created using indicators that can reflect the *ad-dien* dimension to measure the *hifdzu ad-dien* dimension. In general, several indicators that can be used to measure the dimensions of *hifdzu ad-dien* can be divided into two categories: positive and negative indicators. The positive dimension indicators consist of the number of mosques, fasting, zakat, and pilgrimage; the number of scholars, participation in religious schools, and the realization of charity funds. Meanwhile, indicators with a negative dimension consist of the crime rate and the Corruption Prediction Index (CPI).

Hifdzu an-nafs

Life is highly respected by the teachings of Islam because it is a gift given by Allah SWT to his servants to be used properly. Life is something that must be protected and guarded. Everything that can help the existence of life is automatically a basic human need, and it is better if everything that can threaten life (cause death) is shunned and avoided by humans. The verses of the Koran related to "*hifdzu an-nafs*" are found in QS. al-Baqarah (2): 195.

وَأَنْفُقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Meaning: Spend in the way of Allah, and do not throw yourself into destruction with your own hands [with restraint]. And do good; verily, Allah loves those who do good.

The verse above expressly shows the prohibition of throwing oneself into destruction. To measure the dimensions of *hifdzu an-nafs*, the *an-nafs* index is formed using indicators that can reflect the dimensions of *an-nafs*. The *an-nafs* index is an index used to measure the dimensions of a long and healthy life. In general, these indicators can be categorized into two types: positive and negative indicators. Several indicators with positive dimensions consist of life expectancy, morbidity, the number of visits to health facilities, health workers, and immunizations. Meanwhile, indicators with negative dimensions consist of drug prevalence and smoking prevalence.

Hifdzu al- 'Aql

To be able to understand the universe (*kauniyah* verses) and religious teachings in the Qur'an and Hadith (*qauliyah* verses), humans need knowledge. Without science, humans will not be able to properly understand life, so they will experience difficulties and suffering. In this regard, Islam gives very strict orders for a believer to seek knowledge ([Marfiyanto, 2019](#)). Several verses of the Qur'an related to *hifdzu al-'aql*, are as follows: Qs. al-'Alaq (96): 1–5.

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Meaning: Read this in the name of your Lord, who created. a man from an inherent substance Read, and your Lord is most gracious. who teaches with a pen. teaching man what he does not know

The *al-'Aql* index is an index used to measure school enrollment rates, the average length of schooling, the number of educational institutions, teaching staff, access to the internet, literacy rates, illiteracy rates, number of patents, and education spending by households. The average length of schooling is the number of years spent in formal education by residents aged 15 and up. The literacy rate is the percentage of the population aged 15 years and older who can read and write Latin letters and other letters. To calculate the education index, limits are used following the agreements of several countries. Literacy rates have a maximum limit of 100 and a minimum limit of 0 respectively. The number 100 reflects the condition of 100 percent of all people being able to read and write, and the value 0 reflects the opposite condition ([BPS, 2020](#)).

Hifdzu an-Nasl

To maintain the continuity of life, humans must maintain offspring and family harmony (*al-nasl*). Even though a believer believes that the time horizon of life does not only cover worldly life but also the hereafter, the continuity of worldly life is very important. In this context, humans should maintain despicable traits such as adultery and actions that cause harm to themselves. The goal of continuing heredity from one generation to the next must be considered when maintaining harmonious and blessed family relationships. This situation is a necessity that makes human life exist ([Gumanti, 2018](#)).

Several verses of the Koran related to "hifdzu an-nasl" are found in QS. an-Nur (24): 32.

وَأَنْكَحُوا الْأَيَّمَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُعْزِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَسِعَ عَلِيمٌ

Meaning: And marry unmarried people among you, as well as religious people among your male and female slaves. If they are poor, Allah will enrich them with his bounty, and Allah is all-encompassing and all-knowing.

The verse shows the command to marry and the suggestion that poverty should not be used as an unqualified excuse. Standardization in matters of marriage includes human values, namely chastity, obedience, and devotion to Allah SWT.

Hifdzu al-Maal

Material wealth (*maal*) is needed both for worldly life and worship. Humans need wealth to fulfill their needs for food, clothing, housing, vehicles, and so on. In addition, almost all worship requires wealth, for example, zakat, infaq, alms, pilgrimage, and study. Without sufficient assets to meet life's needs, it will be difficult to carry out all life activities, including worship, fasting, and other forms of worship (Mufid, 2019). The following are several verses related to *hifdzu al-maal* and the command to distribute excess wealth to people who experience deficiencies because Islam does not want wealth to only be found in rich people. QS. al-Jumu'ah (62) and QS. al-Ma'arij (70).

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ لِّلسَّائِلِ وَالْمَحْرُومِ

Meaning: And those in whose wealth there is a certain portion. "For (poor people who ask and people who don't have anything (and don't want to ask),"

In general, indicators of *hifdzu al-maal* can be categorized into three categories: indicators representing ownership of assets, income growth, and income distribution. The indicators that represent property ownership are per-capita income and average per-capita expenditure. Indicators that can represent income growth are seen in economic growth and GDP/population growth. Indicators representing income distribution include the Gini ratio, the poverty line, and the percentage of the human poverty index.

5. Conclusion

Development is a long multidimensional process. Non-material and spiritual values are integral parts of human development to achieve holistic prosperity. The concept of the Islamic Human Development Index (I-HDI) provides an overview of the achievements of human development based on *maqāṣid al-sharī'ah* by measuring material and non-material aspects. I-HDI is an attempt to translate conventional development concepts into an Islamic perspective, in which the analytical tool used is based on the five *maqāṣid al-sharī'ah* dimensions as indicators of human needs both materially and spiritually. The I-HDI measurement is based on five *maqāṣid al-sharī'ah*, namely the protection and safeguarding of religion (*ad-dien*), protection of the soul (*an-nafs*), protection of the mind (*al-aql*), protection of offspring (*an-nasl*), and protection of property (*al-maal*).

Author contribution statement

Based on the model developed from research findings, this study provides input for equitable national development. The government needs to grow and develop the potential of natural resources in each province, open up investment to investors, especially in the small and medium business sector. The government can improve adequate technology, education and health facilities for development progress.

Acknowledgements

All praise to Allah SWT, The Lord of the Worlds. Peace be upon the Prophet and Messenger Muhammad SAW. We would like to thank Alma Ata University and UIN Sunan Kalijaga for providing the appropriate atmosphere so that we can complete this article. We would also thank our family for providing much support in completing the article.

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