

Human Development Index: A Maqashid Sharia Perspective in South Sulawesi, Indonesia

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Abstract

Objective: This study aims to examine the compatibility of particular dimensions and indicators within the Maqashid Shariah (HDI) framework. Additionally, it seeks to investigate the current human development situation in the Indonesian provinces of South Sulawesi's Luwu, North Luwu, and East Luwu Regencies from a Maqashid Sharia perspective.

Methodology: This research utilized secondary data from relevant sources such as Central Bureau of Statistics (CBS), the Police, and affiliated offices. The data were subjected to a step-by-step computation process to address the primary and secondary research questions.

Findings: The finding is crucial to deconstruct and guaranteeing consistency in the metrics used to compute the Islamic Human Development Index (I-HDI) among Muslim countries. Additionally, the I-HDI analysis of the study regions shows that their values fall into the lower-middle categorization, highlighting the need for advancements in several areas of human development to promote progress and well-being.

Theoretical and Methodological Contributions: By adding indicators and dimensions that align with Islamic principles, the study offers a deconstruction technique for the HDI from a Maqashid Sharia perspective. Moreover, doing a case study in a particular geographic area offers specialized insights into human development.

Research/Practical Implications: This research can inform to policymakers about the relevance of incorporating Maqashid Sharia principles in human development assessments, as well as insights into how Islamic values can be integrated into policy frameworks to promote more holistic development strategies.

Keywords: Islamic Human Development Index, Maqasid Sharia JEI: E6, 01, O4

1. Introduction

Since the UNDP introduced the Human Development Index (HDI) in 1990, the viewpoint on economic progress has undergone considerable changes. A country's economic development goals include long-term, stable economic growth, security, and spiritual enlightenment. The Human Development Index (HDI) is a tool designed to assess and determine the well-being of communities. It recognizes that humans are not merely passive recipients of development but active contributors to the progress of a region or country. Anand & Sen (2000) argued the essential understanding that humans serve as both the end goal and the main engine of growth. However, a challenge arises when certain aspects of development succeed while others lag. The achievements of partial human development can vary significantly in different areas. Despite this, academics and policymakers widely acknowledge and value the HDI in economic development. It expands the measurement of development progress beyond purely economic factors.

Klugman et al., (2011) has emphasized that the HDI is just one of many potential measures, and its adoption should be subject to public scrutiny. Nevertheless, there is still a significant lack of measurement regarding sustainability and empowerment. It necessitates careful consideration and analysis to introduce innovations that can address the size of depreciation and global human development disparities.

The selection of three dimensions for the Human Development Index (HDI) has faced extensive criticism from experts. These criticisms highlight that the chosen dimensions are inadequate and overlook several crucial aspects, as evidenced by various research studies Streeten, 1994; Hicks, 1997; Ranis et al., 2000; Morse, 2003; Bagolin & Comim, 2008; Ranis & Stewart, 2010; Taner et al., 2011; Herrero et al., 2012; Jose, 2012; Neumayer, 2012; Morse, 2014; Felice & Vasta, 2015; Sharma & Sharma, 2015; Narendran, 2016; Khazaei et al., 2016; Khazaei et al., 2017; Babiartz et al., 2018; Mishra & Nathan, 2018; Castells-Quintana et al., 2019; Bar-Sela et al., 2019; Hickel, 2020.

Critics argue that conventional approaches to development and welfare fall far short of the goals and ideals outlined in Islam, particularly the Maqâ'id Syarî'ah, which emphasizes the concept of Maslahah (public interest). They contend that assessing development success solely based on physical and material achievements as indicators of welfare neglects the mental and spiritual aspects of human well-being. Islamic teachings, on the other hand, encompass all facets of life and offer comprehensive solutions to various challenges, including economic issues and human welfare.

The conventional model of development and welfare falls short of aligning with the goals and ideals outlined in Islam, particularly the Maqasid Sharia (objectives of Islamic law), which aim to achieve maslahah (public interest). Islam, guided by the Maqasid Sharia, emphasizes that development and welfare should be directed toward attaining maslahah. The conventional

approach to growth primarily focuses on material welfare measures and tends to overlook moral and spiritual aspects.

Islam, a complete faith that governs all aspects of life, including addressing economic challenges and promoting human welfare, suggests using theories and concepts based on an Islamic perspective. This approach would provide a comprehensive understanding of the five dimensions of Maqasid Sharia when measuring human development in a country with a predominantly Muslim population.

Amin et al., (2015a) highlight the pressing need for Muslim nations to create a different model of development that adheres to a more all-encompassing and inclusive idea. This model should consider a person's physical, intellectual, and spiritual aspects, resulting in a comprehensive Islamic framework for development based on Maqasid al-Shariah.

Islam sees tangible and immaterial economic development as equally important to promoting human welfare. Islamic teachings offer a multifaceted representation of the development process, which includes boosting economic growth, reforming social and economic structures, and encouraging spiritual development.

Previous studies have already proposed measurement indices derived from Maqasid al-Shariah. Examples include the Islamic Human Development Index (I-HDI) introduced by Anto, which builds upon existing national-level indices and the Maqasid al-Shariah index compiled by Hasan and Ali at the household/individual level Syed Ali & Hasan, 2014; Hasan & Ali, 2018a; Anto, 2013; Rama & Makhlan, 2013; Hasbi et al., 2023.

The religious and ethical components of socioeconomic progress in Muslim countries are not well represented by the Human Development Index (HDI). These nations have distinctive traits, customs, and values for which the HDI measurement must sufficiently account. Despite the HDI's potential for comparisons, Hasan and Ali contend it cannot make precise policy suggestions. As a result, it is essential to create a proper human development index in line with Islamic teachings, considering the requirements of both Muslim and non-Muslim nations.

This study aims to explore the alignment of specific dimensions and indicators within the Human Development Index (HDI) framework with the principles of Maqasid Shariah. Additionally, it seeks to analyze the current state of human development in Palopo Town, Luwu, North Luwu, and East Luwu Regency of South Sulawesi, Indonesia, using a Maqashid Sharia perspective.

2. Literatur Review

Human Development Index

The Human Development Index aims to examine people's welfare; therefore, humans are both subjects and objects of development that can significantly advance a region or nation. HDI is used to determine a country's development level, including developed, developing, or not developed.

The human development index measures human development achievements based on several essential components of quality of life. Human development must participate in stimulating processes that can improve human resources' quality. The basis of this human development index is to see how important it is to pay attention to the quality of human resources.

According to Michael P Todaro and Stephen C Smith (2011), the human development index is one of the metrics used to assess the quality and quantity of labor. The following indicators calculate a nation's human development index: 1) Health level, 2) Education level, and 3) annual spending per capita. The index is a primary index composed of the following dimensions: first, healthy life, with indicators of life expectancy; second, Education level, which is measured by literacy rates and school enrollment rates for elementary, middle, and high levels; third, annual spending per capita the form of Purchasing Power Parity (PPP).

The Human Development Index is crucial for economic growth since it determines the creation of factors of production. A suitable level of education will produce a workforce with the necessary skills, which is the production component in question. With the degree of education, there will be chances to develop the capacity to manage existing resources, allowing the use of existing resources to promote economic growth.

The concept of calculating the Human Development Index has been criticized in several ways because the values of each variable, which represent the countries, change annually. Kelley (1991) concluded that it is crucial to comprehend the nature and limitations of the Human Development Index. The distribution of income disparity (inequality) was challenged by Stanton (2006) for being left out of the HDI calculations as a crucial factor in human development. Nevima & Kiszova (2017) faulted the HDI's computation process (weighting). They focus more on the choice of indicators, their rationale, and the mathematical techniques employed for measurement in response to these objections.

Islamic-Human Development Index

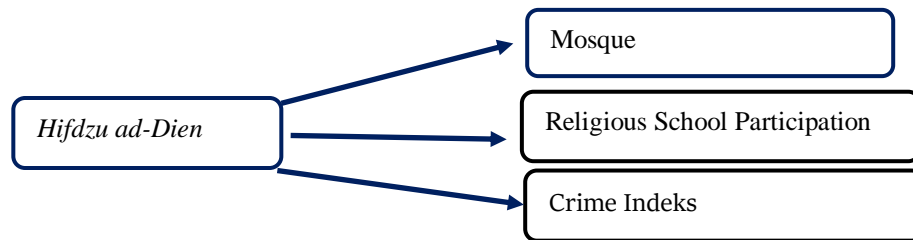
According to Islamic teachings, growth should be focused on advancing humanity. Humans are required to oversee all resources granted for the well-being of society as the caliphs of the earth. And stay away from anything that can harm it. Al-Ghazali declared (as cited by Chapra (2008) that the primary goal of the Shari'a is to enhance human welfare, which includes safeguarding people's faith (*diin*), selves (*nafs*), minds (*aql*), and offspring (*nasl*) and their possessions (*maal*). Anything that upholds these five protections is desirable and serves the public interest; anything that undermines them is against the people's will.

Al Syatibi asserts that the five elements of religion (*ad-dien*), the soul (*an-nafs*), reason (*al-'aql*), progeny (*an-nasl*), and riches (*al-maal*) make up the fundamental *maslahah* of human life. These five requirements are actual human wants that must be addressed for people to live happily in this life and the next. Life's happiness will only be perfectly attained if one of the primary wants listed above is met.

To measure the five dimensions, an index is formed that represents each of these dimensions. For the use of indicators for each size, the authors adopt Anto, 2003; Syed Ali & Hasan, 2014; Amin et al., 2015b; Rafsanjani, 2014; Rukiah et al., 2019.

Hifdzu ad-Dien

Religion is an essential human need. Islam teaches that religion is not rituality but functions to guide beliefs, provide provisions or rules of life and build human morality. Religion is needed by humans whenever and wherever they are. An ad-dien index uses indicators of the ad-dien to measure the hifdzu ad-dien dimension. Measure the size of *hifdzu ad-dien* are presented in the image below:



These indications can generally be divided into two groups: positive indicators and negative ones. The number of houses of worship and the presence of religious schools are positive indicators. Crime rates are among the indicators whose size is negative. In Indonesia, religious practices are frequently questioned. Conflicts over the building of houses of worship often become barriers to efforts to promote spiritual unity because the subject of places of worship is delicate and frequently causes disagreements.

The construction of houses of worship is one of the key factors contributing to interreligious disputes in Indonesia. Houses of worship are a crucial component of religion, and a belief system cannot be referred to as a religion if it has an open worship structure and enduring halls of worship. Most of the confrontations around places of worship were sparked by a religious group rejecting a house of prayer, which was seen as upsetting by the neighborhood. Problems with places of worship are usually caused by arguments about development plans that do not meet the SKB 2 Ministerial Decree requirements that the government has stipulated in Joint Ministerial Regulation No. 9 of 2006 and No. 8 of 2006, which regulates the establishment of houses of worship.

Schools are an essential measure of access to education. The proportion of the population who have never attended school compared to the general population shows how much access the population has to educational opportunities at the primary education level (MI and MTs) and secondary education. (MA).

In Indonesia, there are frequent disturbances to the peace and security of society, which violate laws and regulations which are seen as an indicator of the crime rate. One of the fundamental rights that each person must earn or enjoy is a sense of security. According to Article 28G, paragraph 1, of the 1945 Constitution of the Republic of Indonesia, "Every person has the right to protection of self, family, honor, dignity, and property under his control, and has the right to feel safe and protected from threats of fear to commit or not do something that is a human right." This is consistent with Abraham Maslow's ideas in the hierarchy of human needs theory, which places a sense of security in the second position. Along with that, one of the obligations Indonesian government and state is to provide a sense of security to all of its people, as mandated

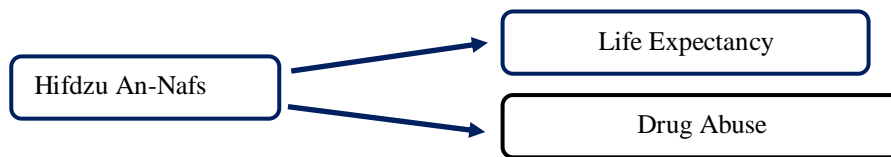
in the Preamble to the 1945 Constitution, which reads: "The Indonesian government and state protect all Indonesian people and all of Indonesia's bloodshed."

A strategic move that affects the achievement of development is the pursuit of and creation of a sense of security in society. The establishment and maintenance of security in the neighborhood will create an environment that is favorable for the district to engage in a variety of economic activities. One of the requirements for accomplishing development in building a just and affluent society is national stability, which this circumstance will produce on a large scale.

Hifdzu An-Nafs

Islamic teachings highly respect life because it is a gift given by Allah to His servants to be used as well as possible. Life is something that must be protected and maintained as well as possible. Everything that can help the existence of life is automatically a necessity, and it is best if anything that threatens life (causes death) should be avoided.

To measure the dimensions of hifdzu an-nafs, an-nafs index is formed using the indicators shown in the image below.

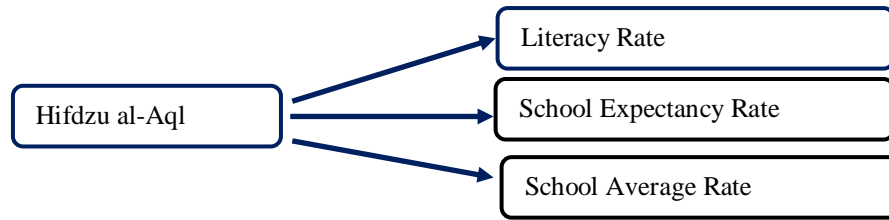


In general, these indicators can be categorized into two, namely, positive and negative indicators. One indicator with positive dimensions is life expectancy. At the same time, the indicator has a negative size, namely Drug Abuse. Life expectancy is an indicator used to assess the population's health status. The higher the life expectancy, the longer the average year lived. Life expectancy, in this case, is based on the average age of death. The size of a generation's life expectancy is strongly influenced by the number of people who can pass a certain period and the number of people born alive from a generation to reach a certain age.

Drug usage is currently rife in Indonesia. This is evident from the rising number of drug users from all socioeconomic backgrounds and the expanding availability of narcotics. What is more concerning is that many teenagers and young people nowadays abuse drugs, particularly students, even though they are the nation's future leaders and represent the next generation. Drug misuse is a problem that needs to be handled effectively and efficiently since it can endanger a country's ability to sustain itself. Users of all ages and genders have been targeted, not just young people. The handling involves not only legal considerations but also additional social strategies aimed at eradicating various drug misuse behaviors.

Hifdzun Al-Aql

Islam gives strict orders for believers to seek knowledge because humans need wisdom to understand the universe (kauniyah verses) and religious teachings in the Qur'an and Hadith (qauliyah verses). Without knowledge, humans will be unable to understand this life properly so they will experience difficulties and suffering. To measure the dimensions of *hifdzu al-aql*, an *al-aql* index is formed using the indicators shown in the image below.



The success of education in a nation can be used to gauge its progress. Talented human resources will result from a high-quality education. All social issues that are sources of devastation, including poverty, unemployment, and crime, can be resolved via education. The average length of schooling for the population aged 25 and over is another metric to measure the quality of public education. The education level of the population as a whole is reflected in the average schooling size for people over 25 years. However, not everyone has access to educational services. For various reasons, many people are disadvantaged and unable to complete the 12-year required schooling. Non-formal education is an option for those whose educational demands are not satisfied by formal education.

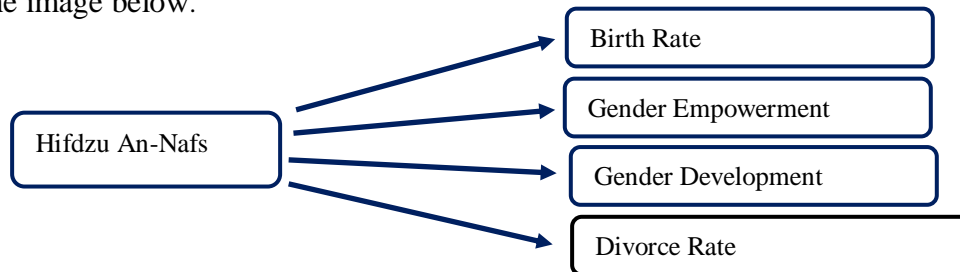
In addition to the average length of schooling, an important aspect to note is the expected size of education, which is one of the outputs that can be used to capture the equity of educational development in Indonesia. Because HLS measures the educational opportunity of a resident starting at the age of seven years.

One of the Sustainable Development Goals (SDGs) is to ensure fair and inclusive education and increase lifelong learning opportunities for all. SDGs target 4b states that all girls and boys have equal access to early childhood development, care, and education so they are ready for primary education. Elementary, junior high, and high school graduation rates are hoped to increase on this target.

Hifdzun An-Nasl

To maintain the continuity of life, humans must descend from their families (nasl). Even though a believer believes that the time horizon of life does not only cover worldly life but extends to the hereafter, the continuity of worldly life is essential. Continuity of offspring that is sustainable from generation to generation must be considered. It is a crucial requirement for human existence (Rafsanjani, 2014)

To measure the dimensions of *an-nasl hifdzu*, an *an-nasl* index is formed using the indicators shown in the image below.



Population growth will always be inherent in a region or country and can impact that region's development. Population growth can affect the welfare of the population in an area. Population growth can be controlled by paying attention to population growth in a region or country. If population growth can be adequately maintained, it is doubtful that there will be overpopulation or under population. Increasingly dense population growth can also disrupt the education system and cause a shortage of health facilities. If population growth is allowed to increase continuously, the population will likely find it challenging to get welfare.

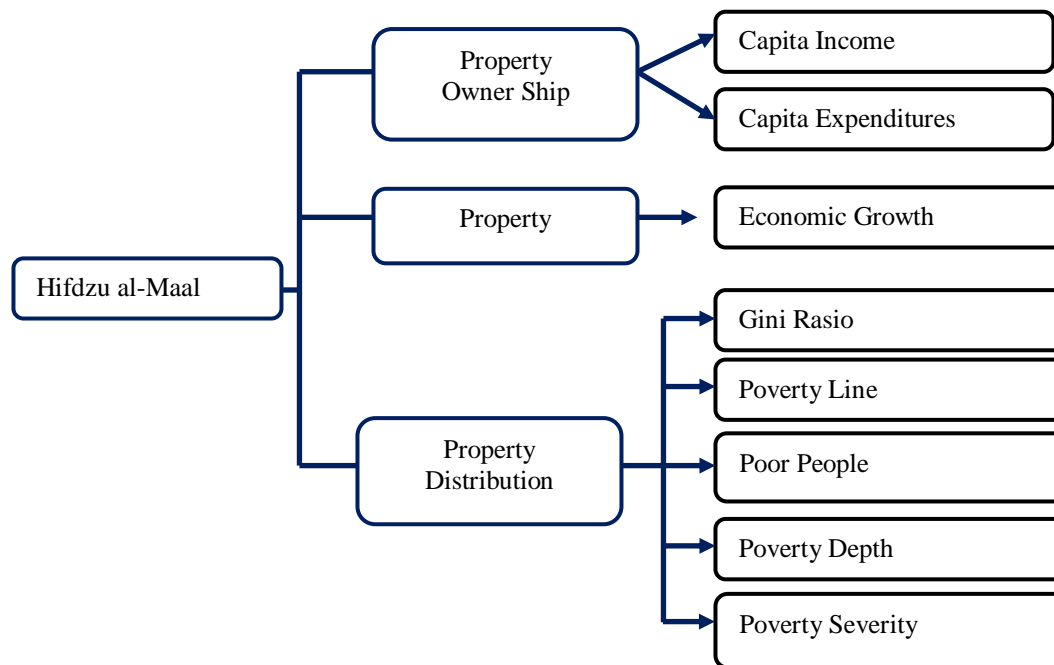
The impact of population growth in a country cannot be separated from the name of the population living in a region in a country. Gender disparities in their various forms impede the equal participation of men and women in the development process. Gender inequality is not a homogeneous phenomenon but a collection of distinctions from various related problems. The government has accommodated a gender perspective in the development process through Presidential Instruction Number 9 of 2000 concerning Gender Mainstreaming in National Development.

The conception of gender is constructed in these rules as the roles and responsibilities of men and women, which occur as a result of and can be changed by society's social and cultural conditions. Gender mainstreaming is a strategy that integrates gender into an integral dimension of planning, formulating, implementing, monitoring, and evaluating national development policies and programs.

Family is the smallest human group based on marriage ties, thus creating a household. However, not everyone can form the family that they aspire to. It is due to divorce, death, talaq, and divorce based on a judge's decision. Although it is a common problem in the family environment, divorce is detrimental to both the husband and wife

Hifdzun al Maal

Material wealth (maal) is needed for worldly life and worship. Humans need wealth to fulfill their needs for food, clothing, housing, and vehicles, to maintain their survival and the need for worship. To measure the dimensions of *hifdzu al-maal*, an index *al-maal* is formed using the indicators shown in the image below.



Economic development aims to decrease absolute poverty and income disparity to increase real per capita revenue over the long term. Economic development includes both growth and change, in addition to economic growth. Thus, the development process has a fundamental and more comprehensive understanding or dimension, which is a continuance of the expansion or improvement of an economy. The monthly cost of all household members' consumption divided by the number of household members equals expenditure per capita—groups related to food and those about non-food makeup household spending. Changes in one's spending habits will impact changes in their income. The revenue increases as non-food spending increases.

Inequality is born from economic growth. So, when economic growth is high, the Gini ratio will also be high due to increased income in the community. Economic development, which is essentially aimed at developing humans (realizing prosperity), can be realized when economic growth occurs. It means that an increase in the Gini ratio will go hand in hand with an increase in human welfare up to a certain point where the Gini ratio is achieved.

An increase in the Gini ratio is usually due to the rise in income in the community. An increase in revenue encourages an increase in consumption spending—the greater the consumption expenditure, the more prosperous people's lives are and far from the poverty trap. In other words, the poverty gap is the difference between the poverty line and the income of poor households. Therefore, the poverty gap is a measure of the depth of poverty. At the same time, families with income above the poverty line are considered to have a poverty gap index value of zero.

3. Methodology

1. Type of Research

Mixed methods research was employed in this study, combining qualitative and quantitative approaches. Qualitative analysis was used to understand the phenomena related to the Human Development Index. On the other hand, quantitative research involves a specific population or sample, utilizing numerical data and analysis. In this case, the focus was on recalculating the Human Development Index by incorporating additional indicators to create the Islamic Human Development Index. The population for this study encompassed all districts and cities in South Sulawesi. Meanwhile, the sample consisted of selected areas: the City of Palopo, Luwu, North Luwu, and East Luwu Regency.

2. Data Collection Methods

This study relied on secondary data collection techniques to obtain relevant information and data. Secondary data refers to pre-existing. The researchers accessed time series data for each predetermined indicator from the Regional Statistics Agency (RSA), local government agencies, and the police. The research instrument utilized in this study was documentation considered relevant to the research problem.

3. Data Processing and Analysis Techniques

Data analysis techniques involve interpreting research data to address research questions and uncover specific social phenomena. The second problem formulation, which falls under the quantitative method, requires a formula involving several calculation stages. Here are the calculation stages for the Islamic Human Development Index (IHDI) based on the concept of maqasid Shariah, as viewed by Imam Al-Syatibi, which outlines the five fundamental points that must be fulfilled to achieve prosperity in Islam:

a. Ad-Dien/religious index

The Ad-Dien index is calculated using the crime rate, religious school enrollment rate, and the number of Muslim places of worship (mosques)

C = (Actual Crime - Min Crime) / (Max Crime - Min Crime) (1)

PSA = (Actual PSA - Min PSA) / (Max PSA - Min Crime) (2)

M = (Actual Ms - Min Ms) / (Max Ms - Min Ms) (3)

IAD = 1/3 (C + PSA + Ms) (4)

Information:

- CI = Crime Index
- M = Mosque
- PSA = Religious School Participation
- IAD = Index *Ad-Dien*
- Akt.Crime = Actual value of crime i
- Akt PSA = Actual Value of Participation in Religious School i
- Akt.Ms = Actual value of the i.th mosque
- Min Value = Minimum value of the I-HDI component
- Max Value = Maximum value of the I-HDI component

b. Index *an-nafs* (Guarding the Soul)

The *An-Nafs index* is calculated using Life Expectancy, Drug Abuse

$$LE = \frac{Actual\ LE - Min\ LE}{Max\ LE - Min\ LE} \dots\dots\dots (5)$$

$$DA = \frac{Actual\ DA - Min\ DA}{Max\ DA - Min\ DA} \dots\dots\dots (6)$$

$$IAN = \frac{1}{2} (LE + DA) \dots\dots\dots (7)$$

Information:

- LE = Life Expectancy
- DA = Drug Abuse
- Akt.LE = Actual value of Life Expectancy to i
- Akt.DA = Actual Value of Drug Abuse to i
- Min Value = Minimum value of the I-HDI component
- Max Value = Maximum value of the I-HDI component

c. *Al-Aql* Index (Keeping Mind)

Al-Aql index is calculated using 1) Literacy Rate, 2) School Expectancy Rate, and 3) School Average Rate.

$$LR = \frac{Actual\ LR - Min\ LR}{Max\ LR - Min\ LR} \dots\dots\dots (8)$$

$$SER = \frac{Actual\ SER - Min\ SER}{Max\ SER - Min\ SER} \dots\dots\dots (9)$$

$$SAR = \frac{Actual\ SAR - Min\ SAR}{Max\ SAR - Min\ SAR} \dots\dots\dots (10)$$

$$I - Aql = \frac{1}{3} (LR + SER + SAR) \dots\dots\dots (11)$$

Information:

- LR = Literacy Rate
- SER = School Expectancy Rate
- SAR = School Average Rate
- Akt.LR = Actual value of the i-th Literacy Rate
- Akt.SER = Actual value of the i-th School Expectancy Rate
- Akt.SAR = Actual value of the i-th school average rate
- Min Value = Minimum value of the I-HDI component
- Max Value = Maximum value of the I-HDI component

d. *An Nasl* Index (Safeguarding Offspring),

The *Al-Nasl* Index is calculated using 1) Birth Rate, 2) Divorce Rate, 3) Gender Empowerment, 4) Gender Development.

$$BR = \frac{Actual\ BR - Min\ BR}{Max\ BR - Min\ BR} \dots\dots\dots (12)$$

$$DR = \frac{Actual\ DR - Min\ DR}{Max\ DR - Min\ DR} \dots\dots\dots (13)$$

$$GE = \frac{Actual\ GE - Min\ GE}{Max\ GE - Min\ GE} \dots\dots\dots (14)$$

$$GD = \frac{Actual\ GD - Min\ GD}{Max\ GD - Min\ GD} \dots\dots\dots (15)$$

$$I - An\ Nasl = \frac{1}{4} (BR + DR + GE + GD) \dots\dots\dots (16)$$

Information:

- BR = Birth Rate
- DR = Divorce Rate
- GE = Gender Empowerment
- GD = Gender Development
- Akt.BR = Actual value of i-th Birth Rate
- Akt.DR = Actual value of the i-th Divorce Rate
- Akt.GE = Actual value of Gender Empowerment Number i
- Akt.GD = Actual value of Gender Development Number i
- Min Value = Minimum value of the I-HDI component
- Max Value = Maximum value of the I-HDI componen

e. Index of *al-Maal* (Guarding Wealth)

The *Al-Maal* Index is calculated using 1) Per Capita Income, 2) Adjusted per Capita Expenditures (PPP Rupiah), 3) Economic Growth, 4) Income Inequality (Gini Ratio), 5) Poverty Line, 6) Percentage of Poor Population, 7) Poverty Depth Index (P1), 8) Poverty Severity Index.

$$CI = \frac{\text{Actual CI} - \text{Min CI}}{\text{Max CI} - \text{Min CI}} \dots\dots\dots (17)$$

$$CE = \frac{\text{Actual CE} - \text{Min CE}}{\text{Max CE} - \text{Min CE}} \dots\dots\dots (18)$$

$$EG = \frac{\text{Actual EG} - \text{Min EG}}{\text{Max EG} - \text{Min EG}} \dots\dots\dots (19)$$

$$GR = \frac{\text{Actual GR} - \text{Min GR}}{\text{Max GR} - \text{Min GR}} \dots\dots\dots (20)$$

$$PL = \frac{\text{Actual PL} - \text{Min PL}}{\text{Max PL} - \text{Min PL}} \dots\dots\dots (21)$$

$$PP = \frac{\text{Actual PP} - \text{Min PP}}{\text{Max PP} - \text{Min PP}} \dots\dots\dots (22)$$

$$PDI = \frac{\text{Actual PDI} - \text{Min PDI}}{\text{Max PDI} - \text{Min PDI}} \dots\dots\dots (23)$$

$$PSI = \frac{\text{Actual PSI} - \text{Min PSI}}{\text{Max PSI} - \text{Min PSI}} \dots\dots\dots (24)$$

$$I - Al\ Maal = \frac{1}{8} (CI + CE + EG + GR + PL + PP + PDI + PSI) \dots\dots\dots (25)$$

Information:

- CI = Capita Income
- CE = Capita Expenditures
- EG = Economic Growth
- GR = Income Inequality (Gini Ratio)
- PL = Poverty Line
- PP = Poor People
- PD = Poverty Depth
- PSI = Poverty Severity
- Akt.CI = Actual Value of Per Capita Income i
- Akt.CE = Actual Value of Expenditures Per Capita i
- Akt.EG = Actual Value of Economic Growth i
- Akt.PL = Actual Value of Income Inequality (Gini Ratio) to i
- Akt.PP = Actual value of the i-th Poverty Line
- Akt.PDI = Actual Value of Poverty Depth i
- Akt.PSI = Actual value of Poverty Severity i
- Min Value = Minimum value of the I-HDI component
- Max Value = Maximum value of the I-HDI component

The Islamic Human Development Index is calculated using 1) Hifdzu Ad-Dien Index, 2) Hifz An-Nafs Index, 3) Hifz Al-Aql Index, 4) Hifdzu An-Nazl and 5) Hifdzu Al-Maal.

$$I - HDI = \frac{1}{5} (I - Hifdz Ad - Dien + I - Hifdz An Nafs + I - Hifdz Al - Aql + I - Hifdz An - Nasl + I - Hifdz Al Maal) \dots (26)$$

By utilizing these dimensions and relevant indicators, the IHDI can be calculated to evaluate the level of human development within the framework of maqasid Shariah.

4. Result and Discussion

An instrument for gauging human development from an Islamic viewpoint is the Islamic Human Development Index (I-HDI). I-HDI measures the fulfillment of necessities to ensure people can live happily in this world and in the afterlife (achieving *Falah*). Al Syatibi asserts that the five elements of religion *ad-dien*, *an-nafs*, *al-'aql*, *an-nasl*, and *al-maal* constitute the fundamental *mashallah* for human life. These five requirements are actual human wants, i.e., requirements that must be addressed for people to live happily in this life and the next. Life's happiness will not be attained appropriately if fundamental demands are not met or met unevenly.

Indicators of these variables the authors reconstruct the indicators that have been used by, Anto, 2013; Syed Ali & Hasan, 2014; Amin et al., 2015b; Rama, 2019; Rafsanjani, 2014; Rukiah et al., 2019, because there are several indicators for which it is difficult for the author to obtain complete data in the four City Regencies which are the locus of this research.

Umar Chapra argues that secular societies cannot achieve the desired development because their efforts fail to address the fundamental problems inherent in growth. The essence of the story lies in allocating and distributing resources, and achieving efficiency and equity in this process requires the application of moral criteria.

This research introduces a new measurement of human development based on an Islamic perspective. The theories and concepts draw upon the maqasid shariah framework, which emphasizes the growth and strengthening of five key dimensions: religion, life, reason, lineage, and wealth. The measurement results are as table 1. According to the international scale, HDI achievements can be classified into four categories: high (HDI > 80), upper middle (66 < HDI < 80), lower center (50 < HDI < 66), and low (HDI < 50). When measured on an international scale, the calculations in the four districts indicate that they fall within the lower middle category, as the average value of each I-HDI is between 50 and 66.

The achievement of the *Ad-Dien* Index Value in the table 2 can be categorized for Palopo and East Luwu in the low category because the average value of each An-Nafz value calculation is in the range of IHDI < 50. Meanwhile, Luwu and North Luwu Regencies is included in the lower middle category because the values obtained are in the field of 50 < I-HDI < 66.

The achievement of *An-Nafz* values in the table 3 can be categorized for Palopo City and East Luwu Regency as being in the lower middle category because the average value calculated for each An-Nafz value is in the range of 50 < I-HDI < 66. Meanwhile, Luwu and North Luwu

Regencies are included in the upper middle category because the values obtained are in the field ($66 < \text{HDI} < 80$)

The achievement of *Al Aql* scores in the table 4 for Palopo City is in the high category because the average calculated value is at ($\text{HDI} > 80$), while for the other 3 Regencies (Luwu, North Luwu, and Luwu Regency) is included in the upper middle category because each I-HDI is in the range $66 < \text{I-HDI} < 80$

The achievement of *An-nazl* scores in the table 5 can be categorized for Palopo, North Luwu, and East in the lower middle category because the average value of each An-Nazl score is in the range of $50 < \text{I-HDI} < 66$. Meanwhile, Luwu Regency is in a low category because the average An-Nazl value calculation is in the field of $\text{IHDI} < 50$

The achievement of *Al Mall* scores in the four districts in the table 6 (Palopo, Luwu, North Luwu, and East Luwu) fall into the upper middle category because each I-HDI is in the range $66 < \text{I-HDI} < 80$

The Islamic Human Development Index (I-HDI) is rooted in the philosophical foundation of maqasid al-Shariah, which aims to enhance human welfare by safeguarding religion, self, intellect, lineage, and property. Maqasid al-Shariah refers to the goals and objectives of Islamic law aimed at achieving public interest or *maslahah*. *Maslahah*, in turn, leads to *Falah*, which encompasses comprehensive and holistic well-being in both this world and the hereafter. By fulfilling these five objectives, holistic human well-being can be attained, making the I-HDI an appropriate index for capturing all dimensions of human development.

The concept of human development is not unfamiliar in Islamic literature. Early Muslim philosophers such as Ibn Khaldun and Ghazali emphasized improving human life as the fundamental goal of human endeavors. The Islamic concept of holistic development takes a broader approach, encompassing various aspects of life beyond material considerations. Islam perceives life as an interconnected whole, where worldly and spiritual parts are not separated but treated as integral components of human behavior. Islamic development involves optimizing human welfare in all these dimensions.

The concept of welfare in Islam can be understood within the framework of *Maqasid al-Shariah*, as defined by Ghazali, which seeks to promote the welfare of all individuals by protecting their faith, selves, minds, offspring, and wealth. Any measures that ensure the protection of these five aspects serve the public interest and are considered desirable.

Islamic society aims to strive for ideals, and the Islamic development process focuses on enriching faith, self, mind, lineage, and wealth. These goals address current and future generations' physical, moral, psychological, and intellectual needs. This research demonstrates that calculating the Islamic Human Development Index (I-HDI) as a new measurement does not necessarily result in higher index values. The index values may decrease or differ from the traditional Human Development Index (HDI).

This research also proves previous studies such as research Rafsanjani, 2014; Anto, 2013; Hasan & Ali, 2018b; with the results of the I-HDI calculation, it is classified as a moderate development status if measured on an international scale with an index value in the range of 50-60. However, this calculation raises a new consensus about the holistic nature of development, embracing the market and non-market, physical and non-physical, and material and non-material elements, increasingly approaching an Islamic multidimensional approach. Therefore, it is necessary to develop an appropriate human development index following the concept of Islamic teachings, which is suitable for Muslim countries in particular and non-Muslim countries in general.

Even though the results of the calculations obtained by all studies received index values in the range of 50-60, the number of indicators from each analysis was different. Therefore, according to researchers, simplification and uniformity of indicators for calculating the Islamic Human Development Index need to be carried out by countries Muslim countries, especially the countries in the OIC. The calculation of the Human Development Index, carried out by UNDP, is a wise step so that the government can focus on making policies to increase economic development in a region.

5. Conclusion

The Islamic Human Development Index calculation has brought about a new consensus on the comprehensive nature of development, encompassing various aspects such as market and non-market elements, physical and non-physical factors, and material and non-material components. This approach aligns closely with the multidimensional perspective of Islamic teachings. While the Islamic Human Development Index can be used for comparative analysis, it may not provide suitable policy prescriptions. Hence, developing a human development index that aligns with Islamic principles is necessary and ideal for Muslim and non-Muslim countries.

Based on an international scale for calculating the Islamic Human Development Index, the value of the index in four regencies in Luwu Raya, South Sulawesi (including Palopo City, Luwu, North Luwu, and East Luwu Regency), falls within the lower-middle category. Therefore, it is crucial for Muslim countries, especially those in the OIC, to establish uniformity in the indicators used to calculate the Islamic Human Development Index.

Therefore, the researcher suggests that Muslim countries, particularly those in the OIC, should simplify and standardize the indicators used to calculate the Islamic Human Development Index, similar to the approach taken by the UNDP in calculating the Human Development Index.

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