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A Conceptual Framework of *Maqasidic* Human Wellbeing Index

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يُونَيْتِي اِسْلَامُ اَنْتَارَا اَيْحُسَا مِلْدِيَا

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 - worldwide e.g. Economists Intelligence Unit, Mercer & Monocle
 - Malaysia e.g. Economic Planning Unit, LPPKN, JPBD
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- Problem statement
 - lack of comprehensive basis to the current human wellbeing indexes
- Conceptual framework of human wellbeing indexes based on maqasid al-shari'ah
- Conclusion

PROBLEM STATEMENT

these three concepts are conceptually overlapped; to a certain extent create confusions. This is evident when some scholars commented that the sustainability concept is oxymoron in nature. Indeed, the livability concept itself is on the cross-road between sustainability and quality of life when some scholars say that it is a path to sustainable development while others define it as a quality of life. The redundancies are even clearer when looking at the indicators, for instance environmental quality, safety, healthcare, education and housing used to measure each one of the concepts of one place. Furthermore, some scholars admit that it requires a locally-focused approach rather than generalizing them.

them, the commonalities become obvious. As a result of vagueness, ambiguities and inconsistencies, there are in the words of [1] (p.493); a wide variety of definitions and interpretations that are skewed towards institutional and group prerogatives rather than compounding the essence of the concept of sustainability. This is also evident in the concepts of livability and quality of life when [2] (p.9) opined that the Mercer Index is meant for expatriates and the Economist Intelligence Unit ranking is intended for business and job attraction. In this regard, [1] categorized

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

...We have omitted nothing from this Qur'an... (Al-An'am:38)

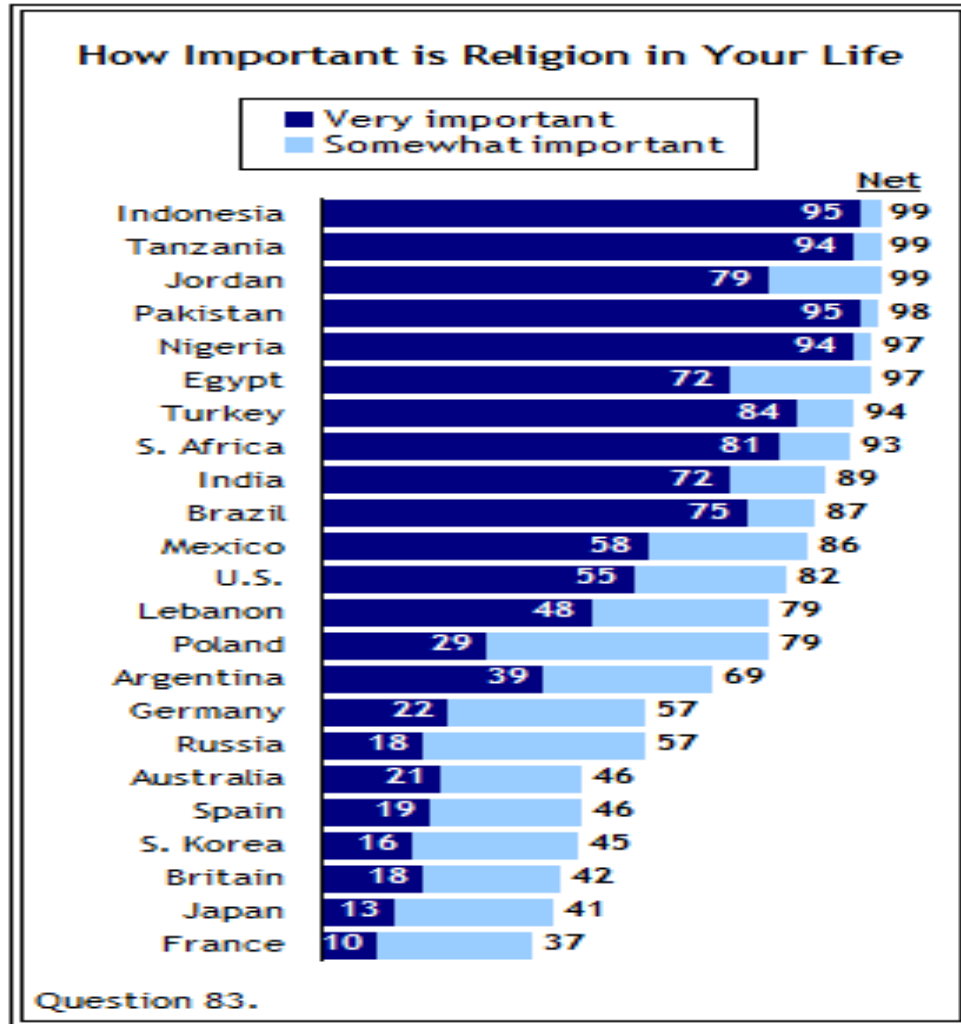
In defining the core dimensions of well-being, the paper agrees with the view of scholars of the objectives of Islamic ethics and law (*Maqasid al-Shari'ah*) that there are five essential dimensions of human development namely; spiritual (*faith*), human (*life*), educational (*intellect*), social (*posterity*) and economic (*wealth*).

It therefore adopts the *Maqasid* as an Islamic framework

According to al-Ghazali as quoted in Chapra (2000):²¹

"The objective of the Shari'ah is to promote the well-being of all mankind, which lies in safeguarding their faith (*din*), their human self (*nafs*), their intellect (*'aql*), their posterity (*nasl*) and their wealth (*mal*). Whatever ensures the safeguard of these five serves public interest and is desirable."

Religion and Contemporary Life



Pew Research Center discovered that out of the 23 countries surveyed, 17 countries recorded more than 57% on the importance of religion to their populations' lives.

-Eight countries regard religion as **very important** where more than 90% of their population agree that religion is central to their lives. They are Indonesia, Tanzania, Jordan, Pakistan, Nigeria, Egypt, Turkey and South Africa.

-In other more economically advanced countries even though religion is not widely practiced, religion is still considered **somewhat important**. For example Japan (41%), South Korea (45%) and Australia (46%).

-In Europe, Poland is the only European country in which 79% of its population consider religion **important**.

-For France, Britain, and Spain – majority say religion is **not important** in their lives.

-Interestingly, the United States differs considerably from its Western Europe counterpart where 82% of her population consider religion as **important** of which 55% consider it as **very important**.

Economist Intelligence Unit, MERCER, MONOCLE

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The Economist

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Retirement

Investments

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24

Radio



Film



Magazine



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More



Top 10 Cities 2016 according to EIU, Mercer, and Monocle

NO	ECONOMIST INTELLIGENCE UNIT (GLOBAL LIVEABILITY INDEX) (140 cities)	MERCER (QUALITY OF LIVING INDEX) (230 cities)	MONOCLE (MOST LIVABLE CITY INDEX) (203 cities)
1	Melbourne, Australia	Vienna, Austria	Tokyo, Japan
2	Vienna, Austria	Zurich, Switzerland	Berlin, Germany
3	Vancouver, Canada	Auckland, New Zealand	Vienna, Austria
4	Toronto, Canada	Munich, Germany	Copenhagen, Denmark
5	Adelaide, Australia	Vancouver, Canada	Munich, Germany
6	Calgary, Canada	Dusseldorf, Germany	Melbourne, Australia
7	Perth, Australia	Frankfurt, Germany	Fukuoka, Japan
8	Auckland, New Zealand	Geneva, Switzerland	Sydney, Australia
9	Helsinki, Finland	Copenhagen, Denmark	Kyoto, Japan
10	Hamburg, Germany	Sydney, Australia	Stockholm, Sweden

Islamic Rating Index of Wellbeing for Muslim Countries by Daud Abdul-Fattah Batchelor

Rating	Country	Acts of Worship	Social Interactions	Well-being Index
1	Malaysia	3.7	3.8	7.5
2	Indonesia	4.0	3.3	7.3
3	Senegal	4.7	2.2	6.9
4	Palestinian Territories	3.0	3.7	6.7
5	Bangladesh	3.7	2.9	6.6
5	Afghanistan	4.7	1.9	6.6
7	Tajikistan	2.7	3.7	6.4
8	Tunisia	3.0	3.3	6.3
9	Jordan	2.7	3.5	6.2
10	Nigeria	4.7	1.4	6.1



Global Muslim Travel Index 2015

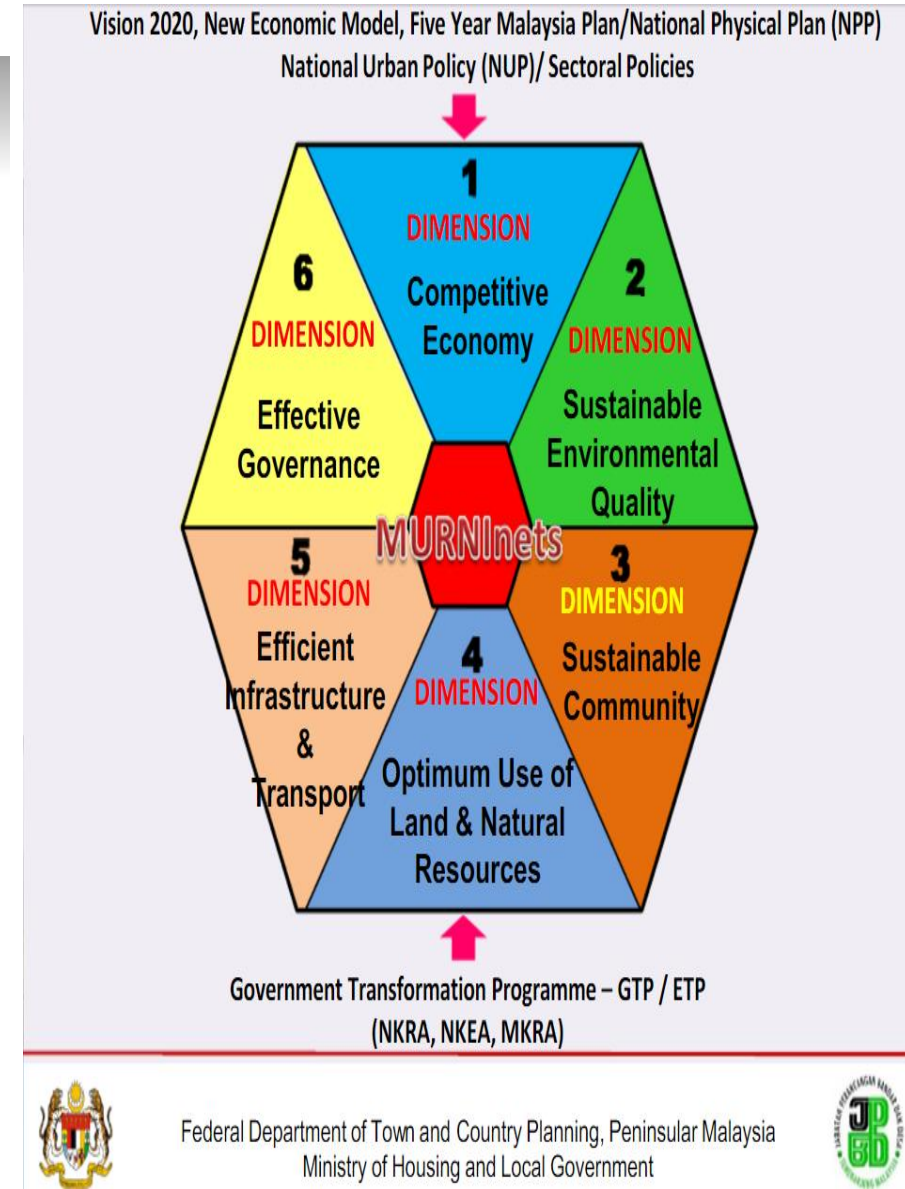
The top 10 OIC destinations in the GMTI 2015 are:

RANK	GMTI 2015 RANK	DESTINATION	SCORE
1	1	Malaysia	83.8
2	2	Turkey	73.8
3	3	United Arab Emirates	72.1
4	4	Saudi Arabia	71.3
5	5	Qatar	68.2
6	6	Indonesia	67.5
7	7	Oman	66.7
8	8	Jordan	66.4
9	10	Morocco	64.4
10	11	Brunei	64.3

Malaysia: Economic Planning Unit (EPU), LPPKN, JPBD



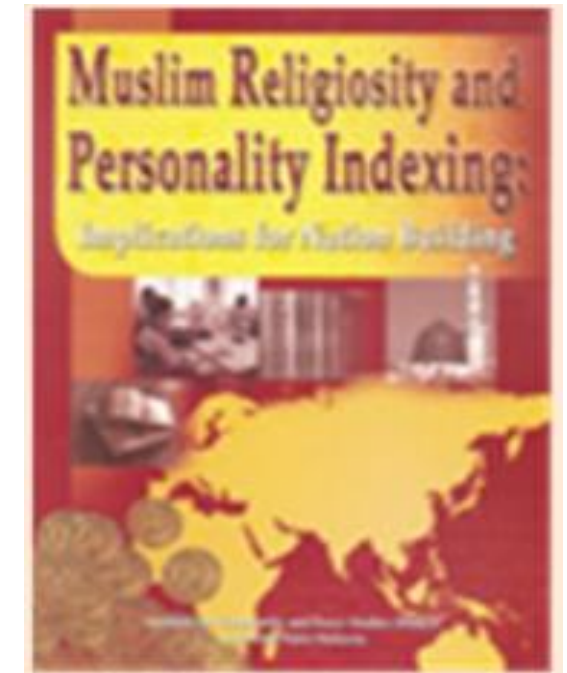
Malaysian Family Wellbeing Index, LPPKN



Malaysia: JAKIM, IKIM, UPM (Islamic oriented)



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DEVELOPMENT OF HUMAN WELLBEING INDEX BASED ON MAQASID AL-SHARI'AH

INTERNATIONAL INDEX STUDIES		NATIONAL INDEX STUDIES	
SPECIFIC RELIGIOUS DIMENSION	NON- SPECIFIC RELIGIOUS DIMENSION	SPECIFIC RELIGIOUS DIMENSION	NON- SPECIFIC RELIGIOUS DIMENSION
Introducing an Islamic Human Development Index to Measure Development in OIC Countries by MB Hendrie Anto	Human Development Index by UNDP	Malaysian Shari'ah Index by JAKIM	Malaysian Quality of Life Index by EPU (1999 – 2011)
How Islamic are Islamic Countries? By Scheherazade S. Rehman and Hossein Askari	Mercer – the global human resources consulting firm	Malaysian Ummah Development Index by IKIM	Malaysian Wellbeing Index by EPU (2013)
A New Islamic Rating Index of Wellbeing for Muslim Countries by Daud Abdul-Fattah Batchelor	Economist Intelligence Unit	The Integrated Development Index: A New Comprehensive Approach to Measuring Human Development by IIUM	Malaysian Urban and Rural National Indicators for Sustainable Development (MURNInets) by JPBD
Global Muslim Travel Index by Crescentrating.com.	Monocle – a British lifestyle magazine	Muslim Religiosity and Personality Indexing by UPM	Malaysian Family Wellbeing Index by LPPKN

3 BASIC ISLAMIC PRINCIPLES	5 ESSENTIALS OF MAQASID AL-SHARIAH	3 LEVELS OF APPLICATION	5 COMMON THEMES OF HUMAN WELLBEING					PROPOSED INDEX
			POLITICS	ECONOMICS	SOCIAL	ENVIRONMENT	INFRASTRUCTURE	
IMAN ISLAM IHSAN	FAITH	INDIVIDUAL FAMILY COMMUNITY	?	?	?	?	?	?
	SELF		?	?	?	?	?	?
	INTELLECT		?	?	?	?	?	?
	POSTERITY		?	?	?	?	?	?
	PROPERTY		?	?	?	?	?	?

SOCIAL STRUCTURE AND ITS GOVERNING PRINCIPLES IN ISLAM

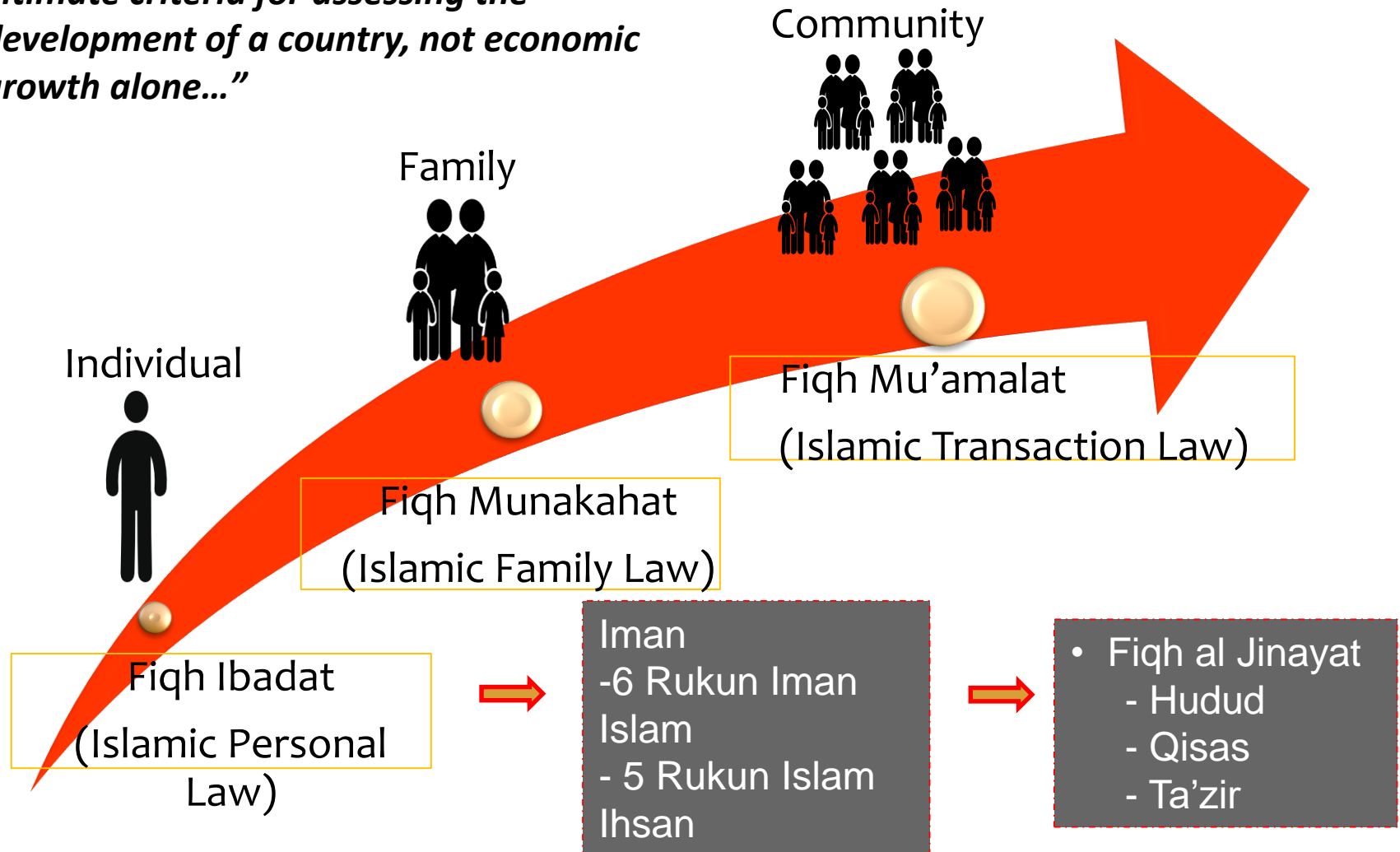
Human Development
Report 2015

Work for Human Development

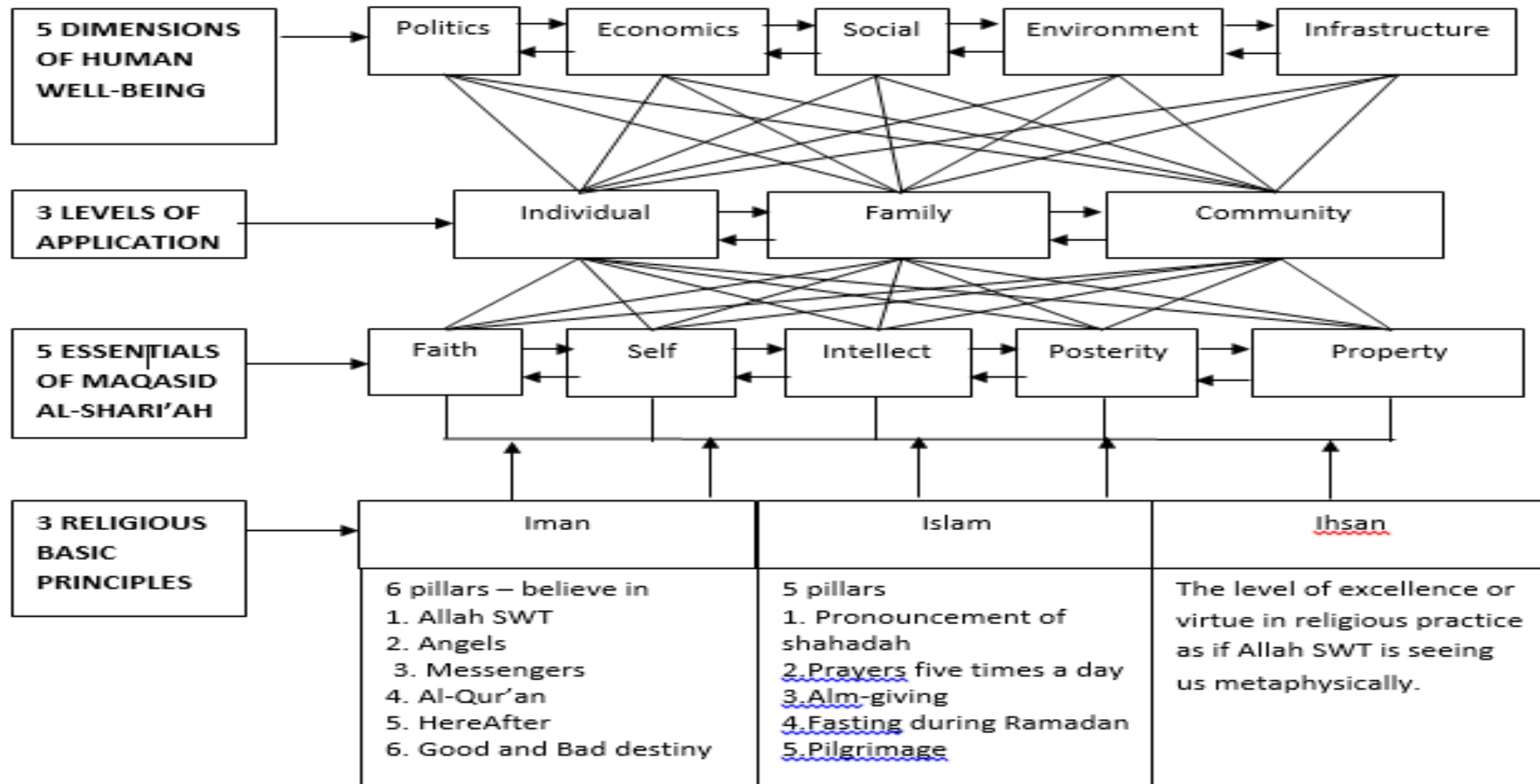
WEB VERSION



"The HDI was created to emphasize that people and their capabilities should be the ultimate criteria for assessing the development of a country, not economic growth alone..."



Conceptual Framework of Maqasidic Human Wellbeing Index



Descriptions of the Maqasidic Framework of human wellbeing index

THREE RELIGIOUS BASIC PRINCIPLES	FIVE ESSENTIALS OF MAQASID SHARIAH	THREE LEVELS OF APPLICATION	FIVE DIMENSIONS OF HUMAN WELLBEING				
			POLITICS Political and governance systems that:	ECONOMICS Economics systems that:	SOCIAL Social systems that:	ENVIRONMENT Both natural and built environment that:	INFRASTRUCTURE Physical amenities and facilities that:
IMAN	FAITH	INDIVIDUAL	lead to remembrance of Allah SWT and its translation into actions	uphold Islamic mu'amalat in every branches of human dealings	embrace the human creation as collective in nature within the Islamic prism	meet the carrying capacity of the natural resources for the benefits of the people within the sunnatullah	contribute to the wellbeing of the people towards manifesting their roles as khalifah on earth
		FAMILY					
		COMMUNITY					
ISLAM	SELF	INDIVIDUAL	lead to self-development towards mardhatillah in this world and hereafter	fulfil needs of every levels of human self in particular their necessities	promote healthy relationship amongst members of the community	bring to self-calmness spiritually and physically as well as appreciation of Allah's gift	facilitate human life towards realizing their functions effectively and efficiently
		FAMILY					
		COMMUNITY					
ISLAM	INTELLECT	INDIVIDUAL	boost the intellectuality of the people through exemplary leadership, transparency and accountability	stimulate critical thinking towards uplifting human wellbeing	create knowledge culture formally and/or informally	design the environment towards intellectual fulfilling as well as environment as a source of knowledge	spur innovation and creativity for human intellectual benefits and goodness
		FAMILY					
		COMMUNITY					
IHSAN	POSTERITY	INDIVIDUAL	care and sustain the human capital and development	sustain the family life economically	support family life continuously and comprehensively	enjoy the natural and the built environment generation after generation	accommodate every levels of human needs able and disabled person
		FAMILY					
		COMMUNITY					
IHSAN	PROPERTY	INDIVIDUAL	stability of the country through diplomatic relation	bring wealth to the country for the wellbeing of the people	plan for safe living city and create sense of safety and security in society	manage and maintain environmental resources for tourist attractions	attract investment to the country
		FAMILY					
		COMMUNITY					

Conclusion

- Authoritative studies by six government agencies in Malaysia on liveability had somewhat taken cognizance of Islamic values to improvise the conventional liveability indexes that had been benchmarked by world organisations like EIU, Mercer and Monocle.
- However, some of the indicators were directly related while others were not directly related specifically to the five objectives of the *Maqasid al-Shari'ah* namely faith, self, intellect, posterity and property.
- Islam emphasised on the three levels of the human ecosystem i.e. individual, family and community.
- Islam is a religion that preaches its practices as a way of life and for happiness here and hereafter. Therefore liveability and human wellbeing in Islam encompassed all aspects of human disciplines.
- These indicators could be complete when economic wellbeing, social wellbeing and spiritual wellbeing are attained in a balanced state to generate a truly liveable living and quality of life.
- Religion is proven to be an important hallmark for humanity therefore this study contends that it could be done in the *Maqasid al-Shari'ah* way i.e. the preservation of faith, self, intellect, posterity and property.

Thank you

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