

**Research Article****A Conceptual Framework of Maqasidic Human Wellbeing Index****Azila Ahmad Sarkawi<sup>1</sup>, Muhammad Faris Abdullah<sup>2</sup>,****Alias Abdullah<sup>3</sup> and Nur Amilin Khazani<sup>4</sup>**<sup>1</sup> Associate Professor, Department of Urban and Regional Planning,  
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International Islamic University Malaysia; milynkazani@gmail.com**ABSTRACT**

Amongst the 57 members of the Organisation of the Islamic Conference (OIC) countries, Malaysia was rated as number one in the Islamicity Index, Islamic Index of Wellbeing and Global Muslim Travel Index studies. In Malaysia, the Institute of Islamic Understanding Malaysia (IKIM), Department of Islamic Development Malaysia (JAKIM), and the Institute of Community and Peace Studies (PEKKA) have also published their own Islamic-oriented wellbeing indexes. However, these Indexes lack the integration of Maqasid al-Shari'ah (the objectives of Islamic laws) concept, which is based on the preservation of five essentials namely faith, self, intellect, posterity and property. Hence, to address this gap, this study proposes a conceptual framework of human wellbeing index in the context of Maqasid al-Shari'ah. This study is exploratory in nature employing rigorous library research and content analysis technique. The three basic principles of Iman (faith), Islam (submission) and Ihsan (benevolence) are discussed in relation to the five essentials of Maqasid al-Shari'ah. Their application at the three levels of the social structure i.e. individual, family and community is elaborated to establish a *maqasidic* approach for human wellbeing. This approach is then linked to the five established themes of human wellbeing domains notably politics and governance, economy, social and culture, environment, and infrastructure. Finally, a conceptual framework of human wellbeing index is proposed to provide the *maqasidic* foundation for the measurement of human wellbeing.

**Keywords:** liveability, human wellbeing, index, Maqasid al-Shari'ah, Islam

**INTRODUCTION**

Over the past years, several Islamic-based wellbeing indexes have been developed in Malaysia by several parties to gauge the level of liveability and wellbeing of the populace. These are the Malaysian Ummah Development Index (MUDI) by the Institut Kefahaman Islam Malaysia (IKIM), the Malaysian Shari'ah Index (MSI) by Jabatan Kemajuan Islam Malaysia (JAKIM) and the Muslim Religiosity and Personality Inventory (MRPI) by the Institut Pengajian Komuniti dan Keamanan (PEKKA). However, critics argued that these indexes lack the integration of the concept of Maqasid al-Shari'ah, which is the objectives of Islamic laws that emphasise the preservation of faith, self,

intellect, posterity and property. In the case where the concept of Maqasid al-Shari'ah was applied, such as in the case of the MSI, the index is too narrow in its application. Ibn 'Assyrian defines Maqasid al-Shari'ah as the foundation or wisdom in the realisation of Islamic law (Mohd Nor et al., 2012). It seeks to preserve and protect the five aspects of human life, which are faith, self, intellect, posterity and property. Maqasid al-Shari'ah need to be achieved for the benefit of humankind. Thus, this paper proposes that wellbeing index must be based on Maqasid al-Shari'ah for it to be comprehensive in gauging the wellbeing of the population. This article is organised into five

sections starting with introduction on the relevance of Maqasid as a basis to human wellbeing measurement. Section two explains the Islamic-oriented human wellbeing indexes followed by the description of the principles Iman, Islam and Ihsan in section three. Then section four briefly explains the methodology of the study while section five outlines the conceptual framework on *maqasidic* approach model for human wellbeing index.

**Islamic-oriented Human Wellbeing Indexes**

Human wellbeing indexes, both international and in Malaysia, come in two forms, which are conventional and Islamic-oriented. However, this study limits its review only to Islamic-oriented indexes at the international and local level. In Malaysia, the MUDI was introduced by IKIM in 2014. It is an extension to the Malaysian Wellbeing Index (MWI) (Ahmad Sarkawi, Abdullah & Md Dali, 2017). While, MWI focuses on the economic and social wellbeing of the population, MUDI includes the spiritual aspect to the index. As such, MUDI, assesses the level of *ummah* development in

Malaysia from Islamic point of view (Wan Omar, Hussin & Asan Ali, 2014). Meanwhile, the MRPI seeks to gauge the religious personality and character of the Muslim population of Malaysia from perspectives of adherence, orientation, attitude and their relation to personality and its manifestations in everyday behaviour (Ahmad Sarkawi, Abdullah & Md Dali, 2017). MRPI uses two sub-dimensions, which are the Islamic worldview and the religious personality (Krauss et al., 2005). In the meantime, the MSI was modelled on the five elements of the Maqasid al-Shari’ah. This has made MSI much more comprehensive than the MUDI and MRPI (Hanapi, 2015). However, MSI only evaluates shari’ah compliant of government policies and administration in the Islamic jurisprudence, politics, economy, education, health, culture, infrastructure and social sectors. Table 1 summarises the three Islamic-based wellbeing indexes as developed by JAKIM, IKIM and PEKKA.

**Table 1:** The MUDI, MSI and MRPI’s Summary

1	Malaysian Ummah Development Index (MUDI)			
	1.Economic Development Index -Average monthly household income -Gini coefficient -Rate of unemployment -Rate of poverty -Ownership of share capital in limited companies (%) -Ratio of deposit of Islamic banking system and non- financial institutions to total banking industry (%) -Per capita zakat	2.Social Development Index -Rate of enrolment in learning institutions -Rate of graduate per 10,000 population -Doctors per 10,000 population -Life expectancy rate -Ratio of marriages per 10,000 population -Ratio of divorces per 10,000 population -Average number of children per family	3.Spiritual Development Index -Number of mosques per 10,000 population -Number of Zakat payers per 10,000 population -Number of Depositors of Tabung Haji per 10,000 population -Number of registered Muslim professionals per 10,000 population -Number of prisoners per 10,000 population -Number of crimes of integrity per 10,000 population -Number of drug addicts per 10,000 population	
2	Malaysian Shari’ah Index (MSI)			
	Politic	Economy	Social	Culture
	Law	Education	Health	Infrastructure and Environment
3	Muslim Religiosity and Personality Indexing (MRPI)			
	Islamic worldview (51 items)		Religious personality (100 items)	

Source: Summarised from Department of Islamic Development Malaysia (JAKIM), (2015); Mohamad & Abd Jalil (2016), Hamzah (2007).

Internationally, several Islamic-oriented wellbeing indexed have also been developed. These indexes are summarised in Table 2.

**Table 2:** The International Islamic-oriented Human Wellbeing Indexes

ISLAMICITY INDEX (amongst 208 countries, Malaysia is number 38) (among 57 OIC countries, Malaysia is number 1)		
1.Relation of man to God -a subject that is best left to theologians	2.Human and Political Rights -civil and political rights -women’s rights -other rights i.e. military service policy -political risk -genocide prevention	3.Legal and governance -governance i.e. government governance -legal integrity indicators i.e. legal & judicial integrity and military interference
4.Economic -economic opportunity and economic freedom -property rights and the sanctity of contracts -job creation and equal access to employment -equal access to education -poverty, aid and basic human needs	-economic equity -taxation and social welfare -management of natural and depletable resources -corruption -supportive financial system -Islamic financial system -general economic prosperity	5.International Relations -environmental performance index -economic, social and political globalization -military/wars i.e. military spending -overall country risk
ISLAMIC INDEX OF WELLBEING FOR MUSLIM MAJORITY COUNTRIES (amongst 27 countries for which largely complete sets of both Personal Religiosity and Social Interaction data are available, Malaysia is number 1)		
1.Personal Religiosity -prayer five times daily -men attending the mosque at least once weekly -Muslims fasting in Ramadhan (or paying zakat)	2.Social Interactions -secondary education -good status of women -care of children -limited income inequality -elimination of corruption	
Global Muslim Travel Index (Malaysia is number 1 amongst 130 destinations OIC and non-OIC countries)		
1.Family-friendly holiday and safe travel destination -family-friendly destination -Muslim traveller and general safety -Muslim visitor arrivals	2.Muslim-friendly services and facilities at the destination -dining options and halal assurance -access to prayer places -airport facilities -accommodation options	3.Halal Awareness and destination marketing -ease of communication -Muslim travel needs awareness and outreach -air connectivity -visa requirements

Sources: Summarised from Rehman & Askari (2010), Batchelor (2013) and Crescent Rating (2015).

**Three Basic Principles of Islamic Religion**

Islam is a way of life. Thus, Islam teaches that religion and human wellbeing are complementary. Islam is made up of three basic principles, which are Iman, Islam and Ihsan. Iman is the belief in Allah the Almighty, the Angels, the Messenger, the Qur’an, the Day of Resurrection and Allah’s destiny on mankind either good or bad. This belief is widely referred as the six articles of Iman. Unwavering belief in these six tenets constitutes the spiritual content of a *Mukmin* before he could be promoted into the fold of true submission to Allah SWT,

termed as Islam. The initial action of submission to Allah SWT is the pronouncement of the *shahadah* (the pledging that there is no God to be worshipped but Allah and Muhammad is His prophet), the five times daily prayers, the almsgiving, the fasting during the month of Ramadhan and the Haj pilgrimage to Mecca. These constitute the five pillars of Islam. Both Iman and Islam are complemented with Ihsan which are manifested as the best way in term of submission of oneself to its Creator. Iman, Islam and Ihsan are well explained in the Prophet SAW hadith as follows:

“Abu Hurairah reported, one day the Messenger of Allah (SAW) appeared before the public that a man came to him and said: Prophet of Allah, (tell me) what is iman. Upon this, he (the Holy Prophet) replied: That you affirm your faith in Allah, His Angels, His Books, His Messengers and that you affirm your faith in the Resurrection hereafter. He (the inquirer) again said, Messenger of Allah, what does al-ihsan imply? He (the Holy Prophet) replied: That you worship Allah as if you are seeing Him, and in case you fail to see Him, then observe prayer (with this idea in your mind) that (at least) He is seeing you...”

(Sahih Muslim, Book 001, Number 0004

It is narrated on the authority of (‘Abdullah) son of Umar (RA) that the Holy Prophet (SAW) said: “The superstructure of al-Islam is raised on five (pillars), i.e. the oneness of Allah, the establishment of prayer, payment of zakat, the fast of Ramadhan, pilgrimage (to Mecca)”.

(Sahih Muslim, Book 001, Number 0018)

It must be stressed that ultimately all the Islamic teachings embodied in the Qur’an and Sunnah has specific aim and objectives under the purview of Maqasid al-Shari’ah. Al-imam al-Ghazali, a prominent Muslim jurist, has enlisted five essentials of the Maqasid al-Shari’ah namely faith, self, intellect, posterity and property that should become the core preservation doctrine in all human undertakings. Primarily, human undertakings revolve around three levels, which are individual, family and community. This is also evident in the four common divisions of the Islamic jurisprudence

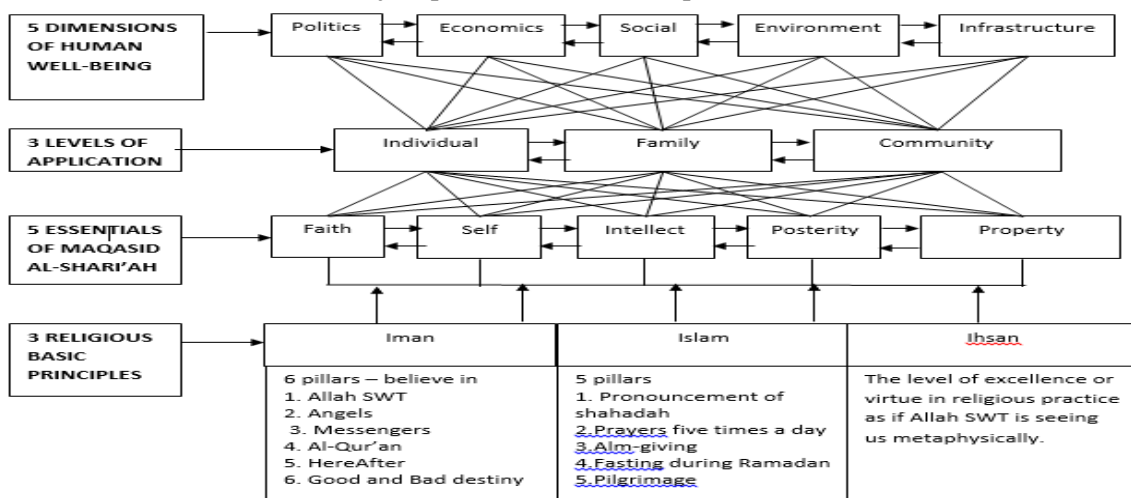
notably *fiqh al-ibadat* (Islamic personal law), *fiqh al-munakahat* (Islamic family law), *fiqh al-mu’amalat* (Islamic transaction law) and *fiqh al-jinayat* (Islamic criminal law). It involves the rulings concerning an individual Muslim (*fiqh al-ibadat*) to family institution (*fiqh al-munakahat*) and community (*fiqh al-mu’amalat*) and finally the punishment of wrongdoings as stipulated in *fiqh al-jinayat*. This is the social structure and its governing principles in Islamic living. The ultimate aim of this structure is towards the attainment of human wellbeing via safeguarding the five essentials of faith, self, intellect, posterity and property.

**METHODOLOGY**

The paper intended to produce a conceptual framework of human wellbeing index based on Maqasid al-Shari’ah. In doing so, it adopted a desk-study approach where analysis of document related to Islamic studies including Quranic verses and Prophetic Reports as well as their exegesis was carried out. Document analysis was also undertaken on the current human wellbeing indexes in particular the Islamic-oriented ones. Synthesizing these two sets of literatures, a conceptual framework of *maqasidic* human wellbeing index was produced as a result.

**Conceptual Framework of Maqasidic Human Wellbeing Index**

The proposed conceptual framework of *maqasidic* approach to human wellbeing index is shown in Figure 1 below, followed by its description in Table 3.



**Fig. 1:** Conceptual Framework of *Maqasidic* Human Wellbeing Index

**Table 3:** The *Maqasidic* Human Wellbeing Index Framework

THREE RELIGIOUS BASIC PRINCIPLES	FIVE ESSENTIALS OF MAQASID SHARIAH	THREE LEVELS OF APPLICATION	FIVE DIMENSIONS OF HUMAN WELLBEING				
			POLITICS	ECONOMICS	SOCIAL	ENVIRONMENT	INFRASTRUCTURE
			Political and governance systems that:	Economics systems that:	Social systems that:	Both natural and built environment that:	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 <i>sumatullah</i>	contribute to the wellbeing of the people towards manifesting their roles as khalifah on earth
		FAMILY					
		COMMUNITY					
	SELF	INDIVIDUAL	lead to self-development towards <i>mardhatillah</i> 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					
	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	accommodate every levels of human needs able and disabled person
FAMILY							
IHSAN	PROPERTY	COMMUNITY	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	generation after generation	attract investment to the country
		INDIVIDUAL					
		FAMILY					
		COMMUNITY					

Table 3 connects the three basic principles of Iman (faith), Islam (submission) and Ihsan (benevolence) to the five essentials of Maqasid al-Shari'ah which directly serves as the backbone to the construction of the *maqasidic* approach to human wellbeing index. Their application must be able to address the three levels of social structure i.e. individual, family and community, to provide a comprehensive model of human wellbeing index. This *maqasidic* approach is then related to the five common themes of human wellbeing's spectrums notably politics and governance, economics, social and culture, environment and infrastructure. Each essentials of the Maqasid al-Shari'ah in relation to the five common themes of human wellbeing is explained to provide an overall idea of the *maqasidic* approach of human

wellbeing index. While this paper stops at developing the conceptual framework of *maqasidic* human wellbeing index, it is recommended that future researches work on establishing the human wellbeing indicators based on the conceptual framework.

**CONCLUSION**

The emergence of Islamic-oriented human wellbeing indexes worldwide and locally indicates that Islam offers different set of criteria in gauging the wellbeing of the people by virtue of its position as a way of life. Thus, it is imperative that any index that measure the wellbeing of the people adopted the *maqasidic* approach in its development so that the resulting index is in line with the Maqasid al-Shari'ah for the benefit of humankind.

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