

Welfare Analysis Through Human Development Index with Maqasid Sharia Approach

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Abstract

The existing Human Development Index (HDI), published by UNDP may be the most comprehensive indicator. Even though, it is not fully compatible and sufficient to measure human development from an Islamic perspective. The purpose of this study is to analyze the Human Development Index in Indonesia with the maqasid sharia approach using several indicators that include crime, life expectancy, long school expectancy, average length of schooling, births, infant mortality, and per capita expenditure. The measurement results show variations in I-HDI from year to year, with the highest value in 2022 and the lowest in 2021. The I-HDI categorization classifies 2017, 2018, 2019, and 2022 as very high categories, while 2020 and 2021 are in the high category. The factors that make up I-HDI are divided between the Material Welfare Index (MWI) and the Non-Material Welfare Index (NWI). Although MWI showed low numbers, NWI made a significant positive contribution. NWI has a dominant role, with the highest score in 2017 and an average of 83.58 percent. This finding implies that Non-Material Welfare is a key factor in shaping I-HDI in Indonesia. These conclusions can be used as a basis for formulating more effective development policies, reinforcing aspects that are considered lacking, and providing guidance for future policy considerations.

Keywords: I-HDI; Maqasid Sharia; Welfare

Abstrak

Indeks Pembangunan Manusia (IPM) yang diterbitkan oleh UNDP dapat menjadi indikator yang paling komprehensif. Namun, alat ukur tersebut tidak sepenuhnya kompatibel dan memadai untuk mengukur pembangunan manusia jika ditinjau dalam perspektif Islam. Tujuan penelitian ini adalah menganalisis Indeks Pembangunan Manusia di Indonesia dengan pendekatan maqashid syariah yang meliputi beberapa indikator seperti kriminalitas, angka harapan hidup, lama sekolah, rata-rata lama sekolah, kelahiran, kematian bayi, dan pengeluaran per kapita. Hasil pengukuran menunjukkan adanya variasi

I-HDI dari tahun ke tahun, dengan nilai tertinggi pada tahun 2022 dan terendah pada tahun 2021. Kategorisasi I-HDI mengklasifikasikan tahun 2017, 2018, 2019, dan 2022 dalam kategori sangat tinggi, sedangkan tahun 2020 dan 2021 termasuk dalam kategori tinggi. Faktor-faktor pembentuk I-HDI terbagi menjadi Indeks Kesejahteraan Material (MWI) dan Indeks Kesejahteraan Non-Material (NWI). Meski MWI menunjukkan angka yang rendah, namun NWI memberikan kontribusi positif yang signifikan. NWI mempunyai peran dominan dengan skor tertinggi pada tahun 2017 dan rata-rata mencapai 83,58 persen. Implikasi dari temuan ini menunjukkan bahwa kesejahteraan non-material menjadi faktor kunci dalam pembentukan I-HDI di Indonesia. Kesimpulan tersebut dapat dijadikan landasan untuk merumuskan kebijakan pembangunan yang lebih efektif untuk memperkuat aspek-aspek yang dianggap kurang optimal, dan memberikan pedoman pertimbangan kebijakan di masa depan.

Kata Kunci: *I-HDI; Kesejahteraan; Maqashid Syariah*

INTRODUCTION

The United Nations (UN) since 2015 has launched the Sustainable Development Goals (SDGs) agenda as a global development agreement, a movement that is a continuation of the Millennium Development Goals (MDGs) movement launched earlier. SDGs were agreed upon by approximately 193 heads of state who were present and from Indonesia attended by Vice President Yusuf Kalla also endorsed the SDGs agenda. The SDGs, which contain 17 goals and 169 targets, are global action plans for the next 15 years (2016 to 2030). Every country has a moral obligation to achieve the goals and targets of the SDGs. The target of the movement is the achievement of human welfare and environmental preservation in the long term for all inhabitants of the earth. The sustainable development is highly important so the UN countries made a roadmap for all world populations so that there is a uniform understanding and goals of world development—one of the development measures that seeks to assess (BAPPENAS, 2018).

Welfare is a constitutionally mandated right to the community. As is stated in the Preamble to the 1945 Constitution, the welfare of the people became one of the main objectives of the formation of the Indonesian Republic Unitary State, namely in the fourth paragraph, "advancing general welfare and educating the life of the nation." This is the obligation of every layer of government, starting from executive, legislative, and judicial institutions to have an important role in carrying out their duties and functions as well as possible (Auwalin, 2020). The United Nations Development Programme (UNDP) introduced the Human Development Index (HDI) since 1990 and is regularly published in the form of an annual Human Development Report (HDR). HDI is used as an important indicator in measuring development success and can determine the level or rank of development of a region. The HDI is measured using indicators in the form of life expectancy, literacy rate, average length of schooling, and per capita expenditure (Darnawaty & Purnasari, 2019).

Indonesia as one of the developing countries faces the same development problems as other developing countries, namely the existence of a low standard of living indicated by low-income levels, severe income inequality, poor health

conditions and inadequate education systems, in terms of human resources can be seen low levels of productivity, population growth rates and high dependency burdens, imperfect market and limited information available (Putra & Lisna, 2020).

Based on the publication, Human Development Index 2021, Indonesia's human development index is ranked 114th in the world with a middle HDI position with an index of 0.705 still below neighboring countries such as Singapore, Brunei Darussalam, Malaysia and Thailand. The last three countries are at high and very high HDIs. This condition of HDI Indonesia actually illustrates the development situation in provinces in Indonesia, the existence of development gaps from various regions is shown by uneven HDI (BPS, 2022).

The existing Human Development Index (HDI), published by UNDP may be the most comprehensive indicator, but it is not fully compatible and sufficient to measure human development in an Islamic perspective. The underlying theories and concepts for developing HDI are not based on *maqasid sharia* (objectives of sharia). It is widely recognized that the human development index does not fully capture the rich content of the concept of human development, necessitating more adequate measures of human development. As an economic system, Islam has a broad and comprehensive view of human development and affirms the importance of achieving *maqasid sharia* in every public policy. The development system in the perspective of *maqasid sharia* is based on continuous learning (Sabar et al., 2017).

Its purpose is for the well-being of mankind itself. The word welfare is mentioned very much in the Qur'an because it is so important to be achieved as a goal created by Allah the Almighty. The word *falah* and its derivatives are mentioned forty times in the Qur'an. The word *fawz* as a synonym of *falah* has been used twenty-nine times and its derivatives. And this is also what the muezzin (an official who calls from the tower of a mosque when it is time for Muslims to pray) said to call people to pray five times a day, showing the importance of achieving *falah* in the Islamic view based on *maqasid sharia*. The concept of Islam in human development is focused on two aspects, namely material and moral. Islam recognizes two human needs, namely worldliness, as it is for material consumption and facilities to produce it as much as possible. The second, moral, ethical, and social aspects of life. These are fully realized and expressed freely to satisfy the urges of humanity with moral and ideal, ethical and social choices, and strive to achieve them. To create not only that provided by nature, but also as something of beauty in the world, and also the pinnacle of expression of love. To make it happen requires high sacrifices. Both types of needs can be conflicting, but they are essentially interconnected to sustain human existence (Zubair, 2006).

The measurement of human development with the *maqasid sharia* approach has been put forward by many Islamic thinkers such as Al-Ghazali (1937), Ibn Ashur (2001), Dusuki and Abozaid (2007), Al-Syatibi (2004), Alhabsi and Hassan (1996), Chapra (2008), and Choudhury (2014). Where classical scholars, especially Al-Ghazali and Al-Shatibi, summarize in five basic safeguards in life or with the term *al-kulliyah*

al-khamsah, namely preservation of religion (*hifz al-din*), preservation of life (*hifz al-nafs*), preservation of intellect (*hifz al-'aql*), preservation of lineage (*hifz al-nasl*) and preservation of property (*hifz al-mal*) (Al-Ghazali, 1993).

As far as the author traced, research related to the human development index has been conducted, including research written by Ariza (2016). The research aimed at examining the effect of economic growth and state spending on the Human Development Index using data from fourteen districts/cities in West Kalimantan in 2008-2012 found that economic growth and capital expenditure had a significant effect on HDI. Researchers argued that economic growth should be accompanied by equity so that not only certain groups are prosperous and capital expenditure budgets should be directed to sectors that are important to the community, such as education and health for job creation so that community welfare increases (Ariza, 2016).

In other research, Jaelani (2018) concluded that the performance-based financial system in Indonesia provided a new direction in more transparent and accountable financial management for development activities in realizing community welfare (Jaelani, 2018). Zatadini & Syamsuri (2018) explained the concept of *maqasid* sharia according to Al-Syatibi and its contribution in the realm of fiscal policy explained that successful fiscal policy occurred during the caliphate of Umar bin Abdul Aziz which used *maqasid* sharia as its foundation (Zatadini & Syamsuri, 2018). One Muslim scholar who has deep thoughts on *maqasid* sharia and contributes to economics is Imam al Shatibi. In addition, *maqasid* sharia has a large share in three aspects of fiscal policy, namely state spending, tax collection and household expenses. The difference and novelty of this research with previous research explores the focus of research, namely on the human development index in Indonesia on the basis of *maqasid* sharia/*Islamic Human Development Index*.

Based on the background description, this research intends to examine the level of welfare through the human development index based on *maqasid* sharia, namely *al-kulliyah al-khamsah* i.e. preservation of religion (*hifz al-din*), preservation of life (*hifz al-nafs*), preservation of intellect (*hifz al-'aql*), preservation of lineage (*hifz al-nasl*) and preservation of property (*hifz al-mal*).

LITERATURE REVIEW

The Concept of Welfare in Islamic Perspective

Economic development is one of the important aspects of life that is highly regarded in Islam which is also related to the concept of welfare, but still places humans as the center and main actors of that development. Islam, as a religion that regulates life, plays a role in guiding and directing humans in managing economic resources to achieve benefits in the world and hereafter.

In research conducted by Handayani & Seonjoto (2020) it is stated that, as a religion that regulates all life, Islam plays a role in guiding and directing humans in managing economic resources to realize benefits in the world and the hereafter.

There are four basic development philosophies in Islam according to Khurshid Ahmad in his book entitled *Economic Development in an Islamic Framework* including the following:

1. *Tawhid*, which plays an important role because the essence of everything including economic development activities is basically a form of obedience to God's rules, both with regard to the relationship between God and man, and between man and his neighbor;
2. *Rububiyyah*, which is the foundation of Allah's law is used as a model of Islamic development. This concept is a guideline on a sacred model for resource development to be useful in terms of helping each other do good;
3. *Khalifah*, who declared man's status and role on earth was as the representative of God. This concept positions humans as caliphs on this earth who carry the mandate from God in the moral, economic, political, social, and also the principle of social organization for humans; and
4. *Tazkiyah*, the main mission of the messenger of Allah is to purify man's relationship with Allah, his neighbor, his natural environment, society, and state.

Human Development

Human development is a process of enlarging people's choices. The concept or definition of human development basically covers a very broad dimension of development. In the concept of human development, development should be analyzed and understood from its human perspective, not just from its economic growth (UNDP, 1995). In the perspective of the UNDP, Human Development is formulated as enlarging the choice of people, which can be seen as a process of efforts towards expanding choice as well as the level achieved from these efforts (UNDP, 1990). According to the UNDP (1990), the concept of UNDP human development contains several elements, namely productivity, equitable development of the population (of people), for the population (for people) and by the population (by people) where:

1. about the population (*of people*), is the empowerment of the population pursued through the investment of education, health and other social services.
2. for people, is population empowerment that can be pursued through job creation programs and expanding business opportunities (by expanding the economic activities of a region).
3. by people, is the empowerment of residents who can increase their dignity and dignity through increased participation in decision-making in the political field and development process.

Maqasid Sharia

Maqashid al-Shari'ah viewed from the point of *lughawi* (language) is a compound word consisting of two words, namely *maqashid* (مقاصد) and *al-shari'ah* (الشريعة). The root of the word *maqashid* is *qasada yaqsidu* (قصد يقصد) - meaning to

pray, meaning to. *Maqashid* is the plural form of *maqshid/maqshad* (مقصد) meaning intent, intention or purpose. While *shari'ah* (شريعة) in Arabic means the path to the source of water. The way to this water source can also be said to be the way to the main source of life, namely the sharia of God. It is etymologically comes from the word *shari'a yasyra'u syar'an* which means to make sharia or law, explain and declare. So *maqasid* sharia contains the meaning of the purpose and secret that the sharia (Allah) lays from every law revealed by Him (Mutaqin, 2017).

According to Imam al-Shatibi, Allah sent down the sharia (rule of law) none other than to take benefit and avoid maland (*jalb al-mashalih wa dar'u al-mafasid*). In simpler language, the rules of law that God has determined are only for the benefit of man himself. The way to keep the five can be taken in two ways; first, in terms of existence (*min nahiyat al-wujud*) namely by maintaining things that can perpetuate its existence. Second, in terms of non-existence (*min nahiyat al-'adam*) namely by preventing things that cause its absence. This should be applied to the five aspects of *maqasid* sharia, as below:

1. Religion is the most important human need Islam teaches that religion is not only a ritual, but religion serves to guide beliefs, provide provisions or rules of life and build human morality. Religion is needed by man whenever and wherever he is, based on his level.
2. Preservation of life (*hifz al-nafs*). Life referred to here includes the main needs of a person in an effort to run his survival such as the fulfillment of food, clothing, shelter, health, road facilities, transportation, security, employment and social services.
3. Preservation of the intellect (*hifz al-'aql*). The intellect is the source of knowledge. The maintenance of intellect must be properly and properly maintained. If one's intellect is put to the best use it will make one's soul valuable. Therefore, the protection of intellect is placed after the protection of life.
4. Preservation of lineage (*hifzu al-nasl*). The lineage in question is not about biological and genetic aspects or about the descendants of people who have high positions, but how to maintain good and godly lineage. The protection of lineage here includes the institution of marriage, services for children, caring for orphans and so on. In nurturing lineage Islam prescribes marriage and forbids adultery. Islam provides provisions in the Qur'an and the Sunnah for choosing lineage. Islam also provides lessons on how to educate children and nurture families.
5. Preservation of the property (*hifz al-mal*). Wealth or property protection includes financial maintenance, regulation, employment, business transactions, awareness of the importance of *halal* and *haram* and law enforcement related to the property. Life expectancy is a measure of the typical age to be reached over a period of time. Education combines two main indicators: the average index of years of schooling and the literacy rate. The purchasing power index ignores the standard of living that is prevalent in a region.

Human Development based on Maqashid Sharia

One of the benchmarks used to determine the nature of resources in a country/district is the utilization of the Human Development Index (HDI). This idea was first presented in 1990 by UNPD. This idea combines the life expectancy index, education index, with the purchasing power index (Beik & Arsyanti, 2017).

In achieving progress in Islam, it is inseparable from moral, spiritual, material, social, and economic aspects. To determine the level of development of the human index is measured using the concept of *maqasid* sharia. *Maqasid* sharia is the desired goal of Allah Almighty. in the form of the benefit of his servant and the lenient of the servant of *mafsadah* (damage). To measure the level of well-being in Islam, the formula can be used:

$$NS = f(MW, NW); MW = f(PO, ED); NW = f(IEV); ENI = f(LE, E, FSR, R) \quad (1)$$

Where:

NS	: Holistic well-being	IEV	: Islamic environment and values
MW	: Material well-being	E	: Education
NW	: Non-material welfare	FSR	: Family and social relationships
PO	: Property Ownership	R	: Religiosity
ED	: Equitable distribution		

Based on the concept of welfare in Islam, the measurement of the I-HDI concept based on *maqasid* sharia consists of five dimensions, namely:

1. Preservation of religion (*hifz al-din*)

Religion is the most essential human need. Religion is not just customary, but religion also seeks to direct beliefs, give order or order to life and build the quality of human ethics. People need religion constantly. An indicator that can be used as a benchmark to measure this dimension is crime rate data. The crime rate reflects one of the most important acts of worship in Islam, the prayer. The formula used to measure the crime rate is as follows:

$$ID = \frac{\text{actual crime score} - \text{minimum score}}{\text{maximum score} - \text{minimum score}} \quad (2)$$

2. Preservation of life (*hifz al-nafs*)

Daily existence that is upheld with the teachings of Islam, satisfied mental security will affect mental peace so that people will be more solemn in worship and worry about the ability to maintain life (Rochmah, 2019). People were asked to avoid extermination that would endanger their lives. This is stated in the Qur'an chapter Al-Baqarah (2): 195 about rejection falling into ruin.

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

And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.

The clue used as a benchmark to measure this aspect is life expectancy information because it reflects the components of life and well-being. The accompanying formula is used.

$$INF = \frac{\text{actual life expectancy score} - \text{minimum score}}{\text{maximum score} - \text{minimum score}} \quad (3)$$

3. Preservation of intellect (*hifz al-'aql*)

Expanding information is one of the main things people do to encourage development, development and improve well-being. This is a type of maqashid sharia. Ibn Ashur reveals that al aql can be used from something that can eliminate humans with the security of insight. One way that can be taken to fortify knowledge is to build direct teaching and exploration. The verse that reveals about preservation of intellect (*hifz al'aql*) is the Qur'an chapter Al-'Alaq (96): 1-5 which describes the command to study.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

Recite in the name of your Lord who created. Created man from a clinging substance. Recite, and your Lord is the most Generous. Who taught by the pen. Taught man that which he knew not.

Besides, the Qur'an also emphasizes the degree of people which have knowledge as stated in chapter Al-Mujadila (58): 11.

...يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ...

...Allah will raise those who have believed among you and those who were given knowledge, by degrees. ...

$$EYS = \frac{\text{actual expected years of schooling score} - \text{Minimum score}}{\text{maximum score} - \text{minimum score}} \quad (4)$$

$$MYS = \frac{\text{mean years of schooling score} - \text{minimum score}}{\text{maximum score} - \text{minimum score}} \quad (5)$$

$$IA = \frac{1}{2} (EYS \text{ score}) + \frac{1}{3} (MYS) \quad (6)$$

4. Preservation of lineage (*hifz al-nasl*)

People have been associated with ancestry and family to keep up with life. One way to get lineage is through marriage. In the Qur'an, the command to perform marriage is stated in QS. An-Nur (24): 32 which means that Allah Almighty develop males and females.

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ...

And marry the unmarried among you and the righteous among your male slaves and female slaves. ...

$$ITFR = \frac{\text{actual total fertility rate} - \text{minimum score}}{\text{maximum score} - \text{minimum score}} \quad (7)$$

$$INMR = \frac{\text{actual Neonatal Mortality Rate} - \text{minimum score}}{\text{maximum score} - \text{minimum score}} \quad (8)$$

$$INS = \frac{1}{2} (\text{total fertility rate} + \text{Neonatal Mortality Rate}) \quad (9)$$

5. Preservation of property (*hifz al-mal*)

Al-mal is required by humans to address common problems that include the necessities of life consisting of food, clothing, covering, etc. In addition, wealth is also needed by humans to meet the needs of worship through the payment of zakat, infaq, alms, performing hajj, taking education, and so on. To obtain treasure, man is commanded to seek it as described in Qur'an chapter Al-Jumu'ah (62): 10 about the command to seek the grace of Allah Almighty.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.

If people get the desired treasure (abundant wealth), then they will distribute it to those who lack wealth which makes it difficult for them to meet their basic needs. As stated in Qur'an chapter Al-ma'arij (70): 24-25 on the right of the poor as the property of the rich.

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾

And those within whose wealth is a known right. For the petitioner and the deprived.

$$IM = \frac{\text{actual purchasing power parity score} - \text{minimum score}}{\text{maximum score} - \text{minimum score}} \quad (10)$$

After determining the values of the five indices, the values of the Islamic Human Development Index (I-HDI), Material Welfare Index (MWI), and Non-Material Welfare Index (NWI) can be calculated with the arithmetic average calculation formula as follows.

$$I - HDI = \frac{2}{6} (ID) + \frac{1}{6} (INF + IA + INS + IM) \times 100 \quad (11)$$

$$MWI = PPI \quad (12)$$

$$NWI = \frac{1}{4} (ID + INF + IA + INS) \quad (13)$$

Information:

I-HDI	: Islamic Human Development Index	IA	: Index of <i>al-'Aql</i>
MWI	: Material Welfare Index	INS	: Index of <i>an-Nasl</i>
NWI	: Non-Material Welfare Index	IM	: Index of <i>al-Mal</i>
ID	: Index of <i>al-Din</i>	DEI	: Distributional Equity Index
INF	: Index of <i>al-Nafs</i>	PPI	: Per capita expenditure Index

RESEARCH METHOD

This research approach is qualitative research that uses qualitative descriptive research methods (Moleong, 2017). The descriptive method is used by describing the object of research at the present time based on facts that appear or as they are. Therefore, the emphasis on the background of the structure and individual as a whole and descriptively describes the subject and object of research based on existing facts. The primary data used in the research is the data released by official institutions such as the Central Statistics Agency (BPS) of the Republic of Indonesia, the United Nations Development Program (UNDP) and other institutions that research the required data. The data used in the research is the data from 2017 to 2022 to see the assessment of welfare each year.

RESULTS AND DISCUSSION**Components of Islamic Human Development Index (I-HDI)**

Company I-HDI is a development of Human Development Index components adapted to *maqasid sharia* and includes *hifz al-din*, *hifz al-nafs*, *hifz al-nasl*, *hifz al-'aql*, and *hifz al-mal*.

Hifz al-Din Components

The total number of criminal cases in 2019 was 269.324 cases, the number will continue to decline in 2020 and 2021 to reach 247.218 cases and 239.481 cases. The crime rate is a number that can indicate the vulnerability of crime in an area at a certain time. The higher the crime rate, the higher the crime vulnerability in an area and vice versa. In the 2019-2021 period, the crime rate per 100.000 population also continued to decline until it reached 90 in 2021. The number decreased from 94 in 2020 to 103 in 2019. In 2022 there was an increase in the number of crime cases. Based on data from the National Criminal Information Center (Pusiknas) of the Indonesian Police (Polri), there were 321.662 crime cases throughout 2022 (Pusiknas Bareskrim Polri, 2022). Another crime indicator, namely the crime clock in the 2019-2021 period, there is a similar development trend. The crime interval was 00.01'57" (1 minute 57 seconds) in 2019 and became 00.02'07" (2 minutes 07 seconds) in 2020. After that, the interval will be even longer in 2021 to 00.02'11. " (2 minutes 11 seconds). A longer period of time shows a decrease in the intensity of criminal cases and vice versa (BPS, 2022).

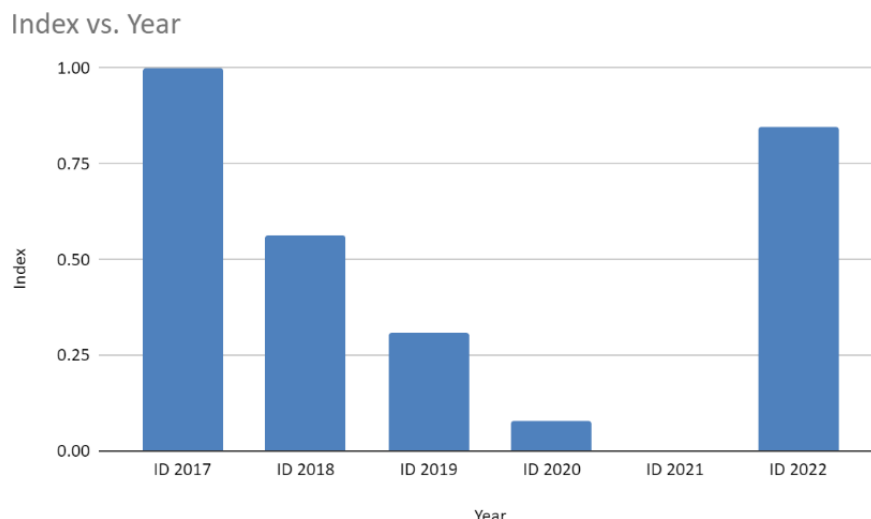


Figure 1. Hifz Al-Din Index 2017-2022

Source: Data processed

It can be seen on the *al-din* index chart, in 2021 it shows the lowest index, this can be interpreted that the level of welfare in the religious aspect is well maintained and the highest value, on the contrary in 2017 it has the highest index in the last 6 years, showing a low level of welfare in the religious aspect, because the crime rate is the highest. When viewed as a whole, from 2017 to 2021, it shows a positive trend, where the index always falls, but in 2022 the figure rises again beyond 2018. This is due to the COVID-19 pandemic, which also has an impact on several government policies, such as large-scale social restrictions, work from home and others.

The component of *hifz ad-dien* is a concept in maintaining religion, this is the most important thing and distinguishes the measurement of welfare in Islam with other welfare concepts, which includes elements of faith and spirituality as one of its components. The *hifz al-din* component of I-HDI uses the crime rate indicator, where this indicator is associated with the development of understanding that obedience to religion is an effort to reduce forms of crime and criminal acts.

Hifz al-Nafs Components

Hifz al-Nafs is defined as preservation of life as the next obligatory thing after maintaining religion. Indeed, only a soulless person is able to fulfill all the rules of religion. Life dimension is used to measure I-HDI in the form of life expectancy, the use of this indicator is representative enough to measure the *hifz al-nafs* dimension.

Table 1. Index of Hifz al-Nafs

YEAR	INDEX OF HIFZ AL-NAFS
2017	0,7677
2018	0,7700
2019	0,7723
2020	0,7745
2021	0,7762
2022	0,7808

Source: data processed, 2023

Table 1 indicates that the data from 2017 to 2022 shows a consistent increase in numbers every year. This explains the positive development in welfare in the aspect of life care, the average increase in the *hifz al-nafs* index is 30 percent, the highest increase is in 2021 and 2022, which is 0,47 percent, while the index is the lowest in 2020. This is also with data released by the Central Statistics Agency (BPS). reported that the average life expectancy of the Indonesian population at birth reached 71,85 years in 2022. This figure increased by 0,28 years from 71 years ago, which was 57 years. Compared to 10 years ago, the life expectancy of the Indonesian population in 2022 increased by 1,65 years. In 2012, the life expectancy of Indonesians was 70,2 years. Following this trend, the number of life expectancy in Indonesia has continued to increase over the past decade. The average increase in life expectancy per year from 2012 to 2022 is 0,17 years. Meanwhile, the largest increase in life expectancy occurred in 2022 or 0,28 years. Meanwhile, the smallest increase in life expectancy occurred in 2021, which was 0,1 years. For information, life expectancy is an estimate of the average length of life a person has lived since birth and is also a benchmark for public health.

Components of *Hifz al-'aql*

The component of *hifz al-'aql* in I-HDI is also the same as the use of measures in HDI, which looks at the number/expected value of length of school (HLS) and the average value of length of school (RLS). BPS noted that HLS in Indonesia was recorded at 13,08 years in 2021. This means that Indonesian children aged 7 years have the expectation of studying up to Diploma I. HLS in Indonesia in 2021 increased by 0,1 years compared to the previous year. In 2019, HLS in Indonesia was recorded at 12,95 years. Meanwhile, in 2022 alone, HLS rose by 0,2 to 13,10. As for RLS, Indonesia's population reached 8,69 years in 2022. This figure grew 0,15 years compared to 2021 which was 8,54 years. When compared to 10 years ago, the RLS of Indonesia's population in 2022 has increased by 1,1 years. In 2012, RLS Indonesia's population was only 7,59 years. This is in line with the results of the index measurement on the *hifz al-'aql* component.

Table 2. Index Hifz al-Aql

Year	Index
2017	1,7591
2018	2,5549
2019	2,5633
2020	2,5708
2021	2,5754
2022	2,5881

Source: Data processed, 2023

Table 2 shows that RLS in Indonesia continues to increase from 2017 to 2022. The increase occurs consistently every year, this shows a positive trend and it can be said that the quality of education in Indonesia is improving, the highest increase in 2018 of 79,58 percent. For information, RLS is defined as the number of years used

by the population in undergoing formal education. RLS has a minimum value of 0 years and a maximum value of 15 years.

Hifz al-Nasl Components

Efforts to *hifz al-nasl* or maintain lineage in preserving and protecting lineage are by comparing total fertility rate and infant mortality rates. To stay alive, society must look after its children and families. To measure the *hifz an-nasl* index, the index, is formed using an index that can reflect the size of the hidup. Data that can be used to measure the components of *hifz an-nasl* are data on the number of birth rates and the number of infant mortality rates

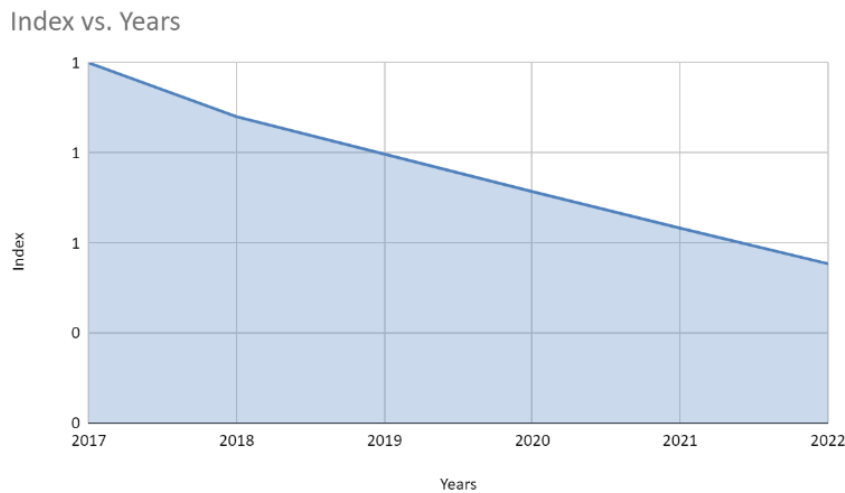


Figure 2. Index Hifz an-Nasl

Source: Data processed, 2023

The consistent decline in the number every year shows a decrease in two main indicators in calculating the *hifz an-nasl* index, namely a decrease in the birth rate and also a decrease in infant mortality.

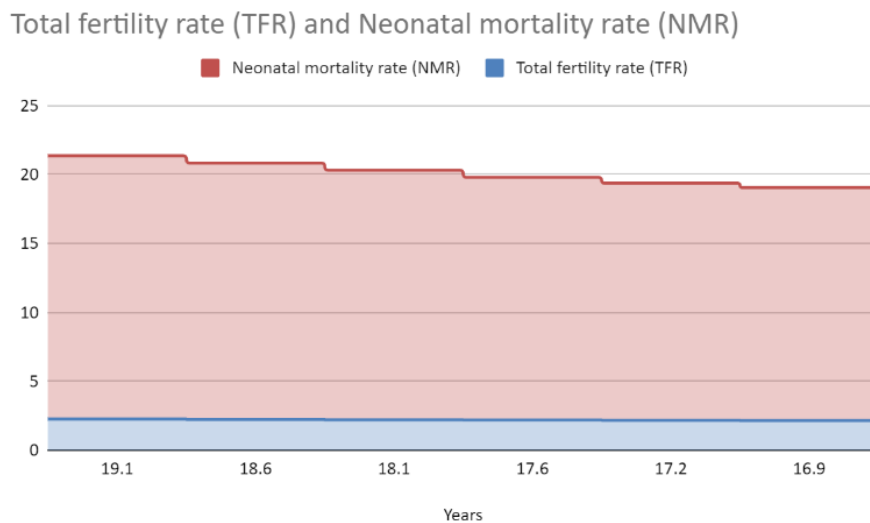


Figure 3. TFR and NMS Comparison 2017-2022

Source: Data processed, 2023

Figure 3 shows the data on the TFR and NMS comparison chart, it is concluded that both numbers fall every year both from TFR and NMS numbers, this is also shown by the numbers on the *hifz al-nasl* index which consistently fall every year from 2017 to 2022. The total fertility rate (TFR) in Indonesia has been declining for the past three decades. Referring to World Population Prospects data, in 1990 Indonesia's TFR was still at the level of 3,10. This means that on average every one woman gives birth to three children throughout her reproductive years. Then in recent years, TFR moved down to reach 2,15 last year. Indonesia's birth rate has decreased by 30,64 percent during 1990-2022 cumulatively (United Nations, 2023).

With this decline in the birth rate, The National Population and Family Planning Board (*Badan Kependudukan dan Keluarga Berencana Nasional-BKKBN*) considers that Indonesia is not experiencing a sex recession. Head of BKKBN, Hasto Wardoyo explained, "In Indonesia, in one year, almost 4.8 million (children) were born. So far from a sex recession, if translated as a decrease or unwillingness to have children," reported by Antara quoted from the databox (Ahdiat, 2023).

Hifz al-Mal Components

The calculation of the *hifz al-mal* index in this study looks at the per capita output in Indonesia. The resulting data is an up and down wave, namely in 2020 and began to increase in 2021 until now. This is due to the COVID-19 pandemic that has hit the entire world, including Indonesia.

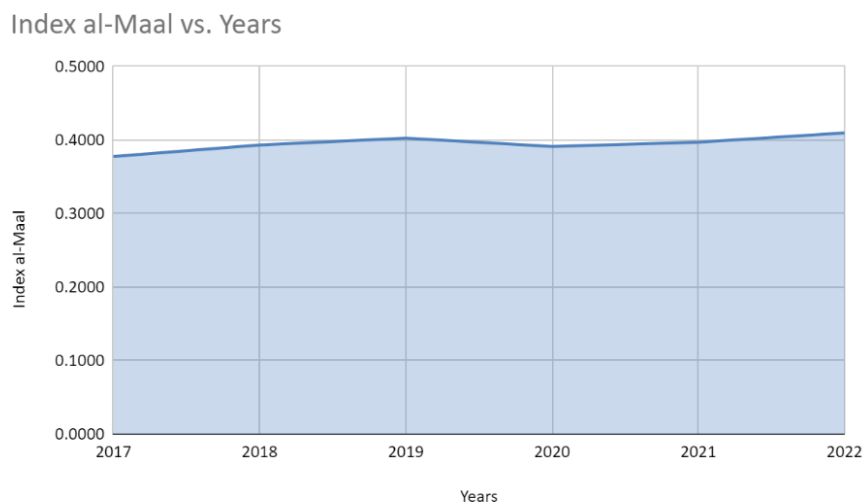


Figure 4. Index *al-Mal* 2017-2022

Source: Data processed, 2022

The *hifz al-maal* index is included in welfare in terms of economy, where the measurement of welfare is seen from people's purchasing power and consumption in meeting their needs.

Results of I-HDI Achievement in Indonesia 2017-2022

The measurement of I-HDI achievement in this study uses indicators of crime rate, life expectancy, length of school expectancy, average length of schooling, birth rate, infant mortality rate, and per capita expenditure which are reflected in five dimensional indices in the form of preservation of religion (*hifz al-din*), preservation of life (*hifz al-nafs*), preservation of intellect (*hifz al-'aql*), preservation of lineage (*hifz al-nasl*), and preservation of property (*hifz al-mal*) proposed by Al-Ghazali and Al-Shatibi. The data obtained are as follows:

Table 3. Index I-HDI 2017 - 2022

Years	Index I-HDI
2017	98,41
2018	94,94
2019	84,99
2020	75,64
2021	71,50
2022	98,54

Source: Data processed, 2023

Based on the results of calculating I-HDI in Indonesia for the 2017-2022 period in table 3, it can be revealed that the achievement of I-HDI in 2022 is the highest number of 98,54, the lowest I-HDI index is in 2021 with a value of 71,50. If categorized I-HDI which is classified as a very high I-HDI category ($80,00 \leq \text{I-HDI} \leq 100,00$), namely in 2017, 2018, 2019, and 2022, while in the 2020 and 2021 prode it is included in the high I-HDI category ($70,00 \leq \text{I-HDI} \leq 79,99$). Thus, it can be said that from 2017 to 2022 Indonesia is a country that can be categorized as prosperous in five aspects based on the calculation of I-HDI. High and low I-HDI is formed from the function of Material Welfare Index (MWI) and Non-Material Welfare Index (NWI).

MWI shows a low number, from 2017 to 2022 the MWI figure in Indonesia is included in the low category, the average MWI index is at 39,52 percent, with the lowest index in 2017 with an index of 37,77 and the largest in 2022 with a value of 40,96. As for NWI showed positive results, the highest value in 2017 was with an index result of 90,54. The lowest value was shown in 2021 with an index result of 77,86. while the average NWI index obtained was 83,58. This is in line with research. It can be said that NWI or Non-Material Walfare is the dominant factor in index formation in Indonesia, the results obtained are in line with research conducted by Anto (2010), which results that the most dominant factor in index formation in OIC countries is contributed by NWI. This is also reinforced by research by Isa et al. (2023) which reveals that the results of the I-HDI measurement can be used as a basis and foundation for policy determination in development and at the same time can strengthen aspects that are considered lacking.

CONCLUSION

Based on the results of measuring Islamic Human Development Index (I-HDI) in Indonesia period 2017-2022-time frame, it can be concluded that the achievement of I-HDI has varied. The finding shows the highest value in 2022 and the lowest value in 2021, with I-HDI categorization very high for 2017, 2018, 2019, and 2022, while 2020 and 2021 fall into the high category. These measurements involve indicators of crime, life expectancy, length of schooling, average length of schooling, births, infant mortality, and per capita expenditure. Factors that are affecting I-HDI are divided into Material Welfare Index (MWI) and Non-Material Welfare Index (NWI). Although MWI showed low numbers, and the lowest in 2017, NWI made a positive contribution with the highest value in 2017. In this context, NWI played a dominant role in the establishment of I-HDI in Indonesia. These results are in line with previous research, reinforcing the concept that Non-Material Welfare is a key factor in the formation of I-HDI. These results can be the basis for the formulation of more effective development policies, strengthen aspects that are considered lacking, and provide a foundation for future policy considerations.

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