

Aligning Human Development Index with Maqasid al-Shari'ah Principles

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Abstract

This study reinterprets the Human Development Index (HDI) through the lens of Maqasid al-Shari'ah, an Islamic framework emphasizing the preservation of religion, life, intellect, progeny, and wealth. While HDI focuses on quantifiable metrics such as health, education, and income, it omits spiritual, ethical, and communal dimensions vital to Islamic worldviews. Using qualitative methods and document analysis, this research explores the theoretical and operational compatibilities between HDI indicators and Maqasid objectives. The findings reveal that HDI's core indicators align with key Maqasid principles but lack the ethical depth required for holistic development in Muslim contexts. By proposing an integrative framework, the study contributes a culturally grounded alternative to conventional development metrics. This model not only enhances HDI's relevance in Islamic societies but also bridges empirical and spiritual paradigms, offering practical insights for policymakers, scholars, and development practitioners committed to faith-based governance.

Keywords: *Human Development Index, Maqasid al-Shari'ah, Islamic Development, Ethical Policy, Faith-Based Governance.*

INTRODUCTION

Human development remains at the heart of global policy debates, especially in contexts that seek to harmonize economic progress with cultural and religious values. The Human Development Index (HDI), developed by the United Nations Development Programme (UNDP), provides a composite measure of development encompassing life expectancy, education, and per capita income (UNDP, 2020). Despite its widespread application, HDI has been critiqued for overlooking dimensions critical to the ethical and spiritual lives of communities, particularly in Muslim-majority societies (Sen, 1999; Alkire, 2002). In response, scholars and practitioners have advocated for the incorporation of Islamic principles such as Maqasid al-Shari'ah to ensure that development frameworks reflect a more comprehensive and value-based orientation (Dusuki & Abozaid, 2007).

Maqasid al-Shari'ah refers to the higher objectives of Islamic law, primarily focusing on the protection and promotion of religion (din), life (nafs), intellect (aql), progeny (nasl), and wealth (mal) (Al-Ghazali, 2000, p. 43). These five dimensions offer an integrated vision of human welfare that extends beyond material metrics to encompass ethical and spiritual fulfillment. This framework has been historically significant in guiding jurisprudential rulings and is now being revitalized in socio-economic analyses to assess policy outcomes (Chapra, 2008, p. 89). As the demand for faith-based metrics of development grows, reconciling HDI with Maqasid al-Shari'ah becomes both a methodological challenge and an opportunity to develop inclusive, culturally grounded indicators (Kamali, 2008).

The significance of this reconciliation is both theoretical and empirical. Theoretically, it broadens the epistemological basis of development from a secular to a divine-centric paradigm. Empirically, it enables the development of localized policy tools that resonate with the moral values of Muslim communities (Mohammed, 2013). Previous works have partially addressed the intersection of development and Islamic ethics, yet few studies offer an operational framework for integrating

HDI indicators with the Maqasid structure (Salleh, 2011). Furthermore, existing models often remain conceptual, lacking empirical grounding or institutional application (Ibrahim & Ismail, 2014). As such, this study seeks to bridge this gap by critically analyzing the compatibility of HDI components with the objectives of Maqasid al-Shari'ah.

The integration of these two frameworks offers the potential to reshape policy paradigms in Muslim-majority countries. If HDI is recalibrated to incorporate the five objectives of Maqasid al-Shari'ah, it may become a powerful instrument for value-driven governance and strategic planning. This is especially relevant in regions where Islamic law plays a normative role in legislative and institutional processes (Khan, 2004, p. 102). Moreover, such integration may lead to innovations in development planning that are both spiritually fulfilling and socially sustainable. Accordingly, an interdisciplinary methodology is required, drawing on Islamic jurisprudence, development economics, and policy studies to produce a unified model of human development.

Based on this background, the present study aims to explore the following research questions: (1) How can the Human Development Index be interpreted through the lens of Maqasid al-Shari'ah? (2) What are the conceptual and operational compatibilities and differences between HDI indicators and Maqasid al-Shari'ah objectives? (3) How can an integrated framework be developed to inform faith-based policy planning? The objectives of this research are to critically evaluate the normative assumptions underlying HDI, examine the theoretical foundations of Maqasid al-Shari'ah, and propose an integrative development model suitable for Muslim societies. This study is significant as it contributes to a growing body of literature seeking to indigenize global development paradigms while retaining their analytical rigor.

LITERATURE REVIEW

The concept of human development has undergone significant evolution since the emergence of alternative development models in the late 20th century. The Human Development Index (HDI), formulated by Amartya Sen and Mahbub ul Haq, sought to expand the focus of development discourse from mere economic growth to include education and health dimensions (UNDP, 2020). However, critics argue that HDI remains limited by its secular and materialistic orientation, often ignoring ethical, spiritual, and communal aspects of human well-being (Sen, 1999; Alkire, 2002). This gap has led to calls for alternative development frameworks rooted in indigenous and faith-based value systems. Scholars have responded by exploring dimensions of well-being that transcend the quantifiable metrics of HDI, incorporating notions of moral capital, spirituality, and ethical responsibility (Nussbaum, 2011).

Within Islamic intellectual traditions, Maqasid al-Shari'ah has emerged as a powerful tool to reevaluate development policies through a divine-centric lens. Classical scholars such as Al-Ghazali and Al-Shatibi laid the foundational structure of Maqasid, while contemporary thinkers have revived its relevance in economics and public policy (Al-Ghazali, 2000, p. 43; Kamali, 2008). Studies by Chapra (2008, p. 89) and Umer (2006) highlight the potential of Maqasid al-Shari'ah in formulating economic policies that ensure justice, welfare, and equitable distribution of resources. Researchers such as Dusuki and Abozaid (2007) further propose that incorporating Maqasid into economic performance metrics can transform abstract Islamic ethics into measurable policy outcomes.

Previous literature has acknowledged the theoretical relevance of Maqasid al-Shari'ah to development, but often lacks operational clarity when applied to composite indicators like HDI. Attempts by Salleh (2011) and Ibrahim and Ismail (2014) to align development indicators with Maqasid objectives are significant but primarily conceptual. Moreover, while these studies identify overlaps between HDI components and Maqasid, they often neglect deeper structural

critiques and do not develop comprehensive frameworks for integration. The literature remains fragmented, with limited interdisciplinary engagement between Islamic jurisprudence and mainstream development theory. This research addresses the gap by proposing a unified framework that synthesizes HDI with the moral imperatives of Maqasid al-Shari'ah, thereby offering both conceptual coherence and practical utility.

Theoretical Framework

The theoretical foundation of this study rests on the integration of two major paradigms: the Human Development Index (HDI) and Maqasid al-Shari'ah. The HDI is built upon the capabilities approach introduced by Amartya Sen, which posits that development should expand people's freedoms to live the kind of life they value (Sen, 1999). This approach centers on three critical dimensions: longevity, educational attainment, and standard of living, which collectively provide a measure of human welfare (UNDP, 2020). However, its secular epistemology overlooks moral and spiritual dimensions central to many societies, particularly those informed by Islamic teachings (Nussbaum, 2011).

Maqasid al-Shari'ah, in contrast, offers a normative framework grounded in Islamic jurisprudence that seeks to realize human well-being through the protection and enhancement of five essential values: religion (*din*), life (*nafs*), intellect (*aql*), progeny (*nasl*), and wealth (*mal*) (Al-Ghazali, 2000, p. 43). This framework moves beyond utilitarian metrics by emphasizing a balance between material well-being and spiritual fulfillment. Kamali (2008) argues that Maqasid provides not only ethical guidance but also an actionable basis for public policy, aligning societal goals with divine prescriptions. This normative base enables development practitioners to move from mere economic planning to value-based governance.

The relevance of Maqasid in economics and development has been advanced by scholars such as Chapra (2008, p. 89), who conceptualizes an Islamic welfare state grounded in justice and moral accountability. These concepts resonate with the HDI's focus on expanding human choices, yet the Maqasid framework offers a deeper foundation by embedding these choices within ethical limits and divine purpose. Ibrahim and Ismail (2014) extend this by suggesting that each HDI indicator can be mapped onto a corresponding Maqasid objective. For example, health relates to *nafs*, education to *aql*, and income to *mal*, thereby establishing a shared space for integration.

While HDI and Maqasid share the goal of human well-being, their epistemological premises differ. HDI is empirically oriented and relies on quantitative data, whereas Maqasid is normative and qualitative in nature (Dusuki & Abozaid, 2007). This divergence raises challenges in methodological integration, but also offers a unique opportunity to construct a hybrid framework that incorporates ethical and spiritual dimensions into measurable outcomes. Umer (2006) underscores the need for a development model that is both empirically robust and normatively sound, suggesting that Islamic values can enhance the moral legitimacy of global development standards.

The synthesis of these two frameworks calls for a multidimensional approach. Alkire (2002) advocates for multidimensional poverty indices that reflect diverse values and contexts. Applying this to the Maqasid-HDI integration, a modified index could be developed that assigns weight to each of the five Maqasid objectives in parallel with HDI indicators. This would allow policymakers to evaluate progress not only in terms of income and education, but also in terms of religious practice, moral development, and family cohesion—dimensions that are often overlooked in secular development models (Salleh, 2011). Therefore, the theoretical framework of this study serves as a bridge between contemporary development thinking and Islamic ethical paradigms.

Previous Research

One of the earliest attempts to align Islamic values with human development metrics was presented by Chapra (2008), who explored the ethical foundations of an Islamic economic system. He argued that mainstream development paradigms often neglect spiritual dimensions, proposing Maqasid al-Shari'ah as a comprehensive alternative. Using theoretical analysis, his study laid the groundwork for value-based policy frameworks, though it did not extend to operationalizing these concepts within indices like the HDI.

Building on Chapra's foundation, Dusuki and Abozaid (2007) examined the role of Maqasid al-Shari'ah in modern Islamic finance, highlighting the potential of Islamic ethical goals to shape economic behavior and institutional accountability. Their research emphasized the importance of justice, welfare, and trust as principles guiding socio-economic activities. Although their focus was primarily on finance, their application of Maqasid suggested broader relevance for human development metrics, particularly in the reformation of measurement tools such as HDI.

Salleh (2011) provided one of the first attempts to directly correlate HDI indicators with Maqasid al-Shari'ah. Through qualitative content analysis, he matched each HDI dimension to a corresponding Maqasid objective, laying the foundation for a more faith-sensitive assessment of human well-being. However, his work remained conceptual and lacked a robust analytical framework that could be widely applied in empirical studies or policymaking.

Ibrahim and Ismail (2014) extended Salleh's model by proposing a structured method for integrating Maqasid into the measurement of socio-economic development. Using a thematic framework, they developed an index that includes spiritual, educational, and economic components in line with Islamic values. Their research advanced the operational feasibility of the Maqasid-HDI framework, yet it focused mainly on theoretical alignment without rigorous policy application or validation using empirical data.

Mohammed (2013) addressed the intersection of Islamic economics and the capabilities approach. He suggested that Amartya Sen's human development theory could be enriched through the incorporation of Maqasid, providing a more ethically robust model of well-being. His study contributed to bridging Islamic and secular paradigms but remained largely philosophical without offering implementation strategies or institutional models.

More recently, a study by Umer (2006) emphasized the institutional implications of Maqasid-driven development. He explored how the five objectives could inform not only economic policy but also education, healthcare, and governance. Umer's work advocated for the inclusion of spiritual indicators in national planning frameworks and provided practical recommendations for policy harmonization. However, the study did not directly critique the HDI or propose a restructured index based on Islamic values.

Despite these valuable contributions, a significant gap remains in developing a coherent, operational model that integrates HDI with the Maqasid al-Shari'ah framework. Most existing studies focus on theoretical alignment without advancing empirical indicators or measurement techniques. There is also a lack of interdisciplinary dialogue between Islamic jurisprudence and contemporary development theory. This study seeks to fill that gap by proposing an integrative framework that not only maps HDI components onto Maqasid objectives but also explores the policy implications of such an alignment for Muslim-majority countries.

METHOD

The data used in this study is qualitative in nature, consisting primarily of textual materials from both classical Islamic jurisprudence and modern development literature. Such data allows for conceptual analysis and thematic interpretation rather than statistical testing. By relying on qualitative sources, the research engages deeply with the ethical, normative, and theoretical content embedded in the Maqasid al-Shari'ah framework and the Human Development Index model (Strauss & Corbin, 1998, p. 56). This approach is particularly suited for addressing the philosophical and moral dimensions of development that cannot be adequately captured through quantitative metrics alone (Creswell, 2013, p. 45).

The primary data sources include scholarly books on Islamic economics and jurisprudence, peer-reviewed journal articles on human development and Maqasid al-Shari'ah, official UNDP documents on the HDI, and policy briefs from international development institutions. These sources were selected based on their credibility, relevance to the research topic, and publication from recognized academic and institutional platforms (UNDP, 2020; Kamali, 2008). The inclusion criteria emphasized sources that specifically address the theoretical underpinnings and application of either HDI or Maqasid principles to ensure thematic coherence (Al-Ghazali, 2000, p. 43; Chapra, 2008, p. 89).

Data collection was conducted through a structured literature review, focusing on key texts and peer-reviewed articles published no later than 2020. Academic databases such as JSTOR, ScienceDirect, and Google Scholar were employed to access reputable international journal articles, while institutional databases from UNDP and BPS-Statistics Indonesia were used for official development data. Islamic jurisprudential texts were consulted using English or Arabic translations sourced from internationally recognized publishers (Kamali, 2008; Al-Shatibi, 2010). This strategy ensured that the data was both comprehensive and contextually appropriate for exploring intersections between secular and faith-based paradigms.

The analysis technique applied in this research is thematic analysis, wherein key concepts, principles, and constructs were identified, categorized, and interpreted according to their relevance to HDI and Maqasid al-Shari'ah. This method allows the researcher to draw meaningful connections between secular development indicators and Islamic ethical objectives (Braun & Clarke, 2006). Each theme was examined for internal consistency and cross-referenced with existing literature to validate its theoretical and empirical resonance. This approach facilitated a structured comparison that not only identifies conceptual overlaps but also highlights critical distinctions and normative tensions.

Conclusion drawing was conducted through interpretive synthesis, aligning the insights gained from thematic analysis with the overarching research questions. This phase involved integrating the identified themes into a coherent framework that proposes how HDI could be enriched through the inclusion of Maqasid al-Shari'ah principles. Findings were contextualized within the broader discourse of Islamic economics and development policy to ensure applicability and relevance. The final output is a conceptual model that can serve as a foundation for future empirical studies or policy reforms in Muslim-majority contexts (Creswell, 2013, p. 120).

RESULTS AND DISCUSSION

This section presents the findings and interpretations derived from the integration of the Human Development Index (HDI) with the framework of Maqasid al-Shari'ah. The discussion begins by synthesizing the theoretical models discussed earlier and establishing a dialogue between

empirical human development metrics and normative Islamic ethics. The overarching aim is to demonstrate how the fusion of these paradigms can yield a multidimensional understanding of human well-being that is both statistically measurable and morally accountable (Sen, 1999; Kamali, 2008).

Engagement with the theoretical framework reveals that the three core indicators of HDI—longevity, education, and income—can be logically associated with the five Maqasid objectives. This suggests a level of structural compatibility that allows for the development of a hybrid framework. However, this compatibility must be contextualized within the broader epistemological differences: HDI is grounded in secular liberalism, whereas Maqasid al-Shari'ah is rooted in divine jurisprudence (Chapra, 2008, p. 89; Al-Ghazali, 2000, p. 43). Bridging these paradigms requires not just technical alignment, but also philosophical integration, which this study aims to achieve through a value-sensitive reconstruction of development metrics.

The review of previous research further indicates that while many studies acknowledge the ethical deficiencies in HDI, few offer comprehensive models that incorporate Islamic principles in an operational form (Salleh, 2011; Ibrahim & Ismail, 2014). This research fills that void by proposing a thematic integration that respects both the empirical rigor of HDI and the moral imperatives of Maqasid. New perspectives introduced here include an interpretive mapping of development indicators to ethical dimensions, a framework largely absent in earlier works (Umer, 2006).

The general findings suggest that such integration is not only theoretically plausible but also normatively desirable. The HDI, when infused with Maqasid values, becomes more inclusive and culturally adaptable, especially for Muslim-majority societies that seek to align governance with Islamic ethics. Furthermore, this enriched model encourages the development of policy instruments that reflect the moral aspirations of the community, not just its economic goals (Dusuki & Abozaid, 2007). Thus, the study contributes substantively to the discourse on Islamic development economics and faith-based policy design.

In moving forward, the thematic analysis will be organized around the three research questions introduced in the Introduction. Each subsection will address one question, embedding it within a narrative that discusses findings, introduces new scholarly insights, and demonstrates the contribution of the research to both theory and practice.

1. Reinterpreting Human Development Through Maqasid al-Shari'ah

The first research question explores how the Human Development Index (HDI) can be interpreted through the lens of Maqasid al-Shari'ah. At its core, HDI measures the quality of human life by evaluating education, income, and life expectancy. However, when examined through the Maqasid framework, these indicators align with higher Islamic objectives: education with *hifz al-'aql* (protection of intellect), income with *hifz al-mal* (protection of wealth), and life expectancy with *hifz al-nafs* (protection of life) (Al-Ghazali, 2000, p. 43; Kamali, 2008). This correlation reveals a substantial intersection between secular development goals and Islamic values, allowing for a reinterpretation that broadens the moral scope of HDI.

Within Islamic jurisprudence, Maqasid al-Shari'ah is not merely a theological concept but a structured ethical framework that guides policy and societal norms (Al-Shatibi, 2010). Thus, interpreting HDI through this framework mandates a shift from measuring mere physical well-being to evaluating moral and communal well-being. For instance, access to education is not only a development goal but a religious obligation to safeguard the intellect, a view

supported by scholars such as Ibrahim and Ismail (2014), who argue that educational attainment must also include ethical and religious instruction.

In this reinterpretation, income is not just a means to achieve material comfort but a tool to fulfill obligations of zakat, charity, and financial justice—an idea embedded in *hifz al-mal* (Chapra, 2008, p. 89). This religious lens transforms economic indicators into instruments of ethical accountability. Life expectancy, similarly, is intertwined with the concept of *hifz al-nafs*, emphasizing not only physical health but also mental and spiritual wellness, which are prerequisites for a righteous life (Dusuki & Abozaid, 2007). Therefore, HDI, when filtered through Maqasid, adopts a more multidimensional view of human flourishing.

This thematic reinterpretation is not without precedent. Alkire (2002) advocates for development indices that account for cultural and ethical dimensions. By aligning her multidimensional poverty framework with Maqasid values, we can construct an Islamic HDI that captures faith-driven aspirations alongside socio-economic indicators. Such a tool would serve Muslim societies more effectively, particularly in evaluating policies in education, healthcare, and economic development.

Furthermore, this approach complements existing UNDP goals by extending their scope to include spiritual health and social justice. Integrating Maqasid into HDI does not reject global standards but enhances them with indigenous values, making the index more culturally sensitive (UNDP, 2020). This also addresses critiques from scholars such as Nussbaum (2011), who argue that HDI lacks depth in addressing human dignity, agency, and ethical purpose. Through Maqasid, these elements are naturally embedded in the development process.

Ultimately, this reinterpretation encourages governments and institutions in Muslim-majority countries to develop policies that are not only efficient but also morally resonant. Faith-based legitimacy enhances public trust and social cohesion, two aspects that are often absent in purely secular planning (Umer, 2006). The fusion of HDI with Maqasid al-Shari'ah thus offers a path to holistic human development—one that is economically viable, ethically grounded, and spiritually enriching.

2. Compatibility and Tensions Between HDI Indicators and Maqasid Objectives

The second research question concerns the conceptual and operational compatibilities and differences between HDI indicators and the objectives of Maqasid al-Shari'ah. While the previous section highlighted thematic parallels, this part delves deeper into the synergies and disjunctions between the two frameworks. Compatibility arises in that both paradigms prioritize human welfare, but divergence is evident in their epistemological underpinnings—HDI is rooted in secular humanism, whereas Maqasid is grounded in divine revelation and moral accountability (Sen, 1999; Kamali, 2008).

One of the most striking compatibilities lies in their shared emphasis on education, health, and economic empowerment. In HDI, education is measured via mean and expected years of schooling. In Maqasid, *hifz al-'aql* mandates the intellectual and ethical development of individuals as a religious duty (Al-Ghazali, 2000, p. 43). Thus, both approaches support educational advancement, but Maqasid adds an ethical and religious layer often absent in secular indices. Salleh (2011) argues that secular education systems should incorporate moral values to ensure holistic human development, reinforcing the idea that HDI's indicators are compatible with—but not complete without—Islamic ethical standards.

Likewise, health indicators in HDI reflect *hifz al-nafs* in the Maqasid model. However, while HDI quantifies life expectancy and access to medical services, Maqasid calls for preservation of life in both physical and spiritual forms. For example, public health policies under Maqasid would not only provide medical care but also promote mental health, family cohesion, and ethical behavior (Chapra, 2008, p. 89). Therefore, while operational measures may overlap, Maqasid expands the meaning and purpose of these indicators beyond biological survival.

In terms of income, HDI measures gross national income per capita as a proxy for standard of living. *Hifz al-mal* in Islamic thought supports the preservation and ethical use of wealth, discouraging hoarding and exploitation while promoting circulation and equitable distribution (Dusuki & Abozaid, 2007). This moral economy contrasts with HDI's neutral stance on wealth accumulation, presenting a challenge in harmonizing development measures with ethical imperatives. Ibrahim and Ismail (2014) note that Islamic economics introduces redistributive tools such as *zakat*, which are absent in conventional development paradigms.

Yet, there are notable tensions that arise from these paradigmatic differences. For instance, HDI is designed as a universal and culturally neutral tool, while Maqasid is inherently faith-specific. This creates difficulties in applying Maqasid across pluralistic societies or integrating it into globally standardized indices. Furthermore, HDI emphasizes individual rights and freedoms, whereas Maqasid balances individual and communal responsibilities under divine authority (Al-Shatibi, 2010). This divergence poses philosophical challenges in reconciling personal autonomy with religious duty within policy design.

Despite these tensions, several scholars advocate for a middle path that integrates ethical considerations without compromising empirical rigor. Alkire (2002) suggests using a multidimensional approach to accommodate diverse value systems in development metrics. By adopting this model, Muslim societies could design composite indices that embed Maqasid values into HDI-like structures, thereby preserving cultural integrity while engaging with international benchmarks. Such integration, however, must be context-sensitive and supported by institutional frameworks that recognize both ethical and statistical dimensions of development.

Overall, the analysis reveals that while conceptual alignment between HDI and Maqasid al-Shari'ah is feasible, operational harmonization requires methodological innovation. Faith-based adaptations of HDI must respect the spiritual and communal priorities of Islamic thought without compromising on empirical validity. This dual commitment ensures that development remains both evidence-based and ethically sound, addressing the multi-layered needs of human societies.

3. Toward an Integrated Development Framework for Muslim Societies

The third research question investigates how an integrated framework of the Human Development Index and Maqasid al-Shari'ah can inform faith-based policy planning. The goal is not merely theoretical alignment but the construction of a functional development model that aligns Islamic values with measurable outcomes. This integration holds particular relevance for Muslim-majority countries where governance often intersects with religious principles (Kamali, 2008). A tailored framework that respects both divine commandments and empirical development needs offers a pathway to value-based progress.

The proposed integrated framework begins with aligning HDI's three dimensions with corresponding Maqasid objectives—*nafs* (life), *aql* (intellect), and *mal* (wealth)—as

foundational anchors (Al-Ghazali, 2000, p. 43). From this alignment, thematic indicators can be expanded to include religious, ethical, and communal measures. For example, education indicators could incorporate assessments of religious literacy and ethical competence alongside formal schooling metrics (Ibrahim & Ismail, 2014). Similarly, health indicators could be enriched by measures of mental well-being and lifestyle ethics rooted in Islamic teachings.

Operationalizing this framework requires institutional innovation. Policies in education, healthcare, and income distribution must be recalibrated to reflect both the HDI's quantitative benchmarks and Maqasid's normative imperatives. Chapra (2008, p. 89) emphasizes that public policy in Islamic contexts should be driven by justice, equity, and public interest (*maslahah*), which are core principles of Maqasid. Translating these values into policy instruments may involve new development indices, budget allocations for religious education, ethical training for civil servants, and spiritual counseling in health programs.

Empirical implementation of this model also depends on data availability and methodological rigor. Dusuki and Abozaid (2007) propose that Islamic development models require new indicators and datasets that reflect ethical and spiritual dimensions, such as community trust, family stability, and compliance with religious duties. Integrating such variables into national statistics and development planning can create a more culturally responsive governance model. However, this necessitates collaboration between statisticians, theologians, economists, and policymakers to ensure both accuracy and faithfulness to Islamic teachings.

Moreover, the framework promotes dynamic engagement between global and local knowledge systems. By integrating Maqasid into HDI, Muslim societies can maintain their religious identity while participating in global development dialogues. Alkire (2002) underscores the importance of inclusive metrics that allow for contextual and cultural specificity within a global framework. This ensures that Muslim countries are not forced to choose between modernity and tradition, but can pursue a development path that is both progressive and spiritually fulfilling.

The framework also offers practical advantages in legitimizing development initiatives. Policies derived from Maqasid principles are more likely to gain public acceptance in Islamic societies, enhancing implementation efficiency and social cohesion. Umer (2006) argues that ethical legitimacy is crucial in ensuring long-term policy success, especially in areas such as education, public health, and social justice. A development index grounded in Islamic values could thus become a tool for governance that is both technically sound and morally persuasive.

In conclusion, an integrated HDI-Maqasid framework represents a significant advancement in aligning empirical development tools with Islamic moral philosophy. It moves beyond critique to propose actionable strategies for policy design, measurement, and implementation. This model empowers Muslim-majority societies to formulate development policies that are deeply rooted in their ethical worldview, yet flexible enough to meet contemporary socio-economic challenges. Such a framework not only fills the identified research gap but also contributes to the broader discourse on indigenous and faith-based models of development.

This study has provided an in-depth exploration of how the Human Development Index (HDI) can be integrated with the Islamic framework of Maqasid al-Shari'ah to offer a holistic and ethically grounded approach to measuring human development. In answering the first research question,

the findings demonstrate that HDI's core indicators—life expectancy, education, and income—closely align with three of the five primary objectives of Maqasid: *hifz al-nafs*, *hifz al-'aql*, and *hifz al-mal*. This conceptual intersection validates the possibility of reinterpreting HDI indicators through an Islamic ethical lens, broadening the traditional scope of development metrics to include moral and spiritual well-being.

The second research question identified both compatibilities and tensions between the secular foundation of HDI and the divine jurisprudence of Maqasid al-Shari'ah. While their goals converge on improving human welfare, their epistemological differences present challenges in creating a unified framework. Yet, these challenges can be navigated through a multidimensional approach that respects both empirical rigor and religious values. The integration allows for policy metrics that are not only measurable but also resonate with the ethical priorities of Muslim communities, bridging the divide between global and local development paradigms.

In addressing the third research question, the study proposes an integrated framework that can inform faith-based policy planning. This model extends the capabilities of HDI by embedding spiritual, ethical, and communal dimensions, thereby enhancing its relevance in Muslim-majority societies. Such a framework not only supports culturally sensitive policy-making but also legitimizes development efforts through alignment with religious values. This has significant theoretical implications, including the potential refinement of Islamic development theory and the expansion of the capabilities approach to include moral dimensions. Practically, the framework provides tools for creating new indices, designing culturally appropriate public programs, and improving policy acceptance and efficacy within Islamic contexts.

Thus, the study offers both conceptual clarity and policy relevance by filling a critical gap in existing literature. It contributes a novel, integrative approach that can guide further academic inquiry, institutional reform, and practical governance strategies in the field of Islamic economics and development.

CONCLUSION

This study has advanced a multidimensional understanding of human development by integrating the Human Development Index (HDI) with the ethical and spiritual framework of Maqasid al-Shari'ah. By mapping HDI's components—education, health, and income—to the Islamic objectives of preserving intellect, life, and wealth, the research reinterprets conventional development metrics in a way that aligns with Islamic values. The findings confirm that such integration is not only conceptually plausible but also practically beneficial for policymaking in Muslim-majority societies.

Through a critical review of theoretical literature and thematic analysis, the study demonstrated how this fusion addresses the empirical limitations of HDI and the operational vagueness of Maqasid. It reinforces the theoretical foundation of Islamic economics by proposing a faith-based development model grounded in both moral philosophy and empirical analysis. The model enriches the discourse on human development by introducing a value-driven approach that transcends materialism and individualism, thereby contributing meaningfully to the global conversation on alternative development paradigms.

Based on these insights, the study recommends that Muslim policymakers adopt a composite development index that integrates Maqasid dimensions into HDI indicators. This framework can guide ethical governance, improve public trust, and ensure culturally responsive service delivery. Future research should focus on refining the operational aspects of this integration, developing measurable indicators for Maqasid values, and conducting empirical studies to validate the proposed model across different Islamic societies. In this way, development theory and practice

can evolve to serve humanity more comprehensively and ethically.

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