



A Critical Analysis of The Existing: Maqasid-Based Welfare Indices

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Abstract

Maqasid al-Shariah based welfare measurement is a welfare measurement tool that covers all dimensions of welfare, both material and non-material. According to the *Maqasid al-Shariah* theory put forward by Al-Ghazali and Al-Shatibi; which was later expanded further into the socio-economic context. Chapra then suggested the need to expand the application of al-Maqasid to make it more practical and effective because al-Maqasid is a philosophical principle that needs to be simplified so that it can be put into practice. Many contemporary researchers apply *Maqasid al-Shariah* in measuring development or welfare instruments with various modifications related to the sub-variables. However, most give equal weight to each component of maqasid even though most Muslim scholars give different priorities to each component of maqasid. Therefore, this study will criticize fifteen articles on the maqasid-based welfare index as a first step in proposing improvements to the measurement of the maqasid-based welfare index. To achieve the research objectives, the method used in this research is an integrative literature review. This study proposes an index and indicator model to integrate the five dimensions of *Maqasid al-Shariah* in measuring welfare.

Keywords : Maqasid-based welfare; welfare measurement; welfare index.

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الملخص

إن قياس الرفاهية القائم على مقاصد الشريعة هو أداة لقياس الرفاهية تغطي جميع أبعاد الرفاهية، ماديةً كانت أو غير مادية. ووفقاً لنظرية مقاصد الشريعة التي طرحها الغزالي والشاطبي؛ والذي تم توسيعه لاحقاً ليشمل السياق الاجتماعي والاقتصادي. حيث يتحدث شابرا عن حاجتنا إلى توسيع تطبيق المقاصد لجعله أكثر عملية وفعالية. وذلك لأن المقاصد مبدأ فلسفي يحتاج إلى تبسيط حتى يمكن وضعه موضع التنفيذ. وقد قام العديد من الباحثين المعاصرين بتطبيق مقاصد الشريعة في قياس أدوات التنمية أو الرفاهية مع تعديلات مختلفة تتعلق بالمتغيرات الفرعية. إلا أن معظمها يعطي وزناً متساوياً لكل مكون من مكونات المقاصد. على الرغم من أن معظم علماء المسلمين يعطون أولويات مختلفة لكل مكون مقاصدي. لذلك، سنتنقد هذه الدراسة ١٥ مقالاً حول مؤشر الرفاهية على أساس المقاصد كخطوة أولى لاقتراح تحسينات على قياس مؤشر الرفاهية على أساس المقاصد. ولتحقيق أهداف البحث، فإن الطريقة المستخدمة في هذا البحث هي مراجعة الأدبيات التكاملية. وتقتصر هذه الدراسة نموذج مؤشر ومؤشر في تكامل الأبعاد الخمسة لمقاصد الشريعة في قياس الرفاهية.

الكلمات المفتاحية: الرفاهية المقاصدية؛ قياس الرفاهية؛ مؤشر الرفاهية

Introduction

The concept of welfare in Islam is comprehensively rooted in Al-Ghazali's socio-economic thought. Al-Ghazali said that Islam requires the fulfilment of material and spiritual human needs that are closely intertwined, striving for a balance between individual and social interests, and realizing *Maqasid al-Shariah*. He explained more that the aim of shariah is to improve the welfare of all humanity which lies in the preserving faith (*Hifz al-Din*), preserving life (*Hifz al-Nafs*), preserving intellect (*Hifz al-'Aql*), preserving posterity (*Hifz al-Nasl*), and preserving wealth (*Hifz al-Mal*).

Maqasid al-Shariah provides a comprehensive framework that can be used to measure welfare. This framework is represented by the three levels of *Maslahah* and the five universal values or essential elements (*al-Daruriyat al-Khams*). As explained by earlier scholars, the three levels of *Maslahah*, in an ascending order, are Necessities (*Daruriyat*), Complements (*Hajiyat*) and Embellishments (*Tahsiniyat*). The three levels of *Maslahah* represent a growth path and stages of development from a *Maqasid* perspective. The first level, *Daruriyat* Necessities, represent the minimum level that every individual, institution and nation must achieve. The second level provides avenues for the growth of the five elements and the third level represents the stage for their sustainability (Amin et al., 2015). Hence, three levels of *Maslahah* and five essential elements are components of *maqasid*-based welfare measurement.

Muhammad Umer Chapra, a well-known contemporary Islamic economist, is considered one of the Islamic scholars who linked *Maqasid al-Shariah* with

economic development and human welfare (Nizam, 2016a). In 2008, he published a book entitled *Vision of Islamic Development in the Light of Maqasid al-Shariah* (Chapra, 2008). This book offers a comprehensive theoretical framework and measurements from several points of view to help us determine development goals based on the Islamic principles that are most important to us.

A number of researchers have formulated various welfare measures based on this welfare components, such as the Islamic Human Development Index (I-HDI)(Anto, 2011); Economic Islamicity Index (EI²)(Rehman & Askari, 2010); Composite index in OIC countries(Ismail Nizam & Larbani, 2014); Integrated Development Index (I-Dex)(Amin et al., 2015); Islamic Inclusive Growth Index (i-IGI)(Ghazal & Zulkhibri, 2016); *Maqasid al-Shariah* based Socio-Economic Development Index (SCECDI)(Ullah & Kiani, 2017); *Maqasid al-Shariah* based Sustainable Development Goals Index (MSSDI)(F. Khan, 2020); Islamic Well-Being Index (IWI 2.0)(Batchelor, 2021). All these scholars designed the *Maqasid al-Shariah* index as a more comprehensive model for measuring welfare and economic development. Thus, it can be said that a very complete welfare measurement model is a *maqasid al-sharia* based welfare measurement.

There are three categories of articles related to *maqasid sharia*-based welfare. *First*, a study that proposes to build an index but does not try to create an index empirically. *Second*, studies that focus explicitly on theoretical and empirical construction. *Third*, additional studies that undertake literature reviews, or just describe a few elements of the *Maqasid al-Shariah* index without having to develop it. Moreover, there are also studies that discuss the usefulness or impossibility of a maqasid-based index.

Based on previous research, we can conclude that *Maqasid al-Shariah* can offer the most comprehensive Islamic framework for compiling a welfare index. Even so, there is still limited research that explicitly operationalizes the dimensions of each component of the conceptual definition given by Muslim scholars as did Amin's research.

Amin (2015) specified the dimensions and elements that can be operationalized into the index in a comprehensive manner, but several dimensions have not yet been included in the built index (I-Dex), such as the dimensions of religious practices, Protection from threats (non-human), and Protection of future generations. Likewise, most of the research was conducted at the country level. Accordingly, this may not be applicable to smaller areas such as districts/cities.

Therefore, it is necessary to criticize the existing maqasid-based welfare index as the basis for proposed measurement of a comprehensive welfare index as the basis for a proposed measurement of a comprehensive *Maqasid al-Shariah*-based welfare index which can later be applied to measure welfare up to the district/city level. Furthermore, an integrative literature review is an appropriate approach to use to answer this question. Integrative reviews often aim to evaluate, criticise, and synthesise the literature on a study issue in a way that encourages the emergence of fresh theoretical frameworks and viewpoints. Integrated reviews can also be performed to discuss advanced or brand-new subjects (Torraco, 2016).

Methodology

In this study, the qualitative approach used was a literature review to develop a conceptual framework and welfare indicators based on *Maqasid al-Shariah*. Literature review is a method for synthesizing various research findings to build a level of understanding of certain concepts based on evidence and reveal related research areas, so that a theoretical framework and conceptual model can be formulated (Snyder, 2019). Besides, integrative literature review has been selected as the style. Integrative reviews often aim to evaluate, criticise, and synthesise the literature on a study issue in a way that encourages the emergence of fresh theoretical frameworks and viewpoints. Integrated reviews can also be performed to discuss advanced or brand-new subjects (Torraco, 2016).

The aim of using integrative review method regarding mature topics is to review the knowledge base, where the review is conducted critically so that it has the potential to re-conceptualize, as well as to broaden the theoretical basis of the topic being developed. In the case of new topics, the integrative review approach is used with the intention of making an initial or preliminary conceptualization and developing a theoretical model rather than examining pre-existing theoretical models (Snyder, 2019; Torraco, 2016).

The integrative literature review (IR) offers the scholar reviewer several advantages, including assessing the quality of the scientific evidence, identifying gaps in current research, identifying the need for future research, bridging related fields of study, identifying key issues in a field, developing a research question, identifying a theoretical or conceptual framework, and examining which research methods have been successfully applied (Snyder, 2019).

The integrative review methodological approach, according to Toronto & Remington (2020), entails six steps, namely the formulation of a broad purpose and/or review question(s), systematic literature search using predetermined criteria, critical evaluation of selected research, analysis and synthesis of literature, discussion of new knowledge, and dissemination.

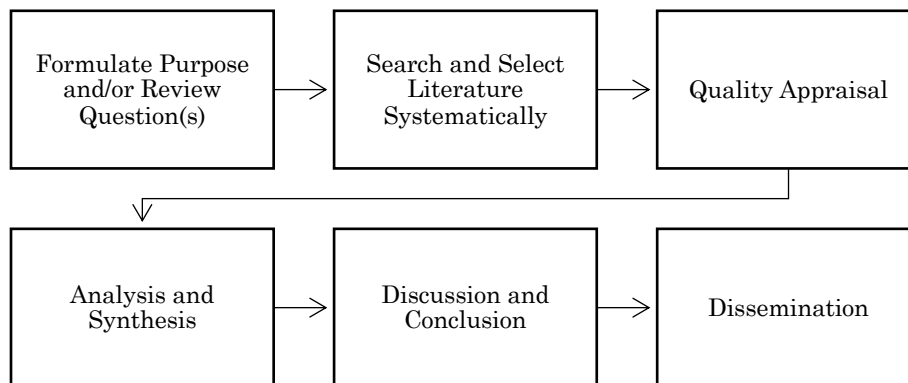


Fig. 1. The six steps of the integrative review process (Toronto & Remington, 2020)

By establishing a research question, the planning stage gets started (RQ). RQ serves as the primary source for searching for literature. With the keywords *Maqasid welfare*, *Maqasid economic growth*, and *Maqasid wellbeing*, the first databases used were scopus, google scholar, and the IIUM library database. These databases were chosen based on accessibility. The following phase involves quality

evaluation, analysis, and synthesis of the data, and it concludes with a discussion of the IR findings.

Based on the seventy-two articles selected from the three databases, there are fifteen articles that meet the criteria to proceed to the analysis and synthesis stages. The fifteen articles are:

No.	Index	Author
1	Islamic Human Development Index (I-HDI)	M.B Hendrie Anto
2	<i>Maqasid al-Shariah</i> Composite Index (MSCI)	Ismail Nizam & Moussa Larbani
3	<i>Maqasid al-Shariah</i> based Development Index	Salman Syed Ali and Hamid Hasan
4	Integrated Development Index (I-Dex)	Ruzita Mohd Amin, Selamah Abdullah Yusof, Mohamed Aslam Haneef, Mustafa Omar Muhammad, Gapur Oziev
5	Socio-Economic Development based on <i>Maqasid al-Shariah</i>	Rahmatina Kasri and Habib Ahmed
6	Posterity Development Index (PDI)	Zahoor Khan, Jamalludin Sulaiman & Zakaria Bahari
7	Islamic Inclusive Growth Index (i-IGI)	Reza Ghazal & Muhamed Zulkhibri
8	Index of Socio-Economic Development Consistent with <i>Maqasid al-Shariah</i>	Salman Ahmed Shaikh
9	<i>Maqasid al-Shariah</i> based Socio-Economic Development Index (SCECDI)	Sana Ullah, Adiq Kausar Kiani
10	<i>Maqasid al-Shariah</i> for Socioeconomic Development Index	M. Fevzi Esen and Adem Esen
11	<i>Maqasid al-Shariah</i> Index (MSI)	Raf Amir-ud-Din
12	Islamic Poverty Indicator (IPI)	Mohamed Saladin Abdul Rasool and Ariffn Mohd Salleh
13	<i>Maqasid al-Shariah</i> based Sustainable Development Goals Index (MSSDI)	Foyasal Khan
14	Islamic Well-Being Index	Daud Abdul-Fattah Batchelor

No.	Index	Author
15	Islamic Development Index	Özgür KANBİR, Mehmet DİKKAYA

Results and Discussion

Islamic Human Development Index (I-HDI)

MB Hendrie Anto first published the Islamic human development index in 2011. It started with criticism of the UNDP version of the Human development index (HDI) which was not fully compatible and sufficient to measure economic development from an Islamic perspective. Anto introduced IHDI which is based on five dimensions in *Maqasid al-Shariah* namely preservation of self, wealth, posterity intellect and faith. The five dimensions are then divided into two, namely the performance of material welfare (MW) and non-material welfare (NW). Apart from these five dimensions, Anto added two other indices, namely the freedom index and the environment index (Anto, 2011). This index succeeded in operationalizing *maqasid* to become a more comprehensive measurement tool for economic development or welfare in OIC countries compared to the UNDP version of the HDI. Nonetheless, there are several weaknesses of IHDI, namely: first, IHDI assumes that material welfare has the same weight as non-material welfare. The same weighting of the non-material welfare index is also different from the opinions of previous scholars who stated that there are different priorities for each component of the *Maqasid al-Shariah*.

Second, IHDI adds additional indexes besides the main index, namely the freedom and environment index. These two additions, Anto did not explain the references to opinion of previous Muslim scholar regarding these two additions, whether the freedom index as a proxy for honour preserving as mentioned by al-Qarafi (Ismail, 2021) and the environmental index as a proxy for environmental protection as an additional *maqasid* component by Yusuf Qardhawi (Qaradhawi, 2017). Even so, the freedom index can be included in one of the indicators on the five *Maqasid al-Shariah* components as was the opinion of most of the previous Muslim scholars. As suggested by Chapra who included it as one of the indicators for preserving *Nafs* (Chapra, 2008). Likewise with the environment, Chapra's suggestion includes one of the indicators for protecting *Nasl*.

Rama & Yusuf (2019), who also constructed IHDI, no longer separates these indicators, but instead includes an indicator of freedom (democracy index) in preserving the *nafs* but does not include environmental indicators in the new IHDI.

Third, the IHDI proposed by Anto, or Rama uses the GDP figure as one of the indicators even though GDP has weak points, especially the GDP figure includes illicit products such as *khamr*, the production of interest-based financing, or the production of goods that are harmful to the environment.

Maqasid al-Shariah Composite Index (MSCI)

This index was first introduced by Nizam in 2014. It is named *Maqasid al-Shariah* Composite Index (MSCI) (Nizam & Larbani, 2014). This index is more comprehensive when compared to IHDI, including covering the weaknesses of IHDI which uses GDP as an indicator. The GDP used in this index has excluded the production of goods such as tobacco, alcohol, gambling, environmental and socially

damaging products such as nuclear weapons, pornography and the environmental damage caused during the production process. Even so, this index still gives the same weight to each *maqasid* component. In 2016, Nizam continued this index by giving weight to each *maqasid* component (Nizam, 2016). He gives weight by referring to Ascarya and Sukmana's research, while Ascarya's research is intended for financial institutions. Ascarya obtains weights through analysis hierarchy process for respondents, so there is a possibility of differences with the weights with the index intended to measure welfare.

***Maqasid al-Shariah* based Development Index**

This index, like the previous ones, investigates the theoretical framework and proposes axioms and methodologies for assessing socioeconomic growth in accordance with *Maqasid al-Shariah*. Ali & Hasan employed the deprivation approach and the Alkire Foster technique for multidimensional poverty adjusted for the peculiarities of the MS-based socioeconomic development index. The indicators developed are adjusted to the availability of data available in the public domain and provide relevant information. The survey data used is World Values Survey (WVS) data (Ali & Hasan, 2019). The indicators used can be said to be comprehensive, but there are still weaknesses in this measurement. This index is indeed able to see the proportion of each dimension (five dimensions). Though, in its measurement, individuals who are poor in one dimension and those who are poor in five dimensions are counted the same. So, this is certainly not proportional. This is because the focus of this study is to look at the proportion of each dimension contributing to poverty.

Integrated Development Index (I-Dex)

Amin et.al (2015) developing an integrated Islamic development framework and index for OIC and non-OIC countries based on and representing *Maqasid al-Shariah*, known as the Integrated Development Index (I-Dex)(Amin et al., 2015). The I-Dex framework is built on *Maqasid al-Shariah*, which was created using the ideas of al-Ghazali and Abu Zahara. An operational definition of each *Maqasid al-Shariah* component was produced using content analysis, and its dimensions were identified based on the scope of the definition. This is different from the index construction developed by other authors. As a result, it can be claimed that the I-Dex can serve as a more thorough method of measuring development achievement from an Islamic point of view although they fully proposed the sizes of each *Maqasid* component. Nevertheless, not all of them are listed in I-Dex. In addition, this index gives equal weight to each dimension and is still limited to the conceptual framework or there are no empirical results.

Socio-Economic Development based on *Maqasid al-Shariah*

Kasri and Ahmed suggested a simple, linear, and decomposable multidimensional *Maqasid al-Shariah*-based poverty index that contains five welfare/poor dimensions that are congruent with the *maqasid* paradigm. The index was then used to assess changes in the welfare of zakat recipients in Indonesia, based on data gathered from a survey of 685 Jakarta residents (Kasri & Ahmed, 2015). This study discusses *maqasid* concepts for selecting dimensions/indicators to create a simple linear multidimensional poverty index, as well. However, the developed index does not concentrate on the practicalities of assessing multidimensional poverty/well-being in a country or region due to its emphasis on comparing changes in poverty and well-being of specific group of people over time.

Posterity Development Index (PDI)

Zahoor Khan, Jamalludin Sulaiman, and Zakaria Bahari proposed an index called the posterity development index (PDI) as an alternative measure of welfare (Z. Khan et al., 2015). He explained that this index is based on various heredity dimensions developed by Chapra. These dimensions are proper upbringing of children, their health, education, and environmental protection. PDI discloses information about human socio-economic welfare based on selected indicators to measure and monitor the welfare of the next generation of people in various periods and in various countries. It can be said that PDI is only a small part of measuring welfare based on *Maqasid al-Shariah* because it only includes one dimension, namely preserving posterity.

Islamic Inclusive Growth Index (i-IGI)

An Inclusive Growth Index (IGI) and an Islamic Inclusive Growth Index (i-IGI) based on *Maqasid al-Shariah* are used to measure OIC member countries' performance on inclusiveness concerns such as economic growth, poverty, and inequality (Ghazal & Zulkhibri, 2016, 2019). In addition, this framework is a way for OIC member countries to measure and gauge their overall performance based on the principles of *Maqasid al-Shariah*. Yet, this index gives equal weight to each *maqasid* dimension, and the indicators used in this index are not as comprehensive as the previous indices, for example measuring the *nasl* component only uses divorce rate while the focus of this study is measuring inclusive growth so the indicators used are more dominant in that aspect.

Index of Socio-Economic Development Consistent with *Maqasid al-Shariah*

Shaikh (2017) builds a comprehensive index that includes elements considered important for ensuring sustainable development and which also reflects *maqasid al-shariah* (Shaikh, 2017). Nevertheless, this index only includes three dimensions, namely Human Capital, Income, and Social. So that it can be said that this index does not cover all the components in *maqasid shariah*.

***Maqasid al-Shariah* based Socio-Economic Development Index (SCECDI)**

Ullah & Kiani (2017) proposes an index that represented holistic development and welfare according to the *Maqasid al-Shariah* benchmark. Ullah and Kiani divided it into two measurements, namely social and economic. Social includes Mean years of schooling; education spending; Life expectancy at birth; health expenditures; Number of Homicides; and Corruption (Ranking). The Economy includes GDP per capita; Employment to population ratio; Gini index; Agriculture value added; Value added industries; Service value added; Exports of goods and services; Investment (Gross Capital Formation); and Total reserves (Ullah & Kiani, 2017). If seen from the indicators used, it can be said that this index is not as comprehensive as the previous indices.

***Maqasid al-Shariah* for Socioeconomic Development Index**

This index was first published by M. Fevzi Esen in 2015 (Esen, 2015) and continued by M. Fevzi Esen and Adem Esen in 2019 (Esen & Esen, 2019). The study of this article is the same as the previous indices, namely using classical fiqh opinions and turning them into socio-economic indexes. In this study, Esen uses Bayesian Factor Analysis in providing a powerful method for selecting several factors to explore the

covariance structure of the term *Maqasid al-Shariah*. However, this index has weaknesses, namely using the same weight for each *maqasid* component and using the GDP figure as one of the indicators.

Maqasid al-Shariah Index (MSI)

The Maqasid al-Shariah Index (MSI) was published by Amir-ud-din (2019). This index is used for fifty-seven countries of the OIC region (Amir-ud-din, 2019). It is a good attempt to develop an index that corresponds to the three levels of need, complement and decoration by giving different weights to these aspects. However, the indicator used to measure the preservation of wealth is only the poverty rate in that country.

Islamic Poverty Indicator (IPI)

Rasool & Salleh (2019) suggested developing an Islamic Poverty Indicator (IPI). Rasool's initial effort in constructing a non-monetary multidimensional poverty measurement using the *Maqasid al-Shariah* concept is the IPI proposed in this paper (Rasool & Salleh, 2019). Rasool provides a multifaceted approach to measuring poverty in the context of zakat institutions that employ a weighted index as a measurement instrument. Rasool gave different weights to each component according to the hierarchical order of Al-Ghazali and Shatibi's ideas. Nonetheless, IPI is built in the context of individual well-being, not prepared to measure multidimensional poverty/well-being in a country or region. In addition, IPI is still limited to a conceptual framework or has no empirical results.

Maqasid al-Shariah based Sustainable Development Goals Index (MSSDI)

Based on a literature survey, it is revealed that the teachings and values of the four major religions (Buddhism, Christianity, Hinduism, and Islam) are relevant to sustainable development. Thus, religion has the interesting potential to play a decisive positive role in achieving the SDGs. This is what Foyasal Khan later built in 2020, the *Maqasid al-Shariah* based Sustainable Development Goals Index (MSSDI) (F. Khan, 2020). This index is used to evaluate the sustainability development performance of member countries of the Islamic Cooperation Organization (OIC). This index can be said to use comprehensive indicators, but the weakness of this index is that it uses the same weight on each component of the *Maqasid al-Shariah*.

Islamic Well-Being Index (IWI 2.0)

The Islamic well-being index was initially introduced by Batchelor in 2013. In 2021, Batchelor modified it to become the Islamic Well-Being Index (IWI 2.0). IWI uses comprehensive indicators to build a *Maqasid al-Shariah*-based welfare index that is used to measure 27 Muslim-majority countries. The main difference between IWI 1.0 and IWI 2.0 is related to the weighting of each *Maqasid al-Shariah* component. If in IWI 1.0 the weight of each component used is the same, IWI 2.0 gives a different weight. IWI 2.0 gives a *din* weight of 33% and the remaining 67% for non-*din* components (*nafs*, *'aql*, *nash*, *mal*) (Batchelor, 2021). Equal weighting of non-*din* components can certainly be said to be different from the opinion of most previous scholars who stated that there are different priorities for each component of *Maqasid al-Shariah* (Ismail, 2021).

Islamic Development Index

Kanbir & Dikkaya (2021) proposed the Islamic Development Index as an alternative to an international economic development index based on Islamic values. This index is divided into two sections: material development and spiritual development (Kanbir & Dikkaya, 2021). The Islamic Development Index was then created as a composite index (IDI). The weakness of this index is that it still uses per capita income which is obtained from the value of GDP divided by the population. As discussed in the previous indices, GDP should be avoided as an indicator for measuring welfare based on Islamic values. In addition, giving equal weight to material and spiritual aspects is certainly not in accordance with the priority given by most previous scholars as discussed previously.

Maqasid-Based Welfare Index Framework: A Proposed

Sekaran's operationalization method is one of the behavioural science approaches that can be used to operationalize *Maqasid al-Shariah*. It breaks down abstract notions or concepts (C) into observable characteristic behaviours, which called dimensions (D). The parameters are then broken down into measurable behaviours called elements (E). Sekaran & Bougie (2016) explain that the process of operationalizing a concept includes a series of steps. First, the concept to be measured must be determined. Abstract concepts can be operationally defined by specifying behavioural dimensions, followed by components, and measurable elements that represent the concept. The second step is to develop a valid measurement scale to measure each construct quantitatively by framing the concept into measurable elemental items. Third, observable and measurable elements can be translated into concept measurement indices. Sekaran's model can be illustrated in Figure 1 above.

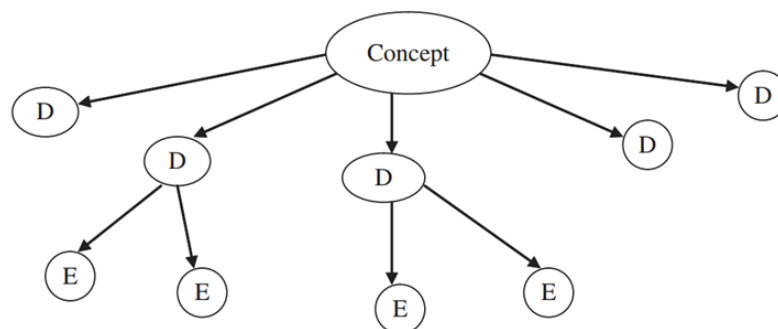


Fig 2. Sekaran's operationalization method (Amin et al., 2015)

Sekaran's concept can be used to formulate the conceptual framework of the *Maqasid*-Based Welfare Index (MBWI), which is represented by five components and implemented in the respective dimensions, and then broken down into elements.

Based on the previously criticized indices, four things that must be considered to build a welfare index based on *maqasid shariah* are the suitability of *maqasid shariah*, indicators, dimensions, and weights. The weighting aspect is important for the *maqasid shariah*-based welfare index, this is because it can show the priority of each component. Yet, there are still few studies that build *maqasid*-based indexes using different weights (see figure 3).

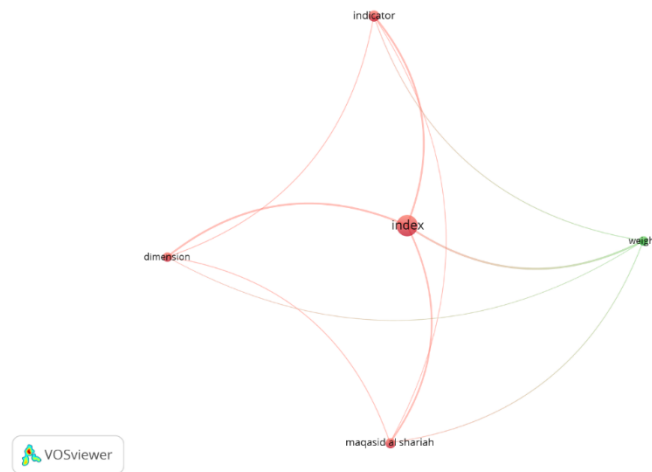


Fig 2. Aspects considered in a maqasid-based welfare index.

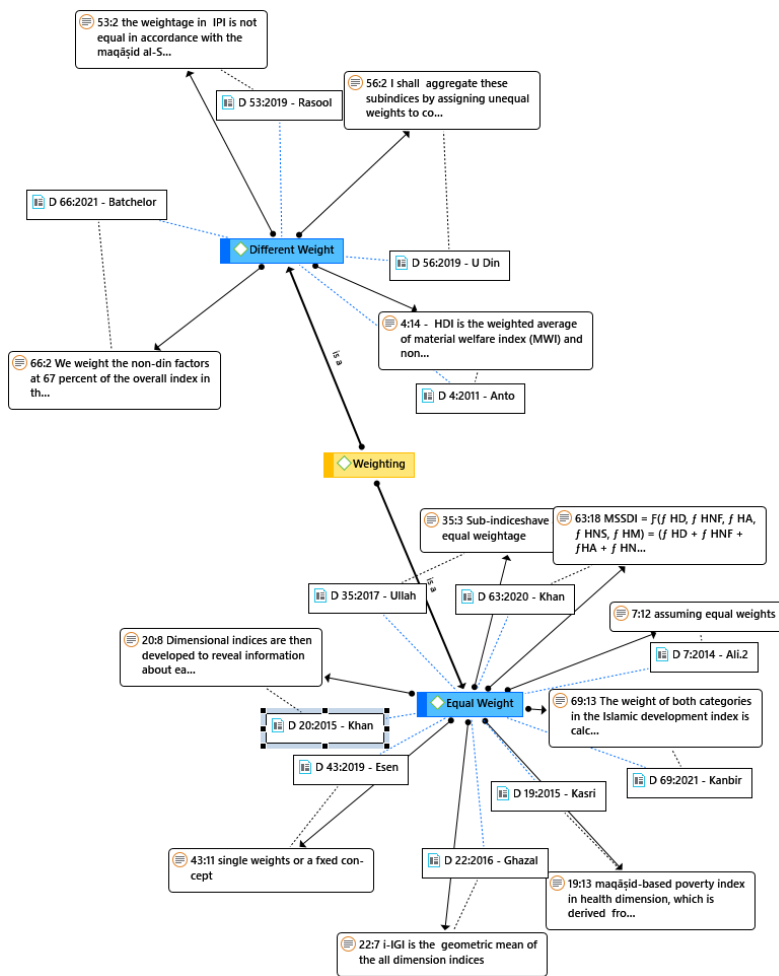


Fig 3. Classification of the use of weights in previous studies

Most studies did not give weight to each *maqasid* component since most of them were used at the country level. Hence, this may not be applicable to smaller areas such as Regency. In this study, the dimensions and elements that represent maqasid-based welfare are proposed as follows:

Table 4.1. Dimensions, elements, and measurement of items in elements

Maqasid Component	Dimensions	Elements	Measurement of Items in Elements
Din	Iman	Belief in God	Percentage of Muslim population
	Religious practices	Payment of zakat	Zakat Index
		Performing Hajj	Number of Hajj
	Spiritual enrichment	Religious school enrolment	Number of Islamic Schools
Prayer facilities		Number of mosques	
Aql	Developing the Intellect	Educational Facilities	Basic Education Facilities
			Secondary Education Facilities
			Senior High Education Facilities
			Higher Education Facilities
	Educational support facilities	Information technology index Knowledge and Technology Index	
Nafs	Fulfilment of Basic Needs	Provision of decent living facilities	Access to Clean Water: Percentage of households that use clean water as a source of drinking water
			Access to Sanitation
			Access to Electricity: Percentage of households that use electricity as the main source of lighting
	Protection from threats (human)	Public security	Social Fund
			Crime Rate per 100,000 Population
			Medical facility
Protection from threats (non-human)	Preventive healthcare	Utilization of Social Security: Percentage of households that	

Maqasid Component	Dimensions	Elements	Measurement of Items in Elements
			received social security programs
Nasl	Survival and progress of the family	Population growth	Population growth rate
		Family continuity	Number of couples of childbearing ages
			Divorce rate
	Protection of progeny	Child mortality	Percentage of Ever Married Women Aged 15-49 who gave birth to live-born children (ALH)
	Protection of future generation	Environmental sustainability	Environmental Quality Index
Development of future generations	Human development	Human Development Index	
Maal	Protection of ownership and property	Ownership	Ownership of Home Ownership: Percentage of households that have their own home
	Preservation of wealth	Growth of wealth	Occupation: Percentage of population aged 15 years and over employed
			Regional Minimum Wage
			Ease of Doing Business Index

This study will propose the weighting is divided into three. The highest weight will be given to maintaining religion. The role of religion occupies the first position because it can provide a comprehensive perspective on the human personality that balances material and spiritual impulses. Religion that is manifested in the form of faith can have a significant impact on humans such as building a high and loyal awareness of duties and responsibilities, preventing evil, eradicating falsehood, and balancing personal and social.

Second, equal weight is given to the protection of the life, intellect, and posterity. This is because these three things have the same role. All three relate to the needs of human life such as physical needs, psychology, education, health, and survival. These three variables are important related to economic activity, such as consumption, savings, investment, to help realize prosperity for humans (Chapra, 2008).

Furthermore, the lowest weight is given to guarding the wealth. This is because most Muslim scholars place *mal* in the last order in *maqasid* (Ismail, 2021). However, wealth is also an important variable in realizing prosperity. All economic activities will be related to wealth as an input variable. Based on this theoretical view, it can be concluded that:

$$WHNF = WHNS = WHA \quad (1)$$

$$WHM < WHNF = WHNS = WHA \quad (2)$$

$$\text{and } WHD > WHNF = WHNS = WHA \quad (3)$$

Using the transitive property of adding real numbers, it can be shown that:

$$WHD < WHNF = WHNS = WHA < WHM \quad (4)$$

By taking the welfare index in proportion then

$$WHD + (WHNF + WHNS + WHA) + WHM = 1 \quad (5)$$

Referring to equation (1), it can be stated $FSA = HNF + HNS + HA$ so equations 4 and 5 can be rewritten sequentially into equations (6) and (7)

$$WHD < \frac{1}{3}WFSA < WHM \quad (6)$$

$$WHD + WFSA + WHM = 1 \quad (7)$$

Based on equations 6 and 7, for any FSA value, then

$$\frac{1}{3}WFSA < 1 - WFSA$$

$$\frac{1}{3}WFSA - (1 - WFSA) < 0$$

$$\frac{4}{3}WFSA - 1 < 0$$

$$\frac{4}{3}WFSA < 1$$

$$WFSA < \frac{3}{4}$$

$$WFSA < 075 \quad (8)$$

Referring to equation 8, it is mandatory that $0 < WHNF = WHNS = WHA < 025$ fulfil equation (4)

Where,

W	=	Weight
HD	=	Hifz ad-Din
HNF	=	Hifz an-Nafs
HA	=	Hifz al-Aql
HNS	=	Hifz an-Nasl
HM	=	Hifz al-Mal

However, before this formulation is applied in the calculation of the index, there will be consultations with experts in the fields of Islamic economics, Islamic studies (shariah), and development economics.

Conclusion

The Maqasid al-Shariah (MS)-based welfare index is a tool for measuring welfare emphasized by Islam. The development of MS-based index measurements that describe and emphasize MS dimensions can assist in policy making regarding efforts to improve welfare from an Islamic perspective. The results of this research include: First, comprehensive indicators. In general, the main reference for this research indicator is Amin's research. However, this research will also modify and combine various previous Maqasid-based welfare measures. Consequently, some inaccurate indicators and GDP figures will be replaced.

Second, the weighting of each Maqasid element. This weighting is important because many scholars believe that each element has priority. Therefore, this research will propose the use of weighting for each maqasid element which has not been widely studied. Determining the weight also needs to be done through the opinions of experts in Islamic economics, development economics and Islamic studies.

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