

## Islamic Perspective on Development: A Quantitative and Conceptual Analysis of IDI Rankings

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### ABSTRACT

*The purpose of this study is to compare the world's nations according to their level of development from an Islamic perspective and to assess the best metrics for development from an Islamic perspective. This research is descriptive-quantitative and is based on two methodologies at the same time: conceptual, which utilizes qualitative methods, and empirical, which uses quantitative methods. In particular, the top five scores of Qatar, Kuwait, Indonesia, Tunisia, and Turkey are rated first, second, third, and fifth, respectively, according to the analysis, which shows the ranking I-DI (Islamic Development Index) for the highest score group. The Middle Eastern nation that ranks highest on the I-DI list is Qatar. This nation is among those with the greatest per capita incomes in the world. Among Arab nations, Qatar is ranked as having the best and highest human development index. The protection of religion, the protection of the soul, the protection of the intellect, the protection of children, and the protection of property/wealth are some indications that can help the five nations with the highest scores achieve the goals of Maqasid Syari'ah. The majority of MENA nations, including Morocco, Jordan, Lebanon, Yemen, and Libya, continue to control the low-scoring I-DI groupings.*

**Keywords:** Economic development, maqasid syari'ah, islamic development

### A. INTRODUCTION

Development in Islam is multidimensional. In Islam is known 3 elements of the human self that is the soul, body, and spirit. Each element has its own needs. This indicates that the need is not only material but also non-material. Anto's (2011) research, one of the references in this research, regarding I-HDI (Islamic Human Development Index) places more emphasis on individuals, while the Maqasid Syariah approach is more appropriate for society. If linked to the current reality are Muslim countries with high incomes per capita and are classified into developed countries as having high levels of poverty and suicide rates.

This suggests that evaluating a nation's level of development involves considering both material and non-material factors. In contrast to the indicators of developed and developing countries which have high per capita income, low poverty rates, high life expectancy. So it is necessary to implement a development model for Muslim countries based on Maqasid Sharia. GDP per capita, according to the Lorenz curve, cannot be a gauge of people's well-being from an Islamic standpoint because 90% of the community enjoys 90% of the resources, while 90% of the population fights for 10% of the human resources (Aedy, 2011).

According to Muslim economists Chapra (2008), the application of Islamic development model based on *Maqasid Syariah* can result in broader estimates, applicable to the basis of state development. And development according to Islam has a wider scope and longer time span. Therefore, indicators are needed from each component of maqasid syariah, which lies in securing their faith (dīn), their self (nafs), their intellect ('aql), their descendants (nasl), and their wealth (māl) to promote the welfare of society.

This study aims to assess the best development metrics and compare the world's nations according to their level of development from an Islamic standpoint. Within the context of maqasid Shariah, I-DI is designed to preserve the religion, the soul, the mind, the descendants, and the property in order to promote the welfare of the populace.

The other research related to the calculation of growth based on *Maqasid Syari'ah* has been done by some researchers referred to Anto (2011) about Islamic Human Development Index. Anto explained that the use of the maqasid Shariah approach in I-HDI is more emphasizing for the individual, while the Maqasid Syariah approach is more appropriate for the community. Then the composite rank of I-HDI and HDI are still slightly different, and in terms of the Ad-din component itself, the indicator used is still not able to explain the religiosity level of every Muslim country. Other studies related to the calculation of growth based on Maqasid Syari'ah are Scheherazade S. Rehman and Hossein Askari (2010), Sumayyah and Ruzita (2014), Zubair Hasan (2006) research on economic development from an Islamic perspective.

Based on the exposure, this difference in research with prior research related to the calculation of growth based on Maqasid Syari'ah lies in the use of the Maqasid Syari'ah approach to the Islamic development index more for the community, then the selection of indicators for the Ad-Din component is more

complex and proxies more measurable. In addition, previous research indicators used to measure development in Islam are still small. So it is hoped that this research will be able to give more contribution in the measurement of appropriate development used for development in Islamic perspective.

## B. THEORITICAL

The concept of development has become a general term in the economy. Development is a multidimensional process that includes social structure, national institutions, economic growth acceleration, income distribution, and poverty alleviation, in which the process aims to improve the quality of life of society (Todaro and Smith, 2012). Economic growth is one of the most important indicators of success in analyzing the economic development occurring in a country and becoming one of the priorities of development of a country. The degree to which economic activity will provide more revenue for society over a certain time frame is indicated by economic growth. Since economic activity is essentially the process of using production factors to generate output, it will result in a flow of return services to societally owned production elements. Since the community owns the production components, it is anticipated that as the Adanyan economy grows, so will its income (Sukirno, 2006).

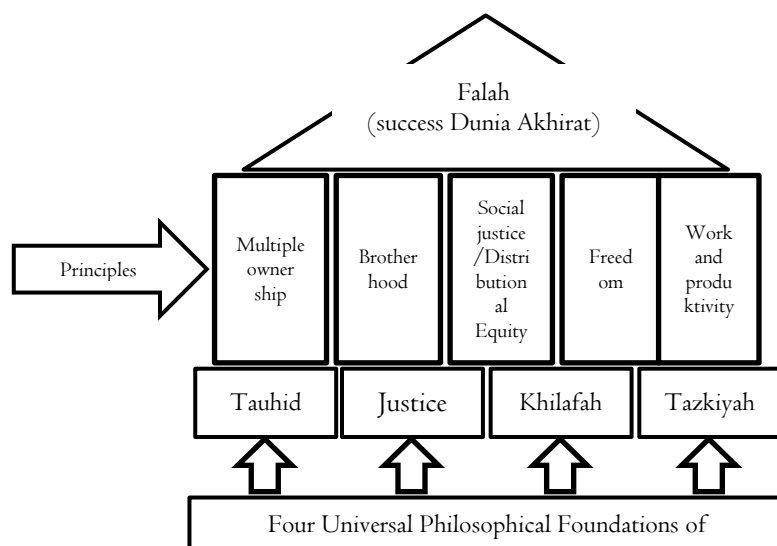
### **The concept of development in the perspective of Islam**

According to Khurshid Ahmad development in the perspective of Islam is an important aspect in human life, let alone Muslims, because many Muslims around the world pull it. Khurshid Ahmad (1980) suggests the Islamic approach to development is based on the following four philosophical pillars:

- 1) Tauhid, which refers to the unity and sovereignty of God governing the relationship's rules between *hablum-minallah* and *hablum-minannas*.
- 2) Rububiyah, describes the divine planning for nourishment, food, and guiding everything toward perfection. According to Khurshid Ahmad, this law of the cosmos emphasizes the divine paradigm for resource creation, support, and sharing. "Human effort is done in the context of this divine arrangement," he remarked.
- 3) The Khilafah, describes how humans serve as God's emissary on earth. It outlines the position and function of man as well as the obligations that Muslims have to one another. According to Khurshid Ahmad, it then necessitates a distinct understanding of human, moral, political, and economic ideas as well as the fundamentals of social organization.

- 4) Tazkiyah, which refers to "purification and growth". According to Khurshid Ahmad, the Messenger of Allah has the responsibility of carrying out the human tazkiyah in all of its relationships, including those with God, people, the environment, society, and the nation

Figure I. Four philosophical pillars



Sources: Khurshid Ahmad (1980)

Khurshid Ahmad (1994) explains the concept of Islamic development in terms of Tazkiyah, which appears to be the most important of these four intellectual pillars. "Because of the issue of human development in all aspects, the Islamic concept of development is based on the Tazkiyah concept: development is associated with growth toward perfection through the purification of attitudes and relationships," he states. Tazkiyah leads to akhirat and falah, or wealth in this life.

The verses of Al-qur'an that have a direct connection with the formulation of the concept of Islamic development are:

*The Prosperity of Mankind*

Meaning: Say: "Not as bad as good, even though the bad ones attract your hearts, then fear Allah, the intelligent, that ye may be lucky." (Surah Al-Maidah: 100)

*Concerning the Needs between Dunia and Akhirat*

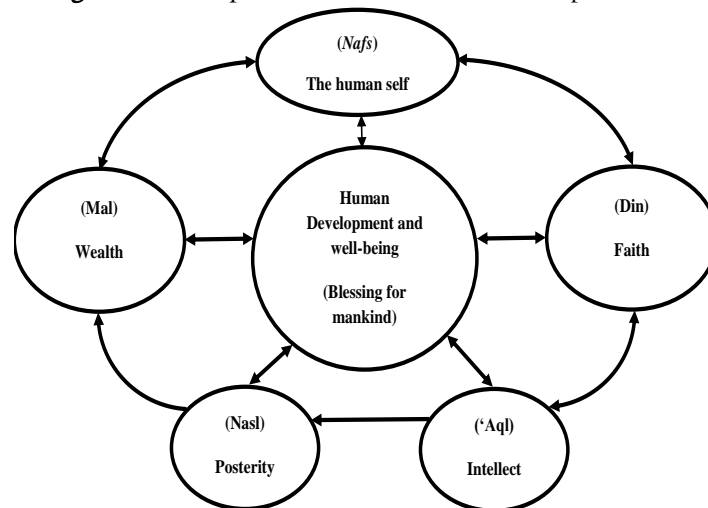
Meanings: "And consider what Allah has given you in the Hereafter, remember your share of worldly joys, treat others well as Allah has treated you, and refrain from mistreating others on earth. Those who commit corruption are not loved by Allah (QS.Al-Qassas: 77).

Overall, Khurshid Ahmad (1994) summarizes his position as follows: "In the context of sharia, economic development must be a valued and goal-oriented endeavor that involves human participation and maximizes human welfare in all of

its facets. Numerous articles on the evolution of Islam have adopted the philosophical underpinnings of the approach to Islam's development that are connected to the above-mentioned notion and framework of development (economics).

Chapra (2008) developed the hypothesis of Al-Ghazali and Ar-Razi in formulating the Maqasid Based Development Index. According to him falah will be realized by the application of Islamic values that are determined in Maqāṣid Syar'ah, and the determination of walking Maqāṣid Syar'ah is determined by Human Decision in carrying those Values as a form of Human responsibility as Khalifah Allah fūl Arḍ, so he concluded that the Protection of the Soul determines the other elements of the Maqāṣid Syar'ah element. And the decision should not be separated from the corridor of Protection of Religion.

Figure 2. Almaqasid al-shariah human development and well bing



Source: Umer Chapra (2008)

Maqasid Shari'ah has been directly stated in the Qur'an and Sunnah or concluded by a number of scientists, such as Imam Al-Ghazali one of the prominent and highly respected Reformers in the fifth century Hijri, classified maqasid into five categories by stating that: "Purpose Sharī'ah is to promote the welfare of the people, which lie in the securing of their faith (dīn), themselves (nafs), their intellect ('aql), their descendants (nasl), and their wealth (māl). "In the above quotation, Ghazālī has placed great emphasis on securing the five maqīdah: faith (dīn), the human self (nafs), reason ('Aql), heredity (nasl) and wealth (māl).

Other scholars, such as fakhr al-dīn al-rāzi (1209), a prominent jurist who wrote about a hundred years after al-Ghazali, gave first place to man (nafs). This seems to make more sense in a discussion of sustainable development with the

simple reason that humans, as khalifah or deputy of God, are the end and also the means of development. They themselves are the architects of their development or decline as the Qur'an has stressed by saying that "God does not change the condition of man until they change their inner self" (13:11). Sharī'ah serves the purpose of helping human beings reform themselves and also the institutions that influence them. Then the maqasid shari'ah can be expressed as shown in (Fig. 2).

### **Indicators in the main category of development framework**

- 1) Economic Growth is defined by Kuznets in Todaro (2004), as a sustained improvement in a nation's capacity to supply its citizens with a wide range of economic goods. This capability develops in tandem with technology advancements and the necessary institutional and ideological changes. An increase in "output per capita" is similarly linked to economic growth. In this regard, the theory ought to incorporate notions of population expansion and GDP growth. The development of per capita output can be described when both factors are taken into consideration. The third consideration is economic growth from a long-term standpoint, or whether per capita output exhibits an upward tendency over an extended period of time (Boediono, 1999).
- 2) The Human Development Framework is defined by the United Nations Development Program (UNDP) 1990, as a process of enlarging people's choices and improving human capacities, such as decent living standards, education, and illiteracy. Later this Index is categorized in human development (human development) mainly focuses on the development of human potential to the optimal level and its coverage especially for individuals.
- 3) Social Development Framework Social development can be defined in two ways. The first refers to improving the welfare and quality of life of individuals; or changes in society that make development more equitable and inclusive for all community members (Davis, 2004). The second is based on the social meaning that refers to the well-being of the people, and the relationship between individuals and groups within a society beginning with the United Nations. "Report on the Definition and Measurement of Standards and International Living Levels in 1954, there have been many attempts in the field of social and representative indicators to illustrate

development Index that focuses on the greater good of the community, with coverage that goes beyond the individual.

Sustainable Development The Framework is According to the United Nations Environment and Development Commission (WCED) in the Brundtland Report of 1987, development is said to be sustainable if "meeting the needs of the present without diminishing the ability of future generations to meet their own needs". It describes sustainable development as a multidimensional development concept where the economic, social and environmental dimensions are considered and integrated (Boggia & Cortina, 2010). In addition, sustainable development takes into account the long-term perspective of the socio-economic system, to ensure that improvements that occur in the short term will not harm the future status or potential for system development.

### C. METHODOLOGY

This research is descriptive-quantitative by applying a conceptual and empirical approach. Empirical approach to this research uses quantitative techniques, namely descriptive statistics, with this method collecting and presenting data so as to provide useful information. The empirical data in this study through world values survey, worldbank, human development report (UNDP), SESRIC, and WHO with 20 OIC countries in the period 2011 to 2015. This period was chosen based on the availability of data for each indicator in the OIC countries. This study has five main components namely, Ad-Din, An-Nafs, Al 'Aql, An-Nasl, and Al-Mal, and forty-one indicators of the total of each component. The software used for statistical data analysis is Excel.

The conceptual approach to evaluating the most appropriate measure used in development in the Islamic perspective is literature study by reading and studying existing literature related to research problems to help solve problems and achieve research objectives so as to compare to countries in the world based on development in perspective Islam.

To calculate the index component with the data already obtained, based on its minimum and maximum values selected for each underlying indicator. With the formula as follows:

$$\text{Indeks (Xi)} = \frac{(Xi - X_{\min})}{(X_{\max} - X_{\min})} \times 100$$

The country with the highest index value will have a value of 100, while the country having the lowest index value will have a value of 0. Equation multiplied by 100, so  $(0 < X_i < 100)$ .

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## The first stage

Based on the analysis it is known that the minimum and maximum values of each indicator are as follows:

**Table I.** Minimum and maximum values of each Indicator of the Ad-din

Componen	Sub-componen	Indicator	Minimum	Maximum
<i>Ad-Din</i> (Faith Index)	The Importance of Religion in Life	Important in life: Religious	0	100
	The Importance of Religious Education for Children	Important child qualities: Religious Faith	0	100

Source: The world values survey 2011-2015.

## The Second stage

Based on the average count value of each sub-component, as follows:

**Table 2.** The ad-din component (faith index)

Countries	Score	Ranking	Scala 0 - 100
Algeria	50.603	11	58.78
Azerbaijan	47.813	19	36.38
Egypt	51.140	7	63.6
Indonesia	52.226	2	71.76
Iraq	52.084	3	70.62
Jordan	51.162	6	63.23
Kazakhstan	43.274	20	0
Kuwait	49.638	17	51.01
Kyrgyzstan	55.749	1	100
Lebanon	48.147	18	39.05
Libya	49.885	15	52.99
Malaysia	51.668	5	67.28
Morocco	51.759	4	68.02
Nigeria	50.872	9	60.91
Pakistan	50.944	8	61.48
Qatar	50	14	53.92
Tunisia	49.878	16	52.94
Turkey	50.759	10	60
Uzbekistan	50.323	12	56.50
Yemen	50.064	13	54.42

Source: The world values survey 2011-2015

## The Third stage

Calculate the average value of each component, as follows:

**Table 3.** The an-nafs component (quality of life index)

Countries	Score	Ranking	Scala 0 - 100
Algeria	40.744	9	50.53



Azerbaijan	32.919	17	28.84
Egypt	31.210	18	24.10
Indonesia	34.624	16	33.57
Iraq	56.258	2	93.55
Jordan	50.100	4	76.47
Kazakhstan	46.239	5	65.77
Kuwait	37.299	12	40.98
Kyrgyzstan	38.774	10	45.07
Lebanon	35.847	14	36.96
Libya	22.518	20	0
Malaysia	27.816	19	14.69
Morocco	37.107	13	40.45
Nigeria	53.380	3	85.57
Pakistan	45.465	6	63.62
Qatar	37.332	11	41.07
Tunisia	43.205	7	57.36
Turkey	40.892	8	50.94
Uzbekistan	35.598	15	36.27
Yemen	58.586	1	100

Source: Source: Human development report 2011-2015.

Based on the results of the calculation of the average value of each component above the achievement of faith index shows Yemen is ranked I of 20 countries that joined the OIC (Organization of Islamic Cooperation). Following Iraq is ranked 2nd and Nigeria is ranked 3rd and so on. This is the whole sub-component of the importance of Religion in life. The main problem is the high rate of total malnutrition, malnutrition in pregnant women reaches 81% of the population, the high murder rate reaches 77 per 100,000 people. Currently, Middle Eastern countries still dominate the highest figures. details can be seen in the Appendix. Middle Eastern countries still prioritize the process and achievements to improve protection for people's lives to avoid something dangerous.

### The Four Stage

Table 4. Average value of the islamic development index

Ranking	Countries	Index	Scala 0 - 100
7	Algeria	37.531	65.34
15	Azerbaijan	32.951	37.33
13	Egypt	34.670	47.85
3	Indonesia	41.547	89.91
6	Iraq	37.873	67.43
11	Jordan	34.911	49.32
9	Kazakhstan	36.995	62.06
2	Kuwait	43.189	99.95
12	Kyrgyzstan	34.757	48.38
19	Lebanon	27.269	2.58
20	Libya	26.847	0

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8	Malaysia	37.248	63.62
14	Morocco	33.896	43.11
10	Nigeria	35.701	54.15
16	Pakistan	32.153	32.45
1	Qatar	43.198	100
4	Tunisia	40.480	83.38
5	Turkey	38.803	73.13
17	Uzbekistan	31.485	28.37
18	Yemen	29.393	15.57

Source: Human development report 2011-2015.

Based on the results of the measurement of the Islamic Development Index as a whole (final index), the I-DI (Islamic Development Index) rank Qatar is ranked first, Kuwait is ranked second, Indonesia is ranked third, Tunisia is ranked fourth, and Turkey is placed fifth in the group with the highest scores, particularly the top five. While the middle to lower scoring groups are Algeria, Kazakhstan, Iraq, Malaysia, Nigeria, Kyrgyzstan, Egypt, Jordan, Pakistan and Morocco. A tribute to our country Indonesia entered as one of the leading countries of Malaysia as a state of Southeast Asia. And then for the lowest score group, in particular the five lowest scores are Azerbaijan, Uzbekistan, Yemen, Libya and Lebanon. Most of the lowest ranks are dominated by the Middle Eastern states.

### D. CONCLUSION

Appropriate measure is used to evaluate development in an Islamic perspective that is measured using approximately forty-one indicators (Apendix) that are capable of fulfilling the objectives of Maqasid Shariah. Measurement of the overall Islamic Index Index (final index) that has been described above, that the I-DI rank Qatar is ranked first, Kuwait is ranked second, Indonesia is ranked third, Tunisia is ranked fourth, and Turkey is placed fifth in the group with the highest scores, particularly the top five.

Among Arab nations, Qatar is ranked as having the best and highest islamic development index. International trade in labor and capital supports Qatar's implementation of sharia economic activity. This results in a 70% increase in GDP per capita, a high level of oil exports, and a low unemployment rate because of the abundance of natural gas, which spurs quick economic expansion and job creation. As a result, it improves not only the economy but also societal well-being.

In addition, Indonesia, the only state in Southeast Asia to rank fourth in I-DI and surpass Malaysia, is placed eighth among middle-class and lower-class people. Libya and Lebanon are ranked lowest, due to political conflict, so that the economic crisis has an impact on real GDP plummeting and increasing poverty levels. The five nations with the highest scores are determined by a number of factors that can serve the objectives of Maqasid Syari'ah, which include achieving

prosperity (falah), protecting religion, protecting the soul, protecting reason, protecting children, and protecting property and riches.

With these results it is expected for OIC countries that are ranked lower to pay more attention to the welfare of society by looking at several supporting factors, such as the components of the family social index, namely health, safety, unemployment and other indicators that have not been studied. and suggestions for further research, to expand the analysis period or add new indicators.

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