

# Islamic Aqeedah Compliance Index for Human Development from *Maqasid Syariah* Perspectives: A Systematic Review

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## Abstract

Aqeedah or Faith is the basis of human life and we are born with the nature of having Faith and convinced belief. It involves the relationship between man and Allah S.W.T in obeying all His commandments and refrain anything forbidden. This paper aims to discuss the need for the development of the Islamic Aqeedah Compliance Index (IACI) on human development from the perspective of *Maqasid Syariah* (MS) and appropriate indicators for the development of the index based on the content analysis on previous studies. Generally, IPAI development proposal is seen in parallel with the Malaysian government's main policy through the Malaysian Syariah Index and is suitable to be used in various fields.

**Keywords:** Islamic Aqeedah Compliance Index (IACI), Human Development, *Maqasid Syariah*, Malaysia

## 1.0 Introduction

Islam brings together life demands that complement one another (Taha, 2012). Aqeedah or Faith is the basis of human life and every human being has been supplied with the nature of having faith and belief. Hence, each person's actions and activities must be aligned with their respective beliefs (Johari, 2008). Compliance in the aspect of faith has a great impact on individual and community development as it is the prime mover. This is supported by the fact that Qur'an and Hadith have established Sunnah of Wal Jama'ah as an accepted faith of Muslim and both are the guidance especially in matters of Faith (Shakila et al., 1996). According to Mohd Fauzi (2002), discussion on Aqeedah comes together with Faith as one principle based on Pillars of Faith.

## **2.0 Islamic Aqeedah Compliance Index for Human Development: A Need**

According to Mahadzirah (2014), life is now very vulnerable to the negative influence of foreign culture due to the advancement of information and communication technology. Thus, *Maqasid Syariah* (MS) is an important framework in the community particularly to address current challenges. In addition, Syairah & Ruzianisra (2012) stated that the question of faith often arises against Muslim couples who are tested with infertility. A strong belief and faith is a wall to protect them from any kinds of challenges (Engku Ahmad Zaki, 2007).

Moreover, the problem of faith stems from the mistake of sticking to the flow of literalism and liberalism in taking the right source. For example, literalism denies *aqli* debate in determining the truth of Islamic Faith. This group is so overwhelming and too obsessed that it totally rejects any external elements which they consider not from Qur'an and Hadith. They call others who violate them as *ahli bid'ah* (Mohd Aizam, 2013). Therefore, the command to obey Allah S.W.T must be preceded with knowledge because ignorance must be eradicated with a true faith based on a true knowledge. This is not limited to educational programs but also to the system of life which must be based on the true faith (Mohd Nasir, 2007).

According to Mohd Fauzi (2002), the failure of past development planning which is seen to be more inclined towards the economic sector has indirectly produced the present generation who are material-minded and less appreciate the principles of Islamic teachings. He added that the issues of moral collapse and social phenomenon that are happening now reinforce the fact. Therefore, Islamic approach in the era of development must emphasize the concept of *tauhid* that puts the regulation in terms of the relationship between man and Allah S.W.T as well as man among themselves (Mohd Fauzi & Mohd Khairul Naim, 2012). Meanwhile Nik Azis (2007) in discussing about human development, highlighted several basic questions such as who humans are, the basic purpose of human's life, how to achieve the purpose of life and what it means to be human. Prophet Muhammad S.A.W has proven that to be successful in life, worldly and religious matters must come together and guided by a true faith and belief. Then only we can be a holistic Muslim who upholds the Islamic way of life (Engku Ahmad Zaki, 2007). Hence, the only way to achieve the purpose of life is through faith and piety to Allah S.W.T by carrying out all the duties as Muslim, observing what are the do's and don'ts as Allah S.W.T has highlighted. The true faith and piety can only possibly be achieved with the strength of knowledge that is guided by revelation from God (*ilmu wahyu*). This integration of knowledge and Faith will help human development and empower civilization. Islam has chosen a combination of Faith, knowledge and charity as the only way to achieve happiness in the world and the hereafter (Nik Azis, 2007).

In the context of *Maqasid Syariah* (MS), many studies have been conducted by previous researchers and it has become a new phenomenon in the society, not only among Muslims but also others. According to Ahmad Nu'man (2015), MS has become a familiar topic to everyone. To determine the *maqasid* for any issues, it must be done thoroughly; need for both a research and conducive analysis as well as reliable and accurate argument/opinion.

### 3.0 *Maqasid Syariah* as Core in Human Development

Syariah is a commandment from Allah S.W.T in the form of laws and regulations that is comprehensive and very broad in its jurisdiction. Syariah is also associated with other names such as *fiqh* or jurisprudence, rules, law, *nas* or Syariah law and *masadir* or Syariah sources (Mohd Asri et al., 2008). In addition, Mohd Kamal (2008) stated that Syariah involves legislation that aims to regulate the lives of individuals, families, communities and countries involving the laws related to justice, *muamalat*, crime and so forth. The scope of Syariah includes three (3) categories: (i) human relationship with Allah S.W.T and the unseen, (ii) human relationship among themselves and (iii) human relationship with other human beings on earth. Syariah debates revolve around Syariah *maqasid* and Syariah goals. In general, *Maqasid Syariah* is divided into five (5) namely: (i) preserving purity and religious beliefs, (ii) ensuring the safety and life and limbs, (iii) ensuring purity of mind and sanity, (iv) guiding honor and dignity and (v) ensuring ownership of property.

Wan Mohd Nasir (2011) further classified the *Maqasid Syariah* into three (3) types namely *dharuriyyat*, *hajiyyat* and *tahsiniyyat*. *Dharuriyyat* refers to the basic needs (Syed Mohd Ghazali et al., 2009) covering the *Maqasid Syariah* mentioned above, while *hajiyyat* is the need for other than the necessity aims at enhancing human efficiency in seeking livelihoods (Maliki & Zuraidah, 2009). Furthermore Ab. Latif (2003) stated that *hajiyyat* can fulfill the need for further freedom from the shackles of narrowness involving worship, customs, *muamalat* and crime. The last one which is *tahsiniyyat* refers to the level of luxury given by Allah S.W.T causing the acquisition of basic needs with abundance. Ab. Latif (2003) further explained some of the Islamic Syariah objectives such as enforcing justice, organizing human life, educating individuals, carrying out social goals, realizing the true morals and setting rules and justice to safeguard human well-being. Meanwhile Siti Zalikha et al. (2001) focused more on the five (5) principles of *Maqasid Syariah* (MS) mentioned earlier.

However, al-Syatibi classified MS into two (2) categories: *Maqasid Asliyah* or original and *Maqasid Ta'biah* (Syahabudin, 2014) followed by Zulkifly (n.d), Juandi (n.d), Rafidah et al. (2011), Muhamad Ridhwan & Mohd Shahid (2014) and Basri (2017). *Maqasid Asliyah* refers to the main *maqasid*, the ultimate goal and *dharuriyyat* status in the exercise of law and must be maintained in voluntary or forced (guarding religion, life, descent, intellect and wealth). *Maqasid Ta'biah* on the other hand is the completion of *Maqasid Asliyah* which need to be celebrated by a *mukalaf* and included in *Ta'biah* is the matter of *hajiyyat* and *tahsiniyyat* (Juandi, nd; Rafidah et al., 2011; Muhamad Ridhwan & Mohd Shahid, 2014; Basri, 2017). Meanwhile Ahmad Wifaq (2016) divided MS into four (4) types according to *Maqasid Syariah* rank. These four (4) types are *Maqasid Ibtida'i*, *Maqasid Ighami*, *Maqasid Taklifi* and *Maqasid Ta'abbudi*.

In addition, Zulkifly (n.d) stated that there are eight (8) basic conditions of MS implementation namely: (i) knowing the Quran al-Karim, (ii) knowing al-Sunnah, (iii) knowing the *ijmak* matter, (iv) knowing the knowledge of *Usul al-Fiqh*, (v) knowing Arabic language, (vi) knowing the general rules of *Fiqh*, (vii) knowing the *Furu' Fiqh* and (viii) knowing reasoning (*dalil*

*aqli*). These conditions are the main requirements in interacting with MS. Furthermore, the main objective of Syariah is to safeguard the benefits and goodness of the ummah (*Maqasid Ibtida'i*), followed by the revelation of Syariah to be understood (*Maqasid Ifhami*), then Syariah is the responsibility to be fulfilled by human (*Maqasid Taklifi*) and finally Syariah is revealed so that humans are guided by Syariah and not according to their own desire (*Maqasid Ta'abbudi*).

#### **4.0 Indicator for Islamic Aqeedah Compliance Index towards Human Development**

There are six (6) indexes have been developed based on MS such as Ethics-argued Human Development Index (E-HDI), Index Syariah Project, Islamic Human Development Index (I-HDI), Islamicity Index, Integrated Development Index (I-Dex) and Ummah Development Index (Dar, 2004; Rasha Ellass, Anto, 2010; Rehman & Askari, 2010; Ruzita et al., 2014; Fadilah, 2014). To develop an index based on MS, there are several stages of implementation that must be fulfilled (Rasha Ellass, 2009) such as:

- i. Stage I: Reviewing the interpretation of Islamic state from the perspective of Sunni and Shiite experts.
- ii. Stage II: Developing quantitative and qualitative methods to measure the degree of Syariah compliance (indexing) in an Islamic state by experts.
- iii. Stage III: Analysing the proposal and findings of research (achievement of a country's scores in Syariah compliance).

The Malaysian Ummah Development Index (MUDI) serves as a benchmark in looking at the economics of the ummah in Malaysia including Economic Development Index, Social Development Index and Spiritual Development Index of Muslim (Fadilah, 2014; Muhammad Hisyam & Nur Syahidah, 2016). It is based on five (5) MS principles as a dimension of measurement and alternative to the Human Development Index (HDI). Furthermore, Mohsina & Khalid (2014) in comparing Syariah index performance between India and Malaysia particularly on economics found that performance in Malaysia is better even in conventional index (Mohsina & Khalid, 2014). It shows that Malaysia implements Islamic approaches in economic governance which is syariah-compliant (Azman et al., 2016). This is parallel with Mohd Kamal (2015) who proposed the enhancement of Syariah index and Syariah stock market to be aligned with the sixth objective of Capital Market Masterplan (*Pelan Induk Pasaran Modal*) in making Malaysia the center of the world's major Islamic Capital Market based on MS principles.

In addition, economic and social challenges in the society has moved the government to develop the development index to measure the current economic performance. It is similar to the conventional development index developed by United Nations Development Program (UNDP). Since the index developed by UNDP is only focusing on three (3) physical aspects – health, education and economic or lifestyle, many Muslim countries are unable to achieve 70% of the achievement set (Fakhri, 2015). Therefore, the MS approach is a major alternative in building the Islamic state development index since the criteria evaluated cover all aspects of life (religion, life, reason, ancestry and wealth) which combine both aspects (material & spiritual). It

is supported by Mohd Shukri (2015) through the Islamic *tasawwur* view of the Islamic-Based Development Index (IBD-I) which emphasizes human relations with the Creator, human among themselves and human with the environment (the goal of Islamic civilization development).

The Islamic Aqeedah Compliance Index (IACI) proposed in this study is parallel with Islam. The previously developed indexes such as the Ethics-argued Human Development Index (E-HDI), the Islamic Human Development Index (I-HDI), the Syariah Index Project, the Islamicity Index, the Malaysian Ummah Development Index-MUDI, the Integrated Development Index (I-Dex) and the Malaysian Syariah Index (ISM) are the basis and reference in the construction of IPAI on human development.

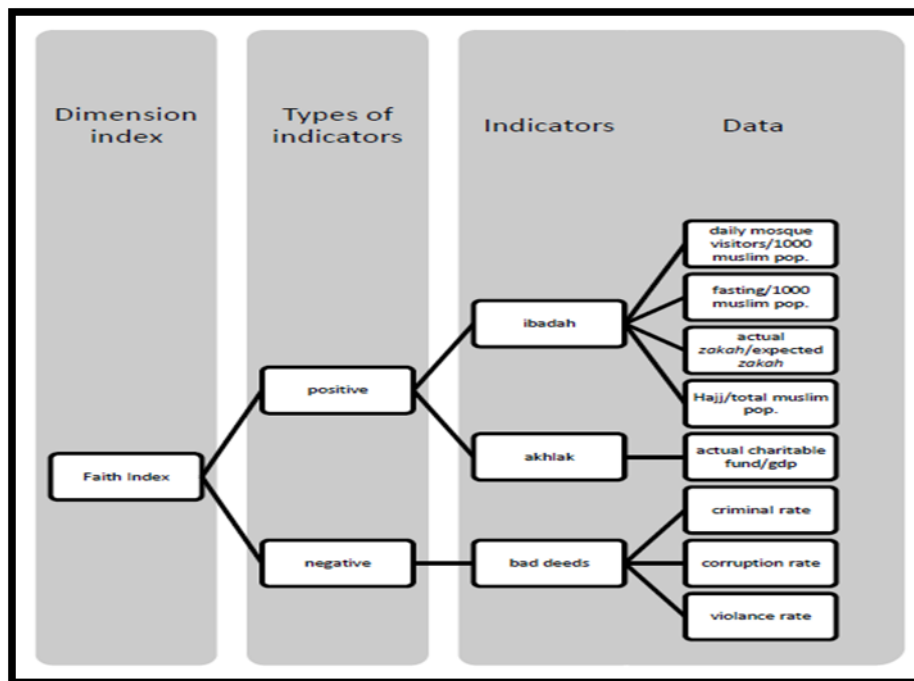


Figure 1: Faith Index, Dimension & Indicators (Anto, 2010)

Table 2.2: Component, Dimensions and Elements of I-Dex

Component	Dimension	Element
Al-Din (Faith/Religion)	Spiritual Development	Faith
		Number of Mosque
		Number of Religious School
	Ethics	Level of Bribery
		Social Service
		Voluntary Work
	Islamic Practical	Five times prayer
		Zakat / tithe /alms

Sources: Ruzita et al. (2014) & Fakhri (2015)

### 5.0 Conclusion

The IACI's development focuses on the elements of Islamic faith as an index indicator which is capable in solving religious issues arise today. It is aligned with our government's main policy through the Syariah Index of Malaysia and should be developed involving specific committees and expertise to be suitable for all areas.

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