

# Analysis Of Human Development With The Islamic Human Development Index (IHDI) In West Java Province In 2014-2018

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**Abstract:** The purpose of this paper is to gauge how the level of human development based Islamic Human Development Index in the province of West Java by using a dimensional approach maqashid sharia. Also, this study aims to compare the level of human development According to the Human Development Index (HDI) and the Islamic Human Development Index (IHDI) in West Java province. The research method used in this research is the descriptive method with a quantitative approach. The population in this study were all City / Regency in West Java. The sampling technique used in this study is the sample saturated with a total sample of 21 samples. This study indicates that human development in West Java Province-based IHDI is not optimal. Due to ad-dien-index value, the value of an index-nasl and al-maal index value is low. IHDI value of City and County Obtained average is low, while IHDI Cimahi, Bogor, and Bandung Obtain IHDI value in the medium category. Among the three City and County of IHDI Obtained Bandung highest value with an index value of ad-deen, an-nafs index, index, and al-aql al-maal Become the highest contributor. This research is expected to provide benefits to the government to improve the quality of human development-based IHDI.

**Keywords.** Human Development Index (HDI), Islamic Human Development Index (I-HDI), Maqashid Sharia.

## INTRODUCTION

Development is a multidimensional process that includes change fundamental in social structure, change in people's attitudes, and changes in national institutions (Todaro & Smith, 2006). According to Pratowo (2011), the ultimate goal of development is the people's welfare. Humans are an object of development but are expected to be the subject of development so that they can make valuable contributions to the progress of a country.

A measure of development success from time to time experienced the evolution of thought from the start Gross Domestic Product (GDP) / Gross National Product (GNP) which is used as a benchmark the success of development is judged from creation of goods and services, Happiness Index or happiness index to measure how much happy people with his life, and appears index human development (IPM) or Human Development Index (HDI) (Natadipurba, 2016).

HDI is one of the social indicators used to measure success development (Subandi, 2012) and is still used to measure success development. The developed country category is marked with a high human development index. HDI is formed by three primary dimensions, namely: age, a long and healthy life as measured by numbers, life expectancy, knowledge measured by the average length of schooling, the measured standard of living of expenses (BPS, 2018).

HDI Indonesia in 2017 reached numbers 70.81%, and this HDI Indonesia trend continues to experience an increase every year. At the same time, UNDP saw some opposite inequality indicators with an increase in the HDI. First, level poverty and hunger. UNDP noted that around 140 million Indonesians live with less than IDR 20 thousand per day, and 19.4 million people suffer from malnutrition. Second, level health and death, recorded as many as two million children under one year of age have not received complete immunization. Then, the maternal mortality rate is as many as 305 deaths per 100,000 live births. Third, access to essential services. UNDP saw that nearly five million

Children are not in school, and children in Papua have an exclusion rate from high school (Fauzi, 2018).

In addition, there are 139 countries studied by The World Bank. Countries from South America and Africa dominate the top 10 countries with a high level of inequality. Botswana's position at the top is occupied with this index by 0.626%, followed by South Africa with a Gini index of 0.623%. Indonesia itself is ranked 62nd most lame country globally, with a Gini index of 0.395%. Based on the Statistics Indonesia (BPS) data, by September 2017, the Gini index in Indonesia reached 0.391% figure, slightly below 2010 average 2015 estimated by the World Bank. However, deep The last three years, the Gini index has been consistently moving in a downward trend. The data indicates that inequality between people, rich and poor, is very tall, especially among the ten countries (Cnbc Indonesia, 2018).

Apart from the Gini index, income per capita to is one measure of the prosperity of a country. Based on Tradingeconomics data Indonesia's GDP per capita in 2017 is US \$ 4,130 or 51.89 million. This shows that the position of Indonesia's GDP is in order fifth among ASEAN countries. This shows that Indonesia's per capita income is lower than Singapore, Brunei Darussalam, Malaysia, and Thailand. While in the first position, the largest GDP is obtained by Singapore, with GDP per capita reaching the US \$ 55,235.

Islam as a living system has a set of rules, including economics, development in an Islamic perspective, material and spiritual, and human resources development, social, culture, and others (Yusuf, 2019). The aim from development in an Islamic perspective is to achieve comprehensive welfare and holistic both in this world and in the hereafter (Septriani & Herianingrum, 2017). One of the crucial points regulated by Islam in the economy, namely maqashid sharia. An explanation of the maqashid of sharia that is sharia Islam wants absolutely justice and manifested the benefits of life for Muslims through complete development (Khasanah, 2015).

Indonesia is a country that has the largest Muslim population in the world. Based on data published by The Pew Forum on Religion & Public Life, adherents of Islam in Indonesia amounting to 209.1 million people or 87.2% of the total population. That number is 13.1% of the total Muslims in the world (Katadata, 2018).

The measure of development in Islam is known the concept of the Islamic Human Development Index (IHDI) which Anto first introduced as one of the tools used to do this measurement-based human development maqashid sharia, this research is the first time conducted by Anto (2009) by measuring the success of human development in OIC countries. IHDI calculations use maqashid sharia dimensions, which consist of five dimensions which include the dimension of religion (ad-din), the dimension of mind (al-aql), the dimension of the soul (an-nafs), the dimension of inheritance (an-nasl) and the dimension of wealth (almaal). Based on the results of his research, Indonesia, as the world's largest Muslim country ranks 18th with an IHDI of 58%. This figure shows that Indonesia's position is very far behind with other Muslim countries, even though Indonesia is a country that is the majority of the population is Muslim and adherents most religion is Islam.

Meanwhile, the IHDI research in Indonesia conducted by Rama & Yusuf (2019) shows the IHDI value in each province is different. There are 12 Provinces that are categorized at the medium level while among them is Central Kalimantan Province with IHDI score of 58% followed Bali Province with an IHDI score of 57% and North Maluku Province with an IHDI score of 55%, while 21 The other provinces are in the low category because the IHDI value obtained is below the number 50%, including the DKI Jakarta Province which occupies the 22nd position with an IHDI score of 46% and West Java Province which is in 29th position with an IHDI value of 43%.

West Java is one of the provinces in Indonesia with the largest population and based on statistics (BPS, 2015), total population in West Java with the most religious adherents namely Islam at 93% while religion Catholic only 5% and compared to religion Protestants, Hindus, and Buddhists in the number below 2%.

HDI is used as a measuring tool for human development to measure well-being is not compatible and sufficient to measure human development in an Islamic perspective. It would be more appropriate if the country which the majority of the population is Muslim using human development index according to Islamic perspective, the index is known as Islamic Human Development Index

(IHDI) (Septriani & Herianingrum, 2017). The emergence of IHDI as a measure of human well-being based on the Koran and Hadith, it is certainly different with HDI which is fundamentally unfounded maqashid sharia while the theory and concept of IHDI is based on maqashid sharia, which includes: the dimension of religion (ad-din), the dimension of mind (al-aql), the dimension of the soul (an-nafs), the dimension of inheritance (an-nasl) and the dimension of wealth (almaal) (Anto, 2009).

The first research conducted by Anto (2009), the indicators used in research, namely, ad-dien index: number of mosques, fasting, zakat, pilgrimage, charity funds, crime rate. An-nafs index: life expectancy, usage drugs and smokers. Al-aql index: level education, number of educational institutions, numbers literacy, and the number of patents. An-nasl index: number of families, birth rates, mortality rates, and the divorce rate. Al-maal index: (Gross Domestic Product) GDP per capita, growth economy, GDP population growth, Gini ratio, and poverty levels.

Research conducted by the author is available differences and similarities. The difference which fundamental, namely from the object of research being carried out by the author, this research was conducted in the province West Java by measuring IHDI 21 Regencies / Cities in West Java, Province West Java which is the object of this research because it has some exciting things to be studied include: 1) quality human development in West Java continues has increased every year and are at a high level that can be seen in the report West Java Statistic, 2) has a total population largest in Indonesia and projected in 2020 the total population in West Java Province is approx 49.9 million people and 3) the majority of the population in Java The West is Muslim, this is according to the report West Java Statistic that 93% of the population in West Java are Muslims.

In addition, in measuring IHDI is determined illustrative indicators conditions of human development, indicators used in this study is a combination from some previous research, this due to the measurement of the IHDI indicator its use has not been steady, other than that the indicators are used according to conditions in the field.

Based on these problems the formulation of the problem in this research is what is the level of human development based on the Islamic Human Development Index at West Java in 2014-2018 and how comparison of development measurement results humans based on the Human Development Index and the Islamic Human Development Index in West Java in 2014-2018?

## **LITERATURE REVIEW**

### **THEORETICAL FOUNDATION**

#### **Economic Development Concept**

Development is an orientation and an activity of endless effort (Subandi, 2012). Development is defined as an activity in an effort to improve the welfare of society in various aspects of life that are carried out in a planned manner and sustainable by utilizing and take into account resource capabilities, information and scientific progress and technology, and pay attention to developments social (Melliana and Zain, 2013)

Economic development is a part of development. Today economic development experience changes from time to time. The traditional development paradigm is the capacity of an economy national to create and sustain gross national income or gross national gross (GNI). In addition, economic indexes are used as a measuring tool for development progress, namely per capita income growth or income per capita (Todaro & Smith, 2006).

According to Hasan and Aziz (2018), a development economy has three essential characteristics: a process of change that occurs continuously, an effort to increase the income per capita, and the increase in per capita income must continue to take place over the long term. The purpose of use of this per capita income growth is to measure the progress of deep country development, so we can see prosperity a country from the economic side that is reflected in the availability of goods and services for consumption activities and investment (Todaro & Smith, 2006)

In addition, there are three core objectives of development: firstly, increased availability and expansion of the distribution of various basic living necessities, including food, clothing, shelter, health, and safety protection. Second, that is a decent standard of living besides income increases but includes increases quality of education, additional employment, and attention to cultural values and humanity. Then the third, is the expansion of economic and social options free a

The person from a sense of dependence which can denigrate human value (Todaro & Smith, 2006).

### **Islamic Economic Development Concept**

Islamic economic development is a concept that studies and analyzes processes development. Its factors influence it to identify and recommend development policies based on the source of Islamic teachings, namely the Koran and Hadith (Beik & Arsyianti, 2016).

The goal of developing the Islamic economy itself, namely the achievement of welfare in the world and the hereafter, in this case, Choudury says that there are Islamic economic principles needed in Islamic economic development, namely: monotheism, brotherhood, work and productivity, distributive equity, cooperation, and organization / Islamic institution. These principles must be applied in economic activity. Islam acknowledges the existence of individual and collective ownership. Otherwise, profound economic principles are more emphasized on wealth distribution activities evenly in terms of This government acts as the regulator that must pay attention to the welfare and social justice (Ulum, 2015).

According to Ahmad in Septriani & Herianingrum (2017), there are four basic philosophical approaches to Islam in development: Tauhid, Rububbiyyah, Khilafah, and Tazkiyah. Apart from that, there are five essential features of the concept of Islamic development, namely as follows (Ramli et al. 1, 2015):

1. Economic development in Islam is comprehensive and contains spiritual elements, values-oriented moral and material and welfare that is not achieved world welfare only, but further, that is welfare in the hereafter.
2. The main focus of expanded development, namely humans with their cultural environment.
3. Economic development is an activity multidimensional, so all effort must balance various factors and does not cause inequality.
4. Economic development involves a number of changes, both quantitatively and qualitative, and balanced with each other.
5. Islamic development involves principles of optimal resource utilization and the principle of fairness in distribution

The economic approach to Islamic development must be comprehensive and holistic, meaning it must be balanced and proportional between moral and spiritual. In economic development, Islam is based on monotheism, caliphate, and tazkiyah (Beik & Arsyianti, 2016). The concept of monotheism plays a role important in development because everything is based on the submission of the rules of Allah SWT. In addition, the concept of caliph also plays a role important because development depends on the quality of human and human resources has the main task, namely as a servant of God and Allah's representative on earth to prosper it, it is in line with the words of Allah SWT in Al-Quran surat Al-baqarah verse 31. Next, the concept of tazkiyah is based on principles. The main ones are justice, balance, and complete submission to the rules of Allah SWT so that the main focus of development is not the aspect material only but associated with moral aspects spiritually. Until the effort to achieve natural well-being, he needs the role of the state and its society (Beik & Arsyianti, 2016).

### **The Concept of Islamic Maqashid Sharia**

In language, maqashid sharia consists of two, namely, maqashid and sharia. Maqashid is the plural form of maqshid which means deliberate or goal, sharia means the path to the source of water. The path to this water source can also be said to be the primary source of life (Muzlifah, 2013). Maqashid Sharia has space a larger scope aiming for welfare of the people (Ullah & Kausar, 2017).

The foundation of the maqashid of sharia is the Koran and Hadith, this maqashid sharia is related to legal aspects, especially in the field of muamalah which scholars, among them much develop is Al-Syatibi who has trying to develop a principle or principle found in the two sources of the teachings of Islam with associate it with the maqashid sharia, wherewith this maqashid sharia approach the study doing so is more focused on values which brings human welfare in every command revealed by Allah SWT (Aibak, 2015).

Maqashid Sharia has a broad scope more considerable which aims to prosper people ((Ullah & Kausar, 2017). Meanwhile, according to Al-Ghazali stated that the aim of the maqashid sharia, namely the achievement of the welfare of all people humans related to the maintenance of religion (hifdz ad-dien), maintenance of the soul (hifdz an-nafs), maintenance of reason (hifdz al - aql), maintenance descent or family (hifdz an-nasl) and maintenance of property (hifdz al-maal) (Kasri & Ahmed, 2015).

As for the views of Abu Zahrah in HT & Ali (2018), stated that the main purpose of maqashid sharia is divided into three, namely: 1) individual education (ta'dib al-fard), 2) enforcement justice (iqamah al-adl), and 3) encouraging welfare (jalb al-maslâhah).

The five maqashid sharia according to Al-Syatibi in Sabar, et all, (2017), have a benefit and importance. The level of urgency and There are 3 (three) interests, namely dharuriyyat (a need that must be met, if not met will make life corrupt), hajiyyat (a need that should have been met, if not fulfilled will result in difficulties), and tahsiniyyat (complementary needs, if not filled will make life less comfortable).



**Figure 1. Levels of Maqashid Sharia**  
*Source: Ramli, et. all. (2015)*

The five maqashid of sharia are basic human needs, namely, needs absolutely must be fulfilled so that humans can live happily in this world and the hereafter. If one of the five essential components of human needs is not fulfilled, it will be annoying human survival, so achieving overall well-being in this world or the hereafter cannot exist.

### **The Concept of Human Development Index (HDI)**

Humans are the most crucial asset in between the resources owned by a country; human development locates man as the ultimate goal of development, not an instrument development (Rama & Yusuf, 2019). Development human is a process to increase the choices that humans own. Between many of these choices, the most important choices are living long and healthy, being knowledgeable, and having access to the resources needed to get it live properly (BPS, 2018). HDI is introduced by the United Nations Development Program (UNDP) in 1990 and published online periodically in the Human Annual report Development Report (HDR) (Pratowo, 2011).

HDI is used to measure performance human development based on several components basic quality of life. HDI is built through a basic three-dimensional approach (BPS, 2018). The health dimension is assessed by life expectancy at birth. The education dimension is measured using mean school years and long school expectations. Next, the standard of living dimension is measured by national income gross per capita (UNDP, 2019).

The life expectancy indicator is an average of the estimated number of years that someone can take for life. While the average old school is the data used for describes the number of years used by residents aged 15 years and over inside carry out formal education (BPS, 2019). Meanwhile, the hope for the old school is the expected length of schooling will be felt by children at a certain age in the future, assuming that the child's chances will remain to attend school at the following age, which means the same with the opportunity for the population to attend school per current population for the same age. The average per capita expenditure is indicators describing one's standard of living feasible (BPS, 2019).

The general formula used to calculate the HDI are as follows:

$$\text{HDI} = (\text{Y1} + \text{Y2} + \text{Y3}) \frac{1}{3}$$

With an explanation:

HDI = Human Development Index

Y1 = Life Expectancy Index

Y2 = Education Index

Y3 = Decent Living Standard Index

UNDP itself has divided the status of human development of a country or region into three categories, namely the low, medium, high, and very high. HDI figures range from 0 to 100. The closer to 100, it is an indication of human development, the better, if the HDI value is  $<60$ , then it is categorized as low human development, while the value reaches  $60 \leq \text{HDI} < 70$ , it can be categorized as human development moderate if the value reaches  $70 \leq \text{HDI} < 80$  categorized as high human development, and HDI scores reached  $\geq 80$  categorized as very human development high (BPS, 2018). Development status category man, more details can be seen in Table 1.

**Table 1. Category Status Human Development Index (HDI)**

Score	Category
HDI $< 60$	Low
$60 \leq \text{HDI} < 70$	Middle
$70 \leq \text{HDI} < 80$	High
HDI $\geq 80$	Very high

Source: BPS, 2018

### Islamic Concept of Human Development Index (IHDI)

Islamic human development index (IHDI) or human development in an Islamic perspective refers to the concept of maqashid sharia and certainly different from the concept of development conventional human, IHDI is based on The Koran and Sunnah which aim to achieve the welfare of the world and the hereafter, this first concept times introduced by Anto who count achievements of human development in countries who are members of the OKI, according to Anto's indicators HDI is not sufficient to measure success development in a majority country Muslim population, (Anto, 2009).

According to Al-Ghazali and Al-syatibi in Ramli, et.all. (2015) essential components to achieve welfare, namely by fulfilling needs (daruriyyat), complement or need (hajjiyyat), and decoration or luxury (tahsiniyyat), inside order to maintain the five things which the serig is called maqashid sharia

Maqashid sharia consists of five primary purposes that are, the maintenance of religion. Soul care, preservation of intellect, preservation of offspring, and property maintenance. The following is the meaning of the five purposes of the sharia maqashid (Zakaria, 2014):

#### 1. Hifdz Ad-Dien

Religion is the most significant human need. Importantly, every Muslim is required to act under sharia in all aspects of life and seek the pleasure of Allah SWT as well as deep commitment to carrying out the commands and prohibitions of Allah SWT, such as performing prayers, fasting, etc. The ad- dien index can be calculated with an indicator crime rate and the number of mosques. The crime rate is data or number of cases related to behavior breaking the law and breaking social norms so that society is against it (Putra, 2016). This Indicator is used to describe someone from the moral and moral point of view someone. While the number of mosques is data or the number of mosques used as facilities for worship. The Word of Allah in Surah Ad-dzariyat verse 56.

وَمَا خَلَقْنَا الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي  
س

*It means: "And I did not create the jinn and human except that they may serve Me"*

An-Nisa verse 165.

رُسُلًا مِّن قَبْلِكَ لِيُذَكِّرَ الَّذِينَ لَمْ يَرْسَلْنَا إِلَيْهِمُ الْبُحُرَانَ وَالْغُلَامَ الْمُرْسَلِينَ  
ح

*Meaning: "(Those We sent) apostles as the bearer of glad tidings and a warner so that no reason for*

*humans to God after the coming of the apostles. Allah is Mighty, Wise"*

Word of the Prophet sallallahu 'alaihi wa sallam.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَبَسَ اللَّهُ بِنَفْسِكُمْ كَالَّذِي قَتَلُوا النَّفْسَ الَّتِي حَبَسَ اللَّهُ بِنَفْسِكُمْ كَالَّذِي قَتَلُوا النَّفْسَ الَّتِي حَبَسَ اللَّهُ بِنَفْسِكُمْ كَالَّذِي قَتَلُوا النَّفْسَ الَّتِي حَبَسَ اللَّهُ بِنَفْسِكُمْ

Meaning: "It is not lawful blood of a Muslim (not to be killed, Ed.), But with one of the three because the soul with soul, parents who commit adultery (killed by stoning, Ed.), The apostate leave the faith and jama 'ahnya "(Bukhari)

## 2. Hifdz An-Nafs

Nurturing the soul is concerned with fulfillment the necessities of daily life, such as eating, drinking, shelter, clothing, and so on. This basic need absolutely must be met because otherwise, it would harm him. Indicators with which to calculate the an-nafs index, namely life expectancy and number drug abuse.

Life expectancy is average, the estimated number of years someone can take for life (BPS, 2019). In contrast, drug abuse is a form of deviant behavior that uses illegal drugs such as narcotics, psychotropic substances, and addictive substances. Allah's Word in the Surah Al-baqarah verse 179

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ لَّيْسَ بِالَّذِينَ قَتَلُوا أَنْفُسَهُمْ وَأُولَئِكَ هُمُ الْمُتَّقُونَ

It means: "And in qishaash there (saving of) Life to you, O men of understanding, that ye may ward off"

Surat Al-furqan verse 68.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَكَانُوا قَاتِلِينَ الَّذِينَ دَعَوْا إِلَى اللَّهِ وَرَسُولِهِ وَقَاتِلُوا حَتَّى يَخْرُجُوا مِنَ الدِّينِ أَوْ يَخْرُجُوا مِنْهُمْ أَوْ يَكْفُرُوا بِاللَّهِ وَالرَّسُولِ أُولَئِكَ هُمُ الْمُفْسِدُونَ

It means: "And those who do not worship any other god along with Allah and do not kill the soul which Allah has forbidden (to kill) except with (reason) is true, and do not commit adultery, whoever did that so that, had he gets (retaliation ) sin (her) "

The Prophet sallallahu 'alaihi wa Sallam has said about the preservation of the soul:

بَل لَّيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ مَّنْ جَاءَكَ مِنَ النَّاسِ فَسَبِّحْ بِحَمْدِ اللَّهِ عِندَ كُلِّ مَسْجِدٍ وَارْكَبْ مَعَ النَّاسِ وَلَا تَمَسَّهُمْ جَانِحًا وَإِذَا خَرَجْتَ إِلَى السَّجْدِ فَاسْأَلْهُم بَأْسَ رَبِّهِمْ إِنَّ سَبْحَ اللَّهِ أَكْبَرُ مِنْ سَبْحِ النَّاسِ

Meaning: "Whoever threw himself from the mountain and then he killed himself (dead), then he will be in a Hell in a state threw himself forever". (Imam Bukhari)

## 3. Hifdz Al-Aql

This nurturing of the mind drives a man to explore the existing potential constantly. This is to increase knowledge that skills owned by each individual, like studying at school or madrasa. Usable indicators to calculate the al-aql index, namely the number of expectations school and the average length of the school.

The expected number of years of schooling is the expected length of schooling will be felt by children at a certain age in the future, assuming that the child's chances will remain to attend school at the following age, which means the same with the opportunity for the population to attend school per current population for the same age. In contrast, the average length of schooling is data used to describe the amount years used by residents aged 15 years and over in carrying out formal education (BPS, 2019). The Word of Allah in Surah Alalaq verse 5



أَلَمْ يَلْمِ الْفَاسِقِينَ الَّذِينَ  
لَمْ يَعْلَمُوا

Meaning: "He teaches man what he did not know"

Surah Taha verse 114

أَلَمْ يَلْمِ الْفَاسِقِينَ الَّذِينَ  
لَمْ يَعْلَمُوا وَلَا حَسْرَةً  
لَهُمْ فِي مَا كَانُوا يَفْعَلُونَ  
وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ  
الْحَكِيمَ وَأَنْزَلْنَا إِلَيْكَ  
الْقُرْآنَ الْعَرَبِيَّ الْمُسْتَدِيمَ  
تَنْزِيلًا مِّنْ رَبِّكَ الْعَلِيمِ  
الْحَكِيمِ

*Meaning: "And Allah Most High King The truth, and do not be in a hurry to read Al Qur'an before perfected revealed them to you, and say:" O my Lord, add science to me "*

#### 4. Hifdz An-Nasl

Allah SWT encourages Muslims to have a family and preserve offspring by way of marriage is a must choice taken if someone wants to have children. Apart from that, they should maintain prices self and family. In this case, the indicators can calculate the an-nasl index, ie birth rates, infant mortality rates, and figures divorce.

The birth rate is the number of data births per 1000 people each year. Meanwhile, the infant mortality rate is a significant number that shows the number of deaths of infants aged 0 years out of every 1000 live births in a given year. Infant mortality is an indicator used to describe the degree of health community (Metro Kota, 2019). As for the number, the divorce rate is many breakdowns marriage is legally compatible with this Law on Marriage Article 38 and KHI in Article 113. Allah says in surah Al-Isra, verse 32

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوْا زَوْجَ اٰلِ زَوْجِكُمْۙ الَّذِيْنَ بَيْنَ يَدَيْهِۙ اٰيٰتُ اللّٰهِ عَظِيْمٰتٌ ۚ

*It means: "And do not approach adultery; in fact adultery is a heinous act. And an evil way "*

The Prophet sallallaahu 'alaihiwa sallam also said:

مَنْ نَسِيَ طَاعَةَ اللّٰهِ فَمِنْ اَوْلَادِهِۦ لَمَنْ يَزُوْجُ وَاَمَّا الْاَبْرَارُ فَمِنْ اَوْلَادِهِمْ مَن يَصِيُمْ ۗ

*It means: "O young men, whoever among you can marry, then let him marry. Furthermore, whoever is not able, then let him do fasting (circumcision). Because of the fast indeed be a cure for him."*

#### 5. Hifdz Al-Maal

Muslims are encouraged to become rich, but the wealth obtained must be reasonable and does not conflict with sharia. Usable indicators to measure the al-maal index, namely income per capita and poverty depth index.

According to BPS (2019), per capita expenditure is an indicator that describes the standard of decent living, and the poverty depth index is the average measure of the gap in the expenditure of each of the poor against the poverty line (BPS, 2019). The Word Allah in Surah An-Nisa verse 5

Expenditure per capita by BPS (2019) is an indicator that describes a decent standard of living, and the poverty gap index is the average size of each expenditure gap of the poor to the poverty line (BPS, 2019). Allah says in surah An-Nisa verse 5

لَا تَجْعَلْ اَمْوَالِكُمْ اِنْجَارًاۙ لِّمَنۢ لَّمْ يَحْيَاهَاۙ فَذٰلِكَۙ اَنْتُمْ كٰفِرُوْنَ ۗ

*It means: "And do not leave it to people who have not sought, treasures (those within your power) which serve God as a staple of life. Give them shopping and clothes (from the treasure it) and say to them good words "*

Surah Al-Isra verse  
26

وَاٰتِ اَقْرَبِيْنَ ۗ ذٰلِكَۙ اَتَىٰ اَقْرَبُوْنَ ۗ

*It means: "And give to families who close their rights, to the poor and the traveler, and do not squander (your wealth) in wantonness."*

The Prophet sallallaahu 'alaihi wa sallam said

عَنْ

نَدَامًا ۞

لَ ۞ لَال ۞ بِرِ مِ ا  
۞ قَط ۞ ر ۞ ا  
۞ بَ ۞ عَ ۞  
۞ يَ ۞ نَ ۞  
ق

*It means: "Almighty Allah has cursed the thief who steals an egg and cut his hand "*

Figures IHDI calculates the composite index maqashid sharia, IHDI numbers ranging from 0 to 100. The closer the number 100, the it indicates that the value of his IHDI is high and good

Construction quality, whereas if the acquisition value of IHDI honing his 0 then categorized IHDI low and the quality of construction is not good. Results of the calculations are categorized into four IHDI, low, medium, high, and very high. Can be seen in Table 2.

**Table 2. Category Status Islamic Human Development Index (IHDI)**

Score	Category
IHDI <60	Low
$60 \leq \text{IHDI} < 70$	Middle
$\leq 70 \text{ IHDI} < 80$	High
$\text{IHDI} \geq 80$	Very high

Source: BPS, 2019 adjusted

## RESEARCH METHODS

The research method used in this research is the descriptive method with a quantitative approach. Descriptive research aims to depict or describe empirically from the data collected in the study (Ferdinand, 2014).

While quantitative research is research that explains the relationship or influences the measured and concerned with the quantification method (mathematically) and data obtained based on the reports that are already available or published (Tanjung & Devi, 2013).

The population is a mix of all the elements that can be events, things, or people who have similar characteristics, which are the center of attention of the researchers (Ferdinand, 2014). Meanwhile, according to Rutoto (2007), the entirety of the population is involved in the research object as a data source with specific characteristics in a study. The population in this study were 26 district/city in West Java province.

While the sample is a subset of the population consisting of several members (Ferdinand, 2014), the sample used in this study is saturated, the sample is saturated are all members of the population are used as a sample because fewer than 30 (Sujarweni, 2015). The sample used in this study was 21 County and City in the province of West Java. This is because some of the City / County data are not available. The analytical tool used in this study is part of a quantitative method that has its formula calculation phase through several stages.

## DISCUSSION

In this study, five measured dimensions have been explained previously. The results of the study will be described as follows:

### A. *Hifdz Ad-Dien*

Religion has an essential role in human life; Rama and Yusuf (2019), quoting Ibn Ashur, defines religion as the savior faith preservation of everything that can weaken and confuse one's convictions. To measure the ad-deen index can use the indicators relating to the worship rituals such as prayer, fasting, zakat, hajj, and others. However, matters relating to worship such as prayer, fasting, and Hajj can not be measured with numbers; you can use one of them is zakat. However, in this study was not used because the data is only available in the zakat institution City / Regency and the limited number of researchers in terms of time and cost.

This study used indicators of crime and the number of mosques. Crime rates describe the moral and morality, while the number of mosques used to describe in terms of worship. Based on the results of the index value of the ad-deen Year 2014-2018, the index value ad-deen city and regency in West Java show the results fluctuate, which means attention to religion in West Java less than optimal, especially as a means of mosques have not been able to be optimized as a means of for worship, especially in studying religion. This led to a crime in West Java is also high due to a lack of understanding of religion.

For three consecutive years, Bogor Regency acquires ad-deen index value is highest among the City and County of others, but in 2017 and 2018, the value of the index the highest ad-deen obtained Bandung. Value index of top ad-dien-dominated district of Bogor, Bandung and Cianjur,

Bogor Regency obtain ad-deen index value was highest in 2015, which reached 0.95 with the second biggest contributor to the indicators used are crime rates of 0.90 and the number of mosques in 2015 with a value of one.

In contrast to Bandung, which occupies the second position based on ad-dien index values obtained, although the rate of crime in the City of Bandung has been higher than the City and other districts but the number of mosques in the City of Bandung slightly compared to the other cities and regencies. This indicates that the moral quality and integrity in Bandung is not good.

While the ad-deen index values obtained Banjar lowest for five years in a row, crime rates in Banjar are annually lowest among the City and other districts even as the number of mosques as a means of worship little. Kota Banjar crime rates tend to be lower than other City and County, indicating that moral quality and integrity in Banjar can be said to be good.

The high criminal cases are as akibat of lack of attention to moral education and character, but it is due to lack of traction on the police in following up crimes (Faqih, 2019). Hence the need for increased attention to religious education and to educate morals and character early and maximize the role of the police in its task of following up cases of crime in the community.

### **B. Hifdz An-nafs**

Based on the results of an-nafs index calculation for the year 2014-2018, an index value of most high-nafs annually obtained Bandung with the value obtained by 0.91 each year but in 2018 the increase in value to 0.92, this is because the expectancy Bandung life has been higher than any other town or district, and the value of the life expectancy of Bandung always above 70, which means the average estimate of year that a person can take during his lifetime is about 70 years.

This shows that the City of Bandung is very concerned about the health aspects following the constitutional mandate of the Act of 1945 Article 28 H paragraph (1) and Law No. 23 of 1992 on health where health should be a priority, health is seen as an investment to improve the quality human resources (Astri *et al.*, 2013).

However, although the life expectancy is higher in Bandung, drug abuse cases are high, and every year into the City, most cases of drug abuse. This is certainly a shared responsibility to reduce the number of cases of drug abuse in the City of Bandung. In addition, Tasikmalaya district every year at the lower end it is due to the amount of drug abuse each year low and tends to fluctuate, which means the level of concern for health in Tasikmalaya district well as a low number of drug abuse. However, the life expectancy of the Tasikmalaya district each year has increased.

The increasing cases of drug abuse that occur are due to individual factors and environmental factors. According to Ariwibowo (2019) states that personality factors and factors of the constitution are internal factors that cause a person to use drugs, while external factors alone include the family environment in case of divorce, the factor of school because of lack of enforcement of discipline and factors peers who want to get admission in a particular group,

### **C. Hifdz Al-Aql**

Based on the al-aql index value obtained Cities and Regencies in West Java Province on 2014-2018 as a whole illustrates that awareness of education height, this can be seen from the measurement results the al-aql index which tends to increase every time year, the value of the al-aql index is the highest dominated by cities in West Java and three Regency namely Bogor Regency, Regency Sumedang and Ciamis Regency.

Based on al-aql index Cimahi ranked first every year, the value obtained for the index Cimahi al-aql always above the 0.70 figure shows that Cimahi awareness of the high education compared with other City and County and believes that the quality of human resources is influenced by an excellent education. According to Levcenko in Hakim *et al.* (2019), the intellectual development of human resources is one of the key economic indicators, high competitiveness in the sphere of education to be an indicator of economic development and an indicator of the quality of individuals in a country. The average length of school in Cimahi is annually over 10 years old and school expectations Bandung annually over 13 years.

Meanwhile, the al-aql index value of the lowest obtainable Indramayu district, from the year 2015-2018 al-aql index value below 0.54 Indramayu Regency, shows that awareness education in Indramayu is low compared with other City and County. The average length of school in Indramayu annually under 6 years old and school expectations each year are under 13 years of age.

#### **D. *Hifdz An-Nasl***

Based on the An-Nasl index value that has been processed in 2014-2018, Regency Indramayu is the highest district an-nasl index value of the City and the Regency otherwise, an-nasl index values were obtained each year above the number 0.50. The biggest contributor the an-nasl index of Indramayu Regency, namely the number of divorce which annually increases and touched the number of 8,681 cases in 2018, although the number had decreased divorce but still a Regency which shows the highest divorce rate. Of course, this is an important thing that the government and society must pay attention in efforts to reduce the number of divorce cases.

Meanwhile, Bogor Regency obtain an index value-nasl every year is always increasing with the value of an index-nasl obtained above 0.45 figure and the values obtained are dominated by the number of births per year, the highest among the other City and County, the number of births in Bogor always above the 11 thousand births. This means awareness in Bogor on health is said to be good to establish and sustain life.

However, unlike the City of Cirebon annually acquisition-nasl, an index value tends to fall every year despite the sharp increase remained still below the City and County of others. The index value obtained an-nasl dominated the number of divorces reached 7.386 cases and the birth rate annually over the number 47.000 births.

Divorce cases are high among West Java provinces in Indonesia because there is the number of City and County divorce cases divorce rate exceeds the national level among which Bandung regency, Indramayu and Bandung. According to the reports listed in religion Bandung High Court divorce case triggered domestic violence (domestic violence), mental preparedness is not ready, economic factors, quarrels, couples illness or disability, and polygamy (Rizal, 2019).

#### **E. *Hifdz Al-Maal***

Based on calculations of al-maal index values obtained City and County of fluctuating and Bandung is the City with al-maal index value is highest among others, the acquisition value of the index over the number of al-maal 55.29 annually, the index value al- maal dominated by the amount of spending per capita City of Bandung which annually above Rp. 14 million. However, the acquisition of al-maal index value higher than the City and County of others still can not describe the overall well-being, this is due to the high level of inequality in each year which reached number one.

In contrast with the acquisition of the index value al-maal first three years, namely in 2014-2016, Tasikmalaya obtained an index value maal al-lows. While the last two years ie in the year 2017 and 2018 Tasikmalaya able to improve the condition of the economy and the position of the index value al-maal lowest obtained Indramayu Regency tend to fluctuate, this is because the last two years the index depth of poverty derived Indramayu district reaches zero, which means the gap in Indramayu Regency during the past two years lowest among the other County and City. This condition is caused by high unemployment and the lack of agricultural land when most of the population still depends on agriculture (Dorimulu, 2019).

#### **F. *The Results of a Calculated IHDI and The Difference Between The Value of HDI and IHDI***

Efforts to improve the quality of human development in the welfare based on the calculation of the HDI shows that West Java Province has succeeded in improving the quality of development, it can be seen from an HDI value of each district or City that is annually always obtaining an HDI value above the figure of 60%, which means awareness government to create wealth based on the concept of HDI already is successful because it is increasing every year. In the high category, the increase in the value of the HDI is seen from three essential aspects of the HDI value measurements: aspects of health, educational aspects, and economic aspects.

Aspects of education in West Java tend to show positive results because each year has increased certainty and improved every year. Aspects of education are the government's focus has become an investment for someone in improving the quality of human resources, intellectual property through education will increase the productivity of a person, to improve the economy.

Based on BPS data released annually on the achievement of human development or HDI obtained City and regency in West Java tends to be volatile and are in the high human development category. That is because the HDI value obtained by each County and City is always above the figure of 60%, which means that the average acquisition value of HDI city and regency in West Java addressing good results.

However, the result of the acquisition of IHDI city and regency in West Java, the average values obtained are in a low category because the average acquisition value IHDI below the figure of 50%, except in Bandung for five years in a row scored IHDI highest among Cities and Districts IHDI more with the acquisition value above 54.81%, in addition, IHDI Bandung middle category, then in 2015 Cimahi scored IHDI 52.91% were in middle category, but in the following years has decreased, hereinafter Bogor regency in 2018 managed to increase its value IHDI until reaching 52.55% and the middle category. The following are the results of the IHDI score City and Regencies in West Java for five years, which can be seen in Table 3

**Table 3. Category IHDI City and Regency in West Java province Years 2014-2018**

Category	Year				
	2014	2015	2016	2017	2018
Very high	0	0	0	0	0
High	0	0	0	0	0
Middle	1	2	1	1	2
Low	20	19	20	20	19

*Source: Adapted by Researcher*

This indicates that the City of Bandung and Bogor Regency can increase the value of IHDI every year. However, the City of Cimahi, which had reached the IHDI category, is experiencing a decline in subsequent years, meaning that the City of Cimahi cannot maintain human development achievements well.

Following the objective that the Islamic Human Development Index (IHDI) use to measure human well-being in a holistic or comprehensive, well-being is measured not only in terms of material but immaterial anyway. Based on the exposure calculation results, IHDI previously showed that the City and regency in West Java province to improve human development in the Islamic perspective or IHDI average being in a low category, this shows that human development in West Java Islamic perspective is not optimal like increase the quality of human development as the HDI.

HDI high value in a region, not necessarily the higher the value of IHDI its results, this study only Bandung, Cimahi and Bogor Regency can achieve its medium category IHDI value, the rest are in a low category. This is because different indicators were used. The HDI indicators used only material and measured in IHDI benefit material and non-material.

Dimensions used to measure the dimensions of the HDI are limited to health, education, and economy. While the measurement IHDI used five dimensions, dimensions of wellness that is described by the index of an-nafs, educational dimension represented by the index of al-aql, the economic dimension is described by the index al-maal. The dimensions of family or descent described by the index of an-nasl and the latter is a religious dimension is described by the index ad- deen. The fifth dimension is a basic necessity of a life of each human being which must be met to achieve the welfare of the world and the hereafter (masalah), the fifth dimension is known as maqashid sharia.

Human development covering various aspects/dimensions each other mutual support because all the dimensions used in measuring the success of human development is an important dimension and must be met because, if not fulfilled, it will disrupt and reduce the quality of human development.

### G. Health Development

Health dimensions are depicted with an-nafs index is a primary need that must be met each individual as having good health will increase the productivity of a person (Wijayanti, et all., 2015).

To measure the health dimensions used in life expectancy because it is closely related to health are positive, whereas drug abuse is a form of offense that can ruin a person's soul, especially in health.

Islam upholds human existence, one of which is the presence of maqashid sharia relating to health is hifdz an-nafs or the protection of life, one of the hadiths of the Prophet Sallallahu 'alaihi wasallam that encourage Muslims to maintain the health/life is to eat foods that are kosher and Thoyib (well). Sholallohu Prophet 'alaihi wasallam said in a hadith narrated by Imam Bukhari:

*"From Ibn Abbas Radhi Allahu anhu said that the Prophet Muhammad Sallallahu 'alaihi wasallam said: " Many humans lose because two favors; health and leisure. "*

Based on the above hadith, it reminded people constantly to be grateful to be deliciously healthy and free time to be used as well as possible. According to Chandra in Wijayanti et. all., (2015), there are two factors that affect a person's health is a person's environment and behavior, this is the hadith is that the premises in line again to the individual health of each.

Bandung is the City with an index value of an-nafs high because the life expectancy is high even as the number of drug abuse is also high, although the value of the index an-nafs high but there are duties and responsibilities together in reducing the level of drug abuse either in the town or district in West Java.

Drug abuse occurring in the community is a form of negative behavior damaging the soul does not comply with maqashid syariah goal, while efforts should be made to reduce drug abuse: first, by balancing prosecution and rehabilitation. Firm and massive repression was carried out at dealers as well as rehabilitation for the victims. The second step is preparing a place to rehabilitate the victims. However, these efforts need synergy between the public component agencies, both local and central government (Kementrian Kesehatan, 2014).

### H. Education Development

In addition, a critical aspect of development is the educational dimension is described by the index of al-aql; humans are creatures created by God as a perfect being given an excess of the other created beings, human beings are given intellect and appetite. Things can be done to keep the sense, even by study and get a good education in the formal or non-formal.

Education is one of the efforts to direct human life and guiding people to arrive at the goal to be achieved. Islam puts education and the learning process is very important, one word of Allah glory to Him as a command to learn is to learn to read that of the surah Al-'Alaq paragraphs 1-5 and the first revelation received by the Messenger Sholallohu 'alaihi wasallam, the following Allah's words in surah Al-'Alaq verses 1-5.

اِنَّ لِسِيْهِ الْاِلٰهَ لَعَلَّ (1) لَعَلَّ لَعَلَّ لَعَلَّ (2) اِنَّ وَاِنَّ كَرُمًا (3) اَلْاِلٰهَ اَلْاِلٰهَ (4) مِمَّ مِمَّ (5) لَعَلَّ لَعَلَّ لَعَلَّ لَعَلَّ لَعَلَّ لَعَلَّ

*It means: "Read by (mentioning) the name Your Lord Who created, He has created man from a clot of blood, Read, and Your Lord is the Most Gracious, Who teaches (man) by means of kalam, He taught to man what he does not know. "*

The verse explains that humans who are given reason must maintain their minds, one of which is by learning that can begin with reading to strengthen and broaden horizons. To measure the al-aql index, the average length of school indicators and long school expectations are used, this is because the two



indicators are closely related to education that can be measured and measured.

Education is the key to one's success because education allows people to have social mobility, such as changing their social status in society, which means that education can improve their well-being (Aini, Isnaini, & Sukamti, 2018). Education is not only oriented to average intelligence but includes spiritual intelligence so that the future able to instill positive values that will be reflected in the character so that the long term impact can integrate the knowledge, charity, and faith (Farida, 2016),

Bandung and Cimahi become a city that scored the highest index of al-aql compared with other districts and cities, indicating that the two cities focus on advancing the field of education to improve the quality of existing resources.

### **I. Economic Development**

Then another important aspect, namely economy, problems in the actual economy not scarcity but the distribution of wealth equally and fairly. The process of obtaining wealth in Islam, of course, must be obtained in a different way, good and lawful. The gap between people poor and rich is necessary, especially in terms of wealth, that should be someone who has excess property able to distribute it to people who need it. In the economic dimension, it is used to describe the al-maal index, namely absolute per capita expenditure and index depth of poverty closely related to economics. Both can describe the economic dimension of property ownership and the wealth distribution gap.

The gap that occurs is due to the number of population in West Java lot and is not accompanied by employment leading to job opportunities there to be competition for the population in getting a job. It will increase unemployment and reduce the value of existing revenue will be lower because of weak labor force caused many unemployed (Arif & Wicaksani, 2017).

### **J. Construction of Religion**

The critical aspect is used in measuring human development and different measurements of the dimensions of the HDI religion. Dimension religion is an equally important aspect to be measured in human development because the concept of IHDI itself is not just to measure aspects that are material but immaterial. Religion is the referral behavior and the primary source of the social realities is very important and has a big hand to realize the national development programs (Hidayat, 2003) because religion is an ethical-moral and spiritual foundation that becomes a guide (guidelines) for humans in performing increasingly complex life.

The indicators used to describe the ad-deen index are the crime rate as a negative indicator relating to a person's character and moral values and the number of mosques as places of worship available to reflect the religious activities. Criminality or crime or offense is the act of a person who may be punishable under the Criminal Code of the Act and other applicable regulations in Indonesia (Simamora & Ratnasari, 2014).

The number of crimes that occur is due to two factors: internal factors and external factors. Internal factors are associated with specific properties such as mental illness, emotional power, low mental, and anatomy. The general nature such as age, the physical position of the individual in society, education and entertainment. The external factors include economic factors, religion, literature and films (Koranti & Purwani, 2014).

According to Abdul Syani in Rajamuddin (2015), crime prevention can be done in two events: preventive and repressive. Tindkana preventive is a business that is done by fostering education, public awareness. While repressive action is the eradication effort is going on. Hence, moral and character cultivation is crucial because religion can direct human life on the right path.

### **K. Family Development and Heredity**

Dimension family becomes fundamental as well in human development. In addition, we know that a person first obtains education in his life is the family. If the family environment is better, it will be positively correlated with a person's behavior. To illustrate, an index-nasl in this study used birth rate indicator and two negative indicators, namely infant mortality and divorce rates. The third

Indicator is closely related to efforts to secure offspring to sustain life, but indicators of divorce is a negative indicator that can ruin an index-nasl.

The divorce rate in West Java province and vulnerable including high divorce cases divorces made due to economic factors, and there was no harmony and no responsibility. Economic factors cause the main number of divorce cases in West Java; the average divorce case is carried out by a wife who is sued for a divorce because the husband did not meet the demands of the wife who exceeds income. The second factor is that there is no harmony due to lack of communication between the pair. Subsequently, the latter has no responsibility caused by neglect of rights and obligations of husband to wife or wife to husband (Sururie & Yuniardi, 2018).

So it is a problem that must be resolved in reducing the number of divorces in West Java. This can be done by preparing early on individual mental both men and women with a pre-marriage education. Premarital education aims to prepare couples to enter married life, while pre-marriage education in the form of information and basic training basic skills related to aspects that are expected to strengthen partner relationships to maintain their marriage (Fathya & Ramdhan, 2018).

## CLOSING

Values obtained IHDI city and regency in West Java on average are in a low category. Value IHDI Bandung for five consecutive years in the middle category, Cimahi in the second year in the middle category, and Bogor District in recent years berasil occupy the medium category. Earned value IHDI in the City and County of West Java is in line with past studies that address that the West Java province is still far behind other provinces because the religious aspect requires less attention.

The value of HDI and IHDI obtained City and regency in West Java is different. HDI value obtained City and regency in West Java province on average at the high category. While the value obtained, IHDI average is at a low category. Dimensions distinguish the different measurements and HDI IHDI on the religious dimension and the dimension of family/descent.

Therefore the measurement of human development that the government should have been able to approach the development of measurement based Islamic Human Development Index (IHDI) because it can measure the quality of more comprehensive human development to value IHDI City and County in West Java can be increased. A recording indicator used to measure IHDI should be steady.

Also, the government must minimize discrepancy, especially in the aspects of education still focusing on the City and a proper education that can improve the quality of life of the individual. However, education is not focused on the education of a general nature, but religious education must also be improved, hoping to improve the spiritual aspect. As for the economic aspects, it should also be improved, namely, to promote and encourage the development of SMEs, digitization of local SMEs to compete with other businesses such as in big cities, to boost the regional economy and develop the potential of the existing area.

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