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Beyond HDI: Maqasid Welfare Diagnostics in a Low-HDI Muslim District

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Abstract

Conventional human development measurement remains important for evaluating regional progress, yet it may not fully capture ethical, religious, familial, and intergenerational dimensions of welfare in Muslim-majority contexts. This study aims to construct a Maqasid Welfare Index for Kabupaten Sampang, Indonesia, compare its movement with the Human Development Index (HDI), and identify welfare dimensions that remain less visible in aggregate human development measurement. Using an exploratory quantitative case-study design, the study analyses district-level secondary data from 2021 to 2024. The Maqasid Welfare Index was constructed through min–max normalisation and equal weighting across five maqasid dimensions: religion, life, intellect, lineage, and wealth. The findings show that HDI and the Maqasid Welfare Index moved in the same positive direction during the observation period. However, dimensional disaggregation reveals that welfare progress was uneven, with the lineage and family dimension remaining relatively weaker than the other maqasid dimensions. The strong association between HDI and maqasid-based welfare is interpreted as statistical co-movement rather than causal evidence. The study concludes that maqasid-based welfare measurement can serve as a diagnostic complement to HDI by revealing hidden welfare imbalances in low-HDI Muslim-majority regions.

Keywords

Human Development Index; Maqasid Welfare Index; Maqasid Al-Shariah; Welfare Measurement; Islamic Economics

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1. INTRODUCTON

Human welfare measurement remains a central issue in contemporary development studies because development progress cannot be fully represented by income growth or aggregate social indicators alone. The Human Development Index (HDI) marked an important shift in development evaluation by moving attention from economic output to human capabilities in health, education, and living standards (Sen, 1999; UNDP, 1990). However, the growing literature on well-being and multidimensional deprivation shows that aggregate indicators may conceal important welfare trade-offs and uneven progress across domains of life (Alkire & Foster, 2011; Ravallion, 2012; Stiglitz et al., 2009). Welfare is not only experienced through longer life expectancy, schooling, or income. It is also shaped by family resilience, moral responsibility, religious meaning, social relations, and the ability of communities to sustain dignified lives across generations (Setiawan et al., 2023; Widyawati et al., 2023; Yaden et al., 2022). This creates a measurement problem: development may appear to improve at the aggregate level while ethically and socially significant dimensions of welfare remain underdiagnosed.

This problem is particularly relevant in Muslim-majority contexts, where religious institutions, family continuity, and communal relations often shape how welfare is understood and sustained (Yaden et al., 2022). In such settings, HDI remains useful but incomplete. It provides a standardised measure of human development, yet it does not directly capture spiritual, familial, and intergenerational dimensions that are socially embedded in everyday welfare. Indonesia offers an important context for examining this issue because HDI is widely used to evaluate regional development performance, while many districts continue to face complex welfare vulnerabilities. Kabupaten Sampang, located in Madura, East Java, represents a relevant case because it is a low-human-development district with strong Islamic social characteristics and dense community-based religious institutions. Rather than treating Sampang merely as a local case, this study uses it as an empirical laboratory for examining how welfare can be diagnosed in low-HDI Muslim-majority peripheral regions.

The literature on maqasid al-Shariah offers a theoretically relevant framework for extending welfare measurement beyond conventional development indicators. Maqasid al-Shariah conceptualises welfare through the protection and advancement of essential human interests: religion, life, intellect, lineage, and wealth (al-Ghazali, 1993; al-Shatibi, 1997; Ibn Ashur, 2006). Contemporary Islamic development scholarship further interprets maqasid as an ethical framework for justice, public interest, human flourishing, and balanced development (Auda, 2008; Chapra, 2008; Kamali, 2008). This framework resonates with the capability approach because both are concerned with the conditions that enable human beings to live meaningful and dignified lives. However, maqasid adds explicit ethical, spiritual, familial, and intergenerational dimensions that are often less visible in conventional human development measurement.

Recent studies have attempted to operationalise maqasid into Islamic human development and welfare indices. Aydin (2017) compares Islamic and conventional HDI across Muslim countries, while Rama and Yusuf (2019) construct an Islamic Human Development Index based on maqasid dimensions. Hudaefi (2022) develops a maqasid-based measurement of human development using evidence from Indonesia, and Suliswanto et al. (2025) provide a recent empirical investigation of a maqasid-based welfare index in Indonesia. These studies demonstrate that maqasid can enrich welfare measurement by incorporating dimensions that conventional indicators do not fully capture (Zailani et al., 2022). Nevertheless, the literature remains less developed in explaining how maqasid-based welfare measurement can function as a district-level diagnostic tool. Existing studies tend to focus on national, cross-country, provincial, or general index construction, while the diagnostic value of maqasid disaggregation for identifying local welfare imbalance remains insufficiently examined.

This study addresses three gaps. First, there is limited empirical evidence on the use of maqasid-

based welfare measurement at the district level, especially in low-HDI Muslim-majority regions where formal development progress may coexist with social and family vulnerabilities. Second, maqasid-based indices are often presented as aggregate alternatives to conventional indicators, whereas their dimensional diagnostic capacity has received less attention. Third, the relationship between HDI and maqasid-based welfare is often discussed as a broad conceptual alignment, but less often examined as a practical question of welfare diagnosis: what does a maqasid lens reveal that HDI does not directly show? These gaps are important because the scientific value of maqasid-based welfare measurement lies not merely in constructing another composite index, but in identifying hidden welfare imbalances within development progress.

The novelty of this study lies in positioning the Maqasid Welfare Index as a diagnostic complement to HDI at the district level. The study does not claim that maqasid-based measurement should replace HDI. Instead, it argues that maqasid can deepen HDI-based evaluation by disaggregating welfare into ethically significant dimensions. Methodologically, the study constructs a district-level Maqasid Welfare Index using publicly available secondary data from 2021 to 2024 and applies min–max normalisation with dimensional aggregation, following the general logic of transparent composite indicator construction (Decancq & Lugo, 2013; OECD & JRC, 2008). Analytically, the study compares the movement of HDI and maqasid-based welfare to examine whether aggregate human development improvement is accompanied by balanced welfare progress across maqasid dimensions.

This article contributes to the literature in three ways. Theoretically, it brings human development theory into dialogue with maqasid al-Shariah by showing how Islamic welfare theory can broaden the evaluative meaning of development beyond health, education, and income. Methodologically, it offers a transparent proof-of-concept for constructing a district-level maqasid-based welfare diagnostic using regional secondary data. Practically, it provides a framework that can help local governments and Islamic social institutions identify dimension-specific welfare priorities, particularly those related to family resilience, intergenerational welfare, and social sustainability (Setiawan et al., 2023; Widyawati et al., 2023). The international relevance of the study lies in its analytical transferability: Sampang provides a case through which scholars and policy makers in other Muslim-majority peripheral regions can reconsider how culturally grounded welfare indicators may complement conventional development metrics.

Accordingly, this study aims to construct a Maqasid Welfare Index for Kabupaten Sampang, compare its movement with HDI during the 2021–2024 period, and identify which maqasid dimensions reveal welfare imbalances that remain less visible in aggregate human development measurement. The principal conclusion advanced in this article is that HDI and maqasid-based welfare can move in the

same positive direction while still revealing uneven welfare progress across dimensions. In particular, maqasid disaggregation shows that family and lineage welfare may remain relatively weaker even when aggregate development indicators improve. By making this diagnostic function explicit, the study contributes to Islamic economics, welfare measurement, and regional development studies.

2. METHOD

2.1 Research Design

This study employed an exploratory quantitative case-study design to examine how a maqasid-based welfare framework can complement the Human Development Index (HDI) in diagnosing regional welfare gaps. A case-study design was used because the study focuses on a specific district context and aims to generate analytical insight rather than statistical generalization (Flyvbjerg, 2006; Gerring, 2004). The research was descriptive-diagnostic in orientation. The descriptive component was used to trace the movement of HDI, the Maqasid Welfare Index (MWI), and the five maqasid dimensions during the 2021–2024 period. The diagnostic component was used to identify which welfare dimensions improved more strongly and which remained relatively weaker.

Kabupaten Sampang, East Java, Indonesia, was selected as the empirical case because it represents a low-human-development district with strong Islamic social characteristics. This setting is relevant for examining whether conventional development indicators are sufficient to capture welfare conditions in a religiously embedded and socially communal context. The unit of analysis was the district-year, consisting of four annual observations from 2021 to 2024. Given the short observation period, the statistical results were interpreted as exploratory evidence of co-movement rather than causal inference.

2.2 Population and Sample

Because this study used aggregate secondary data, the population was defined as all district-level development indicators relevant to human development and maqasid-based welfare assessment in Kabupaten Sampang. These indicators include official statistics related to health, education, economic welfare, religious infrastructure, family and demographic conditions, and social welfare.

The sample consisted of annual district-level data for Kabupaten Sampang from 2021 to 2024. The sampling technique was purposive documentary sampling. Indicators were selected based on three criteria: theoretical relevance to maqasid al-Shariah, availability from official or institutional sources, and consistency of measurement across the four-year observation period. The final dataset included HDI values and indicators representing five maqasid dimensions: hifz al-din, hifz al-nafs, hifz al-aql, hifz al-nasl, and hifz al-mal.

2.3 Data Collection

The study used secondary quantitative data obtained from official government and institutional sources, including district-level publications of Statistics Indonesia and relevant institutional records on religious, health, education, demographic, and socio-economic indicators. Data were collected through documentary extraction.

The collection procedure involved four stages. First, indicators were identified based on their conceptual relevance to HDI and maqasid al-Shariah. Second, official data sources were screened to ensure institutional credibility and annual availability. Third, numerical data for 2021–2024 were extracted and organised into a structured dataset. Fourth, each indicator was checked for unit consistency, comparability across years, and directional meaning.

Indicators were classified into positive and negative indicators. Positive indicators refer to variables whose increase indicates welfare improvement, such as life expectancy, schooling indicators, literacy, religious infrastructure, medical personnel, real per capita expenditure, and regional income. Negative indicators refer to variables whose increase indicates welfare deterioration, such as poverty, unemployment, infant mortality, maternal mortality, crude death rate, and dependency ratio.

2.4 Instruments

The study did not use a questionnaire or interview instrument because it relied entirely on aggregate secondary data. The research instrument was a structured data extraction and index-construction matrix. The matrix recorded each indicator, its maqasid dimension, data source, measurement direction, and normalisation procedure. This structure was designed to ensure transparency and replicability in constructing the Maqasid Welfare Index, consistent with recommended procedures for composite indicator construction (OECD & JRC, 2008; Saisana et al., 2005). Table 1 presents the operational structure of the research instrument.

Table 1. Operational Structure of the Research Instrument

Construct	Dimension	Indicators	Direction
Human Development Index	Health, education, and living standard	Life expectancy, expected years of schooling, mean years of schooling, real per capita expenditure	Positive
Maqasid Welfare Index	Hifz al-din	Mosques/musalla, pesantren, religious participation	Positive
Maqasid Welfare Index	Hifz al-nafs	Life expectancy, medical personnel, infant mortality rate, maternal mortality rate	Mixed
Maqasid Welfare Index	Hifz al-aql	Expected years of schooling, mean years of schooling, school participation rate, literacy rate	Positive
Maqasid Welfare	Hifz al-nasl	Crude birth rate, crude death	Mixed

Construct	Dimension	Indicators	Direction
Index		rate, dependency ratio, number of marriages	
Maqasid Welfare Index	Hifz al-mal	Real per capita expenditure, poverty rate, open unemployment rate, GRDP per capita	Mixed

The indicators were treated as empirical proxies rather than complete representations of maqasid al-Shariah. For hifz al-din, religious infrastructure and participation indicators were used to approximate the social infrastructure of religious life. For hifz al-nasl, demographic and family-related indicators were used to approximate family continuity, household stability, and intergenerational welfare. This proxy-based approach allows maqasid principles to be operationalised using publicly available regional data while preserving methodological transparency.

2.5 Data Analysis

Data analysis was conducted in five stages. First, annual HDI values and all maqasid-related indicators were compiled for the 2021–2024 period. Second, each indicator was assigned to one of the five maqasid dimensions based on its theoretical relevance: religious indicators to hifz al-din, health indicators to hifz al-nafs, education indicators to hifz al-aql, family and demographic indicators to hifz al-nasl, and economic indicators to hifz al-mal.

Third, all indicators were transformed into a comparable scale using min–max normalisation, which is commonly used in composite indicator construction because it allows variables with different units and ranges to be compared within one index framework (OECD & JRC, 2008). For positive indicators, the formula was:

$$X_{norm} = \frac{X_i - X_{min}}{X_{max} - X_{min}}$$

X_{norm} is the normalised value, X_i is the original value of indicator *i*, X_{min} is the minimum value, and X_{max} is the maximum value during the observation period. This formula applies when higher values indicate better welfare.

For negative indicators, the reverse formula was used:

$$X_{norm} = \frac{X_{mx} - X_i}{X_{max} - X_{min}}$$

This formula applies when higher values indicate worse welfare. It ensures that all indicators have the same direction, where a higher normalised score indicates better maqasid-based welfare.

Fourth, each maqasid dimension score was calculated by averaging the normalised indicators within the same dimension:

$$M_{dt} = \frac{1}{kd} \sum_{i=1}^{k_d} X_{idt(norm)}$$

M_{dt} is the score of maqasid dimension (*d)* in year (*t*), (k_d) is the number of indicators in dimension (d), and $X_{idt(norm)}$ is the normalised value of indicator (i) in dimension (d) and year (t).

The Maqasid Welfare Index was calculated using equal weighting:

$$MWI_t = \frac{M_{din,t} + M_{nafs,t} + M_{aql,t} + M_{nasl,t} + M_{mal,t}}{5}$$

MWI_t is the Maqasid Welfare Index in year (t). The five dimension scores represent hifz al-din, hifz al-nafs, hifz al-aql, hifz al-nasl, and hifz al-mal. Equal weighting was used because all maqasid dimensions were treated as equally essential components of welfare, although weighting choices may affect composite index results (Decancq & Lugo, 2013).

Fifth, descriptive and associational analyses were conducted to examine movements in HDI, MWI, and each maqasid dimension. A simple linear regression was estimated only as an exploratory statistical fit:

$$MWI_t = \alpha + \beta HDI_t + \varepsilon_t$$

MWI_t is the Maqasid Welfare Index, HDI_t is the Human Development Index, (α) is the constant, (β) is the regression coefficient, and ε_t is the error term. The regression was interpreted as statistical co-movement rather than causality because the dataset contains only four annual observations and several maqasid indicators conceptually overlap with HDI components (OECD & JRC, 2008; Saltelli, 2007). The same classification, normalisation, weighting, and aggregation procedures were applied across all years to ensure replicability.

3. FINDINGS AND DSICUSSIOUN

This section presents the empirical findings in relation to the research objectives. The findings are organised into three parts: the movement of HDI and the Maqasid Welfare Index, the dimensional profile of maqasid-based welfare, and the statistical association between HDI and maqasid welfare. The results are reported descriptively and should be read as exploratory evidence from a four-year district-level dataset.

3.1 Movement of HDI and the Maqasid Welfare Index

The first objective of this study was to examine the movement of the Human Development Index (HDI) in Kabupaten Sampang during the 2021–2024 period and compare it with the locally constructed Maqasid Welfare Index (MWI). As shown in Table 2, both indices increased throughout the observation period.

Table 2. HDI and Maqasid Welfare Index in Kabupaten Sampang, 2021–2024

Year	HDI	Maqasid Welfare Index
2021	64.86	0.05
2022	65.44	0.36
2023	66.19	0.65
2024	66.72	0.95

HDI increased from 64.86 in 2021 to 66.72 in 2024. During the same period, the Maqasid Welfare Index increased from 0.05 to 0.95. These results show that conventional human development and maqasid-based welfare moved in the same upward direction during the four-year period. The two indices, however, should not be compared as equivalent numerical scales because HDI is reported on a 0–100 scale, while the Maqasid Welfare Index is a normalised index ranging from 0 to 1.

3.2 Dimensional Profile of Maqasid-Based Welfare

The second objective was to identify the condition of welfare in Kabupaten Sampang based on the five dimensions of maqasid al-Shariah. Table 3 presents the normalised scores for hifz al-din, hifz al-nafs, hifz al-aql, hifz al-nasl, and hifz al-mal.

Table 3. Normalised Scores of Maqasid Welfare Dimensions, 2021–2024

Year	Hifz al-Din	Hifz al-Nafs	Hifz al-Aql	Hifz al-Nasl	Hifz al-Mal	MWI
2021	0.00	0.00	0.00	0.25	0.00	0.05
2022	0.33	0.33	0.33	0.44	0.34	0.36
2023	0.67	0.67	0.67	0.56	0.70	0.65
2024	1.00	1.00	1.00	0.75	1.00	0.95

All five maqasid dimensions showed improvement between 2021 and 2024. By 2024, four dimensions—hifz al-din, hifz al-nafs, hifz al-aql, and hifz al-mal—reached the maximum normalised score of 1.00. In contrast, hifz al-nasl reached 0.75. The main empirical pattern is therefore not only the increase in the aggregate Maqasid Welfare Index, but also the uneven distribution of progress across its dimensions. Among the five dimensions, hifz al-nasl was the only dimension that remained below the maximum normalised score in 2024.

3.3 Association between HDI and Maqasid Welfare Dimensions

The third objective was to examine the relationship between HDI and maqasid-based welfare. Table 4 reports the correlation coefficients between HDI, the aggregate Maqasid Welfare Index, and each maqasid dimension.

Table 4. Correlation between HDI and Maqasid Welfare Dimensions

Relationship	Correlation Coefficient
HDI – Maqasid Welfare Index	0.998
HDI – Hifz al-Din	0.997
HDI – Hifz al-Nafs	0.996

Relationship	Correlation Coefficient
HDI – Hifz al-Aql	0.998
HDI – Hifz al-Nasl	0.985
HDI – Hifz al-Mal	0.999

The correlation results show a very strong positive association between HDI and the Maqasid Welfare Index. HDI was also strongly associated with each maqasid dimension. The highest coefficient was found between HDI and hifz al-mal, while the lowest coefficient was found between HDI and hifz al-nasl, although the value remained very high.

An exploratory linear regression was also estimated to describe the statistical fit between HDI and the Maqasid Welfare Index. The result is presented in Table 5.

Table 5. Exploratory Linear Regression between HDI and MWI

Parameter	Estimate
Constant (α)	-30.516
HDI coefficient (β)	0.471
($\boldsymbol{R^2}$)	0.9956

The estimated model is:

$$MWI = 30.516 + 0.471(HDI)$$

The model produced a high ($\boldsymbol{R^2}$)) value of 0.9956, indicating a close linear fit between HDI and MWI within the four-year dataset. This result is reported as exploratory evidence of statistical co-movement. It should not be interpreted as causal evidence because the analysis is based on four annual observations and because several maqasid indicators overlap conceptually with HDI components.

3.4 Summary of Empirical Findings

The findings show three empirical patterns. First, HDI and the Maqasid Welfare Index both increased during the 2021–2024 period. Second, the dimensional structure of the Maqasid Welfare Index shows that welfare progress was uneven, with hifz al-nasl remaining below the other maqasid dimensions in 2024. Third, HDI and maqasid-based welfare showed a very strong positive association, although the association should be interpreted descriptively because of the limited number of observations and the conceptual overlap between the indices.

Discussion

The findings of this study should be interpreted through the central argument that the Maqasid Welfare Index is not designed to replace the Human Development Index (HDI), but to complement it as a diagnostic instrument for identifying welfare gaps that aggregate development indicators may obscure. The empirical results show that HDI and maqasid-based welfare moved in the same positive direction during the observation period. However, the dimensional structure of the Maqasid Welfare Index reveals that welfare progress was not fully balanced. This distinction is important because the main contribution of the study does not lie in proving that HDI determines maqasid welfare, but in

showing how maqasid-based disaggregation can reveal welfare dimensions that remain less visible in aggregate development indicators.

The parallel movement between HDI and the Maqasid Welfare Index suggests that conventional human development and maqasid-based welfare are not disconnected frameworks. Improvements in health, education, and economic welfare are closely related to hifz al-nafs, hifz al-aql, and hifz al-mal. This supports the capability-based view that development should be understood as the expansion of substantive human freedoms rather than merely as economic growth (Sen, 1999). It also aligns with multidimensional welfare literature, which argues that human development and deprivation must be assessed across several domains of life rather than through a single aggregate measure (Alkire & Foster, 2011; Helliwell et al., 2024). Nevertheless, the finding also confirms the limitation of HDI as a complete welfare diagnostic. HDI captures important foundations of development, but it does not directly measure religious life, family continuity, moral responsibility, or intergenerational welfare (Yaden et al., 2022) .

This finding contributes to the literature by positioning maqasid al-Shariah as an ethical extension of human development theory. Classical maqasid thought defines welfare through the protection of religion, life, intellect, lineage, and wealth (al-Ghazali, 1993; al-Shatibi, 1997; Ibn Ashur, 2006). Contemporary Islamic development scholarship further interprets maqasid as a framework for justice, public interest, balanced development, and human flourishing (Amarodin et al., 2026; Auda, 2008; Chapra, 2008; Kamali, 2008; Zailani et al., 2022). From this perspective, maqasid does not oppose HDI. Rather, it broadens the evaluative scope of HDI by adding ethical, spiritual, familial, and intergenerational dimensions. The Sampang case therefore supports an integrative position: HDI remains analytically useful, but maqasid provides a broader normative structure for assessing whether development is balanced and socially meaningful.

This interpretation is consistent with previous studies on Islamic human development and maqasid-based welfare measurement. Aydin (2017) shows that Islamic and conventional human development indices can be compared to reveal broader welfare meanings in Muslim societies. Rama and Yusuf (2019) construct an Islamic Human Development Index based on maqasid dimensions, while Hudaefi (2022) demonstrates the relevance of maqasid-based measurement in the Indonesian context. Suliswanto et al. (2025) also show that maqasid-based welfare measurement can enrich policy-oriented welfare evaluation in Indonesia. The present study differs from these works by shifting the analysis to the district level and by treating the Maqasid Welfare Index primarily as a diagnostic tool rather than merely as another aggregate index. Its novelty lies in showing that the most valuable information may emerge not only from the total index score, but from the relative position of each maqasid dimension.

The second and most important finding concerns the relative weakness of hifz al-nasl. This result changes the interpretation of development progress in Sampang. If welfare is read only through aggregate movement, the conclusion would be that both HDI and maqasid-based welfare improved. However, once the Maqasid Welfare Index is disaggregated, a different picture appears: welfare improved, but the family and lineage dimension remained relatively weaker than other dimensions. This is the core diagnostic contribution of the study. It shows that development progress can coexist with internal welfare imbalance.

The weaker position of hifz al-nasl is theoretically significant because it links maqasid-based welfare measurement with contemporary debates on family resilience and intergenerational welfare. In classical maqasid theory, hifz al-nasl refers to the protection of lineage and family continuity. In contemporary development analysis, this dimension can be interpreted more broadly as family resilience, demographic stability, household continuity, and the intergenerational transmission of welfare. This interpretation is supported by family resilience literature, which views the family as a dynamic system that shapes adaptation, well-being, and long-term social functioning (Meitasari et al., 2023; Prime et al., 2020; Setiawan et al., 2023; Walsh, 2016; Widyawati et al., 2023). It also resonates with ecological perspectives on human development, where the family is understood as a central environment in which capabilities are formed and sustained (Bronfenbrenner, 1986).

This point extends the capability approach in an important way. Capability theory is often operationalised through indicators related to individuals, such as health, education, and income. Yet in many societies, especially in religious and communal settings, welfare is not experienced only individually. It is also relational and intergenerational. The finding on hifz al-nasl therefore suggests that development evaluation should pay greater attention to the family as a site where human capabilities are produced, protected, and transmitted across generations. In this sense, maqasid-based measurement contributes to human development theory by making family resilience visible as a measurable welfare concern.

Compared with previous maqasid-based studies, this article adds a more specific empirical insight. Earlier studies have shown that maqasid can broaden human development measurement, but they have often focused on aggregate Islamic welfare scores, national-level comparisons, or general index construction (Aydin, 2017; Hudaefi, 2022; Rama & Yusuf, 2019; Suliswanto et al., 2025; Zailani et al., 2022). This study shows that dimensional imbalance may be more analytically important than the aggregate score itself. The relative lag of hifz al-nasl indicates that the family dimension may remain a hidden welfare gap even when other development dimensions show improvement. This strengthens the novelty of the article: maqasid-based welfare measurement is most useful when it functions as a diagnostic lens that identifies which welfare domain requires deeper attention.

The practical and policy implication of this finding is that local development planning should not rely only on improvements in education, health, and income indicators. These dimensions are essential, but they do not automatically guarantee family resilience. If hifz al-nasl remains relatively weaker, development programs should give stronger attention to maternal and child welfare, youth development, household stability, marriage and family education, demographic vulnerability, and intergenerational support (Fauzan et al., 2026; Setiawan et al., 2023; Widyawati et al., 2023). For Islamic social institutions, pesantren, mosques, zakat institutions, and community organisations, the finding provides an empirical basis for linking religious and social programs with measurable welfare priorities. For local governments, it suggests the need for a multidimensional welfare dashboard that includes family resilience alongside conventional development indicators.

The third finding concerns the strong association between HDI and the Maqasid Welfare Index. This association should be interpreted cautiously. Its meaning is not that HDI causally determines maqasid welfare, but that the two indices share a development trajectory because several dimensions are conceptually related. Health corresponds to hifz al-nafs, education corresponds to hifz al-aql, and economic welfare corresponds to hifz al-mal. Therefore, a strong statistical relationship is expected, especially in a short dataset where some indicators overlap conceptually. Methodological literature on composite indicators warns that index construction, weighting, aggregation, and indicator overlap can shape statistical relationships and must be interpreted carefully (Decancq & Lugo, 2013; OECD & JRC, 2008; Saltelli, 2007).

This caution is essential for the credibility of the study. The four-year observation period does not allow strong causal inference, and the regression result should be read only as exploratory evidence of co-movement. This does not weaken the contribution of the article. On the contrary, it clarifies the correct use of the Maqasid Welfare Index. The index should not be judged by whether it produces a completely different trajectory from HDI. Its value lies in showing where aggregate development progress is incomplete. In this study, the strongest contribution is not the statistical fit between HDI and MWI, but the ability of maqasid disaggregation to identify hifz al-nasl as a relatively weaker welfare dimension.

This interpretation also contributes to debates on alternative welfare metrics. Alternative indices are often evaluated by whether they replace or outperform conventional measures. The Sampang case suggests a different criterion: an alternative index is valuable when it reveals dimensions of welfare that aggregate measures cannot adequately diagnose. This position is consistent with methodological cautions in composite indicator research, which emphasise that composite indices should be transparent in construction, careful in interpretation, and sensitive to the normative assumptions embedded in weighting and aggregation procedures (Decancq & Lugo, 2013; Nardo et al., 2005; OECD & JRC, 2008).

The broader international relevance of this study lies in its analytical transferability. Although the analysis focuses on one district, Sampang represents a wider measurement problem faced by many low-HDI Muslim-majority peripheral regions. Conventional indicators may show gradual improvement, but they may not sufficiently capture welfare as experienced through religious, familial, and communal institutions. The study therefore offers a model for incorporating culturally grounded welfare dimensions into development evaluation without abandoning empirical transparency. This is relevant not only for Islamic economics, but also for development studies, social indicators research, and regional policy evaluation (Sachs et al., 2023).

From an Islamic perspective, the findings demonstrate that welfare measurement is not merely a technical exercise. It is also an ethical act. Maqasid al-Shariah requires welfare to be assessed in relation to public benefit, justice, responsibility, and the protection of essential human interests. The study reflects amanah by limiting its claims to what the data can support, maslahah by orienting measurement toward public welfare, and justice by identifying dimensions that remain relatively weaker. This integration of Islamic values is not decorative; it shapes the logic of the index and the interpretation of the results (Amarodin et al., 2026).

Overall, the discussion advances three contributions. First, it contributes theoretically by linking human development theory and maqasid al-Shariah into a complementary framework for welfare diagnosis. Second, it contributes methodologically by demonstrating how a district-level Maqasid Welfare Index can be constructed and interpreted transparently using secondary data. Third, it contributes practically by identifying family and lineage welfare as a priority dimension that requires more explicit attention in regional development planning. The most distinctive contribution is the reframing of hifz al-nasl as a measurable development concern. By treating family resilience and intergenerational welfare as part of maqasid-based development evaluation, the study opens a pathway for future research connecting Islamic welfare theory with social sustainability, household vulnerability, and regional policy design.

Future research should extend this exploratory diagnostic model in at least four directions. First, longer time-series data are needed to examine whether the observed dimensional pattern remains stable over time. Second, multi-district or provincial panel studies should test whether hifz al-nasl also appears as a hidden welfare gap in other low-HDI Muslim-majority regions. Third, future studies should conduct sensitivity analysis and alternative weighting procedures to assess the robustness of maqasid-based index construction. Fourth, qualitative research should explore how communities understand family resilience, religious welfare, and intergenerational well-being in everyday life. These directions would strengthen the theoretical, methodological, and policy relevance of maqasid-based welfare measurement beyond the Sampang case

4. CONCLUSIONS

This study constructed a Maqasid Welfare Index for Kabupaten Sampang, compared its movement with the Human Development Index (HDI), and identified maqasid dimensions that reveal welfare imbalances less visible in aggregate human development measurement. The study shows that maqasid-based welfare measurement can serve as a diagnostic complement to HDI. While HDI remains useful for tracking broad progress in health, education, and living standards, the Maqasid Welfare Index provides a more ethically grounded and multidimensional reading of welfare by incorporating religion, life, intellect, lineage, and wealth. The central conclusion is that development progress should not be assessed only through aggregate improvement, because aggregate indicators may conceal uneven welfare conditions across socially and ethically important dimensions.

The main contribution of this study lies in demonstrating that maqasid-based disaggregation can reveal hidden welfare imbalance in a low-HDI Muslim-majority district. In the case of Sampang, HDI and maqasid-based welfare moved in the same positive direction, but the lineage and family dimension, hifz al-nasl, remained relatively weaker than other maqasid dimensions. This finding strengthens the argument that family resilience, household stability, and intergenerational welfare should be treated as core development concerns rather than peripheral social issues. Theoretically, the study connects human development theory with maqasid al-Shariah by showing that Islamic welfare theory can enrich conventional development evaluation without replacing it. Practically, the Maqasid Welfare Index offers local governments, Islamic social institutions, and community organisations a diagnostic framework for identifying dimension-specific welfare priorities.

Limitations and Future Research

This study is exploratory and has several limitations. The analysis is based on a four-year observation period and a single district, so the findings should not be interpreted as statistically generalisable. Several maqasid indicators are empirical proxies and cannot fully represent the normative richness of maqasid al-Shariah. In addition, the conceptual overlap between HDI components and several maqasid dimensions means that the strong statistical association between HDI and the Maqasid Welfare Index should be read as co-movement rather than causal evidence.

Future research should extend this diagnostic model using longer time-series data and multi-district or provincial panel designs. Further studies should also test alternative weighting methods, conduct sensitivity analysis, and involve expert validation to strengthen the construct validity of the Maqasid Welfare Index. Qualitative research is also needed to understand how communities experience religious welfare, family resilience, and intergenerational well-being in everyday life.

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