

Human Performance Measurement in the Human Development Index (HDI): An Analysis of Adequacy From the Perspective of the Islamic-Based Development Worldview

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Abstract

Man is a development actor whose accomplishments are measured by various development indexes, one of which is the Human Development Index (HDI). HDI is a composite index that is used as a standard to measure human development achievements. Through these measurements it can be determined whether a country is developed, developing or underdeveloped. The question is, how is a human development achievement measured in HDI? What are the aspects of measurement? To what extent is the measurement of the human development achievement in the HDI in line with human function based on the Islamic-based development worldview? To answer these questions, this paper has two main objectives. First, identify aspects of human development achievement's measurement in HDI, and second, to analyze aspects of human development achievement's measurement in HDI based on the Islamic-based development worldview. As a result, library research using the content analysis method, finds that human development achievement in the HDI is measured based on health, education and living standards. It is clear that the measurement of human development achievement in the HDI is just from the physical aspect and ability alone. It does not take into account the spiritual aspect. Thus, the function of man measured based on human development achievements in the HDI are merely man in the physical sense, or pseudo-human, that is, man is not complete as a human being. It refers to physical strength, production capability and the human mind. Spiritual aspects such as faith and piety are not taken into account which suggests an inadequacy in the tools of measuring human development achievements from the Islamic-based development worldview. As such the measurements lack a holistic dimension of man. There is a stark silence on human's purpose (as a servant of Allah SWT) and role in this world (khalifah) that spans both the tangible as well as the intangible realm which forms part of the foundational premises of the Islamic-based development worldview.

Keywords: Measurement; human being; Human Development Index; adequacy; Islamic-based development worldview

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1.0 INTRODUCTION

Man is an actor of development regardless of the development theory – conventional development (CD) or Islamic-based development (IbD). Although the actors in these two development theories are the same nonetheless the functions of man as the actor of development in the CD theory differs to the functions of man in the IbD theory. The mould that is the basis to the formation of these theories is different. The IbD theory is moulded from within the Islamic worldview¹ while the CD theory is moulded from the conventional worldview². Since the CD theory is moulded from conventional worldview, man in the CD theory is only viewed from the aspects of his aptitude and physical capabilities, without taking into account the spiritual aspects. Therefore, man in the CD theory is only physical man or pseudo-human, that is, man who is not complete as a human being. This is proved by the nature of the production function in the CD theory, that is $P = f(T, M, B, K, \dots, n)$ (P is production, T is the raw materials, M is the capital, B is labour, K is entrepreneurial and n represents the other factors of production). In this production function, the factors of production that are related to man are labour and entrepreneurship. Man represented by labour and entrepreneurship refers to the physical strength, productivity capabilities and human intellect. All these factors do not take into account the spiritual aspects like faith and piety of man and the main purpose of human creation, that is, as a servant of Allah and man's function in this world as a khalifah (vicegerent) of Allah SWT (Muhammad Syukri Salleh, 2003a:31).

¹Islamic worldview is built from Islamic epistemology rooted in four main sources, that is, the Qur'an, Hadith, consensus ('ijma) and analogy (qiyas) These four sources form an Islamic worldview which are poles apart from the conventional worldview. In fact Islamic worldview is the basis for developing a theory of knowledge on IbD (Muhammad Shukri Salleh, 2003a:21; Sidek Baba, 2006:186-187 & 191-192). In other words, the theory of knowledge on IbD is formed from the combination of 'aqli evidence based on Islamic epistemology and worldview with naqli evidences from the Qur'an and the Hadith (Muhammad Shukri Salleh, 2003b: 15).

²The conventional worldview is built from a conventional epistemology which is rooted from the thoughts ('aql) of the West. Conventional or Western epistemology does not make religion as the mould or track. Instead, it is based on rationalism, idealism, empiricism, positivism, pragmatism, scientism, existentialism, materialism, humanism, liberalism and Western modernism. Thus was born the secular thinking that is only based solely on facts, data, experiments, and observations using the mind and the senses alone. Values, ethics and the aesthetics are seen as relative and normative (variable) on its usage. For details on this, see H.A. Fuad Ihsan (2010:147-190) and Sidek Baba (2006:186).

Human development is a paradigm that puts man as the actor of development in an utmost important position. It aims to develop man through various aspects, especially the physical and spiritual aspects. There are various indexes used to measure the human development achievements, among them is the Human Development Index (HDI). HDI is a composite index that is used as a standard to measure human development achievements. It is through these measurements that a country can be categorised as developed, developing or underdeveloped. The question is, how are the human development achievements measured in the HDI? What are the aspects of measurement? Is the measurement of human development achievements in the HDI adequate and consistent with the measurement of human development achievements in the IbD worldview? To answer these questions, this paper has two main objectives. First, to identify the various aspects used in the measurement of human development achievements in HDI; and second, to analyze these aspects of the measurement of human development achievements in the HDI based on the measurement of human development achievements in IbD worldview.

To achieve both of these objectives, the discussions in this paper is generally divided into four main parts. First, discusses the background of HDI; second, discusses the measurement of human development achievements in HDI; third, discusses the measurement of human development achievements in IbD worldview; and fourth, to analyze the adequacy of the measurement of human development achievements in HDI based on IbD worldview.

Human Development Index

HDI is a composite index (an index that combines various indicators), which measures the average achievements of a country's development in three basic aspects of human life, namely a long and healthy life (or longevity), educational attainment (or knowledge) and life style (or decent standard of living). The index is presented as a standard in measuring the achievements of human development (Stanton, 2007:vi). It is considered by the United Nations Development Programme (UNDP) as a concept or process to widen the opportunities for a person by giving access to education, health care, income, employment and others. The basic use of HDI is to organize the various countries in this world according to the level of human development that is often used to determine whether a country is developed, developing or underdeveloped (UNDP, 1990; Joshi, 2008:1-2).

The index was developed in 1990 by Pakistani economist Mahbub al-Haq and Sir Richard Jolly with the help of Gustav Ranis of Yale University and Meghnad Desai of the London School of Economics and Political Science (LSE). In fact HDI is used by the UNDP in reporting human development achievement which it publishes annually (Stanton, 2007:vi). Although the idea of the Nobel Laureate winner from India, Amartya Sen, is said to have influenced the development of this index, he had however described it as a 'rough measure' because of its several limitations. However, Amartya Sen still accepts the focus of HDI that focuses on developmental aspects that are wider as compared to the per capita income measurement that it replaced. Today, HDI paves the way for researchers to a detailed and more varied measurement that are contained in the human development reports (Stanton, 2007:3).

2.0 DIMENSIONS OF HUMAN DEVELOPMENT ACHIEVEMENTS IN HDI

The measurement of the human development achievement in HDI is made by combining three basic aspects of human life that is measured by specific indicators. First, life or a long life span is measured according to the level of health; second, knowledge and education is measured by the adult literacy rate (with two-thirds weighting) and the combined gross enrolment rates to primary, secondary and higher education (with one-third weight); and third lifestyle, is measured through the Gross Domestic Product (GDP), per capita income in Purchasing Power Parity (PPP) in U.S. dollars. This can be illustrated in Figure 1.

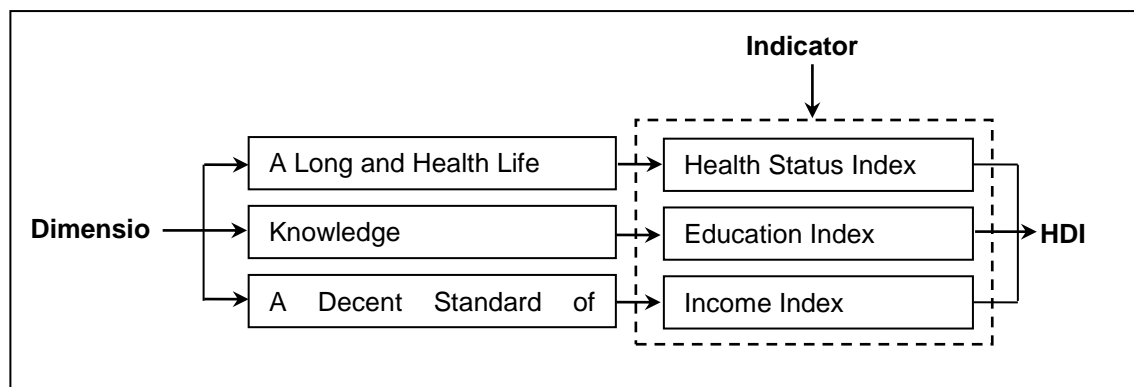


Figure 1 Human development index
(Modified from Joshi, 2008:7)

Based on these three aspects of human life which are used as a measure of human development achievements, it clearly demonstrates that HDI focuses its measurements on human's physical abilities. This is because human functioning in HDI is similar to human functioning in the CD theory that is as economic creatures whose functions are only to produce and consume only.

All these are based on the CD philosophy that uses religion as a tool of development rather than the development as a tool to religion. For example, Todaro (1977:62) from the Conservative/Traditional or Progressive/Radical³ school of thought has touched on the spiritual aspects. He is of the view that the development should be viewed as a multidimensional process that includes various changes such as the social structure, the attitudes of the society, national institutions, the elimination of poverty, reducing the gap between the high-income earners with low income earners while still pursuing economic growth. In short, it is said that development must reflect holistic changes or adjustments of the social system in totality, without sacrificing the variety of basic needs (food, shelter, health, and safety). In addition, it must also take into account the desires of individuals or of social groups such as the ownership of more wealth, maintaining self-esteem, independence until exists a better life, whether material or spiritual.

The view held by Todaro (1977) is in line with Lewis (1982:10) who is of the view that economic growth is dependent on the attitude and mindset of people towards work, wealth, austerity and so on. However, economic growth is said to be more easily managed if religion adjusts and justifies any changes that moves towards progress that is being explored by the existing system (secular system). In other words, the view of Lewis (1982) emphasized that in order to make progress, religion cannot block any of the methods and production produced⁴.

Although Todaro (1977) and Lewis (1982) made mention on the spiritual elements or religion, however, it is not considered as part of development. Todaro (1977), for example, is inclined with the view that the success of physical and material development will improve the spiritual life, rather than the spiritual development will improve the physical and material development. Meanwhile, Lewis (1982) also puts religion at a low level because he wants religion to support the secular system so that development can continue to progress without any hindrance. In this case, religion is seen as a tool of development, rather than development as a tool to religion. Hence it is clearly demonstrated here that the CD theory believes man can and should manage his economic development without regard to his religious dictates and rules.

To prove this, for example, the Modernisation theory⁵ that emanated from the West after the Western philosophy successfully marginalize religion and tradition from dominating the community has rejected the worldview that is based on religion and developed a new worldview that rejects the metaphysical aspects (Khalif Muammar A. Harris, 2012:35). Therefore, the Modernisation theory does not put man as a slave and khalifah of Allah SWT. According to Habermas (1985), Bauman (1991), and Hermansen (1996), in the Modernisation theory man is viewed rather highly in such a way that he is considered as a determinant to the measure of all things, the carrier and the source of all rights.

The CD theory educates man to segregate religious teachings from economic development. Thus, man in the CD theory is regarded as a mere economic being whose functions is confined to production and consumption only. This is evidenced from the statement submitted by Mill (1844:137-138):

“It is concerned with him solely as a being who desires to possess wealth, and who is capable of judging of the comparative efficacy of means for obtaining that end. It predicts only such of the phenomena of the social state as take place in consequence of the pursuit of wealth. It makes entire abstraction of every other human passion or motive; except those which may be regarded as perpetually antagonizing principles to the desire of wealth, namely, aversion to labour, and desire of the present enjoyment of costly indulgences”.

It is clear that man's function in CD theory is nothing more than as goods and gadgets (Sobri Salamon, 1989:75). As such, the actors of development in the CD theory is believed to be born only to carry out his stereotypical and secularistic functions such as to consume, grow, learn, work, family, reproduce and die. They are also regarded as merely human producers or consumers that only take into account physical strength, intellect, skills and all the things that are tangibles in nature.

■3.0 HUMAN DEVELOPMENT ACHIEVEMENT MEASUREMENT ACCORDING TO ISLAMIC-BASED DEVELOPMENT WORLDVIEW

Based on IbD worldview, human development achievement measured in HDI prior to this is actually a composite of the physical, spiritual, mind and appetitive elements (Mustapha Hj. Mohd. Jar, 1986:17; Wan Azhar Wan Ahmad, 2014). Islam explains the physical aspects as haywaniyyah (animal), while spiritual aspects are as natiqah soul (rational). It is the symbiosis between these aspects that makes man humans. Both are interdependent with each other to give meaning to life. If one of them is absent or the importance of any one of them is neglected, then man is no longer adequate to be human (Wan Azhar Wan Ahmad, 2014).

Man as a creature of Allah SWT has a specific purpose and function that is more specialised than the purpose and function of man in CD that is moulded from a conventional worldview. Activities such as the education level, health and bodily care, lifestyle, production and

³There is also the classification made using other names. For example, Havens (1972) have used the classification of conflict and balance, while Webster (1984) divides the development theories into modernization theory and the theory of underdevelopment. Chilcote and Edelstein (1974) also classify the development theories into the diffusion model and dependence model (quoted from Rahimah Abdul Aziz, 2001:70-71), while Clements (1980) has divided the theories into neoclassical growth theory, structuralists models and Marxist and neo-Marxist underdevelopment and dependency theory. Moreover, Muhammad Shukri Salleh (2003a) categorized according to Post-Classical and Radical. Although different in terms of the classification, the theories discussed in the various classes and assumptions are fundamentally similar (Rahimah Abdul Aziz, 2001:71).

⁴For a more detailed discussion on Lewis (1982) Economic Growth Theory, please see Todaro and Smith (2006:108-113) and Sadono Sukirno (1985:129-134)

⁵According to Muhammad Syukri Salleh (2005:169) and Abdul Rahman Embong (2002:168-169), the Modernisation theory actually correlates with the Neo-Classical Development Philosophy that gave birth to capitalism. It stems from the Western social science whose characteristics are anti-dogmatic, anti-theology, value free and scientific based on daruri knowledge and arguments made by the senses only. An anti-dogmatic faith poses a danger to the aqidah (tightly woven convictions) of Muslims, anti-theology rejects religious ritualism and analysis of religion, value-free traits deny a person's principles and worldview, its scientific traits put aside the supernatural, whereas daruri knowledge and arguments of the mind are not adequate to understand the phenomena and problems of development.

consumption are only part of a tool for people to carry out or defend a specific purpose and function entrusted to them as servants and khalifah of Allah SWT on this earth. According to Qutb (1987a:60), servitude in man's capacity as a slave-servant provides the purpose that connects man with Allah SWT (Allah habl min), while khalifah is a function that connects people with other people (habl min al-nas).

The purpose of man's creation is to be a servant of Allah SWT. This is explained in the word of Allah SWT:

Meaning: *"And (remember) I created the jinn and humankind only purpose they serve and worship me"*
(al-Zariyat, 51:56)⁶

This verse explains the main purpose of human creation, that is, to worship Allah SWT. It is the task of determining the presence of a slave who worships and a God that is to be worshipped (Qutb, 1987c:3374). This is illustrated in the phrase illa liya'budun (except to worship and submit to Allah SWT). The use of the word illa is to hasr (restrict) that is restricting servitude of self to Allah SWT alone. The use of the letter lam al-'illah which gives meaning and purpose before the word ya'budun on the other hand explains further that the purpose Allah SWT created man is simply to worship and serve Him (Ibn 'Assyrians, 2003:25).

This is also explained in the traditions of the Prophet, which means:

"Narrated from Mu'adh bin Jabal r.a. he said: I was saddled with the Prophet and there was no barrier between myself with him except for the fronds of timber placed at the back of a camel, he said: O Mu'adh! I immediately replied: Yes! O Rasulallah! I fulfil your calling. After that he continued travelling and called me again: O Mu'adh! I quickly replied: Yes! O Rasulallah! I fulfil your calling. Then he asked: What is the right of Allah upon His servants? I said: Allah and His Messenger know best. He said: The right of Allah upon His servants is that they worship Him truly and not associate Him with anything else"

(Narrated by al-Bukhariy, Hadith No. 6500, Ibn Hajar, 1989b:410)⁷

In this hadith it is explained that man is a servant assigned to worship Allah SWT. In worshipping therein man is forbidden to associate anything with Allah SWT.

Additionally, this verse in Surah al-Zariyat (51:56) according to al-Tabariy (1992b: 476) and Ibn Kathir (1992b:255) citing the view of Ibn 'Abbas is said that man was created to acknowledge the divinity of Allah SWT by worshipping Him, whether voluntarily (taw'an) or by force (karhan). This view differs to that of Mujahid r.a. as quoted by al-Maraghiy (1985:13) and al-Syawkaniy (1993e:131) who said that man was created to recognize Allah SWT. When people really know Allah SWT, that is, about His existence and His greatness, they will devote themselves to Allah SWT by worshipping Him.

Although there exists within these two interpretations minor differences nonetheless these views are not contrary to each other. The opinion of Ibn 'Abbas r.a. quoted by al-Tabariy (1992b:476) and Ibn Kathir (1992b:255) emphasizes on the taqwim aspects (creation) of man as a servant of Allah SWT, while the opinion of Mujahid ra quoted by al-Maraghiy (1985:13) and al-Syawkaniy (1993e:131) emphasized more on the aspects of taklif (loading of responsibilities). Thus, it is clear that human beings were created as a slave or a creature who bows to the will of Allah SWT simultaneously saddled with the responsibility to manifest his servitude that is his worship of Allah SWT.

Accountability of human as a slave had been determined before the birth of a human being, that is, while in the realm of the spiritual. Allah SWT says in the Quran:

Meaning: *"(Recall) when your Lord brought forth their progeny from the loins of the children of 'Adam, and made them testify about themselves (by asking them.) "Am I not your Lord?" They said, "Of course, You are. We testify." (We did so) lest you should say on the Day of Judgment, "We were unaware of this"*
(al-A'raf, 7:172)

This verse explains the agreement that occurred when the whole of mankind was in the spiritual realm before their physical births into this world. They uttered the testimony of the divinity as well as the covenant of the divinity of Allah SWT that is the absolute fact of Tawheed Rububiyah⁸ and Tawheed Uluhiyyah⁹ (Ibn Kathir, 1992a:272; al-Qurtubiy, 1993b:202; Qutb, 1987b :1392). It is evidently clear that this event acts as the base in which all human life begins. Once humans recognize Allah SWT, man has actually surrendered his soul and life to obey and worship Him. Thus, when Allah SWT to whom man bore witness gave His orders through the Qur'an and the Sunnah of His Messengers, man must acquiesce and submit.

⁶According to al-Raziyy (1990b:199) and al-Zuhayliy (1991:48) who quoted the views of Mujahid said, the hikmah (wisdom) of mentioning jin first as compared to humans is because jin worships secretly without mixing with arrogance (riyak). This differs to that of the worship by man who at times has the arrogant feeling within them.

⁷In another hadith, Mu'adh bin Jabal r.a. narrated that the Prophet said: "O Mu'adh! Do you know what is the right of Allah upon His servants? Then Mu'adh said: Allah and His Messenger know best. Then the Prophet said: The right of Allah upon His servants is that they worship Him in truth and not associate Him with something else. Then the Prophet asked: Do you know what the right of the servant upon Allah? Mu'adh said: Allah and His Messenger know best. Then the Prophet said that Allah will not punish them"(Reported by al-Bukhariy, No. Hadith 7373, Ibn Hajar, 1989d: 430).

⁸Al-Rububiyah is derived from the word rabb which means educate, repair, collect and so on (Mas'ud, 1990a: 1586), while rabb means the head, the king, educators, administrators and managers. It is one of the beautiful names of Allah SWT. Terminologically al-Rububiyah means a wholehearted admission that Allah SWT is God, the Creator, the Owner and the Manager of the whole universe who is Almighty and All-Wise with no other the power having the ability to compete with Him (Ibn Manzur, 1994a: 401; Abdullah Yasin, 1990:84).

⁹Al-Uluhiyyah is derived from the word aliha, ya'lahu, ilahatan and uluhiyyatan. The word al-Ilah is a noun that means something to be worshipped (Mas'ud, 1990a: 225), while Uluhiyyah means worship or slavery (Ibn Manzur, 1994a: 467). Terminologically, al-Uluhiyyah means acknowledging that only Allah SWT is the One, who should be worshipped, obeyed and followed absolutely. The axis of this Tawheed Uluhiyyah are the two Kalimah Syahadah (words of bearing witness) (Abdullah Yasin, 1990:87; Muhammad Lazim Lawiy, 2005:10).

The whole of mankind, mainly Muslims should recall this testimony and this covenant and should arrange all aspects of their lives in obedience to the commandments of Allah SWT in accordance to their testimonies and confessions. The acute realization of these events, leads to the implementation of tasks and responsibilities to be in obedience and devotion to Allah SWT solely. It is not appropriate that man who has undertaken to be loyal to a credible authority, then do everything that is against and treacherous to the testimony.

In the IbD worldview, in dealing with the purpose of man's creation as a servant of Allah SWT, brings a realization that all the development efforts carried out are solely for the sake of receiving the pleasures of Allah SWT. It puts all the developmental efforts done as a worship that will be rewarded in the Hereafter.

Besides this purpose of man's creation as a servant of Allah SWT, man also has the function as a khalifah (vicegerent) of Allah SWT. The function of man is expressed in the word of Allah SWT:

Meaning: *(Remember) when your Lord said to the angels, "I am going to create a khalifah (vicegerent) on the earth!" They said, "Will You create there one who will spread disorder on the earth and cause bloodshed, while we proclaim Your purity, along with your praise, and sanctify Your name?" He said, "Certainly, I know what you know not."*

(al-Baqarah 2:30)

This verse clearly shows that the function of man is as a khalifah (vicegerent) on earth. This can be proved by the use of words ja'il (doer) in the said verse. According to al-Tabariy (1991a:236) and al- Qurtubiy (1993a: 82), the word ja'il in this verse means khaliq (Creator). Their interpretation is based on the views of Abu Rawq who says that all the ja'ala words in the Qur'an bear the same meaning with the word khalafa (created). However, Abdul Muin Salim (2002:87-88) states that there are differences in the meaning between the word khalafa with ja'ala. Khalafa means creating something from nothing into something. It contains rudimentary meaning of giving something that is physical and psychological in form. The word ja'ala on the other hand means setting the position for something else¹⁰. Man is made or designated by Allah SWT to function as khalifah on this earth after creations. It is more towards the functional aspects of human creation.

Khalifah (vicegerency) is actually one of the priorities given by Allah SWT to mankind as compared to all His other creatures. According to al-Raziyy (1990a:152), Allah SWT handed over the tasks of khalifah to man as general grace to Nabi Adam and all his children and grandchildren. In addition, the handing over as a khalifah is also as a test and a tribute to human (M. Quraish Shihab, 1996:140). As such the assignment of man as khalifah refers to the responsibility or the burden of managing, administering and developing the earth according to the principles of Islam (Ahmad Zainal Abidin *et al.* 2006:19). In other words, human acts as the actor of development.

Man who has the responsibilities as a khalifah on this earth has a certain number of tasks and specific responsibilities. Besides servitude to Allah SWT (al-Zariyat, 51:56) man also has other duties. Among the tasks are to uphold the laws of Allah SWT on this earth with justice and equity (Sad, 38:26) and is assigned to make the earth prosperous including human themselves, animals, plants and all the other creatures of Allah SWT (Hud, 11:61). This is based on the traditions of the Prophet, which means:

"Narrated Abu Hurayrah r.a. that the Messenger of Allah said: Ista'marakum means having you as the one who makes something prosperous (khalifah)"

(Narrated by al - Bukhariy , No. Hadith 4684 , Ibn Hajar, 1989a:449) .

According to M. Quraish Shihab (2009:246), the caliphate has three interrelated elements. First, man as the khalifah. It is reflected in the expressions inni ja'il fi al-ard khalifah (we made a vicegerent on earth)(Al- Baqarah, 2:30) and inna ja'alnaka khalifah (we made you khalifah) (Sad, 38:26). The role of man even if not described explicitly in Surah Hud (11:61), remains to be implied. The argument is that it is man who is assigned to make the earth prosperous as found in the phrase wa ista'marakum fiha (wants you to make it prosperous). Second the universe. It is described by the expression fi al-ard (earth) (Al-Baqarah, 2:30 & Sad, 38:26) and wa ista'marakum fiha (Hud, 11:61). Third is the relationship between man and the universe with all its contents including the relationship among other men. This is reflected in the expression fa ahkum bayna al-nas (give a decision on a matter between man) (Sad, 38:26) and fiha term (on earth) (Hud, 11:61). This relationship even if is not expressly stated in Surah al-Baqarah (2:30) before, it remains to be implied. The argument is that there is no meaning if the khalifah was not accompanied by assignment or istikhlaf.

When man in the IbD worldview functions as the khalifah of Allah SWT, they then interact with one another and the natural resources with great responsibility, trustworthiness, honesty, morals, and full of ethics in accordance to their role as khalifah of Allah SWT on this earth. In this case, they will always connect themselves with other people and the natural resources (habl min al-nas).

Based on this discussion it is clear that the measure of human development achievements in the IbD worldview is not confined to purely physical aspects, but it takes into account the spiritual aspects as well such as faith and piety. This is because Allah SWT did not create man to develop the land, but for something more important than that, which is, to worship Him.

■4.0 ANALYSIS OF THE ADEQUACY OF THE MEASUREMENT OF HUMAN DEVELOPMENT ACHIEVEMENTS IN THE HDI BASED ON ISLAMIC-BASED DEVELOPMENT WORLDVIEW

Man measured in the HDI is the same as the man in the CD theory. In the CD theory, man is considered as an economic creature whose functions are confined only to being producers or consumers. In this case, what is measured and taken into account are only aspects of physical strength, level of education, intelligence, skills, health, lifestyle and all the tangible things. Not only that, man is considered as a

¹⁰According to M. Quraish Shihab (2003a & 2003b :138-140 :120-121), the use of the word khalafa is to show Allah SWT created something from a substance that does not exist, and stressed that the existence is very great, even more remarkable is its Creator. The use of the word ja'ala on the other hand is to show Allah SWT created something from pre-existing substance, and stressed that the existence is very useful and should be utilised.

determinant in the measure of all things, the carrier and the source of all rights. It is clear that man in the CD theory is viewed as nothing more than goods and tools.

The function of man in the CD theory is glaringly on the opposite divide with the functions of man in the IbD worldview that is as a servant and khalifah of Allah SWT. Man's status as servant and khalifah of Allah SWT makes the development actor of IbD to hold a different philosophy and function which differs from the development actor of CD. As a servant and khalifah of Allah SWT, they are involved with development activities as a way to devote themselves to Allah SWT. In this regards they continue to maintain a sense of servitude to Allah SWT and their tasks as a khalifah that is undertaken.

The specific function of man as servant and vicegerent of Allah SWT according to the IbD worldview as examined above is realised through two dimensional relationships. Man's purpose as a servant of Allah SWT is realised through his vertical relationship with Allah SWT (*habl min Allah*) as the Creator, whereas man's function as khalifah of Allah SWT is realized in the horizontal relationships among men and the natural resources as the creatures of Allah (*habl min al-nas*).

With the status of man as servants and khalifah of Allah SWT, Muhammad Syukri Salleh (2003a:15) states that man as the development actors in the IbD theory differs to the functions of man as the development actors in the CD theory. This difference can be seen in two main aspects. First, the actor of IbD has a different philosophy and function with that of CD. As a servant of Allah SWT, man is involved in development activities as a way of servitude or worship to Allah SWT. In performing these worships, they maintain a sense of their servitude to Allah SWT at all times. As a khalifah of Allah SWT, they interact with other people and the natural resources with great responsibility, trustworthiness, moral, and ethics, in accordance with their role as khalifah of Allah SWT on this earth; and second, the actors of IbD are not bound by only economic aspects assessed through measuring productivity, production and consumption only, as understood by the actors of CD. Rather, as servants of Allah SWT, the actors in IbD do not break their relationship with Allah SWT (*habl min Allah*), and as the khalifah of Allah SWT the actors in IbD are always connecting with other men and the natural resources (*habl min al-nas*). The reward in upholding these two relationships are not only found in the world in the material form, but also in the Hereafter in the form of paradise that is full of delight.

The combination of these two aspects, the purpose of man's creation and man's functions in this world represents the fact of man in his sphere as the development actor based on the IbD worldview. According to Muhammad Syukri Salleh (2003a: 31 & 2007e:48-49), as actors of development, man must maintain his status as servant and khalifah on this earth. As such development actors are believed to be born not only to carry out the stereotypical and secularistic functions such as consumption, grow, learn, work, family, reproduce and die. In addition, man cannot be considered simply as a human producer or consumer who only considers the physical strength, intellect, skills and all tangible things solely. All activities of production and consumption are only some of the tools to prove his subservience to Allah SWT as determined since man was in the spiritual realm (*al-A'raf*, 7:172 & *Al-Hadid*, 57:8). In addition, it is also as a tool to meet the needs of man's life as a normal human being. In any of man's activities and deeds, his status as a servant and khalifah of Allah SWT can never be ripped apart from him.

5.0 CONCLUSION

Based on all the discussions in this paper, it is found that the human development achievement in HDI measures the aspects of health, educational level and lifestyle. It is clear that the measurement of human performance in the HDI is solely from the physical aspects and abilities alone. It does not take into account the spiritual aspects. Thus, the functions of the man as measured for its achievements in HD are physical humans or pseudo-human, that is, man is not complete as a human being. It is referring to physical strength, capability towards productivity as well as the human mind. Spiritual aspects such as faith and piety are not taken into account. This is clearly contrary to the actual function of man based on the IbD worldview, that is, as a servant and khalifah of Allah SWT.

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