

Global Multi-Dimensional Poverty Index: An Analysis on *Maqasid Shariah* Perspective and its Implications

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ABSTRACT: Poverty is often associated with issues of insufficient income. The first question is, 'Do impoverished individuals ensure their children receive proper education?' The second question pertains to whether the impoverished can access adequate healthcare services. The third question addresses whether communities can access sufficient clean water and electricity supplies. Lastly, it questions whether the needy experience income and expenditure issues based on the cost of living. Therefore, if these questions cannot be satisfactorily answered, it indicates the persistence of poverty from a multidimensional perspective. This study employs textual and contextual analysis of library research, considering the five elements of *Maqasid Shariah* in the context of multidimensional poverty. The findings indicate a close connection between multidimensional poverty and *Maqasid Shariah*. Each dimension of poverty, such as education, health, and standard of living, plays a distinct role in safeguarding the five elements of *Maqasid Shariah*: religion, intellect, soul, progeny, and wealth. In education, achievements should consider both types, namely individual obligation (*fardu ain*) and communal obligation (*fardu kifayah*). Concerning health, emphasis is placed on disease prevention and balanced nutrition, mindful of halal treatment sources. In terms of the standard of living, the accumulation of wealth serves as a cornerstone for a more prosperous life, providing benefits to humanity and serving as a reward and blessing bestowed by Allah SWT upon His servants, as well as a test in human life. This study aims to improve existing weaknesses in measuring multidimensional poverty by applying measurement elements based on the *Maqasid Shariah* perspective, adding value to creating a comprehensive, multifaceted poverty measurement, as discussed in Islam.

KEYWORDS: Multidimension, *Maqasid Shariah*, Poverty.

1. INTRODUCTION

The issue of poverty eradication has long been a serious topic and a global phenomenon. Continuous efforts to address poverty persist, but the problem continues as long as there are marginalized groups of people. The definition of poverty continues to evolve with the addition of elements measured as the state of being poor, and it deserves deep attention. Poverty is often associated with a lack of income. However, when questions such as "Are children receiving adequate education?", "Is a family receiving proper health services?" and "Is the community receiving the necessary supply of clean water and electricity?" cannot be answered satisfactorily. It indicates that poverty exists from various angles or is multi-dimensional. Multi-dimensional poverty emphasizes deficiencies in human life needs other than financial factors that hinder the achievement of well-being (UNDP, 2018). Measuring poverty is an essential aspect of assessing poverty. Every indicator and methodology used to measure poverty usually indicates different dimensions in the assessment process. An ideal poverty measure can differentiate the size and composition of household contents and allow individuals to compare their level of attainability in obtaining the continuous necessities of life (Robert, 2001).

Many global community development organizations are turning to multi-dimensional poverty measurement in response to the weaknesses of existing measurement methods that need to be stronger in theoretical foundations and produce inaccurate results in measuring poverty (Diana, 2018). Fusco (2003) argued that unidimensional measurement can only achieve the objective of poverty eradication in the short term. Unidimensional poverty measurement is considered unable to explain an individual's gap or level of poverty. It overlooks the differences in the well-being of poor households based on the assumption that every poor household faces the same living situation. It is also insensitive to changes in the individual's well-being while the household is below the poverty line (Norzita Jamil & Siti Hadijah Che Mat, 2014). According to Sulochana Nair and S. Sagarani (2015), poverty based solely on financial or income perspectives overlooks social welfare and other poverty-related deficiencies. This approach cannot depict the actual poverty situation because it only uses income or expenditure dimensions, resulting in different interpretations of the poverty rate, and poverty studies cannot reflect the actual poverty situation (Norzita Jamil & Siti Hadijah Che Mat, 2014).

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This study takes a qualitative form and applies library data collection methods. All data obtained are extracted from previous studies and analyzed using content and documentation analysis approaches based on inductive, deductive, and comparative methods, considering the five elements of *Maqasid Shariah* in the context of the multi-dimensional poverty index (MPI). All MPI indicators are evaluated and compared to assess the extent to which these indicators fulfil the requirements of *Maqasid Shariah*. The discussion on MPI is seen to have its significance in connecting Islamic perspectives on the concept of well-being by providing an assessment to examine how far this multi-dimensional poverty measurement is aligned with addressing issues of living welfare as suggested by Islam. Furthermore, it elucidates the need for multi-dimensional poverty measurement by proposing to strengthen the practice of this measurement by integrating elements of benefit and harm discussed by *Maqasid Shariah*. This importance will contribute to improving the shortcomings in existing multi-dimensional poverty measurements by incorporating elements of poverty measurement based on the perspective of *Maqasid Shariah* as an added value in establishing a comprehensive multi-dimensional poverty measurement as discussed in Islam (Abdul Rahman & Mohamad & Abdul Azzis, 2022).

2. LITERATURE REVIEW

a) The Significance of Multi-dimensional Poverty Concept

The living conditions in different countries undoubtedly yield diverse interpretations of poverty. Additionally, more than financial factors and the failure to meet material needs alone are needed to gauge the poverty level. There are various dimensions to elucidate the concept of poverty. The diversity of dimensions in aspects of deprivation is also accepted in defining poverty. Therefore, there is only one definition of poverty universally applicable to all countries without considering the country's social structure and developmental stage. Assessing poverty using a multi-dimensional approach is a determinant of deficiencies in every aspect of overall well-being. The assessment of individuals' well-being levels needs to compare the levels of achievement in their well-being based on various dimensions grounded in specific strategies and methods. This is because poverty assessment using a specific dimension alone cannot identify who falls into the poor category. It requires consideration of several additional criteria that look at the overall aspects of well-being due to the tendency for deficiencies in various dimensions to exist (Alkire & Foster, 2009).

The concept of multi-dimensional poverty assumes the existence of various deficiencies besides financial factors that can make a household poor. The scenario within multidimensional poverty can be observed through a lack of exposure to education, severe levels of health and nutrition, inadequate housing, and insufficient access to clean water, among other factors. These deficiencies provide insight into a person's life experience in poverty and hinder achieving well-being (OPHI, 2018).

The United Nations Development Programme (UNDP) introduced the Multi-dimensional Poverty Index (MPI) developed by Alkire and Foster (2007). In this index, researchers have established ten variables as indicators in measuring poverty, categorised into three dimensions in line with the Human Development Index (HDI) developed by UNDP (2010). While the Human Poverty Index (HPI) has three dimensions—short life, knowledge, and standard of living (access to resources)—MPI has three dimensions: health, education, and standard of living, using ten indicators to measure poverty. MPI introduces a different pattern of measuring poverty compared to the existing income-based poverty measures because it highlights a set of different and more comprehensive deprivations. As explained earlier, MPI has expanded from HPI by adding dimensions and new indicators, although they are almost similar. The main advantage of MPI is that the dimensions and indicators provided enhance the monitoring of the Sustainable Development Goals (SDGs) set by the United Nations (UN) and the World Bank. SDGs provide yearly statistical data to relevant bodies to improve capabilities to address these deficiencies. Another advantage of MPI is that it consists of the percentage of low-income (headcount ratio) and the indicator weight component, where most multi-dimensional poor groups can provide accuracy and depth to the analysis and interpretation of poverty findings.

A study by Awan et al. (2012) using MPI to measure poverty in Pakistan included nine dimensions: electricity, assets, water, sanitation, housing, education, expenditure, land, and power. The study showed that most households in Pakistan face deprivation problems in five dimensions: power, land, housing, sanitation, and assets. In another study, Shirvanian and Bakhshoodeh (2012) found that education and housing are essential dimensions that policymakers in Iran should address to combat poverty. As an alternative, Ali and Ahmad (2013) emphasised that healthcare and education are critical aspects in reducing poverty in Punjab, Pakistan, during the study period. There are also many other studies exploring multidimensional poverty in Pakistan with various results in determining the most essential poverty dimensions (Ahmad, 2020).

Poverty is measured separately for each indicator constructed by setting the same weight for each dimension to form an index aligned with HDI (Alkire & Santos, 2010). Each chosen dimension is unrelated and is determined through any weight on each selected dimension. Moreover, each selected dimension can provide robust solutions in determining household poverty by enhancing the cut-off point aggregate and can be applied by policymakers to determine which dimensions indicate high poverty levels in a particular region or group (Alkire & Seth, 2008). Additionally, through this method, it can also identify households suitable to receive various types of aid or protection.

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The importance of the multi-dimensional poverty concept requires a system capable of accurately measuring people's living hardships so that policies based on this measure can genuinely help those in need in a targeted manner (Nurul Izzah, 2020). Thus, poverty needs to be seen from a multi-dimensional perspective so that the phenomenon of poverty can be understood from a more comprehensive standpoint. Alkire and Foster, who introduced the Multi-dimensional Poverty Index measurement in 2010, successfully solidified the efforts of Mahbub ul Haq and Amartya Sen, pioneers in determining the multi-dimensional poverty concept (Poverty & Human Development Initiative. 2013). According to Alkire et al. (2014), the Multi-dimensional Poverty Index (MPI) is an alternative poverty measurement that can more accurately measure poverty than income-based measures because it considers non-monetary aspects. Moreover, the MPI method is a comprehensive poverty measurement that can help policymakers formulate poverty eradication programs based on dimensions and indicators of poverty experienced by individuals (Sabina Alkire et al., 2014).

The Multi-dimensional Poverty Index can complement unidimensional poverty measurements (Pathiban, 2013). Multi-dimensional poverty measurement has elements that focus primarily on human dimensions. Its advantage lies in seeing the capabilities and mobilisation of human strength, reassessing the effectiveness of poverty eradication, strengthening targeting poverty, isolating poverty, and helping create effective poverty eradication programs (Alkire & Santos, 2010). The Multi-dimensional Poverty Index measurement will help policymakers so that the implementation of poverty eradication programs is human-centred. Parthiban (2013) states that the operational definition of multi-dimensional poverty has material and non-material dimensions. The material dimension involves someone deficient in income or daily consumption rates and non-income factors such as education, public facilities, employment, and health facilities. Meanwhile, the non-material dimension focuses on aspects of human personality such as emotional, psychological, and spiritual factors. The diagram below shows the more straightforward depiction of multi-dimensional poverty.

In recent years, Malaysia has also emphasized the importance of multi-dimensional poverty measurement in line with global changes. The 11th Malaysia Plan has introduced the Multi-dimensional Poverty Index (MPI), formulated and outlined in a mid-term review study as a complement to the Monetary Poverty Line (Unit Perancang Ekonomi, 2018). This measurement system, partly developed by the United Nations, does not solely focus on income but also considers deprivations in various aspects, including access to health, education, and the standard of living, for a more comprehensive assessment of poverty rates. Using this calculation system, Malaysia recorded a multi-dimensional poverty incidence as low as 0.86 per cent as of 2016. The MPI utilises data from the Household Income and Basic Amenities Survey (HIS & BA) to measure multi-dimensional poverty among households (Department of Statistics Malaysia, 2020). The Multi-dimensional Poverty Index considers the number of multidimensionally poor households in the population and the extent of deprivation experienced by each household. The model within the Multi-dimensional Poverty Index has three main dimensions and ten indicators. The MPI allocates weights to each dimension and its respective indicators. According to Table 1 below, health and education indicators are assigned a weight of 1/6 each, while each indicator is given a weight of 1/18 for the standard of living dimension. An individual risks falling into multi-dimensional poverty if the weighted value is less than one-third (1/3) of the ten indicators (Gopal et al., 2021).

Table 1. Dimensions, indicators, exclusion limits and fairness of SMEs

| Dimensions | Indicator | Poor if..... | Relative Weighting |
|------------------|-------------------|--|--------------------|
| Education | School Year | No household member aged 10 years and above has completed 5 years of schooling. | 1/6 |
| | School Attendance | Any child of school age does not attend school until their age ends in class 8.+ | 1/6 |
| Health | Death of Children | Any child who died in the household. | 1/6 |
| | Nutrition | Any adult under the age of 70 or any child who has nutritional information is malnourished. * | 1/6 |
| Living standards | Electricity | Households without electricity. | 1/18 |
| | Sanitation | Households have not improved sanitation facilities (according to MDG guidelines) or have improved but share them with other households. ** | 1/18 |
| | Drinking water | Households do not have access to safe drinking water (according to MDG guidelines), or safe drinking water is at least a 30-minute walk from home. *** | 1/18 |
| | Residence | Household residential floors have dirt, sand, dirt or other (unspecified) floor types. | 1/18 |
| | Cooking Fuel | Households cook with dirt, wood, charcoal or fuel other solids. | 1/18 |
| | Asset Ownership | The household does not own more than one radio, TV, telephone, bicycle, motorcycle or refrigerator and does not own a car or truck. | 1/18 |

Sources: Alkire and Jahan (2018)

b) The Significance of The *Maqasid Shariah* Concept

In achieving a perfect quality of life, the evaluation through the *Maqasid Shariah* concept becomes a crucial branch of knowledge. Many scholars have extensively discussed the definition of *Maqasid Shariah* in their writings. Therefore, to comprehend the *Maqasid Shariah* concept clearly, it is necessary to examine it through the context of the definitions of the two key terms: "maqasid" and "Shariah." The term "*maqasid*" originates from "*qasada-yaqsidu-qasdan-maqadan*," which conveys the meaning of a correct journey (al-Fayruzabadi, 2007). It derived from the words "*maqsad*" and "*maqasid*," plural terms that signify a grasp, purpose, goal, straightness, justice, and moderation (Ibn Manzur, n.d.). Additionally, the term "*maqasid*" is synonymous with words in other languages such as "*telos*" (Greek), "*finalite*" (French), or "*Zweck*" (German), all of which denote purpose, objective, and principle (Rudolf, 2001). In legal contexts, *maqasid* is defined as the purpose, objective, intention, and principles derived from Islamic law (Jasser Auda, 2007). *Maqasid al-Shariah* refers to the objectives or goals desired by Allah SWT in every law ordained. These prescribed objectives aim to address issues in human life, benefit humanity, and avoid all forms of harm (al-'Alim, 1997). *Maqasid al-Shariah* essentially means generating good (*jalb al-maslahah*) and preventing evil (*dar almafsadah*) (al-Raysuniy, 1995). According to *al-Syatibiy* (n.d.), Islamic law is revealed solely for the well-being of humanity. Therefore, there are three levels in *Maqasid al-Shariah*: first, *al-daruriyyah*; second, *al-hajiyyah*; and third, *al-tahsiniyyah*. Among these three levels, *al-daruriyyah* is considered the most essential. According to *al-Syatibiy* (n.d.), within *al-daruriyyah*, there are five components to be safeguarded: safeguarding religion (*hifz al-din*); safeguarding life (*hifz al-nafs*); safeguarding lineage (*hifz al-nasal*); safeguarding wealth (*hifz al-mal*); and safeguarding intellect (*hifz al-'aql*). This perspective is supported by al-Ghazaliy (1996) and is known as *daruriyyat al-khams*. Figure 1 summarises the division of *Maqasid al-Shariah*, encompassing *daruriyyah*, *hajiyyah*, and *tahsiniyyah*, as well as the five main components within *daruriyyah*. This figure aids in visually explaining the concept of *Maqasid al-Shariah*.

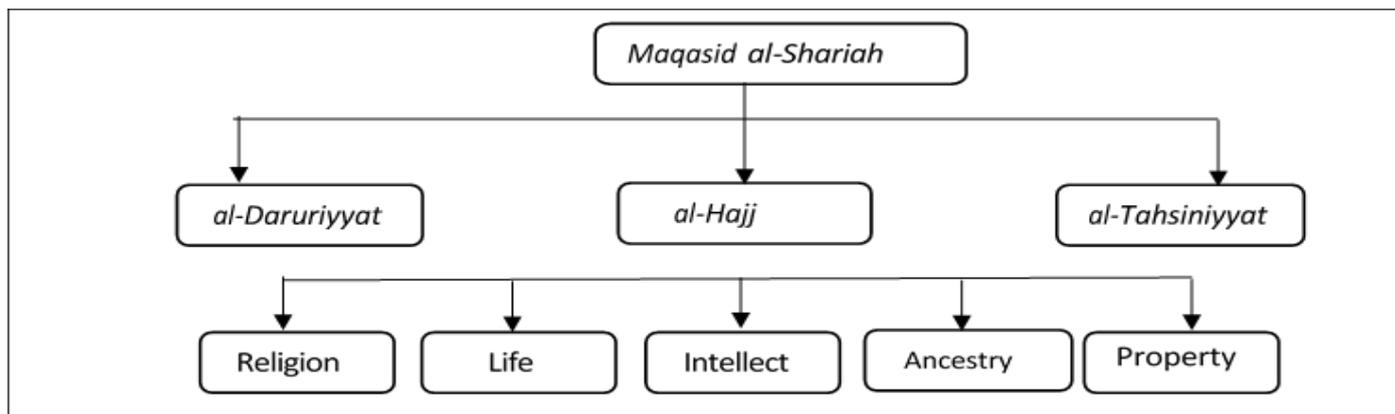


Figure 1: Maqasid al-Syariah
Sources: Jasser Auda (2007)

Al-Ghazali (1996) observed that some scholars added another component to *maqasid al-shariah*: safeguarding honour (*hifz al-'irdh*). This perspective is supported by Audah (2017), who emphasized the importance of these components in human life. There is a consensus that safeguarding these basic needs is the underlying goal of legislation in every revealed religion, not just in Islamic jurisprudence (*al-Syatibiy*, t.t). In the context of contemporary scholars, the discussion on *maqasid al-shariah* has deepened. It is no longer confined to the five aspects proposed by traditional scholars. Several contemporary scholars, such as Ibn 'Asyur (1998), al-Qaradawiy (2012), al-Raysuniy (2014), and Audah (2014 & 2017), have added aspects of *maqasid al-shariah* that require attention. Examples include freedom, justice, equality, and human rights (al-Qaradawiy, 2012; Audah, 2014 & 2017). Thus, *maqasid al-shariah* has undergone a long scientific development and has become a crucial discipline. Presently, interest in *maqasid al-shariah* is growing due to the transformation and development of Islamic scholars through their works (Mansor & Ramli, 2016). This field continues to evolve, involving many new figures contributing to discussions on *maqasid al-shariah* in various aspects (Ramli, Zulkarnain, Rozib & Ariffin, 2016). The essence of the concept of *maqasid shariah* is to achieve *maslahah* (goodness) and prevent *mafsadah* (evil). When discussing goodness, scholars address various types, but three main components are crucial in measuring human well-being: *daruriyyat*, *hajiyyat*, and *tahsiniyyat*. *Daruriyyat* involves high-priority needs essential for achieving well-being. If these needs are unmet, they can have severe consequences, leading to misery, destruction, adversity, and threats to human life (Abd al-Wahab, 2009). This includes safeguarding five essential aspects: religion (*ad-din*), soul (*al-nafs*), intellect (*al-'aql*), progeny (*al-nasl*), and wealth (*al-mal*) (Ibnu Salam, t.t). To preserve religion, Islam obligates adherence to all pillars of Islam and commands *jihad*. Ensuring the well-being of the soul, Islam prescribes marriage to maintain the human generation and provides guidelines for sustenance, clothing, and nourishment. For the soundness of the intellect, Islam encourages the pursuit of knowledge for its followers (Ahmad, 2020). The *maqasid shariah* concept aims to

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achieve *maslahah* (benefit) and prevent *mafsadah* (harm). Three main components are considered in measuring human well-being: *daruriyyat*, *hajiyyat*, and *tahsiniyyat*.

1. *Daruriyyat*:

- It is the fundamental necessity for achieving well-being.
- Involves the safeguarding of religion (*ad-din*), soul (*al-nafs*), intellect (*al-'aql*), progeny (*al-nasl*), and wealth (*al-mal*).
- For example, Islam mandates adherence to the pillars of Islam, engaging in *jihad* to preserve the religion, encouraging marriage to protect progeny, and seeking halal sustenance to safeguard wealth.

2. *Hajiyyat*:

- Represents complementary needs for comfort and convenience in life.
- Neglecting these needs can lead to difficulties and inconveniences, although not as severe as neglecting *daruriyyat*.
- Encompasses *maslahah* in matters of worship, customs, and transactions. For instance, the concessions (*rukhsah*) in prayer for travelers, valid contractual agreements in transactions, and more.

3. *Tahsiniyyat*:

- Refers to the virtuous conduct in actions and avoiding what is deemed undesirable by sound reasoning.
- Acts as a complement to the achievement of *al-hajiyyat* and *al-daruriyyat*.
- Involves aspects of behaviour, attitudes, and thoughts in worship, customs, and transactions.

Based on this definition, *al-tahsiniyyat* is subjective, involving aspects of behaviour, attitudes, and thoughts. Thus, the concept of *maqasid shariah* can be explained through these three main components: *daruriyyat*, *hajiyyat*, and *tahsiniyyat*, which safeguard the fundamental interests of humans in terms of religion, life, and morality (Abdul Rahman, Mohamad & Abdul Azzis, 2022).

3. MEASURING MULTI-DIMENSIONAL POVERTY ACCORDING TO MAQASID AL-SHARIAH

Therefore, both streams of education (individual obligation and communal obligation) must be balanced and unbiased to preserve the well-being of religion and the soul. This is because the implementation of Islamic education will ensure that religious values can be applied to human beings and create piety as the primary goal to be achieved. Additionally, the mastery of worldly knowledge (communal obligation) is essential to elevate human credibility in line with the changes of time. The mastery of communal obligation knowledge is encouraged by Islam to be studied as it reflects a positive image of Islam, besides maintaining a balance between worldly and hereafter aspects. However, the mastery of communal obligation knowledge should not contradict the foundation of individual obligation knowledge to the extent that it allows what is forbidden and forbids what is allowed in Islam. The mastery of individual obligation and communal obligation knowledge must be aligned and not conflicting with each other to ensure that humans achieve the success that Allah SWT blesses. This ensures that the shariah objectives through preserving human reason can be maintained to achieve success in worldly knowledge. Perfect protection of the mind through education plays a crucial role in constructing human civilization so that people always seek knowledge and investigate things to develop themselves and their religion. This is evidenced in the first revelation sent by Allah SWT to Prophet Muhammad SAW, which means: "Read in the name of your Lord who created." Therefore, as a measurement of poverty that prioritizes the well-being of religion, soul, and reason, multidimensional poverty indicators in the education dimension, such as years of schooling and school attendance, must consider both forms of education, individual obligation and communal obligation, to ensure that the shariah objectives in preserving religion, reason, and soul can be maintained.

Furthermore, health is the second important element in fulfilling life's necessities and maintaining essentials. Islam emphasizes the issue of health care because a healthy body allows humans to perform worship perfectly. Health care impacts the quality of worship because perfect worship needs to be performed according to the procedures established by Islam. When worship is performed flawlessly, it indirectly helps maintain the religion's well-being, as emphasized in the shariah objectives. Health care is also considered a fundamental human right to live. Everyone must take care of their health both mentally and physically, avoiding involvement in matters that can harm themselves or take the lives of others, regardless of age and gender. This is closely related to the issue of preserving lives, as emphasized in the Shariah Objectives. Therefore, as a measurement of multidimensional poverty that prioritizes the well-being of religion, soul, and descendants, indicators in the health dimension, such as nutrition and child mortality, are measurements that prioritize the preservation of religion, life, and descendants. When each member receives good nutrition, it can help increase the ability to worship to preserve the religion and reduce the mortality rate due to diseases, which is one of the efforts to preserve the well-being of life and descendants, as emphasized in the Shariah Objectives. Thirdly, in the dimension of the standard of living, the scope and indicators in the standard of living dimension play a role in maintaining necessities from the aspects of religion, wealth, and descendants. Islam is a religion that covers all aspects of human life. Therefore, all events and creations done by Allah SWT, including the production of the Earth's wealth, are to meet the needs of human life. Humans who have a high understanding of religion will indeed adhere to the position that Allah SWT is the absolute owner of every Earthly produce in essence, and humans play a role in administering and managing each Earthly wealth based on regulations set by Him (Yazid Ahmad & Iknor Azli Ibrahim, t.t.).

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The standard of living of humans reflects socio-economic conditions because when humans can meet the necessities of life well, it reflects a perfect standard of living. In the standard of living dimension, six indicators are seen as necessary in improving the standard of living of humans, namely cooking fuel, sanitation, clean water, electricity, housing, and assets. Every earthly product is valuable wealth to humans. Islam categorizes wealth into two conditions: something owned and can be directly utilized and something that can be owned and utilized as long as humans can benefit from it. Something that is not recognized as wealth by Islam includes situations such as something that cannot be owned but can be used, something that can be owned but cannot be used, something that can be owned but is prohibited by Islamic law from being used, and something that can be owned and used only by a particular group of humans.

In the context of the necessities of life, wealth can be understood as something that can be owned or controlled, utilised, is halal according to Islamic law, and has its value, and humans tend to acquire it. Islam does not prohibit its followers from accumulating wealth as long as they adhere to three principles:

1. realising that the absolute owner is Allah SWT
2. arranging the method of wealth accumulation and benefit-taking fairly
3. recognising that private wealth can be enjoyed by the public as long as the owner receives a fair return

Furthermore, in the aspect of residence, a house is one of the valuable gifts from Allah SWT to humans. It is a crucial basic need that encompasses all other basic needs. A house plays a role as a shelter from any threat that can endanger human safety, emphasising the preservation of life from the perspective of the Shariah Objectives. The input discusses the importance of balancing both streams of education in Islam, namely individual obligation (*fardu ain*) and communal obligation (*fardu kifayah*), to ensure the well-being of religion, soul, and reason. It emphasises that implementing Islamic education helps apply religious values, fostering piety as the primary goal. Mastering worldly knowledge (*fardu kifayah*) is highlighted for elevating human credibility over time. However, it cautions against conflicting with the foundation of individual obligation knowledge. The input stresses the need for alignment to achieve success blessed by Allah and uphold the Shariah Objectives.

Additionally, it explores the significance of health care as a fundamental right, linking it to preserving life according to Shariah Objectives. Lastly, indicators such as cooking fuel, sanitation, and housing are discussed in the standard of living dimension, with wealth accumulation seen positively as long as it adheres to Islamic principles. The provision of a house is acknowledged as a valuable gift emphasising life preservation.

4. CONCLUSION

In conclusion, multidimensional poverty measurement is an alternative approach to gauge household poverty beyond financial aspects. The essence of poverty can be portrayed more clearly and comprehensively through multi-dimensional poverty measurement compared to unidimensional measures (Mahmod et al., 2010). This is evidenced by unidimensional poverty calculation methods providing only one value indicating the total number of individuals in poverty. In contrast, multi-dimensional poverty measures can elucidate the dimensions causing poverty in an individual (Siti Hadijah Che Mat et al., 2012).

Poverty is a key factor in safeguarding the five elements of *Maqasid Shariah*, namely preserving religion, intellect, self, progeny, and wealth, and it is at the level of essential needs (*maslahah daruriyyat*). In achieving a comprehensive poverty measurement, more is needed to focus solely on operational aspects; it must be viewed from the perspective of Islamic philosophy. This ensures that the implemented measurements genuinely contribute to reducing incidents of poverty, particularly in Malaysia.

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