

## Societal Security and Human Development: An Indonesian-Islam Perspective

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<b>Kata Kunci:</b>	<b>Abstrak</b>
Islam Indonesia, keamanan masyarakat, pembangunan manusia	Dalam politik global kontemporer, tampaknya Islam telah menjadi identik dengan konflik, ketidakstabilan, dan kekerasan. Label-label negatif ini tidak berkorelasi dengan, bahkan menghambat berbagai peristiwa, pencarian perdamaian dunia, keamanan, dan pengembangan manusia, tujuan keenam belas SDGs. Makalah ini bertujuan untuk mengeksplorasi bagaimana Islam menjelaskan dan memahami keamanan manusia dengan membahas nilai-nilai Islam, terutama berdasarkan keamanan sosial dan pembangunan berkelanjutan berdasarkan pengalaman masyarakat Islam Indonesia dengan referensi khusus ke kota Malang. Metode ini memperkaya keamanan manusia dengan memasukkan paradigma agama, khususnya Islam Indonesia, serta paradigma alternatif dalam mengembangkan pemahaman yang lebih baik tentang subjek dan wacana pembangunan.
<b>Keywords:</b>	<b>Abstract</b>
Indonesian Islam, societal security, human development	In contemporary global politics, apparently Islam has become synonymous with conflict, instability, and violence. These negative labels in minds of many people reinforce the perception that Islam remain not to correlate with, even hinder, the quest for world's peace, security, and human development, the sixteenth goal of SDGs. This paper aims to explore how Islam explains and understand human security by discussing Islamic values particularly on the concepts of societal security and sustainable development based on Indonesian Islamic society experience with special reference to Malang city. Reassessing how Islam serves as ideational factor for protecting people, this paper is an effort of enriching human security by incorporating religious paradigm, in particular Indonesian Islam, as an alternative paradigm in developing better understanding of the subject and development discourse.

### 1. Introduction

2015 marks the end of Millennium Development Goals (MDGs) implementation. Hence, the General Assembly of the United Nations (UN) enacted the Sustainable Development Goals (SDGs), which applies from 2016 to 2030, as its successor. Although MDGs has ended, it still leaves big problems: global inequality and underdevelopment. As a continuation of the MDGs, SDGs has 17 goals and one of its goals is to promote peaceful, non-violent, non-discriminatory, and participatory society, which practices good governance and multi-stakeholder partnerships and cooperation.

There are at least four differences between the MDGs and SDGs that can be identified which includes target, range, pattern of involvement, and solutions. From the aspect of target, INFID (Hoelman, 2015: 15) found that in contrast to MDGs which targeting half, such as poverty reduction mere to 50%, SDGs aims to total reduction. From the aspect of range, while MDGs targets the developing countries and assumes that developed countries will assist them,

SDGs aims to reach out universally assuming that every country has the necessary homework and cooperation to deal with, finding source of funding, as well as the need for policy changes. The third difference comes from the aspect of involvement pattern. MDGs pattern is top-down with all the documents and the process of policy making decided by the elite in the UN and the OECD in New York without involving the citizens. SDGs try to fix it by promoting bottom-up pattern and citizen participation. The last difference arising from the aspect of solution. MDGs offer solutions for global problems yet partial. 8 goals of MDGs focused more on poverty alleviation alone and ignored ecological issues, inequalities, and development funds and taxes redistribution. While 17 goals of SDGs are intended to offer a comprehensive solution to overhaul the structure and system.

In addition to inequalities and underdevelopment as legacies of MDGs, 2016 as the beginning of the SDGs saw new challenges. This year raises surprises and global political instability. The Britain Exit (Brexit) from the European Union, Donald Trump elected as the president of the US, considered as global shock that brought the world to instability while in addition ISIS become more exist and expansive, along with other issues like neo-fascism, refugees, poverty and other problems of non-traditional security.

The rising trend of transnational threats also raised questions about the position of religion. Instead of offering solutions, religion emerges as obstacle in creating world peace, security, and human development. Having long been neglected, religion is now back especially since the end of the Cold War, rising trends of identity conflict, and the events of 911. Unfortunately, religion particularly Islam, while is now getting the spotlight, but also assumed as synonymous with conflict, instability, and violence even though Islam also has potential to significantly contribute and offer solutions to global issues and also is compatible with SDGs.

By focusing on the situation in Indonesia, this paper seeks to explain the potential of Indonesian Islam to enrich the discourse of human security and human development which is in line with the 16th goal to SDGs that promotes a peaceful and inclusive society for sustainable development. To that end, this paper has two objectives; 1) to revisit the concept of human security and development, and 2) to analyze how Indonesian Islam contributing to security issues and human development as an alternative way in the discourse of security and development.

## **2. From State Security To Human Security**

While the concept is still in the process of establishment, the concept of human security can be considered to be sufficient to assess its research agenda and debate. The existing debate that ranged from the issue of redefinition of security, preferred approaches, as well as its transformation into the realm of policy.

The significant changes in the global security come from changing meaning of the traditional security that was formerly interpreted as national security. Human security now acts as broadening of security in its most advanced form (Werthes and Debiel, 2006: 11). As the third generation based on the perspective of world community, human security reconciles security in the narrow range (freedom from fear) with security in wider coverage (freedom from want).

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The first generation conventionally interpret security in the traditional sense (traditional or common security). For them, power is still the central issue. While the second generation stretches the meaning of security in an expanded and comprehensive meaning (extended or a comprehensive security). For this generation, the assessment focused not only on the issue of power, but also to engage international law to enhance and resolve the issue of security. For the third generation, human security is not only about their attention to the issue of power and international law, but also includes efforts to empower individuals in the completion of an increasingly complicated security issues (Werthes and Debiel 2006: 10). Kerr (2007: 98) saw it in more modest way. Without dividing it based on generations, for him, human security is a reconciliation between the narrow camp (narrow school) and the broad camp (broad school).

Embarking point to shift traditional security to more sophisticated security lies in the determination of the referent object. The first approach, the realist or state-centric approach, still focusing on threats of country's security and territorial integrity, especially the military, with little concern for the efforts to build capabilities for the protection of its citizens. While the second camp—the critical wing or constructivist—has gone further by making the individual as referent object that need to be focused on protection of both military and non military threats.

At least there are two main things that led to the shifting of traditional paradigms related to security. First, the widespread awareness that national and global security can only be achieved if the individual security have been met. Second, security can not be seen as a separate process of development, in which these two phenomena are mutually reinforcing in achieving national objectives and in the national interest. Increased awareness of the importance of individual security and convergence between development and security led to the birth of the concept of human security in the study of security. However, there are differences in approach as a reference implementation of human security

In a variety of literature, there are at least three reference in human security approach; United Nations Development Program (UNDP), Canada, and Japan/Asia. The approach comes from the UNDP Human Development Report was first issued by UNDP in 1994 considered as an important milestone in the formalization of the concept of human security by bringing up the two main divisions related security threats and the freedom from fear and freedom from want. In a further development, the two major concepts is deduced to seven key elements of human security (UNDP, 1994).

In general, human security covers seven main areas namely 1) Economic Security; 2) Food Security; 3) Health Security; 4) Environmental Security; 5) Personal Security; 6) Community Security and 7) Political Security. Seventh further areas that should be promoted in order to create a sense of security for the individual. If the seven aspects of security have been met, then an individual may be categorized to be safe, both in freedom from fear and freedom from want. Shortly, UNDP definition of security may easily attributed to human rights and humanitarian law-which is attached to the western experience, as some scholars allege. But actually the initiators, Mahbub-ul-Haq, A Pakistani senior UNDP officer has deduced it from his empathic experience and empirical as a citizen of the developing world.

UNDP's approach drew criticism from Canada who immediately propose a counter approach. Having previously has similarities with UNDP, Canada then find disagreement with UNDP (Bajpai, 2003: 17). Since it is considered too broad in scope for Canada, the

definition of the UNDP for the security attached to underdevelopment and neglect “human insecurity from violent conflict”. Canada later initiated Lysoen conference in 1999 in cooperation with Norway. From this town in Norway, Lysoen Declaration states that the principal value of human security is freedom from fear, freedom from want, and equal opportunities. However, they stated that the main essence is freedom from “pervasive threats to people’s rights, their safety or their lives”. For them, human security is the security of citizens guided by the UN Charter, the Universal Declaration of Human Rights, and the Geneva Conventions. This statement—that reflects the context of experience and their psychological state as a developing world citizen—Canadian approach is now better known as a bastion of “freedom from fear” camp (Bajpai, *ibid.*, Alkire, 2003: 21).

The third approach, the Japanese approach, is very similar to the approach of UNDP. For Japan, human security comprehensively covers anything that threatens the safety, well-being and dignity of individuals, such as environmental degradation, human rights abuses, international organized crime, the problem of refugees, narcotics, the spread of infectious diseases, and so on. However, Japan is actually does not offer conceptualisation of human security to be translated as a practical guide to implementation. The country which is forced to become pacifist by the US through the 1947 Constitution actually make human security as a tool for policy guidance for activities in non-traditional security areas with special emphasis on meeting human needs and development (Atanassove-Cornelis, 2006: 49)

Indonesia, based on the forementioned evolution of security, is actually still in the second generation, extended or the comprehensive security. This means that like almost all countries in Southeast Asia, it has has been beyond the first stage, traditional or common security, but has not reached the third stage, human security. Most Southeast Asian countries are still in the second phase, which is extended or the comprehensive security. According to Acharya (2002) and Anthony (2002), in Southeast Asia human security emerges as new discourse to criticize comprehensive security which is still state-centred approach. The same opinion was also expressed Tadjbakhsh with the exception of Thailand (2005: 17).

The following table distinguishes the two:

Table 1: Characteristics of Comprehensive Security and Human Security

<b>Components</b>	<b>Comprehensive Security</b>	<b>Human Security</b>
Unit of Analysis	State	People
Source of Threat	External & Internal	External & Internal
Type of Threat Examined	Military & Non-Military	Military & Non-Military
Element of Threat Examined	State & Non-State	State & Non-State
Theoretical & Empirical emphasis	Human Needs	Human Needs & Rights
Focus	Order & Stability	Justice and Emancipation

Sources: Zarina Othman (2007) and Shahrbanou Tadjbakhs and Anuradha M. Chenoy (2005)

Unfortunately, in implementation, not many countries that have incorporated human security into policy. There are only three countries in the world which include human security framework into their foreign policy, namely Japan, Canada, and Norway (Alkire, 2003: 17). Framework for Canada's foreign policy is built with a focus on peace, security, development, and international cooperation during and just after the Cold War. The field includes the eradication of landmines, the protection of civilians at the outbreak of the conflict, to humanitarian intervention in Rwanda or Srebrenica. While Norway, still in support of freedom from fear camp, focusing efforts on preventive war, control of small arms

and hands (small and light arms), as well as keep the peace operation. Canada and Norway are partners in building the Human Security Network (Lysoen Group) whose annual meeting attracted government and NGOs from 13 countries, including Australia, Chile, Greece, Jordan, Mali, Slovenia, Thailand. On the other hand, Japan, which has similarities with UNDP, show its commitment through the Official Development Assistance (ODA) to developing countries and set up the Commission on Human Security (CHS).

### 3. Islam And Human Development

The first and fundamental legal basis for Islam's principles is the Qur'an. The verses of the Qur'an become universal principles that guide discussion on the Islamic contribution to the discourse of human security and human development. The rule deduced from the Qur'an is abstract-universal principles that reach across space and time and is primary in status. The second legal basis derived from the experience of the people in the time of Prophet Muhammad, a person who became a model for perfect human. If the Qur'an is abstract-universal, then the hadiths are operational. When the Qur'an requires the redistribution of wealth through zakat or infaq without certainty in size, then the hadith ensure the figure to 2.5%. The combination of both, meta-framework and archetypal model, will represent a paradigm known as the Islamic paradigm (Mirrakhor and Askari, 2010: xiii).

In the study of Islamic law, the Qur'an is source of all sources of law in Islamic law or sharia. Hadith is in the second position for its explanatory role and first interpreter of the universal rules of the Qur'an. Hadith is not just only sayings of the Prophet (qouly), but also his attitude, actions, even in conditions of silence, can also be considered as the hadith (fi'ly). So based on hierarchy, the Qur'an is the primary source, while the hadith a secondary source.

Naming the ideal vision of the Qur'an as a meta-framework is rooted in efforts of criticism towards the values of the West as the basis for the concept of development, patterns of government, as well as the engineering of western community. Archetypal models have become the naming of the model interpretation of the prophet because it refers to the role model or ideal order that comes from the time of Prophet Muhammad. Archetypal model also refers to Jungian Psychology to the meaning of "archetypes" as an unconscious idea, pattern of thought, image, inherited collectively by a community and embedded in the psyche of the individual. Until now, the model society of Medina in the times of Prophet Muhammad lived a perfect model envisioned as a model of Islamic society where people look up to.

Although there are two sources of primary and secondary law in the Quran and Hadith, Islamic law also recognize tertiary law. Tertiary legal source can be found in *ijtihad* (reasoning attempts to produce a law) if something unassessed—due to its novelty, for example—in two primary and secondary sources of law. Among the forms of *ijtihad* is *al-urf* (local custom or habit).

In their study to initiate a development concept in Islamic paradigm, Mirrakhor and Askari (2010) stated that society residing role in the path to the ideal society in terms of this development is the society which: 1) obey the law, and 2) always feel the presence of God in all circumstances.

Askari and Mirrakhor's proposal is the answer to the argument that Islam has nothing to do with development, even become the obstacle. Principles which they offer fill the gaps left

by Western development model and model of development proposed by Amartya Sen and Mahbub ul Haq. Their principles not only exceed backward motions as Sen's that includes the idea of Adam Smith on the need for morality and ethics as a guide in economic activity, but also Haq's forward movement, who offers the concept of human welfare as the ultimate goal of development. Mirrakhor and Askari provide sharp criticism on the concept of development Sen, namely; ignorant for self-improvement, too focused on the have nots and ignorant to their haves, and also the redistribution of income (Mirrakhor and Askari, 2010: 180).

Their principles are even surpassing by entering two sides; concerns on ethical-spiritual and self-development. Mirrakhor and Askari propose four basic concepts as an alternative development framework of Islam: 1) *walayah* (guardianship), 2) *karamah* (human dignity), 3) *mitsaq* (primordial covenant), and 4) *khalifah* (agency-trusteeship). Fourth framework that has three dimensions: self-development (*rushd*), physical development (*isti'mar*) and the development of human collectivity. Personal development dimension targeting improvement efforts in terms of individual towards perfection. Physical development dimension is defined as the use of natural resources to build and preserve the earth in order to meet the material needs of individuals and communities, and humanitarian interests. Last dimension is an effort to advance human collectivity towards integration and unity (Mirrakhor and Askari, 2010: 57).

Mirrakhor and Askari effort is an attempt to use Islam as an alternative ideational factors that guide human development. However, the effort is not easy. Until now, the effort was fiercely debated and criticized not only the internal Muslims, but also from outside. While most scholars who are in the UNESCO seeks to complement the general norms of human rights in the Universal Declaration of Human Rights (UDHR) with the values of Islam through the Universal Declaration of Islamic Human Rights in Cairo in 1981, sharp criticism emerged from senior United Nations High Commission for Refugees (UNHCR), which accused the Declaration as a "grave threat to inter-cultural consensus on which to base the formulation of universal human rights instruments" (Auda, 2007).

However, not all parties respond negatively to this Islamic Declaration of Human Rights. Some other UNHCR officials even praise this Declaration as "add a positive dimension of human rights, because—in contrast to the international instruments—this Declaration adds a new dimension to obey moral motivation". There is a divine element that strengthens the philosophical foundations and strengthen their enforcement efforts.

#### **4. Human Security Is Human Development**

Human security brings the study of International Relations out of their traditional territory. Its coverage extends from a range of actors, agendas, to collaboration for action. It could be said that the Human Security is the broadening meaning of security. Human security is a part of the New Security which, according to Buzan, Waever, and Wilde (1998) includes not only security in the traditional sense, i.e. military security, but also political security, economic security, environmental security and societal security.

Human security has the objective to safeguard the vital core of all human live from critical pervasive threats, in a way that it is consistent with long term human fulfillment (Alkire, 2003). Although seen adjacent to the meaning of human development, but there are

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fundamental differences between the two. According to Alkire, there are at least four differences. The first difference is that human security has limitations. Vital core for human security is the basic capabilities. Its focus is the provision of vital capabilities—in the sense that only the basics—to everyone equally. While attention of human development is wider than that since its provision included more than basic needs.

The second difference is focus of anticipation. Human security has put priority to resolve the threat of violence and economic downturn directly, while human development is more focused on engendering progress. According to Sen, the focal objective of human security is “downturn with security” while human development “growth with equity”. Despite the overlapping of the two, but human security gives more emphasis on the protection of critical threats such as terrorism and the new security.

The third difference is the time horizon. Human development invests for the long term by doing efforts such as institution building, capacity building and sustainable action at all times. In some cases, the human security approach is also doing the same thing but in a shorter time and without participation.

Keer (2007: 95) simplifies this distinction while offering solutions. Human security which focus on the form of threats of violence, or focus on freedom from fear, is labeled narrow school. While human security which focus on emerging threats from underdevelopment, or emphasis on freedom from want, is called broad school. Attention to the nexus of violence and human development will be a reconciliation for both. So at this point, human security and human development is actually not different.

However, the adoption of the differences also able to help map the ideational foundation of both. Based on the idea of Askari and Mirrakhor’s we may define the ethical foundation of each two. For Mirrakhor and Askari, Islam can serve as a guide of conduct toward an ideal society that is not only law abiding society in the sense of phisycal, but also wrapped with eschatological obedience which is metaphysical. Thus, human development with longer time horizon would take the source from the Quran because it is abstract and universal. On the other hand, human security with shorter time horizon, requires hadith and other sources of *ijtihad*, *al urf*—although both are not mutually exclusive—that are more operative-conditional.

Table 2: Difference Between Human Security And Human Development

ASPEK	HUMAN SECURITY	HUMAN DEVELOPMENT
Scope	Narrow	Broad
Concern	Basic Capabilities	Extended Capabilities
Fokus antisipasi	Security	Equity
Time Horizon	Short-term	Long-term
Dimension	Politic	Community
Ethical Base	Al-Quran (Abstract-Universal)	Hadits & Local Values (Operative-Contextual)

## 5. Societal Security

Human development marks a paradigm shift in referent object of international relations discipline. While the traditionalist make state as the referent object, the broadening meaning of security proponents make people as the referent object. Buzan and supporters of the New

Security call this people-centered security as societal security. Buzan himself began using the terms “societal security” in his book *People, State, and Fear* (1991).

In 1994, UNDP released Human Development Report that distinguish between political security and community security (Tadjbakhsh, 2007: 15). Political Security meant the emergence of a threat in the form of political repression, respect for human rights, protection of military dictatorships or abuse, political or state repression, the practice of torture, ill treatment or disappearance, and from political detention and imprisonment. While community security threats emerged in the form of the integrity of cultural diversity, security from oppressive traditional practices, treating harshly woman, discriminating against or indigenous ethnics groups and refugees, group rebellion and armed conflict.

Community security is included in the category of societal security that become a bridge between global security and individual level. If state sustainability based on secured sovereignty, then the sustainability of the nation depends on the maintenance of identity. The threat of national identity could arise from the lack of cohesion built on language, culture, religion, or ethnicity. Then the security of the community is one important part of state security. National identity—also called collective identity—emerges from the accumulation of identities of diverse individuals in a country. It emerged from self-conception of collectivities and is formed from individuals who identify themselves as part of a collectivity (Roe, 2007: 166).

The promoters SDGs on their website released indicators of goal achievement. Indicators of the 16th SDGs combine elements of political security that focus on violence and community security element that focuses on human development (SDGs A Monitoring Framework and Indicators Online, 2017). It could be inferred that the distinction of political and security community has been reconciled in SDGs.

## **6. Societal Security In Malang City**

Malang is a municipal-level region in East Java province and the second largest city in the province after Surabaya. Malang consists of 5 districts (Klojen, Lowokwaru, Blimbing, Sukun, and Kedungkandang) and 57 kelurahan (villages in city) with a population of approximately 887.443 (April, 2016). Malang is famous as a city of history and student city because of many historical relics and is one of the main educational goal in Indonesia. Malang city can be seen in the map below:

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Picture 1. Map of Malang City

Demographically, Malang is dominated by Javanese who are the majority population along with some other ethnic groups such as Madura, Chinese and Arabic. It is also one of the main destinations for education in Indonesia that many residents outside the city of Malang settled in. This causes it became one of the cities with the level of ethnic diversity is quite high, although more dominated by students. Aside from the contents of ethnicity, Malang is also a city with religious diversity. Although the majority of the population are muslims, there are many other faiths in the city. It can be seen from many places of worship in the city of Malang. This shows quite a high level of diversity in the region, both in terms of ethnicity or religion.

In Malang, research on community security is focused on the prevalence of social conflicts and the threat this poses to the community as well as the resilience of local culture. In this case, open social conflict does not occur in the community, but there are some acts of discrimination or stereotyping which can lead to social conflict.

In addition to ethnic discrimination, some areas also have the potential tense between religions. One respondent told of the rejection of local residents against the construction of houses of worship and organizing religious activities because does not want to disturb the harmony of the local residents.

On resilience of the local culture, many respondents acknowledged that many local cultures that do not get proper protection so it can be endangered. Efforts to preserve local culture has been done by the people themselves, assisted by some religious organizations were quite dominant in Malang such as Nahdlatul Ulama (NU) and Muhammadiyah. The government's role in the preservation of this almost non-existent so residents working on their own.

In general, the level of community security in Malang is low. Although there is no open social conflict, but the potential for conflict exists, either in the form of discrimination or stereotyping among citizens. In addition, efforts to preserve local culture by the government is

still less so residents should be working on their own with the help of local religious organizations.

In terms of political security, our research focused on political participation, political rights of citizens and democratic practices in Malang. Based on these dimensions, most felt that the political participation of local people is high enough, it's just still limited to participation on Election (Election) and not on the local elections (elections). In short, political security in the city of Malang is quite safe in terms of political participation (right to vote and have already met), it's just that there is still a considerable threat related to transparency and political accountability in Malang.

Based on the explanation above, the conditions of human security in the city of Malang in general can be mapped as follows:

Table 3 : Political Security and Political Community in Malang

Dimension	Threat Level	Types of Main Threat
<i>Community Security</i>	High	<ul style="list-style-type: none"> <li>- Potential conflict between ethnics</li> <li>- Potential conflict between religions/beliefs</li> <li>- Still a lack of effort to preserve local culture</li> </ul>
<i>Political Security</i>	Average	- Transparency & Political accountability

Open conflict does not appear in the community, but the potential can be seen from the maintenance of inter-ethnics, inter-religions, or intergroup prejudices. Open social conflict potential to be manifest in the form of action or intolerance or the most minimal of latently through prejudice in the form of stereotyping.

Mutual prejudice that occurred in the inter-ethnic relations are form of social distrust. Some of respondents confirmed that mistrust still live in everyday society. The Javanese blamed Chinese since they do not believe in them and tend to close themselves off from association with other citizens. Chinese houses are in high fence that showed how mistrust and insecurity was evident in their daily lives. In Malang, unlike in Solo or Yogyakarta, the level of assimilation of Chinese with other ethnic groups tend to be low so that the inter-ethnic prejudices tend to be high.

In addition, the findings of the respondents also indicated that the potential for social conflict could arise from the relationship among religious or intergroup. Although Malang is known to have many boarding schools, but the city also is the center of Christian and Catholic missionaries. Unfortunately, the role of state/government has been perceived small by the community in providing a sense of security.

## 7. Indonesian Islam Approach To Human Development

In the viewpoint of human security, absence or lack of involvement of the government is deemed to be a bad sign for the institutional capacity of the country. The state is still regarded as the provider and giver and guarantor of security for its citizens. Lack of state role in community and political security shows a lack of infrastructural capacity and state coercion.

Local government is a representation of the state/central government and also responsible for the provision of security to its citizens. In the implementation of SDGs, local governments play a vital role, because since decentralization era, two-thirds of people's fate

and quality of life is largely determined by the performance of the local government in the field of security and human development (Heolman et.al., 2015). The enactment of regional autonomy policy seen as an attempt to translate the decentralization policy and expects the government at the local level empowered with all the modalities they have.

Although not a religious country, Indonesia is a country that is based on religious values. At this point, Islam as a religion of the majority of the population playing a major role. Islamic law as a reference for the Islamic community not only gives directions for religious issues, but also for worldly and non-religious matters. For these non-religious matter, for example in maintaining polity, the Muslims have freedom to formulate them through *ijtihad*. Principles referred for this comes from the five sharia ideals: protecting religion, preservation of life and physical safety, offspring, mind, and wealth.

As ethical guiding principles, Islam in Indonesia could come into considerations and give direction for development. Consideration would be deduced from universal principles of sharia ideals and six legal values. Having set out with reference to the ideals of the shari'a and elaborating diverse opinions, this study offers three rules—*walayah* (guardianship), *insaniyyah* (human dignity), *ma'ruf* (local values)—that deduced to six legal values that are: 1) freedom, 2) balanced relations of universe-God-man, 3) social welfare, 4) equality, 5) justice, 6) recognition on the local values. The six values are universal Islamic values which are then discussed with the local values rooted in the community.

Those principles are guidance for effort making to create a welfare society. Welfare is an important point in society, and every person is entitled to receive welfare through service and social security committed by a legitimate institution in this country. Social welfare is not the personal responsibility of individuals, communities or companies, yet it is the government who have more authority in the services and social security. This is due to the fact that state has an obligation to fulfill, protect and respect basic rights, social, economic and cultural rights of its citizens. So in this case the state is obliged to provide services and social security, whereas public or private institution in this context is not obligatory.

Suharto (2007) argues that development of social welfare has a role and functions: 1) to encourage social investment through the preparation and provision of human resources or labor force quality 2) Improve the Human Development Index (HDI) through policy and social services that have a direct impact on increase the empowerment of the people in accessing resources and social services, the economy, education, and health. 3) Reinforce the role and mandate of “state obligations” in realizing the evenness of life significantly through the social protection system.

Islam itself teaches how to strike balance between the freedom of the individual ownership (in economic sense) with justice and the common goods. Islam teaches that social welfare can be done through three things: zakat, social security, and financial institutions and business activities.

## 8. Conclusion

This paper argues that there is convergence between Islam and human development. The results of this research formulate that three sources of law acts as primary, secondary, and tertiary sources as efforts to make movement forward, backward, and beyond existing

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framework of development. Al-Quran as the primary source, hadith of the prophet as a secondary source, discussed with tertiary source which provided space for the accommodation of local values to enrich the discourse of human development. The model adopted is a blend of meta-frameworks, archetypal model of society of the Prophet Muhammad era, and discussed with local values.

The rules underlying the arguments summarized in three rules: *walayah* (guardianship/leadership/ responsibility), *insaniyyah* (humanity), and *ma'ruf* (local values). Three basic rules have become a reference for the value that has law implications, or “rule of law”, which will be the guidance for instrumentation human development in the perspective of Indonesian Islam. Six legal values offered from this study: 1) freedom, 2) balanced relations of universe-God-man, 3) social welfare, 4) equality, 5) justice, and 6) the recognition of the local value.

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