

## A Comparative Analysis of Human Development: Exploring the Islamic Perspective and Non-Islamic Perspective

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### Abstract

Human development plays an important part in facilitating people to actualize their capabilities and attain personal well-being, happiness, and self-actualization. Nonetheless, the achievement of a satisfactory level of human development presents a significant challenge within the context of Malaysia. Despite the implementation of various Islamic and non-Islamic strategies, the achievement of a higher level of human development remains elusive. The primary objective of this study is to compare the Islamic perspective and non-Islamic perspective on human development in Malaysia, to address the problems mentioned previously. To conduct a comparative analysis, this study examines the impact of physical development, intellectual development, emotional development, spiritual development, utilitarianism, and humanism on the overall process of human development. The data was gathered using a survey questionnaire, and subsequently, the collected data was subjected to analysis using the Partial Least Square (PLS) method. The results indicates that while both perspectives have an impact on human development, the Islamic perspective exerts a greater influence in comparison to the non-Islamic perspective. Non-Islamic approaches to human development lack the ability to effectively foster human development through the incorporation of spirituality, utilitarianism, and humanism. Hence, it can be inferred that there exists a significant disparity between the Islamic and non-Islamic perspectives on human development.

**Keywords.** Human development, Islamic and non-Islamic practices, physical development, intellectual development, emotional development, spiritual development, utilitarianism, humanism.

## 1. Introduction

Human development refers to the systematic endeavor of enhancing people's freedoms and opportunities, alongside the amelioration of their overall well-being. Human development is widely recognized as a crucial component within societal frameworks (Polan & Taylor, 2023), owing to its enduring impact on various aspects of society. In contemporary times, numerous organizations are actively engaged in the promotion of human development across diverse regions of the globe. Nevertheless, it is evident that there persists a deficiency in the quality of approaches used to foster human development. The field of human development encompasses various challenges (Hickel, 2020), primarily stemming from the presence of disparities among nations. In developing nations, inequalities between human strata play a crucial role in generating the issue of human underdevelopment. To address these challenges, numerous organizations have identified and emphasized various models. Nevertheless, the attainment of a satisfactory level of human development remains elusive.

There is a significant level of concern among developing nations regarding human development (Bornstein & Hendricks, 2012; Uche, 2022). For example, Malaysia is currently engaged in efforts to enhance human development (Uche, 2022). While the country has achieved a satisfactory level of progress in this area, there remains a need for further improvement in human development. The United Nations has released the Human Development Index for Malaysia, which serves as a composite indicator encompassing life expectancy, educational attainment, and income level. In addition to monetary compensation, it endeavors to assess the overall well-being and satisfaction in one's life. The dataset encompasses information pertaining to the indicator in question for Malaysia, spanning the years 1980 to 2021. From 1980 to 2020, Malaysia exhibited a range of values, with the lowest recorded at 0.577 points and the highest at 0.81 points. The average value during this period was calculated to be 0.736 points. When comparing the numerical values between 2020 and 2021, it is evident from Figure 1 that the most recent value in 2021 is 0.80 points, which is lower than the corresponding value in 2020.

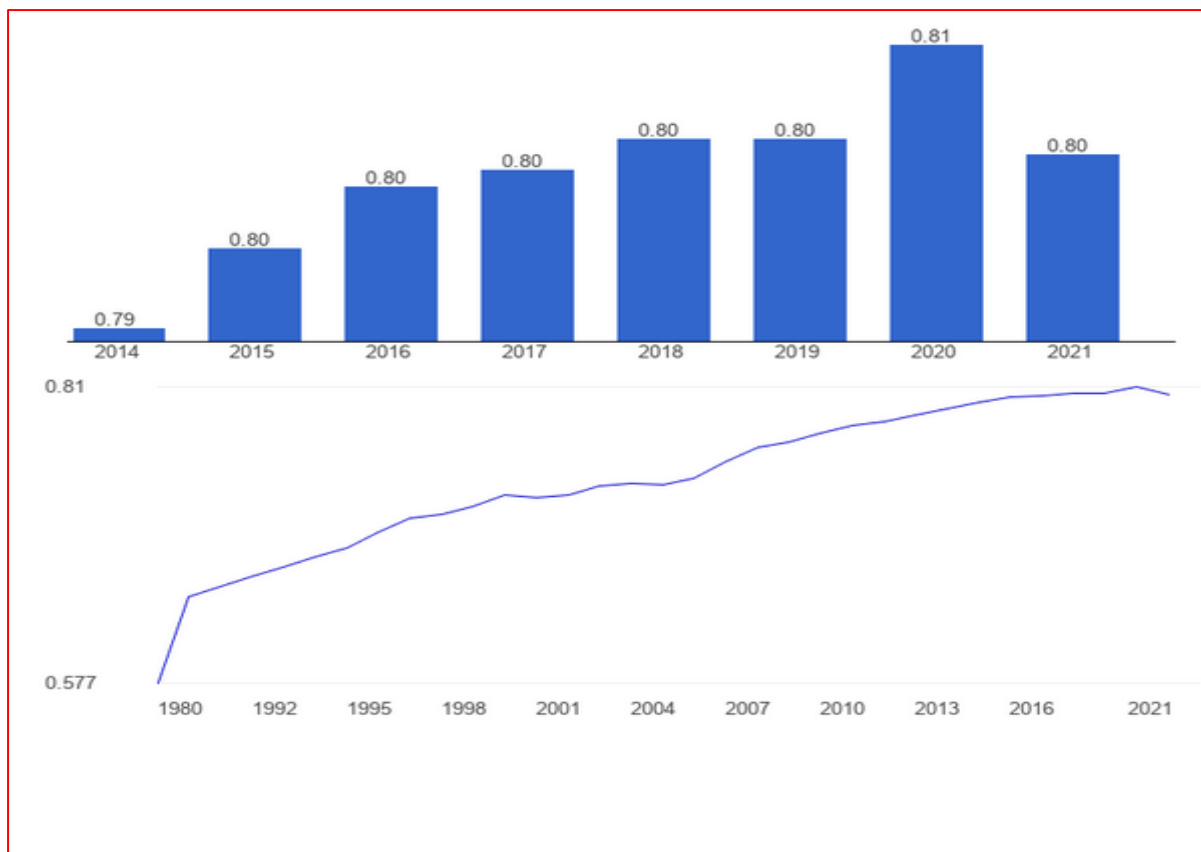


Figure 1. Malaysian Human Development Index

Source: The Global Economy

Several approaches have been formulated, drawing from both the Islamic and conventional perspectives (Eaves & Erkanli, 2003; Sidat, 2021). The Islamic perspective proposes that human development can be achieved through adherence to the principles and guidelines of Islam. However, the conventional system is regarded as a potent framework that posits the attainability of human development and the feasibility of achieving equality through various methodologies. Although both perspectives share common beliefs that can be utilised to foster human development among nations. Hence, the present study seeks to conduct a comparative analysis between the conventional perspective and the Islamic perspective to enhance the advancement of human development. There exists a pertinent inquiry regarding potential disparities between the approaches of Islamic and conventional perspectives in fostering human development. A considerable body of research has been conducted on the subject of human development (Croes, Kubickova, & Ridderstaat, 2023; Kaewnern et al., 2023; Pervaiz et al., 2021; Uche, 2022), however, there is a lack of

comparative analysis regarding different approaches to human development. Prior research has examined Islamic practices for human development as well as non-Islamic practices separately. However, there is a lack of literature that compares the common practices between Islamic practices for human development and non-Islamic practices.

The objective of this study is to carry out a comparative analysis between Islamic practices and non-Islamic practices about their impact on human development in Malaysia. To address this objective, four widespread practices pertaining to human development have been identified, namely physical development, intellectual development, emotional development, and spiritual development. In addition, the principles of utilitarianism and humanism are also considered. The findings of this study hold significant implications for practitioners seeking to advance human development. The findings of this study have significant implications for Malaysian agencies involved in human development, as it sheds light on the key factors that contribute to the optimization of human development.

## 2. Literature Review

The conventional perspective often associates human development with the expansion of human capital or human resources. The objective is to advance the interests of an organization, which is a mutual concern. However, according to [Imsar, Nurhayati, and Harahap \(2023\)](#), when viewed through an Islamic lens, the concept of human development diverges from the notions of human resources and human capital as it adopts a more holistic approach to addressing societal issues, encompassing the well-being of individuals in its entirety rather than solely prioritizing materialistic requirements. The prevailing paradigm of development, rooted in post-classical and radical ideologies, influences the understanding and analysis of human development from a conventional standpoint. Moreover, it specifically identified material and financial benefits as the goal. Humans exclusively fulfill an economic role in the global context. Additionally, it challenges the assertion that Allah SWT is the Creator of the universe by illustrating that the fundamental elements of conventional development management are exclusively rooted in

horizontal connections. It suggests that human interactions with both fellow individuals and the natural environment do not influence the Creator, who is Allah SWT (Hanapi, 2017).

Every day, moral and personality issues involving Muslims and Islamic institutions arise because of erroneous aspects of human development (Schöfthäler, 1984). To develop a comprehensive framework or set of principles for managing human development, particularly in addressing the decline in morals and character within Muslims and Islamic institutions, it is imperative to acquire knowledge regarding the components of human development management rooted in Islamic teachings. This study examines the management of human development from both an Islamic and non-Islamic perspective, focusing on six key factors: physical development, intellectual development, emotional development, spiritual development, utilitarianism, and humanism.

## 2.1 Non-Perspective on Human Development

The concept of capabilities holds significant importance within the framework of human development (Nussbaum, 2011). The key elements required for leading a meaningful and purposeful existence encompass the individual's inherent capacities, encompassing their potential accomplishments and personal growth. The fundamental abilities that are highly valued by nearly all individuals include good health, access to knowledge, and a reasonable standard of living. Several qualities that may be crucial for leading a happy life include active participation in decision-making, autonomy in shaping one's surroundings, absence of violence, recognition, and esteem from society, and the ability to relax and enjoy oneself. The collective endeavors of individuals, as well as the various institutions and contexts within our society, have the capacity to augment or diminish our overall capabilities. Individuals possessing an eclectic mix of skills and attributes are equipped with the necessary means to actualize their conception of a desirable existence. Individuals who possess inadequate skills are inherently less capable of exercising autonomy in

determining their own trajectory and capitalizing on available opportunities. The absence of fundamental competencies hinders the realization of human potential. Hence, from a non-Islamic standpoint on human development, the utmost importance is placed on individual skills and capabilities. The attainment of a high quality of life is contingent upon the acquisition and development of various skills and capabilities (Grabowska, 2021).

Figure 2 illustrates one of the Human Development Indexes in relation to non-Islamic perspectives. According to Measures of America, the Human Development Index (HDI) is derived from indicators related to longevity and well-being. Individuals who can attain both longevity and good health are more likely to experience enhanced human development. Moreover, it is clarified that knowledge constitutes a crucial component of human development. The acquisition of advanced knowledge within a specific domain enhances an individual's intellectual capacity, thereby contributing to their overall success in life (Manns et al., 2022). Likewise, the standard of living constitutes a crucial component of the human development index. These factors are associated with life expectancy at birth, which is indicative of an extended and healthful lifespan. The acquisition of knowledge is closely associated with both the level of educational achievement and enrollment in educational institutions. Greater accomplishments within one's educational trajectory have been found to correlate with an elevated degree of human development. Furthermore, to attain a satisfactory level of living, the significance of economic resources holds paramount importance for an individual (Grimal, Collet, & Madre, 2013). The achievement of a satisfactory income level necessary to attain a desirable quality of life is closely linked to an individual's economic engagement. Additionally, it is elucidated that these indicators are interconnected with geographical location, gender, and ethnicity. Geography exhibits a correlation with the health index, gender demonstrates a connection with the education index, and race or ethnicity is associated with the income index. According to the non-Islamic human development index, it is asserted that these elements hold greater significance in fostering the promotion of the human development index.

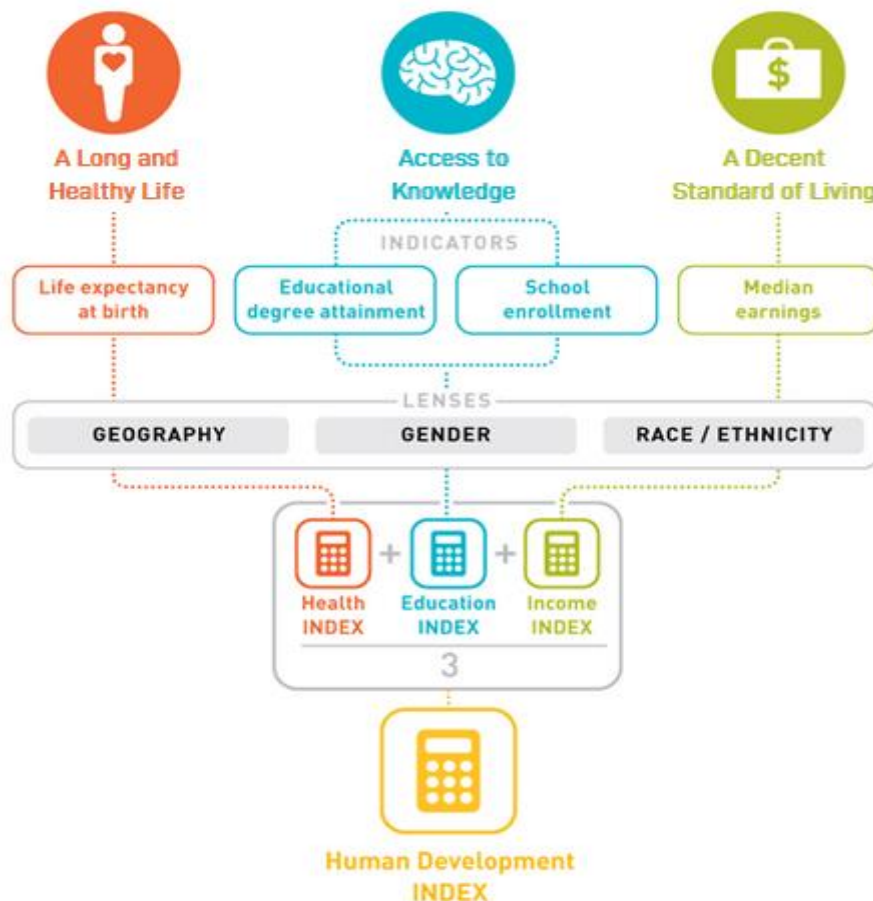


Figure 2. Human Development Index

Source: Measure of America

## 2.2 Islamic Perspective on Human Development

The dominant perspective among Muslim scholars is that the primary objective of development within the Islamic framework is to establish conditions that enable individuals to attain spiritual, moral, and socioeconomic prosperity in the present life, as well as achieve success in the hereafter. Muslim economists apply the term "falah" to delineate the concept of well-being within an Islamic framework (Razak & Asutay, 2022). In the present context, the term "falah" (which translates to "success" in a literal sense) encompasses a broader scope, encompassing a holistic condition of spiritual, moral, cultural, political, and socioeconomic prosperity within the earthly realm, in addition to achieving success in the afterlife. This implies that individuals, as autonomous entities, have the capacity to fulfil their fundamental needs and strive towards their spiritual, intellectual, and material advancement. At the societal level,



the community or society exhibits egalitarian characteristics and provides its members with opportunities for advancement in various domains, including economic, personal, sociopolitical, and religious matters.

In the context of Islam, the term "tazkiyyah" is employed to denote the progress of individuals (Jusoh, Ahmad, & Rani, 2020). The concept of Tazkiyyah has been extensively interpreted by scholars of Islam as pertaining to the growth and refinement of individuals in relation to their spiritual bond with the divine, their self-awareness, their interactions with fellow human beings, and their connection with the natural environment. This perspective has transcended the mystical connotations associated with the term. The term "tanmiyya" in Arabic, commonly employed to depict human development, exhibits a strong correlation with materialistic and economic perspectives. This observation aligns with the dominant secular discourse viewpoint on development. Tazkiyyah encompasses the integration of physical, mental, and spiritual dimensions. Moreover, Tanmiyya is predicated on the principle that it exclusively advocates for actions that lead to the intended state of growth. In contrast, Tanmiyya strictly confines itself to positive actions. Tazkiyyah, on the other hand, expands upon this concept by encompassing actions that not only foster progress but also eliminate obstacles to overall welfare.

Islam regards wealth as an essential factor in fulfilling fundamental needs (Ahmad, 2020; Olanipekun, Brimah, & Sanusi, 2015), however, it is important to note that wealth alone is insufficient in achieving Islam's broader objective of human advancement. To attain genuine well-being, legal scholars have identified four supplementary dimensions of deprivation that must be taken into consideration. The comprehensive term "Maqasid" is used in Islamic law and ethics to encompass the collective five dimensions of happiness. The concepts under consideration include belief, existence, intelligence, posterity, and riches. The enduring relevance and adaptability of Islam can be attributed to its understanding and application of the Maqasid. However, this study considers several common practices in both Islamic and non-Islamic human development. The practices encompass various aspects of human development, namely physical, intellectual, emotional, spiritual, utilitarianism, and humanism.



## 2.3 Physical Development

During the period of infancy and early childhood, there is a significant growth and development of both the body and the brain, which plays a crucial role in physical development. This process encompasses the enhancement of motor control and spatial awareness and encompasses the maturation and advancement of both neurological and physiological aspects. The state of being alive is an invaluable capability that an individual can possess. To contribute to human progress, it is necessary to enhance individuals' opportunities to prevent premature death caused by disease or injury, access high-quality healthcare, safeguard against arbitrary deprivation of life, reside in a healthful environment, adopt a healthy way of life, and attain optimal physical and mental well-being. According to scholarly sources, health is widely recognized as a fundamental component of human development ([Akbar et al., 2021](#); [Amuna & Zotor, 2008](#)).

## 2.4 Intellectual Development

Previous research studies have reported that intellectual development is a crucial component of human development ([Fjell et al., 2015](#)). The autonomy, agency, and self-reliance of individuals are contingent upon their capacity to acquire knowledge, a pivotal determinant of their sustained welfare. The ability of individuals to exercise authentic agency in determining their actions and identities is contingent upon the acquisition of education. In addition to facilitating the acquisition of knowledge and certifications, education cultivates self-confidence, bestows social standing and respect, and expands one's worldview regarding potential opportunities. People with limited education face significant difficulties in attaining financial autonomy, psychological well-being, and personal dignity associated with a steady income stream, primarily because of globalization and technological progress. Hence, education exhibits a significant correlation with cognitive advancement that ultimately contributes to human progress ([Gudkova et al., 2022](#); [Hrybiuk, 2019](#)). Access to knowledge can be evaluated using two indicators: schooling for individuals aged three and above, and the attainment of educational degrees for those aged 25

and above. Education at both the primary and tertiary levels hold significant importance in an individual's cognitive growth.

## 2.5 Emotional Development

Emotional development includes the acquisition of knowledge related to feelings and emotions, comprehension of their inherent characteristics and origins, identification of both personal and others' emotional states, and cultivation of effective coping strategies. During this period, it is common for adolescents to develop a heightened awareness of their own emotions and the emotions of others, although these perceptions may still be somewhat uncertain. Managing one's emotions in a complex environment can present challenges; however, individuals may occasionally strive to exert control over their emotions to prevent any negative impact on their workplace performance and other activities. While it is true that certain people may exhibit enthusiasm in assuming additional responsibilities as they gain autonomy, others may prefer increased support to enhance their self-assurance. The opportunity for individuals to cultivate skills, discern unique talents, and uncover personal strengths through the process of emotional development is crucial for overall well-being. Consequently, emotional development holds significant significance in the lives of individuals and is intricately linked to the broader domain of human development (Chodura et al., 2021; Goldberg et al., 2019).

People who possess the capacity to regulate their emotions can establish productive objectives and cultivate an awareness of how their emotional states can impact their prospective aspirations. To enhance their ability to regulate emotions, individuals must initially acquire proficiency in identifying and articulating intense and intricate emotional states. Although children begin to express fundamental emotions at a young age, it takes them a considerable amount of time to develop a comprehensive understanding of these emotions and their impact on individuals. Adolescents possess the capacity to exercise agency in their behavioral responses to situations, contingent upon their aptitude to recognize and discern their emotional states. Furthermore, individuals ascertain strategies to mitigate the potential challenges that may arise because of intense emotional states.

## 2.6 Spiritual Development

Spiritual development is an independent journey that is not contingent upon a person's religious affiliation and instead encompasses broader inquiries into the fundamental questions surrounding the significance and objective of human existence. The objective of spiritual growth is to cultivate a heightened awareness of one's inherent and intrinsic spirituality, rather than striving to attain a greater degree of spirituality. The process of development often involves various stages of realization, which may occur gradually and at a slow pace. Individuals engage in the ongoing process of spiritual actualization, in contrast to the development of a photograph, which culminates in a definitive state.

The development of spirituality holds significant importance within the broader context of human development (Day, 2017). Sobirovich (2020) states that spiritual renewal constitutes an integral component of the process of human development. According to Vargas Herrera and Moya Marchant (2020), spiritual development plays a crucial role in the overall development of students' personalities. In a study conducted by Khaydarov (2023), it was found that the spiritual system possesses the capacity to facilitate human development. Hence, the scholarly discourse has recognized the significant correlation between spiritual growth and the advancement of human development. The facilitation of spiritual practices among individuals possesses the potential to foster their personal growth and development.

## 2.7 Utilitarianism

The utilitarian theory of morality, as proposed by Harsanyi (1995), proposes that it is morally justifiable to endorse actions that contribute to the promotion of happiness while refraining from engaging in behaviors that cause unhappiness to others. Utilitarianism is a moral theory that prioritizes the maximization of overall welfare by advocating actions that generate the greatest benefit for the largest number of individuals. The utilitarian ethical theory posits that the determination of morality is contingent upon the prioritization of outcomes. According to the ethical framework of utilitarianism, the optimal decision should be selected based on its potential to yield

the most significant positive consequences for the largest possible population. Utility is the outcome that arises from engaging in actions that are morally favorable or beneficial. The term "utility" is employed to represent the holistic state of well-being or happiness. Individuals who engage in actions that promote the well-being of society are commonly described as acting with utility, as per the utilitarian perspective. The subject under consideration demonstrates a substantial correlation with the advancement of individuals (Musyimi, 2023), as it constitutes an integral component of human character. The notion of wellbeing, more commonly referred to as welfarism, serves as the fundamental principle of the utilitarian ideology. The fundamental principle of utilitarianism theory posits that it is imperative to exert utmost endeavors to enhance the overall well-being and level of human advancement for all individuals (Musyimi, 2023). Generally, this approach is effective in enhancing the overall well-being and social satisfaction of people.

## 2.8 Humanism

The philosophical system of humanism is enhanced by the inclusion of science, art, and compassion, as these elements collectively contribute to its rationality. The above-mentioned ideology upholds the inherent value and respect for every human being while advocating for the promotion of personal freedom and opportunities within the framework of societal and environmental obligations. The fundamental principles of humanism revolve around the inherent motivation and autonomy of human beings, as well as the recognition and embrace of individual growth and progress. The human species is widely regarded as the central focus of rigorous moral and philosophical inquiry. Within this context, humanism emerges as a philosophical stance that places significant emphasis on the inherent capacities and collective potential of individuals, as well as their capacity for intentional action within society. A correlation exists between humanism and human development (DeRobertis & Bland, 2020; Melé, 2015). Several scholarly studies have documented the potential of humanism to positively impact human development (DeRobertis & Bland, 2020; Martins, 2022; Melé, 2015). The potential for enhancing human development lies in the maximization of individual liberty and opportunity, while also upholding social and environmental responsibilities.

Based on the literature examined, this study suggests that there exists a correlation between human development and various factors, namely physical development, intellectual development, emotional development, spiritual development, utilitarianism, and humanism. The interrelationship among these variables is depicted in Figure 3. Finally, the following hypotheses are proposed.

**Hypothesis 1 (H<sub>1</sub>):** Physical development has a positive relationship with human development.

**Hypothesis 2 (H<sub>2</sub>):** Intellectual development has a positive relationship with human development.

**Hypothesis 3 (H<sub>3</sub>):** Emotional development has a positive relationship with human development.

**Hypothesis 4 (H<sub>4</sub>):** Spiritual development has a positive relationship with human development.

**Hypothesis 5 (H<sub>5</sub>):** Utilitarianism has a positive relationship with human development.

**Hypothesis 6 (H<sub>6</sub>):** Humanism has a positive relationship with human development.

**Hypothesis 7 (H<sub>7</sub>):** There is a difference between Islamic and Non-Islamic perspective of human development.

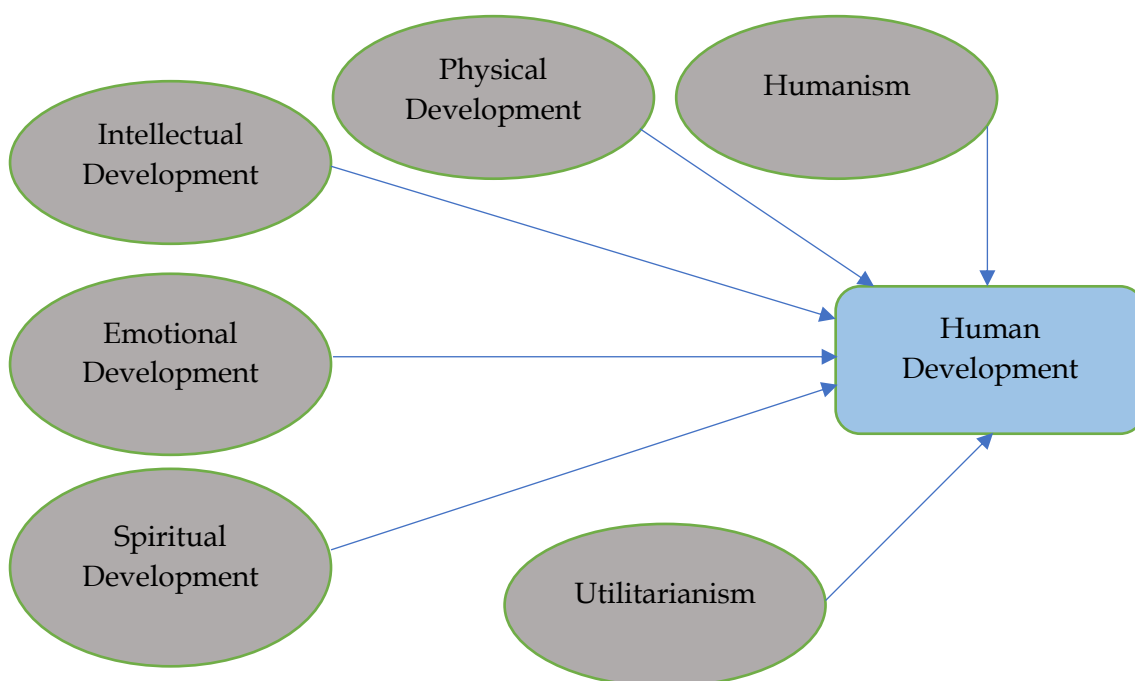


Figure 3. Framework of the Study

### 3. Methodology

#### 3.1 Research Design

The research methodology used in the study is grounded in a quantitative research approach. The quantitative research method was chosen for this study due to its alignment with the objectives of the current investigation. Additionally, the research design employed in this study was cross-sectional. Like quantitative research, the cross-sectional research design was also congruent with the inherent characteristics of the study. In addition, the data collection method employed in this study involved the use of a questionnaire, as it was deemed appropriate for gathering primary measures. The utilization of a quantitative approach is also appropriate for the purpose of testing the study hypothesis by means of primary data. Therefore, the present study employed a survey questionnaire as the primary instrument for data collection and to examine the research hypothesis.

#### 3.2 Questionnaire Development

This study identified a set of variables that had not been previously examined, resulting in the unavailability of an existing scale for measuring physical development, intellectual development, emotional development, spiritual development, utilitarianism, and humanism. In this instance, the present study undertakes the development of a novel survey questionnaire. At the outset, a collection of scale items was selected from existing scholarly sources. Subsequently, the scale items were deliberated upon in a collective discourse involving a group of participants, as well as a panel of experts. In the initial endeavour, a total of 35 inquiries were chosen from the existing body of literature and subsequently deliberated upon during the focus group discussion. A total of 24 scale items were chosen for inclusion in the focus group discussion. In addition, measures were taken to ensure the face validity and content validity of the scale items. Following that, a data set comprising 50 responses was utilised to assess the reliability through the application of exploratory factor analysis. During the process of conducting exploratory factor analysis (EFA), it was necessary to remove four scale items, resulting in a final data collection consisting of only twenty scale items. [Table 1](#) presents the scale items.

Table 1. Scale Items

Variables	Scale Items
Physical Development	1. I am healthy to perform any activity. 2. I feel a higher level of psychological health. 3. I feel a higher level of mental health.
Intellectual Development	1. My intellectual level supports me in routine tasks. 2. My intellectual level supports me in my job. 3. My intellectual level support me to perform different activities.
Emotional Development	1. I am eager to achieve my objectives. 2. I am very keen to get success in my life. 3. My life is full of emotions.
Spiritual Development	1. My sense of belief is strong. 2. My belief of God is strong. 3. My belief in my fate is strong.
Utilitarianism	1. I want to achieve maximum happiness. 2. I want to sacrifice my interests over the interest of majority for the wellbeing of people.
Humanism	1. I want to promote well-being and dignity. 2. The happiness of others is the best achievement. 3. Personal autonomy, freedom of thought, and individual rights should be prevalent in society.
Human development	1. Quality education should be provided to everyone. 2. Access to healthcare should be provided to everyone. 3. Social inclusion and gender equality should be provided to everyone.

### 3.3 Data Collection

The current investigation involved the distribution of 700 questionnaires among the respondents. The study participants consisted of experts in the field of human development, as well as employees from diverse organizations involved in human development. Two distinct datasets were collected, one from Islamic experts or organizations, and the other from non-Islamic experts or organizations. In conclusion, a total of 700 questionnaires were disseminated, with a response rate of 230 questionnaires returned. Nevertheless, it should be noted that the entirety of the questionnaires utilized in the study were deemed non-usable, resulting in the exclusion of 10 questionnaires due to a range of factors. Consequently, a total of 210 questionnaires were utilized for the purposes of the final data analysis.



### 3.4 Data Statistics

The statistical data is presented in [Table 2](#), which provides an overview of the presence of missing values, outliers, and the normal distribution of the data. The data statistics presented herein are derived from a meticulously cleaned data set, ensuring the absence of any missing values. During the data screening process, it has been confirmed that there are no outliers present in the data. The rectification of these errors is imperative as they have the potential to adversely impact the outcomes of the study. Significantly, this study has substantiated the normality of the data, a crucial aspect to ascertain. The normality of data differs between non-Islamic and Islamic perspectives. Given the non-normality of the data, the present study employed partial least squares (PLS) as a suitable software tool for addressing the non-normal nature of the data ([Hair Jr et al., 2016](#)).

Table 2. Data Statistics

Islamic Perspective									
	No.	Missing	Mean	Median	Min	Max	SD	Kurtosis	Skewness
PD1	1	0	1.987	2	1	5	0.927	0.914	1.049
PD2	2	0	2.034	2	1	5	1.161	0.765	1.234
PD3	3	0	1.846	2	1	5	0.91	0.885	1.121
ED1	4	0	1.799	2	1	5	0.875	1.58	1.197
ED2	5	0	2.04	2	1	5	1.129	1.199	1.307
ED3	6	0	2.06	2	1	5	1.125	1.006	1.253
SP1	7	0	1.852	2	1	5	0.951	3.199	1.673
SP2	8	0	1.866	2	1	5	0.994	1.812	1.391
SP3	9	0	2	2	1	5	0.99	1.725	1.3
UT1	10	0	1.953	2	1	5	1.095	1.333	1.364
UT2	11	0	2.06	2	1	5	1.254	0.723	1.307
HU1	12	0	1.973	2	1	5	1.123	0.807	1.202
HU2	13	0	1.913	2	1	5	1.042	1.024	1.218
HU3	14	0	1.953	2	1	5	1.032	1.53	1.353
ID1	15	0	1.893	2	1	5	0.998	1.548	1.366
ID2	16	0	2.027	2	1	5	1.062	0.881	1.17
ID3	17	0	1.866	2	1	5	1.028	0.793	1.211
HD1	18	0	1.96	2	1	5	1.175	1.195	1.382
HD2	19	0	1.765	2	1	5	0.958	2.234	1.506
HD3	20	0	1.919	2	1	5	1.027	1.302	1.291

Non-Islamic Perspective									
	No.	Missing	Mean	Median	Min	Max	SD	Kurtosis	Skewness
PD1	1	0	3.993	4	1	5	0.983	0.726	-0.964
PD2	2	0	3.847	4	1	5	1.044	-0.129	-0.682
PD3	3	0	3.673	4	1	5	1.117	-0.352	-0.573
ED1	4	0	3.653	4	1	5	1.194	-0.664	-0.558
ED2	5	0	3.22	3	1	5	1.113	-0.553	-0.328
ED3	6	0	4.107	4	1	5	0.981	1.26	-1.202
SP1	7	0	4.16	4	1	5	0.865	1.331	-1.067
SP2	8	0	3.98	4	1	5	1.042	-0.005	-0.852
SP3	9	0	3.913	4	1	5	1.177	-0.23	-0.846
UT1	10	0	3.84	4	1	5	1.206	-0.507	-0.747
UT2	11	0	3.72	4	1	5	1.161	-0.65	-0.546
HU1	12	0	3.767	4	1	5	1.224	-0.513	-0.711
HU2	13	0	3.84	4	1	5	1.126	-0.291	-0.699
HU3	14	0	3.807	4	1	5	1.118	0.029	-0.768
ID1	15	0	3.947	4	1	5	0.922	1.861	-1.181
ID2	16	0	4.06	4	1	5	1.008	-0.348	-0.792
ID3	17	0	4.113	4	1	5	1.01	0.321	-0.975
HD1	18	0	4.04	4	1	5	1.012	0.211	-0.898
HD2	19	0	4.08	4	1	5	0.983	1.097	-1.139
HD3	20	0	4	4	1	5	1.02	0.381	-0.914

Note: PD = Physical Development; ID = Intellectual Development; ED = Emotional Development; SD = Spiritual Development; UT = Utilitarianism; HU = Humanism; HD = Human Development

#### 4. Data Analysis and Findings

This study applied the Partial Least Squares (PLS) algorithm to assess the reliability and validity, which is a recommended approach when conducting the Partial Least Squares Structural Equation Modelling (PLS-SEM) process (Hair, Ringle, & Sarstedt, 2013; Hair Jr et al., 2021; Henseler et al., 2014; Tajeddini et al., 2022). The assessment of reliability is conducted through the utilization of factor loading and composite reliability (CR). Table 3 presents the factor loading for both the Islamic and non-Islamic perspectives. It is evident that all the scale items exhibit factor loadings exceeding 0.5, thereby affirming their reliability. Following the verification of the scale items' reliability, this study proceeded to assess the construct reliability using

composite reliability, as depicted in Table 3. The composite liability for all variables exceeds 0.7, indicating that all constructs demonstrate high reliability. In addition, this study employed the average variance extracted (AVE) measure to establish the convergent validity. According to the data presented in Table 3, it is necessary for the value of AVE to exceed 0.5. The value exceeds 0.5, thereby confirming the convergent validity. The process of the Partial Least Squares (PLS) algorithm is depicted in Figure 3.

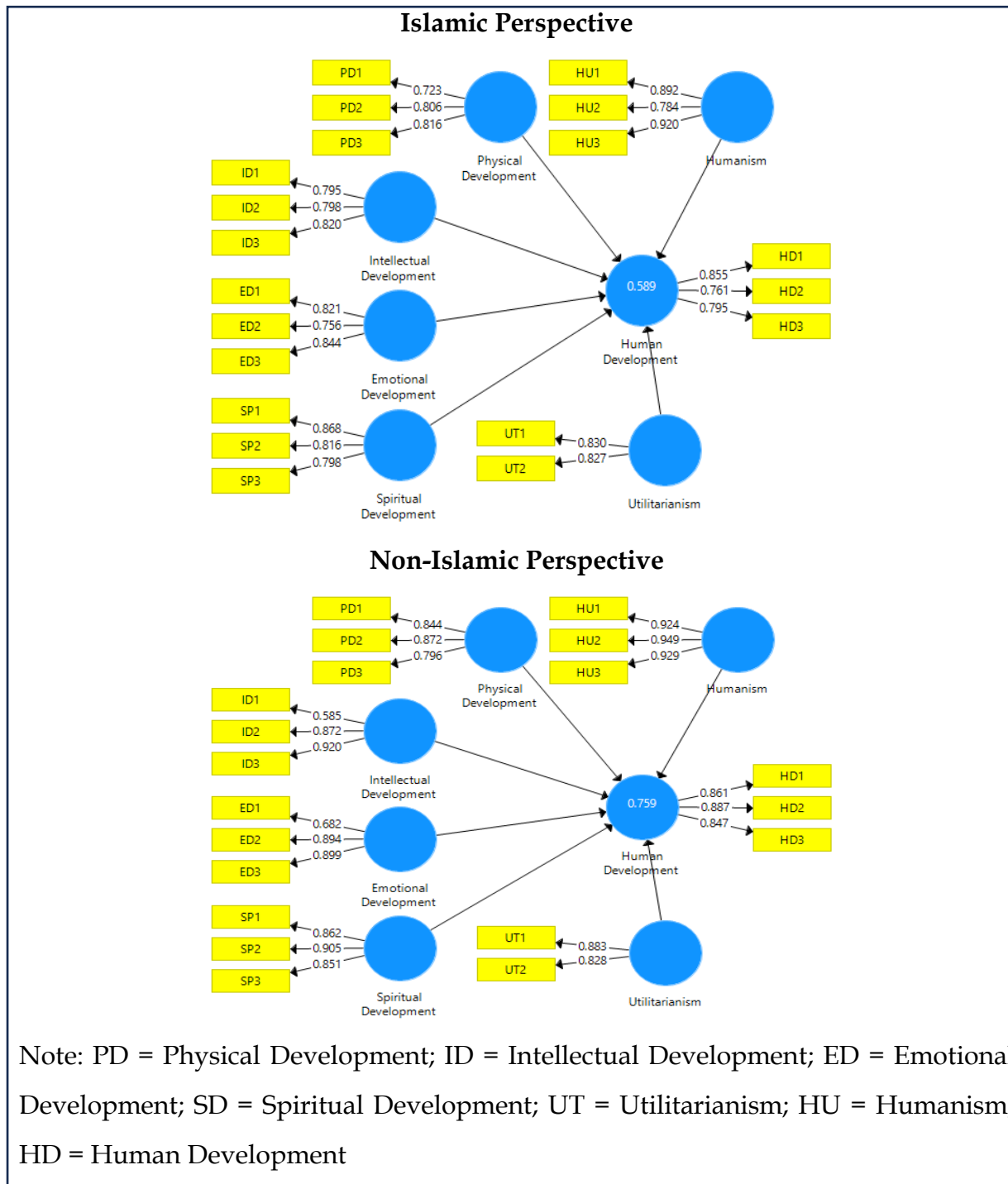


Figure 3. PLS Measurement Model

Table 3. Factor Loadings, CR and AVE

<b>Islamic Perspective</b>					
<b>Constructs</b>	<b>Items</b>	<b>Loadings</b>	<b>Alpha</b>	<b>CR</b>	<b>AVE</b>
Emotional Development	ED1	0.821	0.749	0.849	0.653
	ED2	0.756			
	ED3	0.844			
Human Development	HD1	0.855	0.729	0.846	0.648
	HD2	0.761			
	HD3	0.795			
Humanism	HU1	0.892	0.867	0.901	0.752
	HU2	0.784			
	HU3	0.92			
Intellectual Development	ID1	0.795	0.737	0.846	0.647
	ID2	0.798			
	ID3	0.82			
Physical Development	PD1	0.723	0.79	0.826	0.613
	PD2	0.806			
	PD3	0.816			
Spiritual Development	SP1	0.868	0.77	0.867	0.686
	SP2	0.816			
	SP3	0.798			
Utilitarianism	UT1	0.83	0.744	0.814	0.687
	UT2	0.827			
<b>Non-Islamic Perspective</b>					
<b>Constructs</b>	<b>Items</b>	<b>Loadings</b>	<b>Alpha</b>	<b>CR</b>	<b>AVE</b>
Emotional Development	ED1	0.682	0.733	0.762	0.528
	ED2	0.894			
	ED3	0.899			
Human Development	HD1	0.861	0.833	0.899	0.748
	HD2	0.887			
	HD3	0.847			
Humanism	HU1	0.924	0.936	0.954	0.873
	HU2	0.949			
	HU3	0.929			
Intellectual Development	ID1	0.585	0.792	0.843	0.65
	ID2	0.872			
	ID3	0.92			
Physical Development	PD1	0.844	0.795	0.876	0.702
	PD2	0.872			
	PD3	0.796			
Spiritual Development	SP1	0.862	0.855	0.906	0.762
	SP2	0.905			
	SP3	0.851			
Utilitarianism	UT1	0.883	0.651	0.846	0.733
	UT2	0.828			

Note: PD = Physical Development; ID = Intellectual Development; ED = Emotional Development; SD = Spiritual Development; UT = Utilitarianism; HU = Humanism; HD = Human Development

Table 4. HTMT<sub>0.9</sub>

Islamic Perspective							
	<b>Emotional Development</b>	<b>Human Development</b>	<b>Humanism</b>	<b>Intellectual Development</b>	<b>Physical Development</b>	<b>Spiritual Development</b>	<b>Utilitarianism</b>
Emotional Development							
Human Development	0.74						
Humanism	0.835	0.701					
Intellectual Development	0.79	0.599	0.821				
Physical Development	0.709	0.879	0.787	0.896			
Spiritual Development	0.513	0.754	0.83	0.768	0.595		
Utilitarianism	0.686	0.624	0.248	0.698	0.574	0.503	
Non-Islamic Perspective							
	<b>Emotional Development</b>	<b>Human Development</b>	<b>Humanism</b>	<b>Intellectual Development</b>	<b>Physical Development</b>	<b>Spiritual Development</b>	<b>Utilitarianism</b>
Emotional Development							
Human Development	0.564						
Humanism	0.785	0.524					
Intellectual Development	0.254	0.631	0.652				
Physical Development	0.354	0.6	0.705	0.645			
Spiritual Development	0.687	0.725	0.553	0.771	0.635		
Utilitarianism	0.369	0.801	0.896	0.849	0.858	0.748	

The current research examined the discriminant validity by utilizing the heterotrait-monotrait ratio of correlations (HTMT) at a threshold of 0.9. Discriminant validity pertains to the examination of the relationship between scale items of distinct variables. There ought to be no association or relationship observed between the individual items of varying variables on the scale. This study confirms the findings through the utilization of the HTMT ratio, as presented in [Table 4](#). Based on the findings of prior research, it is advised that none of the values exceed 0.9. [Table 4](#) demonstrates that all values observed in the study are below 0.9, thereby providing confirmation of the discriminant validity in the present investigation. The present study demonstrates a significant level of discriminant validity, as evidenced by the differentiation between the Islamic perspective and non-Islamic perspective.

Previous studies have suggested that the utilization of the Partial Least Squares (PLS) structural model is advisable for investigating the association between variables and testing the hypotheses of a study ([Bido, Silva, & Ringle, 2014](#); [García-Fernández et al., 2018](#); [Hair et al., 2013](#); [Henseler, Ringle, & Sarstedt, 2015](#); [Henseler, Ringle, & Sinkovics, 2009](#)). Thus, the present study employed a structural model in accordance with the suggestions put forth by prior research to examine the hypotheses of the study. The findings of the structural model are presented in [Table 5](#). The significance of t-statistics and beta value is paramount in this process, as these statistics serve to emphasize the significance of the relationship, while the beta value indicates the direction of the relationship, whether it is positive or negative. The minimum threshold level for these t-statistics is 1.64. The hypothesis with a t-value greater than 1.64 should be accepted, while the hypothesis with a t-value less than 1.64 should be rejected. In the context of the first hypothesis, there exists a significant and positive correlation between physical development and human development, regardless of whether one adopts an Islamic or non-Islamic perspective. Moreover, in hypothesis 2, there exists a significant and positive correlation between intellectual development and human development, regardless of whether the perspective is Islamic or non-Islamic. The correlation between emotional development and human development holds substantial and favorable implications, regardless of whether one adopts an Islamic or non-Islamic perspective. In contrast, hypothesis 4 postulates a significant

and positive association between spiritual development and human development within the context of Islamic perspective. However, this relationship is found to be insignificant in the case of non-Islamic perspective. Moreover, it has been observed, through the utilization of hypothesis 5, that utilitarianism exerts a noteworthy influence on human development, particularly in the context of Islamic perspective, where this impact is found to be positive. However, this relationship lacks significance when viewed from a non-Islamic standpoint. The sixth hypothesis states that humanism has a positive and significant impact on human development within an Islamic perspective, while it does not have an effect within a non-Islamic perspective.

Table 5. PLS Structural Model Results

	Islamic Perspective				
	$\beta$	Mean	SD	T Statistics	P Values
Emotional Development -> Human Development	0.035	0.034	0.019	1.84	0.03
Humanism -> Human Development	0.096	0.095	0.028	3.41	0
Intellectual Development -> Human Development	0.56	0.565	0.117	4.772	0
Physical Development -> Human Development	0.172	0.166	0.092	1.862	0.032
Spiritual Development -> Human Development	0.129	0.132	0.04	3.2	0
Utilitarianism -> Human Development	0.095	0.092	0.018	5.199	0
	Non-Islamic Perspective				
	$\beta$	Mean	SD	T Statistics	P Values
Emotional Development -> Human Development	0.314	0.303	0.084	3.746	0
Humanism -> Human Development	-0.119	-0.093	0.103	1.159	0.123
Intellectual Development -> Human Development	0.37	0.37	0.07	5.249	0
Physical Development -> Human Development	0.39	0.407	0.106	3.687	0
Spiritual Development -> Human Development	0.035	0.035	0.053	0.647	0.259
Utilitarianism -> Human Development	-0.023	-0.048	0.113	0.206	0.419



## 5. Discussion and Conclusion

The main objective of this research was to conduct a comparative analysis between Islamic practices and non-Islamic practices with regards to their impact on human development within the context of Malaysia. To fulfil the research objective, an examination was conducted on the correlation between physical development, intellectual development, emotional development, spiritual development, utilitarianism, humanism, and human development from both Islamic and non-Islamic perspectives. A total of seven hypotheses were put forth to investigate the impact of physical development, intellectual development, emotional development, spiritual development, utilitarianism, and humanism on human development, specifically from the perspectives of Islamic and conventional frameworks.

The present study proposed hypothesis 1 to examine the potential association between physical development and human development. This hypothesis is examined from both an Islamic perspective and a non-Islamic perspective. From an Islamic standpoint, the findings of this study hold considerable importance and demonstrate a positive correlation between physical development and human development. In a non-Islamic context, a notable correlation was observed between physical development and human development. Hence, no discernible distinction exists between the Islamic and non-Islamic viewpoints on human development with regards to physical development.

The current research posited hypothesis 2 to investigate the potential correlation between intellectual development and human development. This hypothesis is examined in relation to both Islamic and non-Islamic perspectives, mirroring the approach taken in the study of physical development. The Islamic perspective acknowledges that intellectual development plays a significant role in promoting human development. Consistent with the Islamic viewpoint, similar findings were observed in the context of non-Islamic perspectives, indicating that intellectual development has a beneficial impact on human development. The findings indicate that there are similarities between the Islamic and non-Islamic perspectives regarding the relationship between intellectual development and human development. This suggests that an increase in intellectual development among

individuals can contribute to overall human development. Both perspectives possess the capacity to facilitate positive human development.

Moreover, hypothesis 3 suggests a correlation between emotional development and human development from both Islamic and non-Islamic perspectives. The findings from the data analysis revealed a noteworthy impact of emotional development on human development within the context of an Islamic perspective. A statistically significant and positive correlation was observed between the two variables under examination within the context of a non-Islamic framework. Therefore, it can be concluded that there is a lack of substantial disparity between the Islamic and non-Islamic viewpoints regarding the impact of emotional development on human development within the context of Malaysia.

Hypothesis 4 postulated a correlation between spiritual development and human development. From an Islamic standpoint, it is evident that the Islamic framework possesses the capacity to foster spiritual growth within individuals, thereby facilitating the advancement of human development. A positive and statistically significant correlation was observed between spiritual development and human development. Nevertheless, from a non-Islamic standpoint, there appears to be a lack of significant correlation between spiritual development and human development. The conventional methods of human development do not exert any influence on the process of human development via spiritual growth. Hence, a notable disparity exists between the Islamic viewpoint and non-Islamic viewpoint regarding the correlation between human development and spiritual advancement.

In addition, Hypothesis 5 posits an investigation into the correlation between utilitarianism and human development. The results of the data analysis clearly demonstrate that utilitarianism exerts a beneficial impact on the advancement of human development. Hence, the advocacy of utilitarianism potentially holds the capacity to foster human development within the context of an Islamic framework. However, these findings lack consistency when viewed from a non-Islamic standpoint. The findings indicate that when examining conventional approaches to foster human development, utilitarianism does not demonstrate any discernible impact. Therefore, a notable disparity exists in the application of utilitarianism

between the Islamic and non-Islamic viewpoints concerning the advancement of human development in Malaysia.

Hypothesis 6 was formulated to investigate the impact of humanism on the process of human development. Like other hypotheses, this hypothesis is also examined within the context of Islamic and non-Islamic perspectives to assess the impact of humanism on human development. From an Islamic standpoint, it can be argued that humanism has a beneficial impact on the progress of individuals, indicating that Islamic approaches to human development play a significant role in shaping human behavior through the incorporation of humanistic teachings. However, this assertion is not supported by non-Islamic perspectives, as they indicate that humanism is not connected to human development. The incorporation of non-Islamic mechanisms in relation to humanism may not effectively foster human development. Therefore, a distinction exists between the Islamic and non-Islamic perspectives regarding human development in the context of humanism.

Hypothesis 7 was put forward to investigate the disparity between the Islamic perspective and non-Islamic perspective of human development in Malaysia. This hypothesis is derived from the findings of six hypotheses. The hypothesis mentioned earlier emphasizes that out of the six practices of human development, only three practices exhibit a significant correlation with human development from a non-Islamic standpoint. However, from an Islamic standpoint, it can be argued that all six practices have a profound impact on the development of individuals. This analysis demonstrates that while both perspectives exert influence on human development, the Islamic perspective holds a greater impact in comparison to the non-Islamic perspective. Non-Islamic approaches to human development are deemed inadequate in their ability to effectively foster human development through the incorporation of spirituality, utilitarianism, and humanism. Hence, it can be inferred that there exists a disparity between the Islamic and non-Islamic viewpoints regarding the concept of human development.

## **5.1 Implications of the Study**

The significance of this study should not be overlooked, as it offers valuable recommendations for both scholars and policymakers regarding human

development. Significantly, this study examined the human development in Malaysia from both Islamic and non-Islamic perspectives, making it a distinctive and noteworthy contribution. Previous studies did not consider this comparison, which has sparked a new discourse among scholars regarding the outlook on human development. This study elucidated six crucial components that contribute to the advancement of human development, namely physical development, intellectual development, emotional development, spiritual development, utilitarianism, and humanism. The practises have been infrequently observed in prior research endeavors. Consequently, this study has introduced a novel perspective on human development, thereby presenting an avenue for future investigations to delve deeper into this subject matter. This study presents significant insights for policymakers to advance human development in practical terms. Given the global significance of human development, this study aims to underscore crucial practices for fostering human development in Malaysia, as well as in other nations. The study suggested to policymakers that promoting human development through an Islamic perspective holds greater value. Practitioners need to consider adopting an Islamic perspective to effectively foster human development, as opposed to non-Islamic perspectives which may lack the necessary efficacy in this regard.

## **6. Limitations and Future Directions**

Unquestionably, this study has identified significant areas of consideration in the context of human development from both Islamic and non-Islamic perspectives. Nonetheless, it is important to acknowledge that this study does possess a few limitations. The identification of limitations in current research on human development can serve as valuable insights for potential avenues of future investigation. The present study specifically focused on six aspects of human development, namely physical development, intellectual development, emotional development, spiritual development, utilitarianism, and humanism. Nevertheless, the existing body of literature and practical approaches offer various additional dimensions that can be utilized to analyze the impact on human development. Moreover, this research took into account human development as an independent

variable. However, the dimensions of human development were not incorporated in this study. Hence, it is imperative for future research endeavors to encompass a comprehensive exploration of multiple facets of human development. This approach will enable researchers to discern the specific dimension(s) that are impacted by the aforementioned practices under investigation. During the course of the study, it has been observed that there exists a disparity in the level of human development between developing countries and developed countries. Hence, it is recommended that future research endeavours undertake a comparative analysis of human development practises from both Islamic and non-Islamic perspectives, with a particular focus on their application within developing and developed nations.

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