

# STRATEGIES FOR IMPROVING WELFARE IN NORTH SUMATRA: A MAQASHID SYARIAH APPROACH

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**Abstract.** North Sumatra has demonstrated a strong commitment to efforts aimed at improving the welfare of its region. Various strategic steps have been taken to achieve that goal, including in the economic, social, and environmental fields. Global development has been referring to the goals, more popularly known as the Sustainable Development Goals (SDGs), since 2015. This research is a field study using a qualitative descriptive research method with the parameters of the maqashid syariah index. The application of strategies in improving welfare and sustainable development in the context of maqashid sharia requires attention to several components. The preservation of religion, the preservation of life, the preservation of intellect, the preservation of lineage, and the preservation of property are included in this list of basic needs. This is because there are still communities where the five aspects of maqashid sharia have not been fulfilled, such as the preservation of religion, life, and lineage. Therefore, the people in North Sumatra have not achieved prosperity according to maqashid sharia. Here are some examples of government programs related to maqashid sharia. Like the independent mosque movement program (hifdz al-din), strives to create inclusive businesses to achieve social welfare (hifdz al-nafs), innovates the Mapro program, provides Direct Cash Assistance (BLT), basic food packages, the Family Hope Program, and health insurance (Hifdz An-Nafs), innovates to support waste processing businesses (Hifdz Al-Aql), has policies to ensure transparency in public budget management (Hifdz Al-Mal), and Family Planning (KB) programs, Sexual Education in Schools, Reproductive Health Services. (Hifdz An-Nasl).

**Keywords:** improvement of welfare; Maqashid Sharia

## I. INTRODUCTION

North Sumatra has demonstrated a strong commitment to efforts aimed at improving the welfare of its region. Various strategic steps have been taken to achieve that goal, including in the economic, social, and environmental fields. (BPS, 2023a). The objectives of Shariah in enhancing welfare in North Sumatra can provide deep insights in the context of improving well-being and sustainable development. Maqashid al-Shariah is a conceptual framework that aims to achieve the main objectives in Islam, which include: (1) Hifz al-Din (Protection of Religion): This encompasses the protection of religious rights. (2) Hifz al-Nafs (Protection of Life): This includes the prevention of disease, fair access to healthcare services, and efforts to prevent violence and conflict. (3) Hifz al-Nasl (Protection of Progeny): This involves supportive family policies, appropriate sexuality education, and protection for children and women. (4) Hifz al-Mal (Protection of Property): This includes transparent financial arrangements, the development of small and medium enterprises, and fair redistribution of economic resources. (5) Hifz al-'Aql (Protection of Intellect): This includes providing fair access to

education, promoting academic freedom, and empowering the intellectual community.

By understanding and applying the principles of Maqashid al-Shariah, the government and society can collaborate in creating an environment that supports the improvement of welfare for all individuals and groups within the community. In the context of modern society, the concept of welfare has become a primary focus in the effort to achieve a better and more sustainable life. However, the understanding of well-being is not limited to material dimensions; it also involves spiritual, social, and broader justice aspects. (BPS, 2023b). The improvement in the quality of human development still requires special attention, particularly regarding the issues of disparities in human development between regions, among individuals, and across genders. Based on data released by the Central Statistics Agency (BPS), there is still a disparity in human development achievements in the districts and cities of North Sumatra Province. Out of the 35 districts/cities in North Sumatra Province, only Medan City has achieved a very high human development status, 15 districts and cities have a high status, and 17 districts and cities have a moderate status. (BPS, 2023c).

After the researchers' initial observations, it turned out that many people are unaware of welfare in the context of maqashid syariah. They only understand that when it is said to be prosperous, it means that material needs (clothing, food, and education) have been met, whereas in the maqasid of sharia, it is not only about fulfilling material needs but also both material and spiritual needs. The importance of maqashid syari'ah analysis is also based on several issues, from observations that reveal the negative aspects of the process of achieving welfare, many people lack awareness of prayer when they are busy with work. In Islam, this reality reflects the discrepancy between welfare figures and the actual conditions of society. This inconsistency is formed by the weak awareness of the community in controlling life according to the principles of Sharia. Therefore, researchers are interested in studying the research on Strategies for Improving Welfare in North Sumatra with a Maqashid Syariah approach. Based on the explanation above, it is necessary to conduct research on Strategies for Improving Welfare in North Sumatra with a Maqashid Syariah approach.

The level of welfare can be defined as the aggregate condition of individual satisfaction. That basic understanding leads to a complex comprehension divided into two arenas of debate. First is what the scope of the substance of welfare is, and second is how the intensity of that substance can be represented in aggregate. Welfare is a measure of satisfaction that a person derives from the consumption of the income they receive. However, the level of welfare itself is something that is relative, as it depends on the degree of satisfaction obtained from the consumption of that income. According to Sunarti (2022), welfare is a system of life and social existence, both material and spiritual, characterized by a sense of safety, morality, and inner peace that enables every citizen to make efforts to meet their physical, spiritual, and social needs as best as possible for themselves, their households, and society.

Improvement of Welfare in Maqashid Syariah. According to etymology, maqashid syari'ah consists of two words: maqashid and syari'ah. Maqashid is the plural form of maqshid, which means intention or purpose, while syari'ah means the path to a source of water. This path to a source of water can also be described as the way to the essential source of life. In terms of terminology, maqashid syari'ah refers to the most important aspects of these laws and the secrets (asrâr) contained within them. Thus, it can be concluded that maqashid syari'ah represents Allah's intention as the lawgiver to provide benefits to humanity, which is achieved through the fulfillment of dharuriyah, hajiyah, and tahsiniyah needs so that humans can live in goodness and become good servants of Allah. Therefore, when issues arise that do not clearly show dimensions of benefit or welfare, they can be analyzed through maqasid syari'ah, viewed from the spirit of the law and the general objectives of Islam. Maqasid Syariah, or the objectives of Islamic law, provides a solid framework to guide efforts for improving welfare and sustainable development. In this context, the Maqasid Syariah emphasizes the protection of fundamental human interests and promotes justice, equality, and the overall well-being of society. Here are some important aspects of the implementation of Maqasid Syariah in efforts to enhance

welfare: 1. Hifz al-Din (Protection of Religion): indicated by the creation of an environment that supports religious practices and ensures freedom of religion for all citizens. 2. Hifz al-Nafs (Protection of Life): indicated by ensuring the safety and physical well-being of individuals. This involves public health policies, disease prevention, equitable access to healthcare services, as well as efforts to prevent violence and conflict. 3. Hifz al-Nasl (Protection of Offspring): expressed through the indicator of promoting the development of healthy and stable families, and ensuring individuals' rights to build happy and harmonious families. 4. Hifz al-Mal (Protection of Property): expressed through the indicator of building a fair and sustainable economic system that protects the property of individuals and communities from abuse, fraud, and exploitation. 5. Hifz al-'Aql (Protection of Intellect): expressed through the indicator of promoting intellectual development and quality education for all citizens, as well as protecting individuals from harmful influences that lead to a decline in quality of life.

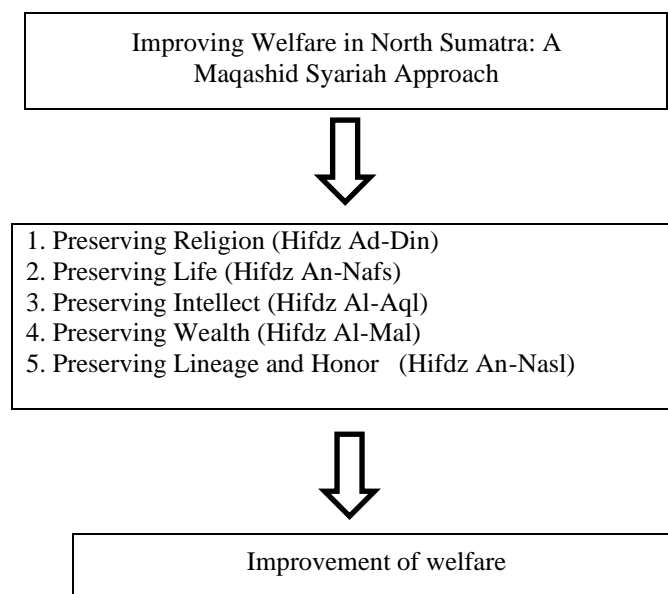


Figure 1. Theoretical Framework Diagram of the Thinking Framework

## II. RESEARCH METHODS

The maqashid sharia in efforts to achieve the improvement of welfare in North Sumatra, using a descriptive qualitative research method with the maqashid sharia index as a parameter. The objectives of Sharia are divided into 5 main components to be realized, namely: 1) hifdzu al-diin (protection of religion), 2) hifdzu al-nafs (protection of life), 3) hifdzu al-'aql (protection of intellect), 4) hifdzu al-maal (protection of property), 5) hifdzu al-nasl (protection of lineage). (penjagaan keturunan).

### III. RESULT AND DISCUSSION

The Application of Strategies in Enhancing Welfare from the Perspective of Maqashid Syariah in North Sumatra *Preserving Religion (Hifdz Ad-Din)*

The researcher found responses in the field indicating that several villages and sub-districts in North Sumatra have mosque youth organizations. The results of interviews with several religious figures in North Sumatra indicate that some villages and districts are providing platforms and opportunities for the millennial generation to form associations as a means to learn how to take care of themselves by upholding their faith in order to achieve the ultimate life goal, which is fallah. Upholding religion, as outlined in the maqasid syariah, requires a framework that can foster awareness of the importance of maintaining faith in daily life. Maintaining religion amidst a life filled with various worldly activities becomes a top priority, as the community must be able to do so in a varied and selective manner. Therefore, the role of a knowledgeable person is indeed very important in helping the community uphold their faith. As is the case in North Sumatra, the role of the IRM generation or organization in this village and district is very positive, as it helps serve as a platform for the community to express themselves in maintaining their relationship with God. *Preserving the soul or life (Hifdz An-Nafs)*

Interviews with several informants revealed that the role of the village and sub-district governments in improving the welfare of the community is very important, particularly through the fulfillment of essential, secondary, and complementary needs. The village government already has various work programs aimed at helping the community achieve welfare. The fulfillment of needs for food, clothing, housing, health, and public facilities is considered sufficient to meet the needs of the village residents. This statement demonstrates that the village and sub-district governments are striving to continuously assist the community in achieving their well-being. Therefore, the government must be able to maintain the sustainability of its programs. The hope is to reduce the number of people living in pre-prosperity and to help the community attain true prosperity. (fallah). Maintaining one's soul generally teaches people how to meet life's needs, such as the need for food, shelter, clothing, and so on. However, the most important part of maintaining the soul is ensuring that our family's basic needs are met; only then can we carry out the process of life, worshiping Allah and striving in His path. *Keeping the Mind (Hifdz Al- Aql)*

Interviews with several informants revealed that there are government programs at the village and sub-district levels aimed at enhancing the intellectual quality of residents, such as training programs for the community. The village government has already implemented various work programs that can support the improvement of community skills through training and guidance for community groups and micro, small, and medium enterprises (MSMEs). The community in North Sumatra has been equipped with technology training by the local government. This indicates that the community in North Sumatra has begun to be equipped with information related to technological developments and how to use technology to

support various daily activities, whether in economic activities or simply for virtual gatherings with family. Living in a society with all its complex problems requires the community, especially the people of North Sumatra, to continuously enhance their knowledge as a means of survival amidst the changing times. Enhancing knowledge aims to preserve the mind and thoughts, which can be achieved by listening to religious lectures or reading books, so that the knowledge gained can help society lead a decent life and avoid anything that harms the intellect.

*Protecting Wealth (Hifdz Al-Mal)*

The researchers found responses in the field indicating that North Sumatra has various work programs aimed at improving the living standards of its people, whether through training programs or not, but they are already able to meet their daily needs. The majority of the population in North Sumatra consists of Pre-Prosperous communities and Prosperous Family I. The number of poor residents in North Sumatra is greater than the number of prosperous families. However, despite this, the impact of community empowerment programs has influenced the improvement of the economic life of the community through equitable income distribution. Thus, the community empowerment programs taking place in North Sumatra have affected the economic status of communities categorized as Pre-Prosperous and Prosperous Family 1. The role of Village-Owned Enterprises (BUMDesa) in assisting the community to achieve welfare.

*Preserving Lineage and Honor (Hifdz An-Nasl)*

Interviews with several informants revealed that the Village/Subdistrict government is preparing a program to enhance the intellectual quality of local youth through language training programs. Language training provided to village residents as part of a collaboration program with the University of North Sumatra and Medan State University. In addition, in enhancing the intellectual capacity of the community, the utilization of youth groups is also carried out to improve thinking skills and a sense of responsibility. The responsibility for the sustainability of future generations is something that must be upheld. Thus, the purpose of life outlined in the maqasid of sharia, which is to preserve lineage, signifies that the protection of ancestry is an important matter to uphold. In its implementation in daily life, creating a quality generation becomes an important part of life, as good human resource quality will have a direct impact on all aspects of life. Raising children is not just about supporting them in continuing their education, but also about fostering their awareness of their roles for themselves, their parents, and for the nation and society.

Table 1. Result in Research

Components of Maqashid Syariah	Program/ Strategy	Purpose	Result	Discussion
Hifz al-Din	Independent Mosque Movement	Providing financial assistance.	Increase in religious participation	Supporting maintenance of religion and enhancing religious awareness.

Hifz al-Nafs	Family Hope Program, Cash Assistance for Basic Needs	Improving environmental education	Reduction of poverty, improvement of access to basic needs.	Protecting lives by providing direct assistance to those in need.
Hifz al-'Aql	Innovation in the Mapro Program	Controlling population growth, improving	Increase in environmental awareness	Forming a generation that cares about the environment and waste management.
Hifz al-Nasl	Family Planning Program, Sexual Education	reproductive health knowledge	The decline in birth rates was unplanned.	Protecting descendants with reproductive health information.
Hifz al-Mal	Public Budget Transparency Policy	Increasing financial transparency	Reduction of corruption, increase in trust.	Protecting community assets through effective public fund management.

Family Planning (KB) programs, Sexual Education in Schools, Reproductive Health Services. (Hifdz An-Nasl). According to the research findings, some recommendations that can be made by the researchers are as follows: 1. To the general public, especially in North Sumatra, who do not have insurance or health guarantees provided by the government or outside sources, it is advisable to obtain insurance. This is done so that the general public can receive proper care and treatment through medical facilities when they are ill. As a result, in this situation, health insurance is used to cover costs when community members are sick and can go directly to a hospital or clinic without having to pay anything, as they only need to show their health insurance card, and the relevant authorities are informed about the intended coverage. In addition, one must be vigilant when performing religious duties such as prayer, fasting, almsgiving, and covering one's modesty. To other researchers who wish to continue and complete this investigation with maqasid sharia, it is important to understand the 5 points in maqasid sharia before proceeding with further studies, to be thorough before starting interviews, and to be clearer about the study's objectives.

#### IV. CONCLUSION

The application of strategies in enhancing welfare within the context of maqasid sharia makes the fundamental needs of humanity evident. When the needs of maqashid become too great, there are several components that must be taken into account. The preservation of religion, the preservation of the soul, the preservation of reason, the preservation of lineage, and the preservation of property are included in this list of basic needs. The purpose of fulfilling the five components is to implement welfare that is global and Islamic in nature. Therefore, in this situation, one needs to balance between the worldly life and the hereafter. If someone has material needs, as indicated by the statement above, then that person must also have spiritual needs, which include worshipping Allah SWT. The community in North Sumatra is not yet fully prosperous according to the maqashid sharia, as there are still members of society whose needs in the five aspects of maqashid sharia are not met, such as the preservation of religion, life, and lineage. Therefore, the community in North Sumatra has not yet achieved prosperity in terms of maqashid sharia. Furthermore, the application of strategies in the context of maqasid sharia aims to achieve the welfare that is both global and Islamic through the fulfillment of five components. Information regarding the targets, strategies, and achievements in economic, environmental, and social performance undertaken by the Government of North Sumatra as efforts to achieve sustainability. In this report, the author identifies forms of environmental protection that align with the values of maqashid syari'ah. like the independent mosque movement program (hifdz al-din), strives to create inclusive businesses to achieve social welfare (hifdz al-nafs), innovates the Mapro program, provides Direct Cash Assistance (BLT), basic food packages, the Family Hope Program, and health insurance (Hifdz An-Nafs), innovates to support waste processing businesses (Hifdz Al-Aql), has policies to ensure transparency in public budget management (Hifdz Al-Mal), and

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