

DETERMINANTS OF HUMAN DEVELOPMENT INDEX USING ASY SYATIBI'S MAQASHID SHARIA APPROACH IN NORTH SUMATRA PROVINCE



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Abstract

This study uses Asy-Syatibi's Maqashid Sharia approach to identify the factors that influence the Human Development Index in North Sumatra Province. This research is quantitative research with the type of time series data in which the data is arranged in a time series. During the observation period from 2013 to 2022, thus the study uses 10 years of observation time. The data analysis technique uses the classical assumption test and multiple linear regression using the Eviews application as its processing. The results of this study indicate that the *Hifdzu Nafs* and *Hifdzu Nasl* variables have a significant and positive effect on the Human Development Index in North Sumatra. Meanwhile, the Human Development Index in North Sumatra Province is not affected by *Hifdzu' Aql* and *Hifdzu Maal*.

Keywords: Human Development Index, Maqashid Sharia, Asy-Syatibi

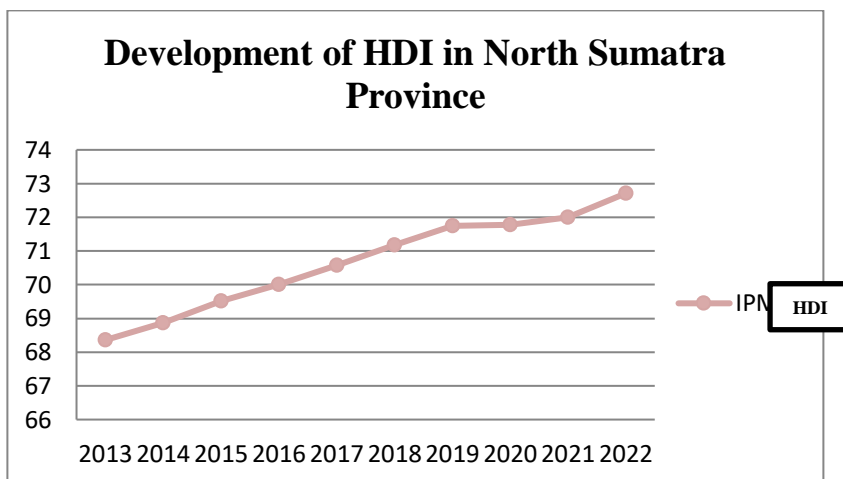
INTRODUCTION

Economic development is a process or a way to change something for the better with the aim of increasing people's welfare. Previously, a country's economic development was considered successful if it could produce high economic growth and an increase in production as much as possible. For a country's economic development to be successful, human capital is very important. The quality of human development is another issue that must be taken into account when assessing the state of the nation's economy, especially for a densely populated country like Indonesia. Together with money, technology, natural resources (natural resources), and Human Resources (HR) are elements of production that support economic growth.

Economic well-being is usually understood as achieved and growing. The achievement of economic prosperity for citizens is the goal of economic development. According to KBBI, the term prosperous which means security, peace, and prosperity, comes from the word welfare. It means that welfare is the process of liberating a person from the shackles of poverty, ignorance, and fear so that he can live in physical and spiritual safety (Sodiq, 2015). Welfare is the development of the quality of human resources. Increased knowledge and skills that can ultimately help the community is a sign of improving the quality of human resources (Sabar et al., 2017). In Islam, achieving wealth (*falah*) in this world and the hereafter is the ultimate goal of all endeavors, especially economic endeavors (Tambunan et al., 2019).

Development must be viewed as a multifaceted process that takes into account shifts in social structure. The nation's economic growth is specifically aimed at increasing people's welfare, and this welfare can be achieved without ignoring the diversity of basic needs and aspirations of society and groups. Better human growth, including financial and spiritual development, is expected to result from this. The Human Development Index (HDI), which was originally developed by the UNDP in 1990 (Ratih, 2021), is one of the metrics used to assess the performance of efforts to improve the quality of human existence and measure the welfare of a nation. Realizing social welfare for the wider community is one of the goals of development. This concept is because an index such as GDP does not meet the requirements for measuring well-being. HDI is a combined index of three indicators, namely health, education, and aspects of a decent life (BPS, 2023).

Figure 1
Graph of HDI Development in North Sumatra Province



Source: Author data processed (2023)

Based on the graph above the Human Development Index in North Sumatra shows progress. One of the largest provinces in Indonesia, North Sumatra is home to 15,305,230 people from various racial and cultural backgrounds. By increasing the Human Development Index, which is possible if economic growth also increases, people's welfare will be seen. Economic growth refers to the expansion of economic activity in which the quantity of products and services produced by society increases, thereby increasing its prosperity.

If people's incomes are higher, they will be able to meet their daily needs, as well as additional needs such as health and education, besides their main needs. This will result in a higher Human Development Index (HDI) achievable. The income under discussion is per capita income, or the average income of a country divided by its population. The greater the income, the greater the expenses. This means that by increasing people's ability to spend their money, the economy and people's welfare will increase, which shows the success of human development as seen from the HDI. Per capita income also shows how much the ability of a resident in an area to buy a product. The concept of income is commonly used to assess the financial health of a business, home or individual. Income refers to all funds or other goods that a person is able to receive from economic activities within a certain period of time (Lathief Ilhamy Nasution, 2022).

Determinants of the Human Development Index include elements that have an impact on the Human Development Index in the fields of health, education, and a reasonable quality

of life. The Human Development Index (HDI), created by the United Nations, is usually considered the most important measure of human progress. The use of the Human Development Index which is considered comprehensive enough to measure human development in a region, as an indicator of economic growth in this study provides a limitation on how the problem is formulated. It should be remembered that human development indicators are multifaceted and accurately reflect regional well-being.

Development of the Human Index is inseparable from fulfilling needs based on Maqashid Sharia. In order to stipulate a Maqashid Sharia law, it must first be known by the mujtahid with the aim of developing Islamic legal thought in general and answering contemporary legal issues whose problems are not contained in detail in the Al-Qur'an and Hadith. Because if you look at fiqh as a whole, the forms of Allah's commandments and prohibitions in the Qur'an and Hadith all have a specific purpose and nothing is in vain, there is a deep wisdom in them, namely as rahmatan lil alamin. Grace in this case means for the benefit of the people (Ratih, 2021).

The main benefit is maintaining the five virtues of Maqashid Sharia, namely *Hifdzu Din* (Protection of Religion), *Hifdzu Nafs* (Protection of Life), *Hifdzu 'Aql* (Protection of Intellect), *Hifdzu Nasl* (Protection of Offspring), and *Hifdzu Maal* (Protection of Wealth). These five parts are elements of the benefit of the people that must be protected for the sake of human welfare. Economic development in Islam requires meeting basic needs as a top priority. Everyone has the right to fulfill their basic needs, in order to preserve life and fulfill its main function as caliph on earth. On the other hand, from an Islamic perspective, humans are the core of economic growth, both as subjects and as objects. It is based on an Islamic perspective, which argues that humans are the principal agents of human existence (Ratih, 2021).

Table 1
Maqashid Sharia Approach

Topic	Element	Indicator
<i>Hifdzu Nafs</i>	Avoid things that can cause	Health
	damage/Mafsadatan on the body/health	Protection
<i>Hifdzu 'Aql</i>	Avoid things that can damage	Education
	Education Budget	Budget

Hifdzu Nasl Minimizing obstacles and completing every Population
challenge in the framework of Population Growth Growth
through offspring

Hifdzu Mal Protect property from anything that can GDP/capita
undermine income and inequality Distribution

Source: Yusuf Bahtiar (2019)

The understanding of Islam in human growth is based on Maqashid Sharia and focuses on two dimensions, namely material and moral. Islam recognizes two human needs: the first is materialistic in nature, or the desire for resources to produce as much as possible for consumption. The second is spiritual, which means the moral, ethical, and social aspects of life. It is fully permitted to be able to adapt freely to meet human needs with moral and ideal, ethical, and social decisions, and work to achieve them. To be able to produce not only what nature has to offer, but also something beautiful for the world to enjoy and the purest form of love. It took significant sacrifices to make it happen. Although there may be conflicts between these two demands (Fathur et al., 2023).

The development, testing, control and validation of this new Maqashid Sharia can be observed empirically through the Human Development Index and human development goals introduced and created by international organizations such as the United Nations (UN). Imam Al-Harmayn (Imam Al-Juwayni), Imam Al-Ghazali, Ibn Asyur, Imam Syatibi, Yusuf Qardhawi, and Umer Chapra each have their own views on the hierarchy of Sharia goals and have strong arguments that support it (Bahtiar & Hannase, 2021).

In a previous study by Muhammad Fathur Rizqi Zuhada Hsb entitled “*Determinan Indeks Pembangunan Manusia Dengan Pendekatan Maqashid Syariah Al Ghazali Di Provinsi Sumatera Utara*”. The results of his research show that the variables *Hifz Nafs*, *Hifz ‘Aql*, *Hifz Nasl*, and *Hifz Mal* have a positive and significant effect on the Human Development Index in North Sumatra Province (Fathur et al., 2023). In Yusuf Bahtiar’s research entitled “*Determinan Indeks Pembangunan Manusia dengan Pendekatan Maqasid Syariah Al-Ghazali*”. According to the results of his research, the Human Development Index in five provinces in eastern Indonesia did not provide significant results from the *Hifz Nafs* variable and the first *Hifz Mal* variable. While the Human Development Index in 5 Eastern Indonesia Provinces is positively and significantly influenced by the elements of the two

variables *Hifz 'Aql* and *Hifz Mal* (Bahtiar & Hannase, 2021). And in Zarwin Sabar's research entitled "*Analisis Dampak Maqashid Syariah Terhadap Indeks Pembangunan Manusia di Pulau Sumatera*". The results of his research show that the Human Development Index is significantly influenced by *Hifdzu 'Aql* and *Hifdzu Nashl*. In addition, *Hifdzu Din* and *Hifdzu Nafs* also have a significant influence on HDI. Meanwhile, *Hifdzu Maal* has no influence on HDI (Sabar et al., 2017).

Based on this, in this study the researcher intends to further examine how Maqashid Sharia Asy Syatibi in HDI in Sumatra Province and what factors influence the Human Development Index in North Sumatra Province. The Maqashid Sharia approach used is the opinion of Imam Ash Syatibi, who is highly considered in terms of benefit and prosperity in theory not only in this world but in the long term to the safety of the hereafter (*falah*). The main objective of Sharia law is *maslahah*. Asy-Syatibi also mentioned that, a trait or an ability that supports elements of the basic purpose of human life on this earth is *maslahah* (Arif Budiman Syahrir, 2022). Ash-Syatibi's thoughts are *qath'i* in nature and this has broader implications in responding to legal phenomena that are always changing with the changes and developments of the times (Suriansyah, 2011).

REVIEW OF LITERATURE

Human Development Index

The Human Development Index is a fundamental factor in the success of efforts to improve the quality of human life. The product of innovation in assessing human development and one of the benchmarks in national development is the Human Development Index (Saragih et al., 2022). The Human Development Index (HDI) is also a measure or indicator created to measure the level of human welfare. This is because economic growth or the achievement of the Gross Regional Domestic Product (GDP) alone may not necessarily reflect that a society has a prosperous life (Dalimunthe & Imsar, 2023). Welfare is the goal of development. HDI can determine the ranking or improvement of a region or country. A high HDI indicates high social welfare and can be used to assess how well the government is implementing development and improving the welfare of its citizens (Nida Budiarti, 2019). It can also be illustrated that the success of economic development in a UNDP country is because that country has a high HDI value (Diana Astari Harahap, 2022).

The impact of the initiative to increase the basic competence of human resources is determined through the Human Development Index (HDI). Community empowerment, which focuses on enhancing the human base, is a component of human development. Statistical measures of health, purchasing power, and education are used to determine development. The goal of the human development index is more fulfilled with a higher score. The measure of the prosperity of a nation in Islam is its Human Development Index. Kuncoro claims that improving human quality is the main goal of development (Siti Rahma Hasibuan et al., 2023). The three composition indicators in the HDI are used to measure the size of a country's human development index, among others (BPS, 2023): a) Life expectancy at birth (infant mortality rate) is a measure of health status; b) Average years of schooling and literacy requirements are used to measure educational level; c) The annual per capita expenditure rate is used to determine the standard of living.

Maqashid Sharia

Maqashid and Sharia are two terms that make up *maqashid al-shari'ah*. While Sharia refers to Allah's regulations that are intended to guide humans to achieve *falah*, i.e., *maslahah* and prosperity in this world and the hereafter, maqashid is the plural version of maqshad, which contains goals and objectives. Maqashid Sharia refers to the ideals that are the goals of law enforcement. Therefore, the purpose of a legal decision is Maqashid Sharia (Shidiq, 2023). According to Izzuddin ibn Abd al-Salam, all legal *taklif* are always intended to help slaves (humans) in this life and the next (Shidiq, 2023). Since the loyalty and disobedience of the two slaves had nothing to do with the majesty of Allah, He needed no one's worship. So, human interest is the true focus of legal benefits. Maqashid Sharia is based on several verses of the Al-Quran and Hadith of the Prophet Muhammad Shallallahu 'Alaihi Wasallam. Among them in QS Al Baqarah: 11

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

“If it is said to them, ‘Do not do mischief (*mafsada*) on earth, they answer,’ We are only agents of good (*maslahat*).”

According to Jamal (2016), both broad and specific interpretations can be found in Maqashid Shari'ah. A broad understanding is based on verses and related legal traditions, regardless of how their linguistic meaning or intended meaning is expressed. The definition of the term Maqashid Sharia (God's purpose for sending down legal verses or the Prophet's

intention for issuing legal hadith) is identical to this general view. Meanwhile, the content or goal to be achieved by a legal formulation is a unique understanding. Maqashid Sharia, or the ultimate goal of Sharia and the secrets contained in each of its laws, with the aims and objectives of which are upheld by Sharia in all of its laws or most of its laws (Febriadi, 2017).

As contained in QS. Al-Jasiah: 18

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

“Then we made you above a Sharia (regulation) of (religious) affairs, so follow that Sharia and do not follow the desires of people who do not know.”

Maqashid Sharia has existed since the time of Imam Haramain (teacher of al-Ghazali and head of Islamic Maqashid Madrasa), and was developed by a scholar of the Maliki *Mazhab* in Cordoba, Andalusia, named Asy Syatibi (died 790 H), who is famous for his book *Al Muwafaqat Fi ushul as -Sharia*. Nizamiyah who died in 478 H.(Sodik, 2016). In explaining the historical dimension of usul fiqh, the character of Abu Ishaq Asy-Syatibi cannot be ignored because this figure’s contribution to the science of ushul fiqh lies in his efforts to emphasize the orientation of the study of ushul fiqh towards the goals of sharia and its secrets.

The main theme of Imam Asy-Syatibi's thoughts which is summarized in the book *Al-Muwafaqat* is *maslahah*. As the words of Imam Asy-Syatibi in the book *al-Muwafaqat* which means: “It is known that Islamic law is prescribed or promulgated to realize the absolute benefit of creatures” (Fadlan, 2019). Therefore, it can be concluded that the purpose of Maqashid Sharia according to Ash-Syatibi is to gain benefit (*jalb al-mashalih*) and reject evil (*daf' al-mafasid*) in this world and the hereafter. Later scholars such as Fathi al-Darayni, Muhammad Abu Zahrah and M. Umer Chaprai also share the same opinion, and reinforce the opinion of Imam Ash-Syatibi (Yafiz, 2019).

Maqashid Sharia emphasized by Asy-Syatibi that there are two main types of sharia: the first is related to the goals of sharia (God), and the second is related to the goals of Mukallaf (those who are able to act legally) (Kurniawan & Hudafi, 2021). By dividing Maqashid Sharia into three categories—maqashid dharuriyat, maqashid hajiyat, and maqashid tahsiniyat. Therefore, it can be said that Maqashid Sharia—the meaning of knowledge—is what is implied in the Qur'an and Hadith when using the word *syara*. The good and well-being of mankind in this life and in the hereafter, as decreed by Allah for

humanity, is the ultimate goal of law, or *masalah*. To obtain these benefits, mankind must be able to fulfill the requirements of *Tahsiniah* or *Kamaliyah* (tertiary), *Hajiyah* (secondary), and *Dharuriyah* (primary) (Aulia Nurul Fitri, 2018). Classical scholars divide *Maqashid Dharuriyah* into five different (rigid) levels. These five components are essential for human well-being and must be maintained for the benefit of humans; otherwise, they pose a threat to individual and societal survival. Abu Ishaq al-Shatibi formulates five objectives of Islamic law, which are called *al-kuliyat al-khamsah*, namely: a) *Hifdzu Ad-Din* (Maintaining Religion), which is related to worship, avoiding things that violate religious values, both in terms of *Aqidah* and charity; b) *Hifdzu An-Nafs* (Maintaining the Soul), in Islam human life is something that must be guarded and protected. Protect the right to life of everyone, society as a whole and anything that threatens life. It is forbidden for a Muslim to kill another person or himself (Muzlifah, 2019); c) *Hifdzu Al 'Aql* (Maintaining Intellect), that is what makes the difference between humans and animals is reason, therefore we must guard and protect it. Islam advises us to seek knowledge and forbids us to do things that damage our common sense from harmful substances such as alcohol, drugs and other stimulants; d) *Hifdzu An-Nasb* (Maintaining Offspring), namely maintaining the lineage by marrying according to religion and the State. Assisting in the marriage process to help keep generations alive, and so on; e) *Hifdzu Al-Maal* (Maintaining Assets), namely safeguarding assets by increasing the people's economic potential, preserving private property rights, and ensuring the security of these assets. Wealth is a very important and valuable thing, but in that case, Islam forbids us from obtaining wealth in a way that is not prescribed by law, namely illegally, such as taking other people's property, stealing or corruption.

RESEARCH METHOD

This study uses quantitative research. The Central Bureau of Statistics (BPS), North Sumatra PRP2, and North Sumatra PDRB provided the secondary data used in this investigation. In the observation period from 2013 to 2022, thus the study uses 10 years of observation time. Secondary data comes from a variety of sources, including academic publications, government-run websites, and the internet. The data analysis technique in this study used the classical assumption test and multiple linear regression to determine the

relationship between variables and to test the validity of the hypotheses in this study. By using the eviews application as the processing.

RESULTS AND DISCUSSION

Normality Test

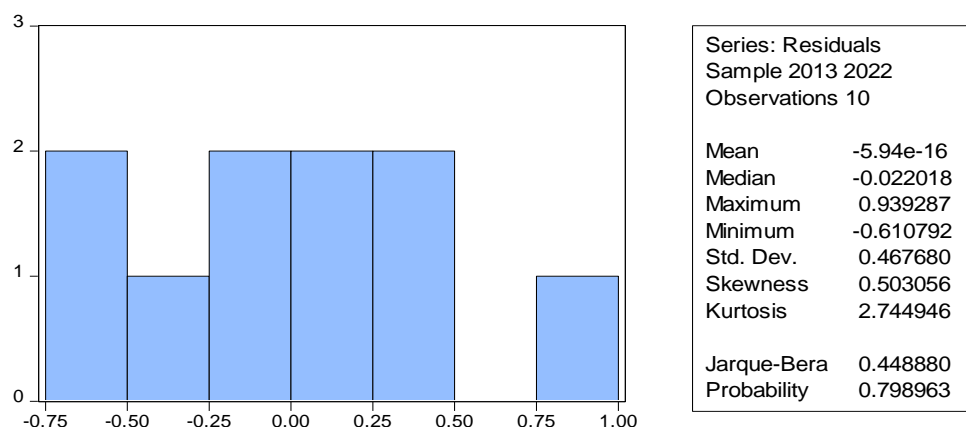
The data normality test is used to show that the sample data comes from a normally distributed population. In this study using the Jarque-Bera test with normality criteria as follows:

Test significance (α) = 0.10

If Sig. $>\alpha$, then the sample comes from a normally distributed population.

If Sig. $<\alpha$, then the sample does not come from a normally distributed population

Table 2
Normality Test Results



Source: Authors data processed (2023)

From the table, it can be seen that the normality test results show a significant Jarque-Bera Probability value of 0.798 $>$ 0.10. So, it can be concluded that the data is normally distributed.

Heteroscedasticity Test

This test aims to find out whether data is free from heteroscedasticity or not, namely variations in values that change / are not constant. In this study using white to find out.

Table 3
Heteroscedasticity Test Results

Heteroskedasticity Test: White

F-statistics	0.187510 Prob. F(4,5)	0.9350
Obs*R-squared	1.304411 Prob. Chi-Square(4)	0.8606
Scaled explained SS	0.284516 Prob. Chi-Square(4)	0.9908

Source: Authors data processed (2023)

In the table, it can be seen that the Probability Obs* R-squared value is $1.3044 > 0.10$ so it is stated that the assumptions of the heteroscedasticity test have been fulfilled or passed the heteroscedasticity test.

Multicollinearity Test

The multicollinearity test is used to see whether the regression model has a correlation between the independent variables or not. If the VIF value is above 10.00 then there are symptoms of multicollinearity and vice versa if the VIF value is below 10.00 then there are no symptoms of multicollinearity or it passes the multicollinearity test.

Table 4
Multicollinearity Test Results

Variance Inflation Factors
 Date: 07/31/23 Time: 04:53
 Sample: 2013 2022
 Included observations: 10

Variables	coefficient Variances	Uncentered VIF	Centered VIF
C	1.542179	39.17096	NA
X1	1.04E-05	2.458664	1.232349
X2	4.96E-05	5.597825	1.671898
X3	0.002585	12.89836	1.183932
X4	0.018929	32.10830	1.576020

Source: Authors data processed (2023)

From the results of the multicollinearity test above, it can be seen that the VIF value of the Independent Variable is <10.00 , so it can be concluded that the multicollinearity test assumptions have been fulfilled or the multicollinearity test has passed.

Autocorrelation Test

Autocorrelation is used to test whether in a regression model there is a correlation or relationship between the confounding errors in the current year and the previous year. In this study using the Obs*R-squared test with the following decision making whether there is autocorrelation:

Test significance (α) = 0.10

If Sig. $>\alpha$, then there is autocorrelation.

If Sig. $<\alpha$, then there is no autocorrelation.

Table 5
Autocorrelation Test Results

Breusch-Godfrey Serial Correlation LM Test:

F-statistics	0.323055	Prob. F(2,3)	0.7463
Obs*R-squared	1.772053	Prob. Chi-Square(2)	0.4123

Source: Author data processed (2023)

In the table above, it can be seen that the Probability Obs*R-squared value is $1.7720 > 0.10$, so it can be concluded that the autocorrelation test has been fulfilled or the data has passed the autocorrelation test.

Multiple Linear Regression Analysis

Table 6
Results of Multiple Linear Regression Analysis

Dependent Variable: Y
Method: Least Squares
Date: 07/31/23 Time: 04:10
Sample: 2013 2022
Included observations: 10

Variables	coefficient	std. Error	t-Statistics	Prob.
C	74.38970	1.241845	59.90256	0.0000
X1	0.006998	0.003230	2.166875	0.0825
X2	-0.017204	0.007043	-2.442613	0.0585
X3	0.233338	0.050844	4.589332	0.0059
X4	-0.796990	0.137582	-5.792846	0.0022
R-squared	0.895989	Mean dependent var		70.67100
Adjusted R-squared	0.812780	SD dependent var		1.450138
SE of regression	0.627459	Akaike info criterion		2.212576
Sum squared residue	1.968523	Schwarz criterion		2.363868
Likelihood logs	-6.062878	Hannan-Quinn criter.		2.046608
F-statistics	10.76795	Durbin-Watson stat		2.297230
Prob(F-statistic)	0.011304			

Source: Authors data processed (2023)

Hypothesis Testing

The t statistical test is used to show how far the influence of an independent variable individually explains the variation of the dependent variable. The criteria used in accepting or rejecting the hypothesis are: 1) H_a is accepted if $t\text{-count} > t\text{-table}$, at $\alpha = 10\%$ and the $p\text{-value} < \text{level of significance of } 0.10$; 2) H_a is rejected if $t\text{-count} < t\text{-table}$, at $\alpha = 10\%$ and the $p\text{-value} > \text{level of significance is } 0.10$.

Therefore, it can be explained that: a) Based on the analysis of the H1 test, the $t\text{count}$ value is 2,166. With a significance level of $\alpha = 0.10$, a $t\text{table}$ of 1,812 is obtained. Then H_a is accepted because the value of $t\text{count} > t\text{table}$ ($2.166 > 1.812$). And H_o is rejected because the probability of error is $0.082 < 0.10$. Thus this number shows a significant value, which means that there is influence between the Hifdzu Nafs on the Human Development Index. Has a positive effect of 0.006; b) Based on the analysis of the H2 test, the $t\text{count}$ value is -2,442. With a significance level of $\alpha = 0.10$, a $t\text{table}$ of 1,812 is obtained. Then H_a is rejected because the value of $t\text{count} < t\text{table}$ ($-2,442 < 1,812$). And H_o is accepted because the probability of error is $0.058 < 0.10$. Thus this number shows an insignificant value, which means that there is no influence between Hifdzu ‘Aql on the Human Development Index; c) Based on the analysis of the H3 test, the $t\text{count}$ value is 4,589. With a significance level of α

= 0.10, a t_{table} of 1.812 is obtained. Then H_a is accepted because the value of $t_{count} > t_{table}$ ($4,589 > 1,812$). And H_o is rejected because the probability of error is $0.005 < 0.10$. Thus, this number shows a significant value, which means that there is influence between the *Hifdzu Nasl* on the Human Development Index. Has a positive effect of 0.233; d) Based on the analysis of the H_4 test, the t_{count} value is -5,792. With a significance level of $\alpha = 0.10$, a t_{table} of 1,812 is obtained. Then H_a is rejected because the value of $t_{count} < t_{table}$ ($-5,792 < 1,812$). And H_o is accepted because the probability of error is $0.002 < 0.10$. Thus this number shows an insignificant value, which means that there is no influence between the *Hifdzu Maal* on the Human Development Index.

Simultaneous Test

The F test was carried out with the aim of knowing whether all the independent or independent variables included in the regression model have a joint effect on the dependent variable.

The criteria used in accepting or rejecting the hypothesis are: 1) H_a is accepted if $F_{count} > F_{table}$, at $\alpha = 10\%$ and $p\text{-value} < \text{level of significance of } 0.10$; 2) H_a is rejected if $F_{count} > F_{table}$, at $\alpha = 10\%$ and the $p\text{-value} > \text{level of significance is } 0.10$.

With a significant level of 10% and degrees of freedom $df_1 = 3$ and $df_2 = 6$, the table gets $F(3,6) = 3.29$. From the table, the value of $F_{count} = 10.76$ is obtained. So with that the value of F_{count} is greater than F_{table} , namely $10.76 > 3.29$ so that H_o is rejected and H_a is accepted. Meanwhile, if seen from the probability value of 0.011, which is < 0.10 , the decision also rejects H_o and H_a is accepted. Thus, this shows that simultaneously there is influence between *Hifdzu Nafs*, *Hifdzu 'Aql*, *Hifdzu Nasl*, and *Hifdzu Maal* on the Human Development Index.

Coefficient of Determination

The coefficient of determination is used to find out how much the independent variables together are able to provide an explanation of the dependent variable. This determination analysis uses the R-squared value to measure the extent to which *Hidzu Nafs*, *Hifdzu 'Aql*, *Hifdzu Nasl*, and *Hifdzu Maal* explain their influence on the Human Development Index.

From the results of the table it can be seen that the value of Adjusted R-squared is 0.812 which indicates that the Human Development Index is influenced by *Hifdzu Nafs*,

Hifdzu 'Aql, Hifdzu Nasl, and Hifdzu Mal by 81.2%, the remaining 18.8% is influenced by other variables which have not been investigated in this study. This shows that R2 is getting bigger, so the presentation of changes in the Human Development Index caused by Hifdzu Nafs, Hifdzu 'Aql, Hifdzu Nasl, and Hifdzu Maal is getting higher.

Table 7
HDI Development Data from BPS & PRP2SUMUT in North Sumatra Province

Year	<i>Hifdzu Nafs</i> (Budget Health)	<i>Hifdzu 'Aql</i> (Education Budget)	<i>Hidzu Nasl</i> (Total Population)	<i>Hifdzu Maal</i> (Income per capita)	IPM
2013	294,740,350,000	1,696,374,329,991	13,590,250	34,544,178.04	68,36
2014	306,780,034,916	1,564,691,043,000	13,766,851	37,913,895.62	68,87
2015	285,622,240,000	1,699,131,371,000	13,937,797	41,019,539.08	69,51
2016	301,267,000,000	2,195,378,954,000	14,102,911	44,557,762.32	70,00
2017	352,451,000,000	2,446,967,576,307	14,262,147	48,003,601.89	70,57
2018	431,078,000,000	2,607,507,895,710	14,415,391	51,427,494.00	71,18
2019	372,921,834,501	3,065,550,503,517	14,562,549	54,620,404.00	71,74
2020	1,348,428,896,84 4	2,776,194,127,628	14,703,532	54,979,044.00	71,77
2021	635,120,292,996	6,143,646,044,773	14,936,148	57,569,793.00	72,00
2022	582,285,230,483	3,716,065,541,008	15,310,000	63,190,000.00	72,71

The Effect of Hifdzu Nafs on the Human Development Index

In this study to measure the effect of protection on the soul using Hifdzu Nafs. In Maqashid Syariah Asy-Syatibi to get falah, namely endeavors to ensure that soul protection can contribute to masalah and prosperity in this world and the hereafter. This is so that the state of human welfare throughout the world is determined by their physical and spiritual health. The health budget is used in this study as an indicator that can measure the impact of life protection.

In this study, the results obtained in the hypothesis test were $2.166 > 1.812$ and a significant value of $0.082 < 0.10$ which indicates that Hifdzu Nafs significantly and beneficially affects the Human Development Index in North Sumatra Province. This is consistent with research (Ranis, 2000) which shows that economic expansion can positively

affect human development if it places high priority on areas such as health and education. As a result, the determination of life protection will have a greater impact on the human development index, which will eventually increase the index as well. Hifdzu Nafs departs from the understanding of Maqashid Syariah by adding physical protection, which also includes the provision of food needs, extending life expectancy, and protecting one's health in an effort to stop anything that could threaten one's health. The life expectancy of a population is determined by how well they maintain it in terms of health (Bahtiar & Hannase, 2021) .

The Effect of Hifdzu 'Aql on the Human Development Index

Humans are guided towards makrifat to Allah SWT. through human reason. This study uses Hifdzu 'Aql as one of the components to determine Maqashid Syariah in order to determine the degree of protection of reason. This study uses the education budget as a tool to determine the effect of intellectual protection in order to know the efforts made. One of the subjects of Islamic education that can help individuals achieve falah is masalah and wealth in this world and the hereafter.

In this study, the results obtained on the hypothesis test were $-2.442 < 1.812$ and a significant value of $0.058 < 0.10$ which indicates that in North Sumatra Province, Hifdzu Nafs has no visible impact on the Human Development Index. According to Ranis et al. (2000), economic growth on human development will have a positive influence if it is more focused on issues related to human development through education or reason to reduce barriers that may exist. This is contrary to the opinion of his research. Similar efforts must be made in the field of human development with the Maqashid Syariah Asy-Syatibi approach, especially to achieve masalah and prosperity, and for this, barriers to education and reason must be removed.

The Effect of Hifdzu Nasl on the Human Development Index

Maqashid Syariah Asy-Syatibi believes that one of the components of human growth itself is the protection of children. Because protecting children involves removing obstacles that hinder the continuity of the child and maintaining the continuity of the family, which can be seen from the child protection factor. Because of the possibility of wider contact with the main goal of obtaining falah, the family plays an important role in upholding Islamic ideals in everyday life. In this case the protection of offspring is seen from population growth.

In this study, the hypothesis test obtained was $4,589 > 1,812$ and a significant value of $0.005 < 0.10$ which indicates that *Hifdzu Nasl* has a significant and positive influence on the Human Development Index in North Sumatra Province. The human development index has an impact on *Hifdzu Nasl* because it fluctuates in response to the growing population each year. According to the understanding put forward by Ravi Kanbur and Lyn Squire in their research (Cony Ayu, 2017), the classification of poor or affluent people can be influenced by a person's state of health and education which is an index of human development. Indirectly, this shows that the size of the population has an impact on the Human Development Index in addition to moral standards such as education and health.

The Effect of *Hifdzu Maal* on the Human Development Index

Hifdzu Maal is the national income divided by the total population. In this study, the results obtained on the hypothesis test were $-5.792 < 1.812$ and a significant value of $0.002 < 0.10$ which indicates that *Hifdzu Maal* has no significant effect on the Human Development Index in North Sumatra Province. This research is in line with research (Yuliatin, 2016) which states that the HDI in East Java as a whole is not affected by *Hifdzu Maal* income. Based on the potential for regional disparities that can reduce per capita income or even inequality in the human development index of districts in East Java, this is based on different income disparities by location. (Fathur et al., 2023). By analyzing the Maqashid Syariah Asy-Syatibi approach to human development, it appears that this is not in line with the improvement of human development; in particular, fair distribution is essential to ensure that people have equal access to resources to meet their economic needs.

CONCLUSION

Based on the research that has been done, it can be said that successful Islamic economic growth must be built on laws that support the will of Allah Subhanahu Wa Ta'ala when establishing laws. Where moral and ethical growth results in the achievement of human welfare. Fulfillment of both material and spiritual demands must be balanced in order to achieve Islamic happiness. Islamic economic development is built on the foundation of moral and ethical development. The five goals of Maqashid Sharia—protecting religion (*Hifdzu Din*), soul (*Hifdzu Nafs*), reason (*Hifdzu 'Aql*), children (*Hifdzu Nasl*), and property (*Hifdzu Maal*)-are the foundation of Islamic ethical philosophy. human as a species, both individually

and collectively, depending on the protection of the five components of human welfare. This research combines the ideas of Maqashid Syariah with human welfare, with human progress as a type of welfare. The Human Development Index (HDI) is now used to measure human progress. Maqashid Syariah in this research is measured by a representative variable. The results of this study indicate that the Hifdzu Nafs Variable and Hifdzu Nasl Variable have a positive and significant effect on the Human Development Index in North Sumatra, while the Hifdzu 'Aql Variable and Hifdzu Maal Variable have no significant effect on the Human Development Index in the Province North Sumatra, the Human Development Index is influenced by Hifdzu Nafs, Hifdzu 'Aql, Hifdzu Nasl, and Hifdzu Maal by 81.2%, the remaining 18.8% is influenced by other variables that have not been studied in this study.

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