

CHAPTER V

CONCLUSION, IMPLICATION AND SUGGESTION

A. Conclusion

The farming community of Sumberkembar village in fulfilling the objectives of sharia (*maqashid sharia*) which consists of five dimensions of maintaining basic needs, namely maintenance of religion (*hifdz ad din*), maintenance of the soul (*hifdz an nafs*), maintenance of intellect (*hifdz al 'aql*), maintenance of posterity (*hifdz an nasl*), and maintenance of property (*hifdz al mal*) show the disparity in the quality of human development in each of its dimensions. From these five dimensions it can be concluded:

1. In the religious dimension (*hifdz ad din*) the farming community, whose entire population is Muslim, performs the maintenance of their religion well, one of which is the level of community obedience in paying zakat every year.
2. In the dimension of the soul (*hifdz an nafs*) the people of Sumberkembar village pay close attention to the importance of health. In the maintenance of this soul, if the level of morbidity is higher, then the level of worship will be disrupted.
3. In the heredity dimension (*hifdz an nasl*) the people in the village of Sumberkembar are well maintained such as maintaining the lineage of descendants by avoiding free sex so as to avoid matters of family and offspring.

4. In the intellectual dimension (*hifdz al 'aql*) the Sumberkembar village community towards the existence of intellectual maintenance is good. In the dimension of reason (*al 'aql*) the people of Sumberkembar village are very concerned about education, Thus, the illiteracy rate in Sumberkembar village can be minimized.

5. In the dimension of wealth (*hifdz al mal*) the quality of human life is not evenly distributed, however the community of farmers in the Sumberkembar village feel sufficient from agricultural products to finance their daily needs.

These five dimensions are intended to create benefit and avoid harm (*jalbu al manafi' wa daru al-mafasid*) in the farming community of Sumberkembar Village both in the world and in the hereafter, namely by obeying and carrying out orders in accordance with the Qur'an and Hadith, and stay away from any prohibitions and evils that will have a bad impact on society, the environment and other living things in the surrounding environment.

B. Implication

Based on the results of the study, the theoretical and practical implications can be stated as follows:

1. Theoretical Implication

In this study reviewing the implementation of *maqashid sharia* in the farming community of Sumberkembar village using indicators of Islamic human development (*Islamic Human Development*), researcher used the theory of *maqashid sharia* which explained that the application of the five dimensions

of *maqashid sharia* between the dimensions of religion (*ad din*), the dimensions of reason (*al 'aql*), the dimension of descent (*an nasl*), the dimension of the soul (*an nafs*) and the dimension of property (*al mal*) in the farming community of Sumberkembar village.

2. Practical Implication

From the results of research on the implementation of *maqashid sharia* in the farming community of Sumberkembar village, it has implications, namely providing additional knowledge about the socio-economic life of farmers in Sumberkembar village which shows a decline in welfare among farmers.

C. Suggestion

Based on the results of the research described above, the researcher can provide suggestions, including;

1. To the next researchers

It is hoped that this research will develop in its elaboration, such as examining the social, economic, cultural and political aspects of society using the survey method. Therefore, it is expected to be a material for more complex policy considerations based on data on the development of human development figures according to Islam according to facts and the field.

2. To local village institutions

It is hoped that it will improve the integrity of the presentation of better and more detailed data so that it becomes a good basis for making development policies and achieving the welfare of the people in it. In order to achieve a



development policy that is in line with the objectives in *maqashid sharia*, namely for the benefit (welfare) of servants in the world and the hereafter.

