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The Concept of Maqashid Sharia In The Effectiveness of The Implementation of Presidential Regulation No. 72 Of 2021 Concerning The Handling of Stunting Mandailing Natal Regency

Chairil Irawan Rangkuti¹, Sukiati², Ramadhan Syahmedi Siregar³

¹ Universitas Islam Negeri Sumatera Utara, Medan, Indonesia, chairilirawan@rocketmail.com

² Universitas Islam Negeri Sumatera Utara, Medan, Indonesia, sukiatisugiono@uinsu.ac.id

³ Universitas Islam Negeri Sumatera Utara, Medan, Indonesia, ramadhansyahmedi@uinsu.ac.id

Corresponding Author: chairilirawan@rocketmail.com

Abstract: This study examines the effectiveness of the implementation of Presidential Regulation (Perpres) No. 72 of 2021 concerning the handling of stunting in Mandailing Natal Regency through the Maqashid Syariah approach. Maqashid Syariah, which includes five main objectives, namely the protection of religion (Hifz al-Din), soul (Hifz al-Nafs), intellect (Hifz al-Aql), offspring (Hifz al-Nasl), and property (Hifz al-Mal), provides a holistic framework that integrates moral and spiritual aspects in public health and welfare efforts. This study aims to assess how the application of Maqashid Sharia values can strengthen the effectiveness of stunting management programs in the area. The research methodology used includes a literature study, interviews with religious leaders, government officials, and communities, field observations, and secondary data analysis. The results showed that the integration of Maqashid Syariah principles in the stunting handling program contributed significantly in several aspects: Hifz al-Din (Religious Protection): Religious education that educates about the importance of nutrition and health through schools and madrasas increases public awareness about religious responsibilities in maintaining children's health. Hifz al-Nafs (Protection of the Soul): Health programs supported by posyandu services in mosques and other places of worship facilitate community access to health check-ups and proper nutrition. Hifz al-Aql (Protection of Intellect): Providing good nutrition education to pregnant and lactating mothers and young families helps in the cognitive development of children, preventing the long-term impact of stunting on children's learning ability. Hifz al-Nasl (Protection of Offspring): Religious activities that support reproductive health and family planning help in maintaining maternal and child health, reducing the risk of stunting in the next generation. Hifz al-Mal (Protection of Property): Family economic empowerment programs integrated with stunting response efforts help increase family income, enabling them to provide nutritious food for their children. The conclusion of this study is that the application of Maqashid Sharia in the implementation of Presidential Regulation No 72 of 2021 in Mandailing Natal Regency is effective in supporting the handling of stunting. This holistic approach that combines physical, mental and spiritual aspects not only helps reduce stunting rates but also strengthens the community's social welfare and resilience. The practical implications of this research include developing an integrated education curriculum,

utilizing places of worship as health centers, and empowering religious institutions and local communities in public health programs.

Keyword: Maqashid Syariah, Presidential Decree No. 72 of 2021, Stunting.

INTRODUCTION

Health is the cause of the implementation of all human activities, including righteous deeds in religion in order to reach happiness in this world and the hereafter, which is known as Al-'Afiyah.¹ In maintaining personal health, Allah places cleanliness as the main factor in maintaining health, where cleanliness can be classified into food hygiene, mind cleanliness to cleanliness in daily activities.²

From the scope of cleanliness above, the author understands that cleanliness is greatly affected by human health, whether it is cleanliness that brings health to the soul/intellect or cleanliness that brings health to the body/body, all of which are part of the health that must be fulfilled by humans in order to realize the duties and goals of righteous deeds that Allah wants. This situation allows humans to live productively in carrying out social and economic life, because health not only makes human mobility guaranteed physically and mentally, but also as a means for human life to be more productive until old age.

In the concept of health science, the body can be said to be sick if the function of the limbs and organs of the body is not developed and running properly. Body organs that do not function and develop properly will eventually cause various problems, including limited movement in humans, cases like this are in the form of health problems in the body organs where the limbs do not grow and develop according to age.

Health problems that interfere with human growth and development mostly occur during the 1000 days of human life (toddlers), during which time human growth and development is undergoing a very significant development, namely the development of organs both physically and mentally. This development is strongly influenced by nutritional intake through food and drink consumed by humans. However, in reality, many children under the age of five and even under three are malnourished and do not show physical development following their age. This also results in the development of mental health in children, a case like this which in health terms is called stunting.

Stunting is a condition where the growth and development of a child at an early age does not follow their age and gender³, where when viewed physically it is not in accordance with the age (failure to grow) which generally occurs in the first 1000 days of a child's life after birth and results in problems with brain growth and development to the risk of chronic diseases and is proven to have an effect on the decline of cognitive function and fertility in children and increase morbidity and mortality in adulthood.⁴

This situation is certainly part of the many health problems in children, due to limited nutritional intake in the form of food and drinks to the lack of cleanliness of the environment

¹ Achmad Muchsin Kamaludiningrat et al., *Kebidanan Dalam Islam*, ed. Abdus Shomad, 1st ed. (Yogyakarta: Quantum Sinergis Media, 2012), h. 104-105.

² Hayu S Prabowo, Mifta Huda, and Lilik Trimaya, *Air, Kebersihan, Sanitasi Dan Kesehatan Lingkungan Menurut Agama Islam*, ed. Natsir Zubaidi et al., 2015th ed. (Jakarta: Sekolah Pascasarjana Universitas Nasional, 2015). h. 46

³ Aryu Candra, "Epidemiologi Stunting," 1st ed. (Semarang: Fakultas Kedokteran Universitas Diponegoro, 2020), h. 7.

⁴ Prasanti Adriani et al., *Stunting Pada Anak*, ed. Oktavianis and Rantika Maida Sahara, 1st ed. (Padang: PT Global Eksekutif Teknologi, 2022), h. 25.

around children. In Islam, health comes from what is consumed which is not only halal but must have goodness in it, because what is consumed is the determinant of a person's health.⁵

In maintaining human survival, especially in children, of course, we must pay attention to the intake of food and beverages that must have optimal and complete nutritional value as the most basic element of life and be sure that the food and beverages consumed by children are not contaminated with ingredients that are harmful to the health and development of the child's body.⁶

Providing optimal food and drink is part of fulfilling children's health rights as humans, this is confirmed in article 28 B paragraph 2 of the 1945 Constitution regarding the right to grow and develop in children. Child growth and development is the responsibility of parents who are guaranteed by the State so that children can fulfill their rights as successors to the nation and religion and ensure their health for future life.

For this reason, in this research, the author sees a condition of physical and mental disability due to obstruction of child growth and development, one of which is the case of stunting in one of the districts of North Sumatra province, Mandailing Natal Regency.

Mandailing Natal Regency (Madina) is ranked as the district with the highest stunting cases in North Sumatra province, with 528 short toddlers out of a total of 2,812 toddlers weighed in 40 villages of the Stunting Reduction Convergence Locus in Madina Regency in 2023.⁷ This is an attraction for the author to discuss this issue further with the reason that why Madina Regency has the highest ranking of stunting cases, while Madina Regency is flanked by hills, which is a sign that the district is rich in renewable natural resources ranging from rivers to rice fields. This reason is an anomaly where this district geographically allows all its people to enjoy natural resources, both biological and animal, especially to meet all the needs in fulfilling children's health and growth and development. This anomaly is exacerbated by the fact that the people of Madina are religious, as evidenced by the existence of the Mustafawiyah Islamic boarding school, which in fact produces many Muslim scholars and scholars from there, who of course know what the law is and how to provide and defend children's rights according to Islamic teachings. Not to mention that the daily work of the people there is as farmers and breeders, of course if it comes to meeting nutritional adequacy, the people of Madina can fulfill the elements of four healthy five perfect that should be given to children.

Due to the high number of stunting cases in Madina district, the Madina district government has launched a policy to control the increase in stunting rates in this district by implementing the presidential mandate in the form of Presidential Order No. 72 of 2021 concerning the acceleration of stunting handling to be implemented in Mandailing Natal district.

This research study will examine how effective the implementation of the presidential regulation and statutory regulations related to nutrition and food as a support for the implementation of Presidential Regulation No. 72 of 2021 in order to achieve the realization of maqashid sharia towards children's health to continue to grow and develop.

The effectiveness of the implementation of the Presidential Regulation will be hampered if the Madina community does not fully understand the health rights that should be given to children related to their growth and development in order to become the successor to the struggle, because Allah said in the Al-Quran that humans are required to leave healthy offspring, not weak offspring as written in the Al-Quran letter An-Nisa verse 9.: "*And let*

⁵ Ashadi L Diab, *Maqashid Kesehatan Dan Etika Medis Dalam Islam: Sintesis Fikih Dan Kedokteran*, 1st ed. (Yogyakarta: Deepublish, 2017), h. 209.

⁶ Andriyani Andriyani, "Kajian Literatur Pada Makanan Dalam Perspektif Islam Dan Kesehatan," *Jurnal Kedokteran Dan Kesehatan* 15, no. 2 (2019), h. 178–98.

⁷ Provinsi Sumatera Utara Bupati Mandailing Natal, "Penetapan Desa Lokasi Fokus Konvergensi Penurunan Stunting Di Kabupaten Mandailing Natal," Pub. L. No. 800/0451/K/2022 (2023).

those fear Allah who should leave behind them weak children, whom they fear for their welfare. Therefore, let them fear Allah and let them speak the truth."

The above verse explains that humans should fulfill the rights of children at a vulnerable age for their growth and development, because this age is a very significant point of development and growth for a child, if in that age range their parents do not worry and do not care about the growth and development of their children then they will leave weak descendants. Weak in this verse is the real meaning, because a child whose growth and development and health are disturbed will always cause disruption to his productivity and mental and will ultimately interfere with his welfare in the future. This will also result in the loss of future generations of successors to the nation and religion, because the younger generation does not develop according to their age due to the non-fulfillment of health rights when they are young.

The problem that will arise as a result of stunting in a child's life is that a child's goals and desires are not achieved and cannot try to realize them because they do not develop physically and mentally. Departing from the meaning of the goal that a human child aspires to, in Islam it is known as Maqashid Sharia, where according to Imam Al-Ghazali the ultimate goal of human life is to maintain religion, soul, intellect, descendants and property. If a child has limitations due to his physical and mental disabilities, then it will automatically damage his Maqashid living in this world, if his physical and mental development does not develop according to his age, then the achievement of the goal of maintaining his religion will also be disturbed, because his mentality and mind are not developed to understand religious teachings. The same goes for the child's psyche, which cannot distinguish between good and bad, which is dangerous and life-threatening because it cannot avoid threats due to its limited physical and mental capabilities.

Unfulfilled nutritional intake in a child during his 1000 days of life, will result in the child's physical and mental development being disrupted. If the development of the body is disrupted, the organs in the body are also disrupted and can even be said to be weakened, resulting in disruption of fertility and physical ability to find a decent livelihood in the future.

Furthermore, to deal with this complex problem, the Madina district government made an idea of handling the problem of stunting by carrying out the president's mandate in Presidential Regulation No. 72 of 2021 concerning the acceleration of handling stunting in Indonesia. In Islamic law, the existence of the Perpres is a representation of Allah's mandate which explains that for believers it is not appropriate to leave their offspring in a weak state, because in fact offspring are future investments for parents, nation and religion.

To provide a broader explanation of the above problems, the author will observe the extent of the effectiveness of the implementation of regulations that discuss the health problems of child growth and development in the form of stunting regulated in Presidential Decree No. 72 of 2021 in Mandailing Natal Regency and government regulations related to child health and study them through the concept of sharia maqashid.

METHOD

This qualitative research process involves asking questions, collecting data from participants, analyzing data from specific themes to general themes and interpreting the meaning/understanding of the data obtained. The author will also first observe specific things related to problems in the field in a concrete manner in order to have a flexible research structure. The author will also use qualitative research to objectively assess the attitudes, opinions and behavior of the people in Mandailing Natal district related to the problems the author examines.

In qualitative research, theory is interpreted as a paradigm, a researcher in his research must apply a certain paradigm so that the research will be more directed. The approaches that the authors will use in this study are:

1. *Sosio Legal Approach*

The socio-legal approach encompasses all approaches to law, be it legal processes or legal systems. This approach has been increasingly used, especially for legal researchers, legal reviewers and the making of legal opinions. This approach is the result of a combination within the social sciences, including political science, culture, economics, anthropology, history, communication and a number of other sciences by linking them to legal science approaches, such as principles, doctrine or hierarchy of legislation. The single concept in combination is known as the socio-legal approach.⁸ This approach aims to combine various aspects of science, social sciences and law perspectives into a single approach that explores and explores problems not only in the study of related legal norms or doctrines, but also in a complete view of Norms and their implementation.⁹

2. *Statute Approach*

Because this research is normative qualitative in nature, the author will use a legislative approach in explaining problems related to legal protection of children's health. What will be the basis of this research is to present an explanation related to children's health and related matters in accordance with the laws and regulations in force in Indonesia, such as:

- a. 1945 Constitution, article 28B paragraph 1 and 28H paragraph 1
- b. Law No. 53 of 2014 Jo Law No. 23 of 2003 articles 2 and 3, article 22, articles 25 and 25 of the Criminal Code
- c. Law No. 36 of 2009 concerning Health articles 47 and 48 paragraph 1
- d. Child Protection Law No. 35 of 2014 article 21.
- e. As well as all laws and regulations that are related to the problems that the author will research.

One of the considerations in choosing a research problem is the availability of data sources. Quantitative research is more explanatory (explaining, explaining), because it is to learn about the people (object society), while qualitative research is more about understanding (understanding) of phonemes or social phenomena, because it is to learn about the people (society as a subject). The sources of data in the research that the author will conduct are:

1. Resource Person (Informant)
2. Events or activities
3. Research Place or Location
4. Documents, archives, scientific works and laws and regulations.

The above data sources will then be separated by the author into primary data sources and secondary data sources. Primary data sources are in the form of individual sources and respondents, while secondary data sources are research records in the form of documentation and archives from the government or related agencies as well as books/literature in the form of scientific papers or journals. Instruments are measurement tools that can provide information related to what is being researched during the data collection process. According to Sugiono, a research instrument is a tool used to measure observed natural or social phenomena. In this study, the author will apply a series of data collection instruments through:

1. Interview Instrument, which is an instrument that will be used to express a series of questions to respondents or resource persons directly

⁸ Sulistyowati Irianto et al., *Kajian Sosio-Legal*, ed. Sulistyowati Irianto et al., 1st ed. (Jakarta: Universitas Indonesia, Universitas Leiden, Universitas Groningen: Pustaka Larasan, 2012),h. 2-3.

⁹ Herlambang P Wiratraman, "Penelitian Sosio-Legal Dan Konsekuensi Metodologisnya," *Surabaya: Center of Human Right Law Studies (HRLS), Fakultas Hukum Universitas Airlangga, Ti*, 2008. h. 2-3.

2. Questionnaire instruments/checklists, which are instruments in the form of questions in the form of answer checklist choices aimed at residents/communities in one village in general.
3. Documentation Instruments, which are a series of concrete evidence of the problems discussed in the research, such as photos/images, tables and others.
4. The data analysis in this study is carried out continuously and repeatedly until an answer to the question of the problem can be concluded based on the collected data. Qualitative data analysis is an effort made with data as the main source. Data analysis actually begins when researchers collect data by selecting important data or not in order to determine the significance of the data obtained.¹⁰
5. Researchers are also required to have a deep understanding, creativity, ingenuity, conceptual sensitivity and experience in order to produce new data. For this reason, the author uses a thematic descriptive method in analyzing data in the Miles and Huberman pattern where data is collected through observations, interviews, document essences, scientific papers, expert opinions and others which are processed into a descriptive narrative with three flows, namely data reduction, data presentation and conclusion drawn.¹¹

RESULTS AND DISCUSSION

The Effectiveness of A Law

Legal effectiveness is something that shows the general problem formulation strategy, meaning a comparison of legal reality with the ideal of law itself. In particular, it will be seen in the effectiveness of the law whether a law is a law that is Low in Book/Theory or Low in Action.¹² According to Soerjono Soekanto, if a person says that if a rule of law succeeds or fails to achieve its goals, then it will usually be measured whether the influence of the legal norm succeeds in regulating attitudes and actions so that it is in accordance with its purpose or not and must always meet the requirements for the enactment of a law juridically, sociologically and philosophically.¹³

Effectiveness derived from the word effective means achieved or successful in achieving the desired and set goals. Effectiveness can also be associated with something that is expected to be successfully implemented. Effectiveness is also the ability to carry out predetermined functions and tasks.¹⁴ So, legal effectiveness is a sense in the achievement of goals and objectives that have been determined and measured in accordance with what has been planned and expected.

Legal effectiveness is an action that has the meaning of the consequences or effects of the desired things on the results to be achieved. Effectiveness has an overview of the level of excellence or success in achieving the goals that have been aspired to. According to Zainuddin Ali, the effectiveness of the law examines a legal rule and must be applied juridically, sociologically and philosophically.¹⁵

Hans Kelsen argued that the effectiveness of the law means also talking about the validity of the law by saying that every norm in the law is binding and everyone must act according to what the legal norms require by obeying and applying it.¹⁶

¹⁰ Zulfah, Mumtahanah, and Husnussaadah, *Analisis Data Kualitatif: Teori Dan Terapan* (Makkasar: Sekolah Tinggi Theologia Jaffray, 2022), h. 65.

¹¹ Sirajuddin Saleh, *Analisis Data Kualitatif*, ed. Hamzah Upu, 1st ed. (Bandung: Pustaka Ramadhan, 2017), h. 72.

¹² Soerjono Soekanto, *Sosiologi Hukum Dalam Masyarakat* (Jakarta: CV Rajawali, 1985), h. 73.

¹³ Djaenab Djaenab, "Efektifitas Dan Berfungsinya Hukum Dalam Masyarakat," *Ash-Shahabah: Jurnal Pendidikan Dan Studi Islam* 4, no. 2 (2018), h.149

¹⁴ Brigitta Maria Bereklau, "Implementasi Teori Efektifitas Terhadap Pelaksanaan Fungsi Pos Bakum Di Pengadilan Tata Usaha Negara Denpasar," *Jurnal Kertha Desa* 8, no. 8 (2020) h. 4

¹⁵ Zainuddin Ali, *Filsafat Hukum*, 1st ed. (Jakarta: Sinar Grafika Offset, 2006).h. 94

¹⁶ Sabian Usman, *Dasar-Dasar Sosiologi* (Yogyakarta: Pustaka Pelajar, 2009).h. 12

Legal effectiveness in the author's view is a conformity between the rules and the expectations that will be achieved from a rule, because if a legal rule/norm is carried out and applied appropriately by the community, then an expectation that is the goal of the law itself will be achieved and have a positive impact on society.

According to Soerjono Soekanto, according to him, whether a law can be said to be effective or not is measured by a variety of assessment indicators, namely the legal factor itself, the law enforcement factor, the facility and facility factor, the community factor and the cultural factor. These five factors will be related to each other in order to achieve the desires and expectations referred to by a legal norm.¹⁷

The effectiveness of the law means that people must act as they are regulated in legal norms, and those norms must be thoroughly applied and obeyed in order to be in accordance with the purpose of the law. The purpose of the law itself can realize justice and certainty in society. Legal certainty also requires that these legal rules must be enforced and implemented firmly, which causes a law to be known by the public.¹⁸

The theory of legal effectiveness according to Soerjono Soekanto is a rule that is a benchmark regarding attitudes and actions as well as appropriate behavior.¹⁹ The effectiveness of law in legal actions or realities can be known if someone states that a rule of law can succeed or not achieve its goal depending on whether the influence of the law itself is in accordance with its purpose or not, because the effectiveness of the law is a legal goal that must be achieved as an indicator of the success of a legal norm. Legal effectiveness refers to the actions of people who should act in accordance with legal rules or norms. The law can be said to be effective if the community behaves as desired by the law.²⁰

Achmad Ali said that to find out the extent to which the law is effective, it is necessary to be able to first determine the extent to which the rule of law is obeyed or not obeyed.²¹ If a legal rule can be obeyed by most of the targets, it can be said that the legal rule in question is effective, because public compliance with the law is the main barometer in determining the effectiveness of a law.²²

Herbert C. Kelman gave a view on the level of legal compliance in society, namely:

First, Compliance, which means that a person obeys a rule in the hope of avoiding the threat of punishment that may be given. Compliance with the law is not because of the belief in the existence of the law, but because it requires continuous supervision so that a person obeys the law.²³

Second, identification, that a person obeys the rule of law is only because he is afraid that his good relationship with the other party will be damaged.

Third, Internalization, that a person will obey the rule of law because he feels that the rule is in accordance with the intrinsic values he adheres to, as well as a person's belief in the purpose in a legal norm.²⁴

¹⁷ Soerjono Soekanto, *Faktor-Faktor Yang Mempengaruhi Penegakan Hukum*, XIII (Jakarta: PT. Rajagrafindo Persada, 2014), h. 46.

¹⁸ Mangaratua Samosir et al., "Faktor-Faktor Yang Mempengaruhi Efektivitas Penegakan Hukum Dalam Pergaulan Masyarakat," *Jurnal Pendidikan Dan Konseling (JPDK)* 5, no. 2 (2023): h.1935

¹⁹ Soerjono Soekanto, *Beberapa Permasalahan Hukum Dalam Kerangka Pembangunan Di Indonesia* (Jakarta: Universitas Indonesia, 1976).h. 45

²⁰ Slamet Yuswanto, "Efektivitas Ketentuan Hki Terdaftar Dalam Peraturan Pemerintah Nomor 42 Tahun 2007 Tentang Waralaba," *Jurnal Legislasi Indonesia* 15, no. 3 (2018), h.132

²¹ Achmad Ali, *Menguak Teori Hukum (Legal Theory) Dan Teori Keadilan (Judicial Prudence) Termasuk Interpretasi Undang-Undang (Legisprudence)* (Jakarta: Kencana, 2010), h. 375.

²² Salim H.S and Erlis Septiana Nurbani, *Penerapan Teori Hukum Pada Tesis Dan Disertasi*, 1st ed. (Jakarta: Rajawali Pers, 2013), h. 375.

²³ Atang Hermawan Usman, "Kesadaran Hukum Masyarakat Dan Pemerintah Sebagai Faktor Tegaknya Negara Hukum Di Indonesia," *Jurnal Wawasan Yuridika* 30, no. 1 (2014), h. 26

²⁴ Yuswanto, "Efektivitas Ketentuan Hki Terdaftar Dalam Peraturan Pemerintah Nomor 42 Tahun 2007 Tentang

Stunting and The First 1000 Days of Life

The most basic problem of stunting is the level of poor nutritional adequacy in mothers during pregnancy and toddlers from the womb to the first 1000 days of life, which ultimately results in stunted baby growth, which is much shorter or smaller than toddlers their age. Apart from the physical form that is shorter and smaller than toddlers their age, toddlers who experience stunting in the future will be more susceptible to disease and have a level of intelligence that is not maximized, which in turn will also have an impact on reducing the level of productivity of human resources and the country's economic growth.

Stunting is a form of failure in child growth and development (Growth Faltering) due to the accumulation of nutritional inadequacies that last long from pregnancy to 24 months of age. This situation is exacerbated by the unbalanced pursuit of adequate growth.

The benchmark for a toddler said to be stunted is based on the Height for Age Index according to the WHO Child Growth Standard. The 0-24 month period is a period that determines the quality of life, therefore it is called the golden period. This period is the time when children's growth is most sensitive because the consequences for infant children are permanent if not corrected and addressed. For this reason, strong nutritional fulfillment is needed at an early age, in addition to that there are also many other factors including lack of maternal knowledge, wrong parenting, sanitation, poor hygiene and low health service centers.²⁵

The problem of malnutrition begins with slower fetal growth, this case is known as IUGR (Intra Uterine Growth Retardation). In developing countries, malnutrition in pre-pregnancy and pregnant women has an impact on the birth of children with IUGR and low birth weight (BBLR). The condition of IUGR is almost entirely caused by the nutritional status experienced by the mother, namely mothers who have a pre-pregnancy weight that does not match the mother's height or are short, and weight gain during pregnancy is less than it should be.

Mothers who are short when they are 2 years old tend to be short when they step into adulthood and if the mother is short, later they will tend to give birth to babies with BBLR. Short mothers limit uterine blood flow and the growth of the uterus, placenta and fetus so that babies with low birth weight will be born.²⁶

If incidents like this continue to occur without improvement, then IUGR and BBLR cases will continue in the following generations so that there is an intergenerational short child problem. Maternal nutrition and health status are very important as a determinant of stunting. A malnourished mother is more likely to give birth to a child whose growth is delayed.

There are 3 factors that affect the incidence of stunting in an area, namely direct causes, indirect causes and underlying causes. The direct causative factors are intake and infectious diseases, while the indirect causative factors are the availability of food in the household environment, maternal and child care and health services. The fundamental causal factors of children's nutritional status are maternal knowledge and attitude, quantity, quality and control of existing resources (human, economic), political, cultural, religious, social system and potential resources.²⁷

Waralaba."h. 133

²⁵ Syahril, *Kenali Stuneting Dan Cegah* (Padang: LPPM Universitas Andalas, 2021), h. 1.

²⁶ Syahril, h. 3.

²⁷ Khairun Nisa Berawi, *Pedoman Asupan Dan Asuhan 1000 Hari Pertama Kehidupan*, 8th ed. (Bandar Lampung: Pusaka Media, 2021), h. 6-7.

The First 1000 Days of Life

The most important time for a child's growth and development is the first thousand days of life, which begins when the baby is in the womb until 2 years old. Pregnancy with a span of 270 days plus the first and second year is about 730 days. The thousand days is a golden opportunity to form a healthy and smart child to be useful in the future. The main focus in the health of the first 1000 days of a child is the intake and care, the intake of good and sufficient nutrition and nutrition and care from parents who give each other free time during the golden period of child growth.

The first 1000 days of life is a critical node of the beginning of stunting growth if not addressed as soon as possible, because this will have a long impact that can be repeated in the life cycle. Malnutrition is a direct cause of stunting in the first 1000 days, especially in toddlers, which will result in increased morbidity. If this continues and is chronic, it will affect cognitive function at a low level of intelligence and affect the quality of human resources.²⁸

When a baby is born, some physiological and metabolic mechanisms are not fully mature and continue to develop, physiological and metabolic development will develop in the early postnatal period. Inadequate nutritional and nutrient intake if it occurs early in the birth period will result in the baby's susceptibility to infectious diseases and reduce the child's IQ (Intelligence Quotient), because almost 90 percent of the number of children's brain cells will be created from the womb until they are 24 months old.²⁹

The government has promoted a program to accelerate national nutrition improvement which is adopted from the Scaling Up-Nutrition (SUN) Movement, where SUN is a global movement in coordination with the Secretary General of the United Nations which is the result of the response of countries in the world to the condition of food and nutrition status in developing countries.³⁰

According to Prof.dr. Endang L Achadi, MPH from the University of Indonesia, regarding the 3 risks of unmet nutritional needs during the 1000-day period that can occur, are:³¹

1. Risk of chronic diseases or non-communicable diseases. It depends on the type of organ affected by the disease.
2. If the brain is affected, the child's cognitive growth will be disturbed, so that the child becomes less intelligent and less accomplished and competitive.
3. Height growth will also be hampered, so children will experience stunting.

The Concept of Maqashid Syariaah in the Framework of Presidential Regulation No. 72 of 2021 in Mandailing Natal Regency

The concept of Maqashid Sharia (sharia goals) is a framework that aims to protect and advance the five basic elements of human life: religion, soul, intellect, heredity, and property. In the context of public policy, the application of this concept can provide additional perspectives in evaluating the effectiveness of a policy, including Presidential Regulation (Perpres) No. 72 of 2021 concerning Stunting Management.

²⁸ Baiq Eka Putri Saudia and Ni Putu Dian Ayu Anggraini, "Pemantauan 1000 Hari Pertama Kehidupan Dalam Rangka Pencegahan Stunting Melalui Pelatihan Kader Kesehatan Di Desa Menemeng Wilayah Kerja Puskesmas Bagu Kecamatan Pringgarata Kabupaten Lombok Tengah Tahun 2018," *Jurnal Midwifery Update (MU)* 1, no. 2 (2020), h. 51

²⁹ Nur Alam Fajar, "Analisis Stunting Pada 1000 Hari Pertama Kehidupan Dalam Aspek Sosial Budaya: Systematic Review," *Jurnal Kesehatan* 12, no. 1 (2023), h. 36

³⁰ Diah Ulfa Hidayati, Fitria Yulastini, and Evalina Fajriani, "Pengaruh Edukasi 1000 Hari Pertama Kehidupan (HPK) Terhadap Pengetahuan Dan Sikap Wanita Usia Subur (WUS)," *Holistic Nursing and Health Science* 5, no. 2 (2022), h. 171

³¹ Laurensi M Sasube and Aldian H Luntungan, "Nutrition Intake of Golden Period of Life," *Jurnal Ilmu Dan Teknologi Pangan* 5, no. 2 (2018), h. 2

Sharia Maqashid and Stunting Handling

Stunting is a condition of failure to grow in children under five due to chronic malnutrition, which can affect the physical and cognitive development of children. Effective stunting is critical because it has a direct impact on the future of children and, more broadly, on the social and economic development of communities.

1. Protection of Religion (*Hifz Din*)

Hifz al-Din is the protection of religion that covers various aspects, including religious education, religious practices, and the welfare of the people. In the context of addressing stunting, this concept can be applied by ensuring that the programs implemented support religious values and strengthen religious life. Overcoming stunting is part of maintaining human welfare, which is one of the main objectives of Maqashid Sharia, including *Hifz al-Din*. As Muslims, maintaining the health and welfare of children is also part of our religious responsibility.

The handling of stunting in Mandailing Natal District within the framework of Presidential Regulation No 72 of 2021 can be effectively integrated with the concept of *Hifz al-Din* from *Maqashid Syariah*. This conclusion is based on several main points::

a. The Importance of Religious Education and Awareness:

Religious education that integrates information on nutrition and health can increase community awareness of the importance of keeping children healthy as part of religious responsibilities. Education programs in schools and madrasas, as well as lectures in mosques, can play an important role in disseminating this knowledge.

b. The Role of Places of Worship as Health Education and Service Centers:

Mosques and other places of worship can serve as centers for health education and services. By providing *posyandu* services and organizing lectures that link physical and spiritual health, communities can more easily access the information and services needed to prevent stunting.

c. Empowerment of Religious Institutions:

Religious institutions, such as *pesantren* and other religious organizations, can be empowered to become partners in stunting prevention programs. They can play a role in the distribution of nutritious food, health checks, and training on the importance of nutrition.

d. Spiritual Approach to Health Management:

Integrating a spiritual approach in stunting response programs can motivate communities to be more active in taking care of their children's health. Collective prayers and spiritual activities that focus on children's health and well-being can provide moral and psychological support.

Policies that support programs to address stunting must be implemented with religious values in mind. Adequate budget allocation, supervision of program implementation, and collaboration between the government, religious leaders, and the community are essential to achieve this goal.

By applying the concept of *Hifz al-Din* in handling stunting, Mandailing Natal Regency can strengthen efforts to improve community welfare and health, in line with religious values and social responsibility. This implementation will not only help reduce stunting rates, but also strengthen religious and communal life in the area.

2. Protection of the Soul (*Hifz an-Nafs*)

Protection of the soul is one of the main objectives in Maqashid Sharia. Efforts to prevent and treat stunting directly support this goal because children's health is essential for their survival and quality of life. Implementation in the Presidential Regulation: Programs that focus on improving nutrition for pregnant women and children, access to

health services, and health education for parents are measures that reflect the protection of life in this policy.

3. Protection of Intellect (*Hifz al-'Aql*)

Nutritional adequacy affects children's brain development, which in turn impacts their cognitive abilities. Thus, preventing stunting is also an effort to protect the mind. Implementation in the Presidential Regulation: Extension and education programs that include information on nutrition and health support children's cognitive development and parents' understanding of the importance of good nutrition.

4. Descendant protection (*Hifz an-Nasl*)

Stunting can affect reproductive health and the ability of future generations to develop optimally. Therefore, handling stunting is also related to the protection of offspring. Implementation in the Perpres: Measures to address stunting, such as improved sanitation and access to clean water, as well as reproductive health programs, help ensure that children born in the future are in better condition.

5. Protection of Property (*Hifz al-Mal*)

Stunting not only impacts the health of individuals, but also their future economic productivity. Children who are stunted tend to have lower learning abilities and work productivity. Investing in stunting prevention is a long-term investment in healthy and productive human resources, which will ultimately reduce the economic burden and improve the welfare of society.

CONCLUSION

Research on the concept of Maqashid Syariah in the effectiveness of the implementation of Presidential Decree No. 72 of 2021 concerning stunting handling in Mandailing Natal Regency shows that a religious values-based approach can make a significant contribution to efforts to handle stunting. The main conclusions that can be drawn are as follows:

1. Integration of Religious Values in Health Programs: The application of the concept of Maqashid Sharia, especially Hifz al-Din (religious protection), in stunting management programs strengthens the moral and spiritual basis of the community in supporting the health and welfare of children. By including religious values in health programs, people are more encouraged to actively participate.
2. The Role of Religious Education and Awareness: Education about nutrition and health associated with religious teachings through schools, madrasas, and lectures in mosques has increased public awareness of the importance of maintaining children's health as part of religious responsibility. This proves that comprehensive religious education can play an important role in stunting prevention.
3. Support for Places of Worship as Health Activity Centers: Mosques and other places of worship that function as centers for health education and services, such as posyandu, have facilitated community access to health information and services. This shows that places of worship can be important hubs in supporting public health programs.
4. Empowerment of Religious Institutions: Religious institutions such as pesantren and other religious organizations that are empowered to support the distribution of nutritious food, health check-ups, and nutrition training have made a real contribution to addressing stunting. Collaboration between the government and religious institutions strengthens the implementation of health programs.
5. A Holistic Approach that Combines Physical and Spiritual Aspects: Approaches that combine physical health with spiritual well-being through collective prayers and health-focused religious activities have shown effectiveness in addressing stunting. This holistic approach helps to increase moral and psychological support for the community.

6. Supportive Policies and Effective Implementation: Presidential Regulation No 72 of 2021 provides a strong policy framework for stunting response, and implementation that takes into account Maqashid Syariah ensures that the programs are not only efficient but also in line with the religious and social values of the Mandailing Natal community.

Practical Implications:

Integrated Curriculum Development: Integration of health materials in religious education to increase nutritional awareness from an early age.

Utilization of Places of Worship: Optimizing the use of mosques as community health education and service centers.

Collaboration with Religious Institutions: Empowerment of religious institutions to support health and nutrition programs in a sustainable manner.

Holistic Approach: Combining physical and spiritual aspects in health programs to achieve more comprehensive results.

By applying the concept of Maqashid Syariah in the implementation of Presidential Regulation No 72 of 2021, Mandailing Natal District has not only succeeded in reducing stunting rates but also strengthening religious values and the social welfare of the community. This approach provides a model that can be adopted by other regions in efforts to address public health issues with a religious values-based approach.

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