



Maqāshid asy-Syarī'ah and Siyāsah Māliyah Analysis of the Free Nutritious Meal Program (MBG) Policy in Indonesia

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Article:

Submitted: June 23, 2026

Accepted: July 2, 2026

Published: July 5, 2026

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SYARAH: Jurnal

Hukum Islam &

Ekonomi

Keywords:

Free Nutritious Meal, *Maqāshid asy-Syarī'ah*, *Siyāsah Māliyah*, Islamic economics.

Abstract: This study aims to analyze the *maqāshid al-sharī'ah* and *siyāsah māliyah* in relation to the Free Nutritious Meals (MBG) Program policy in Indonesia. The research method used is normative legal research employing a legislative approach, a conceptual approach, and a *maqāshid al-sharī'ah* approach. Legal materials were obtained through a literature review covering legislation, books, scholarly articles, and other relevant literature. The results indicate that the MBG Program constitutes a *dharuriyyat* need because it supports the protection of life, intellect, and lineage through the provision of sustainable nutrition. This finding reinforces the development of contemporary *maqāshid asy-syarī'ah* literature, which interprets *ḥifz an-nasl* as no longer limited to the protection of lineage but also encompassing children's quality of life, health, and well-being, and contextualizes it within the MBG policy as an innovative contribution to research. From the perspective of Islamic public economics, the program's financing reflects the principles of *siyāsah māliyah* and *al-'Adālah al-Tawzi'iyyah*. However, the implementation of the MBG also has the potential to cause *mafsadah* if it is not supported by fiscal sustainability, food quality oversight, data integration, and community empowerment, thereby fostering dependence on state assistance. Therefore, the success of the MBG must be directed toward the realization of *al-maṣlahah al-`āmmah* through accountable, sustainable, and equitable governance.

Kata Kunci:

Makan Bergizi Gratis,
Maqāṣid asy-Syarī'ah,
Siyāsah māliyah, Ekonomi
Islam.

Abstrak: Penelitian ini bertujuan untuk menganalisis maqāṣid asy-syarī'ah dan Siyāsah māliyah terhadap Kebijakan Program Makan Bergizi Gratis (MBG) di Indonesia. Metode penelitian yang digunakan adalah penelitian hukum normatif dengan pendekatan perundang-undangan, pendekatan konseptual, dan pendekatan maqashid syariah. Bahan hukum diperoleh melalui studi kepustakaan yang meliputi peraturan perundang-undangan, buku, artikel ilmiah, dan literatur yang berkaitan dengan penelitian. Hasil penelitian menunjukkan bahwa Program MBG termasuk kebutuhan dharuriyyat karena mendukung perlindungan jiwa, akal, dan keturunan melalui pemenuhan gizi yang berkelanjutan. Temuan ini memperkuat perkembangan literatur maqāṣid asy-syarī'ah kontemporer yang memaknai ḥifz an-nasl tidak lagi terbatas pada perlindungan nasab, tetapi juga mencakup kualitas hidup, kesehatan, dan kesejahteraan anak, serta mengontekstualisasikannya pada kebijakan MBG sebagai bentuk kebaruan penelitian. Dari perspektif ekonomi publik Islam, pembiayaan program mencerminkan prinsip siyāsah māliyah dan al-'Adālah al-Tawzi'iyah. Namun demikian, implementasi MBG juga berpotensi menimbulkan mafsadah apabila tidak didukung keberlanjutan fiskal, pengawasan mutu pangan, integrasi data, dan pemberdayaan masyarakat sehingga memunculkan ketergantungan terhadap bantuan negara. Oleh karena itu, keberhasilan MBG harus diarahkan pada terwujudnya al-maṣlahah al-`āmmah melalui tata kelola yang akuntabel, berkelanjutan, dan berkeadilan.

INTRODUCTION

National data shows that the prevalence of stunting in Indonesia remains a serious concern, despite a downward trend in recent years. Based on the Indonesian Nutritional Status Survey (SSGI), the national stunting rate in 2026 was around 17.5 percent, still above the threshold recommended by the World Health Organization. This situation indicates that millions of Indonesian children are still at risk of growth disorders, which could impact the quality of their future human resources. Therefore, the MBG Program is expected to be a strategic instrument in accelerating the reduction of stunting rates nationally.¹

¹ Marina Ery Setiyawati et al., "Studi Literatur: Keadaan Dan Penanganan Stunting Di Indonesia," *IKRA-ITH HUMANIORA: Jurnal Sosial Dan Humaniora* 8, no. 2 (2024): 179–186, <https://doi.org/10.37817/ikraith-humaniora.v8i2.3113>.

Stunting prevention efforts through the MBG Program have a strong normative basis both in national law and from the perspective of Islamic values. Article 28B paragraph (2) of the 1945 Constitution guarantees the right of every child to optimal survival, growth, and development.² In addition, Law No. 35 of 2014 concerning Child Protection affirms the state's obligation to fulfill children's basic rights, including nutritional and health needs.³ From the perspective of *maqāṣid asy-syarī'ah*, protection of offspring (*ḥifẓ an-nasl*) is one of the main objectives of sharia which requires ensuring the continuity of a healthy and quality generation as part of the welfare of the community.³ In Islamic economic discourse, the MBG program should not be viewed merely as a macro-health intervention, but rather as a fiscal policy instrument based on *siyāsah māliyah* (Islamic principle). Through this budget allocation, the state carries out its social security function to correct inequalities in food access (distributive justice), ensuring that poor communities receive equal nutritional rights and the opportunity to produce quality offspring.⁴

The Free Nutritious Meal Program (MBG) requires a significant allocation of state funds (the state budget). Therefore, this policy not only impacts children's health but also constitutes state intervention in economic distribution. Therefore, it is crucial to examine it from the perspective of *siyāsah māliyah* (Islamic fiscal policy) and the principle of *al-'Adālah al-Tawzi'iyah* (distributive justice).⁵

The Free Nutritious Meal Program (MBG) is a strategic government policy aimed at improving the quality of human resources from an early age by meeting adequate nutritional needs. This program has received widespread attention due to the persistently high stunting rate, which poses a challenge to national development. Stunting not only impacts children's physical growth but also impacts cognitive development, productivity, and the quality of future generations. In the context of sustainable development, meeting children's nutritional needs is seen as a long-term investment to create a healthy, intelligent generation capable of contributing to national progress.⁶

Although the MBG Program was designed as a tool to meet children's nutritional needs, debate remains over its comprehensive ability to address stunting. Stunting is not solely influenced by food intake but also by economic factors, sanitation, family education, and access to healthcare. Furthermore, studies on the MBG Program have focused primarily on public health and public policy perspectives,

² Undang-Undang Dasar Negara Republik Indonesia Tahun 1945, 1945.

³ Undang-Undang Nomor 35 Tahun 2014 Tentang Perlindungan Anak, 2014.

⁴ Nur Hidayah, *Ekonomi Syariah Di Indonesia: Tinjauan Aspek Hukum* (Yogyakarta: Deepublish, 2022).

⁵ Yusuf Al-Qaradhawi, *Norma Dan Etika Ekonomi Islam*, Cet. 1 (Jakarta: Gema Insani, 1997).

⁶ A. Junaedi Karso, *Program Makan Bergizi Gratis, Presiden Prabowo Subianto Menuju Indonesia Emas 2045*, Cet. 1 (Purbalingga: CV. Eureka Media Aksara, 2025).

while analysis linking the program to the goal of offspring protection from the perspective of *maqāṣid asy-syarī'ah* (Islamic Law) remains relatively limited.⁷

Research on the MBG Program is important because its success not only impacts current child health but also determines the quality of future generations. From a national development perspective, the existence of a healthy and productive generation is a primary prerequisite for realizing the vision of Golden Indonesia 2045. Meanwhile, from an Islamic legal perspective, protecting offspring is part of the public interest that must be realized through public policies oriented towards meeting the basic needs of society. Thus, an analysis of the MBG Program from a *ḥifẓ an-nasl* perspective has high academic and practical relevance.⁸

Several previous studies have discussed the relationship between nutritional fulfillment and stunting prevention, both from a public health and social policy perspective. *First*, they confirm that improving the quality of food consumption has a significant impact on reducing the prevalence of stunting in children. *Second*, they show that integrated nutritional interventions with government policy support can increase the effectiveness of stunting prevention programs. Meanwhile, studies on the *maqāṣid asy-syarī'ah* emphasize that protecting offspring is one of the fundamental objectives of sharia in ensuring the continuation of a dignified human life.⁹

However, previous studies generally examine stunting issues from the perspectives of health, nutrition, and public policy, or discuss *maqāṣid asy-syarī'ah* conceptually without specifically linking it to the MBG Program. Thus, there is a research gap in the absence of studies that comprehensively analyze the MBG Program as a stunting prevention effort through the *maqāṣid asy-syarī'ah* approach, particularly in terms of offspring protection (*ḥifẓ an-nasl*). The novelty of this research lies in the integration of public policy analysis in the field of nutritional fulfillment with the *maqāṣid asy-syarī'ah* framework to assess the extent to which the MBG Program contributes to the protection and improvement of the quality of future generations.

Based on the above description, this study raises two research questions, namely: first, how the Free Nutritious Meal Program plays a role in preventing stunting and improving the quality of future generations; and second, how the Free Nutritious Meal Program is analyzed from the perspective of *maqāṣid asy-syarī'ah* regarding offspring protection (*ḥifẓ an-nasl*). This study aims to analyze the MBG Program Policy in stunting prevention in Indonesia through the *maqāṣid asy-syarī'ah*

⁷ Muhammad Syukri Albani Nasution, Rahmat Hidayat Nasutio, and Ahmad Tamami, *Filsafat Hukum Islam & Maqashid Syariah*, Cet. 2 (Jakarta: Kencana, 2022).

⁸ Said Muhammad Hasan Al Syarif, "Program Makan Bergizi Gratis Indonesia Dalam Pandangan Media Internasional Berbahasa Arab," *MULTIKULTURA: Jurnal Lintas Budaya* 5, no. 1 (2026): 322–340, <https://doi.org/10.7454/multikultura.v5i1.1224>.

⁹ Andri Kusuma Jati, Azhar, and Atrika Iriani, "Formulasi Kebijakan Pemerintah Tentang Program Makan Bergizi Gratis Di Indonesia," *Ranah Research: Journal of Multidisciplinary Research and Development* 8, no. 1 (2025): 700–712, <https://doi.org/10.38035/rrj.v8i1.1906>.

and Islamic Public Economics approaches. The research is expected to enrich the development of contemporary Islamic legal studies and provide conceptual recommendations for the development of public policies oriented towards developing a healthy, high-quality, and sustainable generation.

RESEARCH METHOD

This research is a normative legal research with a statute approach, a conceptual approach, and a *maqāṣid asy-syarī'ah* approach. The statute approach is used to examine various regulations related to children's rights, nutritional fulfillment, stunting prevention, and government policies in human resource development. The conceptual approach is used to analyze the Free Nutritious Meal Program (MBG) through the perspective of *maqāṣid asy-syarī'ah*, especially on the aspect of offspring protection (*ḥifẓ an-nasl*). The *maqāṣid asy-syarī'ah* approach used is not merely a classical text theory, but uses an analytical framework of levels of needs (*Dharuriyyat-Hajiyyat-Tahsiniyyat*) and a contemporary reconstruction of *ḥifẓ an-nasl* (protection of children's quality of life), and is also integrated with Islamic public economic concepts. The legal materials used consist of primary legal materials in the form of the Qur'an, Hadith, Laws related to the Budget (APBN)/Health, and official government regulations regarding the Free Nutritious Meal Program (MBG). Secondary legal materials were obtained from books on Islamic jurisprudence (such as Ibn Taymiyyah's *al-Siyasaḥ al-Shar'īyyah*), scientific journals on stunting, and official economic/fiscal data reports (such as the 2026 SSGI data or state financial notes). The legal materials were collected through literature review. Data analysis techniques used descriptive-analytical methods with deductive reasoning techniques to identify the relationship between nutritional fulfillment policies through the MBG Program and the objectives of *maqāṣid asy-syarī'ah*. Through this method, this study is expected to provide comprehensive arguments regarding the relevance of the MBG Program as an instrument for stunting prevention and efforts to create a healthy, quality, and sustainable generation.¹⁰

RESULTS AND DISCUSSION

Policy Analysis of the Free Nutritious Meal Program (MBG) in Stunting Prevention (Regulatory Perspective and Real Data)

The implementation of the Free Nutritious Meal Program (MBG) is part of the government's national strategy to accelerate the prevention and reduction of stunting through a cross-sectoral convergence approach. The program's implementation is supported by various regulations, including Presidential Regulation Number 72 of 2021 concerning the Acceleration of Stunting Reduction, Presidential Regulation Number 83 of 2024 concerning the National Nutrition Agency, and the National

¹⁰ Faisal Ananda Arfa and Watni Marpaung, *Metodologi Penelitian Hukum Islam*, Cet. 2 (Jakarta: Kencana Prenada Media Group, 2018).

Strategy for the Acceleration of Stunting Prevention and Reduction (Stranas P3S) 2025-2029. Within this framework, the MBG is not positioned as a stand-alone program, but rather as part of specific nutrition interventions that must be synergized with nutrition-sensitive interventions, such as improving sanitation, maternal and child health services, nutrition education, food security, and strengthening institutions at the central and regional levels. Policy implementation is also carried out through the establishment of Nutrition Fulfillment Service Units (SPPG), coordination between the National Nutrition Agency and relevant ministries/agencies, and the use of monitoring and evaluation systems to ensure the program's targets are appropriate and beneficial. This approach shows that the success of MBG is highly dependent on the effectiveness of policy governance, inter-agency coordination, and the sustainability of program implementation in supporting the acceleration of stunting reduction nationally.¹¹

The effectiveness of the MBG Program needs to be measured based on the achievement of stunting prevalence reduction as a key indicator of human resource development. Based on the National Strategy for the Acceleration of Stunting Prevention and Reduction 2025–2029, the government continues the policy of accelerating stunting reduction by strengthening program convergence and setting targets aligned with national and global development targets. In its implementation, the MBG Program is directed at supporting a reduction in stunting prevalence to around 17.5 percent or lower by increasing access to nutritious food for school-age children, toddlers, pregnant women, and breastfeeding mothers. The success of achieving this target depends not only on the size of the budget allocation, but also on the quality of food distribution, food security, the accuracy of beneficiary data, and the program's integration with health and education services. Therefore, the MBG must be understood as a preventive policy instrument that complements various government interventions in building a healthy, productive, and competitive generation, so that the reduction in stunting rates can be sustainable and have a real impact on improving the quality of Indonesia's human resources.¹²

The Free Nutritious Meals (MBG) Program is a strategic government policy designed to improve the nutritional quality of the community, particularly school-age children, toddlers, pregnant women, and breastfeeding mothers. This program is inseparable from the government's efforts to address stunting, which remains a challenge to human resource development in Indonesia. Conceptually, stunting is a condition of stunted growth in children due to chronic, long-term malnutrition, which impacts physical and cognitive development. Therefore, systematic nutritional

¹¹ *Peraturan Presiden Nomor 72 Tahun 2021 Tentang Percepatan Penurunan Stunting*, 2021.

¹² Tim Percepatan Penurunan Stunting-Setwapres, *Strategi Nasional Percepatan Pencegahan Dan Penurunan Stunting 2025-2029* (Jakarta: Deputi Bidang Dukungan Kebijakan Pembangunan Manusia dan Pemerataan Pembangunan Sekretariat Wakil Presiden, 2024).

interventions through the MBG Program are a relevant policy instrument in realizing a healthy, productive, and competitive generation.¹³

The problem of stunting is fundamentally not only related to health issues, but also encompasses social, economic, and national development dimensions. Children who experience stunting are at risk of decreased learning abilities, lower future work productivity, and an increased risk of non-communicable diseases in adulthood. This situation demonstrates that stunting has multidimensional impacts that can impact the quality of a country's human resources and economic growth. From a development perspective, investing in children's nutritional needs is a long-term investment that will determine the quality of future generations.¹⁴

The government's commitment to addressing stunting is reflected in various national policies that prioritize the issue. Presidential Regulation No. 72 of 2021 concerning the Acceleration of Stunting Reduction emphasizes that stunting management must be carried out holistically, integratively, and with high-quality support through the involvement of various sectors. The regulation also emphasizes the importance of specific and sensitive nutrition interventions targeting vulnerable groups, including adolescents, prospective brides and grooms, pregnant women, breastfeeding mothers, and young children. Therefore, the MBG Program can be understood as one form of implementation of state policy to meet the nutritional needs of the community more broadly and sustainably.¹⁵

In a legal context, the right to adequate food and nutrition is part of the human rights guaranteed by the state. Article 28C paragraph (1) of the 1945 Constitution guarantees that everyone has the right to develop themselves by fulfilling their basic needs to improve their quality of life.¹⁶ Furthermore, Law No. 17 of 2023 concerning Health emphasizes that every citizen has the right to receive adequate health services and nutrition. Therefore, the MBG Program is not only seen as a social policy, but also as a manifestation of the state's constitutional responsibility in ensuring the welfare of society, especially children as the nation's next generation.¹⁷

Meeting nutritional needs is closely linked to stunting prevention, particularly during the first 1,000 days of life. Nutrition experts explain that this period is a critical one that determines the quality of a child's physical growth and brain development. Deficiencies in macro and micronutrients during this period can have permanent effects that are difficult to reverse in later life. Therefore, providing nutritious food

¹³ Nasrul Hidayat and Desiani Rizki Purwaningtyas, *Membangun Generasi Sehat Melalui Program Makan Bergizi Gratis: Keamanan Pangan, Penerimaan, Dan Dampaknya Bagi Gizi Ibu Dan Anak*, Cet. 1 (Manado: Yayasan Bina Lentera Insan, 2026).

¹⁴ Anifatul Kiftiyah et al., "Program Makan Bergizi Gratis (MBG) Dalam Perspektif Keadilan Sosial Dan Dinamika Sosial-Politik," *Pancasila: Jurnal Keindonesiaan* 5, no. 1 (2025): 101–112, <https://doi.org/10.52738/pjk.v5i1.726>.

¹⁵ *Peraturan Presiden Nomor 72 Tahun 2021 Tentang Percepatan Penurunan Stunting*.

¹⁶ *Undang-Undang Dasar Negara Republik Indonesia Tahun 1945*.

¹⁷ *Undang-Undang Nomor 17 Tahun 2023 Tentang Kesehatan, 2023*.

sustainably through the MBG Program is highly relevant in supporting optimal child growth and development.¹⁸

In addition to impacting individual health, successful nutritional fulfillment also has implications for the quality of education. Children who receive adequate nutrition tend to have better concentration, memory, and academic performance than those who are malnourished. Various studies have shown that good nutritional status contributes to improved cognitive abilities and student readiness to learn. In this context, the MBG Program serves not only as a public health program but also as a supporting instrument for improving the quality of national education.¹⁹

Various countries have implemented school feeding programs as a strategy to improve the quality of human resources. The experiences of countries such as Japan, Finland, and South Korea demonstrate that providing nutritious meals in schools can improve student health while supporting better educational attainment. The success of these countries illustrates that investing in children's nutritional needs is a strategic step that generates long-term social and economic benefits. Therefore, the implementation of the MBG Program in Indonesia has a strong empirical basis to support the achievement of national development goals.²⁰

The MBG program not only targets students in the school environment but also encompasses other vulnerable groups such as pregnant women, breastfeeding mothers, and toddlers. This approach demonstrates the government's efforts to implement a life-cycle approach to stunting prevention. This approach is crucial because stunting is often rooted in the mother's health and nutritional status before and during pregnancy. By addressing nutritional needs from pregnancy, the risk of having a child with suboptimal growth can be significantly minimized.²¹

The establishment of the National Nutrition Agency through Presidential Decree No. 83 of 2024 further strengthens the state's commitment to implementing national nutrition policies. The agency is tasked with formulating, coordinating, and overseeing the implementation of nutrition programs, including the MBG Program.

¹⁸ Rif'iy Qomarrullah et al., "Dampak Jangka Panjang Program Makan Bergizi Gratis Terhadap Kesehatan Dan Keberlanjutan Pendidikan," *Indonesian Journal of Intellectual Publication* 5, no. 2 (2025): 130–137, <https://doi.org/10.51577/ijpublication.v5i2.660>.

¹⁹ Ananda Anis Saputri and Diah Mulyawati Utari, "Efektivitas Program Makan Bergizi Gratis (Mbg) Terhadap Status Gizi, Kesiapan Belajar, Dan Luaran Pendidikan Peserta Didik: Tinjauan Sistematis," *JKM: Jurnal Kesehatan Masyarakat* 14, no. 1 (2026): 35–48, <https://doi.org/10.31596/jkm.v14i1.3045>.

²⁰ Andita Ratih and Gisela Adio Ros Maria, "Program Makan Bergizi Gratis (MBG): Kebijakan Pendukung Pendidikan Dan Pembangunan Sumber Daya Manusia," *Jurnal Ekspos: Badan Perencanaan Pembangunan, Penelitian, Dan Pengembangan Daerah Kabupaten Kudus* 3, no. 2 (2025): 80–88, <https://ejurnal.kuduskab.go.id/index.php/ekspos/article/view/83>.

²¹ Apriliani Rahmalillah et al., "Membangun Program Makan Bergizi Gratis (MBG) Berbasis Efisiensi Dan Keadilan Ekonomi," *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 4, no. 1 (2026): 1957–1966, <https://doi.org/10.61104/alz.v4i1.3409>.

The presence of this specialized agency demonstrates that nutrition issues are no longer viewed as sectoral issues, but rather as a national strategic agenda requiring integrated governance. Therefore, the effectiveness of the MBG Program will be significantly influenced by the institution's capacity to ensure the program's quality, distribution, and ongoing oversight.²²

Despite its positive objectives, the implementation of the MBG Program also faces various challenges. These challenges include food distribution, food safety standards, food quality monitoring, and the readiness of supporting infrastructure in various regions. Several evaluations have shown that the success of the nutritious food program is determined not only by budget availability but also by the effectiveness of governance and oversight of its implementation. Therefore, strengthening the monitoring and evaluation system is a crucial aspect that must be considered to ensure optimal program objectives are achieved.²³

From a human resource development perspective, the MBG Program plays a strategic role in supporting the realization of the Golden Indonesia 2045 vision. This vision places the quality of human resources as a key factor in increasing the nation's competitiveness at the global level. A healthy, intelligent, and productive generation can only be realized if the community's basic needs, particularly children's nutritional needs, are adequately met. Therefore, the MBG Program is not only oriented towards resolving the current stunting problem but also serves as a long-term investment to create a future generation capable of maximally contributing to national development.²⁴

In addition to being reviewed from the perspective of *maqāsid asy-syarī'ah*, the Free Nutritious Meal Program (MBG) can also be analyzed through the concept of *Siyāsah māliyah*, namely the fiscal policy in Islamic governance that regulates the collection, management, and distribution of state assets to realize the public welfare. Within this framework, the state budget is not merely positioned as an administrative instrument, but rather as a mandate that must be managed effectively, efficiently, transparently, and fairly. The allocation of the State Budget (APBN) for the MBG Program reflects the state's function in meeting the basic needs of the community by providing nutritious food, especially for children, pregnant women, and vulnerable groups. This policy is in line with the principle of *tasarruf al-imam 'ala al-ra'iyyah manuthun bi al-maslahah*, namely that every government policy must be oriented

²² Peraturan Presiden Nomor 83 Tahun 2024 Tentang Badan Gizi Nasional, 2024.

²³ Anita Rahmiwati, Fatmalina Febry, and Elvi Sunarsih, "Peningkatan Pengetahuan Gizi Siswa Penerima Program Makan Bergizi Gratis (MBG) Melalui Edukasi Berbasis Traffic Light Nutrition Card (TLNC)," *Jurnal Pembelajaran Pemberdayaan Masyarakat (JP2M)* 7, no. 2 (2026): 466–474, <https://doi.org/10.33474/jp2m.v7i2.24593>.

²⁴ Aqilah Putri Trisdianto et al., "Analisis Program Makan Bergizi Gratis (Mbg) Sebagai Upaya Pencapaian Sustainable Development Goals (SDGs) 4 Di Sekolah," *Triwikrama: Jurnal Multidisiplin Ilmu Sosial* 12, no. 1 (2026): 741–750, <https://doi.org/10.9963/9kdvmm75>.

towards the public welfare. Thus, the financing of the MBG Program not only has constitutional legitimacy as part of the state's fiscal policy, but also obtains normative legitimacy from an Islamic legal perspective because it is directed at maintaining the quality of generations and improving the welfare of society in a sustainable manner.²⁵

From the perspective of wealth distribution in Islamic economics, the allocation of funds for the MBG Program reflects the principle of distributive justice, which aims to reduce social inequality by fulfilling basic community needs. The Qur'an, in Surah Al-Hashr, verse 7, emphasizes that wealth should not circulate only among the wealthy but should provide equitable benefits to all levels of society. This principle underlies the state's obligation to allocate a portion of public wealth to groups in need, including children at risk of stunting due to limited access to nutritious food. In this context, the MBG Program functions not only as a public health intervention but also as an instrument for the redistribution of welfare, enabling disadvantaged communities to gain more equal access to nutritional needs. Therefore, the MBG budget allocation policy reflects the implementation of the value of social justice, a key characteristic of Islamic public economics, namely ensuring that the benefits of state wealth are felt proportionally by all citizens without discrimination.²⁶

The success of the MBG Program from the perspective of *siyāsah māliyah* is not only measured by the size of the allocated budget, but also by the quality of public financial management that meets the principles of good governance, such as accountability, transparency, efficiency, and continuous oversight. In Islamic economic literature, the management of the Baitul Mal emphasizes that every state expenditure must provide real benefits to the community and avoid waste (*israf*), abuse of authority (*ghulul*), and corrupt practices that can harm the public interest. Therefore, the implementation of the MBG Program requires an accountable budget management system, starting from planning, food procurement, distribution, and evaluation of program implementation. Good fiscal governance will ensure that every allocated public fund truly produces benefits in accordance with the objectives of *maqāṣid asy-syarī'ah*, especially in maintaining the quality of offspring (*ḥifz an-nasl*), improving the quality of human resources, and realizing social justice and sustainable prosperity for all Indonesian people.²⁷

Based on this description, it is clear that the Free Nutritious Meal Program is a policy with strong relevance in preventing stunting and improving the quality of life for future generations. This program not only serves to meet the community's nutritional needs but also supports improvements in health, education, productivity,

²⁵ Abdul Azim Islahi, *Economic Concepts of Ibn Taimiyah* (Leicester: The Islamic Foundation, 1988).

²⁶ Kementerian Agama RI, *Al-Qur'an Dan Terjemahannya: Edisi Penyempurnaan* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, Badan Litbang dan Diklat Kementerian Agama RI, 2019).

²⁷ Ibn Taymiyyah, *Al-Siyāsah Al-Shar'iyah Fi Islah Al-Ra'i Wa Al-Ra'iyah* (Beirut: Dar al-Fikr al-Lubnani, 1992).

and sustainable human resource development. Therefore, the successful implementation of the MBG Program must be viewed as an integral part of the national strategy to create a healthy, superior, and competitive generation of Indonesians in the future.²⁸

The Context of *Maqāṣid asy-Syarī'ah*: A Contemporary Reconstruction of *Hifẓ an-Nasl*

Maqāṣid asy-Syarī'ah is a fundamental concept in Islamic law that explains the main objectives of the law to realize the benefit and prevent harm for humans. Scholars of *ushul fiqh* explain that all provisions of sharia are essentially directed at protecting five basic needs (*al-dharuriyyat al-khams*), namely the protection of religion (*ḥifẓ al-din*), life (*ḥifẓ an-nasl*), reason (*ḥifẓ al-'aql*), descendants (*ḥifẓ an-nasl*), and property (*ḥifẓ al-mal*). In the context of human development, the protection of descendants has a very important position because it is related to the continuity of healthy, dignified generations and able to carry out their social functions optimally.²⁹

The concept of *hifẓ al-nasl* was initially understood as an effort to maintain the continuity of offspring through the institution of legal marriage and the protection of lineage. However, developments in contemporary studies of *maqāṣid asy-syarī'ah* (the principles of Islamic law) indicate that the meaning of protecting offspring extends beyond the legality of family relationships, but also encompasses safeguarding the quality of life of future generations. Therefore, meeting children's health, education, and nutritional needs is an integral part of implementing *ḥifẓ an-nasl* in modern life.³⁰

From an Islamic perspective, children are seen as a trust that must be properly protected and nurtured. The Quran emphasizes the importance of protecting future generations from physical, intellectual, and economic weakness. This principle is reflected in Surah An-Nisa', verse 9, which commands everyone to care for the welfare of their descendants. Therefore, all policies aimed at improving children's health and well-being are fundamentally aligned with the goal of sharia, which is to ensure the continuity of a strong and high-quality generation.³¹

The Free Nutritious Meals (MBG) Program can be understood as a form of public policy oriented towards protecting generations by fulfilling basic food and nutritional needs. From the perspective of *maqāṣid asy-syarī'ah* (the principle of Islamic law), fulfilling nutritional needs is not only related to human biology but also a means

²⁸ Afifah Andin et al., "Penerapan Nilai Pancasila Melalui Program Makan Bergizi Gratis," *Indonesian Journal of Education and Development Research* 3, no. 1 (2025): 370–383, <https://doi.org/10.57235/ijedr.v3i1.4684>.

²⁹ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (Herndon: International Institute of Islamic Thought, 2008).

³⁰ Nandani Zahara Mahfuzah and Dhiauddin Tanjung, "Maqashid As-Syari'ah Menurut Jasser Auda," *JIS: Journal Islamic Studies* 2, no. 2 (2024): 251–257, <https://yptb.org/index.php/jis/article/view/882>.

³¹ Kementerian Agama RI, *Al-Qur'an Dan Terjemahannya: Edisi Penyempurnaan*.

to achieve broader well-being. Children who receive adequate nutrition will have a greater opportunity to grow healthily, develop optimally, and contribute to community development. Therefore, the MBG Program is closely linked to the goal of protecting offspring as envisioned by the concept of *ḥifẓ an-nasl*.³²

The link between nutritional fulfillment and offspring protection becomes even more apparent when examining the impact of stunting on the quality of the next generation. Stunting not only causes impaired physical growth but also impacts cognitive development, learning ability, and productivity in adulthood. From the perspective of *maqāshid asy-syarī'ah*, this condition can be viewed as a threat to the realization of the welfare of the next generation because it hinders human potential that should develop optimally. Therefore, the stunting prevention policy through the MBG Program is a preventive measure that aligns with the objectives of sharia in maintaining the quality of the next generation.³³

In addition to its relationship to *ḥifẓ al-nasl*, the MBG Program is also closely related to *ḥifẓ al-nafs*, or the protection of life. Meeting food and nutritional needs is one of the primary requirements for maintaining human survival. In the study of *maqāshid asy-syarī'ah*, life protection is not only interpreted as preventing death but also encompasses efforts to maintain human health and quality of life. Thus, the MBG Program has a multidimensional dimension of welfare, supporting both life protection and offspring protection simultaneously.³⁴

The MBG Program also contributes to the protection of the intellect (*ḥifẓ al-'aql*). Various studies have shown that adequate nutrition is significantly related to the development of brain function, thinking skills, and academic achievement in children. Malnutrition during infancy can hinder cognitive development, ultimately affecting the quality of human resources. From the perspective of *maqāshid asy-syarī'ah*, preserving the intellect is one of the main objectives of sharia because the intellect is the primary instrument humans use to carry out their responsibilities as caliphs on earth. Therefore, the MBG Program can also be seen as a supporting instrument for the realization of *ḥifẓ al-'aql*.³⁵

³² Muhammad Hamim Arriza, "Implementasi Maqasid Syariah Dalam Kebijakan Program Makan Bergizi Gratis (MBG) Di Indonesia," *Sujud: Jurnal Agama, Sosial Dan Budaya* 2, no. 2 (2026): 1407–1420, <https://doi.org/10.63822/sn7wj386>.

³³ Annisa Masruri Zaimsyah, "Etika Dan Pola Konsumsi Islami Dalam Program Makan Bergizi Gratis (MBG): Pendekatan Maqasid Syariah," *Jurnal Baabu Al-Ilmi: Ekonomi Dan Perbankan Syariah* 11, no. 2 (2026): 315–322, <https://doi.org/10.29300/ba.v11i2.10742>.

³⁴ Ahmad Muhyidin and Muhammad Syarofi, "Relevansi Program Makan Bergizi Gratis (MBG) Di Indonesia Dengan Prinsip Maqashid Syariah: Hifz Al-Nafs," *Journal of Innovative and Creativity* 6, no. 1 (2026): 5214–5220, <https://doi.org/10.31004/joecy.v6i1.7506>.

³⁵ Indah Nuraini et al., "Systematic Literature Review (SLR): Program Makan Bergizi Gratis Dalam Perspektif Maqashid Syariah," *Jurnal Ekonomi Syariah Pelita Bangsa* 10, no. 2 (2025): 262–276, <https://doi.org/10.37366/jespb.v10i02.2419>.

An analysis of the *maqāṣid asy-syarī'ah* (Islamic principles) of the MBG Program shows that it fulfills the elements of welfare at the *dharuriyyat* (primary) level. Nutritional needs are basic necessities that must be met for humans to maintain a decent life. If these needs are not met, various health risks will arise that can threaten the survival and quality of life of future generations. Therefore, the implementation of the MBG Program not only has administrative value as a state policy but also has normative legitimacy from an Islamic legal perspective because it aims to meet the primary needs of society.³⁶

The MBG program also reflects the principle of social justice, a core value of Islamic law. This program provides more equitable access to nutritious food, particularly for economically disadvantaged groups. Within the framework of *maqāṣid asy-syarī'ah*, the distribution of benefits must be carried out fairly so that the benefits of development can be felt by all levels of society. Therefore, the MBG program can be seen as an implementation of the value of distributive justice, in line with the goal of sharia to create shared prosperity.³⁷

When analyzed from an Islamic public policy perspective, the existence of the MBG Program also demonstrates the state's role as a responsible party for realizing the public interest (*maslahah 'ammah*). In the theory of *siyasaḥ syar'iyah*, the government has the authority to establish policies aimed at protecting the interests of society as long as they do not conflict with sharia principles. Providing nutritious food for vulnerable groups is a form of state intervention aimed at reducing health risks and improving the quality of the next generation. Therefore, the MBG Program can be categorized as a policy oriented towards the public interest.³⁸

From a sustainable development perspective, the MBG Program also holds strategic value in creating a superior and competitive generation. *Maqāṣid asy-syarī'ah* (Islamic principles) is not only oriented towards current individual interests but also considers the sustainable well-being of future generations. Therefore, efforts to prevent stunting through adequate nutrition can be viewed as a form of social investment that provides long-term benefits for society and the nation. The better the

³⁶ Giyan Sumantri, "Maslahah Sosial Dan Distorsi Dalam Program Makan Bergizi Gratis: Analisis Kebijakan Publik Dalam Perspektif Maqasid Al-Syariah," *Iqtishaduna: Jurnal Ilmiah Mahasiswa Hukum Ekonomi Syariah* 7, no. 3 (2026): 3084–3094, <https://doi.org/10.24252/iqtishaduna.v7i3.66750>.

³⁷ AM. Jumai, "Makan Bergizi Gratis (MBG) Dalam Perspektif Maqashid Syariah: Mewujudkan Keadilan Sosial Umat," 2026, <https://muhammadiyahsemarangkota.org/artikel/makan-bergizi-gratis-perspektif-maqashid-syariah-keadilan-sosial/>.

³⁸ Khairul Anwar, "Dari Niat Mulia Ke Krisis Moral: Menimbang Ulang MBG Dalam Kacamata Maqashid Syariah," accessed May 20, 2026, <https://islami.co/dari-niat-mulia-ke-krisis-moral-menimbang-ulang-mbg-dalam-kacamata-maqashid-syariah/>.

quality of the generation produced, the greater the opportunity for sustainable prosperity.³⁹

The success of the MBG Program in achieving its *ḥifẓ an-nasl* goals is not solely determined by the provision of nutritious food. Other factors such as family education, environmental sanitation, health services, and public awareness of healthy lifestyles also play a crucial role. Therefore, the implementation of the MBG Program requires integrated policies to optimally achieve the goal of offspring protection. This holistic approach aligns with the characteristics of *maqāṣid asy-syarī'ah*, which views human welfare holistically and not partially.⁴⁰

Based on this analysis, it can be concluded that the Free Nutritious Meal Program has a very strong relevance to the objectives of Maqasid Sharia, particularly in the aspect of offspring protection (*ḥifẓ an-nasl*). This program not only functions as an instrument to meet the community's nutritional needs, but also serves as a means to maintain the quality of the next generation, protect children's health, develop intellectual capacity, and realize sustainable public welfare. Thus, the MBG Program can be seen as a policy that aligns with the values of *maqāṣid asy-syarī'ah* in developing a healthy, high-quality generation capable of contributing to the progress of the nation and state.⁴¹

Analysis of Islamic Public Economics (*Siyāsah Māliyah and al-'Adālah al-Tawzi'iyah*)

The concept of *siyāsah māliyah* is part of the Islamic jurisprudence (fiqh siyasah) that regulates state financial policy to realize the public welfare (*al-maṣlahah al-āmmah*). From an Islamic economic perspective, the state functions not only as a regulator but also as a manager of public wealth, responsible for ensuring the fulfillment of basic community needs. In classical times, this function was carried out through the Baitul Mal (treasury) as an institution that collected and distributed state assets to eligible groups. In the modern state system, this function has been transformed through the State Budget (APBN) mechanism, so that the government essentially plays the role of a modern Baitul Mal that manages state revenues to improve public welfare. Therefore, every fiscal policy must be directed towards

³⁹ Deana Azzahri and Fadilah Qotimatun Puji Rahayu, "Analisis Dampak Program Makan Bergizi Gratis Terhadap Perekonomian Masyarakat Ditinjau Dari Perspektif Fiqh Muamalah," *AD-Dustur: Jurnal Hukum Dan Konstitusi* 2, no. 2 (2026): 101–119, <https://doi.org/10.58326/jad.v2i2.572>.

⁴⁰ Saima Sakilah Dalimunthe, "Program Makan Bergizi Gratis (MBG): Analisis Kebijakan Pemerintah Dan Relevansinya Dalam Perspektif Ekonomi Syariah," *Brilliant: Journal of Islamic Economics and Finance* 3, no. 2 (2025): 355–363, <https://journal.yibri.id/index.php/brijief/article/view/173>.

⁴¹ Presidenri.go.id, "Program Makan Bergizi Gratis, Harapan Baru Untuk Anak Indonesia," 2025, <https://presidenri.go.id/siaran-pers/program-makan-bergizi-gratis-harapan-baru-untuk-anak-indonesia/>.

achieving public benefits, reducing social disparities, and protecting vulnerable groups as a form of state responsibility to its citizens.⁴²

The implementation of the Free Nutritious Meals (MBG) Program demonstrates how the function of *siyāsah māliyah* is applied in Indonesian public policy. The allocation of the state budget for the provision of nutritious food for students, toddlers, pregnant women, and breastfeeding mothers is a form of fiscal intervention oriented towards improving the quality of human resources. This policy not only fulfills the constitutional mandate to advance public welfare but also supports the implementation of Presidential Regulation No. 72 of 2021 concerning the Acceleration of Stunting Reduction and Presidential Regulation No. 83 of 2024 concerning the National Nutrition Agency. From an Islamic public economic perspective, the use of the state budget to meet the community's nutritional needs is a legitimate form of public wealth management because it aims to maintain the common good, especially for groups at high risk of stunting. Thus, the MBG is seen not merely as a social assistance program but as a state investment in human development that provides long-term economic and social benefits.⁴³

The principle of *al-'Adālah al-Tawzi'iyyah*, or distributive justice, provides an ethical basis for allocating the MBG Program budget. This principle emphasizes that public wealth should not be concentrated in the hands of certain groups but should be distributed proportionally according to societal needs. In the context of a modern state, revenues from taxes and other state revenue sources are reused to finance public services, including the provision of nutritious food for children from poor families and groups vulnerable to stunting. This mechanism reflects the function of fiscal redistribution, which aims to reduce socioeconomic disparities while creating more equal opportunities for every child to obtain the right to adequate nutrition. This perspective aligns with the Islamic principle that wealth has a social function and must be managed to create justice and balance in community life.⁴⁴

Fulfilling nutritional needs through the Free Nutritious Meal Program not only reflects the redistribution function of the state budget but also constitutes a social investment aimed at improving the quality of human capital. Various studies have shown that malnutrition in early life affects cognitive development, educational attainment, labor productivity, and long-term economic growth. Based on the perspective of Islamic public economics, state spending that improves the quality of human resources is a form of investment that generates collective benefits (public benefits) because its impact is felt not only by individual beneficiaries, but also by

⁴² Farid Wajdi and Suhrawardi K. Lubis, *Hukum Ekonomi Islam: Edisi Revisi* (Jakarta: Sinar Grafika, 2020).

⁴³ Mardani, *Hukum Sistem Ekonomi Islam* (Jakarta: RajaGrafindo Persada, 2015), <https://doi.org/9789797698676>.

⁴⁴ Fathurrahman Djamil, *Hukum Ekonomi Islam: Sejarah, Teori, Dan Konsep*, Cet. 1 (Jakarta: Sinar Grafika, 2013).

society and the state. The MBG Program thus becomes a fiscal instrument that goes beyond meeting consumption needs but also strengthens the foundation of national development by creating a healthy, productive, and competitive generation.⁴⁵

The link between the MBG Program and *maqāṣid asy-syarī'ah* (Islamic Law) is even more evident when analyzed through the objectives of protecting life (*ḥifẓ al-nafs*), protecting the mind (*ḥifẓ al-'aql*), and protecting offspring (*ḥifẓ an-nasl*). Providing nutritious food contributes to improving children's health, supporting intellectual development, and preventing stunting, which impacts the quality of future generations. This condition indicates that state fiscal policy is not only oriented towards economic growth but also directed towards realizing the welfare of humanity as a whole. This study shows that the function of *ḥifẓ an-nasl* in the context of contemporary public policy has expanded its meaning, namely no longer limited to protecting lineage, but also includes protecting the quality of life, health, and welfare of children through state intervention in the field of nutrition. This approach strengthens the relevance of *maqāṣid asy-syarī'ah* as a framework for analyzing modern public policy.⁴⁶

The effectiveness of the MBG Program remains influenced by the quality of fiscal governance and its implementation mechanisms. The allocation of a large budget requires a monitoring system capable of ensuring accurate targeting of beneficiaries, food quality, transparency of budget use, and inter-agency coordination. The *Siyāsah māliyah* perspective positions public financial management as a mandate that must be carried out accountably so that every state expenditure truly produces optimal benefits. On the other hand, program implementation also needs to anticipate potential misuses, such as inaccurate distribution, budget misuse, fiscal sustainability, and community dependency if the program is not accompanied by nutrition education and family economic empowerment. Therefore, data integration between the National Nutrition Agency, the Ministry of Health, local governments, and educational institutions is a strategic step to increase the effectiveness and maintain accountability of the MBG Program implementation.⁴⁷

An analysis of Islamic public economics shows that the MBG Program is a concrete implementation of *siyāsah māliyah* through the management of the State Budget (APBN) as a modern *baitulmal* instrument directed towards the interests of the wider community. This policy also realizes the principle of *al-'Adālah al-Tawzi'iyyah* because state revenues are redistributed to the neediest groups through the provision of nutritious food as an effort to reduce socio-economic disparities and prevent stunting. The synthesis between *Siyāsah māliyah*, *al-'Adālah al-Tawzi'iyyah*, and *maqāṣid asy-syarī'ah* shows that the MBG Program not only has constitutional

⁴⁵ Mardani, *Fiqh Ekonomi Syariah: Fiqh Muamalah*, Cet. 5 (Jakarta: Kencana, 2019).

⁴⁶ Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*.

⁴⁷ Neni Sri Imaniyati, *Dinamika Hukum Ekonomi Syariah Di Indonesia* (Jakarta: RajaGrafindo Persada, 2022).

legitimacy in the Indonesian legal system but also obtains normative legitimacy in Islamic law because it is oriented towards the realization of *al-maslahah al-'ammah*. This finding confirms that fiscal policies that support the fulfillment of people's nutritional rights are a form of protection for the quality of generations while strengthening the role of the state in building equitable and sustainable prosperity.⁴⁸

CONCLUSION

The Free Nutritious Meal Program (MBG) is a public policy that has strong relevance to the objectives of *maqāṣid asy-syarī'ah*, especially in protecting offspring (*ḥifẓ an-nasl*). The results of the study indicate that this program is at the level of *dharuriyyat* (primary) needs because it is oriented towards fulfilling the basic right to nutritious food which has direct implications for protecting the soul (*ḥifẓ al-nafs*), developing the mind (*ḥifẓ al-'aql*), and improving the quality of offspring (*ḥifẓ an-nasl*). This study also reconstructs the meaning of *ḥifẓ an-nasl* in the context of contemporary public policy, namely from a concept originally understood as protecting the continuity of lineage and biological life to protecting the quality of generations through fulfilling nutrition, increasing intellectual capacity, health, and child welfare as a strategic investment for sustainable human resource development.

The perspective of Islamic public economics shows that the allocation of the State Budget (APBN) for the MBG Program is a legitimate implementation of *siyāsah māliyah*, namely the state's fiscal policy aimed at realizing *al-maslahah al-'ammah* through responsible management of public wealth. This policy also reflects the principle of *al-'Adālah al-Tawzi'iyah* (distributive justice) because state revenues are redistributed to groups most in need, especially children, pregnant women, and groups vulnerable to stunting. Through this mechanism, the state not only carries out administrative functions in budget management, but also carries out social functions to reduce inequality in access to nutritious food, improve the quality of human capital, and strengthen community welfare.

The success of the MBG Program is largely determined by the quality of fiscal governance and its implementation. Therefore, the government and the National Nutrition Agency need to ensure that budget management is carried out based on the principles of *al-amanah wa al-quwwah* (trustworthiness and trustworthiness), namely trustworthiness, professionalism, transparency, accountability, and effectiveness at every stage of program planning, procurement, distribution, and evaluation. Strengthening the food quality control system, integrating data across ministries and local governments, and evaluating performance indicators are strategic steps to minimize the risk of mistargeting, fiscal distortion, and budget misuse. With good governance, the MBG Program will not only be able to reduce the prevalence of stunting but also realize broader benefits by developing a healthy, intelligent,

⁴⁸ Taymiyyah, *Al-Siyāsah Al-Shar'iyah Fi Islah Al-Ra'i Wa Al-Ra'iyah*.

productive, and competitive generation of Indonesians in accordance with the objectives of *maqasid syariah* and national development.

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