

ANALYSIS OF THE FREE NUTRITIOUS MEAL PROGRAM FROM THE PERSPECTIVE OF MAQASID AL-SHARIAH

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Abstrak

Program Makan Bergizi Gratis merupakan kebijakan intervensi sosial yang bertujuan meningkatkan akses masyarakat terhadap pangan bergizi sebagai upaya memperkuat kualitas sumber daya manusia, khususnya kelompok rentan seperti anak usia sekolah. Penelitian ini bertujuan menganalisis implementasi Makan Bergizi Gratis dalam perspektif Maqashid Syariah yang mencakup lima tujuan pokok syariat (*al-dharuriyyat*), yaitu *hifz al-din* (agama), *hifz al-nafs* (jiwa), *hifz al-'aql* (akal), *hifz al-nasl* (keturunan), dan *hifz al-mal* (harta). Penelitian menggunakan pendekatan kualitatif melalui studi literatur dan analisis konseptual terhadap kebijakan publik serta prinsip Maqashid Syariah. Data diperoleh dari dokumen kebijakan, laporan program, dan kajian akademik terkait gizi, kebijakan pangan, dan kesejahteraan sosial. Analisis dilakukan dengan mengkaji kesesuaian tujuan, mekanisme implementasi, dan potensi dampak Makan Bergizi Gratis terhadap pemenuhan kebutuhan dasar masyarakat dalam kerangka syariah. Hasil penelitian menunjukkan bahwa Makan Bergizi Gratis memiliki relevansi kuat dengan *hifz al-nafs* melalui pemenuhan kebutuhan gizi dan pencegahan stunting, serta mendukung *hifz al-'aql* melalui peningkatan konsentrasi dan kapasitas belajar peserta didik. Program ini juga berkontribusi terhadap *hifz al-nasl* melalui investasi kesehatan generasi mendatang dan *hifz al-mal* melalui pengurangan beban ekonomi rumah tangga. Namun, aspek tata kelola, distribusi, transparansi, dan keberlanjutan masih perlu diperkuat agar implementasi program semakin selaras dengan prinsip keadilan (*al-'adl*) dan kemaslahatan umum (*maslahah 'ammah*).

Kata Kunci: Makan Bergizi Gratis, Maqashid Syariah, Kebijakan Publik

Abstract

The Free Nutritious Meals Program is a social intervention policy aimed at improving public access to nutritious food as an effort to strengthen human resource quality, particularly among vulnerable groups such as school-age children. This study aims to analyze the implementation of the Free Nutritious Meals Program from the perspective of Maqashid al-Sharia, which encompasses the five essential objectives of Islamic law (*al-dharuriyyat*), namely *hifz al-din* (protection of religion), *hifz al-nafs* (protection of life), *hifz al-'aql* (protection of intellect), *hifz al-nasl* (protection of progeny), and *hifz al-mal* (protection of wealth). The study employs a qualitative approach through a literature review and conceptual analysis of public policy and the principles of Maqashid al-Sharia. Data were obtained from policy documents, program reports, and academic studies related to nutrition, food policy, and social welfare. The analysis examines the alignment of the program's objectives, implementation mechanisms, and potential impacts with the fulfillment of society's basic needs within the framework of Islamic law. The findings indicate that the Free Nutritious Meals Program is strongly relevant to *hifz al-nafs* through nutritional fulfillment and stunting prevention, while also supporting *hifz al-'aql* by improving students' concentration and learning capacity. The program also contributes to *hifz al-nasl* through investment in the health of future generations and to *hifz al-mal* by reducing household economic burdens. However, governance, distribution, transparency, and sustainability still need to be strengthened to ensure that program implementation is increasingly aligned with the principles of justice (*al-'adl*) and public benefit (*maslahah 'ammah*).

Keywords: Free Nutritious Meals, Maqashid al-Sharia, Public Policy

INTRODUCTION

Balanced nutritional intake is an important determinant of human resource development, as it is closely associated with physical growth, cognitive development, health, and individual productivity in the long term. Conversely, nutritional problems such as stunting, anemia, and chronic energy deficiency remain serious challenges in many developing countries, including Indonesia. These problems not only affect individual health but also have broader implications for the quality of future generations, learning capacity, economic productivity, and the sustainability of national development. Therefore, ensuring access to nutritious food should not be viewed merely as a matter of food consumption but as an integral component of human development policy that requires systematic, sustainable, and vulnerable-group-oriented government intervention.

In this context, the government introduced the Free Nutritious Meals Program as a form of social policy intervention aimed at improving public access to nutritious food, particularly for school-age children and other targeted groups. The program encompasses dimensions that extend beyond the provision of meals, as it has the potential to serve as an instrument of social protection, improve public health, strengthen human capital, and stimulate local economic activity through the involvement of local businesses and supply chains. From a public policy perspective, school feeding programs have long been employed as a strategy to increase school participation, reduce student absenteeism, and support learning outcomes. At the same time, such programs also function as social protection instruments that can reduce household expenditure burdens and strengthen investment in human resource development. Therefore, the implementation of Free Nutritious Meals Program needs to be situated within a policy framework that considers not only nutritional adequacy but also governance, equitable benefit distribution, sustainability, and distributive justice.

The Free Nutritious Meals Program is regarded as a strategic government initiative to address stunting and improve human resource quality in pursuit of the Indonesia Emas 2045 vision (Hafid & Maula, 2024; Imron, 2025). From a public health perspective, adequate intake of energy, protein, vitamins, and minerals constitutes an essential foundation for physical growth, brain development, and immune system strengthening. Within this framework, nutritional interventions such as the Free Nutritious Meals Program can be positioned as promotive and preventive strategies aimed at preventing health problems while simultaneously improving people's quality of life. However, the effectiveness of the program is not determined solely by the quantity and quality of the food provided. Procurement, distribution, monitoring, transparency, community participation, and attention to vulnerable groups are also critical factors in determining whether the program genuinely generates public benefit.

The perspective of *maqashid al-sharia* provides a relevant normative and ethical framework for analyzing these dimensions more comprehensively. Within the framework of *maqashid al-sharia*, the implementation of the Free Nutritious Meals Program can be understood as an effort to realize *hifz al-nafs* (protection of life) through the fulfillment of the nutritional and health needs of vulnerable groups, as well as *hifz al-mal* (protection of wealth) through strengthening the

involvement of local micro, small, and medium-sized enterprises in the program's supply chain and the distribution of its economic benefits (Muhyidin & Syarofi, 2026; Rahmah & Said, 2026). The dimension of *hifẓ al-nasl* (protection of progeny) is also relevant because improving children's nutritional status represents an investment in the quality of future generations, while *hifẓ al-aql* (protection of intellect) is associated with adequate nutrition that supports cognitive development and learning capacity. Thus, *maqashid al-sharia* enables public food programs to be analyzed not only in terms of material outputs, such as the distribution of meals, but also according to the extent to which such policies generate broad, equitable, and sustainable public benefits.

Several previous studies have begun to examine the Free Nutritious Meals Program from the perspectives of human development, social policy, and Islamic economics. Hafid and Maula (2024) and Imron (2025) position the Free Nutritious Meals Program as a strategic instrument for addressing stunting and improving human resource quality. Meanwhile, Muhyidin and Syarofi (2026) and Rahmah and Said (2026) demonstrate the program's relevance to the principles of *hifẓ al-nafs* and *hifẓ al-mal*, particularly through the fulfillment of basic needs and local economic empowerment. Other studies have emphasized the importance of aligning program implementation with Islamic economic principles to ensure that policy orientation remains directed toward the realization of public benefit (Aji, 2025; ZR & Pradana, 2025). In terms of governance, attention to fairness in procurement and the program's economic impact on community welfare has also emerged as an important issue in program implementation (Basit & Ramadani, 2025; Rahmah & Said, 2026). These findings demonstrate that the Free Nutritious Meals Program offers a broad scope for analysis, not only from the perspectives of health and social policy but also from those of Islamic economics and *maqashid al-sharia*.

Nevertheless, previous studies tend to examine these dimensions separately. Some studies emphasize the program's benefits for health and human resource development, whereas others focus more on economic aspects, Micro, Small, and Medium-sized Enterprises empowerment, or the program's conformity with Islamic economic principles. Few studies have integratively examined the implementation of the Free Nutritious Meals Program through the lens of *maqashid al-sharia* by connecting the dimensions of the protection of life, intellect, progeny, and wealth with concrete issues related to procurement governance, food distribution, transparency, justice, community participation, and program sustainability. This research gap indicates the need for an approach that goes beyond the normative assessment that the Free Nutritious Meals Program is consistent with *maqashid al-sharia* and instead critically examines how these principles are translated into policy implementation mechanisms and the extent to which their implementation genuinely produces public benefit.

The urgency of this study is further strengthened by the fact that the success of a large-scale national food program depends heavily on the quality of governance and the integrity of the entire supply chain. Procurement transparency, distribution accountability, assurance of food quality and halal status, and oversight of potential *gharar* practices are relevant aspects from the

perspectives of *muamalah* and social justice. Similarly, the involvement of communities and local economic entities can be understood as a form of *takaful* and a participatory mechanism that promotes equitable benefit distribution. Within this framework, the principle of *al-maslahah al-mursalah* provides a foundation for evaluating policies based on the public benefits they generate, while the principle of *hifz al-'ird* emphasizes the importance of preserving the dignity of beneficiaries throughout the delivery of public services. The integration of these dimensions positions *maqashid al-sharia* as a potentially valuable perspective for evaluating the Free Nutritious Meals Program more holistically by bringing together health and nutritional standards with the values of justice, public benefit, human protection, and socio-economic sustainability.

The novelty of this study lies in its effort to develop an integrative analysis of the implementation of the Free Nutritious Meals Program through the perspective of *maqashid al-sharia* by connecting the dimensions of health, education, generational protection, economic governance, and distributive justice within a single analytical framework. This approach enables the Free Nutritious Meals Program to be understood not merely as a food assistance or health intervention program but as a public policy with implications for the protection of life (*hifz al-nafs*), intellect (*hifz al-aql*), progeny (*hifz al-nasl*), wealth (*hifz al-mal*), and human dignity. Accordingly, this study offers a more comprehensive evaluative perspective for assessing the alignment between the normative objectives of *maqashid al-sharia* and the practical implementation of national food policy. Based on this framework, this study aims to analyze the Free Nutritious Meals Program from the perspective of *maqashid al-sharia*, particularly by examining the alignment of its objectives and implementation with the principles of public benefit, justice, human protection, and food distribution governance oriented toward community welfare and the sustainability of future generations.

METHOD

This study employs a qualitative approach through a literature review to examine the alignment of policy operations with the principles of public benefit (*maslahah*). Data were collected from primary sources, including government policy documents and relevant reports, as well as secondary sources consisting of academic literature and Islamic economic regulations. Subsequently, thematic analysis was conducted to map the relationship between food resource allocation and the five fundamental objectives of *maqashid al-sharia*, namely the protection of religion, life, intellect, progeny, and wealth. This procedure enables an in-depth identification of the potential benefits generated by equitable food distribution and the effectiveness of public fund management within the program. This approach ensures that each stage of the evaluation focuses not only on the technical aspects of food provision but also integrates moral values into food supply chain management. Accordingly, this methodological synthesis produces a comprehensive evaluation framework for equitable public policy.

Furthermore, the results of the thematic analysis are validated to ensure that this national food policy instrument is aligned with the operational objectives of sharia in promoting inclusive economic welfare. This validation process is conducted through data triangulation to holistically align

policy outcomes with the parameters of *dharuriyyah maslahah*. This approach elaborates on how nutritional distribution serves as an instrument for protecting the quality of future generations (*hifẓ al-nasl*) while simultaneously stimulating an equitable economic ecosystem. Thus, this study is expected to make a theoretical contribution to the development of public policies that integrate fiscal efficiency with the principles of distributive justice in Islam. In addition, the integration of the principle of *hifẓ al-nasl* is projected to serve as a fundamental basis for ensuring the sustainability of healthy and high-quality future generations through equitable access to nutritional needs.

RESULTS AND DISCUSSIONS

Results

The implementation of the Free Nutritious Meals Program (MBG) generally comprises three main components: the provision of nutritious food, distribution mechanisms targeting designated beneficiaries, and the monitoring of food quality and safety. In practice, successful implementation depends heavily on inter-institutional coordination, budget availability, and an efficient and well-targeted distribution system. In the implementation of similar policy contexts, common challenges include inaccurate targeting, variations in food quality, and limitations in logistical infrastructure.

Within the context of public policies grounded in Islamic values, the Free Nutritious Meals Program (MBG) can be understood as a form of state intervention that is oriented not only toward the technical fulfillment of nutritional needs but also toward the implementation of sharia principles in fiscal governance and social welfare. By integrating the principle of *dharuriyyat* into fiscal policy, the government effectively allocates state resources to ensure the fulfillment of society's fundamental right to adequate nutrition (Muthoharoh et al., 2025). Accordingly, the program serves as a tangible instrument for realizing the holistic objectives of *maqashid al-sharia*, in which material and spiritual dimensions are integrated to achieve comprehensive social welfare (ʿAfiyah, 2023; A'yun, 2025).

This synergy ensures that each budget allocation is not merely consumptive in nature but also constitutes a long-term investment in sustaining the welfare and livelihood of the broader population (Nurjihan et al., 2024). Thus, the integration of sharia values into food policy strengthens the legitimacy of the state in protecting citizens' fundamental rights through the provision of products that meet *thayyib* standards (Irsad et al., 2025; Tw, 2025) and are guaranteed to be halal in accordance with the principles of Islamic law (Aris et al., 2020; Ramadhani et al., 2026).

Accordingly, this implementation reflects the state's responsibility to ensure that the food consumed by the public not only supports physical health but also upholds the purity of spiritual values as an integral component of holistic well-being (Miswanto & Fatimah, 2025; Rangkuti et al., 2024). This systematic effort ultimately reinforces the state's position as an implementer of *maqashid al-sharia* by ensuring that every public policy instrument is sustainably oriented toward the protection of life (*hifẓ al-nafs*) and wealth (*hifẓ al-mal*) (Rofiq & Khusnudin, 2025; Yetti, 2025). By placing the principle of *maslahah* (public benefit) as the primary foundation of economic policy formulation, the state effectively transforms a food assistance program into a strategic instrument for ensuring the fulfillment of society's basic needs (Kesumawijaya et al., 2020). This is consistent with the view that

fulfilling basic needs constitutes a primary priority in Islamic economic development to preserve human existence in their role as *khalifah* (stewards) on earth (Syamsu et al., 2021).

Therefore, this policy can be viewed as a manifestation of the government's fiscal responsibility in fulfilling the primary need for food while preventing poverty and social inequality (Waluyo, 2017; Habibah et al., 2020). This is consistent with the principle of *dharuriyyat*, which positions adequate nutrition as a vital element in protecting life (*hifz al-nafs*) so that individuals can optimally perform their social and religious functions (Marhalifams, 2023; Zataadini & Syamsuri, 2018). Thus, the program serves as a concrete implementation of the state's obligation to promote public welfare by fulfilling citizens' fundamental rights (Satria et al., 2024; Widyawati, 2022).

The integration of this program into the state budget (APBN) reflects the state's role as a safety net that ensures economic stability for society amid vulnerability to global crises. Consistent with the maqashid al-sharia perspective, active state involvement in the food sector is a crucial measure for ensuring economic stability and protecting the wealth (*hifz al-mal*) of vulnerable populations (Lail et al., 2024; Murtadho, 2017). This strategy strengthens the state's role in performing the function of *al-hisbah* by ensuring the availability and affordability of safe food access for all segments of society (Farida et al., 2025; Mustika et al., 2025). Accordingly, the state's role in ensuring access to nutritious food functions not only as an economic intervention but also as a systematic form of protecting human life and dignity (Risdayani et al., 2024; Nur & Mu'in, 2023). This approach emphasizes that the policy represents the state's mandate to safeguard human existence so that individuals can sustainably fulfill their spiritual and social responsibilities (Anam & Riyanta, 2022; Anshor & Muttaqin, 2020). Ultimately, aligning food policy with the principles of maqashid al-sharia will strengthen a just economic order in which the distribution of state resources is genuinely directed toward improving living standards and promoting the welfare of all segments of society (Juliana et al., 2018; Miskiyah et al., 2022).

Discussion

The discussion highlights that the main challenges in implementing the program lie in synchronizing a transparent supply chain and ensuring strict oversight of sharia-based nutritional standards at the implementation level. At the same time, opportunities for collaboration between the government and the private sector based on Islamic economic principles offer a participatory monitoring mechanism that can improve distribution efficiency while ensuring compliance with the principles of social justice. Furthermore, strengthening digitally based distribution governance is expected to minimize budget leakage, thereby enabling the benefits of *maslahah* to be distributed more precisely and targeted toward the groups most in need.

Furthermore, strengthening oversight of *halalan thayyiban* standards throughout every stage of the distribution chain is crucial to ensuring the integrity of the program as a comprehensive effort to protect citizens' fundamental rights (Cassandra et al., 2025). The urgency of this issue is supported by findings indicating that synergy between government macro-level policies and compliance with operational standards at the local level is a key determinant of sustainable nutritional security among students (Harahap, 2026; Wibisono & Santosa, 2026). Accordingly, sustained investment in this

program serves not only as a solution for mitigating malnutrition and stunting (Qomarrullah et al., 2025) but also as a driver of inclusive local economic development through the involvement of micro-enterprises in providing food that meets quality standards and sharia-based ethical principles (Hanasi et al., 2026; Rayhan & Zulham, 2025).

The implementation of this scheme is expected to minimize economic disruptions at the school-unit level while ensuring the sustainability of an independent local food ecosystem (Amri, 2026). The government needs to transform logistics management toward a more decentralized model to prevent cold-chain failures and economic losses for school communities (Amri, 2026; Tangkudung, 2025). This urgency should be viewed as a strategic effort to mitigate the risk of food insecurity that continues to affect students from diverse socioeconomic backgrounds, thereby ensuring the continuity of optimal educational outcomes (Priyono et al., 2026). Substantively, sustained commitment to this program is crucial for accelerating the development of competitive human resources in preparation for Indonesia Emas 2045 (Marzulina et al., 2025; Babo et al., 2026). Thus, the integration of nutrition with sharia principles serves not only as a catalyst for physical health but also as a key pillar in building the foundation for a resilient and competitive future generation (Arifia et al., 2026; Mursalat, 2025).

Optimizing this program will provide a foundation for strengthening sustainable human capital while ensuring that all aspects of food distribution remain aligned with the framework of maqashid al-sharia for the realization of public benefit (*maslahah*) (Masruri & Nugraha, 2026; Albaburrahim et al., 2025). Achieving this objective requires the integration of more rigorous nutritional and sustainability indicators into each stage of program evaluation to address existing data gaps (Syska et al., 2025). Therefore, improving the evaluation framework should include more accurate distribution monitoring to minimize logistical challenges in the field (Ahsan & Alfaries, 2025; Shiddiq & Effendi, 2025). Strengthening integrated school-based governance is a key factor in accelerating equitable access to nutrition while ensuring accurate and effective distribution across all regions of Indonesia (S. Hadiningrat et al., 2026).

CONCLUSION

The Free Nutritious Meals Program represents a manifestation of the state's responsibility to promote public welfare by ensuring equitable access to basic nutritional needs across all segments of society. From the perspective of maqashid al-sharia, the program reflects the principles of *hifz al-nafs* (protection of life), *hifz al-aql* (protection of intellect), *hifz al-nasl* (protection of progeny), and *hifz al-mal* (protection of wealth) through the provision of adequate nutrition, support for human resource development, and the strengthening of local economic participation. The analysis indicates that the effectiveness of the program depends not only on the availability and quality of food but also on transparent fiscal governance, equitable distribution, effective monitoring, and compliance with *halalan thayyiban* standards. Integrating fiscal policy with spiritual and ethical values is therefore essential to preventing disparities in access and ensuring that public resources generate broad and sustainable benefits. Future policy

development should establish explicit technical guidelines to ensure sustainable program financing while maintaining compliance with Islamic legal principles, particularly regarding the use of social funds. Furthermore, future research should examine the program's long-term impacts on school-based economic ecosystems, particularly school canteens and small food vendors, to identify an appropriate balance between efficient food distribution, nutritional quality, and the empowerment of local small-scale economic actors.

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