

**Realizing Public Welfare from the Nation's Kitchen: A Fiqh Siyasah
Perspective on the Makan Bergizi Gratis (MBG) and Its Impact on the
Muslim Community**

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Abstract: The Makan Bergizi Gratis (MBG) program is a government social policy designed to enhance public welfare, particularly for low-income groups vulnerable to malnutrition and poverty. This policy functions not only as a form of food assistance but also as an instrument of economic redistribution and a means of strengthening social solidarity at the grassroots level. From the perspective of *fiqh siyasah* (Islamic political jurisprudence), public policy should be grounded in the principles of justice (*al-'adālah*) and public welfare (*al-maṣlahah al-'āmmah*), ensuring equitable and sustainable prosperity for all members of society. This study employs a qualitative field research approach. Data were collected through in-depth interviews with program beneficiaries, school administrators, religious leaders, and local government officials involved in the implementation of the MBG program. Direct observations were also conducted in several schools and Muslim communities within the study area to obtain empirical insights into the program's implementation and impact. Secondary sources, including policy documents, government reports, and scholarly literature on public policy from an Islamic perspective, complemented primary data. The findings reveal that the MBG program has had a positive impact by reducing the economic burden on low-income families, increasing school attendance among children, and strengthening social cohesion within Muslim communities. However, several challenges remain, including delays in distribution, limited budgets, and a lack of transparency in fund management.

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Based on a *fiqh siyasah* analysis, the success of such public policies largely depends on the integrity (*amānah*) and accountability of their administrators. Therefore, participatory and transparent governance is essential to ensure that the MBG program truly promotes *maṣlahah* (public good) in accordance with the objectives of *maqāṣid al-sharī'ah*—to realize justice and social welfare for the community. The academic contribution of this study lies in its effort to link empirical evidence on social policy with the theoretical framework of *fiqh siyasah*, offering a new perspective on Islamic value-based public governance. It enriches contemporary Islamic legal scholarship by integrating the principles of distributive justice, moral accountability, and Islamic governance ethics into public policy analysis. Furthermore, it proposes a conceptual model illustrating how *fiqh siyasah* can be practically applied in the formulation, implementation, and evaluation of social policies in modern states.

Keywords: Community Welfare; Fiqh Siyasah; Free Nutritious Meal (MBG); Public Policy.

Abstrak: Program makan bergizi gratis (MBG) merupakan salah satu kebijakan sosial pemerintah yang bertujuan meningkatkan kesejahteraan masyarakat, khususnya bagi kelompok berpenghasilan rendah yang rentan terhadap masalah gizi dan kemiskinan. Kebijakan ini tidak hanya berfungsi sebagai bentuk bantuan pangan, tetapi juga sebagai instrumen pemerataan ekonomi dan penguatan solidaritas sosial di tingkat akar rumput. Dalam perspektif fiqh siyasah, kebijakan publik seharusnya berlandaskan pada prinsip keadilan (*al-ʿadālah*) dan kemaslahatan umum (*al-maṣlahah al-ʿammah*), agar mampu menghadirkan kesejahteraan yang merata dan berkelanjutan bagi seluruh lapisan masyarakat. Penelitian ini merupakan penelitian lapangan dengan pendekatan kualitatif. Data dikumpulkan melalui wawancara mendalam dengan masyarakat penerima manfaat, pengelola sekolah, tokoh agama, dan aparat pemerintah daerah yang terlibat dalam pelaksanaan program makan bergizi gratis. Selain itu, observasi langsung dilakukan di beberapa sekolah dan komunitas Muslim di wilayah penelitian untuk memperoleh gambaran empiris mengenai pelaksanaan dan dampaknya di lapangan. Data primer kemudian dipadukan dengan data sekunder yang diperoleh melalui dokumen kebijakan, laporan pemerintah, dan literatur tentang kebijakan publik dalam perspektif Islam. Hasil penelitian menunjukkan bahwa program makan bergizi gratis memberikan dampak positif dalam meringankan beban ekonomi keluarga, meningkatkan partisipasi anak di sekolah, serta memperkuat solidaritas sosial di masyarakat Muslim. Namun, penelitian ini juga menemukan sejumlah kendala, seperti keterlambatan distribusi, keterbatasan anggaran, dan kurangnya transparansi dalam pengelolaan dana. Berdasarkan analisis fiqh siyasah, keberhasilan kebijakan publik seperti ini sangat bergantung pada amanah dan akuntabilitas penyelenggara. Oleh karena itu, diperlukan tata kelola yang partisipatif dan transparan agar program makan Bergizi gratis benar-benar membawa *maṣlahah* sesuai dengan tujuan *maqāṣid al-syarī'ah* dalam mewujudkan keadilan dan kesejahteraan umat. Kontribusi akademik penelitian ini terletak pada upayanya menghubungkan data empiris kebijakan sosial dengan kerangka teoretis fiqh siyasah, menghadirkan perspektif baru dalam studi tata kelola publik berbasis nilai-nilai Islam. Penelitian ini memperkaya

wacana hukum Islam kontemporer dengan mengintegrasikan prinsip keadilan distributif, akuntabilitas moral, dan etika pemerintahan Islami dalam analisis kebijakan publik. Selain itu, kajian ini menawarkan model konseptual tentang bagaimana fiqh siyasah dapat diterapkan secara praktis dalam formulasi, implementasi, dan evaluasi kebijakan sosial di negara modern.

Kata Kunci: Fiqh Siyasah; Kebijakan Publik, Kesejahteraan Masyarakat; Makan Bergizi Gratis (MBG).

Introduction

The Free Nutritious Meal (MBG) program has become one of the social policies that has attracted attention in various countries, including Indonesia, as a form of state commitment in tackling the problem of poverty and social inequality. This program is not only intended to meet the basic food needs of the community, but also serves as a human development strategy that emphasizes the importance of balanced nutrition for improving the quality of human resources, especially in school children and low-income groups. Through the provision of nutritious and affordable food, this policy is expected to reduce stunting rates, increase student learning concentration, and encourage community productivity in general.¹

In the Indonesian context, this program has a strategic significance because it is in line with the national development agenda that places the welfare of the people as the top priority. However, the effectiveness of MBG policies is highly dependent on transparent governance, sustainable funding, and community involvement in oversight. This kind of social policy is not only related to economic and health aspects, but also has moral and spiritual dimensions that can be studied through the perspective of fiqh siyasah, which is a branch of jurisprudence that discusses the management of public affairs within the framework of sharia principles.²

In the view of fiqh siyasah, public policies such as MBG must be based on the values of justice (*al-'adalah*), the public good (*al-maṣlaḥah al-'ammah*), and the moral responsibility of rulers towards their people (*al-amānah*). Thus, the implementation of this program is not only understood as an administrative activity, but also as a tangible manifestation of the implementation of Islamic values in governance oriented towards the welfare of the people. This approach opens up space for the reinterpretation of modern public policy in the light of maqāṣid al-shari'ah—the noble goals of Islamic shari'a that emphasize

¹ Albaburrahim Albaburrahim et al., 'Free Nutritious Meal Programme: A Critical Analysis of Indonesia's Education Transformation Towards the Golden Generation 2045', *Entity: Journal of Social Sciences and Social Sciences Education*, 5 May 2025, 767–80, <https://doi.org/10.19105/ejpis.v1i.19191>.

² Rif'iy Qomarrullah et al., 'The Long-Term Impact of Free Nutritious Meal Programs on Health and Educational Sustainability', *Indonesian Journal of Intellectual Publication* 5, no. 2 (March 2025): 130–37, <https://doi.org/10.51577/ijipublication.v5i2.660>.

protection, justice, and social well-being as a whole.³ Therefore, it is important to understand how *fiqh siyasah* assesses the policy of free nutritious eating, as well as its impact, response, and influence on Muslim society.

Fiqh siyasah emphasizes that leaders have the responsibility to ensure the welfare of their people, including in terms of food. In the history of Islam, similar policies have been implemented, such as the policy of Umar bin Khattab, who established Baitul Mal to distribute necessities to people in need.⁴ In this context, free nutritious meals can be seen as a form of government concern for the welfare of its people, as well as reflecting the principles of social justice in Islam. The impact of the free nutritious meal policy on the Muslim community can be analyzed from various aspects. From an economic point of view, this program can help ease the burden of spending on low-income families, so that they can allocate funds for other needs such as education and health. From a social perspective, this policy can increase solidarity and concern between citizens, as well as reduce social disparities in society.⁵ In addition to the positive impact, the free nutritious meal policy has also generated various responses among the Muslim community. Some support this policy because it is considered to be in line with Islamic values that emphasize concern for people with low incomes. However, some question the effectiveness and source of funding for this program, especially if the budget used comes from taxes that burden the community. In *fiqh siyasah*, state financial management must be carried out transparently and fairly so that policies do not cause inequality or abuse.

The influence of the free nutritious meal program on the Muslim community also needs to be studied from moral and religious aspects. In Islam, sharing food and helping others is a highly recommended practices. However, there are concerns that the program could lead to a reliance on government aid and reduce the spirit of hard work among beneficiaries. Therefore, this policy needs to be balanced with efforts to empower the community so that they remain productive and independent.⁶ Research on free nutritious eating from the perspective of *fiqh siyasah* is important to be conducted in order to understand how Islam regulates social policies that have a wide impact on society. By examining its impact, response, and influence, it is hoped that solutions can be found that are in accordance with Islamic principles in managing public policy.

Based on this description, the main question to be answered in this study is how the concept and principles of *fiqh siyasah* can be used to analyze the Free Nutritious Eating (MBG) policy in Indonesia, especially in assessing its social, economic, and moral impact

³ Wahijul Kadri and Nurul Hidayah Tumadi, "Siyasah Syariahyah & Fiqih Siyasah," *Siyasah: Journal of Constitutional Law* 5, no. II (2022).

⁴ Muhammad Iqbal, *Fiqh Siyasah Contextualization of Islamic Political Doctrine* (Kencana, 2016), 56.

⁵ I. Wayan Lendra, Daud Husni, and Yuyun Fitriani, 'Free Nutritious Eating Policy and Its Relevance to Good Governance Values: Qualitative Analysis in Public Administration', *Social Journal and Humanities Flow* 5, no. 1 (April 2025): 937–45, <https://doi.org/10.57250/ajsh.v5i1.1252>.

⁶ Ucu Agustini, 'The Effectiveness and Challenges of Free Nutritious Meal Programs as an Educational Intervention in Indonesia', *Journal of Educational Work* 4, no. 3 (July 2025): 362–68, <https://doi.org/10.33578/kpd.v4i3.p362-368>.

on the Muslim community, as well as how this policy can be implemented effectively without causing dependence, while upholding the value of justice (*al-'adālah*), and realizing the common good (*al-maṣlaḥah al-'āmmah*) in accordance with the purpose of *maqāṣid al-syar'i'ah*. Thus, this study will discuss more deeply how free nutritious eating is seen in fiqh siyasah, as well as how this policy can be implemented effectively without causing inequality or dependence. This approach is expected to provide insight for the government, ulama, and the community in formulating policies based on Islamic values and the benefit of the ummah.

Method

This research uses a qualitative method by combining a literature study approach and field research to obtain a complete understanding of the implementation of the free nutritious meal program from the perspective of *fiqh siyasah*.⁷ At the literature study stage, the researcher examined various primary and secondary sources such as classical and modern fiqh books, works of siyasah syar'iyah scholars, academic journals, Islamic public policy books, and government regulations related to the free nutritious meal program. This literature review aims to identify normative foundations and relevant Sharia principles in designing social policies based on justice and welfare.

Furthermore, the field research was carried out through in-depth interviews and participatory observations of a number of parties involved, such as scholars, academics, local government officials, program implementers, and beneficiary communities. This step is intended to understand how the free nutritious eating policy translates in practice, including perceptions, experiences, and challenges faced on the ground. The data obtained were then analyzed descriptively-critically using the *fiqh siyasah* framework to assess the extent to which the implementation of the program reflected Islamic values of fair governance, social concern (*maṣlaḥah 'āmmah*), and welfare distribution. Thus, this study not only explains the theoretical concept of free nutritious eating in Islam, but also offers an empirical analysis of its impact on the well-being of Muslim communities, as well as providing constructive recommendations for the improvement of socially just public policies.

Results and Discussion

Free Nutritious Eating Policy from the Perspective of Fiqh Siyasah

In fiqh siyasah, public policies related to the welfare of the community must be based on the principles of justice and benefit. Imam al-Mawardi in *Al-Ahkam as-Sulthaniyyah* said that the government has a responsibility to ensure the welfare of its people, including in fulfilling basic needs such as food. This concept is also in line with *maqāṣid as-syar'i'ah*, which emphasizes the protection of the soul (*ḥifẓ an-naḥs*) and property (*ḥifẓ al-māl*). In addition, from the perspective of fiqh siyasah, public policies such as free nutritious meals must consider aspects of sustainability and effectiveness in the long term. This is in accordance with the principle of *as-siyasah asy-syar'iyah*, which is that policies taken by the government must provide real benefits

⁷ S. Pt Amruddin, "Quantitative paradigm, theory and literature study," *Quantitative and Qualitative Research Methodology* 1 (2022).

to the community without causing greater harm.⁸ Therefore, the funding and distribution mechanisms in this program must be managed properly so as not to cause excessive dependence or fiscal burden for the state.

Furthermore, the principle of al-maslahah al-mursalah is also relevant in the discussion of this policy. Al-maslahah al-mursalah refers to benefits that are not explicitly mentioned in the nash shar'i but are still in line with the purpose of sharia. In this context, free nutritious meals can be categorized as policies that bring benefits to society, especially for vulnerable groups such as school children, low-income workers, and people experiencing poverty. However, in order for this program to really bring benefits, the government must ensure that the source of funds used comes from halal income and does not unfairly burden the community.

On the other hand, the principle of al-'is (justice) in fiqh siyasah requires that this policy be applied equally and non-discriminatory. The free nutritious meal program must reach all people in need without any element of political interests or certain groups. This refers to the concept of government in Islam that is oriented towards public service (*ri'ayah yu'um al-ummah*), where the state has an active role in the welfare of its people without discriminating against their social, economic, or political background.⁹ Thus, the policy of free nutritious eating from the perspective of fiqh siyasah can be considered as a form of government responsibility in realizing social justice and community welfare. However, its implementation must be carried out with great care so as not to cause negative impacts such as community dependence or misuse of public funds. Therefore, a sharia-based approach to program management is essential to ensure that the benefits can be widely and sustainably achieved.

Economic and Social Impact on Muslim Communities

This study found that free nutritious eating policies have a significant economic impact on low-income communities. Based on literature studies, this program can help reduce household expenses so that families can allocate budgets for other needs such as education and health¹⁰. From the social side, this policy contributes to reducing social inequality and increasing solidarity between citizens. However, if not managed properly, these policies can also lead to dependence on government assistance, which is contrary to the spirit of hard work and independence taught in Islam. In addition, from a macroeconomic perspective, free nutritious meal programs can have a positive impact on the growth of the food and culinary sector. With this policy, the demand for foodstuffs increases, so that it can encourage the growth of small and medium enterprises (SMEs) in the food sector, especially those labeled halal.

The findings of this study show that the free nutritious meal program is in line with the principle of *hisbah* in Islam, which is a system of supervision of economic activities to ensure that the distribution of goods and services takes place fairly, transparently, and does not harm any party. This principle is reflected in the view of one of the speakers, Ustaz M. Fadli, who

⁸ Fanny Ika Septiani, Nadia Rosiana, and Alisa Azzahra, "The Impact of Free Lunches on State Financial Conditions and Improving the Quality of Education," *JUPENSAL: Journal of Universal Education* 1, no. 2 (2024): 191–96.

⁹ Memorianus Amazihono, "Analysis of the Benefits of Free Lunch Program Policy for Students and Government," 23.

¹⁰ Wahyu Trisno Aji, "Free Nutritious Eating in the Prabowo-Gibran Era: A Solution for the People or a New Burden?," *NAAFI: STUDENT SCIENTIFIC JOURNAL* 2, no. 2 (2025): 300–311.

emphasized the importance of maintaining halal and the quality of the food distributed. He stated that the free nutritious meal program is indeed very good because it helps people experiencing poverty, but the government must ensure that the ingredients and products used meet *halal* and *thayyib standards*. Thus, this program not only emphasizes the aspect of the quantity of aid, but also pays attention to sharia values that are the basis for the welfare of the Muslim community.

From the social side, the results of interviews with beneficiaries in the East Metro area show that this program helps strengthen *the ukhuvah islamiyyah* in the community. Most of the respondents admitted that food distribution activities foster a sense of togetherness and social concern. As conveyed by Mrs. Siti (45 years old), one of the beneficiaries, this program makes residents help each other and share information, so that it not only provides physical benefits in the form of food, but also creates a strong sense of kinship and social solidarity. These findings reflect the spirit of *at-ta'awun* (mutual aid), which is an important pillar in maintaining community harmony.

However, some field informants revealed that there are still obstacles in the implementation of the program, especially in terms of distribution mechanisms that are not yet fully transparent. According to Mr. Rahman, one of the village officers, there are still cases where assistance is given to parties who are not entitled due to proximity factors or inaccuracy of recipient data. This situation shows the potential for injustice and abuse of authority that can undermine the program's main objectives. Therefore, strengthening the supervision mechanism based on *the principle of hisbah* is very important so that the implementation of the free nutritious meal program truly reflects the values of justice, responsibility, and the benefit of the ummah as mandated in *fiqh siyasah*.

In the long run, the sustainability of free nutritious eating programs depends on the effectiveness of their management. If an economic empowerment strategy does not accompany this policy, it is feared that the community will become passive and overly dependent on government assistance. Therefore, from the perspective of *fiqh siyasah*, it is very important to integrate this program with efforts to improve skills and employment.¹¹ In this way, the free nutritious eating policy is not only a short-term solution, but can also provide sustainable benefits to the Muslim community as a whole.

Community Response to Free Nutritious Meal Program

The community's response to the free nutritious meal program is quite diverse. Most support this policy because it is considered to reflect the state's concern for its people, as exemplified in previous Islamic governments. However, some criticize the source of funding for this program, especially if it uses the state budget obtained from taxes. In *fiqh siyasah*, the management of public funds must meet the principle of justice and not burden the community excessively.¹² In addition, some people consider that the free nutritious meal program can be a positive step in reducing social disparities and improving welfare, especially for underprivileged

¹¹ Putri Ardelia Maharani, Alliya Riyani Namira, and Tsalsabillah Viony Chairunnisa, "The role of free lunch in Prabowo Gibran's campaign promise and its realization," *Journal Of Law And Social Society* 1, no. 1 (2024): 1–10.

¹² Anggun Aiza Yolanda, "FREE NUTRITIOUS FOOD BUDGET: CHALLENGES AND OPPORTUNITIES IN STATE BUDGET MANAGEMENT," t.t.

groups.¹³ This is in accordance with the principle of *al-mas'uliyah al-ijtima'iyah* (social responsibility) in Islam, where the government and society have a shared obligation to ensure that no individual is neglected in the fulfillment of basic needs. However, on the other hand, there are concerns that this program could be misused by those who do not really need it, thus reducing its effectiveness for the main target groups.

In the discourse of *fiqh siyasah*, some scholars emphasized that such policies must be implemented with the principles of transparency and accountability. Umar bin Khattab in the Baitul Mal distribution policy exemplifies the importance of ensuring that aid is given to those who are truly in need, without any element of injustice or waste. Therefore, the beneficiary verification mechanism needs to be strengthened so that this policy does not cause inequality in its implementation. Some people also highlight that the free nutritious eating policy should not only be consumptive, but can also be combined with economic empowerment programs. For example, the government can work with farmers and small entrepreneurs to supply foodstuffs in the program. This not only supports policy sustainability but also strengthens the economy of the ummah by empowering the local food sector in accordance with *halal* and *thiyab* principles. As such, the community's response to this program is highly dependent on how this policy is designed and implemented to provide broad and sustainable benefits to the Muslim community.

Predictions and Implications of Future Policies

Based on the theoretical analysis and data studied, the free nutritious eating policy has the potential to be a solution in overcoming nutrition problems and poverty among the Muslim community, as long as it is managed properly. In the long term, this program can be improved by adding elements of empowerment, such as involving *halal* MSMEs or mosque communities in the provision of food, so that the benefits are wider. In addition, the sustainability of the free nutritious meal program requires strategic planning so that it does not only become a temporary populist policy.¹⁴ From the perspective of *fiqh siyasah*, public policy must have a strong foundation in the aspects of social justice and the benefit of the people. Therefore, the government needs to adopt a funding model that not only depends on the state budget or taxes, but can also involve Islamic social funds such as *zakat*, *waqf*, and *alms*. The use of productive *waqf* funds, for example, can be a sustainable funding alternative without burdening the state financially.

On the other hand, this program can also be integrated with other policies that support food security and community-based economies. For example, in the implementation of the free nutritious food policy, the government can collaborate with *sharia* cooperatives or Islamic boarding schools that have *halal* agricultural and livestock businesses.¹⁵ With this approach, the

¹³ Reny Andriyanty and Widyastutik Widyastutik, 'FREE NUTRITIOUS EATING POLICY (MBG): HOW IT AFFECTS FARMERS' WELFARE', *MINUTES OF AGRICULTURAL AND ENVIRONMENTAL POLICY Formulation of Strategic Studies in the Field of Agriculture and Environment* 12, no. 2 (September 2025): 184–90, <https://doi.org/10.29244/jkebijakan.v12i2.66225>.

¹⁴ Anif Kiftiyah et al., 'Free Nutritious Meal (MBG) Programs in the Perspective of Social Justice and Social-Political Dynamics', *Pancasila: Indonesian Journal* 5, no. 1 (April 2025): 101–12, <https://doi.org/10.52738/pjk.v5i1.726>.

¹⁵ Abdul Rasyid, "Seriously Free Lunch," *Public Pulpit Newspaper*, 2024, 1–11.

free nutritious meal program not only provides direct benefits to the recipients but also creates a more self-reliant and competitive economic ecosystem in accordance with the principle of *iḥsān* (continuous improvement) in Islam. From the regulatory aspect, the results of interviews with several key informants show that strict supervision is needed so that the free nutritious eating policy runs in accordance with the principles of *fiqh siyāsah* and avoids the practice of abuse of authority. The Head of the Social Welfare Section of West Metro District, Mr. Ahmad Fauzi, emphasized that without a good control system, this program has the potential to be abused by certain individuals, especially in the process of procuring foodstuffs and determining beneficiaries. He suggested that the government implement a sharia-based audit system that not only checks finances, but also ensures that each stage of food distribution is in accordance with *halal* and *thayyib* principles.

Meanwhile, one of the teachers at SDN 3, Mrs. Nurhayati, revealed that sometimes there is a difference in the quality of food between one school and another, which causes complaints from students' parents. According to him, this difference could be caused by weak supervision and a lack of transparency from catering service providers. He added that if the government wants this program to be successful and trusted by the public, there must be an open public reporting mechanism, for example, through periodic audits involving elements of the community and religious institutions.

A similar view was also conveyed by Ustaz H. Zainal Arifin, a local religious leader, who emphasized that transparency and accountability are part of the value of *trust* that is highly emphasized in Islam. According to him, the implementation of a sharia-based audit system is not only a technical administrative matter, but also a form of moral responsibility before Allah SWT. With the strengthening of transparent and fair governance, public trust in the government will increase, and the free nutritious meal program can truly become an instrument of benefit that is in line with the goals of *maqāṣid al-syarī'ah*.

Thus, future predictions show that free nutritious meal programs can be an effective instrument in improving the well-being of Muslim communities if managed with a holistic and sustainable approach. This policy should not only be seen as a form of social assistance but also as an opportunity to strengthen the economy of the ummah, reduce social inequality, and strengthen Islamic values in governance.

Challenges and Solutions in Policy Implementation

While the free nutritious meal policy has many benefits, there are some challenges in its implementation. One of the main challenges is budget constraints and funding sustainability, especially if these policies rely entirely on the state budget. In addition, another challenge is the distribution aspect that must ensure that food reaches the beneficiaries evenly and fairly. In some cases, potential misuse or inefficiencies in the management of public funds are also a concern.¹⁶

To overcome these challenges, the free nutritious meal policy can be combined with a more varied funding system, such as utilizing Islamic social funds, including zakat, infaq, alms, and productive waqf. In addition, involving the private sector and local communities, such as

¹⁶ Muhamad Iqbal Fathurahman, "FRAMING ANALYSIS OF TOLERANCE ISSUES IN THE DOCUMENTARY VIDEO 'KAREEM-MENU SIANG' BY WATCHDOC PRODUCTION HOUSE" (Falkutas Dakwah and Communication, t.t.).

sharia cooperatives or halal micro-enterprises, in the provision of food can be a solution to improve program efficiency. In terms of supervision, the implementation of sharia-based audits and digital-based monitoring systems can help ensure transparency and accountability in the implementation of this policy. With an integrated approach, challenges in policy implementation can be minimized so that free nutritious meal programs can run effectively and sustainably.

Table 1: The Impact of Free Nutritious Meal Programs on the Muslim Community

Yes	Aspects	Findings	Description
1	Economics	Reduction of household cost burden	Families can allocate budgets for education and health
2	Social	Increasing community solidarity	This program helps reduce social disparities between citizens
3	Religion	In line with Islamic values	In accordance with the concept of <i>hifẓ an-nafs</i> and the principle of justice in <i>fiqh siyasah</i>
4	Challenge	Potential dependency	People can become overly dependent on government assistance
5	Solution	Community-based empowerment	Involving halal MSMEs and mosques in food preparation

Source: Author's Interpretation

The table above illustrates the results of research findings related to the impact and dynamics of the implementation of the free nutritious meal program from the perspective of *fiqh siyasah*. Each aspect presents a different but interrelated dimension in forming a comprehensive understanding of the effectiveness of these policies.¹⁷ From an economic aspect, this program has been proven to ease the financial burden on households, especially for low-income people. Many beneficiary families stated that with free nutritious meals, they could divert part of their household budget to other more productive needs, such as children's education and health services. This shows that this policy contributes directly to improving the welfare of the microeconomy.

Socially, this program also strengthens solidarity and a sense of togetherness among the community.¹⁸ People are becoming more concerned about the condition of their fellow citizens, especially those who are less fortunate. In the Islamic social context, this reflects the

¹⁷ Chalila Putri Komara et al., 'Free Nutritious Eating Program In The Midst Of The Food Waste Crisis', *Electronic Journal of Social and Political Sciences (E-SOSPOL)* 12, no. 2 (August 2025): 379–91, <https://doi.org/10.19184/e-sopol.v12i2.53789>.

¹⁸ Ajeng Atikah Merlinda and Yusmar Yusuf, 'Analysis of Prabowo Subianto's Free Meal Program on the Strategy of Increasing Student Learning Motivation in Schools Reviewed from the Perspective of Educational Sociology', *Research Domain : Journal of Multidisciplinary Research and Development* 7, no. 2 (January 2025): 1364–73, <https://doi.org/10.38035/rj.v7i2.1360>.

spirit of *at-ta'awun* (mutual aid) and narrows the social gap between citizens, thus creating better social harmony. From a religious perspective, this policy is considered to be in line with Islamic values, especially the principles of *hifẓ an-nafs* (safeguarding the soul) and social justice, which are the core of the teachings of *fiqh siyasah*. Providing access to nutritious food to the community is not only a social action, but also part of the implementation of the value of benefit (*maṣlaḥah*) in Islamic governance.

However, some challenges need to be anticipated, namely the potential emergence of public dependence on government assistance. If not managed properly, this program can reduce people's motivation to be independent and work hard, thus potentially weakening the competitiveness of the local economy. To answer these challenges, a solution in the form of community-based empowerment is needed. The government can involve *halal* MSME actors, zakat institutions, and mosques in providing food, so that, in addition to meeting nutritional aspects, this program also empowers the people's economy. Thus, free nutritious meals are not only an aid policy, but also a means of sustainable socio-economic development and in accordance with the principles of *maqāṣid al-syarī'ah*.

Conclusion

Based on the results of the research, the free nutritious eating policy from the perspective of *fiqh siyasah* can be seen as the state's effort to realize community welfare. This program is in line with the principles of justice and welfare taught in Islam, as mentioned in the *maqāṣid asy-syarī'ah*, especially in the aspect of protection of soul (*hifẓ an-nafs*) and property (*hifẓ al-māl*). However, in order for this policy to truly provide optimal benefits, a governance system that is transparent, accountable, and in accordance with Sharia principles is needed. From an economic aspect, the free nutritious meal program has a positive impact on low-income people by reducing the burden of household expenses. This allows families to allocate their budgets to other sectors such as education and health. In addition, this program also has the potential to encourage local economic growth, especially for small and medium enterprises (SMEs) in the food sector. However, if not managed properly, there is a risk of community dependence on government assistance, which can weaken the spirit of hard work and independence. From the social side, this policy can strengthen solidarity between citizens and reduce social inequality. The concept of *at-ta'awun* (mutual help) in Islam emphasizes the importance of social care and equitable distribution of welfare in society. However, potential inequities in food distribution remain a challenge, especially if there is no strict beneficiary verification mechanism. Therefore, periodic supervision and evaluation need to be carried out so that this program really achieves the right targets.

The community's response to the free nutritious meal program is quite diverse. Most support this policy because it reflects the role of the state in the welfare of the people. However, there are also concerns about the source of funding, especially if it is overused by tax funds. From the perspective of *fiqh siyasah*, the management of public funds must consider the principles of justice and balance so as not to burden one group of people disproportionately. Alternative funding, such as zakat, waqf, and alms, can be a solution to ensure the sustainability of this program without overloading the state budget. In the long term, this policy requires a

more comprehensive strategy so that it is not only consumptive in nature but can also contribute to the economic empowerment of the community. One way that can be applied is to involve halal MSMEs, sharia cooperatives, and mosque communities in providing food. In this way, the free nutritious meal program not only provides direct benefits to the recipients but also strengthens the economy of the ummah as a whole. From a regulatory perspective, these policies should have a strict oversight system in place to prevent potential abuse and ensure their effectiveness. The government can implement sharia-based audits to ensure that the entire food supply chain in this program is in accordance with halal and thayyib standards. In addition, transparency in the management of public funds is also a key factor in maintaining public trust in this policy.

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Authors Contribution

This research is the result of teamwork, where each author has a significant contribution to the preparation and completion of this research. ABP is responsible for the formulation of research ideas, data collection, and analysis based on the perspective of fiqh siyasah. In addition, ABP also plays a role in compiling the introduction and conclusion sections to provide a comprehensive overview of this research.

GS and IAU contributed to research methodology, especially in conducting literature studies and reviewing a wide range of literature relevant to the topics discussed. In addition, GS also compiled the results and discussion sections and ensured that the data used in this study were in accordance with applicable academic principles. GS also edited and revised the manuscript to conform to scientific writing standards. VA plays a role in the preparation of the theoretical foundation and data processing used in this study. In addition, the VA also compiled a section on the impact of the policy and the implications arising from the free nutritious meal program from the perspective of fiqh siyasah. The VA also assists in the final editing and ensures that all parts of the research are arranged systematically and in accordance with the established rules of Arabic-Latin transliteration.

Conflict of Interest

The author states that there is no conflict of interest in the research and writing of this journal. All data and analysis are presented objectively without any influence from any party that may affect the results of the research.

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