STATE INTERVENTION IN PROVIDING CHILD SUPPORT ASSISTANCE THROUGH THE FREE NUTRITIOUS MEAL (MBG) PROGRAM : A MASLAHAH MURSALAH PERSPECTIVE

(A Case Study in Lowokwaru District)

THESIS

BY:

DAWAM MASRUR

NIM 220201110149

ISLAMIC FAMILY LAW STUDY PROGRAM

FACULTY OF SHARIA

STATE ISLAMIC UNIVERSITY MAULANA MALIK IBRAHIM

MALANG

2026

MOTTO

تَصَرُّفُ الْإِمَامِ عَلَى الرَّاعِيَّةِ مَنُوْطٌ بِالْمَصْلَحَةِ.

"A leader's policies toward the people must always be guided by and grounded in the public interest (maslahah)."

ACKNOWLEDGEMENT

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

Alhamdulillahirabbil'alamin. All praise is due to Allah, the Most Gracious, the Most Merciful, whose infinite guidance and blessings have enabled the author to complete this thesis entitled "State Intervention In Providing Child Support Assistance Through The Free Nutritious Meal Program : A Maslahah Mursalah Perspective (A Case Study in Lowokwaru District)". . May peace and blessings be upon the Prophet Muhammad (peace be upon him), the messenger of truth and justice, whose life exemplified wisdom, compassion, and unwavering commitment to the pursuit of knowledge and virtue.

With the guidance, support, and assistance, both material and moral, that I have received throughout the research process, I would like to express my deepest gratitude to:

1. Prof. Dr. Hj. Ilfi Nur Diana, M.Si., Rector of Maulana Malik Ibrahim State Islamic University of Malang.
2. Prof. Dr. Hj. Umi Sumbulah, M.Ag. Dean of the Faculty of Sharia, State Islamic University Maulana Malik Ibrahim Malang.
3. Dr. Hj. Erik Sabti Rahmawati, M.A. M.Ag. Head of the Islamic Family Law Study Program, Faculty of Sharia, State Islamic University Maulana Malik Ibrahim Malang.
4. Miftahudin Azmi, M.HI. Academic Advisor to the author throught out his studies at the Islamic Family Law Program, Faculty of Sharia, State

Islamic University Maulana Malik Ibrahim Malang. I would like to express my sincere appreciation for his continuous guidance, advice, and motivation throughout the academic journey.

5. Prof. Dr. Hj Tutik Hamidah, M.Ag. and Sohibul Hairi, M.Pd. Thesis Supervisor, who generously devoted valuable time, despite their busy schedules, to providing guidance, direction, and motivation throughout the completion of this thesis. May all her kindness be rewarded as acts of worship and enduring *amal jariyah*.
6. All lecturers, staff, and administrative personnel of the Faculty of Sharia, especially those of the Islamic Family Law Study Program, State Islamic University Maulana Malik Ibrahim Malang, for their participation and assistance throughout this research.
7. All colleagues of the 2022 Islamic Family Law (FASTAFILA), particularly those of the ICP Class, for their companionship, enthusiasm, and extraordinary support throughout these 4 years.
8. The writer's parents, younger sister, uncles, grandfather, and grandmother, for their endless prayers and unlimited support in every form, which have continuously strengthened the writer until this final project was completed with gratitude.
9. Friends who have struggled alongside the author over the past four years in college—through academic life, organizations, ambassador roles, communities, volunteer work, colleagues at work, business partners, and someone the author once loved and continues to hope a future.

10. All other individuals who have directly or indirectly contributed to the completion of this thesis.
11. Last but not least, Finally, I would like to acknowledge my own perseverance in completing this thesis despite the challenges encountered throughout the process.

The writer is fully aware that this thesis still contains shortcomings. Therefore, constructive criticism and suggestions are sincerely welcomed for the improvement of future works. It is earnestly hoped that this thesis will provide meaningful contribution to the development of knowledge.

Malang, August 5th 2026
Writer,



Dawam Masrur
SIN.220201110149

TRANSLITERATION GUIDANCE

Transliteration refers to the conversion of Arabic script into Indonesian (Latin) script, not the translation of Arabic language into Indonesian. This category includes, among others, Arabic names belonging to Arab people, whereas Arabic names belonging to non-Arab individuals are written according to the spelling of their national language or as written in the referenced work. The writing of book titles in footnotes as well as in the bibliography must still follow these transliteration rules.

A. Consonants

The list of Arabic letters and their transliterations into Latin characters can be found on the following page.

Arabic	English	Arabic	English	Arabic	English
ا	‘	ز	Z	ق	q
ب	b	س	S	ك	k
ت	t	ش	sh	ل	l
ث	th	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	و	w
خ	kh	ظ	ẓ	ه	h
د	d	ع	‘	ء	h
ذ	Düssel	غ	GH	ي	y
ر	r	ف	f		

Hamzah (ء) at the beginning of a word follows its vowel and is not marked with any symbol. If the hamzah (ء) appears in the middle or at the end of a word, it is written using an apostrophe (').

B. Vowels

The vowels in Arabic similar to Indonesian, consist of single vowels monophthongs and diphthongs. The single vowels in Arabic represented by vowel sings or harakat, are transliterated as follows:

Arabic Latters	Name	Latin Letters	Name
اَ	Fatḥah	A	A
اِ	Kasrah	I	I
اُ	Ḍammah	U	U

The Arabic diphthongs which are represented by a combination of vowel signs (harakat) and letters, are transliterated as a combination of letters, namely:

Sign up	Name	Latin Letters	Name
اَي	Fatḥah and yes	Ai	A and I
اَو	Fathah and wau	Read	A and U

Example:

كَيْفَ : Squirrels,

هَوْلَ : haula

C. Maddah

Maddahor long vowels which are represented by a combination of a vowel sign (harakat) and a letter are transliterated using specific letters and diaritical marks, namely:

Harkat and Letters	Name	Letters and Sign	Name
ـَا ىَ	Fatḥah and alif or yes	ā	a and the line above
ـِي	Kasrah and yes	ī	i and the line above
ـُو	Ḍammah and wau	ū	U and the line above

Example:

مَاَت : *matte*

رَمَى : *light*

قِيْلَ: *Squirrel*

يَمُوْتُ : *São Paulo*

D. Ta Marbūṭah

There are two transliteration forms for *tā' marbūṭah*. First, when the *tā' marbūṭah* carries a vowel signfatḥah, kasrah, or ḍammahit is transliterated as (t). Second, when the *tā' marbūṭah* is silent or marked with a sukūn, it is transliterated as (h). For words ending with *tā' marbūṭah* that are followed by another word beginning with the definite article *al-* and both words are pronounced separately, the *tā' marbūṭah* is transliterated as *h*. Example:

رَوْضَةُ الاطْفَال : *Rauḍah al-aṭfāl*

الحِكْمَةُ : *to-Ḥikmah*

E. Syaddah (Tasydīd)

Shaddah, or *tashdīd*, which in Arabic script is indicated by the diacritical mark (ّ), is transliterated in this system by doubling the consonant (a geminate consonant) that carries the shaddah.

Example:

رَبَّنَا : *Rabban.*,

عَدُوٌّ : *'Squirrel'*

If the letterي with shaddah occurs at the end of a word and is preceded by a consonant bearing akasrah (ِ-), it is transliterated in the same manner as a *maddah* vowel, namely ī.

Example:

عَلِيّ : *Ali* (not *Aliyy* or *Aly*),

عَرَبِيّ : *Arabī* (not *Arabiyay* or *Araby*)

F. Definite Article

The definite article in the Arabic writing system is represented by the letters ال(*alif-lām ma'rifah*). In this transliteration guideline, the definite article is transliterated in the usual form, al-, whether it is followed by a *sun letter* (*ḥurūf shamsiyyah*) or a *moon letter* (*ḥurūf qamariyyah*). The transliteration of the article does not adjust to the pronunciation of the letter that follows it. The definite article is written separately from the word it precedes and is connected by a hyphen (-).

Example:

الشَّمْسُ : *Al-Syamsu* (not *Shay-Syamsu*),

البِلاَدُ : *Al-Bilādu*

G. Hamzah

The rule for transliterating the hamzah into an apostrophe (') applies only when the hamzah occurs in the middle or at the end of a word. However, when the hamzah appears at the beginning of a word, it is not represented in transliteration, because in Arabic script it is written in the form of an alif.

Example:

النَّوءُ : *Al-Nau'*,

شَيْءٌ : syai'un

H. Writing Arabic Words Commonly Used in Indonesian

Arabic words, terms, or phrases that require transliteration are those that have not yet been standardized in the Indonesian language. Words, terms, or phrases that have already become common and are part of the Indonesian vocabulary, or are frequently written in Indonesian texts, are no longer transliterated according to the rules above. Examples include *the Qur'an* (from *al-Qur'ān*), *sunnah, hadith, khusus,* and *umum*. However, if these words appear as part of a complete Arabic text, they must be fully transliterated. Example:

Fī ẓilāl al-Qur'ān

I. Lafẓ Al-Jalālah (الله)

The word *"Allah"*, when preceded by a particle such as a prepositional letter (*ḥarfjarr*) or other particles, or when functioning as a *muḍāfilayh* (in an iḍāfah/nominal phrase), is transliterated without the hamzah. Example:

دِيْنُ اللهِ : *Dīnullāh*

As for *tā' marbūṭah* at the end of a word that is annexed (*muḍāf*) to the *lafẓ al-jalālah*, it is transliterated with the letter [t]. Example:

هُمْ فِيْ رَحْمَةِ اللهِ : *Hum fī raḥmatillāh*

J. Capital Letters

Although the Arabic writing system does not recognize capital letters, in its transliteration the use of capital letters follows the rules of the current Indonesian spelling guidelines (EYD). Capital letters, for example, are used for the initial letter of proper names (persons, places, months) and the first letter at the beginning of a sentence. When a proper name is preceded by the definite article *al-*, the capital letter is applied to the initial letter of the proper name, not to the article. If it appears at the beginning of a sentence, then the letter A in the article *Al-* is written in capital form. The same rule also applies to the initial letter of the title of a reference that is preceded by the article *al-*, whether it is written in the main text or in the reference notes (footnotes, bibliography, and other citation formats).

Example:

Wa māMuḥammadunillārasūl, AbūNaṣral-Farābī

Syahru Ramaḍān al-lażī unzila fīh al-Qur'ān

Naṣīr al-Dīn al-Ṭūs

Abū Naṣr al-Farābī

TABLE OF CONTENTS

APPROVAL SHEET ..... **iii**
CONSULTATION PROOF ..... **iv**
MOTTO ..... **vi**
ACKNOWLEDGEMENT ..... **vii**
TRANSLITERATION GUIDELINES ..... **ix**
TABLE OF CONTENTS ..... **xvi**
TABLE LIST ..... **xix**
ABSTRAK ..... **xx**
ABSTRACT ..... **xxi**
ملخص البحث ..... **xxii**
CHAPTER I INTRODUCTION **1**
A.Background **1**
B.Statement Of Problem **8**
C.Objectives Of Research **9**
D.Benefits Of Research **9**
E. Operational Definition **11**
1. State Intervention **11**
2. Child Support Assistance **12**
3. Free Nutritious Eating Program (MBG) **12**
4. Maslahah Mursalah **13**
F. Writing Systematics **15**
CHAPTER II LITERATURE REVIEW **17**
A.Previous Research **17**
B.Theoretical Framework **28**
1. Maslahah Mursalah **28**
2. Free Nutritious Meal Program **33**
3. Child support **37**

4. Child Nutrition and Healthy Food in the Free Nutritious Eating Program 42

CHAPTER III RESEARCH METHODS 47

1). Types of Research 47

2). Research Approach 47

3). Research Location 48

4). Data Source 49

a. Primary Data Sources 49

b. Secondary Data Sources 49

5). Data Collection Methods 51

a. Interview 50

b. Documentation 52

c. Literature Review 53

6). Data Processing Methods 54

a. Data Checking 54

b. Data Classification 54

c. Data Verification 54

d. Data Analysis 55

e. Conclusion 55

CHAPTER IV RESULTS OF RESEARCH AND DISCUSSION 56

A.Overview of Research Locations 56

B.Implementation of Free Nutritious Food Program in Lowokwaru District, Malang City 57

1. Mechanism of Food Supply and Distribution 58

2. School Involvement in the Implementation of MBG 63

3. Students' Responses to the MBG Program 67

C. Conformity of the MBG Program with Nutritional Provisions and Children's Needs 71

D. Guardians' Views on the MBG Programme as a Benefit for Children's Welfare 78

E.Analysis of the MBG Program as Child Support Assistance From the Perspective of Maslahah Mursalah.....82

1. MBG as a Soul Preservation Pillow (*Hifz Al Nafs*) 83
2. MBG as a Rock Preservation of Reason (*Hifz Al Aql*)..... 85
3. MBG As Betuk Preservation of Offspring (*Hifz Al Nasl*)..... 87
4. MBG as Assistance for Child Support and Property Preservation (*Hifz Al Mal*).....88
5. MBG as *Maslahah Ammah*..... 90
6. Assessing Maslahah Mursalah and Mafsadah Potency in the Implementation of MBG.....91
***7.* MBG's Position as *Maslahah Hajjiyah and* His Attachment to *Maslahah Daruriyah* 92**
8. Final Assessment Of MBG As Child Support Assistance 93
F. Summary of Research Findings 95
CHAPTER V CONCLUSIONS..... 100
A.Conclusions..... 100
B.Recommendations 102
BIBLIOGRAPHY 104
CURRICULUM VITAE 115

TABLE LIST

Table 1.1 Differences and Similarities of Previous Research 26
Table 2.1 Interview Informants 50
Table 3.1 Map of Lowokwaru District Area 56
Table 4.1 Summary of Research Findings 96

ABSTRAK

Dawam Masrur, NIM 220201110149, 2026. **Intervensi Negara dalam Bantuan Nafkah Anak melalui Program Makan Bergizi Gratis Perspektif Maslahah Mursalah (Studi Kasus di Kecamatan Lowokwaru).** Skripsi, Program Studi Hukum Keluarga Islam, Fakultas Syariah, Universitas Islam Negeri Maulana Malik Ibrahim Malang.
Pembimbing: Prof. Dr. Hj Tutik Hamidah, M.Ag..

Kata Kunci: Intervensi Negara, Bantuan Nafkah Anak, Program Makan Bergizi Gratis (MBG), Maslahah Mursala.

Program Makan Bergizi Gratis (MBG) merupakan salah satu bentuk intervensi negara dalam pemenuhan kebutuhan pangan dan gizi anak usia sekolah. Kehadiran program ini menimbulkan persoalan mengenai hubungan antara tanggung jawab orang tua dalam pemenuhan nafkah anak dan peran negara dalam memberikan bantuan terhadap kebutuhan tersebut. Penelitian ini bertujuan untuk menganalisis pemenuhan standar gizi dalam pelaksanaan Program MBG, mengetahui pandangan orang tua terhadap MBG sebagai bentuk bantuan nafkah anak, serta menganalisis pelaksanaan MBG sebagai bentuk intervensi negara dalam perspektif maslahah mursalah.

Penelitian ini menggunakan metode penelitian empiris dengan pendekatan yuridis sosiologis. Data diperoleh melalui wawancara, observasi, dan dokumentasi terhadap pihak-pihak yang berkaitan dengan pelaksanaan MBG di Kecamatan Lowokwaru Kota Malang, khususnya di SDN Tlogomas 02 Malang dan SPPG Mojolangu. Data yang diperoleh dianalisis secara deskriptif-kualitatif. Hasil penelitian menunjukkan bahwa pelaksanaan MBG memberikan manfaat terhadap pemenuhan kebutuhan pangan dan gizi peserta didik selama berada di sekolah. Dalam perspektif *maslahah mursalah*, MBG memiliki kemaslahatan yang berkaitan dengan hifz al-nafs dan *hifz al-nasl*, serta memberikan manfaat pada aspek *hifz al-mal* melalui pengurangan sebagian beban pengeluaran keluarga. Berdasarkan cakupan manfaatnya, MBG memiliki karakter *maslahah ‘ammah* karena manfaatnya tidak hanya dirasakan oleh peserta didik, tetapi juga oleh orang tua, sekolah, dan masyarakat yang terlibat dalam pelaksanaannya. Adapun berdasarkan tingkat kebutuhan, kebutuhan pangan anak berkaitan dengan *daruriyyah*, sedangkan intervensi negara melalui penyediaan makanan di sekolah dapat dipahami sebagai bentuk hajiyyah bagi keluarga. Dengan demikian, Program MBG dapat dinilai sebagai bentuk intervensi negara yang mengandung kemaslahatan dalam membantu pemenuhan kebutuhan pangan anak, tanpa mengalihkan kewajiban nafkah orang tua secara keseluruhan.

.

.

ABSTRACT

Dawam Masrur, NIM 220201110149, 2026. **State Intervention In Providing Child Support Assistance Through The Free Nutritious Meal Program : A Maslahah Mursalah Perspective (A Case Study In Lowokwaru District),** Undergraduate Thesis, Department of Islamic Family Law, Faculty of Sharia, State Islamic University Maulana Malik Ibrahim Malang.

Supervisor: Prof. Dr. Hj. Tutik Hamidah, M.Ag.

Keywords: State Intervention, Child Maintenance Assistance, Free Nutritious Meal (MBG) Program, Maslahah Mursalah.

The Free Nutritious Meal Program is a form of state intervention aimed at fulfilling the food and nutritional needs of school-aged children. The implementation of this program raises questions regarding the relationship between parental responsibility for child maintenance and the role of the state in providing assistance to meet these needs. This study aims to analyze the fulfillment of nutritional standards in the MBG Program, examine parents' perspectives on MBG as a form of assistance in meeting children's maintenance needs, and analyze its implementation as a form of state intervention from the perspective of *maslahah mursalah*.

This study employs empirical legal research using a socio-legal approach. Data were collected through interviews, observations, and documentation involving parties related to the implementation of MBG in Lowokwaru District, Malang City, particularly at SDN Tlogomas 02 Malang and SPPG Mojolangu. The data were analyzed using a descriptive qualitative approach. The findings indicate that MBG contributes to meeting students' food and nutritional needs while they are at school. From the perspective of *maslahah mursalah*, the program provides benefits related to hifz al-nafs and *hifz al-nasl*, while also supporting *hifz al-mal* by reducing some of the financial burden on families. In terms of its scope, MBG constitutes *maslahah 'ammah* because its benefits extend beyond students to parents, schools, and the wider community involved in its implementation. Regarding the level of necessity, children's food needs fall under *daruriyyah*, while state intervention through the provision of meals at school can be understood as *hajiyyah* for families. Therefore, the MBG Program can be considered a form of state intervention that promotes public welfare by helping fulfill children's food needs without transferring parental responsibility entirely to the state.

الملخص البحث

دَوَام مَسْرُور، الرقم الجامعي: 220201110149، .2026 تدخل الدولة في المساعدة على نفقة الأطفال من خلال برنامج الوجبات الغذائية المجانية والمتوازنة من منظور المصلحة المرسلة (دراسة حالة في منطقة لووكوارو بمدينة مالانج). رسالة جامعية، قسم قانون الأسرة الإسلامي، كلية الشريعة، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرفة: الأستاذة الدكتورة الحاجة توتيك حميدة، الماجستير

الكلمات المفتاحية :تدخل الدولة، المساعدة على نفقة الأطفال، برنامج الوجبات الغذائية المجانية والمتوازنة، المصلحة المرسلة.

يُعد برنامج الوجبات الغذائية المجانية والمتوازنة أحد أشكال تدخل الدولة في تلبية الاحتياجات يُعَدُّ برنامج الوجبات الغذائية المجانية المتوازنة أحد أشكال تدخل الدولة في تلبية الاحتياجات الغذائية للأطفال في سن الدراسة. وتثير إقامة هذا البرنامج إشكالية تتعلق بالعلاقة بين مسؤولية الوالدين عن توفير نفقة الأبناء ودور الدولة في تقديم المساعدة لتلبية تلك الاحتياجات .وتهدف هذه الدراسة إلى تحليل مدى استيفاء المعايير الغذائية في تنفيذ برنامج ، والتعرّف على آراء الوالدين بشأن البرنامج بوصفه شكلاً من أشكال المساعدة في نفقة الأبناء، فضلاً عن تحليل تنفيذ البرنامج باعتباره شكلاً من أشكال تدخل الدولة من منظور المصلحة المرسلة.

تعتمد هذه الدراسة على منهج البحث القانوني التجريبي ذي المدخل الاجتماعي القانوني. وقد جُمعت البيانات من خلال المقابلات والملاحظة والتوثيق مع الأطراف ذات الصلة بتنفيذ برنامج في منطقة لووكوارو بمدينة مالانغ، ولا سيما في المدرسة الابتدائية الحكومية تلوغوماس مالانغ ومركز خدمات التغذية في موجولانغو. وحُلِّلت البيانات باستخدام المنهج الوصفي النوعي. وأظهرت نتائج الدراسة أن تنفيذ برنامج يسهم في تلبية الاحتياجات الغذائية للأطفال وتوفير الطعام لهم أثناء وجودهم في المدرسة. ومن منظور المصلحة المرسلة، يحقق البرنامج مصالح تتعلق بحفظ النفس وحفظ النسل، كما يسهم في حفظ المال من خلال تخفيف جزء من الأعباء المالية التي تتحملها الأسر. ومن حيث نطاق المنفعة، يتسم البرنامج بصفة المصلحة العامة (المصلحة العامة)، لأن فوائده لا تقتصر على الطلاب فحسب، بل تشمل أيضاً الوالدين والمدارس والمجتمع المشارِك في تنفيذه. أما من حيث درجة الحاجة، فإن الاحتياجات الغذائية للأطفال تندرج ضمن الضروريات، في حين يمكن فهم تدخل الدولة من خلال توفير الوجبات الغذائية في المدارس باعتباره من الحاجيات بالنسبة إلى الأسر. وبناءً على ذلك، يمكن اعتبار برنامج شكلاً من أشكال تدخل الدولة الذي يحقق المصلحة من خلال المساعدة في تلبية الاحتياجات الغذائية للأطفال، دون أن يترتب عليه نقل مسؤولية نفقة الأبناء عن الوالدين بصورة كاملة.

CHAPTER I
INTRODUCTION

A. Research Background

The Free Nutritious Meal Program (MBG) is a national policy initiated by the government to improve the quality of human resources by ensuring adequate nutrition for school children. Normatively, the policy is based on the state's responsibility to ensure the welfare of the community as mandated by the constitution and is strengthened through Presidential Regulation Number 139 of 2024 concerning the National Nutrition Agency.[1] In its implementation, MBG involves cross-sector coordination to ensure the distribution of nutritious food to students in various regions. This policy is projected to reach millions of school children as a form of fulfilling basic rights to food and health.[2] MBG is also understood not only as a social assistance program, but as an instrument of state policy and humanitarian initiatives that represent interventions in the fulfillment of family welfare at the most fundamental level.

The implementation of the Free Nutritious Meal Program (MBG) operationally refers to the Technical Guidelines (Juknis) issued by the National Nutrition Agency which regulates standards for nutritional composition, food safety, and intake distribution procedures for school

[1] Pasal 2 Peraturan Presiden Nomor 139 Tahun 2024 tentang Badan Gizi Nasional..
[2] Kementerian Koordinator Bidang Pembangunan Manusia dan Kebudayaan, "Program Makan Bergizi Gratis untuk Mendukung Penurunan Stunting," diakses melalui www.kemenkopmk.go.id, 22 Februari 2026.

children.[3] However, when these technical regulations are compared with field data, there is still a wide gap between ideal nutrition standards and progress in reducing stunting rates in various regions of Indonesia that are still above the national target.[4] Based on the 2025 health data report, the extent to which children's nutritional needs are met in remote areas is still far from the energy and protein adequacy indicators set out in the juknis due to distribution constraints and uneven quality of local foodstuffs.[5] The assessment of these indicators shows that the National Nutrition Agency's guidelines have not been fully able to respond to the challenges in the field, so that the effectiveness of this program in meeting child nutrition standards nationally has not yet reached the expected targets is discrepancy between formal regulations and empirical data. strengthens the argument that state intervention through MBG requires in-depth evaluation so that it is not merely an administrative policy whether that overlooks the substantive health benefits for children.[6]

The fulfillment of food in the Free Nutritious Meal Program (MBG) needs to be understood as part of assistance for child maintenance, because food is one of the basic needs included in the scope of child maintenance. Although this study does not focus on the study of nutrition science technically, the nutritional aspect is still an important measure to assess whether the food

[3] Kementerian Kesehatan Republik Indonesia, *Petunjuk Teknis Pemenuhan Gizi Anak Sekolah dalam Program Makan Bergizi Gratis*, (Jakarta: Kemenkes RI, 2025), hlm. 15-20.
[4] Badan Pusat Statistik, *Laporan Indeks Pembangunan Manusia dan Status Gizi Anak Indonesia 2025*, (Jakarta: BPS, 2026), hlm. 44.
[5] Ahmad Kurniawan, "Kesenjangan Nutrisi: Menakar Relevansi Juknis Kemenkes dengan Realita Stunting di Daerah Tertinggal," *Jurnal Kesehatan Masyarakat Indonesia*, Vol. 14, No. 1 (2026), hlm. 78.
[6] Siti Zubaidah, "Nutrition Intervention Policy Analysis: A Comparative Study of Regulation and Implementation," *Journal of Public Policy and Law*, Vol. 9, No. 2 (2026), p. 102.

assistance provided by the state can be regarded as a means of fulfilling children's basic needs. In MBG governance, the existence of nutritionists has a role as a party that ensures that menu planning, food selection, and food preparation remain within the appropriate standards for students.[7] However, the position of nutritionists in this study is not as the main object, but as a supporting element to see the quality of food assistance provided through MBG. Thus, the main analysis of the research is still directed at state intervention in child support assistance, while the nutrition aspect is used as an empirical indicator to assess the feasibility of the assistance in the perspective of *maslahah mursalah*.

Entering the beginning of 2026, the implementation of the Free Nutritious Meal Program (MBG) in various regions actually faces a number of problems that have caused public controversy. Several reports show that there are cases of food poisoning among students and distribution constraints due to transport fleet incidents, raising concerns about the standards of supervision and the quality of program implementation.[8] In addition to technical issues, polemics also emerged related to the size of the budget which reached trillions of rupiah and was considered to have the potential impact on the education sector and the welfare of educators.[9] The issue of social inequality is further strengthened

[7] Badan Gizi Nasional, *Pedoman Umum Sistem dan Tata Kelola Badan Gizi Nasional untuk Program Makan Bergizi Gratis*, Keputusan Kepala Badan Gizi Nasional Nomor 15.1 Tahun 2024, hlm. 45 dan 97..

[8] Ahmad Fauzi, "Analisis Anggaran MBG 2026: Dilema Antara Nutrisi dan Kesejahteraan Guru," *Jurnal Kebijakan Publik Indonesia*, Vol. 8, No. 1 (2026), hlm. 45.

[9] M. Sunu Probo Baskoro, "Terganggunya Pelaksanaan Pendidikan Di Daerah Terpencil Akibat Kebijakan Transfer Daerah Dan Alokasi Dana Pendidikan: Kasus Apbn 2025," *Jurnal Evaluasi Pendidikan (Jep)* 7, No. 4 (November 2025) Hal. 25.

when a comparison arises between the welfare of program implementing employees and the condition of honorary teachers, which then triggers criticism from some people. Based on these various phenomena, it can be said that MBG has not been fully running optimally, so it requires an evaluation to assess the effectiveness of state intervention in fulfilling child support according to the principles of welfare and social justice.

In Islamic family law, the fulfillment of child support is the obligation of parents, especially fathers, which includes basic needs such as food, clothing, shelter, and education according to ability.[10] This provision is affirmed in various works of fiqh literature and strengthened through Article 80 of the Compilation of Islamic Law and Law Number 1 of 1974 concerning Marriage which requires parents to maintain and educate their children until adulthood.[11] On the other hand, national law also guarantees children's right to food and nutrition as part of the basic right to grow and develop optimally.[12] Basically, basic human needs include clothing, food, and board, but food occupies a particularly important position because it is directly related to biological survival that cannot be postponed to fulfillment.[13] In the issue of parental incapacity or widespread social inequality, the state has the legitimacy to intervene to ensure that these rights are still fulfilled. Therefore, this study

[10] Wahbah az-Zuhaili, *Al-Fiqh al-Islami wa Adillatuhu*, Jilid VII (Damaskus: Dar al-Fikr, 1989), 789

[11] Indonesia, *Instruksi Presiden Nomor 1 Tahun 1991 tentang Penyebarluasan Kompilasi Hukum Islam*, Pasal 80 Ayat (4).

[12] Siti Maryam, "Hak Nafkah Anak dan Tanggung Jawab Orang Tua dalam Perspektif Hukum Islam," *Jurnal Hukum Keluarga*, Vol. 10, No. 2 (2025), hlm. 112

[13] Muhammad Syakir, "Hierarki Kebutuhan Daruriat dalam Hukum Islam: Prioritas Pangan terhadap Kesejahteraan Umat," *Jurnal Filsafat Hukum Islam*, Vol. 11, No. 2 (2025), hlm. 89.

highlights state intervention through MBG as a form of public legal involvement in helping to guarantee child support rights that have both religious and constitutional dimensions.

In the context of public policy, *maslahah mursalah* and the concept of child support provide legitimacy for the state to set policies for the benefit of the community. State intervention through the Free Nutritious Meal Program (MBG) can be analyzed as an effort to protect the soul (*hifz al-nafs*) and descendants (*hifz Al-Nasl*) to ensure the development of a healthy and high-quality generation.[14] However, the application of the principle of benefit requires effectiveness, precision of targets, and good management so as not to cause new mafsadat in the community. Therefore, this study will assess whether state intervention through MBG is really in line with the goals of maqashid al-sharia or requires normative evaluation to remain in the corridor of benefits.[15]

The implementation of the Free Nutritious Meal Program (MBG) in Malang City shows that the national policy still faces various challenges at the local level. During the early stages of implementation in 2025,[16] This program only reaches a certain number of schools even though the number of students in Malang City reaches tens of thousands, so its coverage is considered inadequate. Media reports and regional evaluations also note delays in the

[14] Jamaluddin ‘Athiyyah, *Nahwa Taf‘il Maqashid al-Syari‘ah* (Damaskus: Dar al-Fikr, 2001), 141
[15] Muhammad Yusuf, “Maqashid Syariah dalam Kebijakan Pangan Nasional,” *Jurnal Studi Islam dan Sosial*, Vol. 12, No. 1 (2026), hlm. 30
[16] Imam abu, Hai malang.com, “10 Sekolah Lokasi Program MBG di Kabupaten Malang,” https://haimalang.com/2025/01/06/program-makan-bergizi-gratis-di-kabupaten-malang/, diakses 20 Februri 2026.

expansion of the program and distribution limitations that have not touched all potential beneficiaries. Although local governments have prepared budget support through the Unexpected Expenditure (BTT) scheme, its technical realization still depends on operational instructions from the central government. These conditions show that there is a gap between national policy planning and implementation at the regional level.[17]

The implementation of the Free Nutritious Meal Program (MBG) in Lowokwaru District, Malang City is important to study because this program is in direct contact with the school environment as the main space for beneficiaries. Within the scope of schools, the implementation of MBG not only involves students as food recipients, but also teachers as parties who observe the distribution process and parents as family members who can assess the benefits of the program on children's food needs. Therefore, this research is narrowed down to a case study in schools in Lowokwaru District, Malang City, by involving teachers, students, and guardians of students as the main informants. The focus was chosen so that the research not only evaluates MBG as a state policy but also examines how the food assistance is understood by families and schools as part of assistance to meet child support. Thus, Lowokwaru District is not only placed as an administrative location, but

[17] Riski wijaya, Malang Times.com, "Pemkot Malang Siap Gunakan Dana Belanja Tak Terduga untuk Program Makan Bergizi Gratis," https://www.malangtimes.com/baca/329566/20250115/071400/pemkot-malang-siap-gunakan-dana-belanja-tak-terduga-untuk-program-makan-bergizi-gratis, diakses 20 Februari 2026..

as an empirical space to assess the relationship between state policies, children's needs, and the principle of benefit in Islamic family law.[18]

Several previous studies have discussed the fulfillment of child support from the perspective of Islamic family law, but generally still focus on parental obligations within the scope of the nuclear family.[19] Studies on maslahah mursalah in public policy have also been carried out, but have not specifically linked it to state social programs that directly touch child support rights.[20] In addition, research on the protection of children's rights in national law has not integrated much of the analysis of maqashid al-sharia as an evaluative framework for state intervention.[21] Until now, there have not been many studies that comprehensively examine the Free Nutritious Meal Program (MBG), especially in the context of its implementation in areas such as Malang City. In fact, the dynamics of the implementation of the program show that there are problems of effectiveness and accuracy of targets that require normative and empirical analysis. This gap is the background for this study to examine the legitimacy and limits of state intervention in child support assistance through the maslahah mursalah and maqashid al-syariah approaches.

---

[18] Santi wahyu, Lentera today.com, "Program Makan Bergizi Gratis di Kota Malang Masih Jangkau 500 dari 137.500 Siswa," https://lentera.co/post/item/212121/Program-Makan-Bergizi-Gratis-di-Kota-Malang-Masih-Jangkau-500-dari-137500-Siswa, diakses 20 Februari 2026.

[19] Bayu Kristanto , Thesis Efektivitas, efektivitas penerapan pasal 3 undang-undang nomor 13 tahun 2011 tentang penanganan fakir miskin perspektif maslahah mursalah (studi di dinas sosial kab. Pacitan) Fakultas Syariah UIN MALANG Jurusan Hukum Tata Negara, 2023, http://etheses.uin-malang.ac.id/60964/.

[20] Mawardi, Kebijakan Publik Pemerintah Dalam Perspektif Masalahah dan Prinsip Negara Hukum , Jurnal Kolaboratif Sains Vol 9 No. 1, Januari 2026

[21] Undang-Undang Nomor 35 Tahun 2014 tentang Perlindungan Anak.

Based on this description, this study aims to analyze the implementation of the Free Nutritious Meal Program (MBG) in Malang City as a form of state intervention in child support assistance. This study will examine how the policy is implemented at the regional level and its impact on the fulfillment of children's nutritional rights. In addition, this study aims to assess the suitability of the practice of implementing MBG in Malang City with the principles of maslahah mursalah and maqashid al-shariah, in particular *hifz al-NAFS* and *hifz al-Nasl*. This research will also identify the extent to which state intervention through the program is able to complement or replace the limited role of parents in fulfilling child support. Thus, this research is expected to produce an empirical analysis that can be the basis for evaluating MBG policies in the perspective of contemporary Islamic law.

B. Statement of Problem

From the background that has been explained, the researcher formulated the following research questions:

1. How is the Free Nutritious Meal Program (MBG) implemented as a form of state intervention in supporting child maintenance in Lowokwaru District, Malang City?
2. How can the implementation of the Free Nutritious Meal Program (MBG) as a form of state intervention in supporting child maintenance be examined from the perspective of maslahah mursalah?

C. Objectives of Research

Based on the research questions presented above, the objectives of this study are as follows:

1. To examine the implementation of the Free Nutritious Meal Program (MBG) as a form of state intervention in supporting child maintenance in Lowokwaru District, Malang City.
2. To analyze the implementation of the Free Nutritious Meal Program (MBG) as a form of state intervention in supporting child maintenance from the perspective of maslahah mursalah.

D. Benefits of Research

This section explains the benefits of the research. The expected benefits of this research are as follows:

1. Theoretical Benefits

This study, entitled *"State Intervention in Providing Child Support Assistance through the Free Nutritious Meal Program : A Maslahah Mursalah Perspective (A Case Study in Lowokwaru District)"* is expected to contribute to the development of the study of contemporary Islamic family law, especially in understanding the concept of *maslahah mursalah* as The basis of legal considerations for state policies related to the fulfillment of children's basic needs. This study seeks to show that *maslahah mursalah* is not only relevant in the normative discussion of Islamic law, but can also be used as an analytical framework to assess modern public policies that are not explicitly

addressed in the Qur'an, Sunnah, or other primary sources of Islamic law, but have the purpose of benefiting the community. Through this study, the Free Nutritious Meal Program (MBG) is analyzed as a form of state intervention that can be seen as beneficial if it is able to help fulfill children's livelihood, especially in the aspect of food, without eliminating the main responsibility of parents in the family. In addition, this research is expected to enrich the study of the limits and legitimacy of state involvement in family affairs based on the principle of benefit, so that social policies are not only assessed from the administrative side, but also from the extent to which the policy brings benefits and prevents harm to children. Thus, this research can be an academic reference for future research that discusses the relationship between Islamic family law, state social policy, and the application of *maslahah mursalah* in the context of modern society's life.[22].

2. Practical Benefits

Practically, this research is expected to contribute to local governments and policy makers in evaluating the implementation of the Free Nutritious Meal Program (MBG), especially in Lowokwaru District, Malang City. The results of this research can be considered in formulating policies that are more effective, on target, and in line with the principles of public welfare. In addition, this research is expected to provide insight for the public about the importance of collaboration between families and the state in guaranteeing

[22] Ahmad Imam Mawardi, *Fiqh Minoritas: Fiqh al-Aqalliyat dan Evolusi Maqashid al-Syari'ah dari Konsep ke Pendekatan* (Yogyakarta: LKiS, 2010), hal.87.

children's livelihood rights, especially in conditions of economic limitations. This research can also be a reference for academics and students of Islamic family law in understanding the limits and legitimacy of state intervention through the maslahah mursalah approach. Thus, this research is expected to be able to make a real contribution to strengthening social policies oriented towards child protection and the sustainability of the nation's generation.

E. Operational Definition

This section explains the operational definitions of the terms used in this study. Among them are the following:

1. State Intervention.

Linguistically, the term "intervention," according to the Great Dictionary of the Indonesian Language (KBBI), refers to intervene in a matter.[23] In the context of state administration, intervention refers to active actions or policies carried out by the government to influence, regulate, or control a certain field for the public interest. In this study, state intervention refers to the involvement of the government through public policy in meeting the basic needs of children, especially through the Free Nutritious Meal Program (MBG). The intervention is not interpreted as a total takeover of family responsibility, but as a form of state presence in ensuring community welfare when there are limitations or social inequality. Thus, state intervention in this

[23] Kamus Besar Bahasa Indonesia (KBBI) Daring, “Intervensi,” diakses melalui https://kbbi.kemdikbud.go.id

study is limited to social and preventive policies in the context of fulfilling child support rights.

2. Child support assistance.

In Islamic law, child support refers to the obligation of parents, particularly fathers, to provide for their children's basic needs especially fathers, to provide basic needs for children in the form of food, clothing, shelter, and education according to their ability.[24] This provision is affirmed in the Compilation of Islamic Law and Law Number 1 of 1974 concerning Marriage which requires parents to maintain and educate their children until adulthood. In the context of national law, child support is also related to the child's right to food and nutrition as part of the protection and welfare of children.[25] In this study, child support assistance is focused on the aspect of providing healthy and nutritious food as a basic need to support children's growth and development optimally. Therefore, child support assistance is not only understood as an individual family responsibility, but can also involve the role of the state in certain conditions.

3. Free Nutritious Meal Program (MBG).

The Free Nutritious Meal Program (MBG) is a government policy that aims to provide healthy and nutritious food to students as part of efforts to improve the quality of human resources and prevent stunting. This program is

[24] Wahbah az-Zuhaili, *Al-Fiqh al-Islami wa Adillatuhu*, Volume VII (Damascus: Dar al-Fikr, 1989), 789.
[25] Undang-Undang Nomor 35 Tahun 2014 tentang Perlindungan Anak.

carried out based on national policies coordinated by the National Nutrition Agency as stipulated in Presidential Regulation Number 139 of 2024. MBG in this study refers to the implementation of the program in Malang City as a case study location. The focus of the study is directed at the implementation mechanism, distribution effectiveness, and its impact on the fulfillment of children's nutritional rights. Thus, MBG is understood as a state social policy instrument that has legal, social, and religious dimensions.

4. Maslahah mursalah.

According to Imam Abu Ishaq al-Syathibi, *maslahah mursalah* refers to a form of public benefit arising in newly emerging issues for which no specific ruling is explicitly established in the *nass*, either to affirm or reject it. Nevertheless, such benefits must remain consistent (*al-munāsib*) with the general principles and objectives of Islamic law. Accordingly, a benefit does not necessarily have to be supported by a specific legal text that directly addresses the particular issue. Rather, it may be justified by its consistency with the broader body of Islamic legal evidence, which reflects the universal objectives of Islamic law. This compatibility serves as an essential foundation for ensuring that the benefits considered in legal reasoning are not merely based on subjective human interests but remain within the framework of the objectives and principles of Sharia.[26]

[26] Imron Rosyadi, "Pemikiran Asy-Syâtibî tentang Maslahah Mursalah," Profetika: Jurnal Studi Islam, Vol. 14, No. 1 (Juni 2013), hlm. 85. Artikel tersebut menjelaskan definisi maslahah mursalah menurut Asy-Syathibi dan prinsip kesesuaian kemaslahatan dengan tindakan syariat

According to al-Syathibi, the application of maslahah mursalah is more relevant to matters of muamalah (social and transactional affairs), as their underlying benefits can be examined through rational consideration. This differs from matters of worship (ibadah), which are governed by specific legal provisions. Furthermore, the benefits that may serve as considerations in determining Islamic legal rulings are closely related to the categories of *daruriyyah* and *hajiyyah*. *Daruriyyah* refers to essential human needs that must be preserved to sustain human life, while *hajiyyah* concerns needs that help alleviate hardship and provide ease in everyday life. The determination of such benefits may involve the fullest possible use of human reasoning, provided that it remains guided by the principles and objectives of Islamic law.[27]

In this study, *maslahah mursalah* serves as the analytical framework for examining the implementation of the Free Nutritious Meal Program (MBG) as a form of state intervention in supporting children's nutritional and food needs. The analysis focuses on whether the benefits generated by the program are consistent with the general objectives of Islamic law, particularly the preservation of life (*hifz al-nafs*), the preservation of progeny (*hifz al-nasl*), and the protection of wealth (*hifz al-mal*). In addition, this study considers the extent to which the program benefits the wider community and the level of necessity underlying the state's intervention. Accordingly, the concept of maslahah mursalah is employed to assess the extent to which the

[27] Imron Rosyadi, "Pemikiran Asy-Syâtibî tentang Maslahah Mursalah," Profetika: Jurnal Studi Islam, Vol. 14, No. 1 (Juni 2013), hlm. 86–87

implementation of MBG generates public benefits and prevents harm in supporting the fulfillment of children's maintenance needs, without diminishing the primary responsibility of parents to provide for their children.

F. Writing Systematics

In order to obtain a clear and systematic picture of the flow of discussion in this study, this thesis is organized into five chapters as follows:

Chapter I Introduction, This chapter provides a general overview of the research and introduces the main issues addressed in the study of the research. This chapter includes the background of the problem that explains the urgency of state intervention in fulfilling child support through the Free Nutritious Meal Program (MBG), problem formulation, research objectives, research benefits both theoretical and practical, operational definition, and systematics of thesis writing. This chapter serves as a starting foundation to understand the direction, focus, and novelty of research.

Chapter II Literature Review, This chapter contains the theoretical foundation used as the analytical framework of the study. The discussion in this chapter includes the theory of maslahah mursalah and the theory of child maintenance, and the theory of nutrition and food in the Free Nutritious Meal Program related to the legitimacy of state intervention in public policy. In addition, the concept of child support in Islamic family law and national law is also explained. The theoretical framework in this chapter is used to analyze the implementation of the Free Nutritious Meal Program (MBG) in Lowokwaru District, Malang City.

Chapter III Research Methods, This chapter describes the methods used in this empirical research. The discussion includes the types of empirical legal research with a juridical-sociological approach, research approach, research location in Lowokwaru District, Malang City, primary and secondary data sources, data collection techniques, and data processing and analysis techniques. This chapter aims to systematically explain how researchers obtain, process, and analyze data so that research can be scientifically accountable.

Chapter IV Research Results and Discussion, This chapter contains an overview of the implementation of the Free Nutritious Meal Program (MBG) in Lowokwaru District, Malang City as a case study location. In this chapter, the profile of the MBG policy at the regional level is explained, the implementation mechanism, the parties involved, and field findings related to the effectiveness and constraints of program implementation. Empirical data obtained through interviews and documentation will be presented descriptively as the basis for analysis in the next chapter.

Chapter V Closing, This chapter contains conclusions that are the answers to the formulation of problems based on the results of research and analysis that have been carried out. In addition, this chapter also contains suggestions that are expected to contribute to local governments, policymakers, and the development of contemporary Islamic family law studies. This chapter is a conclusion as well as a reflection on state intervention in fulfilling child support through the Free Nutritious Meal Program (MBG).

CHAPTER II

LITERATURE REVIEW

A. Previous Research

Reviewing previous studies is essential to establish the position and novelty of the studies carried out. In the context of state intervention and child support assistance, several previous studies have provided a conceptual foundation, although they have not specifically discussed the Free Nutritious Meal Program (MBG) in the perspective of maslahah mursalah and an empirical case study of one of the sub-districts in Malang City

First, an article entitled "Government Public Policy in the Perspective of Maslahah and the Principle of the State of Law"was written by Mawardi, Yudhi Hertanto, Iqlima Zahari, Fatma Faisal, and Johannes Triestanto**.** The research discusses the public policy of the Indonesian government through two main perspectives, namely the concept of Maslahah in Islamic law and the principles of the rule of law as the constitutional basis for the administration of government. This study uses a qualitative method with a literature study approach, namely by examining scientific journals, books, and relevant laws and regulations. The results of the study show that effective and equitable public policies must integrate the value of *maslahah* as a substantive orientation and the principle of the rule of law as a normative framework. Without a benefit orientation, public policy has the potential to lose social legitimacy, while without the basis of the rule of law, policies are vulnerable to abuse of power. Therefore, the study emphasizes that the synergy between

maslahah and the principle of the rule of law is an important condition in creating a responsive, fair, and sustainable public policy.[28]

The similarity of the research with this study lies in the use of the concept of *maslahah* as a basis for assessing public policies made by the state. Both studies argue that government policies must be supported by more than a formal legal basis, but must also bring real benefits to the community and prevent harm. As for the difference, Mawardi and his colleagues discuss public policy in general from the perspective of *maslahah* and the principle of the state of law, while this study more specifically discusses state intervention in child support assistance through the Free Nutritious Meal Program (MBG). In addition, this study not only sees MBG as a public policy, but also as a form of state assistance in fulfilling child support in the aspect of food in the perspective of Islamic family law and *maslahah mursalah*. Thus, this study has a more specific focus because it connects the concepts of *maslahah*, state intervention, and child maintenance obligations within the scope of schools in Lowokwaru District, Malang City.

Second, research journal article written by Nur Alifah from the State Islamic University of Maulana Malik Ibrahim Malang with the title "Tasarruf al-Imam Manutun bi al-Maslahah: An Analysis of Free Nutritious Eating Policy in the Era of Prabowo Subianto's Government"**.** The research discusses the Free Nutritious Eating Program (MBG) from the perspective of fiqh

[28] Mawardi, Yudhi Hertanto, Iqlima Zahari, Fatma Faisal, dan Johannes Triestanto, "Kebijakan Publik Pemerintah dalam Perspektif Maslahah dan Prinsip Negara Hukum," *Jurnal Kolaboratif Sains* 9, no. 1 (Januari 2026): 1451–1461.

siyasah with an emphasis on the rules *tasharruf al-imām 'alā al-ra'iyyah manūṭun bi al-maṣlaḥah*, which is the principle that leaders' policies towards the people must depend on benefits. This study uses a descriptive qualitative approach through literature studies and normative-theological analysis of the concept of maslahat and maqāṣid al-syarī'ah. The results of the study show that the MBG Program can basically be categorized as a policy that contains benefits value because it aims to respond to the problems of stunting, malnutrition, and inequality in health quality, especially for students and the poor. However, the study also found structural challenges in the implementation of MBG, especially the distribution of programs that are uneven and still tend to be concentrated in metropolitan areas or areas that are easy to reach. Therefore, the MBG program is considered legitimate according to sharia if it is implemented fairly, proportionately, favoring vulnerable groups, and does not stop as a purely symbolic policy.[29]

The similarity between the research and this research lies in the object of the study which both discuss the Free Nutritious Meal Program (MBG) as a form of state policy that is analyzed through the principle of benefits in Islamic law. Both also see that public policies must be assessed not only from the legal-formal aspect, but also from the extent to which the policy presents real benefits and prevents harm to society. As for the difference, Nur Alifah's research focuses more on the normative analysis of the MBG policy from the

[29] Nur Alifah, "Tasarruf al-Imam Manutun bi al-Maslahah: Analisis Kebijakan Makan Bergizi Gratis pada Era Pemerintahan Prabowo Subianto," *Al-Ikhtiar: Jurnal Studi Islam* 3, no. 1 (2025): 35–46

perspective of fiqh siyasah and rules *tasharruf al-imām 'alā al-ra'iyyah manūṭun bi al-maṣlaḥah*, while this research focuses on state intervention on child support assistance through the MBG Program in the perspective of maslahah mursalah. In addition, this research is empirical with a case study in Lowokwaru District, Malang City, especially through the view of teachers, students, and guardians in the school environment as parties directly related to the implementation of MBG. Thus, this research has novelty because it places MBG not only as a public policy, but also as a form of assistance for the fulfillment of child support in the study of Islamic family law.

Third, thesis research written by Syamsul Bahri ZR, a student of the Constitutional Law Study Program, Faculty of Sharia and Islamic Law, Parepare State Islamic Institute in 2025 with the title "Implementation of the Free Nutritious Meal Program in Pinrang Regency (Siyasah Syar'iyyah Analysis)"**.** The research discusses the implementation of the Free Nutritious Meal Program (MBG) in Pinrang Regency and analyzes its legal arrangements from the perspective of *siyasah syar'iyyah*. This research is a field research (*Field Research*) with a qualitative approach, using primary and secondary data sources obtained through observation, interviews, and documentation. The results of the study show that the implementation of the MBG Program in Pinrang Regency runs through the stages of planning, implementation, and supervision. Planning is carried out through initial coordination based on technical instructions, the implementation shows readiness from related parties, while supervision is carried out through direct monitoring to schools.

In addition, the study found that the level of school participation is relatively high because the principal, teachers, school committees, and parents of students also support the implementation of the program. In the perspective of siyasah syar'iyyah, the MBG Program is considered as a form of public benefit (*Maslahah 'Ammah*) because it aims to maintain the health of the younger generation, reduce stunting rates, and improve the quality of human resources.[30]

The similarity between the research and this research lies in the object of the study which both discuss the Free Nutritious Meal Program (MBG) as a state policy related to meeting the basic needs of the community, especially school children. Both also use the approach of Islamic law to assess whether the MBG policy brings benefits to the community. As for the difference, Syamsul Bahri ZR's research focuses more on the implementation of the MBG Program in Pinrang Regency and is analyzed using the perspective of siyasah syar'iyyah, while this study focuses on state intervention in child support assistance through the MBG Program in the perspective of maslahah mursalah. In addition, this study places MBG in the study of Islamic family law, especially as a form of state assistance for the fulfillment of child support in the aspect of food, with a case study in Lowokwaru District, Malang City through the perspective of teachers, students, and guardians. Thus, this study has novelty because it not only sees MBG as a public policy, but also as a

[30] Syamsul Bahri ZR, "Implementasi Program Makan Bergizi Gratis di Kabupaten Pinrang (Analisis Siyasah Syar'iyyah)" (Skripsi, Institut Agama Islam Negeri Parepare, 2025)

form of state involvement in helping to fulfill child support responsibilities according to Islamic family law.

Fourth, thesis research written by Bayu Kristanto, a student of the Constitutional Law Study Program, Faculty of Sharia, Maulana Malik Ibrahim State Islamic University, Malang in 2023 with the title "The Effectiveness of the Implementation of Article 3 of Law Number 13 of 2011 concerning the Handling of the Poor from the Perspective of Maslahah Mursalah (Study at the Social Service of Pacitan Regency)"**.** The study discussed the effectiveness of the implementation of Article 3 of Law Number 13 of 2011 concerning the Handling of the Poor in an effort to alleviate poverty in Pacitan Regency. The research method used was empirical juridical research with a sociological and conceptual approach, while the data collection technique was carried out through interviews, observations, and documentation. The results of the study showed that the regulations used have paid attention to the interests of the community and that the Social Service has an important role in the implementation of poverty alleviation programs. However, its implementation still faces obstacles in the form of weak supervision, facilities that are not in accordance with the needs of the community, miscommunication between the community and village officials, as well as cultural factors that are less active in ensuring the correctness of the data of aid recipients.[31]

[31] Bayu Kristanto, "Efektivitas Penerapan Pasal 3 Undang-Undang Nomor 13 Tahun 2011 tentang Penanganan Fakir Miskin Perspektif Maslahah Mursalah (Studi di Dinas Sosial Kab. Pacitan)" (Skripsi, Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2023).

The similarity of the research with this study lies in the use of perspective Maslahah Mursalah to assess state policies or programs related to community welfare. Both of them see that state policies are not enough to be assessed only in terms of formal legality, but must also be analyzed based on the benefits and harms caused to the community. As for the difference, Bayu Kristanto's research focuses on the effectiveness of handling the poor based on Law Number 13 of 2011 at the Pacitan Regency Social Service, while this study focuses on state intervention on child support assistance through the Free Nutritious Meal Program (MBG) in Lowokwaru District, Malang City. In addition, this study places MBG as a form of assistance to fulfill child support within the scope of Islamic family law, by involving teachers, students, and guardians of students as informants in the school environment.

Fifth, research journal article written by Wahijul Kadri and Nurul Hidayah Tumadi with the title "*Siyasah Shariyah* & *Fiqih Siyasah*"**.** The research discusses the concept of *siyasah syar'iyyah and fiqh siyasah* as part of Islamic law related to the regulation of the life of the community and the state. In the study, it is explained that *siyasah syar'iyyah* is a policy or action of the ruler that aims to bring people to the benefit and keep them away from damage. Policies in *siyasah syar'iyyah* must be carried out for the benefit of the wider community, chosen based on considerations of the common good, and be in the *ijtihadi* space when there is no qath'i postulate that explicitly regulates. This research also explains that *siyasah syar'iyyah* is closely related to the principle of *maslahah mursalah,* because state policies can be accepted as

long as they are in line with the goals of sharia and do not contradict the nash. Thus, *siyasah syar'iyyah* is understood as a normative basis that the state has the authority to make public policies to realize the benefits of society.[32]

The similarity between the research and this research lies in the use of the concept of benefit as a basis for assessing state policies from the perspective of Islamic law. Both place the policies of the ruler or the state as actions that must be directed to the interests of the community and must not contradict the principles of sharia. As for the difference, the research of Wahijul Kadri and Nurul Hidayah Tumadi focuses more on conceptual discussions about siyasah syar'iyyah and fiqh siyasah in general, while this research focuses on state intervention on child support assistance through the Free Nutritious Meal Program (MBG) in the perspective of *maslahah mursalah*. In addition, this research is empirical with a case study in Lowokwaru District, Malang City, so that it not only discusses the concept of state policy theoretically, but also looks at its application in the school environment through the perspective of teachers, students, and guardians. Thus, this research has novelty because it connects the concept of benefits in state policies with the issue of child support assistance in Islamic family law.

Based on the five previous studies above, it can be seen that the study of maslahah, public policy, *siyasah syar'iyyah*, and the Free Nutritious Meal Program (MBG) has been done a lot. Bayu Kristanto's research discusses

[32] Wahijul Kadri dan Nurul Hidayah Tumadi, "Siyasah Syariyah & Fiqih Siyasah," *Siyasah: Jurnal Hukum Tata Negara* 5, edisi II (Desember 2022): 55–65.

maslahah mursalah in the context of handling the poor, but has not studied the MBG Program and has not linked it to the concept of child support in Islamic family law. Nur Alifah's research has discussed MBG from the perspective of fiqh siyasah, but it is still normative in literature and focuses on the rules *tasharruf al-imām 'alā al-ra'iyyah manūṭun bi al-maṣlaḥah*, not on the relationship between the state, parents, and children in the fulfillment of livelihood. Syamsul Bahri ZR's research does discuss the implementation of MBG empirically, but the focus is on Pinrang Regency and is analyzed through the perspective of *siyasah syar'iyyah*, not *maslahah mursalah* in the study of Islamic family law. Meanwhile, the research of Wahijul Kadri and Nurul Hidayah Tumadi and the research of Mawardi and colleagues focus more on conceptual discussions of siyasah syar'iyyah, fiqh siyasah, maslahah, and public policy in general.

Thus, no studies have been found that specifically address state intervention on child support assistance through the Free Nutritious Meal Program (MBG) in the perspective of maslahah mursalah**,** especially with a case study in Lowokwaru District, Malang City. The main gap of this research lies in the position of MBG which is not only understood as a public policy or nutrition fulfillment program, but as a form of state assistance for the fulfillment of children's livelihood in the food aspect. This research also has novelty because it places teachers, students, and guardians as informants in the school environment to see how the MBG program is understood and felt by parties directly related to children. Therefore, this study seeks to fill the gap in

the study by connecting three main aspects, namely State Policies, Child Support Assistance, and Maslahah Mursalah within the framework of Islamic family law.

Table 1.1

Differences & Similarities of Previous Research

No.	Research title	Equations	Differences
1.	Bayu Kristanto**,** "The Effectiveness of the Implementation of Article 3 of Law Number 13 of 2011 concerning the Handling of the Poor from the Perspective of Maslahah Mursalah (Study at the Social Service of Pacitan Regency)"	Both use the perspective of maslahah mursalah to assess state policies or programs related to community welfare.	Bayu's research focuses on the effectiveness of handling the poor in the Social Service of Pacitan Regency, while this research focuses on state intervention on child support assistance through the MBG Program in Lowokwaru District, Malang City.
2.	Nur Alifah, "Tasarruf al-Imam Manutun bi al-Maslahah: An Analysis of Free Nutritious Eating Policy in the Era of Prabowo Subianto's Government"	Both discussed the Free Nutritious Meal Program (MBG) as a state policy analyzed through the principle of benefits in Islamic law.	Nur Alifah's research is normative in literature and uses the perspective of fiqh siyasah, while this research is empirical and places MBG as a form of child support assistance in the perspective of maslahah mursalah.

3.	Syamsul Bahri ZR**,** "Implementation of the Free Nutritious Meal Program in Pinrang Regency (Analysis of Siyasah Syar'iyyah)"	Both discussed the implementation of the MBG Program as a state policy related to the fulfillment of the basic needs of school children.	Syamsul Bahri's research is located in Pinrang Regency and is analyzed with siyasah syar'iyyah, while this research is located in Lowokwaru District, Malang City and is analyzed through maslahah mursalah in Islamic family law**.**
4.	Wahijul Kadri and Nurul Hidayah Tumadi**,** "Siyasah Syariyah & Fiqih Siyasah"	Both use the concept of benefit as a basis for assessing the policies or actions of the ruler from the perspective of Islamic law.	The research discusses siyasah syar'iyyah and fiqh siyasah conceptually, while this study specifically discusses MBG as a form of state intervention on child support assistance**.**
5.	Mawardi, Yudhi Hertanto, Iqlima Zahari, Fatma Faisal, and Johannes Triestanto, "Government Public Policy in the Perspective of Maslahah and the Principle of the State of Law"	Both discussed maslahah as a basis for assessing government public policies so that they have real benefits for the community.	Mawardi et al.'s research discusses public policy in general from the perspective of maslahah and the state of law, while this research is more specific to the MBG Program, child support assistance, and case studies in schools in Lowokwaru

			District, Malang City**.**

Based on the description of the previous research, it can be concluded that studies on child support, state intervention, and maslahah mursalah have been carried out separately. However, there has not been a study that comprehensively integrates the three in the context of the implementation of the Free Nutritious Meal Program (MBG) in Lowokwaru District, Malang City. This research addresses this gap and offers an original contribution of this research, which combines empirical and normative approaches in analyzing the legitimacy of state intervention through the perspective of maslahah mursalah.

B. Theoretical Framework

The theoretical framework is a conceptual foundation used to analyze and address the research questions. In this study, the theoretical framework functions as an analytical tool to assess the legitimacy of state intervention in child support assistance through the Free Nutritious Meal Program (MBG). Given that this research is empirical with a normative approach, the theory used not only explains the concept of Islamic law textually, but also provides an evaluative framework for modern public policy. Therefore, this study uses the theory of maslahah mursalah, the theory of child support, and child nutrition.

1. Maslahah Mursalah

Maslahah mursalah is one of the methods of Islamic legal reasoning (*istinbāṭ*) that is used to answer new problems that are not explicitly addressed in the primary Islamic legal texts (*naṣṣ*), both the Qur'an and the hadith. In general, maslahah can be understood as something that contains benefits and can reject harm. In the context of Islamic law, *maslahah* is not only measured based on human interests alone, but must remain within the framework of sharia goals. Therefore, *maslahah mursalah* is important in this study because the Free Nutritious Meal Program (MBG) is a modern state policy that is not specifically mentioned in the *nash*, but has the purpose of helping to meet the basic needs of children, especially in the aspect of food as part of child maintenance.[33]

Normatively, the basis of the thinking of *maslahah mursalah* can be attributed to several verses of the Qur'an that show that Islamic sharia was revealed to bring grace, ease, and eliminate difficulties for humans. One of them is found in QS. Al-Anbiya' verse 107: "And We did not send you Muhammad but to be a blessing to the whole world." This verse shows that the main mission of the *Shari'ah* is to bring grace and benefit to humans. In addition, QS. Al-Baqarah verse 185 affirms: "Allah wants ease for you and does not want hardship for you." This verse is the basis that Islamic law is not intended to make it difficult for humans, but to provide convenience within the limits of the Shari'a. QS. Al-Hajj verse 78 also states that Allah does not create narrowness in religion. Thus, the principles of ease, the elimination of

[33] Imron Rosyadi, "Pemikiran Asy-Syâtibî Tentang Maslahah Mursalah," *Profetika: Jurnal Studi Islam* 14, no. 1 (Juni 2013): 78–79.

difficulties, and the protection of human interests are the general basis for the use of *maslahah mursalah* in the determination of law.[34]

The derivative of the meaning of maslahah can be seen from several divisions. First, in terms of the level of need, maslahah is divided into three, namely *Maslahah Daruriyyah*, *Maslahah Hajiyyah*, and *Maslahah Tahsiniyyah*. *Maslahah daruriyyah* is the primary benefit related to the basic needs of human beings in this world and the hereafter. This *maslahah* includes the five main purposes of sharia, namely to protect religion, soul, intellect, descent, and property. *Maslahah Hajiyyah* is a secondary benefit that functions to improve basic needs and eliminate difficulties in human life. As for *Maslahah Tahsiniyyah* is a complementary benefit that aims to perfect human life to be better, worthy, and dignified. In this context, Al-Ghazali emphasized that *maslahah daruriyyah* must take precedence over *maslahah hajiyyah, and maslahah hajiyyah takes precedence over maslahah tahsiniyyah.*[35]

Second, in terms of content or scope of benefits, maslahah is divided into *Maslahah 'Ammah* and *Maslahah Khashah*. *Maslahah 'ammah* is the public interest that concerns the interests of many people or the majority of society. Meanwhile, *Maslahah Khashah* is a special benefit related to a particular personal or group interest. This division is important because if there is a conflict between the public interest and the private interest, then Islamic law

[34] Al-Qur'an, QS. Al-Anbiya' [21]: 107; QS. Al-Baqarah [2]: 185; QS. Al-Hajj [22]: 78.
[35]Hidayatullah, “Maslahah Mursalah Menurut Al-Ghazali,” 117–119..

prioritizes the public interest. In the context of state policy, this division is important because public policy is basically directed to present the public benefit, not just individual benefits.[36]

Third, in terms of its existence according to *sharia', maslahah* is divided into *Maslahah Mu'tabarah*, *Maslahah Mulghah*, and *Maslahah Mursalah*. *Maslahah mu'tabarah* is a benefit that is clearly supported by the postulates of sharia', both the Qur'an and the Sunnah. *Maslahah Mulghah* is a benefit that is rejected by the sharia' because it is contrary to the evidence. As for *Maslahah Mursalah* It is a benefit that there is no special evidence to support it and there is no special evidence that rejects it, but is substantially in line with the purpose of the Shari'a. From this division, the maslahah mursalah is in the middle: it does not have a special evidence, but it must still be subject to the general principles of the Shari'a.[37]

Therefore, Imam Ash-Syâtibî views *maslahah mursalah* as a benefit found in a new case that is not designated by a particular *nash*, but contains benefits that are in line with the actions of sharia'. According to Ash-Syâtibî, the suitability of a *maslahah* with *sharia'* does not always have to be supported by a specific stand-alone postulate, but can be based on a collection of evidences that show the existence of a general purpose of sharia. Thus, Ash-Syâtibî provides a wider space for the use of *maslahah mursalah* in resolving new problems, as long as these benefits do not conflict with the principles of

[36]Hidayatullah, “Maslahah Mursalah Menurut Al-Ghazali,” 119..
[37] Hidayatullah, " Maslahah Mursalah Menurut Al-Ghazali," 119–123

sharia.[4] Ash-Syâtibî also limits the use of maslahah mursalah to the issue of muamalah, not in the area of mahdhah worship. This is because the issue of muamalah can be traced for its rationality and usefulness, while worship is *ta'abbudi* and its procedures have been determined by sharia'. In addition, Ash-Syâtibî emphasized that maslahah mursalah is used for needs that are daruri and hajj. The needs of the hajj are related to the things that are the basis of human survival, while the needs of hajj are related to efforts to eliminate difficulties in life.[5] On this basis, state policies in the field of child welfare can be analyzed through maslahah mursalah because it includes the issue of muamalah that concerns the public interest and basic human needs.

In comparison, the thinking of Al-Ghazali and Ash-Syâtibî has a common point on the necessity that maslahah should not be contrary to the sharia. Both reject benefits that are based solely on human will without the measure of sharia'. Both also place maslahah as a way to safeguard the goals of Islamic law and prevent human beings from harm. However, there is a difference in emphasis between the two. Al-Ghazali emphasizes more on the normative limits of maslahah through the five main objectives of sharia and the conditions for its acceptance, while Ash-Syâtibî emphasizes the conformity of maslahah with the general pattern of sharia' actions which can be known through a collection of evidences and rational considerations in the life of muamalah.

In this study, maslahah mursalah is used as an analytical framework to assess state intervention in child support through the Free Nutritious Meal

Program (MBG). Based on Al-Ghazali's thought, MBG can be analyzed in terms of whether the program maintains the goals of sharia', especially the maintenance of the child's soul and offspring, and whether the program does not contradict the provisions of Islamic law. Meanwhile, based on Ash-Syâtibî's thought, MBG can be analyzed as a new problem in the field of muamalah that is not explicitly mentioned in the nash, but can be considered legitimate in terms of benefits if it brings real benefits, helps the basic needs of children, and eliminates family difficulties in fulfilling children's food.

Thus, maslahah mursalah in this study is not only understood as a normative theory, but also as a tool to read the relationship between state policies, child support, and family benefits. The MBG program is not necessarily considered beneficial just because it has good purposes, but must be seen from its implementation in the field. If the program really helps meet children's nutritional needs, is accepted by students, the benefits are felt by the student's parents, and does not cause harm in its implementation, then MBG can be considered a form of state intervention that is consistent with the principles of maslahah mursalah. On the other hand, if the implementation is not on target, is not feasible, or causes harm, then the value of the benefits needs to be criticized based on the measure of Islamic law.[38]

2. **Free Nutritious Meal Program.**

[38] Syarif Hidayatullah, "Maslahah Mursalah Menurut Al-Ghazali," *al-Mizan* 2, no. 1 (Februari 2018): 116

The Free Nutritious Meal Program (MBG) is a government policy designed to help meet the nutritional and food needs of the population, particularly children during their developmental years. Historically, the government's efforts to improve children's nutritional intake date back to previous administrations through the School Supplementary Feeding Program (Program Makanan Tambahan Anak Sekolah, PMT-AS), established under Presidential Instruction No. 1 of 1997. During President Joko Widodo's administration, efforts to improve nutritional intake were also carried out through various supplementary feeding programs targeting young children, pregnant women, and schoolchildren. However, the MBG program in its current form as a national policy was initiated under President Prabowo Subianto's administration and officially commenced on January 6, 2025. Its implementation was supported by the establishment of the National Nutrition Agency (Badan Gizi Nasional) under Presidential Regulation No. 83 of 2024 concerning the National Nutrition Agency.[39]

In practice, MBG provides free nutritious meals to students at various levels of education, early childhood education participants, pregnant women, breastfeeding mothers, and other designated beneficiary groups in accordance with government regulations. The program is implemented through Nutrition Fulfillment Service Units (*Satuan Pelayanan Pemenuhan Gizi*, *SPPG*), which are responsible for the entire food provision process, from procuring

[39] Instruksi Presiden Nomor 1 Tahun 1997 tentang Program Makanan Tambahan Anak Sekolah; Peraturan Presiden Nomor 83 Tahun 2024 tentang Badan Gizi Nasional.

ingredients and preparing meals to packaging and distributing them to beneficiaries. The National Nutrition Agency serves as the primary institution responsible for coordinating the program, while schools, local governments, nutrition professionals, and other relevant stakeholders support its implementation according to their respective responsibilities. The program is funded primarily through the State Budget (*Anggaran Pendapatan dan Belanja Negara, APBN*), supplemented by other lawful funding sources in accordance with Presidential Regulation No. 115 of 2025 concerning the Governance of the Free Nutritious Meal Program.[40]

Meeting nutritional standards is a central aspect of MBG implementation, as the meals provided are intended not merely to satisfy hunger but also to support the growth and development of beneficiaries. Accordingly, menu planning must take into account adequate levels of energy, protein, fat, carbohydrates, vitamins, minerals, and dietary fiber, according to the nutritional requirements of each beneficiary group. These requirements are further reinforced by National Nutrition Agency Regulation No. 5 of 2026 concerning Nutritional Standards for the Implementation of the Free Nutritious Meal Program. In addition to nutritional content, menu variety, portion sizes, food hygiene, preparation methods, storage, and distribution are equally important in maintaining food quality and safety. Thus, the success of the program depends not only on the availability of meals but also on whether

[40] Peraturan Presiden Nomor 115 Tahun 2025 tentang Tata Kelola Penyelenggaraan Program Makan Bergizi Gratis.

their nutritional composition and quality meet the needs of the intended beneficiaries.[41]

Beyond helping to meet nutritional needs, MBG is also connected to local economic activity and food security. The substantial demand for food supplies creates market opportunities for farmers, livestock producers, fishers, traders, and micro, small, and medium-sized enterprises (MSMEs) involved in the program's supply chain. The use of locally sourced food products may also increase demand for regional agricultural output, expand market access for local food producers, and support a more sustainable food supply. Nevertheless, these economic benefits depend on effective procurement management, price stability, and the involvement of local suppliers in program implementation. Research by Suprapto et al. (2025) indicates that MBG implementation should be understood in relation to program governance, institutional capacity, and its broader impact on society.[42]

In this study, the MBG Program is understood as a form of state intervention intended to support the fulfillment of children's nutritional and food needs by providing meals in school settings. Its implementation is examined by considering the applicable program regulations, nutritional standards, menu composition and variety, portion sizes, and the safety of the

[41] Peraturan Badan Gizi Nasional Nomor 5 Tahun 2026 tentang Standar Gizi dalam Pelaksanaan Program Makan Bergizi Gratis.
[42] Firre An Suprapto dkk., "A Policy Implementation Review of the Free Nutritious Meal (MBG) Program," The Journal of Indonesia Sustainable Development Planning 6, no. 2 (2025): 297–312

meals served to students. These aspects are then examined alongside observations and interviews with teachers, students, and parents to understand how the program operates and what benefits families derive from it. Accordingly, MBG is not examined solely as a nutritional policy but also as a form of state assistance in meeting children's basic needs, which are closely related to parental maintenance obligations from the perspective of Islamic family law.

3. **Child Support.**

Child support is an important part of Islamic family law because it is directly related to the obligations of parents in meeting the basic needs of children. In general, alimony can be understood as any form of giving that has a beneficial value or material value to meet the needs of people who are dependent on someone. In the family context, alimony is not only given to the wife, but also to the child as a party who has not been able to meet his own needs. The alimony includes basic needs such as food, clothing, shelter, education, health, and other needs that support the child's proper growth and development. Thus, child support cannot be understood narrowly as just a gift of money, but as the fulfillment of the child's life needs as a whole according to the ability of the obligated party.[43]

In Islamic family law, children are seen as a mandate as well as a gift from Allah SWT who has the dignity and dignity of being a complete human being.

[43]H.S.A. Al-Hamdani, *Risalah Nikah*, terj. Agus Salim, edisi ke-2 (Jakarta: Pustaka Amani), dikutip dalam "Tinjauan Umum Nafkah Anak," hlm. 31–33.

Therefore, children have the right to receive protection and guarantees for their rights, one of which is the right to maintenance. Child maintenance rights arise as a result of the legal relationship between parents and children born from marriage. The fulfillment of child support is the obligation of parents, especially the father as the party who is normatively positioned as the main person in charge of the family's needs. The fulfillment of child support rights also has an important value because it affects the physical, spiritual, and intellectual development of children, so that children can grow up into a quality generation.[44]

The normative basis of child support in Islam can be seen, among others, in QS. al-Baqarah verse 233 which explains the father's obligation to provide sustenance and clothing to mothers who breastfeed their children in a ma'ruf manner. The meaning of ma'ruf in the verse shows that the provision of alimony must be carried out properly, appropriately, and adjusted to the ability of the obligated party. This verse also shows that the fulfillment of children's needs, including food and breastfeeding needs, is part of the family's responsibility that should not be ignored. Therefore, the concept of child support in Islam is not only oriented to the civil relationship between father and child, but also contains the value of worship, moral responsibility, and protection of the child's survival.[45]

---

[44] Alfian Qodri Azizi, *Jaminan Hak Nafkah Anak dalam Hukum Keluarga Islam di Indonesia*, Tesis (Yogyakarta: Pascasarjana UIN Sunan Kalijaga, 2016),
[45] Al-Qur'an, QS. al-Baqarah [2]: 233

In Indonesia's positive law, the obligation to fulfill child support also has a juridical basis. Article 41 of Law Number 1 of 1974 concerning Marriage emphasizes that the dissolution of marriage does not remove the obligation of parents to maintain and educate children for the benefit of the child. Article 45 of the Marriage Law also stipulates that both parents are obliged to maintain and educate their children as best as possible, and these obligations remain valid until the child marries or can stand alone even though the parents' marriage has broken down. In the Compilation of Islamic Law, the obligation to support children is affirmed through several provisions, such as Article 80, Article 104, Article 105, and Article 156, which basically place the father as the party responsible for the costs of maintenance, breastfeeding, and child maintenance according to his ability.[46] The provisions of Article 45 of the Marriage Law are also contained in the official text of Law Number 1 of 1974, while Law Number 16 of 2019 is officially an amendment to the Marriage Law which is mainly related to the marriage age limit.

The scope of child support includes various needs that children need to live and develop reasonably. In some family law studies, child support not only includes food, clothing, and shelter, but also the cost of care, health, education, and other needs that support children's development. Even in a broader study, the fulfillment of child support is also related to psychological and social needs, such as affection, security, protection from discrimination,

[46] Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan, Pasal 41 dan Pasal 45; Kompilasi Hukum Islam, Pasal 80, Pasal 104, Pasal 105, dan Pasal 156.

and opportunities for children to obtain education and develop in a good environment. With such coverage, child support has both material and non-material dimensions at the same time.[47]

The amount of child support is basically not determined precisely in a certain nominal. The size of child support is adjusted to two main elements, namely the needs of the child and the ability of the obligated party, especially the father. This principle shows that child support must be proportional, that is, it must not be a burden beyond the ability of the breadwinner, but also must not ignore the basic needs of the child. In the context of post-divorce child support, the Supreme Court through SEMA Number 3 of 2015 even provides guidelines so that child support can be increased by 10% to 20% every year outside of education and health costs. This guideline shows that children's needs are dynamic and can increase with age, educational development, health, and children's living needs.[48]

Although child support is basically an obligation of parents, the existence of the state still has an important role in ensuring that children's rights are not neglected. This is because children are vulnerable legal subjects and need protection, especially when parents are unable to meet the needs of children optimally or when there is social inequality that causes some children to not have proper access to food, health, and education. In this context, state

[47] Alfian Qodri Azizi, *Jaminan Hak Nafkah Anak dalam Hukum Keluarga Islam di Indonesia*, hlm. 226–231.
[48] Muhammad Yogie Hidayatullah dan Ahsin Dinal Mustafa, "Penambahan Nafkah Anak Pasca Perceraian Perspektif Teori Keadilan Gustav Radbruch," *Sakina: Journal of Family Studies*, vol. 8, no. 1 (2024), hlm. 49–50 dan 62.

intervention is not intended to remove parental obligations, but rather to be present as a form of social protection so that children's basic rights are still fulfilled. Therefore, the fulfillment of child support is not only a private dimension in family relations, but also has a public dimension because it is related to the protection of generations and the welfare of society.[49]

Based on the theory of child support, the Free Nutritious Meal Program can be placed as a form of assistance in meeting children's livelihood needs, especially in the food aspect. MBG does not cover all forms of child support because child support also includes clothing, housing, education, health, nurturing, and social protection. However, MBG is still relevant to be analyzed as part of state intervention in helping to meet basic needs of children, because nutritious food is a basic need that is directly related to children's health, growth, and survival. Thus, the theory of child support in this study is used to assess the extent to which the MBG Program in Lowokwaru District, Malang City can be understood as state assistance for the fulfillment of one of the elements of child support, as well as how the program is related to the responsibility of the family, school, and state in ensuring child welfare.[50]

In this study, the concept of child support is an analytical knife to see the position of MBG as a public policy that touches the jurisdiction of the Islamic

[49] Alfian Qodri Azizi, *Jaminan Hak Nafkah Anak dalam Hukum Keluarga Islam di Indonesia*, hlm. viii dan 229–230.
[50] Muhammad Yogie Hidayatullah dan Ahsin Dinal Mustafa, "Penambahan Nafkah Anak Pasca Perceraian Perspektif Teori Keadilan Gustav Radbruch," hlm. 49–50.

family. The point of analysis lies not only in the food provided, but also in whether the program really answers the needs of the child, is right on target to students as beneficiaries, involves teachers and guardians of students as part of the educational environment, and is able to support the protection of children in aspects of health and welfare. Therefore, child support in this study is understood as a basic obligation that is initially attached to parents, but under certain conditions it can be assisted by the state through social policies oriented towards the benefit of children.

4. **Child Nutrition and Healthy Food in the Free Nutritious Eating Program.**

Child nutrition in this study is not positioned as a stand-alone health study, but as part of fulfilling the basic needs of children related to the concept of livelihood. In nutritional science, food is understood as a source of nutrients that the body needs to produce energy, build and maintain tissues, and regulate life processes. These nutrients play an important role in supporting the growth, development, endurance, and sustainability of normal organ function.[51] Therefore, the fulfillment of child nutrition can not only be seen as a biological need, but also as part of the responsibility of child maintenance. In the context of Islamic family law, children's food and nutrition needs can be linked to maintenance obligations, because

[51] Endy Bebasari Ardhana Putri, "Konsep Dasar, Paradigma dan Ruang Lingkup Ilmu Gizi," dalam *Ilmu Gizi dan Pangan (Teori dan Penerapan)*, ed. Arif Munandar (Bandung: Media Sains Indonesia, 2023), 1–2..

maintenance is not limited to giving money, but also includes life needs that ensure the continuity and welfare of children.

In general, nutrients are divided into macronutrients and micronutrients. Macronutrients include carbohydrates, proteins, and fats that function as a source of energy for the body, while micronutrients include vitamins and minerals that play a role in helping metabolism, absorption, and the digestive process so that other nutrients can function optimally. [52]In children's needs, the composition of these nutrients must be given in a balanced manner because childhood is a growth phase that requires sufficient intake of energy, protein, vitamins, and minerals. The book *Nutrition and Food Science* also explains that there[53]is a rapid growth period, children need to get more nutrients, especially energy, protein, and other nutrients, but still in the principle of balance. Thus, the food provided to children through the Free Nutritious Meal Program is not enough to be filling, but must meet the elements of nutritional quality, food safety, and suitability for children's needs.

Children's nutritional needs also need to be understood proportionally according to the child's age, gender, activity, and body condition. The nutritional adequacy figures of school-age children, for example, show that children aged 7–9 years need around 1,800 kcal of energy and 45 grams of

[52] Endy Bebasari Ardhana Putri, "Konsep Dasar, Paradigma dan Ruang Lingkup Ilmu Gizi," dalam Ilmu Gizi dan Pangan (Teori dan Penerapan), 3.
[53] Arif Munandar, ed., *Ilmu Gizi dan Pangan (Teori dan Penerapan)* (Bandung: Media Sains Indonesia, 2023), 79–80.

protein per day, while children aged 10–12 years need around 2,050 kcal of energy and 50 grams of protein per day.[54] The data shows that children's nutritional needs have a certain size that can be used as a reference in assessing the feasibility of food menus. Therefore, the Free Nutritious Meal Program in this study needs to be seen as an aid to meet part of the child's livelihood needs, not as a substitute for the total obligation of parents. The state is present through the program to help ensure that children have access to nutritious food, especially when some families are not able to meet children's nutritional needs optimally.

In addition to the aspect of nutrient content, food quality is also an important part of assessing nutritious food. The nutritional value of food is a determinant of food quality because it describes the benefits of nutrients for the body so that nutritional needs for biochemical processes and body defense can be met. Food quality is determined by nutritional content, food safety, and standards for food, food, and beverages.[55] In the context of the Free Nutritious Meal Program, this means that the food given to school children must meet nutritious, safe, hygienic, and suitable for consumption. If the food provided does not meet hygiene standards or is not in accordance with the needs of children, then the purpose of the program to provide benefits can be reduced, even potentially causing harm such as health problems or low children's acceptance of the food provided.

---

[54] Arif Munandar, ed., *Ilmu Gizi dan Pangan (Teori dan Penerapan)*, 181–182.
[55] Emilia, "Nilai Gizi Pangan, Kimia Pangan dan Karbohidrat Pangan," dalam *Ilmu Gizi dan Pangan (Teori dan Penerapan)*, ed. Arif Munandar (Bandung: Media Sains Indonesia, 2023), 497

The implementation of the food program for school children is also related to the food delivery system. Food implementation is a series of activities that include menu planning, food needs planning, budget planning, material procurement, reception, storage, processing, distribution, recording, reporting, and evaluation. The goal is to provide food in quantity and quality that meets nutrition, taste, hygiene and sanitation standards, and can be accepted by consumers.[56] Based on this concept, the implementation of MBG in schools is not enough only to be seen from the presence or absence of food distributed, but also needs to be seen from the process of preparing menus, food supervision, school involvement, student admission, and the views of parents of students on the benefits of the program. At this point, the role of nutritionists is important to help prepare menu standards, assess the adequacy of nutrients, ensure food safety, and provide an evaluation of the food received by children.

The correlation of the theory of child nutrition with the title of this study lies in its position as an empirical indicator to assess whether state intervention through MBG really provides benefits for children. The title of this study discusses "State Intervention on Child Maintenance Assistance through the Free Nutritious Meal Program from the Perspective of Maslahah Mursalah", so that nutrition theory is used to read the aspect of "nutritious eating" as a form of assistance in meeting the basic needs of children.

[56] Marianawati Saragih, "Manajemen Sistem Penyelenggaraan Makanan," dalam *Ilmu Gizi dan Pangan (Teori dan Penerapan)*, ed. Arif Munandar (Bandung: Media Sains Indonesia, 2023), 135–136.

Meanwhile, the theory of child support is used to assess that food is part of the child's life needs that must be met, and the theory of maslahah mursalah is used to assess whether the state intervention brings public benefits and prevents harm. Thus, the MBG Program can be understood as a form of state intervention that has a beneficial value if its implementation is able to help fulfill children's nutrition, ease the burden on parents, improve children's health, and does not cause negative impacts in the distribution and implementation process.

In the perspective of maslahah mursalah, the fulfillment of children's nutrition through MBG can be associated with the protection of the soul (*hifz al-nafs*), heredity (*hifz al-nasl*), and reason (*hifz al-'aql*). The protection of the soul can be seen from the state's efforts to maintain the health and immunity of children through proper food intake. The protection of heredity can be seen from the purpose of the program to support the growth and development of the children's generation so that they are not hampered by malnutrition. The protection of reason can be seen from the relationship between the intake of nutritious food and the ability of children to learn, concentrate, and participate in educational activities. Therefore, the theory of child nutrition in this study is a link between aspects of public policy, child support obligations, and consideration of benefits in Islamic law.[57]

[57] Hidayatullah, Syarif. "Maslahah Mursalah Menurut Al-Ghazali." al-Mizan, vol. 2, no. 1, Februari 2018, hlm. 115-136.

CHAPTER III

RESEARCH METHODS

Research methodology refers to the systematic procedures used by researchers to collect and analyze data in order to address a research problem.[58] Furthermore, this research uses the following types of research.

1) Types of Research

This study adopts an empirical legal research design with a socio-legal approach. Empirical legal research examines how legal provisions are implemented in society by observing actual practices in the field. The juridical aspect of this study is based on statutory regulations governing the implementation of the Free Nutritious Meal Program (MBG), particularly Presidential Regulation No. 83 of 2024 concerning the National Nutrition Agency, which provides the legal basis for the establishment of the institution responsible for the program; Presidential Regulation No. 115 of 2025 concerning the Governance of the Free Nutritious Meal Program, which serves as the legal foundation for its implementation; and National Nutrition Agency Regulation No. 5 of 2026 concerning Nutritional Standards for the Implementation of the Free Nutritious Meal Program, which provides guidelines for meeting nutritional requirements and maintaining food quality for beneficiaries. In addition, the program's technical implementation refers to the Decree of the Head of the National Nutrition Agency No. 401.1 of 2025

[58] Marinu Waruwu, "Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif dan Metode Penelitian Kombinasi" 7 (2023).

concerning the Technical Guidelines for the Governance of the Free Nutritious Meal Program.[59]

Meanwhile, the sociological approach is used to examine how the MBG Program operates within the social context of Lowokwaru District, Malang City, particularly at SDN Tlogomas 02 Malang and SPPG Mojolangu. The investigation focuses on food preparation and distribution practices, the extent to which the menus fulfill students' nutritional requirements, and the perspectives and experiences of teachers, students, parents, and program administrators regarding its implementation. Through interviews, observations, and documentation, this study seeks to understand how beneficiaries receive and experience the food assistance provided through MBG and how its benefits are experienced by families and the school community. Accordingly, the socio-legal approach connects the legal provisions governing the MBG Program with its actual implementation in society, while also examining the program's role as a form of state intervention in helping to meet of children's maintenance needs from the perspective of *maslahah mursalah*.

2) Research Approach

[59] Peraturan Presiden Republik Indonesia Nomor 83 Tahun 2024 tentang Badan Gizi Nasional; Peraturan Presiden Republik Indonesia Nomor 115 Tahun 2025 tentang Tata Kelola Penyelenggaraan Program Makan Bergizi Gratis; Peraturan Badan Gizi Nasional Nomor 5 Tahun 2026 tentang Standar Gizi dalam Pelaksanaan Program Makan Bergizi Gratis; Keputusan Kepala Badan Gizi Nasional Nomor 401.1 Tahun 2025 tentang Petunjuk Teknis Tata Kelola Penyelenggaraan Program Makan Bergizi Gratis

The approach used in this study is a qualitative approach with a case study method. The case study was chosen because the research focuses on one specific geographical area, namely Lowokwaru District, Malang City, in order to obtain an in-depth understanding of the implementation of MBG. This approach allows the researcher to analyze policy phenomena contextually and comprehensively. In addition, this study also uses a normative approach to assess the suitability of MBG practices with the principle of maslahah mursalah. With a combination of these approaches, the analysis can be carried out descriptively and evaluatively.

3) Research Location.

This research was conducted in Lowokwaru District, Malang City as a case study location for the implementation of the Free Nutritious Meal Program (MBG). The selection of the location was based on the implementation of the program, including the MBG SPPG Kitchen in Lowokwaru District in Malang City, and one of the schools that made the emergence of relevant dynamics and problems to be studied. Lowokwaru District, Malang City was chosen because it has the characteristics of an educational city with a large number of students. In addition, there are variations in community responses to the implementation of MBG that are interesting to analyze. Thus, the location of this study is relevant to the focus of the study of state intervention in fulfilling child support.

4) Data Source

To explore the problems being researched, researchers need to collect data from various sources. The sources searched are sources that include primary and secondary data.

a. Primary Data Sources

The data sources in this study consist of primary data and secondary data. The primary data source is the main reference used in the research and has juridically binding legal force. In this study, the primary data source is obtained from the informant. An informant is a person or group of people who provides information from what the researcher asks.[60] Primary data was obtained through interviews with related parties, such as program implementers in MBG's kitchen, nutritionists, schools, and students who are MBG beneficiaries.

Table 2.1

Interview informant

No.	Name	Departments	Instances
1.	Mr. Alam	Head of SPPG	SPPG MBG Mojolangu 02 Lowokwaru
2.	Mrs. Adel	SPPG Nutritionist	SPPG MBG Mojolangu 02 Lowokwaru
3.	Mrs. Rufiah	Teacher	SDN 02 Tlogomas
4.	Sena	Student	SDN 02 Tlogomas

[60] Muhaimin, Metode Penelitian Hukum, (Mataram: Mataram University Press, 2020), 89..

5.	Rasel	Student	SDN 02 Tlogomas
6.	Mr. Zain	Guardian of Student	SDN 02 Tlogomas

b. Secondary Data Sources

Secondary data were obtained from laws and regulations, policy documents, official government reports, and scientific literature related to maslahah mursalah and maqashid al-sharia. In addition, data were also obtained from media reports relevant to the implementation of MBG in Lowokwaru District, Malang City. Thus, the data used included normative and empirical aspects.

5) Data Collection Methods

The data collection technique in this study is carried out to obtain accurate and relevant information regarding the implementation of the Free Nutritious Meal Program (MBG) in Lowokwaru District, Malang City. Considering that this research is empirical with a qualitative approach, the data is collected through a combination of several techniques to produce a comprehensive picture. Data collection is carried out directly in the field or through searching relevant documents and literature. This technique aims to ensure that the data obtained reflects factual conditions while having a strong normative foundation. The data collection techniques in this study include interviews, observations, documentation, and literature Review.

a. Interview

Interviews were conducted in a semi-structured manner to informants who were directly related to the implementation of the Free Nutritious Meal Program (MBG) in Lowokwaru District, Malang City. The informants in question included the school, program implementers at the sub-district level, and parents of students as beneficiaries. The semi-structured technique was chosen so that the researcher has a set of guiding questions but while allowing informants sufficient opportunity to provide in-depth explanations according to their experiences. This interview aims to explore information about the implementation mechanism, effectiveness, constraints, and community response to the MBG program. The results of the interviews are then recorded and transcribed as analysis material.

b. Documentation

The documentation technique involves collecting relevant documents related to the MBG Program. These documents include laws and regulations, technical instructions from relevant ministries / *Standart Operational Procedur*, reports on the implementation of programs at the regional level, and statistical data on nutritional conditions and stunting. In addition, documentation also includes school archives and official reports relevant to the research. This technique aims to strengthen primary data obtained from interviews and observations. Thus, documentation is an important source of supporting data in this research.

c. Literature Review

The literature review was conducted by examining various written sources relevant to the focus of this study. These sources include books, scholarly journals, academic articles, statutory regulations, and previous research findings. Regarding legal research methodology, this study draws on the works of Mukti Fajar Nur Dewata and Yulianto Achmad, entitled *Dualisme Penelitian Hukum Normatif dan Empiris*, and Mestika Zed's *Metode Penelitian Kepustakaan*. Meanwhile, the substantive literature examined covers al-Syathibi's thought on *maslahah mursalah*, the concept of *maqashid al-syariah*, Islamic family law, particularly parental obligations to provide child maintenance, as well as studies on the Free Nutritious Meal Program (MBG). These sources were reviewed to establish the conceptual and normative foundations for understanding the relationship between parental responsibility for child maintenance and the state's role in supporting children's nutritional and food needs. The findings of the literature review were then used as an analytical framework for interpreting and connecting the empirical data obtained through interviews, observations, and documentation in Lowokwaru District, Malang City.

6) Data Processing Methods.

The data processing method in this study is carried out qualitatively, namely by describing the data in the form of sentences that are systematic, sequential, logical, and easy to understand. Data processing aims to compile data from interviews, observations, and documentation so that it is ready to be

analyzed in accordance with the focus of the research. The data processing process is carried out through several stages as follows:

a. Data Checking (*Editing*)

The first stage is data examination or editing, which is re-examining the data that has been obtained from the field to ensure its completeness, clarity, and relevance to the problem formulation. At this stage, the researcher selects the data from interviews and documentation that is directly related to the implementation of the Free Nutritious Meal Program (MBG) in Lowokwaru District, Malang City. Data that is not relevant to the focus of the research will be set aside so as not to interfere with the analysis process.

b. Data Classification (*Classifying*)

The next stage is data classification, which is grouping data based on a specific theme or category. The data is classified into several parts, such as the practice of implementing MBG, obstacles and program effectiveness, and the community's perspective on state intervention. This classification aims to make it easier for researchers to connect empirical data with the theoretical framework of maslahah mursalah and maqashid al-sharia.

c. Data Verification

The verification stage is carried out to ensure the validity and correctness of the data obtained. Verification is carried out through source triangulation, which is comparing the interview results data with official documents, laws and regulations, and relevant statistical data. This process aims to increase the

credibility and validity of the research so that the data used can be truly scientifically accountable.

d. Data Analysis

The analysis stage is carried out by describing the data in the form of a structured and logical narrative in accordance with a qualitative approach. Empirical data on the implementation of MBG in Lowokwaru District, Malang City is analyzed by associating it with the theory of maslahah mursalah, maqashid al-shariah, and the concept of state intervention in Islamic law. The analysis is carried out in a descriptive-analytical manner to assess the extent to which the policy is in line with the principles of child welfare and protection.

e. Concluding

The last stage is the drawing of conclusions based on the results of the analysis that has been carried out. Drawing Conclusions are formulated systematically as an answer to the formulation of research problems. In addition, the researcher also provides recommendations or suggestions that are relevant to the findings of the research as a contribution to the development of policies and the study of Islamic family law.

CHAPTER IV

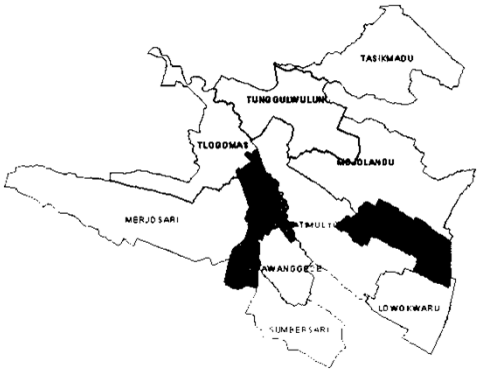
RESULTS OF RESEARCH AND DISCUSSION

A. Overview of Research Locations

This research was conducted at one school in Lowokwaru District, Malang City focusing on several aspects related to the implementation of the Free Nutritious Meal Program (MBG). The selection of one school as the location of the research was based on the character of empirical qualitative research with a case study approach, so that data depth is prioritized over the number of research sites. The school was chosen because it is a a direct point of interaction between state policy, program implementers, teachers, students, and parents. Thus, one school is considered sufficiently representative to illustrate the implementation of MBG as an aid to meet children's food needs within the scope of a case study in Lowokwaru District, Malang City.

Table 3.1

Map of Lowokwaru District Area



In this study, the school is the primary site of observation because the school is a place where food is received and consumed by students. Thus, the

school not only functions as a distribution location, but also an important point to see the acceptance, benefits, obstacles, and responses of the parties to the MBG program. Teachers have an important position because they know the process of food distribution and the response of students at school. Students are direct beneficiaries, while parents of students are family members who can assess whether the program helps meet children's food needs. In addition, the Nutrition Fulfillment Service Unit or the implementation of the MBG kitchen is also an important part because it is related to the process of supplying, processing, and distributing food.

The informants in this study include SPPG, SPPG nutritionists, teachers, parents, and students from the school where the research is located. In the design of this research method, the informants are indeed directed to SPPG employees, nutritionists, teachers of SDN Tlogomas 02, parents, and students from related schools. With the composition of the informants, this study is expected to be able to describe the implementation of MBG more comprehensively, both in terms of program providers, schools, students, and families.

B. Implementation of the Free Nutritious Meal Program in Lowokwaru District, Malang City

The implementation of the Free Nutritious Meal Program in Lowokwaru District, Malang City is basically part of the state's policy in providing nutritious food for students. In the context of this research, the implementation of MBG is not only seen as a food distribution activity, but as a form of state

intervention that has a relationship with the fulfillment of children's basic needs. Therefore, the discussion on the implementation of the program includes several aspects, namely menu planning, food provision, distribution process, school involvement, student acceptance, and obstacles that arise in its implementation.

Based on the results of data collection, the implementation of MBG in schools is carried out through coordination between the food provider and the school. the provider is responsible for food preparation and delivery, while the school helps to regulate the reception and distribution of food to students. In practice, teachers have the role of supervising the process of receiving food at school, ensuring that food reaches students, and observing students' responses to the menus provided.

In terms of food supply, the existence of nutritionists has an important position in ensuring that the menus given to students continue to pay attention to the principles of nutritional feasibility. However, in this study, the nutritional aspect is not placed as the main focus of health research, but as an indicator to see whether the food assistance provided by the state deserves to be called part of the assistance to fulfill child support. This is in line with the theoretical framework in my research which places the theory of child nutrition as one of the aids to read the aspect of "nutritious eating", while the theory of child support and maslahah mursalah remains the main basis for the analysis of Islamic family law.

1. **Mechanism of Food Supply and Distribution**

Based on the results of the research, the mechanism of providing food in the Free Nutritious Meal Program (MBG) at SPPG Mojolangu is carried out through several interrelated stages, ranging from food needs planning, menu preparation, receipt and inspection of foodstuffs, processing process, distribution, to distribution to students at school. The implementation of each of these stages involves a number of personnel with different tasks and responsibilities so that the food provided to students can be available according to the needs of the beneficiaries. The Head of SPPG Mojolangu, Mr. Alam, explained that the SPPG implementation structure consists of partners or foundations and the head of SPPG, which is then supported by several parts, including accountants, nutritionists, admins, field assistants, and other implementing personnel. At the time of the research, SPPG Mojolangu had as many as 49 employees. According to him, the division of labor is carried out based on the stages of work contained in the food supply process, starting from preparation, processing, distribution, to delivering food to schools.[61]

The process of providing food starts at night. Pak Alam explained that the preparation stage starts at around 19.00, especially for the process of receiving and preparing foodstuffs. Furthermore, the processing process begins at around 00.00. After the food is processed, the food then enters the ordering stage and is then handed over to the driver to be distributed to the beneficiary schools. The division of tasks is carried out in turns with a work system that has been adjusted to the implementation stages at SPPG. In determining the

[61] Pak Alam, Kepala SPPG Mojolangu, wawancara, Malang, 20 Mei 2026.

recipient schools, the SPPG also coordinates with related parties to ensure the number of students who receive MBG. Pak Alam explained that the collection of recipient data is carried out through coordination with the Lowokwaru District Babinsa and the school. After the data is obtained, the SPPG coordinates and collaborates with the school to re-confirm the number of beneficiaries. The data also includes information about certain conditions that need to be considered, including the presence of food allergies in students. Thus, the provision of food is not only based on the number of students, but also takes into account information about the conditions of the beneficiaries.

In the aspect of menu preparation, nutritionists have an important role in ensuring that the food provided is in accordance with the needs of the beneficiaries. Mrs. Adel as a nutritionist at SPPG Mojolangu explained that the task of nutritionists includes preparing menu designs and calculating calorie needs that are adjusted to the characteristics of the beneficiaries. The preparation of the menu is carried out within a certain period, taking into account the nutritional needs of students based on the age group. Mrs. Adel explained that the MBG menu is prepared by paying attention to the principle of balanced nutrition. The food components that are considered include carbohydrate sources, animal and vegetable proteins, vegetables, fruits, and milk. In addition to the food composition, the preparation of the menu also considers the Nutritional Adequacy Score (AKG) based on the age group of

the beneficiaries. This is due to the difference in nutritional needs between students based on the age and condition of each recipient.[62]

The difference in the age of students is also a consideration in determining the amount of food given. According to Mrs. Adel, SPPG distinguishes food portions into large portions and small portions. Large portions are intended for students in grade IV elementary school and above, while small portions are given to students in grade III elementary school and below. The distribution shows that there are efforts to adjust the amount of food to the age group of beneficiaries. In addition to paying attention to the content and amount of food, the process of providing MBG is also accompanied by supervision of the quality of foodstuffs. Mrs. Adel explained that food ingredients obtained from suppliers are inspected by related parties, involving admins and accountants. Inspections are carried out when the ingredients are received and re-noticed at the processing stage. The inspection is carried out because foodstuffs are components that are prone to deterioration in quality so supervision is needed before being used in the food production process.

The aspect of food hygiene and safety is also part of the food supply mechanism. According to Mrs. Adel, the food containers or ompreng used have been cleaned and sterilized before use. At the screening stage, officers also use equipment such as gloves, aprons, and masks to maintain food cleanliness and reduce the possibility of contamination during the sterilization process. In determining the type of menu, the SPPG also considers the

[62] Bu Adel, Ahli Gizi SPPG Mojolangu, wawancara, Malang,20 Mei 2026.

condition of the food so that it can survive until it is accepted and consumed by students. Mr. Alam explained that the menu is adjusted to the conditions of distribution and does not use types of food that are considered prone to damage, such as coconut milk or certain soupy foods. These considerations show that the preparation of the menu not only pays attention to the nutritional content, but also considers aspects of food safety and durability during the preparation and distribution process.

Based on this description, the mechanism for providing and distributing food at SPPG Mojolangu shows that there is a division of work stages starting from the preparation of ingredients, processing, processing, and distribution to schools. In the planning stage, nutritionists play a role in preparing menus by considering the nutritional needs and age groups of beneficiaries. Meanwhile, the SPPG supervises foodstuffs, cleanliness, sorting, and distribution processes. With this mechanism, the provision of MBG is directed so that the food received by students is not only available as free food, but also pays attention to nutrition, portion, hygiene, safety, and suitability with the conditions of the beneficiaries. These findings show that the process of providing MBG involves a series of interrelated stages. The quality of the food received by students is not only determined when the food arrives at school, but has started from the stage of menu planning and selection of foodstuffs. Therefore, the mechanism of provision and distribution is one of the important aspects in seeing the extent to which the MBG Program can provide benefits in meeting the food needs of students.

2. School Involvement in the Implementation of MBG

The implementation of the Free Nutritious Meal Program (MBG) at SDN Tlogomas 02 Malang not only involves the SPPG as a food provider, but also requires the involvement of the school in the process of receiving, distributing, supervising, and returning food containers. The school's involvement is an important part in ensuring that the food that has been provided by the SPPG can be received and consumed by students in accordance with the predetermined mechanism. Based on the results of an interview with Mrs. Rufiah as a teacher at SDN Tlogomas 02 Malang, the Free Nutritious Meal Program (MBG) has been implemented at the school since September 2025. Food from SPPG is delivered to the school in the morning, around 08.00. After the food arrives, the food is then grouped by class with the help of officers from SPPG. The process is carried out before the students' break time so that food is available when students enter mealtime.[63]

In the process of distributing food, the school has a role in ensuring that food can be distributed to students in each class. Mrs. Rufiah explained that the distribution of food is carried out by class and there are teachers who are in charge of supervising the process. Teachers who get picket assignments also help direct students in the process of distributing food. Before the food is consumed, students are directed to wash their hands and pray first. After that, students can start consuming the food that has been provided. The teacher's

[63] Bu Rufiah, Guru SDN Tlogomas 02 Malang, wawancara, Malang, 20 Mei 2026

involvement does not stop at the food distribution process. The teacher also supervises while students consume food. This supervision is needed to see the students' response to the food given, including whether the food can be consumed or there is still food left. According to Mrs. Rufiah, there are students who finish food when the menu given is according to their taste, while on certain menus there are still food that is not spent. In some circumstances, students even take home the remaining portion of the food, especially if there are certain food components that are preferred by their family members.

After the students finished eating, the school was also responsible for the process of collecting food containers. The teacher collected and tied the ompreng back that had been used. Furthermore, the ompreng was brought by the officer who was picketing to be handed back to the vehicle or MBG officer. Thus, the school not only acts as a place to receive food, but is also involved in the process of managing the container after the food is consumed by the students. In its implementation, the school also supervises the quality of the food received. Mrs. Rufiah said that in general, the portions, menu variations, cleanliness, and food feasibility were appropriate. However, on several occasions there were obstacles related to food conditions. One of the obstacles that has been found is chicken that still looks undercooked. In addition, there are also complaints from some parents about chicken that is reddish or fishy, the condition of the ompreng that has a certain smell, and

fruit that still has a small part of the stalk. Regarding these problems, the school submitted a report to the SPPG for follow-up.

According to Mrs. Rufiah, during the implementation of MBG at the school, no cases of food poisoning were found. The school also assessed that the program helped students while at school. According to her observations, after the existence of MBG, students did not show a condition of still being hungry when they were at school. However, at certain times there were still students who bought snacks in the canteen after receiving MBG. This condition shows that MBG has helped meet the students' eating needs while at school, even though the students' consumption needs do not completely stop after receiving food from the program. The school's involvement can also be seen from communication with the SPPG when problems are found in the implementation of the program. Mrs. Rufiah explained that the person in charge of the implementation of MBG at the school is the principal with the assistance of administrative staff and sports teachers. the school also communicates with the SPPG related to the implementation of the program and if there are things that need to be conveyed or improved.

In addition to carrying out technical functions in food distribution and supervision, the school also pays attention to the acceptance of students to the menu provided. Based on Mrs. Rufiah's experience, students have diverse tastes. Some menus such as dori fish tend to be less liked by some students. On the contrary, there are certain menus that are easier for students to accept.

According to her, this condition is one of the things that need to be considered in the provision of menus, because meals that have been nutritionally well balanced still need to consider the ability of children to receive and consume the food. Mrs. Rufiah also said that before the MBG program, the school had encouraged students to bring provisions from home. At that time, the lunch menu brought by students was relatively more diverse, including foods containing vegetables such as asem vegetables, spinach, and moringa. According to her observations, students can also receive the food. Based on this experience, he provided input so that the variety of MBG menus, especially vegetables, could be more diverse and not only in the form of vegetables processed by sautéing.

Based on the results of the interview, it can be understood that schools have an important position in the implementation of the MBG Program. The school functions as a liaison between the SPPG and students in the process of receiving and consuming food. The involvement includes food reception, division by class, supervision of students, collection of food containers, and submission of reports if problems are found. Thus, the implementation of MBG at the school level is a process that requires coordination between the SPPG and the school so that the goal of providing nutritious food for students can be carried out properly. The school's involvement also provides an idea that the success of the implementation of MBG does not only depend on the process of providing food at SPPG. Student response, teacher supervision, communication with the SPPG, and follow-up to complaints are part of the

series of program implementation. These findings are then the basis for seeing how the food provided through MBG is really received and utilized by students as part of fulfilling their food needs.

3. Students' Responses to the MBG Program

Students are direct beneficiaries of the Free Nutritious Eating Program (MBG), so that student responses are one of the important aspects in seeing the implementation of the program in the school environment. The response is not only related to the preference for the food provided, but also includes the adequacy of portions, food conditions, eating habits, and benefits felt by students after the MBG program. Based on the results of interviews with students of SDN Tlogomas 02 Malang, it was found that there was a positive responses to the implementation of the program, although there were several notes regarding the type of menu provided. One of the students interviewed was Sena, an 11-year-old grade V student of SDN Tlogomas 02 Malang. Sena had learned about the MBG Program and said that she liked the program, especially when the food provided was according to her taste. According to Sena, some types of fish dishes are generally accepted when their taste suits students' preferences. However, there are also certain types of food that are not preferred, such as dori fish and catfish. This shows that students' acceptance of the food given is not always the same and is influenced by each child's taste.[64]

[64] Sena, peserta didik kelas V SDN Tlogomas 02 Malang, wawancara, Malang,20 Mei 2026.

In terms of the adequacy of portions, Sena considered that one portion of MBG food she received was enough to satisfy hunger while at school. She even observed that some of her classmates did not always finish all the rice given because they felt that the portion was quite large. According to her experience, when she was sick and could not consume MBG food as usual, she brought her own provisions from home. This condition shows that the food provided through the MBG program has become part of students' consumption patterns while at school. Before the MBG program, according to Sena, there were still students who brought provisions from home. However, after the program, the habit of bringing provisions decreased. MBG food then became a source of food consumed by students during the first break. Sena also explained that after consuming MBG food, at the next break time she no longer felt hungry. In addition to the benefits in meeting food needs, Sena felt the economic benefits indirectly. He explained that before MBG, his pocket money was more often used up because it was used to buy food or snacks at school. After the existence of MBG, his pocket money became more economical because the need for meals at a certain time was available through the program. According to him, the MBG program needs to be continued because it provides benefits for students.

A positive response was also seen from Resel, a first-grade student of SDN Tlogomas 02 Malang. Unlike Sena who was in the upper class of elementary school, Resel gave an overview of the experience of early grade students in receiving MBG food. Resel said that he liked the various menus given,

including chicken, tofu, noodles, milk, and various types of fruits such as grapes, oranges, bananas, melons, and watermelons. He also mentioned several other types of food that he had received in the program. Although in general he liked the food given, Resel admitted that there were some menus that were sometimes not spent. One of the experiences he conveyed was when he got a noodle and meatball menu on Friday. At that time, he did not finish the whole meal and chose to take only the fruit. Some of the food that was not eaten was then given to his friend. However, Resel explained that in general, the food given can be spent because he thinks the food has a good taste. In terms of food adequacy, Resel also said that the existence of MBG made him not always need to buy food in the school canteen. He sometimes brought a pocket money of IDR 2,000 to IDR 5,000, but on some occasions he did not bring pocket money because he had received food from the MBG program. This condition shows that the existence of the program has changed the needs of students to buy food while at school.[65]

Resel also showed a positive response to the sustainability of the program. When asked about the sustainability of MBG, he expressed his desire for the program to continue to be given every year. This shows that from the perspective of students, MBG is not only seen as food that is received for free, but has become part of the experience and eating habits while in the school environment.

[65] Resel, peserta didik kelas I SDN Tlogomas 02 Malang, wawancara, Malang, 20 Mei 2026.

Based on the results of the two interviews, it can be seen that the students' response to the MBG Program generally shows positive acceptance. Students feel benefits in the form of the availability of food while at school, the need to buy food in the canteen, and the reduced expenditure on pocket money to buy food. In terms of sufficiency, the students interviewed assessed that the portion of food provided was sufficient to meet their eating needs during learning activities at school. However, the results of the interviews also showed that the acceptance of the menu was not completely uniform. Some types of food are still not preferred by certain students, such as dori fish, catfish, and certain menus that contain noodles and meatballs. In addition to the taste factor, there are also students who do not consume food because they feel full or do not like certain components of the menu provided. These findings show that food fulfillment through MBG is not only related to the availability of food and the number of portions, but also to the level of acceptance of students to the food provided.

Thus, the students' responses show that the MBG Program has provided direct benefits in meeting food needs while at school. However, the sustainability of the program needs to be accompanied by an evaluation of the variety and acceptance of the menu so that food that has been designed based on nutritional needs can be consumed optimally by students. The findings regarding the students' responses are then one of the bases in assessing the extent to which the MBG Program provides benefits in meeting children's food needs.

C. Conformity of the MBG Program with Nutritional Provisions and Children's Needs

The Free Nutritious Meal Program (MBG) is basically not only aimed at providing food to students, but is also directed to help meet the food and nutrition needs of children while in school. Therefore, the existence of food provided free of charge cannot by itself show that the program has met the needs of children. This suitability needs to be seen from several aspects, including the composition of the menu, the number of portions, the cleanliness and safety of food, and the acceptance of students to the food provided. In this study, the assessment of nutritional aspects was not carried out through laboratory examinations, but based on information from SPPG nutritionists, schools, students, and findings regarding the implementation of the program in the field.

Based on the results of an interview with Mrs. Adel as a nutritionist at SPPG Mojolangu, the preparation of the MBG menu was carried out by considering the nutritional needs of the beneficiaries based on the age group. The nutritionist has a role in preparing the menu design and calculating the calorie needs of the beneficiaries. The preparation of the menu pays attention to the principle of balanced nutrition which includes sources of carbohydrates, animal and vegetable proteins, vegetables, fruits, and milk. In addition, the needs of students are also adjusted to the Nutritional Adequacy Score (AKG) based on the age group. This information shows that from the aspect of menu

planning, there are efforts to adjust the food provided to the needs of students. This is important because the nutritional needs of children cannot be equalized for all age groups. Early grade elementary school students have different needs from upper-class and higher education students. Therefore, the existence of portion distribution and age considerations in the preparation of the menu shows that the provision of food in the MBG program has taken into account the characteristics of the beneficiaries.

From the aspect of food composition, the nutritionist's statement shows that the food provided is not only oriented towards fulfilling satiety. The menu is designed by paying attention to the existence of several food groups, namely carbohydrates, animal and vegetable proteins, vegetables, fruits, and milk. Thus, the food provided has a wider component than just staple foods. This condition shows that there is an effort to make MBG a food aid that has nutritional value and not just as a substitute for snacks or snacks for students. The next aspect that can be used to see the suitability of the program is the portion of food. Based on the information of the SPPG Mojolangu nutritionist, there is a difference in portions between students in grade III of elementary school and below and students of grade IV of elementary school and above. The portion is adjusted to the age group of beneficiaries. This finding was then strengthened by the experience of Sena, a student of grade V of SDN Tlogomas 02 Malang, who said that one serving of MBG food according to her experience was enough. He even saw some of his friends not finishing all the rice given because they felt full.

The information gives an idea that from the perspective of the beneficiaries, the portion of food provided has been able to meet the eating needs of students while at school. The same thing can also be seen from the statement of Mrs. Rufiah as a teacher of SDN Tlogomas 02 Malang. According to her observation, after the existence of MBG, students did not show a condition of still being hungry when they were at school. Even so, some students still buy snacks in the canteen at the next time. Thus, MBG can be understood to have helped meet the eating needs of students during school hours, although it does not mean that all children's consumption needs throughout the day have been met through the program. In addition to the menu and portions, the suitability of the program also needs to be seen from the aspect of cleanliness and food safety. Mrs. Adel explained that the inspection of food ingredients is carried out when the ingredients are received and re-considered in the processing process. This is done to maintain the quality of the foodstuffs used. At the screening stage, officers also use equipment such as gloves, aprons, and masks. The food containers or ompreng used are also cleaned and sterilized before use.

The findings show that aspects of cleanliness and food safety have become part of the mechanism for implementing MBG. This is important because food that has a good nutritional composition will not provide optimal benefits if it is not in a condition suitable for consumption. With the inspection of food ingredients and the implementation of hygiene in the process of disciplining, there are efforts from the SPPG to keep food suitable for students to be given.

However, the results of the study also show that the implementation of the program still has several records in terms of food safety and quality. Mrs. Rufiah said that on several occasions chickens that still looked undercooked. In addition, there were complaints from several parents about reddish and fishy chickens, as well as certain conditions in the food and fruit containers received. The complaints were then submitted to the SPPG for follow-up. The findings showed that although in general the food was considered feasible, the supervision process was still necessary because in the implementation in the field certain problems could still be found.

In this case, the statement of the Head of SPPG Mojolangu also shows that there are efforts to maintain the quality of food during the supply and distribution process. Mr. Alam explained that the menu also considers food security during the distribution process. Types of food that are easily damaged, such as coconut milk or certain soupy foods, are avoided so that the food remains in a decent condition when it reaches students. Thus, food safety is not only considered during processing, but also a consideration in determining the type of menu given.

Furthermore, the suitability of MBG with the needs of children can also be seen from the level of acceptance of students. This is important because food that has been designed with nutritional needs in mind does not necessarily provide optimal benefits if not consumed by the beneficiaries. Based on an interview with Sena, there are several types of food that are not liked by

students, such as dori fish and catfish. He also said that there are certain conditions when students do not finish the food given. This information is in line with the results of the interview with Mrs. Rufiah who explained that students' responses to the menu vary. Students tend to finish food if the menu given is in accordance with their tastes. On the other hand, in certain foods there are still leftovers. One example conveyed is dori fish which tends to be less liked by some students. This shows that the fulfillment of nutritional needs through MBG is not only determined by the quality of the menu according to the calculations of nutritionists, but also by the ability of the food to be accepted and consumed by children.

Although there are variations in acceptance of the menu, the results of an interview with Resel, a grade I student of SDN Tlogomas 02 Malang, showed that in general there was a positive reception to the program. Resel mentioned various menus that he liked, such as chicken, tofu, noodles, milk, and several types of fruit. He also explained that the food given can generally be consumed because he thinks the food is delicious. This shows that there is a menu that is successfully accepted by students and consumed as part of their eating needs at school.

Based on all these findings, it can be seen that the suitability of the MBG Program with nutritional provisions and children's needs can be seen from several indicators that have been met. First, from the menu aspect, there is planning carried out by nutritionists by considering age groups, calorie needs,

AKG, and balanced nutritional composition. Second, from the portion aspect, there is a division of portions based on age groups and the interviewed students assessed that the food provided was sufficient to meet their dietary needs while at school. Third, from the aspect of hygiene and safety, there were food inspections, the use of hygiene equipment in the planning, and supervision of food conditions. Fourth, from the aspect of acceptance, most of the experience gained showed that students could receive and consume MBG food, even though there were several types of menus that were not preferred.

Thus, based on the empirical data obtained in this study, the MBG Program at SDN Tlogomas 02 Malang can be considered to have met the feasibility aspect as food assistance for children, especially in terms of menu planning, portion adjustment, cleanliness, safety, and food provision during school hours. However, this conformity is not without notes. There are still problems with the acceptance of certain types of menus and several incidents related to food quality which are then reported to the SPPG. Therefore, the fulfillment of nutritional needs in MBG needs to be understood as a process that requires continuous evaluation, especially so that food that has been designed based on nutritional needs can really be consumed optimally by students.

From the perspective of Islamic family law, the findings have relevance to the concept of child support. Food is one of the basic needs that must be met in children's lives. In the context of this study, MBG cannot be positioned as a

substitute for parental support obligations as a whole. However, when the state provides nutritious food that children can consume while they are in school, the program provides real assistance to one of the basic needs of children, namely food needs. Thus, the existence of MBG can be understood as a form of state intervention that helps meet children's needs without eliminating the position of parents as parties who still have the main responsibility for child support.

This position is increasingly evident from the experience of students who feel a reduction in the need to buy food at school. Sena said that before MBG, the pocket money was more often used, while after getting food from the program, the pocket money became more economical. These findings show that the benefits of MBG are not only felt in the form of food availability, but can also indirectly reduce expenses related to children's food needs while at school.

Therefore, based on the results of the study, it can be concluded that the MBG Program at the research site is suitable for children's food needs within the limits that can be observed through empirical research data. The program has shown that there are efforts to fulfill nutrition through menu planning by nutritionists, adjustment of portions based on age, the implementation of food hygiene and safety, and food acceptance by students. Although there are still some shortcomings in menu variety and food quality on certain occasions, these shortcomings do not eliminate the benefits of the program as a whole,

but rather become a part that needs to be evaluated so that the goal of meeting children's food and nutrition needs can be achieved more optimally.

D. Guardians' Views on the MBG Programme as Child Support Assistance

Child support is basically a form of parental responsibility in meeting the basic needs of children. These needs are not only related to food, but also include various other needs that support children's life, health, education, and growth and development. In the context of this study, the Free Nutritious Meal Program (MBG) is placed as a form of state intervention that provides assistance to meet children's food needs, especially while the child is in the school environment. Thus, it is important to see how parents as parties who have responsibility for children's livelihood view the existence of the program. Based on the views of parents, the MBG Program is seen as providing benefits in helping to meet children's food needs while at school. Mr. Zein as a parent of SDN Tlogomas 02 Malang views that the food provided through the MBG program is very helpful for parents in meeting their children's food needs. According to him, when children get food at school, parents become more helpful because children's food needs during school hours have received support from government programs. [66]

According to Mr. Zein, the assistance also provides benefits in reducing the burden of family expenses. Before the MBG program, children's food

[66] Pak Zein, Wali Murid SDN Tlogomas 02 Malang, wawancara, Malang, 20 Mei 2026

needs at school could be met through provisions prepared by parents or money given to children to buy food. With the existence of MBG, some of these needs have been provided by the program, so that parents' expenses for children's food needs while at school can be reduced. Although the reduction does not mean that all children's food needs are the responsibility of the state, the existence of MBG is still felt as assistance that eases the burden on parents. This view shows that the benefits of MBG for families are not only felt in the form of providing food directly to children, but also in the form of reducing part of the economic burden of parents. This condition becomes relevant to the concept of child support because food is one of the basic needs that must be met in children's lives. When some of the children's food needs while at school have been assisted through state programs, parents receive support in carrying out the responsibility of meeting children's needs.

Pak Zein also views that the state's involvement through the MBG Program is a form of assistance to parents in meeting children's needs. According to him, the main responsibility for children remains with parents, but the state can take part in helping to meet children's food needs. Thus, the existence of MBG is not understood as a transfer of parental responsibility to the government, but as a form of state support for meeting children's needs. This view is important because it shows the boundary between state assistance and parental maintenance obligations. MBG only meets one aspect of children's needs, namely food needs at a certain time and place, especially when children are at school. Children still have other needs that must be met

by parents, such as food outside school hours, clothing, housing, education, health, and other life needs. Therefore, the existence of MBG cannot be understood as a substitute for the entire parental maintenance obligation.

From the perspective of students' parents, the benefits of MBG are not only related to economic aspects, but also related to ensuring that children get food while at school. Parents are no longer completely dependent on provisions prepared from home or children's pocket money to meet their food needs during school hours. With the availability of food through the MBG program, parents receive additional support in ensuring that children's food needs remain available during learning activities. This is in line with the students' experiences which show that there is a reduction in the need to buy food at school after MBG. Sena, a student in grade V of SDN Tlogomas 02 Malang, said that before the existence of MBG, his pocket money was more often used, while after getting food through the program, his pocket money became more economical.[2] The findings from the students can strengthen the view that MBG has an impact on children's consumption needs while at school and can indirectly reduce expenses that previously had to be borne by the family.

However, these economic benefits cannot be understood as the elimination of parental obligations. The reduction in spending on children's meals while at school only shows that part of the child's food needs receive assistance from the state. Parents are still obliged to meet their children's needs outside the

scope of the program. Therefore, the position of MBG is more accurately understood as assistance for children's maintenance in the food aspect, not as a substitute for children's maintenance as a whole.

Thus, parents' views on the MBG Program show a positive acceptance of the state's involvement in helping to meet children's food needs. The program is considered to be able to help provide food for children while in school while reducing some of the financial burden on parents. However, the assistance remains in a position as a complement to family responsibilities. The state provides support through the provision of nutritious food, while parents still hold the main responsibility in meeting the overall needs of children.

From the perspective of Islamic family law, this condition shows that state intervention through MBG does not necessarily contradict the concept of child support obligations. On the other hand, if state assistance is directed to meet the basic needs of children and does not eliminate parental responsibility, then its existence can be understood as a form of support for the realization of child welfare. Thus, the MBG Program can be placed as a form of state assistance in fulfilling child support, especially food needs, while overall parental responsibility for child maintenance remains unchanged.

Based on the results of the study, it can be concluded that parents view the MBG Program as a form of assistance that provides real benefits to meet children's food needs. These benefits are mainly seen in the availability of food while the child is in school and the reduction of some parental expenses

for children's food needs. However, the program does not replace parental maintenance obligations. MBG is more appropriately positioned as a form of intervention and state assistance in meeting part of the child's food needs.

E. Analysis of the MBG Program as Child Support Assistance Maslahah Mursalah's Perspective

The Free Nutritious Meal Program (MBG) is a form of state policy that is not specifically found in the nash with the form and mechanism as it is implemented at this time. However, the existence of the program can be analyzed through the concept of *maslahah mursalah* because it is related to the fulfillment of basic human needs, child protection, and community interests. In the context of this research, MBG is not only seen as a program to provide food to students, but as a form of state intervention that provides assistance to meet children's livelihood needs in the food aspect.

Maslahah mursalah, according to Al-Ghazali, is a benefit that does not have any special evidence that supports or rejects it, but is substantially in line with the purpose of the Shari'a. Al-Ghazali places the *maslahah* within the framework of maintaining the five main goals of the Shari'a, namely maintaining religion, soul, intellect, descent, and property. A benefit cannot be accepted just because it is considered beneficial by humans, but must be in

line with the purpose of the *Shari'a* and not contradict the Qur'an, Sunnah, or ijma'.[67]

Meanwhile, Ash-Syâtibî provides space for the use of *maslahah mursalah* in new issues that belong to the area of *muamalah*. According to the framework used in this study, the conformity of a benefit with the sharia does not have to be shown through a specific postulate, but can be known through its conformity with the purpose of the sharia in general. Ash-Syâtibî also limits the use of *maslahah mursalah* to the issue of *muamalah* and needs related to human interests, including the needs of *daruri* and hajj.

Based on this framework, the MBG Program can be placed in the *muamalah* area because this program is related to social policies and the fulfillment of community needs. The MBG program is not part of *mahdhah* worship whose procedures have been specifically determined by the sharia, but a public policy whose mechanism and form of implementation can be adjusted to the needs of the community. Therefore, the existence of MBG can be assessed based on the benefits and harms it causes and its suitability with the goals of sharia.[68]

1. MBG as a Form of Soul Preservation (*Hifz al-Nafs*)

[67] Aulia Rahmawati dan Bagus Satrio, "Re-Actualization of the Concept of Al-Maslahah Al-Mursalah in Sharia-Based Public Policy Formulation," *Samarinda International Journal of Islamic Studies*, vol. 1, no. 2 (2024), hlm. 1

[68] Efik Yusdiansyah, "The State Administrative Decision-Making in the Adoption of Maslahah Mursallah Principle in Indonesia," *Sriwijaya Law Review*, vol. 7, no. 2 (2023), hlm. 287–299.

One of the main goals of sharia that has the strongest connection with the MBG Program is the maintenance of the soul (*hifz al-nafs*). Food is a basic human need that is directly related to survival and health. In the context of children, the fulfillment of proper and nutritious food becomes increasingly important because children are in the stage of growth and development. Based on the results of the research, SPPG Mojolangu has carried out food planning by taking into account the nutritional needs of the beneficiaries. The SPPG nutritionist explained that the preparation of the menu pays attention to the calorie needs and age groups of the beneficiaries and includes carbohydrates, animal and vegetable proteins, vegetables, fruits, and milk. The preparation also considers the Nutritional Adequacy Rate (AKG) according to the age group of the beneficiaries.[69]

These findings show that the purpose of feeding in MBG is not solely directed to make students feel full, but also to pay attention to nutritional aspects. This is strengthened by the school's statement that in general, the food received is considered to have met the aspects of portions, menu variations, cleanliness, and feasibility. Thus, there is a relationship between the implementation of MBG and soul maintenance efforts because the program provides food to children as one of the basic needs that support their health and the sustainability of their activities. However, the maintenance of life can

[69] Kharis Meiwan K. Telaumbanua, Syahrul'an, dan Erni Susilawati, "Implementasi Program Makan Bergizi Gratis (MBG) di Sekolah Dasar dari Perspektif Ketahanan Pangan Rumah Tangga dan Peran Petugas Gizi Puskesmas," *Journal of Healthcare Technology and Medicine*, vol. 12, no. 1 (2026)

not only be seen from the food provided, but also from the safety of the food. In the study, it was found that there was a condition of chickens that were considered to be undercooked and there were complaints about reddish or fishy chickens. The school then submitted the complaint to the SPPG for follow-up. This finding is an important note in the perspective of *maslahah* because unsafe food has the potential to cause harm to the health of the beneficiaries.[70]

So, from the perspective of *hifz al-nafs*, the implementation of MBG at the research site in general shows the benefits because it helps provide food for children and pays attention to nutritional elements and food safety. However, these benefits must continue to be maintained through food quality and safety supervision. If weak supervision and unsuitable food continue to be given, then the purpose of preserving the soul can actually turn into a potential harm.

2. MBG as a Form of Preservation of Reason (*Hifz al-'Aql*)

The next purpose of sharia that is related to the MBG Program is the maintenance of reason (*hifz al-'aql*). In the context of school children, the fulfillment of food needs has a relationship with the child's ability to carry out learning activities. Children need good physical condition in order to be able to participate in learning activities optimally.

[70] Nour Arriza Dwi Melani, Sri Mulyaningsih, dan Salma A. Dahi, "Efektifitas Program Makanan Bergizi Gratis terhadap Status Gizi Anak Sekolah Dasar: Studi Metode Campuran," *International Journal of Nursing and Health Development*, vol. 14, tidak. 3 (2026), hlm. 182–189

The results of the study show that the existence of MBG provides food to students while at school. Sena, a grade V student of SDN Tlogomas 02 Malang, said that one portion of MBG food is enough and after consuming the food he no longer feels hungry during the next break. This information shows that there are direct benefits from the program in helping to meet the eating needs of students during school hours.

From the school side, Mrs. Rufiah also said that after the existence of MBG, children did not show a condition of still being hungry when they were at school. Although some students still buy snacks in the canteen at the next time, in general MBG has helped provide food for students while in the school environment. This condition can be associated with the maintenance of reason because the need for food that is met is one of the supporting conditions for children to carry out learning activities. In this study, it cannot be stated that MBG directly improves students' academic achievement or ability because there is no data that measures this. However, based on the experience of students and teachers, the program has helped ensure the availability of food during school hours so that it can reduce hunger conditions when students participate in learning activities. Thus, MBG's contribution to *hifz al-'aql* in this study is more accurately understood as support for conditions that support the learning process, not as direct evidence of increased academic

achievement. This position is more in line with the empirical data obtained in the research.[71]

3. MBG as a Form of Ancestral Preservation (*Hifz al-Nasl*)

The MBG program is also related to the goal of raising offspring (*hifz al-nasl*). Offspring maintenance in the context of this research can be understood through efforts to maintain the quality of life and growth and development of children as future generations. Fulfilling the food and nutrition needs of children is one of the parts that supports this process. SPPG nutritionist Mojolangu explained that the food menu is arranged based on the age group and nutritional needs of the beneficiaries. The composition of the food is designed by paying attention to the sources of carbohydrates, animal and vegetable proteins, vegetables, fruits, and milk. In addition, the SPPG also evaluates menus that are not received by students. If a menu is not consumed by students in several doses, the menu can be re-evaluated.[72]

This shows that MBG organizers are not only oriented towards providing food, but also trying to ensure that the food provided can be accepted and consumed by children. This effort is important because foods that theoretically have nutritional value will not provide benefits if they are not consumed by the beneficiaries. From the perspective of *hifz al-nasl*, this condition shows benefits because the program is directed at meeting the food needs of children

[71] Dian Eka Anggreny dan Meiranti, "Pengaruh Status Gizi dengan Konsentrasi Belajar Siswa di SD Negeri 2 Sumber Marga Telang," *Health Care: Jurnal Kesehatan* 12, no. 1 (2023): 128–134
[72] Bu Adel, Ahli Gizi SPPG Mojolangu, wawancara, Malang, 20 Mei 2026

which is part of efforts to maintain generational growth and development.[73] However, again, this study does not directly measure changes in nutritional status or physical growth of children as a result of MBG. Therefore, the conclusion that can be drawn is that the program supports efforts to maintain offspring through the fulfillment of food and nutrition needs, not that the program has been shown to quantitatively improve the quality of children's growth.[74]

4. MBG as Assistance for Child Support and Property Preservation (*Hifz al-Mal*)

In addition to being related to the soul, intellect, and heredity, the MBG Program also has a relationship with the aspect of property maintenance (*hifz al-mal*), especially in the form of reducing part of parents' expenses for children's food needs while at school. Based on the results of interviews with students' parents, the MBG Program is seen as helping parents in meeting their children's food needs while at school. The existence of food provided by the program reduces the need for parents to provide food or provisions for

[73]Zulia Putri Perdani, Roswita Hasan, dan Nurhasanah, "Hubungan Praktik Pemberian Makan dengan Status Gizi Anak Usia 3–5 Tahun di Pos Gizi Desa Tegal Kunir Lor Mauk," *Jurnal JKFT* 2, no. 2 (2017)

[74] Addini Chusnul Cantika, Diah Ratnasari, dan Anggray Duvita Wahyani, "Analisis Kepatuhan Konsumsi MBG, Kecukupan Energi dan Protein terhadap Status Gizi Siswa Sekolah Dasar," *NUTRIZIONE: Nutrition Research and Development Journal* 6, no. 1 (2026)

children during school time. Thus, MBG provides support to families in meeting one of the basic needs of children.[75]

The findings are also strengthened by Sena's experience which said that before the existence of MBG, the pocket money was more often depleted, while after the existence of MBG, the pocket money became more economical. This condition shows the existence of economic benefits felt by the beneficiaries. From the perspective of Islamic family law, these benefits cannot be interpreted as the elimination of parental maintenance obligations. Child support remains the responsibility of parents, while MBG provides assistance for one part of the maintenance needs, namely food while the child is in school. Therefore, the position of the state in this program is more accurately understood as a provider of support for the fulfillment of children's needs, not as a party that takes over all parental maintenance obligations.

This is in line with the concept used in this study that state intervention is not intended as a total takeover of family responsibility, but as a form of state presence in ensuring community welfare through public policy. Thus, from the aspect of hifz al-mal, MBG provides benefits because it can reduce some of the family's expenses related to children's food needs at school. However, these benefits are still limited to the scope of the program and cannot be used as an excuse to waive parental support obligations.

[75] Gatot Teguh Arifyanto, "Maqashid Syariah sebagai Kerangka Konseptual dalam Ekonomi dan Keuangan Islam Kontemporer," *Al-Waqfu: Jurnal Ekonomi dan Wakaf* (2025)

5. MBG as Maslahah *'Ammah*

In addition to the five main objectives of sharia, the benefits of MBG can also be seen based on the scope of its benefits. In the framework of this research theory, *maslahah 'ammah* is a benefit related to the interests of many people or the public interest, while *maslahah khasshah* is related to the interests of individuals or certain groups. In public policy, the public benefit is one of the important considerations because state policies are directed to provide benefits to the community at large. The MBG program has the characteristics of being a policy aimed at a wide group of beneficiaries, especially students. In the context of research at SDN Tlogomas 02 Malang, the benefits of the program are not only felt by children as food recipients, but also by schools and parents. Schools receive support in meeting students' food needs, students get food while at school, while parents get a partial reduction in the burden of expenses for children's food.[76]

The Head of SPPG Mojolangu also views MBG as a form of state intervention that provides benefits to the community. According to him, the program not only helps meet food needs, but also creates jobs and has an impact on the community's economy. This information shows that the benefits of the program are seen as not stopping at students, but can also be felt by the community involved in its implementation. Therefore, MBG has the characteristics of *maslahah 'ammah* because its benefits are not only aimed at

[76] Harisah dan Murhatun Aini, "Pembangunan Ekonomi Kreatif Era Endemi Melalui Kebijakan Publik sebagai Model Maslahah Al-Ammah di Pamekasan Madura," *IQTISHADIA Jurnal Ekonomi & Perbankan Syariah*, Vol. 11, No. 1 (2024)

certain individual interests, but are directed to the interests of the community through the fulfillment of children's food needs and support for family welfare.

6. Assessing Maslahah and the Potential of Mafsadah in the Implementation of MBG

In the perspective of *maslahah mursalah*, a good goal is not enough to establish a policy as a benefit. Its implementation must also be seen from the real benefits and potential harms it causes. Al-Ghazali emphasized that *maslahah* cannot be based only on human assumptions about benefits, but must meet measures that are in line with the goals of sharia and do not contradict the provisions of *sharia'*. Based on the results of research, the real benefits of MBG can be found in several ways. First, students get food while in school. Second, food is designed taking into account nutritional needs and age groups. Third, students feel the sufficiency of food during school hours. Fourth, parents get help in reducing some of the expenses for children's food needs. Fifth, schools get support in providing food for students.

On the other hand, the study also found several things that need to be considered so that the benefits of the program are maintained. Some students do not like certain types of menus so that food is not always consumed. In addition, there are several complaints about food quality, such as chicken that is considered undercooked or smells fishy. These conditions show the potential for mafsadah if not followed up. Food that does not suit the taste can

cause nutritional benefits to not be received optimally, while unsafe food can potentially cause health problems.

However, based on research data, these problems do not show that the program as a whole causes harm. This is because the school reports complaints and the SPPG evaluates the food provided. The nutritionist also explained that menus that are repeatedly not consumed by students can be evaluated to see if they need to be improved or eliminated. Thus, there is a correction mechanism that allows the potential for harm to be reduced.

7. MBG's Position as *Maslahah Hajiyyah* and Its Relationship with *Maslahah Daruriyyah.*

In the division of the level of needs, maslahah is divided into *daruriyyah, hajiyyah, and tahsiniyyah. Daruriyyah* is related to basic needs whose existence is the basis for the sustainability of human life, while *hajiyyah* is related to needs that function to eliminate difficulties in life. In the context of MBG, this program can be seen as having the character of *hajiyyah* in terms of state assistance to families because its existence provides convenience and reduces some of the burden on parents in meeting their children's food needs while at school. Parents can still meet their children's food needs even without MBG, but the existence of the program makes some of these burdens lighter.[77]

[77] Alwi Ibrahim Lubis, Anri Habibi Harahap, dan Uswatun Hasanah, "Menelaah Kembali Peran Maṣlaḥah sebagai Sumber, Metode, dan Tujuan Hukum Islam," *Al-Faruq: Jurnal Hukum Ekonomi Syariah dan Hukum Islam*, Vol. 5, No. 1 (2026)

However, the object provided by the program, namely food, is itself related to the basic needs of human life. Therefore, the benefits of MBG have a close relationship with the aspect of *daruriyyah*, especially the maintenance of the soul. Thus, it can be said that the form of state intervention has a *hajiyyah* function for the family, while the food needs that are assisted are related to the interests of *daruriyyah*. This distinction is important so that there is no claim that the entire MBG Program is automatically a *daruriyyah* need. What is basic is the food needs of children, while the existence of state programs in providing food in schools is one way or instrument to help meet these needs.

8. Final Assessment of MBG as Child Support Assistance

Based on the overall results of the research and analysis, the Free Nutritious Meal Program at SDN Tlogomas 02 Malang can be considered to have benefits when viewed from the perspective of *maslahah mursalah*. These benefits can be seen from its contribution to meeting children's food needs, support for health and learning conditions, efforts to maintain generational growth and development, and reducing part of the burden of parental expenses. The program also does not show any contradiction with sharia principles. MBG is located in the area of *muamalah* and is a social policy that aims to meet basic human needs. In the framework of Al-Ghazali, the program is related to the maintenance of soul, intellect, descendants, and property. Meanwhile, from the perspective of Ash-Syâtibî, MBG is a new problem in

the muamalah area that can be assessed based on its suitability with the general purpose of sharia.

However, the predicate of benefit does not mean that every implementation of MBG in all conditions is definitely beneficial. The value of benefits depends on how the program is implemented. Food quality, food safety, menu suitability, portion adequacy, target accuracy, and the ability of students to receive food are factors that determine whether the benefits of the program really reach the recipients. Therefore, findings regarding unpreferred foods and some complaints about food quality must be seen as evaluation material to prevent the transformation of benefits into harms. In relation to child support, MBG also does not remove parental obligations. The program only provides assistance for one component of support, namely children's food needs while at school. Parents are still obliged to meet the child's overall needs, while the state through MBG provides support to help meet these needs. Therefore, the MBG Program as child support assistance can be considered in line with the concept of *maslahah mursalah* because it provides real benefits in fulfilling children's food needs, helping to ease the burden on parents, and supporting the protection of life, intellect, and offspring, with the note that its implementation must maintain quality, security, accuracy of targets, and sustainability of supervision. The position of MBG is not as a substitute for parental maintenance obligations, but as a form of state intervention that helps meet part of the child's maintenance needs for the sake of achieving the benefit of children and families.

However, the assessment of *maslahah mursalah* is not enough to just look at the program objectives. Implementation in the field must also be analyzed. Programs that have good goals can lose the value of benefits if they are not on target, not suitable in quality, not safe for consumption, or the benefits are not felt by the recipients. Therefore, in this study, MBG is considered beneficial if it meets several indicators: first, helping to meet children's food needs; second, the food provided is appropriate and according to the needs of children; third, the implementation of the program is accepted by the school, students, and guardians; fourth, the program does not cause harm; and fifth, the program still places parents as the main party who is obliged to provide for the child.

Thus, MBG in Lowokwaru District, Malang City can be analyzed as a form of state intervention that has the potential to be in line with *maslahah mursalah* if its implementation is able to help children's food needs, ease the burden on parents, and support the protection of health and growth and development of students. However, if in its implementation there are obstacles such as menu incompatibility, insufficient portions, food that is not received by children, or weak supervision, then this aspect becomes an evaluative record so that the benefits of the program do not turn into *mafsadat*.

F. Summary of Research Findings

Based on the results of the research that has been presented in the previous section, several main findings were found related to the implementation of the Free Nutritious Meal Program (MBG) at SDN Tlogomas 02 Malang. These

findings include the mechanism of food supply and distribution, school involvement, student admission, the views of students' guardians, and the suitability of the program with the principle of maslahah mursalah. A summary of the findings of the study can be seen in the following table:.

Table 4.1

Summary of Research Findings

No.	Focus of Findings	Field Data	Preliminary Analysis
1.	Suitability of the menu and children's needs	The SPPG nutritionist explained that the menu is arranged based on the age group and nutritional needs of the beneficiaries by paying attention to carbohydrates, animal and vegetable proteins, vegetables, fruits, milk, and the calculation of the AKG. The portions are also differentiated based on age groups. The teacher assessed that the portions, menu variations, cleanliness, and food feasibility in general were appropriate. The students stated that the portion of food was sufficient, although there were several menus that were not preferred.	MBG has generally met the feasibility aspect as a nutritious food assistance for children. However, the acceptance of certain menus and some food quality records remains the subject of evaluation.
2.	Mechanism of food supply and distribution	The Head of SPPG explained that the implementation starts from the preparation of materials,	The mechanism of provision and distribution has clear stages and division of tasks. The obstacles found in the

		processing, ordering, to distribution by drivers to the school. The implementation is carried out alternately in the officer's work system. SPPG coordinates with schools to ensure the number of recipients, allergy data, and distribution needs. The teacher explained that the food came around 08.00, then distributed to students based on class with teacher supervision.	early stages are related to the adjustment of the number of portions and several food quality problems that are then followed up.
3.	Students' acceptance of MBG	Sena and Resel showed a tendency to respond positively to MBG. Students liked foods that suited their tastes, such as chicken and some types of fruit, and judged food and portions in general to be sufficient. However, there are certain menus such as dori fish, catfish, or certain other menus that are not liked so they are not always consumed.	MBG provides direct benefits for students because it provides food during school hours. The level of children's acceptance of the menu is an important factor so that nutritional benefits can be received optimally.
4.	Guardian's view	Parents of students view MBG as a program that helps meet children's food	MBG can be positioned as child support assistance in the food aspect**,** especially while

		needs while at school. The program is also seen as able to reduce some of parents' expenses for children's food needs and ease the burden in meeting food needs. However, this assistance is not seen as a substitute for parents' responsibility for the child's overall support.	the child is in school. The program helps parents, but does not eliminate the obligation of parents in meeting the overall needs of children.
5.	Maslahah Mursalah Analysis	All data showed the benefits of MBG in fulfilling children's food, supporting health and learning activities, and reducing some of the burden on parents. On the other hand, several records were found in the form of menus that were less accepted and certain complaints about food quality. The SPPG and the school evaluated and followed up on these problems.	MBG has benefits because it helps meet children's food needs, supports *HIFZ AL-NAFS*, *HIFZ AL-'AQL*, *HIFZ AL-NASL*, and provides economic benefits for families. These benefits must still be maintained through quality control, food safety, target accuracy, and continuous evaluation.

Source: Processed by the researcher based on the results of interviews with the Head of SPPG Mojolangu, Nutritionist of SPPG Mojolangu, Teachers of SDN Tlogomas 02 Malang, students, and parents, 2026.

Based on the table, it can be seen that the implementation of the MBG Program at SDN Tlogomas 02 Malang shows benefits in several aspects. In terms of implementation, the program already has a mechanism for providing and distributing food involving SPPG and the school. From the beneficiary side, the food provided is generally acceptable to students and helps meet their food needs while at school. Meanwhile, from the perspective of students' parents, the existence of MBG provides assistance for children's food needs while alleviating some of the burden of family expenses.

However, the findings of the study also show that the implementation of MBG has not been separated from several records. The difference in students' tastes causes that not all menus can be accepted equally, while some complaints about food quality indicate the importance of continuous supervision. Therefore, the benefits of the program are not only determined by the availability of food provided, but also by the quality, safety, suitability of the menu, and the ability of the food to be truly consumed by students.

Overall, the research findings show that the MBG Program can be seen as a form of state assistance to meet children's food needs. From the perspective of maslahah mursalah, these benefits are related to the purpose of maintaining soul, intellect, offspring, and property. However, the position of MBG remains as assistance for some child support, not as a substitute for parental support obligations as a whole. Thus, the benefits of the program lie in its ability to provide real benefits to children and families while maintaining parental responsibilities and preventing harm in its implementation.

CHAPTER V

CONCLUSION

A. Conclusion

Based on the results of research and discussion on State Intervention on Child Support Assistance through the Free Nutritious Meal Program (MBG) Maslahah Mursalah Perspective in Lowokwaru District, Malang City, several conclusions can be drawn:

1. The implementation of the Free Nutritious Meal Program (MBG) in Lowokwaru District, Malang City has basically shown the state's efforts in meeting the basic needs of children, especially in the aspect of nutritious food in the school environment. The suitability of the program with the nutritional needs of children can be seen from the provision of food aimed at students, the involvement of the program implementers, and the attention to the aspects of menu, portions, hygiene, and food distribution. However, this suitability is not enough only to be assessed from the existence of the food distributed, but must also be seen from the quality of food, student acceptance, regularity of distribution, and supervision in its implementation. Therefore, MBG can be said to be a program that is oriented towards fulfilling children's nutritional needs, but still requires continuous evaluation so that its implementation is truly in accordance with the needs of children at school.
2. The views of students' guardians on the Free Nutritious Meal Program (MBG) show that this program can be understood as a form of state

assistance for the fulfillment of child support, especially in the aspect of food. MBG does not replace the main obligation of parents in providing support to their children, because child support in Islamic family law includes a wider range of needs, such as food, clothing, shelter, education, health, nurturing, and protection. However, the presence of the state through MBG can help ease some of the burden on parents, especially in meeting children's food needs while at school. Thus, MBG is more appropriately positioned as child support assistance in the food aspect, not as a substitute for parental support as a whole.

3. Viewed from the perspective of maslahah mursalah, the Free Nutritious Meal Program (MBG) can be seen as a form of state intervention that has a beneficial value because it aims to help meet the basic needs of children, maintain health, and support generational growth and development. This program includes the issue of *muamalah* and modern public policy that is not explicitly mentioned in the *nash*, but is in line with the purpose of sharia as long as it does not contradict the principles of Islamic law. The value of MBG's benefits can be seen from its efforts to protect the soul (*hifz al-nafs*), heredity (*hifz al-nasl*), and intellect (*hifz al-'aql*) through the fulfillment of nutritious food for students. However, these benefits still depend on the implementation in the field. If the program runs on target, food is suitable for consumption, accepted by students, and the benefits are felt by the student's guardians, then MBG can be considered in line with the maslahah mursalah. On the other hand, if there are obstacles in the

form of inappropriate food, disorderly distribution, or weak supervision, then this needs to be corrected so that the purpose of the benefit does not turn into mafsadat.

B. Suggestions

Based on the above conclusions, the researcher gave the following suggestions:

1. For the government and the implementers of the MBG Program, the implementation of the Free Nutritious Meal Program needs to continue to be strengthened through stricter supervision, both in terms of menu planning, selection of foodstuffs, processing, packaging, and distribution to schools. The government also needs to ensure that every food given to students meets the standards of nutritional feasibility, food safety, and hygiene. In addition, periodic evaluations need to be carried out so that the program is not only implemented administratively, but really provides benefits for children as program recipients.
2. For the Nutrition Fulfillment Service Unit (SPPG) and nutritionists, the preparation of menus should still pay attention to the needs of children based on age, portions, food variations, and nutrient balance. Nutritionists need to be given a strong space in the process of planning, supervision, and evaluating menus so that the food provided is not only filling, but also worthy of being called nutritious food. In addition, SPPG needs to build

good communication with schools so that technical obstacles in food distribution can be immediately identified and corrected.

3. For the school, the school is expected to play an active role in supervising the receipt and distribution of food to students. Teachers and the school can be a liaison between the program implementer, students, and parents in conveying input on food quality, portions, hygiene, and student responses. With the involvement of schools, the implementation of MBG can run more orderly and in accordance with the needs of students.
4. For parents, the MBG Program should be understood as state assistance in meeting some of the child's food needs, not as a substitute for parents' obligations to provide support. Parents still have the main responsibility in meeting the needs of children as a whole, both in terms of food, education, health, affection, and protection. Therefore, parents need to continue to pay attention to their children's diet at home and provide input if there are obstacles in the implementation of MBG at school.
5. For future researchers, this research still has room to be developed more widely, especially by comparing the implementation of MBG in several different sub-districts or cities. Future research can also examine MBG from the perspective of child protection law, public policy, sharia maqashid, or program effectiveness in more depth. In addition, further research can involve more informants to obtain a more comprehensive picture of the benefits, constraints, and sustainability of the MBG Program as a state social policy.

BIBLIOGRAPHY

Buku

‘Athiyyah, Jamaluddin. *Nahwa Taf‘il Maqashid al-Syari‘ah*. Damaskus: Dar al-Fikr, 2001.

Auda, Jasser. *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*. London: International Institute of Islamic Thought, 2008.

Az-Zuhaili, Wahbah. *Al-Fiqh al-Islami wa Adillatuhu*. Jilid VII. Damaskus: Dar al-Fikr, 1989.

Az-Zuhaili, Wahbah. *Ushul al-Fiqh al-Islami*. Jilid II. Damaskus: Dar al-Fikr, 1986.

Effendi, Satria. *Ushul Fiqh*. Jakarta: Kencana Prenada Media Group, 2005.

Khallaf, Abdul Wahhab. *Ilmu Ushul Fiqh*. Kairo: Dar al-Qalam, 1978.

Mawardi, Ahmad Imam. *Fiqh Minoritas: Fiqh al-Aqalliyat dan Evolusi Maqashid al-Syari‘ah dari Konsep ke Pendekatan*. Yogyakarta: LKiS, 2010.

Asy-Syâtibî, Abu Ishaq. *Al-Muwafaqat fi Ushul al-Syari’ah*. Jilid II. Beirut: Dar al-Ma’rifah, 1997.

Jurnal dan Artikel Ilmiah

Arifyanto, Gatot Teguh. “Maqashid Syariah sebagai Kerangka Konseptual dalam Ekonomi dan Keuangan Islam Kontemporer.” *Al-Waqfu: Jurnal Ekonomi dan Wakaf*, 2025.

Cantika, Addini Chusnul, Diah Ratnasari, dan Anggray Duvita Wahyani. “Analisis Kepatuhan Konsumsi MBG, Kecukupan Energi dan Protein terhadap Status Gizi Siswa Sekolah Dasar.” *NUTRIZIONE: Nutrition Research and Development Journal* 6, no. 1 (2026).

Dian Eka Anggreny dan Meiranti. “Pengaruh Status Gizi dengan Konsentrasi Belajar Siswa di SD Negeri 2 Sumber Marga Telang.” *Health Care: Jurnal Kesehatan* 12, no. 1 (2023): 128–134.

Fauzi, Ahmad. “Analisis Anggaran MBG 2026: Dilema Antara Nutrisi dan Kesejahteraan Guru.” *Jurnal Kebijakan Publik Indonesia* 8, no. 1 (2026).

Harisah dan Murhatun Aini. “Pembangunan Ekonomi Kreatif Era Endemi Melalui Kebijakan Publik sebagai Model Maslahah Al-Ammah di Pamekasan Madura.” *IQTISHADIA Jurnal Ekonomi & Perbankan Syariah* 11, no. 1 (2024).

Kurniawan, Ahmad. “Kesenjangan Nutrisi: Menakar Relevansi Juknis Kemenkes dengan Realita Stunting di Daerah Tertinggal.” *Jurnal Kesehatan Masyarakat Indonesia* 14, no. 1 (2026).

Maryam, Siti. “Hak Nafkah Anak dan Tanggung Jawab Orang Tua dalam Perspektif Hukum Islam.” *Jurnal Hukum Keluarga* 10, no. 2 (2025).

Mawardi, Yudhi Hertanto, Iqlima Zahari, Fatma Faisal, dan Johannes Triestanto. “Kebijakan Publik Pemerintah dalam Perspektif Maslahah dan Prinsip Negara Hukum.” *Jurnal Kolaboratif Sains* 9, no. 1 (Januari 2026).

Melani, Nour Arriza Dwi, Sri Mulyaningsih, dan Salma A. Dahi. “Effectiveness of the Makanan Bergizi Gratis Program on the Nutritional Status of Elementary School Children: A Mixed Methods Study.” *International Journal of Nursing and Health Development* 14, no. 3 (2026): 182–189.

Perdani, Zulia Putri, Roswita Hasan, dan Nurhasanah. “Hubungan Praktik Pemberian Makan dengan Status Gizi Anak Usia 3–5 Tahun di Pos Gizi Desa Tegal Kunir Lor Mauk.” *Jurnal JKFT* 2, no. 2 (2017).

Syakir, Muhammad. “Hierarki Kebutuhan Daruriat dalam Hukum Islam: Prioritas Pangan terhadap Kesejahteraan Umat.” *Jurnal Filsafat Hukum Islam* 11, no. 2 (2025).

Yusuf, Muhammad. “Maqashid Syariah dalam Kebijakan Pangan Nasional.” *Jurnal Studi Islam dan Sosial* 12, no. 1 (2026).

Zubaidah, Siti. “Analisis Kebijakan Intervensi Gizi: Studi Komparatif Regulasi dan Implementasi.” *Jurnal Kebijakan Publik dan Hukum* 9, no. 2 (2026).

Skripsi/Tesis

Saifullah. “Efektivitas Penerapan Pasal 3 Undang-Undang Nomor 13 Tahun 2011 tentang Penanganan Fakir Miskin Perspektif Maslahah Mursalah.” Skripsi, Fakultas Syariah Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2024. http://etheses.uin-malang.ac.id/60964/.

Peraturan Perundang-Undangan

Republik Indonesia. *Instruksi Presiden Nomor 1 Tahun 1991 tentang Penyebarluasan Kompilasi Hukum Islam*.

Republik Indonesia. *Peraturan Presiden Nomor 139 Tahun 2024 tentang Badan Gizi Nasional*.

Republik Indonesia. *Undang-Undang Nomor 35 Tahun 2014 tentang Perlindungan Anak*.

Dokumen dan Laporan Resmi

Badan Pusat Statistik. *Laporan Indeks Pembangunan Manusia dan Status Gizi Anak Indonesia 2025*. Jakarta: Badan Pusat Statistik, 2026.

Kementerian Kesehatan Republik Indonesia. *Petunjuk Teknis Pemenuhan Gizi Anak Sekolah dalam Program Makan Bergizi Gratis*. Jakarta: Kementerian Kesehatan Republik Indonesia, 2025.

Website dan Berita Online

Abu, Imam. "10 Sekolah Lokasi Program MBG di Kabupaten Malang." *Hai Malang*. Diakses 20 Februari 2026. https://haimalang.com/2025/01/06/program-makan-bergizi-gratis-di-kabupaten-malang/.

Kamus Besar Bahasa Indonesia Daring. "Intervensi." Diakses 23 Februari 2026. https://kbbi.kemdikbud.go.id.

Kementerian Agama Republik Indonesia. "Memahami Konsep Maslahah Mursalah dalam Ijtihad Kontemporer." Laman Resmi Ditjen Bimas Islam Kemenag. Diakses 23 Februari 2026.

Kementerian Koordinator Bidang Pembangunan Manusia dan Kebudayaan. "Program Makan Bergizi Gratis untuk Mendukung Penurunan Stunting." Diakses 22 Februari 2026. https://www.kemenkopmk.go.id.

Wahyu, Santi. "Program Makan Bergizi Gratis di Kota Malang Masih Jangkau 500 dari 137.500 Siswa." *Lentera Today*. Diakses 20 Februari 2026. https://lentera.co/post/item/212121/Program-Makan-Bergizi-Gratis-di-Kota-Malang-Masih-Jangkau-500-dari-137500-Siswa.

Wijaya, Riski. "Pemkot Malang Siap Gunakan Dana Belanja Tak Terduga untuk Program Makan Bergizi Gratis." *Malang Times*. Diakses 20 Februari 2026. https://www.malangtimes.com/baca/329566/20250115/071400/pemkot-malang-siap-gunakan-dana-belanja-tak-terduga-untuk-program-makan-bergizi-gratis.

Appendices

1. Permit application letter to Tlogomas State Elementary School 02



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
FAKULTAS SYARIAH
Jl. Gajayana 50 Malang 65144 Telepon (0341) 559399 Faksimile (0341)559399
Website: http://syariah.uin-malang.ac.id E-mail: syariah@uin-malang.ac.id

Nomor : 430 /F.Sy.1/TL.01/05/2026 Malang, 19 Mei 2026
Hal : **Permohonan Izin Penelitian**

Kepada Yth.
Kepala Sekolah Dasar Negri 02 Tlogomas
Jl. Raya Tlogomas No.1, Tlogomas, Kec. Lowokwaru, Kota Malang, Jawa Timur 65144

Assalamualaikum wa Rahmatullah wa Barakatuh

Dalam rangka menyelesaikan tugas akhir/skripsi mahasiswa kami:

Nama	:	Dawam Masrur
NIM	:	220201110149
Program Studi	:	Hukum Keluarga Islam

mohon diperkenankan untuk mengadakan penelitian dengan judul :
Intervensi negara terhadap bantuan nafkah anak melalui program makan bergizi gratis prespektif maslahah mursalah, pada instansi yang Bapak/Ibu Pimpin.

Demikian, atas perhatian dan perkenan Bapak/Ibu disampaikan terima kasih.

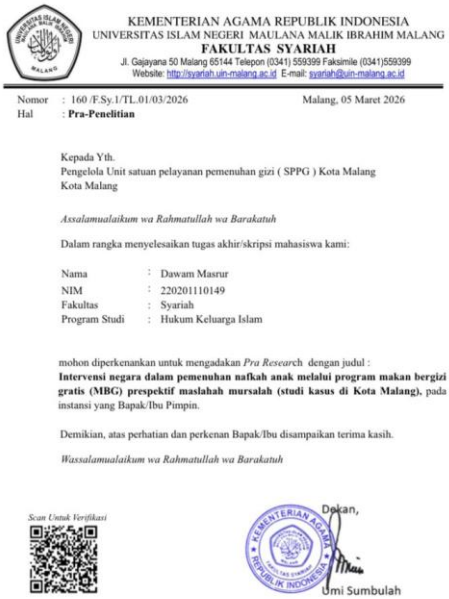
Wassalamualaikum wa Rahmatullah wa Barakatuh

Scan Untuk Verifikasi

Dekan,

Umi Sumbulah

2. Letter of application for permission to the Nutrition Fulfillment Service Unit (SPPG) Mojolangu 2 Malang



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
FAKULTAS SYARIAH
Jl. Gajayana 50 Malang 65144 Telepon (0341) 559399 Faksimile (0341)559399
Website: http://syariah.uin-malang.ac.id E-mail: syariah@uin-malang.ac.id

Nomor : 160 /F.Sy.1/TL.01/03/2026 Malang, 05 Maret 2026
Hal : **Pra-Penelitian**

Kepada Yth.
Pengelola Unit satuan pelayanan pemenuhan gizi (SPPG) Kota Malang
Kota Malang

Assalamualaikum wa Rahmatullah wa Barakatuh

Dalam rangka menyelesaikan tugas akhir/skripsi mahasiswa kami:

Nama	:	Dawam Masrur
NIM	:	220201110149
Fakultas	:	Syariah
Program Studi	:	Hukum Keluarga Islam

mohon diperkenankan untuk mengadakan *Pra Researc*h dengan judul :
Intervensi negara dalam pemenuhan nafkah anak melalui program makan bergizi gratis (MBG) prespektif maslahah mursalah (studi kasus di Kota Malang), pada instansi yang Bapak/Ibu Pimpin.

Demikian, atas perhatian dan perkenan Bapak/Ibu disampaikan terima kasih.

Wassalamualaikum wa Rahmatullah wa Barakatuh

Scan Untuk Verifikasi

Dekan,

Umi Sumbulah

3. Documentation during the interview with Mr. Alam, Head of SPPG Mojolangu 2 Malang. On May 20, 2026



4. Documentation during an interview with Mrs Adel, a nutritionist at SPPG Mojolangu 2 Malang. On May 20, 2026



5. Documentation during an interview with Rasel Siswa of SDN Tlogomas 02 Malang. On May 20, 2026



6. Documentation during the interview with Sena Siswa of SDN Tlogomas 02 Malang. On May 20, 2026



7. Documentation during an interview with Mrs. Rufiah, a teacher at SDN Tlogomas 02 Malang. On May 20, 2026



8. Documentation during the interview with Mr. Zain, the Guardian of the Student. On May 20, 2026



Interview Guidelines

A. Interview Guidelines for SPPG MBG Lowokwaru Employees

1. How did the implementation of the Free Nutritious Meal Program begin in the Lowokwaru District, Malang City?
2. What is the working mechanism of SPPG in providing food for schools receiving the MBG Programme?
3. Which schools are targeted for food distribution from this SPPG?
4. What is the data collection process for the number of students benefiting from the MBG Program?
5. What are the stages of food supply starting from material procurement, processing, packaging, to distribution to schools?
6. Are there certain standards used in determining food menus for students?
7. Who are the parties involved in the implementation of the MBG Program at SPPG?
8. What is the form of coordination between SPPG, schools, and other parties related to this program?
9. What are the obstacles that often occur in the implementation of the MBG Program, especially in the food distribution process?
10. How does SPPG handle if there are complaints from schools, students, or guardians regarding the food provided?
11. According to you, has this MBG Program helped meet the food needs of children at school?
12. What is your view on the MBG Program as a form of state presence in helping the basic needs of children?

B. Interview Guidelines for SPPG Nutritionists

1. What is the role of nutritionists in the implementation of the Free Nutritious Meal Program at SPPG?
2. What is the process of preparing food menus for MBG Program recipients?
3. What are the aspects that are considered in determining the food menu for school children?
4. Does the menu provided take into account the nutritional needs of children based on age and level of education?
5. What are the standards of food portions given to students?

6. Does the food provided include carbohydrates, proteins, vegetables, fruits, and other nutrients?
7. How is the quality of food ingredients supervised before processing?
8. How is food hygiene and safety supervised before it is distributed to schools?
9. Have there ever been any obstacles in meeting nutritional standards or food quality?
10. How is the evaluation carried out if the food is not liked or not consumed by the students?
11. In your opinion, is the food in the MBG Program worthy of being called nutritious food for children?
12. How important is the MBG Program in supporting children's growth, health, and learning activities?

C. Interview Guidelines for Teachers/Schools

1. Since when does this school accept the Free Nutritious Meal Program?
2. What is the process of receiving food from the SPPG to the school?
3. What is the mechanism for distributing food to students at school?
4. Who are the schools involved in helping the implementation of the MBG Program?
5. How do students respond when they receive food from the MBG Program?
6. Do students generally finish the food provided?
7. How do you assess the portions, menu variations, cleanliness, and food eligibility received by students?
8. Have there ever been any complaints from students regarding the food provided?
9. Have there ever been any complaints from parents regarding the MBG Program?
10. In your opinion, does the MBG Program help students' food needs while at school?
11. Does the MBG Program affect the enthusiasm for learning or the condition of students during school activities?
12. What are the obstacles experienced by schools in the implementation of the MBG Program?
13. What is the form of school coordination with SPPG if there are obstacles in the program?
14. According to you, can the MBG Program be understood as a form of state assistance for the basic needs of children?

15. What are your suggestions for the implementation of the MBG Program in schools to be better?

D. Interview Guide for Parents/Guardians

1. Are you aware that your child receives meals through the MBG Program at school?
2. Where did you first find out about the MBG Program?
3. What is your view on the existence of the MBG Program in children's schools?
4. Have you ever told your child about the food they received from the MBG Program?
5. Based on your child's account, how would you describe the taste, portion size, and variety of the meals provided?
6. Does the MBG Program help meet your child's food needs while at school?
7. Does the MBG Program help ease family expenses, especially in the need for provisions or children's food money?
8. According to you, is the food provided through the MBG Program suitable for children?
9. Do you still provide additional food or provisions even if your child receives the MBG Program?
10. According to you, can the MBG Program be called state assistance for children's livelihood needs, especially in the aspect of food?
11. Do you see the MBG Program as a substitute for parental responsibility or just as additional assistance?
12. Do you have any concerns or complaints about the implementation of the MBG Program?
13. In your opinion, what are the most tangible benefits of the MBG Program for children and families?
14. What are your expectations for the continuation of the MBG Program in schools?
15. What are your suggestions for the MBG Program to be more beneficial for children?

E. Interview Guidelines for Students/Learners

1. Do you receive meals from the Free Nutritious Meal Program at school?
2. What time is food usually distributed?
3. What foods do you usually receive?

4. Do you like the food provided?
5. Do you think the food tastes good or ordinary?
6. Is the portion of food enough for you?
7. Do you usually finish the meals provided?
8. If you do not finish your meal, what are the usual reasons?
9. Do you think the food provided is clean and safe to eat?
10. Do you feel more satisfied and focused on your studies after eating meals provided through the MBG Program?
11. Does the MBG Program make you not need to bring provisions or buy food at school?
12. Have you ever felt that the food menu is not suitable?
13. What kind of food do you like the most?
14. What do you think needs to be improved from the MBG Program food?
15. Do you want the MBG Program to continue in school?

F. Closing Questions for All Informants

1. According to you, has the MBG Program run well in Lowokwaru District, Malang City?
2. What are the main benefits felt from the implementation of the MBG Program?
3. What are the main obstacles that need to be addressed in the implementation of the MBG Program?
4. According to you, is the MBG Program right on target for school children?
5. What suggestions would you offer to the government, SPPG, and schools to improve the benefits of the MBG Program for children?