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Islamic Education As An Instrument of Family Law In Strengthening Family Economic Resilience: A Maqāṣid al-Sharī'ah Analysis of The Free Nutritious Meal Program

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Abstract

This study examines the role of transformative Islamic education in strengthening family economic resilience within the implementation of Indonesia's Free Nutritious Meal Program (MBG) through the integrated perspectives of maqāṣid al-sharī'ah and welfare-state theory. The research is motivated by persistent national challenges, including a 21.5% stunting rate, unequal access to nutrition and caregiving, and the predominantly normative orientation of Islamic Religious Education (PAI), which remains insufficiently connected to family socio-economic development. Employing a mixed-methods approach with a sequential explanatory design, the quantitative phase analyzes family economic resilience, the internalization of Islamic values, and the effectiveness of MBG implementation, while the qualitative phase explores value interpretation, educational transformation, and contextual adaptation. The study was conducted in Aceh, West Java, and West Nusa Tenggara to capture socio-cultural and institutional diversity. The findings reveal a significant gap between ritual religiosity and economic resilience, indicating that Islamic values contribute to family welfare primarily when operationalized through ḥifẓ al-māl. The MBG program contributes directly to ḥifẓ al-nafs and indirectly to ḥifẓ al-nasl; however, its long-term effectiveness remains limited without integration with value-based educational strategies and family empowerment. Transformative Islamic education enables families to move from passive welfare recipients to active economic agents by internalizing the values of justice, trustworthiness, and mutual assistance. The study contributes theoretically by proposing the Maqāṣid-Based Family Welfare Model (MBFW Model), which reconceptualizes Islamic education as a normative instrument of Islamic family law and integrates educational transformation, family economic resilience, and welfare policy within a unified framework for sustainable family development in contemporary Muslim societies.

***Keywords**: Islamic Education; Maqāṣid al-Sharī'ah; Welfare State; Islamic Family Law; Family Economic Resilience; Free Nutritious Meal Program.*

Abstrak

Penelitian ini bertujuan menganalisis peran pendidikan Islam transformatif dalam memperkuat ketahanan ekonomi keluarga melalui implementasi Program Makan Bergizi Gratis (MBG) di Indonesia dengan mengintegrasikan perspektif maqāṣid al-sharī'ah dan teori

welfare state. Kajian ini dilatarbelakangi oleh tingginya prevalensi stunting, ketimpangan akses gizi, serta kecenderungan pendidikan Islam yang masih berorientasi normatif sehingga belum optimal dalam mendukung pemberdayaan sosial-ekonomi keluarga. Penelitian menggunakan metode mixed methods dengan desain sequential explanatory. Tahap kuantitatif mengukur hubungan antara ketahanan ekonomi keluarga, internalisasi nilai-nilai Islam, dan efektivitas implementasi MBG, sedangkan tahap kualitatif mengeksplorasi transformasi nilai, praktik pendidikan, dan strategi adaptasi keluarga. Penelitian dilaksanakan di Aceh, Jawa Barat, dan Nusa Tenggara Barat sebagai representasi keragaman sosial, budaya, dan kelembagaan masyarakat Muslim Indonesia. Hasil penelitian menunjukkan bahwa religiositas ritual tidak secara otomatis berkontribusi terhadap ketahanan ekonomi keluarga. Kontribusi tersebut menjadi signifikan ketika nilai-nilai Islam diaktualisasikan melalui dimensi ḥifẓ al-māl, terutama dalam pengelolaan sumber daya, produktivitas keluarga, dan penguatan kapasitas ekonomi. Program MBG terbukti mendukung pemenuhan tujuan ḥifẓ al-nafs melalui peningkatan akses gizi serta berkontribusi secara tidak langsung terhadap ḥifẓ al-nasl melalui penguatan kualitas tumbuh kembang anak. Namun, dampak jangka panjang program masih terbatas apabila tidak disertai dengan pendidikan berbasis nilai dan strategi pemberdayaan keluarga yang berkelanjutan. Penelitian ini menemukan bahwa pendidikan Islam transformatif mampu mengubah posisi keluarga dari penerima manfaat pasif menjadi aktor pembangunan yang produktif melalui internalisasi nilai keadilan (ʿadl), amanah (amānah), dan tolong-menolong (taʿāwun). Secara teoretis, penelitian ini menawarkan Maqāṣid-Based Family Welfare Model (MBFW Model) sebagai kerangka integratif yang menghubungkan transformasi pendidikan Islam, ketahanan ekonomi keluarga, dan kebijakan kesejahteraan negara untuk mewujudkan pembangunan keluarga yang berkelanjutan di masyarakat Muslim kontemporer.

Kata Kunci: Pendidikan Islam Transformatif; Ketahanan Ekonomi Keluarga; Program Makan Bergizi Gratis; Maqāṣid al-Sharī'Ah; Welfare State; Kesejahteraan Keluarga.

INTRODUCTION

The government's Free Nutritious Meal Program (MBG) represents a large-scale food and nutrition intervention aimed at improving public health, particularly among schoolchildren, toddlers, and breastfeeding mothers. However, its implementation has encountered significant structural challenges, including limited kitchen infrastructure, distribution capacity, and logistical constraints in remote areas.[1] These challenges are not merely technical but are closely linked to broader issues of family resilience, especially in regions such as Aceh, West Java, and West Nusa Tenggara (NTB), where the integration of nutrition, economic capacity, and educational engagement within families remains weak. This indicates that family welfare in Indonesia has not yet been systematically constructed as a holistic system grounded in Islamic values.

[1] Andreas Yoga Prasetyo- yoga.prasetyo@kompas.com, "MBG, Menembus Keterbatasan di Daerah Terdepan, Tertinggal, dan Terluar," Kompas.id, October 22, 2025, https://www.kompas.id/artikel/mbg-menembus-keterbatasan-di-daerah-terdepan-tertinggal-dan-terluar.

The urgency of this issue is further reflected in Indonesia's stunting prevalence, which remains at 21.5% among children under five, signaling structural inequalities in access to nutrition and quality caregiving.[2] From the perspective of Islamic family law, this condition reflects a partial failure in fulfilling fundamental responsibilities within the family, particularly in relation to the protection of life (ḥifẓ al-nafs) and lineage (ḥifẓ al-nasl). Islamic legal principles emphasize that family members, especially parents, bear responsibility for ensuring the physical and economic well-being of their dependents through the fulfillment of maintenance (nafaqah) and ethical economic conduct.[3] Nevertheless, these normative obligations are often not translated into practical socio-economic behavior, particularly among lower-middle-income Muslim families.

At the same time, Islamic education, which should function as a mechanism for internalizing such values, remains largely confined to ritual-normative instruction and has not sufficiently addressed the socio-economic dimensions of Muslim life.[4] In contrast, contemporary studies demonstrate that Islamic education has significant potential as an instrument of social transformation. For instance, Islamic education has been shown to promote social cohesion, peacebuilding, and inclusive values in diverse contexts such as Aceh and Yogyakarta, where values like justice, tolerance, and collective responsibility are actively internalized.[5] Moreover, the transformation of Islamic educational institutions, particularly pesantren, into more adaptive and modern systems has enhanced their capacity to respond to socio-economic challenges and community needs. These findings indicate that Islamic

[2] Pajar Hatma Indra Jaya et al., "Exploring Local Experiences in Reducing Childhood Stunting in Indonesia: Towards an Agenda of Welfare Provision," *Asia Pacific Journal of Social Work and Development* 0, no. 0 (March 2025): 1–24, https://doi.org/10.1080/29949769.2025.2485912.

[3] A. A. Islahi, "Economic Empowerment of Women in Islam," in *Economic Empowerment of Women in the Islamic World: Theory and Practice* (2020), 21–38, Scopus, https://doi.org/10.1142/9789811212154_0002.

[4] Muhammad Munir, "Environmentalism: Ecological Consciousness of Islam and the West," SSRN Scholarly Paper no. 3633714 (Rochester, NY: Social Science Research Network, June 23, 2020), https://papers.ssrn.com/abstract=3633714.

[5] F. Mardatillah, M. Muchlinarwati, and D. Abdurrahman, "Integrating Islamic Educational Values in Higher Education: A Framework for Social Cohesion and Peacebuilding in Aceh," *Journal of Peacebuilding and Development* 20, no. 2 Special Issue: Freedom of Religion, Development, and Peacebuilding (2025): 150–70, https://doi.org/10.1177/15423166251342683; D. Afriyanto and A. A. Anandari, "Transformation of Islamic Religious Education in the Context of Multiculturalism at SMA Negeri 9 Yogyakarta Through an Inclusive Approach," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 1–21, https://doi.org/10.14421/jpai.v21i1.7142.

education is not merely pedagogical, but also functions as a normative and transformative instrument within society.

In addition, the integration of critical pedagogy and social jurisprudence (fiqh al-ijtima'iyah) into Islamic education has further strengthened its role in fostering economic awareness, social responsibility, and community engagement.[6] This aligns with broader global trends in education, where educational systems are increasingly positioned as key components of welfare regimes and social policy integration.[7] In this context, Islamic education can be reconceptualized as a strategic instrument for implementing family law principles and achieving the objectives of maqāṣid al-sharī'ah, particularly in relation to economic justice and social welfare.

Meanwhile, research on nutrition interventions consistently shows that family-centered approaches, especially those integrating education, behavioral change, and community participation, are more effective in improving dietary outcomes and overall family welfare. Studies indicate that nutrition education combined with parental involvement significantly enhances knowledge, dietary behavior, and child health outcomes.[8] Community-based interventions, such as school feeding programs integrated with local agricultural systems, also demonstrate strong potential in improving food security and economic participation.[9] However, these interventions often face sustainability challenges and require stronger integration with socio-cultural and value-based frameworks to ensure long-term impact.[10]

In Indonesia, the MBG program reflects a major policy effort to address nutrition and human development at a national scale, targeting up to 83 million beneficiaries (Reuters-red). Despite its potential, its implementation remains largely focused on food distribution and logistical management, with limited integration of family empowerment and value-based education. This reveals a

[6] A. Adiyono and M. Sholeh, "Can Fiqh Al-Ijtima'Iyah Redefine Islamic Education In Indonesia? A Prisma Review of Social Values In Curriculum Reform (2017–2024)," *Australian Journal of Islamic Studies* 10, no. 3 (2025), https://doi.org/10.55831/ajis.v10i3.805.

[7] M. B. Carstensen and P. Emmenegger, "Education as Social Policy: New Tensions in Maturing Knowledge Economies," *Social Policy and Administration* 57, no. 2 (2023): 109–21, https://doi.org/10.1111/spol.12888.

[8] S. Yesica and A. Setiarini, "Differences in Baby Weight, Maternal and Infant Nutrient Intake and Mother's Knowledge Before and After the Assisted Family Program in Kaliwangi Village, Purwokerto, Central Java," *Media Publikasi Promosi Kesehatan Indonesia* 6, no. 4 (2023): 605–13, https://doi.org/10.56338/mppki.v6i4.3167.

[9] L. C. Miller et al., "Multisectoral Community Development in Nepal Has Greater Effects on Child Growth and Diet than Nutrition Education Alone," *Public Health Nutrition* 23, no. 1 (2020): 146–61, https://doi.org/10.1017/S136898001900260X.

[10] A. P. Black et al., "How Effective Are Family-Based and Institutional Nutrition Interventions in Improving Children's Diet and Health? A Systematic Review," *BMC Public Health* 17, no. 1 (2017), https://doi.org/10.1186/s12889-017-4795-5.

critical policy gap between nutrition interventions, educational systems, and family economic structures. Although previous studies have examined Islamic education, family resilience, and nutrition policy separately, there is a lack of integrative research that connects these domains within a unified framework of Islamic family law and maqāṣid al-sharī'ah.

Despite the growing body of literature on Islamic education, family resilience, and nutrition policy, existing studies remain fragmented and discipline-specific. Research on Islamic education has primarily focused on pedagogical reform, character development, and social transformation, while studies on family resilience generally emphasize psychological, economic, or sociological dimensions without adequately grounding their analysis in Islamic family law. Likewise, research on nutrition interventions and school feeding programs has concentrated on health outcomes, implementation challenges, and food security, with limited attention to the role of religious values in shaping family economic behavior and welfare outcomes.

This fragmentation reveals three major gaps. First, an educational gap exists because Islamic education has rarely been conceptualized as a mechanism for operationalizing family responsibilities and economic obligations prescribed by Islamic family law. Second, a theoretical gap remains in the limited integration between maqāṣid al-sharī'ah and welfare-state perspectives in analyzing family welfare and public nutrition policy. Third, a policy gap persists because contemporary welfare programs, including the Free Nutritious Meal Program (MBG), are generally designed as distributive interventions and have not been systematically connected with value-based family empowerment strategies.

From the perspective of welfare-state theory, social programs should not merely provide short-term assistance but also enhance family capabilities, self-reliance, and long-term social resilience. This perspective converges with the maqāṣid al-sharī'ah framework, which seeks to protect life (ḥifẓ al-nafs), wealth (ḥifẓ al-māl), intellect (ḥifẓ al-'aql), and lineage (ḥifẓ al-nasl) as essential foundations of human welfare. However, studies integrating welfare-state approaches with maqāṣid-based family development remain limited, particularly within the context of contemporary Muslim societies.

Therefore, this study argues that transformative Islamic education can function as a strategic bridge between Islamic family law, family economic resilience, and welfare policy implementation. The novelty of this study lies in the development of a Maqāṣid-Based Family Welfare Model that reconceptualizes Islamic education not merely as a pedagogical process but as a normative instrument of family law and a mediating mechanism linking Islamic values, family economic resilience, and the effectiveness of the MBG program. By integrating Islamic education, maqāṣid al-sharī'ah, and welfare-

state perspectives within a single analytical framework, this study contributes both theoretically and practically to the advancement of family welfare policy in contemporary Muslim societies.

Accordingly, this study aims to develop and empirically examine an integrative model that positions transformative Islamic education as an instrument of family law in strengthening family economic resilience and enhancing the effectiveness of the MBG program across diverse socio-cultural contexts in Indonesia.

Figure 1. Proposed Maqāṣid-Based Family Welfare Model

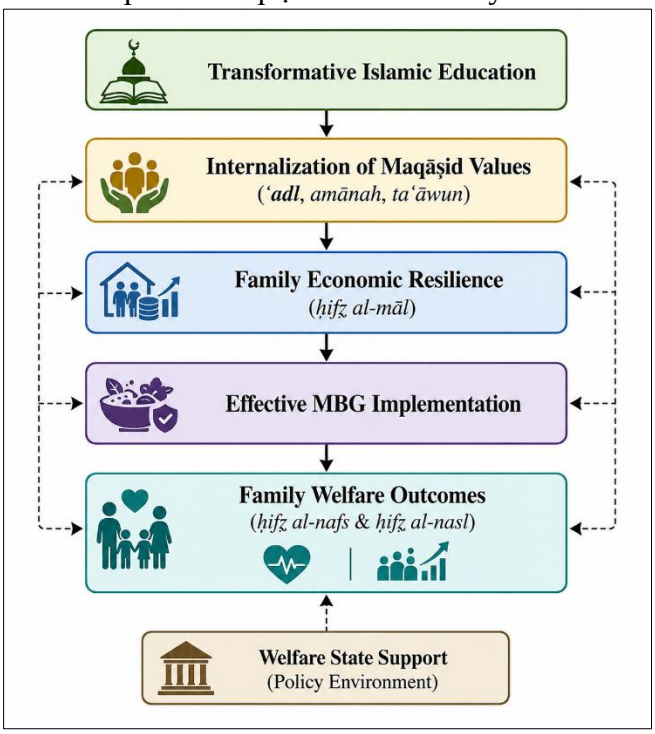


Figure 1 illustrates the proposed analytical framework of this study. The model assumes that transformative Islamic education facilitates the internalization of maqāṣid values, which subsequently strengthen family economic resilience. Stronger family resilience enhances the effectiveness of the MBG program and contributes to the realization of broader maqāṣid objectives, particularly the protection of life (ḥifẓ al-nafs) and lineage (ḥifẓ al-nasl). The framework also recognizes the role of welfare-state support as an enabling policy environment that influences the relationship between family empowerment and public welfare outcomes.

RESEARCH METHODS

This study employed a mixed-methods research design with a sequential explanatory approach to analyze the integration of Islamic education, family economic resilience, and the implementation of the Free Nutritious Meal Program (Makan Bergizi Gratis/MBG). This design was selected to enable a comprehensive understanding of the phenomenon through the combination of quantitative and qualitative evidence. The quantitative phase was conducted first to identify patterns, relationships, and trends regarding family economic resilience, the internalization of Islamic values, and perceptions of MBG effectiveness. The subsequent qualitative phase was intended to deepen and explain the quantitative findings by exploring participants' experiences, educational practices, and socio-religious perspectives within the framework of maqāṣid al-sharī'ah. The study was undertaken in Aceh, West Java, and West Nusa Tenggara (NTB), which were purposively selected to represent diverse socio-cultural, educational, and economic contexts in Indonesia. The research subjects consisted of Muslim families receiving MBG benefits, Islamic Religious Education (PAI) teachers, and local program implementers selected through a combination of purposive and stratified sampling techniques.

The study utilized primary, secondary, and tertiary data sources. Primary data were obtained directly from respondents through structured surveys, in-depth interviews, focus group discussions (FGDs), and field observations involving beneficiary families, educators, and program implementers. Secondary data were collected from government regulations, policy documents, technical guidelines, institutional reports, statistical publications, and previous scholarly studies related to Islamic education, family resilience, and nutrition policy. Tertiary data were derived from encyclopedias, dictionaries, indexing databases, policy briefs, and other reference materials used to support conceptual clarification and data verification. Data collection was conducted using multiple techniques to ensure methodological triangulation. Quantitative data were gathered through structured questionnaires employing Likert-scale measurements to assess family economic resilience, the internalization of Islamic values such as justice, trustworthiness, and mutual assistance, and perceptions regarding the effectiveness of MBG implementation. Meanwhile, qualitative data were collected through interviews, FGDs, observations, and document analysis to capture participants' experiences, value orientations, and educational practices in greater depth.

Data analysis was conducted in an integrated and sequential manner. Quantitative data were analyzed using descriptive statistics, including frequency distributions, means, standard deviations, and index scoring, to identify the level of family economic resilience and the effectiveness of MBG

implementation. Furthermore, inferential statistical analyses, including multiple regression, Analysis of Variance (ANOVA), and Structural Equation Modeling–Partial Least Squares (SEM-PLS), were employed to examine the relationships among Islamic values, family economic resilience, and program effectiveness, as well as regional variations across the study locations. Qualitative data were analyzed using thematic analysis through data coding, categorization, interpretation, and theme development to identify recurring socio-religious values and educational patterns. To enhance the validity and reliability of the findings, data triangulation was applied across different sources and methods. In addition, policy analysis was undertaken using a policy-gap approach to assess the alignment between Islamic educational values, principles of family welfare, and national nutrition policies, thereby producing findings that are both empirically robust and normatively grounded.

RESULTS AND DISCUSSION

Family Economic Resilience and the Limits of Welfare Intervention

The quantitative findings indicate that family economic resilience across the three research regions, Aceh, West Java, and West Nusa Tenggara (NTB), remains within a vulnerable-to-moderate category. The composite index of Islamic values-based family economic resilience shows that while ritual religiosity is relatively high, economic agency, the capacity of families to manage resources productively and sustainably, constitutes the weakest dimension. This disparity reflects a structural disjunction between the internalization of religious values and their translation into concrete socio-economic practices. Such a pattern is not unique to this study; previous research has also demonstrated that high levels of religiosity do not automatically correlate with improved economic behavior or welfare outcomes unless accompanied by institutional support and educational transformation.[11]

From the perspective of Islamic family law, this condition signals an incomplete realization of economic responsibilities within the household. The concept of nafaqah in Islamic jurisprudence establishes that financial provision is both a legal obligation and a moral imperative aimed at ensuring justice, dignity, and family welfare.[12] However, the findings suggest that these obligations are often understood in a normative or symbolic sense rather than operationalized in everyday economic practices. This gap between normative understanding and practical implementation reflects a broader issue within Islamic legal consciousness, where legal-ethical principles are not sufficiently

[11] T. Naipan et al., "Family Influences on Food Choices and Nutrition: What Does the Literature Say?," *Revista Chilena de Nutricion* 49, no. 3 (2022): 384–90, https://doi.org/10.4067/s0717-75182022000300384.

[12] Islahi, "Economic Empowerment of Women in Islam."

embedded in socio-economic behavior. Consequently, families remain economically dependent and structurally vulnerable, particularly when interacting with state-led welfare interventions such as the MBG program.

This vulnerability is further compounded by the nature of welfare-based interventions themselves. While programs like MBG are designed to alleviate immediate nutritional deficiencies, empirical evidence suggests that such interventions often have limited long-term impact when not integrated with family-level economic empowerment and behavioral change.[13] In some cases, welfare programs may even contribute to passive dependency if beneficiaries are positioned primarily as recipients rather than active participants in economic systems.[14] The findings of this study resonate with this critique, as families benefiting from MBG have not yet significantly increased their economic participation, particularly in local food production or distribution networks. This indicates that MBG, in its current form, operates more as a consumption-based intervention rather than a transformative socio-economic mechanism.

In relation to Islamic education, the data reveal that more than 70% of respondents, both teachers and parents, continue to adopt a normative-ritualistic approach, with minimal integration of socio-economic dimensions into the learning process. This reinforces the argument that Islamic education has not yet fully evolved into a transformative system capable of addressing contemporary socio-economic challenges.[15] Although Islamic education has been widely recognized for its potential to promote social cohesion, ethical awareness, and community engagement, its practical application often remains confined to moral instruction rather than actionable socio-economic empowerment.[16]

This limitation becomes particularly critical when viewed in the context of modern welfare systems, where education is increasingly expected to

[13] E. Muehlhoff et al., "Linking Agriculture and Nutrition Education to Improve Infant and Young Child Feeding: Lessons for Future Programmes," *Maternal and Child Nutrition* 13 (2017), https://doi.org/10.1111/mcn.12411.

[14] E. L. Adams et al., "The Veggie Vouchers Intervention to Promote SNAP Fruit and Vegetable Incentive Program Use for Families with Food Insecurity: A Single Arm Feasibility Study," *Pilot and Feasibility Studies* 11, no. 1 (2025), https://doi.org/10.1186/s40814-025-01732-3.

[15] Dedi Masri and Randy Putra Alamsyah, "Force Majeure in Abortion: A Review of Ulama Fatwas and Indonesian Health Law," *Malaysian Journal of Syariah and Law* 14, no. 1 (April 2026): 61–76, https://doi.org/10.33102/mjsl.vol14no1.1179.

[16] Mardatillah, Muchlinarwati, and Abdurrahman, "Integrating Islamic Educational Values in Higher Education: A Framework for Social Cohesion and Peacebuilding in Aceh," 12.

function as a driver of social mobility and economic resilience.[17] Comparative studies on education and welfare integration highlight that educational institutions play a crucial role in shaping economic behavior, social inclusion, and long-term welfare outcomes. However, in the case of Islamic education, this integrative function remains underdeveloped, resulting in a disconnect between religious knowledge and practical life skills. The absence of economic literacy, entrepreneurship training, and community-based economic engagement within Islamic educational curricula further exacerbates this gap.

At the same time, emerging models of transformative Islamic education demonstrate that this gap is not inherent but rather contingent on pedagogical orientation. The integration of critical pedagogy, social jurisprudence (fiqh al-ijtima'iyah), and community-based learning has been shown to enhance students' capacity to engage with real-world socio-economic issues and contribute to community development.[18] These approaches position Islamic education not merely as a transmitter of values but as an active instrument of social transformation. However, such models remain unevenly implemented and have not yet been systematically linked to national policy frameworks such as MBG.

Taken together, these findings highlight a critical structural gap: the lack of integration between Islamic family law, educational practices, and welfare policy. While Islamic legal principles emphasize economic responsibility and social justice, and while education has the potential to operationalize these values, the absence of institutional integration limits their collective impact. As a result, programs like MBG risk being perceived as standalone interventions rather than components of a broader ecosystem of family empowerment and social development.

Therefore, this study argues that strengthening family economic resilience requires a paradigmatic shift from welfare-based intervention toward value-based empowerment. This involves repositioning Islamic education as a normative instrument within Islamic family law, capable of translating maqāṣid al-sharī'ah into practical socio-economic behavior. In this framework, education becomes the bridge that connects legal obligations, ethical values, and policy implementation, enabling families not only to receive support but also to actively participate in building sustainable economic systems.

[17] Aam Rusydiana et al., "Waqf, Maqasid al-Sharia, and SDG-5: A Model for Women's Empowerment," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 17, no. 2 (December 2022): 325–35, https://doi.org/10.19105/al-lhkam.v17i2.6572.

[18] adiyono And Sholeh, "Can Fiqh Al-Ijtima'Iyah Redefine Islamic Education In Indonesia? A Prisma Review Of Social Values In Curriculum Reform (2017–2024)," 15.

Operationalizing Maqāṣid al-Sharī'ah through Transformative Islamic Education

The findings discussed above indicate that family economic vulnerability cannot be understood solely through economic indicators. Rather, it reflects the limited operationalization of maqāṣid al-sharī'ah within family life. While Islamic family law provides normative guidance regarding economic responsibility, welfare, and social justice, these principles require effective mechanisms of internalization and implementation.[19] In this regard, transformative Islamic education serves as the primary mechanism through which maqāṣid values are translated into practical family behavior, economic decision-making, and participation in public welfare programs.

When analyzed through the framework of maqāṣid al-sharī'ah, the findings reveal a significant imbalance among the five essential protections. The dimension of ḥifẓ al-dīn (protection of religion) appears relatively strong, as reflected in high levels of ritual observance among respondents. However, other dimensions, particularly ḥifẓ al-māl (protection of wealth), ḥifẓ al-nafs (protection of life), and ḥifẓ al-nasl (protection of lineage), remain weak or structurally vulnerable.[20] This asymmetry indicates that religious commitment is predominantly expressed in ritual and symbolic forms rather than translated into socio-economic practices that ensure family welfare and sustainability.

This imbalance becomes more critical when viewed through contemporary interpretations of maqāṣid al-sharī'ah, which emphasize that the objectives of Islamic law are inherently oriented toward human welfare (maṣlaḥah), socio-economic justice, and the equitable distribution of resources. In this perspective, ḥifẓ al-māl is not merely about the protection of wealth in a legal sense, but about enabling economic participation, productivity, and circulation of wealth within society. Therefore, the weakness of this dimension in the findings reflects not only a household-level issue but also a systemic failure to operationalize Islamic economic ethics in everyday life.[21]

This pattern reflects a broader phenomenon observed in contemporary Muslim societies, where religiosity does not necessarily correspond to improved socio-economic outcomes unless supported by institutional

[19] Al Fiqri Ardiansyah et al., "Qiwāmah And Epistemic Violence: A Critical Socio-Legal Analysis of Gendered Authority In Islamic Family Law," *Mawaddah: Jurnal Hukum Keluarga Islam* 3, no. 2 (2025): 605–26, https://doi.org/10.52496/mjhki.v3i2.100.

[20] Syaikhu Syaikhu et al., "The Maqashid Sharia Construction on Inheritance in Dayak Ngaju Customs within the Tumbang Anoi Agreement," *El-Mashlahah* 13, no. 2 (December 2023): 181–202, https://doi.org/10.23971/el-mashlahah.v13i2.7375.

[21] Pauzi Muhammad et al., "Actualizing Islamic Economic Law in the Digital Era: A Study of the Application of Khiyar al-Majlis in Electronic Contracts," *JURIS (Jurnal Ilmiah Syariah)* 23, no. 2 (July 2024): 205–14, https://doi.org/10.31958/juris.v23i2.11573.

mechanisms and applied ethical frameworks. As argued by Chapra, the realization of maqāṣid requires an integrated system that combines moral values, economic structures, and governance mechanisms.[22] Similarly, Kamali emphasizes that maqāṣid al-sharī'ah should function as a dynamic framework guiding policy and social practice, rather than remaining a purely theoretical construct. In the absence of such integration, religious adherence tends to remain confined to the domain of personal piety, with limited impact on economic behavior and social resilience.[23] This is consistent with the findings of this study, where families exhibit strong ritual observance but lack the capacity to translate these values into economic independence or nutritional security.

In the context of Islamic family law, this imbalance represents a partial and fragmented realization of maqāṣid al-sharī'ah.[24] While ḥifẓ al-dīn is maintained, the neglect of ḥifẓ al-māl, ḥifẓ al-nafs, and ḥifẓ al-nasl indicates that the holistic objectives of the Sharī'ah are not fully achieved. Islamic legal theory emphasizes that the preservation of religion is inseparable from the preservation of life, wealth, and lineage; thus, a failure in one dimension undermines the integrity of the entire system.[25] The findings suggest that economic responsibility (nafaqah) and the protection of family welfare are not yet embedded as lived practices within households, even though they are normatively recognized. As a result, families may appear religiously observant while simultaneously experiencing economic fragility and nutritional vulnerability, a contradiction that reflects a disconnect between legal norms and social realities.

The SEM-PLS analysis further substantiates this interpretation by demonstrating that the internalization of Islamic values has a statistically significant effect on both family economic resilience and the effectiveness of the MBG program. Notably, ḥifẓ al-māl emerges as the primary mediating variable linking religious values to economic independence. This finding is particularly significant when viewed in light of maqāṣid-based economic

[22] Muhammad Umer Chapra, Shiraz Khan, and Anas Al Shaikh-Ali, *The Islamic Vision of Development in the Light of Maqasid Al-Shari'ah* (International Institute of Islamic Thought (IIIT), 2008), 50.

[23] Mohammad Hashim Kamali, "'Maqāṣid Al-Sharī'ah': The Objectives of Islamic Law," *Islamic Studies* 38, no. 2 (1999): 193–208.

[24] Zaenul Mahmudi et al., "The Charity Values within Islamic Law of Inheritance in Malang: Maqāṣid al-Sharī'ah and Social Construction Perspectives," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 3 (August 2024): 1324–45, https://doi.org/10.22373/sjhk.v8i3.19986.

[25] Herliana Herliana, "Maqasid Al-Sharia in Court-Mediation Reform: A Study on Efficiency and Social Justice in Medical Disputes," *De Jure: Jurnal Hukum Dan Syar'iah* 15, no. 2 (December 2023): 214–29, https://doi.org/10.18860/j-fsh.v15i2.23962.

theory, which positions economic empowerment as a central pillar of social justice and human development.[26] Without strengthening ḥifẓ al-māl, the transformative potential of religious values remains limited to symbolic expression rather than practical impact. Similarly, ḥifẓ al-nafs functions as a direct indicator of program success, particularly in improving nutritional status, while ḥifẓ al-nasl reflects the long-term implications for child development and generational continuity.

However, these findings also invite a more critical reflection on the current design and implementation of the MBG program. While the program contributes positively to ḥifẓ al-nafs by addressing immediate nutritional needs, its impact on ḥifẓ al-māl and ḥifẓ al-nasl remains indirect and relatively weak. From a maqāṣid perspective, this indicates that the program operates at the level of short-term welfare provision rather than long-term empowerment. Chapra argues that sustainable welfare requires not only consumption support but also the creation of opportunities for productive engagement and economic participation.[27] In the absence of such integration, programs risk addressing symptoms rather than structural causes, thereby limiting their long-term.[28]

Furthermore, welfare-oriented interventions may unintentionally reinforce passive dependency if beneficiaries are not actively engaged in the production and management of resources. This condition contradicts the maqāṣid principle of human agency (taklīf) and responsibility, which requires individuals to actively contribute to their own welfare and that of society. In this regard, the current implementation of MBG appears to be more aligned with a distributive model than an empowerment model, which may constrain its potential to contribute to ḥifẓ al-māl and long-term economic resilience.

These limitations underscore the need for a critical theoretical shift in how the MBG program is conceptualized. Rather than viewing it solely as a food distribution mechanism, it should be reframed as an instrument for realizing maqāṣid al-sharī'ah at the family level. Such a reframing aligns with Kamali's argument that maqāṣid must function as a guiding framework for public policy, ensuring that programs are oriented toward comprehensive human welfare rather than isolated sectoral outcomes.[29] In this framework, public policy is not merely a tool for delivering services but a means of facilitating the realization of ethical, economic, and social justice.

The Role of Transformative Islamic Education

[26] Chapra, Khan, and Shaikh-Ali, *The Islamic Vision of Development in the Light of Maqasid Al-Shari'ah*, 60.

[27] Chapra, Khan, and Shaikh-Ali, 60.

[28] Muehlhoff et al., "Linking Agriculture and Nutrition Education to Improve Infant and Young Child Feeding: Lessons for Future Programmes," 13.

[29] Kamali, "Maqāṣid Al-Sharī'ah," 197.

The qualitative findings provide deeper insight into how transformative Islamic education can function as a normative instrument within family life, particularly in bridging the gap between religious values, economic practices, and public welfare interventions such as the MBG program. Three major patterns of transformation were identified, each reflecting a shift from normative religiosity toward practical and socially embedded forms of value implementation. These transformations suggest that Islamic education, when reoriented beyond ritual instruction, has the potential to serve as a mediating mechanism that operationalizes the objectives of *maqāṣid al-sharī'ah* within everyday family practices.[30]

First, the findings indicate a gradual shift from passive to active participation among families. Initially, most families perceived MBG primarily as an external form of state assistance, reinforcing a consumption-oriented relationship with public welfare programs. However, following exposure to value-based educational interventions, a number of families began to reposition themselves as active participants in local economic processes. This was evident in their involvement in small-scale food production and distribution, such as supplying vegetables, eggs, and locally processed food products to support program implementation. This transformation reflects the emergence of what can be described as "economic agency," where individuals and families move beyond dependency toward self-initiated participation in economic systems. Such findings align with broader studies on family-centered interventions, which demonstrate that educational engagement significantly enhances behavioral change and economic participation when combined with practical opportunities.[31]

However, this transformation should not be overgeneralized. The shift toward active participation remains uneven and limited to certain groups, suggesting that educational exposure alone is insufficient without structural support and institutional facilitation. In many cases, families still lack access to capital, markets, and technical knowledge, which constrains their ability to fully transition from beneficiaries to producers. This highlights a critical limitation: while transformative education can reshape attitudes and motivations, its impact on economic behavior depends on the availability of

[30] Mellya Embun Baining et al., "Finding The Maqashid Al-Syariah Performance Model on Syariah Management Accounting Information System Values," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 24, no. 2 (December 2024): 87–104, https://doi.org/10.30631/alrisalah.v24i2.1642.

[31] Yesica and Setiarini, "Perbedaan Berat Badan Bayi, Asupan Zat Gizi Ibu Dan Bayi Serta Pengetahuan Ibu Sebelum Dan Sesudah Program Keluarga Binaan Di Desa Kaliwangi, Purwokerto, Jawa Tengah," 610.

enabling environments. Without such support, there is a risk that educational interventions may produce awareness without sustainable change.

Second, the findings reveal an increasing integration of Islamic values into economic practices. Values such as *taʿāwun* (mutual assistance), *ʿadl* (justice), and *amānah* (trustworthiness) are not only articulated in discourse but also manifested in collective economic initiatives. One notable example is the emergence of community-based food cooperatives linked to pesantren and local schools, where families collaborate in sourcing, producing, and distributing food. These initiatives reflect the operationalization of Islamic social ethics within localized economic systems and demonstrate how value-based frameworks can inform practical economic arrangements.

From a theoretical perspective, this integration resonates with contemporary maqāṣid-oriented approaches that emphasize the ethical foundation of economic activity and the importance of social cooperation in achieving welfare.[32] It also reflects the concept of *fiqh al-ijtimaʿiyah*, where legal and ethical principles are applied to address collective social issues.[33] Nevertheless, the sustainability of such initiatives remains uncertain. Community-based models often depend on strong local leadership and social cohesion, which may not be consistently present across different regions. Furthermore, without institutional recognition and policy support, these initiatives risk remaining informal and limited in scale.

Third, the study identifies a significant shift in the orientation of Islamic Religious Education (PAI). Traditionally, PAI has been characterized by a normative-ritualistic approach, focusing primarily on doctrinal knowledge and individual piety. However, the findings indicate that some educators have begun to incorporate more practical and context-relevant topics into their teaching, including family financial management, halal entrepreneurship, and nutrition awareness. This pedagogical shift reflects an emerging understanding of education as a tool for social transformation rather than merely moral instruction.

This transformation aligns with broader developments in Islamic education, where critical pedagogy and contextual learning are increasingly emphasized as means of enhancing student engagement and social relevance. By connecting religious teachings with real-life challenges, educators can facilitate the internalization of values in ways that are both meaningful and

[32] UT Kasri, A. Ghaffar, and B. Badarussyamsi, *Relasi Sosial Antar Umat Beragama Dalam Perspektif Al-Qur'an (Kajian Tafsir Tematik)*, no. Query date: 2024-08-14 14:04:03 (2019); Chapra, Khan, and Shaikh-Ali, *The Islamic Vision of Development in the Light of Maqasid Al-Shari'ah*.

[33] Adiyono and Sholeh, "Can Fiqh Al-Ijtima'Iyah Redefine Islamic Education In Indonesia? A Prisma Review Of Social Values In Curriculum Reform (2017–2024)," 12.

actionable. At the same time, this shift remains partial and inconsistent. A large proportion of educators continue to rely on traditional teaching methods, indicating that the institutionalization of transformative Islamic education is still in its early stages. This suggests the need for systemic reform, including curriculum development, teacher training, and policy integration.

From the perspective of Islamic family law, these transformations highlight the critical role of education in operationalizing legal and ethical responsibilities within the household.[34] Islamic law establishes clear obligations related to economic provision, child welfare, and social responsibility, but these obligations require effective mechanisms for implementation.[35] Transformative Islamic education provides such a mechanism by translating normative principles into practical knowledge and behavior. In this sense, education functions not merely as a supplementary element but as a central instrument in realizing the objectives of *maqāṣid al-sharī'ah*.

Nevertheless, the effectiveness of this role depends on the extent to which education is integrated with broader socio-economic and policy frameworks. Without alignment between educational content, family practices, and public programs such as MBG, the transformative potential of Islamic education remains constrained. Therefore, this study argues that a more integrated approach is needed, one that positions Islamic education as a strategic bridge linking family law, economic empowerment, and welfare policy. Through such integration, education can move beyond moral discourse and become a driver of sustainable family resilience and social justice.

Regional Contexts and Adaptive Implementation

The comparative analysis across Aceh, West Java, and West Nusa Tenggara (NTB) reveals that the effectiveness of the MBG program and transformative Islamic education is strongly influenced by local socio-cultural, economic, and institutional conditions.[36] Although all three regions share similar normative commitments to Islamic values, the pathways through which these values contribute to family economic resilience differ significantly.[37]

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[34] Deri Eka Putra et al., "Guardian Navigation in Islamic Family Law: From History to Implementation in Indonesia and Muslim Countries," *Mawaddah: Jurnal Hukum Keluarga Islam* 3, no. 1 (May 2025): 21–42, https://doi.org/10.52496/mjhki.v3i1.4.

[35] RR Dewi Anggraeni, "Islamic Law and Customary Law in Contemporary Legal Pluralism in Indonesia: Tension and Constraints," *AHKAM : Jurnal Ilmu Syariah* 23, no. 1 (June 2023), https://doi.org/10.15408/ajis.v23i1.32549.

[36] Carstensen and Emmenegger, "Education as Social Policy: New Tensions in Maturing Knowledge Economies," 118.

[37] Carstensen and Emmenegger, 115.

Aceh benefits from strong religious institutions and pesantren networks that facilitate the internalization of Islamic values. However, this normative strength does not automatically translate into economic diversification or entrepreneurial innovation. In contrast, West Java demonstrates greater economic opportunities and market access, which support the realization of ḥifẓ al-māl through productive economic participation. [38] Nevertheless, challenges such as urban inequality and social fragmentation may reduce the effectiveness of collective value-based initiatives.[39] Meanwhile, NTB exhibits strong social cohesion and community solidarity, reflecting the maqāṣid principle of taʿāwun, although geographical limitations and restricted market access continue to constrain long-term economic development.[40]

These findings indicate that the realization of maqāṣid al-sharī'ah is context-dependent. While the objectives of protecting life, wealth, and lineage remain universal, their implementation requires adaptation to local capacities and conditions. Consequently, a uniform approach to family welfare policy is unlikely to produce optimal outcomes across diverse regions.

From both policy and educational perspectives, contextual adaptation is therefore essential. Transformative Islamic education should be designed in accordance with local socio-economic realities, while welfare interventions such as MBG should be integrated with region-specific strategies for economic empowerment and community participation. This study thus supports a context-sensitive application of maqāṣid al-sharī'ah, where universal normative principles are translated into locally relevant and sustainable development practices.

Toward a Maqāṣid-Based Family Welfare Model

The findings of this study enable the formulation of a Maqāṣid-Based Family Welfare Model (MBFW Model), an integrative framework that connects Islamic education, Islamic family law, and welfare policy within a unified maqāṣid al-sharī'ah perspective. Unlike previous studies that tend to treat these domains separately, the proposed model demonstrates how transformative Islamic education can function as a normative instrument for

[38] Siti Mardiyah, Hamda Sulfinadia, and Abdurrahman Raden Aji Haqqi, "Resolution Of Household Conflicts Due To Different Choices Of Presidential Candidates Perspective Of Islamic Law," *Mawaddah: Jurnal Hukum Keluarga Islam* 3, no. 1 (May 2025): 43–64, https://doi.org/10.52496/mjhki.v3i1.5.

[39] Miller et al., "Multisectoral Community Development in Nepal Has Greater Effects on Child Growth and Diet than Nutrition Education Alone," 150.

40 Ali Murtadho Emzaed et al., "Restriction of Islamic Civil Society Participation: Genealogy of Zakat Legal Politics and Its Centralized Management in Indonesia," JIL: Journal of Islamic Law 4, no. 2 (August 2023): 148–71, https://doi.org/10.24260/jil.v4i2.1444.

operationalizing family responsibilities and strengthening family economic resilience.

The model begins with transformative Islamic education as the primary mechanism for internalizing maqāṣid values, particularly ʿadl (justice), amānah (trustworthiness), and taʿāwun (mutual assistance). These values shape family attitudes, economic behavior, and social responsibility.[41] The findings indicate that when these values are translated into practical family practices, they contribute significantly to strengthening family economic resilience, particularly through the realization of ḥifẓ al-māl.

The study further reveals that family economic resilience serves as a critical mediating factor between religious values and welfare outcomes. Families with stronger economic resilience are better positioned to participate actively in local economic systems, manage household resources effectively, and engage constructively with welfare programs.[42] Consequently, welfare interventions become more sustainable because families function as active partners rather than passive recipients.

Within this framework, the MBG program is reconceptualized as more than a nutritional assistance program. It operates as an enabling welfare mechanism that supports the realization of broader maqāṣid objectives. Improved nutritional access contributes directly to ḥifẓ al-nafs, while enhanced child development and family stability support the realization of ḥifẓ al-nasl.[43] However, these outcomes become sustainable only when welfare interventions are accompanied by educational transformation and family empowerment.

The findings also demonstrate the relevance of welfare-state theory in understanding family welfare within Muslim societies. Public policy should not merely provide distributive assistance but should enhance family capabilities, economic participation, and long-term resilience. In this regard, welfare policy functions as a supportive institutional environment that strengthens the interaction between Islamic education, family economic resilience, and welfare outcomes.

Therefore, the principal theoretical contribution of this study lies in repositioning Islamic education as a normative instrument of Islamic family

[41] Carstensen and Emmenegger, "Education as Social Policy: New Tensions in Maturing Knowledge Economies," 120.

[42] Munadi Usman et al., "The Role of Customary Law in Family Resilience and Divorce Prevention: Phenomenological Studies in Indonesia," *Al-Istinbath: Jurnal Hukum Islam* 9, no. 2 (September 2024): 823–40, https://doi.org/10.29240/jhi.v9i2.9685.

[43] Dedisyah Putra and Nuriza Acela, "Human Rights Protection in the Islamic Family Law: A Case Study Concerning Domestic Violences," *El-Usrah: Jurnal Hukum Keluarga* 6, no. 1 (September 2023): 1–16, https://doi.org/10.22373/ujhk.v6i1.18511.

law and in proposing the Maqāṣid-Based Family Welfare Model as an integrated framework for understanding family welfare. The model provides a new perspective for bridging religious values, economic resilience, and public policy within the broader objectives of maqāṣid al-sharī'ah.

CONCLUSION

This study demonstrates that strengthening family economic resilience within the implementation of the Free Nutritious Meal Program (MBG) requires a value-based and integrative framework grounded in maqāṣid al-sharī'ah. The findings reveal a persistent imbalance between ritual-oriented religious practice and the lived reality of economic vulnerability, indicating that religious values have not yet been fully operationalized in socio-economic behavior. In this context, maqāṣid al-sharī'ah provides both an analytical lens and a practical framework for aligning normative principles with family welfare outcomes. Empirical results confirm that Islamic values, particularly amānah, justice, and taʿāwun, significantly contribute to strengthening family economic resilience, especially when mediated through the dimension of ḥifẓ al-māl. At the same time, the MBG program plays a direct role in supporting ḥifẓ al-nafs and contributes indirectly to ḥifẓ al-nasl by improving nutritional quality and long-term human development.

Furthermore, this study highlights the central role of Transformative Islamic Education as a mechanism for internalizing and operationalizing maqāṣid within family life. Through this approach, families shift from passive beneficiaries of welfare programs to active agents in value-based economic practices, including participation in local food ecosystems. However, the effectiveness of this transformation is shaped by regional contexts, as evidenced by variations across Aceh, West Java, and West Nusa Tenggara. This underscores the importance of adopting adaptive and context-sensitive strategies in scaling such models at the national level.

Theoretically, this study contributes to the advancement of interdisciplinary scholarship by proposing the Maqāṣid-Based Family Welfare Model (MBFW Model), an integrative framework that connects Islamic education, Islamic family law, and welfare-state policy within the objectives of maqāṣid al-sharī'ah. The model reconceptualizes transformative Islamic education not merely as a pedagogical process but as a normative instrument that operationalizes family responsibilities, strengthens family economic resilience, and enhances the effectiveness of public welfare interventions. Through this framework, Islamic education functions as a bridge between religious values, socio-economic behavior, and policy implementation.

Practically, the findings suggest that welfare programs such as the Free Nutritious Meal Program (MBG) should be integrated with value-based educational initiatives and family empowerment strategies. Such integration

can transform families from passive beneficiaries into active participants in local economic systems while simultaneously supporting the realization of ḥifẓ al-māl, ḥifẓ al-nafs, and ḥifẓ al-nasl. Consequently, the study offers a policy-relevant framework for promoting sustainable family welfare through the synergy of education, law, and public policy in contemporary Muslim societies.

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