

Analyzing Free Nutritious Meals for Children in the Quran: A Literature Study of Economic (Iqtishadi) and Maqasid (Maqashidi) Perspectives in Tafsir

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Abstract

This research discusses the free nutritious meal programme for children promised by Prabowo Subianto and Gibran, which aims to provide nutritious food for 80 million children, pregnant women, and toddlers in Indonesia, with a budget of 450 trillion Rupiah per year. Using a qualitative method, this study analyses Qur'anic verses, hadith, tafsir, and literature related to Islamic economics and maqashid sharia. The results show that the iqtishadi perspective emphasises fair food distribution, avoiding usury and hoarding, and promoting social justice. The maqashidi perspective emphasises the importance of nutritious food to achieve public good and prevent harm, focusing on *hifz al-nafs* and *hifz al-'aql* for children's health. This research contributes to the literature on Islamic economics and maqashid sharia, offers practical guidance for food policy, and can help address malnutrition and food security.

Keywords: Quran; Tafsir; Free nutritious meals; Iqtishadi; Maqashidi

Abstrak

Penelitian ini membahas program makan bergizi gratis untuk anak-anak yang dijanjikan oleh Prabowo Subianto dan Gibran, bertujuan menyediakan makanan bergizi bagi 80 juta anak, ibu hamil, dan balita di Indonesia, dengan anggaran 450 Triliun Rupiah per tahun. Menggunakan metode kualitatif, penelitian ini menganalisis ayat-ayat Al-Qur'an, hadis, tafsir, dan literatur terkait ekonomi Islam serta maqashid syariah. Hasilnya menunjukkan bahwa perspektif iqtishadi menekankan distribusi makanan yang adil, menghindari riba dan penimbunan, serta mendorong keadilan sosial. Perspektif maqashidi menekankan pentingnya makanan bergizi untuk mencapai kemaslahatan umum dan mencegah kerusakan, dengan fokus pada *hifz al-nafs* dan *hifz al-'aql* untuk kesehatan anak-anak. Penelitian ini berkontribusi pada literatur ekonomi Islam dan maqashid syariah, menawarkan panduan praktis untuk kebijakan pangan, dan dapat membantu mengatasi malnutrisi serta ketahanan pangan.

Kata Kunci: Al-Qur'an; Tafsir; Makanan Bergizi; Iqtishadi; Maqashidi

Introduction

In politics, political promises are common, the focus is on how the political promises will be realised, one of the program promises that has been in the spotlight is the free lunch program, which is recently termed as free nutritious meals for children for the elected president and vice president pair Prabowo Subianto and Gibran.¹

According to the campaign's vision and mission document, the Free Lunch programme aims to reach over 80 million beneficiaries by 2009 by covering 100% of preschool, junior high school, senior high school, Islamic boarding schools, and nutritional assistance to pregnant women and toddlers to improve health and help the

¹ Tv One, "Prabowo Jelaskan Soal Program Makan Gratis" (Indonesia: Tv One, n.d.).

family economy.² The programme is estimated to require a budget of 450 trillion Rupiah per year. In the initial stage, the programme will be focused on the three T areas. In addition to this programme, Prabowo also outlined the design of a food self-sufficiency programme, which he called *asa cita dua*.³

Within the community, there were both supportive and critical responses to the programme. For supporters, the programme is most obviously beneficial to the community as it can fulfil basic needs, such as food, and provide convenience for the lower class. In addition, it can help Indonesia's stunting rate, which is reported to be 21.6 per cent by 2023, according to the Ministry of Health website. On the other hand, this programme is better allocated to education such as school and college entrance fees while nutrition issues can still be resolved within the family environment.⁴

However, it is important to remember that Islam as a religious teaching provides extensive guidance in various aspects of life, including nutrition and health. The Quran, as the primary source of Islamic teachings, also provides guidance and values related to nutritious food, especially for children. This guidance includes principles that not only ensure the health of the body but also the well-being of the soul that can save them in this world and make them happy in the hereafter if they follow the rules of life.

From the perspective of *iqtishadi*, or Islamic economics, the Quran emphasises the importance of fair and sustainable food distribution. The fundamentals of Islamic economics include the prohibition of harmful practices such as usury and hoarding (*ihtikar*), and the promotion of social justice and shared prosperity. In the context of nutritious food, the *iqtishadi* perspective emphasises the importance of equitable access to nutritious and healthy food resources for all levels of society. This is in line with Islamic economic principles that prioritise balance, justice and collective welfare.

Moreover, from a *maqashidi*, or sharia objectives, perspective, nutritious food plays a crucial role. *Maqashid sharia* aims to achieve public good and prevent harm. The five main objectives of *maqashid sharia* (*hifz al-din*, *hifz al-nafs*, *hifz al-'aql*, *hifz al-nasl*, and *hifz al-mal*) all relate to nutritious food in different ways. For example, *hifz al-nafs* (preserving the soul) emphasises the importance of adequate and nutritious food intake to maintain human health and survival. *Hifz al-'aql* (nurturing the intellect) relates to the importance of consuming *halal* and *thayyib* (good) food, which is not only good for the body but also for mental and spiritual development, especially for children.

This study aims to examine the concept of free nutritious food for children from the perspective of *iqtishadi* (Islamic economics) and *maqashidi* (sharia objectives) in the interpretation of the Qur'an. However, while there is a wealth of literature discussing Islamic economics and *maqashid sharia* in general, studies that specifically examine nutritious food from these two perspectives are limited. This study aims to fill this gap by analysing Quranic verses relating to nutritious food from both the *iqtishadi* and *maqashidi* perspectives and exploring how these two perspectives can be integrated to provide a deeper understanding of the issue.

By understanding how the Quran regulates and views nutritious food from the *iqtishadi* and *maqashidi* perspectives, this research is expected to make a significant contribution to the literature of Islamic economics and *maqashid sharia* studies. In

² Misi dan Program Visi, *Visi, Misi dan Program Calon Presiden dan Wakil Presiden 2024-2029 H. Prabowo Subianto Gibran Rakabuming Raka.*, 2024, chrome-extension://efaidnbnmnnibpcajpcglcfindmkaj/https://va.medcom.id/2023/pemilu/others/PRABOWOGIBRAN_VISI_MISI.pdf.

³ CNBC Indonesia TV, "Program Besar Prabowo, Makan Siang Gratis - Swasembada Pangan," n.d., <https://www.cnbcindonesia.com/news/20240322123338-8-524435/video-program-besar-prabowo-makan-siang-gratis--swasembada-pangan>.

⁴ Dinda Aulia Ramadhanty, "Pro Kontra Program Makan Geratis Prabowo Bersama Gibran Di Masyarakat," *Kompas.Com*, 2024.

addition, the study is also expected to offer practical guidance to policy makers, health managers and practitioners in the food sector. The research also aims to provide greater insight into how Islamic principles can be applied in a contemporary context to address challenges such as malnutrition, food security, and access to equitable and sustainable nutritious food.

As such, this research is not only academically relevant but also has significant practical implications in the effort to improve people's welfare through the fulfilment of nutritious, equitable and sustainable food needs.

Methods

The research method used in this study is qualitative research with a literature study approach and content analysis. This research uses a qualitative approach with a literature study design and content analysis. This approach was chosen to deeply understand the concept of nutritious food in Islam through the analysis of Qur'anic verses, hadith, and literature related to Islamic economics and maqashid sharia.

Data sources include primary sources, namely Qur'anic verses related to nutritious food, economic justice, and Maqashid Sharia and Hadiths relevant to the research topic. Secondary sources are Qur'anic interpretations from various scholars, literature and books on Islamic economics, maqashid sharia, and nutrition.

The data collection technique is by collecting relevant literature from books, journals, articles, and online sources related to the research topic, reviewing Qur'anic interpretations that discuss the concept of nutritious food and Islamic economic principles and maqashid sharia.

Results and Discussion

Definition of Iqtishadi and its Perspective in the Quran

In Indonesian, the word 'iqthishad' means 'economy', derived from the word qasid which linguistically means middle and fair.⁵ In the Qur'an, this word, along with all its derivatives, is mentioned six times.⁶ among them is surah Luqman verse 19, the forms of these sentences are iqshid, qashdu, qashidan, muqtashidun and muqtashidatun.

The following verses are related to iqtishad in the Qur'an:

- 1) 'Iqshid' Surah luqman verse 19:

ءَٰوَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

The word 'iqshid' means simple. How can we be simple in any matter. Prof. Dr Qurasih Shihab interprets this word 'Be simple when walking', i.e. do not puff out your chest, do not duck like a sick person, and do not run too fast or too slowly.⁷

This verse if contextualised in economics that in economics should not be excessive, there is no sense of arrogance and haughtiness. The word iqshid here has an effect on human nature that likes to be puffed up and does not like to have a proud face because it has more wealth than others. So, the word iqshid plays a very important role with economic knowledge related to daily ethics, or what we usually call economic ethics.

The word 'iqshid' in this verse means to be simple in everything. Prof. Dr Quraish Shihab interprets 'iqshid' as a simple attitude in walking, not arrogant or ducking like a

⁵ Rafiq Yunus Al-Mishri, *Ushul Al-Iqtishad Al-Islami* (Damaskus: Dar al-Qalam, 1993), 11.

⁶ The Quranic Arabic Corpus, "Quran Dictionary - د ق ص," n.d., <https://corpus.quran.com/qurandictionary.jsp?q=qSd>.

⁷ M. Qurasih Shihab, *Tafsir Al-Misbah, Pesan dan Kesan Keserasian Al-Quran*, 3rd ed. (Tangerang: Lentera Hati, 2005), vol. 11, p 139.

sick person, and not in a hurry or too slow.⁸ In the economic context, this verse teaches not to be excessive, arrogant, or haughty. The attitude of 'iqshid' affects human behaviour so as not to be arrogant because of wealth, and is important in everyday economic ethics.

2) 'Qashdu' Surah an-Nahl verse 9:

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَايِزٌ يُولَوْنَ شَاءَ هَدَىٰكُمْ أَجْمَعِينَ

In the interpretation of Ibn Abbas, the word 'qashdu' means to show; 'Wa "alallāhi qashdus sabīli" is the Right of Allah to show the straight path, that is, to show the way, whether on land or sea.⁹ The integrity of Ibn Abbas' explanation here from the economic sector is to provide a straight path for people who are in a crooked condition. In economics we are familiar with the term, economic regulation.¹⁰

3) 'Qashidan' in surah at-Taubah, verse 42:

وَكَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَا تَتَّبِعُواكَ وَلَكِنْ بَعْدَتْ عَلَيْهِمُ الشُّعْبَةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ
وَإِنْ يَهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ

The word 'Wa safaran qashidan' means a light journey. This verse criticises the hypocrites who do not accept the Quranic call to jurisprudence. They will follow the invitation if worldly benefits are easy to obtain and the journey is short, but refuse if it feels far away.¹¹

The term 'qashidan' in the economic context means that in earning a living, we must be diligent, enthusiastic, patient, tenacious, and honest, not lazy or deceitful.¹²

4) 'Muqtashidun' in Surah Luqman Verse 32

وَإِذَا عَشِيتُمْ مَوْجًا كَالظَّلَلِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ فَلَمَّا نَجَّيْتُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ
كَفُورٍ

5) 'Muqtashidatun' Al-Ma'idah 66:

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۗ
وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ

The two words in the above verse, 'muqtashid' and 'muqtashidatun', have different but related meanings. 'Muqtashid' means taking the straight path in speech and action, being more courteous, while 'muqtashidatun' means the just and istiqamah group. In Islamic economics, producers, distributors and consumers must take the straight path, use halal goods, work well, be polite, fair and istiqamah. Transactions that depend on natural

⁸ M. Qurasih Shihab, *Tafsir Al-Misbah, Pesan dan Kesan Keserasian Al-Quran, Volume 05* (Tangerang: Lentera Hati, 2005), vol. 139.

⁹ Al-Fairuzabadi, *Tanwir AL-Miqbas Min Tafsir Ibn 'Abbas* (Lebanon: Dar al-Kutub, n.d.), 221.

¹⁰ Suaidi, *Ekonomi Islam dalam Al-Qur'an*, 2020, 13.

¹¹ Shihab, *Tafsir Al-Misbah, Pesan dan Kesan Keserasian Al-Quran*, vol. 5, p.139.

¹² Suaidi, *Ekonomi Islam dalam Al-Qur'an*, 14.

resources and transaction values that are in accordance with situations, conditions, beliefs, and ideologies, a just economy becomes an important part of everyday life. Economic principles are acquired through experience, natural laws, and God's rules.¹³

The Qur'an etymologically means 'reading' and 'what is written'. While the terminological meaning of the Qur'an is defined as 'The word of God revealed to the Prophet Muhammad in Arabic which was transmitted to the next generation mutawatir, written in the mushaf, whose reading is an act of worship, starting from Surah al-Fatihah and closing with Surah al-Nas'.¹⁴

The Qur'an is considered the source of teachings in Islam, including in economics, but not in the sense that it contains all the technical details or rules that can be directly applied in daily life. The Qur'an contains universal values that guide how the Islamic economic system should be formulated. For example, the Qur'an prohibits usury because it causes misery to society. The practice of usury leads to an increase in the price of goods and social exploitation, where the victim is unable to pay the high interest rate and ends up losing everything he owns and becoming a social burden. Verses prohibiting usury are included in [QS. Ar-Rum: 39], [An-Nisa: 160-161], [Ali Imran: 130], and [Al-Baqarah: 278-279].¹⁵

Usury in the economic system is considered unethical because it causes injustice and misery for those involved. The Qur'an condemns usury for causing economic injustice and offers the mudharabah system instead, which promotes mutual aid, benefit and justice. These values are applied in Islamic banking products such as mudharabah and musyarakah savings. In addition, the Qur'an encourages the culture of zakat, infaq, sadaqah and waqaf (ZISWAF), which teaches sharing and caring, in contrast to usury that seeks maximum profit at the expense of others. The blessing of wealth is actually obtained by sharing it and helping others.¹⁶

Umer Chapra, an Islamic economic thinker, argues that the purpose of Islamic economics is to realise the objectives of sharia (Maqoshid Sharia), which include the fulfilment of human needs, income obtained from just sources, fair distribution of income and wealth, and economic growth and stability. The following verses explain this:¹⁷

1. Fulfilment of needs to obtain a good life (Hayatan Thayyibah), as mentioned in [Q.S. An-Nahl 97] 2. Income obtained from halal and good sources to obtain benefits for mankind, as mentioned in [Q.S. al-Baqarah 168] 3. The sale of goods must be carried out on the basis of mutual benefit and must not harm one party, as mentioned in [Q.S. an-Nahl 90] 3.

After looking at some of the above verses, it is clear that Islam wants its adherents to be honest, open, and share profits equally. This is clearly due to the fact that Islam itself has served as a Rabbinic solution to all the problems facing mankind since time immemorial. Even the Prophet Muhammad was sent as an example of God's compassion for the universe (*rahmatan lil alamin*).¹⁸

The notion of 'iqtishad' in the Qur'an refers to an economic concept centred on moderation and justice. The verses related to iqtishad emphasise simplicity, justice, integrity, and steadfastness in various aspects of life, including in the economic context.

¹³ Suaidi, *Ekonomi Islam dalam Al-Qur'an*, 14.

¹⁴ Wahbah Al-Zuhaily, *Usul Al-Fiqh Al-Islami* (Damaskus: Dar al-Fikr, 1986), 241.

¹⁵ Azhari Akmal Tarigan, *Tafsir Ayat-Ayat Ekonomi Al-Qur'an* (Citapustaka Media Perintis, 2012), 6-7.

¹⁶ Tarigan, *Tafsir Ayat-Ayat Ekonomi Al-Qur'an*, 8.

¹⁷ Muhammad Umer Chapra, *The Future of Economic: An Islamic Perspective* (Leicester: Islamic Foundation, 2000), 50.

¹⁸ Riki Febri Ramdhani, "MENAFSIR AYAT EKONOMI DALAM AL-QUR'AN: Dari Teks Hingga Konteks," *Al-Rasyad: Jurnal Hukum Dan Etika Bisnis Syari'ah* Vol. 1 No. (n.d.): 51.

Concepts such as maintaining justice, avoiding usury, promoting help, benefit, and fairness in the distribution of income and wealth are the main principles in Islamic economics. Fulfilling needs, obtaining income from halal sources, carrying out transactions with the principle of mutual benefit without harming other parties, are the main aspects in the implementation of Islamic economics.

A Study of Quranic Verses Related to Economics and Nutritious Food

The utilisation of consumption in daily life is a primary need that must be fulfilled, especially to live life in the future. Consumption is very sensitive to discuss, as there are many differences between regions. In addition, some current laws can be used as guidelines in daily life. Allah has given humans countless bounties, but He has also set limits on what they can and cannot eat.

Islam has strict moral values in including 'wants' in the motives of economic activity. Why is this so? In many provisions of Islamic economic behaviour, the dominance of the 'needs' motive is the breath of this Islamic moral economy, not wants. What are the differences and consequences? Needs are more defined as all basic human needs for life. While wants are defined as human desires for all things desirable.

The Quran contains various verses that regulate food production, distribution and consumption. Some relevant verses include:

1. [Q.S Al-Baqarah 2:168]: 'O people! Eat of the lawful and good things found on the earth...'
2. [Q.S Al-An'am 6:141]: 'And do not exaggerate. Verily, Allah does not like those who exaggerate.'
3. [Q.S Al-'Araf: 31-32]: 31. 'O son of Adam, wear your beautiful garments in every mosque, eat and drink, and do not be extravagant. Verily, Allah dislikes the extravagant.' 32: Say: 'Who has forbidden the adornment of Allah which He has issued for His slaves and (who has forbidden) good sustenance?' Say: 'They are (reserved) for those who believe in the life of the world, for them alone on the Day of Resurrection.' Thus we explain the verses for those who Know.'

These verses indicate the importance of consuming halal and thayyib food, as well as the prohibition against excessive behaviour that can lead to injustice in the distribution of resources.

'Consumption' comes from the Dutch word 'konsumptie', and means an activity that aims to reduce or exhaust the usability of an object, good or service in order to fulfil a need. However, consumers are individuals or groups who use goods and services. Consumers buy goods and use them for themselves, while distributors sell them.¹⁹

Luqman Faurani's research shows that the verses about consumption in the Quran are found more in the Makkah period compared to the Madinah period. In the Makkah period, there are 22 verses in 10 surahs, while in the Madinah period there are only 16 verses in 4 surahs. This shows the Quran's great attention to consumption issues since the beginning of Islam, which indicates that the foundation of Islamic economic teachings has been laid since the early period of Islam.²⁰

Surah Al-A'raf verses 31-32, as the second verse revealed in the Makkah period, provides guidance on healthy and proportional consumption behaviour. Luqman Faurani notes that the first verses on consumption are found in surah Al-Mursalat verses 43 and 46. In verse 43, Allah commands to eat and drink well as a result of human actions, which

¹⁹ Lukman Faourani, "Tafsir Ayat-Ayat Tentang Konsumsi (Aplikasi Tafsir Ekonomi Al-Qur'an)," *Millah* VIII (2008): 125.

²⁰ Lukman Faourani, "Tafsir Ayat-Ayat Tentang Konsumsi (Aplikasi Tafsir Ekonomi Al-Qur'an)," 130.

indicates the reward for the pious with a prosperous life both in this world and in the hereafter. In contrast, verse 46 warns that the worldly pleasures of those who deny the truth are temporary, and eventually they will face a terrible fate.²¹

Returning to Surah Al-A'raf verses 31-32, this verse was revealed in connection with the incident of some companions of the Prophet who intended to imitate the group of al-Hummas of Quraysh who were excessive in worship, such as only circumambulating in new clothes and being very strict in their choice of food. The verse criticises exaggeration in worship and consumption and stresses the importance of wearing clothes that cover the 'awrah during tawaf,²² as interpreted by Ibn Katsir and supported by a tradition from Imam Ahmad.

Ibn Kasir states that this verse was revealed about the Quranic rejection of the behaviour of polytheists, both men and women, who do not wear clothes during tawaf. Men usually perform tawaf during the day, while women do it at night. Therefore, Allah commanded them to wear al-zinah, meaning clothes, which cover their bodies except for what is permitted to be seen. In his tafsir, Imam Ahmad quotes a Marfu' hadith of the Prophet stating that white clothes are the best clothes for those who wish to worship. The Prophet said, 'Wear your white clothes, for white is the best, and cover the dead with a white cloth'.²³

The word 'masjid' in this verse does not only refer to the building of a place of worship, but also to acts of worship such as prayer and tawaf. The meaning of 'wala tusrifu' is to not be excessive in consumption and to follow the limits of what is permissible.²⁴

M. Quraish Shihab explains that Surah Al-A'raf verse 31 contains a command to wear beautiful, proper clothing and cover the aurat, both when entering the mosque and on God's earth in general. In the context of food, this verse commands to eat that is halal, tasty, beneficial, nutritious, and good for the body.²⁵ Drinks should also be non-intoxicating and not damaging to health. The verse emphasises moderation in consumption, in accordance with the principle of proportionality conveyed by Luqman Faurani.²⁶

In the Jahiliyah period, people only ate to fill up without paying attention to nutrition, but with the revelation of this verse, food and drink must be healthy and nutritious to support worship. The main purpose is to maintain health in order to worship well, because the health of the body is closely related to food and drink.²⁷

The mufassirs generally agree that verse 31 gives people the freedom to choose the food and drink that is best for them, with the restriction not to overdo it. Allah has clearly defined what is haram and halal, and people only need to follow these decrees. Verse 32 confirms that some polytheists, such as the Hummas, forbid food and clothing without proper grounds. They even consider it better to perform tawaaf naked if they do not have new clothes, and many other things they forbid excessively.²⁸

In connection with Allah's command to eat and the prohibition of excess [Q.S Al-An'am 141]:

²¹ Lukman Faourani, "Tafsir Ayat-Ayat Tentang Konsumsi (Aplikasi Tafsir Ekonomi Al-Qur'an)," 130.

²² Shihab, *Tafsir Al-Misbah, Pesan dan Kesan Keserasian Al-Quran*, vol. 5, p.75.

²³ Ibn Kasir, *Tafsir Al-Qur'an Al-'Azhim* (Bairut: Dar al-Kutub Al-Ilmiyah, 2004), vol. 2, pp.202-3.

²⁴ Tarigan, *Tafsir Ayat-Ayat Ekonomi Al-Qur'an*, 202.

²⁵ Shihab, *Tafsir Al-Misbah, Pesan dan Kesan Keserasian Al-Quran*, vol. 5, pp. 75-76.

²⁶ Lukman Faourani, "Tafsir Ayat-Ayat Tentang Konsumsi (Aplikasi Tafsir Ekonomi Al-Qur'an)," 35.

²⁷ Kementerian Agama RI, *AL-QUR'AN DAN TAFSIRNYA (Edisi Yang Disempurnakan)* (Jakarta: Widya Cahaya, 2011), vol. 3, p.325.

²⁸ Shihab, *Tafsir Al-Misbah, Pesan Dan Kesan Keserasian Al-Quran*, vol. 5, pp.76-77.

كُلُّ وَابْنٍ مِّنكُمْ إِذَا أَمَرَ وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ يُحِبُّ الْمُسْرِفِينَ

According to Syaukani, Allah SWT commands his servants to eat and drink, but he forbids them to consume more than they can. This prohibition is not meant to force people to stop eating and drinking. Abstaining from food and drink is also the same as killing oneself, and they are considered the people of hell. In a hadith it is mentioned that a person who does not meet his needs for food and drink reasonably will become weak and unable to fulfil his obligations, let alone try to earn a living.

Surah Al-Furqan verse 67 illustrates the same spirit. Through this verse, Allah SWT indicates that good consumption is neither excessive in spending money nor miserly; rather, they should be in the middle of the two. This middle seems to be proportional, in the sense that the peg is not bigger than the pole. The verse is as follows;

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

‘And when they spend their wealth, they are neither extravagant nor miserly; their spending is in the middle of this.’

In his book, Monzer Kahf mentions that greed and extravagance are evils. A believer is described as someone who manages his wealth in a balanced manner that is not excessive, and does not cause harm. The Prophet Muhammad (SAW) stated that God loves His servants who show His favour through ownership and spending. However, the concept of extravagance does not apply to spending in the form of charity, improving the living conditions of the community, and spreading the teachings of Islam, which will instead be rewarded by Allah SWT.²⁹

Furthermore, in Surah Al-Baqarah verse 168, Allah commands humans to eat and drink with the norm of moderation and ensure that the food consumed is halal and good (halalan tayyiban). This verse emphasises that Allah is the provider of sustenance (razzaq) for all His creatures and the command is addressed to all humans using the phrase ‘ya ayyuha al-nas’. Consumption of good food is important because it is related to tawhid. Consuming bad and disgusting food means following the steps of the devil, such as consuming bad food or legalising what Allah has forbidden, which can damage one's faith.³⁰

Yusuf Ali translates the word ‘tayyibat’, which is mentioned eighteen times in the Quran, as ‘good goods’, ‘good and pure goods’, ‘clean and pure goods’, and ‘food among the best’. Consequently, goods used in Islam should represent the values of goodness, purity, and beauty. Conversely, goods that are bad, unclean, and worthless should not be used or considered as consumer goods in Islam.³¹

The phrase ‘halalan tayyiban’ (halal and good) teaches two requirements for consumption: (permissible by Shariah) and (good quality for the body). Tafsir Al-Maraghi states, ‘kulu mimma fi al-ard halalan tayyiba’ means eat various types of food from the earth that are halal and good. This verse was revealed to the Tsaqifs and Banu Amir who forbid themselves various types of food both on land and sea, even though Allah has determined what is halal and haram.²⁰ According to Ibn Kasir, the devil whispered to the Arabs to forbid what Allah had justified, such as bahirah (certain female camels), sabi'ah (female camels because of vows), and washilah (female sheep with female male twins) which were associated with idols.

²⁹ Monzer Kahf, *Ekonomi Islam: (Telaah Analitik Terhadap Fungsi Sistem Ekonomi Islam)*, 1st ed. (Yogyakarta: Pustaka Pelajar, 1995), vol. 23.

³⁰ Sayyid Quthub, *Fi Zhilal Al-Qur'an* (Beirut: Dar al-ihya al-Turas Al- 'Arabi, 1967), 25–26.

³¹ Tarigan, *Tafsir Ayat-Ayat Ekonomi Al-Qur'an*, 210.

Surah Al-An'am verse 145 describes foods that are forbidden by Allah, namely carcasses, flowing blood, pork, and animals slaughtered in the name of other than Allah. This prohibition can be caused by the substance or external factors such as theft and extortion (*muharramun li'arid*). The Quran specifically mentions what is forbidden, while what is halal is mentioned in general terms as *halalan tayyiban*³². Prof Mannan, an Islamic economist, adds that the prohibition of the first three categories (carrion, blood, pork) is due to the harm to the body, which also affects the soul. The last prohibition is related to morals and spirituality, as slaughtering in the name of other than Allah is akin to associating partners with God.³³

Allah prescribes that food should be good and fit for consumption, not dirty or disgusting. From all that is allowed, choose that which is clean and beneficial. The Prophet Muhammad (PBUH) emphasised the importance of cleanliness and proper behaviour when eating, such as washing hands before and after eating (H.R. Tirmidhi), not blowing into the glass when drinking (H.R. Bukhari), and covering food and drink before going to bed (H.R. Bukhari).³⁴

In the view of Islamic economics, it is important to consume in accordance with sharia principles, which include balance in consumption, public interest or the overall human good, prioritising needs over wants, hygiene, health, ethics, avoiding excessive behaviour and comprehensive welfare. Halal and good food is considered part of the path that leads humans to goodness and prosperity, while haram and bad consumption should be avoided as it damages both individuals and society.

Nutritious Food from the Maqashidi Perspective in the Quran

Preserving life (*Hifz al-Nafs*) is one of the important pillars in the objectives of sharia. Islam emphasises the prohibition against actions that physically harm oneself or others. Islam also emphasises the importance of preserving life to create peace and prosperity.

Preserving life is a basic principle of life, encouraging individuals to ensure the safety of themselves and their families. Islam emphasises not to neglect one's safety by exposing oneself to danger or endangering oneself and one's family. Awareness of the importance of self-preservation encourages individuals to endeavour to live a safe life. Human behaviour and habits should be in accordance with Islamic teachings, referring to the Quran and hadith. Responsibility for oneself encourages awareness to maintain safety in life, so every individual is encouraged not to endanger himself or others.

The principle of preserving life is closely related to the importance of maintaining food quality. The maintenance of good food and nutritional quality goes a long way in maintaining a healthy body, which is the result of a healthy diet. Food is a source of energy for humans to live their lives and fulfil their religious obligations. In addition, food as a source of energy is an essential requirement for maintaining health and carrying out religious, state and social responsibilities.

Protection of life (*Hifz al-nafs*) is an important need in accordance with Islamic teachings. This concept of basic needs is essential in fulfilling daily needs and carrying out routine responsibilities. Taking care of oneself is a need that cannot be ignored. Human well-being will not be achieved if health is neglected. Islam places the preservation of life and soul as a top priority. Everyone is required by Shariah to consume sufficient, halal and safe food, in accordance with the needs of a healthy body. Choosing halal and nutritious food can prevent hunger that can threaten life.

³² Tarigan, *Tafsir Ayat-Ayat Ekonomi Al-Qur'an*, 210.

³³ Muhammad Abdul Mannan, *Teori dan Praktek Ekonomi Islam* (Jakarta: Dana Bakti Wakaf, 1995), 45.

³⁴ Mannan, *Teori Dan Praktek Ekonomi Islam*, 46.

The religious obligation to protect life is the main foundation that is rooted in the principles of the objectives of Shari'ah. Consumption of good food is highly recommended to protect individuals from all forms of damage that can harm the mind, dignity and property. It is important to eat enough food and not too much, because a lack of food can cause a lack of nutrients needed by the body.

The protection and preservation of the soul involves a wide range of aspects. The human soul consists of two main elements: a physical element that can be seen and felt by the senses, the physical body, and a metaphysical element that cannot be seen or felt by the senses, the soul. The physical body includes all parts of the body such as the head, hands, feet, heart, and others. Meanwhile, the metaphysical aspect includes things such as life, reason, feelings, and passions.

The physical aspect of humans is the element that can be felt and relates to factors that support life and prevent factors that can harm life. Therefore, there are regulations governing the importance of obtaining nutritious food, drinking clean water, and keeping food halal and pure.

Food obtained from animals and plants is referred to as food sources. Allah SWT has given humans food and plants to provide them with energy. Food that is considered halal is food that is not contaminated or unclean. People in Islam are prohibited from consuming intoxicating foods or drinks. Halal food will have a positive impact on one's health, while harmful food will have a negative impact. As the Quran explains the definition of halal and haram food in Surah [Al-An'am 6: 145] and [Al-A'raf 7: 157].

These two verses explain that good food means good to eat and clean, and halal is the priority in food selection. Food is not only for physical health, but also for maintaining a clean soul. Consuming good food is highly prioritised, but the priority for humans is to choose halal and good food. The Quran has explained that there are foods that come from halal and haram sources. Food sources obtained from the sea and land are for human benefit. The encouragement to eat halal food has been explained in the Quran in [Al-An'am, 6: 119]:

‘...and indeed Allah has explained to you what is forbidden to you, except in case of necessity.’

To support their lives, human beings establish basic needs in three main areas: food, clothing and shelter. This judgement and determination is in accordance with the Qur'anic guidance contained in Surah Thaha:

‘Verily you shall not hunger therein, nor shall you be naked. And you shall not thirst therein, nor shall the heat of the sun be upon you’ (Q.S. Thaha: 118-119).

From the order of the verses, it can be concluded that food is the first basic need, while clothing and shelter are the second and third basic needs respectively. As the first basic need, food has several main functions for human life. In nutrition science, it is stated that the functions of food in the body are:

- a. Provides energy, in order to carry out activities.
- b. Supporting proper growth, from foetus to adulthood, and replacing worn and damaged body parts.
- c. Regulate all processes that occur in the body.

From the explanation above, it can be described the function of food for humans according to the Qur'an:

First, to obtain energy. In accordance with the purpose of its creation, man must be able to devote himself to worship Allah. For this reason, he needs strength that comes from the food he consumes, so that he gains energy to carry out his activities. In Surah Al-Furqan it is mentioned:

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ

‘And We did not send Messengers before you, but they did eat food and walk in the markets...’ (QS. Al-Furqan: 20).

The verse links the need for food for man with his life activities. With his energy, he can carry out all of Allah's commands, do things that benefit others, carry out education, and prosper the life of nature. All this can be realised when humans have the ability, strength and energy to do so.

Secondly, to support human growth and development and to replace worn-out body parts. The growth of the body is closely related to the provision of nutrients through the consumption of foodstuffs. Similarly, human growth from conception to infancy, childhood to adulthood also requires food for growth and development. As Allah says [Q.S Ali ‘Imran 3:37].

The verse explains the importance of food for human growth, especially for a pregnant mother. She must provide good food for herself and her unborn child to support their growth and development. This is an important step for further growth and development, in addition to providing good education. In addition to growth and development, food also serves to replace body parts that wear out due to the impermanence of the human body:

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ

‘We did not make them (the messengers) as bodies that do not need food. Nor did they live forever.’

Third, to maintain health and life. Another function that food serves is health. The Qur'an shows this connection in verse 69 of Surah An Nahl:

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ

Meaning: ‘then eat all kinds of fruit and live your life with ease’ From the belly of the bee comes out a variety of drinks of various colours in which there is healing for humans. Indeed, such is a sign of Allah's power for those who are willing to think.’

The verse links certain foods to health, which should give us food for thought. Is it possible that the various types of food do not contain certain elements that affect health? This is one of the blessings, which is the grace of Allah that one benefits from immediately. Other verses that support this connection are verse 66 of Surah An-Nahl, which mentions milk as a pleasant drink, and verse 67, which mentions grape sugar as a good gift.

Qualitatively, we cannot deny that the Qur'an points out the relationship between food and health. Therefore, in accordance with the concluding sentence of verse 69 of Surah An-Nahl, this should be food for thought for us to be grateful to Allah SWT, the Creator of all this.

This situation will be clearer and more enjoyable if we study the mechanism of the body's health. For example, in the body there are antibodies to fight foreign objects that enter the body. These antibodies are closely related to the nutritional value of our food. Similarly, the hormones in the body and the regeneration process are all influenced by

nutritional value. Another pleasure we can feel from food is to deepen our faith in the Creator of the food, which becomes an incentive to do good and creates a zest for life.

Protecting life (Hifz al-Nafs) is one of the main objectives in Islamic law, which emphasises the importance of maintaining the safety and health of oneself and others. The protection of life not only involves physical aspects, but also includes the quality of food consumed. Halal and nutritious food is essential for bodily health, supporting growth, providing energy, and maintaining individual well-being.

Islam strongly emphasises the importance of child rearing and development. Children need to have strong and healthy bodies to support good thinking skills and an optimistic attitude in facing life's challenges. Parents have an obligation to provide nutritious food that supports children's growth and health, as taught by Islamic law. Halal food means food that is allowed according to Islamic law, while thayyib food is food that is good for the soul and does not harm the body. Consumption of halal and thayyib food is essential for children's physical and mental development. Unlawful food can have a negative impact on the soul and morals of children, reducing their ability to distinguish between good and bad.

Unlawful food can lead to bad character and moral depravity. Therefore, avoiding haram foods and choosing halal ones is crucial in educating children with noble souls and good morals. Hadiths and scholarly views indicate that haram food can affect one's spiritual abilities and the quality of worship, including prayers that may not be answered if the food consumed is not halal.

Hence, it is the responsibility of parents to ensure that their children get good and halal food, so that their physical and spiritual growth is ensured. Good nurturing from parents will create children who are strong, healthy, and have good morals, so that one day they are ready to face the challenges of life and carry out their duties as God's caliphs on earth.

Therefore, nutritious food that is halal and good is essential in Islam to support children's growth and development. This includes not only their physical health, but also their spiritual and moral health, all of which are crucial in carrying out the duties of the caliphate on earth.

From this discussion, it can be explained that in the context of religion, there can be no doubt about the important influence of halal, good and nutritious food on the soul and spirit. For more details, the following will discuss the essence of nutritious food that is halalan thayyiban for the growth and development of children's education in the period from the womb to the early childhood phase.

The Importance of Halalan Thayyiban Nutritious Food for Child Development and Education in the Womb

The growth and development of a child while in the womb begins when the mother's egg meets the father's spermatozoa, and that's when the process of life begins. To support the survival of the foetus, both physical growth and psychological development, the mother must be able to provide and consume the best food for both. Because 'the health of the foetus in the womb and the health of the mother is very dependent on the food eaten during pregnancy'.³⁵

Thus, malnutrition during pregnancy will affect the foetus as well as the mother. That is why, pregnant women must be careful in choosing food and preferably with a balanced "menu, meaning that the food menu consists of sources of carbohydrates, protein, fat, vitamins and minerals with balanced portions"³⁶ so that the child she is

³⁵ Dewan Ulama Al-Azhar, *Ajaran Islam Tentang Perawatan Anak.*, Al-Bayan, III (Bandung: Al-Bayan, 1992), 75.

³⁶ Harnanto Wiryo, *Peningkatan Kualitas Manusia Sebagai Upaya Penurunan Angka Kematian Bayi* (Mataram: Bugenvil, 1993), 123.

carrying will be born in good health. Regarding good and balanced food ingredients, the Qur'an mentions many highly nutritious foods. However, in its presentation and use, especially for pregnant women, guidance from health experts is needed, in order to achieve good and appropriate goals and benefits. Nutritious food during pregnancy will not only produce a healthy child, but provide benefits for the development of intelligence and abilities.

Medical calculations show that, in the last months of pregnancy, fetal brain tissue has begun to develop. Therefore, the state of the pregnant mother and the nutrition she provides to her child will affect the child's intelligence and abilities in the future.

A mother who eats a healthy diet will provide the foetus in her womb with sufficient nutrients to grow properly, so the child to be born is expected to have a reasonable brain capacity. In addition to the talent that will develop, there is a completeness to be developed³⁷.

In addition to the talent that will develop, there is completeness to develop³⁸. that children who are born with adequate nutrition. from a physical point of view are already qualified for growth, development of intelligence and ability. Conversely, a malnourished foetus or the lack of nutrition it receives during the mother's pregnancy can have an impact on the growth of intelligence and abilities in accordance with its talents.

It can be concluded that children born with adequate nutrition are physically qualified for the growth and development of intelligence and skills. Conversely, a malnourished foetus or the lack of nutrition it receives during the mother's pregnancy can have an impact on the growth of intelligence and abilities in accordance with its talents.

In the Islamic view, there is a relationship between nutritious halal food and good deeds. "Nutritious halal food (thayyib) is not only physically beneficial, but also contributes positively to the formation of individual moral personality qualities"³⁹. The Qur'an mentions:

يَا أَيُّهَا الرِّسَالُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

Meaning: 'O eat good food and do good deeds. I am fully aware of all that you do' (QS. Al Mu'minun: 51).

Therefore, the mother's diet during pregnancy and breastfeeding has a great influence on the child, so the above should receive attention from mothers so that their children grow up healthy and have a good quality of thinking and a noble personality.⁴⁰

Nutritional deficiencies during pregnancy can negatively affect the health of the foetus and mother, as well as affect the intelligence and abilities of the child in the future. Adequate and balanced nutrition helps the development of the foetus' brain tissue, which plays a role in its intelligence and skills. The Concept of Halalan Thayyiban Food: In the Islamic view, halal and nutritious food not only affects physical health but also the formation of a person's moral and personality qualities. Good food (thayyib) is associated with good behaviour.

Pregnant women are encouraged to eat a balanced and nutritious diet, which includes carbohydrates, proteins, fats, vitamins, and minerals. This is important to ensure that the child born is healthy, intelligent, and has a good personality. Guidance from Health Experts: Expectant mothers need guidance from health experts to ensure proper

³⁷ Zakiah Darajat, *Pendidikan Agama dalam Pembinaan Mental*, IV (Jakarta: Bulan Bintang, 1982), 83.

³⁸ Zakiah Darajat, *Pendidikan Agama dalam Pembinaan Mental*, 85.

³⁹ Yedi Kurniawan, *Pendidikan Anak Sejak Dini Hingga Masa Depan: Tinjauan Islam dan Permasalahannya*, III (Jakarta: Firdaus, 1993), 53.

⁴⁰ R. H. A. Soenarjo, *Al Qur'an Dan Terjemahan* (Jakarta: Depag RI, 1984), 532.

and nutritious food consumption during pregnancy, in order to achieve optimal results for the health and development of the child.

The Urgency of Halalan Thayyiban Nutritious Food for Children's Growth and Educational Development in the 'Infant' Period (0-2 years)

The discussion of the growth and development of children after birth (0 years) until the age of 2 years is based on the words of Allah:

والوالدات يرضعن أولادهن حولين كاملين لمن أراد أن يتم الرضاعة (سورة البقرة : ٢٣٣)

Meaning: 'Mothers should breastfeed their children for two full years for those who want to complete breastfeeding...' (Q.S Al Baqarah :233).

The above verse hints at the infancy period which is full of dependence on parents, especially the mother, as well as showing the importance of (breast milk) as the best nutritious nutrition for infancy. Breast milk is the best food for babies, so mothers should breastfeed their children until the age of two. 'Breast milk is able to provide immunity against some diseases, and does not cause allergic reactions and provides the right composition for the needs of growing and developing babies,' said Prof. Dr Hasan.⁴¹ This yellowish colour is due to the fact that the first milk, called colostrum in medical language, contains many proteins and factors that protect against infection as well as more fat-soluble vitamins than breast milk, so that this colostrum will protect the baby after he has experienced a period of physiological vulnerability to infection⁴².

Like pregnant women, breastfeeding mothers must pay attention to the nutritious foods they consume, so that the productivity of breast milk will contain enough energy and nutrients needed for the growth of their children. In addition to the hygienic benefits, psychologically breastfeeding a child can strengthen the bond between mother and child. The touch and caress of deep affection is needed by the baby in the process of growth and development and the formation of the child's personality. In breastfeeding, mothers can provide good education to their children, such as singing songs that glorify the asma of Allah. Swt. when breastfeeding her child.

From this discussion, infancy (0-2 years) is an important period characterised by complete dependence on the mother, especially in terms of breastfeeding. Breast milk is the best nutritious food for infants, provides immunity against diseases, and fulfils the nutritional needs of growing infants.

Breastfeeding mothers should eat nutritious foods to ensure the quality of breast milk produced. In addition to the physical benefits, breastfeeding also strengthens the emotional bond between mother and child, as well as providing opportunities for early education through loving interactions and teaching religious values.

The Importance of Nutritious and Halalan Thayyiban Food for Child Development and Education in the Early Age of 2-6 years old

At this time, children already show a lot of activities, such as playing, running around or chasing with their peers. So to support their activities, children need food to obtain the energy they have expended during play. In addition to growth and producing energy, food also has an important meaning in the process of children's intellectual development or intelligence. We can learn about the relationship between the two through the verse:

⁴¹ Hassan Hathout, *Revolusi Seksual Perempuan* (Bandung: MIZAN, 1997), 73.

⁴² Harnanto Wiryo, *Peningkatan Kualitas Manusia Sebagai Upaya Penurunan Angka Kematian Bayi*, 154.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ تَشْكُرُونَ

Meaning: ‘Allah brought you forth from your mother's womb knowing nothing, then He made for you hearing, sight, and conscience, that you may be grateful’ (Q.5.An-Nahl: 78).

Intelligence describes the ability of humans to utilise their intellect. This ability grows and develops from experience and teaching. It enters the human body through the eyes, which serve as the means of sight, and the ears, which serve as the means of hearing. Furthermore, the product of hearing and seeing is carried physically through the ‘nervous system to the brain (physical phase), then induced into the heart to be realised and digested, and then summarised by the intellect (non-physical phase). The product of the process is an action that demonstrates human intelligence’⁴³.

From this description, it can be explained that the process of depicting human intelligence includes two aspects, namely physical and spiritual. The physical aspect is certainly influenced by nutrition. In the relationship between body and mind, the body serves as the embodiment of all spiritual activities and desires. In relation to the formation of human intelligence, the chemical energy carried by nutrients is needed to continue the process of receiving and inducing information. So malnutrition means a lack of energy, so the power of receiving information and thinking becomes weak and intelligence decreases⁴⁴.

Seeing the physical and spiritual relationship as mentioned above, nutritious food has a very important meaning for the intellectual development of children, especially for early childhood which is an important period for growth and development. And nutritious food for children can be obtained from various types of food that Allah has provided on earth, with several benefits that have been shown by Allah through His words both explicitly and implicitly which can be explored through Allah's instructions with the intermediary of human science.

Food is a basic human need to live and survive. to be consumed. The term ‘halalan thayyiban’ is used in the Qur'an to describe the recommendation of nutrient-rich foods. According to the Qur'an, halal is the first requirement for nutritious food, which means that it is not forbidden by law and is obtained from halal or unlawful resources. The second requirement is that food should be thayyib or good, which means healthy, proportionate and safe. People need halal and thayyiban food to generate energy, support growth and development, and maintain their health.

Children are creatures that are in the process of growth and development. Growth means increasing in physical size, while development refers to psychological changes. The growth and development of children's education is influenced by innate and environmental factors. The growth and development of children begins with the period in the womb, from conception to the formation of a baby with accompanying psychological and religious development. Furthermore, the infant period starts from the growth and development of children after birth until the age of 2 years, and the early childhood period, namely from the growth and development of children at the age of 2 to 6 years.

Nutritious food or halal food that is thayyib is needed during early childhood, because this is an important period in the growth and development of children. Thayyib halal food will also contribute to the physical and spiritual growth of the child, and will obviously contribute to physical and intellectual growth. Thus, healthy food called halalan thayyiban in the Qur'an is essential for the growth and development of the child.

Nutritious halalan thayyiban food is very important for physical growth, cognitive development, social-emotional, and the formation of good morals and habits in children

⁴³ H.M.ali Husein, *Gizi dalam Al Qur'an* (Jakarta: Suara Baru, 1985), 233–34.

⁴⁴ Kesehatan, “Memilih Makanan Yang Halalan Thayyiban,” *Majalah Rindang*, 1994.

aged 2 to 6 years. Parents have a major role in providing the right food to ensure children's optimal development in all aspects of their lives.

Conclusion

In the Qur'an, 'iqtishad' refers to an economic concept centred on justice and balance. Islamic economics emphasises simplicity, justice, integrity, and steadfastness, with principles such as avoiding usury, maintaining fairness in wealth distribution, and prioritising mutual aid. Consumption in Islam must be in accordance with sharia, prioritising needs over wants, and avoiding extravagant behaviour.

Preserving life (Hifz al-Nafs) is a key objective of Islamic law, including through the consumption of halal and nutritious food that is essential for children's health and growth. Parents are obliged to provide nutritious food for children to support optimal physical and mental development. Halal and good (thayyib) food is important for physical and spiritual development, as well as the formation of good morals. Unlawful food can have a negative impact on a child's moral and spiritual well-being.

Nutritional deficiencies during pregnancy can harm the foetus and mother, and affect the child's intelligence. Therefore, pregnant women are encouraged to eat a balanced and nutritious diet with the guidance of health experts. Good halal and nutritious food is essential for the physical, cognitive, social-emotional growth and moral formation of children aged 2 to 6 years. Parents have a major role in ensuring that children receive proper nutrition to grow optimally in every aspect of life.

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