USRATY : Journal of Islamic Family Law
E−ISSN: 3026−7404
Vol. 4 No. 2 Edition July−December 2026

ORIGINAL ARTICLE OPEN ACCES

ECOTHEOLOGICAL POLICY FOR SUSTAINABLE FAMILY WELL−BEING IN ISLAMIC FAMILY LAW THROUGH FREE NUTRITIOUS MEALS PROGRAM

Muh Zaitun Ardi[1*], Nadyatul Hikmah Shuhufi[2], Abdul Rashid Khan[3], Fatmawati[4], Muhammad Shuhufi[5], Wati Rahmawati[6]

***Corespondence :**
Email : ardymza@gmail.com

Affiliation:
[1] Universitas Islam Negeri Sunan Kalijaga Yogyakarta, *Indonesia*
[2] Kementerian Agama Republik Indonesia, *Indonesia*
[3] Royal College of Surgeons in Ireland and University College Dublin Malaysia Campus, *Malaysia*
[4] Universitas Islam Negeri Alauddin Makassar, *Indonesia*
[5] Universitas Islam Negeri Alauddin Makassar, *Indonesia*
[6] Institut Agama Islam Darud Dakwah Wal−Irsyad Maros, *Indonesia*

Article History :
Submission : Januaryy 11, 2026
Revised : March 10, 2026
Accepted : September 28, 2026
Published : October 10, 2026

Keywords : Family Well−Being, Food Security, Islamic Ecotheology, Islamic Family, Nutrition Policy

Abstract

This study aims to examine sustainable family well−being in Islamic law through ecotheological policy, using the Free Nutritious Meals Program (MBG) as a context for normative analysis. It investigates how family maintenance, food security, the protection of life and offspring, and ecological responsibility can be integrated within *maqasid al−shari'ah* and Islamic ecotheology. This study employs normative legal research with a conceptual approach. Legal materials include the Quran, Hadith, Presidential Regulation No. 83 of 2024, Presidential Regulation No. 115 of 2025, and relevant scholarly literature. These materials are analyzed through qualitative legal reasoning to assess the relationship between Islamic family law, public nutrition policy, and ecological sustainability. The findings reveal three main points. First, family maintenance remains a fundamental obligation, while the protective function of Islamic family law can be extended conceptually to sustainable family well−being by incorporating nutritional adequacy, food security, generational protection, and ecological responsibility. Second, MBG is normatively relevant to *hifz al−nafs*, *hifz al−nasl*, and *hifz al−mal*, while environmental protection can be developed through contemporary interpretations of *maqasid* and the principles of *khalifah*, *amanah*, and *mizan*. Third, MBG constitutes complementary state support and does not replace family maintenance obligations. In conclusion, sustainable family well−being requires an integrated approach connecting family responsibility, public nutrition policy, and ecological stewardship. This study contributes the concept of ecotheological policy as an analytical framework for integrating Islamic family law, *maqasid*, Islamic ecotheology, and sustainable food governance.

Abstrak

Penelitian ini bertujuan untuk mengkaji kesejahteraan keluarga berkelanjutan dalam hukum Islam melalui kebijakan ekoteologis, dengan menggunakan Program Makan Bergizi Gratis (MBG) sebagai konteks analisis normatif. Penelitian ini mengkaji bagaimana pemeliharaan keluarga, ketahanan pangan, perlindungan jiwa dan keturunan, serta tanggung jawab ekologis dapat diintegrasikan dalam kerangka maqasid al−shari'ah dan ekoteologi Islam. Penelitian ini menggunakan metode penelitian hukum normatif dengan pendekatan konseptual. Bahan hukum meliputi Al−Quran, Hadis, Peraturan Presiden Nomor 83 Tahun 2024, Peraturan Presiden Nomor 115 Tahun 2025, serta literatur ilmiah yang relevan. Bahan−bahan tersebut dianalisis melalui penalaran hukum kualitatif untuk menilai hubungan antara hukum keluarga Islam, kebijakan gizi publik, dan keberlanjutan ekologis. Temuan penelitian menunjukkan tiga hal utama. Pertama, pemeliharaan keluarga tetap menjadi kewajiban mendasar, sedangkan fungsi perlindungan hukum keluarga Islam dapat diperluas secara konseptual untuk mencakup kesejahteraan keluarga berkelanjutan dengan mengintegrasikan kecukupan gizi, ketahanan pangan, perlindungan generasi, dan tanggung jawab ekologis. Kedua, MBG relevan secara normatif dengan prinsip hifz al−nafs, hifz al−nasl, dan hifz al−mal, sedangkan perlindungan

©2026 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International License-(CC-BY-SA) (https://creativecommons.org/licenses/by-sa/4.0/)

lingkungan dapat dikembangkan melalui interpretasi kontemporer terhadap maqasid serta prinsip khalifah, amanah, dan mizan. Ketiga, MBG merupakan bentuk dukungan negara yang bersifat komplementer dan tidak menggantikan kewajiban pemeliharaan keluarga. Kesimpulannya, kesejahteraan keluarga berkelanjutan memerlukan pendekatan terpadu yang menghubungkan tanggung jawab keluarga, kebijakan gizi publik, dan pemeliharaan lingkungan. Penelitian ini memberikan kontribusi akademik melalui konsep kebijakan ekoteologis sebagai kerangka analitis untuk mengintegrasikan hukum keluarga Islam, maqasid, ekoteologi Islam, dan tata kelola pangan berkelanjutan.

INTRODUCTION

Food and nutrition are fundamental to family well—being because the fulfillment of basic needs constitutes an essential part of family maintenance and protection. Unequal access to nutritious food and nutritional vulnerability among children, pregnant women, breastfeeding mothers, and other vulnerable family members demonstrate that family well—being cannot be understood solely in terms of financial provision. In Islamic family law, maintenance is closely associated with the fulfilment of basic needs and the protection of family members, including the provision of adequate food and care (Michaelson et al., 2021; Nasohah et al., 2025). From the perspective of *maqaṣid al—shaīʿah*, these responsibilities are particularly related to the protection of life, lineage, and property. However, the continuity of these protective functions also depends on the availability and sustainability of the food and natural resources that support family life. Ecological responsibility is therefore considered in this study not as a classical component of maintenance itself, but as a contemporary conceptual extension of family protection in addressing food security, resource sustainability, and the interests of future generations.

The literature examined in this study reflects three relevant strands of scholarship. Islamic family law studies have emphasised maintenance, spousal rights and obligations, child protection, family resilience, and legal reform as mechanisms for protecting family members (Maimun et al., 2024). Studies on Family Well—Being, Family Quality of Life, and Sustainable Family broaden this perspective by describing family well—being through material, relational, subjective, and intergenerational dimensions (HДmДlДinen et al., 2020). Meanwhile, Islamic ecotheology and sustainable food governance literature addresses human responsibility toward the environment and food systems through the principles of *khalīfah, amanah, mizan*, the prohibition of *israf* and *tabdhīr*, and the governance of food production, distribution, consumption, and waste (Acim & Suharti, 2023; Donner et al., 2024). Although these strands provide important conceptual foundations, their relationship remains insufficiently integrated within a single normative framework connecting family protection, food security, and ecological responsibility.

What remains insufficiently developed is a normative explanation of how the protective functions of Islamic family law can respond to contemporary food and ecological challenges without expanding the classical meaning of maintenance beyond its legal boundaries. This study addresses this gap by reconstructing family well—being as Sustainable Family Well—Being through four interconnected dimensions: material and nutritional fulfilment, relational care and protection, intergenerational protection, and ecological responsibility and resource sustainability. Maintenance remains the legal foundation of family responsibility, while the ecological dimension is positioned as a conceptual extension concerned with sustaining the resources necessary for family protection across generations. In this construction, *maqasid al—shari'ah* provides a normative basis for protecting life, lineage, and property, while Islamic ecotheology strengthens the ethical dimension of responsible resource use. This synthesis provides the

conceptual foundation for examining the relationship among the family, the state, food governance, and environmental sustainability.

This study examines how family well—being in Islamic family law can be reconstructed through *maqasid al—shari'ah* and Islamic ecotheology and how the Free Nutritious Meals Program (MBG) can be normatively understood within this framework. The main conceptual object of the study is Sustainable Family Well—Being, while MBG serves as a contextual policy object for normative analysis rather than an object of empirical evaluation. The analysis therefore does not assess the effectiveness or outcomes of MBG implementation but examines the normative relevance of its policy design to family protection, food and nutritional fulfilment, generational protection, and sustainable food governance. The study argues that public food policy may complement, rather than replace, family maintenance obligations by strengthening the conditions necessary for the protection of vulnerable family members. On this basis, the study proposes Family Ecotheological Policy as a conceptual framework linking Islamic family law, *maqasid al—shariʿah*, Islamic ecotheology, sustainable food governance, and the complementary relationship between family responsibility and state support.

METHODS

This study employs normative legal research with a conceptual legal approach to reconstruct sustainable family well—being within Islamic family law through the Free Nutritious Meals Program (MBG). This approach was selected because the study examines normative relationships rather than empirically evaluating program implementation or effectiveness. The principal conceptual object is Sustainable Family Well—Being, while MBG serves as the contextual policy object. *Maqasid al—shari'ah* and Islamic ecotheology function as complementary analytical frameworks for examining family maintenance, protection of life and offspring, nutritional adequacy, food security, and ecological responsibility. The research materials were obtained through library research, focusing on legal provisions and scholarly publications relevant to the research questions. The analysis distinguishes established obligations under Islamic family law from contemporary conceptual developments concerning sustainable family well—being. This methodological design enables the study to formulate a coherent normative framework connecting family responsibilities, public nutrition policy, and ecological sustainability without making unsupported claims about the program's practical outcomes or effectiveness (Acim & Suharti, 2023; Nasohah et al., 2025).

Legal materials were collected through systematic library research. Primary legal materials comprised the Quran, Hadith, Presidential Regulation No. 83 of 2024 concerning the National Nutrition Agency, and Presidential Regulation No. 115 of 2025 concerning the Governance of the Free Nutritious Meals Program. Secondary materials included classical and contemporary Islamic family law literature, *fiqh* publications, peer—reviewed journal articles, academic books, and scholarly studies addressing family well—being, *maqasid al—shari'ah*, Islamic ecotheology, food security, and sustainable food governance. Materials were selected purposively according to their relevance to the research objectives, conceptual framework, and applicable legal provisions. Selection focused on sources explaining family maintenance, protection of family members, intergenerational responsibility, environmental ethics, and the normative design of MBG. The materials were organized thematically to facilitate comparison between Islamic legal principles, contemporary ecological perspectives, and public nutrition policy. Because this research is normative rather than empirical, it did not involve human participants, interviews, surveys, or field observations. Consequently, participant numbers, fieldwork

USRATY : Journal of Islamic Family Law
Vol. 4 No. 2 Edition July—December 2026

duration, and interview personnel were not applicable to the research design (Benuf & Azhar, 2020; Zuhdi et al., 2024).

The collected legal materials were analyzed through qualitative legal reasoning involving descriptive analysis, legal interpretation, and conceptual synthesis. First, the study identified principles governing family maintenance, basic needs, family protection, and generational responsibility. Second, these principles were examined through *maqasid al—shari'ah*, particularly *hifz al—nafs*, *hifz al—nasl*, and *hifz al—mal*, while distinguishing established objectives from contemporary ecological developments. Third, Islamic ecotheological principles of *khalifah*, *amanah*, and *mizan* were analyzed alongside the consumption ethics of *israf* and *tabdhir*. Fourth, these principles were compared with the provisions governing MBG to assess their normative relevance without inferring unverified implementation outcomes. The analysis used a thematic conceptual matrix to organize legal obligations, *maqasid* objectives, ecological principles, and policy provisions. No statistical software was required because the study did not process numerical or empirical datasets. Methodological rigor was supported by transparent source selection, consistency in interpreting legal materials, comparison of primary and secondary sources, and clear distinctions between established legal principles and proposed conceptual extensions. The synthesis produced Family Ecotheological Policy as a conceptual framework, not an empirically validated policy model.

RESULT AND DISCUSSION

RESULT

Reconstruction of Family Well—Being in Islamic Family Law

The normative analysis identifies two interconnected layers in the construction of family well—being in Islamic family law: the legal foundation of maintenance and the broader protective functions of the family. At the first level, family well—being is grounded in the obligation to fulfil basic material needs, particularly those necessary to sustain the lives of family members. The Qur'anic provisions examined in this study provide distinct normative principles rather than merely functioning as textual justifications. Q.S. Ar—Rum [30]: 21 establishes *sakīnah*, *mawaddah*, and *raḥmah* as normative orientations of family life, emphasising tranquillity, affection, and mutual care. Q.S. An—Nisa [4]: 34 provides a basis for material responsibility within the family; Q.S. Al—Baqarah [2]: 233 reflects the obligation to provide appropriate support for mothers and children; while Q.S. At—Talaq [65]: 7 establishes the principle that maintenance should be provided proportionately according to financial capacity. Read together, these provisions position maintenance as a legal instrument for securing the basic material conditions required for family protection (Noor Athief & Juwanti, 2020; Zuhdi et al., 2024).

The analysis nevertheless distinguishes maintenance as a legal obligation from the broader concept of family well—being. Material provision and the fulfillment of basic necessities constitute the legal core of maintenance, whereas caregiving relationships, protection of vulnerable family members, educational and developmental support, and intergenerational continuity represent broader protective dimensions of family life. These dimensions should therefore not automatically be classified as maintenance obligations in the fiqh sense. Within the maqasid al—shari'ah framework, the fulfilment of food and nutritional needs is normatively related to *hifẓ al—nafs*, the protection and development of children and future generations to *hifẓ al—nasl*, and the responsible management of family resources to *hifẓ al—mal*. When combined with the material, relational, and intergenerational dimensions identified in Family Well—Being and Sustainable Family

literature (Crandall et al., 2024; Hдmдlдinen et al., 2020; Michaelson et al., 2021), these findings support the reconstruction of family well—being as Sustainable Family Well—Being.

The resulting concept consists of four interconnected dimensions: material and nutritional fulfilment, relational care and protection, intergenerational protection, and ecological responsibility and resource sustainability. The first three dimensions develop directly from the protective functions identified in Islamic family law and family well—being scholarship. The ecological dimension occupies a different conceptual position. It is not treated as an element of the classical legal obligation of maintenance but as a contemporary extension of family protection arising from the dependence of family life on sustainable food and natural resources. Islamic ecotheological principles of *khalīfah, amanah,* and *mizan* provide an ethical foundation for this extension by emphasizing responsible and balanced resource management, while the prohibitions of *israf* and *tabdhīr* regulate wasteful patterns of consumption (Acim & Suharti, 2023; Bsoul et al., 2022; Munib et al., 2022). Accordingly, the reconstruction developed in this study does not redefine all dimensions of family well—being as maintenance obligations; rather, it places maintenance as the legal foundation within a broader framework of family protection that incorporates material, relational, intergenerational, and ecological sustainability.

MBG as a Normative Context for Sustainable Family Well—Being

The analysis further identifies the Free Nutritious Meals Program (MBG) as a contextual policy object through which the relationship between family responsibility and state support can be examined normatively. MBG is not used in this study to measure program effectiveness or empirical outcomes. Rather, the analysis is limited to the legal and policy design reflected in Presidential Regulation No. 83 of 2024 on the National Nutrition Agency, Presidential Regulation No. 115 of 2025 on the Governance of the Free Nutritious Meals Program, and the policy materials examined in this study. Within these limits, MBG provides a contemporary policy context for examining how public intervention in food and nutrition may support the protective objectives associated with family well—being. Accordingly, claims concerning MBG are limited to elements expressly reflected in the legal and policy materials analysed and are not extended to outcomes that would require empirical verification (Del Valle M et al., 2022; Hakim & Yuliana, 2025).

From the perspective of Islamic family law, the analysis reveals three distinct but interconnected domains of responsibility. First, the family retains responsibility for maintenance, caregiving, education, and the protection of its members. The existence of public food assistance therefore does not transfer or eliminate the legal responsibility of parents or other persons obligated to provide maintenance. Second, the state operates within a different normative domain through legislation, institutional arrangements, public services, program administration, and measures directed toward protecting eligible and vulnerable groups. Third, the two domains intersect in matters concerning food security, nutritional fulfilment, and family well—being. Within this intersection, MBG can be understood as complementary state support that strengthens the conditions for fulfilling nutritional needs without substituting for family maintenance obligations. This distinction is important because it situates public food policy within Islamic family law without transforming state assistance into a replacement for private family responsibilities (Arsal et al., 2026; Elviandari et al., 2018; Nasohah et al., 2025).

Within the *maqasid al—shari'ah* framework, the clearest normative relationships identified in the policy context concern *hifẓ al—nafs*, *hifẓ al—nasl*, and *hifẓ al—mal*. The

USRATY : Journal of Islamic Family Law
Vol. 4 No. 2 Edition July—December 2026

provision of nutritious food can be normatively related to *hifẓ al—nafs* insofar as adequate nutrition supports the protection and quality of human life. Attention to children, pregnant women, breastfeeding mothers, and other relevant groups is connected to *hifẓ al—nasl* through the protection and development of present and future generations. The economic and resource dimensions of food provision may also be examined through *hifẓ al—mal*, particularly where food governance concerns the responsible use and allocation of resources. These relationships constitute normative interpretations of policy design, rather than evidence that the program has empirically achieved the objectives represented by those *maqaṣid*.

The ecological dimension requires a more cautious conclusion. Food safety, institutional governance, and distribution efficiency should not in themselves be treated as evidence of environmental protection or ecological sustainability. Likewise, the presence of a food supply chain does not automatically establish a relationship with *hifẓ al—bī'ah*. Such a conclusion would require identifiable ecological elements, such as explicit provisions or measurable commitments concerning resource efficiency, reduction of food loss and food waste, sustainable sourcing, or other environmental indicators. The MBG regulations examined in this study therefore provide normative space for further development toward sustainable food governance, but the present analysis does not treat ecological sustainability as an established outcome or explicit regulatory achievement of MBG.

Islamic ecotheology nevertheless provides an analytical basis for identifying how such development may be normatively oriented. The principle of *amanah* emphasises responsibility in the management of public and food resources; *khalīfah* provides an ethical orientation toward responsible stewardship; and *mizan* emphasises balance in the relationship between human needs and resource use. Meanwhile, *israf* and *tabdhīr* provide ethical standards for criticising excessive consumption and unnecessary waste. In this study, these principles are therefore used to evaluate the direction in which sustainable food governance may be developed, rather than to claim that MBG regulations already fully embody ecological sustainability. Accordingly, MBG contributes to the reconstruction of Sustainable Family Well—Being primarily as a context of complementary state support for food, nutrition, and the protection of vulnerable groups, while its ecological dimension remains an area for normative and regulatory development.

DISCUSSION

The findings demonstrate that Sustainable Family Well—Being can be developed as a broader conceptual framework within Islamic family law without changing the established legal position of maintenance. Maintenance remains the primary legal foundation for fulfilling the material needs of family members, while broader family protection encompasses four interconnected dimensions: material and nutritional fulfilment, relational care and protection, intergenerational protection, and ecological responsibility. This reconstruction draws on Family Well—Being scholarship, which emphasises material and relational dimensions, and Sustainable Family scholarship, which highlights intergenerational continuity (Crandall et al., 2024; Hдmдlдinen et al., 2020; Michaelson et al., 2021). *Maqasid al—shariah* provides a normative basis for protecting life, lineage, and resources, while Islamic ecotheology contributes ethical principles for responsible resource management. Within this framework, the Free Nutritious Meals Program (MBG) provides a contemporary policy context for examining the relationship between family responsibilities, nutritional provision, state support, and sustainable food

USRATY : Journal of Islamic Family Law
Vol. 4 No. 2 Edition July—December 2026

governance. However, its normative relevance should not be confused with demonstrated program effectiveness or established ecological outcomes.

The broader construction of family well—being emerges from the recognition that fulfilling material needs alone does not encompass every condition necessary for sustaining family life. Although maintenance establishes legally recognised obligations, family welfare also depends on caregiving relationships, the protection of vulnerable members, and the conditions affecting future generations. *Maqasid al—shariah* helps explain these interconnected concerns through *hifz al—nafs*, *hifz al—nasl*, and *hifz al—mal*. Environmental protection requires careful treatment as a contemporary development of *maqasid* reasoning rather than an uncontested classical category equivalent to these established objectives. Islamic ecotheology complements this reasoning through *khalifah*, *amanah*, and *mizan*, while *israf* and *tabdhir* establish ethical limits on excessive consumption and waste (Acim & Suharti, 2023; Bsoul et al., 2022; Munib et al., 2022; Nicastro & Carillo, 2021). These foundations explain why ecological responsibility can inform family well—being without automatically becoming a distinct maintenance obligation. They also clarify why public nutritional programs may complement family protection while preserving the distinction between family duties and state responsibilities.

This reconstruction suggests that the relationship between Islamic family law and public food policy can be understood through complementary responsibilities rather than the substitution of state provision for family maintenance. Families retain their responsibilities for maintenance, caregiving, education, and protection, while the state may support these objectives through regulation, public services, nutritional programs, and protection for vulnerable groups (Elviandari et al., 2018; Nasohah et al., 2025). MBG can therefore be examined as a policy interface connecting food security, nutritional fulfilment, and family protection, with potential relevance to *hifz al—nafs* and *hifz al—nasl*. Nevertheless, this interpretation establishes normative compatibility, not empirical proof that MBG has achieved improved health, educational, or intergenerational outcomes. Its ecological contribution also remains prospective because the examined legal and policy materials do not establish explicit indicators for sustainable sourcing, resource efficiency, or reducing food loss and food waste. The resulting implication is that sustainable family well—being requires both adequate provision and responsible resource management. Islamic ecotheology offers a normative basis for developing these concerns into policy objectives, provided that implementation and outcomes are independently assessed.

Compared with previous studies, this research addresses a conceptual intersection that has received less direct attention. Existing research on MBG has primarily examined implementation, health and educational sustainability, or social and political dimensions (Kiftiyah et al., 2025; Qomarrullah et al., 2025; Suprapto et al., 2025). These approaches help explain program implementation and its potential consequences but do not principally investigate public food policy through the normative structure of Islamic family law. Conversely, scholarship on Islamic family law has examined maintenance, child protection, marital responsibilities, property, and family resilience, generally concentrating on legal relationships within the family (Kharlie et al., 2021; Pelu & Dakhoir, 2021; Zuhdi et al., 2024). This study connects these research areas by examining MBG as a contemporary policy context rather than evaluating its effectiveness. Its distinctive contribution is to explain how public food policy may complement family protection without transferring or displacing established maintenance obligations. It further extends the conceptual discussion by connecting family well—being with intergenerational protection and ecological responsibility. Accordingly, the study contributes a normative

USRATY : Journal of Islamic Family Law
Vol. 4 No. 2 Edition July—December 2026

framework for analysing the relationship between Islamic family law, state support, and sustainable food governance.

The findings support the formulation of Family Ecotheological Policy as a conceptual framework for connecting Islamic family law, family well—being, and sustainable food governance. Its normative foundation is Islamic family law, particularly maintenance and the protective responsibilities associated with family life. Its guiding principles comprise *hifz al—nafs*, *hifz al—nasl*, and *hifz al—mal*, complemented by ecological reasoning and the principles of *khalifah*, *amanah*, and *mizan*, together with the consumption ethics of *israf* and *tabdhir*. The family and the state remain distinct actors whose responsibilities may complement one another in addressing nutritional needs and protecting vulnerable groups. The framework aims to promote Sustainable Family Well—Being through material and nutritional fulfilment, relational protection, intergenerational continuity, and ecological responsibility. Accordingly, policymakers should consider incorporating measurable standards for nutritional adequacy, responsible resource allocation, sustainable food procurement, and the reduction of avoidable food loss and waste where appropriate and institutionally feasible. These recommendations do not presume that existing programs already satisfy such standards. Rather, they identify directions for future policy development and evaluation. Because Family Ecotheological Policy has not yet been empirically validated, further socio—legal research and program evaluation are necessary to establish its indicators, institutional applicability, and practical effectiveness.

CONCLUSION

This study concludes that family well—being in Islamic family law can be reconstructed as Sustainable Family Well—Being without changing the established legal status of maintenance. Maintenance remains the primary legal foundation for fulfilling the basic material needs of family members. However, family well—being can be understood more broadly through four interconnected dimensions: material and nutritional fulfillment, relational care and protection, intergenerational protection, and ecological responsibility associated with resource sustainability. Within this framework, ecological responsibility is not classified as part of the classical obligation of maintenance but is understood as a contemporary extension of family protection in response to the dependence of family life on sustainable food systems and natural resources. The findings indicate that Islamic family law can engage with contemporary nutritional and environmental concerns while maintaining established doctrinal boundaries. Accordingly, Sustainable Family Well—Being provides a conceptual basis for connecting family responsibilities, nutritional adequacy, generational continuity, and ecological sustainability within a broader understanding of family protection.

This study contributes to Islamic family law in three respects. Conceptually, it formulates Sustainable Family Well—Being as a broader framework of family protection while preserving the doctrinal boundaries of maintenance. Theoretically, it connects *maqasid al—shariah* and Islamic ecotheology as complementary analytical perspectives. Nutrition relates to *hifz al—nafs*, generational protection to *hifz al—nasl*, and responsible resource management to *hifz al—mal*. Environmental protection is positioned as a contemporary development of *maqasid* reasoning, supported by the principles of *khalifah*, *amanah*, and *mizan*, alongside the ethical prohibitions of *israf* and *tabdhir*. From a policy perspective, the study proposes Family Ecotheological Policy as a conceptual framework for understanding the relationship between family responsibility and state support. Within this framework, the Free Nutritious Meals Program (MBG) represents complementary public support for nutritional needs and vulnerable groups without replacing family

maintenance obligations. Its ecological dimension, however, requires further normative and regulatory development rather than assumptions about demonstrated program outcomes.

This study is limited by its normative legal approach and does not investigate the practical implementation of Family Ecotheological Policy. Further socio—legal and empirical research is therefore needed to examine how responsibilities are distributed between families and the state in implementing MBG, how nutritional assistance relates to the protection of beneficiary families, and how the proposed framework could be applied institutionally. Future research should also develop measurable indicators concerning resource efficiency, sustainable food sourcing, and the prevention of *food loss* and *food waste*. These investigations could clarify the practical relationship between nutritional programs, family well—being, and ecological responsibility. Empirical evidence would also help identify regulatory gaps, institutional challenges, and opportunities for policy improvement. Such research would provide a stronger basis for determining whether Family Ecotheological Policy can be translated into an operational regulatory or institutional model while maintaining the distinction between established family maintenance obligations and broader responsibilities for sustainable family well—being.

DECLARATIONS

AUTHOR CONTRIBUTION STATEMENT

Muh Zaitun Ardi: Writing — Original Draft, Conceptualization, Methodology, Investigation, Data Curation, Formal Analysis. Nadyatul Hikmah Shuhufi: Conceptualization, Investigation, Formal Analysis. Abdul Rashid Khan: Methodology, Data Curation, Writing — Original Draft. Fatmawati: Conceptualization, Methodology, Supervision, Validation, Writing — Review & Editing. Muhammad Shuhufi: Conceptualization, Methodology, Supervision, Validation, Writing — Review & Editing. Wati Rahmawati: Methodology, Data Curation, Formal Analysis.

FUNDING STATEMENT

This research received no specific grant from any funding agency in the public, commercial, or not—for—profit sectors.

DATA AVAILABILITY STATEMENT

The data supporting the findings of this study are available from the corresponding author upon reasonable request. Access to any interview or participant—related data is subject to ethical considerations and participant confidentiality.

DECLARATION OF INTERESTS STATEMENT

The authors declare that they have no known competing financial or personal interests that could have influenced the work reported in this paper.

ADDITIONAL INFORMATION

Correspondence and requests for materials may be directed to ardymza@gmail.com

ORCID

Muh Zaitun Ardi https://orcid.org/0009—0007—6161—4080
Nadyatul Hikmah Shuhufi https://orcid.org/0000—0002—1659—4021
Abdul Rashid Khan https://orcid.org/0000—0003—1520—8480
Fatmawati https://orcid.org/0000—0003—0698—7988

Muhammad Shuhufi https://orcid.org/0000–0002–1782–3869
Wati Rahmawati https://orcid.org/0009–0005–2651–651X

REFERENCES

Acim, S. A., & Suharti, S. (2023). The concept of fiqh al–bi'ah in the Qur'an: A study of the Quranic verses on environment in the ulamas' views of Lombok. *Ulumuna, 27*(1), 115–140. https://doi.org/10.20414/ujis.v27i1.694

Anggraeni, E. W., Handayati, Y., & Novani, S. (2022). Improving local food systems through the coordination of agriculture supply chain actors. *Sustainability, 14*(6), Article 3281. https://doi.org/10.3390/su14063281

Arsal, Imran, M., & Som, H. M. (2026). Female breadwinners and the shifting paradigm of family livelihoods in Indonesia: A double movement approach. *JURIS (Jurnal Ilmiah Syariah), 25*(1), 131–150. https://doi.org/10.31958/juris.v25i1.16558

Aybar Espinoza, M. S., Kдsbohrer, A., Wagner, M., Van Der Fels–Klerx, H. J., Uyttendaele, M., & Gottschald, M. (2026). From farm to fork: Examining the differences between local and global food supply chains. *Food Control, 179*, Article 111531. https://doi.org/10.1016/j.foodcont.2025.111531

Benuf, K., & Azhar, M. (2020). Metodologi penelitian hukum sebagai instrumen mengurai permasalahan hukum kontemporer. *Gema Keadilan, 7*(1), 20–33. https://doi.org/10.14710/gk.2020.7504

Bsoul, L., Omer, A., Kucukalic, L., & Archbold, R. H. (2022). Islam's perspective on environmental sustainability: A conceptual analysis. *Social Sciences, 11*(6), Article 228. https://doi.org/10.3390/socsci11060228

Crandall, A., Holmes, E. K., Villalon, S. E., Weiss–Laxer, N. S., & Berge, J. M. (2024). A conceptual model of family well–being: Bridging constructs, fields, and practice applications. *Journal of Family Theory & Review, 16*(2), 431–448. https://doi.org/10.1111/jftr.12543

Del Valle M, M., Shields, K., Alvarado Vбzquez Mellado, A. S., & Boza, S. (2022). Food governance for better access to sustainable diets: A review. *Frontiers in Sustainable Food Systems, 6*, Article 784264. https://doi.org/10.3389/fsufs.2022.784264

Donner, M., Mamиs, M., & De Vries, H. (2024). Towards sustainable food systems: A review of governance models and an innovative conceptual framework. *Discover Sustainability, 5*(1), Article 414. https://doi.org/10.1007/s43621–024–00648–x

Elviandari, E., Farkhani, F., Dimyati, K., & Absori, A. (2018). The formulation of welfare state: The perspective of maqasid al–shariah. *Indonesian Journal of Islam and Muslim Societies, 8*(1), 117–146. https://doi.org/10.18326/ijims.v8i1.117–146

Hakim, B. N., & Yuliana, W. (2025). Implikasi yuridis Perpres Nomor 83 Tahun 2024 terhadap tata kelola Program Makan Bergizi Gratis. *Ekspose: Jurnal Penelitian Hukum dan Pendidikan, 24*(2), 267–283. https://doi.org/10.30863/ekspose.v24i2.10485

Hдmдlдinen, J., Pihlainen, K., & Vornanen, R. (2020). Sustainable family life and child welfare: A conceptual framework. *Sustainability, 12*(21), Article 9112.

https://doi.org/10.3390/su12219112

Kharlie, A. T., Fathudin, F., & Triana, W. (2021). Reforming Islamic marriage bureaucracy in Indonesia: Approaches and impacts. *Al–Jami'ah: Journal of Islamic Studies, 59*(2), 255–286. https://doi.org/10.14421/ajis.2021.592.255–286

Kiftiyah, A., Palestina, F. A., Abshar, F. U., & Rofiah, K. (2025). Program Makan Bergizi Gratis (MBG) dalam perspektif keadilan sosial dan dinamika sosial–politik. *Pancasila: Jurnal Keindonesiaan, 5*(1), 101–112. https://doi.org/10.52738/pjk.v5i1.726

Kraak, V. I., & Niewolny, K. L. (2024). A scoping review of food systems governance frameworks and models to develop a typology for social change movements to transform food systems for people and planetary health. *Sustainability, 16*(4), Article 1469. https://doi.org/10.3390/su16041469

Maimun, M., Anggriani, J., Harlina, I., & Suhendar, S. (2024). The dynamics of family law in Indonesia: Bibliometric analysis of past and future trends. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam, 8*(1), 518–537. https://doi.org/10.22373/sjhk.v8i1.21890

Michaelson, V., Pilato, K. A., & Davison, C. M. (2021). Family as a health promotion setting: A scoping review of conceptual models of the health–promoting family. *PLOS ONE, 16*(4), Article e0249707. https://doi.org/10.1371/journal.pone.0249707

Munib, M., Patrajaya, R., Ihsan, R. N., & Amin, M. (2022). Conservation environmental sustainability in the perspective of Islamic legal philosophy. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam, 6*(2), 556–[lengkapi halaman akhir]. https://doi.org/10.22373/sjhk.v6i2.12411

Nasohah, Z., Zainal Abidin, R., Balqish Saharudin, N. I., Megat Khairulazwan, P. N., & Fikri, F. (2025). Elements of child welfare protection in Islamic family law in Southeast Asian countries. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam, 9*(3), 1349–1370. https://doi.org/10.22373/sjhk.v9.i3.26746

Nicastro, R., & Carillo, P. (2021). Food loss and waste prevention strategies from farm to fork. *Sustainability, 13*(10), Article 5443. https://doi.org/10.3390/su13105443

Noor Athief, F. H., & Juwanti, R. H. (2020). Court decisions on post–divorce children's livelihood: Islamic law analysis on their practices in Indonesia and Malaysia. *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan, 20*(2), 151–173. https://doi.org/10.18326/ijtihad.v20i2.151–173

Pelu, I. E. As., & Dakhoir, A. (2021). Marital property within the Marriage Law: A debate on legal position and actual applications. *Al–Jami'ah: Journal of Islamic Studies, 59*(2), 287–316. https://doi.org/10.14421/ajis.2021.592.287–316

Qomarrullah, R., Suratni, S., Wulandari S, L., & Sawir, M. (2025). Dampak jangka panjang Program Makan Bergizi Gratis terhadap kesehatan dan keberlanjutan pendidikan. *Indonesian Journal of Intellectual Publication, 5*(2), 130–137. https://doi.org/10.51577/ijipublication.v5i2.660

Read, Q. D., Brown, S., Cuйllar, A. D., Finn, S. M., Gephart, J. A., Marston, L. T., Meyer, E., Weitz, K. A., & Muth, M. K. (2020). Assessing the environmental

impacts of halving food loss and waste along the food supply chain. *Science of the Total Environment, 712*, Article 136255. https://doi.org/10.1016/j.scitotenv.2019.136255

Santeramo, F. G., & Lamonaca, E. (2021). Food loss—food waste—food security: A new research agenda. *Sustainability, 13*(9), Article 4642. https://doi.org/10.3390/su13094642

Schneider, K. R., Fanzo, J., Haddad, L., Herrero, M., Moncayo, J. R., Herforth, A., Remans, R., Guarin, A., Resnick, D., Covic, N., Вйпй, C., Cattaneo, A., Aburto, N., Ambikapathi, R., Aytekin, D., Barquera, S., Battersby, J., Beal, T., Molina, P. B., ... Wiebe, K. (2023). The state of food systems worldwide in the countdown to 2030. *Nature Food, 4*(12), 1090—1110. https://doi.org/10.1038/s43016—023—00885—9

Suprapto, F. A., Praditya, E., Dewi, R. M., & Adiyoso, W. (2025). A policy implementation review of the Free Nutritious Meal (MBG) Program. *The Journal of Indonesia Sustainable Development Planning, 6*(2), 297—312. https://doi.org/10.46456/jisdep.v6i2.798

Zuhdi, S., Dimyati, K., Wardiono, K., Shofia, R., & Hakim, A. (2024). The confiscation of husbands' wealth as a collateral for post—divorce child support: Perspective of maqasid al—shariah. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam, 8*(2), 912—933. https://doi.org/10.22373/sjhk.v8i2.17326