E-Mail: internationalijsei@gmail.com
Website: ijsei.org

The State's Role in Combating Stunting in Indonesia: An Islamic Economic Perspective

Article

Author
Richa Rahma Jayyida[1*], Dede Rodin[2], Muhammad Saifullah[3]

[1, 2, 3 5] Faculty of Islamic Economics and Business, Walisongo State Islamic University, Semarang

Coresponding Author:
[*]Richa Rahma Jayyida, *Email:richajayyida@gmail.com*

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Abstract

This study examines the role of the state in addressing stunting in Indonesia, a serious health issue that affects nearly 21.5% of children under the age of five. Stunting is caused by a lack of adequate nutrition, limited access to healthcare services, and socio-economic disparities. The urgency of this research lies in the high prevalence of stunting, which affects future economic and social development, especially since Indonesia's stunting prevalence still does not meet WHO standards. The study aims to analyze government policies in managing stunting through the perspective of Islamic economics, particularly the principles of maslahah (well-being) and economic justice. The implementation of maslahah is carried out by safeguarding the five core elements of maqashid sharia, including maintaining religion, life, intellect, lineage, and wealth. On the other hand, the principle of justice is realized through equitable distribution of resources, particularly in fulfilling basic needs such as nutrition, sanitation, and healthcare services. The research method used a literature review with a content analysis approach. The findings indicate that the state's role in combating stunting through specific and sensitive interventions still requires improvements in terms of cross-sector coordination, proper allocation of resources and funds, as well as public participation. With the synergy between Indonesia's government policies and Islamic economic principles, stunting management is expected to be more effective and have a broader impact on community development, ultimately enhancing the overall welfare of the nation.

Keywords: *Role of The State, Stunting, Islamic Economics, Maslahah. Economic Justice*

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INTRODUCTION

Stunting or a condition of failure to thrive in toddlers due to chronic lack of nutritional intake, is a serious health problem still faced by Indonesia. Data from the Indonesian Ministry of Health shows that the prevalence of stunting in Indonesia has reached 21.5 % in 2023, which means that almost a quarter of toddlers in Indonesia has sustained growth and development disorders.[1] The impact of stunting is not only seen in the short term, such as delayed physical and cognitive development, but also has implications for the ability of economic productivity in the

[1] Badan Kebijakan Pembangunan Kesehatan, "Support Nutritional Status Survey for Indonesia's Future," kemkes.go.id, 2024, https://www.badankebijakan.kemkes.go.id/en/dukung-survei-status-gizi-untuk-masa-depan-indonesia/.

future. The high rate of stunting or child growth below standard indicates poor growth conditions[2] due to chronic malnutrition, illustrating economic injustice in Indonesian society.

Indonesia is one of the countries with a fairly high prevalence of stunting compared to other developing countries. If this situation is not immediately addressed, it can affect Indonesia's development performance, both in terms of economic growth, poverty and inequality. If children are born healthy, grow well and are supported by quality education and health services, they will become a generation that supports the success of national development. Stunting is often related to poverty and inequality of access to healthy food, health, and education, which are social issues that require serious attention from various parties, including the government.[3]

Previous research has highlighted various factors that influence stunting, including government policy and socio-economic factors. Research by Sugianto[4] and Rahman et al.[5] found that government interventions have not been significant in reducing stunting rates, especially in rural areas. In line with Fallo[6] and Zahara et al.,[7] that government policies have not been able to reduce stunting rates massively. Likewise with Sumanti's research[8] and Nurak et al.[9] which states that government efforts to overcome the problem of stunting are not yet satisfactory and need to be optimized. In addition, a study by Dzed and Wangmo,[10] Solang et al.,[11] and Ahmed et al.[12] shows that stunting eradication efforts need to be combined with a more comprehensive approach, including access to better health services and economic empowerment programs for poor families.

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[2] Jef L. Leroy and Edward A. Frongillo, "Perspective: What Does Stunting Really Mean? A Critical Review of the Evidence," *Advances in Nutrition* 10, no. 2 (2019): 196–204, https://doi.org/10.1093/advances/nmy101.

[3] Muhammad Zilal Hamzah, Eleonora Sofilda, and Suhal Kusairi, "How Do Socioeconomic Indicators and Fi Scal Decentralization Affect Stunting ? Evidence from Indonesia," *IJDI* 24, no. 2 (2024): 264–81, https://doi.org/10.1108/IJDI-05-2024-0150.

[4] Made Agus Sugianto, "Analisis Kebijakan Pencegahan Dan Penanggulangan Stunting Di Indonesia: Dengan Pendekatan What Is The Problem Represented To Be?," *Jurnal EMBISS* 1, no. 3 (2021): 197–209, https://www.embiss.com/index.php/embiss/article/view/28.

[5] Hardiyanto Rahman, Mutia Rahmah, and Nur Saribulan, "Upaya Penanganan Stunting Di Indonesia Analisis Bibliometrik Dan Analisis Konten," *Jurnal Ilmu Pemerintahan Suara Khatulistiwa (JIPSK)* VIII, no. 01 (2023): 44–59, https://ejournal.ipdn.ac.id/khatulistiwa/article/view/3184/1583.

[6] Adriana Rodina Fallo, "Implementasi Kebijakan Pencegahan Stunting Oleh Dinas Pengendalian Penduduk Dan Keluarga Berencana Kabupaten Timor Tengah Selatan Di Kecamatan Kie," *Glory Jurnal Ekonomi Dan Ilmu Sosial* 1, no. 2 (2020): 1–21, https://doi.org/10.35508/glory.v1i2.3365.

[7] Ana Zahara, Fidhia Aruni, and Eka Chyntia, "Peran Pemerintah Dalam Mencegah Dan Menangani Penurunan Kasus Stunting Di Kabupaten Aceh Utara," *Asia-Pacific Journal of Public Policy* 9, no. 2 (2023), https://doi.org/10.52137/apjpp.v9i2.183.

[8] Rati Sumanti, "Collaborative Governance: Strategi Pencegahan Dan Penurunan Prevalensi Stunting," *Jurnal Kebijakan Pembangunan* 19, no. 1 (April 29, 2024): 13–26, https://doi.org/10.47441/jkp.v19i1.361.

[9] Anitha Nurak, Lina Andayani, and Sahriani, "Efektivitas Peran Pemerintah Daerah Kabupaten Mamberamo Tengah Dalam Upaya Penanggulangan Stunting," *Jurnal Pendidikan Dan Konseling Volume* 5 (2023): 3803–9, https://doi.org/10.31004/jpdk.v5i1.11619.

[10] Laigden Dzed and Kinley Wangmo, "Reducing Stunting in Bhutan : An Achievable National Goal," *Maternal & Child Nutrition* 12 (2016): 246–48, https://doi.org/10.1111/mcn.12287.

[11] Solang Margaretha, Baderan Dewi Wahyuni K., and Kumaji Syam S., "Pemberdayaan Masyarakat Dalam Penangananbalita Stuntingmelalui Pemanfatan Pangan Lokalsumber Protein Dan Zink Berbasis Kerangdan Kelordi Kabupaten Pohuwato Provinsi Gorontalo," *Jurnal Pengabdian Kepada Masyarakat* 25, no. 2 (2019): 85–90, https://doi.org/https://doi.org/10.24114/jpkm.v25i2.14517.

[12] Tahmeed Ahmed et al., "Imperatives for Reducing Child Stunting in Bangladesh," *Maternal & Child Nutrition* 12 (2016): 242–45, https://doi.org/10.1111/mcn.12284.

In line with Subramanian's research[13] and Mashita et al.[14] that efforts to prevent stunting in children can be done through community economic empowerment. Another study by Akhmadi and Pasaribu[15] and Folensino et al.[16] shows that the obstacle to preventing stunting is due to suboptimal budget allocation support. Most existing studies tend to ignore the Islamic economic perspective in the analysis of stunting management policies, so this study aims to fill this gap by exploring the principles of welfare and justice as a basis for evaluating state policies.

The principles of Islamic economics do not only focus on the relationship between humans and property, but also include a more comprehensive goal, namely the welfare of the people as a whole. This study carries two principles of Islamic economics in examining the role of the State in overcoming stunting in Indonesia, namely the principle of welfare (*maslahah)* which includes maintaining five main things (religion, soul, mind, descendants, and property)[17] and the principle of justice[18] as a pillar in Islamic economics that will shape the development of the people. This approach that prioritizes the balance between material and spiritual welfare provides a more holistic alternative framework compared to the modern economic approach, which is relevant to dealing with the complexity of the stunting problem.

This study aims to examine the role of the state in handling stunting in Indonesia using an Islamic economic approach. By identifying relevant Islamic economic principles, namely *maslahah* and economic justice, this study is expected to provide alternative sustainable and holistic solutions to overcome stunting problems. This study also aims to fill the gap in previous studies that tend to ignore spiritual and moral perspectives in efforts to handle stunting. This study contributes to filling the literature gap by offering a policy analysis that integrates Islamic economic principles in the context of handling stunting, thus providing a more holistic and sustainable approach to addressing public health and welfare problems.

RESEARCH METHODS

The method in writing this reserach uses a literature study with a content analysis approach, in the analysis process it is based on relevant literature resources. The purpose of using this method is because this study is focused on studying, identifying, and analyzing the role of the state in overcoming stunting problems in Indonesia which is reviewed from an Islamic economic

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[13] S V Subramanian, Iván Mejía-guevara, and Aditi Krishna, "Rethinking Policy Perspectives on Childhood Stunting : Time to Formulate a Structural and Multifactorial Strategy," *Maternal & Child Nutrition* 12 (2016): 219–36, https://doi.org/10.1111/mcn.12254.

[14] Juni Mashita, Vella Anggresta, and Siska Maya, "Pencegahan Stunting Melalui Pemberdayaan Ekonomi Keluarga," *Al-Ijtimā: Jurnal Pengabdian Kepada Masyarakat* 4, no. 1 (2023): 117–26, https://doi.org/10.53515/aijpkm.v4i1.87.

[15] Muhammad Heru Akhmadi and Iyas Theresia Pasaribu, "Peran Belanja Negara Dalam Program Penurunan Stunting," *JIAFE (Jurnal Ilmiah Akuntansi Fakultas Ekonomi)* 6, no. 2 (2020): 161–74, https://doi.org/10.34204/jiafe.v6i2.2499.

[16] Silsilah Folensino, Asmiddin, and Syaiful Islamy, "Implementasi Kebijakan Pemerintah Dalam Penanggulangan Stunting Di Kabupaten Buton," *Administratio: Jurnal Ilmiah Ilmu Administrasi Negara* 12, no. 2 (2023): 73–83, https://doi.org/10.55340/administratio.v12i2.1500.

[17] Suud Sarim Karimullah, "Exploration of Maqasid Al-Shariah Concepts in The Development of Islamic Economic Policies," *Mu'amalah : Jurnal Hukum Ekonomi Syariah* 2, no. 2 (2023): 153–72, https://doi.org/10.32332/muamalah.v2i2.7747 This.

[18] Nurdiana, Rahmawati Muin, and Abdul Wahab, "Fundamental Principles of Islamic Economic System : Justice , Equity , and Moral Conduct," *Formosa Journal of Multidisciplinary Research (FJMR)* 4, no. 6 (2025): 2627–46, https://doi.org/10.55927/fjmr.v4i6.271.

perspective. The sources of research data were obtained from books, journal articles both nationally and internationally, thematic reports of the Indonesian Health Survey (SKI) of the Indonesian Ministry of Health, as well as credible web pages related to the role of the state in overcoming stunting and related to the principles of Islamic economics and the government's annual report containing program achievements in alleviating stunting problems in Indonesia.

The data analysis technique in this study follows three stages as formulated by Miles and Huberman.[19] The first stage is through the data reduction process, namely the collection and selection of data that is relevant to the research. Then, the data is presented (data display) in the form of diagrams or text narratives. So that conclusions can be drawn (conclusion drawing) which is the result of the process of thinking and reflection during the research.

ANALYSIS AND DISCUSSION

Prevalence of Stunting in Indonesia

Stunting is a condition where a child sustains stunted growth due to chronic malnutrition, which can affect physical and mental development. According to Onis' research,[20] stunting is the most common form of childhood malnutrition as a evidence of loss of physical growth potential, decreased neurodevelopmental and cognitive function, and increased risk of chronic disease in adulthood. Stunting occurs from the womb and will only be seen when the children get into the age of two years.[21]

Indonesia has a fairly high stunting rate, with the latest data showing that around 21.5% of children in Indonesia are stunted. Comparing to the previous year's data, it only decreased by 0.1%. This data shows that the prevalence of stunting in Indonesia still does not meet the World Health Organization (WHO) standard of below 20%. However, the prevalence of stunting in Indonesia has decreased significantly from the previous 10 years, which shows that 37.2% of the Indonesian child population experienced stunted growth.[22] This stunting figure is still far from the reduction target in 2024, which is 14%.[23]

[19] Matthew B Miles and A. Michael Huberman, *Qualitative Data Analysis*, 2nd ed. (London: SAGE Publications, Inc, 1994).

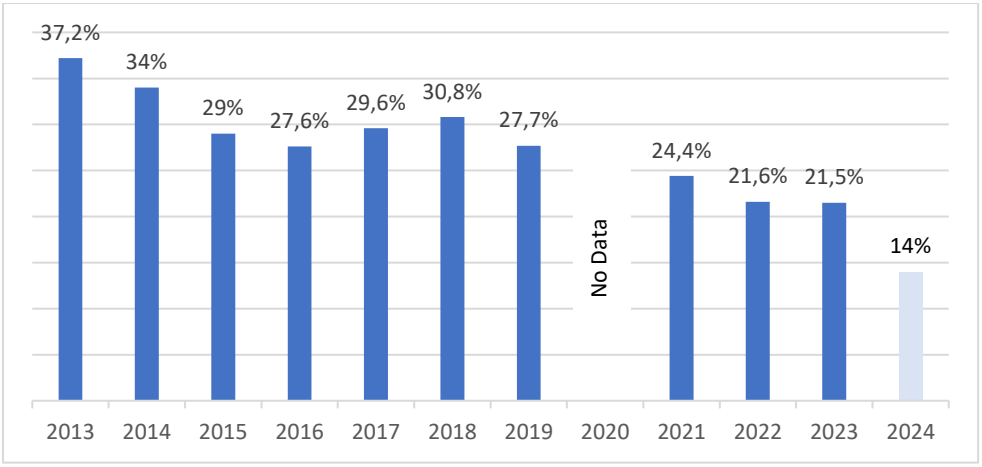
[20] Mercedes de Onis and Francesco Branca, "Childhood Stunting: A Global Perspective," *Maternal and Child Nutrition* 12 (2016): 12–26, https://doi.org/10.1111/mcn.12231.

[21] Sugianto, "Analisis Kebijakan Pencegahan Dan Penanggulangan Stunting Di Indonesia: Dengan Pendekatan What Is The Problem Represented To Be?"

[22] Prevalensi adalah ukuran frekuensi penyakit atau kondisi kesehatan dalam suatu populasi pada waktu tertentu.

[23] Andrean W. Finaka, "Semangat Terus! Menuju Indonesia Zero Stunting, 31 Oktober 2024," indonesiabaik.id, 2024, https://indonesiabaik.id/infografis/semangat-terus-menuju-indonesia-zero-stunting.

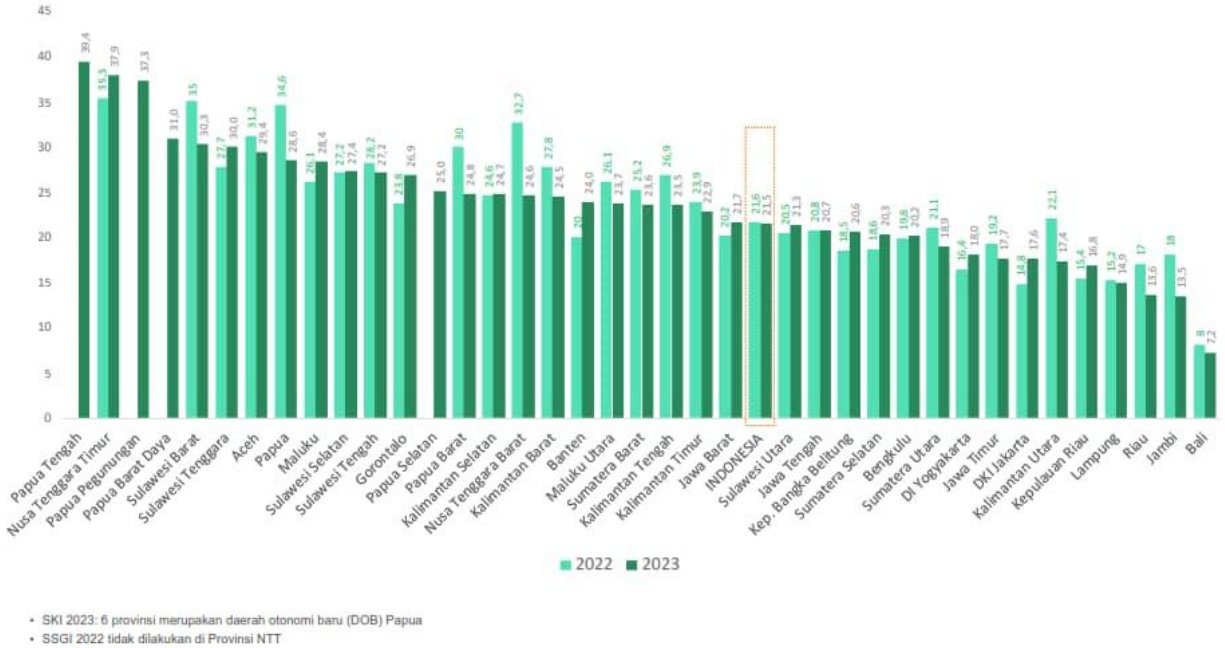
Diagram 1: *National Stunting Prevalence Rate*



Source: Indonesia Ministry of Health[24]

The five provinces with the lowest prevalence are Bali (7.2%), Jambi (13.5%), Riau (13.6%), Lampung (14.9%), and Riau Islands (16.8%). The five provinces with the highest prevalence are Central Papua (39.4%), East Nusa Tenggara (37.9%), Papua Pegunungan (37.3 percent), Southwest Papua (31%), and West Sulawesi (30.3%).[25]

Diagram 2: Stunting Prevalence Rate Per Province



- SKI 2023: 6 provinsi merupakan daerah otonomi baru (DOB) Papua
- SSGI 2022 tidak dilakukan di Provinsi NTT

[24] Rokom, "Prevalensi Stunting Di Indonesia Turun Ke 21,6% Dari 24,4%," Kementerian Kesehatan RI, 2023, https://sehatnegeriku.kemkes.go.id/baca/rilis-media/20230125/3142280/prevalensi-stunting-di-indonesia-turun-ke-216-dari-244/.

[25] Nani Indriana, "Membentengi Anak Dari Stunting," *Kemenkes* (Jakarta, 2024), https://link.kemkes.go.id/mediakom.

Source: 2023 Thematic SKI Report[26]

The causes of stunting in Indonesia are varieties, ranging from lack of nutritional intake, limited health services, poor access to sanitation, low parental knowledge, also economic problems. Stunting is closely related to economic conditions or community income that limit access to adequate nutrition and optimal health services.[27] The impact of stunting is not only limited to individual health, but also affects productivity and national economic growth. Although at the government policy level many steps have been taken to accelerate the handling of stunting, but the decline in stunting rates is still not in accordance with the expected target.[28]

In the WHO framework on child growth and development, stunting is influenced by factors at the household, community and country levels. At the household level, contributing factors include housing conditions, poor dietary quality (including lack of dietary diversity), food and beverage safety, infectious diseases, and maternal conditions such as poor nutrition, teenage pregnancy, short birth spacing, premature babies, poor mental health and hypertension. In addition, inadequate childcare patterns and inadequate breastfeeding and supplementary feeding also contribute to stunting factors[29] Meanwhile, at the community or country level, influencing factors include political and economic conditions (including food prices, political stability, poverty, and employment), agricultural and food systems (such as the availability of nutritious food and food security), water conditions, poor access to sanitation,[30] and environment (including population density, climate change, and natural disasters). In addition, access to health services and systems (including the quality of service providers, infrastructure, and policies), social and cultural influences, and education also play a role in influencing stunting.

Stunting Handling Regulations

The concept of state welfare is a system of government that aims to improve the welfare and quality of life of its people. This system includes various public policies and social services provided by the government including health.[31] Every country understands that health is the main capital to achieve prosperity. Therefore, improving health services is basically an investment in human resources to achieve the prosperity of a country. In developing countries like Indonesia, to improve the welfare of society, the role of the government is needed through public services to be able to meet the basic needs of its people such as health, education, and other basic needs.[32]

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[26] Kementerian Kesehatan Republik Indonesia, "Laporan Tematik SKI" (Jakarta Pusat, 2024), https://www.badankebijakan.kemkes.go.id/laporan-tematik-ski/.

[27] Rahman, Rahmah, and Saribulan, "Upaya Penanganan Stunting Di Indonesia Analisis Bibliometrik Dan Analisis Konten."

[28] Rini Archda Saputri and Jeki Tumangger, "Hulu-Hilir Penanggulangan Stunting Di Indonesia," *JPI: Jurnal of Political Issues* 1, no. 1 (2019): 1–9, https://doi.org/10.33019/jpi.v1i1.2.

[29] Kementerian Kesehatan Republik Indonesia, "Laporan Tematik SKI."

[30] Jenni Lilis. S Siagian, Demianus F Wonatoray, and Handayani Thamrin, "Hubungan Pola Pemberian Makan Dan Sanitasi Lingkungan Dengan Kejadian Stunting Pada Balita Di Kelurahan Remu Selatan Kota Sorong," *Jurnal Riset Kebidanan Indonesia* 5, no. 2 (2021): 111–16, https://doi.org/10.32536/jrki.v5i2.183.

[31] Mochamad Riyanto and Vitalina Kovalenko, "Partisipasi Masyarakat Menuju Negara Kesejahteraan: Memahami Pentingnya Peran Aktif Masyarakat Dalam Mewujudkan Kesejahteraan Bersama," *Jurnal Pembangunan Hukum Indonesia* 5, no. 2 (2023): 374–88, https://doi.org/10.14710/jphi.v5i2.374-388.

[32] Mikho Ardinata, "Tanggung Jawab Negara Terhadap Jaminan Kesehatan Dalam Perspektif Hak Asasi Manusia," *Jurnal HAM* 11, no. 2 (2020): 319–33, https://doi.org/10.30641/ham.2020.11.319-332.

Stunting is still becoming a crucial problem in developing countries like Indonesia.[33] The Indonesian government has three roles in handling the problem of stunting: as a director, regulator, and implementer. As a director, the government determines, implements, and monitors and coordinates various parties involved in the implementation of the acceleration of stunting reduction. As a regulator, the government prepares policies that provide guidelines for the implementation of the acceleration of stunting reduction as stipulated in Presidential Regulation Number 72 of 2021. As an implementer, the government ensures that all communities involved receive high-quality services.[34] National Medium Term Development Plan (RPJMN) 2020–2024 explained that handling stunting is one of the priorities of national development. In accelerating the reduction of stunting, the goals to be achieved are healthy, intelligent, and productive human resources and the achievement of sustainable development goals. To achieve this goal, the national target for stunting prevalence measured in children under 5 (five) years must reach 14% by 2024.[35]

Indonesia has a number of regulations for dealing with stunting, which are manifested in two forms of intervention: specific intervention and sensitive intervention.[36] Specific interventions generally carried out in the health sector and is short-term in nature, [37] by targeting the causes of stunting which include: a) Adequate food and nutritional intake, b) Feeding, care and parenting, and c) Treatment of infections/diseases. While sensitive interventions are generally implemented outside the Ministry of Health targeting families and the general public which include: (a) Increasing access to nutritious food, (b) Increasing awareness, commitment and practice of maternal and child nutritional care, (c) Increasing access and quality of nutrition and health services, and (d) Increasing the provision of clean water[38] and sanitation facilities.[39]

According to the National Team for the Acceleration of Poverty Alleviation in the book Summary of 100 Priority Districts/Cities for Stunting Interventions,[40] since the stunting control program was implemented in 2018, the location of stunting investigations has continued to increase every year. It is known that in 2018 there were 100 districts in 34 provinces, expanded again in 2019 to 160 districts/cities, then expanded again to 260 districts or cities in 2020, and to 360 districts/cities in 2021.[41] Countermeasures Government programs are the foundation for

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[33] Rahmi Fitri J, Najla Huljannah, and Thinni Nurul Rochmah, "Stunting Prevention Program in Indonesia: A Systematic Review," *Media Gizi Indonesia* 17, no. 3 (2022): 281–92, https://doi.org/10.20473/mgi.v17i3.281-292.

[34] Lalu Makripuddin, Dadi Ahmad Roswandi, and Febiola Tazrina Tazir, "Kebijakan Dan Strategi Percepatan Penurunan Stunting Di Indonesia," *BKKBN* (E-Learning BKKBN, 2021), https://lms-elearning.bkkbn.go.id/pluginfile.php/18037/mod_resource/content/1/4. Buku Kebijakan Dan Strategi Percepatan Penurunan Stunting Di Indonesia.pdf.

[35] J, Huljannah, and Rochmah, "Stunting Prevention Program in Indonesia: A Systematic Review."

[36] Ali Imron et al., "Sinergi Lintas Sektor Dalam Percepatan Penurunan Stunting Di Kabupaten Nganjuk, Jawa Timur," *Media Gizi Indonesia* 17, no. 1SP (2022): 239–43, https://doi.org/10.20473/mgi.v17i1sp.239-243.

[37] Indriana, "Membentengi Anak Dari Stunting."

[38] Latifa Suhada Nisa, "Kebijakan Penanggulangan Stunting Di Indonesia," *Jurnal Kebijakan Pembangunan* 13, no. 2 (2018): 173–79, https://jkpjournal.com/index.php/menu/article/view/78/44.

[39] Tim Percepatan Penurunan stunting, *Strategi Nasional Percepatan Pencegahan Anak Kerdil (Stunting) Periode 2018-2024* (Jakarta: Sekretariat Wakil Presiden Republik Indonesia, 2018), https://stunting.go.id/stranas-p2k/.

[40] Tim Nasional Percepatan Penanggulangan Kemiskinan, *100 Kabupaten/Kota Prioritas Untuk Intervensi Anak Kerdil (Stunting)*, 1st ed., vol. 2 (Jakarta: Sekretariat Wakil Presiden Republik Indonesia, 2017), https://www.tnp2k.go.id/downloads/100-kabupatenkota-prioritas-untuk-intervensi-anak-kerdil-stunting-volume-2.

[41] Suci Rahmadani and Syofiati Lubis, "Evaluasi Peran Pemerintah Dalam Menentukan Angka Stunting Berdasarkan Perpres 72 Tahun 2021," *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia* 9, no. 1 (2023): 188, https://doi.org/10.29210/1202322804.

overcoming stunting issues in Indonesia. On the other hand, sufficient and regular funding is needed to support the sustainability of stunting reduction and prevention programs.[42]

Strengthening capacity in the field of nutrition is also an important factor in efforts to overcome stunting, including training for health workers, nutrition education for the community, and the development of policies and programs based on scientific evidence.[43] Each program needs to be evaluated and improved continuously to address the basic problem of stunting. Furthermore, cross-sector collaboration is a must in efforts to overcome stunting. Collaboration between the government, non-profit organizations, the private sector, communities and the education sector needs to be improved continuously. This multi-sector approach aims to integrate various interventions in the fields of environment, education, culture,[44] health, and better socio-economic sustainability, as the key to preventing and handling stunting in Indonesia. With synergy of understanding and coordinated action, efforts to eradicate stunting in Indonesia can continue to move forward more effectively and efficiently.[45]

Principles of Islamic Economics in *Ummah* Development

In the principles of Islamic economics, the importance of a holistic approach that involves the spiritual dimension in handling social problems is applied. In the context of Islamic economics, this approach emphasizes the balance between material and spiritual needs, as well as the importance of moral responsibility from both individuals and the state to ensure common welfare. A study by Susilowati et al.[46] emphasizes the importance of spiritual and social approaches in building community solidarity to overcome poverty and health problems. This approach is relevant to how Islamic economics does not only consider stunting as a material problem, but also as a social responsibility that requires active involvement from all elements of society.

The principle of Islamic economics in the development of the community is carried out on the basis of *maslahah* and justice to achieve the welfare of a country. *Maslahah* refers to everything that is beneficial to society and aims to achieve general welfare. In the perspective of Islamic economics, *maslahah* is the basis for regulating fair and sustainable economic activities. Harun explained that the implementation of the concept of *maslahah* in Islamic economics aims to maintain the objectives of sharia, achieving benefits and prevent *mafsadah* (mischief).[47]

Meanwhile, Imam Al-Ghazali stated that *maslahah* in the context is maintaining *maqashid sharia*, namely protecting religion, soul, intellect, lineage and property. So, everything that involves safeguarding these five main things is *maslahah* and everything that ignores these main things is *mafsadah*. Rejecting and eliminating *mafsadah* is part of *maslahah*. In line with Imam Al-Ghazali, Al-

[42] Indriana, "Membentengi Anak Dari Stunting."

[43] Indriana.

[44] Rahmad Alim Witari and Efi Tri Astuti, "Urgensi Pemberantasan Stunting Perspektif Al-Qur'an Surat An-Nisa' Ayat 9," *Jurnal Inovasi Pendidikan* 2, no. 2 (2024): 79–87, https://edukhasi.org/index.php/jip/article/view/260/88.

[45] Eni Zulaikah, "Stunting Menurut Perspektif Al-Quran," *Religion : Jurnal Agama, Sosial, Dan Budaya* 2, no. 6 (2023), https://maryamsejahtera.com/index.php/Religion/article/view/897.

[46] Eni Susilowati et al., *Pengantar Ekonomi Pembangunan* (Pradina Pustaka, 2022).

[47] Ibrahim Ahmad Harun, "Implementasi Konsep Maslahat Mursalah Dalam Ekonomi Islam Menurut Tokoh Islam Dan Jumhur Ulama," Jurnal Economina 1, no. 3 (2022): 563–77, https://doi.org/10.55681/economina.v1i3.132.

Khwarizmi defined *maslahah* as maintaining *maqashid sharia* and avoiding *mafsadah* in society.[48] This is in line with the principle of *maqashid sharia* which emphasizes the need to protect public interests and prevent losses. Therefore, the realization of *maslahah* is the orientation of *maqashid sharia*, especially in fulfilling the five main things above.[49]

In this context, *maslahah* is not only related to individual interests, but also includes the welfare of society as a whole. Islam emphasizes the importance of maintaining *maslahah* in every action, whether in economic, social, or legal aspects.[50] Thus, every economic policy taken must consider its impact on the larger community, not just the benefits of certain individuals or groups.[51] Globally, the goal of establishing policies and regulations is for the benefit of all humanity.[52] *Maslahah* is emphasized as social piety is associated with good human actions that bring benefits, and even becomes an indication of a person's faith in Islam which is considered capable of maintaining the existence of society,[53] as stated in Q.s. Hud [11]: 117. Ibn Taimiyah expressed that as long as a country provides protection, justice, benefits and social piety to its people, Allah will always protect that country.

Meanwhile, justice in economic principles functions as a benchmark in the economic system which is used to prevent economic inequality or inequality between individuals. In essence, the word "justice" is mentioned a thousand times in the Qur'an, indicating that justice is a basic value that is glorified.[54] When discussing socio-economic justice in Islam, this is a component that must always be considered when building trust in economic activities that are in accordance with Islamic values. Islam does not want any inequality between individuals. Sayyid Quthb said that justice is the equality of humanity that considers justice for all values in life.[55] The Islamic economic system allows for the fulfillment of the basic needs of society and provides economic justice to the poor society. The theory of socio-economic justice in Islam is based on an ethics-centric approach, which makes it relevant and valuable for everyone who cares about the future of humanity.

Averses in the Qur'an emphasize the need to maintain the welfare of society, such as in Q.s. al-Ma'idah [5]: 8 and Q.s. al-Hasyr [59]: 7 that mention justice. The Holy Qur'an teaches two forms of justice, namely *'adl* and *qisth* (distribution according to rights), each of which relates to

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[48] Achmad Musyahid Idrus, "Kebijakan Pemimpin Negara Dalam Perspektif Kaidah Fikih : Tasarruf Al-Imam Manutun Bil Maslahah," *Al Daulah : Jurnal Hukum Pidana Dan Ketatanegaraan* 1, no. 1 (2021): 123, https://doi.org/10.24252/ad.v1i1.26278.

[49] Teguh Ifandi and Idaul Hasanah, "Maslahat (Benefits) in Fiqh Awlâwiyât : A Comparison between Yûsuf Al-Qarâdhawî ' s View and Abdus Salam Alî Al-Karbulî ' s," *Al-'Adalah* 21, no. 1 (2024): 1–24, https://doi.org/10.21111/tsaqafah.v13i2.1183.

[50] Harun, "Implementasi Konsep Maslahah Mursalah Dalam Ekonomi Islam Menurut Tokoh Islam Dan Jumhur Ulama."

[51] Umi kalsum Hehanussa, "Implementation Of The Islamic Economic System Increasing Community Welfare Based On Maslahah In Indonesia," *Jurnal Ilmiah Ekonomi Islam* 9, no. 3 (2023): 3839, https://doi.org/10.29040/jiei.v9i3.9223.

[52] Abbas, "Maslahat Dalam Perspektif Al - Qur'an Dan Sunnah," *Jurnal Hukum Diktum* 13, no. 1 (2015): 1–12, https://doi.org/10.35905/diktum.v13i1.355.

[53] Lajnah Pentashihan Mushaf Al-Qur'an, *Pembangunan Ekonomi Umat*, 1st ed. (Lajnah Pentashihan Mushaf Al-Qur'an Departemen Agama RI, 2009), https://pustakalajnah.kemenag.go.id/detail/49.

[54] Indra Sholeh Husni, "Konsep Keadilan Ekonomi Islam Dalam Sistem Ekonomi: Sebuah Kajian Konsepsional," *Islamic Economics Journal* 6, no. 1 (2020): 57, https://doi.org/10.21111/iej.v6i1.4522.

[55] Purjatian Azhar, "Keadilan Dalam Perspektif Islam: Dinamika Dan Realitas," *Islam & Contemporary Issues* 2, no. 1 (2022): 15–23, https://doi.org/10.57251/ici.v2i1.404.

the distribution of rights and obligations.[56] This justice must be applied in all aspects of life, not only limited to the legal aspect, but also includes the distribution of resources, treatment of others, fair decision-making, and public services. This aims to ensure that justice is not only felt by certain groups, but can reach all levels of society, especially those in need. This verse provides a basis for ensuring that basic needs such as food, clean water, and health services are accessible to all people, by reminding governments or authorities to manage wealth wisely and not only concentrate it in the hands of the wealthy. This principle promotes social justice and shared prosperity, and strengthens social solidarity by fulfilling the basic rights of all individuals in society.

The concept of *maslahah* and justice in Islamic economics are two important pillars[57] in understanding the ethics and laws of the state. Efforts to achieve *maslahah* and justice must be carried out on an ethical basis so as not to exacerbate social conflict in order to realize community (*ummah*) development based on welfare.

The State's Role in Combating Stunting from an Islamic Economic Perspective

Stunting has a multidimensional impact, not only affects children's physical and cognitive development but also has an impact on future economic productivity. To overcome stunting, the Indonesian government has played an active role as a director, regulator, and implementer. In its role, the government has intervened, both specific interventions and sensitive interventions, including program monitoring and evaluation.[58]

However, challenges in combating stunting still arise because the policies and programs implemented are still not fully effective in achieving a significant reduction in prevalence, especially in areas with high stunting rates. In addition, obstacles arise because of the suboptimal coordination of the implementation of specific and sensitive nutrition interventions at all levels related to planning and budgeting, implementation, and monitoring, and evaluation. Then, the allocation and utilization of resources and funding sources are not yet effective and efficient, limited capacity and quality of program implementation, and minimal advocacy, campaigns, and dissemination related to stunting, and various prevention efforts.[59]

On the other hand, socio-economic aspects also cannot be ignored. Poverty is known to be one of the main causes of stunting. Low economic conditions are often correlated with limited access to nutritious food, adequate health services, and a healthy environment. Therefore, interventions to prevent stunting must also target improving the economic conditions of families.

In Islam, the role of the state in resolving a problem must be based on the principles of *maslahah* and justice. Handling stunting from an Islamic economic perspective can be analyzed using the principles of *maslahah* and justice which are the foundation of Islamic economics. The

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[56] Aulia Salsabila Putri and Krisno Septyan, "Kritik Terhadap Pajak Karbon Dalam Bingkai Keadilan Islam," *Imanensi: Jurnal Ekonomi, Manajemen, Dan Akuntansi Islam* 8, no. 1 (2023): 43–54, https://doi.org/10.34202/imanensi.8.1.2023.43-54.

[57] Amirudin K, "Nilai Maslahat Dalam Sistem Ekonomi Islam," *EcceS: Economics, Social, and Development Studies* 2, no. 1 (2015): 62–75, https://doi.org/10.24252/ecc.v2i1.1143.

[58] Imron et al., "Sinergi Lintas Sektor Dalam Percepatan Penurunan Stunting Di Kabupaten Nganjuk, Jawa Timur."

[59] Elan Satriawan, "Strategi Nasional Percepatan Pencegahan Stunting 2018-2024 (National Strategy for Accelerating Stunting Prevention 2018-2024)," *Tim Nasional Percepatan Penanggulangan Kemiskinan (TNP2K) Sekretariat Wakil Presiden Republik Indonesia* (Jakarta: Tim Nasional Percepatan Penanggulangan Kemiskinan, 2018), http://tnp2k.go.id.

realization of *maslahah* has become a concern in a country, even so there must be clear measurements, which can be used as guidelines in determining whether something is considered a *maslahah* or not. According to al-Buti, *maslahah* can be measured through three things:[60] 1) Inherent in the *maqashid of sharia*. Basically, *maqashid sharia* is to maintain five things, namely religion, soul, intellect, lineage and property. So, anything that is intended to maintain these five principles is called *maslahah* and conversely, anything that endangers these five principles is called mafsadat. 2) Does not conflict with the Holy Qur'an and *Sunnah*. *Maslahah* in meaning does not conflict with the spirit of the Holy Qur'an. If the meaning of the Qur'an's statements is clear then the benefit based on conjecture will be nullified. Meanwhile, what is meant by *as-Sunnah* here is the *marfu'* hadith whose *sanad* extends back to the Prophet Muhammad SAW. 3) Does not conflict with common sense. *Maslahah* can also be determined through rational considerations, by comparing *maslahah* and *mafsadah*. *Maslahah* and *mafsadah* can be proven in real and measurable ways.

To develop the people's economy, it cannot be separated from the values of *maqashid sharia*[61] in achieving *maslahah*. The role of the state in combating stunting in terms of *maqashid sharia* values can be seen in the following table.

Table 1: Government Intervention in Combating Stunting Reviewed from the Values of Maqashid Syariah

No	The Value of *Maqashid sharia*	Government Intervention
1	*Hifdzu ad-Din*	Fulfillment of children's rights to receive exclusive breastfeeding until the age of two years
2	*Hifdzu an-Nafs*	Providing additional food for malnourished children and pregnant women with Chronic Energy Deficiency
		Providing supplementary tablets, calcium, vitamin A, nutritional powder and zinc
		Prevention of various diseases such as malaria, HIV, and worms
		Management of malnutrition
		Provision of access to health services such as JKN (National Health Insurance) and KB (Family Planning)
3	*Hifdzu al-Aql*	Dissemination of information on nutrition and health
		Interpersonal behavior change counseling programs, parenting for parents, and reproductive health for adolescents
		Provision of access to early childhood education and promotion of early childhood stimulation
4	*Hifdzu an-Nasl*	Pregnancy check-up program

[60] Lajnah Pentashihan Mushaf Al-Qur'an, *Pembangunan Ekonomi Umat*.

[61] Eva Muzlifah, "Maqashid syariah Sebagai Paradigma Dasar Ekonomi Islam," Economic: Jurnal Ekonomi Dan Hukum Islam 3, no. 2 (2013): 73–93, https://ejournal.kopertais4.or.id/tapalkuda/index.php/economic/article/view/958.

		MPASI program rich in animal protein for children under two years
		Immunization program
		Growth monitoring and promotion
		Women's empowerment and child protection
5	*Hifdzu al-Maal*	Providing access to food assistance for low-income families and providing access to conditional cash assistance for low-income families, such as the Family Hope Program (PKH).
		Provision of clean water and adequate sanitation for communities in need

Source: Author's Compilation

The role of the state in overcoming stunting with the intention of protecting religion is manifested in the fulfillment of children's rights to receive exclusive breastfeeding until the age of two. This is proven by the verse of the Qur'an Q.s. al-Baqarah [2]: 233. In protecting the soul, the realization of the government's role through the following programs: 1) Providing additional food for malnourished children and pregnant women with Chronic Energy Deficiency (KEK), 2) Providing supplementary tablets, calcium, vitamin A, nutritional powder, and zinc; 3) Prevention of various diseases such as malaria, HIV, and worms, 4) Management of malnutrition, and 5) Provision of access to health services such as JKN (National Health Insurance) and KB (Family Planning).

In terms of protecting intellect, the government's program in overcoming stunting is realized in the form of: 1) Dissemination of information on nutrition and health 2) Counseling programs for interpersonal behavior change, parenting for parents, and reproductive health for adolescents, and 3) Provision of access to early childhood education and promotion of early childhood stimulation. In terms of protecting lineage, the government in overcoming stunting maintains the continuity of the generation through: 1) Pregnancy check-up program, 2) MPASI program rich in animal protein for children under two years old, 3) Immunization program, 4) Monitoring and promotion of growth, and 5) Women's empowerment and child protection. In terms of protecting property, the government's program to overcome stunting is realized by 1) Providing access to food assistance for underprivileged families and providing access to conditional cash assistance for underprivileged families, such as the Family Hope Program (PKH), and 2) Providing clean water and proper sanitation for people in need. Therefore, the intervention steps taken by the state are a form of implementing the concept of maslahat with the value of maqashid sharia as an effort to develop the community (*ummah*).

From the perspective of justice, Islamic economics views the role of the state as the bearer of the mandate of justice, and must ensure an even and fair distribution of basic needs such as food, clean water and health services. In the context of stunting, injustice arises when access to nutritious food, proper sanitation, and health services is only available to a small part of society. Therefore, the role of the state in overcoming stunting is not only limited to providing health services, but also in realizing justice and *maslahah* as a whole. Combating stunting in Indonesia requires a holistic approach that does not only rely on material interventions, but must also prioritize Islamic economic principles such as justice. Efforts made by the state through various policies and programs must be directed to ensure the achievement of the welfare of the people as a whole,

including in maintaining the continuity of a healthy and productive generation. With synergy between government policies and Islamic economic principles, it is hoped that the prevalence of stunting in Indonesia can be reduced and community welfare can be achieved.

The government has done many programs to overcome the problem of stunting, but until now the prevalence of stunting in Indonesia is still below the WHO standard. This makes the public dissatisfied with the role of the state in overcoming the issue of stunting. Islamic economics offers a solution with the integration of the principles of *maslahah* and economic justice. The government also needs to strengthen coordination and collaboration with the community in planning and implementing programs based on *maslahah* oriented and ensuring transparency and accountability in managing public resources and building an effective monitoring system.

CONCLUSION

This study highlights the role of the state in combating stunting in Indonesia through an Islamic economic perspective by prioritizing the principles of *maslahah* and justice. The principle of *maslahah* emphasizes the fulfillment of the five main elements or *maqashid sharia* values(protecting religion, soul, intellect, lineage, and property), while the principle of justice demands an equitable and fair distribution of resources. Although the government has implemented various interventions, the reduction in stunting rates has not been optimal, requiring increased cross-sector coordination, appropriate resource allocation, and community participation. With the synergy of government policies and Islamic economic principles, stunting management is expected to be more effective and sustainable to improve community welfare.

This study integrates the principles of *maslahah* and justice in the analysis of state policies to combat stunting, which has not been widely explored in previous studies. This offers a new, more holistic perspective in viewing the problem of stunting, not only as a health issue, but also as a social, economy, and moral responsibility. Focusing on Islamic economics-based solutions to improve the effectiveness of government programs, this study highlights the importance of social justice in resource distribution. However, this study is limited to two principles of Islamic economics, haven't explore yet other principles or reviewing the effectiveness of government interventions in detail. Further research is expected to expand the study to all principles of Islamic economics and evaluate government interventions more comprehensively.

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