



Free Nutritious Meals as A Constitutional Right: Budgetary Politics, Social Justice, and Implementation Challenges in Indonesia

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Abstrak

Program Makanan Bergizi Gratis (MBG) yang diluncurkan pemerintah menandai babak baru dalam pemenuhan hak-hak dasar warga negara, khususnya anak-anak usia sekolah. Dari perspektif konstitusional, hak atas makanan bergizi merupakan bagian integral dari jaminan hak-hak sosial sebagaimana diatur dalam Konstitusi 1945. Namun, implementasi MBG tidak hanya bersifat teknokratis tetapi juga sarat dengan politik anggaran yang seringkali menimbulkan tarik-menarik antara stabilitas fiskal dan keadilan sosial. Latar belakang masalah ini berakar pada pertanyaan apakah MBG benar-benar berfungsi sebagai instrumen keadilan distributif atau hanya proyek populis dengan efektivitas terbatas. Kesenjangan penelitian muncul karena studi sebelumnya lebih berfokus pada aspek teknis implementasi program pangan, sementara pendekatan normatif-filosofis yang menghubungkan MBG dengan hak-hak konstitusional dan politik anggaran masih jarang dibahas. Kebaruan penelitian ini terletak pada analisis MBG sebagai instrumen hukum yang meneliti sejauh mana politik fiskal mampu mewujudkan keadilan sosial substantif, bukan hanya stabilitas politik jangka pendek. Perumusan masalah penelitian ini adalah pertama: Bagaimana MBG dapat diinterpretasikan sebagai bagian dari pemenuhan hak konstitusional warga negara dari perspektif politik hukum anggaran? Kedua, apa saja tantangan normatif dan implementatif MBG dalam mewujudkan prinsip-prinsip keadilan sosial di Indonesia? Hasil pendahuluan menunjukkan bahwa keberhasilan MBG sebagian besar ditentukan oleh keselarasan politik hukum fiskal yang berorientasi pada keadilan distributif dan pengawasan yang transparan. Tanpa hal ini, program tersebut berisiko menjadi beban fiskal dan alat untuk mereproduksi ketidakadilan sosial.

Kata Kunci: Makanan Bergizi Gratis, Hak Konstitusional, Politik Anggaran, Keadilan Sosial, Implementasi

Abstract

Free Nutritious Meal Program (MBG) launched by the government marks a new chapter in fulfilling the basic rights of citizens, especially school-age children. From a constitutional perspective, the right to nutritious food is an integral part of the guarantee of social rights as stipulated in the 1945 Constitution. However, the implementation of the MBG is not only technocratic but also fraught with budget politics that often give rise to a tug-of-war between fiscal stability and social justice. The background of this problem is rooted in the question of whether the MBG truly functions as an instrument of distributive justice or is merely a populist project with limited effectiveness. The research gap arises because previous studies have focused more on the technical aspects of implementing the food program, while the normative-philosophical approach linking the MBG with constitutional rights and budget politics is still rarely discussed. The novelty of this research lies in the analysis of the MBG as a legal instrument that examines the extent to which fiscal politics is able to realize substantive social justice, not just short-term political stability. The formulation of this research problem is first: How can the MBG be interpreted as part of the fulfillment of citizens' constitutional rights from the perspective of budgetary legal politics? Second, what are the normative and implementative challenges of the MBG in realizing the principles of social justice in Indonesia? Preliminary results indicate that the success of the MBG is largely determined by the political alignment of fiscal law oriented towards distributive justice and transparent oversight. Without this, the program risks becoming both a fiscal burden and a tool for reproducing social injustice.

Keywords: Free Nutritious Meals, Constitutional Rights, Budget Politics, Social Justice, Implementation

INTRODUCTION

One of President Prabowo's political promises is about Free Nutritious Meals, and this is a priority of one of the current government policies, normatively this policy is based on a Presidential Decree that has been well prepared by the government, (Detik.com) therefore the government is very serious in overseeing the process of the Free Nutritious Meals policy, and the public also conducts reviews and reports on the implementation of this policy. in the Hsitoria.com page it is stated that Indonesia is not the only country that carries out the Free Nutritious Meals program, Japan has experience in implementing it Similar programs are almost a century old, even if referring to the existence of the 'philanthropy' program, Japan has been running it under the term Kyushoku and has been running since the 19th century.

On the same page, the Lunch Program in Japan began in 1889, and this initiative was carried out by Buddhist Priests at a temple in Tsuruoka City, and Yamagata was the one who initiated this free food distribution. This action then received sympathy from many people and this action later became a large-scale social action. And in 1910 a Nutrition support program was offered, this system has developed into Nutrition support, this system has developed into free lunch and became a social policy in the 1930s. And in developments in Japan there are three categories of Free lunch in Japanese schools: Complete meals, supplementary food, and milk only.

Returning to the issue of MBG, or what is known as Free Lunch in Indonesia, there are two fundamental differences. First, the free lunch in Japan originated as a cultural act and then sparked national action and became a national policy. Meanwhile, in Indonesia, free lunch was one of the campaign policies implemented by the then-Presidential Candidate, Prabowo Subianto, and is currently being implemented with the process underway, starting from the regulatory framework and the completeness of the implementation process (www.setneg.go.id). Conceptually, the Free Nutritious Meals program is a concrete implementation of the right to nutritious food as guaranteed in Article 28C paragraph (1), Article 28H paragraph (1), and Article 34 paragraph (2) of the 1945 Constitution, (peraturan.bpk.go.id) which emphasizes the state's obligation to provide social security and basic needs for citizens, especially school-age children. This program is in line with the concept of a welfare state. state) (Bent Greve, *Historical Dictionary of the Welfare State* (Bloomsbury Publishing PLC, 2014) which places the fulfillment of basic needs as the constitutional responsibility of the government in order to achieve social justice as contained in the fifth principle of Pancasila. Masykuri (2020) In the context of positive law, the normative basis for the implementation of MBG can be traced through Law Number 18 of 2012 concerning Food, Law Number 23 of 2002 in conjunction with Law Number 35 of 2014 concerning Child Protection, and Law Number 25 of 2004 concerning the National Development Planning System, which emphasizes the importance of state intervention in providing balanced nutrition for children. Furthermore, the implementation of MBG must also pay attention to the principles of transparency, accountability, and distributive justice in the management of public budgets as regulated in Law Number 17 of 2003 concerning State Finance and Law Number 1 of 2004 concerning State Treasury, so that it is not only a populist project, but truly functions as an instrument for fulfilling constitutional rights and substantive social justice in Indonesia.

Although the Free Nutritional Meal Program (MBG) has been widely studied from the managerial, logistical, and effectiveness perspectives of public policy, research examining it

normatively and philosophically within the framework of budgetary legal politics is still minimal. Previous studies tend to focus on aspects of program implementation, such as distribution efficiency, food quality, and the impact on schoolchildren's nutrition, without exploring the dimensions of distributive justice and the state's constitutional responsibility to guarantee the right to nutritious food. This conceptual vacuum indicates the need to integrate social justice theory, fiscal legal politics principles, and constitutional norms in assessing the extent to which the MBG is able to represent the state's commitment to citizens' social rights. Thus, this study offers a new perspective that links the MBG not merely as a technocratic policy, but as a legal instrument that reflects constitutional morality in the practice of national budgetary politics (Penguin UK, 2010).

This is where the urgency of this article emerges, as it examines the importance of examining how the state fulfills its constitutional mandate to ensure the welfare of the people, particularly in fulfilling the right to nutritious food as part of the right to a decent life and social justice. Amidst economic inequality, food inflation, and the weak effectiveness of social protection policies, the free nutritious meal program serves as a concrete symbol of the state's presence in realizing welfare. This research is important for assessing the extent to which budgetary policies favor vulnerable groups, how the principle of social justice is implemented in public policy practice, and what structural and institutional challenges hinder its implementation so that the policy is not merely populist but truly sustainable and equitable. Review study is needed to provide distinctive information and interesting novelties. In this article, there are several interesting articles to consider, including:

The first research was conducted by Suviana Suwoto Mulyosudarmo et al. with the research title *Free Nutritious School Meal Programs In Indonesia And The Netherlands : A Comparative Analysis Of Legal Foundations And Constitutional*. The information in this article aims to analyze the weaknesses, strengths, opportunities, and risks of implementing the Free Nutritious Meals policy in Indonesia and the Netherlands. Furthermore, the researchers compare the findings with the experiences of several developed countries that have previously implemented similar policies to assess the extent to which this policy can be adapted in Indonesia. The analysis focuses on the compatibility of the free lunch policy with the national legal framework, including identifying the need for regulatory reform, if necessary. Through this comparative study, this research also highlights institutional readiness and public support as crucial factors in ensuring the program's sustainability. The results are expected to provide policy recommendations that are not only socially and economically contextual, but also aligned with the Indonesian legal system and support the national development agenda (Soviana. 2025)

The second is research conducted by Kelvin Felix Vivano Emmanuelle et al., with the research title *"Poisoning of the Free Nutritious Lunch Program in a Review of Community Law and Developing Country Aspects,"* in this article provides information discussing legal protection for the free lunch program from a community law perspective in Indonesia. The purpose of the study is to examine the legal basis, oversight mechanisms, public participation, and challenges in implementing the program so that it can run accountably, transparently, and fairly. The methods used are literature studies and qualitative analysis of regulations, monitoring reports, and case studies related to the implementation of the free lunch program in elementary schools. The results of the discussion indicate that this program requires a strong legal basis in accordance with Articles 28C and 28H of the 1945 Constitution as a guarantee

of the right to food and social security. The absence of binding legal instruments opens up opportunities for irregularities, including corrupt practices in the procurement of goods and services and a lack of community participation in program planning. Legal protection needs to be strengthened starting from procurement transparency, public oversight, to aspects of student safety and health. In addition, administrative sanctions and criminal law must be applied consistently. This study concludes that the free lunch program must be an instrument of social justice supported by a strong legal framework and active community participation so that the goals of child protection and the fulfillment of basic needs can be achieved (Kelvin. 2025)

The third is research conducted by Ontan Sumantri Riyanto et al. with the research title Enforcement of Children's Rights to Safe and Healthy Food: Case Study of Poisoning in the Free Nutritious Meal Program Reviewed from State Responsibility in this study provides information on Children's rights to safe and healthy food is an essential foundation for optimal growth and development, guaranteed by international and national legal instruments. The Free Nutritious Meal Program (MBG) is present as an important initiative, but the potential for food poisoning incidents highlights gaps in the guarantee of this right and raises crucial issues regarding state responsibility. The research method used is qualitative research using a juridical analysis approach to understand the enforcement of children's rights to safe and healthy food in the MBG Program, with a case study of poisoning incidents reviewed from state responsibility. Primary data were collected through in-depth interviews. Secondary data are in the form of relevant laws and regulations. However, its implementation still faces significant challenges in supervision, resource allocation, and technical capacity, which increases the risk of poisoning. State accountability can be described administratively, civilly, and criminally, but its realization is hampered by bureaucratic complexity, lack of legal literacy, and limited access to justice. The disparity between legal guarantees and the reality of implementation creates an accountability gap, seriously impacting child victims and public trust. Systemic reforms are needed, including specific implementing regulations, increased oversight capacity, and more responsive compensation mechanisms, to ensure comprehensive protection and real state accountability in the Free Nutritional Meal Program (Ontran. 2025).

Fourth is research conducted by Ani Kiftiyah et al. with the research title Free Nutritional Meal Program (MBG) in the Perspective of Social Justice and Socio-Political Dynamics in this study provides information that Free Nutritional Meal (MBG) is a flagship program of the Prabowo Subianto-Gibran government. One of the objectives of this program is to improve the welfare of the community, especially students. However, the implementation of the MBG program has drawn a lot of criticism and questions. This study will examine whether this program is on target, so that it provides equitable welfare and social justice in line with the implementation of the fifth principle of Pancasila, as well as the implementation of the MBG program from the perspective of socio-political dynamics. The purpose of this study is to examine the dynamics of the implementation of the MBG program from the perspective of social justice and socio-political dynamics. This study is expected to provide input for the implementation of the MBG program from the perspective of "Social Justice" and socio-political dynamics in society. with a focus on social events related to the implementation of MBG. The results of this study are that first, the government needs to prioritize and give priority to schools in disadvantaged, frontier, and outermost (3T) areas, such as Nias, Mentawai, North Muli Rawas, and other 3T areas, in receiving MBG. Second, the sustainability of the MBG

program depends on several factors, namely: budget factors, policy stability, and government commitment (Anif. 2025).

The fifth is research conducted by Denok Oktawila et al. entitled *The Position of State Institutions in Free Nutritious Meals* in this article provides an overview of the Free Nutritious Meals Program, a program providing nutritious food in schools or Islamic boarding schools to improve student nutrition. The estimated number of beneficiaries (nationally) of the Free Nutritious Meals program for 514 districts/cities with a total of 16,110,000 school children is to determine the application of Pancasila values through the Free Nutritious Meals program. This study uses the Systematic Literature Review (KSB) method by identifying, reviewing, evaluating, and interpreting available research to be used as data sources. The objective of the Free Nutritious Meals program launched by the government is closely related to the fifth principle of Pancasila, namely "Social Justice for All Indonesian People." Through this program, the government strives to provide equal access to all students in Indonesia regardless of economic or social background. This program reflects the value of social justice because every individual is treated equally and receives the same benefits for the common good. This program is also expected to play a role in reducing social inequality. By providing free, nutritious meals, students from low-income families can meet their nutritional needs without incurring additional costs. Adequate nutrition will help improve students' health and enhance their learning abilities (Denok. 2025).

This research's distinctive feature lies in its attempt to connect the Free Nutritional Meal Program (MBG) not merely as a social policy but as a legal and political instrument that tests the state's constitutional commitment to social justice and the right to nutritious food. This contrasts with previous research such as that of Suviana. Unlike Suwoto et al., who highlight the comparative aspects of law between countries, or Kelvin Felix et al., who emphasize the legal protection aspect of oversight mechanisms, this study places the MBG in the context of budget politics and citizens' constitutional rights. While the research of Ontan Sumantri et al. and Denok Oktawila et al. focuses on state responsibility and Pancasila values, this study offers a normative-philosophical reading of fiscal politics as a dialectical field between economic efficiency and social justice. Thus, this study is distinctive because it not only discusses the administrative legality of the MBG but also examines legal morality and constitutional legitimacy in the formulation of social rights-based public policies.

The novelty of this research lies in the idea that the MBG can be read as a "practical material test" of the political bias of Indonesian fiscal law, the extent to which the state budget is used as a tool for social redistribution, not merely economic stabilization. This normative-philosophical approach combines Aristotle's theory of distributive justice and the principles of the welfare state in the Indonesian constitution to assess whether the MBG is able to provide substantive justice for vulnerable groups. By focusing on the relationship between the constitutionality of the right to food and budget politics, this research offers a new paradigm that the fulfillment of social rights is not enough to be regulated in legal texts, but must be realized in ethical and transparent fiscal policies. This is what makes this research have academic novelty and practical relevance for the renewal of the socio-economic legal system in Indonesia.

METHOD

The research method used in this study is a normative juridical approach with a philosophical analytical framework (Zainuddin. 2021). The normative juridical approach is used to examine the positive legal provisions governing the right to nutritious food and public budget politics in the context of the Indonesian constitution, specifically Articles 28C, 28H, and 34 of the 1945 Constitution, as well as laws and regulations related to social welfare, education, and fiscal policy. The analysis is conducted through a literature review of primary legal materials (statutory regulations), secondary (academic literature, journals, and previous research results), and tertiary (legal dictionaries, legal encyclopedias). Meanwhile, a philosophical approach is used to trace the moral basis and legal rationality of the MBG policy, by examining the theories of distributive justice of Aristotle and John Rawls and the concept of the welfare state. state) as a conceptual basis for assessing the extent to which fiscal policy reflects the state's moral responsibility towards social equality.

The data analysis in this study is descriptive-analytical and reflective (Lexi. 2010), namely outlining legal norms and philosophical principles, then linking them to the practice of budgetary legal politics in the implementation of the MBG. This approach allows researchers to identify gaps between the constitutionality of social rights and the implementation of fiscal policies carried out by the government. Through this method, the study not only assesses administrative legality, but also explores the dimensions of substantive justice and public legal ethics in the implementation of the MBG program. By combining normative and philosophical analysis, this study is expected to be able to provide theoretical contributions to the development of fair fiscal legal politics, as well as practical recommendations for policymakers in realizing transparency, accountability, and social support in programs to fulfill citizens' basic rights.

RESULTS AND DISCUSSION

In one of the books entitled the Constitution of Social Justice, Jimly explains that the constitution in language is called " constitution " and comes from the Latin " contituo ". In the view of JJ Rousseau, it is stated that the written constitution is a document called a social contract. contract, in other words, this is an agreement made by society or with society in forming a life together within the framework of a state, so if this understanding is that the state is a society bound by an agreement called a constitution. Jimly (2015) In other languages, a constitutional state is called a state of agreement, and or a state of agreement which in Arabic language rules is called the language " darul Ahdi " thus constitutionalism is a concept or paradigm of thought regarding living together in an organizational framework based on a collective agreement or social agreement which is usually and ideally formed in writing in a codified manuscript (Imam. 2016).

If we refer to a broader view related to constitutional studies Jimly can be interpreted as a set of basic principles of values and norms that regulate what and how a system of power is institutionalized and implemented with the aim of achieving mutual agreement as stated by Brian Thomson: "... a constitution is a document which contains the rules for the operation of of an organization". The New Oxford American Dictionary also explains, "A constitution is a

set of fundamental principles or established precedents according to which a state or other organization is governed” (Erin. 2005).

That the constitution functions as the highest guideline and reference in the framework of the working of the wheels of the organization both in the sense of state organizations and other organizations. In the state system that was also expressed by JJ Rousseau, the constitution will be constructed in a supreme agreement and even is a social contract carried out by all the people in a country or in the state (Jimly. 2021). In the form of its formulation, it can be first documented in a manuscript but recorded in historical manuscripts or second not recorded or written at all but the constitution lives in the minds and practices of the implementation of state power. Meanwhile, if we look at its substance, it is very much filled with existing values and filled with fundamental values that are written and implemented in real practice and the practice of implementing state power. And what is meant by the norm is the legal norm and is also called the constitutional norm (constitutional law) and if what is contained is an ethical norm then it is called constitutional ethics (constitutional ethics)

Thus, the Constitution is a narrow translation of a constitutional construction, because it is only limited to the written constitution, besides the understanding of the unwritten constitution and even the study of the fundamental and highly philosophical values contained in the substance of the Constitution as a written constitution. Therefore, what is meant by the constitution of the Republic of Indonesia is the understanding that includes and is contained in the entire reference system of Pancasila and the 1945 Constitution which is an inseparable constitutional unity. The text of the 1945 Constitution is a physical form and body, while Pancasila is the values contained and contained in the preamble of the 1945 Constitution. By presenting fundamental values that live and move and are believed in the midst of existing society. What in this case is called constitutional culture (constitutional culture). And this must be understood well because it is not written in the text of the 1945 Constitution.

So thusa A good constitution must not only be constitutional and democratic administrative, but must also be a social justice constitution in substance, be applicable in reality and its benefits and influence be felt by the wider community. Fundamental values (constitutional law and ethics) will run with principles that work in reality and in the good administration of the state, besides that it also reflects a healthy relationship between the state and its citizens in particular. According to Jimly Asshiddiqie, the term constitution has often been interpreted narrowly only as a political constitution that is identical to the 1945 Constitution. In fact, this understanding is not entirely accurate because the constitution should reflect the overall basic principles of living together in various aspects. Through the idea of the Social Constitution, Jimly expands the meaning of the constitution to include not only the political field, but also the economic and social. In his view, the 1945 Constitution actually contains three main dimensions, namely the political constitution that regulates state power, the economic constitution regulated in Chapter XIV on the National Economy and Social Welfare, and the social constitution that becomes the basis of morals and ethics in community life.

Furthermore, Jimly emphasized the importance of institutionalizing constitutional values in every social, economic, and political institution. He considered that the articles of association and bylaws (AD/ART) of an organization are also forms of constitution that reflect the principles of living together, not merely administrative documents. This idea was born from

long thought that took root since his dissertation in 1990 and then developed through the concept of the Economic Constitution that he wrote in 2010. With the Social Constitution, Jimly wanted to emphasize that the spirit of constitutionalism does not belong only to the state, but also must animate all aspects of social life to create a just and civilized civil society.

Jimly Asshiddiqie's view of the social constitution stems from the idea that before a written constitution like the 1945 Constitution existed, society already had a basic social and moral agreement as a foundation for living together. This agreement is called a social constitution, a form of social contract that serves as the basis for the formation of society and the birth of authority. This social constitution is unwritten (conventional), but it has legal and ethical force because it is generally accepted by society as a living source of law. In the Indonesian context, the social constitution is reflected in the values of custom, mutual cooperation, and deliberation that have governed communal life long before the formation of the state.

Furthermore, Jimly believes that the social constitution should be recognized and formalized as part of the national legal system, on par with the country's written constitution. This is because the social constitution embodies principles of substantive justice derived from historical experience and local wisdom. Thus, formalizing the social constitution in written form will strengthen social justice and constitutional legitimacy for indigenous peoples and vulnerable groups who have often been neglected by positive law. According to Jimly, the social constitution serves as a moral and ethical benchmark for the formation of laws, political policies, and economic policies, ensuring they consistently support the principles of justice and humanity.

Judging from current practices, the Free Nutritional Meal Program (MBG) does not yet have a specific law even though the House of Representatives has pushed for the formation of a Free Nutritional Meal Law to ensure the sustainability and quality of the program. Currently, the implementing regulations are prepared through presidential regulations, presidential instructions, and inter-ministerial/institutional regulations. From a social constitution perspective, this shows that the values of distributive justice and welfare justice have been raised to the public sphere as a community/government agreement, but the formality is still limited and has not reached the level of a stable and permanent written constitution as intended in Jimly's idea. The implementation of the Free Nutritious Meals (MBG) program demonstrates a strong effort to make the program part of shared social life: targeting recipients of up to tens of millions of people, providing local kitchens (SPPG), using local products, and participating in local government institutions and the community. However, there are also significant challenges related to quality control, food safety (poisoning cases have already emerged) and overlapping institutional coordination due to the lack of clear regulations governing the division of roles between agencies. Based on Jimly's idea, implementing institutions should adopt social constitutional values in their Articles of Association/Bylaws so that the principles of justice, welfare, and responsibility become an inherent part, not a program under ordinary administration (www.kompas.com). Norm, it requires written formality (the MBG Law), clear operational and institutional bylaws, and transparent evaluation and accountability mechanisms. such a law would confirm that this program is not merely a short-term public policy, but part of a social constitutional structure that provides protection and fulfillment of citizens' rights on an ongoing basis (www.jakartadaily.id).

The free nutritious meal program initiated by the Indonesian government is a strategic policy that is not only oriented towards social welfare but also has a strong constitutional dimension. From a constitutional rights perspective, fulfilling citizens' basic needs, including the right to adequate food and nutrition, is a direct derivative of Articles 28C and 28H of the 1945 Constitution, which guarantee everyone's right to develop properly and achieve prosperity. This program reflects the implementation of the principle of social justice, justice for All, as stipulated in the fifth principle of Pancasila, mandates that the state provide distributive justice through budget policies that favor vulnerable groups, particularly schoolchildren from low-income families. However, the implementation of the free nutritious meal program cannot be separated from the issue of budget politics. In the context of constitutional theory, According to Jimly Asshiddiqie's economics, state budget allocation should reflect constitutional values and social justice, not merely technocratic considerations or electoral politics. The budget for free nutritious meals should be positioned as a concrete form of social constitution, namely a collective moral agreement that places public welfare above the interests of political elites. Therefore, any fiscal policy governing the funding of such programs must reflect budgetary principles. justice so as not to cause inequality between regions or discrimination against certain community groups (Douglass. 1990).

Furthermore, the implementation of the free nutritious meal policy faces serious challenges in terms of governance and distribution effectiveness. In practice, this policy often clashes with bureaucratic issues, beneficiary data inaccuracy, and the potential for budget corruption, which reduces its real impact on the ground. To address these challenges, synergy is needed between the central and regional governments in developing a monitoring system based on digital transparency and public participation. The concept of social Jimly's constitutionalism emphasizes the importance of civil society involvement in overseeing the implementation of social policies to ensure they align with substantive values of justice and humanity. Thus, free nutritious meals are not merely a populist program, but rather an instrument of social and constitutional justice that affirms the state's role as a protector of citizens' basic rights. The success of this program depends on the state's ability to harmonize legal, political, and moral aspects in public policy. As Amartya (2021) Sen emphasized in (Development as Freedom), human freedom and well-being can only be achieved if the state ensures equal access to basic needs, including nutritious food. Therefore, free nutritious meals must be understood as part of efforts to realize constitutionalism. welfare a state that guarantees social justice for all Indonesian people.

CONCLUSION

This Free Nutritious Meal Program (MBG) in Indonesia can be understood as a concrete manifestation of the idea of a social constitution as put forward by Jimly Asshiddiqie, where the values of justice, welfare, and social solidarity become the moral foundation in the administration of the state. MBG is not merely a technical or administrative policy, but rather the implementation of constitutional principles that affirm the state's responsibility in fulfilling citizens' basic rights to adequate food and nutrition as mandated by Articles 28C and 28H of the 1945 Constitution. From a social constitutionalism perspective, this policy demonstrates a moral agreement between the government and society to build an inclusive and equitable welfare system. However, to date, MBG is still in the administrative normative stage and has

not been formalized in the form of permanent legislation, so its implementation still depends on political instruments and coordination between government institutions.

The longterm success of the MBG requires the institutionalization of social constitutional values through clear legal formulation, a transparent oversight system, and active public participation. Thus, this program should not be understood merely as a political promise or a populist project, but as an instrument of social justice and a form of constitutional actualization. welfare state. If run according to budgetary principles justice and social constitutionality, then MBG has the potential to become an important milestone in realizing a just and civilized civil society as idealized in Pancasila and the Indonesian constitution.

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