



Sharia Principles and Evaluation in MBG Conflict Resolution: Procedural Compliance, Tabayyun, and Collective Gratitude

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Article Information:

Received July 29, 2025

Revised Aug 11, 2025

Accepted Dec 15, 2025

ABSTRACT

The implementation of large-scale public programs, such as the Free Nutritious Meal (MBG) Program, requires not only operational readiness but also a clear ethical and procedural framework to prevent institutional conflict and ensure accountability. This study aims to examine and evaluate how Sharia-based ethical and procedural principles—namely Procedural Obedience, Tabayyun (verification), and Collective Gratitude—function in resolving institutional conflict and strengthening accountability within the implementation of the MBG Program. Employing a qualitative case study approach, this research was conducted at the Mutiara Islam Cileungsi Foundation, where individual interventions nearly invalidated the cooperation agreement with the Kitchen Provider (SPPG). Data were collected through document analysis, including memoranda of understanding, meeting minutes, and questionnaires, and were analyzed thematically using a framework integrating Sharia principles with the Program and Educational Evaluation (PEP) perspective. The results show that individual intervention constituted a violation of Procedural Obedience, particularly MOU Point 7, while public anxiety (khīfah) was effectively addressed through institutional Tabayyun via SLHS verification. The findings further indicate that conflict resolution was successfully achieved through Musyawarah (Syura), emphasizing Collective Gratitude, as reflected in 89.44% of students expressing agreement with the resolution outcome. This study implies that the sustainability and effectiveness of public programs depend on strict ethical discipline and procedural compliance. Sharia principles offer a robust normative foundation for PEP in strengthening transparency, restoring public trust, and promoting collective welfare in public policy implementation.

Keywords: Procedural Compliance; Tabayyun; Sharia Ethics; Program And Educational Evaluation (PEP); MBG Program

Journal Homepage

<https://ejournal.uinmybatisangkar.ac.id/ojs/index.php/alfikrah>

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How to cite:

Suhendi, Suhendi., Ghani, A. R. A., & Herwati, E. S. (2025). Sharia Principles and Evaluation in MBG Conflict Resolution: Procedural Compliance, Tabayyun, and Collective Gratitude. *Al-Fikrah: Jurnal Manajemen Pendidikan*, 13(2), 186-196.

<https://doi.org/10.31958/jaf.v13i2.16125>

Published by:

Universitas Islam Negeri Mahmud Yunus Batusangkar Pres

INTRODUCTION

The implementation of the Free Nutritious Meal (MBG) Program in Indonesian educational institutions constitutes a strategic governmental initiative aimed at improving students' welfare, sustaining learning concentration, and promoting nutritional equity (Qomarrullah et al., 2025). As an educational intervention, MBG has been widely recognized for its contribution to students' health and academic sustainability, particularly in supporting long-term national development goals (Agustini, 2025; Nango et al., 2025). The program therefore represents not only a nutrition policy but also an integral component of educational governance.

In practice, the implementation of MBG at the school level involves complex institutional arrangements. Especially in faith-based educational institutions, the program requires coordination among foundations, school administrators, parent representatives, and food service providers (SPPG). This multi-stakeholder environment demands clear procedural compliance and ethical communication to maintain institutional trust and ensure program continuity (Furkan et al., 2025; Tambunan et al., 2025).

Several studies have documented that MBG implementation is frequently accompanied by social, administrative, and political challenges. Issues related to public perception, coordination mechanisms, and procedural clarity often influence the effectiveness of program delivery (Kiftiyah et al., 2025; Aji, 2025; Rahmatullah et al., 2025). These findings indicate that the success of MBG depends not solely on technical readiness but also on governance practices that regulate communication and responsibility.

The experience of the Mutiara Islam Cileungsi Foundation reflects these challenges. The MBG program at this institution was preceded by structured preparatory stages, including program socialization (21 October 2025), kitchen inspection (29 October 2025), and the formal signing of a Memorandum of Understanding (MOU) between the school and SPPG Cileungsi 008. Such procedures align with established standards of institutional accountability and program management (Agustini, 2025; Oktawila et al., 2025).

Despite these preparations, a communication conflict emerged shortly before implementation. A small number of parents independently contacted the SPPG to question food safety concerns, bypassing the official communication channels agreed upon in the MOU. Although motivated by concern for student welfare, this action generated institutional tension and nearly led to the termination of the cooperation agreement, illustrating the vulnerability of program implementation to procedural deviations.

From the perspective of Program and Educational Evaluation (PEP), this situation highlights the importance of evaluating not only outcomes and administrative compliance but also ethical accountability and communication discipline within public education programs. Previous evaluation-oriented studies have largely emphasized technical effectiveness and administrative indicators, while ethical considerations often

remain implicit within the evaluative process (Herdiansyah et al., 2018; Nugroho et al., 2025).

In Islamic educational contexts, ethical accountability is inseparable from Sharia principles that guide institutional conduct. Values such as *ṣidq* (truthfulness), *al-wafā* *bil-‘uqūd* (fulfillment of agreements), *shūrā* (deliberative consultation), and *tabayyun* (verification of information) are foundational norms derived from the Qur'an and Sunnah that regulate social interaction and organizational responsibility. These principles provide a normative basis for maintaining trust and resolving institutional tensions.

Within the broader MBG discourse, existing studies have primarily examined policy effectiveness, nutrition literacy, social justice, and halal assurance (Maulidah et al., 2025; Kiftiyah et al., 2025; Rayhan, 2025; Fatimah et al., 2024). While these perspectives are essential, the ethical procedural dimension of conflict resolution during program implementation remains less explicitly articulated within evaluative discussions.

Accordingly, this study aims to examine and evaluate how Sharia-based ethical and procedural principles namely Procedural Obedience, *Tabayyun* (verification), and Collective Gratitude function in resolving institutional conflict and strengthening accountability within the implementation of the Free Nutritious Meal (MBG) Program. By situating these principles within the framework of Program and Educational Evaluation (PEP), the study emphasizes ethical discipline as an integral component of effective program governance.

Through this approach, the study underscores the importance of aligning procedural compliance with ethical values to ensure the sustainability of public education programs. Integrating Sharia principles into evaluative practice contributes to institutional harmony, reinforces accountability, and supports the collective welfare objectives that underpin the MBG program in Islamic educational settings.

RESEARCH METHODOLOGY

Research Design

This study employs a qualitative approach with a case study design to understand the dynamics of communication conflict and ethical resolution in the implementation of the Free Nutritious Meal (MBG) Program within the Mutiara Islam Cileungsi Foundation, Bogor Regency, West Java. This approach was selected because it enables an in-depth exploration of meanings, values, and ethical considerations emerging from social interactions among institutional stakeholders.

Research Site and Participants

The research was conducted at the Mutiara Islam Cileungsi Foundation, which oversees several educational units, namely SDIT, SMPIT, and SMAIT Mutiara Islam. The case examined involves a communication conflict between the school, the school committee, and the kitchen service provider (SPPG Cileungsi 008) that arose shortly before the implementation of the MBG program in November 2025.

The research participants included the Chairperson and Board of Trustees of the Foundation, principals of the SD, SMP, and SMA units, chairpersons of the school committees at each level, representatives of the SPPG kitchen provider, and parents of students as beneficiaries of the program.

Data Sources and Data Collection Techniques

Data were collected through the analysis of official documents and institutional records, including: 1) the MBG Program Socialization Minutes (21 October 2025); 2) the SPPG Kitchen Visitation Minutes (29 October 2025); 3) the Memorandum of Understanding (MOU) between the school and SPPG; 4) the Foundation–Committee Coordination Meeting Minutes (10 November 2025); and 5) the compiled results of the parental approval questionnaire, including the number of program beneficiaries and stated reasons for non-participation.

Secondary data were obtained from relevant scholarly journals on the MBG program and educational policy, including studies by Kiftiyah et al. (2025) published in Pancasila: Jurnal Keindonesiaan, Agustini (2025) in Jurnal Kiprah Pendidikan, and Maulidah et al. (2025) in Jurnal Pedagogik Pendidikan Dasar (UPI).

Data Analysis Techniques

Data analysis followed the interactive model proposed by Miles and Huberman (1994), consisting of three stages: (1) data reduction, involving the selection, categorization, and simplification of raw data derived from field documents; (2) data display, using thematic matrices to identify patterns of conflict, clarification, and resolution; and (3) conclusion drawing and verification, in which findings were interpreted through the integrated framework of Sharia Principles and Program and Educational Evaluation (PEP).

To ensure data credibility, source triangulation was applied by cross-checking documents, informal interviews, and outcomes of institutional deliberation (musyawarah).

Analytical Framework and Theoretical Approach

This study integrates two analytical frameworks. The first is the Sharia Principles (Islamic Normative Framework), which encompass: 1) Procedural Obedience, grounded in Qur'anic guidance (QS. Al-Ma'idah: 2); Scientific Tabayyun (verification), based on QS. Al-Hujurat: 6; and Collective Gratitude, derived from the Prophetic tradition narrated by At-Tirmidzi (1954).

The second framework is the Program and Educational Evaluation (PEP) perspective, which assesses program success based on: 1) compliance with agreements and standard operating procedures; 2) the effectiveness of communication among stakeholders; 3) the program's impact on student welfare; and 4) processes of social learning and institutional learning.

These two frameworks are applied integratively to explain how Sharia-based ethical values strengthen educational evaluation processes, particularly in resolving institutional conflict during program implementation.

RESULT AND DISCUSSION

Results

General Description of the MBG Program at SDIT Mutiara Islam Cileungsi

The Free Nutritious Meal (MBG) Program implemented within the Mutiara Islam Cileungsi Foundation represents the execution of a national policy aimed at fulfilling students' nutritional needs. Administratively, the program officially commenced on 21 October 2025. Initial activities included the socialization of the MBG program by SPPG Cileungsi 008, followed by a kitchen visitation on 29 October 2025, and the signing of a cooperation Memorandum of Understanding (MOU) between the school and SPPG.

The MOU contains mutual commitments to maintain food quality, hygiene, and the smooth distribution of meals. Based on official documents, all educational units under the foundation (SDIT, SMPIT, and SMAIT) legally and formally approved the cooperation agreement.

However, shortly before program implementation, communication tension emerged, triggered by a small number of parents who directly contacted the kitchen provider without going through official communication channels. This intervention caused misunderstandings and temporarily led the kitchen provider to consider terminating the cooperation.

Empirical Data: Level of Acceptance of the MBG Program

Data collected through internal questionnaires indicate a high level of acceptance of the program.

Table 1. Recapitulation of Parental Approval of the Free Nutritious Meal (MBG) Program at the Mutiara Islam Cileungsi Foundation

No	Unit	Total Students	Accept Program	%	Do Not Accept	%
1	SD	588	515	87.59	73	12.41
2	SMP	279	259	92.83	20	7.17
3	SMA	127	115	90.60	12	9.40
	Total	994	889	89.43	105	10.57

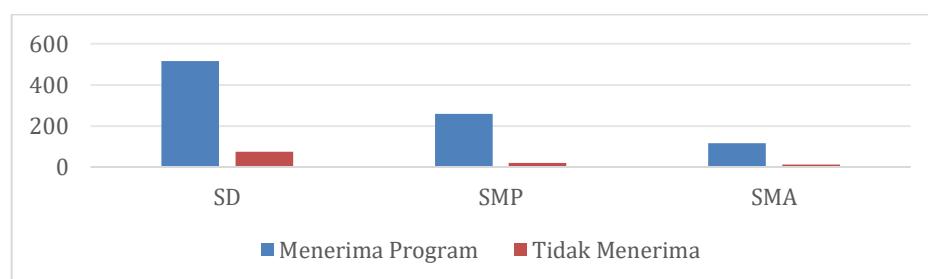


Figure 1. Graph of MBG Program Acceptance Levels by Educational Level

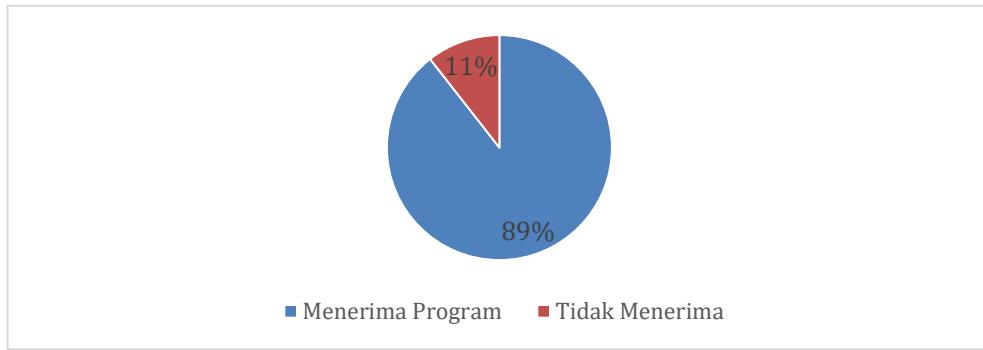


Figure 2. Diagram of MBG Program Acceptance Composition (Total Students)

A small proportion of parents (approximately 10%) chose not to participate for several reasons: (1) children's sensitivity to certain foods, (2) allergies, (3) preference for bringing meals from home, (4) continued use of existing school catering services, and (5) ethical considerations allowing other families perceived as more in need to benefit from the program. These data indicate that non-participation was not driven by distrust of the program, but rather by health factors, personal preferences, and social-moral considerations (*al-īthār*, prioritizing others).

Thematic Analysis Based on Sharia Principles and Educational Evaluation Procedural Obedience (*al-Wafā bil-‘Uqūd*)

This principle emphasizes the importance of adhering to agreements and official procedures in collaborative arrangements. Allah the Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعَهْدِ

Yā ayyuhā alladzīna āmanū awfū bil-‘uqūd

“O you who believe, fulfill your agreements.” (QS. Al-Ma’idah: 1)

In the MBG case, direct intervention by individuals outside the organizational structure constitutes a violation of procedural obedience. This is explicitly stated in the MOU (Article 7), which stipulates that official communication must be conducted solely through the school as the contracting party.

From the Program and Educational Evaluation (PEP) perspective, such actions indicate weaknesses in organizational communication management. Nevertheless, the prompt response of the foundation and school through the coordination meeting on 10 November 2025—demonstrates effective formative evaluation practices. The outcome was a collective decision to re-establish structured communication systems and clearly define the roles of all stakeholders. These findings reinforce Agustini’s (2025) assertion that the success of the MBG program depends heavily on integrated distribution systems and stakeholder coordination.

Scientific *Tabayyun* (Clarification and Verification of Facts)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ حَاءَكُمْ فَاسِقٌ بَنَّا فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِحَمَالَةٍ فَتُصِيبُوهُمْ عَلَى مَا فَعَلْنَاهُمْ نَادِمِينَ

Yā ayyuhā alladzīna āmanū in jā’akum fāsiqun binaba’ in fatabayyanū an tuṣībū qauman bijahālatin fatuṣbiḥū ‘alā mā fa’altum nādimin.

Allah says:

“O you who believe, if a wrongdoer brings you news, verify it carefully...” (QS. Al-Hujurat: 6)

The clarification process conducted through direct visitation to the SPPG kitchen on 29 October 2025 exemplifies the application of scientific *tabayyun*. During this visit, foundation administrators, committee members, and school representatives directly observed kitchen certification, equipment hygiene, and food safety procedures (SLHS).

This approach aligns with the concept of scientific verification in PEP, which emphasizes empirical validation to prevent misperception. In this sense, *tabayyun* functions as a quality control mechanism within Islamic educational governance. Evidence-based clarification also played a key role in restoring trust between the school, committee, and service provider.

Collective Gratitude (*asy-syukr al-jamā'i*)

رَسُولُ اللَّهِ قَالَ
مَنْ لَا يَشْكُرُ النَّاسَ لَا يَشْكُرُ اللَّهَ

Man lā yasykurin-nāsa lā yasykuri llāh

The Prophet ﷺ said:

“Whoever does not thank people does not thank Allah.” (At-Tirmidzi: 1954)

During the meeting on 10 November 2025, all parties agreed on a conflict resolution mechanism: parental communication must go through class coordinators and committee chairs; the school re-collected program participation data via Google Forms within a specified deadline; students who did not respond were considered to have approved participation; and the committee was tasked with preventing actions that could harm other parties.

This agreement reflects the practice of *musyawarah* (*shūrā*), fostering collective awareness to safeguard the common good. In Islamic educational evaluation, this illustrates that program success lies not only in outcomes but also in participatory processes and the spiritual dimension of gratitude in collaboration.

These findings are consistent with Maulidah et al. (2025), who argue that education grounded in mindful eating and gratitude awareness strengthens social values and enhances students' concern for nutritional and health sustainability.

Avoiding Hastiness in Decision-Making

The Prophet ﷺ said:

”الثَّائِي مِنَ اللَّهِ، وَالْعَجَلَةُ مِنَ الشَّيْطَانِ“

“Deliberation comes from Allah, while haste comes from Satan.”

(Al-Bayhaqi, *Syu'ab al-Imān*; also narrated by At-Tirmidzi in meaning)

The MBG conflict illustrates how hastiness in directly conveying complaints to the kitchen provider resulted in misunderstandings and serious institutional consequences. Following the incident, the school and committee emphasized patience and hierarchical communication processes to avoid slander (*fitnah*) and collective harm.

From the PEP perspective, this principle reflects prudence in decision-making, especially within educational institutions oriented toward character development.

Musyawarah (Syūrā) as a Collective Evaluation Mechanism

Allah says:

”وَأَمْرُهُمْ شُورَى بَيْنَهُمْ“

“And their affairs are conducted through consultation among them.” (QS. Asy-Syura: 38)

The principle of *syūrā* was central to resolving the MBG conflict. During the meeting on 10 November 2025, all stakeholders engaged in dialogue, listened to differing perspectives, and reached binding decisions accepted with openness. This deliberation produced not only administrative solutions but also strengthened brotherhood (*ukhuwah*) and mutual trust. Within PEP, *musyawarah* represents participatory evaluation, where stakeholders collectively reflect and decide on institutional actions.

Good Intentions Must Be Accompanied by Sharia Compliance

Allah says:

“فَلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي بِحِبْكُمُ اللَّهَ”

“Say, [O Muhammad], if you love Allah, then follow me; Allah will love you.” (QS. Ali-Imran: 31)

Although individual actions were driven by good intentions—concern for food safety—good intentions alone are insufficient without adherence to established procedures and ethical conduct. This verse emphasizes that righteous actions must align with proper guidance (*ittibā’*). In educational evaluation, this principle underpins ethical compliance, ensuring that policy implementation aligns with both formal regulations and moral standards.

Managing Fear and Anxiety through Faith

“فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَى • فَلَمَّا لَا تَحْفَ إِنَّكَ أَنْتَ الْأَعَلَى”

“Then Moses felt fear within himself. We said, ‘Do not fear; indeed, you are superior.’” (QS. Taha: 67–68)

This verse illustrates that fear is a natural human response but should not override trust in Allah and institutional mechanisms. Parental concerns about food safety are understandable, yet they must be balanced with faith-based trust and empirical evidence. Through kitchen visits and transparent clarification, the school emphasized that faith and knowledge (*al-īmān wa al-‘ilm*) must operate together in addressing public issues.

Gratitude and Appreciation as Social Pillars

“مَنْ لَا يَشْكُرُ النَّاسَ لَا يَشْكُرُ اللَّهَ”

“Whoever does not thank people does not thank Allah.” (At-Tirmidzi: 1954)

The principle of collective gratitude (*syukr jamā’ī*) served as a foundation for restoring harmony after the conflict. Following deliberation, teachers and committee members expressed appreciation to the kitchen provider for their professionalism and patience. This strengthened a culture of mutual respect essential within Islamic educational institutions. From the PEP standpoint, a culture of gratitude serves as an indicator of successful institutional reflection, where conflict leads to improved relationships rather than residual tension.

Discussion

Integration of PEP and Sharia Ethics

From the Program and Educational Evaluation (PEP) perspective, the MBG case provides a concrete illustration of formative and summative evaluation within an Islamic institutional context. Formative evaluation is reflected in *tabayyun* practices and communication improvements, while summative evaluation is evident in the program's continuity, high participation rate (89.4%), and enhanced ethical awareness among committee members and teachers.

The integration of Sharia values and PEP demonstrates that religious ethics can function as a valid evaluative framework in Islamic educational management. Principles such as procedural obedience, *tabayyun*, and collective gratitude operate not only as moral norms but also as indicators of organizational effectiveness.

These findings complement previous studies (Agustini, 2025; Kiftiyah et al., 2025), which primarily emphasize MBG policy and political dimensions. This study affirms that value-based conflict resolution grounded in Islamic ethics safeguards accountability and institutional harmony, enabling social programs like MBG to generate not only nutritional benefits but also a culture of ethical communication within schools.

CONCLUSION

This study concludes that the successful implementation of the Free Nutritious Meal (MBG) Program in Islamic educational institutions depends not only on technical and administrative readiness but also on ethical compliance and the application of Sharia values in educational governance. The case of the Mutiara Islam Cileungsi Foundation demonstrates that communication conflicts can be constructively resolved through three core Sharia principles: Procedural Obedience to contractual agreements, Scientific Tabayyun in information verification, and Collective Gratitude in maintaining institutional cohesion. From the perspective of Program and Educational Evaluation (PEP), the integration of Islamic ethical values into public program evaluation strengthens accountability, transparency, and trust building among stakeholders, as reflected in conflict resolution through musyawarah and institutional clarification. This study contributes theoretically by enriching PEP with a Sharia-based ethical dimension as an evaluative framework and practically by offering managerial guidance for Islamic educational institutions to manage multi-stakeholder collaboration in an ethical, professional, and welfare-oriented manner, while also suggesting future research on the relationship between Sharia ethics and the effectiveness of national education policies.

ACKNOWLEDGEMENT

The authors sincerely thank the Board of Trustees, foundation management, school principals, teachers, school committee members, and parents of students at the Mutiara Islam Cileungsi Foundation for their openness, cooperation, and support throughout the implementation and evaluation of the Free Nutritious Meal (MBG)

Program. Appreciation is also extended to the representatives of SPPG Cileungsi 008 for their professionalism and constructive collaboration during the clarification and resolution process. The authors are grateful to academic colleagues and reviewers whose critical insights and feedback contributed to strengthening the quality and rigor of this manuscript.

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