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PHILANTHROPY COMMUNICATION ETHICS: ANALYSIS OF HUMANITARIAN MESSAGES VS SYSTEMIC VIOLATIONS IN MBG BASED ON THE VALUES OF THE QUR'AN

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PHILANTHROPY COMMUNICATION ETHICS: ANALYSIS OF HUMANITARIAN MESSAGES VS SYSTEMIC VIOLATIONS IN MBG BASED ON THE VALUES OF THE QUR'AN

Ellys Lestari Pambayun

Abstract

The Free Nutritious Meal Program (MBG) is often presented with narratives about goodness and humanitarian concern in the public sphere. However, there are deeper issues, such as budget waste, unequal information distribution, and the use of politics that contaminates ethics in policy communication. This study aims to reveal the conflict between humanitarian messages and the reality of systemic violations within the MBG program, as well as to reformulate communication ethics based on Qur'anic values. In this qualitative study, Norman Fairclough's Critical Discourse Analysis (CDA) method is used to examine aspects of text, discursive practice, and sociocultural context in Tempo.co (2024-2026). The analytical approach is reinforced with Jürgen Habermas's Theory of Communicative Action to evaluate claims regarding the legitimacy of communication, as well as contemporary exegesis methods to explore values of justice and accountability in communication according to the Qur'an. Findings indicate through Tempo news The existence of communication deviations, where virtue narratives function as a discursive shield to cover up weaknesses and waste in programs. The communication that occurs is strategic and instrumental in nature, rather than communicative and empowering, so the principles of transparency and public interest are often neglected. Recommendations are directed to the government to improve the way MBG communication is managed by applying the principles of honesty (qaulan sadida) and openness. Communication policies must be cleansed of manipulative political influence and focused on accountability to ensure public rights fairly.

Keywords: communication ethics, philanthropy, humanitarian message, values of the Qur'an

A. INTRODUCTION

Philanthropic activities and the redistribution of social welfare in the context of the state today are not only the concern of private institutions but have also merged with large-scale national initiatives. One important aspect is the program for providing nutrition and food for vulnerable groups, known as the Free Nutritious Meals (MBG) movement. Marian and Rodiah explain that Free Nutritious Meals (MBG) is a national strategic program of the Indonesian government (National Nutrition Agency) aimed at improving the quality of human resources through fulfilling nutrition for vulnerable communities, especially school children, pregnant women, and breastfeeding mothers, to reduce stunting rates.[1] The Healthy Meals at No Cost (MBG) program was proposed by the duo of the President and Vice President of the Republic of Indonesia, Prabowo Subianto and Gibran Rakabuming Raka. This initiative was initially introduced as a main promise in their political campaign during the 2024 General Election and subsequently began to be widely tested and officially inaugurated through the establishment of the National Nutrition Agency in August 2024 before being fully implemented. [2]

The main goal of developing the MBG program is to improve the quality of human resources to address the prolonged stunting problem and to improve nutrition for school children, toddlers, and pregnant or breastfeeding mothers as preparation for realizing the "Golden Indonesia 2045" generation,[3] as well as social economic justice to achieve a reduction in poverty and stimulate the local economy through mandatory partnerships between Nutrition Fulfillment Service Units and local SMEs and farmers. [4]

The problematic issue that arises is that, despite having good intentions, this program faces a number of criticisms and problems in its implementation, such as cases of mass poisoning that occurred among students after they consumed the MBG menu. One of the major incidents involved hundreds of students in Cianjur, West Java. This situation demonstrates a lack of hygiene standards and supervision of catering providers. In addition, there is also the potential for irregularities and corruption, where law enforcement officials and the Corruption Eradication Commission (KPK) have detected possible

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[1] Siti Mariam and Ita Rodiah, "Peran Lembaga Filantropi Untuk Kesejahteraan Masyarakat," *JURNAL SOSIAL: Jurnal Penelitian Ilmu-Ilmu Sosial* 25, no. 1 (April 23, 2024): 13–18.

[2] Indonesia Ministry of State Secretariat, "Peraturan Presiden Nomor 83 Tahun 2024 Tentang Badan Gizi Nasional" (Jakarta: Indonesia Ministry of State Secretariat, 2024).

[3] Indonesia National Nutrition Agency, *Rencana Strategis Jangka Menengah Pemenuhan Gizi Nasional 2025–2029* (Jakarta, 2025).

[4] Prabowo-Gibran Official, "Visi, Misi, Dan Program Strategis Bersama Menuju Indonesia Emas 2045" (Jakarta: National Campaign Team, 2024).

markups, budget wastage, and the buying and selling practices of the Nutrition Fulfillment Service Unit (SPPG) service points, which have caused losses to the state amounting to billions of rupiahs due to the absence of a law that specifically regulates this governance. [5] Furthermore, according to studies by CELIOS[6] and UGM, there are indications of mis-targeting and wastage, meaning the program is at risk of causing fiscal wastage if distributed evenly without strict priority scales for children from a truly poor family. [7]

In essence, communication plays a central role as an instrument of transparency, accountability, performance publications, and attracting support from the public and private sectors (corporate social responsibility).[8] Because, based on Ramadhanita et al., it needs to be acknowledged that in the midst of the many publications of MBG as a humanitarian movement, there is a very troubling anomaly at the level of discussion and public message making. Philanthropic communication in the MBG program is now not just a tool for delivering sincere humanitarian messages, but has transformed into a space for text exploitation that has the potential to violate basic human rights systemically.[9] So, according to Nasrullah, the main problem lies in the sharp conflict between the noble goal of conveying the success of MBG's humanitarian program and the reality of the insensitive and manipulative way of conveying messages. To create a dramatic narrative of concern in traditional media and social media, children, and society is seen as a standard procedure in the usual documentation. As a result, there is a reduction in human values, a violation of the privacy rights of children and underprivileged families, and a social alienation in which the disadvantaged are seen only as additional objects in the institutionalized display of social piety.[10]

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[5] DetikJabar Team, "Gelombang Keracunan MBG Di Jawa Barat: Dari Cianjur Hingga Bandung Barat," *Detik.Com*.

[6] Center of Economic and Law Studies, *Studi Evaluasi 1 Tahun Makan (Tak) Bergizi (Tak) Gratis* (Jakarta, 2025).

[7] Agung Nugroho, "Program MBG Dinilai Berisiko Pemborosan, Sebaiknya Diprioritaskan Pada Anak Keluarga Kurang Mampu," *UGM*, last modified 2025, accessed January 1, 2026, www.ugm.ac.id/id/berita/program-mbg-dinilai-berisiko-pemborosan-sebaiknya-diprioritaskan-pada-anak-keluarga-kurang-mampu/.

[8] Maf'Ula Nurhidayah and Sentot Imam Wahjono, "Pentingnya Komunikasi Dalam Organisasi Pemerintah Di Era Keterbukaan Informasi Dan Akuntabilitas Publik" (Surabaya: Muhammadiyah University of Surabaya, 2025).

[9] Novita Cahya Ramadhanita, Abie Besman, and Nunik Maharani, "Menelisik Kualitas Pemberitaan Di Media Daring Pada Isu Program Makan Bergizi Gratis (MBG) Di Indonesia," *Jurnal ISO: Jurnal Ilmu Sosial, Politik dan Humaniora* 6, no. 2 (February 23, 2026): 1–13.

[10] Rulli Nasrullah, *Media Sosial: Perspektif Komunikasi, Budaya, Dan Sosioteknologi* (Bandung: Simbiosa Rekatama Media, 2017).

Based on that deep and structural context, this study aims to: critically reveal the types of systemic violations against human dignity as well as child privacy in the development of humanitarian messages in the modern MBG program; and to reorganize the theoretical framework of philanthropic communication ethics in a national food aid program that is fair, inclusive, and humanitarian-based, taking into account the values of the Qur'an.

Theoretically, this research provides a substantial contribution to the development pathways of Islamic Communication, Media Sociology, and multidisciplinary Qur'anic Studies. This study bridges the rigid boundaries between Western critical social sciences, which are secular and sharp in analyzing visual exploitation but less connected to spiritual aspects, and religious sciences, which are often disconnected from the realities of contemporary policy. This research introduces a new perspective that the sacred text of the Qur'an has critical and emancipatory potential to correct structural deviations in the current public humanitarian industry. In practice, the findings of this study are designed as an evaluation document and an axiological blueprint for ministries, national agencies, non-governmental organizations, and NGOs that run national humanitarian programs like MBG, so that they can completely overhaul the way they produce publication content. The proposed communication model ensures public accountability and proper reporting without sacrificing, exposing, or violating the human rights or psychological future of children who are beneficiaries in digital public spaces. In addition, this study can also serve as a regulatory recommendation for the Ministry of Religious Affairs, the Sharia Council, and the Child Protection Commission (KPAI) to formulate formal codes of ethics in public humanitarian communication to uphold the dignity of those in need.

B. LITERATURE REVIEW AND THEORETICAL FRAMEWORK

Many previous studies that have examined communication in social assistance programs like Free Nutritious Meals (MBG) cover topics such as the commodification of poverty,[11] media framing bias abou MBG,[12] ethics of social activities based on the Qur'an,[13] and pesantren communication tactics in MBG

[11] Maharani Imran, Venessa Agusta Gogali, and Fauzi Syarief, "Media Dan Komunikasi Kebijakan Publik: Analisis Frekuensi Dan Sentimen Pemberitaan Program Makan Bergizi Gratis (MBG)," *Jurnal Ilmu Multidisiplin* 4, no. 5 (December 20, 2025): 3444–3452.

[12] Maharani Imran, Venessa Agusta Gogali, and Fauzi Syarief, "Media Dan Komunikasi Kebijakan Publik: Analisis Frekuensi Dan Sentimen Pemberitaan Program Makan Bergizi Gratis (MBG)," *Jurnal Ilmu Multidisiplin* 4, no. 5 (December 20, 2025): 3444–3452.

[13] Maharani Imran, Venessa Agusta Gogali, and Fauzi Syarief, "Media Dan Komunikasi Kebijakan Publik: Analisis Frekuensi Dan Sentimen Pemberitaan Program Makan Bergizi Gratis (MBG)," *Jurnal Ilmu Multidisiplin* 4, no. 5 (December 20, 2025): 3444–3452.

management. [14] However, these studies often get stuck in a functional-positivist framework. Modern communication science tends to emphasize mechanisms of persuasive rhetoric effectiveness, media algorithms to shape institutional image, crisis management strategies, and quantitative financial audits. As a result, communication is treated merely as a technical tool for managing reputation. This kind of approach overlooks the ethical-social dimension, human rights, and the long-term psychosocial consequences of messages that are exploitative for beneficiaries.

Aademic research on Islamic philanthropy (*ith'am ath-tha'am*) is still mostly normative and textual, stufy from Munir et al. seems stuck in a fiqh approach, so it only emphasizes the obligation to share and the reward or punishment in the afterlife. [15] As a result, there's no critical analysis that puts prophetic communication principles like the prohibition against ruining good deeds with showing off or hurting feelings (QS. Al-Baqara: 264) as a tool to study the exploitative content of food programs. The Qur'an is also narrowed down to personal ethics, rather than being a framework for public discourse. [16] So the novelty in this research is combining Habermas' ethics, Fairclough's CDA, and social adab interpretation in the MBG case. The Qur'an becomes a counter-discourse to uncover exploitation, offering a "Justice-Based Philanthropy Communication Ethics" to protect the dignity of recipients.

C. RESEARCH METHODS

This study adopts a critical qualitative approach using content analysis methods. The paradigm taken is the Critical Paradigm, which integrates Critical Discourse Analysis, particularly Jürgen Habermas's theory of systemic communication distortion, [17]or Norman Fairclough's three-dimensional approach with Contemporary Hermeneutical Epistemology focusing on the adabi ijtima'i aspects, which include literature, culture, and society to develop this thinking contemporarily. [18]

a. Research Subjects and Objects: *First,* the objects in this study are discourse, news, and policy statements from institutions on trusted national

[14] Taryudi, "Kaidah Penafsiran Ayat-Ayat Yang Berkaitan Dengan Aspek Sosial Dalam Al-Quran" (Sunan Gunung Djati Bandung Islamis State University, 2003).

[15] Munir, A., Shohibuddin, W. A. J., & Husain, M. Z. Actualizing Qur'anic Ethics of Iṭ ʻām al-Ṭa ʻām in Indonesia: A Thematic Exegesis for the Free Nutritious Meals Policy. *QOF*, *9*(2), (2025), 335–350. https://doi.org/10.30762/qof.v9i2.3279

[16] Muhammad Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an (Volume 1: Surah Al-Baqarah)* (Jakarta: Lentera Hati, 2002).

[17] Jurgen Habermas, *Ilmu Dan Teknologi Sebagai Ideologi* (Jakarta: LP3ES, 1990).

[18] Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (London: Routledge, 2006).

online media platforms, such as *Tempo.co*, with a focus on the period between 2024 - 2026, as well as texts of modern religious interpretation that discuss the implementation of social welfare programs such as MBG in society. *Second*, the focus of this study is on communication violations that occur systemically, message distortion, uneven distribution of power, and ideologization related to nutrition or religion, which can be analyzed from the perspective of social welfare (*adabi ijtima'i*).

b. Data Collection Techniques: *First*, primary data was collected through documentation and content analysis approaches, which included official documents, speech texts, as well as mass media coverage regarding the MBG program, and also contemporary exegesis books that employ an *adabi ijtima'i* approach discussing verses related to nutrition, food, and social justice (for example: QS. Al-Ma'un, QS. Quraysh).[19] *Second*, secondary data consisted of books, leading journal articles, and proceedings relevant to CDA, Habermas' communication theory, and social exegesis thought.

c. Data Analysis Techniques: Data processing was conducted using an approach involving various disciplines through two interrelated steps, namely: *First,* Text analysis, developed by Fairclough to analyze discourse texts, seek ideological injustice, mastery of language, or domination of power that hinders the emancipatory communication process (communication violations (systemic communication violations). [20] *Second,* hermeneutic contextualization (Social Literary Interpretation) to examine how the ideal-moral messages of religious texts evoke responses to these sociological issues. [21] Transforming texts that were initially focused on theological theory into practical solutions for society for the sake of social change and the fulfillment of basic rights (health and education) of the community in the management of MBG.

d. Data Validity: The validity of the data was tested through the Theory Triangulation and Source Triangulation methods. The researcher verified the consistency of the findings by comparing the results of CDA analysis from the West with references to modern interpretive epistemology in the Middle East/local context. In addition, peer-debriefing discussions were conducted to avoid any subjective bias from the researcher when interpreting critical texts.

The following is an operationalization table that explains how the research method works by integrating Critical Discourse Analysis (CDA) and

[19] Ibid.

[20] Norman Fairclough, *Critical Discourse Analysis* (Washington DC: Sage Publication, 1996).

[21] Aabdul Mustaqim and Sahiron Syamsuddin, *Epistemologi Tafsir Kontemporer* (Yogyakarta: LKiS, 2012).

Contemporary Adabi Ijtima'i Interpretation to identify systemic communication violations:

Table. 1

AWK's Integration Works and Contemporary Adabi Ijtima'i Tafsir

Work Stages of	**The CDA Process (Critical-Communicative Dimension)**	**Contemporary Interpretation Process of Adabi Ijtima'i (Socio-Religious Dimension)**	**Target / Output Integration**
Stage 1: Identify the Text & Context	**Textual Analysis:** Analyzing the structure of language, diction, and metaphors in public discourse or policy (e.g., MBG) to identify possible power injustices or information distortion.	**Macro Analysis of Asbab al-Nuzul:** Mapping sociological, cultural, and inequality problems in society at the time the text/discourse was produced.	Looking for the origin of the emergence of distortion or systemic communication violations in the public space.
Stage 2: Discourse Deconstruction	**Practical Discursive Analysis**: Practical Discursive Analysis: Examining how discourse is produced, delivered, and enjoyed. Identifying the parties that control communication media.	**Literary-Cultural Criticism (Adabi):** Analysis of religious texts is not only considered as a fixed doctrine, but also as a dynamic linguistic work that acts in responding to social reality in a liberating way.	Revealing the perspectives or interests of leaders that are concealed by the use of policy terms or religious arguments.
Stage 3: Reconstruction & Contextualization	**Practical Socio-Cultural Analysis**: Integrating writing with a larger social framework.	**Social *Ijtihad (Ijtima'i*):** Obtaining moral-ideal messages from the Qur'an or its interpretations (such as the value of justice in food and the right to	Providing a new interpretation that reveals the prevailing power and at the same time offers an

	Analyzing the impact of communication deviations on alienation or social injustice for marginalized communities.	life) in order to find real solutions faced by society today.	ethical and Qur'an-based solution.
Stage 4: Transformation / Emancipatory Solution	**Critique of Communication Distortion (Habermas**): Arranging the state of communication interaction that is not pressured by one party, egalitarian, and transparent in the public sphere	Religious Social Practice: Turning the results of interpretation into an ethical basis to support just social policies for the welfare of society.	Formulating reconstructive recommendations for the creation of healthy, fair, and socially beneficial policy communication.

D. RESULTS AND DISCUSSION

This study examines the way news about the Free Nutritious Meals (MBG) program is delivered on *Tempo.co* from 2024 to 2026. Using Critical Discourse Analysis (CDA) developed by Norman Fairclough, this research explores the relationship between the conflict of humanitarian messages and the ambiguity of systemic violations in philanthropic communication ethics. The value framework from the Qur'an is then applied as an analytical tool to evaluate the media's consistency in implementing the principles of social justice. This analysis is described in the following tables:

Table 2. Integration of AWK and Contemporary Adabi Ijtima'i Tafsir in Tempo News. Co
12 July 2024

Work Stages of	**The CDA Process (Critical-Communicative Dimension)**	**Contemporary Interpretation Process of Adabi Ijtima'i (Socio-Religious Dimension)**	**Target / Output Integration**

Stage 1: Identify the Text & Context [22]	**Textual Analysis**: The discourse on the reduction of the Free Nutritious Meal (MBG) budget is presented with the term's "efficiency" and "maturation process" to normalize the deterioration of public program quality. [23]	**Macro Asbab al-Nuzul Analysis:** A socio-religious study of reports from Tempo.co shows a difference between the discourse of the elites and the principles of distributive justice in Islam. Referring to the values contained in QS. Al-Ma'un (1-3), the reduction of policies for meeting food needs as a political tool for the electoral interests of Muhadjir-Gibran is believed to neglect the essence of economic goodness for the mustadh'afin community.	The integration of Fairclough's AWK and Socio-Literary Exegesis on QS. Al-Ma'un (1-3) identifies deviations in public policy discourse. Analysis of Muhadjir-Gibran's statements reveals the simplification of fulfilling community food rights into economic-political considerations by the elite, which results in the neglect of the actual needs of vulnerable populations (mustadh'afin). It shows the practice of political euphemism, where through Muhadjir-Gibran's technical budget explanations, the discussion of the policy ignores

[22] Fairclough, *Critical Discourse Analysis*.

[23] Antara, "Makan Bergizi Gratis: Menko Muhadjir Sebut Rp7.500 Cukup, Gibran Nilai Rp15 Ribu Ideal," *Tempo.Co*, last modified 2024, accessed January 1, 2026, www.tempo.co/ekonomi/makan-bergizi-gratis-menko-muhadjir-sebut-rp7-500-cukup-gibran-nilai-rp15-ribu-ideal-38609.

			the theological essence of social justice, as stated in the values of QS. Al-Ma'un (1-3), to conceal the intentions behind the pragmatic calculations of the elites behind the narrative of community welfare.
Stage 2: Discourse Deconstruction	**Practical Discursive Analysis:** This discourse was created by the editorial team of Tempo.co (led by Setri Yasra, with support from senior editors such as Anton Aprianto, Purwanto, and other Tempo.co journalists), disseminated in digital format, accessed by the public, and dominated by statements from government officials to shape the narrative related to budget policies.	**Literary-Cultural Criticism (*Adabi*):** This view supporting emancipation comes from the thought of Asghar Ali Engineer, a figure of liberation theology in Islam. In his writings, he stated that the Qur'an (including Surah Al-Ma'un) was revealed as a text capable of changing circumstances to defend the rights of marginalized groups (*mustadh'afin*) from elite policy control.[24]	Shows the existence of political euphemism practices, where through Muhadjir-Gibran's technical budget explanations, the discussion of the policy ignores the theological essence of social justice, as stated in the values of QS. Al-Ma'un (1-3), to conceal the intentions of the pragmatic calculations of the elites behind the narrative of public welfare.
Stage 3: Reconstruction & Contextualization	Practical Socio-Cultural Analysis:	Social Ijtihad (Collective Ijtihad): In the view of Contemporary Literary-	QS. Al-Ma'un (1-3) serves as an ethical-prophetic

[24] Asghar Ali Engineer, *Islam Dan Teologi Pembebasan, Terj. Agung Prihantoro* (Yogyakarta: Pustaka Pelajar, 2000).

	The dominant figures in the news on Tempo.co are Coordinating Minister for Human Development and Culture Muhadjir Effendy (stating that Rp7,500 is sufficient) and President-Elect Vice Gibran Rakabuming Raka (considering Rp15,000 ideal for the MBG program). The focus of Muhadjir and Gibran's narrative on budget figures could risk sidelining the actual nutritional needs on the ground. As a result, the hopes of the lower-income community are less considered because policy priorities are more emphasized.[25]	Collective Exegesis (Socio-Cultural Literature), the sacred text is considered a relevant guide in addressing social issues. Shihab, through Tafsir Al-Misbah on Q. S Al-Ma'un: 1-3, can be interpreted that fulfilling the rights to food and nutrition through MBG in marginal communities is a real manifestation of piety, not merely a political tool or a number in the budget.[26]	foundation as well as a social critique that requires financial policies to focus on marginalized groups.[27] The solution to address this issue is that the government needs to include nutritional standards based on prophetic teachings in regulations in an open manner, design budgets related to local food price indices, and involve the community in this process to ensure their nutritional rights are met.[28]
Stage 4: Transformation /	**Critique of Communication**	**Religious Social Practice:**	Based on QS. Al-Ma'un (1-

[25] Antara, "Makan Bergizi Gratis: Menko Muhadjir Sebut Rp7.500 Cukup, Gibran Nilai Rp15 Ribu Ideal."

[26] Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an (Volume 1: Surah Al-Baqarah)*.

[27] Ibid.

[28] Engineer, *Islam Dan Teologi Pembebasan, Terj. Agung Prihantoro*.

Emancipatory Solution	**Distortion (Habermas):** Optimal communicative action in news published on Tempo.co regarding the MBG policy should equally involve marginalized citizens. News reports should clearly analyze the actual nutrition budget, rather than merely providing space for the dominant figures from political elites.	The concrete step that needs to be taken is to carry out advocacy based on socio-religious research. This is done by deconstructing the main narratives of the elite using AWK, then preparing an alternative academic document that refers to the moral values of QS. Al-Ma'un to encourage transparency in nutrition budgets based on fulfilling the real needs of the community.	3), the suggestion realizes the prohibition against neglecting the less fortunate as a structured obligation. The Qur'an urges the existence of institutions that are transparent in budgeting and arrangements adjusted to the local nutritional needs, to transform the concept of worship into social justice for marginalized community groups.

As reported by *Tempo.co*, discussions surrounding the “efficiency” and “maturation process” of MBG in 2024 show the presence of systemic communication distortion. Habermas views this euphemism as a strategic move by elites who control public discourse for political convenience. Meanwhile, Suryadi emphasizes this from a theological perspective by quoting QS. Al-Ma'un (1-3), describing this technocratic manipulation as a form of structural hypocrisy that undermines the food rights of vulnerable groups. This policy ignores the principles of distributive justice in Islam and instead calls for a radical reconstruction based on transparency for the public interest.

Table 3
Integration of AWK and Contemporary Adabi Ijtima’i Interpretation in Tempo.co News
January 13, 2025

Work Stages of	**The CDA Process (Critical-Communicative Dimension)**	**Contemporary Interpretation Process of Adabi**	**Target / Output Integration**

		Ijtima'i (Socio-Religious Dimension)	
Stage 1: Identify the Text & Context [29]	**Textual Analysis**: Tempo.co's coverage (2025) reported news that shows a tendency of power bias by using the term "budget breakthrough" and the phrase "efficiency in June 2025." These technical terms function to shift public focus from the complexities of MBG management into a macro narrative that is quantitative in nature, thereby covering up the potential political patronage from the elite circles behind that policy. [30]	**Macro Asbab al-Nuzul Analysis:** From the Qur'an's perspective through the context of macro asbabun nuzul, inequality and nepotistic practices in the project reflect a critique of the Jahiliyyah tradition that concentrates wealth in the hands of a few elites. The Qur'an (QS. Al-Hasyr: 7) prohibits the circulation of wealth solely among the wealthy to ensure that social justice can be felt by everyone. [31]	In the MBG initiative, systemic imbalance emerges when the discourse of 'policy innovation' obscures the smoothness of fiscal management in June 2025. Bias in communication in this public space hinders the deliberative engagement of society and also normalizes the risk of conflicts of interest that could reduce the fulfillment of the right to food in public.
Stage 2: Discourse Deconstruction	**Practical Discursive Analysis:** Bureaucratic actors, such as Sufmi Dasco Ahmad and Prabowo	**Literary-Cultural Criticism (*Adabi*):** Amin al-Khuli's contextual approach analyzes the dimension of interest in policy texts to	The results of this study reveal the idea in two steps: first, dirasah ma hawla al-nas (historical-sociological analysis) to

[29] Fairclough, *Critical Discourse Analysis*.

[30] Nabiila Azzahra, "Anggaran Makan Bergizi Gratis Hanya Cukup Sampai Juni 2025, Dasco: Ada Beberapa Terobosan," *Tempo.Co*, last modified 2025, accessed January 1, 2026, www.tempo.co/politik/anggaran-makan-bergizi-gratis-hanya-cukup-sampai-juni-2025-dasco-ada-beberapa-terobosan-dari-pemerintah-1193526.

[31] Syamsuddin, *Pendekatan Hermeneutika Ma'ni-Cum-Maghza Dalam Tafsir Al-Qur'an* (Yogyakarta: Hikmah Press, 2020).

	Subianto, play an active role in conveying the MBG policy narrative on Tempo.co (2025).).[32] Through the structural positions and sociopolitical access, they possess, they prioritize a macro efficiency agenda to direct public attention while also explaining various critical perspectives regarding the governance of the policy.	support the fulfillment of the rights of marginalized communities. This perspective views that the mismanagement of MBG funds can impact the food security of the underprivileged.[33]	identify the actors and power relations underlying MBG policy, and second, dirasah al-nas nafsuh (semantic and philological analysis) to interpret the use of the euphemisms "breakthrough" and "efficiency" that conceal the reality of conflicts of interest. [34]
Stage 3: Reconstruction & Contextualization	**Practical Socio-Cultural Analysis**: The use of the discourse "budget breakthrough" and the diction "efficiency" in MBG policy reflects systemic communication distortion within Jürgen Habermas' theoretical framework. Such technocratic	**Community *Ijtihad (Ijtima'i):*** The moral and ideal message of the Qur'an regarding justice in food and the right to life must be the top priority. The process occurs in three stages[36]*First*, experts explore the meanings contained in the Qur'an (such as the obligation to provide food). *Second,* they examine the conditions	According to Arkoun, analyzing the official narrative of MBG aims to reveal the reality of cronyism, while liberation theology from Engineer provides a prophetic way out: cleansing the budget from the influence of oligarchs to achieve

[33] Engineer, *Islam Dan Teologi Pembebasan, Terj. Agung Prihantoro*.

[34] Amin Al-Khuli, *Manahij Tajdid Fi Al-Nahw Wa Al-Balaghah Wa Al-Tafsir Wa Al-Adab* (Kairo: Dar al-Ma'rifah, 1961).

[36] Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an (Volume 1: Surah Al-Baqarah)*.

	language reduces public deliberative participation, thereby potentially alienating marginalized communities and obscuring structural inequalities for the accommodation of elite interests.[35]	in the field (budget issues and corruption practices) related to MBG. *Finally*, they formulate practical legal solutions that require the government to manage the MBG budget transparently to ensure the community's right to life. .	distributive justice for the *mustadha'afin.*[37] From the perspective of the Qur'an, this discourse is conveyed through criticism of hypocrisy in the economic field (QS. Al-Ma'un: 1-3) and monopolization of wealth (QS. Al-Hasyr: 7), with the aim of ensuring that MBG's budget management is carried out to realize social justice.
Stage 4: Transformation / Emancipatory Solution	**Critique of Communication Distortion (Habermas):** To realize communicative action free from the domination of MBG discourse on Tempo.co in June 2025, the term "efficiency" must be deconstructed. The public sphere must allow for open dialogue that makes budget reallocation	**Religious Social Practice:** The Method of Ijtihad Ijtima'i oversees the efficiency of MBG funds through three stages: extracting the value of children's right to life, contextualizing the threat of budget deficits due to cronyism, and establishing laws that prohibit waste. We must enforce radical transparency to ensure that public funds are	The definitive framework includes the establishment of Public Communication Audits that follow the principles of *maqasid sharia* and the integration of a Community-Based Monitoring System (*syura)* in the allocation of MBG funds. Mandatory

[35] Antara, "Makan Bergizi Gratis: Menko Muhadjir Sebut Rp7.500 Cukup, Gibran Nilai Rp15 Ribu Ideal."

[37] Engineer, *Islam Dan Teologi Pembebasan, Terj. Agung Prihantoro*.

	transparent, so that policy accountability can be openly tested without being dominated by the elite technocratic narrative.	fully used as social services for the poor. [38]	policies implemented through strict transparency assessments aim to eradicate information asymmetry and ensure that budget allocations are free from nepotism.

Technical articulations such as “budget breakthrough” and “efficiency” in discourse surrounding MBG policies in the mass media manifest the information asymmetry that operates in the public domain. Through the analytical framework proposed by Habermas, this event can be classified as a strategic maneuver in which the use of technocratic terminology has the capacity to limit the scope of deliberative discourse in society, thereby obscuring the potential threat of governance such as political patronage.[39]

Al-Khuli Fauzi explains theologically and methodologically that the contextual approach *dirasah ma hawla al-nas* (Amin al-Khuli) contextualizes this information-restricting context in relation to the principles of distributive justice as articulated in QS. Al-Hasyr: 7. [40] Conversely, Irawan evaluates this approach, stating that the centralization of governance among a few selected actors contradicts the principle of fair welfare distribution. As a reconstruction initiative, the establishment of a public accountability mechanism based on sharia together with the objectives of *sharia* is very important to reduce the moral hazards associated with the allocation of state budgets. [41]

Tabel. 4
Integrasi AWK dan Tafsir Kontemporer Adabi Ijtima’I, Berita Tempo.co Juni 2026

Work Stages of	**The CDA Process (Critical-Communicative Dimension)**	**Contemporary Interpretation Process of Adabi Ijtima'i**	**Target / Output Integration**

[38] Moh. Rasyid, “Nalar Fikih Sosial Sahal Mahfudh Dan Relevansinya Dengan Konsep Ekonomi Syariah,” *Jurnal Hukum Ekonomi Syariah* 4, no. 2 (November 14, 2021): 159–176.

[39] Habermas, *Ilmu Dan Teknologi Sebagai Ideologi*.

[40] Al-Khuli, *Manahij Tajdid Fi Al-Nahw Wa Al-Balaghah Wa Al-Tafsir Wa Al-Adab*.

[41] Irawan, D. (2022). Fungsi dan Peran Agama dalam Perubahan Sosial Individu, Masyarakat. BORNEO: Journal of Islamic Studies, 2(2), 125–135. https://doi.org/10.37567/borneo.v2i2.1255

		(Socio-Religious Dimension)	
Stage 1: Identify the Text & Context	**Textual Analysis**: Textual Analysis: Revealing the euphemism "policy breakthrough" that conceals MBG's budget deficit. The use of the metaphor "banquet" traces the tendencies of elite power, while the choice of the word "moratorium" emphasizes the presentation of ambiguous information to the public in order to obscure the systemic corruption's impact on the food rights of marginalized groups. [42]	**Macro Asbab al-Nuzul Analysis:** Az-Zuhaili emphasizes that MBG corruption reflects a social pathology similar to the Jahiliyyah era, namely structural inequality and the domination of the oligarchy (*al-mutrafun*) who exploit the rights of the weak groups (*mustadʿafīn*).[43] This communication crisis requires systemic reconstruction for the public interest. [44]	The MBG case experienced systemic distortion due to information imbalances caused by the relevant authorities. Analysis in the Tempo.co report (2026) shows that public communication violations occur when administrative policies ignore the principle of transparency, thereby hiding deviant practices in the operational licensing process of service units in the kitchen. According to Al-Munir's interpretation by Wahbah az-Zuhaili, this moral manipulation practice is known as systemic hypocrisy. Humanitarian criminals hide

[42] Tempo Team, "Skandal Korupsi Badan Gizi Nasional: Modus Jual-Beli Titik Satuan Pelayanan Dan Implikasinya Terhadap Moratorium Program Makan Bergizi Gratis," *Tempo.Co*.

[43] Wahbah Az-Zuhaili, *Tafsir Al-Munir Fil Aqidah Wasy-Syari'ah Wal Manhaj* (Damsyik: Darul Fikr, 2009).

[44] Engineer, *Islam Dan Teologi Pembebasan, Terj. Agung Prihantoro*.

			behind the term reform (ishlah) to conceal destructive motives (fasad) as well as rent-seeking, deliberately deceiving the public and sacrificing social justice for marginalized groups. [45]
Stage 2: Discourse Deconstruction	**Practical Discursive Analysis:** As the fourth pillar of democracy, Tempo.co acts as a watchdog that exposes the dominance of the state's narrative. Through independent investigations, Tempo.co journalists present alternative narratives that reorganize the MBG corruption cases, disrupt elite hegemony, and provide education to the public sphere. .	Literary-Cultural Criticism (*Adabi*): The method is to present a contrasting narrative about liberation, namely by unpacking the theological meaning of the verse on justice (such as the prohibition of taking property unlawfully in Surah An-Nisa verse 29) from abstract dogma into concrete action. The text is positioned as a linguistic refusal that exposes the euphemism of BGN's corruption in a Tempo.co report, while also serving as a basis for moral legitimacy to fight for the food rights of marginalized groups.	Based on the Tafsir Al-Munir by Wahbah az-Zuhaili, this practice of moral manipulation is known as systemic hypocrisy. Perpetrators of crimes against humanity hide behind the term reform (ishlah) to disguise destructive motives (fasad) as well as rent-seeking, deliberately deceiving the public and sacrificing social justice for marginalized groups. .[46]

[45] Az-Zuhaili, *Tafsir Al-Munir Fil Aqidah Wasy-Syari'ah Wal Manhaj*.

[46] Moch Dimas Maulana and Ali Samaila, "The Influence of Tafsir Medium on the Interpretive Process," *Digital Muslim Review* 2, no. 1 (January 1, 2025): 76–99.

Stage 3: Reconstruction & Contextualization	**Practical Socio-Cultural Analysis**: Practical Socio-Cultural Analysis: The way BGN manages the MBG policy narrative affects the success of programs in the community. When Tempo.co (2026) found discrepancies in project budget allocation, the impact was seen in reduced operational funds, delays in food kitchen activities, and obstacles in fulfilling the nutritional rights of children from underprivileged families.	**Community *Ijtihad (Ijtima'i):*** The Tempo.co report in 2026 regarding the MBG corruption scandal was addressed by referring to the moral message of Surah An-Nisa verse 29. The values of food justice and the right to life were adapted from the sacred text into practical actions to unravel unfair budget allocation practices, while also restoring nutritional rights to marginalized children affected by structural injustice.	Applying reinterpretation through deconstruction of technocracy contradictions to reveal the veil of welfare rhetoric that hides rent-seeking, then transforming the concept of tabayyun into a community-based digital monitoring method to restore the people's food sovereignty.
Stage 4: Transformation / Emancipatory Solution	**Critique of Communication Distortion (Habermas):** The public responded by demanding deliberative public spaces through digital actions as well as on-site actions, and pressing for the entire budget to be transparent. [47]They created	**Religious Social Practice:** Here is a summary of four concrete actions to oversee the MBG program from a religious/Qur'anic perspective: - Constitutional *jihad* (QS. Al-Hujurat: 6) by conducting community-managed independent audits to	Three-actor reconstructive steps: MBG actors must implement radical transparency (verification of budget data) (QS. Al-Hujurat: 6). Policymakers must institutionalize digital

[47] Habermas, *Ilmu Dan Teknologi Sebagai Ideologi*.

	communication spaces that are equal without elite domination, so that marginalized citizens could be directly involved in monitoring the distribution of MBG food.	ensure budget transparency. [48] - Anti-corruption *Fiqh* (QS. An-Nisa: 29) through granting clean certifications to vendors to stop the practice of trading permits. [49] - Decentralized distribution (QS. Al-Hasyr: 7) in kitchen management through local institutions to shorten bureaucracy. [50] - Shura deliberation (QS. Asy-Syura: 38) by preparing village citizen forums to monitor food quality. [51]	consultation for transparent regulations without monopoly (QS. Asy-Syura: 38). Corruptors must be firmly sanctioned through the enforcement of forbidding evil along with the obligation of social food restitution for citizens (QS. Ali 'Imran: 104).

Tempo.co's 2026 investigation into the management of the MBG program revealed an imbalance of information in the public sphere. According to Habermas's theory of communicative action, bureaucratic phrases such as “policy breakthrough” and “moratorium” can be considered strategic moves. These word choices have the potential to reduce data transparency, thereby weakening the public oversight role over budget accountability. [52]

From a discursive perspective, this condition reflects a mismatch between regulatory narratives (ishlah) and actual implementation, which, when compared with the literature on Tafsir Al-Munir, is identified as a potential systemic manipulation for the benefit of certain groups (rent-seeking). Hidayat explains efforts to implement the principle of distributive justice in accordance with QS. An-Nisa: 29, and this analysis suggests improvements in management through the establishment of public oversight institutions. [53]based on shura (consultation) as well as the

[48] Ibid.

[49] Tasriani Tasriani et al., “Distribusi Kekayaan Dalam Islam,” *El-Qist: Journal of Islamic Economics and Business (JIEB)* 14, no. 2 (March 31, 2025): 167–184.

[50] Aat Hidayat, “Syûrâ Dan Demokrasi Dalam Perspektif Al-Qur’an,” *ADDIN* 9, no. 2 (2015): 401–420.

[51] Ibid.

[52] Habermas, *Ilmu Dan Teknologi Sebagai Ideologi*.

[53] Tasriani et al., “Distribusi Kekayaan Dalam Islam.”

digitization of verification mechanisms (tabayyun) involving the community. [54]

DISCUSSION

The correlation between the principles of philanthropic communication ethics in the MBG program and contemporary interpretation through critical discourse analysis (CDA) can be explained by integrating the following two conceptual frameworks:

a. The concept of Radical Transparency: emphasizes the realization of the mandate command (QS. An-Nisa: 58), which reads: اِنَّ اللّٰهَ يَأْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَا, and the principle of tabayyun (QS. Al-Hujurat: 6, which reads: يَا أَيُّهَا الَّذِينَ اٰمَنُوا اِنْ جَاۤءَكُمْ فَاسِقٌ بِنَبَاٍ فَتَبَيَّنُوٓا اَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلٰى مَا فَعَلْتُمْ نَادِمِينَ) into contemporary public accountability mechanisms. According to Tafsir Al-Munir, Wahbah az-Zuhaili states that the trust of power is absolute, requiring those in authority to fulfill the rights of citizens and present data honestly without deviation *(khiyanah*). *Tabayyun*, on the other hand, is used as a verification tool to avoid erroneous policies that arise from inaccurate information (*jahl*). This theological approach transforms personal moral responsibility into a framework of data transparency from upstream to downstream in social policy, so that the state must provide open access to budget data, vendor contracts, and logistics distribution directly.

Conceptually, the application of Qur'anic communication ethics can reduce information imbalances that often lead to conflicts of interest, as well as rebuild an inclusive public space to restore authentic public trust in government policy integrity. [55]

- Changes in the *Tabayyun* Methodology

If traditional tafsir consider *tabayyun* merely as an individual's moral call to verify circulating news, modern socio-religious interpretations arrange it as a mechanism of public accountability. The government or policymakers act as primary information providers. The availability of data from upstream to downstream (such as vendor transparency, price details, and MBG budget allocations) becomes an important infrastructure so that the public can carry out *tabayyun* (verification) objectively.

- Trustworthiness as *Amanah*

According to the approach of social ethics interpretation (works of cultural society), trustworthiness in the context of modern power is not merely avoiding theft of public funds, but an absolute necessity to eliminate information asymmetry. Ahmad argues that hiding governance data behind

[54] Hidayat, "Syûrâ Dan Demokrasi Dalam Perspektif Al-Qur'an."

[55] Habermas, *Ilmu Dan Teknologi Sebagai Ideologi*.

euphemistic bureaucratic terms constitutes a betrayal of the public mandate and erodes the foundation of trust prescribed in the Qur'an. [56]

b. Non-Commodification of Stakeholders and Rectification of Technocratic Hypocrisy

The principle of non-commodification, which rejects treating marginalized communities (mustadh'afin) merely as objects for budget justification or political election purposes, gains strong theological grounding through contemporary interpretation of QS. Al-Ma'un (1-3) and QS. Al-Hasyr: 7, which reads: مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

- Criticism of systemic hypocrisy (QS. Al-Ma'un & QS. Al-Baqarah: 11-12) through modern interpretations by emancipatory thinkers such as Wahbah az-Zuhaili or Asghar Ali Engineer emphasizes that exploiting the needy for personal economic-political interests is at the core of "misusing religion." [57]If food programs for poor children are simplified into tools for pursuing rent cloaked in the rhetoric of welfare (ishlah), contemporary interpretation labels it as technocratic hypocrisy. The Qur'an positions the fulfillment of the right to food as an absolute moral-fiscal obligation, not as a commodity or political instrument.

- The ethical dimension of distributive justice (QS. Al-Hasyr: 7), where contextual interpretation of the prohibition "so that wealth does not circulate only among the rich" exposes practices of patronage and cronyism. The concept of non-commodification demands that marginalized groups be treated as sovereign subjects of their nutritional rights, not merely as administrative attachments in the budget evaluation report. [58]

In the realm of public policy communication ethics, modern interpretation provides an axiological (value) foundation for contemporary philanthropic principles. Radical transparency shifts from merely administrative compliance to a theological obligation (mandate and systemic verification). Meanwhile, non-commodification moves from merely humanist ethics to a prophetic commitment to protect the rights of the mustadh'afin from political exploitation.

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[56] Maghfur Ahmad, "Fiqih Anti-Korupsi Mazhab Negara: Memadu Hukum Islam Dan Hukum Nasional," *Jurnal Hukum Islam* 12, no. 1 (2014): 38–62.

[57] Engineer, *Islam Dan Teologi Pembebasan, Terj. Agung Prihantoro*.

[58] Monzer Kahf, "Islamic Wealth Distribution: Challenges and Opportunities," *Journal of Islamic Economic Studies* 15, no. 2 (2023): 45–60.

E. CONCLUSION

The Free Nutritious Meal Program (MBG) functions as state-sponsored philanthropy aimed at providing nutrition for the mustadh'afin while simultaneously addressing structural contradictions. An investigation by *Tempo.co* (2024-2026) revealed the existence of information imbalances, political patronage, and rent-seeking in the management of kitchen service units. This situation becomes even more complicated due to the use of euphemistic terms by bureaucratic elites, such as “policy breakthrough” and “moratorium.” Studies indicate that these discourses serve as strategic actions to justify budget limitations and suppress criticism. As a result, humanitarian messages are transformed into pragmatic political commodities. From a theological perspective (Tafsir Al-Misbah by Quraish Shihab and Tafsir Al-Munir by Wahbah az-Zuhaili), the use of the jargon of public interest *(ishlah*) to conceal destructive agendas (*fasad*) reflects the systemic technocratic hypocrisy that rejects Islamic distributive justice.

From both theoretical and practical sides, this study combines Jürgen Habermas's theory of communicative action with the hermeneutics of Adabi Ijtima'i, building the concept of 'Philanthropy Communication Ethics' through the principles of radical transparency and non-commodification of beneficiaries. The concept of amanah (QS. An-Nisa: 58) and *tabayyun* (QS. Al-Hujurat: 6) is transformed from an individual moral call into a framework of public accountability to uphold the axiology of QS. An-Nisa: 29. In practice, the failure to close this information imbalance destroys public trust and lowers nutritional quality on the ground. Its practical implications demand the deconstruction of bureaucratic euphemisms so that marginalized groups are treated as sovereign subjects, not merely as budget statistical data.

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