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The Use of Zakat Funds to Support the Government's Stunting Eradication Program from a Maslahah Mursalah Perspective

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Abstract
Stunting remains a serious problem in Indonesia because its prevalence has not yet reached the reduction target as stipulated in Presidential Regulation Number 72 of 2021. Zakat funds can be positioned as a complementary funding source to strengthen state intervention in stunting prevention. This study aims to analyze the use of zakat funds to support the government's stunting reduction program from a maslahah mursalah perspective. This study uses a normative juridical method with a statute approach and a conceptual approach. Data sourced from secondary data obtained through document studies include primary legal materials in the form of laws, as well as secondary legal materials in the form of law books, legal journals, and opinions of legal experts relevant to this study. The data were processed qualitatively and analyzed using deductive reasoning. The results of the study indicate that the use of zakat funds can support the government's stunting reduction program, particularly through the utilization of consumptive and productive zakat distributed to poor and needy Muslim families. The use of zakat funds for stunting reduction in Indonesia is currently not evenly distributed across all cities and districts. Based on the perspective of maslahah mursalah, the use of zakat funds for stunting reduction programs is permissible and highly relevant because it provides public benefit and is beneficial in preserving the soul (hifz al-nafs) and offspring (hifz al-nasl) without conflicting with sharia provisions. Therefore, strengthening regulations and cross-sectoral coordination is needed so that the use of zakat funds to support accelerated stunting reduction can be implemented in a more targeted, integrated, and sustainable manner.

INTRODUCTION

Zakat is a crucial instrument in the Islamic economic system, serving to maintain social welfare and reduce economic disparities. Through proper management, zakat serves not only as a religious obligation but also as a strategic resource for improving the quality of life of the community, particularly those deemed eligible for zakat (Hafiz & Nasution, 2023). Indonesia's Muslim population, which represents approximately 87.14% of the total population, represents approximately 246 million people. This means that zakat in Indonesia offers significant potential for national social and economic development (Data Indonesia, 2025). Zakat can be an important alternative funding source to support various social programs, including stunting prevention.

Legally, the use of zakat funds in Indonesia is regulated by Law Number 23 of 2011 concerning Zakat Management and Government Regulation Number 14 of 2014 as its implementing regulations. Furthermore, stunting mitigation in Indonesia is legally based on Law Number 17 of 2023 concerning Health, Presidential Regulation Number 72 of 2021 concerning the Acceleration of Stunting Reduction, and BKKBN Regulation Number 12 of 2021 concerning the National Action Plan for Accelerating the Reduction of Stunting Rates in Indonesia for 2021-2024.

Stunting is a growth and development disorder in children due to chronic malnutrition and recurrent infections, characterized by height or length below the standards set by the minister responsible for government affairs in the health sector (Simamora et al., 2022). Based on data from the Health Development Policy Agency (BKPK), Ministry of Health of the Republic of Indonesia, through the results of the Indonesian Nutritional Status Survey (SSGI), the prevalence of stunting has decreased over the past three years, although it has not yet reached the national target. In 2022, the prevalence of stunting was recorded at 21.6%.The provinces with the highest stunting prevalence are East Nusa Tenggara (35.3%), West Sulawesi (35%), and Papua (34.6%) (BKPK, 2023). In 2023, the stunting prevalence was recorded at 21.5%, but several provinces still recorded high prevalence, namely Central Papua (39.4%), East Nusa Tenggara (37.9%), and Highlands Papua (37.3%). Furthermore, in 2024, the stunting prevalence decreased to 19.8%, with high prevalence still dominated by Southwest Papua (30.5%), West Sulawesi (35.4%), and East Nusa Tenggara (37%) (BKPK, 2024). These data indicate that stunting reduction is not evenly distributed and interventions need to be strengthened.

Despite the decline, the 2024 achievement does not meet the target of Presidential Regulation Number 72 of 2021, which stipulates that the national stunting prevalence must decrease to 14% by 2024. This gap between the target and the actual achievement indicates that interventions are not evenly distributed (Kosassy, Marwandizal, & Prissilia, 2024). Based on an article by the Ministry of Health (2024), by 2025, the government is targeting a stunting prevalence of 18.8%. This target requires accelerated stunting management efforts and more intensive collaboration, especially in the six provinces with the largest number of stunted toddlers, namely: West Java: 638,000 toddlers, Central Java: 485,893 toddlers, East Java: 430,780 toddlers, North Sumatra: 316,456 toddlers, East Nusa Tenggara: 214,143 toddlers, and Banten: 209,600 toddlers.

Quoted from the BAZNAS website (2023), the Chairman of the National Zakat Agency (BAZNAS) stated that zakat from muzaki (recipients of zakat) has proven effective as a solution to addressing stunting. However, the use of zakat funds to address stunting in Indonesia is still not evenly distributed across all cities and regencies. Implementation is still gradual and adjusted to the needs and readiness of each region (BAZNAS, 2023).

The main target beneficiaries of zakat funds are mustahik who are Muslim, especially the poor and needy as regulated in Article 25 of Law Number 23 of 2011 concerning Zakat Management and QS. At-Taubah verse 60. Stunting is not included in the mustahik zakat group, so the distribution of zakat funds in the stunting prevention program is not based on the stunting condition itself, but on the economic status of families who are classified as poor or needy, namely families who have not been able to meet basic needs, including the fulfillment of nutrition and health services for children. Children aged 0–59 months are the main subjects of stunting, while pregnant and breastfeeding mothers from poor and needy families are included in the support intervention group through the fulfillment of nutrition and health services to prevent stunting in children during the First 1000 Days of Life (HPK).

According to the perspective of maslahah musrasalah, the use of zakat funds to support the stunting prevention program is in line with its main objective, namely the benefit that protects from harm and provides real benefits, does not conflict with the sharia texts, and has a broad social impact (Murtadho, Permana, & Ansori, 2024).

Previous studies relevant to this research include Dahlan Sitohang and Mastuti Widi Lestari's (2024) study entitled "Normative Analysis of the Implementation of Presidential Regulation of the Republic of Indonesia Number 72 of 2021 concerning the Acceleration of Stunting Reduction." Furthermore, Abdul Haris and Miftaakhul Amri's (2024) study entitled "The Role of Zakat in Addressing Stunting and Malnutrition in Brebes Regency." Furthermore, Husnama Patih's (2022) study entitled "The Application of Maslahah Mursalah in the Management of Professional Zakat at the Tuban Regency BAZNAS." These three previous studies show that there has been no research that comprehensively analyzes both aspects simultaneously. Therefore, the novelty of this research lies in the integrative analysis of the use of zakat funds in the program to accelerate stunting reduction, reviewed through the perspective of maslahah mursalah and the policy of Presidential Regulation Number 72 of 2021 concerning the Acceleration of Stunting Reduction. The novelty of this research provides a more comprehensive picture regarding the legitimacy, relevance, and potential use of zakat funds to support stunting reduction.

This study aims to analyze the use of zakat funds to support the government's stunting reduction program based on the perspective of maslahah mursalah.

METHOD

This type of research is normative juridical, namely a process to find legal rules and legal doctrines in answering the legal problems being faced (Efendi & Rijadi, 2022). The approaches used include the statute approach and the conceptual approach. The statute approach is used to examine laws and regulations relevant to this research, such as Law Number 23 of 2011 concerning Zakat Management, Law Number 17 of 2023 concerning Health, Government Regulation Number 14 of 2014 as its implementing regulations, Presidential Regulation Number 72 of 2021 concerning the Acceleration of Stunting Reduction and BKKBN Regulation Number 12 of 2021 concerning the National Action Plan for the Acceleration of Stunting Reduction in Indonesia for 2021-2024. The conceptual approach is used to examine and analyze the principle of maslahah mursalah. This research is descriptive analytical, namely describing and analyzing from library data. Data were collected through document studies, including primary legal materials in the form of laws and regulations, and secondary data, including legal books, legal journals, and legal opinions relevant to this research. The data were then processed qualitatively and analyzed using deductive reasoning.

RESULTS AND DISCUSSION

A. Zakat

According to Sayyid Sabiq, etymologically, zakat means growth, purity, and blessing. In the Qur'an, it is often expressed with the word "zakka," as Allah says:

قَدْ أَفْلَحَ مَنْ تَزَكَّى

Meaning: "Truly fortunate is the person who cleanses himself (by believing)." (QS. Al A'la/87: 14).

Quoted from the book Fiqih Islam Wa Adillatuhu by Prof. Dr. Wahbah Az-Zuhaili, zakat according to the language of the four schools of thought is as follows:

1. The Malikiyah school of thought holds that zakat is the payment of a certain portion of wealth that has reached the nisab (minimum threshold) and a haul (full year), to be distributed to those entitled to receive it. The haul requirement is exempt from the requirement for mining, plant, and discovered assets.
2. The Hanafiyah School defines zakat as giving ownership rights to certain types of assets, from the types of assets determined by the Shari'a, which are given solely because of Allah SWT.
3. The Shafi'iyah school of thought states that zakat is the name for wealth that is paid out in the form of zakat mal or zakat fitrah related to a person to be given to certain entitled parties.
4. The Hanabilah school explains that zakat is a right that must be given from certain assets to certain groups at certain times. The groups in question are the eight groups of asnaf as mentioned in Surah At-Taubah verse 60.

According to Article 1 Paragraph 2 of Law Number 23 of 2011, zakat is wealth that must be distributed by a Muslim or business entity to those entitled to receive it in accordance with Islamic law. As one of the pillars of Islam, zakat has binding legal provisions, including those regarding those entitled to receive it (Arun & Hidayat, 2023). These provisions align with the word of Allah SWT in Surah At-Taubah verse 60:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ
فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Meaning: "Verily, zakat is only for the poor, the needy, the collectors of zakat, the converts whose hearts are persuaded, to free slaves, for those in debt, for the cause of Allah, and for the wayfarer, as an ordinance ordained by Allah. And Allah is All-Knowing, All-Wise." (QS. At-Taubah: 60)

Based on this verse, there are eight groups who are entitled to receive zakat, namely as follows:

1. The poor, namely those who have almost no possessions so they are unable to meet their basic life needs.
2. Poor, namely those who have income, but it is not enough to meet basic needs.
3. Amil, namely the officers who are tasked with collecting, managing and distributing zakat.
4. Converts, namely people who have just embraced Islam and need guidance and support to strengthen their faith and piety.
5. Riqab, namely a slave or servant who tries to free himself.
6. Gharimin, namely people who have debts to meet basic living needs or maintain their honor.
7. Fisabilillah, namely those who fight in the path of Allah in various forms of activities that support Islamic da'wah, education, or struggle.
8. Ibn Sabil, namely travelers who run out of provisions on a journey undertaken for the purpose of goodness and obedience to Allah SWT.

Zakat plays a strategic role in improving social welfare and reducing poverty (Aradimas & Efendi, 2025). Targeted distribution of zakat is expected to ensure the fulfillment of basic community needs while simultaneously encouraging the economic empowerment of the community. This means that zakat serves not only as an individual religious obligation but also as a social welfare instrument that contributes to community development and a sustainable improvement in people's standards of living. Zakat is tangible evidence of a Muslim's moral responsibility and social concern for others (Asnawi, 2021).

B. Regulations on the Use of Zakat Funds and Stunting Prevention Programs

The use of zakat funds in Indonesia is regulated by Law No. 23 of 2011 concerning Zakat Management and Government Regulation No. 14 of 2014 as its implementing regulations. Furthermore, stunting mitigation in Indonesia has a legal basis, namely:Law Number 17 of 2023 concerning Health, Presidential Regulation Number 72 of 2021 concerning the Acceleration of Stunting Reduction, and BKKBN Regulation Number 12 of 2021 concerning the National Action Plan for the Acceleration of Reducing Indonesia's Stunting Rates 2021-2024 (Sitohang & Lestari, 2024).

Article 25 of Law Number 23 of 2011 concerning Zakat Management stipulates that zakat must be distributed to those entitled to receive it in accordance with Islamic law. This provision emphasizes that zakat recipients must be Muslims. Therefore, the use of zakat funds in the government's stunting reduction program can only be distributed to poor and needy families who are Muslim. Although zakatWhile zakat is intended for eight categories of mustahik (asnaf), distribution of zakat does not have to be given to all asnaf. Furthermore, Article 26 of Law Number 23 of 2011 concerning Zakat Management provides space for zakat distribution based on a priority scale, taking into account equity, justice, and territoriality. The poor and needy are prioritized as the main target group because stunting is directly related to poverty, limited access to nutrition, health services, sanitation, and family parenting patterns.

Furthermore, Article 3 of Law Number 23 of 2011 concerning Zakat Management states that zakat management aims to increase the benefits of zakat to realize community welfare and alleviate poverty. This provision aligns with the stunting reduction program, as stunting is directly related to poverty, particularly limited access to nutrition and basic health services for destitute and poor families. Therefore, the use of zakat funds to support the government's stunting reduction program aligns with the goal of zakat management to improve the welfare and quality of life of those entitled to receive zakat.

In addition, Law Number 17 of 2023 concerning Health provides a strong legal basis regarding fulfilling the nutritional needs of poor families as part of stunting prevention efforts. Article 65 paragraph (4) emphasizes that the Central Government, Regional Governments, and the community are responsible for fulfilling the nutritional needs of poor families and fulfilling nutrition in emergency situations in accordance with statutory provisions. Furthermore, Article 65 paragraph (5) regulates the government's obligation to provide correct nutrition education and information to the community, while paragraph (6) emphasizes that efforts to fulfill nutrition must be carried out continuously by the government, families, and the community. This provision shows that fulfilling the nutritional needs of poor families is positioned as a shared responsibility, thus opening up space for community participation, including through the utilization of zakat funds.

Furthermore, Article 27 of Presidential Regulation Number 72 of 2021 concerning the Acceleration of Stunting Reduction and Article 16 of BKKBN Regulation Number 12 of 2021 concerning the National Action Plan for the Acceleration of Stunting Reduction in Indonesia for 2021-2024 state that funding for accelerated stunting reduction can come from the State Budget (APBN), Regional Budgets (APBD), and/or other legitimate sources in accordance with statutory provisions. This provision emphasizes that zakat funds can be positioned as a complementary funding source to strengthen state intervention in stunting reduction programs, particularly for the poor and needy who are Muslim.

Then, based on Article 13 paragraph (1) of Presidential Regulation Number 72 of 2021 concerning the Acceleration of Stunting Reduction, it states that in implementing the acceleration of stunting reduction, ministries/agencies, regional governments, and village governments can involve stakeholders. This provision becomes the legal basis for cross-sectoral cooperation between relevant ministries and institutions, including the Ministry of Religion as the agency responsible for zakat management, the National Zakat Collection Agency (BAZNAS) and the Zakat Collection Institutions (LAZ) as managers of zakat funds, as well as health and family service devices such as community health centers and the National Population and Family Planning Agency (BKKBN), together with regional governments. Through this cooperation pattern, the utilization of zakat funds can support the government's stunting reduction program.

C. Use of Zakat Funds for Stunting Prevention Programs in Indonesia

According to the BAZNAS website (2023), the use of zakat funds to address stunting in Indonesia is currently not evenly distributed across all cities and districts. Implementation is still gradual, adapting to the needs and readiness of each region. This program is coordinated through the National Zakat Agency (BAZNAS) and Zakat Collection Institutions (LAZ) at the provincial and district/city levels, in collaboration with the health office, the National Population and Family Planning Agency (BKKBN), and community health centers (Puskesmas). Program implementation is heavily influenced by the capacity of zakat institutions, the availability of zakat budgets, cross-sector partnerships, and supportive regional policies.

Quoted from the BAZNAS website, the use of zakat funds for the stunting prevention program is implemented in two forms, namely consumptive zakat and productive zakat. Consumptive zakat is directed at meeting the basic needs of mustahik families that are direct, including meeting the nutritional needs of children aged 0–59 months through the provision of additional food assistance, health checks, sanitation improvements, and regular health assistance. This form of consumptive zakat utilization aims to help poor and needy families in meeting basic needs directly related to stunting prevention. Meanwhile, productive zakat is used for empowerment activities and has a long-term impact. The utilization of productive zakat in the stunting prevention program is realized through assistance with family economic empowerment, education on child rearing patterns, and nutrition counseling. The distribution of zakat funds for stunting prevention is generally not a one-time activity, but is carried out continuously, especially during the First 1000 Days of Life (HPK) period, to ensure that stunting prevention is effective and sustainable.

According to the BAZNAS website, several regions have implemented stunting prevention programs using zakat funds. These regions include Muara Enim Regency in South Sumatra; Brebes Regency, Rembang Regency, Semarang Regency, and Pekalongan City in Central Java; Parigi Moutong Regency in Central Sulawesi; Singkawang City in West Kalimantan; Banjarmasin City in South Kalimantan; Tidung Island as part of the Seribu Islands in DKI Jakarta; Yogyakarta City in the Special Region of Yogyakarta; Meranti Islands Regency in Riau; Medan City in North Sumatra; Jember and Probolinggo Regencies in East Java; and Aceh Province through Baitul Mal Aceh. In these regions, zakat funds are allocated to help vulnerable families at risk of stunting, especially during the first thousand days of life (1000 HPK).

D. Use of Zakat Funds to Support the Government's Stunting Prevention Program from the Maslahah Mursalah Perspective

According to Firdaus in the book Ushul Fiqh, Maslahah mursalah comes from two Arabic words, namely "maslahah" and "mursalah". Maslahah means benefit, goodness, or benefit and "mursalah" means free or independent. The concept of maslahah places the public interest as the main priority, so that the common interest is prioritized over the interests of individuals or certain groups (Hasibuan & Zulham, 2025). Quoted from the bookAl-Mustashfa, Imam Al-Ghazali defines maslahah as follows:

المصلحة ما لم يشهد له من الشرع بالبطلان ولا بالاعتبار نص معين

"Maslahah is something for which there is no evidence from the Shariah in the form of certain texts that cancel it and no one pays attention to it."

Imam Al-Ghazali classified benefit into three main levels, namely dharuriyyat (basic needs), hajiyyat (complementary needs) and *tahsiniyyat* (perfecting needs). In terms of its existence, maslahah is also divided into three, namely; maslahah mu'tabarah, maslahah mulghah, and maslahah mursalah. The basic principles of maslahah are essentially found in the rules implied in the Qur'an and Hadith (Ghaisani & Syam, 2025). The benchmark used to apply this principle is that as long as the maslahah is explicitly supported by the evidence, it is called mashlahah mu'tabarah, and if it is canceled (contrary to the explicit evidence) it is called mashlahah mulghah while if the maslahah does not receive support and also the explicit meaning is the silence of the evidence in matters related to certain interests, it is called mashlahah mursalah (Jalal al-Din, 'Abd al-Rahman, 1983).

According to Al-Ghazali, *benefit* namely maintaining the objectives of the Shari'a (maqasid al-shariah) by protecting the five basic interests (al-daruriyyat al-khams), namely maintaining religion (hifz al-din), maintaining the soul (hifz al-nafs), maintaining the mind (hifz al-aql), maintaining offspring (hifz al-nasl), and maintaining property (hifz al-mal)(Al-Ghazali, 1987)The use of zakat funds to support stunting prevention programs aligns with the objectives of sharia because it directly seeks to safeguard the soul (hifzh al-nafs) by improving nutritional and health status, and offspring (hifzh al-nasl) by protecting child growth and development during the first 1,000 days of life. This means that the use of zakat funds to combat stunting is not only permissible but also a means to fulfill the objectives of sharia (Kamaruddin et al., 2024).

According to Al Ghazali, maslahah mursalah also requires three things: First, the maslahah must be qath'i, meaning it provides tangible benefits; Second, it must be universal; and Third, it must not conflict with sharia principles (Arifin, 2024). The stunting mitigation program using zakat funds fulfills all three requirements.
The following are several qawa'id fiqhiyyah that are relevant to this research:

اَلضَّرَرُ يُزَالُ

"All dangers must be eliminated."

Stunting includes *dharar* (danger) because it threatens the safety of the child's life and future, so the use of zakat funds to prevent it is part of the effort to eliminate harm. The impact of stunting on children is serious and long-term, namely stunted growth, decreased intelligence, chronic diseases, and low quality of human resources and the nation's economic productivity in the future. This is where the urgency of maslahah mursalah arises in preventing stunting, namely providing long-term benefits, both for individual mustahik and the wider community, so that it becomes part of maslahah dharuriyyah (basic needs).

Qawaid fiqh also emphasized:

دَرْءُ المفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ المصَالِحِ

“Preventing harm is preferred over taking benefit.”

This rule emphasizesIf stunting is not prevented, it can have disastrous consequences for the quality of the nation's future generations, both in terms of health, cognitive development, and economic productivity. This condition has the potential to hinder national development progress because a generation growing up with physical and intellectual limitations is unable to contribute optimally. Therefore, the use of zakat funds for stunting prevention programs is relevant and important to consider. The use of zakat in this context provides greater and long-term benefits (maslahah 'ammah) for society (Baco, et al., 2025). This approach is also considered more strategic than the pattern of zakat distribution that is short-term consumptive, because it is oriented towards improving the quality of human resources and preventing the long-term negative impacts that can arise from stunting.
Apart from that, other Qawa'id fiqh also emphasizes:

تصَرُّفُ الإِمَامِ عَلَى الرَّعِيَّةِ مَنُوْطٌ بِالمصْلَحَةِ

"Leader policies must be based on *benefit.*"

This principle emphasizes that every government policy must be directed towards the welfare of the people. Zakat funds can complement the government's stunting prevention program, ensuring optimal and targeted benefits for all eligible Muslim beneficiaries. The use of zakat funds for this program is in accordance with the principles of *benefit of the poor*, because it provides real benefits (qath'i) for children's health and growth, and does not conflict with Islamic law. (Murtadho, Permana, & Ansori, 2024).

Based on the researchers' research, there is currently no fatwa from the National Council of Indonesian Ulema Council (DSN MUI) or specific regulations governing the use of zakat funds to address stunting. The absence of a DSN MUI fatwa indicates that the practice of utilizing zakat for stunting still lacks an explicit Sharia normative basis. As a concrete manifestation of the state's role in realizing *al-maslahah al-dauliyyah,* the government can make various efforts to support the use of zakat funds for stunting prevention programs in Indonesia so that they can be evenly distributed, namely as follows (Saidatul, Munawarah, & Mahdalina, 2024):

1) The government and the Indonesian Ulema Council (MUI) have created special regulations for the use of zakat funds to address stunting.
2) Strengthening collaboration by establishing a zakat coordination team for stunting prevention at the central and regional levels involving BAZNAS, LAZ, BKKBN, the Health Office, Community Health Centers, and village governments.
3) Optimization of zakat fund collection and allocation.
4) Strengthening the integrated mustahik database.
5) Conducting education and outreach about the role of zakat in preventing stunting.

Thus, through these various efforts, it is hoped that the use of zakat funds can support the program to address stunting sustainably. Furthermore, these efforts are also expected to align the objectives of zakat management, as stipulated in Article 3 of Law Number 23 of 2011 concerning Zakat Management, namely improving community welfare and alleviating poverty based on the principle of *the benefit of the poor,* namely providing broad benefits for society without conflicting with sharia provisions.

CONCLUSION

Based on the research results, it can be concluded that the use of zakat funds for the government's stunting reduction program is distributed to poor and needy Muslim families. Stunting is closely related to poverty, so the utilization of zakat funds is focused on children aged 0–59 months from poor and needy Muslim families as the main subjects of stunting. Meanwhile, pregnant and breastfeeding mothers from poor and needy families are placed as part of supporting interventions in order to fulfill nutritional and health services to prevent stunting in children. The utilization of zakat funds is considered right on target and in accordance with the provisions of Article 25 and Article 26 of Law Number 23 of 2011 concerning Zakat Management. The use of zakat funds for stunting reduction is also in line with the objectives of zakat management as regulated in Article 3 of Law Number 23 of 2011 concerning Zakat Management, namely to improve community welfare and alleviate poverty. Furthermore, Presidential Regulation Number 72 of 2021 concerning the Acceleration of Stunting Reduction opens up funding opportunities from other legitimate sources, allowing zakat funds to be positioned as a complementary funding source to strengthen state intervention in stunting prevention without replacing the government's primary responsibility. Based on the perspective of maslahah mursalah, the use of zakat funds to support stunting reduction programs does not conflict with Islamic texts because it provides tangible benefits *(qath'i),* is general in nature *('ammah),* and is oriented towards long-term welfare. This program aligns with the objectives of Islamic law, particularly in safeguarding the soul (hifz al-nafs) and offspring *(hifz al-nasl).* The use of zakat funds for stunting reduction in Indonesia is currently not evenly distributed across all cities and regencies. Its implementation is still gradual and adjusted to the needs and readiness of each region. This is due to the absence of a fatwa from the National Council of Indonesian Ulemas (DSN-MUI) or specific regulations explicitly governing the use of zakat funds for stunting reduction. Therefore, it is necessary to strengthen regulations, improve cross-sector coordination, and optimize zakat management so that the use of zakat funds to support stunting reduction programs can be carried out in a more targeted, integrated, and sustainable manner.

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