

## Child Rearing Traditions and the *Maqāṣidī Tafsir* of Q.S. Al-Baqarah (2):233: Integrating Islamic Values with Cultural Practices

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### Article Info

#### Article history:

Received: December 12, 2024

Revised: February 23, 2025

Accepted: June 29, 2025

#### Keywords:

Exclusive breastfeeding/ASI, Q.S. 2:233, *maqāṣidī tafsir*, stunting, childcare

### ABSTRACT

This article discusses the interpretation of Q.S. 2:233 in the context of exclusive breastfeeding and childcare through a *maqāṣidī tafsir* approach. The research integrates analysis of the Qur'anic text with modern psychological theory and public health policy to highlight the relevance of Islamic teachings to contemporary issues, such as reducing stunting and children's right to optimal growth and development. The results show that Q.S. 2:233 not only provides spiritual guidance but also reflects the principles of *maqāṣidī sharia*, particularly in safeguarding physical health (*ḥifẓ al-badan*) and offspring (*ḥifẓ al-nasl*). In addition, this study explores cultural and traditional challenges in child-rearing practices, particularly in balancing religious obligations with modern societal changes, such as career-oriented motherhood and shifting family dynamics. This interdisciplinary approach offers a more holistic understanding for policymakers and society in promoting the importance of breastfeeding and parenting based on Qur'anic values.

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### Please cite this article in APA Style as:

Saifudin, A., Fitria, N. A., Rahimah, H. N., Mundofi, A. A., Wijaya, R., & Siswanto. (2025). Child rearing traditions and the *maqāṣidī tafsir* of Q.S. Al-Baqarah (2):233: Integrating Islamic values with cultural practices. *Mimbar Agama dan Budaya*, 42(1), (213-224). [https://doi.org/ 10.15408/mimbar.v42i1.46102](https://doi.org/10.15408/mimbar.v42i1.46102)

## 1. INTRODUCTION

Fulfillment of the right to exclusive breastfeeding from the mother to her child is still neglected, especially for mothers who are careerwomen (Masoud, 2023). In Indonesia alone, the success rate of exclusive breastfeeding and breastfeeding up to two years of age is still low (Flaherman et al., 2018). The success rate of exclusive breastfeeding is only 35%, while the success rate of breastfeeding for up to 2 years is only 11.1%. That is why Indonesia is among the five countries that experience slow child growth, and the stunting rate reaches 37% (Kadir, 2014; Najihah, 2022). Also reported on the acquisition of stunting data from *databoks.katadata.co.id* states that the prevalence of stunting toddlers in Indonesia reached 21.6% in 2022. This figure is down 2.8 points from the previous year (2021) (Annur, 2023). In the framework of maqāṣidī interpretation, the fulfillment of the right to exclusive breastfeeding, as mentioned in Q.S. Al-Baqarah (2):233, does not only have a normative legal meaning but also implies cultural values (tradition) and social practices (culture) inherent in Muslim societies. Since pre-Islamic Arabia, breastfeeding children has been part of the tradition of collective parenting in extended families. In Indonesian society itself, the values of *gotong royong* and the kinship system still play an important role in supporting childcare, including breastfeeding. As stated in UU no. 20. The 2003 year on the National Education System (DPR, 2003), UU no. 25. 2014 year on Child Health Efforts (Kementerian Kesehatan RI, 2014), also regarding the monitoring of children's health growth and development in Permenkes No. 66 of 2014 (Kemenkes Republik Indonesia, 2014), and strengthened again in Presidential Decree/PerPres no. 72 th—2021 regarding the acceleration of stunting reduction (Presiden RI, 2021). The government's attention in the era of President Joko Widodo was massive in handling the degradation of stunting rates in Indonesia. The lactation process is one of the supports for improving growth and development in children, as well as the fulfillment of appropriate nutrition levels (Booth et al., 2019).

In the view of the Qur'an is very concerned about the aspects of rights that must be given to children from birth to death. One of them is exclusive breastfeeding for two years. This is based on Q.S. 2: 233. The law is obligatory for the mother to breastfeed her child unless there is an excuse, such as illness (Ash-Shiddieqy, 1965). In addition, children experience the development process initially through teaching at home because the moral principles of life are first acquired in the family environment (home) (Rouz et al., 2023). The procession of nurturing children is not just a transfer of knowledge. However, it is a stage of transforming, changing, and transferring knowledge children obtain in school or other environments (Nasution et al., 2021). *Breastfeeding until the baby is two years old is also psychologically beneficial. Body contact between mother and baby during breastfeeding can provide a sense of calm and reduce stress* (Leu, 2021). Therefore, it is important to realize the growth and development of children through the message of Q.S. 2: 233 to evaluate and create a brilliant Human Resource (HR)/generation.

The dynamics of research on child development and the study of Q.S. 2: 233 can be classified into three studies, namely, psychological studies (Kusumawinakhyyu et al., 2022; Leu, 2021; Maleki-Saghoonia et al., 2020; Nasution et al., 2021; Öztaş & Durmuş, 2025; Siraneh et al., 2023; Sudirman, 2017), thematic study of verses (Fawaid & Hasanah, 2022; Ismail, 2018; Mahanis, 2020; Najihah, 2022; Tantowi & Munadirin, 2022; Uyuni, 2019), and law/sharia studies (Alwiyah et al, 2023; Luthfiyanti, 2023). Nasution et al. (2021) illustrate that children must be trained mentally by giving advice and good examples in continuity (Nasution et al., 2021). Baktiar

Leu (2021) describes the mother's strong role in increasing spiritual/psychic immunity because when breastfeeding, the mother does it with a sense of affection, tenderness, and caress, making the child feel comfortable (Leu, 2021). From the search results, researchers found no writing about the concept of child development in Q.S. 2: 233 seen from the perspective of *maqāṣidī* interpretation. The *maqāṣidī* interpretation applied in this research is the concept and theory of Abdul Mustaqim. Q.S. 2:233 contains a highly relevant message to address the challenges of modern parenting, including efforts to reduce stunting and ensure children's right to optimal physical, psychological, and spiritual growth. The *maqāṣidī* interpretation of this verse allows for an interdisciplinary approach that bridges Islamic values with developmental psychology theories, health policies, and local cultural contexts.

## 2. METHODS

This research applies the interpretation method with the *maqāṣidī* interpretation approach. The *maqāṣidī* interpretation approach accommodates several aspects of interpretation, including *maqāṣidī* interpretation does not focus on one point alone but looks at other aspects, namely textual, contextual, and *maqāṣidī* aspects, by being understood in an interdisciplinary manner and connected to other scientific fields. Furthermore, *maqāṣidī* interpretation bridges the *bir riwayah* and *bir ra'yi* groups, as it lacks the philosophical value element that enables a logical and theologically balanced understanding of the *Qur'an*. However, the first principle that scholars should apply is to use the Quran as a guide. This was due to Abduh's concern and criticism of traditional interpretations that concentrated only on linguistic aspects (Alwi HS et al., 2021; Mustaqim, 2019). *Maqāṣidī* interpretation is understood here as a *manhaj tafsir* that has several steps. Through *maqāṣidī* interpretation, contextualization, and human welfare values can be transmitted (Hidayati, 2020).

## 3. RESULTS AND DISCUSSION

### 3.1. Concept of Child Growth and Development

Children have a golden age of development when they are 28 days old, known as neonates, and from 29 to 12 months old (Merita, 2019; Rantina et al., 2021). The baby's growth is gradual and continuous, starting from the growth of teeth, height, weight, bone structure, etc. There is also an increase in motor, sensory, cognitive, and psychological abilities (Ariyanti et al., 2006; Merita, 2019). At this time, the role of breast milk from birth to two years is very influential on the growth and development of children. Accompanied by good parental education and always being careful of the words and actions the child can imitate, children at that age have a strong memory and are good imitators (Nasution et al., 2021). However, it is also necessary to pay attention to the mother's diet, life, and others to ensure the mother's health during pregnancy until breastfeeding is complete (UNICEF, 2023).

Minister of Women's Empowerment and Child Protection (PPPA) Bintang Puspayoga at the Socialization of Mental Health Promotion Model Based on Posyandu and Family Support Team in Semarang, Central Java stated that the health of mothers, both physical and mental, must be maintained. As stated by the Minister of PPPA, namely:

*“Both working and housewives are responsible for their families, making them vulnerable to mental health issues. The support of the closest people is needed. A happy mum will have good health, which affects parenting and child development. Wives should not be stressed because it affects foetal development. Socialisation of the Mental Health Model should also be given to husbands or fathers or male companions, because the mental health of wives, including pregnant and breastfeeding mothers, is also influenced by the husband's role at home” (Biro Hukum dan Humas Menteri PPPA, 2023).*

The concept of growth and development is inseparable from one part to another because growth is included in development, and everything that grows must develop (Rantina et al., 2021). However, the two have different meanings. Growth indicates the intensity of the increased physical and structural members in the child's body. Meanwhile, development measures improve the more complex aspects of body parts' structure and function, such as fine motor skills, speech, socialization, and so on (Sufa et al., 2023).

### 3.2. Narratives of Child Development in the Qur'an

﴿وَالْوَالِدَتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنْتَِمَ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا إِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوهُمَا أُولَادُكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا اتَّيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

“Mothers will breastfeed their offspring for two whole years, for those who wish to complete the nursing ‘of their child’. The child’s father will provide reasonable maintenance and clothing for the mother ‘during that period’. No one will be charged with more than they can bear. No mother or father should be made to suffer for their child. The ‘father’s’ heirs are under the same obligation. But if both sides decide—after mutual consultation and consent—to wean a child, then there is no blame on them. If you decide to have your children nursed by a wet-nurse, it is permissible as long as you pay fairly. Be mindful of Allah, and know that Allah is All-Seeing of what you do” (Q.S. 2:233)

### 3.3. Interpretation of Verse

Before looking at a more in-depth exploration of the interpretation of the verse, it is necessary to explore the meaning of the basic concept of an important term from the verse, namely: تَرَاضٍ the opposite of anger/hate. Ibn Sidah said something odd/rare, Ibn Atsir said contentment is a trait of the heart (Mandzur, 1119). تَشَاوُرٍ takes the honey out of the beehive (Maraghi, 1946). In tafsir Jalalain, it means the benefit of both parties. From the search for asbabun nuzul, the author did not find any historical data that explains the events of the revelation of this verse.

In Thabari's commentary, it is explained that a woman who has a son from her husband and has a child born to her before separation from her husband due to divorce or born to her husband after separation from her husband due to sexual relations committed by her husband before separation, then she is obliged to breastfeed her children, which means that she is more

entitled to breastfeed them than others. It is not an obligation from Allah to breastfeed her, if the child she gives birth to has a living and healthy father, because Allah says in Surah al-Nisa' verse 23: 'and if you are unable to breastfeed her, then have someone else breastfeed her.' (QS. An-Nisa': 23): 6] The Prophet (may Allah's peace and blessings be upon him) said that if the mother and child cannot afford to pay a woman to breastfeed the child, then another woman will breastfeed the child, so he did not oblige the mother to breastfeed the child, which is clear from what he said: {'Mothers breastfeed their children for two years' indicates the limit of breastfeeding, after which there is a difference between the two children in breastfeeding the child born after that, and this is the limit to separate them, not indicating the obligation of mothers to breastfeed their children.

As for the words 'about two years', they mean two years: Muhammad ibn Amr narrated that Thani Abu Asim narrated that Thani Isaac narrated that Ibn Abi Najjah narrated that Mujahid narrated that Abu Hurayrah narrated that the Prophet (peace and blessings of Allaah be upon him) said: 'Mothers breastfeed their children for two full years.' (Abu Hudhayfah narrated to us Thani Abu Hudhayfah narrated to us Thani Shibl narrated to us from Ibn Abi Nujaih narrated to us from Mujahid (Thabari, 2000).

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِيمَ الرِّضَاعَةَ These words mean that it is obligatory for the mother to breastfeed her child, unless there is an excuse, such as illness and so on. Therefore, there is no reason to find a substitute. Breastfeeding is the mother's obligation. The scholars are of the view that breastfeeding the child is not the mother's obligation, unless the child does not want to be breastfed by someone else or the husband is unable to afford someone else and cannot find someone who is willing to breastfeed. وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ. It is obligatory for the husband to provide adequate food and clothing to his wife and child, for breastfeeding the child, and to provide for your wife and child. لَا تُكَلِّفُ نَفْسٌ إِلَّا وُسْعَهَا. is not given a burden that exceeds his ability and does not give hardship. وَلَا يُولَدُ لَهُ يَوْلَدُهُ husband or wife should not cause hardship to the child or others. It is unethical for the husband to demand the child from his wife, or for the wife to refuse to breastfeed the child. وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ The child must receive inheritance from his parents. If the child is still young, then his inheritance is to be given milk and given sufficient maintenance, but 'Ulama differed on the inheritance in this verse (Zamakhshari, 1998; Mahalli and Suyuthi, 2003).

فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا According to Abu Muslim, this is the relinquishing of the child from breastfeeding, by separating the child from the mother. The child is taken by the father to be handed over to someone else, and the mother consents to this, because of mutual consultation. The *Qur'ān* instructs us to consult with each other in educating our children. It is not permissible for the father and mother to treat the child arbitrarily. وَإِنْ أَرَدْتُمْ أَنْ تَسْنُرُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا اتَّيْنَتْ بِالْمَعْرُوفِ if you send other women to nurse your children, There is no sin on you, and if you give it to her, then reward her according to what she has done. وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ Hold fast to the provisions of Allah that have been explained in the *Qur'an*. Know that Allah knows all your movements, so in the end there will be a reward for all your actions (Ash-Shiddieqy, 1965).

Abu as-Sa'ib narrated to us, he said: Hafizh narrated to us from ash-Shibani from Abu adh-Dhuha from Abu 'Abdurrahman from 'Abdullah, who said: the child who has been breastfed for two years or two years after weaning does not need to be breastfed again (Mas'ud, 2009).



Hamka in his tafsir labelled Q.S. 2: 233 with the theme ‘Nourishing the Child’. Hamka also asserted that this verse is proof of science that breast milk is the best of all milk. There are so many arguments presented by Hamka related to this theme, but there is a strong criticism from him for modern women who are reluctant to provide breast milk on the grounds that they are worried about deflated breasts, lisut, and other strange reasons. As Dr Paul Gyorgy puts it, ‘Human breast milk is for human babies, and cow's milk is for cows.’ (Hamka, 1990).

Zamakhshari describes this verse with his specialty of elaborating on the grammatical aspects of Arabic language regulations. In his narration, he explains that breastfeeding must be done by the mother who gave birth, not another mother unless there are undesirable things, as well as a period of administration for two full years (Rashwan, 2024). This is corroborated by the views of Abbas and Qatadah regarding the right of completion of breastfeeding for the child. However, they did not state that two years is obligatory, but if there is authority or agreement between husband and wife regarding breastfeeding, then it is permissible to stop before two years have passed (Zamakhshari, 1998).

### 3.4. The Concept of Child Growth and Development in *Maqāṣidī Tafsir* Analysis

The *maqāṣidī* interpretation of Q.S. 2:233 allows the development of a broader study of child development, including children's rights to early education and affection-based care. An interdisciplinary approach by integrating Piaget's theory of cognitive development can provide additional insight into the importance of moral development of children from an early age (Izutsu, 2002). In this context, an understanding of the *Qur'an* can be an ethical guideline to form a generation with character.

In modern society, especially in Indonesia, the role of mothers as career women often creates a dilemma between domestic obligations such as breastfeeding and professional responsibilities (Elanda, 2021). This can be attributed to the view of Q.S. 2:233, where the obligation to breastfeed for two full years is regulated with flexibility, such as breastfeeding through others when necessary. *Maqāṣidī* interpretation helps to explore how to maintain the balance between the rights of the child and the capabilities of the mother in the modern context. This approach also reflects the social dynamics rooted in pre-Islamic Arab traditions, where childcare was done collectively within extended family structures (Esack, 2005).

From a developmental psychology perspective, research shows that breastfeeding provides nutritional benefits while supporting the emotional bond between mother and child. Physical contact during breastfeeding has been shown to reduce stress in infants and improve emotional well-being (Kasule, 2005). In *maqāṣidī*, the preservation of the soul (*hifẓ al-nafs*) is relevant to this aspect, showing the integration between physical and psychological health supported by Islamic values.

The policy to accelerate the reduction of stunting in Indonesia, which is strengthened through Presidential Regulation No. 72 of 2021, can be approached through *maqāṣid sharia*, especially *hifẓ al-badan* (physical health preservation). The contextualisation of Q.S. 2:233 in *maqāṣidī* interpretation provides an ethical basis for policies prioritizing exclusive breastfeeding. The WHO study states that exclusive breastfeeding can significantly reduce the prevalence of stunting when accompanied by health education to mothers (Khayyat, 2005).

As criticized by Hamka, the tendency of modern women to be reluctant to breastfeed for aesthetic reasons or social pressure reflects a challenge in the implementation of Qur'anic values

(Hamka, 1990). *Maqāṣidī* interpretation asserts that the fulfilment of a child's right to breastfeed is part of the *maqāṣid hifẓ al-nasl* (preserving offspring), which is relevant to raising social awareness about the importance of breastfeeding/ASI.

### 3.5. The Contextualization of Q.S. 2:233 in the Era of 5.0

In solving this child's growth and development based on Q.S. 2: 233, it is not only important to consider what food/nutrition the mother consumes to ensure good breast milk quality (African Population and Health Research Center, 2022; Siraneh et al., 2021; Sontag-Padilla et al., 2015). However, other risk factors can cause the mother to experience nutritional deficiencies that result in breastmilk quality, namely, maternal depression from pregnancy to childbirth to breastfeeding (Bennett et al., 2016). So, we must pay attention to the mother's nutritional patterns and mental health balance during this process. Another thing that can be attempted for the procession of child development to increase brain neurons to run well is to get used to classical music slowly, such as the 'Mozart for Baby' program or classical music, as has been done by the Governor of Georgia named, Zell Miller, allocating funds for newborns to listen to classical instruments in 1998 (Foster & Jenkins, 2017).

The phenomenon of childcare is experiencing a significant shift due to various social and economic factors. One crucial issue is the low rate of exclusive breastfeeding during the first six months of a child's life. Data from WHO and UNICEF (2023) shows that globally, only about 44% of infants aged 0-6 months receive exclusive breastfeeding, even though optimal breastfeeding is proven to reduce the risk of infection, increase intelligence, and reduce the risk of obesity and chronic diseases in the future (UNICEF, 2023).

In Indonesia, similar challenges are also found, especially among working mothers. The study by Duro-Gomez et al. (2022) highlighted that modern lifestyles and unsupportive work systems are often the main obstacles for mothers to breastfeed fully. This is exacerbated by the lack of lactation facilities in the workplace, limited maternity leave time, and social pressures that prioritize postpartum body aesthetics. In this situation, cultural values of togetherness, extended family support, and the father's role and social environment become very important to build a parenting system that supports holistic child development (Duro-Gomez et al., 2022).

For the younger generations/Gen-Z and all pregnant women, addictive substances and alcoholic beverages consumed by the mother during pregnancy will be harmful to the health of the child. One result of this is neonatal abstinence syndrome (NAS) or physical withdrawal at birth in newborns (Orrell, 2022). It is also important to consider the surrounding environment, starting with the family. The family here concerns all parties who have gene attachment. Support from close people has a considerable influence on the growth and development of children, starting from communicating; later, the child feels there is a shelter. This is called the family system, as in Bastian Mönkediek's writing (Mönkediek, 2020). A child in a learning situation performs a series of sequentially organized cognitive sub-processes with more or less efficiency to solve a problem (Gholson & Beilin, 1979).

Breastfeeding is intended for good child development and as a preventive measure to prevent several diseases in children, including neonatal hyperbilirubinemia (Hassan & Zakerihamidi, 2018). However, women with sufficient economic status pay some attention to breastfeeding. However, it is sometimes hindered by working mothers who have to return to the workplace after three months of giving birth (Duro-Gomez et al., 2022). The situation and

cultural conditions of the neighborhood where the mother lives are also motivating factors for breastfeeding/ASI (Meher & Zaluchu, 2024).

This challenge demands a reinterpretation of Q.S. 2:233 through a *maqāṣidī* approach. This verse obliges breastfeeding for two years and opens space for deliberation and alternative care if the mother faces certain obstacles. The emphasis on the balance of roles between the mother and father and the support of the heirs reflects the principles of justice and benefit in childcare. Thus, the interpretation of Q.S. 2:233 through *maqāṣidī* interpretation is relevant to answering contemporary problems by emphasizing the importance of involving all elements of the family and society in ensuring that children receive complete nutrition and love.

Q.S. 2: 233 in addition to seeing the role of mothers who provide breast milk, there is another role, namely the father figure in developing the growth and development of the baby. Fadilla Amalia Luthfiyanti's research shows the existence of parenting patterns from the grandparents, due to the absence of a father figure in a family. Here the child has an impact on the emergence of various parenting patterns, namely; situational, democratic and permissive parenting (Luthfiyanti, 2023).

### 3.6. Cultural Tradition as a Context for *Maqāṣidī* Interpretation in Childcare

In the *maqāṣidī* interpretation approach, culture and tradition are not just social backgrounds, but are important elements that shape religious praxis, including in childcare issues. *Q.S. Al-Baqarah* (2):233, which regulates breastfeeding for two full years is not only normative-theological, but also has a depth of cultural values rooted in the practices of Islamic societies, both classical and contemporary (Hidayati, 2020).

The tradition of breastfeeding by biological or dairy mothers in pre-Islamic Arab societies, for example, indicates the existence of a collective care system that functions not only for the physical health of the child, but also as part of social integration and early education (Esack, 2005). This tradition can be found in various Muslim communities today, including in Indonesia, such as in the practice of *ngasuh bareng*, the role of grandparents, or surrogate mothers in caring for children when parents are working.

This cultural context is critical when interpreting the words *tarāḍīn* (mutual consent) and *tashāwur* (deliberation) in the verse. These values reflect the principles of communication and agreement within the family as the foundation of childcare decision-making. This is where we can see how Indonesia's local culture, which emphasizes deliberation and collective roles in the family, can go hand in hand with the *Qur'anic* message that promotes a balance between the rights of children, mothers, and fathers.

However, modernity presents its challenges to these traditional practices. Working women, aesthetic pressures, and work systems that do not support breastfeeding mothers often prevent the implementation of the values of Q.S. 2:233. This phenomenon was also criticized by Hamka, who lamented the tendency of modern women to neglect breastfeeding for reasons of physical aesthetics, even though breast milk is a form of love that cannot be replaced by formula milk (Hamka, 1990).

Therefore, the *maqāṣidī* approach that combines the values of *hifẓ al-badan* (preservation of the body) and *hifẓ al-nasl* (preservation of offspring) must be read within the framework of cultural revitalization. Traditions are not static, but can be updated (*tajdīd al-thaqāfah*) according to the context of the times. The practice of breastfeeding, for example, can be revived through



strengthening the extended family community, *posyandu*, or mosque-based community movements that support breastfeeding mothers, so that Qur'anic values are not uprooted from the cultural roots of society. Thus, the *maqāṣidī* interpretation of Q.S. 2:233 offers not only a legal framework but also an ethical bridge between divine revelation and the cultural reality of Muslims in childcare.

## CONCLUSION

This study emphasizes the importance of exclusive breastfeeding as recommended in Q.S. 2:233, which not only aims to fulfil the biological needs of children, but also supports emotional and spiritual balance in the family. Through the perspective of *maqāṣidī* interpretation, this verse can be interpreted as a form of safeguarding physical health (*hifẓ al-badan*) and the continuity of offspring (*hifẓ al-nasl*). Furthermore, this study shows that *Qur'anic* values remain relevant in the modern context, especially in supporting public health policies to address stunting. However, implementing these values requires a synergy between social education, faith-based policy-making, and advocacy for children's rights. Thus, *maqāṣidī* tafsir offers an interdisciplinary approach that can address social, spiritual, and health policy challenges in the contemporary era.

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