

The synergy of the religious role in supporting the accelerated reduction of stunting in Kutaraja District, Banda Aceh

Sinergi peran agama dalam mendukung percepatan penurunan stunting di Kecamatan Kutaraja, Banda Aceh

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Abstract

Background: Stunting is a condition of chronic malnutrition caused by a lack of nutritional intake in the long term, resulting in a decline in the optimal growth and development of a child. In general, the incidence of stunting starts from inadequate nutritional intake during pregnancy until two years of age or more, commonly referred to as the golden period. Therefore, support from community leaders is needed to accelerate the reduction of stunting, a religious role model for the community.

Objective: This study aimed to analyze the synergy of the role of religion in accelerating stunting reduction in Kutaraja District, Banda Aceh City.

Methods: This was a qualitative study with a descriptive design. The informants in this study were religious and active in the Kutaraja sub-district of Banda Aceh City, with a total of 10 religions, and were selected based on specific criteria. Data were collected for two months through an in-depth interview method using a document study and questionnaires designed by the authors. Instrument validity was tested using the triangulation technique. Thematic data analysis was performed.

Result: Religiosity has promoted studies related to parenting, a balanced diet, and a healthy lifestyle by directly becoming speakers in integrated service post activities, being involved in community empowerment activities called village nutrition houses, and being active as marriage counsellors in the office of religious affairs for the bride and groom.

Conclusion: The synergy of religion in community activities can support the accelerated reduction of stunting, which the improvement of community participation in nutritional community empowerment activities can see.

Keywords

Health Promotion, Religious Role, Stunting

Abstrak

Latar Belakang: Stunting adalah kondisi kurang gizi kronis yang disebabkan oleh kurangnya asupan gizi dalam jangka waktu yang cukup lama, sehingga menyebabkan pertumbuhan dan perkembangan anak menjadi terhambat atau tidak optimal. Pada umumnya, kejadian stunting dimulai dari kurangnya asupan gizi yang cukup pada masa kehamilan hingga anak berusia dua tahun atau yang lebih sering disebut dengan periode emas. Oleh karena itu, dukungan dari tokoh masyarakat sangat dibutuhkan untuk mempercepat penurunan stunting, salah satunya adalah tokoh agama yang dianggap sebagai panutan masyarakat.

Tujuan: Penelitian ini bertujuan untuk menganalisis sinergitas peran tokoh agama dalam percepatan penurunan stunting di Kecamatan Kutaraja, Kota Banda Aceh.

Metode: Penelitian ini merupakan penelitian kualitatif dengan desain deskriptif. Informan dalam penelitian ini adalah para pemuka agama yang aktif di Kecamatan Kutaraja Kota Banda Aceh dengan jumlah 10 orang pemuka agama dan dipilih berdasarkan kriteria tertentu. Pengumpulan data dilakukan dengan metode wawancara mendalam selama dua bulan dengan menggunakan studi dokumen dan kuesioner yang dirancang oleh penulis. Pengujian validitas instrumen dilakukan dengan menggunakan teknik triangulasi. Analisis data dilakukan dengan analisis tematik.

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Hasil: Para agamawan telah mempromosikan kajian-kajian terkait pengasuhan anak, pola makan seimbang, dan gaya hidup sehat dengan cara menjadi pembicara langsung dalam kegiatan pos pelayanan terpadu, terlibat dalam kegiatan pemberdayaan masyarakat yang disebut rumah gizi desa, dan aktif sebagai penasihat pernikahan di kantor urusan agama bagi calon pengantin.

Kesimpulan: Sinergi kegiatan keagamaan dalam kegiatan kemasyarakatan mampu mendukung percepatan penurunan stunting yang dapat dilihat dari peningkatan partisipasi masyarakat dalam kegiatan pemberdayaan masyarakat gizi.

Kata Kunci

Promosi Kesehatan, Peran Agama, Stunting

Pendahuluan

Stunting is a child's growth and development disorder caused by imbalanced nutritional intake over a relatively long period. The intake of quality nutrition directly determines the quality of the nation's generation in order to achieve an excellent human development index (Kementerian Kesehatan Republik Indonesia, 2018b).

Stunting is one of the malnutrition problems that has hit Indonesia. According to the results of the Indonesian Nutrition Status Survey (SSGI) in 2021, Aceh Province experienced 33,2% stunting cases. This figure shows that stunting remains a priority community nutrition problem in Aceh Province (Kementerian Kesehatan Republik Indonesia, 2021b). Presidential Regulation Number 72 of 2021 states that efforts to accelerate stunting can be made by promoting community empowerment programs through a family approach (Indonesia, 2021). The Aceh Health Office, the health agency in Aceh, issued a program called 'Rumoh Gizi Gampong' (RGG). The Kutaraja Subdistrict is one of the areas in Banda Aceh City that has carried out this activity. However, this activity has not involved the role of religion as a religious leader, who actually has an essential position in supporting the success of a health program (Aceh, 2021).

Religious people are figures who generally master Islamic religious knowledge and are able to protect Muslims from all social problems. Collaboration between the government and religion is expected to stimulate public participation in the implementation of a healthy lifestyle (Astuti, 2018). Directly, religious people can participate in nutrition promotion and monitoring; indirectly, religious people can slip nutrition problems in religious activities. The research on involving community leaders in supporting the success of health programs has been widely conducted but has not been studied in detail in religion. Therefore, it is essential to

research the synergy of the role of religion in supporting the success of the 'Rumoh Gampong Gizi' Program as an effort to reduce stunting prevalence in Kutaraja District, Banda Aceh.

Stunting

Currently, Indonesia has a double burden of nutritional problems, namely malnutrition and overnutrition. The problem of malnutrition, which focuses on this nation, is stunting. Stunting is a picture of a growth and development discrepancy that occurs as a result of chronic non-fulfilment of children's nutritional intake over a long period. Stunting can cause various problems in children, both cognitively and in their health. If this is not followed up, it becomes a burden on the state because children should be an asset of a nation, especially to improve the quality of generation in achieving a high human development index (Al Rahmad et al., 2022; Rahmawati et al., 2019).

Nutrient intake for 1000 days of a child's life is ideally an essential requirement that every child should have. Therefore, 1000 days of life is often referred to as the golden period. This affects the child development process. If nutritional intake in the golden period cannot be achieved optimally, a negative impact will emerge in the future. The short-term impacts of stunting in children include an increase in the incidence of morbidity and mortality, decreased cognitive abilities, and increased health costs. Meanwhile, poor posture has an optimal long-term impact on adults, increased risk of obesity and other diseases, decreased health reproduction, learning capacity, and suboptimal productivity (Al Rahmad, 2019; Rokom, 2022).

Stunting is a major nutritional problem in Indonesia. The results of Nutrition Status Monitoring conducted in 2017 showed that the prevalence of stunting in toddlers was as much as 29,6%. It has not yet achieved its intended target of a 24% reduction. The Nutritional Status Survey Indonesia Results in 2021 showed that many

provinces in Indonesia have not achieved the set targets. Aceh Province is one of the provinces with a stunting prevalence of 33,2%. Therefore, the stunting reduction acceleration program is still a major project that must be implemented effectively and efficiently, considering that the number of stunting toddlers is one of the index parameters of human development in Indonesia Nation (Kementerian Kesehatan Republik Indonesia, 2021a)

The president of Indonesia paid serious attention to reducing the prevalence of stunting. According to President Policy Number 72 of 2021, accelerating stunting can be carried out by implementing these five pillars. One of the five pillars is to increase communication between behavioural change and community empowerment, which is believed to accelerate the reduction of stunting in Indonesia. Thus, big support from various levels of society is needed, considering that stunting is our responsibility together (Indonesia, 2021).

Stunting Prevention Effort

Stunting is not only a target for the Indonesian government but also one of the targets of global programs in the Sustainable Development Goals (SDGs), which are included in the second goal development, namely, eradicating hunger and all forms of malnutrition in 2030 and achieving food security. Therefore, stunting prevention is one of the government's focuses on Indonesian children's ability to grow and develop physically, mentally, socially, and emotionally. Thus, they are able to innovate and compete at both national and global levels. Three primary materials must be promoted to the public to prevent stunting: improving diet, improving parenting, and improving sanitation and clean water access (Kementerian Kesehatan Republik Indonesia, 2018a).

Improvements in diet are assumed to diversify food consumed in terms of quality and quantity. For children in infancy, it is recommended to increase protein sources and keep eating fruits and vegetables. Stunting is also influenced by behavioral aspects, especially parenting, which is the practice of feeding for infants and toddlers. These two factors are greatly influenced by understanding parents, especially mothers, in managing the health and nutrition of their families (Saragih & Gurning, 2023). Therefore, education is necessary to change behaviors that can increase the understanding of the nutritional

health of a mother and each family member (Miko & Al-Rahmad, 2017; Rokom, 2022).

The educational materials were delivered to the target group. The main target of stunting is not only focused on stunting toddlers, but these efforts are also carried out on pregnant and maternity mothers, toddlers, school-age children, adolescents, and young age groups so that the three main materials in stunting prevention can be given to the target group. Based on the Regulation of the Minister of Health Number 39 of 2016, it is stated that, in the successful implementation of the Healthy Indonesia program, a family approach must be implemented. Therefore, prevention can be done through a family approach packaged in the form of community empowerment (Kementerian Kesehatan Republik Indonesia, 2018c).

The Role of Religious

Religion as a figure responsible for the development of the ummah, which should be permanent and voluntary. The form of embodiment of the remembrance of Allah and knowledge that makes the religious have a special portion that is obliged more than the community in general in creating the maximum benefit. Religious are also *ulil amri*, in which the existence of this *ulil amri* element makes religious involvement and contributes to dealing with problems that occur in society, especially the problem of stunting, which has a tremendous impact on the country. Support can be carried out by religion, such as acting directly in activities organized by the government or another sector, such as the 'Rumah Gampong Gizi', which is a form of community empowerment under the supervision of the Aceh Health Service. In addition, other forms of support can be provided by nutritional advocacy to the stakeholders and urging the community to participate in religious activities (e.g., Friday sermons or regular recitations), or act decisively by issuing fatwas (Zahratunnisa, 2020).

An instance can be taken from Islamic history: Ibn Hajar al-Asqallani is a religious man who acts as best as he can to advance efforts to deal with problems of benefit. In the book *Badzlu al-ma'un fi fadhli at tha'un*, it was written as his effort to overcome and prevent it. Ibn Hajar is not a health expert but feels that he has the capacity and responsibility of religion to do his best things

for as long as he can. Therefore, the important thing that religion must own is clear information about science in terms of eating behavior and parenting before linking it to the reality of religion. If this is not done, it will give rise to opinions with a negative point of view, where this is actually done for nothing but the purpose of *maslahat* and *mafsada*. Religion, especially Islam, heals and reconciles all human worries. In addition, religion convinces people that there will always be hope for both good and bad results. Religious people are able to seek peace for public conduciveness and create actions that are able to solve religious, health, economic, social, and educational problems by issuing actions such as issuing progressive fatwas, validating information, inter-sectoral cooperation, unity, generosity, and contributing ideas for future progress (Munip et al., 2021).

Aceh Province is one of the provinces in Indonesia with strong Islamic law (*syari'ah*). For this reason, religious involvement should be considered in the acceleration of stunting reduction activities. Religious figures are who generally master religious knowledge in Islam; they are considered capable of guiding and protecting Muslims in all social problems. Collaboration between government and religion is expected to stimulate community participants to be more responsive in implementing a healthy lifestyle (Febi Rama Silpia, 2019).

By the family approach, religion is certainly able to increase people's understanding of carrying out a healthy lifestyle that has a direct impact on reducing stunting in the Aceh region. The synergy of religious roles can be achieved directly or indirectly by supporting the success of the Rumah Gampong Gizi program. Directly, religion can collaborate with nutrition workers and cadres to promote nutrition and nutrition monitoring, while indirectly, religion can incorporate nutrition problems into every lecture delivered during religious activities. It is hoped that community motivation to participate in 'Rumah Gampong Gizi' will reduce stunting reduction (Rahmanindar et al., 2021).

In fact, the existence of local religious organizations and religiosity has not been developed. Ideally, religious organizations are involved in the stunting reduction acceleration program. Religious community role models can be positioned as the main part of this programme. Religiosity should play a role in identifying,

formulating, and participating in health promotion activities and monitoring program activities by exploring problems that have occurred. Questions that should be asked to the religious, for instance, are what religious views regarding the incidence of stunting in Indonesia and Aceh, in particular, how parenting or the role of the family, or how the sunnahs of the prophet related to a healthy diet. This question is likely to be a solution in terms of the main material in the religious approach to the community, which is very relevant in answering the social anxiety of humanity so that it can make a positive contribution to the nation and the Aceh region in particular (Parhani, 2018).

Method

This research was a qualitative study with a descriptive design. Data collection was carried out using in-depth interviews guided by PP No. 72 of 2021 concerning stunting, which broadly asks about the ulama's understanding of stunting, the practice of food behavior in daily life, and the involvement of the ulama's role in community activities in efforts to accelerate stunting reduction.

The data collection process was carried out for two months, from February to April 2023, and was performed by the authors. The data analysis process uses thematic data to identify the stunting phenomenon, especially in the Aceh region. The informants in this study were 10 religious people who met religious inclusion criteria, as shown in Table 1.

Table 1. The inclusion criteria of the religious

Inclusion Criteria
members of the Indonesian Religious Council of Aceh Province
Backgrounds from Islamic boarding school alumni or university graduates
Islamic boarding school educators, leaders of religious studies/taklim councils
Healthy well and to be interviewed
Actively fills in religious study at Friday Sermons
Actively in community empowerment activities

This was a qualitative study with a descriptive design. The informants in this study were religious and active in the Kutaraja sub-district of Banda Aceh City, with a total of 10

religions, and were selected based on specific criteria. Data were collected for two months through an in-depth interview method using a document study and questionnaires designed by the authors. Instrument validity was tested using the triangulation technique. Thematic data analysis was performed.

Result

The results of in-depth interviews with informants are presented in Table 2.

Table 2. General view of religion about stunting

No.	Religious' View About Stunting
11	"stunting is a short child, so parents must pay attention to their foods"
12	"if the children are short, it's not only a physical problem, but also their intelligence. It should be prevented by breastfeeding from mother to child. It's already there in the Qur'an in Surah al-Baqarah about the recommendation for breastfeeding, it is stated that women should breastfeed for 2 years and fathers are required to provide food and clothing in an appropriate way, so there is actually no reason not to do breastfeeding as long as the mother is healthy, sane, and obliged to the father's support. However, in my opinion, the child lived with other family members, for instance his grandmother, his grandmother even gave him bananas, in the end it was a mess. Children don't want to be breastfed anymore."
13	"stunted children are ironic, in my opinion, even though our area is rich but stunting can also occur, the fatal consequences can make the generation not strong physically and spiritually."
14	"In my opinion, this stunting incident was happened by inappropriate in planning a pregnancy. That is, if a husband and wife are already planning to have children, of course everything related to this should have been fulfilled. For example about the eating behavior and health views of the couple
15	"the stunted child is physically and mentally not good. How can we increase

the population of children who memorize the Qur'an if stunting in Aceh is highly happen. This must be seriously followed up!"

- 16 "the stunting incident is actually not the child's fault. But more to his parents. This is a danger if the case doesn't go down. It's true that he (stunting) is not contagious, but the effects are long-term."
- 17 "stunted children are small children. But not small because of genes huh. When he plays with his friends, he is the smallest. Usually this stunted child gets sick easily. A lot of this does happen. There is also a child like this in my area. Almost every month he get sick, if it isn't have diarrhoea, the cough, or fever must be there in every single month".
- 18 "the stunting condition illustrated that our society still considers the health aspect or especially the food aspect to be not too important, so that Aceh can be ranked 7th nationally. Even though if you just carry out the sunnah of the prophet and practice what Allah has written in the verses of the Qur'an, it would be never happened."
- 19 "the stunting of their children is short, usually they don't want to go to school, after that they get sick in every single month, unfortunately, the child would be taken for treatment in every single month. Besides, they will be taken the medication again; the child's body has gained with accumulation of medicinal chemicals."
- 10 "stunting should not happen in our area. The government should emphasize diet and parenting patterns to reduce this case".

The Application of Healthy Daily Diet and Lifestyle as an Effort to Prevent Stunting in Cleric's Family

In this case, the authors explored the clerics' habits in implementing their daily diets and lifestyles. The results of the interviews are as follows.

I1 answer that, "In my daily life, I always oblige my children to have breakfast before going to school." I2 stated that, "for daily food, I usually tell my wife to cook ourselves, not buying it at the market; at home, my wife never uses any preservatives for food. I have a daughter who is

pregnant, and I always tell her to go to the integrated service post every month to check her pregnancy”.

I3 replied that “we have a tradition of eating food at home as the best way. So, even though there was a party, my wife cooked for us. My children always brought their lunch to school, and no one bought snacks from the stall. Maybe it's some of our eating habits.”

I4 replied that, “I have a food allergy as well as my youngest child; this means that my son and I cannot eat random food. Therefore, my wife always cooked at home. For snacks, usually my children prefer cakes like such as roasted rice, ‘timpan,’ they rarely buy street food. My son is a very clean man, when he sees the person selling the cake and it is not clean, usually he does not want to eat and immediately says he is afraid of having a stomach ache”.

I5 replied that “Al-qur’an has mentioned in Surah Abasa that every human being should pay attention to their foods. Therefore, we follow the guidelines of our lives (al-qur'an). If everyone really practices it, God is willing, they will be kept away from harm, including stunting. Therefore, I always instill my family members, cook, to avoid disease; sometimes we do not know if there are flies that land, or the food seller has just given change to the buyer. In addition, we do not know the food additives used, such as flavoring and coloring. If it accumulates, it poses a danger to our bodies. In addition, we must follow the sunnah of the Prophet, which is to stop eating before being full. This means that too much food will harm us. We no longer obtain any benefits. How beautiful is Islam right?”

I6 stated that “my family and I usually eat at home. My wife does not cook when there's an event; it's rude not to attend an invitation. In addition, for our lifestyle, we always clean our hands when we leave the house. I also do not really like coffee, even if the coffee has a little sugar. We always practice drinking water in our family, which is boiled water, not gallon water. The most obligatory water consumption for my family members is one glass before going to bed and two glasses when we wake up before dawn prayer. In other words, we live every day. Regarding the type of food, our family is a lover of vegetables and fish.

I7 stated that “food is important. How can we not pay attention to food, which is the fuel for

our daily activities? We work and worship, everything needs energy, and it is all from food. Therefore, it is important to adjust diet because it has an impact on health. In my family, every morning, we always have eggs for breakfast, after which my wife usually cooks meat or fish for lunch and dinner. Even if it is chicken, we raise it ourselves, so we do not need to buy it in the market, namely, free-range chicken. As for vegetables, I cannot eat without them because if I do not have them, I will definitely be constipated. So, my family and I always eat side dishes and vegetables. For fruits, we often consume papaya and bananas, mostly from our own gardens. God blesses you and the blessings. If a family is sick, we try to eat food first; then, if it does not get better, we usually go to a public health center.

I8 mentioned that “food must be considered. Not only the type but also the source of the food from which it is important. Halal or not, how to slaughter and clean it, is important. All of these factors determine the blessing of the food we consume. We then focus on what types of food should be consumed. For me, this was my principle of life. Well, Alhamdulillah, we have some animals we keep. For example, ducks, catfish, and free-range chickens. Therefore, in general, the side dishes that we eat are located around that area. Unless we were bored, my wife would go to the market to buy other fish. For vegetables, we always consume them. There are no days without fruit or vegetables. The most common fruits were bananas, papayas, and oranges. As for the use of health facilities, my wife is a cadre at the ‘integrated service post. To monitor the nutritional status of my child, I am always taken to the ‘integrated service post.’ In addition, our children were also immunized, and we as a family have been vaccinated against covid-19. I think that is a common picture of what happened in my family”.

I9 replied that “when it comes to food, I always stuck to the sunnah of the prophet. In the morning, I did not eat any other food, except seven dates for breakfast, not necessarily ajwa dates. However, my wife and children did not follow them fully. But my wife still cooks; if she is healthy, she always cooks, never does not cook. If she was sick, we bought food. Alternatively, if there is an invitation, my wife usually does not cook anymore. Children are also always brought to school. I always wash my hands with soap at home; for water at home, we use water from a local water

company. When my wife was pregnant, I often took her to the 'integrated service post' and gave birth to the village midwife, not at home. As for immunization, Alhamdulillah, my child has been fully immunized, and we are also a family who has received the covid-19 vaccine".

I10 answered that 'food is a basic need, but it cannot be careless fulfilled as long as it is full. Therefore, it is necessary to select. My family and I tend to like fish as a main dish, any fish for us, it does not have to be sea fish, fresh water fish too. Alhamdulillah, we like it. Then, clean. Why did I say it had to be clean? If there was enough food, but if the house was dirty, the water was dirty, it was useless; for example, there were many mice or cockroaches. What remains is that the family often becomes sick. I always instill children that cleanliness is a part of faith. This means that, if you are not clean, you do not have faith. This is because Allah the SWT likes something clean. This is not complicated for daily consumption. I leave it to my wife. Let us consider our affairs. The important thing is that I say that food must be clean and free of preservatives. The children are also always brought with food supplies, and no one is eating at the stall. In addition, every night after the Isha prayer, we have the habit of reciting the Al-qur'an together. Even though I was giving a lecture, my wife still did this to the children. Subsequently, if there is homework, do homework. If there is no homework, they go to sleep immediately, so none of my children stay up late, especially because they are playing on their handphones.

The Role of Cleric in Supporting the Accelerate Stunting Reduction Movement

Religious leaders who have important roles in society have made efforts to support activities aimed at reducing stunting cases. The following statements explain this.

I1 replied that "in this case, stunting is not only the responsibility of the mother but also of all family members, especially the head of the family. As a religious leader, I am often invited to religious activities, whether it is the recitation of mothers or a Friday sermon. The material I convey is not only about the divinity but also about the lifestyle of the Prophet and his family, which I think is very close to a healthy lifestyle, which of course aims to prevent stunting. In addition, there is a lot of attention from the congregation if I convey matters related to

lifestyle. Hopefully, what I have conveyed will bring benefits and blessings to the congregation."

I2 replied that "*Alhamdulillah*, I was invited to a cross-sectoral activity from a public health center. Although it has not become a routine for me to be invited every month, maybe other religions are also invited, I do not know. I was invited to collaborate with health workers when they came to the village to conduct nutrition education activities. *Alhamdulillah* was fun. There was also a lot of community participation because the activity was coincidentally carried out in the area where I live, so many people were familiar with it. It would be nice if this activity were carried out regularly by involving us as religious people. It does not have to be me. Anyone (other religious) can do the same. As we know, that in our region is thick with Islamic law, it is hoped that with our involvement, the community will be much more enthusiastic to take advantage of various health facilities, especially those that support stunting reduction in the Aceh region.

I3 answered that "As the existence of stunting cases, community solidarity needed to be jointly responsible for handling this case. As one of the Acehese people, I am personally responsible for improving community empowerment, especially those related to stunting reduction activities. In particular, there are many congregations when we are religious. So far, my involvement in reducing stunting includes delivering religious studies related to the lifestyle of the Prophet, in addition to nutrition counselling activities such as those that are often carried out at public health centers. I am often invited to deliver religious materials. I think that the health office or other agencies should have a written schedule for this activity. Hopefully, our involvement as religious can steal the public's attention who wants to change their lifestyle to better behavior, especially those related to stunting reduction."

I4 replied that "stunting is our responsibility, not just that of the health department. As one of the religions in the Aceh region, in every religious activity, whether it is Friday sermons or recitations, I always invite residents to pay attention to their food for fathers or mothers. I also always remind them that as a father, who is the head of the family, must support the mother by being a good instance, a simple example, not smoking at home, spending more time at home than in a coffee shop,

then providing a good living in this case halal fortune to his member family. Hopefully, what I say can be remembered by the congregation and able to open their minds to pay attention to their lifestyle in a healthier direction."

I5 replied that, so far, my involvement in stunting reduction activities is to fulfil an invitation from the public health center as a speaker. Usually, I am not alone; a nutritionist from a public health center accompanies me. *Alhamdulillah*, the community, was enthusiastic about participating in this activity. In the meduati sub-district, there is already a community empowerment activity called 'rumah gampong gizi.' This activity focused on nutritional activities, such as weighing children (infants or toddlers) and vitamin A-feeding infants and children. Hopefully, this activity will always be carried out properly so that Aceh is no longer included in the top 10 most stunting cases in Indonesia."

I6 replied that "the stunting case was the most attractive case in our country, especially the province of Aceh. From the Health Office, the stunting immunization movement of Aceh (GISA) is specifically designed for stunting reduction. In general, there are many specific activities to handle this case, but as religious, we are only able to contribute to helping health workers in educational activities. *Alhamdulillah* I was also involved in this activity. I am often invited to participate in nutrition promotion activities, not only in the area where I live, but also outside of that. Moreover, at mosques, I often tuck a little bit about the concept of Islamic parenting, which of course contributes to the reduction of stunting."

I7 replied that "My involvement thus far is to invite people to remember more about the importance of a healthy lifestyle, especially a healthy diet. In addition to stunting, other diseases can arise if a good diet is not maintained. For that, I always urge the public to maintain their family's diet. I often say this in my religious activities. I always remind fathers, especially, to seek halal sustenance in order to create a healthy and intelligent Islamic generation."

I8 replied that "my wife happens is an integrated service post cadre and it so happens that integrated service post activities in our village are carried out in the courtyard of the mosque where I am the daily imam. My wife and nutritionist at the public health center often invited me to deliver nutrition education from an

Islamic perspective. I am often involved. *Alhamdulillah*, community participation is quite good, and gentlemen are happy to accompany their wives to visit integrated service posts.

I9 replied that "so far I have been invited from The National Population And Family Planning Agency about the proud golden program, which is aimed at family development and related to stunting alleviation. Until now, I have still been active in educational activities related to stunting reduction, such as participating in assisting nutritionists in promoting nutritional interventions to reduce stunting."

I10 replied that "as a religious, I always supported the activities of the Aceh government in reducing stunting cases. I participate in activities by promoting messages of balanced nutrition associated with Islamic law in various religious activities. Besides that, I also often provide marriage counselling to prospective brides at the religious affairs office."

Discussion

Stunting is a chronic nutritional problem caused by a lack of nutritional intake from the first 1000 days of life, which ultimately affects the quality of the generation that is born. Several factors cause stunting. This study not only focused on eating behavior problems but also on daily lifestyles and poor parenting. Lack of public understanding of the importance of health and nutrition during pregnancy, childbirth, and postpartum, as well as the lack of community participation in utilizing health service facilities, such as antenatal care, immunization, micronutrient supplementation (vitamin A and iron tablets), and poor personal sanitation. supporting this case has exploded in the country (Amarita, 2021; Ijarotimi, 2013).

The religious approach of conveying the message of nutritional intervention is one approach that is very applicable in health promotion activities that aim to change behavior. However, this is not optimal if this activity is not scheduled by the health department or related agencies to actually involve the religious legally. In general, people know about balanced nutrition-eating behavior, healthy lifestyles, and good parenting. However, in practice, it has not been properly implemented in everyday life. In fact, messages that are often promoted in the Healthy Living Community Movement program

have long been voiced in religious studies (Noviansyah, 2022).

The results of in-depth interviews with ten informants showed that most of the religions had fairly good knowledge of stunting cases in Aceh. For the most part, religions agree on the importance of reducing stunting, which has a considerable impact on the decline in the quality of the nation's generation in general. The principles of stunting prevention have been listed in the holy book of the Qur'an and hadith. It is just that it is not practiced thoroughly in everyday life, so health problems such as stunting occur. In general, stunting reduction can be achieved by building a good family. In Indonesia, the National Population and Family Planning Agency has launched a program called BANGGA KENCANA, or an abbreviation for the implementation of the family population development and family planning program. This program aims to plan life as well as possible, starting from the womb, toddlers, teenagers, and entering the age of marriage, and planning or adjusting birth spacing (Novitasari et al., 2021).

In Islam, these rules are listed and are always a prayer for newly married couples. The family is called the *maslahah* family or is often prayed for as *saqinah*, *mawaddah*, *warrahmah*. If this family concept is implemented, it can be an effort to reduce stunting, or even the Muslim community should not experience stunting at all. The *Maslahah* family is a form of balance between outward and inner needs, including (1) maintaining the safety of mothers and children, such as ensuring physical and mental health during pregnancy, childbirth, and breastfeeding, and ensuring the safety of children from the time they are in the womb; (2) fulfilling the primary needs of children's mental health, physically and spiritually, and the fulfilment of children's education; and (3) ensuring the safety of parents who are burdened with the obligation to provide the necessities of family life. This family image not only brings benefits to the family itself, but can also motivate other families to become good families (Wagiarto, 2021).

Information about stunting cannot be delivered only in health promotion activities or religious activities (in recitations or Friday sermons). However, it is important to convey this material when the bride and groom conduct marriage counselling at the religious affairs office

before carrying out a series of wedding processions. In this activity, every bride-to-be needs to receive material about preparing a good family, how to establish family affection, caring for reproductive health, and forming a high-quality Islamic generation (Rachmi et al., 2016).

In the Qur'an Surah Al-Hujurat verse 13 reads *that "O mankind, indeed we have created you from a male and a female, then We made you into nations and tribes so that you may know each other. Verily, the most honourable of you in the sight of Allah is the most pious one. Indeed, Allah is all knowing, very thorough."* Besides, in Surah Al-Maidah, verse 2 reads *"... and please help you in doing righteous deeds and piety, and don't help in committing sins and transgressions..."* The two fragments of the Surah Al-Qur'an clearly explain that as a family, we must work with each other together to understand each member of the family, struggling with each other to carry out the process of a good life in order to form a *family of residents of heaven*. As another example, it is stated in Surah Al-Baqarah verse 233 which means, *"Mothers should breastfeed their children for two whole years, namely for those who want to complete breastfeeding. And the father must feed and clothe the mothers in a ma'ruf (good) way..."*. The verse clearly states that exclusive breastfeeding, which is one of the specific nutritional interventions for stunting reduction, has been stated in the Qur'an and the key to its success is cooperation between mothers and fathers. The father is obliged to provide a good living so that the mother can use it to fulfil the baby's nutrition needs for six months (Santoso & Khisbiyah, 2021).

The results of interviews with 10 religions also recalled that the problem of consuming nutritious food is not only about what types to consume, but it is important to remember where the source of the income comes from and how to process it (including slaughtering it). Of course, food obtained from good sources of sustenance and processed in a *ma'ruf* way will bring blessings to every family member. This is clearly written in the Qur'an, one of which is in Surah An-Nahl verse 114 which means that *"then eat what is lawful and good from the sustenance that Allah has given you; be grateful for the favours of Allah, if you worship Him alone."* *Tayyib* in this part of this surah, which means good, leads to the consumption of food not in excess but also not lacking. This has also been

supported in Surah Abasa verse 24, which means "then man should pay attention to his food". This fragment of the verse shows the support of the sunnah of the prophet, which also reads "stop eating before you are full". This illustrates that every human being should consume food carelessly, so that the food consumed becomes a blessing, not harm. A religious figure responsible for the development of ma, which should be permanent and voluntary. The form of embodiment of the remembrance of Allah and knowledge that makes the religion have a special portion that is obliged more than the community in general in creating the maximum benefit (Luetke Lanfer et al., 2022)

Religious is *ulil amri*. Therefore, religions must have actions that can be an example of the community. The existence of this *ulil amri* element creates religious involvement. It can contribute to dealing with problems that occur in society, especially the problem of stunting, which is systemic and has a tremendous impact on the country (Samsudin & Prabowo, 2022).

The results of in-depth interviews with religious people showed that all religions have good eating habits and are aware of the utilization of government health service facilities. In addition, religion invites every member of his family to carry out a healthy lifestyle. This is a form of support provided by other scholars. In addition, religious acts directly involve activities organized by the government and the private sector, such as the village nutrition house, which is a form of community empowerment under the supervision of the Aceh Health Service. In addition, other forms of support can be nutrition advocacy to stakeholders and urging the community to participate in religious activities (e.g., Friday sermons or regular recitations), or act decisively by issuing fatwas (Lipowska et al., 2022).

As an example of Islamic history, Ibn Hajar al-Asqallani is a religious figure who acts as best he can in advancing efforts to deal with benefit problems. In the book *Badzlu al-ma'un fi fadhl at tha'un*, it was written as his effort to overcome and prevent it. Ibn Hajar is not a health expert, but he feels he has the capacity and responsibility as a religion to do his best for as long as he can. Therefore, the important thing that a religious person must own is clear information about science in terms of eating behavior and parenting before linking it to the reality of religion. If this is

not done, it will give rise to opinions with a negative point of view, where this is actually done for nothing but the purpose of benefit and mafsada. Mafsada can destroy or harm an ummah's development. Religion, especially Islam, heals and reconciles all human worries. In addition, religion convinces people that there will always be hope for both good and bad results. Religious figures are those who are able to seek peace for public conduciveness and create actions that are able to solve religious, health, economic, social, and educational problems by issuing actions such as issuing progressive fatwas, validating information, inter-sectoral cooperation, unity, generosity, and contributing ideas for future progress (Ghafoor et al., 2022).

Conclusion

The results of the study concluded that religion has so far supported the Aceh government's activities for stunting reduction acceleration programs in terms of disseminating information about stunting prevention related to religious aspects. Religiosity plays a very important role in increasing community participation in utilizing health service facilities, which has an impact on reducing stunting.

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