



# Maqasid Al-Sharia Application on Food Security in Indonesia

Fathoni Nur Alami<sup>1</sup>, Wily Mohammad<sup>2</sup>

<sup>1</sup> Master of Economics, Universitas Indonesia, Depok, Indonesia

<sup>2</sup> Master of Management, Universitas IPWIJA, Jakarta, Indonesia

**Abstract:** Despite global efforts to reduce hunger, significant challenges persist, exacerbated by factors such as conflict, climate change, and the COVID-19 pandemic. The Sustainable Development Goal 2 (SDG 2) aims to address these challenges by promoting food security, sustainable agriculture, and nutrition improvement. Indonesia, with its diverse agricultural landscape, faces persistent food security issues despite significant agricultural potential. Leveraging Islamic principles encapsulated in Maqasid Al-Sharia offers a unique perspective to tackle these challenges comprehensively. This systematic review article synthesizes qualitative evidence from 25 academic papers across three categories: SDGs and Islam's perspective on food security, application of Maqasid Al-Sharia in food security, and Indonesia's strategies against hunger. The integration of Maqasid Al-Sharia principles with efforts to achieve food security, as outlined in SDG 2, offers a comprehensive approach rooted in ethical and sustainable practices. Islam's emphasis on compassion, equitable distribution of resources, and responsible stewardship align closely with the goals of ending hunger and promoting sustainable agriculture. Initiatives such as the Islamic Foodbank concept in Indonesia demonstrate how Islamic principles can be effectively applied to address poverty and food insecurity through mechanisms like zakat.

## Research Highlights:

- Examines how principles from Maqasid Al-Sharia can guide policies and practices to enhance food security in Indonesia, emphasizing ethical considerations and community welfare.
- Synthesizes literature on Sustainable Development Goals (SDGs) from an Islamic viewpoint, particularly focusing on SDG 2 (Zero Hunger) and its alignment with Islamic teachings.
- Provides insights for policymakers and practitioners in Islamic economics, offering recommendations on leveraging Maqasid Al-Sharia to develop sustainable food security strategies tailored to Indonesian contexts.

## Article history

Submitted 13-07-2024

Revised 22-08-2024

Accepted 19-09-2024

## Keywords

Maqasid Al-Sharia;  
Food Security.

© 2024 by author(s).

Licensee *Seriat Ekonomisi*.

This article is licensed under

the term of the Creative

Commons Attribution-

NonCommercial 4.0

International License (CC

BY-NC 4.0).



## Corresponding Author:

Name: Wily Mohammad

Email:

wily17001@mail.unpad.ac.id

## INTRODUCTION

Around the world, more than enough food is produced to feed the global population, but 811 million people still go hungry. After steadily declining for a decade, world hunger is on the rise, affecting 9.9 percent of people globally. From 2019 to 2020, the number of undernourished people grew by as many as 161 million, a crisis driven largely by conflict, climate change, and the COVID-19 pandemic (AAH, 2021). The COVID-19 pandemic has significantly exacerbated global hunger and food insecurity. The disruptions caused by the pandemic have affected food production, distribution, and access, leading to a sharp increase in the number of people facing hunger. According to the 2021 State of Food Security and Nutrition in the World (SOFI) report by the United Nations, the number of people facing hunger increased by about 118

million in 2020, reaching up to 811 million people globally (Mardones et al., 2020). The World Food Programme (WFP) estimated that the number of people experiencing acute food insecurity could rise from 135 million in 2019 to 265 million in 2020 due to the pandemic's economic fallout (Aryal et al., 2022). The pandemic caused significant economic downturns, leading to job losses, reduced incomes, and increased poverty levels. This economic impact has made it difficult for many people to afford sufficient and nutritious food. Lockdowns and restrictions disrupted food supply chains, leading to food shortages and increased prices in many regions (Mohammad & Maulidiyah, 2022). This particularly affected countries dependent on food imports. The pandemic disrupted agricultural activities due to labor shortages, movement restrictions, and difficulties in accessing agricultural inputs like seeds and fertilizers. This has led to reduced crop yields and food production in some regions (Chichaibelu et al., 2021).

The world had been making significant progress in reducing hunger. In fact, in 2000, world leaders joined the United Nations and civil society in committing to meet eight Millennium Development Goals by 2015: the first of which was "to eradicate extreme poverty and hunger (AAH, 2021). Then the Millennium Development Goals changed to Sustainable Development Goals (SDGs) with many additions. SDG 2 addresses a fundamental need: access to nutritious and healthy food for everyone in a sustainable manner. SDG 2 aims to end hunger, increase food security, end malnutrition, and promote sustainable agriculture. This requires sustainable food production systems and resilient agricultural practices, land use mapping, disaster management, and international cooperation on investments in infrastructure and technology to boost agricultural productivity (Blesh et al., 2019). This is one of the most overarching goals of the 2030 Agenda, with direct implications on the three dimensions of sustainable development: economic, social and environmental. It is also a crucial factor in poverty eradication.

The Global Hunger Index (2019) report places Indonesia at 130th rank out of 197 countries with serious hunger levels. It is estimated that 8.3 percent of the population does not receive adequate nutrition, and 32.7 percent of children under five are stunted (Imandiar, 2020). The agricultural sector is not yet optimal in providing adequate food even though Indonesia has an agricultural land area of 570,000 km. This is because Indonesia has still imported rice since the 1960s, and imported corn since 1989 (Imandiar, 2020). As of 2021, the estimated global Muslim population is approximately 1.9 billion people. This makes Islam the second-largest religion in the world, comprising about 24.9% of the global population (Mohammad & Maulidiyah, 2021a). This indicates that it is important to use an Islamic approach to overcome the problems that occur in Indonesia, especially food security.

Maqasid Al-Sharia emphasizes five important factors to reach sustainable life and environment. Tackling hunger associated with the factors, where intellectual, future generation, and wealth point can be seen with bare eyes. This research aims to discuss and review Maqasid Al-Syariah to overcome food security problems in Indonesia. It is hoped that this research will be useful for the government, academics, and other people in the field of Islamic economics in general or maqashid sharia in particular.

## METHOD

This research uses qualitative research using systematic review. Qualitative methods involve collecting and analyzing non-numerical data (e.g., text, video, or audio) to understand concepts, opinions, or experiences. Systematic review is a structured approach to reviewing literature that uses explicit, systematic methods to identify, select, and critically appraise relevant research, and to collect and analyze data from the studies included in the review. When combined with qualitative methods, a systematic review can synthesize qualitative evidence to answer specific research questions (Booth et al., 2021).

In our research on the application of Maqasid Al-Sharia to food security in Indonesia, we will systematically review around 25 academic papers. These papers are divided into three main categories to ensure a comprehensive analysis. The first category includes papers focused on the Sustainable Development Goals (SDGs) related to Islam perspective in food security. These papers provide a foundational understanding of global and regional efforts towards achieving food security, with a particular emphasis on Indonesia's alignment with SDG 2: Zero Hunger. The second category comprises papers that explore the application of Maqasid Al-Sharia in the context of food security. These studies delve into the principles of Islamic law, such as the preservation of life, intellect, progeny, wealth, and faith, and their relevance to promoting food security in Indonesia. By integrating insights from these two categories, our research aims to understand how Islamic principles can be leveraged to address food

security challenges and contribute to sustainable development in Indonesia. The third category includes how Indonesia fights back with the hunger problem.

## RESULTS AND DISCUSSION

### SDG 2: Zero Hunger in Islamic Perspective

The 2030 Agenda for Sustainable Development, adopted by 193 heads of state in 2015, introduced 17 Sustainable Development Goals (SDGs) designed to address various global challenges, including food security. SDG 2, Zero Hunger, aims to end hunger, achieve food security, improve nutrition, and promote sustainable agriculture. This agenda has been lauded for its comprehensive approach, integrating environmental, social, and economic dimensions of development, and applying to both developed and developing countries. However, the implementation of these goals faces significant challenges, especially in low-income and conflict-prone regions. These challenges include the coordination and financing of development programs, ensuring the involvement of both domestic and international actors, and addressing issues related to state capacity and data reliability (Banik, 2019). Despite these obstacles, the agenda emphasizes the importance of interdisciplinary research, intersectoral collaboration, and the active participation of various stakeholders, including governments, international agencies, and the private sector. To achieve SDG 2, it is crucial to move beyond rhetoric and ensure concrete actions and accountability at all levels, focusing on sustainable and inclusive growth that addresses the needs of the most vulnerable populations.

SDG 2, Zero Hunger, aims to end hunger, achieve food security and improved nutrition, and promote sustainable agriculture. The principles of Islam strongly align with these goals, emphasizing the importance of ensuring that everyone has access to sufficient, safe, and nutritious food. The concept of food security in Islam is deeply rooted in the ethical and moral framework provided by the Quran and Hadith, emphasizing the importance of feeding the hungry, supporting sustainable agriculture, and ensuring equitable distribution of resources (Khan & Haneef, 2022).

Islam has a lot to offer in this regard, some of the verses of the Quran below discuss ways to combat hunger. Islam views food security as a divine blessing and emphasizes gratitude for it. This concept is encapsulated in Surah Quraish, verses 3-4: *"So let them worship the Lord (owner) of this house (Kaaba), who has given them food to relieve hunger and protect them from fear."* These verses highlight the importance of acknowledging and being thankful for the provision of food and safety. By recognizing food security as a blessing, Muslims are reminded to value and cherish it, which fosters a culture of gratitude and responsibility towards ensuring that everyone has access to sufficient food (Uddin, 2021). This principle aligns closely with the goals of SDG 2, which aims to eliminate hunger and ensure food security for all.

Islam encourages its followers to engage in productive work and seek the bounty of Allah through lawful means. This principle is clearly outlined in Surah Al Jumua, verse 10: *"When the prayer has been performed, then scatter you on the earth; seek Allah's grace and remember Allah a lot so that you may be successful."* This verse promotes the balance between spiritual obligations and worldly responsibilities, urging Muslims to work diligently after fulfilling their religious duties (Uddin, 2021). By advocating for productive labor, Islam supports the idea of self-sufficiency and economic stability, which are crucial components in the fight against hunger. Productive work leads to the generation of income and resources, which in turn helps to ensure food security and reduce poverty. Then, moderation is a key principle in Islam, and it extends to the consumption of food and resources. Surah Al A'raf, verse 31 states: *"O descendants of Adam! Wear your nice clothes every time you (enter) the mosque, eat and drink, but don't overdo it. Indeed, Allah does not like people who exaggerate."* This verse advises Muslims to enjoy the blessings of food and drink but warns against excess and wastefulness (Al-Amin, 2023). Overconsumption not only harms individual health but also depletes resources that could otherwise be available to others. By promoting moderation, Islam encourages sustainable consumption patterns that help conserve resources and ensure that food is available for everyone (Fahm & Yussuf, 2020). This aligns with the sustainable practices emphasized in SDG 2, aiming to create a balance that supports long-term food security.

The principle of Zakat (obligatory almsgiving) and Sadaqah (voluntary charity) are mechanisms in Islam designed to redistribute wealth and support those in need, including providing food for the hungry (Aina-Obe, 2022). Zakat, which is one of the Five Pillars of Islam, mandates that Muslims donate a portion of their wealth to those in need, ensuring that wealth circulates in the community and supports the underprivileged, thus contributing to food security. Then, Islamic teachings advocate for the

stewardship of the earth, promoting sustainable agricultural practices that ensure the long-term availability of food resources. The Hadith states, *“If a Muslim plants a tree or sows seeds, and then a bird, or a person, or an animal eats from it, it is regarded as a charitable gift (Sadaqah) for him”* (Sahih al-Bukhari). This encourages Muslims to engage in agriculture that benefits the wider community and respects the environment.

### **Maqashid Al-Sharia**

The first and foundational principle of maqasid Al-Sharia is religion, which emphasizes the essential connection between mankind and God. According to Solahudin (2021), it is imperative for individuals to establish and maintain this spiritual bond in order to guide their decisions towards achieving Maslahah, or the greater good. By deepening their devotion to Allah SWT, humans are reminded consistently of the principles outlined in the Quran and Hadith. The significance of religion within maqasid Al-Sharia extends beyond mere ritualistic practices; it encompasses a holistic approach to life that integrates spiritual consciousness into every aspect of human existence. When individuals prioritize their relationship with Allah SWT, they cultivate a mindset that values righteousness, justice, and compassion in all their actions (Hassan, 2021).

This spiritual connection serves as a moral compass, guiding individuals to make decisions that uphold the principles of Islam and contribute positively to society. Moreover, embracing religion within the framework of maqasid Al-Sharia addresses fundamental human needs beyond the material realm. It provides a sense of purpose, identity, and community, fostering a harmonious balance between individual spiritual growth and communal well-being (Yussuf, 2022). This integration of faith into daily life not only enriches personal spirituality but also promotes social cohesion and moral integrity within the broader community. This approach not only enhances personal fulfillment but also contributes to the collective welfare, ensuring that human endeavors are aligned with the divine guidance and principles that underpin Islamic teachings. Then, religion stands as the cornerstone of maqasid Al-Sharia, guiding humanity towards spiritual enlightenment, ethical conduct, and a deeper understanding of their purpose in the world (Abdulla & Keshavjee, 2018).

The second point of maqasid Al-Sharia emphasizes the sanctity and protection of the soul, which encompasses safeguarding the mind or reason. According to Islamic principles in According to Solahudin’s (2021) paper, preserving the intellect is crucial as it enables individuals to make sound judgments and decisions that align with moral and ethical guidelines. Central to this principle is the prohibition of substances and activities that impair mental faculties, such as drugs and alcohol (Mohammad & Maulidiyah, 2021b). Islam views the mind as a divine gift that must be respected and nurtured, and any substance or behavior that jeopardizes its clarity and function is strictly prohibited.

This prohibition extends beyond personal indulgence to encompass societal welfare, as a community that values the preservation of intellect promotes a healthier and more productive environment for its members (Ameira & Mohammad, 2023). Furthermore, the concept of protecting the soul within maqasid Al-Sharia also entails ensuring freedom of expression in a safe and respectful manner for everyone. Islam advocates for the freedom to voice opinions and ideas within the bounds of decency and respect for others' rights and beliefs. This freedom encourages intellectual discourse, creativity, and the exchange of knowledge while maintaining harmony and mutual respect among individuals and communities. By upholding the sanctity of the soul, maqasid Al-Sharia underscores the importance of nurturing a society where individuals can thrive intellectually and morally. This principle guides Muslims to reject harmful practices that undermine mental well-being and promote behaviors and policies that support intellectual development, ethical conduct, and societal harmony (Abdulla & Keshavjee, 2018).

The third fundamental point of maqasid Al-Sharia focuses on the intellectual dimension, emphasizing the importance of creating policies that safeguard all aspects of life. This principle underscores the responsibility of governments and authorities to carefully craft policies that promote the well-being and equitable treatment of all individuals within society. According to Solahudin (2021), policies play a pivotal role in shaping societal dynamics as they have the potential to impact various facets of life simultaneously. Therefore, it is imperative that policies are designed with a comprehensive understanding of their potential effects on different segments of society. A policy that disproportionately benefits one group while neglecting or disadvantaging others can lead to social unrest, resentment, and inequality (Lee, 2021).

Central to the intellectual dimension of maqasid Al-Sharia is the principle of justice. Islamic teachings emphasize the concept of 'adl' (justice), which requires policies to be fair, impartial, and

considerate of the rights and needs of all individuals regardless of their social status, wealth, or background (Fariana & Sufiarina, 2019). Justice in policy-making ensures that decisions are based on ethical considerations and uphold the principles of equity and inclusivity. Furthermore, intellectual integrity in policy-making extends beyond immediate outcomes to encompass long-term sustainability and societal harmony. Policies should be forward-thinking, aiming to promote sustainable development, environmental stewardship, and economic stability while respecting cultural diversity and individual freedoms (Yussuf, 2022). By adhering to the intellectual dimension of maqasid Al-Sharia, governments and policymakers can foster an environment where justice prevails, and policies contribute positively to the enhancement of human dignity, social cohesion, and collective prosperity. This approach not only aligns with Islamic values but also promotes a balanced and harmonious society where the rights and aspirations of all individuals are respected and protected.

The fourth essential point of maqasid Al-Sharia highlights the imperative of safeguarding future generations. According to Solahudin (2021), this principle underscores the responsibility of current generations to ensure the well-being and continuity of successive generations. Protecting and nurturing children and youth is not only a moral duty but also a strategic investment in the future sustainability and prosperity of society. Ensuring the continuity of future generations is crucial for several reasons. Firstly, children are the inheritors of societal values, traditions, and knowledge (Kamali, 2016). By providing them with a nurturing environment that promotes education, health, and moral development, societies can cultivate individuals who are equipped to contribute positively to their communities and lead fulfilling lives. Moreover, safeguarding future generations is essential for maintaining economic stability and growth (Voas & Fleischmann, 2012). Investments in education, healthcare, and social services not only benefit individuals but also contribute to the overall productivity and competitiveness of a nation. Educated and healthy youth are more likely to innovate, create new technologies, and drive economic progress, thereby ensuring sustainable development and prosperity for future generations. Furthermore, addressing current challenges such as environmental degradation, climate change, and social inequalities is critical for the well-being of future generations.

Policies and actions aimed at preserving natural resources, mitigating environmental impact, and promoting social justice are essential to creating a world where future generations can thrive (Flint & Flint, 2013). In the context of Indonesia, as Solahudin (2021) suggests, neglecting the well-being and development of future generations can have profound implications for the country's social fabric and economic future. By prioritizing investments in education, healthcare, and sustainable development, Indonesia can empower its youth to become agents of positive change and innovation, capable of addressing future challenges and contributing to national progress.

The fifth fundamental point of maqasid Al-Sharia centers around the concept of wealth, emphasizing the protection of property rights and the prohibition of unjust acquisition. According to Islamic principles in Solahudin (2021) paper, every individual has the right to own and safeguard property, and it is incumbent upon society and its governing bodies to uphold and protect these rights. Central to this principle is the prohibition of theft and corruption. Islamic teachings categorically condemn any form of unjust acquisition or misappropriation of wealth (Alazzabi et al., 2020). Theft, embezzlement, bribery, and other forms of corruption not only violate the rights of individuals but also undermine the trust and stability essential for social cohesion and economic progress.

The protection of property rights under maqasid Al-Sharia extends beyond mere legal ownership. It encompasses ensuring fair access to economic opportunities, promoting equitable distribution of wealth, and fostering an environment where entrepreneurship and investment can flourish (Kamali, 2016). By safeguarding property rights, Islamic principles aim to create a just and inclusive society where individuals are empowered to pursue economic prosperity within ethical boundaries. Moreover, Islamic finance principles emphasize responsible stewardship of wealth and resources. Practices such as zakat (obligatory charity), sadaqah (voluntary charity), and ethical investment frameworks are integral to ensuring that wealth is utilized for the betterment of society as a whole (Kailani & Slama, 2020). These practices not only address immediate social needs but also contribute to long-term economic sustainability and poverty alleviation.

### **Maqashid Al-Sharia and Food Security Religion**

Religion emphasizes the ethical duty to ensure food security for all individuals. Islamic teachings encourage acts of charity (zakat) and voluntary giving (sadaqah) to support those in need, including

providing food for the hungry. Upholding religious principles promotes a society where individuals and communities are committed to caring for the less fortunate, thereby contributing to food security through collective efforts grounded in compassion and social responsibility.

### **Soul**

Protecting the soul includes safeguarding physical health and well-being. Access to adequate and nutritious food is essential for maintaining good health, which in turn supports mental and spiritual well-being. By ensuring food security, societies uphold the principle of preserving the soul, as individuals are better equipped to fulfill their spiritual obligations and contribute positively to their communities when their basic nutritional needs are met.

### **Intellectual**

Intellectual development involves fostering a society where individuals have the capability to innovate and solve problems, including those related to food security. Policies and initiatives that promote education, research, and technological advancements in agriculture and food production contribute to sustainable solutions for food security. By investing in intellectual development, societies can address challenges such as food scarcity and distribution inequities, thereby ensuring long-term food security for current and future generations.

### **Future Generations**

Protecting future generations involves securing their access to sufficient and nutritious food. Sustainable agricultural practices and policies that prioritize environmental conservation and resource management are essential for ensuring food security over time. By making decisions that prioritize the needs of future generations, societies can create resilient food systems that can adapt to changing environmental conditions and population dynamics, thereby safeguarding food security for years to come.

### **Wealth**

Wealth includes the responsible management and distribution of resources, including food. Islamic principles emphasize equitable distribution and fair trade practices, which are crucial for addressing food security challenges such as food scarcity and price volatility. Policies that promote economic justice and reduce disparities in access to food contribute to ensuring that wealth, in the form of food resources, is accessible to all members of society. By upholding principles of fairness and ethical conduct in economic transactions, societies can enhance food security and promote social cohesion.

### **Effort on Solving Hunger**

Indonesia has a non-profit organization that specializes in the food sector called Foodbank. One of Foodbank's activities is to use excess food to help overcome poverty. Islam teaches about generosity to share with others, especially helping those in need. This form of generosity can be carried out in the practice of zakat infaq alms (ZIS) and funds originating from ZIS have the aim of being able to overcome the problem of poverty (Darmowinoto et al., 2020). As a Muslim-majority country, it is only natural that we hope for institutions such as Foodbanks to apply the concept of ZIS, so that the role of Islam in helping to overcome poverty is increasingly realized. Therefore, it is deemed necessary to offer a new concept, namely the Islamic Foodbank which is a collaboration between the foodbank concept and the ZIS concept in one complete concept. Supported by the fact that Foodbank practices have not been found based on the Islamic Foodbank concept.

The total potential for zakat in Indonesia in 2020 is recorded at Rp.233.84 trillion, with the largest portion being zakat income, which is worth Rp.139.07 trillion (Priatmoko & Putri, 2021). In its realization, the total number of national collections in 2019 was still at IDR 10,166.12 trillion (Baznas, 2019). Meanwhile, the potential worth Rp233.84 trillion includes Corporate Zakat of Rp6.71 trillion, Income Zakat of Rp139.07 trillion, Agricultural Zakat of Rp19.79 trillion, Animal Zakat of Rp9.51 trillion, and Money Zakat of Rp58.76 trillion. The largest percentage of zakat sources is still dominated by income zakat. Based on the report on the realization of zakat collection by Lazismu Nasional which was recorded in 2019 until mid-2020, it was Rp. 239,003 billion. It can be said that the realization of the collection has not been optimal. Of the total 2020 national zakat potential of IDR 233.84 trillion, only IDR 8 trillion or 3.5 percent has been collected. This indicates that there is a gap between the potential of zakat and its real income. Based on Bank Indonesia's 2018 research, in addition to internal, external factors and the zakat management system, one of the factors that causes the collection of zakat in Indonesia is not optimal, namely the low understanding or literacy of the community regarding zakat itself (Rohmaniyah, 2021).

## **CONCLUSION**

The integration of Maqasid Al-Sharia principles with efforts to achieve food security, as outlined in SDG 2, offers a comprehensive approach rooted in ethical and sustainable practices. Islam's emphasis on compassion, equitable distribution of resources, and responsible stewardship align closely with the goals of ending hunger and promoting sustainable agriculture. Initiatives such as the Islamic Foodbank concept in Indonesia demonstrate how Islamic principles can be effectively applied to address poverty and food insecurity through mechanisms like zakat. However, addressing challenges such as coordination, financing, and community awareness remains crucial to realizing these goals effectively. The future research could investigate the effectiveness of Islamic social finance instruments, such as zakat, sadaqah, and waqf, in enhancing food security in different regions or countries. The study could compare the impact of these instruments on alleviating food insecurity among vulnerable populations, analyzing factors such as funding allocation, management practices, and community engagement.

### AUTHORS' DECLARATION

#### Authors' Contributions and Responsibilities

Fathoni Nur Alami focused on research design, data collection, and manuscript drafting, while Wily Mohammad collaborated closely on methodology refinement, data management, and detailed manuscript sections. The authors are responsible for the analysis, interpretation, and discussion of the research results. The authors should have read and approved the final manuscript.

#### Competing Interests

The authors declare that they have no financial or personal relationship(s) that may have inappropriately affected them in writing this article.

#### Acknowledgments

The authors would like to express their sincere gratitude to all participants who took part in this study and provided valuable responses that made this research possible.

### REFERENCES

- Abdulla, R. S., & Keshavjee, M. M. (2018). *Understanding Sharia: Islamic Law in a Globalised World*. Bloomsbury Publishing.
- Actionagainsthunger. (2021, July 19). *World hunger: Key facts and statistics 2021*. Action Against Hunger. Retrieved March 30, 2022, from <https://www.actionagainsthunger.org/world-hunger-facts-statistics>
- Aina-Obe, S. B. (2022). Zakat and Social Responsibilities; An Integration for Public Administration Mechanism. *Journal of Management and Business Sciences*, 1(1), 126–136.
- Al-Amin, R. A. M. (2023). Food Consumption From Islamic Perspective: Evidence From Qur'an and Sunnah. *European Journal for Philosophy of Religion*, 15(3), 257–280.
- Alazzabi, W. Y. E., Mustafa, H., & Abdul Latiff, A. R. (2020). Corruption and control from the perspective of Islam. *Journal of Financial Crime*, 27(2), 355–368.
- Ameira, H. M., & Mohammad, W. (2023). Economic Empowerment and Pro-Poor Growth in Islam. *Reika: Journal of Global Economic Perspectives*, 1(1), 1–5.
- Aryal, J. P., Manchanda, N., & Sonobe, T. (2022). Expectations for household food security in the coming decades: A global scenario. In *Future Foods* (pp. 107–131). Elsevier.
- Banik, D. (2019). Achieving food security in a sustainable development era. In *Food Ethics* (Vol. 4, pp. 117–121). Springer.
- Blesh, J., Hoey, L., Jones, A. D., Friedmann, H., & Perfecto, I. (2019). Development pathways toward "zero hunger." *World Development*, 118, 1–14.
- Booth, A., Sutton, A., Clowes, M., & Martyn-St James, M. (2021). *Systematic approaches to a successful literature review*.
- Chichaibelu, B. B., Bekchanov, M., von Braun, J., & Torero, M. (2021). The global cost of reaching a world without hunger: Investment costs and policy action opportunities. *Food Policy*, 104(12), 102151.
- Darmowinoto, S., Suprayitno, H., & Hossain, S. R. (2020). Fighting Hunger in Indonesia with Effective Food Banking System. *2020 IEEE International Conference on Sustainable Engineering and Creative Computing (ICSECC)*, 438–443.
- Fahm, A. G. O., & Yussuf, I. O. (2020). Critical Assessment of Israf (Wastefulness) on Socio-Religious Activities of Muslims in Mushin, Lagos State. *Journal of Islamic and Religious Studies*, 5(2), 15–32.
- Fariana, A., & Sufiarina, S. (2019). Justice (Al Mashlahah) for the Economic Dimension. *Istinbath*, 18(2).
- Flint, R. W., & Flint, R. W. (2013). Basics of sustainable development. *Practice of Sustainable Community Development: A Participatory Framework for Change*, 25–54.
- Hassan, K. (2021). *The Qur'anic Vision Of Mankind's Future: Metaphysical And Axiological Framework For Achieving Goals Set Up By The Creator Of Mankind*.

- Imandiar, Y. (2020, July 30). *Ri Masuk daftar Negara Tingkat Kelaparan Serious, MPR Minta Benahi Pangan*. detiknews. Retrieved March 30, 2022, from <https://news.detik.com/berita/d-5113718/ri-masuk-daftar-negara-tingkat-kelaparan-serious-mpm-minta-benahi-pangan>
- Kailani, N., & Slama, M. (2020). Accelerating Islamic charities in Indonesia: zakat, sedekah and the immediacy of social media. *South East Asia Research*, 28(1), 70–86.
- Kamali, M. H. (2016). Islam and sustainable development. *ICR Journal*, 7(1), 8–26.
- Khan, F., & Haneef, M. A. (2022). Religious responses to sustainable development goals: An islamic perspective. *Journal of Islamic Monetary Economics and Finance*, 8(2), 161–180.
- Lee, C. (2021). Confronting disproportionate impacts and systemic racism in environmental policy. *Envtl. L. Rep.*, 51, 10207.
- Mardones, F. O., Rich, K. M., Boden, L. A., Moreno-Switt, A. I., Caipo, M. L., Zimin-Veselkoff, N., Alateeqi, A. M., & Baltenweck, I. (2020). The COVID-19 pandemic and global food security. *Frontiers in Veterinary Science*, 7, 578508.
- Mohammad, W., & Maulidiyah, N. R. (2021a). Gharar Harga Pada Industri Mikro Dan Kecil Makanan Di Jakarta Timur, Bekasi, Dan Gresik. *Jurnal Syntax Transformation*, 2(08), 1206–1214.
- Mohammad, W., & Maulidiyah, N. R. (2021b). Halal Certification for Micro And Small Industries of The Food and Beverage Sector In East Jakarta City, Bekasi City, and Gresik Regency. *International Journal of Social Service and Research*, 1(1), 40–45. <https://doi.org/10.46799/ijssr.v1i1.3>
- Mohammad, W., & Maulidiyah, N. R. (2022). Penerapan Model Cibest Dalam Menganalisis Dampak Covid-19 Terhadap Para Pedagang Di DKI Jakarta. *Jurnal Syntax Transformation*, 3(3).
- Priatmoko, S., & Putri, R. L. (2021). Zmart for empowerment community welfare. *International Journal of Zakat*, 6(3), 87–100.
- Rohmaniyah, W. (2021). Optimalisasi Zakat Digital Melalui Penguatan Ekosistem Zakat di Indonesia. *Al-Huquq: Journal of Indonesian Islamic Economic Law*, 3(2), 232–246.
- Solahudin, S. (2021, January 5). *Mengenal Maqashid Syariah, Pengertian Dan Bentuk-Bentuknya*. PONPES Al Hasanah Bengkulu. Retrieved March 30, 2022, from <https://ponpes.alhasanah.sch.id/pengetahuan/mengenal-maqashid-syariah-pengertian-dan-bentuk-bentuknya/>
- Uddin, M. N. (2021). Food controls to build workable human resource in Muslim countries for poverty reduction: An Islamic view. *IIUC Studies*, 18(1), 33–46.
- Voas, D., & Fleischmann, F. (2012). Islam moves west: Religious change in the first and second generations. *Annual Review of Sociology*, 38, 525–545.
- Yussuf, Y. C. (2022). A Critical Assessment Of The Circular Economy Concept In The Light Of Maqasid Al Shariah. *Islam Ekonomisi ve Finansı Dergisi (İEFD)*, 8(2), 291–318.