



Applying the Principles of Maqasid Al-Shariah to Address Poverty and Hunger in Indonesia

Fathoni Nur Alami¹, Wily Mohammad²

¹ Universitas Indonesia

² Universitas Institut Pengembangan Wiraswasta Indonesia Jakarta, Indonesia

Corresponding Author : Fathoni Nur Alami, Email : nasa.xmia2@gmail.com

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SUMMARY

This article synthesizes qualitative evidence from 25 academic papers that examine the integration of Maqasid Al-Syariah principles with efforts to achieve SDG 1 (eradication of poverty) and SDG 2 (food security) in Indonesia. In the context of the complexity of challenges such as conflict, climate change and the impact of the COVID-19 pandemic, this approach offers a unique perspective based on sustainable ethical and Islamic values. This article looks at the contribution of Maqasid Al-Syariah in improving food security and sustainable agriculture, as well as Indonesia's strategy to deal with the problem of hunger. Emphasizing values such as compassion, fair distribution and responsible management, this approach not only strengthens efforts to achieve SDG 1 and SDG 2, but also shows how Islamic principles can be applied through initiatives such as the Islamic Food Bank to reduce poverty and food insecurity in Indonesia.

Keywords: Maqasid Al-Syariah, Food Safety, Poverty

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INTRODUCTION

Worldwide, more than enough food is produced to feed the world's population, yet 811 million people still experience hunger. After a decade of steady decline, world hunger continues to rise, affecting 9.9 percent of the world's population. From 2019 to 2020, the number of people experiencing malnutrition increased by 161 million, a crisis largely caused by conflict, climate change and the COVID-19 pandemic (AAH, 2021). The COVID-19 pandemic has significantly worsened global hunger and food insecurity. The disruption caused by the pandemic has 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 UN, the number of people facing hunger increased by approximately 118 million in 2020, reaching 811 million people worldwide (Mardones et al. , 2020) . The World Food Program (WFP)

estimates that the number of people experiencing acute food insecurity could increase from 135 million in 2019 to 265 million in 2020 due to the economic impact of the pandemic (Aryal et al., 2022) . The pandemic caused a significant economic downturn, leading to job losses, reduced incomes and increased poverty levels. This economic impact makes it difficult for many people to get enough and nutritious food. Restrictions and disruptions have disrupted the food supply chain, causing food shortages and price increases in many areas (Mohammad & Maulidiyah, 2022) . This particularly affects countries that depend on food imports. The pandemic has disrupted agricultural activities due to labor shortages, movement restrictions and problems with access to agricultural inputs such as seeds and fertilizers. This causes a decrease in crop yields and food production in several areas (Chichaibelu et al., 2021) .

In September 2023, UNICEF and the World Bank reported that although 30 million fewer children fall into extreme poverty than initially estimated, there are still 333 million children living in extreme poverty. The global recession caused by the pandemic has caused job losses, reduced working hours and reduced income. Closures and restrictions on mobility hamper economic activity, especially in the informal sector. The pandemic has exacerbated economic inequality in many countries, with poorer people becoming more vulnerable to the social and economic impact.

The world has made significant progress in reducing hunger. In fact, in 2000, world leaders joined the UN and civil society to achieve eight Millennium Development Goals by 2015: the first of which was “to eradicate extreme poverty and hunger (AAH, 2021). Then the Millennium Development Goals were changed to Sustainable Development Goals (SDGs) with many additions. SDG 2 addresses a fundamental need: access to nutritious and healthy food for all people 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 in infrastructure and technology investments to increase agricultural productivity (Blesh et al., 2019) . It is one of the most comprehensive goals in the 2030 agenda, which has direct implications for three dimensions of sustainable development: economic, social and environmental. It is also an important factor in poverty alleviation.

The Global Hunger Index report (2019) ranks Indonesia 130 out of 197 countries with severe levels of hunger. It is estimated that 8.3 percent of the population does not receive adequate nutrition, and 32.7 percent of children under five experience stunting (Imandiar, 2020). The agricultural sector is not yet optimal in providing sufficient food, even though Indonesia has an agricultural land area of 570,000 km² . The reason is that Indonesia has continued to import rice since the 1960s and has imported maize since 1989 (Imandiar, 2020). In 2021, the estimated global Muslim population was approximately 1.9 billion people. This makes Islam the second largest religion in the world, covering approximately 24.9% of the world's population (Mohammad & Maulidiyah, 2021a) . This indicates the importance of using an Islamic approach to overcome the problems that exist in Indonesia, especially food security.

This research aims to discuss and evaluate the application of Maqasid Al-Syariah to overcome the challenges of food security and poverty in Indonesia. Highlighting five main goals to achieve a sustainable life and environment, Maqasid Al-Syariah provides a comprehensive framework that holistically covers intellect, future generations and wealth. This research is important in providing an in-depth look at how Islamic principles, such as compassion, fair distribution and responsible management, can be integrated into policies

and practices to increase food security and reduce poverty in Indonesia. It is hoped that the results of this research will make significant contributions to stakeholders, including the government, academics and Sharia economic practitioners, in efforts to achieve sustainable development and social justice.

RESEARCH METHODOLOGY

This research makes use of qualitative research using a systematic review. Qualitative methods involve the collection and analysis of non-numerical data to understand concepts, opinions or experiences. A systematic review is a structured approach to reviewing literature that uses explicit and systematic methods to identify, select and critically appraise relevant research, and to collect and analyze data from the studies included in the review. analyze. When combined with qualitative methods, systematic reviews can synthesize qualitative evidence to answer specific research questions (Booth et al., 2021) .

In our research on the application of Maqasid Al-Syariah to food security in Indonesia, we will systematically review about 25 academic papers divided into three main categories. The first category includes papers that discuss Islamic perspectives on the Sustainable Development Goals (SDGs) related to poverty and food security. These papers focus on global and regional efforts to achieve food security, with particular emphasis on how Indonesia is adapting to SDG:1 Poverty and SDG 2: No Hunger.

The second category contains scientific papers that examine the application of Maqasid Al-Syariah in the context of poverty and food security. These studies examine the principles of Islamic law such as the preservation of life, intelligence, lineage, wealth and faith, as well as their relevance in reducing poverty and increasing food security in Indonesia.

Our research integrates insights from these two categories to understand how Islamic principles can be used to address food security challenges and contribute to sustainable development in Indonesia. The third category examines the initiatives and strategies carried out by Indonesia to overcome the problem of hunger.

RESULTS AND DISCUSSION

SDG 1: End poverty in all its forms everywhere from an Islamic perspective

Adopted by 193 heads of state in 2015, the 2030 Agenda for Sustainable Development introduces 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 is praised for its comprehensive approach, which integrates environmental, social and economic dimensions of development, and can be applied in both developed and developing countries. However, the implementation of these goals faces major challenges, especially in low-income and conflict-prone regions. These challenges include coordinating and financing development programs, ensuring the involvement of local and international actors, and addressing issues related to country capacity and data reliability (Banik, 2019) . Despite these obstacles, the agenda emphasizes the importance of interdisciplinary research, collaboration between sectors and the active participation of various stakeholders, including governments, international institutions and the private sector.

Sustainable Development Goal (SDG) number 1 is "No Poverty", which aims to end poverty in all its forms worldwide by 2030. This SDG emphasizes the importance of inclusiveness and social justice in an effort to lift millions of people out of poverty. Light that threatens their lives. Efforts to achieve SDG 1 include economic empowerment, better social protection and fairer access to economic resources.

SDG 1 focuses on improving economic and social security for the most vulnerable, including through equitable redistributive policies, better access to basic services such as education and health, and adequate social protection. Governments, international organizations and the private sector have an important role in creating an environment that supports poverty alleviation through inclusive and sustainable economic policies and investment in social infrastructure that promotes inclusive and sustainable economic growth. By prioritizing SDG 1, the global community is committed to ensuring that every individual has fair and equal access to adequate economic opportunities, promoting a decent and sustainable life for all.

Islam regards poverty as an undesirable condition and seeks to eradicate it. This is confirmed in various verses of the Koran and hadith of the Prophet Muhammad SAW (Ilmi, 2017). Islam has a comprehensive perspective on poverty, from the causes, effects, to solutions. The alleviation of poverty is a shared responsibility of Muslims and must be done with various efforts, both individually and collectively.

SDG 2: Zero Hunger in an Islamic Perspective

SDG 2, Zero Hunger, aims to end hunger, achieve food security and improved nutrition, and promote sustainable agriculture. Islamic principles closely align with these goals, emphasizing the importance of ensuring that everyone has access to adequate, safe and nutritious food. The concept of food security in Islam is firmly rooted in the ethical and moral framework provided by the Qur'an and Hadith, which emphasize the importance of feeding the hungry, supporting sustainable agriculture and ensuring a fair distribution of resources (Khan & Haneef, 2022).

Islam has a lot to offer in this regard, some of the verses of the Quran below discuss how to combat hunger. Islam regards food security as a divine gift and emphasizes gratitude for it. This concept is summarized in the Quraish verses 3-4: *"So let them worship God (the owner) of this house (Kaaba), who gave them food to relieve hunger and protect them from fear."* These verses emphasize the importance of acknowledging and being grateful for the provision of food and security. By recognizing food security as a blessing, Muslims are reminded to value and appreciate it, thereby fostering a culture of gratitude and responsibility to ensure that all have access to adequate food. (Uddin, 2021). This principle is in line with SDG 2, which aims to eliminate hunger and ensure food security for all.

Islam encourages its followers to do productive work and seek God's mercy through halal means. This principle is clearly stated in the letter Al Jumuah verse 10: *"When the prayer is completed, then scatter yourselves on the earth; seek Allah's mercy and make much dhikr of Allah so that you will be successful."* This verse emphasizes the balance between spiritual obligations and worldly responsibilities, and encourages Muslims to

work diligently after fulfilling their religious obligations (Uddin, 2021) . By advocating productive labor, Islam supports the ideas of self-sufficiency and economic stability, which are important components of fighting hunger. Productive work generates income and resources, which in turn help ensure food security and reduce poverty. Then moderation is a main principle in Islam, and this also applies to the consumption of food and resources. Surah Al A'raf verse 31 says: *"O descendants of Adam! Wear nice clothes every time (enter) the mosque, eat and drink, but don't overdo it. Indeed, Allah does not like people who are extravagant."* This verse encourages Muslims to enjoy the blessings of food and drink, but warns against excessive and wasteful consumption (Al-Amin, 2023) . Excessive consumption not only harms a individual's health, but also makes use of resources that would otherwise be available to others By prioritizing moderation, Islam encourages sustainable consumption patterns that help conserve resources and ensure that food is available to all (Fahm & Yussuf, 2020) This is in line with sustainable practices emphasized in SDG 2 is intended to create a balance that supports long-term food security.

The principles of Zakat (compulsory alms) and Sadaqah (voluntary alms) are mechanisms in Islam designed to redistribute wealth and help the needy, 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 the needy, ensuring that wealth circulates in society and supports the less fortunate, thereby contributing to food security. Then Islamic teachings recommend managing the earth, encouraging sustainable agricultural practices that ensure the long-term availability of food resources. The hadith says: *"If a Muslim plants a tree or sows seeds, then birds, people or animals eat it, then it is considered alms (sadaqah) for him"* (Sahih al-Bukhari). It encourages Muslims to engage in agriculture that benefits the wider community and respects the environment.

Maqashid Al-Sharia

The first and fundamental principle of Al-Sharia maqasid is religion, which emphasizes the essential relationship between man and Allah. According to Solahudin (2021), it is very important for individuals to develop and maintain this spiritual bond in order to guide their decisions towards the achievement of Maslahah, or greater good. By deepening his devotion to Allah SWT, people are consistently reminded of the principles outlined in the Qur'an and Hadith. The meaning of religion in Al-Sharia maqasid is not only a ritual practice; it includes a holistic approach to life that integrates spiritual awareness into every aspect of human existence. When individuals prioritize their relationship with Allah SWT, they will develop a mindset that values truth, justice and love in all their actions (Hassan, 2021) .

This spiritual connection functions as a moral compass, guiding individuals to make decisions that uphold Islamic principles and make positive contributions to society. Moreover, embracing religion within the framework of maqasid Al-Syariah answers basic human needs beyond the material world. It provides a sense of purpose, identity and community, promoting a harmonious balance between individual spiritual growth and communal well-being (Yussuf, 2022) . Integrating faith into daily life not only enriches personal spirituality, but also increases social cohesion and moral integrity in the wider community. This approach not only increases personal satisfaction, but also contributes to collective well-being, ensuring that human endeavors are aligned with the divine guidance and principles underlying Islamic teachings. Then religion stands as the foundation of maqasid Al-Shariah, which leads mankind to spiritual enlightenment, ethical behavior and a deeper understanding of their purpose in the world (Abdulla & Keshavjee, 2018) .

The second point of maqasid Al-Syariah emphasizes the purity and protection of the soul, which includes the protection of the mind or intellect. According to Islamic principles in the paper According to Solahudin (2021), maintaining intelligence is very important because it allows individuals to make reasonable judgments and decisions that are in line with moral and ethical guidelines. The core of this principle is the prohibition of substances and activities that damage mental abilities, such as illegal drugs and alcohol (Mohammad & Maulidiyah, 2021b) . Islam regards the mind as a divine gift to be respected and preserved, and any substance or behavior that compromises its clarity and function is strictly prohibited.

This prohibition extends beyond personal indulgence to include social well-being, as communities that value the preservation of intelligence encourage a healthier and more productive environment for their members (Ameira & Mohammad, 2023) . Apart from that, the concept of life protection in maqasid Al-Syariah also includes guarantees of freedom of expression in a safe and respectful manner for all. Islam advocates freedom to express opinions and ideas within the bounds of decency and respect for the rights and beliefs of other people. This freedom encourages intellectual discourse, creativity and the exchange of knowledge while maintaining harmony and mutual respect between individuals and communities. By maintaining the purity of the soul, maqasid Al-Syariah emphasizes the importance of promoting a society where individuals can develop intellectually and morally. This principle guides Muslims to reject harmful practices that damage spiritual well-being and support behaviors and policies that support intellectual development, ethical behavior and societal harmony (Abdulla & Keshavjee, 2018) .

The third fundamental point of maqasid Al-Syariah focuses on the intellectual dimension, emphasizing the importance of creating policies that protect all aspects of life. This principle underlines the responsibility of governments and authorities to carefully develop policies that support the well-being and fair treatment of all individuals in society. According to Solahudin (2021), policies play an important role in shaping societal dynamics because they have the potential to influence several aspects of life simultaneously. Therefore, it is critical that policies are designed with a comprehensive understanding of their potential impact on various segments of society. Policies that disproportionately favor one group and ignore or harm other groups can cause social unrest, hatred and inequality (Lee, 2021) .

The core of the intellectual dimension of maqasid Al-Syariah is the principle of justice. Islamic teachings emphasize the concept of 'adl' (justice), which requires policies that are fair, impartial and attentive to the rights and needs of all individuals, regardless of social status, wealth or background (Fariana & Sufiarina, 2019) . Fairness in policy-making ensures that decisions are based on ethical considerations and upholds the principles of fairness and inclusiveness. In addition, intellectual integrity in policy-making does not only include short-term results, but also includes long-term sustainability and societal harmony. Policies must be forward-thinking, with the aim of encouraging sustainable development, environmental conservation and economic stability, while respecting cultural diversity and individual freedom (Yussuf, 2022) . By complying with the intellectual dimensions of maqasid Al-Syariah, governments and policy makers can create an environment where justice is upheld, and policies contribute positively to increasing human dignity, social cohesion and collective prosperity. This approach is not only in line with Islamic values, but also encourages the creation of a balanced and harmonious society where the rights and aspirations of each individual are respected and protected.

The fourth important point of maqasid Al-Syariah emphasizes the importance of looking after future generations. According to Solahudin (2021), this principle underlines the responsibility of the current generation to ensure the welfare and continuity of future generations. Protecting and caring for children and adolescents is not only a moral obligation, but also a strategic investment for the sustainability and well-being of society in the future. Ensuring the continuity of future generations is important for several reasons. First, children are the inheritors of societal values, traditions and knowledge (Kamali, 2016) . By providing a nurturing environment that supports education, health and moral development, society can cultivate individuals capable of making positive contributions to their communities and leading fulfilling lives. In addition, looking after future generations is very important to maintain economic stability and growth (Voas & Fleischmann, 2012) . Investments in education, health care and social services not only benefit individuals, but also contribute to the productivity and competitiveness of a nation as a whole. Educated and healthy youth have greater opportunities to innovate, create new technologies and drive economic progress, thereby ensuring sustainable development and prosperity for future generations. In addition, addressing current challenges such as environmental degradation, climate change and social inequality is critical to the well-being of future generations.

Policies and actions aimed at conserving natural resources, mitigating environmental impacts and promoting social justice are essential to creating a world in which future generations can thrive (Flint & Flint, 2013) . In the Indonesian context, as stated by Solahudin (2021), neglecting the welfare and development of future generations can have a major impact on the country's social order and economic future. By prioritizing investment in education, health and sustainable development, Indonesia can empower its young generation to become agents of positive change and innovation, capable of overcoming future challenges and contributing to national progress.

The fifth fundamental point of maqasid Al-Syariah centers on the concept of wealth, emphasizing the protection of property rights and the prohibition of unfair acquisition. According to Islamic principles in Solahudin's paper (2021), every individual has the right to own and protect property, and society and its governing bodies are obligated to uphold and protect these rights. The core of this principle is the prohibition of theft and corruption. Islamic teachings strongly condemn all forms of unfair acquisition or misappropriation of wealth (Alazzabi et al., 2020) . Theft, embezzlement, bribery and other forms of corruption not only violate individual rights, but also undermine the trust and stability essential to social cohesion and economic progress.

Protection of property rights under maqasid Al-Syariah is not only about legal ownership. This includes ensuring equitable access to economic opportunities, encouraging equitable distribution of wealth and fostering an environment where entrepreneurship and investment can flourish (Kamali, 2016) . By protecting property rights, Islamic principles aim to create a just and inclusive society in which each individual is empowered to achieve economic prosperity within ethical boundaries. In addition, Islamic financial principles emphasize responsible management of wealth and resources. Practices such as zakat (compulsory almsgiving), sedekah (voluntary almsgiving) and ethical investment frameworks are integral to ensuring that wealth is used for the betterment of society as a whole (Kailani & Slama, 2020) . These practices not only meet urgent social needs, but also contribute to long-term economic sustainability and poverty alleviation.

Maqashid Al-Syariah in Poverty and Food Security Issues

Religion

Islamic teachings not only recommend zakat and alms to help the poor, but also emphasize the importance of alleviating poverty as a whole. Values such as justice, compassion and social responsibility are taught to build a caring and inclusive society. The Islamic approach focuses not only on direct aid, but also on broader efforts, such as building social infrastructure, education and equal economic opportunity. By integrating religious principles into efforts to eradicate poverty, it is hoped that a sustainable environment can be created where everyone has the opportunity to live a decent and dignified life.

Soul

Ensuring access to adequate and nutritious food is not only important for physical health, but also the key to eradicating poverty completely. When individuals and communities have safe and stable access to adequate food, they have a solid foundation to develop to their full potential. This includes not only the ability to work and contribute economically, but also to pursue their spiritual and intellectual goals more effectively. By prioritizing food security, communities can improve their overall quality of life, help reduce social and economic inequalities, and promote equality in access to resources essential to collective progress. Therefore, maintaining health by ensuring food security is not only an investment in physical well-being, but also a strategic step to achieve inclusive and sustainable development in the fight against global poverty.

Intellectual

Intellectual development supported by policies and initiatives to improve education, research and technology in the agricultural sector is not only crucial for increasing food security, but also plays an important role in efforts to eradicate poverty in a sustainable manner. By strengthening the capacity of individuals and communities to innovate and develop sustainable solutions, society can overcome the root causes of poverty such as food scarcity and distribution inequality. Investment in intellectual development not only increases food production efficiently and sustainably, but also creates new jobs and increases economic prosperity. Efforts to promote intellectual development therefore play an important role in creating conditions that support comprehensive poverty alleviation, providing equal opportunities for all individuals to develop their potential and achieve a more decent life.

Future Generation

Ensuring that future generations have guaranteed access to adequate and nutritious food is not only key to protecting their health, but also to alleviating poverty in a sustainable way. Sustainable agricultural practices that focus on environmental conservation and wise resource management not only support long-term food security, but also help to reduce the social and economic inequalities that are often at the root of poverty. By implementing policies that prioritize sustainability and conservation, communities not only protect the environment for future generations, but also create a strong and inclusive economic base that can sustain long-term prosperity. Efforts to protect future generations through sustainable agricultural practices therefore not only have a positive impact on food security, but also have a significant positive impact on global efforts to end poverty.

Wealth

Islamic principles emphasizing equitable distribution and ethical trade have great relevance in efforts to overcome poverty and increase food security. By prioritizing

economic justice through policies that ensure equal access to food resources, societies can reduce the inequality that is often the root cause of price instability and food scarcity. Through responsible practices in resource management and equitable distribution, wealth in the form of food can be acquired more equally by all members of society, strengthening not only food security but also social cohesion. The application of principles of justice and ethics in economics therefore not only contributes to long-term economic sustainability, but also becomes an important pillar in global efforts to end poverty in an inclusive and sustainable manner.

Efforts to Overcome the Problems of Poverty and Hunger in Indonesia

In Indonesia, there is a non-profit organization in the food sector known as Foodbank. One of the Food Bank's main activities is to use surplus food to help reduce poverty. Islamic teachings encourage generosity and sharing with others, especially helping those in need. This practice is often carried out through zakat, infaq and alms (ZIS), where the funds collected are aimed at overcoming the problem of poverty. In the context of Indonesia, where the majority of the population is Muslim, the existence of institutions such as Foodbank with the implementation of the ZIS concept is a hope to be more effective in efforts to eradicate poverty. Therefore, there is an attempt to propose a new concept that combines food banks with the ZIS concept, called Islamic Foodbank. This will create an integrated and holistic approach in dealing with food and poverty problems, in line with Islamic values that encourage social inclusion and economic justice (Darmowinoto et al., 2020) .

In 2020, the potential for zakat in Indonesia will reach IDR 233.84 trillion, with the majority coming from zakat income of IDR 139.07 trillion. However, the realization of national zakat collection in 2019 only recorded about IDR 10,166.12 trillion, indicating that zakat collection has not yet reached its full potential (Priatmoko & Putri, 2021) . The potential composition of zakat includes Body Zakat of IDR 6.71 trillion, Income Zakat of IDR 139.07 trillion, Agricultural Zakat of IDR 19.79 trillion, Animal Zakat of IDR 9.51 trillion, and Cash Zakat of IDR 58, 76 trillion. Income zakat still dominates as the main source of zakat collected. National Lazismu recorded the realization of zakat collection up to mid-2020 amounting to IDR 239.003 billion, which shows that the achievements are still far from the available potential. Of the total national zakat potential in 2020, only about IDR 8 trillion or about 3.5 percent has been collected, reflecting the significant gap between zakat potential and its realization. One of the main factors causing this, as shown by Bank Indonesia research in 2018, is the public's low understanding or literacy regarding zakat and its management system, along with other internal and external factors (Rohmaniyah, 2021) .

CONCLUSION

Integrating Maqasid Al-Syariah principles with efforts to achieve food security, as stated in SDG 2, not only provides a comprehensive approach to ending hunger, but also has direct implications for poverty alleviation, in line with SDG 1. Islamic principles, such as compassion, fair distribution and responsible management of resources naturally support the SDG goals leading to the eradication of global poverty. Initiatives such as the Islamic Food Bank in Indonesia show that these principles can be effectively applied to reduce food insecurity through zakat collection and other almsgiving practices. While these principles have great potential, challenges such as interagency coordination, adequate funding, and public awareness remain critical to effectively achieving these

goals. Future research could focus on the effectiveness of Islamic social financing instruments, such as zakat, sadaqah and waqf, to improve food security in various regional and national contexts. Such studies can examine the positive impact of these instruments in reducing poverty levels among vulnerable populations by considering factors such as fund allocation, effective management strategies and active community involvement in the implementation of these programs. The integration of Islamic principles with the global agenda to reduce poverty and increase food security can therefore make a significant contribution to achieving SDG 1 holistically and sustainably.

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