

THE QURANIC GUIDANCE FOR ADDRESSING THE FOOD CRISIS

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ABSTRACT: This research supports the theory of green economy. However, in the Quran, the concept of a green economy encompasses three important dimensions: Spiritual (*Ruhiyah*), Physical (*Badaniyah*), and Social (*Ijtimaiyah*). The Spiritual dimension includes values such as sincerity (*Ikhlās*), where every activity should be intended solely for Allah SWT, embodying the principles of Tawhid. Humans are merely custodians of the earth, not true owners. This dimension also includes the value of balance (*Mizan*), emphasizing the importance of balancing the relationship between humans and Allah (*Hablun Minallah*) and between humans and other beings (*Hablun Minannas*). This fosters sustainability, as illustrated in the story of Prophet Yusuf AS, promoting patience, steadfastness, and moderation in resource use to ensure the well-being of future generations. Leadership and trustworthiness (*Amanah*), described as khilafah in the Quran, also fall under this dimension, advocating for just, clean, and good governance. The Physical dimension includes the value of action (*Harakiyah*) for achieving blessings (*Al-harakah-barakah*) and the necessity to honor food as a provision from Allah, avoiding wastefulness (*Israf*), and promoting food saving practices. The Social dimension emphasizes equality and justice in addressing food crises, avoiding corruption, and preventing harm. The research aligns with opinions from figures and academics such as Antonio Guterres (FAO), Ahmad Mubariq (2010), Arief Anshory Yusuf (2018), Joel Makower (2008), Miguel Mendonca, David Jacobs, and Benjamin K. Sovacool (2009). It diverges from the views of anthropocentric scholars like Eugene Hargrove, Mark Sagoff, and Paul Burkett (2018, Red Economy theory). The study uses a qualitative method, gathering data from library research, and employs the thematic interpretation method (*Tafsir Maudhū'i*).

Keywords: Quranic guidance; Food Crisis, Tafseer



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A. Introduction

The threat of a global food crisis is a real and very serious problem, this is partly because it concerns the livelihood of many people. Based on the official report of the World Food and Agriculture Organization (FAO) in 2017, "It is estimated that 124 million people in 51 countries are currently facing acute or even worse food crises (IPC Stage 3 and above or equivalent) and need urgent humanitarian action. In 2016, there were an estimated 108 million people below the poverty line in 48 countries.¹ In fact, the United Nations (UN) estimates that there are around 820 million people who cannot eat enough in 2018. "This figure is up from 811 million in 2017. This is a major challenge for the world to achieve the sustainable development goals that target zero hunger by 2030." ²

When comparing the 45 countries included in the global report on food crises (second edition), it is noted that there has been an increase of up to 11 million people suffering from food crises and needing immediate action, which means that this figure is up 11 percent compared to 2016. This is also the case because the majority is caused by the intensified conflict and insecurity that occurred in Myanmar, northeastern Nigeria, the Democratic Republic of the Congo, South Sudan and Yemen. This kind of prolonged drought conditions have also resulted in successive poor harvests in countries that have faced high levels of food insecurity and malnutrition in eastern and southern Africa.³ Indonesia is an agrarian country with most of the population working in the agricultural sector. Not only that, Indonesia also holds the status of a maritime country with abundant marine wealth. However, Indonesia's status as an agrarian country and maritime country does not necessarily make farmers and fishermen prosperous. In contrast, many Indonesian farmers and fishermen live on the poverty line.⁴

According to *the Asia Food Challenge Report*, one of the reasons for Asia's food shortage is the growing population in the region. The report also said Asian consumers want safer, healthier, and more sustainable food. "If this investment does not materialize, we believe the

¹FAO, "Global report on food crisis 2018", FSIN Food Security Information Network, www.fao.org, Accessed October 7, 2019).

²Giovani Dio Prasasti. "More than 820 million people in the world went hungry in 2018". <https://www.liputan6.com/health/read/4018579/more-of-820-million-population-world-hungry-in-2018>. Accessed October 7, 2019.

³FAO, "Global report on food crisis 2018", FSIN Food Security Information Network, www.fao.org, Accessed October 7, 2019.

⁴Public Relations of the Cabinet Secretariat (SETKAB) of the Republic of Indonesia, "Indonesia is an Agrarian and Maritime Country, but Many Farmers and Fishermen Are Not Prosperous", <https://setkab.go.id/indonesia-negara-agraris-dan-maritim-tapi-banyak-petani-dan-nelayan-belum-sejahtera/>

industry will struggle to meet demand and lead to a worse diet for the Asian population," said the report, compiled by PwC, Rabobank and Singapore-based investment firm Temasek. ", relying on imports flowing through supply chains from the Americas, Europe, and Africa. The Findings Report is the same as the Research Results in the UNCTAD Report or *the United Nations Conference on Trade and Development*, namely the United Nations Conference on Trade and Development. "In general, countries in Latin America, East Africa and South Asia are clean food exporters, while most other Asian and African countries remain clean food importers," the report reads.⁵

According to *the Asia Food Challenge Report*, one of the reasons for Asia's food shortage is the growing population in the region. The report also said Asian consumers want safer, healthier, and more sustainable food. "If this investment does not materialize, we believe the industry will struggle to meet demand and lead to a worse diet for the Asian population," said the report, compiled by PwC, Rabobank and Singapore-based investment firm Temasek. ", relying on imports flowing through supply chains from the Americas, Europe, and Africa. The Findings Report is the same as the Research Results in the UNCTAD Report or *the United Nations Conference on Trade and Development*, namely the United Nations Conference on Trade and Development. "In general, countries in Latin America, East Africa and South Asia are clean food exporters, while most other Asian and African countries remain clean food importers," the report reads.⁶

There are many Indonesian people who have not received access to proper food according to standards. According to GHI (*Global Hunger Index*) data or the Global Hunger Index which is a tool to measure and track hunger comprehensively at the global and regional levels, in 2017, the hunger problem in Indonesia entered a fairly serious scale. As many as 19 million people in Indonesia experience hunger. This shows that food justice has not fully touched all Indonesian citizens. "Seeing the problems of food justice, *stunting*, malnutrition and so on, Esri⁷ Indonesia is encouraged to contribute to help overcome these problems through geospatial

⁵Rehia Sebayang, CNBC Indonesia, "Asia Threatened by Food Crisis, Yellow Continent Needs Rp 11 Thousand T", <https://www.cnbcindonesia.com/news/20191128084122-4-118555/Asia-threatened-food-crisis-yellow-continent-needed-rp-11-thousand-t> Accessed on December 12, 2019.

⁶Rehia Sebayang, CNBC Indonesia, "Asia Threatened by Food Crisis, Yellow Continent Needs Rp 11 Thousand T", <https://www.cnbcindonesia.com/news/20191128084122-4-118555/Asia-threatened-food-crisis-yellow-continent-needed-rp-11-thousand-t> Accessed on December 12, 2019.

⁷ESRI stands for Environmental Systems Research Institute, a company that supplies international geographic information systems software, web-free GIS, and geodatabase management. Esri's center is in the city of Redlands, California.

technology in accordance with our field of expertise," said CEO of Esri Indonesia, Achmad Istamar in a press statement to VIVA, Friday, August 24, 2018.⁸

The various food crisis events that hit the world and our country in particular, Indonesia, encourage and motivate us to reflect together, about what and why this can happen?, We have not experienced glory or food security, when our nation launched food self-sufficiency in 1984.⁹ In fact, we are the ones who export food abroad.¹⁰ There are several causes of food crises experienced by many countries in the world, including as conveyed by Antonio Guterres, Secretary General of the United Nations (UN Secretary General) who said that "many conflicts in the world are the root of hunger".¹¹

In its explanation, *the Global Report on Food Crisis* as submitted by the *Food and Agriculture Organization of the United Nations* (FAO), *the United Nations World Food Program* (WFP) and the European Union argues that food emergencies are increasing due to various causes such as conflict, extreme climate shocks and high prices of staple foods, all of which often occur simultaneously.¹² The Asian Development *Bank* (ADB) said that 22 million Indonesians are still suffering from hunger. This was revealed by ADB and *the International Food Policy Research Institute* (IFPRI) in a report entitled "Policies to Support Indonesia's Food and Agriculture Development Investment Needs 2020-2045". According to the Central Statistics Agency (BPS), 22 million people suffer from hunger, accounting for 90% of the poor population in Indonesia, or 25.14 million people, due to problems in the agricultural sector such as low wages and low productivity of agricultural labor.¹³

According to the Director General of the Food and Agriculture Organization of FAO, Jacques Diouf, there are five main factors that cause the world's food to be critical and its prices soaring, he is of the view;

⁸Lutfi Dwi Puji Astuti, et al., "19 Million Indonesians Are Still Hungry", www.viva.co.id/gaya-hidup/kesehatan-intim/1068061-19-juta-orang-indonesia-masih-kelaparan, Accessed on January 11, 2019.

⁹Read: In 1984, Indonesia succeeded in rice self-sufficiency with a production figure of 25.8 tons. This success received an award from FAO (World Food and Agriculture Organization) in 1985. The reason is, food is a basic need for humans to be able to sustain life, <https://ekonomi.bisnis.com/read/20190610/99/932429/heritage-self-sufficiency-food-pak-harto-make-indonesia-sovereign>. Retrieved December 5, 2019.

¹⁰Read: Rizal Ramli: "Remembering the Suharto Era, Can Export Rice to Vietnam" <https://bisnis.tempo.co/read/1248123/rizal-ramli-mengenang-era-soeharto-bisa-ekspor-beras-to-vietnam>, and also in the news "New Order, Indonesia Exports 100 000 tons of rice to Vietnam", see <https://www.cendananews.com/2018/01/orde-baru-indonesia-ekspor-100-000-ton-beras-ke-vietnam.html> Accessed on December 5, 2019.

¹¹Nidia Zuraya, "UN Secretary-General: Conflict Causes Hunger to Rise in the World." https://www.republika.co.id/berita/internasional/_____africa/18/03/23/p618xe383-secretary-general-un-conflict-causes-hunger-in-the-world. Accessed January 11, 2019.

¹²Christine Novita Nababan | CNN Indonesia, ADB Report 22 ..., Accessed on December 5, 2019.

¹³Christine Novita Nababan | CNN Indonesia, ADB Report 22 ..., Accessed on December 5, 2019.

The current world food crisis is influenced by the increasing demand for food in growing economies such as China and India, both in terms of quality and quantity. As a result of the increasing welfare of the population in these growing economies, the consumption of meat and dairy products has also increased, and this has also encouraged an increase in the need for cereals. Then the low world food stock is expected to fall to 405 million tons by the end of 2008. If this happens, it will cause world food stocks to shrink, the lowest since 1982. There are natural disasters such as floods, droughts, and storms related to global climate change. The need for cereals for bioenergy¹⁴

As Muslims, ideally we should make the Qur'an the first and main reference in all areas of life, even though we also realize that the Qur'an is not a book of science, but we believe the words of Allah SWT in the express message of the Qur'an surah Al-An'am/6:38, where Allah SWT declares: "*Mâ Farrathnâ Fil Kitâbi min Syai'in*" (We have not forgotten anything in the Qur'an). According to Shubhi al-Salih Al-Qur'an is a kalam or the word of Allah which is a miracle revealed to the Prophet Muhammad, which is written in the mushaf that is written in the way of mutawatir and who reads it is considered worship.¹⁵ In the Qur'an, as the most noble and glorified holy book of Muslims, it must contain many divine signals, related to the causes of a crisis, and the solutions offered for its countermeasures and management to achieve food security. The question is, is the solution explicit or implicit? As far as the author's search on food crisis management in the perspective of the Qur'an, especially in the study of interpretation, has not been found, therefore this research is something new and worthy of research.

B. Research methods

This research uses a qualitative method.¹⁶ According to Neuman, qualitative expressions include: (1) The form of data is text, written words, speeches, or symbols that describe people. (2) Researchers do not try to convert qualitative data into numbers. (3) In looking at the data, the researcher focuses on the meaning, definition, metaphor, symbol, and description of the

¹⁴detikFinance, "Five Causes of Critical World Food," <https://finance.detik.com/berita-ekonomi-bisnis/d-922580/lima-penyebab-pangan-dunia-kritis>. Accessed January 11, 2019.

¹⁵Muhammad Thariq Aziz, "The Origin of Language in the Perspective of the Qur'an and Modern Science," *Utile Journal of Education*, p. pp. 126-127.

¹⁶Bogdan and Taylor define qualitative methodology as an assessment procedure that produces descriptive data in the form of written or spoken words of observable people and behaviors. Quoted from, Sudarto, *Philosophical Research Methodology*, Jakarta: Rajawali Press, 1996, p. 62

aspects studied.¹⁷ The approach used in this study is the tafsir *maudhu'i approach*. In general, if we look at the explanation above, that tafsir is a science used to study the Qur'an comprehensively. Tafsir is also a scientific activity that functions to understand and explain the content of the Qur'an with the sciences used¹⁸, while the word *maudhu'i* is attributed to the word *al-maudhu'*, which means the topic or material of a conversation or discussion. In Arabic, the word *maudhu'i* comes from Arabic which means to put, make, insult, lie, and fabricate.¹⁹

Semantically, tafsir *maudhu'i* means interpreting the Qur'an according to a certain theme or topic. In Indonesian, it is commonly referred to as thematic interpretation.²⁰ The tafsir of *maudhu'i* in the opinion of the majority of scholars is "*Collecting all verses of the Qur'an that have the same purpose and theme.*"²¹ All relevant verses on a theme are studied and compiled related to them. The study is in-depth and complete from various aspects related to it such as *asbâb an-nuzûl*, vocabulary and so on. All are explained in detail and completely and supported by postulates or facts that can be scientifically accounted for, whether the argument comes from the Qur'an, hadith, or rational thinking.²² Meanwhile, the method used in the search for data is a type of *library research*²³ method, namely by reading and inventorying verses as primary data (primary sources) and works that discuss food crisis management as secondary data (additional complementary sources). In addition, data are also collected through other works such as Maktabah Syaamilah, Maktabah Lughawiyah, Mawsu'ah (Encyclopedia and dictionary), and others related to the theme of the study.

C. Results and Discussion

Talking about food, it is the primary need of all living things, especially humans. Therefore, the discussion of food is very important. The food crisis consists of two words, namely the words "crisis" and "food". "Food Crisis" is a compound word consisting of the word "Crisis" and the word "Food". In the Great Indonesian Dictionary, the word "crisis"/kri·sis/

¹⁷W. Lawrence Neuman, "*Social Research Methods: Qualitative and Quantitative Approach*", Edisi ketiga, Boston: Allyn and Bacon, 1997, hal. 328-418

¹⁸RADEN Scientific Work Forum Team (Reflection of Pesantren Youth) Retired Students 2011 MHM Lirboyo Kediri City, "*Al-Qur'an Kita Study of Science, History and Interpretation of Kalamullah*," Kediri: Lirboyo Press, 2013, p. 190

¹⁹A. Warson Munawir, "*The Most Complete Arabic-Indonesian Al-Munawir Dictionary*," Surabaya: Pustaka Progesif, 1997, pp. 1564-1565

²⁰Usman, "*The Science of Tafsir*," Yogyakarta: Teras, 2009, p. 311

²¹Abdul Hayy Al-Farmawi, "*Al-Bidâyah Fi Al-Tafsîr Al-Maudhû'i*," Cairo: Dirâsat Manhajiyah Maudhû'iyah, 1997, p. 41.

²²Nashiruddin Baidan, "*Methodologist Penafsiran Al-Qur'an*," Yogyakarta: Pustaka Pelajar, 2012 p. IV, 151.

²³Anton Bakker et al., "*Philosophy Research Methodology*," Yogyakarta: Kanisius, 1990, p. 63.

means: 1 dangerous situation (in suffering from illness); very severe; 2 precarious circumstances; medull; 3 gloomy states (economic, moral, and so on); For example: economic crisis: a slump in economic activity that can lead to depression, as a result of the sensitivity of the conjuncture of the free economy; Crisis of faith: The fading of one's faith.²⁴ While the word "Food" means food: enough clothing, --, and boards are the hope for everyone; -- processed finished foods (snacks, cakes, sauces, etc.) that are processed for trade.²⁵ So a food crisis means a gloomy situation because there is less or even no food or food at all.

Food Crisis, according to Law of the Republic of Indonesia No. 18 of 2012 concerning Food, is defined as a condition of food scarcity experienced by most people in an area caused by, among others, difficulties in food distribution, the impact of climate change, natural and environmental disasters, and social conflicts, including due to war.²⁶

The theory used in this study is the theory of the food crisis and its countermeasures, then we also advance the reasons why the food crisis occurs, then the overcoming of the food crisis from the perspective of the Qur'an, especially in the study of interpretation. Food is everything that comes from biological sources of agricultural, plantation, forestry, fishery, livestock, waters, and water products, both processed and unprocessed that are intended as food or beverages for human consumption, including food additives, food raw materials, and other ingredients used in the process of preparation, processing, and/or manufacturing of food or beverages.²⁷

A food crisis is a condition of food scarcity experienced by most people in an area caused by, among others, difficulties in food distribution, the impact of climate change, natural and environmental disasters, and social conflicts, including due to war²⁸. In simple terms, the problem of the food crisis that the author will discuss in this study is related to three things, namely;

Definition of food crisis and causes of food crisis

Overcoming the food crisis from the perspective of the Qur'an

²⁴Language Development and Development Agency..., *KBBI*, 2016. <https://kbbi.kemdikbud.go.id/entri/Krisis>.

²⁵Language Development and Development Agency..., *KBBI*, 2016 <https://kbbi.kemdikbud.go.id/entri/Pangan>

²⁶The House of Representatives of the Republic of Indonesia, "*The Law of the Republic of Indonesia. No. 18 of 2012 concerning Food.*"

²⁷House of Representatives of the Republic of Indonesia, *Law of the Republic of Indonesia. No. 18 of 2012 concerning Food.*

²⁸House of Representatives of the Republic of Indonesia, *Law of the Republic of Indonesia. No. 18 of 2012 concerning Food.*

When wanting to know the causes of the food crisis, the author will forward verses that hint that there is a connection with the food crisis in particular and verses that hint at the cause of the crisis in general. In the Qur'an, the author notes a number of cues that at least 7 (seven) causes of a disaster or crisis are found, and one of them is the food crisis that Allah has sent down for His servants. Here is the table;

No.	Al-Qur'an Surah	Crisis Signals/Indicators
1	QS. An-Nahl/16:112	The Consequences of Kufr Favor
2	QS. Al-Qashash/51:59	Consequences of iniquity and tyranny
3	QS. Al-Rûm/30:41	Consequences of Nature Destruction
4	QS. Al-Isrâ'/17:16	The Consequences of the Rulers and Wicked Figures Who Are Wronged
5	QS. Al-Anfâl/8: 25	Good Silent People
6	QS. Al-Baqarah/2:155, 156, 157	Tests from Allah SWT
7	QS. As-Sajadah/32:21	Rebuke to return to the way of Allah

Source: Author

The author also discusses the condition of the food crisis and its severity, so the author will refer to sources of writing in scientific journals and also to news sources about the food crisis both from national and international media as well as from various other reference sources. When comparing the 45 countries included in the global record on food crises, there is information that there has been an increase of 11 million people suffering from food crises that require immediate action, this figure is up 11 percent from 2016. This is because the majority is caused by the intensified conflict and insecurity that occurred in Myanmar, northeastern Nigeria, the Democratic Republic of Congo, South Sudan and Yemen. Prolonged drought conditions have also impacted continued poor harvests in countries that have faced high levels of food insecurity and malnutrition in eastern and southern Africa.²⁹

The Asian Development Bank (ADB) has released a report that in Indonesia there are 22 million people who are suffering from hunger. ADB together with *the International Food Policy Research Institute* (IFPRI) stated this in a report entitled '*Policies to Support Investment*

²⁹FAO, *Global report on food crisis* 2018, FSIN Food Security Information Network www.fao.org, Accessed on 7 Oktober 2019.

Requirements of Indonesia's Food and Agriculture Development During 2020-2045'. The hunger suffered by 22 million people, or it can be said that 90 percent of the number of Indonesia's poor people according to the Central Statistics Agency (BPS) which states that the number of Indonesia's poor is 25.14 million people due to problems in the agricultural sector, such as low wages for farm workers and low productivity.

"Many of them do not get enough food, even children tend to be stunted. In 2016-2018, it was recorded that around 22.0 million people in Indonesia suffered from hunger," explained the report quoted from the official ADB website, Wednesday, November 6, 2018. The contribution of the agricultural sector to economic growth also continued to decline. In 1975, the agricultural sector still contributed 30 percent. Then, it shrank to 23 percent in 1985, and continued to 15.3 percent in 2010. Then, 13.1 percent in 2017.³⁰ Meanwhile, when discussing the problem of overcoming the food crisis, the author will specifically discuss the verse about the story of overcoming the food crisis that occurred during the time of the Prophet Yusuf AS. through the views of scholars who are experts in interpretation.

On the other hand, the author will also highlight verses about fruits, such as dates, grapes and pomegranates as well as foods such as rice and wheat as well as good and halal animals for consumption such as goats, camels and cows, and so on as a support for the creation of food security and food sovereignty. The food crisis or food crisis does not only occur today, but this has happened long in the past, precisely during the time of the Prophet Yusuf AS. This is what Allah SWT tells in the Qur'an surah Yusuf/12:46-49, which is preceded by a prosperous period for 7 consecutive years, then a difficult period/famine for 7 years. Prophet Yusuf AS. is a Prophet Messenger of Allah SWT, which, if we refer to the Qur'an surah An-Najm/53: 3-4 that a prophet speaks not based on the whispers of lust, but solely a Revelation from Allah SWT.

1. Food Crisis Response Strategy

Naqliyah Science/Transmitted Science (Religious Science)

a. Getting to know the food verses in the Qur'an

The Qur'an, as the main holy book of Muslims, has been an extension of the holy book of the entire era. It contains many instructions to solve life's problems. One of the things that we find in the Qur'an is the word Food. The food in question includes food and beverages. In Arabic, there are at least two terms for the word food, namely: *Tha'âm* (طعام) or *Akl* (أكل). Both terms are used in the Qur'an, including the word *Syarâb* (شراب) for drinks.

³⁰Christine Novita Nababan, "ADB Reports 22 Million People"..., Accessed on October 7, 2022.

According to *As-Syurûq*, the word *Tha'âm* (طعام) in its various forms in the Qur'an is found 48 times. Meanwhile, the word *Akl* (أكل), in its various forms in the Qur'an is found 72 times, this shows great concern for food problems in Islam. While Drink or *Sharâb* (شراب) is mentioned 37 times in the Qur'an, 19 of which are specifically mentioned as drinking water (*al-mâ'*), while 31 mentions water suitable for irrigation.³¹

b. The realization of food verses in the Qur'an

The term "Food" in the Qur'an, its meaning concerns all things that are included in the terminology of "food". "Food" means food:³² In *Al-Mu'jam al-Wasîth*, the word *Tha'ima* (طعم) is also the word *Tha'man*, and *Tha'âmatan* (طَعْمًا وَطَعَامًا), means *Aklun* (i.e.: food).³³ Food itself is a product of agriculture, plantations and livestock. Among agricultural products such as: rice, wheat, corn, etc., while those that are plantation products such as: dates, figs, olives, pomegranates, etc. As for those that are livestock products such as: camels, cows and goats, including milk etc.

The Qur'an talks a lot about the elements of food. The following is a simple table about the food elements that the author is referring to;

Category: Biological Resources of Agricultural Products

NO	AL-QUR AN SURAH	NAME/TYPE OF FOOD
	QS. At Tîn/95:1	• Fig
	QS. At Tîn/95:1	• Olives
	QS. Al-Baqarah/2:61	• <i>Fum</i> (onion type)
	QS. Al-Baqarah/2:61	• Biji Adas
	QS. Al-Baqarah/2:61	• <i>Al-Qitsa</i> (Cucumber-like)
	QS. Al-Baqarah/2:61	• <i>Baql</i> (Types of nuts)
	QS. Al-Baqarah/2:61	• <i>Bashal</i> (Garlic Bombay)
	QS. Al-An 'am/6: 95	• <i>Al-Hab</i> (skinny grains)
	QS. Ar-Rahmân/55 12	• <i>Al-Hab dan An-Nawâ</i> (skinned seeds and seeds)
	QS. Al-An 'âm/6: 99	(القمح والذرة والأرز والشعير والسَّمْسَم وما شابه ذلك)

³¹Mostafa Khayyathy, *At-Thaâm Was Syarâb Fil Qur'anil Karim was sunnah*, Al-shourûq <https://www.echoroukonline.com/الطعاموالشرابفيالقرآنالكريموالسنة>. Accessed on 20 April 2020.

³²Language Development and Development Agency, KBBI, 2016. <https://kbbi.kemdikbud.go.id/entri/Food>.

³³Mujamma' Al-Lughah al-Arabiyyah, *Al-Mu'jam Al-Wasîth*, Maktabah As-Syurûq Ad-Dauliyah, Mesir, 2005, hal. 557.

		• <i>Habban Mutarâkiba (al Qumh Gandum)</i>
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Category: Biological Resources of Plantation Products

NO	AL-QUR AN SURAH	FOOD TYPE
	QS Maryam/19:25	• <i>Ruthab</i> (Types of dates)
	QS An-Nahl/16:11 QS Ar- Rahmân/55:68	• <i>Nakhl</i> (Types of dates)
	QS Al-An`am/6:99	• <i>Qinwanun Daniyah</i> (Types of dates)
	QS al-Wâqi`ah/56:29	• <i>Al-Thalh</i> (Types of bananas)
	QS An-Nahl/16:11	• <i>Inabun</i> (grapes)
	QS Ar- Rahmân/55:68	• <i>Rumman</i> (pomegranate)
	QS Ar- Yûsuf/12:46	• <i>Khudhur</i> : (wheat grain) Greens/ vegetables
	QS Al- Insân/76:17	• <i>Zanjabil</i> (ginger)

Biological Resources of Fishery/Aquatic Products

NO	SURAH AYAT	FOOD TYPE
	QS. An Nahl/16:14 QS. Fâthir/35:12	• <i>Lahman Thariyya</i> (All fish from fresh water and salt water)
	QS. Al-Kahfi/18:63	• <i>Hout</i> (Types of salted fish)
	QS. Al-Mâidah/5:96	• <i>Shaidul bahri wa-tha`amuhu</i> (all game animals in the sea)

Biological Sources of Livestock Products

	QS. Al An`am/6: 144; QS. Al Haj: 27, 37; QS. Al Ghâsiyah: 17	• Al-Ibil (Camel)
	QS. Al-Baqarah/2:67-71, 73; QS. Yûsuf/12: 43	• Al-Baqarah (Cow)
	QS.Al-An`am, QS. An- Nahl/16: 80	• An`am (Camel, Cow Goat)

	An- Nahl/16: 68-69	• Bee
	QS. Al An'âm/6:143,146	• Sheep
	QS. Al An'âm: 143, An Nahl: 78, Shâd: 23-24	• Goat
	QS. Al-Baqarah/2:260; QS. Ali Imrân/3: 49; QS. Al-Mâidah/5: 110; QS. Al-An-`am/6: 38; QS.An-Nahl/16: 79; QS.Al-Mukminûn/23: 41; QS.An-Naml/27: 16; QS.Al-Mulk/67: 19	• Avian
	QS. Ali Imrân/3: 14; QS.Al-Anfâl/8: 60; 16: 8; QS.Shâd/38: 31; QS.Al-Âdiyâd/100: 1	• Horse
Biological Sources of Water (Drinking)		
	QS.Al-Anbiyâ/21: 30	• Al-Mâ' (water)
	QS.An-Nahl/16: 66	• Laban (milk)
	QS.Muhammad/47: 15	• Asal (honey)
	QS.Al-Insân/76: 17	• Zanjabîl (Ginger as a Drink Mix)

MANAGEMENT OF ENERGY SOURCES		
	QS Yasin/36:80 QS.Al-Waqi'ah/56:71-72	• Preparing wood and trees as an energy source for food processing
	QS Al-Haj/22:5 QS. Yasin/36:33-34 QS. An Nahl/16:10-11	• Preparing quality fertilizers as an energy source for food-producing plants
	An Nahl/16:6 Al Haj/22:5	• Livestock and agriculture

Furthermore, this discussion will discuss several elements of food in the view of interpretation. At the beginning of this discussion, the author is interested in the words of Allah SWT in surah Ar-Rahman;

وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ ۥ٦

And for those who are afraid (i.e.: Taqwa to Allah.Pjmh) will be the glory of their Lord, two heavens are provided. (QS. Ar-Rahmân/55:46)

In both (there are assortments) fruits and dates and pomegranates. (QS. Ar-Rahmân/55:68)

This verse becomes even more interesting because of the facilities that Allah SWT tells for the servants of Allah, namely the Jinn and humans who are truly afraid of Allah is paradise. And it is even more interesting because in the two heavens that Allah has promised for Jinn creatures and humans is a food menu in the form of fruits: dates and pomegranates. Of course, this is just a symbol of how great and vast the blessings that Allah will give to the inhabitants of paradise.

Ibn Kathir quoted a hadith in his commentary; Abdu ibn Humaid said, "Yahya ibn Abdul Hamid, narrated to us Husain ibn Umar, narrated to us Mukhariq, from Tariq ibn Sahl, from Shihab, from Umar ibn Khattab who narrated that once some Jews came to the Messenger of Allah (peace and blessings of Allaah be upon him), and they asked, "O Muhammad, is there any fruit in paradise?" The Prophet PBUH replied: Yes. In heaven there are fruits, and dates and pomegranates. They asked, "Do they eat as the inhabitants of the world eat?" The Prophet PBUH replied: Yes. and many times over. They asked, "Then they also fulfill their wishes (defecation and urine)?" The Prophet PBUH replied: No, but they only sweat and snot, so Allah eliminates the disturbances in their stomachs.³⁴ While Muhammad Quraish Shihab in *Al-Misbah* wrote; This verse specifically mentions two names of fruits, namely dates and pomegranates, because the two fruits do have some special characteristics as later proven by modern science. Chemically, dates have a high sugar content, around 75%.³⁵

As is understood, the largest sugar content is found in sugarcane, even granulated sugar is the main ingredient is sugarcane. Other sugar content is also found in every liquid produced from sweet fruits such as grapes called fructose. Dates are a fruit that can be used by the body in producing energy and very high calories. It may even be for this reason that Allah SWT ordered Siti Maryam to eat young dates as a substitute for the energy expended during childbirth. In addition, dates also contain calcium, iron, phosphorus which is quite high and is very necessary for the body, a little acid, vitamins A and B -- which can protect the body from pelagra disease -- proteins and fats.

The very rich content makes dates a perfect food ingredient. Meanwhile, pomegranate, its content or juice contains very high levels of citric acid--when compared to other types of

³⁴Abul Fidâl ibn Umar Ibn Katsîr, *Tafsîr Al-Qur'an Karîm*, Kai: Dar Tiba Lin Nasyr Watuzi', 1999, 1999, Jun. 7, p. 507.

³⁵Muhammad Quraish Shihâb, *Tafsîr Al-Misbâh*, Ciputat: Lentera Hati, vol. 13, p. 328-329.

fruits--which, when burned, greatly helps reduce the acidity of urine and blood which in turn can prevent gout or stinging in the body. The citric acid contained in pomegranates can also help form some kidney stones. This pomegranate juice also contains enough sugar content, around 11%, to make it easier to burn and produce energy. In addition, pomegranate peel also has a use because it contains astringent that can protect the stomach from diarrhea, in addition to being used to eradicate tapeworms.³⁶

Fruits, which include pomegranates and dates of all their species, are part of the types of food that are indispensable for humans in the world. This verse indicates that the Qur'an has great attention to the management of plantations, both fruit gardens and vegetable gardens. Therefore, pay attention to the management of the plantation sector in life, including important steps in efforts to strengthen food security and food sovereignty. In addition to being beneficial for food sovereignty, plantations also have other benefits, namely; 1). Source of livelihood, 2). Choice of tourist attractions, 3). Oxygen producers.³⁷

2. Food names in the Quran

The term "food", in the language of the Qur'an is sometimes called *Tha'âm*, and this is found by the author in a number of verses in the Qur'an, as listed in the following table;

NO	SURAH NAMES & VERSE NUMBERS	VERSES
1	QS. Abasa/80:24	فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ٢٤ Therefore, let the man pay attention to his food .
2	QS. Al-Insân /76:8	وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ٨ They gave their favorite food to the poor, orphans, and captives.
3	QS. Al-Anbiyâ /21:8	وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ٨ We did not make them (the messengers) as bodies that did not need food . They don't live forever.
4	QS. Al-Mâidah /5:96	أَجَلٌ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ ۗ وَحُرْمٌ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا ۗ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ٩٦ It is permissible for you to eat the game of the sea and food (from) the sea as a pleasure for you, and for those who are on the way; and it is forbidden for you to catch the game of land while you are in a state of ihram. Fear Allah to whom you will be gathered.

³⁶Muhammad Quraish Shiaab, *Tafsîr Al-Misbâh*, ..., p. 328-329.

³⁷Dosenpertanian.com, "8 Types of plantations and examples in the community", rubric: collection of agricultural materials, www.dosenpertanian.com. Retrieved August 9, 2022.

5	QS. Al-Baqarah /2:61	وَإِذْ قُلْتُمْ يُمُوسَىٰ أَنْ تَصْبِرْ عَلَىٰ طَعَامٍ وَحِدٍ فَادْعَ لَنَا رَبَّكَ يُخْرِجْ لَنَا ... ٦١ (Remember) when you say, "O Moses, we cannot bear to eat only one kind of food . So, ask your Lord for us that He may give us
6	QS. Al-Ghâsyi yah/88:6	لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ٦ There is no food for them other than thorny trees,
7	QS. Al-Mâ'ûn/ 107:3	وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمَسْكِينِ ٣ and does not advocate feeding the poor.
8	QS. Ali-Imrân/3: 93	﴿كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِنْ قَبْلِ أَنْ تُنزَّلَ التَّوْرَةُ فَلِئَلَّا تُفْتَنُوا بِالتَّوْرَةِ فَآتَوُهَا إِن كُنْتُمْ صَادِقِينَ ٩٣﴾ All food is halal for the Children of Israel, except for the food that Israel (Ya'qub) forbade him before the Torah was revealed.105) Say (Prophet Muhammad), "Bring the Torah and read it, if you are righteous people." 105) After the Torah was handed down, there were some foods that were forbidden to them as punishment (see surah an-Nisâ'/4: 160 dan al-An'âm /6: 146).
9	QS. Al-Hâqqah/ 69:34	وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمَسْكِينِ ٣٤ Nor does he encourage (others) to feed the poor.
10	QS. Al-Kahfi/18:19	وَكَذَٰلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِيتُمْ قَالُوا لَبِينَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِيتُمْ فَأَبْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ١٩﴾ Thus, We awaken them to ask questions among themselves. One of them said, "How long have you been (here)?" They replied, "We're (here) a day or a half." They said, "Your Lord knows better how long you have been (here). So send one of you to the city with your silver coins. Let him see which food is better, and then bring some of it to you. Also, be gentle and never tell anyone about your situation.

Source : Author

Sometimes, the term food in the Qur'an comes with the term *ma'âyisy*, as seen in the following list;

NO	Al-Quran Surah	Verses
1	Al-A'râf/7:10	وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا قَلِيلًا مَّا تَشْكُرُونَ ١٠ Allah SWT has provided on earth <i>ma'âyisy</i> or livelihood in the sense of food for humans
2	Al-Hijr/15:20	وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا وَمَنْ لَّسْتُمْ لَهُ بِرُزُقِينَ ٢٠

		Allah SWT has made on earth various <i>maayish</i> /sources of life for all His creatures.
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Source: Author

In the Qur'an, there are many names of food elements. Here are some of them;

a. Food in the form of a common word

Mâ Razaqnâkum (all the Gifts/Blessings (including food)] that We (Allah) rezeqi to you) (QS. (Taha 20:81) ³⁸

Wahbah Az-Zuhaily said: What is meant by *Tayyibâti Mâ Razaqnâkum* are halal foods,³⁹

⁴⁰ كَلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ أَيُّ وَقُلْنَا لَهُمْ: أَنْجُمُوا بِالْأَكْلِ مِنْ تِلْكَ الطَّيِّبَاتِ الْمُسْتَلَذَاتِ مِنَ الْأَطْعِمَةِ الْحَلَالِ.

The phrase "*Kulû min Thayyibâti Mâ Razaqnâkum*" means: And We said to them, Enjoy all of you by consuming good and delicious food, that is, halal food.

When giving an interpretation or explanation of this verse, Ibn Kathir wrote: "That is, eat some of the sustenance that I have sent down to you, and do not be greedy towards it by taking more than you need, for this means that you are breaking My commandments."⁴¹

فَيَجِلَّ عَلَيْكُمْ غَضَبِي.

Which causes My wrath to come upon you. (QS. Thâhâ/20: 82)

That is, I have become wrathful against you because of it..

وَمَنْ يَحِلِّلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى

And whoever is afflicted by My wrath, he will indeed perish. (QS. Thâhâ /20: 81)

Ali Ibn Abu Talhah has narrated from Ibn Abbas r.a. in relation to the meaning of this verse, that Eve means woe.⁴²

Arrazi wrote;

Then Allah SWT mentions the third element in this verse, about worldly benefits, namely His Word: (وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ) "And We have sent down to you *mannas* and quails, eat all that We have sustented. Then Allah SWT forbade them from committing

³⁸ Jalal-ud-Din Muhammad bin Ahmad al-Mahali, Dean Jalal-ud-Din 'Abd al-Rahman bin Abi Bakr as-Sweethi, "*Tafsir al-Jalein*", Keru, Darul Headets Tafseer Sura Thaha Verse:81 (Al-Maktaba Is-Siyamala).

³⁹Wahbah Az-Zuhaily, *Tafsirul Munir*, Damaskus, Darul Fikr Al-Ma'ashir, Juz 16, p. 256.

⁴⁰Wahbah Az-Zuhaily, *Tafsirul Munir* ..., Juz 16, p. 256.

⁴¹Abul Fidâ Ismaîl Bin Umar Ibnu Katsîr, "*Tafsir Al-Qurânul Karîm*", Kairo: Dar Tiba Lin Nasyr Wat Tauzi', 1999, Juz 5, p. 308.

⁴²Abul Fida Ismail Bin Umar Ibnu Katsir, *Tafsir*..., 1999, Juz 5, p. 308.

disobedience by saying: (وَلَا تَطْعَمُوا فِيهِ فَيْحَلَّ عَلَيْكُمْ غَضَبِي) And do not go beyond the limit of the prohibition, and My wrath will fall upon you.⁴³

The interesting thing about Tafsir Arrazi is that he underlines the connection between Allah's grace and the prohibition against immorality which is expressed in the term "exceeding the limit", so that Allah's wrath does not fall. So, if people cross the forbidden lines that Allah has determined, then it will invite the wrath of Allah to descend. Therefore, from this the author can conclude that the wrath of Allah will descend, among other things, if humans are outrageous in committing immorality.

Ma'aisy (a source of livelihood/food consisting of fruits and grains)

NO	AL-QUR'AN SURAH	THE SCIENTIFIC CUES
1	Al-A'râf/7:10	Allah SWT has provided on earth <i>ma'aisy</i> or livelihood in the sense of food for humans
2	Al-Hijr/15:20	Allah SWT has made on earth various <i>maaisy</i> /sources of life for all His creatures.

Source: Author

Wahbah Az-Zuhaily said; "Allah has made for them a livelihood from two aspects, either in the way that Allah created from the beginning (which can be consumed immediately), such as the creation of fruits and other things, or by the way a person works and strives and creates causes and including businesses in them, both of which are actually achieved by the grace of Allah, which is His destiny. and His gifts, therefore all are gifts from God Almighty." ⁴⁴

1) *An`am* (Farm animals: Camels, Cows and Goats).

NO	AL-QUR'AN SURAH	THE SCIENTIFIC CUES
1	QS.Al- Mâidah/5:1	Allah SWT declares that livestock are halal for humans.
2	QS.Al-An`am/06:142.	Allah SWT stated that among the livestock there are those who are used as burden carriers and there are (also) those to be slaughtered. Allah SWT also commands to eat the sustenance given to humans.

Source: Author

⁴³Abu Abdillah, Muhammad bin Umar bin Al-Hasan bin Al-Husayn At-Taimy, Arrâzy, better known as Fachruddin Arrazy, *Mafâtiḥul Ghâib/Tafsîr Al-Kabîr*, Beirut, Dâr Ihyâ ut-Turâtsil Araby, 1420, Volume 22, p. 83.

⁴⁴Wahbah Az-Zuhaily, *Tafsîrul Munîr*..., Juz 8, p. 149.

According to Wahbah Az-Zuhaily, what is meant by *An'am*, is the Livestock: that is, camels, cows and sheep, and everything that is attached to it such as: buffaloes, goats and antelopes. The livestock stars become halal to be consumed after going through the slaughter process.⁴⁵

Halal and good, of course, are two important criteria of eating in Islam. In addition to being good and halal, what is widely known about this type of food is the meat which has a good taste.

2) *Lahman Thariyya* (All types of fish from freshwater and saltwater)

NO	AL-QUR'AN SURAH	THE SCIENTIFIC CUES
1	An Nahl/16:14	Allah SWT has subdued the ocean for humans so that humans can eat fresh meat (i.e. fish), one of the goals of which is to make mankind grateful
2	QS. Fâthir/35:12	Allah SWT states that from the two types of seas (fresh water and salt water), each human being can eat fresh meat, namely: fish so that humans can seek some of Allah's gifts and so that humans are grateful.

Source; Writer

Wahbah Az-Zuhaily said; And it is permissible *to Lahman Thariyya* (all types of fish, to be consumed), both alive and dead (that is: after the maturation process, such as burning, boiling, or frying, without having to be slaughtered beforehand).⁴⁶

All the terms of food are in general form in the Quran, such as *Maa Razaqnâkum* [Grace (including food)] that We (Allah) rezeqi to you), *Ma'âyisy* (a source of livelihood/food consisting of fruits and grains), *An'am* (Livestock: Camels, Cows and Goats) and *Lahman Thariyya* (all types of fish from freshwater and saltwater), indicating the great attention of Allah SWT to food problems for human life. Because if the purpose of life is for humans to worship Allah SWT. That is why, *Hifdzu An-nafs* (حفظ النفس) or maintaining the soul in the science of ushul fiqh is one of the 5 *Maqâshid As-Shari'ah* or the purpose of deriving sharia.

b. Hadis: Food Terminology in Hadith

There are a number of food names found in the hadiths of the Prophet Muhammad SAW, some of which are as follows;

⁴⁵Wahba az-Zaheli, *Tafsarul Minar...*, Part 6, p 66.

⁴⁶Wahba az-Zaheli, *Tafsarul Minar ...*, Vol. 14, P.100

1) Madu ('Asal)

Honey or 'Asal is one of the foods or rather drinks consumed by the Prophet PBUH., the name Honey is found in the Quran as well as in the hadith of the Prophet Muhammad PBUH.;

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ الْحُلُوءَ وَالْعَسَلَ" ⁴⁷ (رَوَاهُ الْبُخَارِيُّ).

From Aisyah RA. she said; "The Prophet PBUH likes to consume sweets and honey" (HR Bukhari from Aisyah).

In Arab countries, many sweet-tasting cakes or sweets are sold, especially in the month of Rabiul Awwal, which is the month when the Prophet PBUH was born.

The tradition of sharing *halâwah* (sweet-tasting sweets or cakes) has actually existed since the time of the Fatimid Dynasty. Previously, the celebration of the Prophet's Birthday was only limited to reading the holy verses of the Quran. However, since this Fatimid era, every time the streets enter the month of Rabiul Awal, the streets will be decorated, sweets and special sweets will be made and tents will be erected to welcome Sufis who come to the city of Cairo to celebrate the Prophet's Birthday.

This Maulid candy is made from peanuts, sesame, and almonds mixed with sugar. As for sugar dolls, they are made by pouring a sugar solution into a special mold and then coating it with ice approximately five centimeters thick, then decorating it with bright colors. As time goes by, the tradition continues to grow. Candy makers have innovated with a wide variety of colors and shapes of dolls.⁴⁸

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ تَصَبَّحَ بِسَبْعِ تَمْرَاتٍ عَجْوَةً لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سُمٌّ وَلَا سِحْرٌ. ⁴⁹ (رَوَاهُ الْبُخَارِيُّ).

From Sa'd bin Abi Waqqash RA, he said, the Prophet PBUH said: "Whoever eats seven ajwa dates every morning, surely on that day he will not be disturbed by poison or magic." (HR. Bukhari from Sa'd bin Abi Waqqash).

On ordinary days, the Prophet PBUH also likes to consume dates when breaking the fast. Consuming an odd number of dates during breaking the fast is also a virtue, because the Prophet PBUH did just that. In a hadith it is mentioned;

⁴⁷ Muhammad bin Ismail bin Ibrahim bin Al-Mughirah Al-Bukhari, Abu Abdillah, *Shahîh Al-Bukhâri*, Beirut, Penerbit Dar Ibnu Katsir, Dimasq, Tahun 1987 Juz 18, p.188

⁴⁸Hasna Zakiyah Amany, "The Sweetness of the Prophet's Birthday in the Land of the Pharaoh," <https://tebuieng.online/manisnya-maulid-nabi-di-negeri-firaun/>. Retrieved April 20, 2020.

⁴⁹Muhammad bin Ismail bin Ibrahim bin Al-Mughirah Al-Bukhari ..., Dimasq, Tahun 1987 Juz 19, hal. 231

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ قَبْلَ أَنْ يُصَلِّيَ عَلَى رُطَبَاتٍ، فَإِنْ لَمْ تَكُنْ رُطَبَاتٌ فَتَمِيرَاتٌ، فَإِنْ لَمْ تَكُنْ تَمِيرَاتٌ حَسَا حَسَوَاتٍ مِنْ مَاءٍ. ⁵⁰ (رَوَاهُ التِّرْمِذِيُّ).

"From Anas bin Malik, he said: The Prophet PBUH used to break his fast before praying with ruthab (wet dates), if there is no ruthab, then he breaks his fast with tamr (dried dates), and if there is no tamr, he drinks a sip of water." (HR. Tirmidhi from Anas)

Among Arab people, dates are one of the staple foods or *Qout* besides wheat.

2) Vinegar

In a hadith it is mentioned;

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: نِعْمَ الْأَدِيمُ أَوْ الْإِدَامُ الْخَلُّ، ⁵¹ (رَوَاهُ مُسْلِمٌ).

From Aisyah RA, the Prophet PBUH said: The best side dish is vinegar. (HR. Muslim from Aisha).

Perhaps, if this is not a hadith it will sound funny, because most people will say what vinegar tastes like. But this is the morality of the Prophet PBUH towards food on the one hand, that any food is sustenance and a gift of Allah SWT that must be good and useful so that it must be grateful, except for those that are indeed food or drinks that are prohibited, such as *khamr* with various types and variations, carcasses and pigs. Meanwhile, on the other hand, the matter of taste is a matter of *mind set* (what to think). When they were young, people liked to consume sweet drinks, such as juice (sweet), the (sweet), syrup and coffee which were all sweet. However, when the age is over 50 years old, or there is an indication of excess sugar, the *mindset* changes, that a good drink is a drink without sugar.

c. Ilmu Aqliyah/Rational Science (Theoretical Science)

1) Biology: Application of Techno-Ecological Agriculture

Ecological agriculture is an agricultural model that has been developed a lot recently, especially since covid hit the world, including Indonesia, and is also in harmony with natural conditions or local ecosystems.

The important thing in agricultural systems usually lies in the functional integration of various resources, including land functions and biological components, so that the stability and productivity of the farming system can be improved and the basics of natural resources can be preserved.

⁵⁰ Muhammad bin Isa bin Saurah bin Musâ bin Ad-Dahhâk As-Sulamî At-Tirmidzî, Abu Isa, *Sunan At-Tirmidzî*, Beirut, Penerbit Dar Ihya ut Turats Al-Araby- tt, Juz 3 Hal 186.

⁵¹ Abu al-Husein Muslim bin Al-Hujjaj Bin Muslim ..., Dar al-Jail, tt., Juz 6, hal.125.

Techno-ecological agriculture seeks to combine the power of ecological agriculture with technologically advanced agriculture, so that a more productive, efficient, and quality agricultural model will be formed with less risk and environmental friendliness. In fact, techno-ecological agriculture that combines a cyclical production system (circulation of food and biomass in one chain) with a touch of advanced technology, will be able to lead to "zero waste" or zero-waste agriculture in *Techno-Ecological Agriculture Solutions to Face Climate Change* by Akhmad Sayidi.⁵²

2) Geography: Choosing Agriculture According to Regional Climate

Agriculture has its own field of knowledge. The results of an agricultural process also depend on the interaction between genetic factors and environmental factors, for example factors such as soil type, topography, management, climate patterns and technology.

From environmental factors, the soil factor is the main capital. The state of the soil is greatly influenced by climatic elements, namely rain, temperature and humidity. The influence is sometimes beneficial but not infrequently detrimental.⁵³

3) Philosophy: The Agricultural Paradigm towards Sustainable Agriculture

The Sustainable Development Goals (SDGs) are a global agreement on sustainable development that was ratified by the United Nations (United Nations) in September 2015. The SDGs is an action plan to achieve 17 goals and 169 targets in the next 15 years, starting from 2016 to 2030. SDGs has the principle of "No one is Left Behind". The SDGs aim to maintain the sustainable improvement of the community's economic welfare, maintain the sustainability of people's social life, maintain the quality of the environment, as well as inclusive development and the implementation of governance that is able to maintain the improvement of the quality of life from one generation to the next.⁵⁴

4) Socio-Cultural: Return to Farming Culture

One of the social impacts due to various advances in the field of economic development is the interest of a large number of people to seek a better life in urban areas. Even in the world of education, many have switched to the urban world. As a result, the village is gradually getting quieter, and the interest in managing agriculture is also shrinking. This kind of thing, if

⁵²Akhmad Sayidi, "Techno-ecological Agriculture A Solution to Face Climate Change", <http://pelitawana.blogspot.com/2014/07/pertanian-tekno-ekologis-solusi-untuk.html> accessed 15 March 2020.

⁵³Y.Prawira, "Weather, Climate and Plant Influences", <https://yprawira.wordpress.com/Weather-Climate-and-Plant-Effects>. Retrieved May 4, 2020.

⁵⁴Central Statistics Agency (BPS) of Banten Province, Balance Sheet ..., Accessed on May 4, 2022.

allowed to continue, will have an impact on the emptiness of the world of agriculture and plantations, where agriculture and plantations are the main source of food for a nation.

Food is a basic need of mankind, for this reason the issue of food security must also be considered by all mankind and through government policies should also be on the side of the community. Government policies that always prioritize food imports, especially rice, are not policies that are considered strategic but policies that are considered to weaken food security domestically.⁵⁵ Therefore, it is very important to regrow the culture of farming, and appreciate the work and struggle of farmers. Don't let it be the turn of the farmers to harvest, the authorities in the government instead import food from other countries. This is one of the things that triggers the destruction of farming culture in Indonesian society and nation.

5) Psychology: Building a Mentality Happy to Plant

In general, pleasure in things that are positive in nature, will make many people take time to rest, so that humans will be free from things that cause stress. And this is a positive psychological symptom. Gardening and farming will keep humans close to plants, greenery that soothes the eyes and maybe small animals flying. This is useful for improving the quality of our mental and physical health.

Gardening is not just an activity to fill free time, but has proven to be effective in creating feelings of happiness, reducing stress levels, and warding off loneliness.⁵⁶ "With gardening, you will be in frequent contact with the soil. Soil itself is a natural *andidepressant* medicine , and of course has a positive effect on calming your mind and mood. In some cities, including London, gardening has become one of the therapeutic methods for the treatment of mental disorders.⁵⁷

d. Fiqh: Reviving the dead Earth, reviving *Maqâshid Shari'ah*

Ibn Hajar al-'Asqalânî, in his book "*Fathul-Bârî*" gives the definition of *Ihyâul Mawât* or Reviving the Dead Earth as;

وَإِحْيَاءُ الْمَوَاتِ أَنْ يَعْمَدَ الشَّخْصُ لِأَرْضٍ لَا يَعْلَمُ تَقَدُّمَ مَالِكٍ عَلَيْهَا لِأَحَدٍ فَيُحْيِيهَا بِالسَّقْيِ أَوْ الزَّرْعِ أَوْ الْعَرَسِ أَوْ الْبِنَاءِ فَتَصِيرُ
بِذَلِكَ مَلِكُهُ سِوَاءَ كَانَتْ فِيمَا قَرُبَ مِنَ الْعُمَرَانِ أَمْ بَعُدَ ، سِوَاءَ أَذِنَ لَهُ الْإِمَامُ فِي ذَلِكَ أَمْ لَمْ يَأْذُنْ ، وَهَذَا قَوْلُ الْجُمْهُورِ⁵⁸

⁵⁵Sulfitri Hs Mudrieq, "The Problems of the World Food Crisis and Its Impact on Indonesia", *Journal of Academica Fisip Untad*, Vol.06 No. 02 October 2014.

⁵⁶Widia Primastika, Benefits of Gardening for Mental Health, <https://tirto.id/manfaat-berkebun-bagi-kesehatan-mental-cTqg>. Retrieved May 5, 2020.

⁵⁷Ministry of Health of the Republic of Indonesia, "List of hobbies that can take care of your mental health" <https://www.sehatq.com/artikel/daftar-hobi-berikut-bisa-menjaga-Anda-dari-gangguan-mental>. Retrieved May 5, 2020.

⁵⁸Ibnu Hajar Al-Asqalany, *Fathul Bary*, Al-Maktabah As-Syamilah, Juz 7, p. 192.

Reviving dead soil is when a person manages land that is unknown to anyone, then he manages the land by watering, planting, digging or building a building (on it) so that the dead land becomes his, whether the land is close to a settlement or far away, whether it is allowed by the Imam (Caliph) or not. This is the opinion of the majority of scholars".

Wahbah Az-Zuhaili, in "*Al-Fiqh Al-Islamy wa Adillatuhu*" wrote,

إِحْيَاءُ الْمَوَاتِ: أَي اسْتِصْلَاحُ الْأَرْضِ الضَّرِيءِ الْبُورِ. وَالْمَوَاتِ: مَا لَيْسَ مَمْلُوكًا مِنَ الْأَرْضَيْنِ: وَلَا يَنْتَفِعُ بِهَا بِأَيِّ وَجْهِ انْتِفَاعٍ، وَتَكُونُ خَارِجَةً عَنِ الْبَلَدِ. فَلَا يَكُونُ مَوَاتًا: مَا كَانَ مِلْكًا لِأَحَدِ النَّاسِ، أَوْ مَا كَانَ دَاخِلَ الْبَلَدِ، أَوْ خَارِجًا عَنْهَا، وَلَكِنَّهُ مَرْفُوعٌ لَهَا كَمَحْتَضَبٍ لِأَهْلِهَا أَوْ مَرْعَى لِأَنْعَامِهِمْ.⁵⁹

Ihyâ'ul Mawât: is to manage an arid land. Al-Mawât (in this case means) land that has no owner and is not used at all, and (maybe) outside the territory of an area. Therefore, it is not included in the category of Al-Mawat, if the land belongs to a person, or is within the territory of an area, or may actually be outside an area, but it is part of an area, for example, a place to find firewood for its inhabitants, or a place to graze their livestock.

In the treasures of Islamic jurisprudence, what is known as *maqashid shari'ah*, or the purpose of shari'ah.

Managing vacant land or other terms is to revive a dead earth, meaning that it automatically owns the land. This is based on a hadith;

عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- قَالَ مَنْ أَحْيَى أَرْضًا مَيِّتَةً فَهِيَ لَهُ وَلَيْسَ لِعِرْقٍ ظَالِمٍ حَقٌّ. رواه الترمذي وَقَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.⁶⁰

From Sa'id bin Zaid, from the Prophet PBUH, he said: Whoever gives life to the dead soil, the land belongs to him (HR At-Tirmîdzî from Abu Sa'îd).

In line with this hadith, is the saying of the Prophet PBUH,

عَنْ عَائِشَةَ -رَضِيَ اللهُ عَنْهَا- عَنِ النَّبِيِّ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- قَالَ « مَنْ أَعْمَرَ أَرْضًا لَيْسَتْ لِأَحَدٍ فَهِيَ أَحَقُّ ». قَالَ عَزْوَةٌ قَضَى بِهِ عُمَرُ - رَضِيَ اللهُ عَنْهُ - فِي خِلَافَتِهِ.⁶¹ رواه البخاري

From Aisyah RA. From the Prophet PBUH, he said; "Whoever prospers land that is not owned by anyone, he has more rights (to the land)". Urwah said, Caliph Umar applied the rules based on this hadith. (Narrated by al-Bukhari from Aisha).

These two hadiths hint at the following:

The importance of utilizing the surrounding environmental facilities, so that it becomes something beneficial for human life, especially and other living things around it. Islam encourages its people to think, do charity and create, do not let anyone stagnate and become unemployed. The sustenance of humans and other living creatures has indeed been guaranteed

⁵⁹Wahbah Az-Zuhaili, *Al-Fiq Al-Islami wa Adillatuhu*, Beirut: Darul Fikr, Juz 4, p. 2907.

⁶⁰Muhammad bin Isa bin Saurah bin Musa bin Ad-Dahhak As-Sulami At-Tirmidzi, *Sunan Tirmidzi...*, Juz 5, p. 394.

⁶¹Muhammad bin Ismail bin Ibrahim bin Al-Mughirah Al-Bukhari, Abu Abdullah, *Shahih Al-Bukhari...*, Juz 2, p. 823.

by Allah SWT as the Qur'an -among other things- in surah Hud/11:6. Humans are still obliged to strive and strive to achieve sustenance.

This 3rd point is what the author wants to underline that reviving a dead earth is a rare step towards the presence of human prosperity and at the same time can prevent a food crisis. Therefore, these steps are very much in line with the purpose of applying Sharia (*Maqashid Al-Shari'ah*), namely: Maintaining Religion (*Hifz al-din*), Safeguarding the Soul (*Hifz Al-Nafs*), Safeguarding the Intellect (*Hifz Al-Aql*), Safeguarding the Offspring (*Hifz Al-Nasl*), and Safeguarding Wealth (*Hifz Al-Mâl*).

e. Practical Science

1) Ethics: Service to Beings and Beings

The main task of human beings living in the world is to worship or serve Allah SWT. Therefore, all human activities in the world must be dedicated and oriented to worship in the broadest sense. As Allah SWT says in the Qur'an:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦

I did not create jinn and man except to worship Me. (QS. (Adz-Dzariyat/51:56)

The devotion of a servant (*Al-Abid*) to the Creator (*Al-Khalik*) is worship, but the service of a servant (*Al-Abid*) to other servants of Allah (*Al-Ibaad*) and/or even to the creation of Allah (*al-Makhlugaat*) is also worship in a broader sense. Voltaire, the French writer and philosopher from 1694-1778 said "I know of no great people except those who have great devotion to humanity.",⁶²

As a religion, Islam has three very basic teachings, namely: Faith, Islam and Ihsan. The material of faith regulates *the hablun minallah* or the correlation between the Khaliq (the substance of the creator: Allah SWT) and creatures (especially humans and jinn) in terms of beliefs that are *rûhiyyah-bâthiniyyah*, such as believing in Allah SWT, the angels of Allah, His books, His Messengers, the Day of Resurrection and the Last Day.

While the second material is: Islam in the sense of the sharia side, Islam regulates the way of worship between creatures to His calikh, through instruments such as: Prayer, Zakat, Fasting and Hajj. These four pure worship begins with a pledge called two sentences of shahada. The presence of a two-sentence shahada pledge in Islam is very important, even a

⁶²Voltaire, "Writers and philosophers of France 1694-1778", <https://jagokata.com/kata-bijak/kata-pengabdian.html>. Retrieved 30 April 2020.

person is declared a Muslim or leaves Islam only with pledges or words. Included in the case of marriage in Islam, a marriage becomes valid, one of the instruments is words or pledges called *ijâb qabûl*.

The third subject matter is Ihsan, Ihsan regulates whether or not the communication between creatures to His charisma is beautiful or not, even between creatures and other creatures, both humans, jinn and the surrounding environment such as: water, air, trees and plants, animals and animals and soil.

Hamid Fahmi Zarkasyi said; The way of looking at oneself and what one does is actually *Islamic tasawwur, worldview, nadzariyatul Islâm, or ru'yatul Islâm lil wujud*. The entire universe must be understood as part of the worship of a servant, as part of God's creation and humans understand it all in the worship of the servants, including society, which is part of the understanding of worship. Unlike in Western countries, society is not worth worshiping, for example in living with neighbors who do not know each other, even living alone with their own family does not care, let alone with other people, and if asked who the neighbor is he does not know. However, in Islam, the attitude of caring for the family is a sign of one's faith, you do not believe if you do not socialize with your neighbors well.⁶³

In the Qur'an, Allah SWT also expressly states; "Worship Allah and do not associate Him with anything. And do good to two parents, relatives, orphans, the poor, close neighbors and distant neighbors, and companions, Ibn Sabil and your servants. Indeed, Allah does not like those who are proud and proud, (QS. An-Nisa/4:36)

How much attention Islam pays to social problems, so that the command to worship Allah SWT is conveyed along with the command to do good (ihsan) to both parents, namely: mothers and fathers, close relatives or close families, orphans, the poor, close neighbors and distant neighbors, and colleagues, Ibn Sabil aka travelers and servants of sahayamu.

In line with this, the Prophet PBUH stated in one of his hadiths:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ إِنَّ فُلَانَةَ يُذَكَّرُ مِنْ كَثْرَةِ صَلَاتِهَا وَصِيَامِهَا وَصَدَقَتِهَا غَيْرَ أَنَّهَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا قَالَ هِيَ فِي النَّارِ قَالَ يَا رَسُولَ اللَّهِ فَإِنَّ فُلَانَةَ يُذَكَّرُ مِنْ قَلَّةِ صِيَامِهَا وَصَدَقَتِهَا وَصَلَاتِهَا وَإِنَّهَا تَصَدَّقُ بِالْأَنْوَارِ مِنَ الْأَقْطِ وَلَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا قَالَ هِيَ فِي الْجَنَّةِ.⁶⁴ (رَوَاهُ أَحْمَدُ)

From Abu Hurairah, he said, "Someone asked the Prophet PBUH, 'O Messenger of Allah, the fulanah is often referred to as a person who performs prayers and fasts and gives

⁶³Hamid Fahmy Zarkasyi: "How to Islam With the Mind, as reported by Rep. Ach. Fuad Fahmi, Ulama Regeneration Program of Darussalam Gontor University," in <http://pku.unida.gontor.ac.id/dr-hamid-fahmy-zarkasyi-bagaimana-berislam-dengan-pikiran/>. Retrieved 9 March 2022.

⁶⁴Abu Abdillah, Ahmad bin Ahmad bin Muhammad bin Hanbal asy-Syaibani, *Musnad Ahmad bin Hanbal*, Kairo: Muassasah Ar-Risalah, 1999.

alms, but his tongue often hurts his neighbor with his mouth." The Prophet PBUH replied, "He is a resident of Hell." The companions then said, "There are other women as well. He (only) performs obligatory prayers and gives alms with wheat, but he never hurts his neighbor with his mouth." He said, "He is a resident of Paradise." (HR. Ahmad from Abu Hurairah)

Services to humanitarian problems, such as handling flood victims, landslide victims, victims of volcanic eruptions, victims of other natural disasters, even including humanitarian disasters.

2) Politics: The power to prosper the people

In the time of the Prophet PBUH, there was an important event, in the form of a dialogue between the Prophet's friend Abi Dzar al-Ghifary and the Prophet PBUH.

عَنْ أَبِي ذَرٍّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَلَا تَسْتَعْمِلُنِي قَالَ فَضْرَبَ بِيَدِهِ عَلَى مَنْكِبِي ثُمَّ قَالَ « يَا أَبَا ذَرٍّ إِنَّكَ ضَعِيفٌ وَإِنَّهَا أَمَانَةٌ وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا ⁶⁵ ». (رواه مسلم).

From Abu Dhar he said, I am grateful (to the Prophet PBUH); "O Messenger of Allah, are you pleased to appoint me as an official, the Prophet PBUH then said while patting me on both shoulders; " O Abu Dzar, you are weak, while this position is a mandate. On the Day of Retribution the mandate will be a disgrace and regret, except for the person who takes the mandate in accordance with his rights and fulfills his obligations in his leadership." (HR. Muslim from Abu Dhar)

An-Nawawi said that the above hadith is a very important guideline in politics. Politics can be a source of disaster for the incapable and irresponsible.⁶⁶ What An-Nawawi conveyed can also mean the opposite, namely that politics can also be a field of worship and pious deeds that are noble and noble for people who are able and responsible.

Power will be good with three important things, as mentioned by the Prophet in the above hadith, namely being in the hands of the right person (*capable*), obtained in the right way (*acceptable*), and used for the greatest possible benefit for the prosperity and welfare of the people (*responsible*).

Politics that is often identified with power is actually not something bad or evil or even cruel. It is like a double-edged sword: it can be good and bad. This means that politics in the hands of pious and intelligent people can be good and useful and can even lead the country and people to glory and progress and prosperity. Likewise, if politics is in the hands of bad, cruel and evil people, then power will be greedy, corrupt and the state and people will also be the victims.

That is why in the rules of fiqh it is stated;

⁶⁵Abu al-Husein Muslim bin Al-Hujjaj Bin Muslim Bin Al-Qusyairy An-Nisabury, *Shahih Muslim ...*, Juz 6, p. 6.

⁶⁶Abi Zakariya, Yahya bin Syarf in-Nawawi ad-Damaski, "Planet Shahiyya Muslim". Kiro-Messer, Al-Maktabat-Tawfiqiyya, Vol. 6, Vol. 12, No. 144.

تَصَرَّفُ الْإِمَامُ عَلَى الرَّعِيَّةِ مَنْوُظٌ بِالْمَصْلَحَةِ. ⁶⁷

"Tasharruf or the actions of imams or leaders towards their people should be very related to the benefit".

As-Sayuthi said, This rule is based on the text of As-Shafii's words which says;

"مَنْزَلَةُ الْإِمَامِ مِنَ الرَّعِيَّةِ مَنْزَلَةُ الْوَالِيِّ مِنَ الْيَتِيمِ". ⁶⁸

"The position of an Imam or leader towards his people is like the position of wali (foster parents) towards orphans"

What the author wants to note is how important the role of a political leader is in determining the fate of his people, as if the author were going to record a sentence;

إِنْ خَيْرًا فَخَيْرٌ، وَإِنْ شَرًّا فَشَرٌّ

If the leader is good, then the state and the people will experience a good fate, but if the leader is bad, bad and evil, then the state and the people will also experience a bad fate.

There is no exception in food affairs. Righteous leaders will think and will find ways so that the people and their country do not experience a food crisis, the people are prosperous and self-sufficient. Al-Mawardi said, *Al-Imâmatu Mawdhû'atun Li-Khilâfatin Nubuwwah Fi Harâsatiddin Wa Siyâsatid dun-ya* (Leadership has the responsibility to be the successor/successor of the prophet in safeguarding religion and the benefit of life).⁶⁹

Therefore, as a nation living in a democratic country, the author notes that humans should not simply underestimate a political process, because if humans are wrong in choosing leaders, then the nation and state are the ones who are at stake in their suffering.

D. Conclusion

This study concludes that the strategy of overcoming the food crisis in the perspective of the Qur'an can be carried out by implementing the concept of "*Green Economy Qur'any*", namely with 3 dimensions of approach; *First*; *Ruhiyah/spirituality* dimension; It contains the following values: a. Sincerity, b. Balance and c. Trust, *Second*: The *Physicality* Dimension, which contains the following values: a. Moving to achieve blessings, b. Glorifying food, and c. Thrifty or saving food. And *Third*: *Social* Dimension, It contains the following values: a. Justice and Equality, b. No Damage, c. Avoiding Corruption.

This study also produced several findings as follows;

⁶⁷Abdurrahman Bin Abi Bakar, Jalaluddin As-Sayûthy, *Al-Asybah Wan-Nadzâir Fi Qawâid wa Furû' Fiqh As-Syâfiyah*, Dârul Kutub Al-Ilmiyyah, Beirut, Lebanon, p. 121.

⁶⁸Abdurrahman Bin Abi Bakar, Jalaluddin As-Sayûthy, *Al-Asybah Wan-Nadzâir Fi Qawâid wa Furû'...*, p. 121.

⁶⁹Abul Hasan, Ali Bin Muhammad Bin Muhammad Bin Habib Al-Baishry Al-Baghdady, who is famous as Al-Mawardi, "*Al-Ahkâm As-Sulthaniyah*", Publisher: Darul Hadith, Kairom, p. 15.

1. The discourse on food crisis management strategies in its theoretical study emphasizes that the Food Crisis is a condition of food scarcity experienced by most people in an area caused by, among others, difficulties in food distribution, the impact of climate change, natural and environmental disasters, and social conflicts, including due to war. While in the Qur'an there are many mentions of food elements, such as: *Khudûr* (Wheat grain, or vegetables), *Ruthab* (dates), *Nakhl* (dates), *Inab* (grapes), *Tîn* (fruit), *Olive* (fruit), *Qitsâ* (Cucumber-like), *Fûm* (a type of onion), *Baql* (beans), *Bashal* (onions), *Lahman Thariyya* (type of fish), *Ibil* (camel), *An'am* (livestock: camels, cows and goats), *Al-Mâ'* (water), *Laban* (milk), there is even a story about the strategy of the Prophet Yusuf (AS) in overcoming the food crisis for 7 consecutive years in his time.

2. Critical analysis The strategy to overcome the food crisis is carried out by the author by capturing important cues from the many mentions of food elements in the Qur'an, both surah names and verse materials, including *the quality of halal* and *thayyib* and correlating them with the story and strategy of the Prophet Yusuf AS in overcoming the food crisis for seven consecutive years, namely by moving the agricultural sector in the sense of planting with all the resources and technologies it controls. The signal is that there is a value about the importance of efforts, utilizing technology, fair and *sustainable programs* or being sustainable programs, so that they can be enjoyed by future generations.

3. Revitalization of food crisis management from the perspective of the Qur'an is carried out by implementing the following strategies;

a). Short-term (0 to 6 months ahead)

- 1). Creating a database of areas affected by the food crisis.
- 2). Utilization of regional potential and opening access and synergy of food procurement between regions.
- 3). Import food only when absolutely necessary.

b). Medium-term (6 months to 1 or 2 years in the future).

- 1). Promoting the agricultural sector including plantations, livestock and fisheries as well as food self-sufficiency efforts.
- 2). Facilitate access to fertilizer and irrigation as well as capital for farmers.
- 3). Providing modern agricultural technology tools.

c). Long-Term (2 years to 5 and or 7 years in the future)

- 1). Development of education, research and agricultural technology.
- 2). Distribution of scholarships in Higher Education for agricultural students
- 3). Opening a network of cooperation in the field of agriculture at home and abroad.

E. Suggestions

To the Government, both Legislative, Executive and Judiciary, to truly become trustworthy officials.

To the Farming Community, keep the enthusiasm and enthusiasm for farming alive

To the people and nation of Indonesia, continue to maintain and maintain the attitude of mutual cooperation, in the name of *Ukhuwwah Islamiyyah* (brotherhood of fellow Muslims), *ukhuwwah wathaniyyah* (brotherhood of fellow countrymen and countrymen) and *ukhuwwah insaniyyah* (brotherhood of fellow humans), like a building that takes care of each other and strengthens each other between one component and another, so that in the event of a disaster and/or crisis, including food crisis, will immediately come to his aid.

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