



## UNDERSTANDING FOOD SECURITY IN THE CONSTRUCTION OF A SHARIA ECONOMIC SYSTEM

### MEMAHAMI KETAHANAN PANGAN DALAM PEMBANGUNAN SISTEM EKONOMI SYARIAH

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#### Abstract

Inequality is a condition of inequity that results in a wide poverty gap in a country. In the future, challenges will arise due to inequality in wealth and prosperity, including in Indonesia. The Islamic economy is a system built on the principles of Islamic law and emphasises that the state is responsible for meeting the needs and welfare of its people. This paper uses qualitative methods and a retrospective approach to reveal how food issues are addressed in the construction of the Islamic economic system in Indonesia. Sharia-based food security is imbued with the main characteristics of Islamic economics, namely good and halal muamalah (transactions). Therefore, to achieve this, it is important to develop an Indonesian Islamic economic master plan based on the main indicator of economic independence in food self-sufficiency as an effort to realise national food security. Indonesia's Islamic economy is growing rapidly, and ideally, the construction of economic independence in the context of realising sharia-based food security should be a priority in the development of Indonesia's Islamic economic master plan based on the main indicator of economic independence in food self-sufficiency as an effort to realise national food security.

**Keywords :** Islamic Economy, Food Security, Welfare.

#### Abstrak

Ketimpangan merupakan kondisi ketidaksetaraan yang mengakibatkan lebarnya jurang kemiskinan suatu negara. Tantangan yang dikarenakan ketimpangan kekayaan dan kemakmuran semakin nyata termasuk di Indonesia. Ekonomi syariah merupakan sistem yang dibangun pada prinsip-prinsip syariat Islam dan menekankan bahwa negara bertanggung jawab memenuhi kebutuhan dan kesejahteraan rakyat. Tulisan ini menggunakan metode kualitatif dan pendekatan retrospektif untuk mengungkap bagaimana problematika pangan dalam konstruksi sistem ekonomi syariah di Indonesia? Ketahanan pangan berbasis syariah sarat karakteristik utama ekonomi syariah yakni bermuamalah yang baik dan halal. Dengan demikian untuk mencapainya penting melakukan pengembangan Masterplan ekonomi syariah Indonesia pada indikator utama kemandirian ekonomi swasembada pangan sebagai upaya mewujudkan ketahanan pangan nasional. Ekonomi syariah Indonesia berkembang pesat, dan idealnya konstruksi menuju kemandirian ekonomi dalam konteks mewujudkan ketahanan pangan berbasis syariah menjadi prioritas pengembangan Masterplan ekonomi syariah Indonesia pada indikator utama kemandirian ekonomi swasembada pangan sebagai upaya mewujudkan ketahanan pangan nasional.

**Kata Kunci :** Ekonomi Syariah, Ketahanan Pangan, Kesejahteraan.



## 1. INTRODUCTION

Inequality is a condition in which high economic growth does not lead to adequate economic equity, but instead results in alarming disparities, widening the poverty gap. In the present and in the future, challenges caused by significant inequality in wealth and prosperity remain highly likely to emerge, including in Indonesia. Such conditions are relatively similar in both developed and developing countries; what differentiates them are each country's systems and circumstances. In this context, state institutions—both at the national and regional levels—demonstrate that achieving economic justice through income distribution is a critical economic objective. Fair income distribution toward welfare still needs to be pursued, given the reality of poverty levels in Indonesia.

As an illustration, the Macro Poverty Outlook released in early April 2025 by the World Bank reported that more than 60.3% of Indonesia's population, or 171.8 million people, lived below the poverty line in 2024. On the other hand, according to official data from the Central Statistics Agency (BPS), Indonesia's poverty rate in September 2024 was 8.57%, or approximately 24.06 million people. Although the differences between these figures appear substantial, it is important to understand wisely that they do not contradict each other. This is due to differences in the poverty line standards used for various purposes, which result in such discrepancies. Distribution is a difficult and complex issue that is also extremely important, and therefore remains a challenge for thinkers to this day. Consequently, it is essential to draw upon the ethical values of distribution from an Islamic perspective.

The capitalist system argues that solving the problems of poverty and insufficient fulfillment of basic needs in a country can only be achieved by mobilizing all available capacities in domestic production activities, developing the economy, and formulating economic plans to increase production solely through the unlimited exploitation of economic resources. Capitalism is defined as an activity that provides opportunities for certain groups in society to exploit economic resources. Therefore, the capitalist economic system focuses only on providing the means to satisfy society's overall needs by increasing production levels and national income, while neglecting how economic distribution reaches each member of society.

The capitalist economic system allows individuals to accumulate as much wealth as they are able based on the factors of production, without regard to whether prosperity is experienced by all or only by a small segment of society. Capitalism has both positive and negative impacts on social and political life, particularly in countries that are seeking the most ideal economic system capable of delivering prosperity to their people. Indonesia's natural resources are constitutionally regulated under the 1945 Constitution, which stipulates that the state controls branches of production that are vital to the country and affect the livelihood of the people. However, patterns of cooperation between the state and the private sector are still established to support and complement one another, rather than to undermine each other.

Islamic economics is built upon the principles of Islamic law (sharia) and is grounded in Islamic norms. Ideally, it can make a positive contribution to addressing a country's food security challenges as part of development efforts. According to Abu Yusuf, the primary duty of the state or ruler is to realize and guarantee the welfare of the people. Abu Yusuf emphasized that the state is responsible for fulfilling the needs of its citizens and developing various projects aimed at public welfare, enhancing land productivity, public prosperity, and economic growth.

In the context of Indonesia, food crises may result from both natural factors and socio-economic conditions. In such situations, individuals who are unable to adapt to existing vulnerabilities will inevitably experience food insecurity. From a conditional perspective, there are two types of food insecurity: transitory and chronic. Transitory food insecurity occurs when communities lack food due to natural disasters, pandemics, or crop failures. Chronic food insecurity occurs when communities continuously lack food due to low purchasing power and limited human resources.

Indonesia has significant potential to become a growing market for the Islamic economy and finance. Islamic economics and finance must be developed to empower the Muslim community. In a statement, the Chief Justice of the Supreme Court conveyed that the presence of the Banking Law and



the development of other aspects of Islamic economics mark the beginning of a dual economic system in Indonesia, namely collaboration between the conventional economic system and the Islamic economic system. Therefore, this paper aims to explore how food-related problems are constructed within the framework of the Islamic economic system in Indonesia.

## 2. RESEARCH METHOD

This paper employs a qualitative research design with a retrospective approach, which positions academic disciplines to uncover historical facts in order to understand how economic changes occur over the long term. This study is categorized as library research, utilizing literature and written sources as its primary data. Furthermore, the theoretical framework applied in this study is as follows:

### a. Theory of State Institutions

Organizational institutional theory places institutions at the core of the analysis of organizational design and behavior. In this context, state organizations are institutions that possess national or regional authority. An institution can be understood as a construction of beliefs, rules, and norms that are synergistically accepted, shaping the creation of organizational forms, design features, and practices.

In *Fiqh Siyasah*, these three branches of power are referred to as *al-Sulthah al-Tanfidziyyah*, which is responsible for governance (executive), *al-Sulthah al-Tasyri'iyah*, which is responsible for legislation (legislative), and *al-Sulthah al-Qadha'iyah*, which is responsible for adjudication (judicial).

Within the research context, Islamic economics explains the role of the state in strengthening food security. This is because religion contains comprehensive norms and rules governing all aspects of life, so that the fulfillment of personal and social obligations directly impacts the entire system of life.

### b. Concept of Food Security

Referring to the Food Law No. 18 of 2012, food is defined as everything derived from biological sources, including agricultural, plantation, forestry, fishery, livestock, aquatic, and water resources, whether processed or unprocessed, intended for human consumption as food or beverages. This definition also includes food additives, raw food materials, and other materials used in the preparation, processing, and/or production of food and beverages.

Food security is then defined as a condition in which all people in a country have sufficient access to food, both in quantity and quality, that is safe, diverse, nutritious, evenly distributed, and affordable, and that does not conflict with religious beliefs, cultural values, or societal norms, enabling individuals to live healthy, active, and productive lives in a sustainable manner.

Food security within the framework of Islamic economics can be traced to legal sources that serve as guiding principles. Agriculture is a vital human activity throughout all eras and is regarded as one of the most preferred lawful occupations in Islam, as indicated in the Qur'anic verse (QS. Yasin: 34–35):

*“And We placed therein gardens of date palms and grapevines, and caused springs to gush forth therein, so that they may eat of its fruit and what their hands have produced. Will they not then be grateful?”* (QS. Yasin: 34–35).

### c. Islamic Economic System

According to M. Akram Khan, Islamic economics is defined as “the study of human *falah* (well-being), achieved by organizing the resources of the earth on the basis of cooperation and participation.”

In addressing food-related problems, Imam al-Suyuti argues that the application of Islamic jurisprudence should be grounded in the legal maxim *al-dhararu yuzāl* (all forms of harm must be eliminated). Furthermore, in the same framework, based on the fiqh principle “*Tasharruf al-imām 'alā al-ra'iyah manūṭun bi al-maṣlahah*” (the actions of a leader toward his people are contingent upon public interest), the responsibility of a leader toward the community is to ensure public welfare, including food security. The primary concern in upholding food justice is therefore the central focus of Islamic food jurisprudence (*fiqh al-ghidhā*). This field encompasses various social, economic, and political issues related to food, not merely jurisprudential discussions concerning the permissibility



(*halal*) and prohibition (*haram*) of food substances.

### 3. RESULT AND DISCUSSION

#### 1. Food Security in the History and Thought of Islamic Economics

Food security is defined as the assurance that every individual, at all times, has both physical and economic access to sufficient food. Food security should not only be viewed at the national level, but also begins with the conditions of individuals and households. Based on this conceptual context, food-related problems have always existed and have been experienced by all civilizations throughout history. Food issues have consistently been a central concern, both in times of peace and, even more so, during periods of war and other disasters. Consequently, food has always been a major focus within economic discourse, particularly in Islamic economics.

Islamic history recounts that during the time of Prophet Yusuf (Joseph), the government implemented strategic planning to confront prolonged drought by establishing food reserves. Similarly, during the era of the Companions, under the leadership of Caliph Umar ibn al-Khattab, food storage warehouses were constructed to stock flour, dates, grapes, and olives. A Companion, Sa'ad al-Jar, was responsible for managing aid sent from Egypt to be stored in these warehouses. The establishment and management of these warehouses served as a long-term strategy to mitigate the impact of the Year of Ramadah famine and to prepare for similar crises that might occur in the future. The Ramadah crisis lasted for one year during the caliphate of Umar ibn al-Khattab (RA). It affected the entire Hijaz region, although some scholars argue that it also extended beyond the Arabian Peninsula to areas such as Najd, Tihamah, and Yemen. Several historians estimate that it occurred between the end of 17 AH and the beginning of 18 AH, while others state that it took place solely in 18 AH.

The Ramadah famine was the most severe crisis ever experienced by the Muslim community, surpassing even those that occurred during the time of the Prophet Muhammad (SAW). Umar ibn al-Khattab's meticulous and wise management of the crisis demonstrated his exceptional leadership. To mitigate the effects of the famine, Umar revised previous monetary policies and implemented measures to stabilize the economy. During his caliphate, revenues collected in the *Bayt al-Mal* reached 180 million dirhams.

A careful examination of Islamic history underscores the vital importance of food and the strategic necessity of maintaining adequate food reserves within a state. The narratives of Prophet Yusuf and Caliph Umar ibn al-Khattab illustrate continuous and systematic food stockpiling as a proactive response to potential disasters. Umar ibn al-Khattab learned from the Ramadah crisis that calamities are unpredictable, and thus adopted a sustainable policy of food reserves. In such circumstances, legal justice also regulated the exchange of available goods to ensure equitable access for all. Through divine wisdom, human actions and emotions are differentiated, enabling cooperation and mutual assistance. These differences have shaped international structures and economic systems, fostering cooperation and the emergence of various forms of social contracts.

Reviving Islamic traditions in food consumption can help reduce food disparities, which requires advocacy based on mechanisms adopted by the Muslim community. If such advocacy proves effective, the proportion of unmet food needs will automatically decrease, thereby alleviating the severity of food problems and, in some cases, completely resolving them, thus contributing to the achievement of food security. The role of Islam is not limited to regulating food issues through analysis and prohibition, but extends further to cultivating awareness, fostering nutritional understanding, and instilling noble values and refined behavioral standards that distinguish a Muslim in managing food responsibly.

Ibn Khaldun asserted that economic, political, social, ethical, and educational dimensions are interrelated. He also elaborated on fundamental economic concepts, such as the importance of the division of labor, the contribution of labor to value theory, capital formation, international trade, price systems, and population growth. These ideas may be compared with those of classical economists such as Adam Smith, Ricardo, and Malthus, as well as neoclassical thinkers like Keynes. Subsequent Islamic economic thought from Imam al-Mawardi (d. 450 AH), author of *al-Ahkam al-Sulthaniyyah*,



emphasized that the purpose of state and governmental institutions is to safeguard both religious and worldly affairs (*li hirasat al-din wa li umur al-dunyawiyyah*). An examination of the qualifications and responsibilities of a head of state clearly demonstrates that the fundamental duty of government is to ensure public welfare (*al-falah*) in spiritual, economic, political, and individual rights dimensions, balanced with the rights of God and public interests.

Drawing from the perspectives of these Muslim economic thinkers reveals a comprehensive framework highlighting the enduring significance of food issues for humanity and the methods for addressing them. Al-Mawardi further emphasized that the primary responsibility entrusted to the head of state is to promote public welfare (*al-falah*) in spiritual, economic, political, and individual domains, harmonized with divine and public rights.

The objective of Sharia is to bring benefit to humanity and to eliminate harm. In relation to the *maqasid al-shariah*, particularly *hifz al-nafs* (protection of life), food security serves as a fundamental pillar in ensuring the fulfillment of basic human needs for survival. Food security exists when individuals' nutritional needs are met in a balanced manner in terms of quantity, quality, and nutritional value. It also entails equitable availability, affordability, and sustainability of food without violating religious, cultural, or societal norms. In line with the function of governmental institutions in logistics and food management, *maqasid al-shariah* provides ethical and legal justification for policies aimed at realizing public welfare. Consequently, the government plays a pivotal role in implementing food security programs.

Government rice reserves represent a strategic policy to maintain stable national rice stocks, particularly during natural disasters. Through this program, disaster-affected communities can continue to receive logistical assistance. Price intervention policies also enable households to manage expenditures more effectively through government-regulated prices facilitated by the National Logistics Agency (Bulog), allowing optimal utilization of wealth (*al-mal*). Likewise, the rice-for-the-poor program (*raskin*) enables individuals to perform religious obligations more effectively once their basic food needs are met. Therefore, from the perspective of *maqasid al-shariah*, government involvement is critically significant.

In the context of food security, *falah* oriented toward *maslahah* aligns with the optimization of national food production. Through Islamic production analysis, one can discern how production activities should ideally be organized to achieve *maslahah*. Kahf defines production in Islamic economics as human efforts not only to enhance material conditions but also to elevate moral values as a means to fulfill life's ultimate purpose—achieving happiness in both this world and the hereafter. Similarly, Rahman emphasizes justice and equitable distribution in production, while Siddiqi defines production as the provision of goods and services that uphold justice and promote social welfare (*maslahah*).

## 2. Understanding National Welfare in Surah al-Quraysh

Substantively, food security refers to the vision of achieving national welfare and security. Discussions of the Quraysh tribe remain timeless, particularly due to the historical events and privileges associated with them, which make their narrative perpetually relevant. With all its unique qualities, the Qur'an is not intended solely for those who lived during the era of the Prophet, but also for people living in a technologically advanced age. Therefore, the meanings of the Qur'an continue to be dynamically interpreted through the lens of rational and modern scientific thought. The distinctive nature of the Qur'an lies in its timeless relevance (*salih li kulli zaman wa makan*), making it applicable across all dimensions of space and time. Consequently, the Qur'an functions not only as divine revelation and guidance, but also as a comprehensive source capable of addressing contemporary challenges.

Referring to Surah al-Quraysh (Qur'an, 106), as follows:

لَا يَلْفُ قُرَيْشٍ

1. Caused by the habits of the Quraysh people;

أَلْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

2. (namely) their habit of traveling in winter and summer (thus gaining many advantages);



فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

3. So let them worship the Lord (owner) of this house (Ka'bah);

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ

4. who has given them food to relieve hunger and kept them safe from fear.

Surah al-Quraysh is classified as a Makkan chapter. Some Qur'anic exegetes state that Surah al-Quraysh was revealed by Allah SWT to inform the Quraysh tribe of the numerous blessings bestowed upon them, which they were obliged to be grateful for. These blessings include sustenance, food, and security, as illustrated in Surah al-Fil, which narrates the destruction of the army of the elephant when they attempted to attack the Ka'bah.

Essentially, the Quraysh were merchants who frequently traveled and originated from the city of Makkah, whose strategic location lay between the northern region (Syria/Sham) and the southern region (Yemen). Long before the advent of Islam, they had established trade relations with both regions. Tafsir al-Azhar records that Syria in the north served as a commercial gateway that connected them to the Mediterranean Sea and Western territories, while Yemen, whose capital is Sana'a, located in the south, provided access routes to the East, reaching as far as India and even China. This is further supported by Ibn Zayd's statement that the Quraysh undertook these journeys primarily for trade. The Quraysh enjoyed exceptional privileges as a tribe residing in the region where the Ka'bah is located.

A brief reflection on the first verse of Surah al-Quraysh shows that Allah SWT opens the chapter with the letter *lam*. According to Tafsir al-Qurtubi, the *lam* in this verse carries the meaning of amazement (*ta'ajjub*), implying: "Observe how the Quraysh have been showered with divine favor," as conveyed by al-Kisa'i and al-Akhfash. From an economic perspective, it is evident how Allah granted extraordinary prosperity to this tribe, providing continuous blessings and fulfilling their needs, including domestic food sufficiency. Their trade journeys during the winter and summer seasons ensured their livelihood, and when they did not travel, Allah provided them with food to alleviate hunger and security to dispel fear—both being divine blessings. The underlying message of these verses illustrates that Makkah, as the settlement of the Quraysh, achieved a state of security following the realization of prosperity.

The Quraysh had established disciplined and systematic travel practices, as reflected in the first verse of Surah al-Quraysh:

"*Li-īlāfi Quraysh.*"

In Arabic linguistic studies, the particle *lam* at the beginning of this verse signifies amazement (*lam ta'ajjub*). The livelihood of the Quraysh was largely dependent on trade, and the education and training inherited from their ancestors cultivated generations skilled in negotiation and commerce. This profession shaped them into accomplished merchants and traders. Historical accounts indicate that the Quraysh developed highly effective trading patterns, earning them considerable respect. Examining the early history of the Quraysh reveals their initially modest circumstances. However, as they expanded and spread across the Arabian Peninsula, they evolved into a responsible and self-sustaining community.

The Quraysh lived off their trade and journeys and were not subjected to harm by others. The Arabs honored and respected them as the inhabitants and custodians of the Sacred House (Baitullah). Without these two seasonal journeys, they would not have been able to reside in Makkah nor enjoy the security surrounding the Ka'bah. The principal factor behind the advancement of Quraysh trade patterns was their extensive business relations with strategically vital regions, including Syria, Egypt, Iraq, Yemen, and Abyssinia. Recognizing the significant opportunities for cooperation, the Quraysh established strategic partnerships to secure economic benefits for their homeland. Their direct engagement with diverse cultures and civilizations enriched their knowledge and facilitated rapid development, while the respect accorded to them enabled the formation of enduring partnerships.

The contemporary significance of the Quraysh narrative lies in the integration of vertical worship of Allah SWT with horizontal social responsibility. Maintaining a balance between *habl min Allah* (relationship with God) and *habl min al-nas* (relationship with fellow humans) reflects gratitude for



divine sustenance, health, and blessings. Ingratitude, in contrast, signifies disbelief (*kufir*) and may lead to *istidraj* (gradual divine retribution). Security stands as a unique blessing granted by Allah SWT to the Quraysh, as no settlement on earth enjoys absolute safety except the area surrounding the Sacred House. All human endeavors whether in fulfilling duties, engaging in labor, or cooperating for mutual welfare remain under divine protection. When individuals consistently adhere to divine guidance, societal prosperity and security are realized.

### 3. Navigating the Prospects of Islamic Economics in the Food Sector

Rationalizing policy shifts toward justice and consistent state intervention empowers all economic resources based on divine principles. The government facilitates harmonious cooperation between humanity, nature, and policy frameworks. Human rights, which inherently resist coercion, cannot justify imposing rigid economic systems that lack public acceptance. Mutual respect for individual choices aligns with reason and conscience, while the state must reform its position to ensure equitable public service delivery.

Amid global economic uncertainty and intensifying regional competition, Indonesia's Islamic economy is undergoing a critical phase. Although Islamic economics has emerged as a vital pillar in addressing global economic vulnerabilities, its current contribution remains modest relative to its strategic potential. This limited impact stems from underdeveloped sectors beyond finance, highlighting the need for broader institutional support.

Indonesia's Islamic economic masterplan defines Islamic economics as a system grounded in Sharia principles, encompassing both financial and real sectors. Drawing from the Global Islamic Economy Report 2013, Islamic economics encompasses all major economic sectors influenced by Islamic business practices and consumer lifestyles. Umer Chapra emphasizes that Islamic economics prioritizes social and economic justice, balancing material and spiritual needs.

Through the jurisprudential principle of *sadd al-dhara'i'* (blocking harmful means), Islamic economic development aims to prevent harm and promote public welfare. This framework supports a holistic expansion of Islamic economic activities across finance, philanthropy, and real sectors. Food self-sufficiency emerges as a vital objective, fostering economic independence and safeguarding public access to essential sustenance.

In the context of food security, the *maqasid al-shariah* emphasize eliminating harm, preventing scarcity, and ensuring equitable access. Islamic economic development can address challenges such as land conversion, inadequate agricultural infrastructure (through *waqf* and Islamic philanthropic instruments), promotion of agricultural contracts like *muzara'ah*, food hoarding, price volatility, and broader food policy concerns.

Significant governmental initiatives over the past five years include the Masterplan of Indonesia's Sharia Financial Architecture (MAKSI) and the establishment of the National Committee for Islamic Finance (KNKS) under Presidential Regulation No. 91 of 2016. Key growth priorities encompass halal industry development, financial efficiency, research advancement, and the establishment of the Halal Product Assurance Agency (BPJPH).

Economic growth in Islamic sectors stimulates demand for Sharia-compliant financial products, while Indonesia's demographic composition and expanding digital economy offer substantial opportunities. Legislative mandates, including Law No. 33 of 2014 on Halal Product Assurance, further institutionalize Islamic economic development. Integrating food security into the national Islamic economic agenda is therefore imperative to achieve sustainable welfare and resilience.

## 4. CONCLUSION

The history and thought of Islamic economics have documented how Islam prioritizes and provides a comprehensive perspective on food security issues. The Islamic economy is developing rapidly, offering the potential for implementation in food security issues by effectively strengthening the moral values of Islamic economics through the active contribution of Islamic economic entities to the national food security system. The construction of economic independence within the context of



realizing Islamic-based food security is imbued with the key characteristics of Islamic economics, namely good and lawful transactions. Therefore, to achieve this, it is crucial to develop an Indonesian Islamic economic master plan, focusing on the main indicators of economic independence and food self-sufficiency, as an effort to achieve national food security.

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