

Food Estate Policy in Overcoming Food Security in Indonesia in The Era of Covid 19 Maqashid Shariah Perspective

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Abstract

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The year 2020 marked a significant global impact due to the COVID-19 pandemic, affecting various sectors of life, including agriculture in Indonesia. This study aims to evaluate the implementation of the food estate program as a national food security strategy in Labuha Village, South Halmahera Regency, and its alignment with the maqashid sharia concept. Using a juridical-empirical approach, this research incorporates primary data from interviews with local residents and secondary data from relevant sources. The findings reveal that the food estate program, designed to address food crises during the pandemic, received a positive response from 75% of Labuha Village residents. The program supports various economic and social aspects, with 45% of the population engaged in farming utilizing vacant land for hydroponic cultivation, which also helps reduce the spread of COVID-19. From the perspective of maqashid sharia, 80% of government policies are in line with sharia principles, particularly in safeguarding life and providing halal food. This study underscores the importance of integrating food security policies with sharia values to achieve sustainable welfare amidst a crisis.

INTRODUCTION

The Covid 19 pandemic is a pandemic that has had a global impact and has attacked all aspects of life and affected various sectors. One of the sectors most affected by this outbreak is the agricultural and economic sectors, this is due to massive restrictions known as the "Great Lockdown". This lockdown policy is to reduce the spread of the virus among the community so that all activities are stopped.

The agricultural sector receives special attention because of its vital role in ensuring national food security. In difficult situations like the current pandemic, maintaining food security is very important to prevent a food crisis that could threaten Indonesia. Farmers, as the front guard in meeting people's food needs, also feel the impact. They have to face challenges such as meeting high demand, ensuring product quality, and managing distribution channels, all of which require strategic adjustments.

The government has attempted many strategies to prevent the food crisis caused by this outbreak. This is because Indonesia is a developing country and has great potential for experiencing a food crisis caused by a decline in people's purchasing power and a decline in domestic production. According to reports from international organizations such as the Food and Agriculture Organization (FAO), the International Food Policy Research Institute (IFPRI), and

the United Nations (UN), the COVID-19 pandemic has the potential to cause a new food crisis that could affect the food security of countries, especially those poor and developing. (Farah Adiba, 2023)

According to Muhammad Nasir, the state functions as a living institution and has the responsibility to lead, provide guidance, meet needs and save society in both material and spiritual aspects. In the context of broader human problems, the state cannot ignore these functions. The state can only carry out its obligations effectively if it has strong and firm foundations, and has clear roots in the thoughts, feelings and beliefs of its people (Ubaedillah, 2008).

To minimize the number of food insecure areas, the government has begun implementing various policies such as the food estate program which will be implemented from 2020 – 2024 and urban farming. The food estate program is a food development concept that is carried out in an integrated manner including agriculture, plantations and even animal husbandry in an area. Meanwhile, the Urban Farming Program is generally said to have differences that are not significant enough, the main difference is the land used. As a result, the urban landscape tends to be densely populated, so it is not intended as a food production center.

All policies implemented by the government have efforts to create public benefit or welfare. In fulfilling efforts for the benefit of society, Islamic law also has an important role, namely human efforts to obtain the perfect solution and the right path based on what was taught by the Prophet SAW, namely maqashid sharia (Yusuf, 59). "maqashid-Shari'ah: in Islamic law it emphasizes justice, togetherness, harmony, tolerance and other benefits that can be felt by all humans living on earth.

Based on the description presented above, this research aims to review whether the policies implemented by the government in dealing with the food crisis due to Covid-19 are in accordance with the concept of maqashid sharia.

Government Policy

2020 was a year that was very detrimental to people around the world due to the expansion of the COVID-19 pandemic that occurred since the end of 2019. This statement is also in line with a statement in a journal that the world has been hit hard by the COVID-19 pandemic and the economic crisis that followed. So the importance of sovereign food production and food reserves so that access to food sources is maintained during emergencies allows the state to provide food assistance to certain groups under special conditions (Made, I. Dewa, 2020)

The COVID-19 pandemic has an impact on all sectors of life in Indonesia, one of which is the agricultural sector. This is in line with the statement in an article sourced from the Ministry of Agriculture's BKP website (BKP., 2021).

Food Security Concept

The concept of food security literally means guaranteed access to food for all communities and equally to achieve a healthy life (Nuraisyah et al., 2025). There are many aspects related to the concept of food security, but the most important is the economic aspect (Firsty Nabila Putri Hartadi, 2019). The issue of food security becomes very important and vulnerable to problems in disaster situations, including disease outbreaks such as the COVID-19 pandemic. Food security indicates the availability of access to food sources so that they can meet basic needs (Rosales, G., and Mercado, 2017)

Because the concept of food security will always start with the ability of the community or individual to meet their food needs at prices that are relatively affordable for both the upper class, middle class, and especially people from underprivileged groups.(Handewi P. S. Rachman, 2002) Food security has become a strategic issue for the government in increasing development society.(Simatupang, 2016)

As an effort to realize food security for the community, in this case the agricultural sector will become the main commodity for the community in providing food(Yetrie Ludang, 2021). (Suharyanto, 2011) stated that the Indonesian government has a food security system including:

- a. There is availability of food in sufficient quantities and types for the entire population.
- b. There is equality in food distribution
- c. Each individual's food consumption meets nutritional requirements
- d. The priority of the nutritional status of the community will be the authority of each region.

Especially regarding the Covid-19 pandemic where different regions are affected in different forms and scales. This is where the important role of regional governments lies in realizing agile government as an answer to the needs of each region to adapt or even turn the challenges of the impact of the pandemic into an opportunity for regional progress (Basundoro & Sulaeman, 2020).

(Sururi, 2017) states that at the government level, both local and central government, the ability to formulate public policies is essential and has urgency in the implementation process, where the policy making process must be based on the values of creativity and innovation to improve effectiveness and efficiency of implementing the policy. Through this explanation, the success of policy innovation is closely related to the potential and creativity of the bureaucracy of each region (Rasman et al., 2023).

(Rosyadi, Sl., & Indiahono, 2017)stated that in implementing innovation in government policy it is necessary to implement new inputs and in carrying out the expected inputs it must be accompanied by relevant outputs and outcomes. Novelty is the main focus in this definition, so that to innovate requires a new perspective to see what things do not exist or have never been done before.

Maqashid Sharia

Etymologically, maqashid as-syariah is a combination term of two words: maqashid and as-syariah. The word maqashid is the prular (plural) form of the word maqshad, qashd (Fauziyah et al., 2024). In fiqh terminology, it means the laws prescribed by Allah for His servants, both those stipulated through the Koran and the Sunnah of the Prophet saw in the form of words, actions and decrees of the Prophet saw. Ar-Raisyuni provides a more general definition, he explains that sharia means a number of amaliyyah laws brought by the Islamic religion, both relating to the concept of aqidah and legal legislation (Jalili, 2021).

In fact, every policy must consider several aspects, which in Islamic law are commonly referred to as maqasid sharia. Maqasid sharia is the will of Allah, as the creator of sharia, to provide benefits to humanity (Rois et al., 2024). This includes fulfilling the necessities of life (daruriyah), hajiyah (pilgrimage), and tahsiniyah (essential) needs so that humans can live a good life and

become good servants of Allah. The three maqasid sharia emphasize the importance of upholding the five objectives of sharia: Hifz al-Din (preserving religion), Hifz al-Nafs (preserving the soul), Hifz al-Aql (preserving the intellect), Hifz al-Nasl (preserving offspring), and Hifz al-Mal (preserving wealth). (Anshari & Permata, 2024)

Welfare indicators derived from the values of the Al-Qur'an (Maqashid Syariah) are in the form of: (Wardani, D. R., & Faizah, 2019)

1. Maintaining religious values and implementing its teachings (Hifz al-Din) in working to achieve a family economy that is sakinah, mawaddah, wa rahmah full of peace and tranquility.
2. Fostering values that are able to maintain life safety in the household or community (Hifz al-Nafs) which are characterized by the number of illnesses in the household or community.
3. Upholding values that guarantee genius human thinking (Hifz al-'Aql) which is characterized by fulfilling the obligation to study to gain knowledge and experience that can be relied upon in seeking a life that is blessed by Allah SWT.
4. Maintaining the survival and development of humans (Hifz al-Nasl) as social creatures, as well

The essence or initial aim of implementing sharia is to realize human benefit. As al-Ghazali said, benefit can be realized if the five elements of sharia goals can be realized and maintained, namely religion, soul, reason, lineage and wealth (Rois et al., 2024). In an effort to realize and maintain these five main elements, al-Syatibi divides them into three levels of maqashid or sharia objectives,:

1. The level of Dharuriyat is intended to maintain the five main elements in human life. Al-Dharuriyat (primary goals) as a goal that must exist, the absence of which will result in total destruction of life, which according to the most popular version is protecting religion, soul, mind, property and offspring.
 - a. Maintaining a religion in which he continues to worship his Almighty God, then in seeking halal sustenance in accordance with Islamic teachings, which is an important principle that must be understood and applied, this means seeking sustenance in a way that is in accordance with religious values, staying away from other practices. haram practices, and avoiding sharia violations. By doing this, a person can achieve blessings, calm and smoothness in life, both spiritually and materially.
 - b. Protecting the soul can be achieved by providing food, clothing and shelter. So that the need for food and shelter can be met if neglected it could endanger survival. Maintaining common sense, namely by preparing for family members' education costs by preparing for education both at home and outside the home.
 - c. Protecting their offspring means that they continue to protect their children's environment so that they do not fall into adultery.
 - d. Maintaining assets, namely assets obtained, is realized by prioritizing needs over desires and also continuing to pay zakat so that the blessings of the assets owned are maintained.
2. Hajjiyyat Level Intended to eliminate difficulties or make maintenance of the five main elements even better. Al-Hajjiyyat (secondary goal) is something that is needed by humans to make it easier to achieve the interests that fall into the category of dharuriyat, on the other

hand getting rid of factors that complicate efforts to realize dharuriyat.

Because its function is to support and complement the primary goal, this secondary presence is necessary but not necessary. This means that if the hajiyyat things do not exist then human life will not be destroyed, but there will be various imperfections, even difficulties. For example, to save lives as a secondary goal through eating, eating utensils such as a stove are needed.

Indeed, without a stove, humans will not die because they can still eat uncooked food, but the presence of a stove can complement the types of menu that can be served. There are various conveniences with the presence of a stove. To protect property as a primary goal, equipment such as firearms is needed. Indeed, people can protect their property with machetes, knives or chopsticks, but firearms are more helpful.

3. The level of Tahsiniyat is intended so that humans can do their best to perfect the maintenance of the five basic elements. Al-Tahsiniyat (tertiary goals) is something whose presence is neither necessary nor necessary, but will beautify the process of realizing the interests of dharuriyat and hajiyyat.

On the contrary, its absence will not destroy or complicate life, but will reduce the sense of beauty and ethics.

Here personal choice is highly respected so it is relative and local as long as it does not conflict with the provisions of the text. For example, the stove needed to realize the primary goal of saving lives through eating has eighteen wicks, gas stoves, electric stoves or solar stoves are left to aesthetic taste and local capabilities. The firearms needed to realize the primary objective, namely protecting property through firearms, whether long or short barreled, made in Indonesia or America, black or white, and so on, are left to local choice and capabilities. These three levels of sharia objectives show how important it is to maintain the five main elements in human life (Caniago & Nurasiah, 2024).

Apart from that, it also refers to the development and dynamics of understanding the laws created by Allah SWT in order to create benefits. Thus, in the author's opinion, today's sharia-based economic and business developments will certainly give rise to new problems in society. So there needs to be an in-depth study and resolution of the relevant legal aspects by prioritizing maqashid sharia (benefits) itself.

METHODS

Method

The type of research used in this research is empirical juridical, namely field research, in which researchers will observe the relationship between government policy and maqashid sharia in Labuha Village, South Halmahera. As according to Marzuki, empirical legal research is called socio-legal research, so called because this research only places law on existing social phenomena. Soerjono Soekanto believes that legal research is a scientific activity that is based on systematic methods and certain thinking. In this case, the aim is to be able to study a certain thing or certain laws, by analyzing them.

The subject of this research involves residents of Labuha village, to provide information and data that is relevant to the topic or problem of the research object. Information is obtained from various sources, including books, scientific works, and relevant sources which will later become references in research.

This research requires supporting data sources. The data sources used are:

1. Primary data obtained through interviews conducted with Labuha village residents who were respondents in the research.
2. Secondary data which provides a relevant explanation of the primary data obtained.

Data

To test the validity of this research data, triangulation techniques were used. This technique is for analyzing data, by comparing newly obtained data with previous data or combining it with existing data. Data analysis techniques in research are:

1. Data collection
Gather as much information as possible regarding the problem being researched.
2. Data reduction
Dividing the data that has been obtained to find data that is relevant and not relevant to the problem that has been researched
3. Data display
Include data that is relevant to the research object which will be explained further in the results and discussion section.
4. Conclusion data
Draw conclusions from the data that has been included which includes the results of a concise statement of the results and also a discussion of the research.

RESULTS AND DISCUSSION

The population in South Halmahera district in 2023 will reach 260,758 people, and BPS data for the population of Labuha Village in 2020 will reach 7,073 (South Halmahera Central Statistics Agency). This development provides an idea of the rate of further growth in the future.

The food estate project launched by the Indonesian Government is an embodiment of the national food security strategy which is increasingly crucial in the pandemic era and is expected to experience positive changes until the pandemic is over. This utilization supports various other aspects such as the economy of agrarian communities, the realization of socio-economic justice, and can improve Indonesian government policies in various conditions and situations.

Based on the results of interviews and data collected from questionnaires filled out by Labuha village residents, it shows that 75% of the community is satisfied with the government's policy regarding this food estate program. Moreover, the regent of South Halmahera is preparing to carry out revitalization to improve community transaction places such as markets (Liputan Maluku, 2021)

This is also based on the plan to build 4 warehouses to support this food estate program. The research results also show that as many as 45% of Labuha residents have a profession as farmers who encourage the progress of the Food estate program, by utilizing empty land around the house through hydroponic cultivation media which also supports food needs in the era of the Covid 19 pandemic.

The perspective of maqahid sharia, namely (hifdzu ad-din) protecting religion, (hifdzu an nafs) protecting the soul, (hifdzu al-aql) protecting the mind, (hifdzu an-nasl) protecting offspring, and (hifdzu al-mal) protecting property. Achieving *falah* (happiness) in this world and the hereafter with a strategy to achieve benefits and avoid harm.

In this case, researchers have conducted direct interviews with farmers in Labuha Village, based on the answers from informants, government policy is felt to be fair and brings peace in the

process of food needs and they feel fulfilled by the food estate program that has been launched. Fulfilling food needs from the food estate method through hydroponic media is considered halal and also does not bring harm by reducing the spread of the Covid 19 virus, this is a form of protecting the soul.

Based on responses from one of the respondents, after we explained the concept of maqashid sharia. Respondents believed that government policies were 80% in accordance with the concept of maqashid sharia.

CONCLUSION

The food estate policy strengthens food availability through increasing agricultural production and hydroponic cultivation, as well as contributing to the economic welfare of agrarian communities and socio-economic justice. Community satisfaction with this policy, which reached 75%, as well as support for infrastructure development such as warehouses and markets, confirms the success and acceptance of the program.

From a sharia maqasid perspective, the food estate program is considered appropriate because it supports the aspect of hifdzu an-nafs (care of the soul) by providing halal food and reducing the risk of spreading COVID-19. Interviews with farmers in Labuha Village show that government policies are considered fair and provide peace of mind in meeting food needs. Respondents who have understood the concept of maqasid sharia consider that 80% of government policies are in line with these principles, reflecting the achievement of *falah* (happiness) in this world and the hereafter through strategies that achieve benefits and avoid harm.

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