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Implementation of Agricultural Waqf by Islamic Boarding Schools in Realizing Food Security: Case Study of Hidayatullah Bekasi

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ABSTRACT

This research was conducted to answer the need for a food security model in Indonesia, which has become a serious problem. This research proposes an organic agricultural waqf model to overcome food security problems in Indonesia, especially in the aspects of availability and sustainability. To prove this, the research will conduct a case study on the successful management of productive rice field waqf carried out by Pesantren Hidayatullah Bekasi. This research uses a qualitative approach with data collection methods in the form of interviews and field observations conducted at Pesantren Hidayatullah Bekasi to see the success of the productive rice field waqf program. The results showed that the program was successful in realizing food security, especially in the pesantren environment. The results are determined from the yields that meet the food needs of the pesantren, aspects of environmental sustainability, business sustainability, crop quality, and improving the welfare of farmers involved in managing rice fields owned by Hidayatullah Bekasi Islamic Boarding School. From this research, there are several suggestions, among others, to increase the area of cultivated land and also to apply this model to other pesantren because it has proven to be successful. For future research, it is expected to be able to examine similar programs that have been running as well as further investigate the efficiency of the organic methods being carried out.

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1. INTRODUCTION

One of the most important things for humans to survive is food, especially staple foods. Staple foods themselves can be defined as foods that are consumed by a person or group of people every day routinely. Staple foods usually contain carbohydrates which are a source of energy for the body. for example, potatoes, corn, tubers, and rice (Rahmatismi

Blongkod et al., 2022). In Indonesia itself, the majority of people consume rice as their staple food.

To assess the quality of staple foods in a place can be described in food security. Food security is defined as a condition where everyone has access both socially and economically to safe and nutritious food to meet their food needs and food preferences (Rusmawati et al., 2023). Food needs are the right of every Indonesian citizen as stated in Law No. 18 of 2012. (Yustika Devi et al., 2020) Unfortunately, even though it is a right that must be fulfilled by the community, Indonesia's food security condition itself is not good. This condition is described by the Global Food Security Index (GFSI) which places Indonesia at 63rd place with a score of 60.2. This value is even below neighboring countries such as Vietnam (46) and Malaysia (41). This score illustrates that the availability, affordability, quality, and sustainability of food in Indonesia are still lagging behind.

This low food security has a significant impact on many aspects. Still according to GFSI, in Indonesia, 31.8% of Indonesian children suffer from stunting. This means that almost a third of children in Indonesia are malnourished. This is not surprising because 6.5% of Indonesians consume food below the nutritional average. Of course this is very dangerous because it has an impact on productivity and community welfare in the long term. This danger is inseparable from public health problems due to lack of nutritional intake.

The problem of food security in Indonesia is greatly influenced by the threat of agricultural land conversion. This conversion occurs due to the conversion of land that was originally intended for agriculture to other functions, especially housing and industry. The rate of agricultural land conversion in Indonesia is also quite large, up to 150 thousand-200 thousand hectares per year. The massive land conversion itself is inseparable from population growth that continues to require additional land. If this land conversion continues to occur, it will threaten the existence of agricultural land because the land that has been converted will be permanent so that it is difficult to return its function. The lack of agricultural land is what greatly threatens the availability of food in the community. (Innayatuhibbah et al., 2019)

In addition to the problem of availability, the condition of food security in Indonesia is also threatened by environmental sustainability. Farmers who use pesticides and fertilizers excessively. The use of pesticides has an impact on the survival of organisms because of their toxic nature when consumed, thus impacting the sustainability of the food chain. Even this threat is also felt by humans because of the decline in food quality affected by pesticides (Sinambela, 2024). Meanwhile, chemical fertilizers that are commonly used can gradually reduce the content of organic elements in the soil and at the same time reduce the level of soil productivity or in other words, the fertility of the soil will decrease (Murnita & Taher, 2021). If the use of these two things continues, it will threaten the sustainability of agricultural land and also the environment.

One solution that can be used to overcome problems in food security is by using the waqf approach. Waqf itself is defined as Waqf can be interpreted as giving property by someone to be used for the needs of Allah's path. (Latifah et al., 2019) Waqf is considered more

flexible compared to other Islamic financial philanthropies such as zakat, infaq and shadaqah. The flexibility in question is the freedom in the form of management that allows waqf to be managed in any form as long as it is in accordance with the wishes of the waqf donor. Waqf is also known to have a very high bias towards the wider community. This bias can be seen in two core points of the essence of waqf, namely the eternity of waqf assets and sustainable benefits. This means that waqf is intended not only for one community in one condition but so that it can be enjoyed continuously over a long period of time.(Istiqamah & Hasanah, 2019)

In Indonesia itself, waqf has become an inseparable part of society where its development is in line with the development of Islam in Indonesia. Waqf in Indonesia itself used to be more in the form of land and was intended as a place of worship. However, nowadays, the scope of waqf is no longer limited to houses of worship but has begun to shift to productive waqf (Faisal, 2021). Productive waqf can be interpreted as a process of managing waqf assets professionally through productive efforts in both the production and service sectors so as to produce more benefits from the value of waqf assets (Mulia Rahman & Tanjung, 2022). One of the productive business models is the agricultural model.

Agriculture itself is a very important sector, especially in developing countries like Indonesia. There are 2 reasons why this can happen. First, the agricultural sector is a source of food supplies and raw materials that are greatly needed by the community, the number of which continues to increase, especially in developing countries, so that the level of food consumption also increases. Second, the agricultural sector must be able to provide production factors, especially raw materials needed for the expansion of other sectors, especially the industrial sector.(Adam et al., 2022)

If agriculture is carried out using waqf land, then the agricultural land will be protected from land conversion efforts. This guarantee is obtained because of the obligation to manage waqf assets in accordance with the wishes of the waqf donor. On the other hand, using waqf land as agricultural land also plays a role in increasing the value of waqf benefits. This increase is inseparable from productive agricultural efforts so that the waqf land can continue to provide benefits to the community for a long time (Dewanto & Hilyatin, 2021).

Unfortunately, with such great potential, models such as agricultural waqf are still rarely carried out by people in Indonesia. Based on data from the Waqf Information System (SIWAK), most waqf land is still designated for places of worship, namely mosques (43.51%) and also prayer rooms (27.90%). This designation is inseparable from the public perception that waqf land is only intended for the construction of places of worship (Ardiyansyah & Kasdi, 2021). This perception must be changed to encourage people to make waqf in the productive sector. The change itself must be carried out by institutions that have long been trusted by the public to manage waqf

One of these institutions is the Islamic boarding school. Although often considered as an institution that teaches religious knowledge, Islamic boarding schools also have a role as an educational institution that is a forum for the development of science, economics, and

culture. Islamic boarding schools also play a role as a social institution that maintains social harmony, carries out social control, and social engineering (Zoni & Mubarok, 2020). Due to its crucial role in society, Islamic boarding schools have been trusted to manage waqf lands for a long time, and almost all Islamic boarding schools are built on waqf land. The presence of charismatic figures such as kiyai or ustadz, makes people more likely to entrust their wealth to be donated to Islamic boarding schools. Islamic boarding schools themselves also have quite a lot of students so that Islamic boarding schools are able to manage waqf assets. If all of this potential is maximized, then waqf assets can be more productive and contribute more to the welfare of society (Husin et al., 2020).

One of the Islamic boarding schools that has succeeded in managing waqf land into productive agricultural land is the Hidayatullah Bekasi Islamic Boarding School. The Hidayatullah Bekasi Islamic Boarding School collaborates with Baitul Wakaf in managing a 1 hectare rice field. From the managed rice fields, the Hidayatullah Bekasi Islamic Boarding School is able to produce abundant harvests that are able to cover the rice needs of all students and the families of the ustadz there. Even from some of the harvests sold, the Islamic boarding school can develop various new businesses and also provide scholarships to some of its students to continue their studies at university

2. RESEARCH METHODS

The type of research used in this study is qualitative research which is then described descriptively. Qualitative research methods are research that intends to understand the phenomenon of what is experienced by the object of research such as behavior, perception, motivation, action, and others holistically and by means of description in the form of words and language, in a specific natural context by utilizing various scientific methods. (Rumawas et al., 2021)

This research is included in field research or also called community research. This research aims to understand the conditions of a context with a detailed and in-depth description of the portrait of the condition of society naturally and as it is. This research was conducted at the Hidayatullah Bekasi Islamic Boarding School located in Bakung Kidul, Karangpatri, Pebayuran District, Bekasi Regency, West Java.

The data used in this study uses primary data and secondary data. Primary data is data that is not yet available and to obtain the data the researcher must use several research instruments such as interviews and observations. Sources of informants in this interview include the administrators of the Hidayatullah Bekasi Islamic Boarding School as the party that directly manages the rice fields, the students of the Islamic boarding school, and the administrators of Baitul Wakaf as the party that entrusts the waqf. Secondary data is data obtained from books or journal articles published by institutions, either in the form of reading materials or numerical data that are related to the problem being studied.

In order to obtain accurate data and be accountable for its scientific truth, the researcher used data collection techniques in the form of observation, interviews and documentation. Data analysis began by conducting in-depth interviews with informants. After conducting the interview, the researcher made a transcript of the interview results by playing back the

interview recording and then writing down the words that correspond to what was on the recording. After the researcher wrote the interview results into a transcript, the researcher then made data reduction by abstraction, namely taking data that corresponds to the research context and ignoring unnecessary data.

3. RESULTS & DISCUSSION

3.1. Program Background

Pesantren Hidayatullah is a mass organization that has a network of Islamic boarding schools spread throughout Indonesia. Hidayatullah was founded on January 7, 1973 through a small Islamic boarding school in East Kalimantan. The five founders of the Islamic boarding school included individuals from traditionalist and modernist Islamic backgrounds. However, from the beginning Hidayatullah has tended to be more modernist in attitude which is seen in the contemporary approach to preaching (Bin Rusli, 2020). This modernist view can be seen in the management of waqf where Hidayatullah views waqf as an asset that must be productive.

To realize this principle, Hidayatullah created a waqf management institution known as Baitul Wakaf. Baitul Wakaf is tasked with collecting, managing, and distributing waqf owned by Hidayatullah. One of the focuses of waqf management from Baitul Wakaf is productive waqf, especially in the agricultural sector such as farming, animal husbandry, and fisheries. This program is carried out as a commitment to increasing waqf productivity (Qolbi et al., 2022).

One of the productive waqf programs funded by Baitul Wakaf is the productive rice fields in Hidayatullah Bekasi. This program itself is a form of cooperation between Baitul Wakaf and Baitul Mall Hidayatullah. Baitul Wakaf handed over a plot of land with an area of approximately 1 hectare located not far from the Islamic boarding school. Meanwhile, Baitul Mall Hidayatullah handed over the seeds used for cultivation. The total funding provided by the two institutions reached 1.1 billion. The financing itself was carried out in 2020 and since then, the management of the productive rice fields has been fully carried out by the Hidayatullah Bekasi Islamic Boarding School.

The reason for choosing Pesantren Hidayatullah Bekasi to manage productive rice fields is not without reason. First, Baitul Wakaf considers Hidayatullah Bekasi to be quite capable in managing agriculture. The pesantren also has santri personnel who can be deployed to help manage the rice fields.

In addition, geographically, Pesantren Hidayatullah Bekasi. Pesantren Hidayatullah Bekasi is located in Pebayuran District which is very suitable for farming. The area crossed by the Citarum River has 7,262 hectares of rice fields. No wonder Pebayuran District is the district with the largest number of farmer groups in Bekasi Regency (Adjie et al., 2022). This great

potential makes it easy to choose agricultural land as well as find partners to manage rice fields.

The next reason is the needs of the Islamic boarding school. According to informants from the Islamic boarding school management, the largest expenditure of the Islamic boarding school is rice because for one month alone, rice consumption reaches almost 1 ton. As an Islamic boarding school that applies low or even free rates, the Islamic boarding school relies heavily on assistance from donors to meet the rice needs of the Islamic boarding school. If the Islamic boarding school is able to meet its own rice needs, then the Islamic boarding school has the potential to form food security among the students and the families of the ustadz. In addition, the Islamic boarding school can also divert money from donors to finance other things that are useful in the development of the Islamic boarding school. The Islamic boarding school can also increase the capacity of accepting students so that more and more underprivileged people can access education at the Islamic boarding school.

3.2. Implementation of Sustainable Agriculture in Rice Field Management by Islamic Boarding Schools impact Of Women's Leadership in Service Quality

Sustainable agriculture can be defined as agriculture that utilizes and simultaneously conserves natural resources such as seeds, soil, water and human resources or labor to the maximum in order to produce optimal harvests without ignoring social, economic and environmental aspects. Sustainable agriculture is also known for using sustainable and time-oriented means of production (Fikriman et al., 2022). Sustainable agriculture is often associated with resilience which is a form of agricultural resilience in facing the dynamics of change that occur during the agricultural process. Resilience here is defined as the ability of a system to adapt and survive for a long period of time (Mukti et al., 2021).

The role of sustainable agriculture can be seen in 3 ways. The first is its role in environmental conservation efforts through reducing industrial waste and exploitation of natural resources that can damage the earth's ecosystem as a whole. The second is improving the socio-economic welfare of the community which is marked by increased income and quality of life. While the third is improving the quality of health, especially in the quality of production by paying attention to its nutritional content (Fikriman et al., 2022).

One way to realize sustainable agriculture is by using an organic farming approach. Organic farming is an agricultural cultivation system that relies on natural materials without using synthetic chemicals. This business model is friendly or friendly to the environment by trying to minimize the negative impact on the surrounding environment which is characterized by the use of local varieties, fertilizers, and organic pesticides with the aim of preserving the environment. Organic farming emphasizes the method of growing plants naturally by paying attention to the preservation of sustainable natural resources (Rachma & Umam, 2020).

In addition to the environmental aspect, another aspect that must be considered in sustainable agriculture is the social aspect or community empowerment. In this aspect, agriculture that is carried out is not only required to generate profits but also to improve

community welfare. Improving welfare can be done through community involvement as land managers who then receive large rewards to meet their living needs properly.

Pesantren Hidayatullah Bekasi in managing its rice fields pays great attention to these two aspects. In terms of the environment, the pesantren tries its best not to use chemicals ranging from seeds, fertilizers, to pesticides. The pesantren considers that nature has been so damaged by human greed. Because of this, the pesantren tries to return to using natural methods in the hope of maintaining the balance of nature.

The implementation of this view can be seen from the process of rice field management. The seeds used are organic seeds with the type of *cihereung* which is often used in rice fields in Karawang. The seeds do not go through an artificial cloning process but are cultivated by the Islamic boarding school itself. The fertilizer is a liquid type that uses fruit skins. The type of liquid fertilizer is chosen so that it is easily absorbed by the soil. This fertilizer is given routinely 3 times a week. For the pesticide itself, it uses boiled tobacco and mahogany fruit which are not liked by insects. To glue it, tree sap is used.

In addition to considering environmental aspects, Islamic boarding schools also consider the social aspects of society. Islamic boarding schools view rice fields as a business area that can be used to empower the community. For Islamic boarding schools, the rice fields that are donated are not only intended for Islamic boarding schools but also so that the benefits can also be felt by the surrounding community. Therefore, Islamic boarding schools involve around 20 families to manage the rice fields. The community is divided to manage 6 rice fields. Unlike other agricultural models that rely on a salary or middleman system, Islamic boarding schools implement a profit-sharing scheme where the community will get the harvest with a predetermined amount of distribution.

In addition to empowering the surrounding community, Islamic boarding schools also empower their own students. For Islamic boarding schools, the rice fields can be used as a learning medium for students in managing businesses, especially in the agricultural sector. Working on rice fields can be a tool in instilling various traits ranging from hard work, responsibility, to independence. In addition, students are also taught to live gratefully and appreciate every blessing received.

3.3. Business Results and Development

The rice fields managed by the Hidayatullah Bekasi Islamic Boarding School are harvested 3 times a year. Based on the statements of the boarding school administrators, at the beginning of the harvest the results were still unstable but in the following years the harvest was quite stable and consistent. For one harvest, the boarding school gets a total of 4 tons of clean rice. Of the 4 tons of clean rice, 3 tons are allocated for the consumption of students and also the families of teachers. The remaining 1 ton is then sold in bulk around 300-500 kg or even 1 full ton. From these sales, the boarding school gets a profit of 15 million rupiah.

Based on observations made, the quality of the harvested rice is premium quality. This quality can be seen from several indicators, including unbroken rice grains, low water

content, clean from foreign objects, softness and aroma (Kartinyaty et al., 2019). This quality can also be seen from the high price offered by buyers which reaches 15,000 / kg which is above the market price. According to the management's confession, the rice produced is organic rice which is similar to what was eaten by people in the past without chemical mixtures.

For its own storage, rice is stored in the form of dry grain in the Islamic boarding school storage warehouse. When rice reserves run low, the Islamic boarding school will mill the stored grain to make rice. This method has the advantage that storing rice in the form of grain makes it last longer than storing it directly in the form of rice.

The byproduct of rice is the used grain from the mill. Instead of being thrown away, the grain is used for other things. The coarse grinding results are used as fertilizer for vegetable plantations that are also owned by the Islamic boarding school. The finer residue is also used as bran for poultry feed such as ducks and chickens.

The profits obtained by the Islamic boarding school are mostly used to develop the rice fields. The Islamic boarding school bought a tractor to plow the rice fields. The Islamic boarding school also bought a water pump for irrigation so that the rice fields can still be planted even during the dry season. In addition, the Islamic boarding school has plans to buy fertilizer and pesticide sprayers to make work easier. All of the equipment was purchased from the proceeds of the harvest sale without any additional funds from Baitul Wakaf.

3.4. Impact of The Program

The rice fields managed by the Hidayatullah Bekasi Islamic Boarding School can be considered completely successful. First, the students numbering around 50-60 people can have their food needs met both in terms of quantity and quality. Not only the students, the teachers including their families can also have their food needs met thanks to the rice fields. The Islamic boarding school can even increase the quota of students because it is able to create food independence.

In addition to getting sufficient food, students also get self-development. The involvement of students in direct rice field management has succeeded in developing a disciplined, independent, and caring character. In addition, several students who serve in Islamic boarding schools also get scholarship opportunities. There are around 2-4 students each year who are funded by the Islamic boarding school to continue their studies. Not only the initial fee and Islamic boarding school but also transportation money and other allowances. The Islamic boarding school even plans to fund businesses when students are in their final year so that it can be used as a medium to train students' entrepreneurial spirit.

The Islamic boarding school itself gets many benefits from the rice fields. From the sales profits and cost savings, the Islamic boarding school is able to build other businesses, especially in the agricultural sector. So far, the Islamic boarding school has approximately 150 chickens from various varieties, both local and imported, including ornamental chickens, more than 20 goats, and also several fish ponds. All of these businesses are

managed by the students themselves, divided into several groups and led by a cleric. Although it has only been pioneered for less than a year, the business has shown significant progress when viewed from the growth in the number of animals raised.

In addition to the Islamic boarding school, the surrounding community also benefits. Around 20 families who are employed get a share of the harvest. Approximately 900 kg of grain is the community's share according to the profit-sharing agreement. The results are apparently enough to meet the community's food needs.

Environmentally, the existence of rice fields that are fully managed organically, especially in the provision of fertilizers, can reduce soil reduction. The use of organic materials to replace chemical fertilizers plays a role in maintaining the levels of organic materials such as microbes in the soil which are very important in maintaining soil productivity. This can be seen from the consistency of the amount of harvest obtained compared to other land. In addition, the presence of these microbes also functions to suppress pathogens, weeds, and pests. This can be seen from the resistance of rice plants to pests which is characterized by good growth and grains that are not hollow (Indriyati et al., 2024).

3.5. Evaluation

Overall, the productive rice field waqf program owned by Pesantren Hidayatullah Bekasi has proven to fulfill its functions and objectives. The organic rice field management method and involving the community and students are able to provide great benefits both from the social, economic, and environmental aspects. This is in line with the function of waqf, namely creating sustainable benefits.

The existence of managed rice fields is able to fulfill its main objective, which is to create food security in the pesantren environment. This can be seen from the pesantren which is independently able to meet its food needs both in quality and quantity. The pesantren can even do this without further assistance from other parties, which shows that the waqf given is able to realize independence and empowerment.

Unfortunately, such benefits must be limited by the amount of waqf assets owned. Currently, the Islamic boarding school only has 1 hectare of land. This area is very lacking and can only absorb dozens of workers. In addition, the excess harvest is also limited to meeting the food needs of the Islamic boarding school residents and little can be sold. If the land is expanded, the Islamic boarding school can increase rice production and also absorb more workers.

This success should also be an example for other Islamic boarding schools in creating similar programs. Hidayatullah Islamic Boarding School Bekasi can provide assistance to Hidayatullah Islamic boarding schools in other cities in developing their businesses, especially in the agricultural sector, especially since Hidayatullah Islamic Boarding School

Bekasi currently has various businesses in this sector. If this is done, there will be more Islamic boarding schools that are able to realize their food security.

In addition, another factor highlighted is the lack of attention from Baitul Wakaf as nazhir. So far, the institution seems to be 'hands off' from the management process carried out. In fact, the role of Baitul Wakaf is very important, especially in supervision and assistance as a form of responsibility for the assets that have been donated

4. CONCLUSION & SUGGESTION

Food security is one of the major problems that hit Indonesia considering Indonesia's food security ranking is not very good. This is greatly influenced by food availability due to land conversion efforts and environmental degradation. To overcome this, one solution that can be applied is to use waqf. This is inseparable from protection when an asset is declared as a waqf asset which has the consequence that the asset cannot be changed in form. In addition, waqf also has a sustainability orientation that makes the agricultural land that is donated can be widely useful in the long term.

One of the institutions that is closely related is Islamic boarding schools. As an inseparable part of society, Islamic boarding schools are often trusted to manage waqf. This makes Islamic boarding schools have the potential to manage agricultural waqf. One of these Islamic boarding schools is Hidayatullah Bekasi.

Hidayatullah Bekasi is part of the Hidayatullah Islamic boarding school network. This Islamic boarding school is located in Pebayuran District, Bekasi Regency. In 2020, Baitul Wakaf as the waqf management institution owned by Hidayatullah entrusted a 1 hectare waqf land to be managed by the Hidayatullah Bekasi Islamic Boarding School as a rice field.

The Islamic boarding school manages the rice fields with sustainable principles. This principle can be seen from the farming methods that use an organic approach starting from seeding, pesticides, and fertilization. This principle can also be seen from the empowerment of the community and students by involving them in the management of the rice fields.

The results of the rice fields are able to create food security for students and teachers' families. The Islamic boarding school no longer needs to buy rice because its food needs are met. The Islamic boarding school even has its own income by selling excess rice. The profits obtained from both sales and savings are used to develop the business by buying agricultural equipment such as plows and water pumps. The Islamic boarding school even creates various other businesses such as goat and chicken farms. From these profits, the Islamic boarding school not only increases its capacity to accept students but also sends some of its students to college.

Unfortunately, the great benefits are limited by the scope of land owned by Islamic boarding schools. In fact, if the area of waqf land was increased, there would be more benefits that could be felt by both Islamic boarding school residents and the community. In

addition, supervision and assistance from Baitul Wakaf are also very lacking even though their role is very vital to ensure that waqf is managed properly.

In the future, it is hoped that Islamic boarding schools can be more trusted in managing agricultural waqf because it has been proven to provide great benefits. It is also important that this program can be imitated by Islamic boarding schools, especially those with unused land. However, of course, managing agricultural waqf requires adequate skills and high dedication as a form of responsibility for the waqf mandate. In addition, the management itself needs to be accompanied and supervised so that the waqf is fully beneficial..

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