



Food Safety in the Thematic Interpretation of the Qur'an

Mohammad Rif'at Albanna^{1*}

¹ House of Ulumul Quran Almustofa Sumedang, Indonesia.

* Author Email: anamuhhammadrifat@gmail.com

ARTICLE INFO

Keywords:

Food security;
Tafsir content;
Sustainability;
Social justice.

Article history:

Received 2024-10-18
Revised 2025-03-03
Accepted 2025-03-03

ABSTRACT

Food security is a multidimensional global challenge with material, spiritual, and social aspects. This research explores the concept of food security in the Al-Qur'an through a thematic (*maudu'i*) tafsir approach, analyzing relevant verses to understand its principles and applications. The study identifies the concept of food security in the Qur'an, analyzes its principles based on Qur'anic verses, explains the roles of individuals, families, and society in supporting food security, and examines related challenges based on thematic interpretations of the Qur'an. Using a qualitative method with literature study and thematic interpretation, the research analyzes Al-Qur'an verses through authoritative tafsir books supported by related literature. The results show that the Qur'an emphasizes a holistic concept of food security with spiritual, social, and material dimensions, stressing sustainability, fair distribution, and ecosystem balance. Principles include sustainable resource management, strategic planning, and distributive justice. The responsibility lies with individuals consuming halal, families ensuring welfare, and society supporting fair distribution. Key challenges identified are resource exploitation, unequal distribution, and climate change.

This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



1. INTRODUCTION

Food security is a very important issue in the modern era, which not only affects economic aspects but also social and global stability (Sundström et al., 2014). According to the FAO report (Unicef, 2024), around 828 million people worldwide will experience hunger in 2022, a figure that is increasing drastically due to the impact of pandemics, conflict and climate change. The report shows that, although global food production is sufficient to feed the world's population, unequal food distribution, as well as external factors such as natural disasters and geopolitical tensions, have exacerbated the food crisis in various developing and even developed countries (Husseini de Araújo et al., 2021). In addition, the influence of climate change, which changes weather patterns and increases the frequency of natural disasters, is increasingly worsening food availability, especially for countries that depend on agriculture as the main sector of their economy (Unicef, 2024). Inequality in food distribution is also increasingly exacerbated by economic factors such as urbanization which reduces productive agricultural land, as well as land degradation due to pollution and overexploitation (Abdullahi et al., 2024; Lou et al., 2024).

The Qur'an provides comprehensive guidance regarding food management which includes aspects of production, distribution and consumption (M. T. Rahman, 2014). The principles taught include justice, sustainability and social solidarity, which are highly relevant in addressing food security challenges at the global

level (Akbar et al., 2020). In the context of production, the Qur'an encourages the wise use of natural resources without destroying the balance of the ecosystem. Allah SWT says in QS. Al-An'am [6]:141, "And do not exaggerate. Indeed, Allah does not like those who exaggerate." This verse emphasizes the importance of sustainable management, avoiding over-exploitation, and maintaining the sustainability of nature for future generations (Al-Maraghi, 1969).

The principles taught by the Qur'an offer a holistic solution to the increasingly complex issue of food security in the modern era (M. T. Rahman, 2021). The concept of sustainability is reflected in QS. Yusuf [12]:47-49 describes careful planning and wise management of resources. In this verse, the Prophet Yusuf provides a solution to face the threat of famine by suggesting that harvests be stored during the seven fertile years for use during times of famine (Zulaiha et al., 2023). This approach reflects the principles of sustainability that are relevant to modern food policy, namely maintaining a balance between production and consumption and preparing reserves to face emergency conditions (A. M. Al-Maraghi, 1993).

By integrating Qur'anic values into food management, both at the local and global levels, challenges such as climate change, urbanization and distribution inequality can be addressed more effectively (Albar et al., 2020). For example, the principle of sustainability in QS. Yusuf can be an inspiration for implementing environmentally friendly storage and agricultural technology while the value of social solidarity in QS. An-Nahl can be implemented through a fair food redistribution program. Thus, the Qur'an not only offers spiritual guidance but also practical solutions that are relevant to addressing the issue of food security in the modern era (M. T. Rahman, 2016; M. T. Rahman & Ali, 2021).

Food management in Islam reflects noble values that aim to create a social, economic and ecological balance (Fanani & Hakim, 2022; Mazur & Tomashuk, 2020). The principle of justice in the distribution of food resources is the core of Islamic teachings regarding food management. The Qur'an firmly teaches that every individual has the right to gain access to adequate food resources. In QS. Al-Baqarah [2]:177, Allah SWT emphasizes the importance of giving to people in need, including the poor, travelers and those in debt, both in the form of infaq and zakat. This verse emphasizes that social solidarity is the collective obligation of Muslims to reduce social and economic inequality (Anshari & Rahman, 2021). This research aims to fill this gap by using the *maudu'i* (thematic) tafsir method, which allows the collection and grouping of Al-Qur'an verses related to food security into a systematic and holistic framework (Malady & Wahyudi, 2021; Mubarak & Barkia, 2021). It is hoped that this approach can provide solutions that are relevant to modern challenges, such as climate change, unequal food distribution and the natural resource crisis. Thus, this research contributes to the development of a Qur'anic-based concept of food security that is applicable both in local and global contexts.

In general, this research aims to identify and group Al-Quran verses about food security. This research attempts to collect all verses relevant to the theme of food security from the Al-Qur'an. The grouping of these verses will be carried out based on the main aspects of food security, namely production, distribution and consumption of food, as well as social aspects such as justice and sustainability. With this approach, a comprehensive view of how the Qur'an discusses food management in its various dimensions will be obtained. An example of a verse to focus on is QS. Yusuf,[12]:47-49) about Prophet Yusuf's strategy in managing harvests, and QS. Al-An'am,[6]:141) which emphasizes the importance of not overdoing it in managing agricultural products. *Second*, exploring Qur'anic principles that support sustainability and social justice. This research aims to explore Qur'anic values related to food security, especially the principles of sustainability in managing natural resources and social justice in food distribution. QS. At-Taubah,[9]:60) for example, guiding the distribution of zakat as a social mechanism to reduce inequality in access to food. The principle of sustainability is also reflected in QS. Ar-Rum,[30]:41) which warns of the dangers of natural damage due to unwise human behavior. *Third*, developing a conceptual model based on thematic interpretation. By using the method interpretation of the subject, this research will integrate relevant verses of the Qur'an into a systematic and structured framework. The resulting conceptual model aims to bridge Qur'anic teachings with modern food management practices. This is important to ensure that the principles of the Qur'an do not only become spiritual guidance but also become an applicable basis for policymakers and food sector actors.

This research adopts an interpretive approach to analyze and contextualize verses from the Qur'an that are relevant to modern food security challenges. Global challenges such as urbanization, which reduces productive agricultural land, climate change, which impacts food production patterns, and unequal food distribution, are the main issues that urge solutions based on Qur'anic values. The *maudu'i* tafsir approach allows the integration of Al-Qur'an verses into a thematic framework that is relevant, applicable, and suitable for application in real policy and practice.

For example, QS. Al-Isra' (17:27) provides guidelines to prevent waste in consumption:

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ

"Surely the spendthrifts are the brothers of Satan."

This verse emphasizes the importance of efficiency in the use of resources. Waste, both at the individual and societal level, is not only detrimental but also threatens the sustainability of the ecosystem. Prohibition of waste is in line with the principle of sustainability in food management, namely using resources wisely without sacrificing the needs of future generations.

Next, QS. Al-An'am (6:141) teaches human responsibility in utilizing the produce of the earth by stating:

وَأَن تَأْكُلُوا حَقَّ يَوْمِ حَصَادِكُمْ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

"Give him his right on the day of picking the fruit, and do not exaggerate. Indeed, Allah does not like those who exaggerate."

This verse reinforces the message about social responsibility and human obligation to distribute agricultural products to those who are entitled to them while avoiding excessive consumption behavior. According to Ibn Kathir in Tafsir al-Qur'an al-Azim, this verse underlines the need for a balance between the exploitation of agricultural products and nature conservation for long-term sustainability (Katsir, 1999).

Even further, QS. Al-Baqarah (2:177) emphasizes the importance of virtue (beer) as a basis for social responsibility:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ...

"Turning your face towards the east or the west is not a virtue, but that virtue is believing in God ... and giving the property that he loves to relatives, orphans, the poor...."

Fazlur Rahman, in *Major Themes of the Quran*, mentions that value beer includes human obligations to ensure the fair distribution of wealth. This value provides an ethical basis for food distribution policies that are inclusive and support social welfare. Rahman, *Major Themes of the Quran*, 134 (F. Rahman, 1982).

It is hoped that this research will be able to provide concrete guidance to policymakers, resource managers and society in building a food system that is not only efficient and fair but also reflects Qur'anic values. This will help create sustainable solutions to global challenges related to food security.

This research focuses on collecting and analyzing verses from the Qur'an related to food security. Through the Maudu'i' interpretation method, verses discussing aspects of food, resource sustainability, management of agricultural products, and the concept of blessing and balance in food distribution will be collected, analyzed and contextualized (Al-Khalidi, 2015). This approach allows researchers to thoroughly understand how the Qur'an provides strategic guidance regarding food management in order to achieve sustainable food security (Fauzan et al., 2019).

2. RESULTS AND DISCUSSION

2.1 Food Security Concept

a. Paying Attention to Food Quality Aspects (Halal and Tayyib)

The Qur'an firmly emphasizes the importance of consuming halal food (in accordance with Islamic law) and Tayyib (good quality, useful, and safe for consumption). In QS. Al-Baqarah ([2]:168), Allah SWT said:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

"O people, eat from the halal and good food found on earth and do not follow the steps of the devil. Indeed, the devil is a real enemy for you."

This verse provides guidance that food security does not only include aspects of quantity but also quality. Consuming halal food and Tayyib has a direct impact on human physical and spiritual health and reflects a Muslim's obedience to Allah's commands. Halal (حلال) indicates the dimension of compliance with Islamic Sharia law, which covers all aspects of life, especially in terms of food and drink. This concept emphasizes the importance of obtaining and producing food in accordance with the rules set out in the Al-Qur'an and Sunnah, such as avoiding haram goods,

usury, and unethical methods of obtaining food. Meanwhile, *Tayyib* (طيب) reflects broader dimensions of quality. *Tayyib* refers to food that is safe, beneficial and has good nutritional content for the human body.

This dimension requires attention to aspects of hygiene, freedom from hazardous materials, and environmental sustainability in the food production process. In other words, *Tayyib* not only talking about the physical quality of food, but also the moral and spiritual qualities contained in it. This becomes relevant in supporting sustainable food security because food is halal, and *Tayyib* ensures the availability of safe, healthy and ethical food so that it not only meets physical needs but also pays attention to ecological balance and resource sustainability. These two aspects, halal and *Tayyib*, cannot be separated. A food that is halal is not necessarily *Tayyib* if the production process does not pay attention to safety aspects and benefits for consumers. Therefore, Islam teaches its followers to choose food that not only meets halal requirements but also provides real benefits for body and soul health.

In Tafsir Al-Maraghi, it is explained that Allah SWT wants humans to maintain a balance in life through food that is beneficial, both materially and spiritually. Halal food and *Tayyib* not only fulfill physical needs but also become a means to get closer to Allah SWT through gratitude for the blessings He has given. Al-Maraghi emphasized that the food a person consumes will affect his physical and spiritual condition. Therefore, humans are advised to choose food that not only fulfills hunger needs but also maintains harmony between body and soul (S. M. Al-Maraghi, 1946).

b. *Maintaining Nature Conservation for Food Sustainability*

Environmental damage caused by human activities has a direct impact on food security. In QS. Al-Baqarah (2:205), Allah SWT says:

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

"And when he turns away (from you), he walks on the earth to cause damage to it and destroys crops and livestock, and Allah does not like damage."

This verse gives a strong warning to humans not to take actions that damage the environment because the impact will be felt by all living creatures. Quraish Shihab in Tafsir Al-Misbah explains that the damage mentioned in this verse does not only refer to physical aspects, but also includes moral and social aspects. Excessive exploitation of natural resources such as deforestation, water and soil pollution, or the use of pesticides that destroy biodiversity can threaten human food security (Shihab, 2002).

In Islam, maintaining the sustainability of nature is part of man's trust as caliph on earth. Allah SWT says in QS. Al-A'raf (7:56):

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

"And do not cause damage on the face of the earth after (Allah) has repaired it, and pray to Him with fear (of not being accepted) and hope (of being granted). Indeed, Allah's mercy is very close to those who do good."

This verse teaches that maintaining the balance of the ecosystem is part of worship. Draft bestowal (doing good) in Islam does not only include human relationships with Allah and fellow humans, but also human relationships with the environment. In the context of food security, preserving nature is a preventive measure to ensure the sustainability of food resources for future generations.

Environmental damage has become one of the biggest challenges in maintaining food security at the global level. Various phenomena such as climate change, deforestation, land and water pollution, and ecosystem degradation have had a serious impact on agricultural land productivity. Climate change, for example, causes erratic rainfall patterns, droughts and natural disasters that threaten the stability of crop yields. Likewise, deforestation carried out to open new land often destroys the balance of the ecosystem, reduces biodiversity and accelerates the process of soil erosion. As a result, food insecurity is increasing in various parts of the world, especially in developing countries that are highly dependent on the agricultural sector.

c. *Sustainability and Gratitude for Food*

Allah SWT gives guidance to humans to be grateful for the blessings of food in QS. An-Nahl (16:114):

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

"Then eat what is halal and good from the sustenance that God has given you; and be thankful for the favors God, if you only worship Him."

This verse contains two main aspects: halal food consumption and Tayyib and the obligation to be grateful for these blessings. Gratitude is not only expressed in words, but also in actions, such as preserving food resources and avoiding waste. According to Ibn Katsir in Tafsir Ibn Katsir, "Being grateful for Allah's blessings is realized by using these blessings according to their purpose, avoiding misuse, and maintaining their sustainability." (Katsir, 1999)

In other words, gratitude is not just a passive attitude, but also active through efforts to maintain a balance between consumption and conservation. This principle teaches humans not to be greedy in utilizing existing resources, as explained in the QS. Al-A'raf (7:31):

كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

"Eat and drink, but do not exaggerate. Indeed, Allah does not like those who exaggerate."

This verse emphasizes that wasteful behavior is a form of disgrace for God's blessings. Principle gratitude, which is taught in the Qur'an, does not only involve verbal expressions of gratitude to Allah SWT but also demands real actions that reflect gratitude. Gratitude is closely related to human responsibilities as caliphs on earth, including in managing natural resources wisely. One of the implementations of the principle of gratitude that is relevant in the modern context is the concept of sustainability in food management.

Sustainable development, as emphasized in various global policies and Islamic teachings, encourages humans to use natural resources efficiently, maintain ecosystem balance, and ensure their availability for future generations. This includes various efforts, such as reducing food waste, applying sustainable agricultural practices, and taking advantage of modern technology to increase crop yields without damaging the environment. All of this is a real form of gratitude which is manifested in the act of maintaining God's trust in the earth and its contents.

d. Not Behaving Wastefully

In QS. Al-Isra' (17:27), Allah SWT gives a strong warning against wasteful behavior:

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ط وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

"Indeed, those who spend money are brothers of the devil, and the devil is very disobedient to his Lord."

This verse teaches humans to be frugal and responsible in managing resources, including food. Wasteful is not only a form of ignoring God's blessings but is also a destructive behavior that can disrupt social and environmental balance. Among other forms, appreciating the food that Allah SWT has given also means avoiding waste. Food waste not only shows a lack of appreciation for God's blessings but also exacerbates social inequality and has a negative impact on the environment. Global statistics show that one-third of the food produced in the world is wasted every year, which is equivalent to 1.3 billion tons of food. Yet, at the same time, millions of people around the world still live in hunger and malnutrition. This verse also reminds Muslims that waste is not behavior that reflects gratitude to Allah. On the other hand, waste is a form of denial of the blessings He has given. Food waste, in particular, not only squanders God-given resources but also exacerbates social inequality, as wasted food could be used to feed those in need.

Islam teaches balance in using God's blessings, including in food consumption. This principle is in line with the concept of social justice, where every individual has the same right to gain access to basic needs, such as food. Food waste means taking more than necessary, which can reduce opportunities for others to meet their needs. In a modern context, the practice of reducing food waste is one way to realize Islamic teachings about avoiding waste. Efforts such as donating excess food, raising awareness of the importance of good food management, and utilizing technology to preserve food are tangible forms of appreciation for God's blessings.

Apart from that, waste also has an impact on the environment. The processes of producing, transporting and disposing of wasted food produce significant carbon emissions, which contribute to climate change. By reducing food waste, Muslims not only carry out religious orders, but also contribute to preserving the earth, which is a mandate from Allah SWT. This emphasizes the relationship between the principles of gratitude, avoidance of waste, and sustainability in Islamic teachings. Thus, appreciating food through wise management, sharing with those in need, and avoiding waste is an integral part of implementing gratitude in everyday life. Gratitude is not just words, but also real actions that reflect respect and responsibility for the blessings of Allah SWT.

2.2 Principles of Food Security in the Qur'an

In a thematic approach (content interpretation), the Qur'an provides important principles that can be used as guidelines for realizing sustainable and fair food security. The following are these principles, accompanied by explanations based on Al-Qur'an verses and exegetical references:

a. Sustainability

In QS. Al-Mulk (67:15), Allah SWT says:

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ

"He is the one who made the earth easy for you, so walk in all its corners and eat part of His sustenance. And only to Him will you (return after) being resurrected."

This verse emphasizes the importance of maintaining the sustainability of the earth as a place to live and a source of sustenance for humans. Allah SWT created the earth with all its natural riches so that humans can use it without destroying the balance of the ecosystem. Allah has given humans the mandate as caliphs on earth to manage natural resources wisely. As explained by Ibn Kathir in Tafsir Ibn Katsir: "God created the earth as a place that is easily accessible and used by humans, but humans' responsibility is to maintain balance and not abuse the facilities." (Katsir, 1992)

Excessive or thoughtless exploitation of resources violates the principles of sustainability taught in Islam. Environmental damage, such as deforestation, pollution and overfishing, can disrupt ecosystems that support human life. The principle of sustainability in the Qur'an aims to ensure that existing resources can be enjoyed by the current generation without compromising the needs of future generations. As explained by Quraish Shihab in *Tafsir Al-Misbah*: "Sustainable use of resources is part of gratitude to Allah, because these resources are a trust that must be managed for the common good." (Shihab, 2011)

Sustainability is also in line with the concept scales (balance) in the Qur'an, as stated in QS. Ar-Rahman (55:7-9) emphasizes the importance of maintaining balance in all aspects of life, including the environment and natural resources. In the modern context, sustainability principles are relevant in various aspects, such as sustainable agriculture (using agricultural methods that do not damage the soil and maintain its fertility for future generations), waste management (reduce, recycle and reuse waste to reduce environmental pollution), and renewable energy (developing energy sources that are environmentally friendly and do not run out, such as solar and wind power).

b. Planning and Management

In QS. Yusuf (12:47-49), Allah SWT gives a lesson through the story of the Prophet Yusuf AS about the importance of food planning and management:

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ (47) ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٍ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تَحْصِنُونَ (48) ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِشُونَ (49)

"Yusuf said: 'You should plant for seven consecutive years as usual; then what you harvest you should leave on the grain, except a little for you to eat. Then after that will come seven very difficult years, which will consume what you saved to face it (a difficult year), except a little of what you have saved. Then after that will come a year in which people will be given rain (in abundance), and in that time they will press wine.'"

This verse contains extraordinary wisdom about the importance of strategic planning in facing difficult times. Prophet Yusuf gave instructions that the harvest should not be consumed entirely but stored in a long-lasting form (in the grain). This step reflects the principles of resource management for sustainability. Also, utilizing resources wisely and leaving reserves to face difficult conditions reflects responsibility in resource management. And, Prophet Yusuf uses information about conditions in the next seven years to design strategies. It teaches the importance of data and analysis in planning.

According to Quraish Shihab in *Tafsir Al-Misbah*, Prophet Yusuf taught that society needs planning based on foresight to anticipate possible crises. This process involves cooperation between the government and the

community in implementing the strategies that have been formulated (Shihab, 2011). Meanwhile, Ibn Katsir highlighted the importance of storing food in its original form (grain) to maintain its freshness and reduce damage during storage. Ibn Katsir, Tafsir Al-Qur'an Al-Azhim, Volume IV, 561.

This principle of food planning and management is very relevant in facing current global challenges, such as climate change, economic uncertainty and the food crisis. Some concrete implementations that are in accordance with this verse include: developing policies to store strategic food reserves to deal with emergencies, such as natural disasters or pandemics; using modern technology to maintain the quality of agricultural products so that they last long; encouraging a variety of food crops to reduce dependence on one type of crop; managing production cycles to balance community needs and environmental conditions.

c. Blessing and Justice

In QS. An-Nahl (16:114), Allah SWT emphasizes the importance of consuming halal and good sustenance and being grateful for His blessings:

فَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

" Then eat what is halal and good from the sustenance that God has given you; and be thankful for God's favor, if you only worship Him."

This verse emphasizes the close relationship between blessings and gratitude for God's blessings. Halal consumption and *Tayyib* (good) not only maintain physical health but also bring blessings to life. In the Islamic view, the concept of halal and *tayyib* not only is it the basis for food consumption but also plays an important role in maintaining the balance of human life physically and spiritually. As explained by Quraish Shihab in *Tafsir Al-Misbah*, he emphasized that: "Halal includes aspects of sharia legality, whereas *Tayyib* includes aspects of cleanliness, health and benefits of the food (Shihab, 2017).

This concept emphasizes the importance of halal food, namely food that is obtained and produced in accordance with the provisions of Islamic law. However, halal alone is not enough; The food must also meet the criteria *Tayyib*, which includes cleanliness, safety, benefits and nutritional value. Thus, the concept of *halal* and *Tayyib* reflects the balance between religious law and the goals of human benefit, as implied in the *maqasid sharia* (goals of sharia). In the context of modern life, the application of this concept can be implemented through regulations that ensure halal standards and good food quality. In Indonesia, for example, the Halal Product Guarantee Organizing Agency (BPJPH) works to ensure that food products not only meet halal standards but also food safety aspects, as reflected in the principles of *tayyib*.

3. CONCLUSION

Food security in the Qur'an includes spiritual, social and material dimensions that are integrated holistically. This concept not only emphasizes the importance of halal food and *tayyib* as basic needs but also pays attention to the sustainability of natural resource management and social justice in food distribution. The Qur'an teaches humanity to maintain the balance of the ecosystem as a form of moral responsibility towards nature, avoid destructive wasteful behavior, and always be grateful for Allah's blessings. With this view, food security becomes more than just fulfilling material needs, but also a means of strengthening spiritual awareness and social solidarity. The Qur'an provides strategic guidance for creating sustainable food security. These principles include sustainability of resources, careful planning, and fair distribution. The story of the Prophet Yusuf in QS. Yusuf ([12]:47-49) is an example of the importance of planning harvest storage to face difficult times, reflecting wise food management. Apart from that, QS. Al-Baqarah ([2]:177) emphasizes social justice through instruments such as zakat and *infaq* which function to distribute wealth to those in need. This principle shows how Islamic values can be applied in food policy to achieve sustainability and equity.

REFERENCES

- Abdullahi, A. M., Kalengyo, R. B., & Warsame, A. A. (2024). The unmet demand of food security in East Africa: review of the triple challenges of climate change, economic crises, and conflicts. *Discover Sustainability*, 5(1), 244.
- Akbar, F. H., Anshari, F. A., & Rahman, H. (2020). *Al-Quran dalam Tafsiran Dekonstruksi dan Rekonstruksi* (M. T. Rahman & E. Zulaiha (eds.); 1st ed.). Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung.
- Al-Khalidi, S. A. al-F. (2015). *Al-Tafsir al-Maudu'i Baina al-Nazariyyah wa al-Tatbiq*. Dar al-Nafais.

- Al-Maraghi. (1969). *Tafsir Al-Maraghi*. Mustafa Al-Bab Al-Halby.
- Al-Maraghi, A. M. (1993). Terjemahan Tafsir Al-Maraghi. *Penerjemah: Bahrin Abuba*.
- Al-Maraghi, S. M. (1946). *Tafsir al-Marāghī, Jilid V*. Mustafa al-baby al-Halaby.
- Albar, D., Rahman, M. T., SAM, M. N. B., Munawwaroh, S. M., Wasehudin, W., & Budiana, Y. (2020). *Penciptaan dan Pemeliharaan Alam dalam Perspektif Al-Qur'an*. Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung.
- Anshari, F. A., & Rahman, H. (2021). Metodologi Khusus Penafsiran Al-Quran dalam Kitab Tafsir Al-Maraghi. *Jurnal Iman Dan Spiritualitas*, 1(1), 55–62.
- Fanani, A., & Hakim, R. (2022). Self-Reliance Economic System Based On Waqf At Islamic Boarding School Darussalam Gontor Indonesia. *Al-Shafi'i International Journal of Islamic Contemporary Studies*, 2(2), 1–25.
- Fauzan, Mustofa, I., & Masruchin. (2019). Metode Tafsir Maudu'i (Tematik): Kajian Ayat Ekologi. *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits*, 13(2), 195–228.
- Husseini de Araújo, S., Hamid, S. C., & do Rego, A. G. (2021). Urban food environments and cultural adequacy: the (dis) assemblage of urban halal food environments in Muslim minority contexts. *Food, Culture & Society*, 1–18.
- Katsir, I. (1999). Tafsir al-Qur'an al-'Azhim. *Beirut: Dar Al-Kutub Al-Ilmiyyah*.
- Katsir, I. (1992). Tafsir al-Qur'an al-'Azhim, vol. 1. *Beirut: Dār Al-Fikr*.
- Lou, M. M., Mirdamadi, S. M., Shokri, S., & Hosseini, S. J. F. (2024). Designing a community-supported agriculture model for increasing food security. *Brazilian Journal of Biology*, 84, e278045.
- Malady, Y., & Wahyudi. (2021). *Makna Dan Manfaat Tafsir Maudhu'i*, ed. *Eni Zulaiha and M. Taufiq Rahman*. UIN Sunan Gunung Djati Bandung.
- Mazur, K., & Tomashuk, I. (2020). Governance and Regulation as an Indispensable Condition for Developing the Potential of Rural Areas. *Baltic Journal of Economic Studies*, 5(5), 67. <https://doi.org/10.30525/2256-0742/2019-5-5-67-78>
- Mubarok, M. F., & Barkia, Z. R. (2021). Metode Tafsir Maudhu'i (Tawhidi) dan Langkah-Langkah Menurut Pandangan Ayatullah Muhammad Baqir Shadr. In E. Zulaiha & M. T. Rahman (Eds.), *Makna dan Manfaat Tafsir Maudhu'i* (pp. 72–92). Prodi S2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung.
- Rahman, F. (1982). *Major Themes of the Quran*. University of Chicago Press.
- Rahman, M. T. (2014). *Social Justice in Western and Islamic Thought: A Comparative Study of John Rawls's and Sayyid Qutb's Theories*. Scholars' Press.
- Rahman, M. T. (2016). Islam As An Ideal Modern Social System: A Study of Ali Shariati's Thought. *JISPO: Jurnal Ilmu Sosial Dan Ilmu Politik*, 6(1), 42–51.
- Rahman, M. T. (2021). Pemikiran Sayyid Qutb tentang prinsip solidaritas dalam ekonomi Islam. *Hanifiya: Jurnal Studi Agama-Agama*, 4(1), 68–77.
- Rahman, M. T., & Ali, W. Z. K. W. (2021). Engaging Imam Al-Shatibi's Political Thoughts in Contemporary Contexts. *Socio Politica: Jurnal Ilmiah Jurusan Sosiologi*, 11(1), 10–18.
- Shihab, M. Q. (2002). Tafsir al-misbah. *Jakarta: Lentera Hati*, 2.
- Shihab, M. Q. (2011). *Tafsir Al-Misbah Jilid 1*. Penerbit Lentera Hati.
- Shihab, M. Q. (2017). *Tafsir Al-Misbah: Pesan, Kesan dan keserasian al-Qur'an* (Vol. 2). Lentera Hati.
- Sundström, J. F., Albiñ, A., Boqvist, S., Ljungvall, K., Marstorp, H., Martiin, C., Nyberg, K., Vågsholm, I., Yuen, J., & Magnusson, U. (2014). Future threats to agricultural food production posed by environmental degradation, climate change, and animal and plant diseases—a risk analysis in three economic and climate settings. *Food Security*, 6, 201–215.
- Unicef. (2024). *The State of Food Security and Nutrition in the World 2024*.
- Zulaiha, E., Yunus, B. M., & Firdaus, M. Y. (2023). Reinterpretasi Kisah Nabi Yusuf untuk Strategi Pemberdayaan Ekonomi Masyarakat dalam Al-Qur'an. In *Dinamika Pengalaman Keagamaan Umat Islam Melayu di Asia Tenggara*: 140.