



BADAN WAKAF INDONESIA

BWI WORKING PAPER SERIES

BWPS NO. 6/PKTD/BWI/VIII/2021

WAQF FOR FOOD SECURITY: A CRITICAL ASSESSMENT FROM EXISTING STUDIES

CENTER FOR RESEARCH AND DIGITAL TRANSFORMATION

**BADAN WAKAF INDONESIA
2021**

Waqf for Food Security: A Critical Assessment from Existing Studies

Lisa Listiana¹, Neneng Ela Fauziyyah², Raditya Sukmana³

Abstract

Since food represents as basic need for everybody, issue of its security represents a global threat for humanity. This fact is represented in the Sustainable Development Goal (SDG) 2 which aim to end hunger and achieve food security. Currently, majority of developing countries are facing issue of food security and need way out. Current study, which adopts qualitative approach, aims to critically assess the existing proposed models. It identifies 19 existing studies that attempted to propose a solution using Islamic social finance, specifically waqf. While several provided interesting and ideal models to address the main issue on food security, most are normative without considering the existing regulatory framework, local context, and ecosystem in the respective countries. This study provides assessment summary to identify main takeaways to improve relevant policies and enhance future studies in this area. It is expected that waqf can open transformative actions in providing solution of food insecurity.

Keywords: Food Security, Sustainable Development Goal, Waqf, Zero Hunger

1. Introduction

FAO, IFAD, UNICEF, WFP and WHO (2021) projected that the number of hunger increased in 2020 due to COVID-19 Pandemic and reached up to 811 million people throughout the world. In the same report, it is stated that Asia (418 million) and Africa (282 million). represent two regions with the largest undernourished populations. In addition, one out of three people in the world (2.37 billion) face food insecurity in the same year.

Fauziyyah (2020) found three crucial food security problems faced by developing and least developed countries in Southeast Asia, including shortage of agriculture land, lack of

¹ Founding Director of Waqf Center for Indonesian Development and Studies (WaCIDS). Corresponding author. Email: lisalistiana@wacids.or.id

² Waqf Center for Indonesian Development and Studies (WaCIDS), UIN Sunan Kalijaga Yogyakarta

³ Waqf Center for Indonesian Development and Studies (WaCIDS), Head of Islamic Economic Doctorate Program, Faculty of Economics and Business Universitas Airlangga

investment in the agricultural sector, and unfinished tasks to tackle problem of climate change. The findings, which also align with the latest report on The State of Food Security and Nutrition in the World 2021, postulate the importance of appropriate policies and innovative programs for agriculture sector to boost food production, as well as to hamper food insecurity in these countries. Importance of policies and programs align with findings of previous studies (Sharif & Irani, 2017).

Since food insecurity remain as unsolved global issue and belongs to main objectives of SDGs (UN, 2015) worth for further research. Moreover, Islamic philanthropy, especially waqf, has a big potential to tackle food security problems. Waqf can involve and develop in agriculture sector by providing capital and financial support, which normally become the main issue. In previous studies, waqf is considered as a promising solution to address the existing socio economic issue as well as to finance the SDGs (Abduh, 2019; Abdullah, 2018; Ali & Hassan, 2019).

This study aims to enhance existing literature by analysing the existing studies which proposed integration between waqf and food security. This academic revisiting is expected to meaningfully contribute to the body of knowledge, a policy and regulatory area, and practical of waqf and food/agriculture sector. It is expected that the existence of waqf can encourage innovative and transformative programs in agriculture sector to boost food production and to tackle the issue of food insecurity.

2. Literature Review

2.1 Food Security: Concept, Dimensions, and Key Factors

The concept of food security had been introduced for almost forty-five years since the term came out in the mid-1970s at World Food Conference 1974. The definition was refined during World Food Summit in 1996. It has changed over time until last time defined by Food and Agriculture Organization (FAO) by 2001. Food security is *“a situation that exists when all people, at all times, have physical, social and economic access to sufficient, safe and nutritious food that meets their dietary needs and food preferences for an active and healthy life”* (FAO, 2001).

Food security contains four dimensions, namely food availability, food stability, food access, and food utilization. Availability means the food is sufficient both quantity and quality and food stability fulfils when all people can always obtain adequate food. These two dimensions are observable at the national level. While food access achieves where all people

can acquire enough food, food utilization can be showed by nutritional status and health environment in the individual level (Joshi & Joshi, 2017; Zhou, 2017).

Lately, a *tawhidi* perspective of food security framework and ecosystem has been proposed (Hasun, Tanjung, Wiryono, & Choudhury, 2021). Within this framework, poor household and micro-firms along with moderate-halal-*thoyyib* consumption warrant for adequate attention to achieve food security. It covers guidance on consumption, production, market fairness, financing including social and commercial financing, and government roles. Several factors, including both financial and non-financial, such as institutional aspect, training and experience in farming, funding and incentive mechanism, community involvement, communication access, personal character, have been identified in influencing the level of food security (Obaidullah, 2015; Srinita, 2018a; Yahaya, Pokharel, Alidu, & Yamoah, 2018; Zhou, 2017). In term of household scope, Srinita (2018b) found that age and level of understanding about food quality and food security are pivotal. While in terms of regional level, different financing modes may suitable based on the local context and do not apply one-size-fits-all (Obaidullah, 2015).

In dealing with food security issues, especially in volatile, uncertain, complex, and ambiguous (VUCA) environments, appropriate policies and innovative programs are needed due to their relevance in shaping people behaviours and habits (Maggio, Van Criekeing, & Malingreau, 2016; Nakuja & Kerr, 2018; Sharif & Irani, 2016, 2017). Proper strategic planning along with a suitable support system is needed to achieve the food security level (Ferjani, Mann, & Zimmermann, 2018; Irani & Sharif, 2018).

2.2 Waqf: Its Concept and Potential

Literally, ‘waqf’ represents Arabic “*waqfa*” which means to hold, confinement, or prohibition, to stop and standstill, to obstruct (Al-Shirbini, 2015; Çizakça, 1998; Kahf, 1992). In AAOIFI Shariah Standard (2015), it is defined as “*making a property invulnerable to any disposition that leads to transfer of ownership and donating the usufruct of that property to the beneficiaries*”. Its practice is being recommended in Shariah as it were demonstrated by Rasulullah (peace be upon him) and the companions (Billah, 2020).

Waqf has specific characteristics that are different from other kinds of charity. It needs to be irrevocable, perpetual, and inalienable. In permanent dedication, the waqf asset cannot be revoked by the *waqif* at any time. Naturally, waqf asset should be perpetual. It will bring permanent benefits for both *waqif* and *mawquf 'alayh*. *Waqif* obtains continuous rewards from Allah SWT as long the waqf assets are well managed and bring benefits for the *mawquf 'alayh*.

The inalienability of waqf asset means the asset cannot be alienated by anyone since the asset belongs to Allah SWT. No one cannot sell, mortgage, legate or give away to anybody (Mohd Thas Thaker, Amin, Mohd Thas Thaker, Khaliq, & Allah Pitchay, 2021)

In terms of beneficiaries, waqf can be categorized into *waqf al-khairi* (public waqf), *waqf al-ahli or ad-dzurri* (family waqf), and *waqf al-musyarak* (ICAST, 2020; Muhaimin Iqbal, 2018). Public waqf is a waqf intended for public use or charitable purposes, while family waqf is a waqf where its benefits are used for families, relatives, and descendants regardless they are rich or poor, healthy, or sick. On other hand, *waqf al-musyarak* is a combination of both public waqf and family waqf in which the benefits will be dedicated to family and public. In the aspect of time, waqf can be classified into *mu'abbad* (permanent) and *mu'aqqot* (temporary) (ICAST, 2020).

In terms of utilization, waqf can be divided into *waqf al-mubasyar* (direct waqf) and *waqf al-Istitsmary* (productive waqf) (ICAST, 2020). Direct waqf means the benefits from the properties are directly transferred to the beneficiaries because the properties are directly utilized, such as mosques, hospitals, and schools. Meanwhile, productive waqf refers to the assets that are productively managed and the produced benefits will be distributed to dedicated *mawquf 'alayh* in the form of charity.

Throughout history, waqf plays an important role in facilitating kinds of either religious, academic, and social activities (Billah, 2020; Listiana, Alhabshi, & Harjunadhi, 2020; Singer, 2008). It is considered as a promising solution to address the existing socio economic issue as well as to finance the SDGs, including SDG 2 (Abduh, 2019; Abdullah, 2018; Ali & Hassan, 2019). It can also function as capital provider for strategic businesses. Moreover, waqf can fulfil the basic needs for people's welfare, such as the necessity of energy, health, and food. It will assist the government's responsibility in supplying the basic needs for its citizen.

3. Research Methodology

The current study adopts qualitative approach by conducting literature review to critically assess what models have been proposed in integrating waqf and food security. It aims to identify lessons learned to improve relevant policies and enhance future studies in this area. It is expected that waqf can open transformative actions in providing solution of food insecurity. Considering broad coverage of studies and open-access features, this study uses the Google Scholar database to find related literature. The several keywords are undertaken on 20th August

2021 at 02.50 am Jakarta time in the platform as detailed in Table 1. There is no specific period and language limitation to catch more spacious literatures.

Table 1 Summary of Literature Selection

Keywords	Result
allintitle: waqf AND "food security"	1
allintitle: waqf AND agriculture	0
allintitle: waqf AND agricultural	10
allintitle: waqf AND farming	1
allintitle: "islamic social finance" AND "food security"	1
allintitle: "islamic social finance" AND agriculture	1
allintitle: "islamic social finance" AND agricultural	0
allintitle: "islamic social finance" AND farming	0
allintitle: wakaf DAN pertanian	2
allintitle: wakaf DAN pangan	1
Relevant paper founds	17
Additional relevant literatures	8
Unaccessible full paper	-2
Double	-4
Selected papers	19

4. Findings and Discussion

4.1 Existing Studies on Integration of Waqf and Food Security Model

Current research identified at least 19 existing studies which have attempted to propose integration between waqf and food security. In terms of research methodology, 17 studies or majority represent conceptual papers that specific for one or two countries, one study employed quantitative approach by distributing questionnaire, and one paper adopted qualitative approach by interviewing three experts.

In general, these existing studies can be categorized in terms of countries and types of waqf assets. Several studies 8 specific in the utilization of waqf land to use agricultural contracts, 6 related cash waqf or partnership contracts as ways out of capital and financial challenges in agricultural sector, and the remaining 5 offer combination between waqf land and cash waqf in their proposed to unlock the potential and productivity of such waqf assets.

Table 2. Summary of Existing Studies

Author	Title	Country	Waqf Asset	Findings/Proposals
(Wildana & Kafabih, 2021)	The Concept of Waqf-Syirkah for Community Food Security	Indonesia	Land	The paper initiated waqf- <i>syirkah</i> to encourage farmers in into agribusiness activities by utilizing waqf land.
(Temizer, 2021)	Comparative efficiency and capacity analysis of Waqf Agricultural Enterprises (19th century Ottoman and the 21st century Turkey: Aegean Example)	Turkey	Land	This is a comparison study between waqf olive groves management in 19th century Ottoman Empire Aegean Region and the 21st century Ayvalik Waqf Olive Groves Management Directorate, Republic of Turkey. Although the betterment of infrastructure can be observed today, the study found that in terms of productivity and capacity, there has not been a serious difference.
(Khan, Ghafoorzai, Patel, & Shehbaz, 2021)	Waqf Based Islamic Fintech Model for Agriculture Sector of Indonesia	Indonesia	Cash	Waqf institution cooperates with corporation. Patel Agriculture in designing e-commerce platforms for agro project. The platforms will be used to distribute waqf fund to finance agriculture activities.
(Mohamed & Shafiai, 2021)	Islamic Agricultural Economic Financing Based on Zakat, Infaq, Alms and Waqf (ZISWAF) in Empowering the Farming Community	General	Combination	It is identified and categorized potential of Islamic social finance tools for farmers development, especially in terms of capital limitation. It is differentiated into two, namely consumptive and productive ZISWAF.
(Azizan, Alwi, Ali, & Muhamat, 2020)	Potentials of Waqf (Endowment) Lands for Lower Income Group (B40 Segment) through Agribusiness Activities	Malaysia	Land	The study promoted potential of waqf land to be used in agribusiness program for B40 people live in rural area of Malaysia.
(Susanto, 2020)	Group-Based Waqf Management, Solutions for Farmer Empowerment and Food Security (Manajemen Wakaf Berbasis Kelompok, Solusi	Indonesia	Combination	The paper offered a model combining waqf land and cash waqf to address agriculture sector problem in Indonesia using <i>qordul hasan</i> scheme and joint responsibility system in farmer's group.

	Pemberdayaan Petani dan Ketahanan Pangan)			
(Rahman, 2020)	Optimization of ZISWAF as an Alternative Solution for Food Security in Crisis Times (Optimalisasi Ziswaf Sebagai Alternatif Solusi Ketahanan Pangan di Masa Krisis)	Indonesia	Combination	The paper promoted ZISWAF as a capital to take over agriculture crisis/problems, started from production until consumption process.
(Cahyo & Muqorobin, 2019)	Sustainable Waqf Development Strategy in the Agricultural Sector: A Case Study at the Modern Pondok Modern Waqf Maintenance and Expansion Foundation (YPPWPM) Gontor Ponorogo (Strategi Pengembangan Wakaf Berkelanjutan dalam Sektor Pertanian: Studi Kasus di Yayasan Pemeliharaan dan Perluasan Wakaf Pondok Modern (YPPWPM) Gontor Ponorogo)	Indonesia	Land	The study identified three strategies which were employed by Pondok Modern Darussalam Gontor Ponorogo to develop the waqf assets. Those three strategies including the waqf land rental system, the development by the management system. and profit sharing system with <i>muzara'ah</i> concept.
(Abduh, 2019)	The Role of Islamic Social Finance In Achieving SDG Number 2: End Hunger, Achieve Food Security and Improved Nutrition and Promote Sustainable Agriculture	General	Cash	The study promoted Islamic social finance such as waqf, infaq, zakah, <i>ihya al-mawat</i> and <i>al-iqta'</i> to support in achieving SDGs No.2. Waqf is used in establishing and funding state-of-the-art research laboratory and providing rural agriculture infrastructure.

(Wildana & Alhabshi, 2018)	Proposed Waqf Framework for Food Security and Price Stabilization Policy of Rice in Indonesia	Indonesia	Combination	The paper proposed framework where waqf institution need to cooperate with central government as an effort for food security and price stabilization. While waqf manages funding and distribution of waqf asset, central government involves in providing legal framework and distribution process.
(Wati, 2018)	Use Of Waqf Land for Public Cemeteries as Agricultural Land; Perspective of Islamic Law and Positive Law (Penggunaan Tanah Wakaf Untuk Pemakaman Umum Sebagai Lahan Pertanian Perspektif Hukum Islam Dan Hukum Positif)	Indonesia	Land	Analyse the permissibility of using waqf land which originally dedicated for agricultural land. According to shariah, it is permissible as long does not harm the original intention. But from positive regulation in Indonesia, it is not allowed without written permission from the waqf authorities.
(Muqorobin & Agustiyani, 2017)	Optimization of the Agricultural Sector through the Implementation of Sustainable Waqf (Optimalisasi Sektor Pertanian Melalui Penerapan Wakaf Berkelanjutan)	Indonesia	Land	The study proposed waqf land utilization through <i>mukhabarah</i> scheme between farmers and BWI.
(Fakhrunnas & Musta'in, 2017)	The Role of Islamic Banks Managing Waqf Institutions To Promote The Indonesian Agriculture Sector	Indonesia	Cash	The study proposed Islamic bank as waqf institution which collects cash waqf and manages the fund to support agriculture activities and to tackle farmer's problems.
(Moh'd, Omar Mohammed, & Saiti, 2017)	The Problems Facing Agricultural Sector in Zanzibar and The Prospects of Waqf- <i>Muzar'ah</i> - Supply Chain Model. The Case of Clove Industry	Zanzibar	Land	The study proposed waqf - <i>muzara'ah</i> supply chain model (WMSCM) which is combining zakah, waqf (especially unproductive waqf land), <i>muzara'ah</i> contract and supply chain model for clove industry in Zanzibar.

(Shafiai, Moi, & Ahmad, 2015)	The Potential of Waqf in Activating Idle Agricultural Land	Malaysia	Land	The paper proposed implementation of combination between the waqf and principle of agricultural product and loss sharing (APLS) rooted in <i>muzara'ah</i> and <i>musaqah</i> contract.
(Babatunde, Nulambeh, Ibrahim, Harun, & Sanoh, 2014)	Financing and Developing the Agricultural Sector Through Cash Waqf: An Analysis of Cash Waqf Using the Mudarabah Approach	Malaysia	Cash	Majority of respondents support the incorporation of cash waqf into a mudarabah contract in order to provide employment opportunities for the needy. Furthermore, use of cash waqf is promoted in the development of waqf land.
(Olaniyi, Thaker, Thaker, & Pitchay, 2015)	The Financing Problems Facing The Agricultural Sector In Nigeria and The Prospect of Waqf- <i>Muzara'ah</i> -Supply Chain Model (WMSCM)	Nigeria	Cash	The study offers the implementation of financing scheme via partnership contract, namely <i>Waqf-Muzara'ah</i> -Supply Chain Model (WMSCM). In the concept, waqf institution also provides necessary inputs and logistic related to agriculture.
(Amuda, Embi, & Babatunde, 2014)	An Agricultural Approach to The Commercialization of Cash Waqf Between Malaysia And Nigeria	Malaysia-Nigeria	Cash	The study proposed the transfer implementation of waqf fund from waqf institution from one country to other country with the aim to improve agriculture sector. In this context, it is from Malaysia to Nigeria. It is also identified potential agribusiness such as cocoa, palm tree oil and cotton farm.
(Abdelhady, 2012)	Islamic Finance as A Mechanism for Bolstering Food Security in The Middle East: Food Security Waqf	Middle East	Combination	The study proposed food security-waqf based on regional area in order to tackle food insecurity problem in Middle East countries through financing structure.

4.2 Critical Assessment and Lessons Learned from the Existing Studies

Study by Abdelhady (2012) represents among the seminal which attempted to integrate between Islamic finance, especially waqf, with food security. By analysing the regulatory framework, it has acknowledged such potential for Middle East countries. This study was then adapted and extended for Indonesia context by Wildana and Kafabih (2021).

Similarly, Abduh (2019) has laid a justification which elaborated the potential and suitability of Islamic social finance, especially waqf to achieve SDG 2. Mohamed and Shafiai

(2021) have provided interesting proposal on how Islamic social finance can assist farmers to increase their prosperity by providing capital to start and improve their livelihood.

Furthermore, several studies have proposed interesting models to provide alternative solutions for food insecurity issue, including those by Khan et.al (2021), Rahman (2020), Susanto (2020), Amuda et.al (2014). However, some lack of further details on how to implement such idea. In this case, further elaboration about *modus operandi* is needed, which it became opportunity for future studies.

It can be noted that most of the existing literature which proposed the integration of waqf, and food security represent conceptual papers. While appreciation shall go to these efforts, further study needs to be conducted in the future. Among the alternatives of feasibility study is by employing qualitative research such as in-depth interviews or Focus Group Discussion with relevant stakeholders in respective countries. Another alternative is by using quantitative approach using questionnaire. Feasibility study is important to accommodate the local context of the respective country. From the review, current study identified one paper which attempted to conduct feasibility study (Babatunde et al., 2014). However, the data was collected in only one university environment based in Kuala Lumpur, thus homogenic respondents.

Current study noted that several studies were specifically conducted in particular countries, such as Indonesia (Cahyo & Muqorobin, 2019; Wati, 2018; Wildana & Alhabshi, 2018), Nigeria (Olaniyi et al., 2015), Malaysia (Azizan et al., 2020; Shafiai et al., 2015), Turkey (Temizer, 2021), and Zanzibar (Moh'd et al., 2017). However, some studies have not considered the existing ecosystem and local context of either waqf or agriculture sector in the respective country. For example, Fakhrunnas and Musta'in (2017) seem have not taken into account that Islamic banks are not *nazhir* in Indonesia and they also do not have authority to manage waqf institutions. Moreover, the paper did not consider the high-risk profile of agriculture if it is managed by Islamic bank.

Other example, the proposal has not considered the existing waqf ecosystem (majority of registered waqf institutions are private/mass organisation/NGO) along with local context of Indonesia (strong civil society movement) (Muqorobin & Agustiyani, 2017). Similarly, while proposing waqf to help B40, Azizan et. al (2020) seems to assume that the B40 society who live in Malaysian rural area have farming skills, while maybe it is not the real case.

Regarding to assumption, several conceptual papers which propose waqf benefit food security flagship, seem to assume that waqf mobilization is not a challenge. While in fact, it is not the case. For example, Amuda et.al (2014) proposed to transfer the mobilized cash waqf in

Malaysia to be invested in Nigeria. In one hand, the idea is good as it accommodated the cross countries collaboration. On other hand, the mobilization may represent real challenge. In addition, several papers have not considered the risk management of investing in agriculture Shafiai et.al (2015). In addition, there is one paper that specific for clove industry which does not belong to basic food (Moh'd et al., 2017).

Considering those assessment results, current paper acknowledges several main takeaways which hopefully can benefit for readers and future research:

- a) It is required to propose more applicable scheme and appropriate Islamic contract based on social and economic environment of community and respective countries. In accommodating the uniqueness and local context, the proposal may provide space for modification and differences.
- b) A further proposed model need to pay attention the ecosystem and embrace helicopter view to accommodate activities from production until consumption, including the supply and distribution chain.
- c) Innovation needs to be encouraged, such as community based waqf-food security, usage of suitable technology, variety of food production. It is important to note that not all available waqf lands are suitable for rice cultivation or specific crop, especially in term of economic of scale. Hence, proposed way out might be in terms of proposing alternative foods.
- d) Political will of relevant authorities matters. Ideal proposal to integrate between waqf and food security need adequate supports and resources for implementation.

5. Conclusion and Recommendation

Previous studies have acknowledged the potential of waqf to address the global issue on food security. To critically assess the state of existing research in this area, 19 relevant literatures are selected using specific keywords and filters. While the existing research have covered different types of waqf assets i.e., land, cash, and combination and have been conducted in different countries, i.e., Indonesia, Malaysia, Nigeria, Turkey, Zanzibar, it can be noted that several studies have provided interesting proposals to address the main issue on food security.

As good attempts which warrant for appreciation, it can be noted that most have not considered the existing regulatory framework, local context, and ecosystem. Therefore, improved, and further research in the future is necessary. Several recommendations for future studies may be conducted by accommodating identified gaps and improved model or by conducting feasibility study, impact assessment, action research, etc. In parallel,

communication to relevant authorities and stakeholders in both national and global level is necessary. In the end of the day, it is expected that waqf can substantively contribute solution to end hunger and achieve food insecurity.

References

- AAOIFI. (2015). *Shari'ah Standard*. Manama: AAOIFI.
- Abdelhady, H. (2012). Islamic Finance as a Mechanism for Bolstering Food Security in the Middle East: Food Security Waqf. *Sustainable Development Law & Policy*, 13(1), 6.
- Abduh, M. (2019). The role of Islamic social finance in achieving SDG number 2: end hunger, achieve food security and improved nutrition and promote sustainable agriculture. *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*.
- Abdullah, M. (2018). Waqf, Sustainable Development Goals (SDGs) and maqasid al-shariah. *International Journal of Social Economics*, 45(1), 158–172.
- Al-Shirbini, A.-K. (2015). *Kitab al-Waqf (The book of endowment)*. (N. M. Lock, Ed.), *English version* (English). Kuala Lumpur: IBFIM.
- Ali, K. M., & Hassan, M. K. (2019). *Revitalization of Waqf for Socio-Economic Development, Volume II*. Springer.
- Amuda, Y. J., Embi, A. C., & Babatunde, O. H. (2014). An agricultural Approach to the commercialization of Cash Waqf between Malaysia and Nigeria. *Journal of Advanced Management Science Vol*, 2(4).
- Azizan, N. A., Alwi, S. F. S., Ali, H., & Muhamat, A. A. (2020). Potentials of Waqf (Endowment) Lands for Lower Income Group (B40 Segment) Through Agribusiness Activities.
- Babatunde, J. H., Nulambeh, N. A., Ibrahim, T., Harun, M. Y., & Sanoh, M. F. (2014). Financing and Developing the Agricultural Sector Through Cash Waqf: An Analysis of Cash Waqf Using the Mudarabah Approach. *South East Asia Journal of Contemporary Business, Economics and Law*, 6(1), 1560–2289.
- Billah, M. M. (2020). Awqaf-led Islamic Social Finance: Innovative Solutions to Modern Applications.
- Cahyo, E. N., & Muqorobin, A. (2019). Strategi Pengembangan Wakaf Berkelanjutan dalam Sektor Pertanian: Studi Kasus di Yayasan Pemeliharaan dan Perluasan Wakaf Pondok Modern (YPPWPM) Gontor Ponorogo. *Falah: Jurnal Ekonomi Syariah*, 4(2), 144–158.
- Çizakça, M. (1998). Awqaf in history and its implications for modern Islamic economies.
- Fakhrunnas, F., & Musta'in, J. L. (2017). The Role of Islamic Banks Managing Waqf Institutions to Promote the Indonesian Agriculture Sector. *Journal of Islamic Finance*, 6(1), 31–41.

- FAO. (2001). *The State of Food Security in the World 2001*. Rome, Italy.
- FAO, IFAD, UNICEF, WFP, & WHO. (2021). *The State of Food Security and Nutrition in the World 2021*. Rome. Retrieved from <http://www.fao.org/documents/card/en/c/cb4474en>
- Fauziyyah, N. E. (2020). *An Empirical Analysis of Food Security in Southeast Asia Countries*. International Islamic University Malaysia.
- Ferjani, A., Mann, S., & Zimmermann, A. (2018). An evaluation of Swiss agriculture's contribution to food security with decision support system for food security strategy. *British Food Journal*.
- Hasun, F., Tanjung, H., Wiryono, S. K., & Choudhury, M. A. (2021). The Framework of Food Security and The Food Security Ecosystem: Tawhidi Perspective. *International Journal of Halal Research*, 3(1), 42–59.
- ICAST. (2020). *Fiqh on Waqf*. Gontor: International Centre for Awqaf Studies (ICAST).
- Irani, Z., & Sharif, A. M. (2018). Food security across the enterprise: a puzzle, problem or mess for a circular economy? *Journal of Enterprise Information Management*.
- Joshi, G. R., & Joshi, B. (2017). Household Food Security: Trends and Determinants in Mountainous Districts of Nepal. *Future of Food: Journal on Food, Agriculture and Society*, 5(2), 42–55.
- Kahf, M. (1992). Waqf and its sociopolitical aspects. *IRTI, Jeddah, Saudi Arabia*.
- Khan, M. B., Ghafoorzai, S. A., Patel, I., & Shehbaz, D. M. (2021). Waqf based Islamic Fintech Model for Agriculture Sector of Indonesia. *International Journal of Business Ethics and Governance*, 73–85.
- Listiana, L., Alhabshi, S. M., & Harjunadhi, A. W. (2020). Waqf for Socio-Economic Development: A Perspective of Ibn Khaldun. *Journal of Ibn Haldun Studies*, 5(1), 83–94.
- Maggio, A., Van Crielinge, T., & Malingreau, J.-P. (2016). Global food security: assessing trends in view of guiding future EU policies. *Foresight*.
- Moh'd, I. S., Omar Mohammed, M., & Saiti, B. (2017). The problems facing agricultural sector in Zanzibar and the prospects of Waqf-Muzar'ah-supply chain model: The case of clove industry. *Humanomics*, 33(2), 189–210. <https://doi.org/10.1108/H-02-2017-0033>
- Mohamed, M. I., & Shafiai, M. H. M. (2021). Islamic Agricultural Economic Financing Based On Zakat, Infaq, Alms And Waqf In Empowering The Farming Community. *IQTISHADUNA: Jurnal Ilmiah Ekonomi Kita*, 10(1), 144–161.
- Mohd Thas Thaker, M. A., Amin, M. F., Mohd Thas Thaker, H., Khaliq, A., & Allah Pitchay, A. (2021). Cash waqf model for micro enterprises' human capital development. *ISRA International Journal of Islamic Finance*, 13(1), 66–83. <https://doi.org/10.1108/ijif-08-2018-0091>
- Muhaimin Iqbal. (2018). Waqf Mushtarak as an Alternative Financing. Retrieved October 22, 2018, from <http://geraidinar.com/using-joomla/extensions/components/content-component/article-categories/81-gd-articles/entrepreneurship/1988-wakaf-musyarak>
- Muqorobin, A., & Agustiyani, M. (2017). Optimalisasi Sektor Pertanian melalui Penerapan Wakaf Berkelanjutan. In *Proceedings of Annual Conference for Muslim Scholars* (pp. 10–16).

- Nakuja, T., & Kerr, W. A. (2018). Food security through public stockholdings and trade distortions. *British Food Journal*.
- Obaidullah, M. (2015). Enhancing food security with Islamic microfinance: insights from some recent experiments. *Agricultural Finance Review*.
- Olaniyi, O. N., Thaker, M. A. B. M. T., Thaker, H. M. T., & Pitchay, A. A. (2015). The Financing Problems Facing the Agricultural Sector in Nigeria and the Prospect of Waqf-Muzaraah-Supply Chain Model (WMSCM). *Global Review of Islamic Economics and Business*, 2(1), 1–14.
- Rahman, R. M. (2020). Optimization of Ziswaf as an Alternative Solution for Food Security in Crisis Times (Optimalisasi Ziswaf Sebagai Alternatif Solusi Ketahanan Pangan di Masa Krisis). *Kasaba: Jurnal Ekonomi Islam*, 13(2), 108–121.
- Shafiai, M. H. M., Moi, M. R., & Ahmad, R. (2015). The potential of waqf in activating idle agricultural land. *Jurnal Pengurusan (UKM Journal of Management)*, 44.
- Sharif, A. M., & Irani, Z. (2016). People, process and policy perspectives on food security. *Transforming Government: People, Process and Policy*.
- Sharif, A. M., & Irani, Z. (2017). Policy making for global food security in a volatile, uncertain, complex and ambiguous (VUCA) world. *Transforming Government: People, Process and Policy*.
- Singer, A. (2008). *Charity in Islamic societies*. Cambridge University Press.
- Srinita, S. (2018a). Factors affecting the food security and community welfare of farmer households in Sumatera, Indonesia. *World Journal of Science, Technology and Sustainable Development*.
- Srinita, S. (2018b). Relationship between maternal, household, and socio-economic characteristics and household food security in Aceh, Indonesia. *International Journal of Human Rights in Healthcare*.
- Susanto, B. P. (2020). Group-Based Waqf Management, Solutions for Farmer Empowerment and Food Security (Manajemen Wakaf Berbasis Kelompok, Solusi Pemberdayaan Petani dan Ketahanan Pangan). *Ulumuna: Jurnal Studi Keislaman*, 6(2), 199–218.
- Temizer, N. C. (2021). Comparative efficiency and capacity analysis of Waqf Agricultural Enterprises (19th century Ottoman and the 21st century Turkey: Aegean Example). *Journal of Life Economics*, 8(3), 289–297.
- UN. (2015). *Transforming Our World: The 2030 Agenda For Sustainable Development*. New York.
- Wati, H. (2018). *Use Of Waqf Land for Public Cemeteries as Agricultural Land; Perspective of Islamic Law and Positive Law (Penggunaan Tanah Wakaf Untuk Pemakaman Umum Sebagai Lahan Pertanian Perspektif Hukum Islam Dan Hukum Positif)*. UIN Raden Intan Lampung.
- Wildana, M. D. A., & Alhabshi, S. M. S. J. (2018). Proposed Waqf Framework for Food Security and Price Stabilization Policy of Rice in Indonesia. *Journal of Islamic Finance*, 7(2), 70–85.
- Wildana, M. D. A., & Kafabih, A. (2021). The Concept of Waqf-Syirkah for Community Food

Security. *HOLISTICA–Journal of Business and Public Administration*, 12(1), 76–88.

Yahaya, I., Pokharel, K. P., Alidu, A.-F., & Yamoah, F. A. (2018). Sustainable agricultural intensification practices and rural food security. *British Food Journal*.

Zhou, Z.-Y. (2017). *Achieving food security in china: The challenges ahead*. Taylor & Francis.