

Research Article

Solutions to Food Security Problems in Indonesia: An Islamic Perspective

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ABSTRACT

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Indonesia should not have problems related to food security. However, the level of food production is not so large that it depends on rice imports. Therefore, this study aims to describe the various factors causing the food security crisis in Indonesia and the solutions according to an Islamic perspective. This study used the descriptive analysis method. There are three steps in this method, the first is the provision of data from BPS and various relevant literature. Second, the data were analyzed using the causality analysis method. Third, the presentation of the results of the analysis is presented in an explanatory descriptive manner with an Islamic perspective. The results of the study show that the main cause of the food security crisis in Indonesia is the neoliberalism paradigm and its governance concept. The derivative factors that cause the food crisis are the lack of swift management: sources of funds, infrastructure, quality of human resources, technology, and mechanisms or regulations that facilitate access for all people to all economic factors. The solution from an Islamic perspective is the paradigm of food independence which creates food security. Several recommendations for food independence are the availability of agricultural land by the Islamic ownership system; industrial political policies that support food security; and independent research to formulate maps, directions, financing, and implementation.

1. INTRODUCTION

Research on food security in Indonesia has been conducted, among others, by Yuniarti (2019), Junaidi, Kharisma, Handoyo in 2020, and Ariefiansyah (2022). Yuniarti described the effect of climate change on family food security in Yogyakarta (Yuniarti et al., 2019). Then, Junaidi analyzed the influence of socio-economic-demographic characteristics on the food security of urban poor families in Jambi (Junaidi et al., 2020). This research was strengthened by Kharisma describing food insecurity in three major cities in Indonesia (Kharisma & Abe, 2020). Handoyo analyzed the relationship between trade and food security protection in Indonesia (Handoyo & Permata, 2020), while Ariefiansyah described the provision of climate services to increase productivity and national food security (Ariefiansyah & Webber, 2022). Of these five studies, there is no research related to the solution of food security problems in Indonesia from an Islamic perspective.

Many approaches with an Islamic perspective have actually been carried out, including by Arfin, Zara, and Subandi in 2022, while in 2023 by Sujatmiko. Arfin describes *Muhammadiyah berkembang* (Progressif Muhammadiyah) with historical and theological perspectives (Arifin et al., 2022). (Arifin et al., 2022). Zara visualizes the natural world from an Islamic perspective in *Pandji Masyarakat* magazine (Zara, 2022). Subandi described the therapeutic process and theoretical ideas behind Islamic Sufi practices to treat people with mental illness and drug addiction in Yogyakarta

city (Subandi et al., 2022). Of the three studies with an Islamic perspective, none has the object of research on food security.

There are definitions of food security, including according to the Ministry of Public Works and Housing/PUPR (2023), FAO (2023), and Clapp (2023). According to PUPR, food security is a condition of fulfilling food needs for households which is reflected in the availability of sufficient food, both in quantity and quality, safe, equitable, and affordable. Food security is realized through the sustainability of irrigation systems, through the development to operation, and maintenance of irrigation networks. According to FAO (2023) Food security is the availability of food and a person's ability to access it. So that food security factors consist of food availability, access, utilization, and stability. Meanwhile, according to Clapp (2022), food security includes food availability, food access, food utilization, stability, agency, and sustainability (Clapp et al., 2022). This research focuses on the solution to the problem of food availability in Indonesia, namely food production.

Indonesia should have no problem with food production, especially rice production. Indonesia is known as an agricultural country, and its rice production is the fourth largest in the world. However, since the majority of the population consumes a large amount of food, the demand for it is high (Salsyabilla, 2017). The increase in Indonesia's rice production is insufficient, hence the dependence on rice imports. Dependence on rice imports causes the country's level of independence to be smaller (Alderiny et al., 2020). The inability of a country to provide enough food is also caused by the lack of investment in the food sector. Thus, the government ends up relying too much on import policies (Diagne et al., 2013).

Rice is one of Indonesia's main food commodities. According to data from the Central Statistics Agency (BPS) in 2014, Indonesia was one of the largest rice producers in the world, reaching 69.87 million tons. However, BPS data regarding rice production in 2020 shows a decline in rice production, where Indonesia only produced 54 649 202.24 million tonnes and this figure decreased in 2021 to reach 54 415 294.22 million tonnes, then in 2022, it showed a slight increase. to 54,748 977.00 million tons (Surya, 2021). Apart from that, the area of rice harvested land in Indonesia has also decreased, data taken from BPS shows that in 2020 the area of rice harvested land in Indonesia was 10 657 274.96 hectares, however in 2021 it showed a decrease to 10 411 801. 22 hectares only. However, in 2020 there was a slight increase in the area of rice harvested land in Indonesia to 10 452 672.00 hectares. Inconsistent increases in the amount of production and area of rice harvested land could result in a shortage of rice stocks in Indonesia, and it is estimated that this could affect the number of rice imports in Indonesia (Hasanah, 2022).

In addition to production factors and the size of the harvest area, the amount of rice imports in Indonesia can be caused by the increase in population which has increased from year to year (Paipan & Abrar, 2020). We can see this from data from BPS which shows that in 2020 the population in Indonesia was 270 203.9 thousand people and the latest data taken in 2022 was 275,773.8 thousand people, this data shows that there is an increase in population amounting to 5,569.9 thousand people over the last 3 years. The increase in Indonesia's population is of course followed by an increase in domestic consumption (Surya, 2021).

Data from databox shows that in 2020 the average rice consumption in Indonesia was 1,379 kg per week, then in 2022 the average rice consumption figure increased by 4.7%, namely 1,470 kg per week. The increasing population will increase the demand for rice, and efforts to increase domestic productivity cannot meet domestic rice needs (Fauzi et al., 2019). To cover the shortage, the government made the decision to import rice from other countries. Therefore, this study aims to examine the effect of declining rice production on the increasing number of rice imports in Indonesia and solutions from an Islamic perspective. The new findings in this study are Islamic perspective solutions, namely (1) Describing the implications of rice import dependence; (2) Explaining the causes of decreased rice production with cognitive-ecolinguistic structures; (3) Offering paradigmatic solutions in the form of Islamic concepts and methods of food security.

2. RESEARCH METHODS

The method used in this research is descriptive analysis (Nugraha, 2019) and explanatory (Hernandez et al., 2021). This method has three steps, namely data provision, data analysis, and data presentation (Nugraha et al., 2019). (Nugraha et al., 2019). The use of this method is based on a combination of theories, eclectically, namely dependency theory (Rosyidin, 2020), cognitive-ecolinguistic structure (Ma & Stibbe, 2022), Islamic paradigm (Amhar & Prima, 2023), and Islamic civilization (Sudjatnika & Shafarini, 2022).

2.1. Data Provision Method

The data collection technique used is a literature study (Stibbe, 2020). This literature study technique aims to document various types of previous research and existing sources such as books, journals, and also other print media

such as websites that aim to document various sources originating from the internet in order to find out relevant information and can support writing.

2.2. Study Approach and Data Analysis

This study uses an explanatory approach because this research will provide an explanation using the concept of causality (cause-and-effect) with the aim of explaining phenomena based on the theories and paradigms chosen by the author (Rohmaniyah et al., 2021). This study uses two variables, namely the independent variable and the dependent variable. Independent variables are variables that are used to explain the behavior of the dependent variable (unit of analysis). Meanwhile, the dependent variable is the variable whose behavior will be analyzed, predicted, and predicted by the independent variable (explanation) (Vinsensio Dugis, 2018). In research on the Effect of Declining Rice Production on Increasing the Number of Rice Imports in Indonesia in 2020-2022, a clear division is needed between the unit of analysis and the unit of explanation. The unit of analysis in this study is the increase in the number of rice imports in Indonesia in 2020-2022 and the unit of explanation of the effect of decreased rice production. The level of analysis applied here is correlational because, in this study, the units of analysis and explanation are at the same level, namely the nation-state, namely the decrease in the amount of rice production that affects the increase in the number of rice imports in Indonesia.

2.3. Data Provision

The presentation of data in this descriptive-explanatory method is by describing the data in the form of a percentage table, then explained in an explanatory manner (Dasa & Dkk, 2022).

3. RESULTS AND DISCUSSIONS

Based on data from BPS, data on the agricultural land area (2020-2022) Table 1, rice production (2020-2022) Table 2, rice imports (2018-2023) Table 3, and world rice production (2022) Table 4 are obtained. (See <https://www.bps.go.id/indicator/53/1498/1/luas-panen-produksi-dan-produktivitas-padi-menurut-provinsi.html>)

Table 1. Indonesia's Agricultural Land (Ha)

INDONESIA'S AGRICULTURAL LAND (HA)		
2020	2021	2022
10657275	10411801.2	10452672

Table 2. Indonesia's Rice Production (M Tons)

INDONESIA'S RICE PRODUCTION (M tons)		
2020	2021	2022
54649202.2	54415294.2	54748977

Based on the data in Table 1, from 2020 to 2021, there was a shrinkage in agricultural land by 2.3% (245473.7 ha). As a result, there was a decrease in rice production by 0.4% (233908 M tons). From 2021 to 2022, agricultural land increased by 0.4% (233908 ha), so rice production increased by 0.6% (333682.8 M tons).

Table 3. Indonesia's Rice Imports

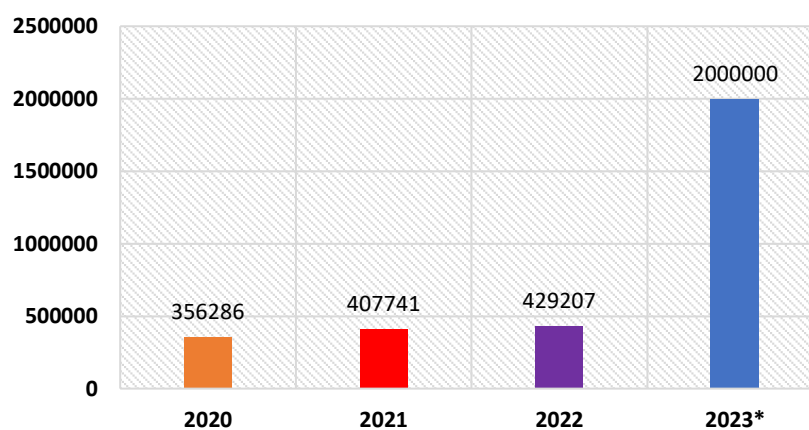
INDONESIA'S RICE IMPORTS	
YEAR	M TONS
2018	2253824
2019	444508
2020	356286
2021	407741
2022	429207
2023*	2000000

Table 4. World's Rice Production 2022

WORLD'S RICE PRODUCTION 2022		
COUNTRY	M TONS	Percentage
China	147000000	34.3%
India	124000000	29.0%
Bangladesh	35650000	8.3%
Indonesia	34600000	8.1%
Vietnam	27225000	6.4%
Thailand	20100000	4.7%

3.1. Implications of Dependency Theory

The following is Table 3 converted into Figure 1 of Indonesia's Rice Imports.

**Figure 1.** Indonesia's Rice Imports 2020-2023

Based on Figure 1, Indonesian Rice Imports 2020-2023, in the context of dependency theory, the theory states that countries that import a lot of food will be very dependent on other countries in terms of food availability. Dependence on food imports can occur due to several factors, such as production, distribution, land availability, population growth, and food policy. So it can be assumed that the decline in production, decline in agricultural land, and continued increase in population could result in an increase in the amount of rice imports in Indonesia in the 2020-2023 period. If the increase in population is not followed by an increase in production and expansion of agricultural land, then dependence on rice imports will increase. This is proven by data taken from BPS which shows that in 2020 Indonesia imported 356,286.2 thousand tons of rice and experienced an increase in 2022 to 429,207.3 thousand tons. Through this data, it can be interpreted that in the 2020-2022 period, rice imports in Indonesia will increase by 20.47%. Based on Table 4, Indonesia is the 4th largest producer in the world. This is caused by a need that cannot be met through domestic production, so Indonesia is forced to import rice to meet domestic food needs. Increased dependence on rice imports could hurt food availability in Indonesia. Other data taken from BPS, table 5, and Graph 2 show that Indonesia is very dependent on India to meet its domestic rice needs, with the percentage of imports reaching 41% (of Indonesia's total rice imports), followed by Pakistan at 20%. Thailand is the third largest country importing rice for Indonesia at 19% (Chaireni et al., 2020).

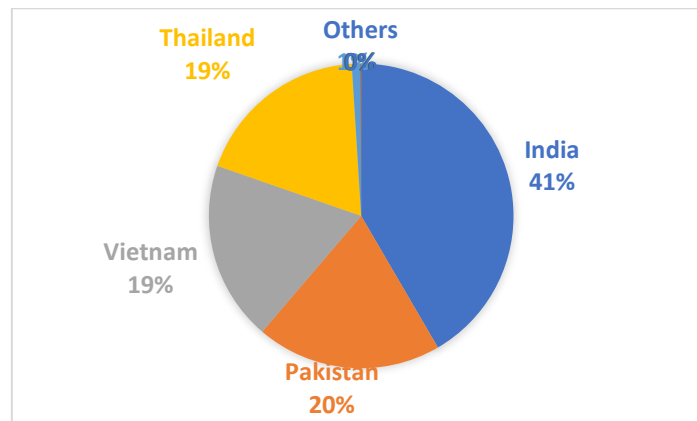


Figure 2. Indonesia's Rice Importing Countries

Table 5. Indonesia's Rice Importing Countries

Country	M-Ton	Percentage
India	178533,6	41%
Pakistan	84407	20%
Vietnam	81828	19%
Thailand	80182.5	19%
Myanmar	3830	
Jepang	56.1	1%
China	6	
Others	364.1	

Indonesia's increasing dependence on rice imports can affect the domestic market when there are global supply disruptions or fluctuations in rice prices on the international market, which can make it difficult for Indonesia to meet its domestic rice needs. In addition, increased rice imports also pose a risk for local farmers in Indonesia. If imported rice is cheaper than domestic rice, local farmers may face stiff competition and difficulties in selling their crops at competitive prices. This can reduce incentives for farmers to increase rice production, which has the potential to worsen the long-term food security of the country. This can be seen from the data taken from BULOG Public Corporation (Indonesian Logistics Bureau), which notes that the average price of imported rice is IDR 6,500 per kilogram while the average price of local rice is IDR 10,000-11,000 per kilogram. The fluctuations in the market price of rice can affect people's purchasing power, particularly those with low income.

3.2. Cognitive Structure of Food Security

There are five cognitive structures found in this study, including (1) ideology, (2) eco-Sufism values, (3) ecological discourse analysis, (4) identity, and (5) belief. **First**, according to (Ma & Stibbe, 2022) based on an ecolinguistic perspective, ideology is a belief system or worldview shared by members of certain groups in society. See Figure 3, about the three ideologies in the world, as follows:

		LIBERALISM	SOCIALISM	ISLAM
Worldview	Before	God rests	Material	Al-Khaliq (Allah)
	Now	Fee, benefits, humanism	Dialectics, natural selection	Worship
	After	All go to heaven	Material	<i>Hisab</i> (heaven-hell)

Figure 3. Three ideologies in the world

Based on Figure 3, there are three world ideologies, including (1) Liberalism, the basic concept is secularism in the form of teachings that separates the role of religion in life. They assume that after creating the universe, God does not

interfere in regulating life. Therefore, the rules of life are regulated based on human agreement. They assume that all humans go to heaven; (2) Socialism is the teaching whose basic concept rejects the existence of God. They assume that this life comes from the material. The process of life is in the form of natural selection, then develops and ends up becoming material; (3) Islam, its basic concept is believing that the beginning of life was created by Allah Almighty. The main task of humans as creatures created by Allah is to worship Him as the manager of the universe based on His rules. Therefore, the end of human life is determined by one's obedience or disobedience to Allah's rules. If you obey, you will enter heaven, if you disobey, you will enter hell.

Second, according to (Stibbe, 2020) based on eco-Sufism values, namely valuing a prosperous life for present and future generations; still caring about environmental limitations, social fairness, and deep adaptation to be sustainable and full of blessings (Nugraha, 2019). Therefore, food security in Indonesia including rice production independence should become the focus of rice self-sufficiency (Clapp et al., 2022). Based on Islamic ideology, Allah has endowed Indonesia with various food and agricultural resources, namely the diversity of agricultural commodities, abundant water resources, vast and fertile agricultural area, as well as the sun that shines throughout the year. All of these are natural factors that support the realization of food security and sovereignty. In addition, intellectual resources and experts in the field of agriculture, as well as a large population become the capital of the availability of human resources for farmers, breeders, and other agricultural business actors.

Third, according to (Li, 2022), the results of systemic functional linguistics-based ecological discourse analysis can help reveal the ecological concepts and ideologies behind ecological discourse, so as to increase public awareness of ecological protection and build harmonious relationships between humans and nature. Among others: The fact that neoliberal policies increasingly marginalize farmers. In fact, they are the main actors to support the realization of food security and sovereignty.

Fourth, according to (Shuaib et al., 2022) the value and identity level of environmental communication should change people's thoughts and feelings so as to support and promote environmental sustainability. Self-Sovereign Identity (SSI), SSI application in the domain of land registration system is given to propose an SSI-based land registration framework for a secure and reliable land registration system.

Fifth, the belief that human activities are most responsible as the cause of global climate change. According to (Ranius et al., 2023) there are five categories of environmental recommendations, namely: (i) Ensure adequate connectivity; (ii) Protect climate refugees; (iii) Protect a few large areas rather than many small areas; (iv) Protect areas expected to be important for biodiversity in the future; and (v) Add permanently protected areas with temporary protection.

3.3. Islamic Paradigm Concerning Food Security

A paradigm is a set of concepts, values, and methods that influence mindsets and attitudes. So, the Islamic paradigm (Basri et al., 2022) is a set of Islamic concepts, values, and methods for solving food security. The source of Islamic concepts is the Qur'an, while the source of Islamic methods is the Sunnah of the Apostle SAW. The strategic technique can be by *ijtihad* on the arguments of the Qur'an, Sunnah, *Ijma' Sahabah*, and *qiyas* of the *mujtahid*.

Islam orders Muslims to have independency in managing all affairs of life based on Islamic law, including food security (Ibrahim et al., 2022). Allah *Taala* says in Surah An-Nisa, 4: 141,

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا....

"And Allah will never grant the disbelievers a way over the believers."

In *Sunnah Nabawiyah* (Foda, 2023), the Prophet SAW said:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ قَالَ إِمَامٌ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ فِي بَيْتِ زَوْجِهَا رَاعِيَةٌ وَهِيَ مَسْئُولَةٌ عَنْ رَعِيَّتِهَا وَالْحَادِمُ فِي مَالِ سَيِّدِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ قَالَ فَسَمِعْتُ هَؤُلَاءِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَحْسِبُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالرَّجُلُ فِي مَالِ أَبِيهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ [صحيح] - [متفق عليه]

Narrated 'Abdullah bin 'Umar: The Prophet (ﷺ) said, "Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian

of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it), a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards). (Hadith of Bukhari-Muslim)

Also, (Esma et al., 2021) the Prophet SAW said:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَبَاكُلَ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ (في صحيح البخارى ومسلم)

Narrated Anas bin Malik: The Prophet (ﷺ) said, "If any Muslim plants any plant and a human being or an animal eats of it, he will be rewarded as if he had given that much in charity." (Hadith of Bukhari-Muslim)

Next, (Al-Asmari, 2023) the Prophet SAW said:

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أَكَلَ مِنْهُ لَهُ صَدَقَةٌ وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ وَمَا أَكَلَ السَّبُعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ وَمَا أَكَلَتِ الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ وَلَا يَزْرُوهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ (في صحيح مسلم)

Narrated Jabir (Allah be pleased with him), The Prophet (ﷺ) said: Never does a Muslim plant a tree except that he has the reward of charity for him, for what is eaten out of that is charity; what is stolen out of that, what the beasts eat out of that, what the birds eat out of that is charity for him. (In short) none incurs a loss to him but it becomes a charity on his part.

عَنْ خَلَّادِ بْنِ السَّائِبِ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ زَرَعَ زَرْعًا فَأَكَلَ مِنْهُ الطَّيْرُ أَوْ الْعَافِيَةُ كَانَ لَهُ بِهِ صَدَقَةٌ (مسند أحمد)

Narrated Khallad bin Saib from his father, The Messenger of Allah (ﷺ) said: Whoever plants a tree, and then a bird or animal eats it, it becomes a charity on his part (Hadith of Ahmad)

عن رجل من أصحاب النبي قَالَ سَمِعْتُ رَسُولَ اللَّهِ - صلى الله عليه وسلم - مَنْ نَصَبَ شَجَرَةً فَصَبَرَ عَلَى حِفْظِهَا وَالْقِيَامِ عَلَيْهَا حَتَّى تُثْمِرَ كَانَ لَهُ فِي كُلِّ شَيْءٍ يُصَابُ مِنْ ثَمَرَتِهَا صَدَقَةٌ عِنْدَ اللَّهِ (مسند أحمد)

Narrated A man from the Companions: The Messenger of Allah (ﷺ) said: Rasulullah saw bersabda: whoever plants a tree, then is patient to take care of it and nurture it until it bears fruit, then each of its fruits will be worth sadaqah for the planter in the sight of Allah. (Hadith of Ahmad).

Based on the arguments sourced from the Qur'an and As-Sunnah above, we can understand that the two major steps are cognitive structures based on the Qur'an Surah An-Nisa, 4:141, and the Sunnah on the theme of ecology.

3.3.1. Cognitive Structure based on the Qur'an

According to BPS data 2022, the area of agricultural land in Indonesia tends to decrease. This results in a decrease of Indonesia's rice production. Hence, there was an increase in rice imports. So as a solution in accordance with the Islamic concept, it is necessary to intensify, namely the expansion of agricultural land supported by intensification in the form of optimizing the quantity and quality of rice production. In the interpretation of Surah An-Nisa, 4: 141, methods and techniques to increase rice production are explained. Methods of increasing agricultural yields, especially rice are *intensification*, *extensification*, *diversification*, *mechanization*, and *agricultural rehabilitation*.

Here is the explanation. First, **agricultural intensification** is to cultivate agricultural land effectively and efficiently. The steps include: is to cultivate agricultural land effectively and efficiently. The steps include managing agricultural land well; building solid irrigation; using superior rice seeds; fertilizing regularly; eradicating rice pests; using appropriate technology; conducting education and training of human resources in agriculture; and processing agricultural products effectively and efficiently. Second, **agricultural extensification** is increasing agricultural yields by expanding land. The steps include opening up forest areas, utilizing areas around swamps, opening up shrubs, and opening up agricultural land that has not been used. Third, **agricultural diversification** is a way to utilize several types of crops as a substitute for rice, for example planting corn to reduce dependency on rice. Fourth, **agricultural mechanization** is a way to increase agricultural yields by using modern agricultural machines. Fifth, **agricultural**

rehabilitation is a way to increase agricultural yields by rehabilitating agriculture, namely repairing non-productive land into land that is productive again.

3.3.2. Cognitive Structure based on Sunnah Ecology Theme

Based on the explanation of the hadiths of the Apostle SAW above, the preparation of human resources in agriculture is by providing motivation, not only material, benefactive, development, sustainability, and blessing. This is in accordance with the spirit of the agricultural revolution carried out along with the industrial revolution. This means taking adequate care of agricultural wealth to increase production. Because doing the agricultural revolution and industrial revolution together is the spearhead of progress.

The explanations are: **First**, material benefits of agricultural production are benefits in the form of food supply to meet human needs; availability of agro-industry raw materials; availability of agricultural biomass energy sources that can be processed into renewable and sustainable energy. **Second**, beneficial benefits in the form of food security, community-based economic empowerment, conservation of natural resources, and improved quality of life. **Third**, sustainable food security with adequate production so that all communities can access it at stable prices for prosperous survival. **Fourth**, improvement and development of quality of life by fulfilling nutritional needs. **Fifth**, the blessing of agriculture if the community continues to pay attention to the distribution of agricultural products with *zakat*, *infaq*, and *sadaqah*.

4. CONCLUSION

Based on the results of the discussion above, the findings of this study are solutions from an Islamic perspective, including: **First**, dependence on rice imports is caused by a decrease in rice production. Increased dependence on rice imports could have a negative impact on food availability in Indonesia; **Second**, the cause of the decline in rice production is reduced agricultural land and not optimal management of rice production. **Third**, Islamic paradigmatic solutions regarding value-based food security originating from the Al-Qur'an and As-Sunnah are the extensification of agricultural land and the intensification of rice production. As for practically based on ecolinguistic cognitive structure there are five, namely: (1) ideology, (2) ecosophical values, (3) results of ecological discourse analysis, (4) identity, and (5) Beliefs.

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