

## CHAPTER 1

### INTRODUCTION

#### A. Research Background

Hunger is a major issue and one of the world's top priorities, as outlined in the second goal of the 17 Sustainable Development Goals (SDGs), which is Zero Hunger. This goal aims to eliminate hunger, achieve food security, improve nutrition, and promote sustainable agriculture.<sup>1</sup> Zero Hunger means that all countries must implement various development programs to ensure that by 2030, no one suffers from hunger, food security is achieved, nutritional needs are met, and sustainable agriculture is realized. According to data from the Food and Agriculture Organization (FAO), in 2016, more than 38 million people experienced hunger. Additionally, over 800 million people had to work extra hard just to meet their daily food needs, yet many still fell into food insecurity.<sup>2</sup>

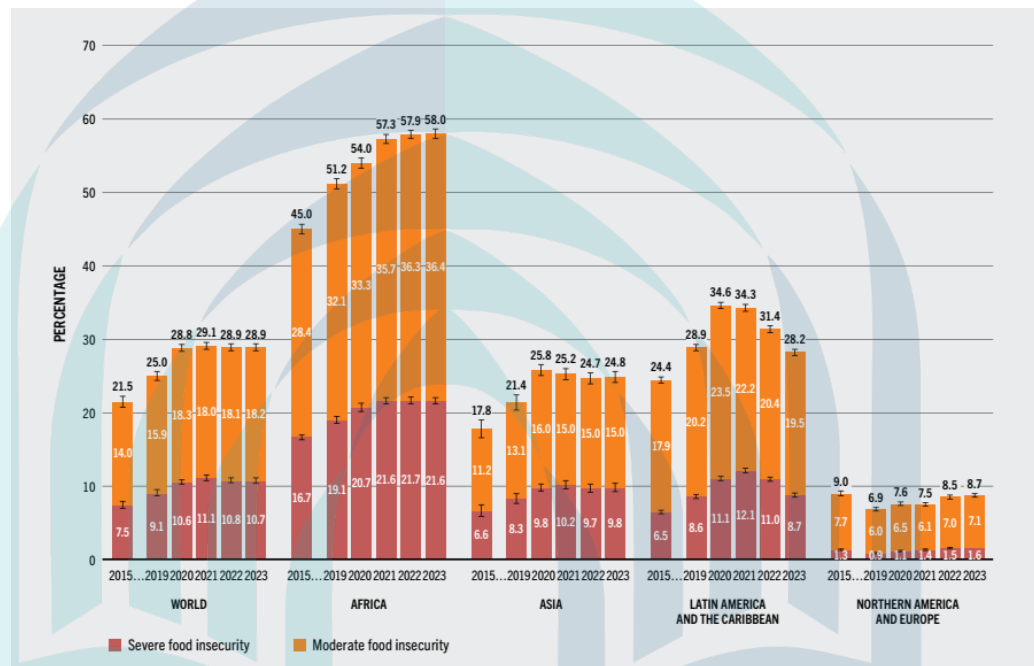
The Food Insecurity Experience Scale (FIES), a global reference scale, serves as a benchmark for measuring the prevalence of moderate or severe food insecurity worldwide. Its purpose is to assess the extent to which the right to adequate food is realized for all people. According to the latest data, FIES indicates that the global prevalence of moderate or severe food insecurity remains significantly higher than pre-pandemic levels, with only slight changes over the four years following the sharp increase in food insecurity during the COVID-19 pandemic (2019 to 2020). In 2023, approximately 28.9% of the 2.33 billion global population experienced moderate or severe food insecurity. Although the change has not been significant

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<sup>1</sup> Muhammad Gozali Yahya, et. al “Pemodelan Spasial Prevalensi Ketidakcukupan Konsumsi Pangan Menggunakan Pendekatan Ketahanan Pangan Di Indonesia Tahun 2022,” *Seminar Nasional Official Statistics* 2023, no. 1 (2023): p. 869–78.

<sup>2</sup> Siti Mustaqimatud Diyanah Hilmy Priyadi, “Jalan Panjang Menuju Indonesia Tanpa Kelaparan,” in *Indonesia Emas Berkelanjutan 2045: Kumpulan Pemikiran Pelajar Indonesia Sedunia Seri 10 Pangan* (Jakarta: LIPI Press, 2021), p. 20.

since 2020, due to global population growth over this period, the number of people facing moderate or severe food insecurity has increased by at least 65 million.<sup>3</sup>



**Figure 1: Prevalence of Low or Severe Food Insecurity World**

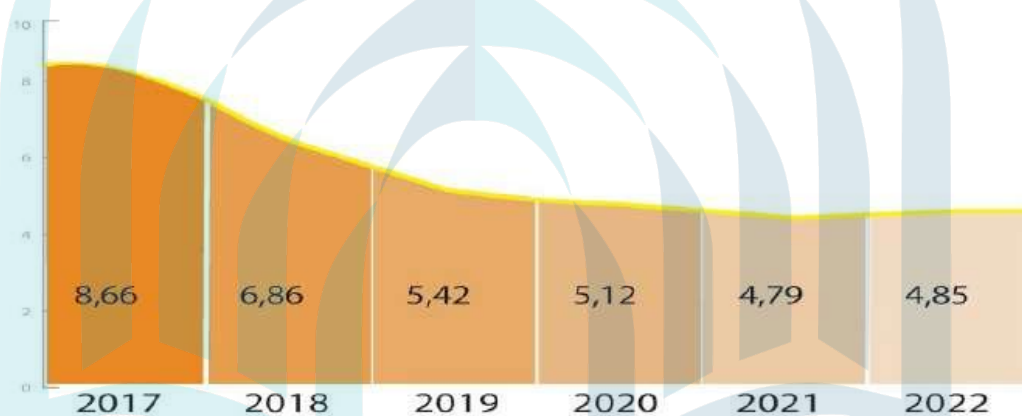
When comparing different regions worldwide, Africa remains the region with the highest population experiencing food insecurity, with a prevalence rate of 58.0%, nearly twice the global average. In contrast, the prevalence in Asia is 24.8%, Oceania stands at 26.8%, and Latin America and the Caribbean are at 28.2%, all below the global estimate. From 2022 to 2023, moderate or severe food insecurity in Africa and Asia remained relatively unchanged. However, Oceania, North America, and Europe experienced worsening food insecurity, while Latin America and the Caribbean saw improvements.<sup>4</sup>

In 2022, the year of recovery after the COVID-19 pandemic that occurred from 2020 to 2021 in Indonesia. In the recovery year, the negative impact of the

<sup>3</sup> WFP FAO, *Food Security and Nutrition in the World Financing To End Hunger*, in *All Its Forms*, 2024.

<sup>4</sup> *Ibid.*

pandemic were still felt in almost all aspects. This is reflected in the prevalence of moderate or severe food insecurity, which increased from the previous year to 4.85 percent. When examined further, the prevalence of people with moderate or severe food insecurity in Indonesia from 2017 to 2022 continued to decline, even though in 2022 there was an increase of 0.06 percent from the previous year. This means that 4.85 percent of the Indonesian population still experienced moderate or severe food insecurity.<sup>5</sup>



**Figure 2: Prevalence of Moderate or Severe Food Insecurity**

According to data from the Central Statistics Agency (BPS) website which presents the prevalence of the population with moderate or severe food insecurity in all provinces in Indonesia in 2023, East Nusa Tenggara is the most food insecure province with a figure of 14.68 percent, then North Maluku at 12.18 percent, Maluku 10.26 percent, West Papua and Papua each with a prevalence of 9.97 percent and 8.58 percent for each. Meanwhile, the province with the lowest prevalence of moderate or severe food insecurity is Bali with only 2.17 percent, It is followed by the Bangka Belitung Islands 2.24 percent, East Java 2.62 percent, and DI Yogyakarta 3.06 percent.

<sup>5</sup> Badan Pusat Statistik, “Tujuan 2 Tanpa Kelaparan,” in *Indikator Tujuan Pembangunan Berkelanjutan Indonesia 2023*, 7th ed. (Badan Pusat Statistik, 2023).

**Table 1: Data on The Prevalence of People With Moderate or Severe Food Insecurity in Indonesia**

38 Provinsi	Prevalensi Penduduk Dengan Kerawanan Pangan Sedang Atau Berat, Berdasarkan Pada Skala Pengalaman Kerawanan Pangan (Persen)	
	2023	
NUSA TENGGARA TIMUR		14.68
MALUKU UTARA		12.18
MALUKU		10.26
PAPUA BARAT		9.97
PAPUA		8.58
NUSA TENGGARA BARAT		8.54
SULAWESI TENGAH		6.71
SULAWESI BARAT		6.26
SULAWESI UTARA		6.17
GORONTALO		5.96
BANTEN		5.76
SUMATERA BARAT		5.74
SUMATERA UTARA		5.19
LAMPUNG		5.12
KALIMANTAN BARAT		5.02
JAWA BARAT		4.9
ACEH		4.7
KEP. RIAU		4.58
SUMATERA SELATAN		4.42
BENGKULU		4.23
SULAWESI TENGGARA		4.16
KALIMANTAN TENGAH		3.73
KALIMANTAN SELATAN		3.69
KALIMANTAN UTARA		3.65
SULAWESI SELATAN		3.63
JAMBI		3.56
RIAU		3.42
DKI JAKARTA		3.36
KALIMANTAN TIMUR		3.23
JAWA TENGAH		3.09
DI YOGYAKARTA		3.05
JAWA TIMUR		2.62
KEP. BANGKA BELITUNG		2.24
BALI		2.17

The Special Region of Yogyakarta is a province with the smallest prevalence of moderate or severe food insecurity, with only 3.06 percent of the population experiencing an inability to access proper food. This is supported by Yogyakarta's position on the national food security index score. Yogyakarta Province is one of the provinces with high food security with a score of 83.17 percent and ranking as the 6th most food secure province.<sup>6</sup>

**Table 2: Provincial Food Security Index (IKP) 2023**

Peringkat	Provinsi	IKP	Peringkat	Provinsi	IKP
1	Bali	87,65	18	Sulawesi Tenggara	74,96
2	Jawa Tengah	84,80	19	Kalimantan Utara	74,59
3	DKI Jakarta	83,80	20	Sumatera Selatan	73,82
4	Sulawesi Selatan	83,36	21	Sulawesi Barat	73,03
5	Sumatera Barat	83,22	22	Aceh	72,96
6	DI Yogyakarta	83,17	23	Bengkulu	72,27
7	Jawa Timur	82,46	24	Kalimantan Barat	72,20
8	Jawa Barat	82,19	25	Jambi	72,17
9	Gorontalo	81,63	26	Nusa Tenggara Timur	71,25
10	Lampung	81,56	27	Kep. Bangka Belitung	71,14
11	Kalimantan Selatan	81,26	28	Kalimantan Tengah	68,90
12	Kalimantan Timur	79,29	29	Riau	68,68
13	Banten	78,71	30	Kep. Riau	65,10
14	Sulawesi Utara	77,32	31	Maluku	64,37
15	Nusa Tenggara Barat	76,51	32	Maluku Utara	62,34
16	Sumatera Utara	75,97	33	Papua Barat	47,95
17	Sulawesi Tengah	75,83	34	Papua	42,27

Several previous studies have analyzed the food security of Yogyakarta Province in various sectors and dimensions. One of the most researched objects is in the agricultural sector with the dimension of food availability researched by Rika Harini et al. in their research title “Adaptation Strategies for Food Security to Climate Change in Yogyakarta City”. This study aims to determine the effect of climate change on food security and the strategies to maintain food security in the suburbs of Yogyakarta City. The results of this study show that farmers have three

<sup>6</sup> Deputi Bidang Kerawanan Pangan dan Gizi Badan Pangan Nasional, “Indeks Ketahanan Pangan Indonesia 2023,” 2023.

adaptation strategies: developing irrigation systems, adjusting planting patterns, and beds, eradicating pests and diseases through biological means and cultivating drought-resistant crops. Additionally, farmers adopt dual livelihood patterns by having secondary jobs besides farming.<sup>7</sup> The research above proves that farmers can adapt to climate change. This is the reason why the Special Region of Yogyakarta is one of the provinces with a high food security index.

In this regard, Islam has established mechanisms to ensure that food can be enjoyed by all of mankind, from the rich to the poor. These mechanisms include agricultural zakat, livestock zakat, zakat fitrah, aqiqah, qurban, and so on. In the distribution of these commodity products, all of them are focused on the poor, except for aqiqah and qurban which can be given to relatives or eaten by the giver of the aqiqah or qurban.<sup>8</sup> In this regard, Islam has established mechanisms to ensure that food can be enjoyed by mankind, from the rich to the poor. These mechanisms include agricultural zakat, livestock zakat, zakat fitrah, aqiqah, qurban, and so on. In the distribution of these commodities, all of them are focused on the poor, except for aqiqah and qurban which can be given to relatives or eaten by the giver of the aqiqah or qurban. In Islam, there are many references in the Qur'an and Hadith regarding food security. This indicates that Islam has a perspective and approach to solving this food security problem, as mentioned in Q.S. Al-Baqarah verse 267:

*“O you who believe, spend (in the way of Allah) some of the fruits of your good labor and some of what we bring forth from the earth for you. And choose not that which is bad, and spend of it, when you do not want to take it except by straining your eyes against it. And know that Allah is All-Rich, All-Praised.”*

This is confirmed by the Hadith from the words of the Prophet Muhammad SAW, which reads;

*“No one (servant) eats food that is better than what he eats, which comes from the work of his hands (himself). And indeed the Prophet Dawud A.S., ate from the work of his hands (himself).”* (H.R. Imam Bukhori)

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<sup>7</sup> Rika Harini Harini, et al, “Strategi Adaptasi Ketahanan Pangan Terhadap Perubahan Iklim Di Pinggiran Kota Yogyakarta,” *Majalah Geografi Indonesia* 36, no. 1 (2022): p.1

<sup>8</sup> Asmak Ab Rahman, “Sekuriti Makanan Dari Perspektif Syariah,” *Shariah Journal* 17, no. 2 (2009): p. 299–326.



In the book *Islam & Food Security* by Syaparuddin and A. Nuzul, it is explained that the concept of food security in the Qur'an focuses on maintaining halal properties starting from the production period and continuing through to consumption activities. This ensures food consumption that fosters benefits and meets the needs and sufficiency of mankind, not only in material and physical aspects, but also spiritual aspect.<sup>9</sup>

Furthermore, Syaparudin and Nuzul explained Allah's words in the Qur'an describing how Prophet Yusuf devised a strong food security strategy in Q.S. Yusuf verses 46-49. Prophet Yusuf developed an economic strategy to address the drought that affected his country, Egypt. He interpreted the dream of the king of Egypt at the time for revelation from Allah SWT, indicating that the country must prepare for a long drought lasting 7 years. When a drought affects an area for an extended period, it can lead to poverty and hunger due to the reduced productivity of the people in that area. Prophet Yusuf implemented several strategies such as optimizing agriculture before the drought arrived to ensure the country had sufficient food supplies, in order to prevent poverty and hunger during the drought in Egypt. The king also followed Prophet Yusuf's advice which led to success in overcoming the long drought.<sup>10</sup>

In order to achieve the goal of sustainable development without hunger, there needs to be participation from various stakeholders including the government, Private Industry, community organizations (CSOs), academics, and the community. As a large social group, the community is at the frontline in determining the path to achieving the zero hunger target. As is well known, humans are social creatures. Therefore, social problems naturally require social solutions.<sup>11</sup>

Pierre Bourdieu in his work "The Forms of Capital" separates capital into 3 categories: economic capital which refers to the ownership of economic resources such as assets. Culture capital, which refers to knowledge, skills, and education that

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<sup>9</sup> Syaparuddin and A Nuzul, *Islam Dan Ketahanan Pangan*, 1st ed. (Yogyakarta: TrustMedia, 2021).

<sup>10</sup> *Ibid.*

<sup>11</sup> Mirna Amirya and Gugus Irianto, "Tantangan Implementasi Sustainable Development Goals (SGDs) di Indonesia," *Jurnal Ilmiah Akuntansi Peradaban* 9, no. 1 (2023):p. 187–98.

enhance dignity, and ideals; and Social capital which consist of resources that exist within, influence and support a social group (and society) through membership, relationships and networks.<sup>12</sup>

Putnam, an influential figure in social capital theory, describes social capital as the network of social organizations such as connections and trust that provide coordination and partnership for mutual benefit. According to Putnam, there are three components of social capital that can be linked to social institutions: social networks, norms, and social trust.<sup>13</sup>

The importance of togetherness and cooperation at every level of society in one particular sphere of interest is essential to solve this problem.<sup>14</sup> This is in line with the words of Allah SWT in Q.S. Al-Zukhruf verse 32 which reads;

*“Are they those who divide the mercy of your Lord? We have decided between them their livelihood in the life of the world, and we have elevated some of them over others by several degrees, so that some of them can use others. And the mercy of your Lord is better than what they have gathered.”*

In the past during the time of the Rasulullah SAW, the Prophet's Mosque became the core of activities in the city of Medina. It was utilized by the Prophet SAW for various purposes such as politics, planning city development, preparing military strategies and conducting important agreements. In addition, the mosque was often used as a center for gathering and distributing zakat, infaq, and sadaqah funds. Rasulullah SAW also mentored and trained the Sahabah to become the best generation of Muslim cadres to continue leadership, protect, and preserve Islamic teaching and civilization.<sup>15</sup>

At that time, the mosque also became the center of Islamic cultural development, a place for discussion and study, as well as for religious and general

<sup>12</sup> Mega Mustikasari, et al, “Pemikiran Pierre Bourdieu Dalam Memahami Realitas Sosial,” *Kaganga: Jurnal Pendidikan Sejarah Dan Riset Sosial Humaniora* 6, no. 1 (2023): p. 9–14.

<sup>13</sup> Nina Zulida Situmorang, “Kaji Ulang Konsep Modal Sosial Dalam Masyarakat Pluralis,” *Bmj*, 2011, p. 1–9.

<sup>14</sup> Rusydi Syahra, “Modal Sosial: Konsep Dan Aplikasi,” *Jurnal Masyarakat Dan Budaya* 5, no. 1 (2003): p. 1–22.

<sup>15</sup> Siswanto, 2005, *Panduan Praktis Organisasi Remaja Masjid*: Jakarta: Pustaka Al Kautsar.



knowledge. Not only that, various issues were resolved through the mosque, including those related to politics, religion, social matters, culture, and the economy. All sectors could be addressed through the mosque, because in the past it was designed to be the center of city activities led by the Prophet SAW.<sup>16</sup> Since the mosque is the center of the ummah's movement and fosters many community activities, the problems of all sectors could be solved together. The function and management of the mosque based on the Prophet's model were continued by the Companions, Tabiin, Tabiit-tabiin, and so on until the 16th century AH, with amazing and extraordinary developments.<sup>17</sup>

The mosque is a place where everything valuable for the virtues and benefits of the people, both in the ukhrawi and worldly dimensions, is implemented through wisdom of the mosque. However, in reality, the role of the mosque in the worldly aspect has not been fully optimized in developing the ummah and Islamic civilization. Therefore, for Muslims, the mosque is a very strategic socio-religious facility. Ideally, mosques are not only be established to increase faith and devotion, but also to improve the welfare and life of the people.<sup>18</sup>

Nowadays, Jogokariyan Mosque is one of the big mosques of the national model. This award was given by the Ministry of Religious Affairs in 2016.<sup>19</sup> The mosque is able to improve the welfare and prosperity of the community through strategic programs. The scope of participation in program implementation includes raising resources and funds, administrative activities, and program coordination and classification.<sup>20</sup>

<sup>16</sup> Prasetyo Rumondor, "Eksistensi Masjid Di Era Rasulullah Dan Era Millenial," *Jurnal Tasamuh* 17, no. 1 (2019): p. 245–64.

<sup>17</sup> Riyan Pradesyah, et. al "Analisis Manajemen Keuangan Masjid Dalam Pengembangan Dana Masjid," *Misykat Al-Anwar Jurnal Kajian Islam Dan Masyarakat* 4, no. 2 (2021): p. 153.

<sup>18</sup> Kurohman et al., "Optimalisasi Pengelolaan Dana Masjid Dalam Memberdayakan Ekonomi Umat Di Masjid Besar Al-Mukhlashin Sukorejo Pasuruan," *IQTISODINA: Jurnal Ekonomi Syariah Dan Hukum Islam* 6, no. 1 (2023): p. 23–111.

<sup>19</sup> Tempo, 2022, "Masjid Yang Kerap Viral, Masjid Jogokariyan Yogyakarta Berusia 55 Tahun," [https://www.tempo.co/ramadhan/masjid-yang-kerap-viral-masjid-jogokariyan-yogyakarta-berusia-55-tahun-410225?utm\\_per=10 March 2025](https://www.tempo.co/ramadhan/masjid-yang-kerap-viral-masjid-jogokariyan-yogyakarta-berusia-55-tahun-410225?utm_per=10%20March%2025)

<sup>20</sup> Marsella Arlin Permatasari and Deby Febriyan Eprilianto, "Analisis Partisipasi Masyarakat Dalam Mencapai Zero Stunting Di Kelurahan Bulak Banteng Kecamatan Kenjeran Kota Surabaya," *Publika*, 2023, p. 50.

From some of the explanations above, it can be concluded that the goal of zero hunger listed in SDGs Goals 2 is an important objective considering that hunger is an obstacle to economic and social development. Indonesia in its development history, was hit by food insecurity during the 2008 crisis. This food security problem can disrupt economic stability leading to inflation, an increase in aggregate economic production costs, and a threat to national political stability. Therefore, food security is an absolute requirement for the successful provision of national development.<sup>21</sup>

In the perspective of food economic system, there are three main pillars of food security development. The three main pillars are: availability; distribution; and consumption/utilization of the results of production. The first pillar (availability) is directly related of the Ministry of Agriculture's role in producing to meet community consumption needs. The second pillar (distribution) concerns the development and availability of facilities and infrastructures that connects food production and consumption in space and time. The third pillar (consumption/utilization) focuses on household access to food.<sup>22</sup>

Many previous studies have focused only one pillar, namely availability with research typically centered on the agricultural sector and its surroundings. Therefore, this research will explore the mosque sector as a provider of food supply through programs implemented by the mosque, as well as community participation in achieving SDGs goal 2, which is zero hunger. The focus on the mosque sector and community participation is a novel aspect in this research.

This research uses social capital theory to explore how zero hunger can be solved through elements of social capital such as trust, networks, and social norms. Furthermore, the Jogokariyan Jogokariyan Mosque was selected as the research subject due to its success in implementing community-based programs was selected to food security, Moreover, the Special Region of Yogyakarta boasts an impressive resilience index (IKP) of 83.17 percent. Previous studies have examined how

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<sup>21</sup> Reni Chaireni et al., "Ketahanan Pangan Berkelanjutan," *Jurnal Kependudukan Dan Pembangunan Lingkungan* 1, no. 2 (2020) p.70–79.

<sup>22</sup> Handewi P.S. Rachman, "Aksesibilitas Pangan: Faktor Kunci Pencapaian Ketahanan Pangan Di Indonesia," *Pangan* 19, no. 1 (2010): p. 147–56.

various sectors in Yogyakarta Province, such as the government, private sector, and farming communities, work to maintain food security.

The researcher found some interesting insights into the correlation between hunger reduction, a goal of the SDGs, social capital, and the mosque movement driven by community participation. When combined variables lead to an exploration of how social capital can help achieve SDGs goal 2, namely zero hunger through the mosque movement at Jogokariyan Mosque in Yogyakarta.

### **B. Research Question**

Based on the previous introduction, the researcher will formulate several research questions that will be the focus of this study, which are:

- a. What efforts has Jogokariyan Mosque to achieve SDGs goal 2: zero hunger?
- b. How does the social capital of Jogokariyan Mosque to contribute to achieving SDGs goal 2: zero hunger?
- c. What obstacles does Jogokariyan Mosque face in achieving SDGs goal 2: zero hunger and what are the solutions?

### **C. Research Objective**

Based on the formulation of the problem, the researcher describes the objectives of this research , which are:

- a. To determine the efforts of Jogokariyan Mosque in realizing SDGs goal 2: no hunger.
- b. To explore whether social capital in Jogokariyan Mosque can be a solution for achieving SDGs goal 2: no hunger.
- c. To discover the obstacles faced by the Jogokariyan Mosque in realizing SDGs goal 2: no hunger and how to solve them.

### **D. Research Benefits**

This research has two benefits, which is academic and practical.

### 1. Academic Benefit

The effort to achieve SDG Goal 2: Zero Hunger at Jogokariyan Mosque in Yogyakarta, from an academic perspective, is to enrich the literature and references on the role of social capital in supporting the achievement of sustainable development goals (SDGs). This research provides insights into how mosques can leverage social networks, community solidarity, and trust-based relationships to address hunger and food security issues. Furthermore, this study can serve as a foundation for further research on religious-based community empowerment and the role of social institutions in sustainable development.

### 2. Practice Benefit

In a practical sense, the research on Social Capital Analysis as an Effort to Realize SDGs Goal 2: Zero Hunger at Jogokariyan Mosque Yogyakarta is useful in providing guidance to religious institutions, especially mosques, on how to utilize social capital to address hunger and improve food security in their communities. The results of this study can serve as an example or model for other mosques and community organizations in developing social capital-based social programs, such as donation management, food distribution, or provision of food storage facilities. Thus, this research makes a direct contribution to designing more effective and sustainable programs for community empowerment in the field of food security.