

Islamic Religious Education In The Context Of Multiculturalism And Globalization

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ABSTRACT

This research addresses the implementation and effectiveness of Kuttab Al-Fatih's distinctive educational philosophy, which is guided by the principles of "faith before Quran," "adab (manners) before knowledge," and "knowledge before action." The primary objective is to analyze how this pedagogical framework contributes to Islamic character formation and the integration of practical life skills within contemporary educational contexts. Employing a descriptive qualitative approach, data were gathered through field observations, structured interviews with teachers and students, and analysis of curriculum materials. The findings indicate that the structured application of these foundational principles significantly shapes students into morally disciplined, responsible, and spiritually motivated individuals. Moreover, the curriculum's emphasis on Quran memorization, ethical manners, and practical skills such as literacy, Arabic proficiency, and physical activities like archery, reflect a robust integration of traditional Islamic education with modern societal demands. Ultimately, this study highlights Kuttab Al-Fatih's effective role in revitalizing traditional Islamic educational practices, providing a viable educational model addressing contemporary challenges in Islamic education.

Keywords: Faith-based education, Kuttab Al-Fatih, Islamic character, Quranic memorization, holistic learning

1 Introduction

Brief History of Kuttab Institutions and Their Role in Islamic Education

The institution of Kuttab occupies a significant position in the historical development of Islamic education, emerging as the earliest form of elementary educational institution within Muslim society. Originally functioning in a non-formal manner, Kuttab institutions began in private homes and mosque courtyards, eventually developing their own distinct infrastructure [1]. The educational model of the Kuttab is deeply rooted in the traditions established during the Prophet Muhammad's time, notably marked by significant events such as teaching reading and writing to Muslim children as a condition for the release of prisoners after the Battle of Badr [2].

Over subsequent centuries, particularly under the Umayyad and Abbasid caliphates, Kuttabs expanded throughout the Islamic world, becoming prevalent educational institutions in many cities and rural areas [3]. They initially focused on teaching literacy, arithmetic, Arabic poetry, and Quranic memorization, providing a foundational curriculum essential for further scholarly pursuits. The role of Kuttabs extended beyond mere academic instruction; they played a critical role in moral and spiritual education, emphasizing character formation and the inculcation of Islamic values through rigorous memorization and recitation practices [4], [5].

Moreover, Kuttabs have historically adapted educational content to integrate classical Islamic teachings with contemporary life skills and knowledge, enabling the preservation and socialization of Islamic cultural heritage [6]. Through their pedagogical approaches and curricular content, these institutions significantly contributed to the Islamic intellectual tradition, shaping generations equipped

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with both religious insight and practical knowledge, thereby establishing the core framework upon which modern Islamic education has built.

The Revival of the Kuttab Tradition in Indonesia, Focusing on Kuttab Al-Fatih

The revival of the Kuttab tradition in Indonesia, particularly represented by Kuttab Al-Fatih, signifies an intriguing educational phenomenon within contemporary Islamic education. Established in 2012, Kuttab Al-Fatih rapidly expanded, developing more than thirty branches across various regions in Indonesia. This rapid proliferation reflects the growing interest among Indonesian Muslim communities in reviving classical Islamic educational models adapted to contemporary societal needs [7], [8].

Distinct from formal education institutions in Indonesia, Kuttab Al-Fatih implements an independent curriculum emphasizing fundamental Islamic values through Quran memorization, character education, and practical life skills including literacy, Arabic language proficiency, archery, and swimming [5], [9]. The philosophy underlying this educational model focuses on the principle "faith before Quran," "adab (etiquette) before knowledge," and "knowledge before action," clearly reflecting conservative and traditional Salafi teachings intended to cultivate strong Islamic characters from early childhood [10],[11].

Kuttab Al-Fatih also emphasizes parental involvement as essential for reinforcing moral education, facilitating a comprehensive educational experience rooted deeply in Islamic principles [12]. Despite its popularity and effectiveness, this educational institution faces ongoing challenges related to official recognition within the Indonesian national education system. Currently operating under licenses as Community Learning Activity Centers (PKBM), these institutions still await comprehensive policies that would formally integrate their qualifications within the broader educational landscape [7], [13].

Overview of Kuttab Al-Fatih's Philosophy and Goals

Kuttab Al-Fatih represents a distinctive educational model deeply inspired by the Prophetic tradition, explicitly integrating the principles of "Faith before Quran, Manners before Knowledge, and Knowledge before Action." This philosophical framework serves as the cornerstone for Kuttab Al-Fatih's educational practices, underscoring the significance of cultivating a profound spiritual foundation and ethical character before pursuing knowledge and engaging in righteous actions [11], [14].

Central to Kuttab Al-Fatih's educational philosophy is the idea that faith (iman) and proper etiquette (adab) are essential prerequisites to meaningful and holistic learning experiences. The curriculum is meticulously structured to first establish a robust foundation of Islamic faith, thereby nurturing intrinsic motivation, sincerity, and gratitude in learners [14]. Subsequently, the pedagogical approach prioritizes the internalization of Islamic values and ethics, ensuring learners develop commendable attributes such as obedience, discipline, diligence, responsibility, and long-term focus [11].

Kuttab Al-Fatih's goals extend beyond mere academic achievement. Its primary objective is to nurture "a bright generation at a young age," envisioned as individuals deeply connected to Islamic principles, proficient in Qur'anic memorization, skilled in Arabic, and competent in practical life skills [5], [15]. By reviving the classical Kuttab tradition adapted to contemporary societal demands, the institution aims to foster individuals capable of contributing significantly to the Islamic revival and the broader community through spiritually enlightened and practically adept educational outcomes [8], [13].

Based on the above, here are two relevant research questions: (1) How is the educational philosophy of "Faith before Quran, Manners before Knowledge, and Knowledge before Action" implemented in daily educational practices at Kuttab Al-Fatih? And (2) What are the implications of Kuttab Al-Fatih's pedagogical model on the development of students' Islamic character and practical life skills?

2 Literature Review

The educational philosophy of Kuttab Al-Fatih emphasizes foundational Islamic principles encapsulated in "faith before Qur'an" and "manners before knowledge," inspired by prophetic traditions. This approach integrates classical Islamic teachings from the Qur'an, Hadith, and Salaf scholars with contemporary educational methods, focusing on holistic character development alongside academic knowledge [11], [14]. At Kuttab Al-Fatih, curriculum content uniquely combines religious education with practical life skills such as literacy, Arabic, archery, and swimming, tailored to contemporary societal needs [5].

Character development is central to Kuttab Al-Fatih's educational methodology, employing storytelling from the Qur'an, thematic learning, memorization practices (halaqah), and continuous habituation to instill values such as discipline, sincerity, obedience, gratitude, and intrinsic motivation rooted in devotion to Allah [10], [16]. This educational model represents a significant effort to revive traditional Islamic education, reflecting broader trends among Indonesian Muslims seeking alternatives to secular education systems perceived as lacking in spiritual and moral grounding [8], [15].

Overall, Kuttab Al-Fatih's educational approach provides a balanced integration of traditional Islamic teachings with modern educational practices, effectively preparing students spiritually, morally, and practically for contemporary societal roles.

3 Research Methods

Descriptive Qualitative Approach

This research employs a descriptive qualitative approach, utilizing comprehensive field observations, structured interviews, and rigorous analysis of educational materials at Kuttab Al-Fatih. Field observations systematically record daily educational practices, focusing on the implementation of key philosophical principles such as "faith before Qur'an," "adab before knowledge," and "knowledge before action." In-depth interviews involve staff and students, aiming to capture subjective experiences and perspectives regarding the curriculum's efficacy and pedagogical methods. Moreover, educational documents including curricula, lesson plans, and instructional resources are examined to complement observational and interview data, providing a holistic portrayal of Kuttab Al-Fatih's educational model [17].

Justification of the Qualitative Approach

The qualitative method is particularly relevant for exploring the nuanced and context-specific implementation of educational philosophies at Kuttab Al-Fatih. This approach allows for an in-depth understanding of lived experiences, teaching practices, and institutional dynamics, crucial for capturing the complex realities of educational settings informed by religious and traditional values [18]. Through this methodology, the study effectively captures the intricate interplay of faith, morality, and practical education, aligning closely with the foundational philosophies that drive Kuttab Al-Fatih's educational practices.

4 Results and Discussion

The findings illustrate that Kuttab Al-Fatih (KAF) systematically implements its educational philosophy through three core principles: "faith before Qur'an," "adab (manners) before knowledge," and "knowledge before action." This philosophy is integral to daily learning processes, profoundly influencing pedagogical methods and the overall educational environment. The principle "faith before Qur'an" is realized through foundational activities that nurture and deepen students' Islamic faith before extensive engagement with Qur'anic content. Faith-building activities often include storytelling, interpretation of Qur'anic revelation methods, and thematic reflections, consistently reinforced from enrollment throughout their educational journey [14].

"Adab before knowledge" emphasizes establishing proper Islamic manners as prerequisites for any academic pursuit. Teachers strictly implement this by delaying lessons until students demonstrate appropriate manners, underlining the importance of adab as foundational for learning [11]. Consequently, this practice significantly fosters discipline, obedience, respectfulness, and sincerity in students' interactions both within and outside classroom settings.

The final principle, "knowledge before action," underscores the essentiality of thorough understanding before practical application. This methodology aims to ensure that students internalize knowledge deeply, leading to sincere and meaningful actions in alignment with Islamic teachings. The effectiveness of these philosophical principles is evidenced through observed outcomes, notably students' increased discipline, responsibility, independence, and intrinsic spiritual motivation [16]. Thus, the daily educational practices at KAF distinctly reflect their core philosophical values, effectively shaping students into morally upright and spiritually robust individuals aligned with their broader educational goals.

5 Conclusion

The educational philosophy implemented at Kuttab Al-Fatih, encapsulated by the principles of “faith before Quran,” “adab before knowledge,” and “knowledge before action,” serves as a foundational approach in nurturing holistic Islamic individuals. This pedagogical framework, deeply rooted in Prophetic traditions and classical Islamic teachings, strategically prioritizes spiritual and ethical formation before academic engagement, effectively cultivating disciplined, responsible, and spiritually motivated learners. Through its revival of traditional Islamic educational methods adapted to contemporary contexts, Kuttab Al-Fatih significantly contributes to the Islamic education landscape, addressing modern educational challenges by providing a balanced integration of religious teachings and practical life skills. Thus, Kuttab Al-Fatih represents a promising model for future Islamic educational practices, effectively aligning classical heritage with modern educational demands to foster a morally upright and spiritually enlightened generation.

Furthermore, the examination of how Kuttab Al-Fatih operationalizes its foundational principles within daily educational practices invites researchers to critically evaluate the tangible impact of philosophical frameworks on Islamic character formation and life skills development. Investigating these dynamics can offer fresh insights into not merely how Islamic values are transmitted educationally, but importantly, how effectively such educational models respond to evolving societal challenges, thus setting the stage for a profound reimagining of Islamic pedagogy in contemporary contexts.

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CITATION:

Ahmad Daniyal Fanani (2025). Islamic Religious Education In The Context Of Multiculturalism And Globalization. *OASE*, 7(1), 1–5.

Gemification as an Innovative Approach to Increase Students' Motivation and Participation in Al Islam and Kemuhammadiyah (ISMU) Learning

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ABSTRACT

Gemification is a learning approach that integrates game elements into non-game elements, in this case, namely learning Al Islam and Kemuhammadiyah (ISMU), gamification of learning is in an effort to solve several ISMU learning problems which have an impact on the lack of student interest in ISMU lessons. This study aims to analyze how the gamification of ISMU learning in increasing the motivation and participation of students at SD Muhammadiyah 5 Jakarta. The method used is a qualitative approach with a case study, through observation and interviews. The results of this study confirmed that the application of game elements such as ice breaking, edu games and game tasking in learning Al Islam and Kemuhammadiyah (ISMU) led to increased student motivation and participation in participating in learning. The conclusion of this study is that gemification can be an innovative and effective learning strategy to foster the spirit of learning religion that is fun and meaningful.

Keywords: Gemification, Al Islam and Kemuhammadiyah (ISMU), learning motivation, student participation, innovative learning

1 Introduction

In the process of learning activities, students tend to be more interested in activities that are interactive and fun. Fun activities are learning approaches designed to create a positive, active and fun learning atmosphere, so that students feel comfortable, motivated and enthusiastic in participating in the teaching and learning process. The main purpose of fun education is to build students' emotional and intellectual engagement so that learning becomes more effective and meaningful. Interactive and fun as the theory developed by Abraham Maslow & Carl Rogers. Abraham Maslow with his humanistic theory emphasizes the development of human potential as a whole, whether physical, intellectual, emotional, social, or spiritual [1]. Carl Rogers developed the concept of "client-centered therapy" and applied it to education as "student-centered learning". According to him, a good education is one that fosters freedom of learning, self-expression, and positive relationships between teachers and students. The point is that the educational process must meet students' psychological needs such as a sense of security, acceptance, and self-actualization so that students can learn optimally [2].

However, learning Al Islam and Kemuhammadiyah (ISMU) is still often delivered conventionally, besides that the problems commonly encountered related to ISMU learning include several things, namely: 1) the curriculum model taught often overlaps, does not comply with the syllabus standards set by PP Muhammadiyah and does not meet the National Education standards [3]. 2) Teachers or Educators who are less able to optimally master the class, so that it seems that ISMU learning is rigid and uninteresting, even ISMU lessons become one of the least favorite lessons [4]. These problems have an impact on ISMU learning that is less interesting for students to learn. The disinterest of students in ISMU lessons can have an impact on the morality of the nation's next generation. Given the main purpose of ISMU lessons as stated above is to teach character and morals framed by religious values.

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Therefore, innovative efforts are needed in the ISMU / ISMU learning process so that ISMU / ISMU learning becomes quality and student interest [5]. One of the innovative approaches that has begun to be widely applied in the world of education is gamification [6]. Gamification is the application of the game model in the presentation of learning, especially ISMU, either classic games or games integrated with technology such as gadgets [7]. This gaming approach is actually very suitable for the mentality patterns of today's students. Because the tendency of students to play games is higher than the interest in learning. As is known, Indonesia is currently ranked 3rd with the percentage of internet users who play video games amounting to 94.5% or around 260 thousand people aged 15 to 18 years experiencing online game addiction as much as 77.5%. Meanwhile, according to data revealed by Michael (2021) through merdeka.com, judging from esports (a game competition), around 58% or nearly 13 million people come from young people under the age of 18 [8]. So that learning with a student interest approach, namely gaming, will greatly help the learning process.

Among the schools that concentrate on the gamification model is SD Muhammadiyah 5 Jakarta. Where the concept of gamification in learning, is part of the standard of teaching and learning activities including in ISMU subjects. Three gamification patterns are applied at SD Muhammadiyah 5 Jakarta. 1) Ice Baking, 2) Edu Game and 3) game tasking. Referring to the above probelamtika, this paper examines Gamification as an Innovative Approach to Increase Students' Motivation and Participation in Learning Al-Islam and Kemuhammadiyah

2 Research Methodology

The method used is qualitative research. According to Creswell, qualitative method is an approach to exploring and understanding the meaning given by individuals or groups to a social or human problem [9], [10]. Meanwhile, according to Robert K. Yin, it is a method for studying the meaning given by individuals or groups to a social or human problem, especially in the context of real life [11]. There are at least five approaches to qualitative research Creswell; narrative approach, phenomenological approach, grounded proposition approach, ethnographic approach and case study approach [10].

In this research, the author used a case study approach. According to Creswell, a case study is a research strategy in which researchers examine carefully and carefully a program, event, activity, process, or group of individuals. The issues in the case study strategy are limited by time and activities, and researchers collect complete issues using various data collection procedures according to a predetermined time [12]. The place of this research is SD Muhammadiyah 5 Jakarta. The school is known in preliminary research as a school that consistently and systematically uses the gamification approach in learning, including in ISMU learning. This school is located in the Muhammadiyah college complex, Jalan Limau II Blok B, Kramat Pela Village, Kebayoran Baru District, South Jakarta.

Data collection is done through four ways as expressed by Robert L. Yin; 1) Participatory observation of the ISMU learning process that applies gamification. At this stage the researcher follows how the ISMU learning process at SD Muhammadiyah 5 Jakarta. 2) In-depth interviews with ISMU teachers. After the observation, the author conducted interviews with the teachers. In addition to direct interviews, the author also gave questionnaires to all 18 ISMU teachers. 3) Documentation in the form of student assignments, class notes, and learning evaluation results.

3 Literature

Gamification

Gamification when viewed in terms of its forming words consists of two words game means game, and the suffix sasi. Thus, gamification is something that is initially part of the game into a context that is not synchronized. In the context of learning, gamification can be interpreted as bringing game elements such as medals, rankings, scores and others to the learning process of students. Asi/ization which means to express the process of making[13]. The term "gamification" was first used by Nick Pelling in a TED (technology, entertainment, design) presentation in 2002. Gamification is an approach to learning that uses elements from games or video games to encourage students to learn more and make learning more fun. In addition, it can be used to capture things that interest students and encourage them to keep learning.



Gambar 1. Capture Think

Deterding, Dixon, Khaled, & Nacke, define gamification as the use of game elements in non-game related situations or contexts [1]. Furthermore, Kapp describes gamification as an idea or concept that uses game-based mechanics, aesthetics, and thinking to entice others to participate, solve problems, and encourage learning. Hsin-Yuan and Soman define gamification as the art of taking all the fun and addictive elements found in games and applying them to real-world or productive activities [14].

The key elements of gamification in Deterding et al's concept include; 1) Points and Rewards, which is rewarding points or prizes every time a student achieves a learning target. 2) Levels and Challenges, namely setting levels or levels that students must achieve through completing different challenges. 3) Leaderboard: Displays student rankings to create healthy competition that encourages active participation. 4) Instant Feedback which provides a quick response to student performance so they can immediately know the areas that need improvement [7].

Motivation

Etymologically, the word motivation comes from the word *motiv*, which means drive, will, reason or willingness [13]. Thus, motivation is the spirit that arouses and directs individual behavior. Motivation is not a behavior, but a complex internal condition, and it cannot be observed exclusively, but it does suggest behavior. We can interpret motivation based on behavior, both verbal and non-verbal. Hamzah B. Uno motivation is an impulse that arises by stimuli from within as well as from outside as a result of which someone wants to make changes in behavior or exclusive activities better than the previous situation.



Gambar 2. Theory of Motivation

The theory of motivation was first coined by Abraham H. Maslow in the 1940s. The theory of motivation argues that humans have levels of needs in their lives. 1) Basic needs, which are related to human needs as living beings, namely eating, drinking and resting, these needs are called psychocological needs. 2) The need to get a sense of security or avoid all kinds of threats, both physical and non-physical, is called Safety needs (security needs). 3) The need for social interaction with other humans or other living things, called Social needs (social needs), 4) The need for recognition of himself, which is raised by social

symbols, this is called Esteem needs or appreciation needs. 5) The need for the Picture 2 availability of opportunities for a person to share the potential that exists in him so that it turns into a concrete ability is called Self-actualization needs (need for self-actualization) [1].

In the Self-Determination Theory developed by Ricard Ryan and Deci, there are at least two types of motivation; First. Intrinsic Motivation, which is motivation that is carried out because of personal interest, curiosity or pleasure. Motivation that comes from this self tends to last a long time and if it is related to performance, it will produce high satisfaction. Second. Extrinsic Motivation. Motivation that is present due to external factors both pleasant and painful, for example rewards, praise or the opposite pressure, bad test scores. This model of motivation tends not to last long, given its nature in the form of spontaneous responses [15].

4 Results and Discussion

Based on the results of observation, document review and discussion. It was found that SD Muhammadiyah 5 Jakarta has an "Integrated Curriculum" curriculum concept, which is an integration pattern of three curriculum approaches; 1) Standard of curriculum or Scientific learning, the curriculum applied at SD Muhammadiyah 5 Jakarta follows the provisions of the national curriculum set by the government and the ISMU curriculum set by Muhammadiyah. 2) Knowledge Philosophy or more precisely Spiritual learning, all subject matter at SD Muhammadiyah 5 Jakarta adheres to a religious philosophy, where every material taught must be based on the basis of Islam, namely the Qur'an and Hadith. This can be seen in the "action plan" shared at the beginning of each week where all subject matter includes verses or hadith. 3) Gamification Learning with fun learning base. It is the concept of learning presentation that makes the gaming scheme part of the learning process.

As Ryan and Deci's Self Determination theory states that there are two motivations intrinsic (coming from within) and extrinsic (coming from outside). The pattern of intrinsic motivation is evident from the various types of games provided by ISMU teachers at SD Muhammadiyah 5 Jakarta. For example, ISMU teachers at SD Muhammadiyah 5 Jakarta, consisting of Qur'an 15 and ISMU 3, apply the concept of gamification in the form of ice breaking at the beginning of learning and in the middle of learning. Intrinsic motivation from the side of student pleasure is fulfilled, on the other hand ISMU teachers also apply games that support learning that provoke curiosity, so they are motivated to follow. Elements that are ISMU subject matter are used as gaming elements by ISMU teachers as the theory of deterring Sbastian and friends. From this aspect, the author found an increase in student motivation in ISMU lessons using the gamification approach.

Similar to motivation, student participation also increases along with their motivation to learn. When the elements of the material or learning scheme are in the form of a game, the game that is built requires all students to participate, then student involvement in the learning process is comprehensive or student participation is high. I take an example from Sebastian Deterding's Gamification theory, there are 4 key elements in the game; 1) points or rewards, 2) levels, 3) Leaderboard, and 4) Feedback. These four elements are often used in games implemented by ISMU teachers, for example in the game "Guess the Letter and Continue the verse with the eatbulaga game pattern", quizzis, Kahoot and others. These gaming elements build a system of involvement of all students. So the author found that student participation increased in the learning process using the gamification approach.

5 Conclusion

Gemification is proven to be an effective approach to increase students' motivation and participation in ISMU learning at SD Muhammadiyah 5 Jakarta. The game elements provide a fun, healthy competitive, and learning-oriented experience. SD Muhammadiyah 5 Jakarta is one example of how to apply gamification in Islamic Religious Education and the results show that learning with a gamification approach greatly increases student motivation and participation in Islamic Religious Education learning. The hope is that the high motivation and participation of students in participating in ISMU learning will make it easier for students to understand the material presented.

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CITATION:

Ali Yusuf Syakir (2025). Islamic Religious Education In The Context Of Multiculturalism And Globalization. *OASE*, 7(1), 6–10.

Strategic Approaches in Islamic Education to Address the Challenges of Pluralism

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ABSTRACT

Pluralism is a fundamental aspect of Indonesian civilization, reflecting the country's rich cultural, religious, and ethnic diversity. In this context, Islamic education must develop effective strategies to address the challenges of pluralism. While religious education has often been perceived as exclusive, it should ideally function as a medium for promoting awareness and advancing religious harmony. The study adopts a qualitative approach, utilizing descriptive analysis to present findings. Primary sources, including books, journals, and other relevant literature, were examined through content and discourse analysis. The findings highlight significant shifts in the development of Islamic education in Indonesia, particularly in the increasing emphasis on teaching diversity as a core value for everyday life. Key strategies for confronting the challenges of pluralism include: first, fostering inclusive attitudes through education; second, incorporating curriculum content that acknowledges and respects differences; third, adopting a humanistic approach to learning; fourth, reinforcing one's faith while promoting a peaceful, tolerant environment; and fifth, integrating Qur'anic teachings on pluralism. These strategies are essential for cultivating a tolerant and cohesive society.

Keywords: Islamic Education, Pluralism, Inclusivity, Diversity, Qur'anic Teachings, Tolerance

1 Introduction

According to Nurcholish Madjid, Islamic education, both formal and non-formal, plays a vital role in helping students internalize pluralistic values and inclusive beliefs. The Qur'an serves as the foundation of Islamic education. Therefore, the humanistic messages within the holy book can be used to teach social morality in Islamic education [1]. Morality and ethics are central concerns in modern life, especially behaviors that fail to make relevant cultural values the foundation for the necessary moral education [2].

Indonesia itself is inseparable from pluralism, which is a fundamental aspect of Indonesian civilization. This aligns with the first principle of Pancasila as the foundation of the state, which acknowledges the existence of six official religions and hundreds of other belief systems that thrive within society [3]. In light of this, it is crucial for Islamic education to clarify strategies for addressing the challenges posed by pluralism. Specifically in Indonesia, there

2 Research methods

This article employs a qualitative approach and utilizes descriptive analysis to present the data. Additionally, the research is designed to analyze various discussions regarding Islamic education strategies in addressing the challenges of pluralism. The primary sources referenced include books, journals, and other relevant literature pertaining to the research subject. This study employs both content analysis and discourse analysis. The author analyzes the content of various literatures that align with the study's theme. To ensure data validity, the researcher employs source triangulation, cross-checking relevant literature sources to verify the accuracy of the data.

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3 Results and Discussion

In facing the challenges of globalization and pluralism, reconstruction and reform of Islamic Religious Education are needed. The steps needed: first, studying religion critically and thoroughly both in the form of normative and historical studies; second, integrating Islamic education with other fields of science; and third, revolutionizing or reforming the teaching and learning process of Islamic education by instilling noble Islamic values in teaching and learning activities [9].

Gur Dur and Cak Nur argue that if we believe Islam means surrender to Allah, we must recognize that pluralism is a divine law (*sunatullah*). In other words, rejecting differences (religions) is a denial of God's will. He could have made humanity into a single community if He had so willed. However, that is not the case. This is why they believe Indonesia can remain united without compromising its diversity and quality. [10], [11].

The development of Islamic education in Indonesia has shown several changes, particularly regarding the importance of teaching diversity to students for application in daily life. As is widely recognized, the primary issue educators and socio-religious activists face in the era of plural or multicultural advancement is how each religious tradition can maintain, preserve, perpetuate, pass on, and transmit the beliefs and traditions practised by others. In the context of contemporary theories, pluralism or multiculturalism refers to the development of Islamic education grounded in diversity [12].

Among the strategies of Islamic education to address the challenges of pluralism are as follows: first, Islamic education must teach and exemplify inclusive attitudes, not limiting interactions with others who hold different beliefs; second, Islamic education must include content that acknowledges differences as an inevitable reality, recognizing that Allah created them to know one another and prevent conflicts; third, approach used should be humanistic; fourth, Furthermore, Islamic education should strengthen our belief in the truth of our own religion while maintaining a peaceful atmosphere; fifth, Teaching pluralism based on the Qur'an, as research conducted by Makhmud Syafei et al. has shown, will lead to students having a significantly higher level of religious moderation [13].

4 Conclusion

Islamic education plays a crucial role in fostering awareness of pluralism and promoting inclusive attitudes within multicultural societies such as Indonesia. Pluralism is an inherent aspect of human life, willed by God, as reflected in the diversity of ethnicities, languages, cultures, and religions. Therefore, Islamic education should not be exclusive; instead, it must serve as a medium that instils values of tolerance, respect for differences, and the strengthening of social cohesion.

Through a humanistic approach grounded in the Qur'an's teachings, Islamic education can encourage the creation of a harmonious, peaceful, and democratic society. Strategies to achieve this include integrating pluralism content into the curriculum, instilling inclusive attitudes in the learning process, and exemplifying the values of diversity in daily life. In this way, Islamic education can meet the challenges of the times and serve as a vital pillar in building a tolerant and civilized society.

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CITATION:

Apriadi (2025). Strategic Approaches in Islamic Education to Address the Challenges of Pluralism. *OASE*, 7(1), 11–13.

Islamic Religious Education In The Context Of Multiculturalism And Globalization

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ABSTRACT

This article examines the strategic role of Islamic Religious Education (PAI) in facing the challenges of multiculturalism and globalization. In an increasingly diverse and open society, PAI not only functions to build faith and morals, but also fosters an attitude of tolerance, openness, and the ability to live harmoniously in diversity. Through an inclusive and dialogical approach, PAI is expected to be able to instill universal Islamic values such as peace, justice, and brotherhood. This study uses a qualitative-descriptive method with literature analysis, in order to understand the contribution of PAI in forming a religious generation that is adaptive to global dynamics.

Keywords: Islamic Religious Education, Multiculturalism and Globalization

1 Introduction

Islamic Religious Education (PAI) has a central role in shaping the character, morals, and personality of students in Indonesia. However, amidst the rapid flow of globalization and cultural diversity, PAI faces increasingly complex challenges. Globalization and advances in information technology have significantly changed the social and cultural order of society. The exchange of cultures, ideologies, and global values is taking place so quickly, and often conflicts with religious values and local wisdom. [1] Students now live in an open environment full of various external influences, which have the potential to obscure their Islamic identity. In this situation, PAI is required to be able to adapt and remain relevant in forming students who are not only faithful and have noble morals, but also tolerant and able to live harmoniously in a multicultural society. [2]

Historically and sociologically, Indonesian society is known as a plural and multicultural society. [3] The diversity of ethnicities, cultures, languages, and religions has become an inseparable part of the nation's identity. [4] However, this diversity also holds the potential for conflict if not managed wisely. Social tension, intolerance, and even religious-based radicalism can arise when the values of diversity are not maintained. [4] In this context, Islamic Religious Education (PAI) has an important role as a guardian of social harmony. PAI is expected to be a strategic instrument in instilling the values of tolerance, mutual respect, and love of peace. With the right approach, PAI can strengthen the spirit of diversity and become a solid foundation for creating a peaceful community life and mutual respect for differences. [5]

In the field, the implementation of Islamic Religious Education (PAI) in schools still faces various challenges. Many learning practices are exclusive and textual, and do not accommodate multicultural approaches. The curriculum used tends to be insensitive to the reality of diversity, while teaching methods are still dominated by lectures and memorization. [6] This condition makes it difficult to form an inclusive and moderate attitude in students. On the other hand, globalization has also given rise to a crisis of religious identity, especially among the younger generation. Massive exposure to digital content, often without filters of local and religious values, can cause confusion in understanding Islamic teachings in a complete and deep way. As a result, disorientation arises in religious practice and understanding. [7]

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Multiculturalism reflects the social reality of a society that is diverse in culture, ethnicity, and religion. This situation demands the presence of an inclusive and dialogical educational approach. [8] In this context, Islamic Religious Education (PAI) is not enough to only teach religious doctrine, but also needs to instill universal values such as tolerance, justice, and respect for differences. The goal is to prevent social conflict and build a harmonious life together in a pluralistic society.

Therefore, an educational strategy is needed that is able to integrate Islamic teachings with critical thinking skills and skills to adapt to changing times. Several studies have shown that a multicultural-based Islamic Religious Education approach can increase understanding and tolerant attitudes between religious communities. [9] For example, Fajri's research revealed that Islamic education that emphasizes the values of religious tolerance can shape inclusive attitudes of students in a multicultural environment. Meanwhile, the study by Muiz et al. (2024) highlighted the importance of innovation in Islamic Religious Education learning strategies through the integration of multicultural principles in the curriculum and teaching methods to address global challenges. [10]

In the context of Indonesia's diversity which is rich in cultural and religious diversity, Islamic Religious Education (PAI) plays a strategic role. As a country with the largest Muslim population in the world, Indonesia has a moral responsibility to show that Islam can coexist peacefully with various local beliefs and traditions. Therefore, the development of PAI that is responsive to the dynamics of multiculturalism and globalization is an urgent need. Islamic education must be able to produce a generation that is not only faithful and moral, but also tolerant, open, and ready to face the challenges of the times. [11]

Seeing the various dynamics that have been described, an in-depth study is needed regarding the role and strategy of Islamic Religious Education (PAI) in the context of a multicultural and global society. The aim is to formulate an Islamic education approach that is relevant to the challenges of the times, while strengthening the moderate, tolerant, adaptive and participatory Islamic character.

2 Methodology

This study uses a descriptive qualitative approach that aims to deeply understand the dynamics of Islamic Religious Education (PAI) in the context of multiculturalism and globalization.

This approach allows researchers to explore the values, learning practices, and challenges faced by teachers and students in culturally diverse environments. [12] In addition, this approach also helps to examine how globalization influences religious understanding and experience among students. As a research strategy, a case study approach is used to examine Islamic Religious Education practices in schools or madrasas that have diverse cultural backgrounds. This approach was chosen to gain a contextual and in-depth understanding of how PAI can internalize the values of tolerance, religious moderation, and inclusivism in learning that is relevant to global challenges and the realities of a multicultural society. [13]

3 Results and Discussion

In the midst of an increasingly pluralistic society, Islamic Religious Education (PAI) has a strategic role as an instrument for character formation based on universal Islamic values, such as tolerance, justice, and compassion. From a multicultural perspective, PAI not only functions as a medium for conveying religious knowledge, but also as a means of fostering an attitude of respect for cultural, ethnic, and belief differences. [14] This approach is in line with the principle of Islam as *rahmatan lil 'alamin*, which emphasizes the importance of creating a peaceful and harmonious life amidst diversity.

Islamic education that emphasizes the principle of moderation (*wasathiyah*) presents a balanced face of Islam that is not exclusive and closed, but also not permissive towards everything. [15] Through an inclusive and participatory approach, Islamic Religious Education (PAI) teachers have an important role in instilling values of tolerance without ignoring the authenticity of Islamic teachings.

In the era of globalization, the influence on people's mindsets and lifestyles is getting stronger, including in terms of religious practices. The rapid flow of information and openness to foreign cultures and values have given rise to various new challenges in Islamic religious education, namely the increasing tendency towards extreme religious interpretations, the growth of relativistic attitudes towards religious values. There is even an Islamic identity crisis, especially among the younger generation. [16]

These challenges demand innovation in educational approaches that are not only informative, but also transformative, capable of equipping students with a moderate, critical, and contextual understand-

ding of Islam. In this context, Islamic Religious Education is expected to play a role as an ideological fortress that is both adaptive and critical. Islamic Education is no longer sufficient to be taught dogmatically, but must be able to interact and dialogue with global dynamics and developments in the digital world. [17] Therefore, the integration of local wisdom values, Islamic values, and universal values such as humanity and peace is very crucial to form a relevant and inclusive religious understanding.

Tabel 1. Literature Study Results

No	Islamic Religious Education Learning Strategy	Description
1	Integration of Multicultural Values in Islamic Religious Education	The integration of multicultural values in Islamic Religious Education (PAI) has been shown to increase tolerance and build social harmony among students. By implementing a curriculum that accommodates cultural and religious diversity, the learning environment becomes more inclusive and respectful of differences. The findings emphasize the importance of strengthening multicultural-based approaches in Islamic education as an effort to foster harmony and peaceful inter-religious relations.
2	Globalization Challenges to Islamic Religious Education	Globalization presents significant challenges for Islamic Religious Education, particularly in maintaining the relevance of Islamic values amid the spread of secularism and materialism. Therefore, adaptive and responsive learning strategies are needed so that the integrity of Islamic teachings remains preserved within the educational process.
3	Adaptation Strategy of Islamic Religious Education in the Context of Globalization	To respond to globalization, Islamic Religious Education needs to implement adaptive strategies such as digitalization of learning and curriculum development that is responsive to socio-cultural changes. Integrating spiritual values with modern scientific knowledge is essential to maintain the relevance of Islamic education. In addition, strengthening teacher competence in managing multicultural classrooms is a key factor in ensuring effective and inclusive learning.
4	Islamic Religious Education as a Means of Strengthening Religious Moderation	Islamic Religious Education plays a vital role in strengthening religious moderation by instilling Islamic values that embody *rahmatan lil 'alamin*. Learning approaches that emphasize dialogue, interaction, and the use of digital technology improve the effectiveness of the teaching process and facilitate the delivery of moral and religious messages. This strategy supports the development of moderate, tolerant, and adaptive student character in the face of cultural and religious diversity.

In this context, Islamic Religious Education is expected to play a role as an ideological fortress that is both adaptive and critical. Islamic Education is no longer sufficient to be taught dogmatically, but must be able to interact and dialogue with global dynamics and developments in the digital world. [18] Therefore, the integration of local wisdom values, Islamic values, and universal values such as humanity and peace is very crucial to form a relevant and inclusive religious understanding.

4 Conclusion

In the era of multiculturalism and globalization, Islamic Religious Education (PAI) plays an important role in forming the character of students who are religious, tolerant, and open. Amidst the rapid flow

of information and technological advances, PAI is required to be able to adapt without losing the substance of its teachings. Apart from being a means of fostering faith, PAI must also instill an awareness of living peacefully in a diverse society. Universal Islamic values such as justice, compassion, and respect for differences are important foundations in creating global harmony. Therefore, the curriculum and methods of Islamic Religious Education need to be designed inclusively and dialogically in order to be able to answer the challenges of the times and strengthen the spirit of nationalism and human values .

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CITATION:

Paiman Sanen (2025). Islamic Religious Education In The Context Of Multiculturalism And Globalization. *OASE*, 7(1), 14–17.

Curriculum and Methodology Innovation in Digital-based Islamic Religious Education

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ABSTRACT

The rapid advancement of digital technology in the era of Industrial Revolution 5.0 has transformed educational practices, including Islamic Religious Education (PAI). However, PAI in Madrasah Aliyah still faces challenges, such as conventional curricula, limited contextualization of Islamic values in digital realities, and insufficient pedagogical transformation despite the adoption of technology. This study aims to analyze curriculum and methodological innovations in digital-based PAI and evaluate their implications for the learning process. Using a qualitative approach, data were collected through classroom observations, interviews with teachers and students, and document analysis of digital curriculum practices. The findings reveal that integrating digital technology enhances the delivery of instructional content, broadens access to learning resources, and fosters student-centered engagement. Two innovative models—Traditional MOOCs and Gamified MOOCs—were identified as effective practices. Traditional MOOCs provide structured and in-depth reinforcement of religious knowledge, while Gamified MOOCs increase student motivation and retention through interactive and challenge-based approaches. The combination of these models contributes to more dynamic, adaptive, and participatory learning environments. Moreover, digital-based innovations strengthen students' ability to contextualize Islamic teachings within their daily digital experiences while encouraging responsible digital citizenship. This study concludes that curriculum and methodological transformation in digital-based PAI is essential for enhancing both the relevance and effectiveness of religious education in the digital age. The results provide practical recommendations for madrasahs, educators, and policymakers to design adaptive and innovative PAI curricula that harmonize Islamic values with technological development.

Keywords: Islamic Religious Education, curriculum innovation, digital learning, MOOCs, Madrasah Aliyah

1 Introduction

The development of digital technology in the era of the Industrial Revolution 5.0 has had a significant impact on the education system, including the development of the Islamic Religious Education (PAI) curriculum (Syarnubi et al., 2023). Religious education faces considerable challenges, such as the declining interest of students in religious subjects, which are often perceived as rigid and less relevant to modern life (Masruri et al., 2024). These challenges demand curriculum innovations that address contemporary needs while harmonizing Islamic values with the digital context that is deeply embedded in students' everyday lives (Moslimany et al., 2024). The PAI curriculum needs to be redesigned to be more adaptive, flexible, and technology-based, so that learning is not merely informative but also transformative.

Although digital platforms have been widely used in education, the presence of technology does not automatically transform teaching methods or paradigms (Bonfield et al., 2020). Many learning practices simply transfer conventional materials into digital formats without changing the pedagogical approach. As a result, digital learning does not significantly improve the quality of education. The use of digital

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platforms must be accompanied by a transformation in teaching methods, evaluation strategies, and a shift toward student-centered learning (Kerimbayev et al., 2023).

The implementation of the PAI curriculum in Madrasah Aliyah plays a strategic role in shaping students' character and personality in accordance with Islamic teachings (Musthova & Khalim, 2024). However, in practice, many madrasahs still apply a curriculum with a textual and normative approach, lacking emphasis on contextual and practical aspects. Learning that should connect religious values with students' real-life experiences in the digital world is often not well-developed. Therefore, Madrasah Aliyah needs to develop curriculum implementation strategies that integrate Islamic values with the needs of the digital era, such as through technology-based religious projects, online interactive discussions, or digital simulations of Islamic lifestyles.

Innovation in the curriculum and digital-based PAI teaching methodologies is crucial to be implemented in Madrasah Aliyah. This innovation is not limited to replacing learning media, but also includes transforming the curriculum content, teaching approaches, and evaluation methods to be more relevant in the digital age. Teachers are not only expected to operate technology but also to understand how to design meaningful learning that touches students' spiritual aspects through digital approaches. Moreover, student engagement in active and creative learning through digital media can enhance their understanding of Islamic teachings in a deeper and more applicable way in their daily lives.

Based on the above background, this study aims to analyze how curriculum and methodological innovations in digital-based Islamic Religious Education are implemented in Madrasah Aliyah and how they impact the learning process and outcomes. The results of this research are expected to contribute to the development of an adaptive and innovative PAI curriculum and provide practical recommendations for madrasahs, educators, and Islamic education policymakers in integrating technology effectively and with high educational value.

1.1 Problem Statement

Islamic Religious Education (PAI), particularly in Madrasah Aliyah, continues to face various challenges. Many madrasahs have not yet been able to fully utilize technology to improve the quality of PAI learning, whether in terms of curriculum, teaching methods, or student engagement. The use of digital platforms is often merely symbolic, without being accompanied by a shift in paradigm and pedagogical approach that aligns with the characteristics of effective learning. The existing PAI curriculum tends to remain conventional, lacks contextual relevance, and has not yet fully integrated Islamic values with the digital realities of students' lives. These issues highlight a gap between the potential of digital technology and the current practice of PAI instruction. Therefore, an in-depth study is needed to explore how curriculum and methodological innovations in digital-based PAI can be effectively designed and implemented in the Madrasah Aliyah environment.

2 Methodology

This study employs a qualitative approach. Data were collected through digital classroom observations, interviews with teachers and students, and analysis of digital curriculum documents. The aim is to evaluate the implementation of the curriculum and methodological innovations based on digital technology.

3 Discussion

The findings of this study indicate that the integration of digital technology into Islamic Religious Education (PAI) learning has made a positive contribution to the teaching and learning process in Madrasah Aliyah. The use of technology enriches the delivery of instructional content, enabling teachers to utilize various forms of digital media such as videos, simulations, interactive quizzes, and online discussion forums. This creates a more dynamic and engaging learning experience for students, while also increasing their motivation to understand Islamic values within the context of the digital realities they encounter in their daily lives (Muthrofin et al., 2023).

One significant finding is that access to learning materials has become broader and more flexible. Through the use of digital platforms, students are no longer confined to classroom hours or textbooks alone. They can access PAI materials anytime and anywhere, whether through websites, applications,

or social media. This ease of access allows for more personalized and self-directed learning, as students can adjust the pace of their learning according to their individual needs and interests (Jeong, 2022).

One innovation identified in this study is the implementation of MOOCs (Massive Open Online Courses) as a model for PAI learning. Two approaches were analyzed: Traditional MOOCs and Gamified MOOCs (Shah et al., 2025). Traditional MOOCs are available on global platforms such as EdX or Coursera, offering religious content in the form of digital lectures, reading materials, and online assessments. Meanwhile, Gamified MOOCs incorporate game elements into learning, as seen in local apps like Ruangguru. These platforms include animated videos, score-based quizzes, and daily challenges that enhance student enthusiasm for learning.

The implementation of both MOOC approaches demonstrates that a combination of high-quality content and interactive design can significantly transform the landscape of PAI learning (Adeyele, 2024). Traditional MOOCs are more suitable for in-depth and academic content reinforcement, while Gamified MOOCs are effective in building student engagement and retention. If applied proportionally and contextually by teachers, these two methods can serve as innovative solutions to address the needs of religious education in the digital era, while also promoting a more adaptive, participatory, and sustainable learning culture.

4 Conclusion

Based on the research findings, it can be concluded that the integration of digital technology into Islamic Religious Education (PAI) learning in Madrasah Aliyah is a strategic step in addressing the challenges of education in the digital era. The use of digital platforms has been proven to enrich teaching methods, expand access to learning materials, and enhance student participation and engagement. Effective practices were found in the implementation of MOOC-based learning models, both in the form of Traditional MOOCs through platforms such as EdX and Gamified MOOCs through applications like Ruangguru. These two approaches offer different yet complementary positive impacts. Traditional MOOCs are effective for systematically and academically deepening the material, while Gamified MOOCs are more effective in fostering learning motivation through fun, challenge-based approaches. Another positive impact is the increased ability of students to understand Islamic teachings in a contextual and practical manner, as well as the development of awareness regarding the ethical and responsible use of digital media.

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CITATION:

Rahma Sabara (2025). Curriculum and Methodology Innovation in Digital-based Islamic Religious Education . *OASE*, 7(1), 18–21.

Digitization of Turāth and Its Impact: A Study of Mu'jam A'lam Nisa Fil Quran in the Online Study of Nasyyatul Aisyiyah East Java

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ABSTRACT

This study discusses the process of digitizing the Turāth and its impact through a study on the book Mu'jam A'lam Nisa Fil Quran in an online study organized by Nasyyatul Aisyiyah East Java. The digitization of the Turāth is an effort to adapt classical book learning into digital form so that it can be accessed more widely and in accordance with information technology developments, especially during the Covid-19 pandemic which forces learning activities to switch to the online realm. This research aims to describe the digitalization process, analyze its impact on the effectiveness of online studies, and identify challenges and opportunities that arise. The research method used is qualitative descriptive with data collection techniques through in-depth interviews, observations, and documentation. The results of the study show that the digitization of books is carried out through scanning documents to digital format and presenting materials with online applications such as Zoom and WhatsApp Group. The positive impact of digitalization includes ease of access to materials, increased participant participation across regions, and time flexibility. However, obstacles were also found such as limited internet infrastructure, low digital literacy for some participants, and limited direct interaction. This digitalization opens up opportunities for the development of creative learning media and cross-regional collaboration, but it also requires increasing digital literacy capacity and strengthening the online Turāth-based curriculum. This research contributes to the development of Turāth learning methods in the digital era, especially for women's religious organizations.

Keywords: Digitization, Turāth, online study, Mu'jam A'lam Nisa Fil Quran, Nasyyatul Aisyiyah

1 Introduction

The digitization of the Turāth has become a trend in modern Islamic teaching (Bahtiar et al., 2020). Aljauhari Research (2023) shows that the digitization of the book facilitates access, such as the digitization of hadith (Aljauhari et al., 2023). Kitab Mu'jam A'lam Nisa Fil Quran (Muhammad Fuad Abdul Baqi, 1988) is a concise encyclopedia of female figures mentioned in the Qur'an, containing their biographies, roles, and contributions. Online study, according to Tauhid (2020) that is, expanding the reach of the audience but vulnerable to technical constraints and interaction limitations (Tauhid et al., 2020). Research by Rizal (2023) about "Android-Based Digitization of A'malul Yaum" states that the digitization of the book of A'malul Yaum is more relevant in the community because it can be accessed anywhere, this is evidenced by the many user ratings on the play store (Rizal, 2023).

2 Methodology

This study uses a descriptive qualitative approach. Data was collected through in-depth interviews with the management of Nasyyatul Aisyiyah East Java, observation of the implementation of online studies,

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and documentation of study materials. Data analysis is carried out through reduction, presentation, and conclusion drawn.

3 Result and Discussion

The results of the study show that the digitization of the book *Mu'jam A'lam Nisa Fil Quran* is carried out by scanning and uploading the book material in PDF format and using an online-based presentation application. The study was carried out through the Zoom and WhatsApp Group platforms, with active participants coming from various regions in East Java such as Lamongan, Gresik, Banyuwangi and Pacitan. The positive impacts found include ease of access for members who are outside the city, flexibility of time, and increased participation of the younger generation in the study. However, there are obstacles in the form of limited internet networks, lack of direct interaction between resource persons and participants, and low digital literacy of some members. In addition, online studies provide opportunities for cross-regional collaboration and the development of creative learning media, such as short videos and infographics. Future challenges include the need for digital training for administrators and study participants, as well as strengthening the online study curriculum based on the digital Turāth.

4 Conclusion

The digitization of the book *Mu'jam A'lam Nisa Fil Quran* in the online study of *Nasyiatul Aisyiyah* East Java has a positive impact on increasing access, participation, and learning innovation. However, the success of its implementation requires the support of digital infrastructure, increased technological literacy, and adaptive pedagogical strategies.

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CITATION:

Vivid Rohmaniyah (2025). Digitization of Turāth and Its Impact: A Study of *Mu'jam A'lam Nisa Fil Quran* in the Online Study of *Nasyiatul Aisyiyah* East Java. *OASE*, 7(1), 22–23.

Financial And Marketing Feasibility Analysis Of Vegetable And Fruit Chips Smes Pt Inovasi Pangan Lestari

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ABSTRACT

This research analyzes the financial and marketing feasibility of the vegetable and fruit chips SME, PT Inovasi Pangan Lestari. The aim is to determine whether this business is viable for development. The analysis encompasses financial, marketing, legal, and management aspects. Financial aspects are analyzed using Net Present Value (NPV), Internal Rate of Return (IRR), Net B/C, and Gross B/C. Marketing feasibility is evaluated with the Marketing Mix (product, price, place, promotion). Legal aspects examine business legality, and management aspects assess planning, organizing, implementation, and supervision. The results indicate that the vegetable and fruit chips business is feasible for development. Financially, NPV is positive, IRR exceeds the interest rate, and B/C values are greater than 1. Marketing effectively reaches consumers, legal aspects are assured, and management is structured. This research recommends the development of the vegetable and fruit chips business of PT Inovasi Pangan Lestari in order to create a greater impact in society.

Keywords: Business Feasibility, Fruit Chips, Vegetable Chips.

1 Introduction

Indonesia is known for its abundant natural resources, with agriculture playing a strategic role in its economic development through agribusiness (Darmansyah et al, 2014). Agribusiness activities, spanning from upstream to downstream, enhance the value and competitiveness of agricultural products[cite: 7]. Horticultural agriculture is crucial for supplying community nutrition[cite: 8]. Malang Regency offers a plentiful supply of vegetables and fruits, making it a potential source of raw materials for processed food businesses like chips[cite: 10, 11].

However, abundant harvests often present challenges like high damage potential during handling and uncontrollable fluctuations due to seasonal influences[cite: 13]. Post-harvest handling is essential to ensure crops remain in good condition for consumption or processing[cite: 14]. Innovation in utilizing these agricultural yields is critical, as the agro-industry sector is vital for increasing income distribution by processing raw materials into value-added goods[cite: 15].

In response to this, PT Inovasi Pangan Lestari has developed healthy snack products, specifically chips made from fruits and vegetables, such as dragon fruit, durian, strawberry, carrot, okra, purple sweet potato, sweet corn, and green bean chips[cite: 16, 17]. This initiative aligns with a growing consumer trend towards healthy snacks. Google search data from 2021-2022 shows increased interest in "low-fat," "diet sugar," "low sugar," "low calorie" foods, and "diet snacks"[cite: 18, 19, 20]. Consumers also desire healthy instant food, making vegetable and fruit chip development suitable[cite: 21].

Therefore, a financial and marketing feasibility analysis of PT Inovasi Pangan Lestari's vegetable and fruit chip business is necessary to determine its future development potential. Legal and management aspects also require consideration[cite: 22]. Previous studies have explored financial feasibility for various chip businesses, including moringa and ginger chips (Wulandari et al, 2023 [cite: 30]), banana chips (Sari et al, 2023 [cite: 32]), and potato chips (Ruswaji and Rachmantha, 2018 [cite: 34]). Other research

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on cassava chips also considered SWOT, HR, socio-economic, and environmental aspects (Berliani and Abadi, 2023 [cite: 38, 40]).

This research aims to assess the feasibility of PT Inovasi Pangan Lestari's agribusiness in terms of financial, legal, marketing, and management aspects, by analyzing NPV, IRR, Net B/C, and Gross B/C [cite: 42, 44, 45].

2 Literature

Investment According to Susilowati and Kurniati (2018) [cite: 144], investment can be defined as a commitment to inject a certain amount of funds at present with the aim of obtaining financial returns in the future. Investment is a commitment to sacrifice current consumption with the goal of increasing future consumption (Kerih and Yunita, 2021) [cite: 145]. Investment decisions can be made by individuals or entities that have excess funds. According to Handayani (2016) [cite: 146], investment in a broad sense consists of two main parts: 1) Investment in the form of real assets, which are tangible assets such as gold, silver, diamonds, art objects, and real estate. 2) Investment in the form of securities (financial assets), which are basically claims on real assets controlled by an entity.

Business Feasibility Study According to Sari and Rohmah (2019) [cite: 147], a Business Feasibility Study (BFS) is an activity that deeply examines a business or venture to be undertaken, in order to determine whether the business is feasible or not. Furthermore, according to Kasmir and Jakfar (2012: 12) [cite: 148], there are at least five reasons why a feasibility study needs to be conducted before a business or project is implemented: Avoiding Risk of Loss, Facilitating Planning, Facilitating Work Implementation, Facilitating Supervision, and Facilitating Control. According to Kasmir & Jakfar (2012: 24) [cite: 149], the aspects of investment feasibility are as follows:

Legal Aspects To begin a feasibility study of a business, it generally starts with the legal aspects. The purpose of the legal aspect is to examine the validity, completeness, and authenticity of the documents owned by the business.

Marketing Aspects According to Ibrahim and Bakhtiar (2017) [cite: 150], the market largely determines the feasibility of a business, meaning the size of the market potential demanding goods and services triggers the realization of a business plan. Which segment.

Management or Organizational Aspects What is assessed in this aspect is the business manager and the existing organizational structure. A business will succeed if it is run by professionals, from planning, implementing, to controlling if deviations occur (Pradana et al, 2017) [cite: 151].

Financial Aspects This research includes how long the invested capital can be recovered. It also examines the sources of financing and the applicable interest rates, leading to a highly profitable investment evaluation formula. The evaluation methods to be used are NPV (Net Present Value), IRR (Internal Rate of Return), Net B/C, and Gross B/C. The following formulas are used to calculate the financial analysis:

1. Net Present Value (NPV) Criteria: $NPV > 0 =$ Feasible Business or $NPV < 0 =$ Unfeasible Business. The calculation method according to Umar (2009) [cite: 152] for NPV is as follows:

$$NPV = \sum_{t=1}^n \frac{CF_t}{(1+k)^t} - I_0$$

Where: NPV: Net Present Value Cft: Cash flow in the first year Io: Initial investment K: Discount rate

2. Internal Rate of Return (IRR) Criteria: $IRR >$ discount rate = Feasible Business or $IRR <$ discount rate = Unfeasible Business. The formula according to Umar (2009) [cite: 153] for calculating IRR is as follows:

$$IRR = i_1 + \frac{NPV_1}{NPV_1 - NPV_2} \times (i_2 - i_1)$$

Where: IRR: Internal Rate of Return i1: First interest rate i2: Second interest rate NPV1: NPV at the first interest rate NPV2: NPV at the second interest rate

3. Net Benefit Cost Ratio (Net B/C Ratio) Isa & Zuhriyah (2021) [cite: 154] state that the Net B/C Ratio is used to compare the benefits obtained by business actors with the costs incurred. If $Net\ B/C > 1$, the business is feasible to continue, and if $Net\ B/C < 1$, the business is not feasible to continue. The larger the Net B/C Ratio, the more profitable a business will be. The formula used to determine the Net B/C value is as follows:

$$Net\ B/C = \frac{\sum(\text{Benefit})}{\sum(\text{Cost})}$$

4. Gross Benefit Cost Ratio (Gross B/C Ratio) Gross B/C is the ratio between the total present value of benefits and the total present value of costs incurred during the business operation. If Gross B/C > 1, the business is feasible to continue, and if Gross B/C < 1, the business is not feasible to continue (Nisrina et al, 2022)[cite: 155]. Gross B/C can be calculated using the formula:

$$\text{Gross B/C} = \frac{\sum_{t=0}^n \frac{B_t}{(1+i)^t}}{\sum_{t=0}^n \frac{C_t}{(1+i)^t}}$$

Where: B_t: Benefit in year t C_t: Cost in year t t: Year of business activity i: Interest rate (discount rate)

3 Research Methods

This research was conducted at PT Inovasi Pangan Lestari, located in Kaumrejo Village, Ngantang District, Malang Regency, East Java. The selection of the research location was based on the availability of a company engaged in the production and marketing of fruit and vegetable chips in that area, and PT Inovasi Pangan Lestari is the only company whose business operates in this type of venture. The research was conducted from April to May 2024. The type of data used in this study was primary data obtained directly from one of the management, and secondary data in the form of PT Inovasi Pangan Lestari's financial reports, as well as relevant literature to support this research. The primary data collection technique in this research was conducted through structured and in-depth interviews with the fruit and vegetable chip venture management, PT Inovasi Pangan Lestari. The analysis in this study used financial analysis, which is a feasibility analysis viewed from the perspective of the business owner. The criteria for assessing the feasibility of a project include NPV (Net Present Value), IRR (Internal Rate of Return), Net B/C, and Gross B/C. Data processing in this research was carried out by tabulation and analyzed by referring to the calculation aspects of financial and marketing feasibility analysis for the vegetable and fruit chip business.

4 Result and Discussion

The Results and Discussion section presents the findings from the analysis of the vegetable and fruit chips business, encompassing legal, marketing, management, and financial aspects. Legal Aspects [cite: 78] In establishing a business, the initial steps include conducting meetings and managing company control, defining the business name, form, location, duration of establishment, purpose, and business type [cite: 79, 80]. This also covers the management structure, duties, authorities, and other legal standards for company establishment [cite: 81]. Subsequently, the meeting results must be legalized by a notary [cite: 81], followed by registration of the vegetable and fruit chip processing business [cite: 81]. Capital must be deposited, and the business formation process validated by the Ministry of Justice [cite: 82]. Finally, based on the company's deed of establishment, management can proceed with obtaining an NPWP (Taxpayer Identification Number), SIUP (Business License), and other supporting documents [cite: 82].

Marketing Aspects [cite: 83] The investment feasibility analysis utilized the marketing mix concept.

a. Product: The vegetable and fruit chips are positioned as healthy snacks, free of gluten and artificial flavorings like monosodium glutamate, which is commonly used in snacks [cite: 84, 85, 86]. The production process involves sorting fresh and high-quality vegetables and fruits, ensuring no added preservatives like sugar or salt [cite: 87]. Maintaining this product quality is crucial for PT Inovasi Pangan Lestari's existence [cite: 88].

b. Price: The selling price of these chips varies, but PT Inovasi Pangan Lestari's product is typically higher than competitors [cite: 89]. However, this is justified by maintaining product quality, leading to numerous repeat orders from customers despite the higher price [cite: 90].

c. Place: The majority of sales transactions occur online via platforms like TikTok, Instagram, and Shopee [cite: 91]. A significant portion of sales is through "white label" agreements, where customers purchase in bulk and apply their own brand labels to the chips [cite: 92, 93]. PT Inovasi Pangan Lestari also offers direct retail purchases [cite: 94].

d. Promotion: Promotion is conducted through two methods: traditional and modern [cite: 95]. Traditional promotion involves word-of-mouth recommendations,

encouraging new businesses to purchase plain chips from PT Inovasi Pangan Lestari for rebranding[cite: 96]. Modern promotion utilizes paid advertisements on social media platforms like Instagram, TikTok, and Shopee to expand customer reach[cite: 97]. This aligns with research indicating that effective social media marketing is integral to any business strategy (Arsj, 2023)[cite: 98]. Management Aspects [cite: 99] The management analysis covers:

1. **Planning:** This involves preparing for the future growth of the vegetable and fruit chip business, including budget planning[cite: 99]. Future budget details are further elaborated in the financial aspects[cite: 100].
2. **Organizing:** PT Inovasi Pangan Lestari has an official organizational structure, with well-structured tasks and direct command from superiors to subordinates[cite: 101].
3. **Actuating:** Task execution follows the product manufacturing workflow[cite: 102]. Key considerations include machine capacity, with an average production of 30 kg of chips per run[cite: 103, 104].
4. **Controlling:** Control is exercised during both planning and implementation[cite: 105]. Planning control ensures tasks are completed on schedule[cite: 106]. Implementation control involves monitoring processes like raw material sorting until the finished product is ready for sale[cite: 107].

Financial Aspects [cite: 108] The financial analysis of the vegetable and fruit chip business uses NPV, IRR, Gross B/C, and Net B/C criteria[cite: 108]. The analysis period is 12 months, based on the owner's investment to support local agricultural product processing[cite: 109]. Investment and operational costs over the past three years are shown in this Table. Table below Investment and Operational Costs of Vegetable and Fruit Chips Business Over the Last 3 Years

Tabel 2. Investment and Operational Costs

Year	Investment (Rp)	Operational Costs (Rp)
1	150,000,000	611,419,195
2	200,000,000	1,246,545,940
3	250,000,000	3,800,514,982

Source: Primary Data Processed (2024)

Table 3 shows a total investment of Rp 600,000,000 over three years, including initial and additional investments for increased production capacity[cite: 112, 113]. Working capital is 100% from personal funds[cite: 114]. Total operational costs for the first three years are projected at Rp 5,658,480,117, with raw material purchases being the largest expense (52%) to maintain product quality[cite: 115, 116, 117]. The business can produce 10 to 50 tons annually, depending on market demand, generating annual revenues from Rp 670 million to Rp 4 billion[cite: 118, 119]. Future projections extend to the tenth year[cite: 120]. Cash flow, including sales revenue (inflow) and investment, operational costs, and taxes (outflow), is used to calculate financial feasibility[cite: 120, 121]. The results are in Table 4. Table 4 Financial Feasibility Analysis of PT Inovasi Pangan Lestari's Vegetable and Fruit Chips [cite: 122, 123]

Tabel 3. Financial Projection Analysis

No	Description	Optimistic Proje- ction Value	Moderate Proje- ction Value	Pessimistic Proje- ction Value
1	Net Present Value (NPV)	Rp 6.946.615,158	Rp 5.831.410,376	Rp 4.556.413,994
2	Internal Rate of Return (IRR)	227.04%	223.56%	217.74%
3	Gross B/C	1.16	1.16	1.15
4	Net B/C	82.30	69.25	54.33

Source: Primary Data Processed (2024)

Net Present Value (NPV): A business is feasible if $NPV > 0$ (Clive et al., 2007)[cite: 124]. All three projections (optimistic, moderate, pessimistic) yield positive NPVs, indicating feasibility[cite: 125]. The optimistic projection is recommended due to its highest NPV[cite: 126]. This aligns with previous research on cookie businesses and tempeh agro-industry, where positive NPVs indicated feasibility (Nurahmi et al, 2021; Oktaviyanti et al, 2016)[cite: 127, 128].

Internal Rate of Return (IRR): IRR measures a project's ability to generate returns greater than the set interest rate (Clive et al., 2007)[cite: 129]. The optimistic, moderate, and pessimistic scenarios have discount rates of 225%, 220%, and 215%, respectively[cite: 130]. All three projections show IRR values greater than their respective discount rates[cite: 131]. Specifically, the optimistic projection offers a 227.04% annual return, moderate 223.56%, and pessimistic 217.74%[cite: 132]. The optimistic scenario is recommended due to its highest IRR[cite: 133]. This is consistent with studies on soft bread and ecotourism businesses (Yurnita et al, 2021; Malinda et al, 2023)[cite: 134, 135]. Gross B/C and Net B/C: All three projections for Gross B/C are > 1 , indicating the vegetable and fruit chips business is feasible for continuation and expansion[cite: 136]. Similarly, Net B/C values are all > 1 , meaning for every Rp 1.00 spent, the optimistic projection yields Rp 82.30 in benefit, moderate Rp 69.25, and pessimistic Rp 54.33[cite: 137, 138, 139, 140]. Thus, based on Gross B/C and Net B/C, the business is feasible[cite: 141]. The optimistic projection is favored for its highest B/C values, indicating better development potential[cite: 142]. This finding is consistent with research on matoa fruit juice businesses (Nuralamika et al, 2021)[cite: 143].

5 Conclusion

The feasibility study of PT Inovasi Pangan Lestari's vegetable and fruit chips business indicates its viability across all analyzed aspects: legal, marketing, and management. Financially, the business is highly feasible. All three projections show a positive Net Present Value (NPV), an Internal Rate of Return (IRR) exceeding the established interest rate, and both Gross B/C and Net B/C ratios greater than one. The optimistic scenario consistently demonstrates the strongest feasibility. The marketing strategy, utilizing the marketing mix, effectively positions the healthy, gluten-free chips and leverages online platforms sales like TikTok, Instagram, and Shopee, including a significant white-label sales model. Management aspects confirm a well-structured organization with clear planning, organizing, implementation, and control processes. Legally, the business has fulfilled all necessary requirements, ensuring its proper operation. Therefore, the vegetable and fruit chips business is strongly recommended for continued operation and further development. It is crucial for PT Inovasi Pangan Lestari to maintain consistent production volume, ensure raw material availability, continue robust promotional activities, and uphold product quality and competitive pricing to ensure sustained consumer acceptance and increasing income.

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CITATION:

Abdullah Mujahid (2025). Financial And Marketing Feasibility Analysis Of Vegetable And Fruit Chips Smes Pt Inovasi Pangan Lestari. *OASE*, 7(1), 24–30.

Feasibility Analysis Of Rice Milling Business (In Selopuro Village, Selopuro Subdistrict, Blitar District

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ABSTRACT

This study analyzes the financial feasibility of the "UD. Abadi" rice milling business in Selopuro Village, Selopuro Subdistrict, Blitar District, considering an economic life of more than 10 years. The agricultural sector, especially rice, plays a crucial role in food security in Indonesia, with Blitar Regency being one of the significant rice-producing areas. Post-harvest problems, including high yield losses, are a major focus, making financial feasibility analysis essential to avoid large investment losses. The analytical methods used include Net Present Value (NPV), Net Benefit Cost Ratio (Net B/C ratio), and Internal Rate of Return (IRR). The cash flow analysis results show a total benefit of Rp 46,800,000 and a total cost of Rp 34,187,300, with a Net Benefit of Rp 12,073,476. NPV calculation for 10 years with a 10% interest rate yields a positive value of Rp 8,014,059,685. The Net B/C ratio of 1.19 indicates that this rice milling business is feasible. The Payback Period for this business is 2 years and 11 months.

Keywords: Financial feasibility, rice milling, NPV, Net B/C, IRR

1 Introduction

Indonesia is an agrarian country where the majority of its population are farmers in the food crop sub-sector, making rice an important crop in supporting the food security sector in Indonesia. In terms of production, Indonesia was able to produce 53.25 million tons of milled dry paddy in 2023, making Indonesia the fourth largest rice producer in the world after India and Bangladesh. (Food and Agriculture Organization 2023). Rice is a processed food commodity from rice agricultural products that is processed mainly to become rice as a source of carbohydrate food. Attention to the sustainability of rice or rice plants will not be abandoned. With the increasing population in Indonesia, the need for rice will also increase. Rice food crops are one of the agricultural commodities that are the livelihood of Indonesian farmers, especially in Blitar Regency. Blitar Regency is an area with rice production reaching 233,522 tons of dry milled paddy (GKG) with an area of 36,000 hectares (BPS Blitar 2024). Rice post-harvest is one of the important factors in efforts to increase the productivity and added value of rice through good quality [1] The main post-harvest activity is rice milling. Rice milling is one of the meeting points between production, post-harvest, processing, and marketing of paddy or rice. In the national rice supply, rice milling is an important link in contributing both in terms of quality and quantity to support national food security. Rice milling units have an important role in the rice agribusiness system[2].

The main problem in rice post-harvest management often experienced by farmers is the high post-harvest losses [3]. In this case, post-harvest includes several processes, namely rice harvesting, rice storage, paddy drying, and paddy milling until the final stage becomes rice. Large post-harvest losses occur because some farmers still use traditional methods and the post-harvest handling process is still not good, so special handling efforts are needed to minimize the amount of value loss. In the implementation of rice milling business, a financial feasibility analysis needs to be carried out [4]. This aims to avoid excessive capital expenditure for activities that turn out to be unprofitable. Based on these problems, an analysis of agricultural projects is needed to measure and compare the feasibility of the business between mobile rice milling and fixed rice milling. This study examines the financial feasibility analysis

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of rice milling by calculating the economic life of more than 10 years. In the research conducted by [5] the management of rice milling business only used an economic life of 5 years. Thus, the analysis of the financial feasibility of rice milling business in Blitar is expected to provide an evaluation for rice milling business actors to determine whether the financial feasibility of the business is more comprehensive and feasible to run or not for more than 10 years

2 Research Methods

The place of research, data collection methods, data analysis methods, when data was collected (year). The first objective is NPV, IRR analysis. Determination of business feasibility criteria consisting of: Net Present Value (NPV), Net Benefit Cost Ratio (Net B/C ratio), and Internal Rate of Return. NPV of a project is the Present Value of the difference between benefit and cost at a certain discount rate. NPV (Net Present Value) shows the excess of benefit over cost

$$NPV = \sum_{t=1}^n \frac{P_t}{(1+i)^t} - IO \quad (1)$$

Where:

Pt = Net cash flow (income)

i = Discount rate

n = Investment period

IO = Initial outlay

Decision Criteria:

1. NPV > 0 : Project is feasible to develop and profitable.
2. NPV = 0 : Project is neither profitable nor unprofitable.
3. NPV < 0 : Project is not feasible to develop and not profitable.

2. Net Benefit–Cost Ratio (Net B/C)

Net B/C Ratio is a comparison between the total positive present value (as the numerator) and the total negative present value (as the denominator). The calculation of Net B/C Ratio is a comparison between total revenue and total costs which shows the value of revenue obtained from every rupiah spent

$$\text{Net B/C} = \frac{NPV^+}{|NPV^-|} \quad (2)$$

Criteria Net B/C =

- If Net B/C > 1 then the milling business is feasible to run.
- If Net B/C = 1 then the milling business experiences neither profit nor loss.
- If Net B/C < 1 then the milling business experiences losses.

3. Internal Rate of Return (IRR)

Internal Rate of Return (IRR) adalah tingkat diskonto yang menjadikan NPV = 0. IRR dapat dihitung dengan menggunakan interpolasi linier dari dua tingkat diskonto i_1 dan i_2 sebagai berikut:

$$IRR = i_1 + \frac{NPV_1}{NPV_1 - NPV_2} (i_2 - i_1) \quad (3)$$

Keterangan:

- i_1 = Highest discount factor that gives a positive NPV,
- i_2 = Highest discount factor that still gives a negative NPV,
- NPV₁ = Positive Net Present Value,
- NPV₂ = Negative Net Present Value.

Decision Criteria:

1. IRR > Discount Factor Rate → the rice milling business is feasible to implement.

2. $IRR < \text{Discount Factor Rate}$ → the rice milling business is not feasible to implement.
3. $IRR = \text{Discount Factor Rate}$ → the rice milling business will break even.

3 Results and Discussion

Financial Feasibility of Rice Milling

Business Costs One of the determining factors for the smooth operation of a business. This is because the level of productivity of the harvest depends on how much costs are incurred during the production process and the amount of costs that will be incurred to run a rice milling business activity.

Investment Costs

Are costs invested in preparing the business needs to be ready to operate well. These costs are usually incurred at the beginning of the business in relatively large amounts and have long-term impact on the sustainability of the business. In the Rice Milling business, the investment costs needed are usually used for procurement costs, procurement of milling machines, procurement of sack sewing machines, and procurement of other equipment such as paddy sacks, threads, markers, and scales

Tabel 4. Milling Investment Costs (unit thousand)

Year	Item Name	Unit	Price
1	Milling machine	1	90,000
	Basin	8	400
	Scale	1	1,500
	Pick-up truck	1	200,000
	Scissors	2	40
2			
3	Scissors	2	40
4	Plastic packaging press machine	1	4,100
	Packaging equipment purchase	1	85,000
5			
6	Scissors	2	42
7			
8			
9	Scissors	2	42
10			

Operational Costs

One of the costs needed for the implementation of a business that can change in amount according to the needs of the business, these costs must be incurred routinely throughout the economic life of a project. For the Rice Milling business, operational costs include fuel costs, drying costs, electricity costs, and labor wages.

Maintenance Costs

In the Rice Milling business using a rice milling machine, maintenance costs refer to all expenses necessary to maintain equipment and machines so that they continue to function according to their economic

life.

1. a. Increase in Business Costs

An increase in business costs can be defined as the difference between the new business cost and the old business cost. Cost increases are usually calculated due to additional investment in the business. This additional investment can be in the form of buildings, warehouses, machines, and equipment used, and can be in the form of replacement of certain equipment.

2. b. Benefit

In project evaluation planning, revenue is called Benefit. Benefit is the multiplication between the amount of production and the price that has been present valued or after being multiplied by the Discount Factor in accordance with the applicable interest rate.

3. c. Profit and Loss Projection Is a report that shows the amount of income and expenses incurred in a certain period. The projection of the profit and loss statement describes the amount of income obtained from one period to the next. It will also show the types of expenses incurred and their amounts in the same period. This report shows the financial condition of the company, whether there is a profit or loss in one period or several periods.

4. d. Business Feasibility One way to determine whether a business is feasible or not, in other words, a feasibility study must be able to decide whether a business needs to be continued or not. To determine the level of profitability and feasibility of the business being run, the following analysis approach is used.

Cash Flow

A cash flow report consists of inflows and outflows made by a company within a certain period, where every activity carried out by the company will be included in the cash flow. Consisting of 3, namely Benefit, Total Cost and Net Benefit, the following results are obtained: The total benefit of the "Abadi" rice milling business is Rp. 46,800,000, the total cost is Rp. 34,187,300, and the Net Benefit value can be seen in the table below.

Tabel 5. Cash Flow Analysis of "Abadi" Rice Milling
In thousands (000)

th	Benefit	Cost	Net Benefit
1	1.872.000	1.909.880	-487.880
2	3.024.000	2.198.600	825.400
3	3.283.200	2.371.832	911.328
4	3.456.000	2.506.620	860.280
5	3.888.000	2.849.740	1.038.260
6	4.320.000	3.144.460	1.175.498
7	5.184.000	3.734.000	1.450.000
8	6.912.000	4.920.080	1.991.920
9	7.084.800	5.037.968	2.046.790
10	7.776.000	5.514.120	2.261.880
Total	46.800.000	34.187.300	12.073.476

Source: Processed Primary Data, 2025

3.1 Net Present Value (NPV)

Is a method used to calculate the time value of money on the value of an investment. The interest rate set in this calculation is 10% with the assumption that the value of the business operational cash flow is considered as material in the calculation of future business feasibility projections. If the present value of net cash receipts in the future is greater than the present value of the investment, then the business is said to be feasible or profitable, whereas if it is smaller than the present value, the business is considered unprofitable

Tabel 6. NPV Calculation for 10 Years at Abadi Rice Milling Business

Th	Net Benefit (Rp)	DF 6%	PV Net Benefit (Rp)
1	-487.880.000	0,9434	-460.264.151
2	825.400.000	0,8900	734.603.062
3	911.328.000	0,8396	765.168.562
4	860.280.000	0,7921	681.422.337
5	1.038.260.000	0,7473	775.848.271
6	1.175.498.000	0,7050	828.679.705
7	1.450.000.000	0,6651	964.332.815
8	1.991.920.000	0,6274	1.249.755.251
9	2.046.790.000	0,5919	1.211.491.856
10	2.261.880.000	0,5584	1.263.021.978
Total	12.073.476.000		8.014.059.685

Source: Processed Primary Data, 2025

Net B/C

Is the ratio between the sum of positive NPV and negative NPV. Based on the NPV calculation in Table 7, it is known that the positive NPV is Rp. 1,422,480,306, and the negative NPV is Rp. 1,190,000,000. Thus, the Net Benefit Cost Ratio (Net B/C) can be calculated as follows: The calculation resulted in a Net B/C value of 1.19, where $\text{Net B/C} > 1$, so the "Cahaya Ummul" Rice Milling business is feasible to operate.

Payback Periode

The simplest and most widely used method in measuring the reasonableness or feasibility of an investment project. This method does not include the time value of money in its calculations. The period to cover the investment expenditure incurred. The following can be seen in the calculation of Payback Period: Investment calculation: Rp. 1,190,000,000 First year cash flow: Rp. 382,820,440 Second year cash flow: Rp. 399,632,000 Third year cash flow: Rp. 413,959,500 = 0.98 Months period = $0.98 \times 12 = 11.76$

months The calculation result of the remaining investment that has been reduced and the cash inflow in the 2nd year is Rp 407,547,560 and the total cash inflow in the 3rd year is Rp 413,959,500, obtaining a remaining time of 0.98 years or 11 months and 23 days. So, from the above calculation, the payback period is 2 years and 11 months.

Internal Rate Of Return (IRR)

The Internal Rate Of Return (IRR) method is a method of calculating the interest rate that equates the initial investment value. If this interest rate is greater than the required interest rate, the investment is considered profitable, and if it is smaller than the required interest rate, the investment is considered unprofitable. IRR calculation is presented in Table 4.

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Tabel 7. Table 4. NPV Comparison at 20% and 25% Discount Rates for Abadi Rice Milling Business

Th	Net Benefit (Rp)	DF 20%	NPV 20% (Rp)	DF 25%	NPV 25% (Rp)
1	-487.880.000	0,8333	-406.566.666,67	0,8000	-390.304.000,00
2	825.400.000	0,6944	573.194.444,44	0,6400	528.256.000,00
3	911.328.000	0,5800	527.388.888,89	0,5100	466.599.936,00
4	860.280.000	0,4800	414.872.685,19	0,4100	352.370.688,00
5	1.038.260.000	0,4000	417.253.407,92	0,3300	340.217.036,80
6	1.175.498.000	0,3300	393.671.901,79	0,2600	308.149.747,71
7	1.450.000.000	0,2800	404.668.388,49	0,2100	304.087.040,00
8	1.991.920.000	0,2300	463.256.928,96	0,1700	334.188.720,95
9	2.046.790.000	0,1900	396.681.614,40	0,1300	274.715.503,49
10	2.261.880.000	0,1600	365.306.247,83	0,1100	242.867.515,69
Total	12.073.476.000		3.549.727.841,25		2.761.148.188,64

Source: Processed Primary Data, 2025

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CITATION:

Adi Supriono¹, Rahayu Relawati², Bambang Yudi Ariadi² (2025). Feasibility Analysis Of Rice Milling Business (In Selopuro Village, Selopuro Subdistrict, Blitar District. *OASE*, 7(1), 31–36.

Maintaining a Healthy Diet: Socioeconomic and Knowledge Impact of in Supporting a Zero Hunger World

Ainul Dwi Cahyati¹, Bambang Yudi Ariadi², Wahid. M, Shodiq^{31*}

ABSTRACT

This study aims to examine in depth the influence of socio-economic factors and the level of household knowledge on healthy eating (clean eating) in order to support the achievement of the Zero Hunger sustainable development goal. Healthy eating is seen not only as part of a lifestyle but also as an indicator of social injustice due to differences in income and access to information. This study used a quantitative approach with a cross-sectional survey design. The sample consisted of 89 households selected from a total population of 114 using a simple random sampling technique. Data were collected using a questionnaire that had been tested for validity and reliability, including indicators of knowledge about clean eating, household income, and diet and expenditure on healthy food. Data analysis was conducted through descriptive statistics and linear regression to test the relationship between variables. The results showed that income and knowledge had a significant effect on household expenditure and healthy eating patterns. This research broadens the scope of Zero Hunger from food availability issues to sustainable nutritious consumption while linking it to the importance of sustainable agriculture to maintain land productivity and support national food security. Policy implications emphasize the need for nutrition education, healthy food subsidies, and strengthening environmentally friendly agriculture.

Keywords: Clean Eating, Socioeconomics, Knowledge, Zero Hunger, Food Security

1 Introduction

Good food availability, contributing to adequate food needs, goes beyond ensuring that everyone has access to healthy, high-quality food [1]. Clean Eating needs to be discussed on the consumption aspect of global food security through nutritious consumption and sustainability. One of the efforts that can be carried out to face the Sustainable Development Goals (SDGs) by managing soil ecosystems using organic materials so as to increase agricultural productivity is able to run sustainably. Indonesia's agriculture is slowly becoming less reliant on chemical fertilizers, which have drastically increased carbon emissions and climate change. Good soil management is essential to support sustainable development and meet the targets of Sustainable Development Goal 2 (SDG2).

People choose to spend part of their income to implement Clean Eating, in addition to the benefits of getting a healthier body and potentially being able to maintain a more ideal weight. None other than health is the number one priority. Can implement a healthy life without starving with adequate nutrition, namely Clean Eating [2][3]. Many do not like vegetables and fruits because they lack the same knowledge and diet. People can start early to get used to it. Nothing else is needed than a more affordable price or a price that matches the income. Overall this point is very important for improving health, especially in the setting of education and community initiatives [4].

Supported by Raharja & Manurung (2008) the theory Keynes of household consumption, it explains that the allocation of household income determines the amount of goods and services to be consumed. Likewise, when household income tends to be high, a small portion of household income is spent on food by choosing a diverse and nutritious food concept [5][2]. Indirectly, income has the potential to influence knowledge and spending, especially on Clean Eating needs. Based on existing research, high

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incomes can consume a diverse and nutritious diet and low incomes limit consumption of healthier foods [6][7].

Previous research revealed that the social and economic conditions in Indonesia include income levels of (56.0%), knowledge of how to end hunger, maintain food security, improve nutrition because most (80.0%) adolescents are lacking in fruit consumption, (82.0%) have good nutritional status and are able to promote sustainable agriculture as the main strategy to achieve Zero Hunger by 2030 by carrying out a much better quality of food. Eating nutritionally balanced foods, such as fruits, vegetables, proteins, and carbohydrates, to fulfill the body's nutritional needs is a form of implementing healthy lifestyle theory [8]. Knowledge in receiving new information, more easily accessed through digital media through content creators is a solution to disseminating healthy food information (Clean Eating). Many people are motivated to live a healthy and nutritious life because they have a lifestyle that emphasizes an ideal body and fulfills desires. This suggests that income affects food purchasing patterns and potentially the knowledge and resources available for Global resilience. In conclusion, it can be assessed that income can create a gap between affluent individuals and the inability to purchase Clean Eating food products.

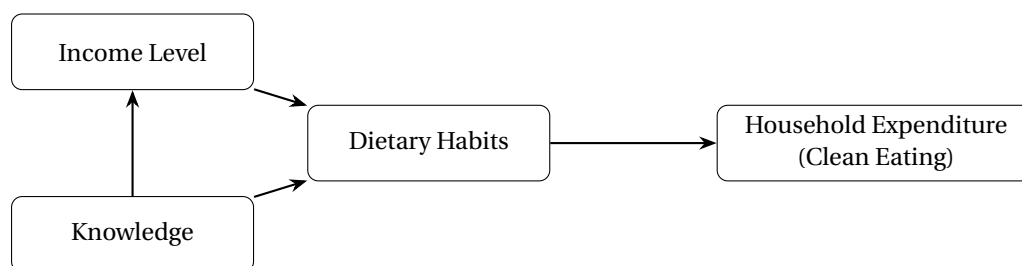


Chart 1. Framework Maintaining a Healthy Diet

Some researchers discuss clean eating only in terms of health or lifestyle [9]. This research has the novelty of discussing clean eating with the view that the ability to implement a healthy diet is also a form of injustice, especially influenced by income and knowledge. This research offers the novelty of using clean eating as a new indicator. Linking socioeconomic dimensions, knowledge and consumption expenditure, this research also broadens the scope of zero hunger from food availability to access to nutritious and sustainable consumption [10][11]. So that a relationship can be formulated between the level of income, knowledge, and household expenditure in supporting healthy consumption. This is to determine the percentage of expenditure and the effect of household income on expenditure and knowledge for Clean Eating lifestyle needs [12].

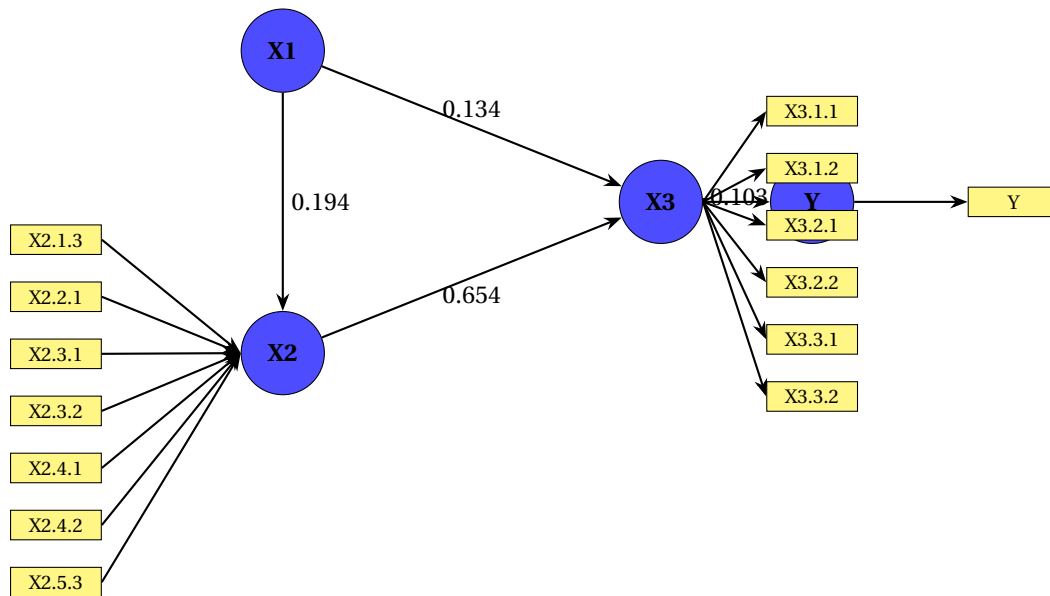
2 Research Methods

This study uses a quantitative approach to determine the influence of socioeconomics and knowledge on healthy eating patterns in supporting Zero Hunger. The population in this study were all households totaling 114 people and a sample of 89 people selected based on the research topic on the influence of socioeconomics and knowledge on clean eating. The selection of this sample size also considers an error rate of 5%, so that the results of the analysis can accurately reflect the real relationship between variables in the population. The data collection technique used in this study was a questionnaire using a scale of 1-5 (from Strongly Disagree to Strongly Agree) to facilitate the measurement of the variables studied, such as knowledge about clean eating and healthy eating patterns. Numerical variables such as household income and expenditure on healthy food, used ratio scales. This study uses the Structural Equation Modeling-Partial Least Squares (SEM-PLS) technique as an analytical tool that can describe the direct and indirect effects between the variables studied.

3 Results and Discussion

The results of research conducted on people aged 23 to 45 years old. This was achieved by 45% of those aged 28–35 and 35% of those aged 35–42, providing a reason why people of productive age are able to make consumption decisions that lead to a healthier lifestyle, one of which is clean eating [13][14].

Young people tend to be more active in seeking information through social media as a source of information on healthy lifestyles, including determining their diet and the types of food they consume. Most people who practice clean eating have a high school/vocational school education level of 45% and a bachelor's degree or higher of 35%. The impact of education on understanding and access to information about healthy eating patterns. Respondents with higher levels of education consistently had better awareness of the importance of nutritious consumption and its impact on health and household conditions [15][16]. About 55% of respondents said they had three to four people in their family, indicating that most of the households surveyed had a moderate number of family members. The number of dependents can affect the amount of money spent on food, as well as preferences for healthy or economically affordable foods. Due to budget constraints, households with more dependents often face greater challenges in terms of healthy eating patterns [17]. Based on gender distribution, women dominated the sample with a percentage of 66.3%, while men only accounted for 33.7%.



This confirms the belief that women, especially housewives, play an important role in shaping opinions about food use and group health. As a result, raising awareness about healthy eating among women can have a significant impact on the implementation of healthy living at the household level [18]. The average income of respondents' households ranges from Rp2,000,000 to Rp4,500,000 per month. As a result, most respondents fall into the middle-income category. Lower prices mean that food purchases are very selective and consistently raise prices compared to nutritional quality. This is due to limited access to healthy foods, such as fresh and organic produce, which are often more expensive, making healthy eating a self-reliant practice. Healthy Eating Guidelines (Clean Eating) The highest level of response for healthy eating consumption ranges from Rp100,000 to Rp500,000 per month. The results of the study show that even though there is a desire to eat healthily, financial constraints remain the most important factor [16][15]. The results of the study on variable X2 (Consumption Patterns) indicate that the instruments used in this study meet the criteria for reliability and convergent validity. Cronbach's Alpha value of 0.847 and Composite Reliability (CR) of 0.884 indicate that all indicators in this construct have excellent internal reliability and can stabilize consumption levels. In addition, the Average Variance Extracted (AVE) value of 0.526 indicates that more than 50% of the indicator variation can be explained by the constructed object, making this construction convergent valid [19].

First, the relationship between knowledge about healthy eating patterns (X1) and household income (X3) is much stronger, with a coefficient of determination of 0.007 and a P-value of 0.929, which is below the significance level of 0.05. This shows that, statistically, knowledge alone does not have a significant long-term impact on income. Having knowledge about healthy food does not necessarily mean that it will have a positive impact on their income. For example, housewives who understand the importance of eating vegetables and fruits, but if there are no job opportunities or businesses, their knowledge will not be able to fully explain the results [20][21]. In addition, the relationship between healthy consumption patterns (X2) and knowledge (X1) shows a positive coefficient of 0.194 with a P-value of 0.081, which indicates statistical significance. This shows that there is a possibility that consumption patterns

in households will increase awareness of healthy eating, although the effect is not yet strong enough to be considered statistically significant. Healthy consumption patterns may be a factor that encourages people to increase their knowledge, but further research is needed [22]. For example, most people who choose nutritious foods and reduce their hunger will usually be more enthusiastic about learning about healthy eating patterns [23][17].

However, this weakness is still not too strong, like when someone lives a healthy lifestyle but fails to take advantage of all its benefits. Furthermore, healthy consumption patterns (X2) have a significant and highly significant impact on household income (X3), with a determination index of 0.652 and a P-value of 0.000. This emphasizes the value of healthy consumption patterns in increasing income, perhaps through more efficient use of daily resources, and improving overall quality of life. In this way, healthy consumption patterns not only affect a person's health but also the economic condition of their family. For example, buying nutritious food while still being economical often results in a more stable economic situation or better income. By controlling behavior and food consumption, one can also pay attention to other important aspects of life.

Finally, the effect of income (X3) on the adoption of healthy eating patterns (Y) is -0.103 and the P-value is 0.411, which is not statistically significant. This shows that an increase in household income is not automatically linked to an increase in demand for healthy food. This may mean that households with higher incomes may be more efficient in providing healthy food or able to provide healthy food at a lower cost, so their spending does not necessarily increase. For example, even though parents have more money now, they can buy vegetables and fruits at traditional markets at lower prices, so they don't have to pay more for healthy food. Knowledge about healthy eating patterns (X1) has a positive impact on healthy consumption patterns (X2) with a coefficient of determination of 0.194. This means that the more people understand the basics of healthy eating, the easier it is to motivate them to adopt healthier consumption habits. This knowledge is very important for households in choosing the type of food and how to consume it so that their food is more nutritious and beneficial to their health. In conclusion, healthy consumption patterns (X2) have a very strong influence on income (X3), with a coefficient of determination of 0.654. This shows that households that can maintain a healthy and efficient lifestyle will help them manage their money more effectively.

Appropriate consumption contributes not only to physical health but also to stability and an increase in real income, possibly through more effective resource management and reduced waste [24]. However, an increase in income (X3) has a negative impact on the adoption of healthy eating patterns (Y) with a coefficient of determination of -0.103. This shows that even though household income has increased, it has not always been accompanied by an increase in the purchase of healthy foods. This pattern can be linked to efficiency in purchasing healthy foods or households' ability to buy healthy foods at a lower cost, so that they can purchase healthy foods without having to incur significant additional costs [25].

4 Conclusion

The results of this study indicate that household maintenance levels and knowledge levels have a significant impact on healthy eating habits. Income and knowledge influence healthy food consumption. Approximately 68% of respondents stated that they had an income between IDR 200,000 and IDR 4,500,000, and 73% stated that they had IDR 100,000 to IDR 500,000 per month for healthy food consumption. Nevertheless, 61% of respondents who had good knowledge about healthy eating habits recommended healthier eating habits. As a result, healthy eating patterns are driven not only by financial gains but also by respondents' awareness and understanding of the importance of nutritious consumption in promoting group health. Everything listed here contributes to understanding the issue of Zero Hunger, from food availability to healthy and balanced food consumption. Therefore, intervention policies that support healthy eating patterns, nutrition education, and environmental protection are needed. Therefore, intervention policies that support nutrition education, healthy food subsidies, and environmental protection are crucial in accelerating the achievement of Sustainable Development Goal 2 (SDG 2).

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CITATION:

Ainul Dwi Cahyati¹, Bambang Yudi Ariadi², Wahid. M, Shodiq³ (2025). Maintaining a Healthy Diet: Socioeconomic and Knowledge Impact of in Supporting a Zero Hunger World. *OASE*, 7(1), 37–42.

District Feasibility Analysis Of A Certified Rice Seed Breeding Company (In Doko District, Blitar Regency)

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ABSTRACT

This research aims to analyze the feasibility of a certified paddy seed breeding business in supporting the sustainability of cultivation and seed independence in Doko Subdistrict, Blitar Regency. The research was conducted on the group Murih Maju Farmer Group purposively from April to June 2024 using a census method on 15 respondents. The data were analyzed using a financial approach including the analysis of production costs, revenue, income, R/C Ratio, Net Present Value (NPV), Net Benefit Cost Ratio (Net B/C), Internal Rate of Return (IRR), Payback Period, and sensitivity analysis. The research results show that this business has an average production cost of IDR 9,408,574.76 per planting season, with an average revenue of IDR 15,951,425.24 per planting season and an R/C Ratio of 2.6, indicating profitability. The NPV analysis yielded a positive value of IDR 232,480,306, the Net B/C was 4.43, the IRR reached 65.58%, and the Payback Period was 2 years and 11 months. Sensitivity analysis on a 10% increase in investment costs shows that this business is not sensitive to such changes. Based on the overall financial indicators, the paddy seed breeding business in the area is declared feasible and profitable to be operated sustainably.

Keywords: Business feasibility, seed breeding, rice, financial analysis, Doko District

1 Introduction

The Crucial Role of Rice and Quality Seeds in Indonesian Agriculture Rice is Indonesia's staple food, making its production vital for the majority of the population (Bewty et al., 2023). As Indonesia's population grows, so does the demand for rice. To meet this increasing demand, efforts are focused on boosting rice output through the use of high-quality seeds, which are fundamental to successful crop yields [2]. A promising innovation for lowland rice farming is the adoption of superior rice seed varieties, aiming to increase both farmer income and crop productivity. Using poor-quality seeds can lead to significant financial and time losses for farmers. Therefore, despite the influence of climate and farming methods, the importance of selecting high-quality seeds cannot be overstated (Subekti et al., 2023). One way to ensure the availability of quality seeds is through the development of rice seed cultivation businesses. Seed cultivation aims to produce superior seeds, serving as both source seeds and distribution seeds, which will then be used to grow superior crop varieties.

Rice Production and Seed Self-Sufficiency in Blitar Regency Blitar Regency is a major rice producer, yielding 233,522 tons of dried unhulled rice (GKG) from 36,000 hectares (BPS Blitar 2024). To maintain this supply, a consistent provision of quality seeds is essential for high productivity and nutritional value (Prastya et al., 2021). Ensuring the continuous and independent supply of quality rice seeds is crucial for the sustainability of rice cultivation, especially with Indonesia's growing population. The government supports this goal through initiatives like the "Movement to Build 1,000 Seed-Independent Villages [2]. Assessing the Feasibility of Rice Seedling Businesses Becoming a seed cultivator demands significant effort and thought, making it more than just a side job, as it directly impacts farmers' livelihoods. Feasibility assessments are critical to preventing future losses [2].

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This study specifically aims to analyze the feasibility of rice seed cultivation businesses in Doko District, Blitar Regency, focusing on their contribution to rice cultivation sustainability and seed self-sufficiency. Unlike previous research [4] that only considered a single production cycle, this study calculates the economic lifespan of rice seed cultivation over a 10-year period. This comprehensive financial feasibility analysis is expected to provide seed cultivators with a clearer understanding of the business's financial viability and sustainability beyond 10 years. The findings will serve as a recommendation or comparative value for seed cultivators, a reference for government policy-making, and a resource for academics, practitioners, and observers interested in the economics of seed production

2 Research Methods

According to [5] the method that can be used to analyze data in this research is calculating cash flow. To determine the feasibility of a business, it's necessary to first identify the inflow, which typically consists of total production value, loan receipts, aid, rental value, and salvage value. Subsequently, outflow includes the costs of capital goods, labor materials, land, taxes, and debt service (interest expenses)

1. Production cost

TC = Total Cost

TFC = Total Fixed Cost

TVC = Total Variable

2. Reception

TR = Total Revenue

P = Price

Q = Quantity

3. income

π = Income

TR = Penerimaan

TC = Biaya Produksi

4. R/C Rasio

If $R/C > 1$, then the business being run is making a profit or is feasible to be developed.

If $R/C < 1$, then the business is making a loss or is not feasible to be developed.

If R/C Ratio = 1, then the business is at breakeven.

To calculate the feasibility of a rice seed breeding business, investment criteria analysis must be used, including; NPV (Net Present Value), Net B/C Ratio, IRR (Internal Rate of Return), PP (Payback Period) and sensitivity.

1. Net Present Value (NPV) Net Present Value (NPV) is the present value of the difference between benefit and cost at a certain discount rate. NPV (Net Present Value) shows the excess benefit compared to cost. [6]

P_t = Net cash flow (revenue)

i = Discount rate

n = Length of investment time

I_0 = Initial outlay

Decision making criteria:

$NPV > 0$: The project is worth developing and profitable.

$NPV = 0$: No profit and no loss project.

$NPV < 0$: The project is not worth developing and is not profitable.

2. Net Benefit Of Ratio (Net B/C) Net B/C Ratio is a comparative figure between the number of positive present values (as the numerator) and the number of negative present values (as the denominator). The calculation of the Net B/C Ratio is a comparison between total revenue and total costs

which shows the value of revenue obtained from each rupiah spent.

$$\text{NET B/C} = (\text{NPV Positif}) / (\text{NPV Negatif})$$

Kriteria Net B/C :

If $\text{Net B/C} > 1$, then the rice seed cultivation business is worth running.

If $\text{Net B/C} = 1$, then the rice seed cultivation business does not experience any profit or loss.

If $\text{Net B/C} < 1$, then the rice seed cultivation business experiences losses.

3. Internal Rate Of Return (IRR)

$$\text{IRR} = i_1 + \frac{\text{NPV}_1}{\text{NPV}_1 - \text{NPV}_2} \times (i_2 - i_1)$$

i_1 = Highest discount factor that gives a positive NPV.

i_2 = Highest discount factor that gives a negative NPV.

NPV_1 = Positive Net Present Value.

NPV_2 = Negative Net Present Value.

Decision Making Criteria:

- 1) If $\text{IRR} > \text{Discount Factor Rate}$, the rice seed breeding business is feasible to be implemented.
- 2) If $\text{IRR} < \text{Discount Factor Rate}$, the rice seed breeding business is not feasible to be implemented.
- 3) If $\text{IRR} = \text{Discount Factor Rate}$, the rice seed breeding business will only return its capital.

3 Results and Discussion

Rice Seedling Rearing Costs

1. Operating Costs

This is a crucial factor determining the smooth operation of a business. The reason is that the level of productivity of the harvest depends on the amount of money spent during the production process and the total costs incurred to run a rice seed rearing business.

2. Investment Costs

These are costs invested to prepare the business needs to operate well. These costs are usually incurred at the beginning of business activities in relatively large amounts and have a long-term impact on the sustainability of the business. In the rice seedling rearing business, the investment costs typically needed are for procurement, such as purchasing a rice hulling machine, a sack sewing machine, and other equipment like paddy sacks, thread, markers, and scales.

Tabel 8. Seed Breeding Investment Costs

Nama Barang	Unit	Harga
Rice Threshing Machine	1	2.000.000
Blower	1	9.000.000
Soil pH Meter	2	3.000.000
Sealer	1	2.000.000
Elevator Rice	1	7.500.000
Sewing Machine	1	750.000
Glangsi Transport Equipment	1	250.000
Pick Up Car	1	200.000.000

1. Operational Costs

These are the costs required for running a business that can fluctuate based on the business's needs. These costs must be incurred regularly throughout the economic life of a project. For a Rice Seedling Rearing business, operational costs include fuel costs, drying costs, electricity costs, and labor wages.

2. Maintenance Costs

For a rice seedling rearing business that uses a rice milling machine, maintenance costs refer to everything needed to keep the equipment and machinery functioning properly throughout their economic lifespan.

3. Cost Increase

A cost increase in a business can be defined as the difference between the new business costs and the old business costs. Cost increases are usually calculated due to additional investment in the business. This additional investment can be in the form of buildings, warehouses, machines, and equipment used, or it can be a replacement of certain equipment.

Benefit

When planning project evaluation, Benefit refers to the projected revenue. Benefit is calculated by multiplying the total production volume by its present value, or by multiplying it by the Discount Factor based on the prevailing interest rate.

Profit-Loss Projection

This report displays the total revenue and expenses incurred within a specific period (Kasmir and Jakfar, 2004). A projected profit-loss statement illustrates the amount of revenue generated from one period to the next. It also outlines the types and amounts of expenses incurred during the same period. This report indicates the financial health of the company, showing whether it has achieved a profit or incurred a loss over a particular period or several periods.

Business Feasibility

Assessing the feasibility of a business determines whether it's viable. In other words, a feasibility study must decide if a business should proceed or not. To understand the profitability and feasibility of the business, the following analytical approaches are used:

1. Cash Flow

This is a cash flow statement that includes all inflows and outflows of money within a company over a specific period. Every activity undertaken by the company will be recorded in the cash flow. It comprises three main components: Benefit, Total Cost, and Net Benefit. For the rice seed rearing business in Doko District, Blitar Regency, the total benefit obtained was Rp. 1,398,800,000. The total cost incurred was Rp. 1,225,710,000, resulting in a net benefit of Rp. 173,090,000. Further details can be seen in the table below.

Tabel 9. Cash Flow Analysis of Rice Seed Breeding Business in Doko District, Blitar Regency

Year	Reception	Total Cost	Net Benefit
1	139400000	126580000	12820000
2	160000000	148180000	11820000
3	182600000	161430000	21170000
4	198000000	175030000	23000000
5	210000000	181630000	28370000
6	255000000	216430000	38570000
7	255000000	216430000	38570000
Total	1398800000	1225710000	173900000

Sumber: Data Primer Setelah Diolah, 2024

1. Net Present Value (NPV)

It is a method used to calculate the time value of money for the value of an investment. [7]. The interest rate set for this calculation is 10%, assuming that the operational cash flow of the business serves as the basis for projecting future business feasibility. If the present value of future net cash inflows is greater than the present value of the investment, the business is considered feasible or profitable. Conversely, if it's less than the present value, the business is deemed unprofitable.

Tabel 10. Calculation of NPV for 7 Years in Rice Seed Breeding Business in Doko District, Blitar Regency

Th	DF 6%	PV B	PV NB
1	0.943396226	131509434	-11018867.92
2	0.889996844	142399340.4	-167479530.1
3	0.839612983	153314481.1	17774740.22
4	0.792093663	155884032.9	17234879.05
5	0.747258173	156924216.3	21199714.36
6	0.70496054	179764297.3	271900238.04
7	0.665075114	169589564	25651252.87
Total		1089386096	-69438483.45

From the calculation of Net Benefit multiplied by a discount factor (Discount Rate) of 6%, the NPV value is obtained as Rp.232,480,306. With an NPV value of Rp.232,480,306, this business is declared feasible to be run, because the NPV value is positive.

1. Net B/C

Is a comparison between the number of positive NPV and negative NPV. Based on the NPV calculation in table 3, it can be seen that the positive NPV is Rp.109,059,915, and the negative NPV value is Rp.24,640,000. So that it produces a Net B/C value of 4.43, where Net B/C > 1, then the Doko District Rice Seed Breeding Business, Blitar Regency is feasible to be run.

2. Payback Period

The simplest and most widely used method in measuring the level of fairness or feasibility of an investment project. This method does not include the time value of money in its calculation. The period covers the investment expenditure made. The following can be seen the calculation of the Payback Period Investment calculation: Rp. 1,190,000,000 First year cash flow: Rp. 382,820,440 Second year cash flow: Rp. 399,632,000 Third year cash flow: Rp. 413,959,500 Month Period = $0.98 \times 12 = 11.76$ months The calculation result of the remaining investment that has been reduced and the cash inflow in the 2nd year is Rp. 407,547,560 and the amount of cash flow in the 3rd year is Rp. 413,959,500, the remaining time is 0.98 years or 11 months 23 days. so that the calculation above shows that the payback period is 2 years 11 months

Tabel 11. NPV Calculation at Discount Rates of 20% and 25%

Year	Net B	DF 20%	NPV 20%	DF 25%	NPV 25%
1	-11.680.000	0,8333	-9.733.333,33	0,8000	-9.344.000,00
2	-18.818.000	0,6944	-13.068.055,56	0,6400	-12.043.520,00
3	21.170.000	0,58	12.251.157,41	0,51	10.839.040,00
4	21.770.000	0,48	10.498.649,69	0,41	8.916.992,00
5	28.370.000	0,40	11.401.266,72	0,33	9.296.281,60
6	38.570.000	0,33	12.917.014,96	0,26	10.110.894,08
7	38.570.000	0,28	10.764.179,13	0,21	8.088.715,26
8	-	0,23	-	0,17	-
9	-	0,19	-	0,13	-
10	-	0,16	-	0,11	-
Jumlah			(82.581.620,98)		(82.527.277,06)

The Internal Rate of Return (IRR) method calculates the discount rate at which the Net Present Value (NPV) of all cash flows from a particular project equals zero. If this calculated rate is greater than the required rate of return (hurdle rate), the investment is considered profitable. Conversely, if it's lower than the required rate, the investment is deemed unprofitable. The IRR calculation is presented in that Table.

$$\text{Diketahui: } i_1 = 20\%, \quad i_2 - i_1 = 3\%, \quad NPV_1 = 82,581,620.98, \quad NPV_2 = 82,527,277.06$$

$$\begin{aligned}
 IRR &= i_1 + \frac{NPV_1}{NPV_1 - NPV_2} \times (i_2 - i_1) \\
 IRR &= 20\% + \frac{82,581,620.98}{82,581,620.98 - 82,527,277.06} \times 3\% \\
 IRR &= 20\% + \frac{82,581,620.98}{54,343.92} \times 3\% \\
 IRR &= 20\% + 1,519.61 \times 3\% \\
 IRR &= 20\% + 4.56\% \\
 \boxed{IRR} &= \boxed{24.56\%}
 \end{aligned}$$

The above calculation shows an Internal Rate of Return (IRR) of 24.56%. This is significantly higher than the prevailing interest rate (bank interest rate) of 6% at the time of evaluation. This indicates that the rice seed rearing business in Doko District, Blitar Regency, is financially feasible.

1. Payback Periode

The Payback Period is defined as the length of time it takes for an investment to be recovered through the profits generated by a project. A shorter payback period generally indicates a more favorable project. Based on the analysis of the California papaya business (likely a typo, should probably be rice seed business based on context), the calculated payback period was 0.62. This means the investment can be recovered quite quickly, within 6 months. Therefore, this business is considered good for operation because its payback period is shorter than the project's economic life.

2. Sensitivitas Penangkaran benih Padi

Tabel 12. Sensitivity Analysis of Rice Seed Rearing

Parameter	Nilai
Analisis Finansial naik	10%
NPV	-89549733.01
Perubahan NPV	100%
Sensitivitas	-28.96%
Payback Periode	7 tahun

Based on the table, a 10% increase in investment leads to an NPV of -89,549,733.01 and a sensitivity value of -28.96. This indicates that the business's results are not very sensitive or robust to changes in investment.

4 Conclusion

Based on the feasibility analysis of the rice seed rearing business in Doko District, Blitar Regency, the conclusion is that this business is feasible to implement.

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CITATION:

Badrul Munir Arrosadi¹, Rahayu Relawati², Bambang Yudi Ariadi³ (2025). District Feasibility Analysis Of A Certified Rice Seed Breeding Company (In Doko District, Blitar Regency. *OASE*, 7(1), 43–49.

Analysis Of The Influence Of Social Capital On The Welfare Of Members Of The Farmer Group Gotong Royong Horticulture Torongrejo Village Junrejo Sub-District Stone City

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ABSTRACT

The existence of farmer groups plays a role in solving problems experienced by farmers, farmer groups function as a learning tool for farmers starting from the production process, processing, to marketing. Social capital is also a determining factor in the existence and existence of a farmer group. This research aims 1) To analyze the influence of beliefs, networks, values and norms on the welfare of the Torongrejo Village farmer group. 2) To analyze the influence of beliefs, networks, values and norms simultaneously on improving the welfare of the Mutual Cooperation farmers of Torongrejo Village group members. Data was obtained through interviews with 53 farmer members taken using the census method using a questionnaire. Data measurement uses two scales, namely a Likert scale on social capital and an ordinal scale on the welfare of farmer groups. The analytical method used is multiple linear regression analysis with SPSS. The results of the analysis show the significance value of trust is 0.000, network 0.221, value 0.212, norm 0.004 and social capital is influenced by 64.7% while the remaining 35.3% is influenced by other factors. The conclusion of this research is that elements of social capital such as trust, networks, values and norms are improved. In particular, networks and values need to be paid more intense attention because networks and values are one of the factors for establishing good cooperation. Intraction also needs to be increased because the interaction carried out in every activity by farmer groups will create a sense of mutual trust between each other. If mutual trust grows within other elements of farmer groups such as networks, then the values and norms will work well.

Keywords: social capital, farmer group, horticulture

1 Introduction

Farmer groups are a form of informal organization where farmers unite to achieve common goals, such as increasing productivity, strengthening the economy, and improving the welfare of its members (Lestari & Saidah, 2023). Farmer groups are not only a platform to share knowledge and experience, but also a platform to improve their bargaining position in facing challenges such as climate change, pests, diseases, low income, technology, and market access. The interaction process determines the level of farmer collaboration in solving problems. Social interaction must be realized with the concept of social capital. Supported by the interaction process, farmers can change their attitudes, behavior and decisions to be made. Interaction as one of the social capital to make the farming business run by farmers become more efficient and effective (Prasetyo et al., 2019).

The process of social capital in farmers comes from the extent of interaction between farmers. The main characteristics of effective farmer groups can be seen from their dynamic leadership and the ability to communicate and coordinate between farmers. Social capital can be interpreted as a supply of trust, networks, values and norms in the general problem-solving process (Rumagit et al., 2019). The process will create a sense of responsibility, mutual trust between people both in running social networks and

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carrying out values and norms (Kayadoe et al., 2019). The real form of social capital in farmer groups can be seen from trust, social networks, values and norms. Social capital as informal norms used to encourage individual cooperation in groups, these norms form trust and networks between group members (Ishak et al., 2020).

East Java is one of the second largest provinces in mainland Java after West Java. This has resulted in the emergence of various social forms in East Java. According to BPS 2023 Batu City has three sub-districts namely Batu, Junrejo, and Bumiaji sub-districts which are part of the East Java region. The people of Batu City prefer to work in the agricultural sector, thus there are several farmer groups that run their farming businesses. One of them is Tulungrejo Village, which is located in Junrejo District, Batu City, where the majority of the population earns a livelihood related to agriculture, both in terms of agricultural cultivation and trade in agricultural products, this is influenced by agricultural potential and supported by the openness of the local community to improve their farming business (Irawan & Affan, 2021).

The results of previous studies state that there is a significant effect of social capital on the welfare of farmers (Arum et al., 2023; Puspita, 2020). Another study shows that social capital plays a role in farmer groups with a total score of 1,197 having a percentage of 79.8% (Iin Antou et al., 2022). Social capital which includes trust, networks, and norms have their respective functions and are interconnected with each other (Afriliansyah & Sugihen, 2019). Social capital can be said to have an important role in increasing farmer productivity and income (Astaman et al., 2024).

The background above shows the importance of the role of social capital in improving farming businesses that are organized in farmer groups. Torongrejo Village has several farmer groups, one of which is the Gotong Royong farmer group which was established in 2004 and is still active in carrying out agricultural activities in Batu City. Gotong Royong farmer group has an open nature of group members so that there is interaction between farmers in the farmer group forum, the occurrence of an interaction between farmers will give birth to social capital in the form of trust, networks, values and norms.

2 Literature Review

1. Social Capital

Social capital is the combination of various elements of society working together, such as ethical morals, trust, assistance, and moral responsibility. Social capital refers to the set of resources embodied in social relationships and human networks. These resources include trust, norms, group involvement, access to information, and social cooperation and solidarity. Social capital is the main foundation of farmer groups in improving performance and cooperating well between individual groups (Yolanda et al., 2021). The concept of social capital provides an in-depth look at the role of social relationships in shaping society. By understanding and strengthening social capital, communities can optimize their collaborative potential to achieve common goals and improve shared prosperity. Nonetheless, it needs to be recognized that certain challenges and complexities need to be overcome to ensure that this concept is applied in an inclusive and sustainable manner (Fathy, 2019).

2. Trust

A high level of trust in farmer groups will determine the intensity of participation in various activities aimed at building common welfare. Trust is formed by an interaction among farmer group members that will lead to attitudes or behaviors in decision making (Harahap & Herman, 2018). Although this concept brings great benefits, the maintenance and development of trust must be an ongoing focus in social interactions as an effort to increase community social capital (Lulun et al., 2019).

3. Network

Every individual is essentially unable to live life without others, which shows that human inability results in a partnership or network. Cooperation arises because of a common goal, in the process of achieving a goal there is a group dynamic that will determine the achievement of the goal. This dynamic requires forces within the group in the form of cooperation and networks. A good social network will provide effective access to information, strengthen social norms, and be able to solve problems together (Nabu et al., 2024).

4. Values and Norms

Values and norms are special entities used as guidelines as a reference for attitude, action and

behavior. Values in social society are formed on the basis of habits that are carried out by certain communities or groups continuously and will be institutionalized. In limiting the habits of an action, norms are formed as rules that have been agreed upon by the community or group. Norms are used as a benchmark for behavior that is required and justified in certain situations. Norms contain rules of the game or standards in behavior, as well as a means of assessing behavior. Understanding related norms is carried out by socializing to community members evenly so that community members or group members in carrying out predetermined roles. The relationships formed by norms will improve the quality or quantity of social relations in society or certain groups, namely as social glue that maintains the integrity and harmony of community members together in an effort to improve group welfare (Cahyono, 2014).

5. Social Welfare

Social welfare is a situation that forms a pattern of living or living a good life in society, not only material welfare but also spiritual and social aspects. Someone can be said to be prosperous if their physical and spiritual needs are met (Azis et al., 2022). Welfare is a human condition where people are prosperous, healthy, and peaceful, to achieve this requires an effort that is in accordance with their abilities. There are several indicators of welfare such as income, housing or settlement conditions, and health. Income is the amount of cash received in a certain period of time. Health is one of the welfare indicators that can be seen from the community's ability to pay for the health services needed. Housing or settlement conditions which can be seen from the facilities and whether or not a housing or punishment is feasible (Uddin et al., 2022).

Figure 1 frame of mind

3 Research Methods

This research design uses a quantitative design. Quantitative is more emphasis on behavioristic and experiential derived from field activities on the basis of field behavior. The hypothesis tested in this study is to determine the effect of trust, networks, values and norms on the welfare of farmer groups. The data obtained from interviews and direct observation were then analyzed descriptively quantitatively. Research variables are measured from respondents' answers about indicators of social capital and welfare. Each indicator is measured with a five-level Likert scale 1. Strongly disagree, 2 Disagree, 3. Neutral, 4. Agree, Strongly agree. This study uses multiple linear regression analysis which aims to analyze whether there is an influence between the independent variable and the dependent variable.

Description:

Y = Farmer Welfare

X_1 = Trust

X_2 = Networks

X_3 = Values

X_4 = Norm

Acceptance Rule:

H_0 is not rejected if the p-value > 0.05 , which means there is no statistically significant effect.

H_0 is rejected if the p-value ≤ 0.05 , which means there is a statistically significant effect.

The t test is conducted to see whether each variable X has a partial effect on the welfare of the farmer group. The criteria used in the t test are:

1. H_0 is accepted and H_a is rejected if $t_{\text{count}} < t_{\text{table}}$, which means variable X has no partial effect on variable Y.
2. H_0 is rejected and H_a is accepted if $t_{\text{count}} \geq t_{\text{table}}$, which means variable X has a simultaneous effect on variable Y.

The F test is conducted to see whether variable x has no effect on the welfare of the farmer group and whether variable x simultaneously affects the welfare of the farmer group. The criteria used in the F test are as follows:

1. H_0 is accepted and H_a is rejected if $F_{\text{count}} \leq F_{\text{table}}$, which means that variable X has no simultaneous effect on variable Y.

2. H_0 is rejected and H_a is accepted if $F_{\text{count}} > F_{\text{table}}$, which means that variable X has a simultaneous effect on variable Y .

4 Results and Discussion

Multiple Linear Regression Test

Coefficient of Determination (R²)

Tabel 13. Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.804 ^a	.647	.617	904.03536

a. Predictors: (Constant), Norm, Trust, Network, Values

Coefficient of Determination

Ibrahim et al. (2023) explains that the coefficient of determination is a number that shows the magnitude of the contribution of the influence of variables X_1, X_2, X_3, X_4 on variable Y . Based on the results of the Multiple Linear Regression analysis obtained based on table 1, it can be explained that the R value of 0.647 indicates that there is a relationship between variable X and variable Y . The R square value is 0.647, which means that variable X can explain variable Y by 64.7% while the remaining 35.3% is explained by other factors.

Simultaneous Test (F Test)

Tabel 14. ANOVA^a

Model	Source	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	71806064.331	4	17951516.083	21.965	.000 ^b
	Residual	39229436.990	48	817279.937		
	Total	111035501.321	52			

a. Dependent Variable: well-being

b. Predictors: (Constant), Norm, Trust, Network, Values

The F test is conducted to determine whether the dependent variable simultaneously affects the independent variable. Based on the results of multiple linear regression analysis, the results in the F test in Table 2 show that simultaneously the trust variables (X_1), networks (X_2), values (X_3), and norms (X_4) have an effect on the level of welfare of farmer groups in Torong Rejo Village. This is evidenced by the results of F_{count} 21.965 greater than F_{table} 2.565 with a significance of 0.000 less than 0.05. So it can be concluded that social capital simultaneously affects the level of welfare of farmer groups in Torongrejo Village.

Partial Test (t Test)

a. Dependent Variable: well-being

Partial Test (t Test)

The t test is conducted to see whether each dependent variable partially affects the independent variable. Based on the results of multiple linear regression analysis, the results in the t test are as follows:

Tabel 15. Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error			
	(Constant)	25374.915	1546.326		16.410	.000
	Kepercayaan	.511	.061	.755	8.350	.000
1	Jaringan	.063	.050	.107	1.240	.221
	Nilai	-.164	.130	-.115	-1.264	.212
	Norma	-.236	.078	-.261	-3.002	.004

1. Trust (X_1)

Based on Table 10, the partial analysis results show that the trust variable (X_1) has a positive and significant effect on the welfare level of the farmer group (Y). This is evidenced by the significance value of 0.000 smaller than 0.05, which means that the higher the value of trust will be more effective in cooperation between members of the farmer group so as to improve the welfare of the farmer group. Organizations or groups are distinguished not by the rights, duties or responsibilities of their members but by the vitality of the organization or group to what extent its members trust each other to carry out their responsibilities in supporting and reviving the organization together, so the organization is formed by mutual trust among its members and the surrounding environment. Trust is paramount because its presence or absence affects what will be done. With mutual trust, a transaction will run smoothly (Santoso, 2020).

2. Network (X_2)

Based on Table 10, the partial analysis results show that the network variable (X_2) has an effect on the welfare of farmer groups (Y). This is evidenced by the significance value of 0.221 which is greater than 0.05, meaning that the social network in the farmer group does not affect the welfare of the farmer group. Social capital, especially networks, can be said to be related to fellow members and groups. Social networks are important to be carried out and expanded by individuals and groups as a means of development and as a dynamic step for groups in solving a. The occurrence of problems in social networks is usually caused by two factors, namely internal factors and external factors. Internal factors are problems that arise from within the farmer group and external factors are problems caused from outside the farmer group (Putri et al., 2019).

3. Value (X_3)

Based on Table 10, the partial analysis shows that the value variable (X_3) has no effect on the welfare of farmer groups (Y). This is evidenced by the significance value of 0.212 greater than 0.05, so it can be said that there is no influence on welfare. The problem experienced by farmer groups is the value of discipline in attending activities such as member meetings and other agendas. The value here has ambivalent consequences, for example the value of harmony, which is considered by many to be the cause of social harmony, but on the other hand is believed to reduce competition, in economics this term is said to be a trade off, where when other factors experience a positive increase, other factors are the opposite (Puspita, 2020). The Torongrejo farmer group argues the importance of practicing virtues such as loyalty, honesty, constancy in farmer group activities.

4. Norms (X_4)

Based on Table 10, the partial analysis results show that the norm variable (X_4) has a significant but unidirectional effect on the welfare of farmer groups (Y). This is evidenced by the norm variable with a significance value of 0.004 smaller than 0.05, so it can be said that there is an influence on the level of welfare but. Norms include a mutually agreed upon rule to control the behavior of farmer group members (Suparyana et al., 2022).

5 Conclusion

Social capital elements such as trust, networks, values and norms affect the level of welfare of horticultural farmer groups in Torongrejo Village, Junrejojo District, Batu City. The management and members

of the Gotong Royong horticultural farmer group are open to each other in the process of group dynamics. This resulted in fellow farmer group members having mutual trust so as to foster a strong network and continue to carry out the values and norms that have been mutually agreed upon. Social capital elements of trust, norms simultaneously affect the level of welfare of horticultural farmer groups Gotong Royong in Torongrejo Village, Junrejo District, Batu City while the network and values have no effect on the welfare of farmer groups.

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CITATION:

Raden Ogyk Dwi A.G.P¹, Jabal Tarik Ibrahim², Ary Bakhtiar¹, Bambang Yudi Ariadi³ (2025). Analysis Of The Influence Of Social Capital On The Welfare Of Members Of The Farmer Group Gotong Royong Horticulture Torongrejo Village Junrejo Sub-District Stone City. *OASE*, 7(1), 50–56.

National Legal Reform In The International Domain (Uu No: 1 Tahun 2023)

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ABSTRACT

The criminal code (KUHP) or *Wetboek van Strafrecht* is a legal product inherited from the Dutch colonial era, which was enacted in 1946 as Law Number 1 of 1946, officially legislated as Indonesia's Criminal Code. After being applied for 77 years as the foundation of national criminal law, a new Criminal Code was officially enacted through Law Number 1 of 2023, marking a new historical milestone in Indonesia's justice system. The National Criminal Code adheres to the universal principle to demonstrate to the world that Indonesia is a state governed by law and plays an active role in the enforcement of international law.

Keywords: Criminal Code, International Law, Legal Product

1 Introduction

The Criminal Code (KUHP) or *Wetboek van Strafrecht* (WvS) is a legal product from Dutch colonial rule, which was enacted in 1946 under Law Number 1 of 1946 as the KUHP and officially adopted into Indonesian law. After being used 77 years as the national criminal law reference, the new KUHP was officially enacted through Law Number 1 of 2023, marking a new historical milestone in the judicial system of Indonesia. After Indonesia declared independence on August 17th 1945, the country continued using Dutch's legal product in its criminal justice system, namely the Criminal Code (KUHP). Judges based their legal decisions on this Dutch era KUHP, which, although modified for Indonesian use, had already been reformed and abandoned in the Netherlands.

A historic moment has been achieved by Indonesia with the enactment of Law Number: 1 of 2023 concerning the KUHP, signed and promulgated on January 2, 2023, in the State Gazette of the Republic of Indonesia year 2023 Number 1. According to Article 624 of the new KUHP, it is stated: "This Law shall come into force three (3) years after the date of publication" Thus, the National KUHP will effectively apply starting January 2nd 2026. The new KUHP also implements the Universal Principle applicable in international law, reflecting Indonesia's identity as a member of the global community. Its implementation remains bound to international agreements and must accommodate international issues relevant to modern society.

2 Literature Review

Aim of Constructing the National KUHP:

The main purpose is to develop a legal framework that guarantees the continuity of future society. Therefore, in forming the National KUHP, attention is paid to problems arising both during the formulation process and the content of each article regarding legal acts and their corresponding punishment. According to Hans Kelsen, legal theory is knowledge about the law as it is, not about the law as it should be. His concept, known as pure legal theory or positive legal theory. This theory seeks to explain the law while clearing irrelevant elements, focusing only on what the law is and how it exists.

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In the context of Indonesia's legal formation (including the National KUHP), we should understand that law is created with considerations of justice (*gerechtigheit*) alongside legal certainty (*rechtssicherheit*) and utility (*zweckmassigkeit*). Justice is related to the distribution of rights and obligation. One of them is human right which was given by God, demand equal justice for all human regardless of race, ethnicity, nation or religion. Indonesia, being highly diverse nation, has different approach in formulating positive legal system (like the national KUHP), unlike other homogenous nation. It is important to create a law which reflects the customs, traditions, and behavior of its people, elements that are incorporated into the spirit and articles of the national KUHP.

Current law differs from past laws and will continue to evolve in the future, marking a part of legal history. The function of legal history includes:

1. Deepening the understanding of current law.
2. Helping lawmakers avoid past mistakes and learn from previous positive legal developments
3. Assisting academics and legal practitioners in interpreting and tracing the meaning of current law.
4. Showing the origins and trajectory of particular law and predicting their future.
5. Revealing the effectiveness and function of specific legal institutions, also explaining under what conditions an institution succeeds or fails.

A famous argument from Bismarck Siregar regarding legal philosophy, legal theory, and legal history summarizes: "If I must sacrifice legal certainty to uphold justice. Law is only a tool; justice is the ultimate goal. This statement reflects a progressive legal approach, where he prioritized justice over rigid legal formalism.

According to Prof. Eddy O.S. Hiariej, there are three essential reasons behind the formation of the National KUHP "The main values are, must be adjusting to contemporary developments, adopting modern criminal law principles, and ensuring legal certainty". The new KUHP must be based on modern criminal justice, including corrective justice, restorative justice. The formation of new KUHP has honorable goal which is to ensure legal certainty and realizing justice.

2. The National KUHP in the International Context:

The National KUHP aims to enhance the quality of Indonesia's criminal law so that it is relevant to modern society's needs, societal demand, and in line with national political and policies. In the international context, it particularly addresses universal principle and international human right standards. The universal principle is recognized in Articles 6 and 7 of the KUHP, allowing prosecution of international crimes regardless of where they occur or the nationality of perpetrators/victims. In the other hand, a few of KUHP provisions are considered as contradictory to international human rights. For example, regarding mockery of government, freedom of speech, and blasphemy.

Universal jurisdiction is applicable to criminal act which is regulated in international law and categorizes as criminal act in national KUHP. Article 7 in national KUHP, an international treaty is an agreement entered into by parties under international law, involving multiple entities (either state or international organization). International treaties form the legal basis for prosecution under provisions of the new National Criminal Code (KUHP) in cases where an individual commits a criminal act outside the territory of the Republic of Indonesia (NKRI), pursuant to the legal framework established by article 11 of the 1945 Constitution (UUD 1945), Law No. 24 of 2000, and Presidential Decree of the Republic of Indonesia No. 2816/HK/1960 concerning the execution of agreement with foreign states.

There are still several concerns regarding the standards of international human rights, particularly raised by the International Commission of Jurists (ICJ), regarding the provisions of article 188, 218, 411, 412, and 463. According to the ICJ, these provisions could be arbitrarily used to restrict freedom of expression, access to information, and other fundamental freedoms. The principle of universality, as regulated in the National Criminal Code (KUHP) under article 6 and 7, is:

Article 6:

"The provisions of the law apply to anyone outside the territory of the Republic of Indonesia who commits a criminal act under international law that has been designated as a criminal act under this law"

Article 7:

The Provisions of the Law apply to anyone who commits a criminal act outside the territory of the

Republic of Indonesia where prosecution is assumed by Government of Indonesia based on an international agreement granting such authority”.

3 Research Methods

Normative legal research method is a research approach used to examine and analyze legal norms that apply in a legal system. Here are some characteristics of normative legal research method:

1. Focus on legal norms: Normative legal research focuses on analyzing and interpreting legal norms that apply in a legal system/
2. Qualitative analysis: Normative legal research uses qualitative analysis to examine and understand legal norms
3. Data sources: Data sources in normative legal research can include legislation, court decisions, and legal doctrine.
4. Objective: The objective of normative legal research is to understand and analyze legal norms that apply in a legal system, as well as to provide recommendations or suggestions for legal improvement or development.

By using normative legal research method, researchers can understand and analyze legal norms that apply in legal system, as well as provide recommendations or suggestions for legal improvement or development.

4 Results and Discussion

The renewal of national law (Law Number 1 of 2023) in the international arena is crucial for existence of a law-based state like Indonesia. It is not easy for a national to make its mark in the international world without recognition from other nations. Indonesia's reputation will be increasingly respected if it has significant and influential presence in the international community. National and International law have a close relationship and understanding both is crucial in addressing global challenges. Here are some key points about the results and discussion of national law in the international arena.

Relationship between National and International Law

International Law becomes more effective when it is transformed into national law. For example, the GATT/WTO agreement requires ratification into laws and regulations in Indonesia.

Theory of National and International Law Relationship

There are two main perspectives on the relationship between national and international law:

1. Voluntarism: International law and national law are two separate and distinct legal systems, with the applicability of international law depending on the will of the state
2. Objectivism: International law and national law are two parts of a single legal system, with the applicability of international law not depending on the will of the state

Case Examples

1. Marine pollution by foreign vessels requires a unified perception among countries to achieve legal certainty and consistency in policy-making
2. Indonesia's claim to cultural heritage of wayang kulit being claimed by Malaysia requires international legal protection to safeguard the values, traditions and art contained in the cultural heritage.

Importance of Harmonization

Harmonizing differences in national law is necessary to achieve legal certainty and consistency in policy-making at the international level.

5 Conclusion

The National KUHP is a monumental achievement for Indonesia, symbolizing a major reform of the criminal justice system that aligns with the values, customs, and social norms of Indonesia society. Modernizing the national law in the International arena is critical for demonstrating Indonesia's commitment to being a lawful nation respected globally. The National KUHP not only governs Indonesia but also extends its reach to foreign nation who commit crimes within Indonesia or who threaten Indonesia's sovereignty .

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CITATION:

Adnan Sulistiyono (2025). National Legal Reform In The International Domain (Uu No: 1 Tahun 2023). *OASE*, 7(1), 57–60.

The Role of the Musi Rawas Regency Government in Ensuring Food Security for the Community

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ABSTRACT

This study aims to analyze the role of the Musi Rawas Regency Government in ensuring food security for the community, as part of the fulfillment of the right to food, which is recognized as a fundamental human right. Food security is a strategic issue closely related to public welfare, and local governments hold constitutional responsibility to realize it. This research uses a normative-empirical legal approach, combining statutory analysis with interviews from relevant local government agencies. The findings show that the Musi Rawas Government has implemented several efforts, such as agricultural support programs, regional food reserves, and community empowerment initiatives. However, the implementation still faces obstacles, including budget limitations, lack of coordination among agencies, and limited public access to food-related information and technology. Therefore, strengthening local regulations and fostering inter-agency synergy are needed to ensure the sustainability of food security programs at the local level.

Keywords: Food Security, Local Government, Right to Food, Musi Rawas, Legal Study

1 Introduction

Food security is one of the critical elements in achieving national resilience and realizing people's welfare [1]. The right to food is internationally acknowledged as a fundamental human right, as articulated in the Universal Declaration of Human Rights (1948) and reinforced in the International Covenant on Economic, Social and Cultural Rights (1966) [2]. At the national level, Indonesia has also affirmed this right through Law No. 18 of 2012 concerning Food, which mandates the state's role in ensuring food availability, accessibility, utilization, and stability for all people. In this context, local governments play a crucial role in the implementation of food security strategies, especially in agricultural-based regions such as Musi Rawas Regency, South Sumatra. Musi Rawas has a strategic position as a food-producing area, supported by vast agricultural land and local wisdom in farming. However, challenges such as climate change, economic fluctuations, and limitations in infrastructure and technology often hamper the realization of comprehensive and sustainable food security. The government of Musi Rawas Regency has initiated various programs to support food security, including agricultural aid schemes, food reserve management, and empowerment of farmer groups. Nevertheless, preliminary observations and reports indicate that the implementation of these initiatives has not been fully optimal, due to limited budget allocations, weak coordination among stakeholders, and inadequate community engagement. Therefore, this study aims to analyze the role of the Musi Rawas Regency Government in ensuring food security from a normative and empirical legal perspective. This research not only evaluates the legal frameworks and policy implementation but also provides recommendations for improving food governance at the local level to ensure the fulfillment of the right to food.

2 Literature Review

1. Food Security Concept

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Food security is a fundamental concept in sustainable development and community welfare [3]. According to the Food and Agriculture Organization (FAO), food security occurs when all people, at all times, have physical and economic access to sufficient, safe and nutritious food, according to their needs and food preferences for an active and healthy life [4]. This concept includes four main pillars, namely: availability, which means the availability of food in sufficient quantities through domestic production or external supply; accessibility, which refers to the ability of individuals or households to obtain food both physically and economically; utilization, which concerns the optimal biological use of food supported by a balanced diet, clean water, sanitation, and adequate health services; and stability, which refers to the sustainability of the previous three pillars over time, both under normal conditions and during crises such as natural disasters or economic fluctuations [5].

2. The Right to Food as a Human Right

The right to food has been universally recognized as part of human rights [6]. This is stated in Article 25 of the Universal Declaration of Human Rights (1948) which states that everyone has the right to an adequate standard of living, including food. Furthermore, Article 11 of the International Covenant on Economic, Social and Cultural Rights (ICESCR) emphasizes the state's obligation to ensure that its citizens have the right to food. In Indonesia, recognition of this right is strengthened through Law Number 18 of 2012 concerning Food, which states that every individual has the right to obtain sufficient, safe, quality, and nutritious food. The law also mandates the active role of the central and regional governments in ensuring that the right to food is fulfilled through integrated policies and programs.

3. The Role of Regional Governments in Food Security

Within the framework of decentralization, regional governments have significant authority in managing food affairs in their regions [7]. This is emphasized in Law Number 23 of 2014 concerning Regional Government, which stipulates that provincial and district/city governments are responsible for organizing government affairs in the fields of agriculture, food, and food security. Regional governments are expected to be able to formulate local policies, implement food production improvement programs, develop local resources, and empower farmers and community groups as the main actors in the regional food system [8]. In addition, they also play a role in bridging the interests of the central government and local communities so that national programs can be implemented effectively in accordance with regional conditions and potential.

4. Legal Framework for Food Security in Indonesia

Food security in Indonesia has a strong and comprehensive legal basis [9]. Law Number 18 of 2012 concerning Food is the main legal umbrella that regulates aspects of availability, distribution, consumption, and food reserves. Meanwhile, Law Number 23 of 2014 provides a legal basis for regional governments to exercise authority in the field of food security [10]. In addition, there is Presidential Regulation Number 83 of 2006 concerning the Food Security Council which regulates the establishment of a coordinating institution between sectors and levels of government, as well as Government Regulation Number 17 of 2015 concerning Food and Nutrition Security which emphasizes the importance of integrating nutritional aspects in food security programs. All of these regulations emphasize the need for cross-sector coordination and community participation in realizing inclusive and sustainable food security.

5. Challenges in Regional Food Governance

Despite having a fairly good legal and institutional framework, the implementation of food security policies at the regional level still faces various challenges. Research conducted by Suryana (2020) and Handayani (2021) shows that several main obstacles include limited regional budgets to support food security programs, institutional fragmentation that causes weak coordination between regional apparatuses, and suboptimal data and information systems that form the basis for policy making. In addition, community participation in program planning and implementation is still low, and farmers' access to modern agricultural technology is still limited. This condition indicates the need to strengthen institutional capacity and synergy between parties in food security governance, so that the goal of fulfilling the right to food can be achieved evenly and sustainably.

3 Research Methods

This study uses a normative-empirical legal approach, which is an approach that combines analysis of written legal norms with empirical data obtained from the field. This approach aims to provide a comprehensive picture of the role of the Musi Rawas Regency Government in ensuring food security as part of fulfilling the right to food. The normative approach is used to examine laws and regulations, policies, and legal documents related to food security and the right to food, while the empirical approach aims to understand the implementation and challenges at the field level through direct interaction with stakeholders.

The type of research used is qualitative descriptive, which focuses on describing phenomena in depth and comprehensively based on non-numerical data. This study does not aim to test hypotheses, but rather to explore the meaning, perceptions, and experiences of various parties involved in food security policies and programs in Musi Rawas.

The data sources in this study consist of primary and secondary data. Primary data was obtained through interviews with various parties who play a direct role in food security, such as officials from the Department of Agriculture, the Regional Food Security Agency, local farmers, and community leaders who understand local socio-economic conditions. Meanwhile, secondary data were obtained from related laws and regulations, official documents of local governments, annual reports, scientific journals, and literature relevant to the topic of food security and the right to food.

Data collection techniques were carried out through several methods. First, document analysis, namely a review of laws, local regulations, and government policies related to food security. Second, semi-structured interviews with open-ended questions that allow for in-depth exploration of the experiences and views of the informants. Third, field observations were also carried out, especially on food security activities or programs that are being or have been implemented by local governments and local communities.

The data analysis techniques used were content analysis and triangulation. Content analysis was carried out to interpret qualitative data based on the main themes related to the role of government in the four pillars of food security: availability, accessibility, utilization, and stability. Triangulation was carried out to test the validity of the data by comparing information from various sources, both normative and empirical, in order to obtain a more objective and comprehensive understanding. With this approach, this study is expected to be able to identify the effectiveness of the government's role and reveal the obstacles faced in implementing food security policies at the regional level.

4 Results and Discussion

The Musi Rawas Regency Government has implemented various programs to increase food availability, including through seed assistance programs, subsidized fertilizers, provision of agricultural tools and machinery (alsintan), and development of integrated agricultural areas. The Agriculture Service and the Food Security Agency actively encourage increased productivity of main food crops such as rice, corn, and soybeans. Data from related agencies show that in the last three years, local rice production has increased gradually even though it still faces the threat of dependence on planting seasons and extreme weather. However, efforts to ensure food availability still face challenges, such as land conversion, limited technical irrigation, and limited modern technology among small farmers. This indicates the need for sustainable agricultural land protection policies and intensification of agricultural modernization programs at the local level.

In terms of accessibility, the local government has launched several community economic empowerment programs, including agricultural-based entrepreneurship training and business capital assistance for women's and young farmers' groups. In addition, farmers' markets and distribution activities for cheap food are also carried out, especially when approaching religious holidays. However, interviews with community leaders showed that the distribution of aid and economic programs was not evenly distributed. Several remote areas had difficulty accessing subsidy programs and accurate food price information. This reflects the importance of strengthening the food distribution system and utilizing information technology for transparency and equal access.

In terms of food utilization, the Musi Rawas Regency Government has collaborated with the health office to organize nutrition counseling, a diverse, nutritious, balanced, and safe food consumption movement (B2SA), and a campaign to empower local food consumption. This program aims to reduce

stunting and malnutrition rates, especially in children and pregnant women. However, the implementation of the B2SA program is still concentrated in urban areas and has not fully reached outlying villages. This shows the need for synergy between village officials and health service institutions so that information and nutritional education programs can reach the community evenly.

In an effort to maintain the stability of food security, the local government has formed a regional government food reserve (CPPD) and encouraged the formation of community food barns. However, interviews revealed that most community food barns are not optimal in terms of management and supervision. Other challenges include fluctuations in food prices, as well as minimal collaboration between the agricultural, trade, and regional planning sectors. The local government still needs stronger policy instruments to integrate food stock data, market prices, and distribution, so that they can intervene appropriately when a food crisis or disaster occurs.

Legally, Musi Rawas already has several Regional Regulations (Perda) that support food security development. However, the implementation of these regulations has not been fully effective due to weak coordination between regional apparatus organizations (OPD) and budget constraints. In addition, there is no ongoing policy monitoring and evaluation system to periodically assess program achievements. This condition shows that it is important to strengthen local institutions, increase the capacity of implementing officials, and prepare a long-term food security roadmap that is integrated with regional development planning.

5 Conclusion

This study concludes that the Musi Rawas Regency Government has demonstrated its commitment to carrying out its constitutional role to ensure community food security, as regulated in the national and international legal framework. Various programs have been launched, ranging from increasing agricultural production, empowering community economies, nutrition campaigns, to establishing regional food reserves. However, the implementation of these programs still faces a number of obstacles, including budget constraints, lack of coordination between agencies, minimal access to information and technology, and the suboptimal community participatory approach. For this reason, efforts are needed to strengthen regional regulations, cross-sector integration, and a continuous monitoring and evaluation system to ensure the sustainability of food security programs at the local level. In the future, the Musi Rawas Regency Government is expected to strengthen the synergy between the government, community, and private sector in realizing inclusive and sustainable food security, as part of fulfilling the human right to adequate food.

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CITATION:

Ardi Sudrajat (2025). The Role of the Musi Rawas Regency Government in Ensuring Food Security for the Community. *OASE*, 7(1), 61–65.

Human Rights and Restorative Justice in the Criminal Justice System

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ABSTRACT

Human rights are basic principles that guarantee dignity and protection for every individual, especially in the criminal justice system. In Indonesia, the main challenge in implementing human rights lies in the imbalance between law enforcement and the protection of individual rights. Restorative justice has emerged as an alternative approach that is more humanist in resolving legal conflicts, with an emphasis on restoring relationships between perpetrators, victims and the community. Data from Komnas HAM shows that in 2022 there were more than 1,000 cases of human rights violations in the context of law enforcement, reflecting the need for reform of the criminal justice system. Restorative justice, with the principles of reconciliation and responsibility, is a potential solution in creating a more just, humane, and sustainable legal system, while reducing recidivism rates.

Keywords: Human rights, criminal justice system, restorative justice, human rights violations, legal reform, reconciliation, perpetrator responsibility

1 Introduction

Human rights are basic principles that protect the dignity of every individual. In the criminal justice system, the application of human rights is essential to ensure the legal process is fair and humane. In Indonesia, the justice system often faces challenges in balancing law enforcement and the protection of individual human rights. Restorative justice is emerging as an alternative that offers a more humanist approach to resolving conflicts and violations of the law, with a focus on restoring relationships between perpetrators, victims and communities. Data from Komnas HAM shows an increasing number of human rights violations in the criminal justice process. Komnas HAM's 2022 annual report recorded more than 1,000 cases of human rights violations related to law enforcement. This shows the need for reforms in the justice system to integrate the principles of human rights and restorative justice. Restorative justice, which emphasizes healing and reconciliation, can be a solution to address this problem. By involving all parties in the justice process, including victims and offenders, restorative justice aims to create a more sustainable and satisfactory resolution for all parties. This approach not only reduces recidivism rates, but also provides a more satisfying resolution for all parties.

2 Literature Review

1. Analyze the concept of human rights and how it is applied in Indonesia's criminal justice system.
2. Identify the principles of restorative justice and how they can support the protection of human rights.
3. Evaluate the impact of restorative justice on the criminal justice process and human rights in Indonesia.
4. Explore the challenges and obstacles faced in the implementation of restorative justice in the context of human rights protection.

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3 Research Methods

This research methodology uses a quantitative approach with descriptive analysis. Data was collected through literature studies, and document analysis related to policies and regulations governing the criminal justice system and human rights. In addition, this research also uses case studies to provide a concrete picture of the application of restorative justice in the criminal justice system in Indonesia.

4 Results and Discussion

1. The Concept of Human Rights in the Criminal Justice System

Human rights are fundamental principles that must be respected in all legal systems, including criminal justice. Human rights include the inalienable rights of individuals, such as the right to life and the right to a fair trial. Article 28I of the 1945 Constitution affirms that every person has the right to have their dignity respected and not to be subjected to arbitrary treatment. The application of human rights in criminal justice is essential to ensure a fair and transparent legal process. Amnesty International notes that human rights violations in the criminal justice system still occur, including in Indonesia, with an increase in cases of torture against suspects. Cases of torture in areas such as Jakarta and Surabaya demonstrate the need for reforms to respect individual rights. The example of "Budi" who was tortured during the investigation highlights the importance of implementing human rights to prevent similar violations. It is important for the government to provide training to law enforcement officials on respecting human rights. Statistics show that a justice system that does not respect human rights can lead to a high rate of wrongful convictions. Komnas HAM reports that around 30% of prisoners are involved in unfair cases. Therefore, reform of the criminal justice system is urgent to improve public trust and justice. Understanding and applying human rights in the criminal justice system is essential to protect individuals and ensure sustainable justice. Synergy between the government, legal institutions and society is needed to create a better justice system.

2. Restorative Justice: Definition and Basic Principles

Restorative justice is an approach to dispute resolution that focuses on restoring relationships between offenders, victims and communities, in contrast to traditional justice systems that emphasize punishment. In criminal justice, the goal is to repair the harm to the victim and restore the offender. According to Zehr (2002), restorative justice involves three main elements: the victim, the offender, and the community. The basic principle of restorative justice is the active participation of all parties involved. The victim can convey the impact of the offender's actions, while the offender is expected to take responsibility. Studies by Marshall (1999) show that this process can reduce reoffending rates by up to 20% compared to traditional systems. An example of the application of restorative justice in Indonesia is seen in mediation programs that allow victims and offenders to dialogue and find solutions. In Bali, this program successfully resolved many petty theft cases without formal court proceedings, reducing the burden on the justice system. Data from BPS shows low public satisfaction with the justice system, with only 40% satisfied. The implementation of restorative justice is expected to increase this satisfaction, as victims feel heard and offenders have the opportunity to make amends. Restorative justice is not just an alternative, but a strategic step towards building a more peaceful and just society.

3. Implementation of Restorative Justice in the Indonesian Criminal Justice System

The implementation of restorative justice in Indonesia faces a range of challenges and opportunities. Although it has been introduced in several programs, more needs to be done to fully implement these principles. The main challenge is the lack of understanding and support from law enforcement officials who are stuck in a punitive paradigm. A study by LPPM Universitas Indonesia showed that only 30% of law enforcement officers understand restorative justice, creating a gap between theory and practice. Therefore, training and socialization are essential for all parties in the justice system. Examples of successful implementation of restorative justice can be seen in programs conducted by non-governmental organizations. In Yogyakarta, a civil society organization facilitated mediation between victims and perpetrators of theft, resulting in an amicable agreement without trial. This shows that the right approach can provide effective solutions. Statistics from the Ministry of Law and Human Rights show that 60% of criminal cases in Indonesia are minor cases that can be resolved restoratively. By focusing on restoration, the justice system can be more efficient and responsive, and reduce the number of unnecessary prisoners.

The implementation of restorative justice is not just an alternative, but an important step towards a more just and humane legal system. Collaboration between the government, legal institutions and communities is required to create an enabling environment for the implementation of these principles.

4. Challenges and Opportunities in Implementing Restorative Justice

Implementing restorative justice in Indonesia faces challenges, including social stigma towards offenders. Many communities believe that offenders should be severely punished, hindering the mediation and restoration process. Surveys show more than 70% of the public still support imprisonment as the main solution, signaling the need for education on the benefits of restorative justice. The lack of regulations and legal frameworks is also a barrier. Although some laws recognize restorative approaches, their implementation remains limited. Efforts to develop policies that support restorative justice in various contexts, including adult cases, are urgently needed. Despite the challenges, there are great opportunities to develop restorative justice. Awareness of the importance of human rights and social justice is increasing, with many civil society organizations supporting these initiatives. Training programs and workshops can build the capacity of law enforcement officials and communities in applying restorative justice principles. The successful implementation of restorative justice in Indonesia can serve as a model for other countries in Southeast Asia. By sharing experiences, Indonesia can take the lead in developing a fairer justice system. Therefore, it is important to encourage dialogue and collaboration between all stakeholders to create an enabling environment for the implementation of restorative justice.

5 Conclusion

In our discussion of human rights and restorative justice in the criminal justice system, we have identified the importance of integrating human rights principles at every stage of the legal process. A fair criminal justice system does not only aim to punish lawbreakers, but also to protect and respect the rights of individuals, including the rights of victims and offenders. The application of restorative justice as an alternative approach in the criminal justice system provides space for dialogue, healing and reconciliation. Thus, justice is not only measured by the punishment imposed, but also by efforts to repair the harm experienced by all parties involved. This approach is in line with human rights principles that emphasize human dignity and the need for fair and humane treatment. Furthermore, it is important that we continue to push for reforms in the criminal justice system that focus not only on the punitive aspects, but also on recovery and rehabilitation. This includes training for law enforcement officers and legal service providers to understand and apply human rights principles in daily practice. Awareness of the importance of human rights in the criminal justice system is not only the responsibility of the government, but also the wider community. Through education and advocacy, we can create a supportive environment for the enforcement of human rights and true justice. With this in mind, let us commit to

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CITATION:

Asyahril Pattihua (2025). Human Rights and Restorative Justice in the Criminal Justice System. *OASE*, 7(1), 66–68.

A Comparative Analysis of Indonesian and Singaporean Legal Frameworks in Addressing Human Trafficking for Sexual Exploitation

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ABSTRACT

Human trafficking for sexual exploitation is a global problem that requires serious handling through a legal framework. This study aims to compare the effectiveness of the Indonesian and Singaporean legal systems in combating this crime. The results show that Singapore has a more structured enforcement mechanism through the Prevention of Human Trafficking Act (PHTA), including a special police unit and a technology-based victim rehabilitation program. Meanwhile, Indonesia still faces challenges in implementing Law No. 21 of 2007, especially related to inter-agency coordination, budget constraints, and shelter access for victims. The discussion emphasizes the importance of increasing the capacity of officers, integrating technology in reporting, and multi-sector synergy to strengthen victim protection. Strategic recommendations include increasing budget allocation and adopting an integrated victim-handling model.

Keywords: Human trafficking; sexual exploitation; comparative law

1 Introduction

Human trafficking for sexual exploitation has become a global crisis that threatens the integrity of human rights in the 21st century. According to the United Nations Office on Drugs and Crime (UNODC, 2023), 72% of human trafficking victims in the Southeast Asia region are allocated for sexual exploitation, with the majority of victims under the age of 24. Indonesia and Singapore, as countries with high levels of population mobility due to urbanization, tourism, and trade, are the epicenters of this practice. Globalization worsens the situation, where technological advances and ease of transportation are used by criminal networks to expand their operations. The ASEAN Intergovernmental Commission on Human Rights (2022) report noted that human trafficking in the region generates illegal profits of \$150 billion per year, making it one of the largest criminal industries after drugs.

Indonesia and Singapore's vulnerability to human trafficking is inseparable from their contrasting socioeconomic contexts. Indonesia, with a population of 275 million and a poverty rate of 9.4% (Central Bureau of Statistics, 2023), faces structural pressures such as low education, limited employment opportunities, and a patriarchal culture that encourages the exploitation of women and children. Meanwhile, Singapore, the country with the 4th highest GDP per capita in the world, is a magnet for illegal job seekers from neighboring countries. Data from the Singapore Ministry of Home Affairs (2023) shows that 80% of human trafficking victims in Singapore are migrant workers from Indonesia, the Philippines, and Myanmar who are trapped in debt traps and document forgery. This paradox shows how regional economic disparities are also a major trigger for transnational crime. The legal responses of the two countries to this problem show fundamental philosophical differences. Indonesia, through Law Number 21 of 2007 concerning the Eradication of the Crime of Human Trafficking, prioritizes a repressive approach with a maximum sentence of 15 years in prison. However, its implementation is often hampered by bureaucracy, minimal budget allocation, and overlapping authority between institutions. On the other

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hand, Singapore through the Prevention of Human Trafficking Act (2015) focuses more on preventive aspects, such as public education programs, officer training, and cooperation with international NGOs. An evaluation by the U.S. Department of State (2023) placed Singapore in Tier 2 in anti-trafficking monitoring, while Indonesia is still on the Tier 2 Watch List, an indicator that both countries have not met the minimum standards for victim protection.

The lack of comparative studies on the effectiveness of anti-trafficking laws in Indonesia and Singapore creates a significant academic gap. Previous studies such as those by Setyawan (2020) and Tan (2021) only analyzed domestic policies without touching on transnational aspects, even though 65% of human trafficking cases in both countries involve cross-border syndicates (INTERPOL, 2022). International conventions such as the ASEAN Convention Against Trafficking in Persons (ACTIP) emphasize the importance of regional legal harmonization. The absence of this comparative analysis hinders the creation of an integrated legal framework to pursue perpetrators, protect witnesses, and restore victims holistically. This study aims to fill this gap by analyzing the effectiveness of Indonesian and Singaporean regulations through a qualitative-comparative approach. Thus, these findings are expected to not only enrich the discourse on transnational law but also serve as operational guidelines for developing countries in sustainably combating human trafficking.

2 Results and Discussion

1. Indonesian Legal Framework

Indonesia adopted Law No. 21 of 2007 concerning the Eradication of the Crime of Human Trafficking (TPPO) as the main instrument. However, the implementation of this law faces multidimensional structural challenges:

a. Inter-agency Coordination

The fragmentation of authority between the Police, the Ministry of Social Affairs, the Ministry of Women's Empowerment and Child Protection (KPPPA), and non-governmental institutions has led to overlapping policies. For example, in the case of trafficking in Batam (2022), victims did not immediately receive protection due to unclear protocols between agencies (Hidayah et al., 2021). Field studies show that only 30% of cases involve cross-sector coordination (Kompas, 2023). This obstacle is exacerbated by the absence of a centralized database system to monitor cases in real-time. In fact, according to the National Commission on Violence Against Women (2022) report, integrating victim and perpetrator data can reduce the risk of

b. Victim Protection

Only 40% of victims receive full legal assistance, while safe house facilities (shelters) are limited with a ratio of 1 shelter per 500 victims in Java (Anggraeny, 2020). In remote areas such as East Nusa Tenggara (NTT), shelter access is even more minimal, with only 2 shelters for the entire province. This condition is exacerbated by the absence of a long-term rehabilitation program. As many as 65% of victims in NTT are reported to have returned to vulnerable situations after leaving the shelter due to a lack of skills training and economic support (UNICEF, 2023). In addition, the social stigma against victims of sexual exploitation makes many victims reluctant to report or access rehabilitation services.

c. Law Enforcement

In the 2018–2023 period, only 120 of the 500 reported cases of TPPO were successfully brought to court. The slow legal process is caused by complicated bureaucracy, lack of trained human resources, and minimal use of technology in investigations (World Bank, 2021). For example, in West Java, only 15% of police officers have received special training on handling TPPO (National Development Planning Agency, 2022). On the other hand, the legal sanctions stipulated in the TPPO Law, a maximum of 15 years in prison, are not accompanied by a mechanism for recovering losses (restitution) for victims, thus reducing the deterrent effect for perpetrators.

Tabel 16. Analysis of the Implementation of the TPPO Law (2018–2023)

Indicator	Data	Description	Recommendation
Case Reported	500	50% verified	AI Verification
Case Processed	120 (24%)	Process: 18 months	Training of TPPO prosecutors
Victim Shelter	200 (40%)	60% not recorded	+Shelter 10 provinces
TPPO Budget	IDR 70B/year	20% to victims	Allocation 50%

Note: TPPO = criminal act of human trafficking.

d. Other Challenges

1. **Budget Limitations:** The allocation of funds for TPPO enforcement is only IDR 70 billion/year, far below the ideal requirement of IDR 200 billion/year (Ministry of Finance, 2023).
2. **Community Participation:** A survey by the Indonesian Survey Institute (LSI, 2023) shows that only 25% of the public understands the TPPO reporting mechanism.
3. **Technology:** Investigations still rely on conventional methods, such as manual checks, without the integration of a financial transaction tracking system for perpetrators.

Thus, although the Anti-Trafficking in Persons Act has become a progressive legal basis, its implementation requires systemic transformation involving technical, financial, and socio-cultural aspects.

2. Singapore Legal Framework

The Prevention of Human Trafficking Act (PHTA) 2015 in Singapore emphasizes a holistic approach based on three pillars: enforcement, prevention, and protection. This framework is designed to comprehensively address human trafficking through the synergy of policy, technology, and multi-sectoral participation.

a. Proactive Enforcement

The Singapore Police Force established the Human Trafficking Task Force (HTTF), a special unit consisting of trained criminologists, data analysts, and investigators. The HTTF closely coordinates with Interpol, UNODC, and international NGOs such as Liberty Shared to track transnational networks. In 2022, the HTTF handled 98 cases with an 85% resolution rate (Iqbal & Wiryani, 2020). This success is supported by the application of advanced forensic technology, such as:

1. Digital transaction tracking to identify illegal fund flows through fintech platforms.
2. Artificial intelligence (AI) to map the movement patterns of victims and perpetrators in border areas.
3. Collaboration with the private sector, such as online transportation companies (Grab) and banks (DBS), to report suspicious activities.

A real example of the effectiveness of HTTF is the disclosure of a case of migrant worker trafficking in the construction sector (2021). With the help of satellite data and big data analysis, HTTF succeeded in dismantling a syndicate disguised as an official employment agency (Straits Times, 2023).

b. Victim Rehabilitation

Singapore adopts a victim-based rehabilitation model through the Victim Care Centre (VCC). This program includes:

1. **Psychological support:** Trauma therapy by certified clinical psychologists and support groups for victims.
2. **Skills training:** Partnerships with strategic industries (hospitality, information technology) for job-ready skills training. And competency certification from SkillsFuture Singapore so that victims can compete in the job market.
3. **Social reintegration:** Temporary housing assistance, micro-financing for independent businesses, and mentoring for 2 years after rehabilitation. Longitudinal study results show that 70% of

victims are economically independent within 2 years, with a relapse rate of only 5% (Soekanto & Mamudji, 2004). One success story is a former victim of sexual exploitation from the Philippines who is now a cafe owner on Orchard Road after participating in the VCC program (Channel NewsAsia, 2022).

c. Community-Based Prevention

PHTA 2015 strengthens prevention through:

1. Education campaigns: Anti-TPPO modules in secondary schools and mandatory training for vulnerable workers (domestic workers, domestic workers).
2. Public-private partnerships: Traffic Analysis Hub platform that connects businesses to monitor exploitation-free supply chains.
3. Administrative sanctions: Fines of up to SGD 100,000 for companies that fail to verify workers' backgrounds.

Tabel 17. Comparison of Law Enforcement Budget & Output (2023)

Parameter	Indonesia	Singapura
Budget	IDR 70 M (USD 4.6 M)	SGD 15M (USD 11M)
Trained Personnel	500	1.200
Technology	Manual System	AI Analysis

3. Comparative Analysis: Determinants of Success

a. Regulatory Effectiveness

- Singapore: The Prevention of Human Trafficking Act (PHTA) 2015 not only regulates legal sanctions but also ensures institutional accountability through an annual audit mechanism by the Ministry of Home Affairs. Each relevant institution is required to report on the achievements of handling TPPO to parliament, including the level of success of victim rehabilitation and the time for resolving cases. A concrete example of the effectiveness of the SOP is seen in the case of domestic worker trafficking (2021), where the victim from Myanmar was successfully identified within 6 hours and received full legal protection within 3 months (UNODC, 2022). In addition, the PHTA 2015 has an automatic update clause every 3 years to adjust to developments in the perpetrator's modus operandi.
- Indonesia: The structural weakness of the TPPO Law No. 21/2007 lies in the absence of technical supporting instruments. Although the TPPO Task Force was established through Presidential Decree No. 69/2008, only 30% of provinces have specific regional action plans (RAD) for handling TPPO (KemenPPPA, 2023). The fragmentation of authority between the central and regional governments worsens the situation—for example, in East Nusa Tenggara (NTT), victims must go through 4 agencies (Police, Social Services, Regional KPPPA, and local NGOs) just to access shelters. As a result, 40% of victims choose not to continue the legal process due to bureaucratic fatigue (Kompas, 2023).

b. Role of Civil Society

- Singapore: Community involvement is realized through bottom-up programs such as Community Watch Groups (CWG) trained to detect suspicious activities in their environment. In 2023, 150 active CWGs successfully reported 25 cases of human trafficking through the SG-TrafficAlert platform (Straits Times, 2023). In addition, schools in Singapore have integrated anti-TPPO modules into the Civic Education curriculum, with application-based case reporting simulations.
- Indonesia: Limited community participation is influenced by socio-cultural factors. In rural areas of Central Java, for example, 60% of residents consider human trafficking a "family disgrace" that must be resolved amicably (Sulardi & Esfandiari, 2020). The socialization program for the TPPO Law is also not inclusive, with only 12% of campaign materials available in local languages (LSI,

2023). A study by UNICEF (2022) shows that the use of local media (such as community radio) can increase community understanding by up to 35%.

c. Victim Care Scheme

- Singapore: Integration of victim services is supported by a centralized technology system (Traffic Management System), which allows real-time tracking of victim status from identification to re-integration. Example: Victims referred to the Victim Care Centre (VCC) immediately get access to:
 1. Psychological counseling using trauma-informed care methods.
 2. Market-based skills training (e.g. short coding courses funded by SkillsFuture Singapore).
 3. Pro bono legal assistance from reputable firms such as Rajah & Tann.
 4. As a result, 80% of victims at the VCC complete the program within 18 months (Channel NewsAsia, 2022).
- Indonesia: Fragmentation of services often causes victims to be “trapped” in bureaucratic circles. In West Java, for example, victims must obtain recommendation letters from the Police, Social Services, and NGOs before they can access shelters, a process that takes an average of 14 days (Bappenas, 2022). In addition, only 20 shelters meet national standards, with a maximum capacity of 10 victims per shelter (KemenPPPA, 2023). As a result, many victims are forced to return to vulnerable environments or become recurrent victims.

d. Technology and Budget Support

- Singapore:

A budget allocation of SGD 15 million per year (\approx USD 11 million) is focused on:

1. Development of AI for predictive analytics.
2. Training of officers with virtual reality (VR)-based case simulations.
3. Victim reintegration subsidies (e.g.: interest-free business loans of up to SGD 10,000).
4. Technologies such as blockchain are also used to track perpetrators' financial transactions (UNODC, 2022).

- Indonesia:

The budget of IDR 70 billion/year (\approx USD 4.6 million) is disproportionate to the geographical area and population. As much as 60% of the budget is allocated for coordination meetings, while the victim rehabilitation program only gets 15% (Ministry of Finance, 2023). The lack of technology is reflected in the investigation of TPPO cases in Papua (2022), where investigators still rely on manual recording, causing a 6-month delay in investigations (Kompas, 2023).

4. Strategic Challenges and Recommendations

a. Indonesia :

1. Budget: Fund allocation for victim protection needs to be increased by 200% in 5 years, with priority on shelter construction in vulnerable areas.
2. Technology: Implementation of an integrated application-based reporting system (e.g. Anti-Trafficking Hub) to accelerate the response.
3. Regional Cooperation: Synergy with Malaysia and the Philippines in exchanging cross-border perpetrator data.

b. Singapore :

1. Prevention: Economic empowerment programs for vulnerable groups in the informal sector.
2. Transparency: Publication of detailed annual reports on human trafficking cases to enhance accountability.

3 Conclusion

This study reveals that the main gaps between Indonesia and Singapore lie in policy coordination, resource allocation, and technology integration. To close these gaps, Indonesia can adopt Singapore's task force model with contextual modifications, such as involving traditional leaders in legal socialization in rural areas. Meanwhile, Singapore needs to expand its poverty-based prevention approach.

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CITATION:

Dzaky Fadillah Rahman (2025). A Comparative Analysis of Indonesian and Singaporean Legal Frameworks in Addressing Human Trafficking for Sexual Exploitation. *OASE*, 7(1), 70–75.

The Constitution of The Unitary State of The Republic of Indonesia Guarantee Welfare and Health for Its People with the Act of Reducing the Hunger Rate

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ABSTRACT

Every country is obliged to have a constitution, a state that does not have a constitution, the country does not have the authority and the state does not have power, therefore the constitution is made as a basic norm and basic law as well as the highest regulation in the state system, the constitution in the Unitary State of the Republic of Indonesia is contained in the 1945 Constitution. The state guarantees its citizens to be given welfare and health as stated in article 28H (Konstitusi, n.d.) paragraph (1). prosperous physically and mentally and obtain health services ". To realize the implementation of the constitution of Article 28H paragraph (1) itself, of course the most important needs of life must be implemented by the state in this case by the sovereign government. In carrying out the government competing institutions, the action will not be starved or unable to eat, therefore the task of the state through a sovereign government is obliged to make it happen. The state through a sovereign government must make a program or make a regulation that aims to provide or guarantee adequacy of existing food for its people and in this case the government as the mandaris of the Indonesian people to reduce hunger as part of the national defense program, because at this time the war is no longer using weapons but has switched from the war with weapons to switch to the economic war The country requires a strong state for its food security or economy. Therefore, to protect the people for hunger so that welfare can be guaranteed and health can be maintained, the implementation of Article 33 Paragraph (3) of the 1945 Basic Shrimp which states the State is charged with the earth and water and natural resources that depend on being used as much as the prosperity of the people.

Keywords: Constitution, Welfare, Health and Hunger

1 Introduction

Surely it is clear that the Unitary State of the Republic of Indonesia guarantees the Indonesian people to live in a prosperous life and become a healthy people guarantee of a healthy and prosperous living in the constitution of the 1945 Basic Shrimp, Health and Welfare can be achieved if the existence of food as one of the main sources of food needed is fulfilled, therefore food security is very much needed. In addition to the constitution guarantees welfare and health as stated in Article 28H paragraph (1) , of course the state also guarantees the availability of sufficient food as one of the conditions towards welfare and health for the people of Indonesia as mentioned in Article 28A and Article 28C paragraph (1) of the 1945 Basic Shrimp. 28C Paragraph (1) The 1945 Constitution was formed by Food Law, namely Law Number 18 of 2012 concerning Food. Law Number 18 of 2012 (BPK.RI, n.d.) concerning Food itself is made because food is the most important basic human need and is an act of fulfilling a part of human rights guaranteed in the 1945 Constitution of the Republic of Indonesia as a basic component that realizes quality human resources.

To achieve the objectives aspired by the state as guaranteed the constitution in reducing hunger or in terms of the phrase "zero hunger" the government is obliged to provide "food barns" of every district

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/ city or province in Indonesia, especially in the era of the leadership of the government of President Prabowo Subianto when giving a speech at the inauguration of the President as the 8th President of the Republic of Indonesia. The President said " That the Indonesian people must not depend on outsiders over food sources and I stated that in a short time Indonesia must immediately self-sufficiency in food / self-sufficiency in rice " (Setneg, n.d.) The speech is part of the President to run the constitution of the Republic of Indonesia. Studying with experts who help him no later than four to five years will be self-sufficiency in food and more than that will even become a world food barn. Jakarta Presidential Palace. Not even the age of the government of President Prabowo Subiyanto served 100 working days as head of government turned out to have produced the highest "rice" food product since 20 (twenty) years, this shows that the government is truly to realize and or carry out self-sufficiency in rice (food), as safeguarded by the 1945 Basic Shrimp as the constitution of the Unitary State of the Republic of Indonesia.

2 Results and Discussion

Why does it need to be a self-sufficiency in rice?, According to President Prabowo "because part of the survival as a nation if the state wants to remain independent and advanced, it must be maintained food sovereignty because food problems are the problem of independence, therefore food must be safe first", (Kepresidenan, n.d.) as stated on February 3, 2025 when attending a meeting at the Ministry of Agriculture. This is very true and the authors certainly agree with the opinion of President Prabowo Subianto, because if we are not available enough food, of course there will be a lot of starvation and if the people are hungry to cause a riot state and cause resilience to this country, especially in the country there will be a lot of legal problems or violations of the law because the people are starving, and externally can be influenced by foreign countries so If there is no hunger, of course, the health of the people will be reflected by itself because there is no hunger or the development of growth of children who are lacking or not well developed and many babies stanting, of course, resulting in the nation's penis will experience many problems. Therefore there is no other way for the Unitary State of the Republic of Indonesia in a short time to achieve food security, and we must be able to produce rice needs to meet food needs for all Indonesian people.

Food security that is achieved well and can be met certainly results in hunger will not occur or lack of food does not exist, so that it will indirectly reduce the rate of hunger. Therefore, the number of famine becomes zero has an automatic impact or indirectly the health of all people will be achieved by itself and all the people can eat well and in accordance with what is needed will go to the welfare of the people. Food security that has been carried out properly and correctly results in the availability of food into a surplus and of course it has a direct effect on the people of health because everything needed by the body has been fulfilled by food regulated by the government as the state administrator. With the existence of food security will become a zero hunger guarantee that people's health will be guaranteed and of course the welfare of the people is achieved as the government program in implementing the constitution

To reach food security as a staple food needed by every citizen of the Republic of Indonesia which is guaranteed by the state in order to prosper the people, as well as providing health insurance to the people, it is needed sufficient food by applying 4 (four) pillars of food security consisting of: availability, access, utilization and stability (Triono, 2024), therefore if it is elaborated the meaning of 4 (four) pillars of food security are and food quality available for consumption,; Adequate food access both how much economic access (the ability to buy),; Physical access in the sense of the ability to reach the market as a source of food and social access with the aim of social assistance and food programs for example MBG (free eating),; Food use is food needed by the body that meets nutrients available by providing the right food, various kinds of food and better or eating home. Not only that, food stabilitas will be available access, food utilization from time to time must be available and stable so as not to be affected by seasonal changes, natural disasters or price fluctuations.

One of the government's commitment to support rice self-sufficiency as a manifestation of food security, the government has allocated funds for food security, this is Rp. 139, 4 trillion (Kemenkeu, 2022), this fund is a substantial fund for state spending but food security itself will not be achieved if it is not available enough funds to carry out all activities of fulfilling rice self-sufficiency, or can be said as one of the supporting rice self-sufficiency. Of course, with the Food Dendians in Law Number. 18 of 2012 Food Tengan as the implementation of Article 28A and Article 28C of the 1945 Constitution coupled

with the concept of implementation in the field by making 4 (four) pillars of food security, of course, will achieve rice self-sufficiency in the Unitary State of the Republic of Indonesia, considering that rice is the basic source of food used by all Indonesian people, of course there is no reason the government is required to maintain the availability of rice.

Because not only in the field of agriculture that must be provided sufficiently high funds, but other needs, one of which is irrigation infrastructure and road infrastructure as transportation, considering that if irrigation infrastructure is not achieved, of course the source to support the supporting land planted with rice will not grow well, therefore during the administration of President Joko Widodo (Kompas.com, 2024) has built a dam of 53 dams. Why the dam built so much is to regulate the irrigation that will be distributed through rivers and then will reach the rice fields planted with rice. The availability of dams that are quite a lot to be built, as one of the requirements to increase the fulfillment of food security in this case rice production, can run well and good the results because the water supply from good irrigation and has been made is an interrelationship with the dam that has been built. Where before there was a dam, rice field irrigation was built through irrigation infrastructure that did not run smoothly so that the harvest could not be maximized. This reservoir development plan has the purpose and purpose of irrigation in the fields as a step to prepare food security. Where this program was then continued by the leadership of President Prabowo Subianto as a step to support his work program, namely the achievement of rice self-sufficiency. With food security, the availability or guaranteed supply for the staples of the Indonesian people is guaranteed well, given the supply of food which is important enough to maintain the health and welfare of the Indonesian people. With food security also ensures food supply (rice) as the main staple of Indonesian people's food and with sufficient food availability and safe from production to the hands of consumers, as well as meeting good, equitable and affordable nutritional levels for the people of Indonesia will have a direct impact on the health of the people, with healthy people because food is guaranteed both by the government, of course.

Therefore, to reduce the number of famine as the main step in healthy all the people of Indonesia, will indirectly increase the welfare of all Indonesian people as well. The purpose of increasing food security is indeed to improve the health of the Indonesian people so that with the health of all Indonesian people, of course life becomes more prosperous or if life is prosperous, health will be guaranteed by itself. Because healthy will definitely prosper and because many are healthy, of course, more will be the prosperity of the people and this is guaranteed by the constitution. Where this can all be achieved by the existence of good food security and the program is achieved. Therefore, food self-sufficiency is a program that is based on the constitution of the 1945 Constitution, and the state is present to prosper the people because it has been explored or regulated in the 1945 Constitution and the government as a implementation in running the Unitary Republic of Indonesia is obliged to run, because if it does not run, the government has violated the constitution made by the people.

3 Conclusion

The state is present for the welfare of the people and with prosperity, the people will be healthy and healthy, it certainly requires food, therefore the government in running a compulsory country or guarantees to run the constitution made by the people in truth, as stated in the 1945 Constitution. One of them is to guarantee adequate food availability, therefore government programs that make self-sufficiency of rice or food. Because rice is the main staple for Indonesian people's food, and so that the people do not experience hunger and suppress hunger by taking steps to make sufficient food security and this is the right and correct step, as one of the manifestations of the implementation of the constitution made by the people. The creation of healthy people and achieved people's welfare or people's prosperity, sovereign governments are obliged to carry out the constitution in terms of food supply for the people of Indonesia, if it is not carried out to fulfill food security, the government has violated the constitution made by the people. Therefore, both health, well-being and the availability of sufficient food are the obligations of the state carried out by the sovereign government in carrying out the 1945 Constitution as the Constitution of the Unitary State of the Republic of Indonesia.

Thus this article was made as a knowledge related to food security (rice) which is at the same time to make the people healthy and of course also result in the welfare of the people guaranteed by the constitution made by the people and is obliged to be carried out by the government that is governing the state of the Republic of Indonesia / NKRI.

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CITATION:

Erdijanto Wahjoedi (2025). The Constitution of The Unitary State of The Republic of Indonesia Guarantee Welfare and Health for Its People with the Act of Reducing the Hunger Rate. *OASE*, 7(1), 76–79.

Legal Influence of Prehospital Patient Care In Indonesian Society

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ABSTRACT

Prehospital health services are an important part of the public health system that aims to provide first aid before patients arrive at formal health facilities. Prehospital patient services are the ideals of the nation as stated in the 1945 constitution, in article 28H which says that every citizen has the right to obtain health services in Indonesia. This service does not fully have a clear legal basis in law. So it will be a socio-legal change in the community if regulations related to pre-hospital health services can be formed and implemented to the community. Research Methods: used qualitative with a normative juridical approach and literature study technique. Research Results: The existence of laws regulating pre-hospital services provides three main benefits, namely legal certainty for organizers, justice in access for people across regions and economic backgrounds, and benefits in the form of improving the quality of health services. The impact of its implementation includes social changes in the pattern of community access to health services and the active role of local community institutions in the emergency service system. However, technological developments that support these services also pose new challenges, such as the potential for cybercrime that must be anticipated. Comprehensive and adaptive regulations are needed to guarantee pre-hospital health services. Conclusion: the law of pre-hospital services has an impact on improving the degree of public health and will change the pattern the community in accessing health services, so that it will provide certainty, justice and benefits to the community.

Keywords: Prehospital, legal certainty, legal expediency, justice

1 Introduction

Health is an important pillar of a nation's development as a basic human need. In an enhance public health standards, health development is conducted following the principles of non-discrimination, active involvement, protection, and sustainability, all aimed at fostering the growth and advancement of Indonesia's human resources. Improving the degree of health and human resources will increase the resilience and competitiveness of a nation.

Achieving the highest possible standard of health is the primary objective of health services, forming a core concept in delivering care to the community. Health services themselves are currently divided into individual health services and health in the community. The purpose of health services is to improve health status that focuses on the prevention and treatment of disease both for individuals and the community at large. One of them is pre-hospital patient services which are currently developing in the health world.

Prehospital patient care is becoming a matter of urgency worldwide especially in low- and middle-income countries to reduce health disparities and improve the health of their people. Prehospital care includes emergency medical care provided to patients before arriving at the hospital after the activation of emergency medical services. This care generally includes a variety of treatments ranging from resuscitation by people around the patient to treatment and transfer of emergency medical services according to the law.

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Prehospital patient care is the ideal of the nation in providing health rights and health services to citizens as stated in the 1945 constitution, namely in article 28H which says every citizen has the right to obtain health services. However, prehospital services are part of health services that currently have no governing health law. So that it will be a socio-legal change in the community if regulations related to pre-hospital health services can be formed and implemented to the community. Problem Formulation

1. How is the legal expediency of prehospital patient services in the community?
2. What is the impact of the application of pre-hospital patient service law on society?

2 Research Methods

This study employs a normative juridical qualitative research method with a descriptive approach. Data is collected through a literature review technique.

3 Results and Discussion

A. Legal expediency of pre-hospital patient services in the community

A law must provide a benefit to society. The theory of legal expediency was developed by Jeremy Bentham called Utilitarianism which has principles that must be applied quantitatively. Bentham explains utility as something owned by someone that can provide pleasure, happiness, profit and benefits. Utility can also prevent damage and unhappiness to each individual and society. The value of expediency will give birth to individual and community happiness.

In Sociology of Law states that a law provides benefits to the wider community regardless of one's position and social status. Law has an important position in the scope of society, so that the making of legal regulations is carried out following legal principles. An ideal law has at least three main points that need to be achieved, namely the principles of Justice, Certainty and Legal Benefit The application of justice, certainty and legal benefit is to oneself.

Pre-hospital care refers to medical services delivered outside of a hospital setting. In developed nations, this type of care is typically managed by regional ambulance services or Emergency Medical Services (EMS). Various organizations may support these services, including private ambulance providers, rescue teams such as mountain rescue units, air ambulance services, volunteer aid organizations, and emergency care professionals.

Prehospital services are a community need which is the right of citizens to obtain health services in accordance with the ideals of the Indonesian nation in the 1945 constitution regarding the provision of health facilities and services for the community. The need for access to health is currently increasing both in transportation access to health care facilities. The increasing need for pre-hospital services encouraged the government through the minister of health to issue a health ministerial regulation No. 19 of 2016 concerning the Integrated Emergency Management System. The regulation technically regulates how emergency services are provided.

Making a law based on the sociology of law should fulfill at least three things, namely expediency, justice and legal certainty. Prehospital services in terms of legal expediency that the community's need for health services can be easily accessed. In line with that, the benefits for the community in the application of pre-hospital service law will encourage the central government and local governments to run to guarantee the community's right to health services. As well as encouraging a regional head who has the right to issue regulations whose purpose is to improve public services to the community, otherwise known as *Fress Ermessen*.

The government and private organizations have an obligation to provide health care institutions in the form of health care facilities in an effort to increase the quality of life of the community and better health care. In running a government, the state has a legal umbrella in the form of laws that require every government organizer to carry out their duties and functions based on the principle of legality of the law. This is done in order to ensure legal certainty for its citizens so that legal certainty regarding health services is needed in the form of laws so that pre-hospital health services can be implemented for the community.

B. The impact of the application of prehospital patient service law on society

Law in terms of legal sociology has a role in society, namely as social change. The definition of social change is various changes that exist in society so that they have an impact on the social system in which there are attitudes, patterns and behavior in community groups. Yehezkel Dror outlines the role of law in social change by distinguishing between its direct and indirect impacts on society.

In the application of pre-hospital service law, it will have an impact on social change in the community. That the need for more comprehensive health services is not only related to static health care facilities such as hospitals but also related to access in obtaining health services to the prehospital level will make changes in the mindset of the community for easy access to health services.¹⁴ In the community environment, it will provide an additional activity in community organizations such as youth organizations that can work together with the Public Safety Center, which is a health ministry program in the field of pre-hospital emergencies according to the regulation of the minister of health No. 19 of 2023. So that the legal products of pre-hospital health services will have an impact on the behavior patterns of the community in the choice of access to health care facilities.⁸

The increase in the need for first aid measures in Indonesia is increasing quite high per day, especially if there is a disaster or mass disaster that increases the need for first aid. The main purpose of first aid is to save lives, reduce disability and accelerate healing efforts influenced by the speed of handling and accuracy of help to patients. The speed of arrival of medical personnel and rescue teams in providing first aid will reduce the impact of injury and illness on patients.

The impact of the implementation of pre-hospital health services will improve the quality of health services in Indonesia such as research conducted in Jombang on how the implementation of Permenkes No. 19 of 2016 concerning pre-hospital emergency services has increased access to the use of these services. This shows that the regulations that have been made and implemented in the community can run properly which will make it easier for people to get complete health services.

The law of pre-hospital health services has a fairly complex system, namely laws governing implementation, the community and agencies that run as well as technology and information used in supporting pre-hospital services. This has an impact on patterns in society with the use of good technology that provides access to prehospital health services that have been carried out in prehospital emergency services.

4 Conclusion

1. Making a law at least fulfills three very important main things, namely Justice, Certainty and Benefit. In this case the law related to pre-hospital health services can provide benefits to the community in accessing health services.
2. Regulations on pre-hospital health services will have an impact on improving the degree of public health which will also change patterns in the community in accessing health services which are increasingly easy with the development of technology and information.

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CITATION:

Faiz Zulkifli (2025). Legal Influence of Prehospital Patient Care In Indonesian Society. *OASE*, 7(1), 80–83.

Agricultural Contract Agreements as a Civil Law Instrument in Supporting Food Security and Farmers' Welfare

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ABSTRACT

This research addresses the critical problem of power imbalance in agricultural contractual relationships that undermines both farmers' welfare and national food security in Indonesia. The study aims to analyze how agricultural contract agreements can function effectively as civil law instruments that simultaneously protect farmers' interests and advance food security objectives. Using a mixed-method approach combining normative juridical analysis of legal frameworks with empirical investigation through semi-structured interviews with 25 stakeholders across three major agricultural provinces, the research examines contract formation processes, implementation dynamics, and dispute resolution mechanisms. Results indicate that agricultural contracts have significant potential to stabilize farmers' income (showing an average 24% increase for contract farmers) and improve food availability indicators when properly structured. However, implementation remains challenged by information asymmetry, weak enforcement mechanisms, and farmers' limited legal literacy. The study proposes a model contract framework incorporating transparent price determination mechanisms, proportional risk-sharing provisions, and accessible dispute resolution processes, underscoring the need for regulatory reforms that balance contractual freedom with protective measures for structurally vulnerable parties.

Keywords: Agricultural contracts, civil law, food security, farmers' welfare, legal protection

1 Introduction

Food security has emerged as a strategic issue in Indonesia amidst the challenges of climate change, agricultural land conversion, and increasing population growth. In this context, the legal relationship between farmers and various actors in the agricultural supply chain has become a crucial factor influencing the productivity of the agricultural sector and farmers' welfare. Agricultural contract agreements, as civil law instruments, have significant potential to bridge commercial interests with national food security objectives.

Reality shows that Indonesian farmers still face various structural problems, including weak bargaining positions in contractual relationships, limited access to markets, and uncertainty in commodity prices. This power relation imbalance often results in agreements that are disadvantageous to farmers, thereby hampering efforts to improve their welfare and negatively impacting national food security.

This research aims to analyze the function of agricultural contract agreements as civil law instruments that can protect farmers' interests while supporting the national food security agenda. The main focus will be given to the aspects of balance of rights and obligations between parties, dispute resolution mechanisms, and harmonization between the principle of freedom of contract and agricultural sector protection policies.

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2 Literature Review

The concept of contract agreements in Indonesian civil law is based on the provisions of Book III of the Civil Code (KUHPPerdata) concerning engagements. Subekti (2021) defines an agreement as an event where one person promises another or two people promise each other to carry out something. In the agricultural context, Santoso (2023) identifies several forms of commonly used agreements, including integrated agricultural contracts, profit-sharing agreements, and agricultural produce purchase contracts. Law Number 18 of 2012 concerning Food and Law Number 19 of 2013 concerning Protection and Empowerment of Farmers provide the legal basis for protecting farmers in contractual relationships. However, Widodo (2022) underscores significant implementation gaps, particularly in terms of oversight and enforcement of provisions that protect farmers. Rahman (2023) argues that contract farming can function as a legal tool for enhancing food security when proper regulation balances market efficiency with social protection. International experiences demonstrate that well-designed agricultural contracts contribute significantly to agricultural transformation and rural development (Johnson, 2021).

Tabel 18. Benefits and Disadvantages

No.	Benefits	Disadvantage
1	It provides a legal framework based on Book III of the Civil Code (KUHPPerdata) for agricultural engagements.	Implementation gaps exist, particularly in oversight and enforcement of protective provisions.
2	It enables various forms of agricultural contracts including integrated agricultural contracts and profit-sharing agreements.	Protection mechanisms for farmers in contractual relationships are often inadequately implemented.
3	It has legal foundations in Law Number 18 of 2012 (Food) and Law Number 19 of 2013 (Protection and Empowerment of Farmers).	It may create power imbalances between corporate entities and individual farmers.
4	It can function as a legal tool for enhancing food security when properly regulated.	It may lead to exploitation when market efficiency is prioritized over social protection.
5	It contributes to agricultural transformation and rural development when well-designed.	It may cause unfair risk distribution in agricultural production cycles.
6	It establishes clear terms for agricultural produce purchase contracts and delivery expectations.	It may have complex legal language that disadvantages farmers with limited legal literacy.

3 Research Methods

his research employs both normative juridical and empirical juridical approaches simultaneously, with the normative approach conducted through literature study of legislation and legal doctrines related to agricultural contract agreements, while the empirical approach is implemented through in-depth interviews with 25 respondents consisting of farmers, business actors, and policy stakeholders in three major food-producing provinces (West Java, East Java, and South Sulawesi). Data collection is carried out through document study, field observation, and semi-structured interviews, with analysis using qualitative descriptive methods and research parameters including contract formation processes, implementation dynamics, dispute resolution mechanisms, and policy frameworks governing agricultural contracts, as well as legal analysis focusing on contract law principles in the specific context of agricul-

tural production and food security imperatives.

4 Results and Discussion

1. Legal Aspects of Agricultural Contract Agreements

Agricultural contract agreements in Indonesia formally adhere to the general principles of contract law as regulated in the Civil Code, particularly Article 1320 concerning the conditions for valid agreements. However, this research finds that field practices often show inconsistency with the principles of contractual balance and fairness. Of the 25 farmer respondents interviewed, 18 admitted to not fully understanding the contents of the contracts they signed, especially regarding compensation clauses and dispute resolution. Analysis of 15 examples of agricultural contract agreements shows a tendency to use standard contracts prepared by companies without involving farmers in their formulation process. This condition reflects an imbalance in bargaining positions, which potentially results in unfair agreements for farmers. As noted by Hartono and Wibowo (2024), this asymmetry creates a structural vulnerability that undermines the protective function of contract law. The research also found significant variations in contract enforcement, with contracts involving larger commercial entities showing higher compliance rates compared to those with smaller intermediaries. This pattern highlights the importance of institutional capacity in contract enforcement, supporting Nasution's (2022) argument that effective contract farming depends not only on legal design but also on implementation infrastructure.

2. Economic Implications of Agricultural Contracts

Despite the challenges, empirical data also shows that farmers involved in agricultural contracts generally have more stable incomes compared to farmers who rely on conventional market mechanisms. From the sample studied, contract farmers experienced an average income increase of 24% compared to non-contract farmers. This is mainly due to price guarantees and market certainty provided in contract agreements. Agricultural contracts also have the potential to improve agricultural supply chains through better coordination between production and market needs. However, these benefits are often hampered by non-compliance with contract clauses, especially by buyers when significant price fluctuations occur in the market. According to Kurniawan (2023), this phenomenon reflects the inherent tension between formal contractual obligations and economic incentives in volatile agricultural markets. Price determination mechanisms in agricultural contracts present a particularly complex challenge. The research identifies three predominant models: fixed-price contracts, market-reference contracts, and cost-plus contracts. Each model distributes risk differently between farmers and buyers, with implications for both profit stability and long-term contractual relationships. The data indicates that flexible pricing models with appropriate floor prices tend to result in more sustainable contractual relationships.

3. Agricultural Contracts and Food Security

Agricultural contract agreements play a strategic role in supporting food security through several mechanisms. First, contracts can encourage agricultural production diversification by providing incentives for farmers to plant certain commodities important for food security. Second, well-designed contracts can facilitate the adoption of technology and sustainable agricultural practices, which in turn increase productivity and sustainability of agricultural resources. Research findings show that areas with high prevalence of agricultural contracts tend to have better food security indicators, including more stable food availability and higher levels of production diversification. However, this correlation is only significant when agricultural contracts are implemented with attention to principles of justice and sustainability. Hutagalung (2024) notes that this relationship underscores the potential of private contractual arrangements to support public policy objectives when properly aligned with regulatory frameworks. The study also identified innovative contractual provisions that explicitly incorporate food security objectives, such as requirements for farmers to allocate a percentage of land to staple food crops even when the primary contract focuses on commercial crops. Such provisions represent an emerging approach to harmonizing commercial and food security interests through contractual means.

4. Just Agricultural Contract Agreement Models

Based on the analysis of best practices and identified weaknesses, this research proposes a more equitable agricultural contract agreement model. This model includes several key elements: (1) negotiation processes involving active participation of farmers, (2) transparent and fair price determination mechanisms, (3) proportional risk-sharing, (4) clauses on technical assistance and capacity building, and (5) effective and affordable dispute resolution mechanisms. Implementation of this model requires comprehensive policy support, including improving farmers' legal literacy, strengthening farmer institutions, and effective oversight of agricultural contract practices. The role of independent mediators is also needed to facilitate balanced contract negotiations between farmers and business actors who have stronger economic capacity and legal knowledge. Windradi and Iskandar (2024) emphasize that contractual justice in agricultural contexts must account for both procedural and substantive dimensions. This research confirms their proposition, finding that contracts perceived as fair by farmers typically featured both transparent negotiation processes and equitable risk-distribution mechanisms.

5 Conclusion

Agricultural contract agreements have significant potential as civil law instruments that can support food security while protecting farmers' welfare. However, this potential can only be realized through equitable contract design and effective implementation. This research concludes that a comprehensive approach combining regulatory reform, farmer capacity building, and market oversight is necessary to ensure that agricultural contracts function as instruments that support the interests of all parties while contributing to national food security objectives. Legal reform is needed to create a more conducive regulatory framework for fair agricultural contract agreements. This includes simplification of dispute resolution procedures, strengthening of contract standardization, and establishment of specialized oversight bodies to monitor the implementation of agricultural contracts. With a holistic approach, agricultural contract agreements can become effective civil law instruments in realizing a sustainable, just agricultural system that supports national food security.

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CITATION:

Icha Marcely Syafi'i (2025). Agricultural Contract Agreements as a Civil Law Instrument in Supporting Food Security and Farmers' Welfare. *OASE*, 7(1), 84–87.

Legal Analysis of Unfair Business Competition in the Food Sector in the Context of Achieving Zero Hunger

Latifah Marliana^{1*}

ABSTRACT

This study aims to examine the legal dimensions of unfair business competition practices in the food sector and their implications for achieving the Sustainable Development Goals (SDGs), especially the second point, namely Zero Hunger. The food sector plays an important role in ensuring the availability and affordability of food for the entire community. However, actions such as price fixing by business actors (cartels), distribution dominance by large companies, and abuse of market power have the potential to cause distortions in market mechanisms that are detrimental to consumers and small business actors. This study applies a normative legal method with a statutory regulatory approach and case studies of decisions of the Business Competition Supervisory Commission (KPPU). The findings in this study indicate that the existence of deviant business competition practices in the food sector can hinder the fulfillment of access to equitable and affordable food, and weaken efforts to realize food security. Therefore, strengthening law enforcement in the field of business competition is a crucial element in supporting the success of the Zero Hunger program in Indonesia

Keywords: Business competition, food sector, Zero Hunger, KPPU, competition law

1 Introduction

Food is a basic human need that is fundamental and has a position as part of human rights. A similar thing was emphasized by Lestari who was quoted by Cita et al., 2025 [1]. the provision of food needs is not only related to the consumption aspect, but is also closely related to human dignity and survival. The right to food has broad dimensions, including elements of physical availability, economic affordability, in accordance with nutritional and cultural needs, and transmitting access in the long term, this is as explained by Haryadi who was quoted in a journal written by Pribadi, 2023 [2]. In the context of national law, the state's responsibility to provide the right to food is emphasized in Article 33 paragraph (3) of the 1945 Constitution, which states that natural resources must be increased by the state and as much as possible for the welfare of the people. This provision is also strengthened internationally through General Comment No. 12 of 1999 by the UN Committee on Economic, Social and Cultural Rights and Article 25 of the Universal Declaration of Human Rights which recognizes the right of everyone to an adequate standard of living, including food. In line with that, the Sustainable Development Goals (SDGs), especially the second point, Zero Hunger, emphasize the eradication of hunger, the achievement of food security, improving nutrition, and strengthening sustainable agricultural systems. This goal also emphasizes the importance of supporting small farmers as the main actors in an inclusive and equitable food production and distribution system [2].

However, the reality in the national food sector is still far from ideal. Various structural challenges and unhealthy business practices are the main obstacles in realizing a fair food system. Practices such as cartels, supply arrangements, and dominant protection carried out by large business actors have had an impact on increasing food prices and disrupting the distribution position to the community, especially low-mortality communities. Although Indonesia has a legal framework through Law Number 5 of 1999 concerning the Prohibition of Monopolistic Practices and Unfair Business Competition and the

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existence of the Business Competition Supervisory Commission (KPPU) as its law enforcement agency, the effectiveness of implementing these laws still faces various obstacles. The complexity of the distribution chain, weak supervision of large business actors, and the less than optimal coordination between institutions are obstacles in eradicating anti-competitive practices. Cases such as the beef cartel in 2015, the chicken cartel in 2016, and the cooking oil shortage in 2022 are a reflection of how unfair business competition practices can threaten people's access to basic food and harm the public interest at large [3].

With this background, this study is entitled "Analysis of Unfair Business Competition Law in the Food Sector in the Context of Achieving Zero Hunger". This study is important to highlight the relevance of the enforcement of competition law with efforts to protect the right to food and achieve the SDGs. A comprehensive evaluation of the national legal framework is needed, both in terms of regulation and implementation, so that business practices in the food sector can run fairly, transparently, and make a real contribution to the provision of basic rights to decent and sustainable food

2 Literature Review

Concept and Regulation of Healthy Business Competition in Indonesia

Healthy business competition allows companies to compete by providing quality goods or services at reasonable prices, encouraging efficiency and innovation, without harming consumers or other business actors (Sudrajat, Zulfahmi, and Ilyanawati 2023). On the other hand, monopolies can create unhealthy competition by breaking the law and hindering competition (Maulana and Putra 2025). Law No. 5 of 1999 regulates business competition in Indonesia, giving the KPPU the authority to supervise and take action against violations (Articles 35 and 36). Darsono (2017) noted that the biggest challenge in law enforcement is the sector related to public interest, such as food, which is vulnerable to market distortion due to anti-competitive practices, so the role of the KPPU is very important in maintaining market integrity and fair distribution. (Darsono in Widhana and Yusuf 2020)

3 Research Methods

This study applies a normative legal approach, namely a method that focuses on the study of legal norms contained in laws and regulations and decisions of judicial institutions. In its implementation, this study combines a statute approach and a case study approach. The statute approach is used to explore the contents of Law Number 5 of 1999 concerning the Prohibition of Monopolistic Practices and Unfair Business Competition, along with other regulations relevant to the issue of food security and rights. Meanwhile, the case study approach is used to examine in more depth the decisions of the Business Competition Supervisory Commission (KPPU), especially cartel cases that occur in the food sector, such as the beef and chicken cartel cases. The analysis method used is qualitative, with an emphasis on the interpretation of legal norms, reasoning in legal arguments, and the social and economic impacts arising from the decision. The purpose of this analysis is to evaluate the extent to which the competition law system in Indonesia can guarantee protection of people's rights to food and support the achievement of the Sustainable Development Goals (SDGs), especially the second target, namely Zero Hunger. Therefore, this research is not limited to the normative dimension alone, but also integrates issues of social justice and community welfare within the framework of food security.

4 Results and Discussion

A. Unfair Business Competition Practices in the Food Sector in Indonesia

The food sector is one of the strategic sectors that is very vulnerable to unfair business competition practices, especially in the form of price cartels and supply arrangements. This is due to the nature of the food market which is sensitive to fluctuations in supply and demand, as well as the dominant role of a handful of large business actors in the supply chain. Silalahi (2013) stated that food cartel practices in Indonesia often trigger unreasonable price spikes, which ultimately have a direct impact on people's purchasing power and welfare. One example is the case of the beef cartel which was tried through KPPU

Decision No. 10/KPPU-I/2015, where 32 companies were proven to have violated the provisions of Law Number 5 of 1999 by carrying out coordinated supply restrictions to control prices in the market [7].

The impact of this cartel practice is very detrimental to consumers because it causes scarcity and high prices of beef, which then triggers social unrest and weakens people's access to animal protein. Not only that, the market structure controlled by large business actors further narrows the space for small and medium businesses.

A similar case also occurred in 2016 in the poultry sector, when 12 large companies—including PT Charoen Pokphand and PT Japfa Comfeed Indonesia—were found to have planned to regulate the supply of broiler chickens with the aim of increasing market prices. This practice not only impacts end consumers, but also greatly harms small farmers who depend on stable prices and demand. In addition, unilateral regulation of supply by large business actors strengthens the oligopolistic market structure, where only a handful of companies have the power to determine prices and market volumes, thus creating an unhealthy and unfair competitive climate. Both cases illustrate how anti-competitive practices in the food sector can cause serious distortions in market mechanisms, threaten national food security, and create disparities in the distribution of economic benefits. Therefore, stricter supervision and law enforcement of large business actors are urgently needed to prevent similar practices from recurring in the future and ensure that the food market in Indonesia operates competitively and inclusively.

B. Legal Analysis of Business Competition Provisions and Their Relevance to Food Security

Law Number 5 of 1999 has been normatively designed to prohibit various anti-competitive business behaviors that can harm the market and consumers, such as unilateral price setting, dominant market control, and collusion between business actors. The main objective is to create a fair and efficient pricing mechanism, while ensuring the creation of healthy business competition. However, in practice, the effectiveness of the implementation of this law still encounters various obstacles, especially in strategic sectors such as food which tend to be oligopolistic. In this sector, only a handful of large business actors control the distribution channels and supply chains, so they have very large market power.

Sruti et al. (2024) as cited in Amanda and Muhammad Yasin (2025) [8], show that the dominance of several large players in the food sector has created inequality in the market structure and given rise to price distortions. These dominant players do not need to make explicit agreements to set prices, because their position as market leaders allows them to influence prices unilaterally, which are then followed by other market players. This phenomenon shows how violations of the principle of business competition can occur implicitly and are difficult to prove legally, thus weakening the effectiveness of Law No. 5 of 1999 in preventing abuse of dominant positions.

Within the framework of distributive justice, the Rawlsian approach provides a relevant philosophical perspective on this issue. John Rawls emphasized that inequality in social or economic structures can only be justified if it provides the greatest benefit to the weakest group in society (the difference principle). This means that the dominance of a handful of business actors in strategic sectors such as food must be viewed critically, especially if this power is not used to expand access, lower prices, or improve consumer welfare in general. Furthermore, Rawls also emphasized the importance of the principle of fair equality of opportunity, namely ensuring that every individual has the same opportunity to compete and develop, without being limited by structural discrimination or the dominance of large players in the market [9], [10].

C. Implications for the Sustainable Development Goal of Zero Hunger

Sustainable Development Goals (SDGs) point 2, namely Zero Hunger, emphasizes the importance of universal access to safe, nutritious and affordable food for all levels of society, especially those who are vulnerable. Targets 2.1 and 2.2 of this SDG specifically emphasize efforts to end hunger and all forms of malnutrition. However, unfair business competition practices are a serious obstacle to achieving this target, because they create price distortions and disrupt people's accessibility to basic foodstuffs. The FAO report (2021) emphasizes that globally, progress in ensuring year-round food access and overcoming malnutrition is still slow and insignificant, indicating structural challenges in the world's food system, one of which is related to issues of distribution and market fairness [11].

In Indonesia, one real example of disruption to food access occurred in 2022, when there was a shortage of cooking oil which caused widespread public unrest. This shortage caused panic buying and long

queues at various supermarkets and traditional markets, indicating the market's failure to provide basic goods stably. Based on various findings in the field, the causes of the shortage are not only technical or global in nature, such as the increase in the price of Crude Palm Oil (CPO) and the implementation of the B30 program for renewable energy, but also due to the Highest Retail Price (HET) policy set below the economic price, which encourages business actors to hold back production or distribution. Moreover, the results of the investigation and law enforcement carried out by the Business Competition Supervisory Commission (KPPU) in Decision Number 15/KPPU-I/2022 found that there were 7 (seven) out of 27 (twenty-seven) cooking oil producers who were proven to have legally carried out price fixing practices and market control together. This collective action has disrupted the distribution chain and worsened the shortage at the consumer level. The Commission Panel assessed that the behavior of these business actors had harmed the welfare of society, because their influence on prices created inequality in access to staple foods that should have been guaranteed by the state [12].

Therefore, competition policy cannot be viewed merely as a mechanism to maintain economic efficiency, but must be understood as an important instrument in supporting national food security and realizing the goal of Zero Hunger. Effective enforcement of competition law not only creates an efficient market, but also forms a more inclusive and fair market, by ensuring affordable food prices and preventing the dominance of certain business actors that can threaten public welfare at large.

5 Conclusion

Healthy business competition is a key element in creating an efficient, fair, and sustainable food market. When the market structure operates on the principle of healthy competition, food prices will better reflect real market conditions, distribution will run smoothly, and public access to basic food ingredients will be more evenly distributed. On the other hand, unhealthy business competition practices such as price cartels, collective production arrangements, and abuse of dominant positions by large business actors can result in market distortions. The impact is hampered distribution, unreasonable price increases, and limited public access especially vulnerable groups to food.

This situation is certainly contrary to the global commitment in the Sustainable Development Goals (SDGs), especially point 2 (Zero Hunger) which targets achieving access to safe, nutritious, and affordable food for all people. However, in the Indonesian context, law enforcement against violations of business competition still faces serious challenges, both in terms of institutions, authority, and the effectiveness of coordination between related institutions. This shows that consumer protection and efforts to achieve food security are not fully supported by a strong competition law system.

Therefore, it is necessary to strengthen regulations and synergy between government institutions, including KPPU, the Ministry of Trade, the Ministry of Agriculture, and other authorities, to ensure that the food market in Indonesia runs fairly and competitively. This effort is not only important to maintain price and supply stability, but also as a foundation in realizing the vision of Zero Hunger, where no more people suffer from food scarcity or high prices.

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CITATION:

Latifah Marlina (2025). Legal Analysis of Unfair Business Competition in the Food Sector in the Context of Achieving Zero Hunger. *OASE*, 7(1), 89–93.

The Free Nutritious Lunch Program as a Strategic Effort to Achieve Sustainable Development Goal 2 (SDG 2) Toward a Hunger and Stunting Free Indonesia

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ABSTRACT

Indonesia continues to grapple with major challenges in eliminating hunger and improving community nutrition. The Free Nutritious Meal (MBG) initiative, established by the government through Presidential Regulation No. 83 of 2024, acts as a focused measure to support the achievement of the Sustainable Development Goals (SDGs), especially Goal 2: Zero Hunger. This research aims to evaluate the connection between the free meal policy and the pursuit of SDG 2. The results demonstrate that MBG has considerable potential to boost nutritional intake, increase awareness of healthy eating, enhance student attendance, and improve academic outcomes. Economically, the program also contributes to the development of local food sectors. These findings highlight the long-term potential of MBG in reducing hunger and stunting rates across Indonesia.

Keywords: Free Nutritious Lunch Program, SDG 2, hunger and stunting

1 Introduction

Childhood hunger and malnutrition continue to be major global concerns, including in Indonesia. The 2024 Sustainable Development Goals (SDGs) report indicates that in 2022, nearly 10% of the global population experienced hunger, while around 2.4 billion people faced moderate to severe food insecurity. Additionally, 148 million children under the age of five were affected by stunting. If current trends persist, it is estimated that by 2030, one in five children will be stunted [1]. In Indonesia, the 2024 Global Hunger Index ranks the country 77th out of 127, with a score of 16.9, reflecting a moderate hunger level. The 2022 Indonesian Nutrition Status Survey (SSGI) also reports a national stunting rate of 21.6%, which remains significantly above the 2024 target of 14% [3]. These findings emphasize the urgent need for strengthened, sustainable, and well-targeted interventions to combat malnutrition.

The issue of hunger in Indonesia clearly contradicts the mandate of the 1945 Constitution to educate the nation's life and improve public welfare. Therefore, a strong commitment from the government and active participation from all elements of society are essential. Especially in preparing for the Golden Generation 2045, development strategies must be concrete and actionable, not merely slogans. The Prabowo Subianto administration, through the Astacita program, prioritizes policies such as providing free nutritious meals (MBG) for students spanning from early childhood programs to upper secondary education, including toddlers and pregnant women. To ensure the program's sustainability across administrations, its legal framework must be firmly established [4].

Several studies highlight the positive potential of the MBG program. Maharani et al. view MBG as a progressive step that can enhance social welfare and reduce hunger, especially among students and toddlers [5]. Meanwhile, Fauzi considers MBG as part of the transformation of the modern education system and innovation diffusion, which can help reduce social disparities and improve learning quality through better student nutrition [6]. Furthermore, Andin et al. emphasize that MBG also reflects the value of social justice by providing equal access to all segments of society [7].

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While many studies have examined the Free Nutritious Food Program (MBG), there remains a lack of research specifically focused on the link between the MBG policy under President Prabowo Subianto's administration and Indonesia's progress toward achieving Zero Hunger. To address this gap, this journal concentrates on the central research question: how effectively does the free nutritious food policy aid in accomplishing Sustainable Development Goal 2 (SDG 2): Zero Hunger in Indonesia? The objective of this study is to assess the linkage between the MBG policy and efforts to eradicate hunger and fulfill the right to food as part of the global commitment under SDG 2. The analysis centers on the connection between the policy and SDG 2 goals, as well as its relevance to reducing hunger and stunting rates in Indonesia.

2 Literature Review

1. The Free Nutritious Meal Program (MBG), introduced by presidential and vice-presidential Prabowo Subianto and Gibran Rakabuming Raka during the 2024 election, is a significant initiative aimed at providing free nutritious meals to school-aged children and other vulnerable populations. This effort is part of a wider strategy to improve Indonesia's human capital from an early stage. According to Prabowo's broader cabinet vision, MBG is designed not only to combat stunting and malnutrition but also to act as a long-term investment to build national resilience by nurturing a healthy and productive future generation [8].

2. Zero Hunger is one of the key goals outlined in the Sustainable Development Goals (SDGs), aiming to eliminate global hunger by 2030 including in Indonesia. Achieving this target requires ensuring that every individual receives adequate, balanced, and sustainable nutritional intake as part of a national effort to combat food insecurity [9].

3. Stunting is a condition of chronic undernutrition caused by prolonged insufficient nutritional intake, leading to impaired growth in children typically indicated by a height that is significantly shorter than the standard for their age [10]. Lowering stunting rates is a crucial measure for meeting the second Sustainable Development Goal (SDG 2), which focuses on eliminating hunger, ensuring food security and adequate nutrition, and supporting sustainable farming methods [11].

3 Research Methods

This study adopts a qualitative approach using the literature review method. The research was conducted by sourcing data from a range of materials, including academic publications and official government websites. The analysis process involves data collection, presentation, and drawing conclusions.

4 Results and Discussion

Indonesia continues to face significant challenges in achieving national welfare, one of which is the persistent issue of hunger that remains inadequately addressed [12]. This problem stands in stark contrast to the nation's aspirations outlined in the 1945 Constitution and the global objectives set forth in the Sustainable Development Goals (SDGs), particularly SDG 2: Zero Hunger, which aims to eradicate hunger, enhance food security, improve nutritional status, and promote sustainable agricultural development [13].

In Indonesia, food security and nutritional improvement remain major challenges in achieving SDG 2. Despite some progress, many regions still face issues such as unequal food distribution, price instability, and limited access to nutritious food [14]. To address these challenges, the government issued Presidential Regulation No. 83 of 2024 on the National Nutrition Fulfillment Program, appointing the National Nutrition Agency (BGN) as the main implementing body. The Free Nutritious Food Program (MBG) centers on four main beneficiary groups: children enrolled in early childhood education (PAUD) through senior high school, young toddlers, pregnant women, and mothers who are breastfeeding. The program aims to reach 17,980,263 beneficiaries by the end of 2025, with priority implementation in underdeveloped, frontier, and outermost (3T) regions that are equipped with Nutrition Fulfillment Service Units (SPPG) [15].

Various studies have highlighted the positive impacts of the Free Nutritious Food Program (MBG). Research by Ardelia Maharani and colleagues revealed that MBG contributes to reducing hunger, incre-

asing school participation, and decreasing social stigma associated with poverty. Economically, the program also supports growth in the local food production and distribution sectors [5]. Additional findings confirm that MBG plays a role in lowering stunting rates, improving student attendance, and enhancing academic performance [16]. Furthermore, the program has the potential to stimulate the local agricultural sector. According to the Minister of National Development Planning, Rachmat Pambudy, MBG could serve as a catalyst for boosting domestic agricultural demand, thereby directly contributing to national economic growth [17].

Based on these findings and analyses, the author concludes that the Free Nutritious Food Program (MBG) not only addresses nutritional needs and reduces stunting but also contributes to the long-term achievement of SDG 2. When children from low-income families go to school hungry, they are more likely to face learning difficulties. With the implementation of the MBG program, this risk can be mitigated, leading to significant improvements in both the educational outcomes and overall health of Indonesian children.

5 Conclusion

The Free Nutritious Food Program (MBG) represents a promising policy initiative in support of achieving SDG 2: Zero Hunger. MBG not only improves students' nutritional intake and academic performance but also raises awareness about healthy eating habits. Moreover, the program stimulates the local food economy, highlighting its multidimensional benefits. In the long term, MBG holds significant potential to reduce hunger and stunting rates across Indonesia. To maximize its impact, sustained government commitment, effective implementation, and active community involvement are essential.

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CITATION:

Latifah Nurdiana (2025). The Free Nutritious Lunch Program as a Strategic Effort to Achieve Sustainable Development Goal 2 (SDG 2) Toward a Hunger and Stunting Free Indonesia. *OASE*, 7(1), 94–97.

Law's Role In Ensuring Availability And Access To Safe And Nutritious Food

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ABSTRACT

The issue of availability and access to safe and nutritious food is a crucial issue directly related to human rights. In this context, the role of law becomes very important as an instrument for regulating, protecting, and guaranteeing the right to food. And to examine how national and international laws can contribute to ensuring the fulfillment of people's rights to adequate and healthy food. This comprehensive study explores the role of legal instruments in global efforts to achieve the Sustainable Development Goals (SDGs), particularly SDG 2 "Zero Hunger" and SDG 3 "Good Health and Well-being" established by the United Nations in 2015. Food security and nutrition are foundations of human welfare that require a strong legal framework to ensure effective implementation. This study analyzes the complexity of food security regulations from a multidimensional perspective, covering aspects of production, distribution, safety, and access to nutritious food. The method used is a literature review of legislation, international conventions, and research results from institutions such as FAO, WHO, and WFP. The study results show that the existence of a strong legal framework, both at national and international levels, greatly influences the effectiveness of food policies, especially in guaranteeing vulnerable groups' access to safe and nutritious food.

Keywords: Food Law, right food, nutrition, food safety, food access.

1 Introduction

Food is a vital necessity for human survival and well-being. The 1945 Constitution, Articles 28C and 28H, guarantees every citizen's right to a decent life, including access to quality nutrition. This mandates the government to establish adequate regulations to ensure the safe and nutritious distribution of food. The issue of food security has become a priority for sustainable development. FAO data indicates that millions of individuals consume food with inadequate nutrition. A similar situation is observed in Indonesia, where the rates of stunting and malnutrition remain concerning, according to the Food Security Agency, underscoring the urgency of reforming the food regulatory system. Regulations play a crucial role in establishing national food security. Law No. 18/2012 regarding Food serves as the foundation for governing all aspects of the food system from production to consumption. This legislation emphasizes the state's obligation to ensure the availability, accessibility, and safety of food, as well as to protect consumers from harmful products (Clapp, 2017).

The implementation of regulations faces significant obstacles, such as the insufficient oversight of supply chains, which allows untested products to circulate widely. Overlapping coordination among different levels of government also creates inefficiencies in national food management. Article 11 of the ICESCR acknowledges food as a fundamental human right. As a signatory nation, Indonesia is obliged to align its legal system to realize food security for all its people.

Local regulations play a crucial role in ensuring access to nutritious food through local initiatives such as urban agriculture, maternal and child nutrition support, and the establishment of community food barns. The involvement of local governments is vital to strengthen food security at the grassroots level. The legal dimension extends beyond food availability, touching upon aspects of socioeconomic

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equality. Access to healthy nutrition is influenced by factors such as poverty and lack of information. Regulations must reach vulnerable populations, including children, the elderly, and impoverished families at risk of malnutrition.

In the enforcement of food law, institutions such as BPOM and the Food Security Agency play a fundamental role in ensuring the implementation of safety standards. Limited resources and supervisory capacity remain the primary hindrances. Strengthening institutional frameworks and fostering inter-agency synergy are essential for effective field implementation of regulations. The legal framework is critical in confronting food crises resulting from climate change, pandemics, and conflicts. When global supply chain disruptions occur, an adaptive yet decisive legal system is needed to safeguard domestic food stability. Export-import regulations must protect national needs while maintaining international partnerships. (Food and Agriculture Organization, 2020).

2 Literature Review

1. National Food Legal Framework

Food is a fundamental right guaranteed by Law No. 18/2012 concerning Food. This regulation mandates the state to ensure the availability, accessibility, and quality of adequate food for all citizens. The concepts of food independence and sovereignty form the main principles that emphasize the state's role as the protector and guarantor of food rights.

2. Structural Implementation Challenges

Although a regulatory framework is in place, its implementation faces geographical and structural obstacles. Eastern Indonesia continues to experience disparities in distribution and price instability of food. Land conflicts, technological limitations, and dependency on subsidies pose significant challenges to national agricultural productivity.

3. Price Stabilization and Assistance Programs

Controlling the fluctuations in the prices of essential commodities is the government's responsibility as mandated by the Food Law. Programs such as BPNT are designed to mitigate food vulnerability among impoverished groups; however, their distribution often misses the target and requires stricter oversight.

4. Protection of Vulnerable Groups

Specific regulations govern the provision of additional nutrition for children, pregnant women, and the elderly through primary healthcare services. Low nutritional literacy hinders implementation, necessitating educational campaigns and legally mandated nutrition labeling.

5. International Legal Framework

Article 11 of the ICESCR, ratified through Law No. 11/2005, binds Indonesia to guarantee food access as an obligation of international law. The FAO has developed the Right to Food Guidelines as a policy framework based on human rights, while WHO-FAO has established the Codex Alimentarius as a global food safety standard.

6. Global Integration and Challenges

The SPS-WTO Agreement allows for the establishment of food safety regulations based on scientific evidence. The SDGs prioritize the eradication of hunger as a global imperative that calls for inclusive rights-based regulations. However, the gap between international norms and national implementation remains a significant challenge.

7. Technological Adaptation and Regional Cooperation

The digital era demands legal adaptation to e-commerce and food logistics systems. ASEAN has agreed upon a regional food security framework, although the harmonization of laws among member states still confronts systemic and institutional discrepancies. (Food and Agriculture Organization, 2004).

3 Research Methods

This study employs a systematic literature review method to analyze the role of law in ensuring access to safe and nutritious food. Data were collected from reliable academic sources, including scientific journals, national and international regulations, as well as reports from the FAO, WHO, and related institutions. The process encompasses the formulation of research questions, literature searching, source evaluation, and synthesis of findings. This approach aids in understanding the impact of legal policies on food security and comparing regulations across countries, all while establishing a theoretical foundation and policy recommendations for the global food system.

4 Results and Discussion

Food is a fundamental right guaranteed by Law No. 18/2012 concerning Food, which mandates the state to ensure the availability, affordability, and quality of adequate food. The principles of food independence and sovereignty position the state not only as a facilitator but also as the protector of the people's food rights. Although regulations are in place, their implementation encounters geographical and structural challenges. Eastern Indonesia still faces disparities distribution and price instability. Land conflicts, technological limitations, and dependency on subsidies hinder agricultural productivity. Government Regulation No. 17/2015 governs the enhancement of domestic production through sustainable agricultural zones. However, tenant farmers lack legal access to land, which obstructs productivity. Legal reform in land tenure that favors small farmers is essential.

The Food Law mandates the control of price fluctuations for essential commodities, yet government interventions often come too late. The BPNT program is designed to reduce food vulnerability among impoverished groups, but its distribution frequently misses the target. Minister of Health Regulation No. 28/2019 governs the provision of supplementary food for nutritionally vulnerable groups within primary healthcare services. There is a need for cross-sector coordination and strong legal support to ensure effective implementation. Low nutritional literacy necessitates an integrated campaign within national regulations. The law should mandate nutritional labeling and public education. Community participation in policy formulation must be strengthened through concrete derivative regulations. (Kementerian Hukum dan HAM RI, 2005).

Food law must be integrated with environmental regulations to promote sustainable agriculture. The Disaster Management Law mandates the establishment of emergency food reserves, necessitating adequate logistics and early warning systems. The digital era calls for regulations on e-commerce and blockchain to ensure transparency in food distribution. BPOM requires broader authority and adequate funding for preventive oversight. Harmonization with international law is essential to protect domestic consumers. Law plays a strategic role as an instrument of social justice in guaranteeing access to food. Strengthening regulations, law enforcement, and community engagement are priorities for realizing a sustainable food system that benefits the populace. (World Trade Organization, 2021).

5 Conclusion

Law plays a crucial role as the foundation for regulating and protecting the food rights of society. Although Indonesia has established a comprehensive food regulatory framework, the effectiveness of its implementation is still hindered by regional access disparities, suboptimal oversight, and low levels of public literacy. Solutions necessitate a holistic approach that integrates legal aspects with cross-sector policies.

There is a need for strengthening regulations that are adaptive to local needs, reforming land access for small farmers, and optimizing the functions of regulatory agencies. Enhancing legal and nutritional literacy through integrated education, utilizing digital technology for transparency in the food system,

and creating opportunities for public participation in policy formulation are key to achieving a fair and sustainable food system.

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CITATION:

Maslahatul Ammah Kamarullah (2025). Law's Role In Ensuring Availability And Access To Safe And Nutritious Food. *OASE*, 7(1), 98–101.

Legal Policy in Fertilizer Distribution and Subsidies: Efforts to Enhance Agricultural Productivity

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ABSTRACT

This study examines Indonesia's legal policies on fertilizer distribution and subsidies and their effects on agricultural productivity. Agriculture is vital to the nation's economy, contributing about 13.28% to the GDP in 2021 and ensuring food security. Effective fertilizer subsidies can bolster productivity and meet the needs of a growing population. The research emphasizes the necessity of a legal framework that enables farmers, especially in remote areas, to access affordable fertilizers. Recent reforms, such as the Minister of Agriculture Regulation No. 10 of 2022, aim to enhance distribution efficiency and subsidy accuracy. Through a systematic literature review over the last 15 years, this analysis evaluates the effects of policy adjustments on farmers' access and productivity. While it shows improved access due to subsidy policies, challenges remain, including over-reliance on harmful chemical fertilizers and unequal distribution. The study advocates for the reinforcement of subsidy policies, shift towards sustainable practices, and the adoption of technology for effective distribution monitoring. In conclusion, while fertilizer subsidies are essential for productivity growth, addressing distribution issues and ensuring sustainability are imperative. Recommendations for policymakers include boosting technological support, effective communication with farmers, and ensuring efficient distribution systems to enhance Indonesia's food security and economic stability.

Keywords: : Legal Policy, Fertilizer Distribution, Fertilizer Subsidies

1 Introduction

The agricultural sector is a main pillar of Indonesia's economy, contributing approximately 13.28% of the national GDP in 2021. Beyond its economic contribution, this sector is also vital for food security. Effective fertilizer subsidies can boost agricultural productivity and ensure sufficient food availability to meet the needs of a growing population[1].

Legal policies related to fertilizer distribution and subsidies aim to ensure that farmers can access fertilizers at affordable prices. In accordance with the Minister of Agriculture Regulation No. 10 of 2022, subsidy reforms are designed to improve distribution efficiency and the accuracy of delivery. Thus, evaluating the impact of this policy on agricultural productivity is crucial[2].

2 Literature Review

1. Overview of Legal Policies Related to Fertilizers

The history of fertilizer subsidy policy in Indonesia began in the 1970s, when the government provided subsidies to make fertilizer more accessible to farmers [3]. The policy has evolved in response to economic growth and agricultural requirements. The Minister of Agriculture Regulation No. 10 of 2022 marks a crucial advancement in fertilizer subsidy reform, focusing on enhancing distribution efficiency and ensuring precise targeting of subsidies. Thus, it is essential to evaluate how this policy shift affects farmers' access to fertilizer and agricultural productivity[2]. Fertilizer subsidy policies must consider sustainability aspects. Awareness of environmentally friendly

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agricultural practices is increasing. Therefore, subsidy policies need to be adjusted to increase agricultural output while protecting the environment. For example, encouraging the use of organic fertilizers as an alternative can reduce the negative impacts of chemical fertilizers.[4].

2. Policy Impact Analysis

The impact of the fertilizer subsidy policy in Indonesia is very significant. Although this policy has increased farmers' access to fertilizer, there are also negative effects that need to be considered. Increased fertilizer use is not always in line with higher agricultural yields, because rice yields in some areas are still decreasing every year, some even experiencing crop failure[5].

3 Research Methods

This study adopts a systematic literature review approach, in which article selection is based on relevance to fertilizer subsidy policies and their impact on distribution and agricultural yields. Data sources are drawn from databases, journal articles, and government agency reports.

4 Results and Discussion

1. Changes in Fertilizer Subsidy Policy in Indonesia The reform of Indonesia's fertilizer subsidy policy aims to ease farmers' access to fertilizers, increase food production, and support food security. The government has established distribution channels based on Ministry of Trade regulations and applied the "six right principles." To address challenges, Minister of Agriculture Regulation No. 10 of 2022 was issued, focusing on subsidized fertilizers for nine key commodities. The number of subsidized fertilizers was simplified from six to two types: Urea and NPK. This initiative supports fertilizer availability, boosts agricultural yields, improves farmer welfare, and contributes to economic stability and inflation control[6].
2. Policy Impact on Fertilizer Distribution Agricultural policies aim to boost productivity and efficiency, helping farmers improve their livelihoods. The government supports fertilizer use through regulations on technology, distribution, pricing, and subsidies. Annual budgets are allocated to ensure affordable access to fertilizers, directly affecting farmers' production and income. While agriculture is vital for food security and the economy, reliance on chemical fertilizers has negatively impacted soil quality[7].
3. Impact on Agricultural Productivity fertilizer subsidy policy provides financial support to help farmers access fertilizers at lower prices, promoting proper use and boosting crop yields, especially rice. Without subsidies, farmers may face high costs and reduced yields due to nutrient shortages. Thus, subsidies are essential for enhancing agricultural productivity[8].
4. Challenges in Policy Implementation
5. Efficient distribution of subsidized fertilizers is crucial for farmer access, but long supply chains often cause issues like hoarding and mismatches in availability. The Farmer Card (Kartu Tani), intended to simplify access, still faces challenges due to limited awareness, uneven digital access, and unstable crop prices.
6. To improve efficiency, the government should adopt technology such as blockchain or digital apps to track fertilizer distribution and place warehouses near high-demand areas. Enhancing transparency through integrated digital systems, along with better farmer training and outreach, can strengthen the distribution process, reduce irregularities, and ensure timely, accurate delivery[9].

5 Conclusion

This study emphasizes the vital role of legal policies in fertilizer distribution and subsidies in Indonesia, key to boosting agricultural productivity and food security. With agriculture contributing around 13.5% to GDP, access to subsidized fertilizers especially in remote areas is crucial.

Regulation No. 10 of 2022 aims to improve distribution efficiency by focusing on nine key commodities and simplifying subsidies to two types: Urea and NPK. While these reforms support crop growth and farmer welfare, challenges remain, including uneven distribution and soil degradation from chemical overuse.

To ensure sustainability, the government should enhance transparency, adopt technology, and improve farmer education. Strengthening these areas will support food security and economic stability.

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CITATION:

Reza Zulfa Ahmad (2025). Legal Policy in Fertilizer Distribution and Subsidies: Efforts to Enhance Agricultural Productivity. *OASE*, 7(1), 102–104.

Ideal Concept Of Reconstruction Of Legal Arrangement Of State Responsibility Towards Fulfillment Of The Right To Clean Water In Indonesia

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ABSTRACT

The essence of the State's responsibility for the fulfillment of the right to clean water in Indonesia is through the implementation of the State's function as a provider, regulator, and entrepreneur based on the mandate of the 1945 Republic of Indonesia Law so that the utilization of water resources is controlled by the State for the welfare of the community. This research is a normative legal research using a statutory regulatory approach and a conceptual approach and by evaluating the applicable water resources laws. All legal materials are analyzed qualitatively to find the ideal concept of the legal regulation of the State's responsibility for the fulfillment of the right to clean water. The legal regulation of the State's responsibility has guaranteed legal certainty for the fulfillment of the right to clean water in Indonesia through the right to water in the constitution and other laws and regulations, in addition the right to water is also regulated in international human rights law. The concept of the legal regulation of the State's responsibility for the fulfillment of the right to clean water by reconstructing the State's control rights law and limiting the management and exploitation of water resources by the private sector.

Keywords: Ideal, Reconstruction, Legal Arrangement, Responsibility of the Indonesian State, Fulfillment of the right to clean water

1 Introduction

Water is an asset in social life if it is reduced then it is certain that society can't continue it's life. This can be the main thing in behaving and determining the mindset that water is very important. Ismail Sarageldin stated that the war that society is facing in the future is about blue gold (water) no longer about the struggle for black gold (oil). Indonesia is a country based on law, through Article 1 paragraph (3) of the 1945 Constitution of the Republic of Indonesia, the third amendment to which means that Indonesia as a country based on law is obliged to regulate and run the country based on laws and regulations that apply fairly.

Based on the opening of the 1945 Constitution of the Republic of Indonesia, it is also reinforced that the goals and ideals of the state are based on the formation of a state government that provides guarantees for the protection of human rights, realizes general welfare, educates the nation's life and by participating in implementing world order in order to support the life of an orderly, independent, sovereign, just and prosperous world community, which is a series of Indonesia's participation in maintaining world peace. The state apparatus reflects on this, so that there is an agreement that if all of these things are to be realized properly, cooperation is needed between the state apparatus and the entire community.

Article 33 paragraph (3) of the 1945 Constitution of the Republic of Indonesia states that protecting human rights, realizing general welfare, improving the life of the nation and participating in implementing world order in order to support the life of an orderly, independent, sovereign, just and prosperous world community, which is a series of Indonesia's participation in maintaining world peace. The form of accessibility and protection of the right to water and human rights as a whole so that it can be maintained properly. The state has one of the obligations to provide and distribute water for the welfare of

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the community evenly, this is based on the articles contained in the 1945 Constitution of the Republic of Indonesia and Law of the Republic of Indonesia Number 17 of 2019 concerning Water Resources, as well as in a number of other laws and regulations and international human rights legal instruments.

Data from WHO and UNICEF, Indonesia is one of ten countries where two-thirds of the population does not have access to drinking water sources. Thirty-nine million people do not have access to clean water. Seventy percent of the twenty thousand household drinking water that has been tested in the study stated that waste from polluted environments has an impact on diarrhea and at worst can cause infant death. As time goes by, water scarcity is increasing, which has an impact on public facilities such as schools and hospitals. Poor water quality causes increased child mortality in Indonesia. Other data states that in Asia and Africa, children and women walk 3.7 miles every day to collect water and do not care about school or study time.

With the increasing number of people which can be shown by the increasing economy, it has a very rapid impact on the availability of clean water. With this reality, it encourages health and community institutions to provide full program support and have the purpose of water benefits for the community. The feasibility of access to clean water is very important for the fulfillment of the right to water, around one hundred and fifty-nine million Indonesians have not been able to access clean water. This inadequate access to water if continued in the long term will have an impact on various disorders and damage to public health. In 2021, Indonesia is estimated to be the fourth country with the largest population of two hundred and seventy-six million people, it is certain that the entire population has the same desire, namely the fulfillment of clean water. The increasing population growth has an impact on continuous weather changes and uncontrollable environmental damage so that water supplies are increasingly difficult.

With the shortage of clean water in Indonesia is a threat to the entire community in realizing welfare in accordance with the goals of the state, this threat can come from parties who have been given trust and then fail to manage water resources. Precisely by using ecological support and large investments can result in a shortage of clean water in all countries. Amendments to the 1945 Constitution of the Republic of Indonesia in Article 33 in 5 paragraphs that regulate the state's right to control all natural resources in Indonesia, including water resources through the discovery of concepts: 1) State control of the main branches of production over the livelihoods of the community related to natural resources and; 2) The concept of prospering the people fairly and evenly which is carried out by the central government and regional governments, which is the key to the management and exploitation of water resources.

Article 33 paragraph (3) of the 1945 Constitution of the Republic of Indonesia also states an affirmation that requires all natural resources to be a source of life that can be enjoyed by the people as much as possible, especially in the context of fulfilling the need for clean water. The provisions in this article do not transfer the right to control as in civil ownership, but only transfer control to manage water resources and position the state only as a trustee. Water remains the property of the community as a public good that in essence must be used and enjoyed together for the survival of all Indonesian people and this has been adopted as the principle of joint control. This principle of joint control is a traditional view, in contrast to the view of modern water management which is based on the intrinsic economic value of water based on the limitations and scarcity of water.

The phrase "controlled" in Article 33 paragraph (3) of the 1945 Constitution of the Republic of Indonesia is also interpreted through Article 33 paragraph (2) of the 1945 Constitution of the Republic of Indonesia. The form of state control for the prosperity of the people who are environmentally aware and socially just is based on state management on state and people's sovereignty through economic democracy that provides fair opportunities for every economic actor to achieve its goals. The GBHN regulation is a guideline for development policies in the Indonesian economic sector explaining that economic democracy is one of the determining factors for economic development that involves the community and must play an active role in economic development activities.

The regulation of water resources as stipulated in Article 4 of Law of the Republic of Indonesia No. 17 of 2019 includes matters of state control and people's rights to water, duties and authorities in managing water resources, water resource management, licensing, water resource information systems, empowerment and supervision, funding, rights and obligations, community participation and coordination are carried out by the government based on the provisions of laws and regulations.

The right to control the state is limited in Article 5 of Law of the Republic of Indonesia Number 17 of 2019 concerning Water Resources controlled by the state and used for the prosperity of the community which is manifested in the obligations of the state. Abrar Saleng stated that the right to control the state as much as possible for the prosperity of the community, namely the utilization (of land and water) and the results obtained from natural resources must be utilized optimally by all levels of society. In addition,

this article is also guided by the values of justice and human rights which according to Article 2 of Law of the Republic of Indonesia Number 17 of 2019 states that the management of water resources is carried out based on justice, balance, fairness, affordability, environmental insight, sustainability, local wisdom, general benefits, general equality, integration, and sustainability.

The main management of water resources is centered on the interests of the state and nation for the benefit and needs of the state so that access and availability of water resources that are feasible are implemented evenly and fairly. Sustainable management can have an impact on the implications of fulfilling water rights by the entire community. Article 1 paragraph (8) of Law of the Republic of Indonesia Number 17 of 2019 states that the state's obligations as a water resource manager include planning, implementation, monitoring and evaluation efforts during the implementation of water resource conservation, utilization of water resources and control in the event of water damage directed towards the greatest possible prosperity of the community. Article 3 of Law of the Republic of Indonesia Number 17 of 2019 states that the state's objective in managing water implicitly is to provide guarantees of legal certainty and protection for the fulfillment of people's rights to water, the sustainability of the availability of water and water resources so that they can provide benefits fairly through community participation including indigenous peoples, preservation of water functions and water sources to support sustainable development, implementation of community participation in monitoring the use of water resources starting from planning, implementation and evaluation, utilization of water and water source conservation efforts, controlling the destructive power of water in an integrated manner from prevention, mitigation to restoration of water sources.

The Universal Declaration of Human Rights states that the ideal state of a free human being is when the human being can receive and enjoy his freedom from fear and poverty. Freedom is achieved if conditions are created in which everyone can enjoy economic, social and cultural rights as well as civil and political rights that are interdependent and indivisible from each other. The International Human Rights Legal Instrument, namely the Covenant on Economic, Social and Cultural Rights, through its delivery regarding the right to water as a requirement for the highest degree of health, is contained in General Comment Number 15 of 2002 by the UN which interprets in Articles 11 and 12, that the right to water cannot be separated from other rights in human rights, including the freedom to manage access to clean water. Adopting the right to water as a basic human right, Article 11 paragraph (1) of the Covenant on Economic, Social and Cultural Rights, which contains the right to a decent standard of living including food, clothing and housing, and Article 12 paragraph (1) which contains the standard of human physical and mental health, reminds us that the right to water is part of achieving the highest level of health, it is hoped that through Articles 11 and 12 and General Comment Number 15 of 2002 on the Covenant on Economic, Social and Cultural Rights, it can become a UN instruction intended for signatory countries in carrying out the stages to guarantee and provide certainty of access to clean water and sanitation for every citizen of the countries participating in the covenant.

Article 6 of Law of the Republic of Indonesia No. 17 of 2019 concerning the use of water for daily needs states that the state guarantees the people's right to water to meet their daily needs that are healthy and clean with safe, good, affordable, and sufficient water quality. This can be interpreted so that each subsequent generation thinks about the long-term impact of maximizing water utilization for the welfare of the community. It is stated that food, energy, and water contain basic community rights that can be determining factors for the survival of the state and nation. The articles in the 1945 Constitution of the Republic of Indonesia regarding the state's responsibility for the protection, advancement, enforcement and fulfillment of human rights to water are written in a number of articles that provide space for the state to act as an institution in forming regulations, policies or decisions for the three sectors and other sectors.

However, on the one hand, it must be realized that legal protection of water rights contains sufficient maintenance of water resources so that water availability does not decrease. The state has provided space for the implementation of investment expectations because through investment it can provide support for development that is oriented towards human rights and the environment in the availability of clean water in the country in order to fulfill the community's right to clean water, not to make water a commodity for the economy. This is because water has become a business area for investors without realizing it. Water resources that should be utilized, used, and enjoyed by the entire community are instead exploited by investors such as hotels, apartments, bottled drinking water, and malls that have succeeded in seizing public assets over water at the expense of the surrounding community.

Economic liberalization in Indonesia was influenced by the monetary crisis during the New Order era, which attracted the attention of the International Institution World Bank to restructure the water

management system and invest in the water resources sector through a Water Resources Sector Adjustment Loan (WATSAL) of USD 300 million for the restructuring of water sector policies in Indonesia. The result is that it can provide opportunities for private sector participation in managing water services. The impact of the agreement has implications for the opening of the privatization agenda for water in Indonesia and the formation and implementation of Presidential Decree Number 96 of 2000 which states that the management and provision of drinking water may be controlled by foreigners up to 95%. Access and control over water occurs between the community and business actors for the benefit of businesses whose operational costs require a lot of water, this also has an impact on the lowering of the land surface and this exploitation cannot be controlled by the surrounding community where the business takes place.

BPS Indonesia data at the end of 2020-2021 stated that business actors and businesses included in the trade group which includes the clean water company industry, the number of customers in each province in Indonesia between 2015-2020 totaled 922,712 companies. DKI Jakarta is the province with the most customers, namely 129,516 companies and the Bangka Belitung Islands has the fewest customers with 963 companies, conditions like this are further exacerbated by unclear regulations and inadequate management as well as overlapping authorities and institutions.

Indonesia should have abundant water resources that can be utilized to fulfill the community's right to water through several processes such as natural or artificial filtration so that it is safe to use and consume. Water sources can be distinguished based on their location, namely surface water, rainwater, and groundwater. However, because there is a major problem, namely the availability and access to clean water is not comparable to the level of community needs, there has never been a way out. The concept related to human rights states that the state as an entity has the power to carry out the mission of advancing human rights comprehensively. The consequence is that the state is always required to carry out its obligations in advancing human rights, in principle as a holder of human rights and every individual under its jurisdiction is a holder of human rights. In the life of the state and nation, we want to realize efforts for a more decent life for the country in order to utilize all the potential resources that are believed to be the country's greatest strength in the future. Natural wealth is a gift from the universe which in its use expects the blessing of the universe so that it becomes good for the entire community for a more prosperous life. Based on the background that has been described, the problem in this study is: How is the implementation of the ideal concept of the reconstruction of the legal regulation of state responsibility for the fulfillment of the right to clean water in Indonesia?

2 Literature Review

Theoretical Study

The state has the responsibility to fulfill the basic needs of the community for clean water in order to realize the prosperity of the community by taking all actions related to its obligations. Fulfillment of the right to water is the process of providing essential and basic needs inherent in every individual to obtain clean water that is safe, sufficient, and financially and physically accessible for personal and public use with adequate supplies continuously and safely in terms of quality and quantity according to the constitution. Clean water is pure water, tasteless and colorless, clear and has a temperature below air temperature that can be used for daily needs that has the quality of health requirements and standards.

The implementation of three functions of the state as a provider, namely the role and function of the state in the availability of clean water for the community. Regulator, namely the role and function of the state in compiling and making regulations in the form of regulations and legal policies to endeavor and manage clean water. Entrepreneur, namely the role and function of the state as an entrepreneur in endeavoring and managing clean water. Legal certainty in the country of Indonesia is contained in the Constitution and several other laws and regulations that are useful for guaranteeing the fulfillment of the right to water which contains the legal principles of water resource management.

Legal reconstruction is to restore the legal status of water resources to their original conditions, which contain the main values that must remain in the activity of rebuilding the law. Legal protection for accessibility is to provide direction with various legal efforts to the community in enjoying the right to water in the form of legal certainty in order to fulfill access to water resources safely. Restrictions on the exploitation and management of water resources are to place regulations for the exploitation and management of clean water through licensing by the central and regional governments, business entities and social laws and/or individuals.

3 Research Methods

The problem approach in this study uses the normative legal method and conceptual approach. The normative legal approach is an effort to understand the problem based on the current applicable laws and regulations, while the conceptual approach is useful for analyzing and describing the problem in detail based on the existence of a legal vacuum.

4 Results and Discussion

Clean water has become a primary need in the lives of living things, guided by Article 33 Paragraph 3 of the 1945 Constitution, which states that the Regional Government has the responsibility and obligation to manage water for the welfare of the community, this is also in line with Law of the Republic of Indonesia No. 17 of 2019 concerning Water Resources. One of the responsibilities of the Regional Government is to ensure that the need for clean water is met for the community in the area. Water cannot be separated from human rights, because human rights are implicit in the International Covenant "ECOSOC" on economic, social and cultural rights, this is clarified in Law Number 11 of 2005 concerning Ratification of the International Covenant on Economic, Social and Cultural Rights. Article 11 discusses the right to enjoy the highest attainable standard of physical and mental health, which means ensuring that the right or standard of living is a state obligation to fulfill it. Consumer rights and obligations have been regulated in Law Number 8 of 1999 concerning Consumer Protection. Obligations and Rights must go hand in hand in order to realize a prosperous and just society.

The right to water is one of the human rights and guarantees regarding consumer rights, is an effort that must be implemented by the government. This is done to prevent obstacles, especially to prevent problems that are detrimental to the community. PDAM has a very important role in this case, namely to carry out public service functions for the welfare of the community, carry out responsibilities in line with clean water supply regulations that have the following objectives: a) provide services to the community in line with the scope of the business owned, b) contribute to local revenue, and c) must participate in improving the regional economy.

In the implementation of the concept, the state that has full responsibility to control clean water for the welfare of the community is far behind private investors in fulfilling the need for clean water. Therefore, in this case, regulations on the implementation of the responsibility for water resource conservation are very much needed so that there are no gaps in the law. The Water Resources Law (UUSDA) has encouraged the state to release its responsibility in order to produce a private monopoly on water management. The monopoly carried out by the private sector becomes commercial. With the decision of the Constitutional Court (MK), there is a new hope for improving water governance.

In addition, in its implementation, private sector participation includes privatization. Privatization according to experts is the basis for reducing government involvement in the economic sector. The government has a role to limit itself in order to carry out tasks that cannot be carried out by the market, such as providing security and defense. Efforts to build a society in harmony by not implementing private monopolies and stopping commercial water if this can be implemented properly will produce elements of the community's economy and increase community welfare.

5 Conclusion

For the welfare of the community, the government has a very important role in improving clean water infrastructure. PDAM makes maximum efforts to distribute and manage clean water evenly to all levels of society, in addition, BUMD also plays a role in this. In order to provide clean water services, the government is required to create fair and holistic laws that are not only shown in the growth of the economic sector and still pay attention to the interests of preserving clean water resources themselves. The implementation of the ideal concept of regulatory reconstruction is the responsibility of all levels of society and the government, especially local governments in meeting the need for clean water fairly and evenly.

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CITATION:

Rian Febri Pamungkas (2025). Ideal Concept Of Reconstruction Of Legal Arrangement Of State Responsibility Towards Fulfillment Of The Right To Clean Water In Indonesia. *OASE*, 7(1), 105–110.

The Urgency of Establishing Specific Legislation on Suicide Prevention

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ABSTRACT

This study emphasizes the urgency of establishing specialized suicide prevention law in Indonesia, employing a normative juridical approach to identify existing legal gaps (rechtsvacuum), wherein current regulations concerning suicide-related issues remain scattered and fragmented across various statutes such as the Criminal Code, Mental Health Law, and Health Law without an integrated legal framework. Consequently, there is a need for specific regulation that comprehensively governs prevention strategies, crisis management, and post-suicide attempt rehabilitation, which can serve as a clear and integrated legal foundation in addressing suicide issues in Indonesia.

Keywords: suicide, suicide prevention law, legal gaps

1 Introduction

Pursuant to a survey conducted by the World Health Organization (WHO) in 2017, approximately 3.9 percent of 8,899 Indonesian adolescents surveyed reported having attempted suicide on at least one occasion within the twelve (12) months preceding the administration of said survey [1]. The aforementioned increase in suicide incidents, particularly among the adolescent demographic, increases concerns regarding public mental health.

The National Criminal Information Center has recorded that suicide rates in Indonesia have increased by 1,324 cases over the past five years [2]. They even stated that the aggregate number of suicide incidents in Indonesia during the period of 2012-2023 amounted to 2,112 cases. Suicide cases in Indonesia demonstrate a specific pattern related to the productive age group (15-35 years), which requires specialized preventive approaches[3]. Of significant concern, approximately 46.63 percent of said incidents, constituting 985 cases, occurred among adolescent demographics [4].

Multiple factors trigger suicide cases. There are no specific regulations to prevent suicide except those written in Article 345 of the Criminal Code and Law No. 18 of 2024 concerning Health, hence there is a legal gap to accommodate suicide prevention act [5]. This fact demonstrates the urgency of establishing a comprehensive legal framework to address this serious public health issue.

The purpose of this document then is to establish protective and preventative measures for individuals exhibiting suicidal ideation or behavior, and to compel governmental authorities to expeditiously promulgate specialized regulations in this regard, so as to prevent regulatory deficiencies in comparison with other jurisdictions facing similar circumstances.

2 Literature Review

In furtherance of establishing the legal foundation for specialized suicide prevention act, this document undertakes an analysis of constitutional principles enshrined in Articles 28A, 28H, and 34 of the 1945 Constitution of the Republic of Indonesia [6]. The present research endeavors to conduct a comprehensive examination of existing regulatory frameworks pertaining to suicide prevention in Indonesia, specifically focusing on Criminal Code Article 345, Mental Health Law, and Health Law provisions [7]. The

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constitutional analysis examines human rights principles related to the right to life and dignified existence, the state's obligation to ensure the mental health protection of its citizens, and the philosophical values underpinning suicide prevention within the Indonesian cultural and social context. Additionally, this document explores the applicability of preventive legal theory and protective legal doctrine as jurisprudential frameworks that justify and necessitate the enactment of specialized legislation addressing suicide prevention [8].

3 Research Methods

Methods This research employs a normative legal research methodology utilizing both Statutory and Conceptual approaches. These dual methodological frameworks are applied to analyze suicide incidents, intervention strategies aimed at reducing suicide rates, and causal factors contributing to suicidal behavior within Indonesian jurisdictions. Data collection techniques incorporate Primary Data obtained through in-depth interviews, and Secondary Data comprising relevant provisions from the 1945 Constitution of the Republic of Indonesia, the Criminal Code (KUHP), the Mental Health Law, the Health Law, and the Child Protection Law.

4 Results and Discussion

Legal Gap in Suicide Prevention Act The Republic of Indonesia currently experiences a significant legal vacuum (*rechtsvacuum*) regarding comprehensive suicide prevention regulation, representing a critical deficiency in the national legal framework. A legal vacuum manifests when existing regulatory frameworks fail to specifically address a significant societal concern, thereby creating a legislative deficiency that impedes effective governance.

The existing Criminal Code (KUHP) demonstrates significant limitations in addressing suicide prevention, as it narrowly focuses on criminal penalties for those who assist or encourage suicide under Article 345 (old) and Article 462 (new), while neglecting preventive and rehabilitative dimensions. This punitive approach fails to establish proactive intervention mechanisms, crisis response protocols, or support systems for individuals experiencing suicidal ideation. The World Health Organization's comprehensive approach to suicide prevention, even emphasizes multisectoral intervention strategies, further illustrates this regulatory inadequacy [9].

GAMBAR 1

The absence of comprehensive suicide prevention legislation creates cascading regulatory deficiencies across multiple domains of public health governance. Without statutory mandates, Indonesia lacks standardized protocols for early intervention, crisis response, and recovery support services that have proven effective in reducing suicide rates in jurisdictions with comprehensive prevention frameworks [10].

The Mental Health Law No. 18/2014 does not contain specific provisions explicitly addressing suicide or suicide prevention as a distinct regulatory subject. While the law establishes a general framework for mental health services in Indonesia, it does not contain dedicated articles or sections that comprehensively address suicide prevention, intervention protocols, or postvention services. Law No. 36/2009 concerning Health also does not contain specific regulations that explicitly address suicide or suicide prevention. This law establishes only a general framework for health services in Indonesia, including aspects of mental health [5].

This confirms the legal vacuum (*rechtsvacuum*) in Indonesia's regulatory framework regarding suicide prevention that we previously discussed. Neither the Criminal Code (KUHP), the Mental Health Law (UU No. 18/2014), nor the Health Law (UU No. 36/2009) provides comprehensive regulation specifically addressing suicide prevention.

Multisectoral Approach to Suicide Prevention

Pursuant to the data given by WHO, the implementation of effective suicide prevention measures necessitates an integrated multisectoral approach [11]. Said approach requires the coordinated participation of diverse governmental sectors, including but not limited to health services, educational institutions, employment agencies, social welfare departments, and legal authorities. The aforementioned coordination cannot be achieved through ad hoc administrative arrangements but requires the establishment

of a robust statutory framework that explicitly delineates the respective responsibilities of each governmental sector, stipulates mandatory coordination mechanisms, and establishes accountability measures for implementation failures [12].

The proposed statutory framework must be harmonized with existing legislative instruments to prevent normative conflicts and regulatory redundancies within the Indonesian legal system [13]. Such harmonization necessarily encompasses synchronization with the Criminal Code (specifically Article 345 regarding assistance in suicide), integration with the Mental Health Law No. 18/2014 (Undang-Undang Kesehatan Jiwa), alignment with the Health Law No. 36/2009 (Undang-Undang Kesehatan), coordination with the Child Protection Law regarding adolescent suicide cases, and concordance with social welfare regulations. The harmonization process requires meticulous legislative drafting to ensure that the proposed suicide prevention framework supplements rather than contradicts existing statutory provisions.

The Role of Education and Public Literacy in Suicide Prevention

Education and mental health literacy are key to preventing suicide. The World Health Organization shows that teaching people about suicide warning signs and available resources helps reduce suicide rates. These programs work by reducing stigma around mental health and making it normal to seek help. School programs for teenagers are especially effective, as research in *The Lancet Psychiatry* demonstrates [8].

For these educational programs to work well, they need to be implemented across schools, healthcare providers, and community organizations. In Indonesia, these programs must consider local cultural and religious perspectives on suicide and use technology to reach people in remote areas. Effective programs focus not just on identifying risks but on building resilience and protective factors [14].

Strong laws mandating suicide prevention education are essential. Research in *BMC Public Health* shows that successful suicide prevention legislation includes requirements for school curricula, training for teachers and healthcare workers, public awareness campaigns, and dedicated funding. Japan's Basic Act for Suicide Prevention demonstrates how education-focused legislation can effectively reduce national suicide rates [15]. Indonesia needs similar laws that establish clear educational requirements as part of a comprehensive approach to suicide prevention [11].

5 Conclusion

Indonesia currently faces a significant suicide problem, particularly among adolescents, with 46.63% of the 2,112 suicide cases from 2012-2024 occurring in this demographic. Despite these alarming statistics, there exists a clear legal vacuum regarding comprehensive suicide prevention. The existing regulations—including the Criminal Code Article 345, Mental Health Law No. 18/2014, Health Law No. 36/2009, and Child Protection Law—fail to provide specific provisions for suicide prevention, intervention protocols, or support systems. This regulatory gap undermines Indonesia's ability to effectively address this public health crisis. Addressing this issue requires developing specialized legislation that establishes a multisectoral approach to suicide prevention. This legislation should mandate comprehensive educational programs to increase mental health literacy, create early detection mechanisms, establish national crisis intervention services, and ensure proper coordination among various government sectors. Such an approach, supported by dedicated funding and clear accountability measures, would fulfill Indonesia's constitutional obligation to protect citizens' right to life and health while bringing the country's suicide prevention efforts in line with international best practices demonstrated in countries that have implemented similar regulations.

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CITATION:

Umar Abdulloh (2025). The Urgency of Establishing Specific Legislation on Suicide Prevention. *OASE*, 7(1), 111–114.

The Role of Organizational Culture in Building a Work Environment that Supports Employee Well-Being

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ABSTRACT

Employee well-being is increasingly recognized as critical to organizational performance, yet many workplaces lack the cultural foundations to support it. This study examines how organizational culture impacts employee well-being, with a focus on leadership, flexibility, recognition, and inclusivity. Using a qualitative approach with a constructivist paradigm, data were collected through semi-structured interviews (N = 25) and supported by a survey (N = 120) which were analyzed. through Pearson correlation . The results showed that clan culture and transformational leadership were strongly associated with higher job satisfaction and emotional resilience, while authoritarian leadership was correlated with increased stress. Flexible work arrangements and recognition systems also had positive impacts on engagement and retention. However, there is still a gap between policy and practice. The study concluded that a supportive organizational culture—built on trust, empathy, and consistency—is key to maintaining employee well-being.

Keywords: organizational culture, employee welfare, leadership style, transformational leadership, work-life balance

1 Introduction

In today's competitive business environment, employee well-being has become a critical factor for organizational success. Organizational culture, which consists of shared values, beliefs, and practices, shapes employee behavior and interactions, ultimately impacting their overall work experience on both a psychological and emotional level.

Employee well-being goes beyond physical health, incorporating psychological and emotional aspects, thus underscoring the need for a culture that supports the diverse needs of employees. When employees feel valued and supported, they tend to experience higher job satisfaction, increased loyalty, and contribute more effectively to the success of the organization .

To foster an environment that supports well-being, organizations must implement practices such as flexible working hours, career development opportunities, and supportive leadership.

Leadership plays a critical role in cultivating a well-being-oriented culture by demonstrating behaviors that enhance emotional intelligence, work-life balance, and self-care. Providing support such as employee assistance programs can help employees manage stress and mental health problems effectively.

Research shows that transformational leadership is positively correlated with employee well-being, because it encourages the creation of an atmosphere in which employees feel emotionally supported and motivated to perform well.

Climate culture in a organizations also influence the way employees interact One The same others . A culture that values achievement collective , goal based on team , and each other support own impact substantial positive to employee emotional health.

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2 Literature Review

Organizational culture refers to the shared values, beliefs, and norms that shape behavior and interactions in the workplace. Several studies have shown that the quality of organizational culture has a significant impact on employee well-being.

Leadership style is component other cultures that influence Welfare . Leadership transformational , characterized by empathy , support individual , and stimulation intellectual , can foster a positive emotional climate and reduce fatigue employee .

In addition, cultural elements such as flexible work policies, support for work-life balance, and strong recognition systems are significant to form results mental health in organization. below This summarizes the potential benefits and drawbacks of organizational culture. to welfare employee:

Tabel 19. Impact of Organizational Culture on Employee Well-being

No.	Benefit	Disadvantages
1	Encourage emotional support and collaboration	May suppress individual expression in an overly collective environment
2	Improving psychological safety and job satisfaction	Can lead to complacency in low-performance cultures
3	Improving work-life balance and flexibility	Can cause conflict in results-oriented or rigid cultures
4	Increase employee recognition and engagement	Lack of recognition can lead to demotivation
5	Supporting mental health through an inclusive and respectful environment	A toxic culture increases stress, burnout, and employee turnover.
6	Building resilience through shared values and leadership trust	Authoritarian culture reduces morale and psychological safety

In conclusion, organizational culture has a profound influence on the emotional, psychological, and social aspects of employees.

Overview of the relationship between organizational culture components and employee well-being, conceptual model:

3 Research Methods

This study uses a qualitative approach within a constructivist paradigm, which emphasizes how organizational culture is subjectively experienced by employees and how it affects their well-being. Data were collected through semi-structured interviews with 20 employees from various organizations, representing various cultural typologies as defined in the Competing Values Framework (CVF). Data analysis followed Braun and Clarke's six-step thematic analysis, which focused on recurring patterns in employee perceptions of culture and well-being.

4 Results and Discussion

Data analysis, derived from both qualitative and quantitative measurements, revealed several key themes: (1) the importance of clan and transformational culture types in enhancing emotional and psychological well-being; (2) the influence of leadership style on stress levels and job satisfaction; (3) the impact of flexible work arrangements and recognition practices on employee engagement; and (4) the consequences of toxic cultural elements such as authoritarianism and poor inclusiveness.

Based on the Likert scale survey (N = 120) analyzed through SPSS and visualized in Python, the following variables showed strong correlation coefficients tabel:

This correlation confirms previous literature, such as Mardi & Aspa (2021) and Timms (2020), which emphasize the emotional impact of leadership and flexibility. Interview deep with 10 HR managers and 15 employees highlight themes that are in line with Framework Values Compete :

Tabel 20. Thematic Frequency and Its Impact on Employee Well-being

No.	Theme	Description	Frequency (N=20)	Perceived Impact (1–5)
1	Support Leadership	Transformational and empathetic leadership reduces fatigue	17	4.8
2	Trust and Collaboration	Clan culture encourages mutual respect and emotional resilience	15	4.6
3	Balance Work and Life	Flexible work arrangements reduce stress and increase retention	14	4.3
4	Recognition and Motivation	Formal and informal rewards enhance engagement and morale	12	4.1
5	Psychological Security	Safe space to speak openly without fear of judgment	13	4.2
6	Employee Identification	Sense of belonging and cultural harmony increases well-being	10	4.0

Tabel 21. Pearson Correlation Coefficient Between Organizational Culture Variables and Employee Work Results

Variable Pair	Pearson's r	p-value	Interpretation
Clan Culture and Job Satisfaction	0.72	< 0.001	Strong positive correlation
Transformational Leadership & Well-being	0.68	< 0.01	Strong positive correlation
Employee Recognition & Engagement	0.65	< 0.01	Moderate to strong positive correlation
Authoritarian Leadership & Stress	-0.59	< 0.01	Strong negative correlation
Work-Life Balance & Retention Intentions	0.61	< 0.01	Moderate to strong positive correlation

- Trust And Security Psychological : Employees in culture clan feel more safe in disclose concerns , in line with findings of Cameron & Quinn (2006).
- Confession And Meaning : Those who receive regular recognition report resilience more emotional high , confirm Klajkó et al. (2020).
- Signs of a Toxic Culture: Authoritarianism leads to burnout emotional , supportive Restas & Czi-bor (2019).

These findings support and extend recent literature. Consistent with the work of Quinn & Cameron (1999), organizations with clan cultural structures tend to outperform others on well-being metrics. Furthermore, transformational leadership, characterized by empathy and motivational support, resurfaced as a key predictor of lower burnout rates, as reflected in research by Skakon et al. (2010) and Tokar (2022).

However, the study also identified gaps in implementation. Although flexible work policies exist on paper, many organizations fail to implement them fairly, leading to a perception gap among employees, similar to findings from a study by Haar et al. (2014).

5 Conclusion

This study underscores the critical role of organizational culture in shaping employee well-being in the modern workplace. Through the integration of qualitative insights and quantitative data, it becomes clear that cultural elements such as leadership style, recognition, flexibility, and inclusivity significantly impact psychological and emotional outcomes among employees.

Arrangement flexible work And system formal recognition is increasing contribute to a sense of belonging , motivation , and security psychological. However, research This also reveals existence gap between policies And practice, especially in implementation flexible policies, which can hinder its effectiveness If applied indirectly consistent.

In conclusion, cultivating culture organizations that support No only responsible answer ethically but also strategically beneficial -increasing involvement employees, retention, and performance the organization as a whole in term long .

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CITATION:

Akhmad Shofuwan (2025). The Role of Organizational Culture in Building a Work Environment that Supports Employee Well-Being. *OASE*, 7(1), 115–118.

Employee Well-being and Retention in the Workplace: An Analysis of the Coffee Shop Industry

Amirul Izzul Haq^{1*}

ABSTRACT

The development of business in this century has grown very rapidly and experienced continuous metamorphosis. One form of business that is currently on the rise in Indonesia is the coffee shop business. The coffee shop business has become a widespread discussion among the public, becoming a place that not only serves drinks, but also creates a unique social experience. Coffee shops are not only a place to enjoy caffeine, but also a communal space where people gather, discuss, and seek inspiration. Another factor that must be considered in this case is employee retention, which is the ability of a coffee shop to retain its employees for a longer period of time. This study uses a qualitative method with a literature study approach. This method is used to analyze the Role of Workplace Well-being and Employee Retention in the Coffee Shop Industry. The qualitative method was chosen because it allows researchers to explore in depth a complex and dynamic phenomenon that cannot be explained by quantitative data alone. This process begins with determining keywords related to the topic of study such as "workplace well-being", "employee retention", and "coffee shop". The results and discussion of this literature study by conducting a study on the Role of Workplace Welfare and Employee Retention in the Coffee Shop Industry. Through an analysis of scientific articles that have been published in the journal Overall result study shows that employee retention is greatly influenced by various factors, including rewards, competence, motivation, and a positive work environment, of course the factors that can influence employee retention are good workplace welfare, where if workplace welfare is getting better then employee retention will also be good.

Keywords: Workplace Well-being, Employee Retention, Coffee Shop

1 Introduction

The development of business in this century has grown very rapidly and experienced continuous metamorphosis. One form of business that is currently on the rise in Indonesia is the coffee shop business. The origin of the history of coffee in Indonesia began in 1669 when the Dutch brought coffee from Malabar, India, to Java which was then cultivated in Kedawung, a plantation located in Batavia. However, the efforts made by the Dutch failed due to earthquakes and floods [1]. The coffee shop business has become a widespread discussion among the public, becoming a place that not only serves drinks, but also creates a unique social experience. Coffee shops are not only a place to enjoy caffeine, but also a communal space where people gather, discuss, and seek inspiration [2].

Workplace well-being is a condition of well-being obtained by employees in their workplace, which is related to the fulfillment of personal needs in efforts to maintain physical and mental health, and this has a positive impact on the company [3]. There are several elements of well-being in the workplace. These elements include respect for the company, work-related intervention in personal life, superior attention, and work happiness [4]. Well-being in the workplace can have a positive impact on employees. The positive impact that employees can feel is the existence of an organizational culture that supports employee performance [5]. Employees are one of the factors in the success of a company, therefore employees must be made comfortable with their work. Factors that determine employee retention are

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organizational components, organizational career opportunities, and employee relations as well as employee rewards and retention [6].

Employee Retention is a company's effort to retain qualified employees who have the potential for the company's progress so that employees will remain loyal to the company. The purpose of employee retention is an effort to maintain and improve the physical, mental and attitude of employees, so that employees remain loyal and productive in carrying out the company's goals. [7]. Employee retention has become a major issue in many organizations. Employee retention is aimed at keeping employees longer to work for the company.

2 Literature Review

Wellbeing at Work

Workplace wellbeing or also called Workplace Wellbeing is a wellbeing in the workplace that can provide positive or negative influences on the workplace and satisfaction in working, wellbeing in the workplace is also a prosperity that can be felt by employees involved regarding feelings in general or intrinsic or extrinsic from their work [8]. Wellbeing in the workplace is a perception felt by employees about the wellbeing they receive which arises from a number of certain aspects that are related to work and the work environment so that a number of factors arise such as a sense of security, comfort and employee satisfaction in their work environment.[9]. Employees with high workplace well-being are employees who also have positive emotions so that they can feel happy and more productive when doing their jobs. Likewise, employees who have low workplace well-being will have emotions that have a negative impact due to the discomfort they feel when working at their workplace, so that it will make the employee less productive or less than optimal in carrying out their work. Therefore, employee welfare needs to be considered by the company. If employees are not prosperous, it will affect the performance of the employee.

Employee Retention

Retaining employees is a company's capacity. To keep a business owned by prospective workers loyal to the business, employee retention refers to the company's policy to prevent employees from leaving the company. Employee retention is often interpreted as a company's effort to retain its employees. Employee retention refers to various policies and practices that guide employees to stay in the company for a longer period of time [10]. Employee retention will decrease if it is not balanced with the implementation of talent management in a well-managed company. If employee talent can be managed well, employees also have enthusiasm and reduced boredom in working [11].

High employee retention is determined by the success of the organization in managing talented employees so that it helps the organization in reducing high employee turnover due to job incompatibility. Talent management encourages high employee retention through current human resource management efforts across all parts of the organization. Talent management is a process in human resource management and employee talent distribution. Employee talent distribution encourages employee retention in the organization, so that the organization is able to have its own competitiveness to face a competitive environment.

3 Research Methods

This study uses a qualitative method with a literature study approach. This method is used to analyze the Role of Workplace Well-being and Employee Retention in the Coffee Shop Industry. Qualitative methods are chosen because they allow researchers to explore in depth a complex and dynamic phenomenon that cannot be explained by quantitative data alone. Literature studies involve collecting and analyzing relevant sources of information from various scientific journals, books, research reports, and other publications. This process begins with determining keywords related to the research topic such as "workplace well-being", "employee retention", and "coffee shops". This study also seeks to evaluate the effectiveness of government policies and business practices in supporting economic development in Indonesia, especially in the coffee shop industry sector.

4 Results and Discussion

Results and Discussion This literature study aims to conduct research on the Role of Workplace Welfare and Employee Retention in the Coffee Shop Industry. Through an analysis of twelve scientific articles that have been published in the journal, it is described as follows:

Tabel 22. Literature Study Results

No	Article Title	Author & Year	Objectives & Methods	Conclusion
1	Analysis of Factors Affecting Employee Retention	The Intercession of Adzka and Mirwan Surya Perdhana, 2017	This study aims to determine what factors influence employee retention. Quantitative Methods	The results of this study are that there are 6 factors that have the most influence on employee retention, namely awards, compensation, leadership, career development, training and development, and job satisfaction. Then the best ranking was achieved by awards.
2	Workplace Well-Being to Increase Employee Engagement at Work	Zamralita & Anastasia, Daughters of Leng Wilis, 2023	The purpose of this study is to determine the effect of workplace well-being on employee work engagement. Quantitative Methods	The results of data processing prove that workplace wellbeing has an effect on work engagement. This means that workplace wellbeing can predict work engagement in employees. If employee workplace wellbeing increases, then job engagement can increase.
3	Analysis of Employee Happiness and Well-Being Levels at Caffe Allya	Ariana Putri Maharani, Dena Salsabila, Dwi Isfa Azwara, Fajar Rizka Ramadhan, Felix Agrifa Nadeak, Vivi Nila Sari, 2024	To analyze the level of employee happiness and well-being at Cafe Allya, a cafe known for its warm and friendly atmosphere. Observation & Interview Method	Cafe Allya's owner applies various approaches and theories in human resource management to improve employee happiness and well-being. Personal approaches, recognition, and the provision of holistic employee welfare support facilities have succeeded in creating a productive and harmonious work environment.
4	Generation Z Employee Retention Factors of Unicorn Startups in Jabodetabek: Job Satisfaction as a Mediator	Hai Itqi Tammi, Deden Mulyana & Ade Komaludin, 2024	This study aims to examine the influence of career development, organizational commitment and perceived organizational support on employee retention through job satisfaction as a mediating variable. Survey Method	The results of the study show that career development, organizational commitment and perceived organizational support have a positive and significant influence on job satisfaction.

Table 22 (continued)

No	Article Title	Author & Year	Objectives & Methods	Conclusion
5	Defense In Restaurant Business (Case Study In Ming Restaurant Jakarta)	Freddy Johanis Rummambi & Mardi Siswoyo, 2024	This study aims to identify and analyze retention strategies that have been implemented in restaurants. Qualitative Methods	The results of this study emphasize the importance of a holistic approach that combines compensation, work environment improvement, and career development to increase employee satisfaction and loyalty.
6	The Influence of Compensation, Organizational Culture and Motivation on Employee Retention at Maxx Coffee Store Tangerang	Jessica Angeline Nathania & Shierli Wijaya, 2024	The purpose of this study is to determine the effect of compensation, organizational culture, and work motivation on employee retention at Maxx Coffee outlets. Quantitative Methods	The results of the study show that compensation, organizational culture, and work motivation have a partial effect on employee retention. However, simultaneously it is known that compensation, organizational culture, and work motivation have an effect on employee retention.

Table 1 above describes the results of six studies that discuss workplace well-being and employee retention in the coffee shop industry, the first study was conducted by Safaat and Mirwan in 2017 entitled "Analysis of Factors Affecting Employee Retention", this study shows that rewards are the most dominant factor among the 14 employee retention factors found in this study. And demographic factors are factors that are considered to have the least influence on employee retention. It was found that there were six factors, namely rewards, compensation, leadership, career development, training and development, and job satisfaction occupying a total ranking above the middle value of the total ranking calculation. Further research conducted by Hayyi et al. in 2024 entitled "Factors for Retention of Generation Z Unicorn Startup Employees in Jabodetabek: Job Satisfaction as a Mediation", this study shows that career development, organizational commitment and perception of organizational support have a positive and significant effect on job satisfaction. This shows the importance of investing in career development programs, strengthening commitment, and increasing organizational support to improve employee job satisfaction. Career development, organizational commitment, and perceived organizational support have a positive and significant effect on employee retention. Furthermore, research conducted by Indah et al. In 2024 entitled "Employee Retention Strategy in the Restaurant Business (Case Study at Ming Restaurant Jakarta)", the results of the study showed that uncompetitive salaries, lack of appreciation, and limited career opportunities are the main factors causing turnover. The strategies implemented include providing competitive compensation (salary increases and performance bonuses), creating a supportive work environment (skills training and team development activities), and a clear career development path. This study emphasizes the importance of a holistic approach that combines compensation, improving the work environment, and career development to increase employee satisfaction and loyalty. These findings provide practical recommendations for restaurant management to maintain operational stability and service quality, while contributing to the literature on Power Man management.

5 Conclusion

Overall, research shows that employee retention is greatly influenced by various factors, including rewards, competence, motivation, and a positive work environment. Therefore, coffee shops need to implement holistic and adaptive strategies to improve employee satisfaction and loyalty, especially in facing the challenges of the new generation in the workplace, of course the factors that can affect employee re-

tention are good workplace welfare, where if workplace welfare is getting better then employee retention will also be good.

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CITATION:

Amirul Izzul Haq (2025). Employee Well-being and Retention in the Workplace: An Analysis of the Coffee Shop Industry. *OASE*, 7(1), 119–123.

Corporate Social Responsibility (CSR) and Its Role in Supporting the Zero Hunger Agenda in Indonesia

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ABSTRACT

Addressing the problem of zero hunger is very important to achieve the welfare of a country. This hunger problem can affect human resources in a country which results in the progress of the country. The problem of hunger and nutrition is generally caused by several things such as poverty and low education. Currently, Indonesia is experiencing a demographic bonus where the number of productive age population is greater than the number of non-productive age population. Zero Hunger, which in Indonesian means "Without Hunger" is an important initiative in the UN Sustainable Development Goals (SDGs). The research design used is a qualitative research method. The approach used in this study is a literature study, namely by collecting and analyzing relevant sources of information from various scientific journals, books, research reports, and other publications. The results and discussion of this literature study were carried out by conducting research on the role of corporate social responsibility in overcoming zero hunger in Indonesia. Previously, seven articles were found that were considered relevant to this study. Based on the literature review of the ten articles, it can be concluded that efforts to achieve Zero Hunger in Indonesia are complex issues involving various aspects. These studies highlight the importance of overcoming the global crisis, the impact of the COVID-19 pandemic. Overall, these studies underline the need for a multidimensional approach and collaboration between various parties to realize Zero Hunger in Indonesia. Corporate Social Responsibility (CSR) plays a crucial and diverse role in addressing the problem of Zero Hunger in Indonesia. Thus, CSR is not just a company's social responsibility, but also a great potential and important resource in fighting hunger and achieving food security in Indonesia.

Keywords: Corporate Social Responsibility, Zero Hunger

1 Introduction

Handling the problem of zero hunger is very important to achieve the welfare of a country. This hunger problem can affect human resources in a country which results in the progress of the country. The problem of hunger and nutrition is generally caused by several things such as poverty and low education. In addition, other causes are the problems of demographic bonuses and unemployment. Currently, Indonesia is experiencing a demographic bonus where the number of productive age population is greater than the number of non-productive age population. This is what causes the hunger index in Indonesia to be very high [1].

Zero Hunger aims to encourage all member countries to end hunger, achieve food security and improved nutrition, and promote sustainable agriculture. Zero Hunger has five main targets, namely: "end hunger and ensure access to safe, nutritious and sufficient food; end all forms of malnutrition; double the productivity and incomes of small-scale food producers [2]. Zero Hunger, which in Indonesia means "zero hunger", is a key initiative in the UN Sustainable Development Goals (SDGs) [3].

Hunger is a condition in which a person experiences chronic food shortages or a condition in which a person's consumption needs have not been met or are not met. Related to the problem of hunger, the government of the Republic of Indonesia has attempted to overcome the problem of hunger by im-

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plementing several strategies, one of which is by providing food assistance. The current food crisis has become a global issue that requires serious involvement from all stakeholders in the international world. Every country must immediately seek alternative solutions to realize national food security so that the quality of life of the community can be guaranteed [4]. Another problem related to the cause of high hunger rates is food waste. Food waste is leftover food that is eventually thrown away because it cannot be consumed and/or food ingredients that are wasted due to negligence during the production, processing, and distribution processes [5].

Corporate Social Responsibility (CSR) is a company's obligation to be accountable for all its actions that can have an impact on society, the community, and the surrounding environment. CSR has become an important part of a company's business strategy and is often seen as a way to improve a company's reputation and achieve long-term business goals. Companies that implement CSR consider the social and environmental impacts of their business activities and strive to make a positive contribution to the community and the surrounding environment. [6].

This study aims to identify the role of corporate social responsibility in relation to tackling zero hunger in Indonesia, as a development partner, companies have a significant role in tackling the problem of hunger through the Corporate Social Responsibility program, and this study is expected to be a knowledgeable article for corporate stakeholders to help tackle the problem of zero hunger in Indonesia.

2 Literature Review

Corporate Social Responsibility

One way businesses can contribute to sustainable development is through corporate social responsibility (CSR), which involves a balance between social functions, environmental preservation, and profit-making. In other words, the Tri Bottom Line corridor that includes social, economic, and environmental factors is used to build CSR. Making safe, non-toxic, and environmentally friendly products, installing absorption wells, distributing waste properly, and using less electricity and air conditioning are basic examples of CSR implementation [7].

CSR is important to implement, among others, to fulfill regulations, laws & rules as a social investment for the company to gain a positive image; part of the company's business strategy; obtain operating permits from the local community; part of the company's risk management to reduce and avoid social conflict. CSR in this case shows its concern for sustainable development but remains balanced in the economy and environment. This will also provide public trust in the company. In CSR there are two orientations of program forms, namely internal and external. Internal in the form of actions on programs given to the community and external which lead to values and corporations used to implement or realize actions that are in accordance with social conditions for the surrounding community [8].

Zero Hunger

Zero hunger is one of the seventeen SDGs to improve the world. Zero hunger exists because of the emergence of various basic problems related to hunger. Based on the Global Hunger Index (GHI), in 2018 Indonesia had a hunger index of 21.9 which is included in the category of serious hunger problems. At the ASEAN level, Indonesia's position is worse than the Philippines, Myanmar, Vietnam, Malaysia, and Thailand [9]. Zero Hunger, in the context of the Sustainable Development Goals (SDGs), is the second sustainable development goal that aims to end hunger, achieve food security, improve nutrition, and promote sustainable agriculture. This means ensuring that all people have access to sufficient, safe, and nutritious food, and supporting efforts to increase food production and address malnutrition. This goal also focuses on addressing malnutrition, including stunting and wasting in children, as well as meeting the nutritional needs of adolescents, pregnant and lactating mothers, and the elderly. Zero Hunger encourages environmentally friendly and sustainable agricultural practices, as well as increasing agricultural productivity and the income of small-scale farmers.

3 Research Methods

The research design used is a qualitative research method. According to Nugrahani, in qualitative research, researchers focus more on detailed, in-depth, complete descriptive recording, and describe the

actual conditions as a means of supporting data presentation. The approach used in this study is literature study, namely the collection and analysis of relevant information sources from various scientific journals, books, research reports, and other publications. This process begins with determining keywords related to the research topic such as "corporate social responsibility", "zero hunger". Literature study can be interpreted as a series of activities related to data collection methods and libraries, reading and recording and processing research materials. In this research there are four stages in conducting a literature study, namely:

1. Selecting a topic to review
2. Track and select appropriate/relevant articles
3. Conduct literature analysis and synthesis
4. Organizing the writing of reviews.

4 Results and Discussion

The results and discussion of this literature study were conducted by conducting research on the role of corporate social responsibility in overcoming zero hunger in Indonesia. Previously, ten articles were found that were considered relevant to this study, namely scientific articles that have been published in journals with the following descriptions:

Tabel 23. Literature Study

No	Author & Year	Title	Objective	Conclusion
1	Jennifer Blesh, Lesli Hoey, Andrew Jones, Harriet Friedmann, Ivette Perfecto (2019)	The development path towards "zero hunger"	This study aims to identify development pathways towards Zero Hunger.	Zero hunger reflects an emerging public consensus that action must be taken to address the global environmental and public health crises, as well as the social justice issues facing today's food system.
2	The Flower of Astria Paramashanti (2020)	Challenges of Indonesia's Zero Hunger Agenda in the Context of the COVID-19 Pandemic	This study aims to analyze Indonesia's challenges in overcoming Zero Hunger amid the Covid-19 pandemic.	In 2030, the COVID-19 pandemic could derail Indonesia's progress towards goal two of the 17 Sustainable Development Goals. Indonesia's Zero Hunger Strategy, which addresses food insecurity, hunger, and malnutrition, especially stunted growth in children, could be impacted by this extraordinary disaster.
3	Adorable Kids (2021)	Sustainable Development Goals (SDGS) Vision on Local Food Diversification Policies in Addressing Hunger	The aim of this research is to find out: (1) the meaning of food security, (2) food security problems.	The results of this study indicate that local food spread throughout Indonesia is able to meet food security in Indonesia. So it can also be assessed as being able to reduce cases of hunger index in Indonesia.

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Tabel 23 – *continued from previous page*

No	Author & Year	Title	Objective	Conclusion
5	Khoirul Umam, Labibah Dian Uma-mi, Nabila Roghba Sa'adati (2023)	Islamization of the Concept of Sustainable Development Goal 2: Zero Hunger	The purpose of this study is to analyze the concept of SDGs that has been proposed as a world agenda, especially in this case point 2 regarding SDGs, namely Zero-Hunger.	The application of Islamic principles in achieving the SDG Zero Hunger must be done in a way that respects the diversity and rights of all individuals, regardless of their religious or cultural background. Collaborative efforts between governments, international organizations, and religious institutions can help leverage these principles to make progress towards the goal of ending hunger.
7	Srifridayanti, Sam-kamaria, Alifa Rae-ma Widana (2025)	Sustainable Development Goals: Food Diversification Policy Analysis to Achieve Zero Hunger in Indonesia	This study aims to analyze in more depth the food diversification policy to find out whether the policy can realize the goal of zero hunger in Indonesia.	The results of the study showed that from several types of local foods studied, namely cassava, corn, sago, banana, potato, and sorghum, the six types of local foods were considered capable of meeting domestic food security. In terms of production, the six types of local foods studied live and are spread and are quite abundant throughout Indonesia.

The literature review results in the table above outline five articles relevant to this study, which discuss the topic of CSR and Zero Hunger in Indonesia, the first study conducted by Jennifer et al. in 2019 entitled "Development pathways towards zero hunger". According to the study's findings, Zero Hunger is a growing public consensus that the existing food system's social justice issues, as well as the global environmental and public health crises, require urgent attention. The 2020 study "Challenges of Indonesia's Zero Hunger Agenda in the Context of the COVID-19 Pandemic" by Bunga Astria Paramashanti explains how the COVID-19 pandemic could reverse Indonesia's progress towards goal two of the 17 Sustainable Development Goals by 2030. This extraordinary situation could impact Indonesia's Zero Hunger strategy, which addresses hunger, malnutrition, and food insecurity. In addition, research conducted by Azizatul Ula in 2021 entitled "Vision of Sustainable Development Goals (SDGs) on Local Food Diversification Policy in Addressing Hunger", the results of this study show that local food spread throughout Indonesia is able to meet food security in Indonesia. So it can also be assessed as being able to reduce cases of hunger index in Indonesia.

Furthermore, research conducted by Khoirul et al entitled "Islamization of the Concept of Sustainable Development Goal 2: Zero Hunger", this study shows that the application of Islamic principles in achieving SDG Zero Hunger must be done in a way that respects the diversity and rights of all individuals, regardless of their religious or cultural background. Collaborative efforts between governments, international organizations, and religious institutions can help leverage these principles to achieve progress towards the goal of ending hunger and promoting sustainable food systems in a way that is in line with Islamic values and the wider global community.

The latest research was conducted by Srifridayanti & Alifa in 2025 with the title "Sustainable Development Goals: Analysis of Food Diversification Policy to Achieve Zero Hunger in Indonesia". The results of the study showed that from several types of local foods studied, namely cassava, corn, sago, bananas, potatoes, and sorghum, the six types of local foods were considered capable of meeting domestic food security. In terms of production, the six types of local foods studied live and are spread and are quite abundant throughout Indonesia so that the availability of these foods can be guaranteed.

5 Conclusion

Based on a literature review of ten articles, it can be concluded that efforts to achieve Zero Hunger in Indonesia are complex issues involving various aspects. These studies highlight the importance of handling the global crisis, the impact of the COVID-19 pandemic, local food potential, the role of CSR and community development, sustainable economic development strategies, Islamic perspectives, the views of the Qur'an, the implementation of the Food Estate program, and the challenges and strategies for increasing food security at the regional level such as West Java. Overall, these studies underline the need for a multidimensional approach and collaboration between various parties to realize Zero Hunger in Indonesia.

Corporate Social Responsibility (CSR) plays an important and diverse role in addressing the Zero Hunger problem in Indonesia. Through various initiatives such as direct food security programs, support for sustainable agriculture, community economic empowerment, efforts to reduce food loss, improve nutrition, cooperation with various parties, and emergency response assistance, companies can make real contributions to realizing this sustainable development goal. Thus, CSR is not only a corporate social responsibility, but also a great potential and important resource in overcoming hunger and realizing food security in Indonesia.

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CITATION:

Anastasia Tias (2025). Corporate Social Responsibility (CSR) and Its Role in Supporting the Zero Hunger Agenda in Indonesia. *OASE*, 7(1), 124-128.

ABSTRACT

Financial stress is a growing problem that adversely affects employee well-being, leading to decreased productivity, lower job satisfaction, and mental health challenges. This study aims to explore the impact of personal finance management on employee well-being by reviewing recent literature published between 2019 and 2024. Employing a qualitative literature review methodology, relevant academic articles and credible. The review reveals that strong financial literacy forms the foundation for effective personal finance management, which helps employees reduce financial anxiety and improve emotional stability. However, financial literacy alone is insufficient without strategies to manage external financial pressures. The findings also highlight the detrimental effects of financial stress on mental health and job performance, including increased absenteeism and decreased engagement. Workplace financial education programs, such as budgeting workshops and access to financial advisors, have been found effective in enhancing financial knowledge, reducing stress, and improving overall employee well-being. This review underscores the importance of integrating personal finance management into employee well-being strategies to foster healthier, more resilient workforces.

Keywords: Personal Finance, Financial Literacy, Employee Well-Being, Financial Stress

6 Introduction

In the fact of this economic, personal finance management plays an important role in improving employees' overall well-being. Employee well-being has become a strategic imperative for organizations aiming to enhance productivity and long-term sustainability. Among the various dimensions of well-being, financial well-being is increasingly recognized as a determinant of an employee's overall quality of life and job performance. Financial stress can manifest in decreased concentration, absenteeism, and even physical health issues, ultimately affecting workplace engagement and morale.

A growing body of empirical research has reinforced the positive relationship between financial literacy and workplace well-being. The presence of financial knowledge enhances an individual's financial self-efficacy, which in turn supports emotional well-being and reduces stress-related absenteeism. Likewise, Choowan et al. through a meta-analytical review, confirmed that employees who undergo structured financial literacy interventions tend to adopt more responsible spending, budgeting, and saving habits, leading to a measurable increase in financial and emotional well-being. Furthermore, financial wellness impacts broader organizational outcomes such as productivity, engagement, and retention.

Therefore, this study aims to qualitatively explore the relationship between personal finance management and employee well-being, focusing on employees' perceptions, experiences, and strategies in facing everyday financial challenges. The research is expected to contribute theoretically by expanding the understanding of employee well-being from a holistic perspective, and practically by helping organizations design more responsive and contextually relevant financial wellness programs. The findings may also serve as a foundation for developing more humane human resource management interventions that balance economic needs with psychosocial well-being.

7 Literature Review

Personal Finance Management

Personal Finance Management (PFM) is the practice of managing day to day personal finances, including budgeting, debt control, investment planning, and saving. According to Dowling et al., "financial practice as a set of behavior which include cash management, credit management, financial planning, investments, insurance, retirement planning, and estate planning." Financial literacy involves an understanding of fundamental financial and economic concepts such as interest rates, inflation, and risk diversification as well as the ability to perform basic financial calculations. It also includes awareness of various financial products and the capability to select those that best align with one's individual needs and interests. Previous studies have suggested that financial literacy is closely associated with effective personal financial management behavior.

PFM is not merely an administrative activity but also encompasses economic behavior, risk perception, and an individual's time preferences in financial decision-making. This study serves as a the-

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oretical foundation that positions PFM as an integral component of both economic and psychological well-being. In the workplace context, the ability to effectively manage personal finances can reduce financial stress and enhance emotional stability .

Financial Literacy

Financial literacy refers to the ability to comprehend and evaluate financial options, plan for the future, and respond appropriately to various financial situations. It equips individuals with the skills to participate effectively in economic activities, such as making deposits, making informed purchasing decisions, investing wisely, managing property, securing employment, handling debt, and ultimately improving their financial well-being. Kaur et al. emphasize that financial literacy is an essential life skill that enables people to achieve financial well-being. Similarly, Remund defines financial literacy as an individual's capability to understand and apply financial information. Furthermore, financial literacy is a measure of the degree to which one understands key financial concepts and possesses the ability and confidence to manage personal finances through appropriate short-term decision-making and sound, long-range financial planning, while mindful of life events and changing economic conditions .

Employee Well Being

Employee well-being has become a critical focus in organizational research due to its significant impact on productivity, job satisfaction, and overall organizational performance. Well-being at work encompasses physical, mental, and emotional health, and it is influenced by both individual and organizational factors. According to Wright and Cropanzano employee well-being is strongly linked to job satisfaction and organizational commitment, which ultimately affects turnover intentions and performance.

8 Research Methods

This study employs a literature review with qualitative analysis methodology to explore the impact of personal finance management on employee well-being. The research involves a systematic collection and analysis of existing academic articles, journals, and credible sources related to financial management and employee well-being published between 2019 - 2024. Article were collected using databases such as Google Scholar, Scopus, and PubMed were utilized to identify relevant studies using keywords like "personal finance management," "employee well-being," and "financial literacy".

9 Results and Discussion

1.Financial Literacy as the Foundation of Employee Financial Well-Being

Financial literacy is a crucial component of effective personal finance management. Higher financial literacy is positively correlated with healthier financial behaviors such as budgeting, saving, and debt management, which ultimately enhance employees' financial well-being. Their research also highlighted that financial literacy not only affects financial behavior but also serves as a preventive mechanism against poor financial habits. Personal finance management begins with financial literacy the knowledge and skills required to make informed financial decisions. A growing body of literature has demonstrated a strong relationship between financial literacy and employee well-being. According to Bashir and Qureshi , financial literacy significantly enhances financial behavior, which subsequently improves overall financial well-being. Employees who understand basic concepts such as budgeting, interest rates, savings, and investment are more capable of managing their income and expenditures effectively, thereby reducing financial stress.

However, financial literacy alone is not sufficient. Even employees with good financial knowledge may still experience financial stress when facing external pressures like inflation or unexpected expenses. This indicates that financial literacy must be complemented with the ability to manage financial stress to achieve optimal financial well-being. A study by Rahman et al. on the B40 group in Malaysia found that while financial literacy is important, financial behavior and financial stress are more significant predictors of financial well-being. This suggests that interventions should not only focus on enhancing knowledge but also on promoting positive financial behaviors and stress management strategies.

Moreover, integrating financial education into the workplace has shown promising results. Lestari et al. found that financial literacy programs significantly enhance employees' financial behaviors, including improved budgeting, saving, and debt management. These improvements lead to increased financial security and reduced stress, contributing to higher workplace satisfaction and engagement. Furthermore, the study finds that financial literacy positively affects organizational performance by reducing absenteeism, lowering turnover rates, and enhancing productivity.

2. The Impact of Financial Stress on Mental Health and Job Performance

Financial stress is increasingly recognized as a major psychological burden that acts as a mediating factor between financial behavior and overall financial well-being. Even individuals who demonstrate positive financial behaviors such as budgeting, saving, and prudent spending can still suffer diminished financial well-being if they are exposed to chronic financial pressures. These pressures may arise from factors such as rising living costs, mounting debt, or insufficient income stability, particularly in volatile economic climates.

Financial stress does not remain confined to the personal domain; it significantly encroaches upon mental health. Employees experiencing persistent financial concerns often exhibit symptoms of psychological distress, including anxiety, irritability, feelings of helplessness, and a decline in cognitive functioning. This aligns with the 2024 report by Investopedia, which outlines the physiological and psychological consequences of financial stress such as sleep disturbances, increased cortisol levels, chronic fatigue, depression, and somatic symptoms like headaches or digestive problems.

3. Effectiveness of Workplace Financial Education Programs

Workplace financial education programs have emerged as a strategic intervention to promote financial literacy, reduce employee stress, and foster long-term financial well-being. These initiatives typically include budgeting workshops, debt management counseling, retirement planning seminars, and access to financial advisors all aimed at empowering employees to make informed and confident financial decisions.

A landmark study by Baicker et al. highlighted that wellness programs incorporating financial education can significantly reduce healthcare costs by mitigating stress-related illnesses, improving preventive care compliance, and fostering healthier lifestyles. Employees who feel financially secure tend to experience less chronic stress, which in turn leads to lower risks of mental and physical health complications. The positive ripple effect of such programs is evident in organizational outcomes as well. Enhanced financial well-being has been consistently linked to increased employee productivity, reduced absenteeism, and improved engagement.

10 Conclusion

Personal finance management plays a pivotal role in shaping employee well-being, both at the individual and organizational levels. Effective personal finance management is essential for enhancing employee well-being, as it fosters better mental health, reduces financial stress, and improves job performance. The literature consistently demonstrates that strong financial literacy forms the foundation for healthier financial behavior, which in turn reduces financial stress and promotes emotional stability. However, knowledge alone is not enough; employees must also possess the skills and resources to manage external financial pressures, such as inflation and income instability. Financial stress has been shown to negatively impact mental health and job performance, resulting in reduced concentration, increased absenteeism, and lower overall productivity. In response, workplace financial education programs have proven to be effective interventions that not only enhance employees' financial capabilities but also support broader organizational goals, including retention, engagement, and performance. Therefore, integrating personal finance management into employee well-being strategies is not only a matter of individual empowerment, but also a strategic necessity for organizations seeking to build a resilient and high-performing workforce.

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CITATION:

Andi Athirah (2025). The Impact of Personal Finance Management in Employee Well-Being: A Literature Review. *OASE*, 7(1), 129–132.

The Impact of Marketing Strategies on Consumer Well-being in the Digital Era

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ABSTRACT

Digital transformation has fundamentally changed the marketing landscape, moving from a traditional mass approach to an increasingly specific and technology-integrated strategy, significantly impacting consumer interactions with brands. This dynamic change raises crucial questions about its impact on consumer well-being (CWB). This research aims to examine how various marketing strategies in the digital era shape consumer perceptions, behaviors, and ultimately, well-being. Using a qualitative literature review approach, this study analyzes the relevant literature on digital marketing strategies and consumer well-being. The results of the literature review show that digital marketing has a multifaceted impact on CWB. It was found that elements such as the credibility of social media influencers can increase CWB, while negative experiences, such as brand hatred caused by self-mismatch, can decrease well-being. In addition, consumer motivation and the influence of technology that is increasingly profound (as in the era of Industry 4.0) play an important role in shaping consumer experience and its implications for well-being. The conclusions affirm the importance of understanding the complex interactions between digital marketing strategies and CWBs for responsible marketing practices and future research in an ever-evolving digital landscape.

Keywords: Marketing Strategy, Consumer Wellbeing, Digital Age, Digital Marketing, Literature Review

1 Introduction

Digital transformation in marketing has had a significant impact on consumer welfare and purchase nit in the modern era. Social media influences play a crucial role in shaping consumer well-being through the quality of arguments, source credibility, and kindness, which ultimately influences purchase intent [1]. The COVID-19 pandemic has accelerated the focus on well-being in virtual communities, driving digital marketing strategies, particularly in the tourism and gaming industries [2]. The effectiveness of traditional mass marketing has declined, with a shift towards more specific strategies that leverage digital platforms to reach specific target audiences [3]. This dynamic change raises crucial questions about the impact on consumer well-being. As artificial intelligence and deep personalization develop, consumer interactions with brands and products are increasingly intense and layered [4]. It is therefore important to examine how various marketing strategies in this digital age not only aim to drive purchases, but also significantly shape consumer perceptions, behaviors, and ultimately, well-being in various aspects of their lives.

2 Literature Review

Marketing strategy is an effort by an organization to create, communicate, and provide value to customers to achieve business goals. It is generally defined as the formulation of how an organization creates, communicates, and delivers superior value to customers [5]. The main components of a marketing strategy involve market analysis, segmentation, targeting, and positioning (STP) [6]. as well as the management of marketing mix elements such as products, prices, venues, promotions, and other additional

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elements of people, processes, and physical evidence for services [7]. The goal is to achieve sustainable competitive advantage [8] and optimal business performance. As times evolve, marketing strategies continue to evolve to be more personalized, data-driven, and focused on user experience. Customer-oriented kin marketing with analytics and technology support, as the volume of data from social media increases, demands more sophisticated analytical approaches [9], [10].

Consumer well-being (CWB) has emerged as a significant area of research, encompassing cognitive and emotional reactions to consumer experiences [11]. In recent literature, reviews have identified key themes in CWB research, including subjective, psychological, food, financial, environmental, social, and societal well-being [12]. These themes affect consumers on a micro, meso, and macro level. Research on CWB so far has largely focused on the service industry and developed countries, so more studies are needed in emerging markets [11]. A variety of metrics have been developed to measure CWB, including measures from the public sector, such as cost of living and consumer complaints, as well as academic metrics such as shopping satisfaction and need satisfaction [13]. CWB is highly related to aspects of safety, security, satisfaction, sustainability, positive emotions, security, and freedom [14], which underscores the importance of sustainable development and consumer quality of life.

Recent research explores the impact of marketing strategies on consumer well-being. Social media influences have a positive influence on consumer well-being and purchase intent through the quality of arguments, credibility, and kindness [15]. Conversely, brand hatred stemming from self-inconsistency can negatively impact the consumer divide, especially on tech products [16]. Consumer motivation plays an important role in well-being, where different motivational profiles show varying levels of subjective well-being [17]. An innovative approach that combines product marketing, mixed reality technology, and neuroscience theory can effectively enhance the consumer experience by aligning existential aspirations and creating an environment full of emotional engagement [18].

3 Research Methods

This study uses a literature review approach with qualitative analysis. Literature studies are used to review relevant literature related to marketing strategies that have an impact on consumer welfare. Data sources come from relevant scientific journals, books, articles and digital documents.

Stage 1: Initial Search and Data Collection

The initial stage of this research began with the data collection process by searching for journals with the keywords marketing strategy and well-being as a reference in the search.

Stage 2: Data Analysis

Data analysis is by identifying themes, patterns, and relationships between marketing strategies and consumer welfare.

4 Results and Discussion

Recent research highlights the significant impact of digital technology on consumer well-being and marketing strategies. The emergence of industrial 4.0 technology has transformed core sectors, blurring the boundaries between the digital, physical, and biological domains, and affecting individual, social, and environmental well-being [19]. Digital transformation has revolutionized marketing communications, with a shift away from traditional mass marketing to a niche strategy that leverages digital platforms [20]. The increasing role of information technology in consumers' lives, accelerated by the COVID-19 pandemic, has driven increased interest in research into its impact on consumer well-being [21]. Consumer well-being, which includes satisfaction, positive emotions, and perceptions of quality of life, has seen significant research growth, with a primary focus on the service industry and the use of theories such as self-determination and attribution [21].

Recent research shows how digital transformation and technology-based marketing are affecting consumer well-being. Several studies, such as those conducted by Jamil et al. (2023) and Attiq et al. (2022) [16], [22], arguing that the quality, credibility of sources, and the goodness of social media influencers can affect consumer well-being and purchase intent. On the other hand, self-incompatibility

with brands can lead to resentment towards brands that negatively affect consumer well-being, especially in technology products. More in-depth research was also found in the study of Bhardwaj and Karlo (2023) [11], which explains the relationship between consumer motivation and subjective well-being, showing that different motivations affect well-being in different ways, as seen in the latent profile analysis conducted by Xiao et al. (2023) [14].

In addition, research focusing on consumer welfare theory is also growing. For example, research by Roy et al. (2023) and Benvenuti et al. (2023) [19], [21] highlighting how digital technology, especially in the Industry 4.0 era, affects consumer welfare through changes in marketing communication and increased engagement with target audiences through digital platforms.

5 Conclusion

Digital transformation has fundamentally changed marketing practices, shifting them from traditional models to more personalized and data-driven digital strategies. These changes, accelerated by external factors such as the pandemic, have increased consumer interaction with brands in the digital space, creating a significant and multifaceted impact on consumer well-being (CWB). Through a literature review, this study confirms that marketing in this digital era not only affects purchase intentions but also directly shapes consumer perceptions, behaviors, and quality of life, showing potential positive and negative impacts that need to be considered. The impact on CWB varies depending on the elements of the digital marketing strategy and the characteristics of the consumer.

The literature shows that factors such as the credibility of social media influencers and content quality can increase CWB and positive consumer intentions. Conversely, negative experiences such as self-incompatibility with brand or product image can trigger hatred towards the brand and lower CWB. In addition, the research highlights the important role of consumer motivation and the influence of increasingly integrated technology in shaping consumer experience and well-being. Therefore, understanding the complex interactions between digital marketing strategies and CWBs becomes crucial for marketers to operate responsibly and for researchers to continue to explore the far-reaching implications of the digital landscape on consumers' lives.

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CITATION:

Apep Indra Saputra (2025). The Impact of Marketing Strategies on Consumer Well-being in the Digital Era. *OASE*, 7(1), 133–136.

Managerial Approach in Overcoming Stunting through Health and Nutrition

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ABSTRACT

Stunting is one of the main problems in public health that is still widely encountered in developing countries, including Indonesia. Stunting not only has an impact on children's physical growth, but also has long-term implications for the quality of human resources, productivity, and national development. Given the importance of this issue, this study aims to analyze the effectiveness of managerial approaches in overcoming stunting through health and nutrition programs implemented at the regional level. The research method used is a literature study, by analyzing various scientific sources related to health and nutrition program management and stunting prevention efforts. Data was obtained from journal articles, research reports, and relevant policy documents. The results of the study show that the implementation of management functions, namely planning, organizing, directing, and controlling, is systematically able to increase the effectiveness of health and nutrition programs in reducing stunting rates. Key success factors include strategic coordination between health workers in the field, policy support from local governments, active community involvement, and ongoing monitoring and evaluation of programs. This study also found that weak managerial capacity is one of the main obstacles in the implementation of the program, so efforts are needed to strengthen managerial competence in all lines of program implementation. Thus, this study recommends the need to strengthen management capacity, develop more effective collaborative strategies, and supervise sustainable programs to achieve the national stunting reduction target. These findings are expected to serve as a reference for policymakers and public health practitioners in designing and implementing management-based interventions to tackle stunting in Indonesia.

Keywords: managerial approach, stunting, health programs, nutrition programs, public health

1 Introduction

Stunting or child growth retardation due to chronic malnutrition is still a serious public health problem in Indonesia. Based on the results of national research, the prevalence of stunting in Indonesia is recorded quite high even though in recent years it has shown a downward trend. Although various efforts have been made, the problem of stunting remains a major challenge that requires special attention from all parties to achieve sustainable improvement. The impact of stunting is not only limited to physical aspects such as a shorter posture than children their age, but also extends to the child's cognitive, emotional, and potential future productivity. Children who experience stunting are at risk of experiencing obstacles in the learning process, have lower levels of intelligence, and are more susceptible to diseases as adults. If this problem is not immediately handled seriously, it will have an impact on the quality of a nation's human resources in the future.

A number of programs have been initiated by the government and non-governmental institutions to deal with stunting, such as family-based health programs, balanced nutrition programs, and national movements in supporting the first thousand days of life. However, in its implementation, the results achieved in various regions show considerable variation. There are areas that have managed to significantly reduce the prevalence of stunting, while other areas are still experiencing stagnation or even

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increase. This shows that the success of the program does not only depend on the content of the program, but also on how the program is managed. One of the main factors that determine the effectiveness of health and nutrition programs is the managerial approach in their implementation. A good managerial approach includes well-directed planning, optimal resource organization, program implementation with the right methods, and continuous control and evaluation. Without the implementation of effective managerial functions, even well-designed programs have the potential to fail or fail to achieve the expected targets.

Optimizing managerial approaches is becoming increasingly important considering the challenges in the field that are quite complex. Limited human resources, financing constraints, low levels of public awareness, and obstacles in cross-sector coordination are often the main obstacles in program implementation. Through structured and adaptive management, these challenges can be anticipated so that program implementation can be more effective and sustainable. Based on this background, this study aims to analyze the contribution of managerial approaches in overcoming stunting through health and nutrition programs. The importance of a managerial approach in health and nutrition programs cannot be separated from the need to identify problems appropriately from the planning stage. In the context of handling stunting, an in-depth analysis of the causative factors in each region is needed, including social, cultural, economic, and environmental aspects. Without a comprehensive understanding of the problem at hand, the intervention strategy applied can be not on target. Therefore, the role of management in conducting needs assessments and adapting programs according to local characteristics is very crucial.

In addition to careful planning, resource organization is also an important aspect in supporting the success of the program. The management of health workers, posyandu cadres, and support from various sectors such as education, agriculture, and community empowerment needs to be carried out in a synergistic manner. A well-managed multisectoral approach will strengthen the effectiveness of nutrition and health interventions, as stunting is not a stand-alone problem, but is closely related to many other determinant factors. The implementation of programs based on a managerial approach requires a clear work mechanism, regular supervision, and active community involvement as the main subject of change. In many cases, the failure of stunting alleviation programs occurs not because of a lack of interventions, but because of a lack of active participation from families and communities. An effective managerial function must be able to design communication and education strategies that build public awareness and commitment in supporting stunting prevention efforts.

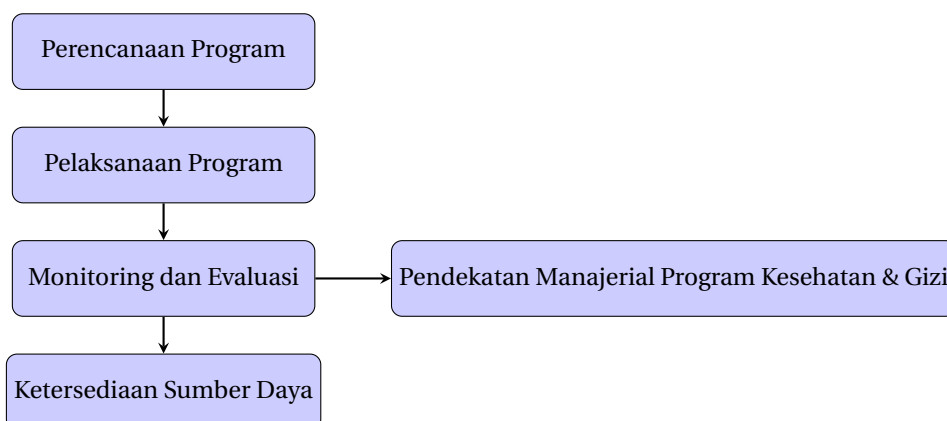
Evaluation and monitoring are also key components in the managerial approach. Programs that have succeeded in reducing stunting rates generally have an integrated monitoring system and are able to provide accurate data on a regular basis. With systematic evaluation, program managers can make strategic adjustments based on the results obtained in the field. The evaluation aims not only to assess the achievement of targets, but also to identify obstacles and opportunities for improvement on an ongoing basis. In the context of government decentralization in Indonesia, the role of local governments is very important in implementing stunting prevention programs. The managerial approach at the regional level must be able to optimize the use of funds, strengthen the capacity of local human resources, and build collaboration across sectors and actors. Thus, each region can develop an intervention model that is appropriate to their specific conditions, while contributing to the national target of stunting reduction.

This research is expected to contribute to enriching understanding of the importance of managerial functions in health and nutrition programs, especially in efforts to overcome stunting. In addition, the results of this study are also expected to be a reference for policy makers, health practitioners, and various other related parties in designing and managing intervention programs that are more effective, efficient, and sustainable in accelerating the reduction of stunting prevalence in Indonesia.

Tabel 24. Literature Studies

No.	Writer	Year	Heading	Topics Covered	Methodology Used
1	A. Hidayat	2023	Implementation of Stunting Prevention Policy in Simpung Layung Village, Tabalong Regency	Stunting control policy at the village level	Case studies, policy analysis
2	F. A. Saragih & F. P. Gurning	2023	Efforts to Accelerate Stunting Prevention Programs with a Cadre Development Approach in Medan City	Acceleration of stunting prevention programs, cadre development	Field research, interviews with cadres
3	A. Mulyani, F. Hidayatullah, H. Rahmah, S. Sugiharta	2024	Strategy of the Central Java Provincial Health Office in Overcoming Stunting	Stunting control strategy by the health office	Strategy analysis, interviews with related parties
4	N. Ketut, A. Mirayanti, K. Sukraandini, P. G. Subhaktiyasa, N. K. Citrawati	2022	Stunting Prevention Education and Parenting Management in Nutritional Fulfillment in Toddlers	Education and parenting management in toddlers	Complementary therapy approaches, literature review
5	T. Abdurrahman	2024	Increasing Nutrition Awareness and Stunting Prevention through Socialization and PMT in Karangbangun Village	Socialization and supplementary feeding for stunting prevention	Socialization, supplementary feeding programs

2 Literature Review



3 Research Methods

This study uses a qualitative approach with a literature study method to analyze the application of managerial approaches in the implementation of health and nutrition programs to overcome stunting. The qualitative approach was chosen because it allows researchers to understand and interpret various studies that have been conducted previously, so that they can build a comprehensive understanding of the relationship between management strategies and health program outcomes in various contexts. The literature study method is carried out by collecting, reviewing, and analyzing various relevant secondary sources, such as scientific journal articles, research reports, policy documents, nutrition program technical guidelines, and program evaluations published by national and international institutions. These sources were selected based on the criteria of relevance to the research focus, data freshness, and credibility of the publisher.

The data analysis process is carried out with a thematic analysis approach. The initial stage of analysis includes the coding process, which is identifying data pieces related to program planning, resource organization, implementation of activities, and program control and evaluation. The pieces of data are then categorized into main themes to reveal patterns of application of managerial approaches in efforts to overcome stunting. Furthermore, data interpretation was carried out by following an interactive model developed by Miles and Huberman, which included the stages of data reduction, data presentation, and simultaneous drawing of conclusions. The validity of the results of the literature study is strengthened through the source triangulation technique, which is comparing findings from various literature to get a more comprehensive and reliable picture. The principles of credibility, transferability, dependability, and confirmability are also applied to maintain the validity of research results.

Using this literature study method, the research is expected to be able to provide an accurate theoretical and practical picture of the contribution of managerial approaches in health and nutrition programs to overcome stunting in Indonesia. Through this literature review, the research not only identifies effective managerial practices, but also reveals various challenges that often arise in the implementation of health and nutrition programs to reduce stunting rates. Cross-source analysis allows researchers to compare approaches across different regions, understand the contextual factors that influence the success of the program, and formulate strategic recommendations based on findings that have been validated from previous studies. Thus, this study is expected to be a foundation for the development of more structured and evidence-based managerial policies and interventions in an effort to accelerate the reduction of stunting in Indonesia .

4 Results and Discussion

1. Local Data-Based Planning

Local data-based planning is the initial foundation that determines the direction and effectiveness of stunting control programs. In the context of this study, the collection of accurate data on stunting rates, nutritional status of toddlers, sanitation conditions, and access to health services is the main focus. This local data is not only quantitative, but also involves qualitative information such as people's behavior towards nutrition and sanitation. The importance of local data lies in its ability to describe real conditions on the ground. Each region has different social, economic, and cultural characteristics, so a generic approach is often ineffective. By understanding these differences, intervention planning can be sharper, more specific, and directly target the root of the stunting problem in each region. The use of local data also helps in identifying priority areas, where stunting rates are very high and require immediate attention. This prevents the waste of resources in areas that may not be too problematic, making interventions more efficient. In addition, local data analysis supports the preparation of realistic and measurable program success targets and indicators. Cross-sector collaboration in collecting and processing local data is a key factor in planning success. Local governments, health workers, academics, and local communities must work together to ensure that the data collected is valid and representative. Community participation in this process also increases the sense of belonging to the program. With a local data-based approach, stunting programs have not only become more responsive, but also more adaptive to changes in the situation on the ground. Regularly updated data allows the program to adjust its strategy without having to wait for a long annual planning cycle. Finally, local data-driven planning strengthens program accountability. Program decisions can be held accountable because they are based on solid evidence, not assumptions. This increases public and stakeholder trust in the program, which

in turn strengthens support for the implementation of stunting interventions.

2. Organizing through Cross-Sector Work Teams

Organizing through the formation of cross-sector work teams is a crucial step in ensuring the integration of stunting control programs. This team integrates various sectors that are directly and indirectly related to the determinants of stunting, ranging from the health, education, agriculture, to social sectors. Each sector brings unique perspectives and resources that are invaluable in an effort to reduce stunting rates. For example, the agricultural sector can ensure the availability of nutritious food, while the education sector can strengthen nutrition education from an early age. This approach expands the range of interventions and enriches the solutions implemented. A clear organizational structure is essential in these cross-sector teams. Each team member should have a specific description of the task, as well as an effective coordination mechanism to avoid overlapping activities. Designating team leaders, secretaries, and field coordinators helps optimize workflows. Regular communication between team members is the main support for the smooth running of the program. Periodic coordination meetings, both face-to-face and online, are conducted to evaluate achievements, discuss obstacles, and formulate solutions. With this communication mechanism, each member feels involved and responsible for the success of the program. One of the challenges in cross-sector teams is the difference in priorities and approaches between sectors. Therefore, from the beginning, it is necessary to build a common understanding regarding the main goal: reducing the prevalence of stunting. This commitment is the foundation in synergizing the various efforts and resources available. With good organization, cross-sector teams not only accelerate the achievement of program targets, but also build stronger local capacity to address other public health issues in the future. This creates a sustainable institutional legacy at the local level.

3. Briefing through Effective Communication

The briefing stage in the stunting control program is highly dependent on the effectiveness of the communication built between health workers, cadres, and the community. Effective communication is not only about delivering information, but also how to build understanding and active community involvement. Health workers and posyandu cadres play a central role as the spearhead of communication in the field. They not only provide counseling on balanced nutrition, but also educate the public about environmental hygiene practices and prevention of infectious diseases related to stunting. The participatory communication approach is the method applied in this program. The public is encouraged to actively ask questions, discuss, and express their opinions about the problems they face. It builds a two-way relationship that strengthens trust and increases the effectiveness of socialization. The use of various communication media, such as posters, leaflets, audio visuals, and local social media, also supports the wider spread of messages and is easier to understand by various segments of society. Adapting communication materials according to the local cultural context is very important to increase the acceptance of messages. Evaluation of the effectiveness of communication is carried out periodically through the measurement of the level of knowledge, attitudes, and practices of the community related to nutrition and children's health. The results of this evaluation are used to improve communication strategies to be more relevant and impactful. With effective communication, people not only become passive recipients of information, but also become active actors in stunting prevention efforts. This builds a sense of community ownership of the program, which ultimately improves the success and sustainability of the intervention.

4. Routine Program Control and Evaluation

Program control and evaluation are carried out systematically to ensure that the stunting control program runs in accordance with the planned that has been set. Control is carried out by monitoring key indicators periodically. Some of the main indicators monitored include the coverage of posyandu services, the nutritional status of toddlers based on anthropometric indicators, and the level of community compliance with the interventions provided. This monitoring data is collected by the field team through regular surveys and reporting. The evaluation also includes an analysis of obstacles that arise in the field, such as the lack of cadre attendance, logistical constraints, or low community participation. Identifying this problem is the basis for making quick and targeted program improvements. The importance of external evaluation through the involvement of regional health offices and independent agencies is to

maintain the objectivity of program assessments. With external evaluation, the program can gain broader new input and strengthen accountability. Control is also carried out through a direct supervision mechanism by superiors or regional coordinators to ensure that each program implementer understands his duties and executes them according to procedures. This supervision includes field visits, document audits, and interviews with beneficiary communities. With consistent control and evaluation, programs can continue to grow, improve their shortcomings, and strengthen their impact on reducing stunting rates. Programs that are adaptive to the results of the evaluation will be better prepared to face new dynamics and challenges in the field.

5. Integration of Management Functions and Their Impact on Stunting Reduction

This study emphasizes that the success of stunting control programs is highly dependent on the integration of management functions. Each function—planning, organizing, directing, and controlling—is interrelated and reinforcing of each other. Robust planning based on local data is the starting point that determines the direction of the program. Without accurate data, programs run the risk of being mis-targeted and ineffective. Cross-sector team organization strengthens implementation by ensuring collaboration of various relevant parties. Briefings conducted with effective communication ensure that all parties understand their role and that the community feels actively involved. This creates a sense of ownership that strengthens the community's commitment to the program. Regular monitoring and evaluation ensure that the program stays on track, corrects deficiencies quickly, and maintains the quality of interventions. Without a good evaluation, the program easily loses focus and its impact on stunting becomes less than optimal. Data from this study shows a decreasing trend in the prevalence of stunting in the study area. Although specific figures are not specified, these results are a strong indication that effective managerial integration has a real impact on the success of the program. Thus, the success of stunting prevention requires a structured, coordinated, and adaptive management approach. The integration of management functions not only strengthens the implementation of the program, but also improves the quality of life of the community more broadly and sustainably. .

5 Conclusion

The managerial approach has proven to play a central role in strengthening the implementation of health and nutrition programs to address stunting problems. Through the implementation of management functions such as planning based on local data, organizing cross-sector work teams, briefing through effective communication, and systematic control and evaluation of programs, stunting control programs can run more effectively and directionally. This approach allows the program to adapt to the needs of the local community, strengthen coordination between stakeholders, and increase active community participation. The results of this study show that the integration of managerial functions in each stage of the program has a positive impact on reducing stunting rates in the study area. Based on these findings, it is suggested that strengthening managerial capacity at the field implementation level is a top priority to accelerate the achievement of the national target for stunting reduction. Comprehensive program management training, adequate provision of resources, and ongoing policy support are needed to ensure the effectiveness of program implementation at the local level.

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CITATION:

Asmaul Kollifah (2025). Managerial Approach in Overcoming Stunting through Health and Nutrition. *OASE*, 7(1), 137–143.

Innovation in Management System Information For Supervision Nutrition and Health

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ABSTRACT

Innovation in management system information (IS) has a very important role in supervision nutrition and health, especially in the digital era this. System effective information can support collection, analysis, and distribution of health data fast and accurate, so that increase quality service health society. Article This discuss implementation innovation in IS management for supervision nutrition and health, with focus on technology latest like system cloud -based, big data and intelligence artificial intelligence (AI). Innovation This allow nutritional status monitoring individuals and groups with using more real-time data accurate and can accessed by various stakeholders interests, including power medical, government, and society. In addition that, system integrated information with mobile application allows more personal and responsive supervision to change condition health individual. Research This also examines challenges and solutions faced in implementation system information this, like problem data privacy, accessibility, and engagement various party in data collection and utilization. Research results show that innovative IS management can increase efficiency supervision nutrition and health, as well as contribute to improvement health public in a way overall. Therefore that, it is necessary existence collaboration between sector health, technology and policy For support success implementation system this.

Keywords: Management System Information, Supervision Nutrition, Health Technology

1 Introduction

In the middle rapid development technology information, sector health face a big challenge in manage data and information related health society, including in supervision nutrition. Supervision effective nutrition is very important For prevent and overcome problem health related with malnutrition, obesity, and disease related pattern Eat others. For that, the use of management system advanced and innovative information technology (IS) become very necessary For support accurate and fast data collection, analysis and distribution. Through system accurate information, supervision nutrition can done in a way more efficient and comprehensive, as well as allow monitoring health individual and society in real-time. Along with with development digital technology, systems information health has experience Lots innovation, start from use technology cloud based up to implementation intelligence artificial intelligence (AI) in health data analysis. Technology This No only help in data collection, but also deep processing information the For produce more recommendations accurate regarding nutritional status and health society. Besides that, system cloud -based enables health data For accessed in a way more wide by various party related, both at the level of local, national, and international. This is open opportunity big For increase coordination between institutions involved in supervision nutrition and health.

In context supervision nutrition, existence system efficient information plays a very important role in detect and monitor problem nutrition in the community. Use of application mobile-based and connected wearable devices with system information can provide more personal and accurate data about intake nutrition and condition health every individual. With Thus, society can more proactive in guard

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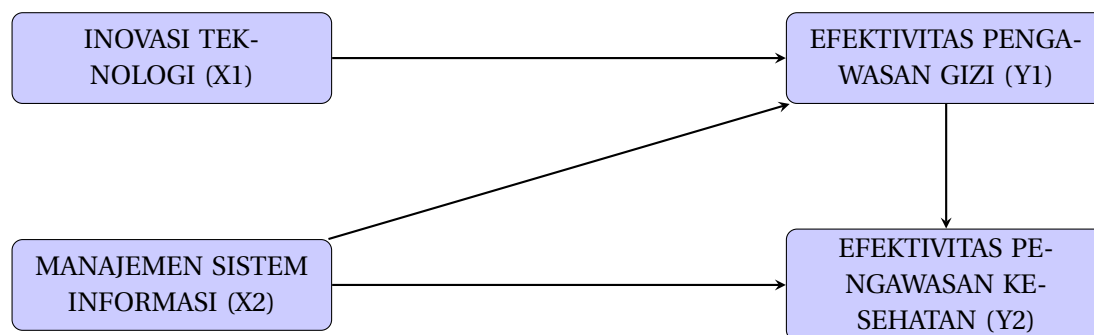
pattern eating and style life healthy , while power medical can more easy give appropriate intervention in accordance with the existing data . However , the implementation system information in supervision nutrition and health also not off from various challenge . One of the challenge main is problem privacy and data security . In managing health data , important For ensure that information personal user still protected with good so as not to misused . Besides that , limitations access technology in some areas , especially in the areas isolated , become obstacle alone in implementation system information this . Therefore that , effort For increase accessibility and usability technology become the important thing in implementation system this.

In this article , we will discussed more carry on about innovation in management system informa- tion For supervision nutrition and health . Focus main article This is on technology the latest that can integrated to in system information health , as well as How technology This can help increase efficiency and effectiveness supervision nutrition in the community . In addition that , article this will also to study challenges and solutions that can be taken For overcome existing obstacles in implementation system information this.

2 Literature

Tabel 25. Studies Literature

No.	Writer	Year	Title	Topics Discussed	Methodology Used
1	A. Sarjito	2024	Free Nutritious Meal Program as a Human Resource Development Strategy to Support the National Defense Program	Human resource development strategy through free nutritious food programs for supporting national defense	Studies analysis HR development policies and programs
2	N. Suryani	2023	Advanced Health Services Program Evaluation Age in Work Area Health Center The Treasure Regency Siak	Evaluation of health services for elderly in the work area of health centers	Evaluation of the program based on survey and interview
3	D. Mulyanti	2023	Innovation Technology in Health Management: Utilization of Electronic Health Information System at Hospital	Utilization of information technology in health management systems in hospitals	Descriptive qualitative study based on case studies
4	L. Adam & A. Suryana	2021	Development of Food Systems Through Strengthening the National Food Agency	Development and strengthening institutional system in national food	Literature review and food policy analysis
5	E. Djuwendah	2020	Counseling Innovation in Products and Marketing of Small Food Industry in Gunung Manik Village, Tanjung, Sumedang	Extension strategies for product innovation and marketing in the small food industry	Field studies and participatory counseling methods



Gambar 3. Innovation in Management System Information For Supervision Nutrition and Health

3 Research Methods

Study This use method studies literature For to study innovation in management system information in supervision nutrition and health . Methods studies literature chosen Because study This aiming For dig and analyze various relevant sources related implementation technology information in supervision nutrition as well as challenges faced in its implementation . With method this , research will collect and analyze various existing references , either in the form of article scientific , report research , books , and documents relevant policies and technologies with topics discussed . The main data sources used in study This is article published scientific papers in journals international and national related system information health , technology health , and supervision nutrition . Besides that book text and report related research with innovation in management system information as well as implementation technology in supervision health also becomes important data sources . The selection process literature This done with using relevant keywords, such as "management system information", "supervision nutrition", "technology health" and "digital innovation in health".

Next , research This organize collected literature based on themes main thing that appears in Topic research , such as implementation technology cloud -based , use of big data and intelligence artificial intelligence (AI), as well as challenges and solutions in management system information health . Analysis process literature done with method read and understand every collected sources For to obtain more insight deep about role technology in supervision nutrition and health . In analysis , research This also identifies difference approaches applied in various countries or area related supervision nutrition and health use system information . In addition that , research This also examines effectiveness use technology like mobile applications , wearable devices , and cloud- based platforms in support nutritional status monitoring society . From the analysis this , it is expected can found practice best and challenges that need to be faced in implement innovation mentioned in various context.

Synthesis process literature done For unite existing findings and describe How innovation technology in management system information can increase supervision nutrition and health . Researchers will compile conclusion based on the evidence collected from various analyzed literature , with give recommendation about development more carry on in field this . With use method studies literature this , it is expected study can give a comprehensive overview about role innovation in management system information For supervision nutrition and health , as well as give contribution to development policy and implementation system more information effective in the sector health society . The synthesis process literature this will also consider various factors that can influence success implementation technology in management system information , such as readiness infrastructure , skills source Power humans , and obstacles technical and non- technical in the field . Researchers will dig relevant literature For understand challenges faced in implementation technology , as well as supporting factors or hinder adoption technology in the sector health society . Besides that 's important For analyze various models and approaches that have been applied in various countries or area in context supervision nutrition and health , so that can interesting useful lesson For implemented in Indonesia.

4 Results and Discussion

1. Implementation Cloud Technology in Supervision Nutrition and Health

Use technology cloud based in management system information health has bring Lots change significant in supervision nutrition and health . Cloud computing enables large health data storage with easy , fast and efficient access . One of benefit main from cloud technology is his ability For integrate data from various sources , such as House hospitals , clinics and health centers , in one platform that can accessed by various stakeholders interests . With method This is data related to nutritional status and health. public can monitored in real-time by manpower medical and government , so that make it easier taking fast and accurate decisions . In addition that , cloud computing also allows better data management safe and secure , with existence system encryption and automatic backup that reduces risk data loss . Technology This allow development mobile application that can used by the community For monitor nutritional status they alone , like application that calculates intake calories or analyze pattern eat . This is No only increase involvement public in guard health , but also provides data that can used by power medical For do more intervention right . Even though own Lots advantages , implementation cloud technology in supervision nutrition and health are also faced with several challenges . One of them is problem privacy and data security . Because health data nature sensitive , important For ensure that cloud system used fulfil standard tight security For protect personal data User . Policy clear and transparent privacy become very important aspect in implementation system This . Challenge other is dependence on a stable internet connection . Although cloud technology offers easy accessibility , in some areas that have inadequate internet infrastructure good , usage system cloud based can hampered . Therefore that 's important For notice readiness infrastructure technology information in each area before apply system This in a way wide . Although Thus , various research and study cases in several countries show that implementation cloud technology in supervision nutrition and health own potential big For increase efficiency system health . Therefore that , development more carry on to infrastructure technology and policies that support implementation of cloud computing becomes key For optimize its benefits . In overall , usage technology cloud based in supervision nutrition and health give Lots opportunity For increase effectiveness and efficiency system Health . Technology This allow more data collection and analysis fast , transparent and accurate , which can helping stakeholders interest in make more decisions Good For health public .

2. Utilization of Big Data for Analysis Nutrition

Big data, which refers to large and complex data sets that are not can processed with use method traditional , have an increasing role important in management supervision nutrition . In supervision nutrition , big data enables collection more information broad and deep about pattern eating , nutritional status , and factors that influence health public . The use of big data in analysis nutrition allow For to obtain a better picture accurate about nutritional status a population in different regions and groups social . Big data enables data processing and analysis from various sources , including record medical electronics , results survey nutrition , as well as data from wearable device that monitors activity physical and pattern Eat individual . With big data analysis , can found previous patterns No visible , for example connection between pattern eating and prevalence disease certain in various regions. This is can give more insight in about factors that influence problem nutrition in the community . One of the implementation big data concrete in supervision nutrition is related data analysis prevalence lack nutrition or obesity in a region. Through big data analysis , data retrieval policy can know level severity problem nutrition in a particular area and determine priority more intervention right . Big data can also help in monitor change pattern eating and habits life public along walking time , so that make it easier in designing more prevention programs effective . However , the use of big data in supervision nutrition also faces a number of challenges . One of them is problem quality of the collected data . Because the data used originate from various source , quality and consistency of data can varies . Therefore that 's important For ensure that the data collected is valid, standardized , and can be accountable . Besides that , big data analysis requires device hardware and devices sophisticated software as well as skills high analytical , which may be become constraints in some area with source Power limited . Although Thus , the potential the greatness that big data has for analyze trend health and nutrition at the level macro make technology this is very valuable in system supervision nutrition . Therefore that , it is necessary There is more investment big in development capacity analytics and infrastructure technology For maximize benefits of big data in supervision health and nutrition . In general overall , the application of big

data in supervision nutrition offer Lots profit in matter accuracy and effectiveness analysis . With big data utilization , decision makers policy can more easy identify trend health society , designing more intervention focused , and finally increase welfare public through supervision more nutrition Good .

3. The Role of Intelligence Artificial in Health Surveillance

Intelligence artificial intelligence (AI) is increasingly Lots applied in system information health , including in supervision nutrition and health . AI enables data processing in amount big with much greater speed and accuracy more tall compared to with method conventional . In context supervision nutrition , AI can used For analyze the data obtained from various sources , such as survey nutrition , record medical , and wearable devices , for give more recommendations appropriate related to diet and lifestyle life healthy . One of the example application of AI in supervision nutrition is use machine learning algorithms for analyze pattern Eat individuals and provide related advice change pattern eat that can improve nutritional status . System AI based can also used For predict risk disease related nutrition , such as diabetes, hypertension , and other diseases heart , based on collected data . With Thus , AI does not only help in monitoring nutritional status , but also in prevention disease related nutrition . Besides that , AI can also applied in automation of health data analysis processes , which previously need power man in amount big . With using AI, the analysis process can done with more fast and accurate , so that make it easier power medical and taker policy For make decision more data based good . In matter this , AI does not only increase efficiency , but also reduces potential error man in data processing . However , even though AI offers Lots potential , its application in supervision nutrition and health Still face challenge big , especially related with problem accuracy and transparency algorithm . One of the constraint main is need For proper training for AI algorithms to be able to produce valid and reliable analysis reliable . Besides that , issue privacy and ethics are also attention main in the use of AI in health , considering health data is highly sensitive information . Challenges other is AI integration with system health that has been there is . In some area , infrastructure technology and resources Power limited human can hinder implementation technology advanced like AI. Therefore that , it is necessary There is effort For increase capacity technology in areas that have not been Ready For implementing AI in a maximum . Although Thus , AI has potential big For revolutionize supervision nutrition and health . With research and development more continue , and attention to existing challenges , AI can play role important in increase system supervision nutrition and health globally .

4. Challenge Implementation System Health Information

Although technology innovative such as cloud computing, big data, and AI offer Lots profit in supervision nutrition and health , implementation system information health face a number of challenge . One of the challenge the biggest is problem infrastructure technology that has not been evenly distributed , especially in the regions remote or not enough developing . In many location , limited internet access and lack of device adequate hardness become obstacle main in implementation system information health based on technology sophisticated . Besides that , challenge related with skills and training power medical also becomes problem in implementation technology This . Use system based on technology need sufficient understanding and skills from the workforce medical and management system information . Without adequate training , technology This Can So No used optimally , even can at risk reduce effectiveness supervision nutrition and health. Problems other is related with privacy and security of health data . Use system information health cloud -based and big data that stores personal data patient increase risk data leak or abuse information health . Therefore that 's important For own system strong security and policies clear privacy For protect patient data . Without adequate protection , society Possible will reluctant For share their data , which ultimately can reduce effectiveness system supervision health . Integration between various system health that has been there is also to be challenges . Many countries or area Still use manual system or system information that is not connected , so that the data is collected No can analyzed in a way integrated . System integration information health from various source become step important For maximize benefit technology in supervision nutrition and health . Integration process This need time , source power , and careful planning . In face challenges mentioned , it is necessary There is collaboration between government , provider technology , and power medical For design and implement system more information efficient and safe . Government need ensure that supportive policies implementation technology in the sector health can applied in a way evenly distributed throughout the region , with notice need local and readiness infrastructure . In terms of overall ,

although challenge in implementation system information health Enough big , with appropriate efforts and cooperation between various party , technology This own potential big For increase supervision nutrition and health public in a way overall .

5. Recommendation For Development System Health Information

Based on results analysis innovation in management system information For supervision nutrition and health , there are a number of recommendations that can increase effectiveness system This . First , it is important For strengthen infrastructure technology in underdeveloped areas developing . Government and sector private need Work The same For ensure that fast internet access and devices adequate technology can available throughout the region, especially in the areas rural and remote areas . Second , training and education for power medical and management system very important information For ensure that they can operate system information with effective . Training programs that include use technology new , like application cloud -based , big data, and AI, must held in a way sustainable For increase capacity source Power human in the sector health . Third , strengthening policy privacy and health data protection must become priority . Government and institutions related need develop policies that ensure that personal data user protected with good . Besides that , it is necessary There is clear regulations about health data use and access party third to information mentioned , so that it does not happen abuse . Fourth , to ensure integration system information better health okay , need There is clear standards regarding data formats and interoperability between different systems . This is will make it easier health data collection and analysis in a way integrated , as well as ensure that all party related , including House hospitals , clinics and health centers , can each other share information with safe .

5 Conclusion

As closing , discussion This show that deep understanding to every aspects that have been analyzed very important For reach optimal results . With a systematic approach and based on accurate data , we can take more decisions precise and impactful positive in development to front . Every the findings obtained also become base For repair sustainable as well as adaptive innovation to changing times. To front , expected results from analysis This No only become reference while , but also become foundation for long term strategy longer length effective . Evaluation periodic as well as openness to input new will become key main in maintain relevance and success . With commitment together , various possible challenges appear can faced with more solutions creative , innovative and sustainable .

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CITATION:

Bunga Ratu Portuna Dewi Santriani (2025). Innovation in Management System Information For Supervision Nutrition and Health. *OASE*, 7(1), 144–150.

Work Life Balance and Employees Psychological Well-Being : Moderated by Transformational Leadership

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ABSTRACT

This study aims to examine the influence of work-life balance on employees' psychological well-being and to explore the moderating role of transformational leadership in this relationship. In today's dynamic work environment, maintaining a balance between professional responsibilities and personal life has become essential for ensuring mental and emotional health among employees. Drawing upon theories of occupational stress and leadership, this study proposes that a positive work-life balance significantly contributes to enhanced psychological well-being. Furthermore, it hypothesizes that transformational leadership characterized by inspiration, individual consideration, intellectual stimulation, and idealized influence can strengthen this relationship by creating a supportive and motivating workplace climate. Data were collected through a structured questionnaire from employees across various sectors. The results indicate that work-life balance has a positive and significant effect on psychological well-being. Additionally, transformational leadership was found to moderate this effect, amplifying the positive impact of work-life balance when transformational leadership levels are high. These findings suggest that organizations should not only support initiatives for better work-life balance but also invest in cultivating transformational leadership practices to improve employee well-being. Implications for management and suggestions for future research are discussed.

Keywords: Work-Life Balance, Psychological Well-Being, Transformational Leadership, Employee Welfare, Organizational Behavior

1 Introduction

In today's increasingly complex and fast-paced work environment, employees are frequently required to juggle multiple responsibilities, both within and outside the workplace [1]. The demands of modern life ranging from long working hours, tight deadlines, digital connectivity that blurs the boundary between home and work, to personal obligations have made it more difficult for individuals to maintain a healthy balance between their professional roles and personal lives [2]. This has brought attention to the idea that Work-Life Balance (WLB) is a significant factor in determining both corporate performance and employee well-being [3].

The degree of engagement and satisfaction people have with their jobs in the home and at work is known as work-life balance [4]. A healthy WLB enables employees to meet the demands of their professional life while also fulfilling their personal and familial responsibilities without significant conflict [5]. Numerous research have demonstrated the tight relationship between WLB and psychological well-being, which encompasses high levels of stress and sensitivity, life satisfaction, emotional stability, and a feeling of purpose [6]. Psychological well-being, in turn, plays a vital role in sustaining employee productivity, motivation, creativity, and long-term engagement at work.

On the contrary, a lack of balance can lead to adverse outcomes such as stress, burnout, emotional exhaustion, absenteeism, high turnover, and diminished work performance [7]. Employees who perceive an imbalance between their work and personal lives may experience continuous strain, which can erode their mental health and weaken their commitment to the organization.

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Beyond individual coping mechanisms, organizational support structures and leadership styles have been identified as critical in influencing how well employees manage work-life boundaries. Among the various leadership models, transformational leadership has gained substantial attention in organizational behavior literature due to its ability to inspire, empower, and support employees. As outlined by Bass and Riggio (2006), transformational leadership is defined by four primary behaviors: Inspiring leaders communicate a compelling vision, intellectually stimulating leaders foster creativity and innovation, individually attentive leaders pay attention to the needs and development of each employee, and ideally influential leaders serve as role models and earn respect and trust.

It is possible for transformational leaders to establish a productive and inspiring workplace where staff members feel appreciated, supported, and inspired to advance. These leaders can offer emotional and practical support, reduce role ambiguity, and foster trust all of which can help employees manage competing demands in work and life more effectively.

In this context, transformational leadership may play a moderating role, meaning it could strengthen or weaken the impact of WLB on psychological well-being. When transformational leadership is present, employees may experience additional emotional resources and support systems that allow them to better translate their WLB into improved psychological outcomes [8]. Conversely, in the absence of such leadership, the benefits of WLB may not fully materialize due to a lack of organizational support and motivation.

Despite the theoretical support for the role of leadership in enhancing employee well-being, there is still a scarcity of empirical research examining the specific moderating effect of transformational leadership in the relationship between WLB and psychological well-being [9]. Most existing studies have focused on the direct relationships between these variables in isolation, without exploring how leadership might influence or enhance the effects of WLB.

By addressing these objectives, this study offers several theoretical and practical contributions. Theoretically, it integrates concepts from occupational health psychology, organizational behavior, and leadership to develop a more nuanced understanding of how employee well-being can be supported [10]. Practically, it provides valuable insights for organizational leaders, human resource managers, and policymakers to develop strategies that not only promote work-life balance policies but also cultivate leadership behaviors that enhance employee mental health [11]. In sum, in a competitive and dynamic workplace, investing in employees' psychological well-being through work-life balance initiatives and effective leadership practices is no longer optional it is a strategic necessity for sustainable performance and organizational growth.

2 Literature Review

Work-Life Balance and Psychological Well-Being

Work-life balance is commonly defined as an individual's perception of equilibrium between work obligations and personal life [12]. Achieving a good WLB leads to reduced stress, improved emotional stability, and better cognitive functioning key indicators of psychological well-being [13]. Empirical studies show that WLB is positively associated with job satisfaction and life satisfaction, which are components of psychological well-being [14]. The psychological well-being framework developed by Ryff (1989) is a comprehensive approach to understanding individual mental well-being. The six main elements of this idea are autonomy, self-acceptance, constructive interpersonal relationships, environmental mastery, life purpose, and personal growth. Each dimension reflects an important aspect of a person's life that contributes to the overall quality of psychological well-being. By considering the balance between these dimensions, we can understand how individuals are able to maintain mental health in facing various life challenges.

An individual's capacity to accept themselves is referred to as the self-acceptance dimension, including their strengths and weaknesses. Individuals with high levels of self-acceptance tend to have a positive view of themselves, which in turn increases self-esteem and reduces the tendency to experience stress. In the context of life balance, someone who fully accepts themselves will be better able to manage personal and social expectations without feeling emotionally burdened. Autonomy reflects an individual's ability to regulate themselves and make decisions based on personal values and beliefs, rather than external pressures. In the world of work and personal life, autonomy plays an important role in maintaining healthy boundaries between work demands and personal needs. When a person has control over

his or her choices, he or she is better able to adapt to the dynamics of life without losing direction or identity, thus preventing emotional exhaustion.

The environmental mastery dimension describes an individual's ability to manage the environment and use it to meet life's needs. In the context of work-life balance, individuals with this ability can establish routines, prioritize tasks, and create environments that support well-being. They tend to be more resilient to stress and more efficient in completing work without sacrificing time for themselves or their families. Positive relationships with others are an important pillar in Ryff's framework. Healthy social support from coworkers, family, or close friends can be a source of strength in dealing with stress. Meaningful social interactions provide a sense of belonging and security, which ultimately increases emotional resilience. In the context of life balance, harmonious relationships act as a buffer against the negative impacts of exhausting work.

When individuals are able to balance the various roles in their lives such as the role of worker, spouse, parent, or community member they are less likely to experience emotional exhaustion. Instead, this balance increases feelings of happiness, satisfaction, and the ability to face life's challenges with greater resilience. This suggests that life balance is not just about time management, but also about strengthening psychological aspects within an individual.

Thus, Ryff's psychological well-being framework provides a strong foundation for understanding the importance of balance in various domains of life. Each dimension proposed by Ryff is interrelated and contributes to an individual's ability to respond to stress in a healthy and adaptive manner. Therefore, interventions aimed at improving mental well-being should consider all of these dimensions, especially in the context of modern life that demands high levels of psychological flexibility and resilience.

Transformational Leadership

Transformational leadership, as proposed by Bass (1985), is a leadership approach that focuses on inspiring and motivating followers to exceed established expectations. This leadership style not only directs individuals to achieve organizational goals but also seeks to develop their personal potential. Transformational leadership emphasizes the importance of building a shared vision that can unite individual values with the organization's mission, thereby encouraging a sense of collective responsibility in achieving common goals.

Bass identified four essential elements of transformational leadership: idealized influence, personalized attention, intellectual stimulation, and inspirational drive. When leaders exhibit idealized influence, their followers look up to them as trusted role models. Meanwhile, the term "inspiring motivation" describes a leader's capacity to communicate a goal that arouses passion and optimism. Intellectual stimulation encourages followers to think critically and creatively, and dare to propose new ideas. Finally, giving each person in the organization unique regard demonstrates the leader's unique focus on their needs, potential, and growth.

Various studies have shown that transformational leadership is positively correlated with better employee psychological conditions. Arnold et al. (2007) noted that this leadership style contributes to increased optimism, employee engagement, and job satisfaction. When leaders are able to give meaning to work, support personal growth, and create a supportive work environment, employees feel more valued and motivated. This strengthens their emotional attachment to the organization, which ultimately results in improved overall performance.

Considering the psychological and organizational benefits that transformational leadership brings, this approach becomes very relevant in the context of human resource management development. Organizations that want to create a productive, innovative, and sustainable work culture need to develop leaders who have transformational qualities. Leadership training, coaching, and mentoring programs can be designed to instill these values in potential leaders. In doing so, organizations will not only achieve high performance but also improve the psychological well-being of their employees in a sustainable manner.

The Moderating Role of Transformational Leadership

The Job Demands-Resources (JD-R) model developed by Bakker and Demerouti (2007) explains that every job has two main characteristics, namely job demands and job resources. Workplace demands encompass physical, psychological, social, or organizational elements that necessitate continuous work and may lead to stress [15]. In contrast, job resources are positive aspects that help individuals achieve

job goals, reduce the negative impacts of job demands, and encourage personal growth. Within this framework, leadership can act as an important resource that helps employees face job challenges and achieve work well-being [16].

Transformational leadership can be considered as one form of strategic job resource in increasing employee motivation and psychological resilience [17]. By employing strategies including idealized influence, intellectual stimulation, inspiring motivation, and personalized concern, transformational leaders may create a work environment that is both supportive and powerful. By providing clear direction, motivating emotionally, and supporting individual needs, leaders help reduce tension due to job demands, while increasing engagement and job satisfaction.

In the context of work-life balance (WLB), transformational leadership plays a vital role in helping employees navigate the dual roles of work and personal life [5]. Transformational leaders tend to provide flexibility, autonomy, and empathy for employees' personal needs. This kind of support allows individuals to feel more able to balance time and energy between work and personal life responsibilities, which ultimately reduces role conflict and increases harmony in life.

Transformational leadership also contributes to building psychological safety, which is a condition where employees feel safe to express opinions, share difficulties, or make requests without fear of stigma or punishment [11]. According to Kelloway et al. (2012), leaders who adopt transformational behaviors create an inclusive and supportive work atmosphere, which not only strengthens the effectiveness of work-life balance but also improves employees' emotional and social well-being. A psychologically safe work environment strengthens employees' trust and loyalty to the organization.

Overall, the transformational leadership approach within the JD-R model framework suggests that the role of leaders is not just to organize work, but also to provide essential support in managing work-life balance. Organizations that want to improve productivity as well as employee well-being should invest resources in developing leaders with transformational characteristics. Through leadership training and strengthening an empathetic work culture, organizations can create a healthier, more adaptive work environment that supports the achievement of WLB and the long-term well-being of employees.

Hypotheses:

H1: Work-life balance has a positive effect on psychological well-being. H2: Transformational leadership moderates the relationship between work-life balance and psychological well-being, such that the relationship is stronger under high levels of transformational leadership.

3 Research Methods

Researchers can examine the association between variables at a certain point in time using a structured survey method thanks to this study's quantitative methodology and cross-sectional design. The population in this study includes employees from various business sectors, including education, finance, services, and manufacturing. Purposive sampling technique was used to select respondents who had at least one year of work experience and worked full-time, with the aim of obtaining data from individuals who had been involved in the formal work environment for a long time. A total of 240 questionnaires were distributed to respondents who met the criteria, and of these, 210 questionnaires were returned and declared valid for further analysis. Measurement of the Work-Life Balance variable was carried out using a scale adapted from Fisher et al. (2009) consisting of 8 items. Meanwhile, Psychological Well-Being was measured using a scale from Ryff (1989) which included 18 items. The 20 items in Bass and Avolio's (1995) Multifactor Leadership Questionnaire (MLQ) were used to measure the Transformational Leadership variable. Every item in the test was scored on a 5-point Likert scale, with 1 denoting "strongly disagree" and 5 denoting "strongly agree".

Data analysis was conducted using hierarchical multiple regression through SPSS software to test the direct effect and moderation effect. Moderation analysis was conducted by including the interaction between Work-Life Balance and Transformational Leadership (WLB x TL) into the regression model. All instruments used in this study were tested for reliability using Cronbach's alpha values, and the results showed that all scales had an adequate level of reliability, which was above the threshold of 0.70.

Tabel 26. Regression Analysis Results

Model	Variabel Independen	β (Beta)	t	Sig. (p)	R ²	ΔR^2
1	Work-Life Balance (WLB)	0.472	8.213	< 0.001	0.380	—
2	Work-Life Balance (WLB)	0.361	6.925	< 0.001	0.429	0.049
	Transformational Leadership (TL)	0.389	6.177	< 0.001		
3	Work-Life Balance (WLB)	0.330	6.112	< 0.001	0.450	0.021
	Transformational Leadership (TL)	0.370	5.996	< 0.001		
	WLB × TL (Interaksi)	0.211	3.201	0.002		

4 Results and Discussion

Based on hierarchical multiple regression analysis of 210 respondents, it was found that Work-Life Balance (WLB) has a positive and significant effect on Psychological Well-Being (PWB) with a coefficient value of $\beta = 0.472$, $p < 0.001$. This result indicates that the better the balance between work and personal life felt by employees, the higher the level of psychological well-being they experience. Furthermore, when Transformational Leadership (TL) was entered into the regression model, it was found that this leadership style also had a significant positive effect on Psychological Well-Being ($\beta = 0.389$, $p < 0.001$). Moderation analysis was conducted by adding the interaction between WLB and TL (WLB x TL) to the model. The results show that the interaction has a significant effect on Psychological Well-Being ($\beta = 0.211$, $p < 0.01$), which means that Transformational Leadership moderates the relationship between Work-Life Balance and Psychological Well-Being, where the positive effect of WLB on PWB becomes stronger when the level of Transformational Leadership is high. The R² value increased from 0.38 in the initial model to 0.45 after the interaction was added, indicating an increase in the model's explanatory power by 7%.

The results of this study strengthen the view that Work-Life Balance (WLB) is an important factor in improving employee Psychological Well-Being (PWB). The finding that WLB has a positive and significant effect on PWB ($\beta = 0.472$, $p < 0.001$) supports the occupational stress theory, which states that an imbalance between work and personal life demands can cause psychological stress that negatively impacts mental health (Greenhaus & Allen, 2011). In other words, when employees feel they have enough time and energy to meet demands in both domains, they tend to have higher levels of psychological well-being.

Furthermore, when the Transformational Leadership (TL) variable was entered into the model, the results showed that this leadership style also made a significant positive contribution to psychological well-being ($\beta = 0.389$, $p < 0.001$). This is in line with the findings of Bass and Riggio (2006) that transformational leaders are able to create a supportive work environment, provide inspiration, and pay attention to the individual needs of their subordinates, which ultimately contributes to improving employee mental well-being.

The most interesting thing about this study is the finding that TL significantly moderates the relationship between WLB and PWB ($\beta = 0.211$, $p < 0.01$). This indicates that Transformational Leadership strengthens the positive influence of Work-Life Balance on Psychological Well-Being. In this context, the presence of a transformational leader not only creates a healthy work climate but also strengthens the positive effects of WLB by providing psychological support, flexibility, and motivation needed by employees to balance their work and personal lives.

The increase in the R² value from 0.38 to 0.45 after the inclusion of the interaction variable (WLB x TL) indicates that the model is stronger in explaining the variability of employee psychological well-being, with an increase in apparent power of 7%. This is a significant increase in the context of social research.

Practically, these findings provide important implications for organizations. It is not enough to simply provide policies that support work-life balance such as flexible working hours or welfare programs; organizations also need to develop transformational leadership at all levels of management. Leadership training that focuses on empathy, inspiring communication, and individual development will strengthen the impact of work-life balance policies on employee well-being.

Thus, this study not only contributes to the literature on WLB and psychological well-being, but also opens up new opportunities in developing human resource management strategies that focus on lea-

dership style as a reinforcing factor. Further research is suggested to test this model in different industry contexts or use a longitudinal approach to test the causal relationship in more depth.

5 Conclusion

The results of this study indicate that Work-Life Balance plays an important role in improving employee psychological well-being. This finding strengthens the understanding that employees who are able to balance work responsibilities and personal life tend to have better mental and emotional conditions. In addition, transformational leadership style has been shown to not only have a direct impact on psychological well-being, but also strengthen the relationship between WLB and PWB. In other words, when employees are led by an inspiring, caring, and personal growth-encouraging leader, the positive impact of Work-Life Balance on psychological well-being becomes greater. Therefore, organizations are advised to not only provide policies that support Work-Life Balance, but also develop transformational leadership capacity in the work environment to create a healthy, productive, and employee-oriented work atmosphere.

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CITATION:

Claresta Engrasia (2025). Work Life Balance and Employees Psychological Well-Being : Moderated by Transformational Leadership. *OASE*, 7(1), 151–157.

Risk Management Analysis in Community-Based Health and Food Projects

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ABSTRACT

Risk management is one of the critical elements that determine the successful implementation of community-based health and food projects. The complexity and high uncertainty in these projects, such as limited funding, operational challenges, social risks, and changes in government policies, require a structured and thorough risk management approach. This article aims to analyze the application of risk management in community-based health and food projects using the literature study method. The analysis is conducted by reviewing previous studies, scientific articles, and reports of international organizations related to this topic. The article identifies several key types of risks that often arise in projects, such as financial, operational, social, environmental and political risks. In addition, it discusses commonly used mitigation strategies, including risk analysis-based planning, active community engagement, diversification of funding sources, capacity training, and continuous monitoring and evaluation. The study also identifies a number of challenges in implementing risk management, such as limited community understanding of risks, lack of adequate data, and low program sustainability after project completion. The analysis shows that the success of the project is highly dependent on early risk identification, active community involvement, and well-designed program sustainability. This article is expected to serve as a reference for practitioners, academics and policy makers in designing and implementing more effective and sustainable community-based health and food projects.

Keywords: risk management, health project, food, community

1 Introduction

Community-based health and food projects play a vital role in improving people's quality of life, especially in areas facing social and economic challenges. These programs not only focus on providing basic health services or access to nutritious food, but also play a role in building community self-reliance, strengthening social networks, and supporting efforts to achieve the Sustainable Development Goals (SDGs). Some concrete examples include posyandu programs, nutrition counseling, urban farming, and community-based food management designed to improve local food security. However, the implementation of these projects is often faced with various risks that can hinder or even derail the achievement of the goals. Financial risks such as lack of funds, operational risks such as limited expertise, social risks such as resistance or lack of community participation, and external risks such as climate change and natural disasters are real challenges that must be faced. In , changes in government policies or local political dynamics can also affect project sustainability. Therefore, efforts to recognize, analyze, and control risks are very important.

Risk management is a systematic approach used to identify, analyze, evaluate, and control potential risks that may arise in a project. In the context of community-based health and food projects, risk management plays a strategic role in ensuring that program objectives can be achieved effectively and efficiently. Through this approach, project managers can minimize potential negative impacts and maximize the chances of success. In practice, implementing risk management at the community level often encounters challenges. A lack of understanding of risks, limited capacity of local human resources, and

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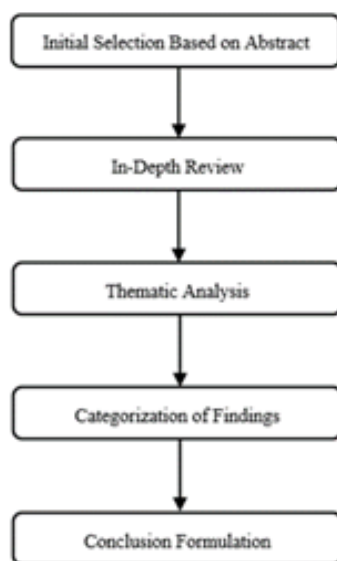
restricted access to accurate data are common issues. On the other hand, active community involvement in every stage of risk management from identification to monitoring has been proven to improve program success. Therefore, it is important to understand best practices that have been applied in similar projects as references for developing better programs.

This research uses a literature study approach to analyze risk management concepts, challenges, and best practices in community-based health and food projects. The goal is to deepen the understanding of common risks, mitigation strategies, and factors influencing risk management effectiveness, while identifying gaps in knowledge and practice. The findings aim to benefit practitioners, academics, and policymakers. Practitioners can improve their programs, academics can expand on the research, and policymakers can develop supportive policies for project sustainability. Community-based health and food projects aim to improve well-being and drive social change by empowering communities to manage resources. Risk management is key to identifying threats and maximizing opportunities. Involvement at all stages boosts ownership and resilience, but challenges like policy changes, economic shifts, and limited capacity often arise. A comprehensive approach, including risk mapping, mitigation, and monitoring, is essential for sustainability. This article reviews literature to highlight the importance of these strategies in ensuring project success.

2 Literature Review

Tabel 27. Literature Study

No.	Author	Year	Title	Topic Discussed	Methodology Used
1	V. Amelia dan D. Prasetyo	2022	Community-Based Tourism Village Management as Strengthening Food Security	Strengthening food security through the management of village tourism	Descriptive qualitative study with a case study approach
2	C. E. Sari	2022	Stunting Prevention Program through the Community-Based Total Sanitation Program in the North Sumatra Puskesmas Working Area	Stunting prevention through a sanitation approach	Field study and participatory program evaluation approach
3	A. S. Mulyaning-sih, H. F. Listyaningrum, dan N. I. Juimfita	2023	Strengthening Food Security Based on Local Resources as an Anticipation to Tackle El Nino	Local food resilience in facing the impact of El Nino	Literature study and policy analysis
4	H. Khotimah, R. Miki, Y. Pertasari, dan S. U. Subagio	2023	Strengthening Food Diversity Based on Local Wisdom as an Effort to Prevent Stunting on Toddlers	Local food diversification for stunting prevention	Qualitative research and field observation
5	B. Widjanarko, B. T. Husodo, dan P. N. Prabamurti	2024	Community Empowerment in Processing Nutritious Foods Sourced from Local Foodstuffs in Kalongan Village, Semarang Regency	Community empowerment through processing nutritious food based on local food	Community action research (Participatory Action Research)



Gambar 4. Risk Management Analysis in Community-Based Health and Food Projects

3 Research Methods

This research uses a literature review to analyze risk management in community-based health and food projects, providing insights into theories, empirical findings, and best practices. Secondary sources, including journals, academic books, WHO and FAO reports, and conference proceedings (2015-2024), were reviewed to identify patterns in risk management. The search was conducted using databases like Google Scholar, Scopus, and PubMed with keywords such as "risk management," "community-based health projects," and "food security." Thematic analysis identified recurring themes in risk types, mitigation strategies, and success factors. This approach offers a global perspective on risk management practices and provides practical insights for project managers, contributing to the existing literature and serving as a foundation for future research.

4 Results and Discussion

1. Key Risk Identification

Based on the literature review, financial risk is a major challenge in community-based health and food projects, often due to poor financial planning or dependence on a single funding source. Cost fluctuations, like inflation or market price changes, can destabilize finances and lead to project failure if not managed early. Operational risks include internal issues such as a lack of skilled personnel, particularly in remote areas, and logistical problems like delays in delivering supplies, which can undermine project effectiveness and community trust. Social risks, such as community resistance or internal conflicts in multiethnic settings, can disrupt implementation, especially without strong communication strategies. Environmental and political risks, including natural disasters and climate change, can damage infrastructure and affect food availability, while shifts in policy or leadership can threaten project sustainability.

2. Risk Mitigation Strategy

Literature reviews emphasize the importance of early risk analysis during the project design phase, where potential issues are identified, impacts assessed, and responses planned. This proactive approach helps develop preventive strategies and allocate contingency budgets, leading to more realistic goals. Active community participation in planning and implementation is crucial, fostering ownership and uncovering local risks that may be overlooked. Diversifying funding sources, such as engaging the private sector or seeking local government support, enhances financial sustainability. Strengthening the capacity of implementation teams through training in technical, managerial, and communication skills

is essential for effective risk management. Finally, continuous monitoring and evaluation allow for early issue detection, assessing risk strategy success, and ensuring the project adapts to challenges.

3. Implementation Challenges

One major challenge in risk management implementation is the community's limited understanding of its importance. Many view projects as short-term aid, leading to low participation and weak strategic support. Risk management education is essential to build early awareness. Another key issue is the lack of accurate data, especially in rural areas, which forces planning to rely on assumptions rather than real conditions—raising the risk of miscalculation. High dependence on external actors like donors or NGOs also undermines community autonomy and threatens project sustainability once support ends. Additionally, many projects lack long-term planning, causing their impacts to fade quickly after completion. Strengthening local capacity and integrating sustainability from the design stage are vital to ensure lasting benefits.

4. The Role of Technology in Supporting Risk Management

The advancement of information technology has significantly enhanced risk management in community-based health and food projects. Tools such as GIS, health monitoring apps, and mobile devices help map vulnerable areas and track project progress in real-time, enabling quicker and more accurate, data-driven decisions. Technology also improves communication among stakeholders—project teams, communities, governments, and donors—through digital platforms like social media, messaging apps, and online portals. These tools facilitate widespread dissemination of updates, early warnings, and educational content, supporting more effective and responsive project implementation.

5. Policy Implications

Literature analysis emphasizes the importance of supportive government policies for effective risk management in community-based health and food projects. Clear regulations, funding support, and inter-agency coordination create a favorable environment, while inconsistent policies can introduce additional risks. Cross-sector collaboration among civil society, the private sector, and academia is essential for optimizing resources, expanding reach, and enhancing sustainability. Such partnerships strengthen social networks, improve information flow, and increase community resilience. Another critical factor is strong local institutional capacity. Successful projects often involve empowered local organizations capable of managing risks and making decisions independently. Therefore, interventions should focus on building local organizational strength, not just short-term results. Sustainability must be integrated from planning to evaluation, including continuous funding, human resources, infrastructure, and long-term social impact. Governments and donors should adopt funding models that support lasting outcomes, ensuring benefits extend beyond the project's duration .

5 Conclusion

The conclusion of this study is that risk management plays a crucial role in the success of community-based health and food projects. Proper risk identification at the beginning, active community involvement in all stages, and the use of risk management tools are essential for planning, implementation, and program sustainability. Projects that effectively manage risks tend to succeed better due to adaptations to local conditions and changes over time. To improve risk management effectiveness, local capacity, both human resources and infrastructure, needs strengthening. Better monitoring, evaluation systems, and data-driven approaches are also necessary for timely and accurate risk responses. Additionally, sustainable financing is crucial to ensure the program continues after the project ends. Strengthening these foundations will help community-based health and food projects have a more significant and lasting positive impact. Risk management should not only be a mitigation tool but also a proactive strategy that enhances a project's resilience to uncertainty.

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CITATION:

Redithya Ega Fernanda (2025). Risk Management Analysis in Community-Based Health and Food Projects. *OASE*, 7(1), 158–162.

Interconnection of Sustainable Food Systems and Determinants of Health: A Multidimensional Approach to Achieving Zero Hunger and Well-being

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ABSTRACT

The global food system faces complex challenges with 821 million people still experiencing hunger despite theoretically sufficient food production. This study analyzes the relationship between food systems and people's well-being using a systematic literature review with the PRISMA approach. The results identify five main dimensions that influence well-being: food availability, economic access, food quality and safety, environmental sustainability, and socio-cultural aspects. The analysis shows the need for a multidimensional approach that integrates agroecological production system transformation, strengthening local food systems, coherent food policies, consumer empowerment, and principles of food equity and sovereignty. Implementation of this approach requires multi-stakeholder collaboration to overcome the challenges of conflicting interests, policy fragmentation, and capacity gaps in achieving Zero Hunger and optimal well-being.

Keywords: Food availability, Zero Hunger, Wellbeing

1 Introduction

Modern global food distribution systems struggle with sophisticated problems in providing adequate nutrition for the world's continuously growing population. Although global food production is theoretically sufficient to feed the entire world's population, unequal distribution and inadequate infrastructure mean that 821 million people still suffer from hunger.[1]. In Indonesia, infrastructure disparities between urban and rural areas contribute to significant regional differences in food security.[2]. This problem is worsened by unstable global food prices that impact the buying capacity of at-risk populations, particularly those allocating over half their earnings to food purchases and experiencing greater vulnerability to nutritional insecurity.[3].

Food system challenges are not only related to availability and economic access, but also to aspects of food quality and safety. Consumption of unsafe and low-quality food is associated with an increased risk of non-communicable diseases and infections (WHO, 2020). Research in Indonesia found that 32% of food samples in traditional markets contained pesticide residues above the permitted threshold, indicating potential health risks for consumers.[4]. Additionally, the transformation of diets to favor highly processed foods loaded with sugar, salt, and trans fats is contributing to the growing prevalence of obesity and diabetes.[5]. This aspect makes the relationship between food systems and social welfare increasingly complex and requires a multidimensional approach.

Environmental sustainability in food production practices is also a major concern in the global food system. The present-day food supply chain contributes 30% of total greenhouse gas emissions while using 70% of global freshwater reserves.[6]. In Indonesia, forest conversion for monoculture plantations has had serious environmental impacts, including loss of biodiversity and increased risk of natural disasters, which in turn affect food security and the well-being of local communities.[7]. Meanwhile, the erosion of traditional food knowledge and local food diversity is correlated with declining nutritional

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status in many indigenous communities.[8]. Research using ethnographic methods in Central Sulawesi indicates that safeguarding traditional dietary systems benefits food availability while simultaneously reinforcing cultural identity and emotional well-being within communities.[9].

Health determinants at multiple levels also significantly influence and are influenced by food systems. At the individual level, socio-economic factors including income, education, and food literacy are strong predictors of nutritional status and well-being.[10]. At the community level, traditional systems of mutual cooperation in agricultural land management and food sharing play an important role in reducing vulnerability to seasonal food insecurity.[11]. Meanwhile, at the structural level, agricultural policies that prioritize commercial export crops often sacrifice the production of diverse and nutritious local foods, which has a negative impact on the nutritional status of communities.[12]. An evaluation of the Non-Cash Food Assistance (BPNT) program in Indonesia found that despite increasing access to staple foods, the program has not been optimal in supporting the diversity and nutritional quality of beneficiary food consumption. This complexity indicates the need for a transformation of the food system that integrates health, environmental, economic, and socio-cultural aspects to achieve sustainable food security and optimal well-being for all.

2 Literature Review

Food Availability

Food availability is a fundamental dimension in the food system which refers to the quantity and type of food available for consumption at a certain geographical level, including aspects of production, distribution and food infrastructure.[13] [14] defines food availability as the number of calories per capita available for human consumption derived from domestic production, imports, and food reserves, while[15] broaden the definition by including aspects of food availability stability across time and space. According to[16] Food accessibility encompasses the system's capacity to generate, deliver, and ensure physical reach to adequate food volumes that satisfy the population's fundamental nutritional requirements. Meanwhile,[17] points out that food adequacy relates not only to absolute food volumes but also to the spectrum of food choices available to communities, which impacts nutritional outcomes and the adaptability of food systems overall.

The function of food supply in sustainable food frameworks is extremely tactical and varied. Primarily, food availability acts as an essential foundation for other food security aspects such as distribution, consumption, and reliability.[18]. Second, adequate food availability allows for the creation of well-functioning food markets and supports local economic development, especially in rural areas that depend on the agricultural sector.[19]. Third, stable and evenly distributed food availability can be a buffer against various external shocks such as natural disasters, conflicts, and economic crises.[20]. Fourth, the availability of diverse food contributes to the resilience and sustainability of the food system through diversification of production sources and distribution channels.[21]. Fifth, infrastructure that supports food availability, such as storage, processing, and transportation facilities, plays an important role in reducing food loss and waste, while ensuring that food quality and safety are maintained from producers to consumers. Overall, the food availability dimension is an integral component in a multidimensional approach to achieving food security, improved nutrition, and community well-being.

Zero Hunger

The concept of "Zero Hunger" is the second Sustainable Development Goal (SDGs) set by the UN, with the main target of ending hunger, achieving food security, improving nutrition, and promoting sustainable agriculture by 2030.[22]. According to[13], zero hunger does not only mean eliminating physical hunger but also includes aspects of access to safe, nutritious, and sufficient food throughout the year. This concept involves the dimensions of food availability, food access, food utilization, and food stability.[19] emphasizes that sustainable food security must also consider aspects of economic affordability and ecological sustainability in food production.

As a foundation for human well-being, Zero Hunger has direct links to several other SDG targets, including poverty eradication (SDG 1), health and well-being (SDG 3), quality education (SDG 4), gender equality (SDG 5), and climate action (SDG 13), creating a multiplier effect in socio-economic development.[23]. The Zero Hunger approach focuses on sustainable food systems promoting environmentally friendly agricultural practices, biodiversity conservation, and climate change mitigation.[6].

Socially, Zero Hunger plays a vital role in reducing inequality, preventing conflicts triggered by food insecurity, and building community resilience to external shocks such as natural disasters, pandemics, and economic crises.[24].

The Concept of Zero Hunger and Well-being

Well-being is a multidimensional concept that encompasses the physical, mental, social, and economic aspects of human life.[25] The definition presents well-being as a condition enabling each individual to actualize their abilities, navigate typical life pressures, maintain productive employment, and participate constructively in community life.[26] conceptualizes well-being as a balance between the psychological, social, and physical resources possessed by individuals and the challenges faced. In the context of food security, well-being is not only measured by the fulfillment of nutritional needs but also includes satisfaction with food choices, food safety, and the socio-cultural context of food consumption practices.

The relationship between zero hunger and well-being is bidirectional. Hunger and malnutrition directly affect an individual's physical and mental health, productivity, and learning capacity, thus negatively impacting well-being (Development Initiatives, 2020). Conversely, low levels of well-being, especially in the economic and social dimensions, can limit access to nutritious food and lead to food insecurity.[27] shows that an approach that integrates food security with well-being must consider aspects of equity and sustainability in the food system as a whole.

Recent studies by [28] reveals that zero hunger and well-being are influenced by interrelated determinants at multiple levels, from the individual to global policies. At the individual level, socio-economic factors such as income, education, and employment influence purchasing power and food choices. At the community level, local food infrastructure, social norms, and social capital play a role in shaping food accessibility and consumption practices. At the macro level, agricultural policies, international trade, and global food governance mechanisms influence food availability and distribution.[29]. These aspects interact with each other in a complex socio-ecological system, affecting both food security and population well-being.

3 Research Methods

This study used the systematic literature review (SLR) method with the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) approach to systematically identify, evaluate, and integrate findings from previous studies. The process was carried out in four main stages: (1) identification, including searching for articles in scientific databases such as Scopus, ScienceDirect, and Google Scholar using relevant keywords; (2) screening, by applying inclusion and exclusion criteria to select appropriate articles based on title, abstract, and relevance; (3) eligibility, namely reviewing the full text of selected articles by evaluating methodological quality, significance of findings, and suitability to the research theme; and (4) final analysis, in the form of systematic data extraction, synthesis of key findings, and mapping of knowledge gaps to answer the research questions. This approach ensures a comprehensive, transparent, and reproducible review of the existing literature, resulting in a strong theoretical foundation for the study.

4 Results and Discussion

Analysis of the collected literature reveals five main dimensions of the food system that significantly affect people's well-being. The food availability dimension includes aspects of food production, distribution, and infrastructure. The findings reveal that while worldwide food production could theoretically nourish the global population, disparate distribution patterns and insufficient infrastructure result in 821 million individuals continuing to face food insecurity.[13]. In Indonesia, a study by [30] shows that infrastructure disparities between urban and rural areas contribute to significant regional differences in food security. The dimension of economic access to food is also closely related to poverty and income inequality. According to 2022 World Bank findings, households dedicating more than 50% of their budget to food face elevated risks of hunger and diminished welfare. Unstable global food pricing compounds this problem by undermining the economic ability of disadvantaged communities to access adequate nutrition.[19].

Studies of health determinants illustrate that factors operating across different dimensions substantially shape and are shaped by food distribution systems. On the individual dimension, socio-economic elements such as wealth, academic background, and food knowledge continually appear as robust predictors of dietary status and well-being. Studies by [31] of 1,200 households in five provinces in Indonesia found that maternal education and family food literacy were positively correlated with children's dietary diversity and better nutritional status. The study also revealed that interventions that improve nutritional knowledge and food processing skills can improve food utilization even in conditions of economic constraints. Social networks and cultural norms at the interpersonal and community levels also influence food production and consumption practices. Research by [11] in rural communities in Yogyakarta showed that traditional mutual cooperation systems in agricultural land management and food sharing play an important role in reducing vulnerability to seasonal food insecurity. Similarly, a comparative study by [32] between villages with high and low levels of social capital in East Java found significant differences in household food security during drought periods, with communities with high social capital showing better resilience.

Based on the synthesis of these findings, a multidimensional approach to integrating sustainable food systems with health determinants is essential. Transforming food production systems towards more sustainable agroecological practices is a key component of this approach. Case study by [33] shows that agroecological approaches can increase crop yields by up to 80% in some regions while increasing biodiversity and resilience to climate change. In Indonesia, research conducted by [34] in Bali revealed that the traditional Subak system integrated with modern sustainable agricultural practices resulted in better food security and increased farmer welfare. Strengthening local food systems and inclusive value chains is also important. Meta-analysis by [35] of 42 studies show that territorial food systems that link local production with local consumption reduce vulnerability to external shocks and increase access to fresh and nutritious food. The "Farmer's Market" program in several cities in Indonesia that connects farmers directly with consumers has shown positive results in increasing farmers' incomes and consumers' access to quality food at affordable prices. [7].

5 Conclusion

The global food system currently faces complex challenges in meeting the nutritional needs of the world's population, with issues including inequitable distribution, inadequate infrastructure, insecure food quality, unsustainable production practices, and erosion of traditional food knowledge. Literature analysis reveals five key dimensions of food systems that influence well-being: food availability, economic access, food quality and safety, environmental sustainability, and socio-cultural aspects, all of which are influenced by health determinants at the individual, community, and structural levels. Achieving Zero Hunger and optimal well-being requires a multidimensional approach that integrates the transformation of production systems towards agroecological practices, strengthening local food systems, coherent food policies across sectors, empowering consumers through nutrition education, and incorporating principles of equity and food sovereignty into governance, all of which require cross-sectoral and multi-stakeholder collaboration to address the challenges of conflicting interests, policy fragmentation, and capacity gaps.

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CITATION:

Dayu Kristianto (2025). Interconnection of Sustainable Food Systems and Determinants of Health: A Multidimensional Approach to Achieving Zero Hunger and Well-being. *OASE*, 7(1), 163–168.

Alignment Of Zero Hunger And Good Health In The Sustainable Development Agenda

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ABSTRACT

ABSTRACT This article to study the integral relationship between SDG 2 (Zero Hunger) and SDG 3 (Good Health and Well-being) as pillars of development sustainable mutually supportive related. Research aiming analyze relatedness between second objective said, identifying challenge its alignment, and proposes approach integrated For advance both of them. Using a systematic review of literature academic 2020-2025, data analyzed in a way thematic For identify effective strategies. The results show that change climate, inequality economy, urbanization, and transition global nutrition complicates connection hunger-health. Approach gender based, integration knowledge customs, governance effective, intervention education, innovation technology, and multi- stakeholder partnerships interest become a key strategy. In conclusion, the alignment of SDG 2 and SDG 3 requires an approach that transcends sectoral boundaries traditional, supported commitment political sustainable, mechanism financing innovative, and engagement public For transform resilience food become results better health Good.

Keywords: Zero Hunger, Good Health, Sustainability

1 Introduction

The Sustainable Development Goals (SDGs) established by the United Nations in 2015 are framework Work comprehensive aiming for overcome the world's most pressing challenges to date 2030. Among goals This, SDG 2 (Zero Hunger) and SDG 3 (Good Health and Well-being) stand as fundamental pillars that are mutually supportive related and interrelated strengthen. Zero Hunger aims For end all form hunger and malnutrition by 2030, ensuring that everyone, especially the poor and vulnerable, has access to food adequate nutrition throughout year [1] .

Connection between nutrition and health create cycle strong influence, where intervention in One field can produce impact positive in the field others. When individuals own access to adequate nutrition, they develop system greater immunity strong, lower vulnerability to disease contagious and not contagious, and increase capacity cognitive support learning and productivity [2] . Approach holistic that integrates resilience strategies food with initiative health public offer potential For reach more impact big compared to with effort separated in handle second problem.

Although progress has achieved in a number of aspect second objective this, global inequality in access to food nutritious and service health Keep going to worsen gap in results health between high-income countries high and low. Conditions change climate, conflict and pandemic as COVID-19 has underline vulnerability system global food and health, emphasizing need urge for more strategies resilient and adaptive [3] . Shift paradigm going to system sustainable and equitable food which is explicit enter consideration health can create synergy that accelerates progress going to achievement both SDG 2 and SDG 3.

At the same time, Good Health and Wellbeing focuses on ensuring healthy living and promoting welfare for everyone in everything age [4] . Alignment second objective This No only as it happens but is confession strategic that resilience food and nutrition is prerequisite important For reach results optimal health. This article explore relatedness between second objective said, reviewing challenge in

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align it, and propose approach integrated For advance both agendas in simultaneously in framework development more sustainable wide.

2 Literature Review

Zero Hunger

Zero Hunger is one of the objective development sustainable development goals (SDGs) established by the United Nations as part from the 2030 Agenda. Concept This aiming For end hunger, reach resilience food, repair nutrition, and encourage agriculture sustainable throughout the world. According to the FAO (Food and Agriculture Organization), Zero Hunger is not only about overcome hungry, but also ensuring universal access to safe, nutritious and sufficient food throughout year [5] . This objective also includes deletion all form malnutrition and ensure system production sustainable food, improving productivity and income farmer small, and maintain ecosystem and diversity genetics seeds, plants and animals cattle.

Zero Hunger's role is very strategic in global development because hunger and malnutrition is barrier main development human and economic. The World Food Programme emphasizes that Zero Hunger achievement will contribute to the improvement health, education, gender equality and poverty alleviation poverty [5] . Implementation of Zero Hunger requires a multi- dimensional approach involving various stakeholders interests, including government, sector private, organization public civil society, and local communities [6] . The strategies implemented covers improvement investment in the field agriculture, development infrastructure rural, strengthening market access for farmer small, and adaptation and mitigation change climate For ensure resilience system food. With overcome hunger, the global community can build strong foundation For reach development inclusive sustainability.

Good Health

Good Health or good health defined by the World Health Organization (WHO) as condition prosperous in a way complete physical, mental and social, not just absence disease or weakness [7] . Concept This is an integral part of Sustainable Development Goals (SDGs) 3: Good Health and Well-Being, which aims ensure healthy living and promoting welfare for everyone in everything age. According to Leavell and Clark, good health covers aspect preventive, promotive, curative and rehabilitative which are mutually supportive integrated. The main goal from effort realizing good health is increase quality life society, lowering number death and pain, as well build system resilient and responsive health to various challenge global health [8].

The role of good health is very fundamental in development sustainable Because good health is prerequisite at a time results from development economic and social. Various studies from institution as the World Bank and UNDP point out that investment in health contribute significant to growth economy, improvement productivity power work, and reduction poverty [9] . Implementation of good health requires approach holistic and cross sectors involving various stakeholders interest start from government, sector private, up to public civil. The strategy developed covers strengthening system primary health, expansion coverage service universal health, prevention disease contagious and not contagious, increase health mother and child, and development innovation in technology health. With prioritizing good health, a country does not only increase welfare its population in a way direct but also build foundation strong For progress social and economic term long [10].

Sustainability

Sustainability or sustainability has defined through various perspectives by experts and global organizations. According to the Brundtland Commission in "Our Common Future" report, sustainability is development that meets today 's needs without sacrifice ability generation upcoming For fulfil need they Alone [11] . Elkington introduced the "Triple Bottom Line" concept which looks at sustainability as balance between three pillars: environment (planet), social (people), and economy (profit) [12] . While that, the United Nations Environment Programme defines sustainability as approach term long For development activity human being who is not damage environment However still allow progress economy [13] . Main objective sustainability is create harmony between growth economy, protection

environment, and justice social, so that formed a system that can survive and thrive in a way sustainable For generation present and future.

The role of sustainability in the global context is increasingly crucial remember challenges the world faces today this, including change climate, degradation environment, inequality social, and instability economy. The World Economic Forum emphasized that implementation principle sustainability in various sector can become catalyst innovation, efficiency source power, and endurance business term long [14]. Implementation sustainability need approach integrated involving various stakeholders interests, starting from government, corporations, academics, to public civil. Sustainability strategy covers transition going to energy renewable, economy circular, production and consumption sustainable, conservation diversity life, and empowerment community local. With make sustainability as paradigm main in taking decisions, global society has the potential creating a better future fair, prosperous and resilient in face various turmoil environment and also socio-economic.

3 Research Methods

Research methods This apply systematic review approach to researching connection between Zero Hunger and Good Health goals in the development agenda sustainable. Research process started with search literature academic latest in 2020-2025. Data from studies selected extracted in a way systematic and analyzed use approach thematic For identify effective strategies overcome hunger at a time increase health society. Quality study guaranteed through evaluation critical and triangulation findings from various source, so that produce recommendation comprehensive and integrated policy For reach second objective development sustainable the in a way simultaneously.

4 Results and Discussion

Connection between hunger and health is one of the most basic connection in development human. Vulnerability food and malnutrition in a way direct influence results health throughout live, while poor health can to worsen hunger and poverty through decreased productivity and increased expenditure maintenance health. According to World Health Organization (WHO), malnutrition is contributor the biggest to burden disease globally, with around 149 million children under five years suffering from stunting and 45 million suffering from wasting [7]. Conditions This No only threaten continuity life in a way direct but also dangerous development cognitive, function immunity body, and prospects health term long. The Food and Agriculture Organization (FAO) reported that although production global food has enough, around 768 million people face famine by 2023, highlights ongoing challenges There is in distribution food, access and utilization [5].

Change climate the more to complicate achievement Zero Hunger and Good Health goals. Changes pattern weather, events extreme, and degradation ecosystem threaten productivity agriculture and resilience food, especially in vulnerable areas. Research by the Intergovernmental Panel about Climate Change (IPCC) shows that change climate can reduce results global agriculture by 30% by 2050, with the most severe impact affect the area that has been fight with vulnerability food [15]. Challenges environment This in a way simultaneously influence health through various path, including improvement prevalence infectious disease vector, disease related heat, and compromised water quality. Integration of resilience climate to in system food and care health is an important front line in aligning SDGs 2 and 3.

Economic factors also play a role role important in connect hunger and results health. Poverty limit access to food nutritious and service quality health, creating circle the difficult devil was cut off. The World Bank estimates that around 700 million people still life in poverty extreme, with source Power limited For fulfil need nutrition base or capable pay service health [16]. Inequality economy between and within countries increasingly to worsen challenge this, requires targeted interventions that address accessibility food nutritious and accessible to service health. The COVID-19 pandemic illustrates fragility progress in both field, with the World Food Programme reporting that pandemic push an additional 118 million people to in starvation in 2020 alone [17].

Rapid urbanization and transition global nutrition is increasingly to complicate connection between hunger and health. According to UN-Habitat, 68% of the world's population is projected will live in the area urban areas by 2050, changing pattern production and consumption food fundamentally [18]. In the environment urban, access to fresh and nutritious food often limited especially in settlements

earn low, while availability food processed tall calories increasing. Phenomenon This contribute to the "burden" double malnutrition " where there is a lack of nutrition and benefits overweight / obesity can happen in a way simultaneously in the same society, even in House the same stairs. According to Lancet Global Health study, prevalence burden double malnutrition increased in 123 of 126 low-income countries low and medium between 2000 and 2020, showing complexity challenge nutrition contemporary [19].

Resilience food gender- based and intervention health appear as approach important in aligning SDG 2 and 3. Research show that when Woman own more control big on source Power House stairs, they tend invest more Lots in nutrition and health family. Programs such as Women's Initiative in Agriculture has show that empowerment Woman in system food can increase availability food nutritious while strengthen access to service health [20] . Likewise, UN Women reported that programs that combine support nutrition with service health mother and child can reduce number death baby up to 25% in some community [21]. This perspective takes gender into account confess role centrally played by women Good in production food and also as provider maintenance health main.

System knowledge customs and practices agriculture local offer outlook valuable For integrate resilience food and health in context culture specific. Indigenous communities, which often become guard diversity life, has develop system food local adaptation in a way ecological and nutrient rich that supports health holistic. Unity International For The International Union for Conservation of Nature (IUCN) estimates that public custom manage or control about 28% of the surface global land area, which includes about 40% of the protected area in a way official and almost 37% of all forest the remaining nature [22] . System integration knowledge scientific and customary create opportunity For solution innovative which is simultaneously overcome lack food and challenges health while honor identity culture and practice sustainable in a way ecological.

Effective governance and integration policy is mechanism important For align Zero Hunger and Good Health goals. Approach isolated traditional to agriculture, nutrition, and care health often fail utilise synergy or overcome the trade-off between sectors this. For example, the policy agriculture focused only on improvement production calories can in a way No on purpose promote monoculture and food processed foods that contribute to the burden disease No increased infectiousness. Poor diet quality now responsible answer on more Lots death globally than factor risk others, including use tobacco. On the contrary, the approach integrated that promotes system diverse and nutritious food while consider impact environment and health can advance several SDGs in particular simultaneously.

Intervention education and campaign awareness play role important in connect system food and produce health at the level society. A published studies in the Journal of Nutrition found that the education program nutrition that focuses on sources Power food local can in a way significant increase diversity food and nutritional status, especially among vulnerable populations (Smith & Johnson, 2021). Likewise, feeding programs a school that combines food nutritious with education health has show impact positive on results education and nutritional status. The Global School Feeding Programme, which reaches around 388 million children around the world, depicting potential approach integrated For overcome hunger and health in a way simultaneously (World Food Programme, 2023).

Innovation technology offer promising path For align Zero Hunger and Good Health goals. Digital farming tools, technology storage and processing enhanced food, and products food new can increase resilience food while overcome need nutrition. Application mobile health and telemedicine platforms can in a way simultaneously increase access to service health, especially in the areas remote. Technology Foundation African Agriculture Report that variety plant stand drought has increase resilience food for more from 7 million farmer small while reduce vulnerability to risk health related climate [23] . Likewise, initiative biofortification has increase content nutrition plant main, overcome lack harmful micronutrients health and development.

Partnership public-private is mechanism important other For advancing the Zero Hunger and Good Health agenda. A collaborative effort between government, business, organization public civil, and institutional study can mobilize source power, expertise and innovation going to objective together. The Scaling Up Nutrition (SUN) movement, which covers 65 countries and thousands of organization, shows potential multi- stakeholder approach interest For overcome malnutrition in various its form. The Access to Nutrition initiative also involves company food and Drink in increase products and practices they For overcome hunger and problems health related to diet.

5 Conclusion

Aligning Zero Hunger and Good Health in the Sustainable Development Agenda is needs and opportunities For change transformative. Relationship complicated between system food and produce health demand approach integrated beyond sectoral boundaries traditional. With recognize dependence this and implementing a coordinated strategy, stakeholders interest can maximize synergy and minimize trade-offs between goals important this. In the future, success will need commitment sustainable politics, mechanisms financing innovative, expertise technical, and involvement public For ensure that progress in resilience food translated become results better health good and vice versa. When the deadline 2030 is approaching, integration Zero Hunger and Good Health efforts stand as proof characteristic not inseparable from development sustainable and the fundamental right of all people to undergo healthy and productive life free from hunger and malnutrition. Reference

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CITATION:

Edy Sukendar (2025). Alignment Of Zero Hunger And Good Health In The Sustainable Development Agenda. *OASE*, 7(1), 169–174.

Agricultural Technology Innovation and Its Implications for Achieving Zero Hunger: A Comparative Study of Developing Countries (Thailand and Indonesia)

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ABSTRACT

The study analyzes the role of agricultural technology innovations in achieving Zero Hunger in developing countries, with a comparative focus on Thailand and Indonesia. Through a literature review, this study identified that the adoption of precision technology and integrated agricultural systems in Thailand, as well as the development of superior varieties in Indonesia, contribute significantly to increased productivity and food security. However, the implementation of these innovations faces challenges related to accessibility, cost, farmer knowledge, infrastructure, policies, and post-harvest food losses. The study concludes the need for comprehensive efforts to address these challenges so that the potential for agricultural technology innovation can be optimized in realizing the Zero Hunger goal.

Keywords: Agricultural Technology Innovation, Zero Hunger

1 Introduction

In the midst of the global challenges of achieving the SDGs, especially Zero Hunger, sustainable agricultural development plays an important role as a key pillar in overcoming hunger and malnutrition. In 2019, about 820 million people worldwide experienced hunger, with the majority of them in developing countries [1]. Developing countries are the most vulnerable and continue to grapple with serious food security issues, with the majority of their populations still suffering from chronic hunger as a direct result of the food crisis and prolonged poverty [2]. Agricultural technology innovation is one of the keys to improving food security in developing countries, especially in Southeast Asia. Countries such as Thailand and Indonesia have implemented various agricultural technology innovations to address food security issues. The use of modern technologies, such as superior seeds, efficient irrigation systems, and the use of analytical data, has been shown to significantly increase crop yields [3].

2 Literature Review

A. Agricultural Technology Innovation in Developing Countries

The adoption of technological innovation in developing countries is often influenced by factors such as accessibility, cost, farmer knowledge, infrastructure, and government policies [4], [5], [6].

B. Implications of Agricultural Technology Innovation on Zero Hunger

A number of studies have examined the relationship between agricultural technology innovation and food security, but the impact on Zero Hunger is not automatic and equitable due to access gaps, gender inequality, and inappropriate policies [7, 8, 9].

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3 Research Methods

This study uses a qualitative approach with a comparative analysis of agricultural technology innovations in two developing countries: Thailand and Indonesia. Data was collected through literature review from scientific journals and reports of international organizations. The two countries were analyzed based on the type of innovation applied, their impact on agricultural productivity, and their contribution to achieving Zero Hunger.

4 Results and Discussion

A. Agricultural Technology Innovation in Thailand

One of the innovations that stands out in Thailand is the use of precision agriculture technology. This technology offers the dual benefits of resource efficiency and quality of life, which support sustainable development goals [7]. In a study in Thailand, it was found that there was an influence of technology development (through the consumption of fertilizers and pesticides) and information and communication technology (ICT) on cereal production from 1991 to 2018 [8].

With this improved yield, Thailand can meet domestic food needs while exploring export opportunities, contributing to national food security. In addition, Thailand has adopted an integrated farming system that combines a variety of crops and animals, increasing incomes by up to 30% in the past two years [9]. With higher incomes, farmers can more easily access nutritious food, thus contributing to the achievement of Zero Hunger.

B. Agricultural Technology Innovation in Indonesia

Innovation in the development of superior varieties has become a major focus in improving food security in Indonesia. The research program conducted by Balai Penelitian Tanaman Padi (Balitbangtan) produces rice varieties that are resistant to pests and diseases, and have resistance to climate change. According to a report from the Ministry of Agriculture, this superior variety is able to increase crop yields by up to 30% compared to commonly used local varieties [10]. In Indonesia, technological innovations have contributed to increasing rice yields from 3 t/ha before 1961 to 5.46 t/ha in 2017 [11]. This shows that investment in research and development of superior varieties is essential in achieving the goal of Zero Hunger.

C. Challenges of Agricultural Innovation in Developing Countries Although agricultural technology innovations have great potential to improve food security, there are still a number of challenges faced by developing countries. Smallholders in developing countries face significant challenges, including limited access to capital, modern technology, and data-driven agriculture [12]. In its 2015 report entitled "Global Food Losses and Food Waste", FAO estimated that developing countries experienced more than 40% of food losses in the post-harvest and processing stages, with losses for fruits, vegetables, and tubers reaching 40-50

5 Conclusion

Sustainable agricultural development plays a crucial role in realizing Zero Hunger amid the challenges of the SDGs. Agricultural technology innovations in developing countries, such as Thailand and Indonesia, have great potential to increase productivity and food security through precision technology, integrated systems, and superior varieties. Thailand has succeeded in increasing farmers' efficiency and income, while Indonesia has increased rice production. However, the adoption of innovation is constrained by access, cost, knowledge, infrastructure, policies, and post-harvest losses. Comprehensive efforts are needed to optimize the potential of agricultural technology innovation to achieve Zero Hunger.

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CITATION:

Eko Triawan (2025). Agricultural Technology Innovation and Its Implications for Achieving Zero Hunger: A Comparative Study of Developing Countries (Thailand and Indonesia). *OASE*, 7(1), 175–177.

Food Security and Sustainability Amidst Climate, Technology, and Pandemic Crises: A Global Bibliometric Analysis and Implications for Indonesia

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ABSTRACT

The Zero Hunger objective within the framework of the Sustainable Development Goals (SDGs) faces global and national challenges for the 2020–2024 period, the bibliometric analysis method as a medium of approach to 190 scientific articles collected from the Scopus database and analyzed using VOSviewer software. The network visualization results show five main thematic clusters: climate change and Africa, digitalization of agriculture and smallholder farmers, the impact of the COVID-19 pandemic, household food security and gender, and food insecurity in urbanized areas. The analysis reveals that the climate crisis, inequality in access to technology, the pandemic, and socio-economic inequality exacerbate food vulnerability, especially in poor and vulnerable areas. Despite increasing publications and scientific attention to the Zero Hunger issue, structural challenges remain dominant, including minimal technology inclusion for smallholder farmers, limited access to resources for women, and suboptimal policy responses to local conditions. This study recommends community-based transformative strategies, adaptive local approaches, and equitable policies to build resilient, inclusive, and sustainable food systems.

Keywords: Zero Hunger, bibliometrics, Vosviewer, food security, technology inclusion.

1 Introduction

Food security is an important pillar in achieving the Sustainable Development Goals (SDGs), especially the Zero Hunger target. However, the 2020–2024 period shows the complexity of global and national challenges in realizing this target. The climate crisis that has hit vulnerable areas such as Africa has caused extreme drought, crop failure, and famine, which also reflects similar threats in Indonesia (Abdullahi et al., 2024), especially the eastern and interior regions that face the risk of stunting and malnutrition (Fitri et al., 2022). Non-inclusive technological disruption adds to vulnerability, when small farmers, the main actors in national food production, still have difficulty accessing technology, markets, and digital information (Tarigan, 2021).

The COVID-19 pandemic has worsened the situation by widening social inequality and increasing the number of households experiencing food insecurity, especially in urban and semi-urban areas (Sosial et al., 2022). Social factors such as education, employment, and gender roles have been shown to have a significant impact on household food security (Sosial et al., 2022). Women farmers, despite their significant contribution to maintaining family food security, still experience limited access to resources and adaptive training. Regional disparities between developed and underdeveloped regions also widen the gap in access to sufficient and nutritious food (Siagian & Rahmadana, 2020). Through bibliometric analysis, this article identifies five main clusters that illustrate the relationship between climate change, technology, pandemics, poverty, and social roles in the food system. This study emphasizes the need for transformative strategies based on locality, community, and sustainability to build a more resilient, inclusive, and equitable food system for all.

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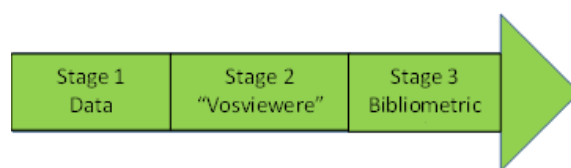
2 Literature Review

Zero Hunger is the Sustainable Development Goal (SDGs) number 2 launched by the United Nations (UN), with a focus on ending hunger, achieving food security and good nutrition, and promoting sustainable agriculture (Selvitri et al., 2021). The Zero Hunger goal not only targets meeting food needs, but also emphasizes aspects of nutritional quality, sustainability of food production, and equity of access, especially for vulnerable groups such as women, children, and small farmers (Wirawan et al., 2025). Food Security in the Global and Indonesian Context is defined by FAO (2009), as a condition when all people, at all times, have physical, social, and economic access to sufficient, safe, and nutritious food to meet their dietary needs and food preferences. Globally, food security is increasingly threatened by multidimensional crises including climate change, pandemics, and technological disruption (Wuli, 2023). In Indonesia, food security is a national priority, especially due to the geographical conditions of the archipelago and dependence on staple commodities such as rice.

Sustainability and the Three Crises: Climate, Technology, and Pandemics in the food and agricultural system include not only aspects of environmental conservation, but also economic viability and social justice (Anwar, 2022). Climate change causes erratic weather patterns, crop failures, and water scarcity. Technological disruption, although offering solutions through precision agriculture and biotechnology, also creates inequality of access and a digital divide.

3 Research Methods

This study uses a bibliometric analysis method to review scientific literature related to Zero Hunger in the period 2020–2024. The aim is to identify research trends, the most influential authors and institutions, and thematic clusters through keywords and co-citations. Data were collected from the Scopus database with the keyword "Zero Hunger", covering 190 reputable scientific articles analyzed using VOSviewer software, to visualize keyword relationships, author collaborations, and thematic networks (Zakiyyah et al., 2022). The research process consists of three stages: data collection, processing using VOSviewer, and visual analysis in the form of networks, overlays, and density visualizations. The results of the analysis include the number of publications, citation rates, relationships between researchers (co-authors), and relationships between keywords (co-occurrence) (Fiandari, 2022). Cluster visualization of this data is the basis for mapping the dynamics of research related to food security, technology, climate change, and social issues relevant to the goals of Zero Hunger.



Gambar 5. Research Design for Integrating SDGs into Business Model Strategy

Stage 1: Started with the collection of 190 scientific articles from the Scopus database using the keyword "Zero Hunger", which includes reputable international publications during the period 2020–2024. The data includes citations, authors, publishers, and abstracts, then stored in Excel or RIS format for further analysis.

Stage 2 : Involves data processing with VOSviewer software to map the relationship between keywords and authors. Visualization is done through network, overlay, and density visualization, which helps display thematic clusters and patterns of scientific collaboration.

Stage 3 : Focuses on the analysis of results in the form of the number of publications, citations, relationships between researchers (co-authors), and relationships between keywords (co-occurrence). These results describe the trend and development of Zero Hunger research as well as potential gaps in future studies.

4 Results and Discussion

1. Scopus Data Collection Results

The results of collecting articles based on the Google Scopus database using Vosviewer software from 2020-2024 in Table 1, the publication of articles on Student Worksheets contains 190 articles, 3075 citations.

2. Development of Scientific Publications

Looking at the results of the development of scientific publications on zero hunger from 2020-2024, there were 190 total publications published on Google Scopus in the following table

Tabel 28. Number of Publications and Citations

Year	Number of Articles	Percentage (%)	Citations	Percentage (%)
2020	21	11.05	29	0.94
2021	34	17.89	235	7.64
2022	38	20.00	483	15.71
2023	44	23.16	940	30.57
2024	53	27.89	1388	45.14
Total	190	100	3075	100

Source: Processed Primary Data, 2025

Based on the table above, there were 190 publications (11.05%) in 2020, 34 (17.89%) publications in 2021, 38 (20%) in 2022, 44 (23.16%) in 2023, and 53 (27.89%) in 2024. The citation results have the potential to increase in the observation year, namely 2020 to 2025. Large citations indicate that research is a source of reference for other research.



Gambar 6. Graph Curve of the Development of Scientific

Shows that the graph curve of the development of scientific publications from 2020-2024 always experiences a good increase. So we get the lowest publication in 2020, which is 21 publications, while the highest publication in 2024 is 53 publications

3. Map of Scientific Publication Development

Mapping the development of scientific publications using a binary calculation method with a minimum number of word displays of 10 out of 6059 words and only 99 meet the upper threshold while 59 words are selected. In the visualization there are nodes (circles) to indicate the author while edges (networks) are to determine the relationship between authors. The distance of the circles associated with the network indicates that the larger the circle, the more variables are studied simultaneously (Budianto & Dewi, 2023)



Gambar 7. Based

Based on Figure 3, the center of research related to zero hunger is the country where there are 5 clusters or groups marked with blue in group 1, red in group 2, green in group 3 and yellow in group 4. The results of network visualization using VOS Viewer show the relationship between variables/themes consisting of 59 variables where 23 variables are in cluster 1 dominated by the occurrence of Africa which is relevant to change and sustainability, 10 variables are in cluster 2 dominated by farmers, income and technology., 9 variables are in cluster 3 dominated by Covid, pancemic, and poverty, 9 variables are in cluster 4 Cluster 4 is dominated by the occurrence of household, region, woman. Cluster, 8 variables are in cluster 5 dominated by the occurrence of city, food insecurity, and relationship. Interconnected nodes form new findings from researchers.

Cluster 1 analysis highlights Africa as the region most vulnerable to climate change-induced food crises. Extreme droughts in Somalia and Madagascar, as well as adaptation of livestock production in South Africa, reflect systemic impacts on food security and sustainability. This situation is relevant for Indonesia, which faces similar challenges, especially in the eastern region (Abdullahi et al., 2024). Adaptive strategies such as climate-resilient agriculture, local food diversification, and community approaches are needed to strengthen national food security sustainably. Cluster 2, Digital transformation of agriculture in Indonesia increased between 2020–2024, but has not touched the roots of structural inequality. Modern agricultural technology tends to benefit commercial farmers, while smallholder farmers still face barriers to accessing markets, capital, and information. Digitalization such as the Farmer Card has not had a significant impact on welfare. To achieve Zero Hunger, technological transformation must be inclusive and based on local needs, not just universal solutions that are superficial (Koopman et al., 2023).

Cluster 3, The COVID-19 pandemic exacerbates food security and poverty, especially for poor and vulnerable households. Income declines, layoffs, and food inflation increase food insecurity, especially in semi-urban areas. Despite a decline in the national poverty rate by 2024, extreme poverty and inequality remain structural barriers (Hasudungan et al., 2024). Factors such as low education and informal employment exacerbate vulnerability, requiring more comprehensive social interventions. Cluster 4, Household food security is strongly influenced by education, employment, and gender roles. Women play a critical role in maintaining family food security, especially in vulnerable areas such as Central Java. However, regional disparities and unequal access to assistance and infrastructure are major challenges. Although the food security budget increased in 2024, the effectiveness and distribution of programs remain uneven, especially in areas with limited infrastructure. Cluster 5, Urban areas experienced a spike in food insecurity during the pandemic, with young and low-income households being the most affected. Difficulties in accessing nutritious food are caused by limited income and market dependence. Although the government has increased the food security budget and launched programs such as food estates, their effectiveness is still questionable due to challenges in distribution, infrastructure, and potential environmental and social impacts.

5 Conclusion

A global bibliometric analysis of the 2020–2024 literature on the theme of Zero Hunger reveals that the issue of food security has become a cross-dimensional issue that is heavily influenced by climate change, technological inequality, the pandemic, social inequality, and gender roles. In general, studies from

various regions, both Africa and Indonesia, show that the climate crisis exacerbates food vulnerability, especially in areas with limited infrastructure and resources. Digital transformation in the agricultural sector does show potential, but the distribution of benefits is very unequal, benefiting large agribusiness actors more than small farmers. The COVID-19 pandemic has deepened food insecurity in urban areas and exposed the vulnerability of poor households without adequate social protection. On the other hand, the role of women has proven crucial in maintaining family and community food security, but has not been balanced by policies that strengthen their capacity systemically. Inequality between regions and weak governance of food aid distribution show that national approaches are not yet responsive enough to local realities. Therefore, to truly approach the target of Zero Hunger by 2030, a global and national approach is needed that is inclusive, community-based, sustainability-oriented, and sensitive to social, economic, and ecological diversity.

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yang paling rentan mempertahankan terutama dan dapat konsumsi dalam hal tetap sehat pemenuhan kualitas nutrisi pangan agar menjalankan aktivitas sehari-hari. Pada beberapa kasus kemiskinan di Kota Bandung, pemenuhan nutrisi konsumsi pangan tahun 2021 mengalami penurunan adaptasi menurunnya sebagai bentuk pendapatan makanan olahan dengan gizi rendah (FAO, 2020). Pertumbuhan ekonomi yang begitu pesat di daerah perkotaan tidak sebanding peningkatan asupan gizi penduduk rentan perkotaan, terutama bagi penduduk berpenghasilan rendah yang dalam memenuhi ketahanan pangannya. Pandemi Covid-19 yang melanda dunia berdampak kepada disparitas akses pangan penduduk dan menjadi masalah serius di perkotaan (Kar et al., 2021; O'Hara Toussaint, tidak terkecuali Kota Bandung yang terjadi sejak pertengahan Maret 2020 sampai keluarga akibat dari pengangguran yang meningkat di perkotaan (Hasanah et al., 2021; O'Hara & Toussaint, 2021). Kota Bandung pada saat pandemi (tahun 2020) mengalami kenaikan jumlah penduduk miskin sebagai dampak dari peningkatan pengangguran. meingkat angkatan Tingkat tinggi kerja yang pengangguran dibandingkan lebih tingkat kemiskinan pada tahun 2020 (lihat Gambar 1). Banyak rumah tangga yang kehilangan mata.

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CITATION:

Fitri wahyuningsih (2025). Food Security and Sustainability Amidst Climate, Technology, and Pandemic Crises: A Global Bibliometric Analysis and Implications for Indonesia. *OASE*, 7(1), 178–183.

Cultivating Wellness For All: Integrating Zero Hunger And Good Health For Sustainable Well-Being

Hamnatul Millah Fahri^{1*}

ABSTRACT

This article examines the critical link between zero hunger and good health as the foundation for sustainable well-being. The problem is exemplified by the more than 690 million people who suffer from chronic hunger, a situation exacerbated by climate change that threatens food security and public health. Socioeconomic and gender inequalities also exacerbate the problem, with women 27% more likely to experience food insecurity in some regions. This research aims to explore holistic approaches to addressing these challenges using a literature review of credible sources. The results highlight several effective solutions, including regenerative agriculture, digitalization of food systems, social protection programs, and a “One Health” approach that integrates human, animal, and environmental health. Case studies from developing countries demonstrate the success of locally tailored interventions. In conclusion, the integration of efforts to address hunger and improve health requires a shift from separate approaches to integrated policies across sectors, with an emphasis on everyone’s right to nutritious food, adequate health services, and conditions conducive to well-being.

Keywords: Zero Hunger, Good Health, Well Being

1 Introduction

In a changing global landscape, the challenges of hunger, health and well-being remain crucial and interconnected. Currently, more than 690 million people worldwide suffer from chronic hunger, while billions more face various forms of malnutrition and health problems [1]. Hunger is not simply the inability to access food, but the root of many more complex health problems. When the body lacks essential nutrients, the immune system is weakened, cognitive development is hampered, and the risk of disease increases significantly. A strong integration between zero hunger and good health is a solid foundation for achieving sustainable well-being for all humanity.

Climate change is undermining global food security, which has direct consequences for human health. According to the Intergovernmental Panel on Climate Change (IPCC, 2023)[2], worldwide food production is threatened by increasingly frequent extreme weather events such as floods and droughts, with particularly severe impacts on agriculture-dependent nations. Research from the Global Nutrition Report 2024 indicates that climate change could decrease the nutritional value of staple crops by 10-15% by 2050, potentially pushing an additional 130 million people into chronic malnutrition[3]. This food supply instability directly correlates with rising cases of child stunting, wasting, and micronutrient deficiencies, creating a cycle of poverty and health vulnerability[4]. Therefore, strategies to combat hunger and enhance global health must incorporate climate resilience as a key element.

Socio-economic and gender inequalities exacerbate disproportionate hunger and health problems. A study by the International Labour Organization (ILO, 2024) revealed that rural populations, indigenous peoples and other marginalized groups face multiple barriers to accessing nutritious food and basic health services. In Sub-Saharan Africa and South Asia, women are 27% more likely to experience food insecurity than men, despite accounting for 43% of the agricultural workforce.[5]

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2 Literature Review

A. Zero Hunger

The Sustainable Development Goals include the Zero Hunger initiative, which envisions nations free from hunger through improved food security, better nutrition, and sustainable agricultural practices. This development strategy addresses hunger challenges faced across multiple countries worldwide. Zero Hunger describes a situation where all individuals can access adequate, safe, and nutritious food necessary for healthy, active living [6]. The concept extends beyond mere food availability to encompass accessibility, proper utilization, and food system stability. The ultimate objectives of Zero Hunger are eliminating hunger, ensuring food security, enhancing nutritional outcomes, and fostering agricultural sustainability.

Zero hunger plays a fundamental role as a prerequisite for optimal health and sustainable well-being. When nutritional needs are met, the immune system becomes stronger, cognitive development improves, and the risk of disease decreases significantly.[7]. Research from[8] shows that regenerative agricultural practices can produce highly nutritious food while building ecosystems that are more resilient to climate change. Implementing appropriate technologies in the food supply chain, such as solar-powered cold storage systems in rural areas, can reduce post-harvest losses by up to 40%[9].

B. Good Health and Well-being

Good Health and Well-being (SDG 3) is a Sustainable Development Goal that focuses on efforts to ensure healthy lives and promote well-being for all ages[3]. [7]emphasizes that “food and nutrition security are prerequisites for optimal health and sustainable well-being,” indicating the close link between health and food security.

The objective of Good Health and Well-being is to secure healthy living conditions and enhance welfare for individuals across all age groups. According to WHO (2024), malnutrition is a contributing factor in 45% of deaths among children under five years old in developing nations, highlighting the critical need for holistic health initiatives.. The Bolsa Família program in Brazil not only reduces hunger but also encourages the use of preventive health services, demonstrating effective integration of food security and health programs.[10].

Good Health and Well-being plays a vital role in human and economic development. Research from[11] shows that increasing women’s education and economic empowerment directly correlates with better nutritional and health status for the entire family.

3 Research Methods

This study uses the literature review method. Literature review is a research method that identifies, evaluates and interprets all relevant research results related to a particular research question, a particular topic [12]. Literature review studies are utilized to gather information or synthesize sources connected to research subjects from diverse resources, including academic journals, books, documentation, online sources, and libraries. The literature study methodology represents a sequence of activities involving library data collection methods, reading and documenting, and managing written materials.

4 Results and Discussion

Hunger and malnutrition create a vicious cycle of health that is difficult to break without comprehensive interventions. According to the World Health Organization (WHO), In developing countries, malnutrition is a contributing factor in 45% of deaths among children under five years of age. On the other hand, Sustainable Development Goals (SDGs) number 2 and 3 provide a framework to address these issues simultaneously[3]. Sustainable Development Goal 2 (Zero Hunger) strives to eliminate hunger, ensure food security, enhance nutritional outcomes, and foster sustainable agricultural practices. Meanwhile, Sustainable Development Goal 3 (Good Health and Well-being) concentrates on guaranteeing health and promoting wellness across all age groups. The integration of these two goals creates a synergy that allows for faster progress than addressing each separately. As stated by research from the Lancet Com-

mission on Health and Climate Change, "food security and nutrition are prerequisites for optimal health and sustainable well-being"[7].

Regenerative approaches in food systems offer a promising solution to address these challenges. Regenerative agriculture not only increases food production, but also restores soil fertility, enhances biodiversity, and reduces carbon emissions[13]. A study by the [14] shows that this practice can produce highly nutritious food while building ecosystems that are more resilient to climate change. Implementing appropriate technologies in the food supply chain, such as solar-powered cold storage systems in rural areas, can reduce post-harvest losses by up to 40%[9]. This not only increases food availability but also ensures that nutritional value is maintained. Community-based interventions that combine nutrition education, access to primary health care, and food security have proven effective in various contexts. The "First 1000 Days" program implemented in several developing countries, for example, showed a 20% reduction in stunting in five years through an integrated approach [3].

While the challenges are complex, advances in technology and social innovation are opening new avenues to address hunger, health, and well-being simultaneously. Digital platforms are enabling small-holder farmers to access previously unreachable market information, sustainable agricultural practices, and financial services[15]. Telemedicine applications are helping to reach underserved populations with remote health education and diagnostics. Blockchain technology is increasing transparency in food supply chains, ensuring quality and safety[16]. The "One Health" approach, which incorporates human, animal, and environmental health, is increasingly acknowledged as a crucial framework for sustainable well-being. The COVID-19 pandemic has emphasized the significance of this approach, showing how food security, public health, and ecosystem health are interconnected and mutually dependent. [3]

Experiences from different countries show that successful interventions are often contextual and require adaptation to local conditions. In Vietnam, the "Greening Agriculture" program, which combines environmentally friendly farming practices with nutrition education and access to markets, has improved food security while reducing the prevalence of non-communicable diseases.[17]. Collaborative alliances encompassing governmental bodies, business entities, and community organizations and the academic community have proven to be catalysts for systemic change, mobilizing resources and expertise for greater impact.

Achieving the integration of zero hunger, good health, and well-being requires a paradigm shift in policy and practice. Silo approaches that address each challenge separately are no longer adequate to address the complexity of today's global problems. Coherent policies across the sectors of agriculture, health, education, water and sanitation, and climate change are needed to create an enabling environment. Investment in interdisciplinary research and capacity building can accelerate innovation and adaptation of effective solutions. Engaging communities in the planning, implementation, and evaluation of initiatives ensures long-term relevance and sustainability. Most importantly, mainstreaming a human rights perspective in all aspects of these efforts emphasizes that access to nutritious food, adequate health services, and conditions conducive to well-being is not a luxury but a fundamental right of every individual.[18].

Putting this integration into practice demands firm dedication from diverse participants, such as governmental bodies, commercial enterprises, community groups, and global institutions. Several countries have successfully developed integrated models that bridge food security and public health. For example, the "Farm to School" program in several middle-income countries has shown that connecting local farmers with schools not only improves children's access to nutritious food but also increases farmers' incomes and strengthens local economies[19]. In addition, Integrating human, animal, and environmental wellness through the "One Health" framework has demonstrated success in both controlling diseases that transfer between animals and humans and safeguarding adequate food supplies [20].

However, this systemic transformation requires a fundamental shift in the way we think about development and improving well-being. Circular economy approaches and sustainability principles need to be integrated into all aspects of development. Measurement of success must also shift from purely economic indicators to holistic assessments that include social, environmental, and subjective well-being dimensions[21]. Thus, this paradigm shift requires political commitment, community participation, and ongoing capacity building to create a healthier, more equitable, and more sustainable future for all.

5 Conclusion

In the face of increasingly complex global challenges, the integration of zero hunger, good health and well-being is no longer an option, but an imperative. Scientific evidence and practical experience show that a holistic approach that addresses root causes and builds synergies between sectors delivers more sustainable results. While the world still faces major challenges in hunger and health, technological advances, social innovations and growing global awareness give hope that positive transformation is possible. With strong political commitment, adequate resource mobilization and active engagement of all stakeholders, the vision of a world where everyone has access to nutritious food, enjoys optimal health and experiences sustained well-being can become a reality. As stated in the latest UN report on sustainable development goals, “the well-being of all people depends on a healthy planet and equitable and sustainable food systems” (UN SDG Report, 2024). It is time for us to integrate our efforts and work together towards a healthier and more sustainable future for all.

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CITATION:

Hamnatul Millah Fahri (2025). Cultivating Wellness For All: Integrating Zero Hunger And Good Health For Sustainable Well-Being. *OASE*, 7(1), 184–188.

Bibliometric Analysis Of The Relationship Between Brand Reputation, Customer Satisfaction And Brand Loyalty

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ABSTRACT

This study uses bibliometric analysis and literature review methods to examine the factors that influence consumer behavior. Research data were obtained from Scopus and Google Scholar. This study aims to analyze scientific developments and trends related to the relationship between brand reputation, customer satisfaction, and brand loyalty through a bibliometric approach. The analysis was carried out with the help of VOSviewer software to visualize keyword networks, collaborations between authors, and relationships between publications in the period 2020 to 2024. The visualization results show that the three concepts have a strong relationship and often appear together in the literature, with customer satisfaction often acting as a mediating variable between brand reputation and customer loyalty. A positive brand reputation tends to increase customer satisfaction because customers feel more confident and have high expectations of the brand. Furthermore, customer satisfaction acts as a mediating variable that connects brand reputation with customer loyalty. Cluster analysis from VOSviewer also reveals that research on this topic is growing, especially in the context of digital branding and e-commerce. This study provides a comprehensive overview of the direction and main focus of scientific studies in the field of brand marketing, and can be a basis for further research with quantitative and qualitative approaches. Keywords: Bibliometrics, Brand Reputation, Customer Statistics and Brand Loyalty.

Keywords: Bibliometrics, Brand Reputation, Customer Statistics and Brand Loyalty.

1 Introduction

In an increasingly competitive business world, brands are an important asset for companies in attracting and retaining customers. Brand reputation, customer satisfaction, and brand loyalty are the three main elements that contribute to a brand's success in the market (Candra Susanto et al., 2024). Previous studies have shown that brand reputation has a significant influence on customer satisfaction and brand loyalty (Dharmanto et al., 2024; Anastasya Sinambela et al., 2022; Lestari & Nurhadi, 2021). Customers tend to feel more satisfied when they have a positive perception of a brand's reputation, which ultimately increases their tendency to remain loyal to the brand (Agmeka et al., 2019).

Satisfied customers tend to have a stronger emotional attachment to the brand, thus increasing the level of customer retention and brand advocacy (Dewi et al., 2022). Therefore, this study aims to explore the mechanism of the relationship between brand reputation, customer satisfaction, and brand loyalty with theoretical and empirical approaches (Wahyudi et al., 2024). The theoretical approach will discuss various theories and models that support the relationship between these variables, while the empirical approach will test this relationship through data collection and analysis from relevant respondents (Kayakuş et al., 2024).

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2 Literature Review

Brand Reputation

Brand Reputation is a term to characterize consumer attitudes towards good and reliable brands, in other words it is defined as consumer perception of product quality associated with a brand name (Agmeke, 2019).

Customer Satisfaction

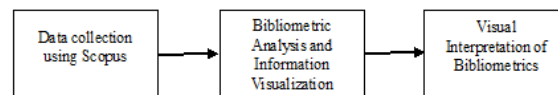
Customer satisfaction is the level of satisfaction felt by customers after using a brand's product (Schiffman & Kanuk, 2004). A person's satisfaction with a particular relationship or situation is influenced by the comparison between the contributions they make and the benefits they receive (Krisno & Samuel, 2013).

Brand Loyalty

Brand loyalty is a positive attitude from consumers towards a brand that creates a strong desire to re-purchase the same brand now or in the future (Sumarwan & Tjiptonon, 2019). Brand loyalty is the core of brand equity so that it can be used as a benchmark for consumers against other brands (Aaker, 2014).

3 Research Methods

In this study, the author uses the bibliometric analysis method and literature review which is carried out by searching data from the Google Scholar site using the Publish or Perish application (Sianipar, et.al., 2023). By using this method, the author can review and research data easily. The Bibliometric method is a method of measuring literature using a statistical approach so that it also includes the application of quantitative analysis (Wang & Kim, 2023).



Stage 1 Data collection using Scopus This study was conducted by collecting scientific articles using the scopus.com site. Data sources come from various publishers. Data searches determine keywords as a guide in the data search process. The keywords used in this study are "Brand Reputation", "Customer Statistics" and "Brand Loyalty". Scopus summarizes data on citation numbers, data authors, publication years, sources, publishers, related articles, abstracts, and other information (Liao et al., 2018). The selected data comes from the last 5 years, from 2020 to 2024. The data obtained can be saved in Excel format or as a RIS (Research Information System) file.

Stage 2 Bibliometric Analysis and Information Visualization The next stage is data processing from the selected sources. Data processing uses VOSviewer software. The data analysis process uses data stored in RIS format (Strandberg et al., 2016). Researchers select the selected data and conduct keyword co-occurrence analysis using the VOSviewer approach (Katoch, 2021; Xie et al., 2020). The results of the data analysis are displayed in the form of relationships with the help of nodes (small circles) and lines. There are two line variants in the visual display, namely straight lines and curved lines. The results of the study can be seen in the form of network visualization, overlay visualization, and density visualization.

Stage 3 Discussion of Bibliometric Analysis The results of data processing obtained include data on the number of publications and article citations, article development and citation ratio, relationships between researchers, and data on the development of research topics based on co-occurrence. The citation ratio shows how often a study is cited as a reference for other studies (Ashraf et al., 2022). The results of co-author data used in the study utilize network visualization. The results of co-occurrence data show that there is a relationship between keywords that are the core of the study. Co-occurrence data processed in clusters is intended to strengthen the explanation formed in the incident.

4 Results and Discussion

Number of Publications and Citations on Articles

In this section, you can see the impact of the research with the number of publications and citations obtained in articles in the field of transformational leadership and sustainability.

Tabel 29. Number of Publications and Citations

Year	Number of Articles	Cites
2020	11	2,361
2021	30	2,448
2022	44	2,035
2023	63	803
2024	89	419
Amount	237	8,066

On March 21, 2025, conducted research on Scopus articles. From the articles obtained, 237 articles were selected based on the last 5 years from 2020-2024. There were 11 articles in 2020, 30 articles in 2021, 44 articles in 2022, 63 articles in 2023 and 89 articles in 2024. In 2020 there were 2,361 citations, 2,448 citations in 2021, 2,035 citations in 2022, 803 citations in 2023 and 419 citations in 2024. This shows that one of the existing studies is used as a reference in other studies.

Relationships Between Words (CO-Ocurrence)



Gambar 8. Network Visualization Co-occurrence Source: Processed primary data (2025)

Cluster 1 is dominated by customer loyalty or grouping customers based on their level of loyalty has a significant influence on customer satisfaction and brand loyalty, because through this segmentation, companies can understand more deeply how customer characteristics, needs, and behaviors affect their perceptions of the brand (He et al., 2024).

Cluster 2 is dominated by customer satisfaction, or grouping customers based on their level of satisfaction with the products or services provided, has a strong influence on customer loyalty and brand loyalty, because customer satisfaction is the main foundation that forms long-term relationships between customers and companies (Chandra et al., 2020).

Cluster 3 is dominated by brand loyalty, which is the grouping of customers based on their level of loyalty to a brand, has a very significant influence on customer loyalty and customer satisfaction, because loyalty to a brand reflects the level of emotional attachment, trust, and positive experiences that have been formed in the relationship between customers and the company (Das et al., 2024).

Tabel 30. Cluster Analysis: Items, Total Link, and Occurrences

Cluster	Items	Total Link	Occurrences
1	Marketing	36	23
	Business	12	4
	Insight	7	6
	Industry	13	4
	Social Medium	23	12
	Customer Engagement	29	21
	Effectiveness	11	9
	Marketer	17	10
	Challenge	8	2
2	Satisfaction	52	46
	Enjoyment	38	15
	Use	29	24
	Mediating Role	14	7
	Determinant	10	4
	Ease	17	9
3	Brand Image	22	14
	Service Quality	39	20
	Quality Product	57	41
	Construct	14	6

5 Conclusion

The results of the study of the relationship between words (Co-Occurrence) show that the research topic of the Relationship Between Brand Reputation, Customer Satisfaction and Brand Loyalty in the period 2020-2024 obtained 3 interconnected clusters. Cluster 1 is dominated by customer loyalty. Effective customer loyalty, supported by marketing, business, insight, industry, social medium, customer engagement, effectiveness, marketer, challenge. Cluster 2 is dominated by customer satisfaction. Effective customer satisfaction, supported by Enjoyment, satisfaction, Use, Mediating Role, Determinant, Ease. Cluster 3 is dominated by brand loyalty. Effective brand loyalty, supported by brand image, service quality, product quality, and construct.

Bibliometric analysis of the relationship between brand reputation, customer satisfaction, and brand loyalty shows that these three concepts are closely related and have become a major focus in marketing research in recent decades. Bibliometric results also show a significant increase in the number of publications discussing this topic, especially after 2020. This shows that the issues of reputation, satisfaction, and loyalty are increasingly relevant, especially in the context of intense digital competition. These studies are spread globally, with contributions from various countries and institutions, reflecting that the importance of building reputation and customer satisfaction to create brand loyalty is a cross-cultural and cross-industry issue.

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CITATION:

Karina Adra Azzahra (2025). Bibliometric Analysis Of The Relationship Between Brand Reputation, Customer Satisfaction And Brand Loyalty. *OASE*, 7(1), 189–193.

Managing Total Well-Being: An Eradication of Hunger Strategy for Optimal Health and Quality of Life

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ABSTRACT

Hunger and food security remain complex global challenges affecting an estimated 690 million people in the world, impacting on physical health, cognitive development, economic productivity and social stability of communities. This study aims to explore a holistic approach to hunger eradication as an integral component of improving the total well-being of individuals and communities. Using a systematic review of current literature (2020-2025) from Scopus, Web of Science, and Google Scholar databases, the research analyzed eight key themes: structural causes of hunger, multidimensional impacts, sustainable food systems, technological innovation, community empowerment, public policy interventions, mental well-being, and climate resilience. The results show that interventions that focus solely on increasing food production are not effective enough without improvements to distribution systems and economic justice. The most successful food security programs are those that integrate interventions across sectors (agriculture, health, education and social protection) and involve local communities in planning and implementation. A holistic approach that integrates sustainable food systems, technological innovation, community empowerment, appropriate public policies and climate-resilient agricultural practices has proven effective in addressing hunger while improving overall well-being.

Keywords: Food Security, Wellbeing, Quality of Life

1 Introduction

Food security and hunger eradication remain complex global challenges in the 21st century. Despite rapid advances in technology and agriculture, around 690 million people in the world still experience chronic hunger [1]. Hunger not only impacts the physical health of individuals but also affects cognitive development, economic productivity, and the social stability of society as a whole. According to the World Health Organization (WHO), nutritional deficiencies contribute to approximately 45% of deaths of children under the age of five and lead to a significant reduction in cognitive capacity throughout life [2].

Hunger and malnutrition should be viewed as a multidimensional problem related not only to food production, but also to distribution, accessibility and proper utilization. Recent research has shown that interventions focused solely on increasing food production are not sufficient to effectively address hunger [3]. An approach that integrates food systems with health, education and social protection services is needed to create sustainable impact. True food security means not only having enough food available, but also ensuring that every individual has access to nutritious food that supports optimal functioning of the body and mind.

The concept of holistic well-being emphasizes that the fulfillment of nutritional needs is the foundation for the development of other aspects of life. Research in neuroscience and development economics reveals a strong correlation between nutritional status and cognitive ability, work productivity and even subjective happiness [4]. When individuals are free from the worries of hunger and malnutrition, they can allocate mental and physical energy to more meaningful productive activities, education, and social participation. Therefore, hunger eradication efforts need to be designed by considering their long-

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term impact on the entire spectrum of human well-being, from physical health to mental resilience and socio-economic well-being.

Amidst the advancement of modern civilization, hunger remains a pressing issue that requires serious attention from various parties. The fact that millions of people still lack access to adequate and nutritious food is a humanitarian challenge that cannot be ignored. The impact of hunger is not only felt on an empty stomach, but has long-term consequences that affect all aspects of human life. Therefore, a comprehensive hunger eradication strategy needs to consider total health and quality of life. This article explores a holistic approach to addressing hunger as an integral component in improving the total well-being of individuals and communities.

2 Literature Review

Food Security

Food security has been a central concept in global development discourse over the past few decades. The Food and Agriculture Organization (FAO) defines food security as a condition in which "all people, at all times, have physical, social and economic access to sufficient, safe and nutritious food to meet their food needs and preferences for an active and healthy life" [1]. This definition emphasizes four key dimensions of food security: availability, access, utilization, and stability. The World Food Programme (WFP) expands the definition by emphasizing that food security also includes the ability to obtain food in a dignified manner and without being forced to adopt destructive survival strategies [5].

The role of food security in socio-economic development is fundamental. Engler-Stringer (2024) describes food security as a key element of substantive freedom that enables individuals to pursue a life they value. WHO (2021) shows a direct link between improved food security and broader development outcomes, including improved health, education and economic productivity. In a sustainable development perspective, food security plays a central role as a link between the various Sustainable Development Goals.. Vărzaru (2024) illustrates how food security interacts with at least 14 of the 17 SDGs, demonstrating its strategic position as a catalyst for achieving the overall sustainable development agenda.

Wellbeing

Wellbeing has become a multidimensional concept that has received widespread attention in various disciplines. The World Health Organization (WHO) defines well-being as "a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity" [2]. This definition emphasizes the holistic nature of well-being that goes beyond mere physical health conditions. Meanwhile, Proctor (2024) defines subjective well-being as "a person's cognitive and affective evaluation of their life", which includes an assessment of life satisfaction and a balance of positive and negative emotions. Burchardt & Ickler, (2021) extend this concept by defining well-being as the conditions that enable individuals and communities to thrive in both the material and non-material aspects of their lives, including job quality, work-life balance, health, education, social connections, civic participation, environmental quality, and security.

Well-being plays an important role in various aspects of individual and societal life. Sonnentag et al., (2023) point out that well-being is not only the result of success in various domains of life but also serves as a strong predictor of better health, more satisfying social relationships, and higher work productivity.. Helliwell et al., (2023) in the World Happiness Report asserts that countries with higher levels of well-being generally exhibit stronger social cohesion, more effective institutions, and greater resilience to crises, demonstrating the strategic role of well-being in building resilient and sustainable societies

Quality of Life

Quality of life is a multidimensional concept that describes individuals' perceptions of their position within the context of the culture and value system in which they live, in relation to their goals, expectations, standards, and concerns [2]. Opinions extend this definition by describing quality of life as general well-being consisting of objective evaluations and subjective assessments in a variety of life domains including physical health, material well-being, social relationships, personal development and activities, and emotional well-being [13] [14].

At the individual level, Muntyanu et al., (2023) show that quality of life acts as a strong predictor of physical and mental health, work productivity, and social engagement. In the context of sustainable development, quality of life should be a key objective of economic and social policies, proposing a transition from the conventional economic growth paradigm towards a sustainable welfare economy that explicitly aims at improving the quality of human life while maintaining ecological sustainability [16][17].

3 Research Methods

This study used a systematic review method with the stages in Figure 1:



Gambar 9. Research Flow

Stage 1. Determination of Criteria, This study uses a systematic review method with a structured protocol. Researchers set inclusion criteria that included primary and secondary studies published in the period 2020-2025, and addressed multidimensional aspects of hunger including: structural causes, health and economic impacts, sustainable food systems, technological innovation, community empowerment, public policy, mental well-being, and climate resilience.

Stage 2. Article Searches, Researchers conducted systematic searches on leading electronic databases including Scopus, Web of Science, and Google Scholar using keyword combinations such as "food insecurity", "hunger", "malnutrition", "sustainable food systems", "quality of life", "wellbeing" and "climate-resilient agriculture". Additional searches were conducted through bibliography searches of relevant articles and reports from international organizations such as FAO, WHO, and UN-ECOSOC to obtain relevant literature.

Stage 3. Article Analysis, The analysis process was conducted in two stages: an initial screening based on title and abstract, followed by a review of the full text to ensure relevance and methodological quality. Secondly, a narrative synthesis of the data was conducted using a thematic approach. Findings from the various studies were organized into key themes: (1) structural causes of hunger, (2) multidimensional impacts on health and economy, (3) sustainable food systems, (4) technological innovation, (5) community empowerment, (6) public policy interventions, (7) mental well-being, and (8) climate resilience.

Stage 4. Reporting and Recommendations, The results of the analysis are presented in the form of a comprehensive narrative that integrates the various findings into a holistic framework on hunger eradication. Evidence-based recommendations are formulated for various stakeholders, including policymakers, non-governmental organizations, and researchers, with an emphasis on multisectoral and sustainable approaches to address global hunger.

4 Results and Discussion

Hunger is not simply a matter of the absence of food, but a manifestation of more complex and profound structural injustices. As stated by Alaimo et al., (2020), hunger often occurs not because of an absolute lack of food availability, but rather due to the inability to access available food. This reality confirms that efforts to eradicate hunger need to consider economic, social and political factors that hinder access to food. Barrett (2020) in his research shows that interventions that only focus on increasing food production without improving distribution systems and economic justice tend to fail to address the real root causes of hunger.

The impact of hunger and malnutrition on health and productivity creates a cycle of poverty that is difficult to break without appropriate interventions. Longitudinal studies by Palacios et al., (2022) reveal the startling fact that children who experience malnutrition in the first 1000 days of life experience significantly reduced cognitive functioning, lower educational achievement, and smaller earnings as adults. Quantitatively, each episode of childhood stunting is associated with a 4.6% reduction in annual earnings in adulthood, illustrating the long-term economic impact of hunger. Victora et al., (2021) reinforces these findings by demonstrating that micronutrient deficiencies such as iron, zinc and vitamin A do not only cause physical impairment but also impede cognitive function and learning ability, subsequently affecting an individual's productive capacity throughout his or her life

Sustainable food systems are a key foundation for effective hunger eradication strategies. El Bilali et al., (2021) define a sustainable food system as one that provides food security and nutrition for all without compromising the economic, social and environmental basis for future generations. This paradigm emphasizes the importance of a balance between meeting current needs and protecting resources for the future. The EAT-Lancet Commission's comprehensive study Tuyishimire et al., (2025) emphasizes the urgency of transforming global food systems to produce healthy diets from sustainable food production systems. This transformation includes crop diversification to reduce dependence on monocultures, reduction of food wastage that currently accounts for one-third of global production, as well as implementation of environmentally friendly agricultural practices that minimize soil degradation and greenhouse gas emissions.

Technological advances are opening new horizons in the fight against global hunger. Precision agriculture technology allows farmers to optimize resource use, biotechnology offers crop varieties that are more resistant to climate change and pests, while geographic information systems help with more efficient land use planning. The study Goel et al., (2021) shows that the application of digital technologies in agriculture can increase crop yields in rural areas of developing countries. Trevisan & Formentini (2023) and Aramyan et al., (2021) add that digital technologies also strengthen food value chains, improve market access for smallholder farmers, and reduce food wastage through better supply chain management. The adoption of communication technologies such as mobile apps also makes it easier for smallholder farmers to access market information and best agricultural practices, democratizing knowledge that was previously difficult to access in remote areas.

Active community engagement and local empowerment are crucial elements that are often overlooked in hunger eradication strategies. Mohammadi et al., (2022) proved that food security programs that involve local communities in planning and implementation have a much higher success rate than programs designed in a top-down manner. When communities are empowered to identify their own needs and solutions, interventions become more contextualized and sustainable. The gender dimension is also very important, as shown by Barth-Jaeggi et al., (2020) who found a significant correlation between increasing the status of women in society and decreasing levels of child malnutrition. Women's empowerment in household decision-making and access to productive resources has been shown to have a multiplicative effect in improving family and community food security. When women have more control over income and resources, they tend to invest more in their children's nutrition, health and education.

Appropriate public policy interventions create a conducive environment for hunger eradication efforts. Social safety net programs such as food aid, conditional cash transfers and targeted food subsidies have been shown to be effective in reducing vulnerability to acute hunger [29][30][31]. Global experience shows that these programs are most effective when designed with the local context in mind and integrated with health and education services. Investments in rural infrastructure, especially roads, irrigation and storage facilities, directly increase agricultural productivity and reduce post-harvest losses that often reach up to 40% in developing countries. At the global level, frameworks such as the UN Sustainable Development Goals (SDGs) provide a platform for collective action and international coordination. The UN-ECOSOC (2024) report reveals that achieving SDG 2 on Zero Hunger requires an increased annual investment of \$265 billion over the next decade, emphasizing the scale of the challenge and the need for greater global commitment.

An integrated approach that incorporates these various dimensions is particularly important given the systemic nature of hunger. Isolated individual interventions, such as increased food production alone or emergency food aid without system strengthening, tend to produce short-term and unsustainable impacts. Studies by Thow (2024) and Tirado et al., (2022) identify that the most successful food security programs are those that integrate interventions across sectors, including agriculture, health, education and social protection. Such an integrated model allows for synergies between programs and maximizes impact on the multiple dimensions of hunger and malnutrition.

In the context of overall well-being, hunger eradication cannot be separated from efforts to improve mental health and psychosocial well-being. Recent studies by Cain et al., (2022) and Wolfson et al., (2021) reveal a strong link between food insecurity and increased stress, anxiety and depression. Constant worry about access to food creates a significant psychological burden, reducing overall quality of life. A holistic approach to addressing hunger needs to include psychosocial support and creating an environment that reduces the stigma associated with dependence on food aid. Supportive communities, empowering nutrition education, and programs that respect the dignity of beneficiaries are essential components of a hunger eradication strategy that prioritizes overall well-being.

Climate resilience is also a crucial component of contemporary hunger eradication strategies. Climate change threatens global food production through increased frequency and intensity of extreme weather events, changes in rainfall patterns, and increases in average temperatures. Research by Baldos et al., (2020) projects that without significant adaptation, climate change could reduce global agricultural yields by up to 25% by 2050. Integrating climate-resilient agricultural practices such as agro-forestry, efficient irrigation, and the use of climate-adaptive crop varieties is critical to ensuring long-term food security. Jena et al., (2023) demonstrated through case studies in different ecological regions that farmers who adopt climate-resilient agricultural practices are not only able to maintain productivity under changing climatic conditions but also increase their household income and food security.

5 Conclusion

Effective hunger eradication strategies must consider the complexity of the problem and the interconnections between nutrition, health and overall well-being. A holistic approach that includes sustainable food systems, technological innovation, community empowerment and supportive public policies is key to comprehensively addressing hunger and improving quality of life. The success of this strategy requires strong political commitment, adequate investment and active participation from a wide range of stakeholders including governments, the private sector, civil society and the international community. With this integrated approach, the vision of a world without hunger and with optimal well-being for all can become a reality in the coming decades.

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CITATION:

Luluk Faiqoh (2025). Managing Total Well-Being: An Eradication of Hunger Strategy for Optimal Health and Quality of Life. *OASE*, 7(1), 195–201.

Mapping the Scientific Landscape of Mobile Health (mHealth): A Bibliometric Analysis of Global Research Trends

Mi'rojul Azkiyyah^{1*}

ABSTRACT

This study aims to analyze scientific developments and trends in the field of mobile health (mHealth) through a bibliometric approach. A total of 105 articles selected obtained from the Scopus database between 2020 and 2025 were analyzed using VOSviewer software. The analysis focuses on identifying publication trends, frequently appearing keywords, the most productive authors and institutions, and scientific collaboration patterns. The visualization results show that mHealth research is growing rapidly with several main thematic clusters, such as digital health applications, chronic disease monitoring, telemedicine, and the use of wearable devices. Visualization of keyword networks and author collaborations reveals a close relationship between technological aspects and mobile-based healthcare practices. These findings provide a comprehensive picture of the mHealth research landscape and can be an important reference for developing more targeted and collaborative research strategies in the future.

Keywords: Mobile Health, mHealth, bibliometrics, CSR

1 Introduction

mHealth (mobile health) has become a key element in the digital transformation of global healthcare. In the last two decades, mHealth has been seen as a major innovation to expand access to healthcare, especially in remote areas, through mobile technologies, smartphones, and wearable devices [1], [2]. Stakeholders see it as a potential solution to global healthcare system challenges. As the adoption of these technologies increases, scientific publications on mHealth/eHealth have also shown significant growth, driven by the benefits of wireless technology and the expansion of mobile phone use globally [3]. However, challenges such as user adoption, privacy, effectiveness, and ease of use remain the main focus of research [4]. In this context, bibliometric analysis is an important tool to understand the mHealth research landscape. This approach identifies research trends, leading authors and institutions, and global collaboration patterns. The analysis also highlights research gaps, including the need to explore technology acceptance across demographic and cultural groups. In addition, bibliometric analysis emphasizes the importance of the Asian context in mHealth studies [5], as well as the role of remote monitoring in healthcare transformation [6]. This study shows that bibliometrics not only maps trends, but also encourages more effective collaboration between academic and healthcare institutions for the development of adaptive and inclusive mHealth applications.

2 Literature Review

mHealth, or mobile health, is practice service health that utilizes mobile devices such as mobile phone smart phones, tablets, and wearable devices. WHO defines mHealth as use technology communication

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move, start from feature base like calls and SMS up to applications, GPS, and Bluetooth, for support services and information health [7]. As progress progresses technology, mHealth has become component key system digital health. According to Akhtar et al. (2020), mHealth is used in a way wide in prediction, prevention, management disease, diagnostics, and empowerment patient [8]. Application This allow monitoring condition in real-time, clinical data collection, and provision service efficient health, especially in areas with access limited.

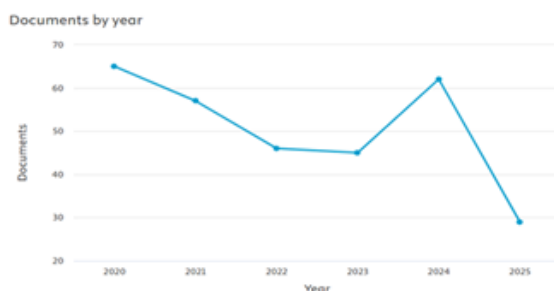
Trends bibliometrics show improvement exponential mHealth publications since early 2000s, accelerated by smartphone adoption and the COVID-19 pandemic. Cao et al. (2021) found that the United States become contributor main, with shift focus study from policy health going to development technology [9]and applications social. Alanzi et al. (2024) emphasized surge publication during pandemic and the dominance of developed countries in contributions and citations academic [10]. In addition, He et al. (2024) identified five clusters main mHealth research, including technology, education patients, mental health, and management independent, especially in context education medical [11]. However, Shen et al. (2018) noted that collaboration international in mHealth research is still limited and the topic spread across various subfield like involvement patient, supervision health, and data privacy [12]. Although its growth fast, still there is gap geographical and thematic in development global mHealth research.

3 Research Methods

This study applies a bibliometric approach using Scopus data and VOSviewer to analyze citation networks and keyword co-occurrence in mHealth research. From 304 journal articles (2020–2025), 105 were analyzed based on publications, citations, and key topic identification. Data were collected using Publish or Perish and analyzed in VOSviewer, with visualizations in network, overlay, or density forms. The results reveal trends in publications, academic influence, collaborations, and key topic clusters in mHealth.

4 Results and Discussion

mHealth Article Publication Trends The publication of mHealth articles shows a significant downward trend from 2020 to 2023, from 65 to 45 articles. Although it increased to 62 articles in 2024, the number dropped again drastically to 26 in 2025, because the data was collected in March 2025 so it could still increase. This decline is due to several factors: the peak of attention occurred during the COVID-19 pandemic, while post-pandemic research focus shifted to topics such as AI, precision medicine, and big data; many mHealth studies are still exploratory and have not shown long-term impacts; and issues of ethics, data privacy, and digital technology regulation hinder further publication.



Gambar 1. Trends in Publication of mHealth Articles

Number of Citations

Based on Table 1, the publication with the most citations is [13] with 263 citations, followed by [3] with 142 citations, and [14] with 115 citations. The article [13] entitled “Factors influencing the adoption of mHealth services in a developing country: A patient-centric study” defines mHealth as medical and

public health practices supported by mobile devices such as mobile phones, sensors, PDAs, and wireless networks for decision-making and emergency care. Studies related to mHealth have been widely conducted in countries such as the United States, India, China, Australia, Germany, England, Indonesia, Bangladesh, Malaysia, and Saudi Arabia, indicating global attention to access to health services and nutrition education. However, although this topic is widely discussed, the publication trend has begun to decline and there are still few studies that map research developments comprehensively. Therefore, this study is important to provide a bibliographic overview of the direction, focus, and scientific collaboration in the field of mHealth, especially related to nutrition and well-being.

Table 1. Top 5 Scopus Journal Citations

No.	Year	Author	Title	Journal	Cites
1	2020	[13]	Factors influencing the adoption of mHealth services in a developing country: A patient-centric study	International Journal of Information Management	263
2	2020	[3]	Understanding the determinants of mHealth apps adoption in Bangladesh: A SEM-Neural network approach	Technology in Society	142
3	2020	[14]	Enhancing Medical Smartphone Networks via Blockchain-Based Trust Management against Insider Attacks	IEEE Transactions on Engineering Management	115
4	2021	[4]	An extension of technology acceptance model for mHealth user adoption	Technology in Society	75
5	2023	[27]	Determinants of mHealth success: An empirical investigation of the user perspective	International Journal of Information Management	71



Gambar 2. mHealth Blockchain Network Visualization

mHealth Blockchain Network

Based on Figure 3, mHealth topics are very diverse, with a focus on applications, artificial intelligence, mHealth technologies, mHealth services, and mobile health applications. This diversity shows the broad and growing scope of mHealth. mHealth refers to medical services and information based on mobile devices such as smartphones, tablets, and wearable devices, which support health monitoring, disease management, digital interventions, and patient-health worker communication [15]. During the COVID-19 pandemic, mHealth played an important role in providing real-time and personalized remote health

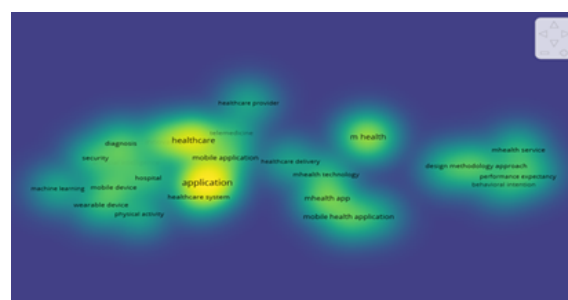
services [16], [17], as well as encouraging patient engagement through medication reminders, digital education, and symptom tracking [18].

Artificial Intelligence (AI) in mHealth supports real-time, personalized disease diagnosis and management by analyzing data from smartphone and wearable sensors for early detection of chronic diseases and tailored interventions [19]. This technology enhances the effectiveness of mHealth applications through personalized recommendations and clinical decision-making support, although it still faces challenges related to privacy, algorithm transparency, and user engagement [20]. mHealth integrates mobile and wearable devices with digital systems for real-time data-driven healthcare services, supporting early diagnosis, and encouraging patient engagement [21]. Its success depends on patient-centered design, user acceptance, and protection of personal data [20], [22].

mHealth applications on smartphones, tablets, and wearables enable health monitoring, medication management, and real-time communication between patients and providers. These applications are effective in managing conditions such as diabetes, asthma, and depression, and supporting healthy behaviors such as diet and physical activity [23]. In addition to improving education and access to healthcare, challenges such as data privacy, battery efficiency, and connectivity remain major concerns [24]. Based on Figure 3 and Table 2, the VOSviewer visualization produces three clusters with 27 themes related to mHealth, indicating that its use is driven by smartphone penetration, internet access, and the need for fast and affordable remote health services, especially since the COVID-19 pandemic. Supporting technologies such as AI and wearables strengthen the role of mHealth in health monitoring and increase patient engagement in personal health management.

Tabel 2. Cluster Network Visualization Results

Cluster	Theme
1	Application, Artificial Intelligence, Diagnosis, Healthcare, Healthcare System, Hospital, Innovation, Machine Learning, Mobile Device, Physical Activity, Security, Telemedicine, Wearable
2	Healthcare Delivery, Healthcare Provider, MHealth App, MHealth Apps, MHealth Technology, Mobile Application, Mobile Health Application
3	Behavioral Intention, Design Methodology Approach, M Health, MHealth Service, Performance Expectancy, Practical Implication, Social Influence



Gambar 3. Visualization mHealth Density

Figure 4 shows the density of terms in the mHealth literature through color gradation, where bright yellow indicates the most frequently discussed themes, such as Application, Artificial Intelligence, MHealth Technology, MHealth Service, and Mobile Health Application. These themes can be important references for further research. This bibliometric study aims to analyze the dynamics of mHealth literature, including publication trends and key topics. Scopus data shows a decline in the number of publications in recent years, indicating a shift in focus or challenges in the adoption of this technology. Literature mapping is important to identify research directions and opportunities that are still open. mHealth has been shown to play a role in expanding access and improving the quality of health services, especially during the COVID-19 pandemic [25], [26]. This technology enables remote health monitoring,

chronic disease management, and real-time information delivery via mobile devices. However, challenges such as application design, user engagement, and access gaps still need to be addressed, especially in marginalized communities [5].

5 Conclusion

Analysis bibliometrics This show that mHealth is a continuous field growing and interesting attention wide globally. Increase publication reflect relevance theoretical and application in increase access, efficiency and quality service health. Topics like monitoring health based on mobile applications, management disease chronic, and telemedicine becomes center attention. Research upcoming expected can expand coverage this, including exploration cross- country and culture as well as the impact to system global health. In general, theoretically, mHealth strengthens role mobile technology in empowerment patients and monitoring real-time health. In practical, mHealth supports taking decision medical data -based and potential create system better health responsive, efficient and inclusive globally.

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CITATION:

Mi'rojul Azkiyyah (2025). Mapping the Scientific Landscape of Mobile Health (mHealth): A Bibliometric Analysis of Global Research Trends. *OASE*, 7(1), 202–207.

The Role of Digitalization in Supporting Micro, Small and Medium Enterprises in the Digital Economy Era

Muchlisul Amal^{1*}

ABSTRACT

The development of digital technology has brought significant transformation in the economic sector, including for Micro, Small, and Medium Enterprises (MSMEs). In the era of the digital economy, digitalization is the key to increasing the competitiveness, productivity, and sustainability of MSMEs. This literature study aims to examine the role of digitalization in supporting MSMEs, including opportunities, challenges, and necessary policies. The results of the study show that the use of e-commerce, social media, and other digital tools allows MSMEs to expand their markets, increase operational efficiency, and optimize business management. However, challenges such as limited knowledge, infrastructure, capital, and digital security are still major obstacles. Collaboration between the government, private sector, and society is needed to create an inclusive digital ecosystem through training, funding, and supportive policies. With the adoption of the right technology, MSMEs can not only survive but also grow and contribute more to the economy. This study provides recommendations to strengthen the digital transformation of MSMEs in a sustainable manner.

Keywords: digitalization, SME's, small businnes and economic growth

1 Introduction

The development of digital technology has brought significant transformations in various aspects of life, including the economic sector. In today's digital economy era, digitalization is one of the main keys to increasing the competitiveness and productivity of businesses, including Micro, Small, and Medium Enterprises (MSMEs). MSMEs as the backbone of the economy of many countries, including Indonesia, require technological adaptation to face the challenges of global competition. This literature study aims to examine in more depth the role of digitalization in supporting the growth and sustainability of MSMEs amidst the rapid development of the digital economy(1).

Digitalization provides a great opportunity for MSMEs to expand their markets, improve operational efficiency, and strengthen relationships with consumers. By utilizing e-commerce platforms, social media, and other digital tools, MSMEs can reach wider consumers without being limited by geographical distance.(2). In addition, digital technology also allows MSMEs to optimize financial management, marketing, and logistics at a more affordable cost. However, behind these opportunities, many MSMEs still face obstacles in adopting technology, such as limited knowledge, infrastructure, and capital.(1).

This research is important to conduct because MSMEs play a vital role in creating jobs and driving inclusive economic growth. By understanding how digitalization can strengthen MSMEs, policy makers, business actors, and academics can formulate appropriate strategies to encourage more equitable adoption of technology. In addition, this literature study will also identify the challenges and obstacles faced by MSMEs in the digital transformation process, so that effective solutions can be found.

The method used in this study is a literature review by analyzing various sources, such as scientific journals, research reports, and articles related to the digitalization of MSMEs. This approach allows researchers to explore previous findings and identify knowledge gaps that need to be filled. Thus, the

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results of this study are expected to contribute to the development of MSMEs in the digital era, as well as being a reference for further research.

Through this study, it is expected to obtain a comprehensive understanding of how digitalization can be a solution for increasing the capacity of MSMEs. With the support of the right technology, MSMEs can not only survive in the midst of competition, but also grow and contribute more to the national economy. Therefore, collaboration between the government, private sector, and society is very necessary to create an inclusive and sustainable digital ecosystem for MSMEs.

2 Literature Review

Tabel 3. Literature Studies

No.	Writer	Year	Heading	Topics Covered	Methodology Used
1	Bambang Arianto	2022	Development of Digital MSMEs During the Covid-19 Pandemic	MSME business actors change sales strategies through digitalization schemes	Literature Study
2	Alfonz Lawrenz Kilyay, Bachtia H. Simamora, Danang Pinaridi Putra	2022	The Influence of E-Payment and E-Commerce Services on Supply Chain Performance: Implications of Open Innovation and Solutions for the Digitalization of Micro, Small, and Medium Enterprises (MSEMs) in Indonesia	The impact of the use of e-payment and e-commerce services on the performance of the MSME supply chain, as well as suggesting innovations and open solutions to accelerate the digitalization of MSMEs.	Quantitative Methods
3	Devie Wianda Rohmana	2023	The Role of Digital Economy in Increasing MSME Growth: Opportunities and Challenges	Discussing insights into opportunities and challenges for MSMEs to develop through the digital economy.	Literature Review
4	Ahmad Agung, Dede Husni Mubarok, Jihandika Nurul Timorani, Seassy Fitriani, Bayu Komahara, Fauzia Rifna Putri	2024	Strengthening the Potential of Micro, Small and Medium Enterprises (MSMEs) Based on Digital Business in Mekarharja Village, Ciamis	The impact of implementing digital-based businesses on strengthening the potential of MSMEs	Qualitative descriptive
5	Elsa Beatriz Gutierrez Navas, Jaima Enrique Sarmiento Suarez, Julio Ramirez Montanez, Yanyn Aurora Rincon Quintero	2025	Determining factors for the digitalization of micro, small, and medium-sized enterprises (MSMSe) in Ibero-America	Determining factors influencing the digitalization of MSMEs	Quantitative methods

3 Research Methods

This study uses a literature review method, namely by reviewing and analyzing the results of previous relevant research related to the role of digitalization in supporting MSMEs in the digital economy era. This approach was chosen because it is able to provide a comprehensive picture of theories, empirical findings, and best practices from various contexts and locations. Literature studies allow researchers to identify general patterns, without having to collect primary data which often requires large costs and time. The literature sources used in this study come from various scientific publications, including international journals, and relevant conference articles. The criteria for selecting literature are based on relevance to the research topic, recency (publication period between 2022 and 2025), and the quality of academically recognized publications. Thus, the literature used includes theoretical approaches as well as practical implementation reports in the field.

The literature search process was conducted using various electronic databases such as Google Scholar, Scopus, and PubMed. Keywords used in the search included digitalization, SMESe, small business and economic growth. In addition, a combination of keywords with Boolean operators such as AND, OR, and NOT were used to narrow or expand the search results to suit the research needs. The search results were then filtered based on the relevance of the abstract and the suitability of the content to the research focus. After the initial selection stage, an in-depth review process was carried out on the selected articles. Articles that entered this stage were read in full to identify information related to the role of digitalization in supporting MSMEs. In addition, the project context such as location, type of intervention, and characteristics of the community involved were also recorded to understand differences in context that might influence the findings.

Data analysis was conducted using a thematic analysis approach. This thematic analysis helps researchers to organize findings systematically and facilitates the preparation of evidence-based conclusions. By using the literature study method, this study not only explores information from one case or region, but is also able to provide a broader picture of digitalization practices in MSMEs in various parts of the world. The results of this analysis are expected to enrich existing literature, provide practical insights, and be a reference for further research in related fields.

4 Results and Discussion

1. Transformation In Digital Economic Growth

The advancement of the digital economy has created significant changes in various fields, including trade, financial services, and public services. Technological innovations such as big data, artificial intelligence (AI), and cloud computing have encouraged conventional businesses to change to become more modern and effective. The presence of e-commerce, fintech, and various digital services not only makes transactions easier, but also opens up new job opportunities and expands market reach to the international level.(3). This development also increases financial inclusion, allowing people in remote areas to enjoy digital banking and payment services more practically.(2).

However, behind the rapid growth of the digital economy, there are a number of challenges such as inequality in access to technology and digital security threats. There are still many people who have not been reached by the internet network or do not have adequate skills in using technology, so infrastructure development and increasing digital literacy are needed.(4). In addition, the increase in cybercrime such as daring fraud and personal data breaches requires stricter regulatory oversight and user readiness in maintaining information security. With synergy between business actors, government, and society, digital transformation can run evenly and sustainably, becoming a solid driver of economic growth in the future.(5).

2. The Influence of Digital Economy on MSMEs

By implementing the right marketing strategy, businesses can optimize the profits they have achieved. To achieve maximum results, the strategy must be implemented effectively, considering that small and medium enterprises (SMEs) are increasingly adept at balancing price factors, product quality, and service to consumers.(1).

The development of internet usage in Indonesia which continues to soar is a strong indicator of the potential of the e-commerce market in the country. This phenomenon opens up wide opportunities for

business people to develop their wings in the digital world.(4). By utilizing this momentum intelligently, SMEs can expand their market reach while increasing their business competitiveness.

3. Challenges and Opportunities in Digital Transformation of MSMEs

Digital Transformation is a complex and limitless process. Although digital technology offers many new opportunities, Firewalls face several challenges that hinder their digital transformation. To overcome these challenges, it is necessary to have control over several complementary resources while accepting several changes from the environment.(6).

Other challenges faced by MSMEs are financial limitations for technology investment, lack of knowledge and skills in digital technology and resistance to environmental changes. In addition, some inconsistent government policies in supporting the adoption of digital technology can hinder the development of small businesses.(7).

Despite the many challenges, MSMEs that are able to adopt digital technology into their operations will have a competitive advantage in terms of efficiency, flexibility and product innovation. Digital technology allows MSMEs to personalize products and services according to customer preferences, as well as optimize their supply chain. In addition, digitalization also allows MSMEs to utilize consumer data in determining more targeted business strategies.(8).

4. Government Policy and Support for Digital Economic Transformation

The legal basis for strengthening Micro, Small, and Medium Enterprises (MSMEs) in Indonesia is strictly regulated in Law Number 20 of 2008. This regulation requires both the Central and Regional Governments to create a conducive business climate through various forms of supporting policies. Specifically in terms of funding, the government at both the central and regional levels provides various financing schemes and capital loans. This policy is specifically designed to assist MSMEs in strengthening their capital structure and developing their business scale.(9).

The Indonesian Ministry of Communication and Information has launched various strategic initiatives to encourage digital transformation of micro, small and medium enterprises. One of the leading programs is 'Go Digital' which focuses on increasing the capacity of MSMEs through intensive training and technical assistance in utilizing digital devices.(3). Medan City Government through related agencies has implemented a digital solution in the form of E-Catalog as a form of support for MSMEs. This application is an effective means for micro and small businesses to expand their product marketing. On the other hand, this policy requires local government agencies to prioritize purchases through the platform, creating synergy between government needs and empowerment of local business actors(9).

5 Conclusion

Digitalization has become a key factor in supporting the growth and aspirations of Micro, Small, and Medium Enterprises (MSMEs) in the digital economy era. Through the use of e-commerce platforms, social media, and other digital tools, MSMEs can expand their markets, improve operational efficiency, and strengthen relationships with consumers. However, the application of digital technology by MSMEs still faces various challenges, such as limited knowledge, infrastructure, and capital.

This literature study shows that digital transformation brings great opportunities for MSMEs, including increasing financial inclusion, expanding market reach, and optimizing supply chains. On the other hand, challenges such as limited access to technology, digital security, and financial constraints need to be addressed through collaboration between the government, private sector, and the community. Government policies, such as training and funding programs, play an important role in creating an inclusive digital ecosystem for MSMEs.

With the right technology support and consistent policies, MSMEs can not only survive in global competition but also make a greater contribution to the national economy. Therefore, continuous efforts to improve digital literacy, infrastructure, and access financing are needed so that MSMEs can fully utilize the potential of digitalization.

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CITATION:

Muchlisul Amal (2025). The Role of Digitalization in Supporting Micro, Small and Medium Enterprises in the Digital Economy Era. *OASE*, 7(1), 208–212.

Employee Well-Being Study: A Bibliometric Review of the Terms Well-Being and Mental Health

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ABSTRACT

In today's high-pressure work environment, employee well-being and mental health have emerged as critical issues affecting organizational productivity and sustainability. This article examines the development of literature on employee well-being and workplace mental health using a bibliometric approach, analyzing 60 Scopus-indexed articles published between 2020 and 2024. The analysis, conducted with VOSviewer and CiteSpace, identifies research trends, author collaborations, and dominant themes. Findings reveal a significant surge in attention to these issues, particularly after the COVID-19 pandemic, with a peak in publication and citation activity in 2021. Key influencing factors include Corporate Social Responsibility (CSR) practices, leadership styles, organizational support, and cultural and religious contexts of different countries. This study highlights the need for holistic and context-specific organizational policies to foster healthy, supportive, and sustainable work environments.

Keywords: Well-being, Mental Health, Bibliometrics

1 Introduction

Many employees feel trapped in a relentless, demanding routine in today's fast-paced and high-pressure work environment. Very long working hours, high demands, and competitive settings often lead to chronic stress, burnout, and a decline in mental well-being. This phenomenon is especially pronounced in countries with intense work cultures, such as India, where many employees face unhealthy working conditions and high mental health risks. Amidst this, meditation and mindfulness have emerged as hopeful approaches, helping individuals manage stress and increase workplace happiness and productivity[1].

Employee well-being is increasingly important in the modern workplace, especially as work pressures, rapid organizational changes, and mental health challenges rise. The terms well-being and mental health describe the psychological and emotional state of employees and relate closely to work performance, retention, organizational culture, and overall productivity [2]. In today's dynamic work era, characterized by digitalization and productivity pressures, well-being includes psychological, emotional, and social dimensions, not just physical health. Well-being and mental health represent interrelated but distinct dimensions of employees' conditions at work[3].

The decline in workers' mental health has become a global issue, accelerated by the COVID-19 pandemic, which changed work styles and increased risks of burnout, stress, and depression. Organizations now recognize maintaining employee mental well-being as both a moral responsibility and a crucial business strategy for sustainable productivity [4]. In the last decade, scientific literature on employee well-being has increased significantly. However, with the large number of publications and terms used, a thorough analysis requires an understanding of the direction and purpose of development and research trends in this field. The bibliometric approach allows researchers to review the scientific map systematically and objectively, including identifying key keywords, collaboration networks between authors, and publication trends.

As research on the topic continues to grow, it is important to understand how the literature on employee wellbeing has evolved. A bibliometric approach offers a quantitative method for analyzing tren-

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ds, collaboration patterns, dominant keywords, and the influence of specific authors or publications in the field. By conducting a bibliometric review of the terms well-being and mental health, this study aims to map the scientific landscape on employee well-being, identify research gaps, and provide direction for future studies.

2 Literature Review

Employee Wellbeing

Employee well-being refers to a positive, holistic condition, balancing job demands with an individual's capacity to manage work and life. According to PERMA theory by Martin Seligman (2011), well-being consists of five elements: Positive emotion, engagement, relationships, meaning, and achievement. In organizations, well-being is linked to productivity, job satisfaction, and employee retention[5].

Mental Health in the Workplace

Mental health relates to an individual's psychological condition regarding stress management, productive engagement, and positive community contribution. The World Health Organization highlights that unfavorable work environments can increase the risk of mental disorders such as stress, anxiety, and depression. Understanding workplace mental health is essential for fostering supportive, healthy organizations.

3 Research Methods

This study employed bibliometric analysis using VOSviewer and CiteSpace. Data were collected from Web of Science and Scopus databases, focusing on scholarly articles about employee well-being, mental health, and related workplace factors from 2020 to 2024. The analysis aimed to uncover research trends, author collaborations, and dominant themes within the literature.

4 Results and Discussion

Tabel 4. Number of Articles and Citations

Year	Number of Articles	Percentage (%)	Citations	Percentage (%)
2020	14	23.3	251	24.3
2021	20	33.3	456	44.2
2022	12	20.0	146	14.2
2023	11	18.3	156	15.1
2024	3	5.0	22	2.1
Total	60	100	1031	100

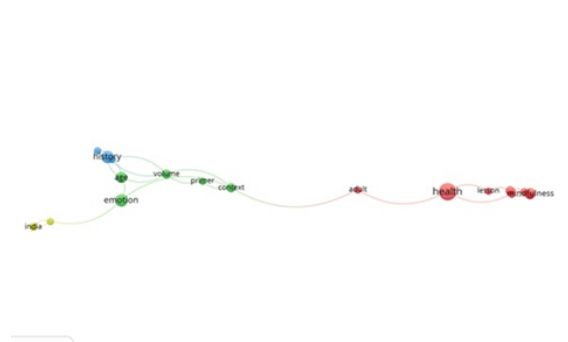
Source: Processed primary data, 2025

Table shows that the highest number of articles and citations was in 2021, reflecting increased research interest after the COVID-19 pandemic. The decline in articles and citations in 2024 may indicate shifts in research focus or publication cycles.

According to the data presented in Table 1, the most frequently cited article is the one listed as reference [6], titled "Dark Academia: How Universities Die," which has received a total of 151 citations. This article explores the evolving academic environment characterized by an obsession with performance metrics and rigid hierarchies that often conceal the darker aspects of the neoliberal university. It addresses key issues such as the commercialization of education, mental health struggles and self-harm, the

rise of managerial control, and the shift toward viewing students as consumers and evaluators. Additionally, it highlights how competitive individualism contributes to a sense of alienation within academic departments.

Employee engagement, defined as the emotional connection between employees and their work and organization, is crucial for corporate productivity and competitive advantage. [7].



Gambar 4. Network visualization co-Authors

Source: Processed primary data, 2025

Cluster analysis revealed key themes such as welfare-related employee issues, economic and social challenges affecting employment relations, and trends eroding employment relationships and well-being. Long-term monitoring of employment dynamics is conducted across countries with varying economic systems through sociological surveys targeting employees [8].

Organizations face the dilemma of balancing success with maintaining employee well-being amid increasing work demands and burnout risks[9]. Corporate Social Responsibility (CSR) emerges as a significant practice to improve employee well-being, incorporating ethics, sustainable healthcare, employee development, and moral support[9].

A nation's philosophy and religion can significantly shape its business practices, socio-cultural context, and corporate decision-making. In Muslim-majority countries, Islamic values place specific responsibilities on businesses and organizations. Brunei offers a useful case for exploring how its national ideology, Melayu Islam Beraja (MIB), along with Islamic teachings, impacts the nature of corporate social responsibility (CSR) activities pursued by companies and the way these efforts are communicated to the public.

Cultural and religious factors also shape CSR and employee well-being. For example, Islamic values influence CSR practices in Brunei, aligning business models with social and religious responsibilities to enhance human capacity and community well-being[10].

Employee well-being in the United Arab Emirates is examined through a review and integration of existing studies. This research explores the intricate nature of employee well-being within the UAE's diverse socio-cultural environment. By analyzing key aspects such as work-life balance, job satisfaction, mental and physical health, and organizational support, the chapter delves into the multifaceted factors that contribute to employees' overall well-being.

This article explores how government policies, corporate initiatives, and cultural nuances influence the landscape of employee well-being. It emphasizes the importance of adopting a holistic perspective that integrates traditional values with the evolving demands of the modern workplace. The findings provide meaningful knowledge for both organizations and policymakers aiming to enhance employee well-being within a dynamic and culturally diverse setting, thereby enriching the broader discourse on workplace well-being and organizational performance [11].

Inadequate staff well-being, rigid hierarchical structures, and non-collaborative organizational practices - along with national healthcare policies like activity-based funding (ABF) - fall short in supporting individual performance improvement. Tackling this multifaceted issue requires comprehensive strategies, as there is no one-size-fits-all solution. A content and healthy healthcare workforce is essential for delivering quality patient care. Therefore, hospitals must go beyond simply achieving clinical benchmarks and place greater emphasis on staff well-being. National and state regulatory agencies play a crucial role in upholding these standards by offering oversight and guidance to protect the welfare of healthcare professionals nationwide.

Healthcare organizations face challenges in staff well-being, hierarchical structures, and policy support, requiring comprehensive strategies that emphasize staff support and leadership development to ensure quality care and sustainable performance[12].

5 Conclusion

In the last decade, several articles, journals, and case studies have explained that employee welfare can be influenced by several factors. Among them are CSR practices in organizations or companies, job satisfaction, and existing policies both in the government and companies. Several countries have implemented CSR as a factor that can improve employee well-being and mental health in a company.

Most countries ensure that the right leaders and leadership styles utilize limited resources and employee welfare to improve performance results. Some Muslim countries also implement Islamic systems and Islamic-based CSR, which has been proven to improve employee welfare and help improve their mental health.

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CITATION:

Puji Handayani (2025). Employee Well-Being Study: A Bibliometric Review of the Terms Well-Being and Mental Health. *OASE*, 7(1), 213–216.

Food System Resilience and Implications for Health Equity: Integrative Policy Design for Sustainable Development Goals

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ABSTRACT

Food System Resilience and Implications for Health Equity: Integrative Policy Design for Sustainable Development Goals

In recent years, the intersection of food system resilience and health equity has emerged as a crucial area of inquiry within global public health and sustainable development discourses. The principle of health equity—defined as socially produced, avoidable, and unjust differences in health outcomes—underscores the need to address broader structural, social, and environmental determinants of health. This study employs a qualitative literature review method to explore theoretical and empirical linkages between resilient food systems, health equity, and the Sustainable Development Goals (SDGs). Findings reveal that food systems influence more than food availability and access; they also shape labor conditions, gender equity, mental health, and community resilience to crises. Additionally, the concept of food sovereignty emerges as a valuable complement to mainstream food security frameworks, particularly for Indigenous and marginalized populations. The analysis concludes that achieving just and resilient food systems requires integrative, cross-sectoral policy design that embraces participatory governance, equity-centered strategies, and systemic thinking. This review offers a conceptual foundation for designing transformative interventions that align public health objectives with food system resilience and global sustainability goals.

Keywords: food system resilience, health equity, sustainable development, integrative policy design, food sovereignty, SDGs

1 Introduction

Amid ongoing transformations in global public health, the last ten years have seen a growing scholarly and policy-oriented interest in health equity, now widely acknowledged as a foundational component of sustainable development initiatives. As articulated by Braveman et al. (2011), health equity embodies “social justice in health,” highlighting a moral obligation to create conditions that enable every individual to reach optimal health regardless of their background. This perspective underscores that health is profoundly influenced by broader structural and systemic variables—encompassing social, economic, and environmental contexts—rather than being solely dependent on individual choices or access to medical care (Marmot & Wilkinson, 2006; Dahlgren & Whitehead, 2006; Exworthy et al., 2006; Exworthy, 2008; Raphael et al., 2008; Navarro, 2009).

Addressing health equity extends beyond technical solutions; it is fundamentally a normative issue. From an ethical standpoint, health disparities are viewed as unjust when they are preventable through practical interventions (Norheim & Asada, 2009). This moral lens demands purposeful public policies that can lessen inequality without compromising broader goals like population-wide health or core societal values. In practice, this means policymakers must carefully navigate the tension between targeted equity measures and overarching social objectives—especially in complex areas like the food system.

The food system plays a pivotal role in shaping health outcomes but is often undervalued in public health discourse. Its structure and function are influenced by a wide array of stakeholders—from agricultural producers to consumers and regulators—each guided by different, and sometimes opposing,

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priorities such as economic gain, environmental sustainability, food justice, or cultural autonomy. Consequently, food systems are not merely economic mechanisms but also serve as arenas of cultural and political negotiation, affecting what food is produced, who accesses it, and how fairly and sustainably it is distributed (Wallace et al., 2022).

Given today's multifaceted global challenges—ranging from climate change and pandemics to financial volatility and political unrest—resilience in food systems has become an increasingly vital concept. Resilience refers to the ability of these systems to withstand disruptions while still ensuring food availability and nutritional adequacy. However, resilience is inherently value-laden, often involving trade-offs between sustainability, equity, and economic efficiency. Furthermore, stakeholders across different regions and governance levels may have conflicting views on what outcomes should be prioritized (Wallace et al., 2022).

In this context, building resilient food systems that also foster health equity requires a pluralistic and inclusive policy approach. Such strategies must integrate multiple forms of knowledge and value systems while enabling transparent governance and flexible, adaptive responses to change (Wallace et al., 2022). These efforts should align with the Sustainable Development Goals (SDGs), which advocate for coordinated actions across sectors to eliminate poverty, reduce hunger, improve health outcomes, and combat inequality (UN-SDG Review, 2023).

Health promotion values—particularly those centered on equity and justice—stress the need to consider not only physical or material conditions but also the broader socio-cultural, spiritual, and economic realities that influence human well-being. Therefore, advancing both food system resilience and health equity calls for transformative policy models that move beyond siloed governance and prioritize inclusive, integrated public health strategies. Such an approach will be critical in realizing societies that are healthier, more equitable, and environmentally sustainable.

2 Literature Review

Food systems encompass “all the elements (environment, people, inputs, processes, infrastructures, institutions, etc.) and activities that relate to the production, processing, distribution, preparation consumption [and waste management] of food, and the output of these activities, including socioeconomic and environmental outcomes” (HLPE, 2017). In low and middle-income countries (LMICs), local food systems are both comprised of, and benefit, many of the world's poorest citizens (Smith, 1998; Gómez et al., 2013).

3 Research Methods

This study adopts a literature review method to systematically explore the theoretical and empirical intersections between food system resilience and health equity, especially as they relate to the broader agenda of the Sustainable Development Goals (SDGs). A literature review is a qualitative research approach that synthesizes existing scholarly and grey literature to identify trends, gaps, and critical insights (Snyder, 2019). This method is particularly suitable for multidisciplinary topics where knowledge is dispersed across fields such as public health, environmental sustainability, food policy, and social justice.

The methodology involves a structured process of identifying, selecting, and analyzing literature from databases such as Scopus, Web of Science, and PubMed, using keywords like “health equity,” “food system resilience,” “sustainable development,” and “integrated policy.” Inclusion criteria include relevance to the core themes, publication within the past 20 years (where applicable), and scholarly credibility. Content will be analyzed using thematic synthesis to identify overlapping concepts, gaps in knowledge, and implications for policy.

By synthesizing findings from diverse sources, this literature review aims to construct a conceptual framework for understanding how resilient food systems can be designed and governed in ways that also promote health equity. The review will help reveal existing policy tensions, support the identification of promising integrative models, and suggest areas for future empirical investigation.

4 Results and Discussion

In recent years, global attention has increasingly focused on how social justice, health equity, and food systems intersect within public policy. Health equity, which refers to health disparities that are unjust, preventable, and rooted in social conditions (Braveman et al., 2011), has emerged as a vital focus within health promotion efforts and broader policy agendas.

An expanding body of research has investigated how dimensions such as food insecurity, labor exploitation within food supply chains, and ecological degradation are intricately connected to the broader social determinants of health. Through a meta-narrative synthesis, Wallace and colleagues (2022) identified eight key mechanisms through which food systems influence health equity—ranging from workplace hazards and dietary exposures to systemic governance and political structures. These findings reinforce the necessity of adopting a systems-thinking lens to both understand and address these multifaceted relationships.

In parallel, there has been rising advocacy for food sovereignty—the principle that communities should have the right to shape and control their own food systems—as a critical counterpart to the more widely accepted concept of food security. While food security continues to dominate the discourse (reflected in its significantly higher citation count), food sovereignty has shown promising outcomes in strengthening community adaptability, preserving cultural identity, advancing gender justice, and supporting equitable nutrition (Wallace et al., 2022). This approach is particularly important for Indigenous and historically marginalized groups, whose health and identity are tightly connected to land stewardship, food traditions, and self-determination.

In conflict-prone or resource-limited settings, efforts to align health and food system strategies with the Sustainable Development Goals (SDGs) have leveraged solutions such as mobile health units, local health worker initiatives, and infrastructural improvements to enhance access to essentials like clean water, food, and healthcare. These interventions underscore the power of cross-sector collaboration—especially when built on community involvement and a foundation of equity—to drive progress on SDG 2 (Zero Hunger) and SDG 3 (Good Health and Well-being) (UN-SDG Review, 2023).

Collectively, this evidence base calls for a more cohesive and inclusive policy architecture that unites food system transformation with health equity and sustainable development imperatives. Such policies must be rooted in justice, inclusivity, and responsiveness to local realities, while also being capable of addressing the interlinked dynamics across geographic scales and political contexts. Advancing food systems that are equitable, resilient, and sustainable will depend on pluralistic, community-informed approaches that foreground structural determinants and lived experiences.

5 Conclusion

This review underscores that advancing health equity is inseparable from systemic reform in global food systems. Food system resilience entails not only the ability to withstand shocks and disruptions but also the capacity to ensure equitable access to nutritious food, decent livelihoods, healthy environments, and culturally appropriate practices. While conventional approaches have predominantly focused on food security, the inclusion of food sovereignty frameworks brings critical attention to issues of power, justice, and community self-determination.

Integrating core values from health promotion—such as equity, justice, and participation—into food system governance allows for policy solutions that are not only technically sound but also socially transformative. In alignment with the Sustainable Development Goals, particularly SDG 2 (Zero Hunger) and SDG 3 (Good Health and Well-being), effective policy design must be cross-sectoral, inclusive, and context-sensitive, capable of navigating trade-offs and fostering long-term sustainability. Moving forward, evidence-based, integrative policy frameworks that center structural determinants and community experiences are essential for building food systems that are not only resilient, but also just and health-promoting for all.

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CITATION:

Regita Cahyani (2025). Food System Resilience and Implications for Health Equity: Integrative Policy Design for Sustainable Development Goals. *OASE*, 7(1), 218–221.

Nutrition-Based Public Health Service Management Strategy to Improve Well-being

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ABSTRACT

Nutrition-based public health services are one of the important approaches that play a role in improving the well-being of the community as a whole. Good nutrition has a central role in preventing various health problems such as stunting, wasting, anemia, and obesity, which will ultimately have an impact on the quality of life of individuals and communities. This article aims to analyze various public health service management strategies that focus on nutrition aspects through literature review methods. Literature studies are carried out by examining various researches, reports, and related policy documents, both from national and international sources. The results of the study show that there are several main strategies that are effective in improving the nutritional status and welfare of the community. First, structured nutritional interventions such as supplementation, food fortification, and supplementary food programs are the basis for efforts to improve nutrition. Second, education and health promotion related to a healthy diet and physical activity can increase people's nutritional literacy so that they are more empowered to maintain their health. Third, routine monitoring of nutritional status at the community level, such as through posyandu or puskesmas, allows for early detection of nutritional problems so that interventions can be provided in a timely manner. Fourth, multi-sector collaboration involving the government, health workers, education, the private sector, and the community is the key to the sustainability of the program. These findings show that a holistic and cross-sectoral nutrition-based health service management strategy can make a major contribution to improving people's well-being.

Keywords: health service management, community nutrition, well-being, literature study

1 Introduction

Public health is one of the important indicators in sustainable development because it reflects the quality of life and productivity of a nation. Countries with good public health tend to have higher levels of education, increased per capita income, and optimal labor productivity. One of the aspects that plays a central role in determining the level of public health is nutritional status, which not only affects the physical condition, but also the mental and social health of the community. Nutritional problems such as stunting (dwarfism), wasting (thin), obesity, and anemia are still major challenges, especially in developing countries such as Indonesia. Based on data from the Ministry of Health of the Republic of Indonesia (2021), the prevalence of stunting in Indonesia is still at an alarming number despite a downward trend in recent years. This condition is exacerbated by unequal access to nutritious food, low community nutritional literacy, and socio-economic inequality that limits the ability of some families to meet the nutritional needs of their children.

Effective public health service management needs to integrate nutrition-based approaches because nutrition has a fundamental role in shaping an individual's health status from an early age. Good nutrition contributes to children's physical and cognitive development, immunity, and prevention of infectious and non-communicable diseases. On the other hand, malnutrition or unbalanced nutrition can trigger various long-term health problems, such as impaired growth and development, decreased learning ability, and an increased risk of chronic diseases. The concept of well-being itself includes physical,

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mental, social, and emotional dimensions that are interrelated with each other. In the context of public health, well-being is not only defined as being free from disease, but also as a condition in which individuals can reach their maximum potential, actively participate in society, and enjoy a good quality of life. Therefore, appropriate nutrition-based interventions are essential to support the achievement of optimal well-being.

On the ground, nutrition interventions often face a variety of challenges, ranging from budget constraints, lack of trained health workers, to cultural resistance to dietary changes. Therefore, nutrition-based public health service management strategies must be designed holistically, including promotive, preventive, curative, and rehabilitative aspects. This approach must also involve various stakeholders ranging from the government, the private sector, academics, to civil society organizations. Various studies show that the success of nutrition programs at the community level is highly dependent on community involvement in every stage of implementation, from planning to evaluation. Therefore, community empowerment and increasing nutrition literacy are one of the important keys in a nutrition-based health management strategy. Educating the public about the importance of balanced nutrition and healthy eating practices can create sustainable behavior change.

In addition to community empowerment, regular monitoring or monitoring of nutritional status is also an important component of a public health management strategy. The data obtained from this monitoring not only serves to detect nutritional problems early, but also serves as a basis for the formulation of public policies that are more responsive to the needs of the community. Without accurate data, nutrition intervention programs run the risk of not being on target or even failing to achieve their goals. Cross-sector collaboration is also needed in an effort to improve the nutritional status of the community. The health sector cannot work alone; Support from the education, agriculture, food, and even industry sectors is needed to ensure the availability, accessibility, and sustainability of nutritious food. For example, schools can be strategic places for nutrition counseling to children and adolescents, while the agricultural sector can play a role in increasing local food production with high nutritional value.

This article summarizes various management strategies that have been shown to be effective in improving well-being through nutritional interventions. The literature review was chosen because it allowed the authors to review a wide range of relevant research, policy reports, and scientific publications, thereby obtaining a comprehensive picture of the best approaches in the management of nutrition-based public health services. This study is expected to contribute to policy makers, health practitioners, and academics in formulating more effective public health programs. With increasing awareness of the importance of nutrition in improving quality of life, it is time for public health service management strategies to be redesigned to place more emphasis on nutrition-based approaches. This is not only important to reduce the number of nutritional problems in Indonesia, but also to ensure that people can achieve overall well-being.

2 Literature Review

Tabel 5. Literature Studies

No.	Writer	Year	Heading	Topics Covered	Methodology Used
1	W. Reinhart, R. Pomeo, and E. Winarti	2024	Dynamics of Implementation of Health Worker Placement Policy in Remote Areas: Challenges and Solutions	Placement of health workers in remote areas	Qualitative studies, policy analysis
2	D. S. S. Redjeki	2020	Understanding the Importance of Public Health Care in Improving Quality of Life	Public health care, quality of life	Literature study, descriptive analysis

Table 5 (continued)

No.	Writer	Year	Heading	Topics Covered	Methodology Used
3	P. Wirawan and W. Putra	2025	Strategy to Improve the Quality of Health Services through the Implementation of the ISO 9001:2015 Quality Management System New Public Service Paradigm in Public Service Quality	Healthcare quality, ISO 9001, NPS paradigm	Case studies, implementation analysis
4	N. Rimalivia	2023	Analysis of Human Resource Availability in the Health Sector: Optimization and Resource Management Strategy	Health HR, HR management	Qualitative studies, secondary data analysis
5	M. T. Diani	2023	Optimizing the Equitable Distribution of Health Human Resources in Indonesia	Equitable distribution of health human resources	Literature study, policy analysis



Figure 1. Nutrition-Based Public Health Service Management Strategy to Improve Wel-being

3 Research Methods

The method used in this article is a literature study, which is a research method that is carried out by examining various literature sources to gain a deep understanding of the topic being studied. The literature study was chosen because it was able to provide a comprehensive overview of the theories, research results, and best practices that have been applied in various places related to the management of nutrition-based public health services. Through this approach, the author can identify knowledge gaps, formulate key findings, and compile relevant recommendations for improving community well-being. The literature collection process is carried out by browsing a number of credible scientific databases, namely Google Scholar, PubMed, and Scopus. These three databases were chosen because they have a wide range of publications, including national and international journal articles, research reports, policy documents, to publications of health organizations such as WHO and UNICEF. The search was conducted using key keywords such as "nutrition intervention," "community health management," "well-being," and "public health nutrition," either independently or in combination using Boolean operators such as AND, OR, and NOT to obtain more specific search results.

The inclusion criteria used in the selection of articles are the relevance of the topic to the research focus, namely nutrition-based public health management strategies, as well as articles that have been indexed in the scientific database. articles with good methodological quality, which are assessed based on the completeness of the research report, the clarity of the objectives, and the suitability of the research design with the research questions raised, which are included in the study. The exclusion criteria include articles that are not available in full versions, are not topically relevant, or have low methodological quality. The stages of literature analysis are carried out systematically by reading and evaluating the content of the articles one by one. Each article is reviewed to identify the main themes that emerge, such as the type of nutrition intervention used, the health service management strategy implemented, the educational approach carried out, and the challenges faced in program implementation. The author also compares findings between articles to see the patterns of success and obstacles that often arise, as well as to see the suitability of practices in the field with existing policy recommendations.

Furthermore, the synthesis of the results of the study is carried out by summarizing important findings into major themes that are in accordance with the focus of this article. This synthesis helps the author to compile a concise and clear discussion, so that readers can understand the relationship between nutrition-based management strategies and improving community well-being. In this process, the authors also pay attention to the social, cultural, and economic contexts that influence the success of nutrition interventions, as these factors are often determinants of program sustainability. As a final step, the author triangulates the literature by comparing the results of studies from various sources, both from academic journals and practical reports of health organizations. This is done to increase the validity and reliability of the results of this literature study, while ensuring that the recommendations given are not only theoretical but also applicable in the field. Thus, the literature study method in this article is not only the basis for understanding nutrition and public health problems, but also serves as a guide in formulating a more effective and sustainable health service management strategy .

4 Results and Discussion

1. Structured Nutrition Interventions

Structured nutrition interventions are one of the main strategies in an effort to improve the nutritional status of the community. Programs such as giving blood-boosting tablets to adolescent girls, fortification of staple foods with iron, zinc, or vitamin A, and supplemental feeding for toddlers have been proven to be effective in reducing anemia, stunting, and wasting rates. Based on the WHO report (2020), these programs are able to significantly reduce the prevalence of nutritional problems if carried out consistently and thoroughly. This suggests that nutrition interventions need not only focus on intake, but also should consider the coverage of the target population and the sustainability of the program. The success of nutrition interventions is highly dependent on careful planning. Each program must be designed based on accurate epidemiological data, in order to map the target group precisely. The implementation stage also needs to follow clear standard operating procedures, with the involvement of trained health workers at each level. Monitoring is an important part of ensuring that the implementation of the program runs as planned, including in monitoring the quality of food distributed. In addition, periodic evaluations are needed to assess the impact of interventions and improve aspects that are still

less than optimal. In addition to technical factors, nutritional interventions are also influenced by social and cultural factors. For example, the success of blood-boosting tablet programs is often constrained by negative perceptions among adolescent girls about side effects, such as nausea or dizziness. Therefore, interventions must be complemented by education and approaches that take into account local wisdom. This is important so that the program is not only administratively accepted, but also socially by the target community. Thus, structured nutrition interventions require a multidimensional approach, ranging from technical, social, to cultural aspects. Long-term success is determined not only by the amount of assistance provided, but also by the quality of implementation, community engagement, and sustainability of the program. Therefore, good management and cross-sector coordination are important keys in achieving overall improvement of the nutritional status of the community .

2. Health Education and Promotion

Nutrition education and health promotion play an important role in changing people's behavior related to healthy food consumption and physical activity. Good education helps people understand the importance of a balanced diet, the benefits of micro and macronutrients, and the risks of excessive consumption of processed foods. Education that focuses on improving nutritional literacy has been proven to be able to change eating behavior and increase family nutritional intake. Therefore, education must be designed to be easy to understand, interesting, and relevant to the daily life of the community. The involvement of health cadres, teachers, and community leaders in the delivery of education is one of the effective strategies. Health cadres at the community level have closeness to the community and are able to become agents of behavior change. Teachers in schools can incorporate nutrition materials into lessons, while community leaders have a strong influence in shaping social norms. Collaboration between them can strengthen health messages and ensure that they are spread evenly across all levels of society. In addition to the face-to-face approach, the use of mass media and social media is also increasingly important in health promotion. Campaigns through television, radio, posters, and digital platforms such as Instagram, Facebook, or TikTok are able to reach a wider audience, especially the younger generation. Creative educational content, such as short videos, infographics, or inspirational stories, can increase people's interest in practicing a healthy lifestyle. This reflects the need to adapt educational strategies according to the times and people's information consumption behavior. In order for education and health promotion to run effectively, it is necessary to regularly evaluate public understanding and behavioral changes that occur. Surveys, interviews, or focus group discussions can be used to assess the impact of educational programs. The results of this evaluation are important to improve the delivery methods, materials, and approaches used. Thus, education and health promotion can be an important instrument in supporting the success of nutrition interventions and improving community well-being .

3. Monitoring of Nutritional Status

Monitoring nutritional status is a key element in the management of public health services because it plays a role in detecting problems early. Routine monitoring, such as through posyandu, puskesmas, or other primary health services, allows health workers to monitor child growth, nutritional status of pregnant women, and the risk of anemia or malnutrition in the community. According to the Ministry of Health of the Republic of Indonesia (2021), regular monitoring of nutritional status can help reduce the rate of stunting, wasting, and anemia because nutritional problems can be treated immediately before they develop into more serious. One of the strengths of nutrition monitoring is the availability of data that can be used as the basis for program and policy planning. The data collected, such as the results of measurements of weight, height, upper arm circumference, or hemoglobin, help governments and related organizations to map areas prone to malnutrition and design appropriate interventions. In addition, this data is also important for advocacy, obtaining budget support, and attracting the attention of other stakeholders to be involved in efforts to improve nutrition. However, the success of monitoring nutritional status also depends on the quality of the recording and reporting system. In some areas, recording is still done manually, so it is vulnerable to input errors and data loss. Therefore, technological innovations such as the use of digital-based applications are needed to record and transmit data in real time. In addition, training for data loggers is also important to ensure they understand measurement and recording procedures correctly. On the other hand, monitoring nutritional status must be accompanied by fast and appropriate follow-up. Data without action will lose its meaning in the context of public health. Therefore, any findings from the monitoring results must be responded to immediately,

for example through referrals to health services, supplemental feeding, or nutritional counseling to families. That way, monitoring nutritional status is not only an administrative activity, but really plays a role in improving people's health and welfare .

4. Multi-sector collaboration

Multi-sector collaboration is one of the strategic approaches that are urgently needed in managing nutrition problems in the community. Nutrition problems are not only related to the health sector, but also involve the educational, agricultural, social, and private sectors. FAO (2020) emphasizes that the provision of highly nutritious local food can be strengthened through cooperation between government agencies, business actors, and civil society organizations. For example, the agricultural sector can contribute to the provision of quality food, while the education sector ensures that nutrition education is included in the curriculum. The role of the private sector is also very important in supporting the sustainability of nutrition programs. The food industry, for example, can be involved in food fortification programs to ensure that people get nutritious food at affordable prices. On the other hand, the private sector can also assist in the provision of funds or logistical support for nutrition intervention activities in remote areas. Meanwhile, civil society organizations act as a bridge between the government and the community, helping to ensure that needs at the community level are well accommodated. For multi-sector collaboration to run effectively, good coordination between stakeholders is needed. Local governments can act as facilitators to unite various parties through coordination forums or public-private partnerships. In addition, it is important to have agreement on common goals, clear role sharing, and a common monitoring mechanism to assess program achievements. That way, each party involved has an equal responsibility in supporting the success of the program. Multi-sector collaboration also creates opportunities to develop innovations in the management of nutrition problems. For example, collaboration with the technology sector can produce nutrition education applications or digital-based nutrition status monitoring platforms. This kind of collaboration not only increases the effectiveness of the program, but also expands the reach of interventions to groups of people who were previously difficult to reach. With this collaborative approach, efforts to improve community well-being through nutrition interventions will become more comprehensive, sustainable, and have a real impact .

5. Improving Infrastructure and Access to Health Services

Improving infrastructure and access to health services is a crucial element in supporting the success of nutrition interventions. Health facilities such as health centers, posyandu, hospitals, and primary clinics must have adequate facilities and infrastructure, ranging from nutritional status measuring tools, proper service spaces, to the availability of competent health workers. Without adequate infrastructure support, well-designed nutrition interventions will be difficult to realize optimally. Access to services that are easy to reach will also encourage people to regularly check their nutritional status without having to be burdened by transportation costs or long distances. In addition to physical infrastructure, it is also important to pay attention to the equitable distribution of health workers. Many remote areas in Indonesia still lack nutrition workers or general practitioners, so nutrition services are often not optimal. The government needs to ensure an equitable distribution of health workers with special incentives for those who are willing to be placed in 3T areas (frontier, outermost, disadvantaged). In addition, training and capacity building for existing health workers must also be carried out periodically, so that they always have the latest knowledge in dealing with community nutrition problems. Good access to health services also includes aspects of the availability of adequate medicines and nutritional supplements. Programs such as the distribution of blood-boosting tablets, vitamin A, or supplementary food packages for toddlers often experience obstacles in the field due to unsmooth supply. Therefore, the health logistics system needs to be strengthened so that distribution runs on time and evenly. The use of information technology in logistics management can also help monitor the availability of stock in each healthcare facility in real-time, thereby preventing supply shortages that have an impact on the halt of intervention programs.

5 Conclusion

The conclusion of this study confirms that nutrition-based public health service management strategies have an important role in improving the overall well-being of the community. Well-designed in-

terventions, ranging from nutritional supplementation, fortification, to supplementary food programs, can have a significant impact on reducing the rate of stunting, anemia, and other nutritional problems. In addition, health education and promotion that is carried out in a sustainable manner and involves various elements of society, such as health cadres, teachers, and local leaders, has proven effective in increasing awareness of the importance of a healthy diet. Regular monitoring of nutritional status is also a crucial component, as it allows for early detection of nutritional problems and the preparation of more targeted intervention programs. Multi-sector collaboration between the government, the private sector, educational institutions, and the wider community is a foundation that cannot be ignored in efforts to strengthen nutrition-based health services. Bibliography

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CITATION:

Rifaldy Nugraha (2025). Nutrition-Based Public Health Service Management Strategy to Improve Well-being. *OASE*, 7(1), 222–228.

Technology-based Food Supply Chain Management to Support Zero Hunger and Healthy Lifestyle

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ABSTRACT

The global food system is one of the industries that has been compelled by the Fourth Industrial Revolution to use digital technology in order to improve the resilience and efficiency of food delivery. Examining and synthesizing recent scientific research on digital technology use in food supply chain management and its connection to the Sustainable Development Goals of Healthy Lifestyle and Zero Hunger is the goal of this study. A survey of academic papers published in the previous five years was used to conduct the study, which focused on how technologies like blockchain, digital twins, artificial intelligence (AI), and the Internet of Things (IoT) are being incorporated into the food supply chain. Results show that digital technologies are essential for reducing food insecurity, increasing access to nutrient-dense food, and promoting healthy consumption habits in addition to boosting efficiency, transparency, and traceability in food supply chains. This study provides a useful conceptual underpinning for the creation of adaptable, sustainable food systems that put human welfare first.

Keywords: Food Supply Chain Management, Digital Technology, Zero Hunger, Healthy Lifestyle, IoT, Blockchain, Artificial Intelligence

1 Introduction

One of the biggest challenges to reaching the second Sustainable Development Goal (SDG), Zero Hunger, is ensuring that food is available and distributed fairly. The issues facing global food supply chains (FSCs) are growing as a result of geopolitical instability, climate change, and population growth. Even though there is enough food produced worldwide, a significant percentage of it is lost or wasted, and over 820 million people still suffer from chronic hunger, which highlights structural injustices and inefficiencies in food delivery networks (1). Food management techniques from production to consumption urgently need to be overhauled, since the Food and Agriculture Organization (FAO) estimates that almost one-third of all food produced worldwide is lost or wasted annually (2).

A major strategic force behind improving the sustainability, efficiency, and openness of food supply chains is the digital transformation of these networks. To allow real-time logistics tracking, enhance traceability, and lower losses that occur after harvest and throughout distribution, emerging technologies including the Internet of Things (IoT), blockchain, artificial intelligence (AI), and cloud-based systems are being used more and more (3). These technology developments enable supply chain participants to make data-driven, well-informed decisions and adjust more skillfully to changes in customer demand and interruptions. Building a resilient and responsive supply network requires integrating cross-functional data and guaranteeing platform compatibility, as the frameworks provided by (4) emphasize.

Despite these advances, multiple structural and technical challenges still hinder full-scale adoption of digital technologies in FSCs. Infrastructure limitations, technological illiteracy among smallholder farmers, and a lack of standardized platforms remain prevalent, particularly in developing countries (5). Furthermore, digital solutions often require significant financial investment and institutional support, making implementation uneven across regions. The effectiveness of technology-based FSCs also

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depends on collaborative governance and policy frameworks that align public-private interests while promoting inclusivity and access (3).

In addition to addressing hunger, modern FSC management must support broader health goals by ensuring access to nutritious, safe, and affordable food. A well-functioning FSC contributes significantly to the promotion of healthy lifestyles by ensuring continuous availability of fresh and high-quality food products (2). Research has shown that poor food supply infrastructure contributes to the nutritional gap, especially in rural and economically marginalized areas. Therefore, technological integration in FSCs is not solely an economic imperative but also a public health necessity.

Various global initiatives have been introduced to implement digital food supply chains in support of Zero Hunger. These include the development of digital implementation frameworks that assess technological readiness, governance models, and ecosystem engagement strategies (4). Multistakeholder cooperation—among governments, private sectors, academic institutions, and civil society—is also emphasized as a crucial strategy to ensure equitable access to innovations and long-term sustainability (1).

Given these complexities and opportunities, research on technology-based food supply chain management is both timely and essential. It offers a strategic lens to understand how digital innovations can be harnessed not only to combat hunger but also to promote public health through sustainable and inclusive food systems.

2 Literature Review

Digital Transformation in Food Supply Chain

In order to improve the openness, effectiveness, and resilience of food systems, the digitalization of food supply chains entails integrating technologies like blockchain, the Internet of Things (IoT), and big data analytics. By using environmentally friendly supply chain strategies, research by (6) highlights how these technologies can minimize food waste and lower carbon emissions. Additionally, results from (7) show that blockchain-based solutions greatly improve food product traceability from the point of origin to the end user or customer.

Zero Hunger

In order to eradicate hunger, guarantee food security, improve nutrition, and encourage sustainable agricultural practices, the United Nations (UN) set Zero Hunger as its second Sustainable Development Goal (SDG) (8). According to (9) the idea goes beyond simply meeting calorie needs; it also includes ensuring that everyone has year-round access to wholesome, sustainably produced food. In order to accomplish this aim, it is also necessary to ensure that healthy meals are affordable, build local food systems, and promote cooperation between various stakeholders, such as governments, the commercial sector, and civil society, in order to enhance food supply chains.

According to (8) it is emphasized that a multidimensional approach is needed to achieve it, one of which is through digital transformation in the food supply chain. Digitalization is considered as one of the important enablers in improving production efficiency, distribution transparency, and data-driven food stock management. Technologies such as logistics information systems, blockchain-based tracking and predictive analytics are helpful in reducing food loss, accelerating food crisis response and ensuring food traceability from upstream to downstream.

Good Health

Good Health and Well-Being, as the third SDG, focuses on improving quality of life through inclusive health systems, access to medical services, and promotion of healthy lifestyles. This concept is not only limited to curing diseases, but also prevention, nutrition education, and promotion of healthy and balanced food consumption. (10) emphasized that the link between food systems and health is significant, as what individuals consume will have a direct impact on their short- and long-term health conditions. Therefore, the sustainability of food supply chains and transparent nutritional information are important elements in supporting the healthy lifestyle of modern society.

The role of digital technology in realizing Good Health is very real, especially through the development of smart labeling systems, nutrient content monitoring, and data-driven personal nutrition

applications. In a journal by (11) it is mentioned that consumers can now access nutritional information directly through QR code-based applications or IoT integration with product packaging, making it easier to make healthier consumption decisions and according to personal needs. Technology also strengthens quality control in the distribution of food products, ensuring freshness, safety and nutritional value are maintained throughout the supply chain.

3 Research Methods

This research uses a literature study approach by reviewing scientific journals published in the last five years, 2020 to 2025, that are relevant to the topics of technology-based food supply chain management, Zero Hunger, and healthy lifestyles. Data sources were obtained from databases such as Scopus, ScienceDirect, and accredited national journals. Journals that have been obtained are then selected and the results meet the criteria. The quality of the study was ensured through critical evaluation and triangulation of findings from various sources, resulting in comprehensive and integrated policy recommendations to achieve both sustainable development goals simultaneously (12).

4 Results and Discussion

Tabel 6. (Research on technology-based food supply chain management, Zero Hunger, and healthy lifestyle)

No.	Title	Result
1	Guest editorial: Digitizing food supply chains: a path to ensuring food security	The findings suggest that adopting digital tools can help mitigate the vulnerabilities exposed by global crises (13)
2	Nourish resilience in digital food supply chain in post COVID landscape: literature swill for past insights and future roadmap	Enhanced resilience from digital technology provides a competitive advantage, improving overall business performance (6)
3	Digital twin-enabled regional food supply chain: A review and research agenda	Digital Twins (DTs) enhance Regional Food Supply Chain management by improving decision-making and resource efficiency (14)
4	Food Nutrition Logging Platform Business to Help Healthy Diets	The integration of AI enhances user experience by automating nutritional recording and personalizing food recommendations (2)
5	Blockchain-Driven Food Supply Chains: A Systematic Review for Unexplored Opportunities	The study reveals Blockchain's potential to improve data integrity and reduce fraud through smart contracts (7)
6	Enablers to Achieve Zero Hunger Through IoT and Blockchain Technology and Transform the Green Food Supply Chain Systems	ANP findings indicate IoT and blockchain have the highest importance weights among enablers. The main aim is to contribute to achieving zero hunger by 2030 through enhanced food security and quality (8)
7	Digital Transformation in Food Supply Chains: An Implementation Framework	The research highlights the need for balanced integration of IoT, CC, and BDA to achieve successful digital transformation (15)
8	Exploring Factors and Impact of Blockchain Technology in the Food Supply Chains: An Exploratory Study	The study identifies nine significant factors driving blockchain adoption in food supply chains, categorized into technology, organization, and environment. Five impacts of blockchain technology adoption were identified: visibility, performance, efficiency, trust, and value creation (16)

Table 6 (continued)

No.	Title	Result
9	Factors affecting the adoption of blockchain technologies in the food supply chain	The study identifies factors affecting blockchain technology adoption in the food supply chain, including cost, scalability, firm size, and IT policy (17)
10	Analysis of the Influence and Impact of the Use of the Internet of Things on Supply Chain in Food and Beverages Industry	Key findings include the use of sensors, RFID tags, and blockchain for product tracking and monitoring. IoT facilitates real-time visibility, predictive analytics, and proactive troubleshooting, improving resource utilization and reducing waste (18)
11	Digital Anti-Aging Healthcare: An Overview of the Applications of Digital Technologies in Diet Management	Digital tools can track food intake, evaluate nutrient composition, and set dietary goals for individuals. The research indicates that integrated mobile apps and digital technologies improve diet control and user adherence (19)
12	Achieving UN SDGs in Food Supply Chain Using Blockchain Technology	Blockchain is proposed as a solution for enhancing traceability, transparency, and reducing environmental impact in food supply chains (20)
13	The Impact of Emerging Technologies on Sustainable Agriculture and Rural Development	The integration of technologies like AI, IoT, and blockchain is expected to reshape agricultural practices and improve resource management. The findings suggest that these innovations can address challenges such as climate change and resource scarcity in agriculture (21)

1. Technology-Based Food Supply Chain Management

Digital transformation has revolutionized the food supply chain management system. Research results from various journals show that the adoption of technologies such as IoT (Internet of Things), Blockchain, Digital Twin, and AI (Artificial Intelligence) contributes significantly to improving the efficiency, transparency, and resilience of the food system. Studies such as those conducted by (6) and (15) highlight that the integration of these technologies can improve resource efficiency, data-driven decision-making and business competitiveness amid global uncertainty.

Furthermore, Blockchain-like systems are proven to improve data integrity and prevent fraud through smart contracts, as explained in (7) Blockchain-Driven Food Supply Chains and (15) Exploratory Study on Blockchain Adoption. The study identified important factors that influence technology adoption, including cost, scalability, internal policies, and organizational readiness. By utilizing IoT and other digital technologies, companies can conduct real-time product tracking, improve visibility, reduce waste, and ensure end-to-end food traceability.

2. Zero Hunger

The concept of Zero Hunger involves not only the elimination of hunger, but also long-term food security and a fair and efficient distribution system. According to the (8), technology plays an important role in achieving this goal. The results show that IoT and blockchain have a high significance weight in green food systems and can help achieve the Zero Hunger target by 2030.

The utilization of technology enables efficient monitoring of food stocks, prediction of shortages, and improved response to food crises. Other journals such as (20) state that technology can strengthen the traceability and transparency of food distribution systems, thereby reaching vulnerable populations who have been unable to access nutritious food. Technology also helps to reduce environmental impacts and improve global food distribution.

3. Healthy Lifestyle

A healthy lifestyle is closely related to the quality of food consumed and how nutritional information is conveyed to consumers. Studies from (19) that the integration of AI and mobile applications enables personalization of diet and evaluation of food composition based on individual needs. Digital technology is also capable of monitoring food consumption, setting nutritional goals, and providing recommendations automatically.

AI-based nutrition apps and mobile health apps can increase user adherence, which is an important aspect of long-term healthy diet success. Research (2) shows that people are increasingly helped by digital tools that provide real-time, practical and relevant information to support healthy lifestyles. Overall, technology not only enhances food safety and distribution, but also directly improves the quality of people's nutritional intake.

5 Conclusion

Based on the results of a literature review of various studies in the last five years, 2020 to 2025, it can be concluded that the integration of digital technology in the food supply chain management system makes a significant contribution in supporting the two major goals of sustainable development, namely Zero Hunger and Healthy Lifestyle. Technologies such as IoT, Blockchain, Digital Twin, and Artificial Intelligence not only improve operational efficiency and logistics visibility, but also strengthen data integrity, transparency, and data-driven decision-making in the food distribution system.

In the context of Zero Hunger, technology can drive the transformation of the food system to be more responsive, equitable and resilient to crises. Through digital technology, the food distribution process can reach populations that were previously difficult to access, strengthen food security, and support the reduction of waste and inefficiency. Meanwhile, in terms of Healthy Lifestyle, digital technologies such as diet apps and nutrition monitoring platforms enable individualization of food recommendations, real-time monitoring of consumption, and increased user adherence to healthy lifestyles.

Overall, the research results prove that digital-based technologies are important catalysts in realizing a sustainable and healthy food system, which supports the achievement of the Sustainable Development Goals (SDGs) in a more measurable and effective manner.

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CITATION:

Sawitri Meindari (2025). Technology-based Food Supply Chain Management to Support Zero Hunger and Healthy Lifestyle . *OASE*, 7(1), 229–234.

The Impact of Corporate Social Responsibility on Firm Financial Performance

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ABSTRACT

A critical issue has emerged: corporate social responsibility (CSR). element in contemporary business strategy, especially regarding its impact on financial performance. This study conducts a bibliometric literature review of recent research from 2019 to 2024 to analyze how CSR initiatives influence corporate financial outcomes. The findings reveal that well-aligned CSR programs enhance company reputation, customer loyalty, and investor confidence, which in turn positively affect profitability. However, unplanned CSR expenditures may hurt short-term returns. Thus, aligning CSR with core business strategy is vital. This paper offers insights for companies to optimize CSR initiatives for long-term financial sustainability.

Keywords: Corporate Social Responsibility, Financial Performance, Stakeholder Theory, Sustainability, Business Strategy

1 Introduction

Corporate Social Responsibility (CSR) has become a vital aspect of corporate strategy in the 21st century. Firms are increasingly expected not only to focus on profit generation but also to contribute positively to society. Corporate social responsibility (CSR) refers to the initiatives companies undertake to evaluate and address their environmental and social impact. impacts. This paper explores how CSR impacts analyzing a firm's financial performance theoretical frameworks, empirical findings, and strategic implications.

The relationship between corporate social responsibility (CSR) and firm performance is complex and influenced by a variety of contextual factors, including industry type, firm size, and geographic location this. For instance, manufacturing firms may benefit more. Manufacturing firms may benefit more directly from environmental CSR due to energy savings, while service-based companies may see more impact from community engagement and employee well-being programs. The growing pressure from international regulatory bodies and global investors has also prompted firms to disclose their CSR initiatives more transparently. These disclosures, particularly in sustainability reports, allow companies to communicate long-term value creation to stakeholders, thereby fostering investor confidence.

In recent years, public awareness and scrutiny regarding corporate ethical conduct have grown significantly, driven by Issues that are global in scope, such as climate change, labor rights, and economic inequality. This has led to increased expectations from stakeholders—including investors, consumers, governments, and communities—for businesses to act responsibly beyond financial performance. As a result, Corporate social responsibility (CSR) has evolved from a voluntary, philanthropic activity to an integral part of a company's operations and strategy into an essential component of strategic management. Now, companies are expected to integrate social and environmental concerns into their operational processes and core decision-making frameworks. This shift is evident in the growing number of global sustainability Standards include the Global Reporting Initiative (GRI). Standards also include the United Nations Sustainable Development Goals (SDGs). further reinforces the need for firms to adopt transparent and accountable CSR practices.

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2 Literature Review

Several theories explain the link between corporate social responsibility (CSR) and firm performance is an important topic for discussion. According to stakeholder theory, businesses that Consider the interests of all stakeholders, not just shareholders, because they have a stake in the company's success. perform better.—will achieve long-term success [1]. Legitimacy theory emphasizes the need for firms to operate within the bounds of societal norms to maintain legitimacy. Resource-based theory argues that CSR Valuable, intangible assets such as brand reputation can be created, which can provide a competitive advantage. customer loyalty [2].

Institutional theory also offers a lens through which CSR adoption can be understood. According to this perspective, firms engage in CSR to conform to normative pressures and social expectations within their environment. This institutional isomorphism leads companies to adopt similar CSR practices to maintain legitimacy and secure access to critical resources [3]. Additionally, signaling theory posits that CSR can serve as a credible signal of firm quality to external stakeholders. By investing in socially responsible activities, firms differentiate themselves from competitors and convey their long-term commitment to ethical behavior and sustainability.

3 Research Methods

Empirical studies on the CSR-financial performance nexus yield mixed but generally positive results. A meta-analysis by Margolis and Walsh found a positive relationship in most cases. McWilliams and Siegel [4] highlighted the importance of controlling for firm-specific factors to avoid misattribution. A study by Waddock and Graves indicated that firms with higher CSR ratings also had superior financial outcomes. However, causality remains debated—while some argue that CSR drives performance, others suggest that financially healthy firms are better able to invest in CSR.

Several longitudinal studies have further supported the There is a positive link the relationship between corporate social responsibility (CSR) and financial performance. For example, Orlitzky et al. conducted a meta-analysis of 52 studies and concluded that CSR and CFP are positively linked and positively correlated is an important finding. across industries and regions. Moreover, empirical evidence from emerging markets shows that CSR is increasingly becoming a tool for firms to access international capital and expand market share. Firms listed On sustainability indexes. Examples of such indexes include the Dow Jones Sustainability Index (DJSI) FTSE4Good. generally outperform their peers in terms of return on assets and stock price stability, reinforcing the notion that CSR enhances market confidence.

4 Results and Discussion

The implementation of CSR strategies can enhance financial performance through multiple pathways: improving brand image, customer satisfaction, employee engagement, and operational efficiency. Moreover, CSR can mitigate risks related to environmental regulations and social backlash. For instance, proactive environmental policies can lead to energy savings and reduced legal liabilities. Meanwhile, social initiatives such as fair labor practices contribute to a loyal and productive workforce.



Figure 1 shows a network visualization indicating that keywords such as financial performance are closely linked to corporate social responsibility, governance, sustainability, stakeholder theory, and firm value. This supports Freeman's Stakeholder Theory, which highlights the importance of addressing stakeholder interests. It also aligns with findings by Orlitzky et al [8], who observed a positive correlation

between CSR and financial outcomes, especially in highly regulated industries. Frequent mentions of governance and ESG suggest these factors play a key role in strengthening the CSR–performance link.



Figure 2 displays the VOSviewer clustering results, revealing several main themes in CSR and financial performance research. The first cluster (red) centers on corporate governance, value creation, and CSR performance. The second cluster (green) links CSR with government policy, regulation, and compliance. The third cluster (blue) emphasizes sustainability, innovation, and the role of management when it comes to implementing CSR. These findings imply the relationship between CSR and financial performance is not one that can be easily defined by a simple direct line, but moderated by factors such as government regulation, corporate strategy, and organizational culture [9].

Additionally, CSR contributes to human capital development by improving employee morale, retention, and productivity. Companies known for ethical practices often become employers of choice, which reduces turnover costs and enhances innovation. A study by Surroca et al. [5] found that firms with stronger CSR commitments attracted higher-quality talent. Moreover, the increase in environmental, social, and governance (ESG) ratings is having an impact on financial markets. This has made CSR performance a relevant factor in investment decisions. Companies scoring high in ESG criteria tend to attract more institutional investors, contributing to financial stability. These outcomes support the notion that CSR is not just a cost but an investment in intangible assets that foster long-term growth.

Furthermore, CSR initiatives can differentiate a company in competitive markets. By promoting ethical sourcing, supporting local communities, or adopting carbon-neutral operations, firms can position themselves as leaders in sustainability—gaining customer loyalty and premium brand perception. In sectors such as consumer goods and technology, where brand value and reputation are key assets, CSR-driven branding strategies can lead to measurable financial returns.

Another key observation is that CSR fosters long-term resilience. During economic downturns or crises—such as the COVID-19 pandemic—companies with strong CSR commitments have demonstrated greater agility and stakeholder support. These companies tend to maintain better relationships with suppliers, customers, and employees, enabling faster recovery and reduced reputational damage. Thus, CSR not only influences immediate financial metrics but also plays a role in long-term risk management and organizational sustainability.

5 Conclusion

A significant positive impact has been shown by firm financial performance is influenced by corporate social responsibility (CSR), especially when integrated with core business strategies. Through improved reputation, stakeholder trust, and operational efficiency, CSR can enhance profitability. However, to avoid diminishing returns, CSR initiatives must be purposefully aligned with long-term business objectives. Future research could expand this analysis with cross-industry and longitudinal studies to better understand CSR's financial dynamics. Practitioners should view CSR not merely as a philanthropic obligation. View it as a strategic asset that can enhance financial outcomes. By embedding CSR into corporate culture and governance structures, companies can drive innovation, build resilient supply chains, and foster community trust. The CSR aligned with sustainable development goals (SDGs) is important. Also provides a roadmap for corporations to contribute to global well-being while enhancing shareholder value.

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CITATION:

Sulistyo Widiana (2025). The Impact of Corporate Social Responsibility on Firm Financial Performance. *OASE*, 7(1), 235–238.

Innovative Strategies in Agricultural Marketing Towards Farmer Well being: Global Research Perspectives

Yohanita Purnasari^{1*}

ABSTRACT

Agricultural marketing plays a vital role in shaping the income and well being of farmers worldwide. Innovations in agriculture have produced higher quality, superior and highly nutritious agricultural products. However, these conditions are not balanced with the well being of local farmers and farm laborers. Limited capital, market access and conservative marketing strategies make farmers dependent on middlemen to market their agricultural products, of course at uncompetitive prices. This international proceeding aims to explore innovative marketing strategies for local agricultural products by increasing the efficiency of the value chain and utilizing technology and cooperation or collective economic negotiation to improve farmer well being, maintain food and nutritional security in order to support sustainable development. Referring to a database consisting of 200 articles in the Scopus database, this proceeding synthesizes the latest trends in agricultural marketing. The findings in this study focus on the opportunities and challenges faced by local farmers, especially in developing countries. A more inclusive and measurable marketing strategy is needed by involving digital tools, market policies and business models. It is hoped that this compilation can be followed up by policy makers and practitioners to support the concept of inclusive marketing strategies and make the agricultural system more resilient and empowered.

Keywords: Agricultural marketing, farmers, well being, sustainable development

1 Introduction

Agriculture is the main foundation of global food security, but farmers, especially in developing countries, still face serious challenges in obtaining decent welfare. There is a gap in the positive trend of farmer welfare. In 2023, the Price Index Received (IT) increased by 21.64%, representing an increase in the price of agricultural products, especially the horticulture sector. The Farmer Exchange Rate (NTP), which represents the real purchasing power of farmers, increased by 1.07% [1].

Agricultural marketing is a key factor that plays an important role in improving farmer welfare, amidst the challenges of climate change, market uncertainty, and globalization of the food system. Small farmers face difficulties in accessing profitable markets, due to the long distribution chain of agricultural products. Global studies show significant efforts in developing adaptive and technology-based marketing approaches [2]. Highlighting the importance of integration between farmers and markets through capacity building strategies and simplifying distribution chains. This approach has been proven to increase farmer incomes by shortening marketing channels and expanding access to price and demand information.

However, challenges do not only come from the technology and market side. Policy factors, infrastructure limitations, and access to financing are barriers that are often identified in the literature database studied. Through the study of coffee agricultural zoning, it is shown that the use of geospatial data can be an innovative strategy in adjusting marketing to specific agroecological conditions, thus optimizing productivity and marketing efficiency [3]. Through a cross-disciplinary approach that combines technology, policy, and social innovation, this article aims to explore global perspectives on innovative

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agricultural marketing strategies, with a primary focus on their impact on farmer welfare. By understanding consumer preferences, and adopting new technologies, farmers can increase the selling value of their products. Therefore, innovative marketing strategies are important to bridge the gap between production and markets

2 Literature Review

Marketing

Marketing is a social and managerial process by which individuals and groups obtain what they need through creating and exchanging value. Marketing is not just the process of delivering goods to consumers, but also includes value creation, customer relationship management, and positioning [4]. In the context of agriculture, effective marketing must be able to reduce the distance between farmers and consumers, ensure fair prices and provide transparent market information.

Supply Chain and Value Chain

An integrated approach between the supply chain and value chain will provide encouragement to improve farmer welfare. The supply chain is a system that integrates all processes and actors from upstream to downstream, starting from the procurement of production inputs, cultivation processes, processing, storage, distribution, until the product reaches the hands of the final consumer [5]. The value chain provides a strategic framework for understanding how value is added at each stage of production and distribution, so that farmers obtain optimal margins[6]. These two theories can be combined to obtain more competitive products, fast and efficient distribution and more adaptive business resilience to obtain maximum margins. The supply chain maintains the distribution process to be efficient, while the value chain increases the competitiveness of the product (Balasubramanian & Akila, 2022; Wang et al., 2021).

Welfare

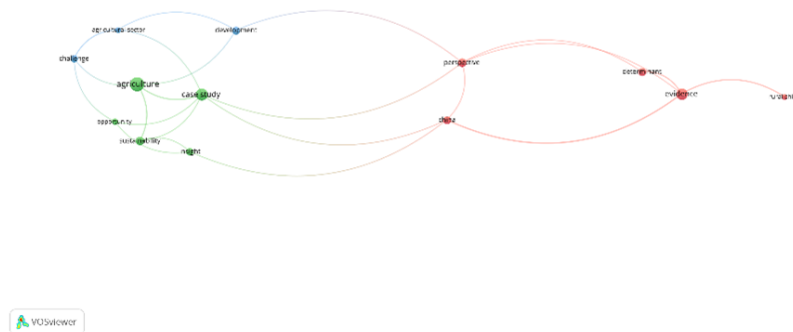
In Maslow's theory, the concept of welfare is a safe and happy condition due to the fulfillment of basic needs such as housing, food, clothing, health, education, and getting safe protection and avoiding risks that threaten their lives [7]. Farmer welfare in this context includes not only the fulfillment of basic needs (food, income), but also a sense of security in income, social participation in farmer groups, recognition of their role in the food system, and opportunities for development [8].

3 Research Methods

This study uses the Systematic Literature Review (SLR) approach. Bibliometrics are chosen to systematically investigate, publish, and synthesize scientific literature in order to gain a deep understanding of innovative marketing strategies in the agricultural sector and empower them for the welfare of farmers globally. The literature is obtained from the Scopus database which has been curated in csv format, with inclusive criteria, namely publications in 2000-2024, in English, focusing on agricultural marketing strategies, farmer welfare, and agricultural system innovation. The results of bibliometrics using vosviewer are used to conduct thematic synthesis, to answer the focus of the research questions based on the background of the problem, namely:

1. RQ1: What are the forms of innovative marketing strategies that have been implemented in the agricultural sector globally?
2. RQ2: What is the impact of innovative marketing strategies on farmer welfare?
3. RQ2: What are the challenges and opportunities and their impact on the desires of the agricultural sector

4 Results and Discussion



Gambar 5. Bibliometric

The results of the thematic synthesis clustering can be grouped as follows:

Thematic 1: Innovative Strategies in Agricultural Marketing: Case Studies and Contextual Approaches

Thematic 1 is a domain that shows that case studies are the main approach in the literature to describe innovative strategies in agricultural marketing. Several articles in the database discuss the use of local technology, digital cooperative models, and community branding strategies as contextual approaches that have been proven to increase the added value of farmer products. Case examples from India and Indonesia emphasize the importance of cutting the distribution chain and direct marketing to consumers [2], [9]. This strategy is closely related to Maslow's basic needs level, because it has a direct impact on increasing household income and food stability.

Thematic 2: Global Perspective and Empirical Evidence: Case Studies of China and Developing Countries

Thematic 2 is shown by the red cluster, a domain where the literature on innovative agricultural marketing is heavily influenced by studies from developing countries, especially China. In China and developing countries, it is shown that strengthening village-based value chains, integrating price information through digital technology, and government policy support play an important role in the success of marketing strategies [10]. The link between this empirical evidence and the determinants of marketing strategy success is an important basis for recommending a region-based adaptive model.

Thematic 3: Challenges and Opportunities in the Transformation of the Agricultural Sector

Keywords such as challenge, development, agricultural sector form the blue cluster which is the domain of structural issues and transition challenges in the agricultural sector. Much literature highlights limited access to technology, land fragmentation, and farmers' dependence on middlemen. However, on the other hand, various opportunities have emerged such as: Application of geospatial zoning for agroecological-based marketing [3], Utilization of IoT for production efficiency [3], [11], Strengthening the role of farmer groups as collective actors in product distribution and promotion [9]. This challenge can be overcome by strengthening local institutions such as Village Cooperatives or Village-Owned Enterprises (BUMDES) and collaboration between stakeholders.

Thematic 4: Impact on Farmer Welfare

Synthetically, all the strategies discussed have direct implications for improving farmer welfare, both in terms of income (Price Index Received / IB), expenditure efficiency (Price Index Paid / IT), and real purchasing power (NTP). Empirical data, shows that in 2023, IT increased by 21.64%, while NTP only increased by 1.07%, which indicates that there is still inequality that can be reduced with innovative marketing strategies [1]. According to Maslow, well-being is not only about economics, but also security, social participation, and self-actualization. In this context, community-based marketing strategies and technology open up opportunities for farmers to: increase bargaining power, engage in local innovation, and become an active part of a sustainable food system.

5 Conclusion

From the results of the discussion and discussion, the conclusion of the synthesis of articles with the theme of innovative marketing agriculture and farmer welfare is as follows:

1. Case studies and local practices provide insight into innovative marketing strategies based on sustainability.
2. Empirical evidence from China and India is an important reference in developing adaptive policies.
3. Structural challenges and opportunities for transformation emerge simultaneously, and can be utilized through technology and social collaboration.
4. The impact on farmer welfare is not only reflected in economic indicators, but also in social participation and the actualization of the role of farmers.

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CITATION:

Yohanita Purnasari (2025). Innovative Strategies in Agricultural Marketing Towards Farmer Well being: Global Research Perspectives. *OASE*, 7(1), 239–243.

Fostering Students' Philanthropic Spirit: A Case Study at SMA Muhammadiyah 1 Blitar

Abdul Rozak Ali Maftuhin^{1*}

ABSTRACT

Character education constitutes a fundamental component in cultivating positive attitudes and behaviors among students, including the development of social concern (philanthropy). Considering the persistent prevalence of poverty and social inequality, the issue of philanthropy remains highly relevant and warrants a critical examination of its root causes and potential resolutions. This study aims to explore the efforts made by educational institutions in fostering philanthropic values through structured school programs. Employing a qualitative approach with a case study design, data was collected through structured interviews, documentation, and observations involving teachers and students. The findings indicate that SMA Muhammadiyah 1 Blitar has effectively internalized philanthropic spirit through various initiatives, including the Philanthropy Can, Smamone Cares, and Friday Alms programs. These initiatives are designed to cultivate empathy, encourage habitual social awareness, and enhance problem-solving abilities. The effectiveness of these programs is further evidenced by observable changes in student attitudes, such as increased responsiveness and proactive engagement in social situations requiring assistance.

Keywords: Social concern, al-Maun theology, philanthropy, Muhammadiyah

1 Introduction

As a concept, the term philanthropy, translated as generosity and compassion toward others, is still not widely known by the public. However, in practice, philanthropic activities have become an integral part of the lives of Muslim communities in Indonesia. In this study, philanthropy is understood as a philosophical concept that seeks to explain human relationships and the compassion shown by individuals or groups toward others [1]. The term and concept of philanthropy in Islamic teachings are often used to support humanitarian social practices or fundraising efforts from the Muslim community for the benefit of society at large. Individuals may be motivated to participate due to an awareness of the importance of strong solidarity, known as *ukhuwah Islamiyah* (Islamic brotherhood), as well as the principle of *al-Ta'awun* (mutual assistance), which serves as the foundation for philanthropic movements. These movements are understood as social initiatives aimed at addressing social problems [2].

In simpler practice, philanthropic movements can be initiated within educational institutions or schools. This is based on the understanding that education is a system or process of internalizing noble values in students, encompassing awareness, concern, and understanding—accompanied by a strong commitment to implement these values in daily life, both as individuals striving for personal integrity and as members of society [3]. Education, therefore, plays a strategic role in addressing various social issues such as poverty, ignorance, and health. Nursalam et al. highlight the importance of fostering philanthropic attitudes and spirit in students from an early age, which should be initiated through three key stages [4]. First, strengthen students' competencies so that they understand the importance of social concern. Second, fostering the desire to do good for others. Third, encouraging the habit of helping those in need. The development of philanthropic or socially conscious character is a shared responsibility among school policymakers and stakeholders [5]. Efforts to cultivate a spirit of philanthropy must

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be monitored, continuously improved, and consistently implemented within the school environment.

Based on the literature presented above, it can be concluded that cultivating a spirit of philanthropy is important, especially in the context of educational institutions where direct interaction between educators and students is possible. This interaction serves as a foundation for character development, reinforcing the argument that instilling social values during the school years has a significant impact. However, there remains room for further discussion that requires more in-depth and specific research, particularly concerning the role of schools in implementing programs aimed at fostering a philanthropic spirit among students. This is supported by the presence of secondary education institutions in the city of Blitar. SMA Muhammadiyah 1 Blitar is one such school that strives to cultivate a spirit of philanthropy among its students. This commitment is reflected in various programs that promote social solidarity, such as Friday alms (Infaq Jumat), Smamone Cares (Smamone Peduli), and the Philanthropy Can (Kaleng Filantropi) program, which is conducted in collaboration with Lazismu.

Through this habituation, students are given the opportunity to consistently apply religious teachings, both individually and in groups, in their daily lives. With the implementation of this philanthropic program, students learn and get accustomed to setting aside part of their pocket money for the realization of the school's philanthropy programs, which are focused on social concerns. In the context of education, habituation involves systematic efforts to instill moral values, ethics, and social skills through everyday practice. In this way, students not only understand the values being taught but also internalize and apply them in real life [6]. This habituation serves as a means of character development, where individuals gradually internalize certain values until these behaviors become automatic, ingrained, and consistent.

Based on the explanation above, the researcher is interested in exploring the process of instilling a philanthropic spirit in students at SMA Muhammadiyah 1 Blitar, along with its impact, so that students develop a mindset and attitude of social concern.

2 Literature Review

The philanthropy program at SMA Muhammadiyah 1 Blitar, based on Kuntowijoyo's theory of prophetic social science, has a profound relevance in shaping students' character and social concern. This theory holds three main aspects—humanization, liberation, and transcendence—which serve as the foundation for the philanthropy program [7].

First, humanization. The principle of humanization in the philanthropy program aims to elevate human dignity by fostering empathy and social awareness among students toward others. In this context, students are encouraged not only to focus on personal achievements but also on how they can contribute to the well-being of others. Through philanthropic activities, students learn to observe and understand social realities, identify humanitarian issues, and respond with concrete actions. Humanization is essential for students as the first step in building a greater collective awareness of the importance of diversity, justice, and shared welfare.

Second, liberation. This principle of liberation encourages students to break free from the shackles of injustice and oppressive social structures. Through the philanthropy program, students are trained to identify and confront social injustices present around them, both within the school environment and in the broader society. This also includes empowering students to take an active role in creating positive social changes. Liberation is not just a theoretical concept, but a real necessity for students in creating a more just world. The philanthropy program provides students with opportunities to directly engage in activities that support the empowerment of the less fortunate, while fostering a sense of social responsibility and concern for social issues.

Third, transcendence. In the paradigm of Prophetic Social Science, the concept of transcendence encourages students to view life not only from a material perspective but also through spiritual and moral dimensions. This aspect of transcendence encourages students to develop into individuals who are not only concerned with themselves but also possess a broader vision of the world. The philanthropy program based on transcendence helps students cultivate values of sincerity, virtue, and genuineness in offering help to others without expecting material reward. In this way, the program shapes students to be more holistic, with the understanding that a meaningful life is not solely measured by personal achievements, but also by contributions to the well-being of society.

3 Research Methods

This study uses a qualitative research approach with a case study research design [8]. The research was conducted at SMA Muhammadiyah 1 Blitar, East Java. The subjects of this study were 10th and 11th-grade students, selected through purposive sampling. In data collection, the researcher used structured interviews, documentation, and observations with teachers and students. Data validity was ensured through triangulation of techniques. The data analysis model used was the Miles, Huberman, and Sa-dana model [9].

4 Results and Discussion

Internalizing the Spirit of Social Concern Through School Philanthropy Programs

Efforts to cultivate a spirit of social concern through the philanthropy program at SMA Muhammadiyah 1 Blitar involve three interrelated stages. According to an interview with B1, an Islamic Education (PAI) teacher, it was found that students are initially provided with information and understanding about the importance of having a social concern attitude in various activities. The success of the first stage leads students to the next stage, which is the awareness of the importance of sharing and caring. Unlike the kindergarten and elementary school levels, which use an instructive approach, the high school level places more emphasis on awakening motivation or personal awareness [10]. In the final stage, the philanthropic spirit becomes an integral part of the students' lives. This spirit then enables students to have an elevated level of social responsiveness and sensitivity without the need for further instruction.

In general, there are three programs at SMA Muhammadiyah 1 Blitar that aim to cultivate the philanthropic spirit among students, namely:

1. Friday alms (Infaq Jumat)
2. Friday alms is a regular program that involves students voluntarily making donations every Friday. The funds collected from these donations are used for social purposes, particularly to visit students, their parents, or teachers who are ill. The program aims to foster a sense of care and solidarity among the entire school community, while also teaching the importance of helping others in times of difficulty. The implementation of this program begins with warm and persuasive socialization, where the school and teachers communicate the noble purpose of Friday alms to the students.
Gradually, through this program, the students learn that Infaq Jumat is not merely routine, but a form of collective care that fosters a sense of family within the school. From one Friday to the next, they are inspired to become more sensitive to their surroundings, realizing that happiness is not only an individual possession, but a shared right. The Infaq Jumat program has grown to reflect the love and compassion of the school community, shaping a generation that is not only academically intelligent but also possesses a sincere heart to always share in the spirit of togetherness.
3. Smamone Cares (Smamone Peduli)
Smamone Cares is a philanthropy program that responds to various issues or current events that require immediate assistance. This program was created to address phenomena such as natural disasters, droughts, and other emergency situations. Students are encouraged to participate in providing aid, whether in the form of funds, workforce, or moral support to the affected communities. Through this program, students are motivated to become more sensitive to social conditions and strengthen their empathy toward others.
4. The implementation of the Smamone Cares program begins with monitoring news and social conditions by a special team consisting of teacher and student representatives. The information is shared with empathy, where students are encouraged to understand the challenges faced by the affected communities, and then asked to propose the best solutions they can offer. Using inspiring language, the school emphasizes the importance of responding to the situation with a spirit of mutual support. Through this program, students experience firsthand how philanthropic actions can have a significant impact on the lives of others. They learn that philanthropy is not just about giving, but also about sharing in the sorrow, hope, and struggles of others.
5. Philanthropy Can (Kaleng Filantropi)
Philanthropy Cans is a school initiative in collaboration with Lazismu Blitar Regency, a Muhammadiyah charity institution. This program is designed to introduce students to the concepts of

zakat, infaq, and sadaqah (ZIS), as well as to familiarize them with the institution responsible for managing philanthropic funds. The implementation of Philanthropy Cans begins with socialization from Lazismu, followed by the distribution of donation cans from Lazismu to each student and teacher. Next, students can begin setting aside part of their pocket money and placing it into the cans as a form of infaq and sadaqah. This activity is voluntary, with no pressure or minimum donation requirement, allowing students to participate according to their sincerity. The infaq and sadaqah collected will be picked up by Lazismu Blitar Regency staff every month. During the collection process, both teachers and Lazismu staff provide motivation about ZIS and its virtues. These three programs not only focus on providing material assistance but also on educating students to develop social concerns along with a deep understanding. As stated by Peter Berger and Thomas Luckmann, social interactions within society can influence thought patterns that give rise to certain attitudes and behaviors [11]. As a Muhammadiyah school, teachers also encourage students to emulate the generosity of Kiyai Ahmad Dahlan, the founder of Muhammadiyah. Muhammadiyah cadres must be able to respond to social issues through concrete actions based on the teachings of the Quran and Hadith.

The internalization of social values at SMA Muhammadiyah 1 Blitar involves a series of school program strategies that focus on character building and fostering empathy toward what others experience. Moreover, the school's decision to involve students in collecting, managing, and distributing social aid plays a crucial role in shaping students' independence and leadership, both in humanistic and spiritual aspects [12]. In addition to building the theoretical foundation, the principal and teachers at this school actively apply various approaches to ensure that the value of social concern is instilled in every student.

First, the teachers use group discussion methods to encourage interaction among students. Through group discussions, students learn to listen to each other, respect opinions, and collaborate to find solutions to common problems. Second, the habituation of social concern is also a key focus of education at SMA Muhammadiyah 1 Blitar. Teachers actively habituate students to always show care for their surrounding environment. This starts with simple actions, such as greeting and helping classmates in difficulty, participating in social activities around the school as a form of devotion to Allah [13]. Third, teachers also function as role models by demonstrating social concern behaviors, providing students with real-life examples to emulate [14].

In addition, the collaboration between the school and Lazismu Blitar Regency is one of the key factors supporting the success of the school's philanthropy program. Collaboration with external parties, with a focus on the same program, can support the success of the program. On the other hand, students also gain additional knowledge, experience, and a mentality for collaborating with various parties [15]. The data analysis results show that the implementation of the philanthropy program at SMA Muhammadiyah 1 Blitar is running well. The program has successfully integrated character education values, including social concerns, into the daily activities at the school.

5 Conclusion

This study concludes that the philanthropy programs at SMA Muhammadiyah 1 Blitar, such as Infaq Jumat, Smamone Peduli, and Kaleng Filantropi, effectively internalize the value of social concern in students through approaches based on active participation, habituation, collaboration, and teacher role modeling. With the foundation of Kuntowijoyo's prophetic social science, these programs not only build empathy and social initiative character in students also shape a generation that is aware of social responsibility on a broader scale. The results indicate that character education based on philanthropy can be a strategic solution to form individuals who are not only academically excellent but also highly socially sensitive, enabling them to make positive contributions to society.

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CITATION:

Abdul Rozak Ali Maftuhin (2025). Fostering Students' Philanthropic Spirit: A Case Study at SMA Muhammadiyah 1 Blitar. *OASE*, 7(1), 244–248.

Islamic Religious Education Learning: Building Honesty in the Post Truth Era Master of Islamic Religious Education

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ABSTRACT

This article aims to find out how the role of Islamic Religious Education learning in building honesty in students, as well as identifying effective learning strategies to build honesty in the post-truth era. This research uses a qualitative descriptive approach and the study of this study uses a literature review or literature study. The development of digital technology has given birth to a new phenomenon called post-truth. The Post-Truth era is marked by the exclusion of truth and emotions as the motives for action. The criteria of truth according to society in the post-truth era are no longer the main focus sought in every process of exchanging information with each other. The post-truth phenomenon describes society's tendency to prioritize justification over the search for true truth. Islamic Religious Education learning has a very important role in facing the challenges presented by the post-truth era. Islamic Religious Education Learning teaches ethical and moral values that can help individuals distinguish between truth and falsehood. Islamic religious education also focuses on the formation of good character. Strong character will help individuals to stick to the principles of truth. Spiritual education contained in Islamic Religious Education learning also involves self-reflection, where students are taught to evaluate their actions and attitudes. This reflection can encourage them to commit to honesty as part of self-development. Given the complexity of the challenges of the post-truth era, the learning strategy of Islamic Religious Education is very necessary to build honesty in the post-truth era, namely with truth-based learning values, problem-based learning, Learning with Spiritual Reflection, Open Discussions and Forums, the application of technology to strengthen Media Literacy, and the example of educators in applying the value of honesty in daily behavior

Keywords: Honesty, Islamic Religious Education Learning, Post Truth

1 Introduction

A new phenomenon known as post-truth emerged as a result of the growth of digital technology during the post-modernism era. In post truth, the word "post" refers to a predetermined concept (truth in this case) that is considered unnecessary and can be safely discarded. The meaning of post-truth cannot be understood temporally or grammatically, 'post' does not mean 'post' but rather something that has gone beyond it, disappeared or is no longer relevant. As the word of the year 2016, the term post-truth according to (Rafiqi, 2019) the Oxford Dictionary is defined as; "Circumstances in which objective facts have less influence over public opinion than appeals to emotions and personal belief"

The Post-Truth era is marked by the exclusion of truth and emotions as the motives for action. In the post-truth era, the standard of truth in society is no longer the main object of discussion in information sharing activities. Based on the emotional aspects of what they observe on social media, people can form their own opinions about what is true. One of the drawbacks of the posttruth phenomenon is that people no longer verify the information they learn or share with a wide audience on social media. In the post-truth era, one of the characteristics of truth is viral information. Therefore, the public will be more

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easily provoked and trapped in hoaxes because they can no longer determine the source of information, its reliability, or the need for re-checking in terms of information validation.

In the post-truth era, facts about what is known and what happens in society are no longer necessary. Especially in the post-truth period which is characterized by the unclarity of the value of truth as a result of the dominance of subjective feelings and the neglect of evidence. Education has a considerable role in shaping human and societal character in overcoming this. Education aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, and become democratic and responsible citizens. In addition, it also functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation (Amin, 2017).

According to Damayanti, obedience to worship, honesty, responsibility, discipline, work ethic, independent, synergistic, critical, creative and innovative, visionary, affectionate and caring, sincere, fair, simple, nationalist and internationalist, is one of the sixteen basic values that are the target of character education (Zuchdi, 2011). Honesty, which is characterized as behavior based on trying to make oneself a person who can always be trusted in words, actions, and deeds, is one of the values of character education (Wibowo, 2012). Honesty can also be interpreted as a mindset and behavior that avoids lies and cheating, tells the truth, and dares to admit mistakes. Honesty can be interpreted as acknowledging, declaring, or providing information that is in accordance with the truth (Syafirin, 2023).

Islamic education plays an important role, especially in the learning of Islamic Religious Education, which is necessary to instill the values of honesty. Post Truth, a phenomenon that has occurred recently, is a challenge for students today, where the era of post truth makes them confused and unsure of how to behave and act. Through Islamic Religious Education Learning, students can have provisions to be honest in their daily lives. (Jai, 2019)

Islamic Religious Education as one of the compulsory subjects in the national education curriculum. Islamic religious education is given in accordance with the principle that religion is taught to humans with the aim of creating humans who are devoted to Allah SWT and have noble character. Islamic religious education also aims to create honest, just, moral, polite, disciplined, peaceful, and productive human beings in social and personal life Based on this definition, Islamic religious education does not only function to teach religious teachings, but also as a means to build important moral values, including honesty. Honesty is the foundation of personal and social integrity, and in the post-truth context, honesty is becoming increasingly crucial to countering the flow of inaccurate information. (Nurhayati, 2022)

2 Literature Review

1. Post-Truth Era

Post-truth is a condition in which objective facts become less influential in shaping public opinion than personal emotions and beliefs. This era is marked by the proliferation of invalid information, emotionally constructed perceptions, and the weakening of media literacy among the public.

2. Islamic Religious Education and Honesty

Islamic religious education is an instrument of character education that teaches basic values such as honesty, responsibility, and justice. Honesty in Islam is one of the main characteristics of believers, as affirmed in the Qur'an and hadith. Islamic religious education learning prioritizes an affective and spiritual approach that encourages students to do self-reflection and make the value of honesty a life principle.

3. Peran Pendidikan agama islam di Era Post-Truth

Islamic religious education is very relevant in counteracting the negative impact of the post-truth era. With an approach that emphasizes the formation of character and spiritual awareness, Islamic religious education is able to provide provisions for students to be critical, honest, and dan responsible in receiving and disseminating information.

3 Research Methods

This research uses a qualitative descriptive approach. Qualitative descriptive research is a theory-oriented approach. The study of this study uses a literature review or literature study. The Literature review method is a series of activities related to the method of collecting library data, reading and recording, and managing research materials. Literature is taken both from books, journal articles and other literature where the information taken is adjusted to the subject of discussion and analyzed in depth so that conclusions can be drawn in this study (Sugiyono, 2018).

4 Results and Discussion

Post Truth Concept

Based on the analysis of various literatures, the role of Islamic Religious Education learning in building honesty in the post-truth era can be seen from several fundamental aspects (Munif, 2021; Tasmara, 2006) emphasized that Islamic religious education plays an important role in the development of moral and spiritual awareness of students. Islamic religious education not only forms an understanding of the concept of honesty in Islam, but also connects it with the concept of trust and responsibility to Allah SWT, as well as developing spiritual intelligence that encourages personal integrity.

In the context of character formation, (Atiratul Jannah, 2023) and (Zuchdi, 2011) underline the role of Islamic religious education in building holistic character that integrates the value of honesty into the formation of noble morals. Learning Islamic religious education builds the relationship between faith, knowledge and charity, as well as develops comprehensive character including cognitive, affective and psychomotor aspects (Yusuf, 2023) and (Fatmawati, 2012) further highlighting the role of Islamic religious education in strengthening moral literacy, which includes improving the ability to critically analyze information and developing an understanding of the consequences of dishonesty.

Amin, (2017) and Ghufon, n.d. (2020) discuss the role of Islamic religious education in the development of moral communities through the creation of a learning environment that supports honesty and builds a school culture that upholds integrity. This is strengthened by the development of a social support system for honest behavior involving all components of the school. Regarding effective Islamic religious education learning strategies, Yusuf, (2023) and Nurhayati, (2022) advocate an active learning approach that includes problem-based learning, group discussions, ethical debates, and simulation and role-playing of moral situations. Fatmawati, (2012) emphasized the importance of integrating technology and media in learning, including the use of digital media and the development of critical media literacy.

Munif, (2021) and Syafrin, (2023) propose strategies to strengthen reflective practices through spiritual reflection journals, group discussions on moral experiences, and periodic self-evaluations. Meanwhile, (Amin, 2017) emphasized the importance of example and mentoring, including character mentoring programs and peer mentoring. Wibowo, (2012) advocates a contextual approach that links the value of honesty to contemporary issues, case analysis from daily life, and community service projects. This approach is considered effective in helping students understand the relevance of the value of honesty in the context of modern life.

The synthesis of these various sources shows that Islamic religious education requires a comprehensive and integrated approach in building honesty in the posttruth era. The combination of strengthening Islamic fundamental values with learning strategies that are adaptive to contemporary challenges is the key to success in forming a generation with integrity. The term "post-truth" is actually not new. The Serbian-American playwright, Steve Tesich, was the first to introduce the term post-truth. In his 1992 essay published in *The Nation* newspaper, Tesich voiced his concern about the phenomenon of post-truth. This is the result of several attempts to manipulate public perception by underestimating or even ignoring factual information and data. In short, post-truth indicates that people are more looking for justification than truth (Kusumawardhani, 2019).

The word post-truth became the word of the year in 2016 by the editors of the Oxford Dictionary. When personal feelings and opinions have a greater influence on public opinion than objective facts, this is referred to as post-truth. Another way to describe the post-truth era is as a period of social behavior change involving opinion makers and the media. To gain public trust, facts compete with lies and hoaxes. It is already very difficult to distinguish the media as an accurate source as a basis in truth and

lies, honesty and deception, fiction and nonfiction. Post-truth was deliberately developed and became a propaganda tool. This aims to process the reaction of people who are considered less critical will be easily influenced in the form of empathy and sympathy for certain political agendas that are being scenariod (Syuhada, 2018).

Of the characteristics of societies affected by post-truth is their tendency to capture knowledge quickly and share it on social media. As a result, public opinion will be affected by the information being disseminated, so that incorrect information will be seen as the most accurate information. In fact, because the message is instantaneous, the recipient does not have time to process the information and does not reflect on it for a long time. As a result, uploads often violate ethics and information standards. It can be said that the younger generation has lived in the post-truth era when they experience this (Fatmawati, 2012).

The post-truth era is characterized by the following five novelties: (1) the digitization of communication has made information content widely accessible; (2) the democratization of media and citizen journalism has allowed people to produce their own information on social media; (3) the emergence of ideological communities has made people more susceptible to misinformation; (4) technology has distorted the truth because viral content is valued higher than ethical standards and information quality; and (5) the truth no longer needs to be denied or falsified, but rather becomes secondary. These five novelties provide opportunities for power-hungry politicians to manipulate the emotions of community groups to exacerbate their negative prejudices (Suharyanto, 2019).

Honesty

Honesty in the Qur'an is expressed with the word *shidiq*. It means to inform, to say something truthfully, according to the facts of the incident (Amin, 2017). According to Agus Wibowo, "honesty is defined as behavior that is based on efforts to make oneself a person who can always be trusted in words, actions and deeds (Wibowo, 2012). Honesty is stating what it is, being consistent between what is said and done, and saying or providing information according to the actual reality. Honesty in speech (oral), honesty in intention, honesty in will, honesty in keeping promises, and honesty in deeds (*amaliah*) are the five categories used by Imam Al Ghazali to divide honesty or *shiddiq*. Being honest in word means that every word spoken must be based on these principles. He will always keep his mouth shut by only conveying news that is in accordance with the facts, not rumors, slander, or gossip, because every information he receives is in accordance with the information conveyed, and every word he says is nothing but the truth

Being honest in intention, means that nothing is done for anyone except with the support of Allah SWT. When a person has a goal, he must be sincere and willing to do everything possible to make it happen. Regarding honesty in willing, it refers to the effort to convey the truth without making mistakes. Before acting, he will consider the advantages and disadvantages thoroughly. Everything that needs to be done is based on religious justification. We often hear the phrase "promises are debts". Promises must be paid according to the value of the debt because promises are debts. Therefore, promises are not arbitrary gestures, so the person who makes the promise should not make a promise. Promising and keeping promises has a very important meaning, because it puts one's self-esteem at stake in front of others. If a person makes a promise, it means that he gives confidence to others that he will be able to keep it. By having an honest attitude, the person who promises will be able to fulfill his promises, because he is well aware that every promise must be kept, just like the debt that must be paid. in deeds is the realization of every element of honesty, because through deeds it will be possible to know its honesty. To act with integrity means to display everything as it is, without embellishments, and to align outward actions with inner actions. Every good deed and right intention will be more beautiful if done with honesty (Amin, 2017)

Islamic Religious Education in Building Honesty Oemar Hamalik defines learning as a combination that is composed of human elements, facilities, equipment, and processes that work together to achieve learning goals (Hamalik, 2019). Learning is basically about how to teach students or how to make learning easy for them and inspire them to learn what the curriculum actually outlines as the needs of the learners. Islamic Religious Education learning can be seen as an effort to activate, inspire, and motivate students to learn, as well as to continue learning Islam as a whole, which leads to a number of transformations in them (Syafirin, 2023). Islamic Religious Education Learning has a very important role in building honesty in students. Honesty is one of the noble values taught in Islam and is the foundation for the formation of good character. The role of Islamic Religious Education Learning is:

1. In the context of Islamic religious education, teaching and learning not only focus on theory and

knowledge, but also on the application of religious, moral and ethical values in daily life. Through religious stories, the stories of prophets, and exemplary examples in Islam, students are given inspiration and understanding of the importance of developing noble qualities, such as honesty, simplicity, sincerity, and fortitude (Atiratul Jannah, 2023)

2. Religious Education can provide concrete examples of how to apply the value of honesty in real situations. For example, a discussion about a situation in a school or society where honesty is tested.
3. Learning Islamic religious education often includes character development. Character education can provide students with the ability to use and improve their knowledge, internalize and study, and personalize character values and noble morals so that they are achieved in daily behavior. With an emphasis on moral values, students are encouraged to internalize honesty as part of their identity (Atiratul Jannah, 2023)
4. religious education invites students to reflect on their relationship with Allah and their responsibilities as His servants. This spiritual awareness can strengthen their commitment to honesty (Tasmara, 2006). Through a holistic approach, Islamic religious education can contribute significantly in shaping the character and attitude of honesty in students, so that they can become individuals with integrity in society.

Effective Islamic Religious Education Learning Strategies to Build Honesty

Given the complexity of the challenges of the post-truth era, an innovative and relevant Islamic religious education learning strategy is needed. There are some effective Islamic Religious Education learning strategies to build honesty in the post-truth era:

1. Value-Based Education focuses on the values of honesty in Islamic teachings. Using Qur'anic verses and hadith that emphasize the importance of honesty, as well as discussing how these values are applied in daily life (Ghufron, n.d 2020.).
2. real cases related to honesty issues in society, such as fake news or fraud. Discuss how Islamic teachings can guide attitudes towards these issues.
3. Problem-Based Learning. Use the Problem-Based Learning approach to address ethical dilemmas related to honesty. Students can work in groups to find solutions based on Islamic principles, in this learning students are required to think critically (Yusuf, 2023)
4. with Spiritual Reflection is by inviting students to do self-reflection about their attitudes and behaviors related to honesty. Using practices such as journaling to record their thoughts and commitment to the value of honesty (Munif, 2021).
5. Activities are by organizing charity activities or community service that emphasize the importance of honesty. Involvement in this activity can strengthen awareness of the impact of honest behavior in society.
6. Open Discussions and Forums. Create a discussion forum where students can share their views and experiences related to honesty, which can include debates about moral issues that are relevant to today's context.
7. The Application of Technology for Strengthening Media and Critical Literacy Using social media and digital platforms to educate students about the importance of information verification, critical thinking to analyze information in depth, and not easily believing information that is not necessarily true, seeking information from credible, reliable sources and how to respond to fake news in a way that is in accordance with Islamic values (Yusuf, 2023) .
8. Play and Simulation activities i.e. Involve students in simulating situations where they are faced with a choice between honesty and dishonesty. This can help them understand the consequences of their actions.
9. Example from Educators. Teachers and educators must be role models in applying the value of honesty in daily behavior. When it comes to shaping student character, this example is very important. In this situation, the teacher's or educator's job is more than just imparting knowledge; They also have the task of teaching and preparing students with life skills, moral principles, and ethics. Teachers should set a positive example for their students by modeling their behavior, which should start with themselves and be shown in every attitude and action they transmit. This will encourage students to follow in their footsteps (Munif, 2021).

implementing these strategies, religious education can help students develop an awareness and commitment to the value of honesty, even in the midst of the confusing information challenges of the post-truth era

5 Conclusion

Pulan and Suggestions The development of digital technology has given birth to a new phenomenon called post-truth. The Post-Truth era is marked by the exclusion of truth and emotions as the motives for action. The criteria of truth according to society in the post-truth era are no longer the main focus sought in every process of exchanging information with each other. The post-truth phenomenon describes society's tendency to prioritize justification over the search for true truth. Islamic Religious Education learning has an important role in building honesty in the post-truth era, where truth is often questioned and information is easily manipulated. Through education based on the values of honesty, integrity, and ethics, Islamic religious education can help students understand the importance of truth and its impact in social life. By teaching the concept of honesty in the context of religious teachings, students are invited to think critically, recognize valid information, and avoid hoaxes. In addition, strengthening character through daily practice can form an honest attitude that becomes the foundation for interacting in society. Islamic religious education learning strategies are very necessary to build honesty in the post-truth era, namely with honesty-value-based learning, problem-based learning, Learning with Spiritual Reflection, Open Discussions and Forums, the Application of Technology to strengthen Media Literacy, and the example of educators in applying honesty values in daily behavior. It is hoped that the various strategies that have been put forward can help students realize the importance of honesty values in daily life and students can internalize honesty values as part of their character so as to create a generation that is not only intelligent, but also has integrity and responsibility in this challenging era.

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CITATION:

Achmad Abidin (2025). Islamic Religious Education Learning: Building Honesty in the Post Truth Era Master of Islamic Religious Education. *OASE*, 7(1), 249–254.

Digital Marketing of Conservative Ideologies Through Online Islamic Learning Platforms

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ABSTRACT

Online Islamic learning and digital marketing The conservative ideology of Islamic learning and the emergence of influencers on online digital platforms change the dynamics of religious authority, personal voices compete with traditional authorities. Therefore, understanding the digital marketing of Islamic learning in online-based social media and its impact on students' religious understanding is very important, including for schools and Islamic education institutions. This research uses a qualitative approach with the content analysis method. The data collection technique uses documentation from various related sources. The great potential of accessing online platforms, specifically the younger generation or students, conservative ideology has a great opportunity to be marketed through online platforms with interesting, interactive, and easy-to-understand audio-video content. Also the support of social media algorithms and monetization. The same great opportunity for Islamic educational institutions to also massively spread inclusive, wastahiyah and progressive ideologies on online digital platforms. Further research on its long-term impact on students and Indonesian society and its potential to increase polarization.

Keywords: digital marketing, conservative ideology, social media, Islamic education

1 Introduction

The current digital era has entered various lines of life, including the world of education with various online platforms. With online platforms, Islamic religious materials and learning are increasingly easy to publish and access with interesting content. Unfortunately, this opportunity also encourages the spread of conservative ideologies that tend to be partial, shallow, narrow, and also limited, as written by Nashir [1]. This development reflects the utilization of information technology to strengthen religious authority globally. As according to Mandaville [2] online platforms allow conservative ideologies to reach international audiences and even into the spaces of education.

By utilizing social media algorithms on online platforms, conservative ideological content can easily spread virally, attracting the attention of the younger generation and competing with Islamic learning from formal education. Rüdiger [3] noted that social media algorithms often favor provocative and ideological content, which strengthens the position of conservatism in public discourse. Therefore, understanding and acceptance of this ideology is not only determined by formal religious teachings, but also by effective digital marketing strategies and interactive delivery of religious materials to the younger generation including students.

This phenomenon has also created space for the emergence of conservative influencers who play a role in distributing conservative teachings and values through platforms such as YouTube and Instagram. According to Pall [4], these influencers not only convey religious messages, but also build personal brands that appeal to audiences. This creates a new dynamic in the authority of Islamic learning, where individual voices can compete with traditional authorities. Hirschkind[5] notes that Islamic ethics in the context of digital sharing are distorted by commercialization and sensationalism. In addition, religious authority is also an issue, with many individuals claiming to be sources of authority without clear

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validation, which can confuse followers, including learners in search of proper guidance, as noted by Al-Rasheed[6]. Therefore, it is important to understand how conservative ideology is marketed digitally and its impact on Islamic religious learning among the younger generation or students. This research aims to identify how conservative ideologies are promoted and accepted through online Islamic learning platforms including in formal education, management and their impact on religious understanding among young people or students

2 Literature Review

Digital marketing

In digital marketing, there is a theory put forward by Chaffey & Ellis-Chadwick [7] that the AIDA Model (Attention, Interest, Desire, Action) remains the basic framework for understanding consumer behavior in digital marketing, guiding strategies from initial engagement to conversion. And Gerbner [8] in his cultivation theory states long-term exposure to media content cultivates perceptions of reality, often exaggerating risks and societal norms.

Online Learning

The theory of online social learning is also based on mass media as proposed by Bandura [9] that people learn not only through direct experience, but also by observing and imitating the behaviors, attitudes, and outcomes of others.

3 Research Methods

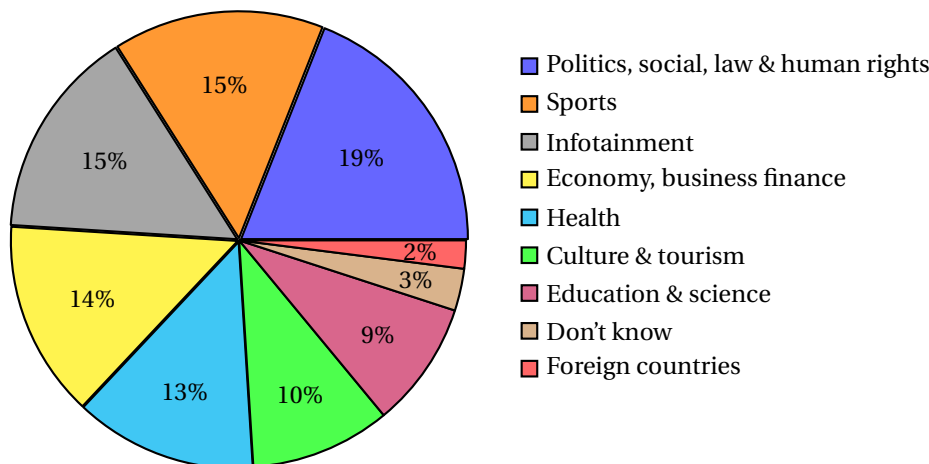
This research uses a qualitative approach with the content analysis method to examine how conservative ideology is marketed through online Islamic learning platforms. Data was collected through online observation and content documentation from social media such as YouTube, Whatsapp, Instagram, and Islamic learning sites that actively spread conservative narratives. Text, visuals, and digital strategies were analyzed using the AIDA model [7]. The analysis technique refers to Krippendorff's model, with the process of categorizing themes, patterns of message delivery, and forms of audience engagement [10] that content analysis systematically categorizes textual, visual, or audio data to identify themes, frequencies, and hidden meanings.

4 Results and Discussion

Digital marketing of conservative ideologies through online Islamic learning platforms has shown significant growth in recent years. Based on a survey by the Indonesian Internet Service Providers Association (APJII) [11] internet penetration in Indonesia in 2024, around 77% of the Indonesian population has connected to the internet, with most users actively using social media to search for information and educational content. This creates a great opportunity for conservative groups to distribute their ideology through digital platforms. Research by Bauer [12] shows that conservative clerics now play an important role in shaping Islamic discourse online by producing digital fatwas that are accessible to a wide audience. The situation is also undeniably accessible to students.

One clear example of this phenomenon is the massive spread of conservative ideologies on online platforms such as YouTube, Whatsapp with attractive and easy-to-understand content. Gräf [13] notes that social media algorithms tend to promote content that users find interesting, so conservative content often gains greater visibility. This leads to the formation of solid online learning communities, where conservative ideas can flourish and be reinforced. In the context of education, online Islamic learning platforms have become an important channel for spreading conservative ideologies. Mandaville[2] revealed that many Islamic educational institutions are now offering online courses designed to equip participants with a deeper understanding of conservative teachings. This phenomenon shows that participation in this kind of online Islamic learning is increasing, especially among the younger generation, who are more accustomed to digital technology.

A 2024 survey conducted by APJII (2024) on the most accessed internet news content



In Indonesia according to BPS in 2024 about 87% of the population is Muslim [14]. Supported by a 2024 Survey conducted by APJII[11] on the most accessed internet news content politics. social, legal & human rights by 19%, infotainment 15%, sports 15%, economy, business finance 14%, health 13%, culture & tourism 10%, education science & technology 9% foreign 2% and do not know 3%. From this data, it is easy to understand that information and content related to Islamic issues including online learning on various digital platforms have a great opportunity to be accessed, including conservative ideology. The influence of conservative ideology competes with inclusive and progressive ideologies entering the spaces of digital platforms including education.

Inge [15] notes that while there is potential to build inclusive communities, online platforms can also create echo chambers that separate extreme ideologies from moderate views. This suggests that digital marketing of conservative ideologies is not only about the dissemination of information, but also about how that information is received and processed by audiences.

Taking all these data into account, it is clear that digital marketing of conservative ideologies through online Islamic learning platforms has a great opportunity and significant impact in shaping religious understanding and practices in educational settings and society. Further research is needed to understand the long-term implications of this phenomenon for social and religious dynamics in Indonesia.

The digital marketing of conservative ideologies through online Islamic learning platforms reflects a major shift in the way religious information is disseminated and received. In this digital era, accessibility of information has become easier, and individuals can quickly find content that suits their beliefs. Online Islamic learning with interesting, digestible and interactive content will gain a very large portion of access, especially the younger generation who are still in the process of education.

As the AIDA theory (Attention, Interest, Desire, Action), it was found that there are many conservative ideological contents on online media platforms such as YouTube, Whatsapp, Instagram, and Islamic learning sites that actively spread conservative narratives as follows; Attention: audio-visual publications become the center of audience attention seen by the number of viewers. Interest: the audience is interested in following with the number of like and subscribe symbols. Desire: The audience's desire to follow every information by becoming account followers. Action: the desire to imitate and spread the information by adding hastags and repeated dissemination. This is in line with what Jones wrote [16] which shows that conservative preachers utilize social media such as Instagram to spread Islamic hadith and teachings in a more visual and engaging form. By using images and short videos, they are able to appeal to a younger audience, who prefer to consume information in a multimedia format. This shows that digital marketing relies not only on text, but also on the audio-visual appeal of videos to attract attention as an indirect experiential practice as per Bandura's social learning theory [9]

In addition, social media algorithms such as comments, hastags, shares, likes, subscriptions play an important role in distributing conservative content. Rüdiger [3] explains that algorithms tend to promote content that has a high engagement rate, which is often found in provocative or controversial content. This creates a cycle where conservative content continues to gain greater visibility, while moderate views may be marginalized. Therefore, it is important to understand how these algorithms function and their impact on the evolving narrative in the digital space.

These online Islamic learning platforms also have the opportunity for monetization. In fact, Mouli-

ne [17] notes that many online learning platforms offer courses and teaching materials for a fee, which allows them to profit from the spread of conservative ideologies. This creates an incentive for content providers to continue producing materials that match the trends and preferences of their audience. As such, online digital marketing serves not only as a tool for spreading conservative ideology, but also as a financial support for its marketing.

Thus, the marketing of conservative ideology through digital platforms is so massive on online Islamic learning platforms because of interesting and digestible content with audio video visual appeal that allows it to be liked, imitated and believed with actions that support online platform algorithms. It also offers monetization to support the marketing process. The impact on students on online Islamic learning platforms, as per Gerbner's cultivation theory [8] is that as more individuals are exposed to conservative content, there is potential for changes in the way society views social and religious issues. This can lead to greater polarization within society as well as among students, where extreme views become more accepted and normalized.

Finally, conservative ideologies on online digital platforms that are easily accessible to the public, including students, actually also have the same opportunities as inclusive, *washatiyah* (moderate), and progressive ideologies for teachers in schools or Islamic educational institutions to participate more deeply, actively and more massively to spread and market. Every religious material is packaged in a multimedia format, also present on online social media platforms with eye-catching images, videos and audio-visual content, material that is easy for students to digest, so that imitation and interactive actions arise as Chaffey & Ellis-Chadwick's theory. So that more Islamic content on online digital platforms is worthy of emulation as stated by Bandura. A more in-depth analysis of this phenomenon is also very important to understand the evolving educational and social dynamics.

5 Conclusion

Digital marketing of conservative ideologies through online Islamic learning platforms has become a significant phenomenon in Indonesia, with far-reaching impacts on the way people understand and interact with Islamic teachings. By utilizing engaging and easy-to-understand digital technologies, conservative groups are able to effectively spread their ideologies and reach a wider audience. However, this phenomenon of multimedia and online learning also poses enormous challenges and opportunities for schools or Islamic educational institutions to engage more deeply, actively and more massively in digital marketing to teach and spread inclusive, moderate and progressive Islamic teachings in the form of images, videos and audio visuals that are interesting and easy for students to digest. Therefore, it is important for researchers and policymakers to continue to monitor and analyze these developments to understand their long-term implications for Indonesian students or young people.

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CITATION:

Afkar Hanif Syaifuddin (2025). Digital Marketing of Conservative Ideologies Through Online Islamic Learning Platforms . *OASE*, 7(1), 256–260.

Eco-Islamic Pedagogy: An Inclusive Islamic Religious Education Model for the Ecological Challenges of the 21st Century

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ABSTRACT

The global ecological crisis, manifested in climate change, pollution, and biodiversity loss, is not merely a scientific problem but also a profound moral and spiritual challenge that requires multisectoral responses, including from Islamic Religious Education (IRE). Traditionally, IRE has been predominantly textual and ritualistic, often failing to foster ecological awareness grounded in Islamic values. Eco-Islamic Pedagogy offers an alternative educational approach by integrating ecological principles theologically, ethically, and practically. It adopts a theocentric, ecocentric, contextual, inclusive, and transformational framework, positioning nature as a divine creation entrusted to human stewardship. This study employs a qualitative approach through library research, aiming to analyze and synthesize relevant literature on the subject. Despite challenges such as limited teacher training and resistance to paradigm shifts, strategic opportunities arise through the flexibility of the “Merdeka Curriculum” and growing global awareness of sustainability education. With adequate policy support and cross-sector collaboration, Eco-Islamic Pedagogy has the potential to become a relevant, progressive, and impactful model of Islamic education, fostering a generation of devout and environmentally conscious Muslims.

Keywords: Islamic Religious Education, ecology, eco-Islamic pedagogy

1 Introduction

Today’s ongoing global ecological crisis is the consequence of systemic damage to various environmental components. Climate change, air and marine pollution, water scarcity, and biodiversity loss are no longer marginal issues. The impacts of climate change are evident in the melting of polar ice, rising sea levels, and increasingly unpredictable extreme weather events [1]. Plastic and industrial waste further degrade aquatic ecosystems, threatening marine life and human health [2]. The water crisis affects billions, putting them in a state of water stress, while massive deforestation transforms tropical forests from carbon sinks into emission sources [3]. These issues are cross-sectoral and demand interdisciplinary solutions, including from the education sector [4].

Unfortunately, religious education, particularly Islamic Religious Education (IRE), often neglects ecological issues. Religious education, which should foster character and spiritual values, frequently focuses only on normative and ritual aspects. In fact, Islam is rich in sustainability and environmental ethics, such as the concepts of *khalifah fil ardh* (human stewardship of the Earth), *tawazun* (balance), and the prohibition of *fasad fi al-ardh* (corruption on Earth) [5]. However, these values have yet to be systematically integrated into IRE curricula. As a result, students often lack spiritually grounded ecological awareness and fail to view environmental protection as a form of worship and faith [6].

To address this gap, a new pedagogical approach is needed, one that bridges Islamic values and ecological awareness in a contextual way [7]. One proposed model is Eco-Islamic Pedagogy, an educational approach that integrates ecological principles theologically, ethically, and practically. This model positions Islamic teachings as the ethical foundation for environmental stewardship, using active learning

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methods such as Qur'anic reflection on nature, case studies of environmental crises, and eco-friendly practices in schools. Nature is viewed as *ayat kauniyah*, signs of God's greatness, that must be respected and preserved as part of a believer's relationship with the Divine [8].

Eco-Islamic Pedagogy is characterized by a theocentric (God-centered) and ecocentric (nature-centered) orientation, contextual and humanistic approaches, inclusivity, and a transformative focus [9]. Teachers serve as spiritual eco-educators guiding students to view environmental issues as religious responsibilities. Cross-disciplinary collaborations, such as between IRE and natural or social sciences, enrich this approach, enabling the integration of science and Islamic values. Supported by the flexible Merdeka Curriculum and rising global awareness of sustainability, Eco-Islamic Pedagogy has great potential as an innovative and timely educational approach [10].

2 Literature Review

The discourse on the relationship between Islam and ecology has experienced significant development over the past decade. Agustin et al. [5] affirm that Islamic teachings encompass strong sustainability principles, such as the concept of *khalifah* (stewardship of the earth), *tawazun* (balance), and the prohibition of *fasad* (corruption and destruction) of the environment. Djazuli [11] further reveals that the Qur'an and Hadith mandate humans to preserve ecological harmony as an integral part of faith and worship. By definition, Islamic environmental education is an effort to instill awareness and responsibility toward the environment, as well as to practice Islamic teachings in the management and preservation of nature [12]. In the context of education, Januaripin and Rahtikawati [10] highlight that Islamic education remains predominantly normative and ritualistic, often failing to actualize ecological values within the teaching and learning process. Similarly, Hudha et al. [13] emphasize the urgency of implementing character education based on environmental ethics rooted in Islamic teachings to address contemporary ecological crises. Supporting this perspective, Choiriyah and Maghribi [14] argue for a collaborative approach that integrates Islamic religious education with environmental science in order to develop an educational model that is responsive to global issues. Theoretically, Eco-Islamic Pedagogy is grounded in several key frameworks:

- Transformative Learning Theory [5], which emphasizes the importance of critical consciousness and behavioral change through deep reflection. In this context, eco-social pedagogy based on Islamic values aims to transform students' ecological awareness.
- Contextual Teaching and Learning Theory [15], which connects learning with the learners' real-life experiences. Ecological issues such as climate change and pollution, therefore, become contextual learning materials that carry religious significance.
- Islamic Environmental Theology, built upon the concepts of *tawhid* (the oneness of God), *khilafah* (stewardship), and *amanah* (trust and responsibility), which frame ecological ethics within an Islamic paradigm [7].
- The Interdisciplinary Paradigm proposed by Mahrus [16], which calls for collaboration between religious education and environmental science as a holistic approach to tackling the ecological crisis.

The conceptual framework of this study is constructed on the premise that the global ecological crisis is a multidimensional challenge that necessitates an educational response, particularly from the sector of Islamic religious education. Eco-Islamic Pedagogy, therefore, is proposed as an inclusive model that integrates theological, ethical, and pedagogical dimensions to foster ecological consciousness and responsibility among learners in the 21st century.

3 Research Methods

This study employs a qualitative approach using the library research method. It aims to gain a comprehensive understanding of the topic through the analysis of relevant academic sources. This method is suitable for studies that emphasize conceptual exploration rather than empirical or numerical data. Data were collected from secondary sources such as books, scholarly journals, articles, research reports, and official documents related to the topic. The data were analyzed using descriptive-qualitative methods to identify patterns of thought, interrelated concepts, and the evolution of discourse in the field [17].

4 Results and Discussion

The Ecological Crisis from a Global and Islamic Perspective

The global ecological crisis, encompassing climate change, biodiversity loss, water scarcity, and pollution, is not just a scientific or political issue but also a moral and spiritual dilemma. From an Islamic perspective, this crisis reflects a distorted relationship between humans and nature that deviates from fundamental religious principles. Islam does not view nature as a resource to exploit but as a sacred creation of Allah that must be preserved. Human environment relations are framed within tawhid (the oneness of God), which teaches that all of creation submits to divine will and is bound by a cosmic harmony that humans must uphold [10].

Key Islamic concepts such as khilafah (stewardship), amanah (moral responsibility), and mas'uliyah (accountability) offer a strong theological foundation for ecological consciousness [18]. The Qur'an contains many verses urging the preservation of environmental balance (QS Ar-Rum: 41), prohibiting corruption on Earth (QS Al-A'raf: 56), and declaring that all creatures glorify Allah (QS Al-Isra: 44) [19]. The Prophet Muhammad saw also emphasized environmental care, as in the hadith: "If a Muslim plants a tree or sows seeds, and a bird, person, or animal eats from it, it is considered charity for him" (HR Muslim No. 1552) [20]. These teachings affirm that environmental sustainability is an integral part of faith and worship, not a secular concern isolated from religious values [13].

Islamic Education and Its Transformative Role

Islamic Religious Education (IRE) plays a strategic role in shaping the character and morality of students. Its primary aim is to foster faith, piety, and a morally upright and socially responsible individual. As such, IRE should be a vehicle for instilling ecological awareness rooted in Islamic teachings. Character development based on religiosity and environmental care aligns with the goals of national education and Islam's vision as a mercy to all creation (rahmatan lil 'alamin). However, this ideal is not yet fully reflected in current educational practices [21].

Conventional IRE tends to be trapped in a textual-doctrinal approach, focusing on rote memorization and ritual worship without addressing real-life contexts such as ecological crises. This normative teaching often lacks critical reflection and concrete action [22]. This highlights a pedagogical gap between Islam's rich ecological values and the education system's inability to articulate them effectively. Thus, a pedagogical reform in IRE is essential—one that incorporates sustainability values into Islamic teachings through interactive, contextual, and transformative learning strategies [23]. This reform can make IRE not only a tool for spiritual development but also a driver of socio-ecological change rooted in Islamic values.

The Concept of Eco-Islamic Pedagogy

Eco-Islamic Pedagogy is a conscious effort to integrate ecological values into Islamic education theologically, ethically, and practically [16]. It aims to nurture a generation of Muslims who are not only spiritually devout but also environmentally responsible as stewards of Allah's creation. This model sees Islam as a holistic value system that addresses global environmental challenges.

Key characteristics of Eco-Islamic Pedagogy include:

1. Theocentric and Ecocentric: Emphasizing God (Allah as Al-Khaliq) and recognizing nature as a creation with intrinsic value, fostering a harmonious relationship between humans, nature, and the Divine [24].
2. Contextual and Humanistic: Designing lessons relevant to students' realities. Ecological issues such as climate change, pollution, and deforestation become subjects of religious reflection and real-life application [25].
3. Inclusive and Collaborative: Encouraging interdisciplinary and inter-perspective collaboration, including the integration of Islamic and environmental sciences [14].
4. Transformational: Prioritizing the transformation of consciousness, values, and behavior, not merely the transmission of religious knowledge [16].

Its theological and philosophical foundations lie in tawhid, khilafah, amanah, and mas'uliyah, strengthened by Qur'anic verses and prophetic traditions that promote sustainability and prohibit environmental harm. Thus, Eco-Islamic Pedagogy offers a reflective and solution-oriented Islamic education model for the 21st-century ecological crisis [26].

Implementing Eco-Islamic Pedagogy in IRE

To implement Eco-Islamic Pedagogy in Islamic Religious Education, a holistic approach is needed, from teacher lesson planning to classroom practices. Teachers act not just as content deliverers but as spiritual eco-educators integrating faith and environmental stewardship in character building. This includes developing lesson plans that incorporate ecological competencies, sustainability indicators, and affective learning objectives linked to environmental ethics. The curriculum can be modified to include “Islam and the Environment” as themes, covering tawhid, khilafah, and ethical treatment of living beings [27].

Instructional strategies include:

1. Qur’anic Reflection: Students contemplate verses related to nature (e.g., QS Ar-Rum: 41, QS Al-A’raf: 56) to build spiritual awareness of the Earth’s condition.
2. Environmental Case Studies: Current issues like floods, air pollution, and water crises become topics of discussion linked to Islamic ethics and human stewardship.
3. Green Practices: Activities like tree planting, waste reduction programs, or “charitable recycling” (e.g., waste banks) as applications of Islamic teachings on charity and social responsibility [28].

Media tools may include environmental documentaries, ecological Qur’anic commentaries such as *Tafsir Al-Misbah*, and prophetic stories of environmental stewardship (e.g., Noah, Solomon, and Muhammad saw).

Cross-disciplinary collaboration (e.g., IRE with science or social studies) reinforces the idea that science and religion can work together to solve real-world issues. This makes IRE more dynamic, relevant, and socially transformative [5].

Challenges and Opportunities

Despite its promise, Eco-Islamic Pedagogy faces several implementation challenges. Chief among them is the lack of teacher training [29]. Many IRE teachers lack the pedagogical and ecological literacy required for this interdisciplinary approach. Some still view environmental issues as the sole domain of science, not religion. Additionally, institutional resistance to change and the absence of integrative teaching materials remain obstacles [30].

Nonetheless, strategic opportunities abound. First, Indonesia’s Merdeka Curriculum provides flexibility for context-based and project-based learning, including ecological and sustainability themes. Second, public awareness of environmental issues is growing, creating momentum for eco-conscious education. Third, global trends like UNESCO’s Education for Sustainable Development (ESD) offer frameworks for cross-sector collaboration and support the legitimacy of Eco-Islamic Pedagogy as a future-oriented educational model [31].

5 Conclusion

This study affirms that the global ecological crisis, spanning climate change, biodiversity loss, water scarcity, and pollution, is not just scientific or political but a moral and spiritual challenge requiring a holistic response, including from religious education. Islamic Religious Education (IRE) holds great potential for spiritual and social transformation but remains largely textual and ritualistic, falling short of addressing environmental issues.

Eco-Islamic Pedagogy offers a viable solution by integrating Islamic values and ecological principles theologically, ethically, and practically. It is theocentric, contextual, humanistic, inclusive, and transformational, placing Islamic teachings at the core of addressing 21st-century ecological challenges. Implementation requires integrative curriculum design, active learning strategies, contextual media, and interdisciplinary collaboration. While challenges persist, such as limited teacher training and institutional inertia, opportunities like the Merdeka Curriculum and growing ecological awareness provide a solid foundation for making Eco-Islamic Pedagogy a relevant, solution-oriented, and impactful model of Islamic education for shaping a devout and environmentally responsible Muslim generation.

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CITATION:

Agus Farhan (2025). Eco-Islamic Pedagogy: An Inclusive Islamic Religious Education Model for the Ecological Challenges of the 21st Century. *OASE*, 7(1), 261–266.

Contestation of Transnational Islamic Education Ideology in Islamic Education : A Study of the Curriculum and Learning Patterns at SD IT Yabis Bontang

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ABSTRACT

This study examines the dynamics of ideological contestation of transnational Islamic education within the context of Islamic primary education in Indonesia, focusing on the curriculum and learning patterns at Yabis Integrated Islamic Elementary School (SD IT Yabis) in Bontang. Adopting a qualitative approach within a case study framework, this research critically explores the influence of transnational Islamic educational ideologies particularly those originating from the Tarbiyah and Salafi movements on educational practices at the primary school level. Data was collected through observations, in-depth interviews, and internal school documentation. The results of the study show that SD IT Yabis does not necessarily adopt transnational ideologies in their entirety, but rather carries out the process of selecting, adapting, and contextualizing of these values to be in harmony with the local characteristics of the Bontang community and the principles of national education. An integrative curriculum that combines religious and general sciences, the application of active learning methods, and the cultivation of religious moderation values are the main strategies of schools in responding to these ideological dynamics. The findings indicate that the contestation of transnational Islamic educational ideologies is not necessarily confrontational; rather, it can serve as a reflective and constructive space for renewing Islamic education in ways that are more contextual, moderate, and responsive to contemporary needs. This study is expected to contribute to the development of more adaptive and inclusive policies and practices in Islamic primary education.

Keywords: Transnational Islamic education, curriculum, learning patterns, ideology, religious moderation

1 Introduction

Islamic education in Indonesia is marked by significant ideological contestation, particularly between moderate and conservative institutions. As a moderate Islamic educational institution, SD IT Yabis Bontang implements a curriculum and learning approach that embraces global influences while remaining rooted in moderate and contextually relevant Islamic values[1]. On the other hand, challenges emerge in balancing the demands of educational modernization with the religious principles that form the foundation of Islamic education. National policies promoting the integration of religious and general knowledge compel institutions such as SD IT Yabis Bontang to develop innovative teaching methods that are responsive to technological advancements while remaining firmly anchored in Islamic values [2].

Ideological contestation within Islamic education is also reflected in the implementation of more contextualized teaching methods that are responsive to contemporary developments[3]. With the rapid advancement of technology, numerous Islamic educational institutions have increasingly adopted technology-based learning approaches, including online and blended learning models. Nevertheless, the integration of technology in Islamic education must remain aligned with the values inherent in re-

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ligious teachings. Accordingly, Islamic educational institutions endeavor to design innovative learning models that are firmly rooted in core Islamic principles such as honesty, discipline, and mutual respect[4].

Against this backdrop, the present study aims to examine the dynamics of ideological contestation in transnational Islamic education as reflected in the curriculum and learning models at SD IT Yabis Bontang, with the goal of identifying educational strategies that address contemporary demands while preserving a moderate Islamic identity.

2 Literature Review

The contestation of transnational Islamic educational ideologies reflects a dynamic interplay of diverse perspectives that shape the curriculum and instructional approaches within Islamic education[5]. As noted by Alatas, transnational Islamic education incorporates global values, yet often places local identities in a vulnerable position within the educational process. In the context of curriculum development, Hasan emphasizes the importance of adapting the curriculum to incorporate Islamic values that are contextually appropriate and relevant to the students socio-cultural backgrounds[6]. A dialogical and critical learning approach is essential for addressing diverse ideological challenges, as highlighted by Suharto, who underscores the importance of inclusive teaching methods as a key strategy[7]. Therefore, the contestation of transnational Islamic educational ideologies necessitates a synergy between curriculum development and adaptive teaching methods, enabling Islamic education to contribute positively to shaping students' character and fostering broad, inclusive perspectives[7].

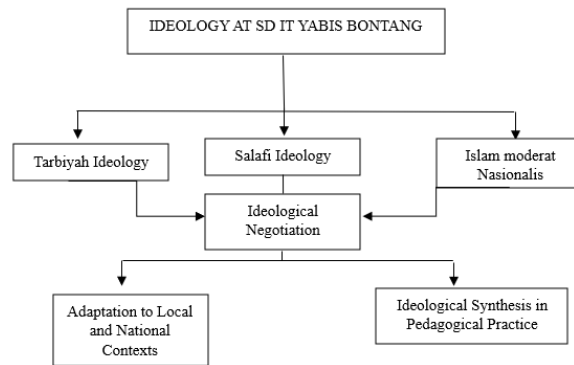
3 Research Methods

This study employs a qualitative approach with a case study design to explore the dynamics of ideological contestation within transnational Islamic education as reflected in the curriculum and teaching practices at SD IT Yabis Bontang. The case study design was chosen because it allows the researcher to gain an in-depth and contextual understanding of the phenomenon within a real-life setting. [8] This study focuses on the interaction between Tarbiyah and Salafi ideologies, local values, and national education policies. Data collection techniques include non-participant classroom observation, in-depth interviews with the principal, teachers, and parents, as well as document analysis of the curriculum, syllabi, lesson plans (RPP), and textbooks used in the learning process.

The data were analyzed using a thematic approach, involving data reduction, thematic categorization based on ideology, and an interpretation of the relationship between curriculum content and teaching practices. Data validity was ensured through triangulation, member checking, and peer debriefing.[9] Ethical principles were upheld by guaranteeing participant confidentiality and ensuring voluntary participation.

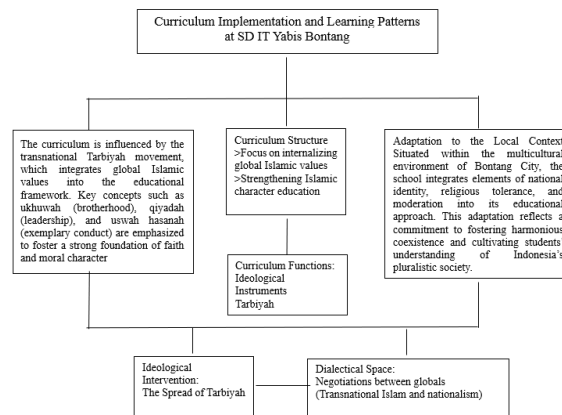
4 Results and Discussion

This study reveals that SD IT Yabis Bontang exemplifies the ideological contestation present within transnational Islamic education at the elementary school level. As an integrated Islamic educational institution, it does not fully adhere to a singular ideological framework. Instead, within the multicultural and pluralistic context of Bontang City, the school engages in an adaptive process that blends moderate Islamic values with national principles in its curriculum. This ideological negotiation is also reflected in its teaching methods. Interactive pedagogical approaches such as discussions, case studies, and project-based learning are increasingly implemented to promote critical thinking and nurture open-mindedness among students. Thus, SD IT Yabis functions not only as a site for the transmission of transnational ideologies but also as an active space for negotiating and reconciling these influences with local cultural norms and national educational policies.



Gambar 6. Ideology at SD IT Yabis

The curriculum transformation at SD IT Yabis involves the integration of Islamic teachings with modern scientific knowledge. Core subjects such as the Qur’an, Hadith, and Islamic ethics remain foundational but are enriched with content in science, technology, and local culture that reflect the values of Bontang’s diverse community. Rather than adopting global ideological frameworks wholesale, the curriculum is adapted to meet local needs. Islamic values, particularly the principle of rahmatan lil ’alamin (a mercy to all creation), are cultivated in harmony with the national philosophy of Pancasila and a strong sense of Indonesian identity. In response to the influence of transnational ideologies, the school reinforces character and tolerance education through activities such as tahfidz (Qur’an memorization), congregational prayers, outdoor learning experiences, and community service, aiming to nurture students who embody a moderate and inclusive Islamic identity.



Gambar 7. Curriculum Implementation and Learning Patterns at SD IT Yabis Bontang

The contestation of transnational Islamic educational ideologies in Indonesia highlights the complex intersection of globalization, Islamic conservatism, and local socio-cultural needs. The influence of movements such as Tarbiyah and Salafi is evident in the adoption of curricula, pedagogical strategies, and more structured, normative approaches to dakwah (Islamic propagation) [2]. However, this influence is not embraced uncritically. Islamic educational institutions in Indonesia typically filter these external ideologies, adapting them to align with the values of Islam Nusantara, which emphasizes moderation, tolerance, and cultural inclusivity. Curriculum transformation is evident in the integration of Islamic studies with modern academic disciplines such as science, mathematics, and entrepreneurship. The central aim is to develop a generation of Muslims who are both deeply rooted in their faith and equipped to compete globally. In practice, many educational institutions have adopted innovative pedagogical approaches, including project-based learning, group discussions, and contextualized instruction, all designed to enhance students’ critical thinking skills. Although traditional lecture-based methods are still in use, participatory and student-centered strategies are increasingly taking precedence [18].

The implementation of the curriculum and learning model at SD IT Yabis Bontang reflects the integration of transnational Islamic educational ideologies particularly those of the Tarbiyah movement with the demands of contextualized basic education. Structurally, the curriculum emphasizes strengthening aspects of faith, worship, and morals through the use of distinctive terms such as *ukhuwah*, *qiyadah*, and *uswah hasanah* as part of the internalization of global Islamic values. In learning practice, religious subjects still use traditional methods such as *talaqqi* and memorization, while general and thematic lessons adopt an active, collaborative, and digital technology-based approach. The school also shows adaptive efforts to the multicultural character of Bontang society by integrating national values, religious moderation, and tolerance. Thus, the curriculum becomes not only an instrument of ideologization, but also a dialectical space that negotiates between global influences and local contexts in a critical and productive manner.

The impact of this ideological contestation is evident in the diverse religious understandings and attitudes among students. Some demonstrate a rigid and exclusive form of religiosity, while others exhibit greater openness and tolerance toward differences[19]. These variations are influenced by the curriculum, teaching methods, and the distinct culture of each institution. Consequently, ideological contestation does not solely generate conflict but also creates opportunities for the renewal of Islamic education in ways that are adaptive and contextually relevant[20].

5 Conclusion

The contestation of transnational Islamic educational ideologies at SD IT Yabis Bontang exemplifies an adaptive response to the influence of global Islamic education. Through a deliberate process of value selection and filtration, the institution has developed a curriculum and pedagogical approach that addresses local needs while maintaining a global Islamic orientation. Curriculum transformation, innovative teaching methods, and the reinforcement of moderate values have become central strategies in preserving the relevance and identity of Islamic education amid the dynamic interplay between global and local ideologies.

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CITATION:

Aisyah Khoirunni'mah Al Mufarriju (2025). Contestation of Transnational Islamic Education Ideology in Islamic Education : A Study of the Curriculum and Learning Patterns at SD IT Yabis Bontang. *OASE*, 7(1), 267–271.

De-Radicalisation Of Religious Ideology Exstremism: The Strategic Role Of Islamic Religious Education

Alfa Firdausa Auliya^{1*}

ABSTRACT

This research investigates the crucial role of Islamic Religious Education in trackling extremist religious ideologies. It is believed that education, especially Islamic Religious Education, has significant capabilities in shaping the frameork of thinking and the value system of individuals from early age. Islamic religious Education has great potencial to instil moderate Islamic values, including Rahmatal Lil' alamin, tolerance, botherhood, and justice, hich serve as the main foundation in countering the attraction of extrimism. The purpose of the research is to describe the strategic role of Islamic Education in efforts to deradicalise the religious ideology of extrimism. The research uses a qualitative approach, ith the type of case study research, data collection focused on the identificacion, search, and obtaining of accurate ritten sources. The result show tha effective deradicalisation through Islamic Religious Education involves an integrated curriculum that instills peace values, the formation of ana inclusive and tolerance mindset, the wis alignment of religious understanding, and empowerment of teachers as role models and the creation of condusive school environment as an effective deradicalisation edia. In addition, religio-us moderation becomes an essential ledge that needs to be mainstreamed in an effort to stop the spread of exstremism ideology in the educational environment

Keywords: Deradicalisation, Religious Ideology Exstrimism, Islamic Religious Education

1 Introduction

In recent decades, the issues of extrimism in the name of religion has become a global concern, including Indonesia. This phenomenon not only threatens social security, and order, but also demages the image of religion itself as a peaceful guide to life[1]. One approach in dealing with this issue is deradicalisation, which is a systematic effort to change the views, attitudes and behaviour of indiviuals or groups who have been exposed to the ideology of exstrimism to return to a moderate path. Deradicalisation does not only touch the legal aspect, but also the social dimension, especially education [2].

The ideology of extrimism is rooted in radical thinking that understands religious teachings narrowly and exclusively, hich makes individuals exposed to it tend to be intolerant, and justify acts of violence committed to justify and defend their beliefs. In the Islamic context, takfiri ideologies, misinterpreted jihadism, and transnasional khilafah ideologies have become vehicles for emergence of religious exstremism. This is mostly found in individuals ho lack in depth religious education, and also do not get moderate Islamic education or wasathiyah[3].

Thei Ideology of Exstrimism in Indonesia has experinced an expansion of forms and reach, not only limited to psysical terror such as self defeating but to varous sectors of community life, espeacially education. Educational institutions are an effective means of spreading the ideology of religious exstrimism not only in Islamic boarding schools, universities, but also in school[4].

Education holds a central role in shaping learners' character toards life. However, the complexity of challenges in the world of education today is increasingly causing concern, especially regarding the rise of extremism ideologies that are often rooted in radical understanding. This ideology has the potential to destabilise and threaten the harmony of educational environment. In this context, educational

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institutions are not only places of learning, but also act as potential media for the spread of radical ideologies, especially through the influence of teacher role models, the formation of education, especially Islamic Religious Education, has a strategic role as the frontline in deradicalisation efforts, by instilling moderate values and forming a tolerant mindset among student [5]. Departing from this phenomenon, the formulation of the problem: Ho is strategic role of Islamic Religious Education in deradicalising the Ideology of Religious Exstrimism?

2 Research Methods

This research uses a qualitative approach, with the aim of describing the strategy and role of Islamic and role of Islamic Religious Education in the efforts to deradicalise the Religious Ideology of Exstrimism, ith the type of case study research, data collection from documentation that focuses on identifying, searching, and obtaining written sorces relevant to the strategy and role of Islamic Religious ideology of extrimism, the triangulating data sources, the data obtained is analysed by the content analysis method. Futhermore, data reduction, data display, and conclusion drawing[6].

3 Results and Discussion

A. Deradicalisation of Religious Ideology Extremism

Extremism is a religious ideology based on narro and radical religious radical religious vies, where a single interpretation is considered absolutely correct and rejects tolerance and diversity[7]. Extrimism, hich is derived from the word extreme meaning going beyond the limits, develops into a violent ideology or doctrine and is often associated ith religion and politics, but can appear in other sosial forms as well[3]. Extrimist groups often use religion as legitimacy for acts of violence and terrorism[8]. Manipulates concepts such as jihad or da'wah for ideological and poer interessts, and seeks to replace the existing sosial order with an alternative system that is considered correct[8], [9]. This phenomenon is not limited to certain religions or groups but can also appear in all religions, so it is important to promote religious moderation as a solution in preventing the spread of extrimist ideology. Deradicalisation can be onterpreted as a series of processes to break the chain of violence, and deradicalisation as a method to influence sosial change, so as too leave the extrimist orldview. Deradicalisation makes religious understanding important because acts of radicalism, extrimism, are carried out due to religious motives, although this is certainly not necessarily true [4]

The essence of deradicalisation is ana effort to detect from beginning, counteract from the beginning, to ward off from early on and lead to various potential layers ith various forms and variants that are relevant to each targeted group. Deradicalisation is ana effort to prevent, to make people aare of the people who have been trapped in exclusive religious teachings ith indications of excessive fanatical attitudes and close themselves to accepting understandings outside their group[10]. The aim is to prevent radicalisation that leads to exstrimism in religion, this approach is ini accordance with the values of Pancasila, especiall the second principle which emphasises sosial justice[11][12].

B. The Strategic Role of Islamic Religious Education in De-Radicalisation

The concept of moderate Islamic Religious Education is very relevant in facing the challenges of extremism[11]. In the Islamic orld, religious moderation is knon as moderate Islam or Wasathiyah, wwhich is stated in the Qur'an Surah Al Baqarah verse 143. This concept emphasises a compromise approach in dealing ith various issues, regardless of differences in vies, politics, culture, ethnicity, culture, and understanding. Moderate Islam priorities tolerance, inclusiveness, and mutual respect, and avoids actions that can cause division[10].

The development of extremist religious ideology in Indonesia is increasing quickly[1]. Making deradicalisation through educational institutions an important effort to prevent the entry of extremism, radicalism and intolerance [10]. Educational institutions have great potential as both propagators and antidotes to radicalism [13], therefore, it is important for educational institutions to take seriously the deradicalisation of extrimist religious ideology through Islamic Religious Education. This approach aims to restore religious understanding that is moderate, tolerant, and in line with the principle of Rahmatan Lil 'Alamin, as well as a form of resistance to radical groups [4].

1. Preventing Radicalism early on through a peaceful curriculum One effective way is through the integration of religious moderation values into the PAI Curriculum. Values such as tolerance, egalitarian, balance, harmony, inclusiveness, humanism, patriotism, forgiveness, helpfulness, and justice, must be integrated in the curriculum and learning [10]. Religious moderation needs to be actualised in every line of life because religious teaching do not teach scepticism, discrimination or provocation. Religion contains moral and spiritual role that encourage people to respect diversity and foster harmonious brotherhood[14].
2. Forming an inclusive Tolerant Mindset The rise of radicalism in the name of religion reflects irregularities in the practice of Islamic Religious Education. Religious education institutions are considered the most effective in spreading ideology [4]. Educational and teaching that is doctrinal and plural in nature is needed to provide spiritual understanding that promotes a plural society[14]. Religious understanding based on the moderation paradigm emphasises a balanced attitude, which is reflected in the expression of religious beliefs that are not excessive. This balance is part of tolerance(tasmuh), community (ijtima'iyah), and justice (adalah) in the midst of community diversity[15].
3. Straightening Distorted Religious Understanding Wisely One of the factors underlying the emergence of the ideology of extremism is the interpretation of religious sacred texts in a formalistic textual manner, which gives birth to exclusive religious understanding and attitudes, tends to feel to most right (truth claim), and a passionate spirit to make changes through sporadic actions, even acts of terror in the name of jihad. Perpetrators dare to take shortcuts in the form of self-defeating or self destruction in the name of religion[12]. This is in line with Charles Kinball's analysis, that sacred text material is an element of religion that is susceptible to abuse, where extremist groups tend to interpret it literally, so that this incorrect interpretation is often used to justify deviant action. In addition, differences in political views can encourage the formation of identity politics that rejects leadership from different religions or sects, potentially causing conflict and dividing national unity[14]. Therefore, a contextual understanding of the verses that are ministered by radical and extreme groups is needed [12]
4. Empowering Teachers as Agents Of Deradicalisation Teacher, especially PAI teachers, have a crucial role in instilling moderate Islam that is inclusive and tolerant, as well as finding strategic ways to fortify students from the shackles of hardline or extreme Islam. Religious teachers are key to promoting the importance of an open and tolerant understanding of religion[13]. Teachers must educate students about tolerant moderate Islam, the university of Islam as Rahmatan Lil 'Alamin, and instill a sense of nationalism. Educational institutions, both school and Islamic religious universities, have social responsibilities that are inseparable from the Islamic prophetic mission. This responsibility is internalised in the entire dharma of hunger education, both in education or teaching, research, and community service[16]

4 Conclusion

Islamic Religious Education plays a crucial and strategic role in deradicalising extremist religious ideologies. Internalisation of religious moderation values in Islamic Religious Education is an essential step in deradicalising extremist religious ideology in the school environment. The effectiveness of deradicalisation through Islamic Religious Education focuses on the curriculum that integrates peace values, the formation of an inclusive and tolerant mindset, the return of deviant religious understanding, and the active role of teacher as role models and creators of a conducive environment.

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CITATION:

Alfa Firdausa Auliya (2025). De-Radicalisation Of Religious Ideology Exstremism: The Strategic Role Of Islamic Religious Education. *OASE*, 7(1), 272–275.

Muhammadiyah Religious Movement And Transnational Islamic Religious Education

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ABSTRACT

This research is based on the Development of Islamic Transnationalism and the role of Muhammadiyah in Islamic Education in Indonesia. The purpose of the research is to analyze (1). What is the impact of Islamic religious education transnationalism on Muhammadiyah's religious thoughts and practices? (2). What is Muhammadiyah's role in facing the challenges caused by Islamic religious education transnationalism in Indonesia? The approach in this research is a qualitative approach with a type of library study research. The research sources come from published scientific works such as books, journals, scientific articles, and other supporting documents. Data analysis techniques use data condensation, data reduction, and drawing conclusions. The results of the study show that Muhammadiyah prioritizes the principles of selectivity, strengthening local identity, and developing an inclusive and contextual education model in facing Islamic religious education transnationalism.

Keywords: Muhammadiyah Religious Movement, Transnational Islamic Religious Education

1 Introduction

The Muhammadiyah religious movement shows a dynamic and constructive model of interaction with transnational Islamic religious education. With a wide network of schools, madrasahs, and universities. Muhammadiyah plays an important role in shaping the religious understanding of the Indonesian Muslim community [1]. Transnationalism can also pose challenges in the form of the entry of exclusive, intolerant, or radical religious ideologies, which have the potential to disrupt social harmony and threaten religious identity. On the one hand, transnationalism can enrich the treasury of Islamic religious education by introducing new, innovative models and approaches [2].

This transnationalism phenomenon poses challenges and opportunities for religious movements such as Muhammadiyah. By prioritizing selective principles, strengthening local identity, measurable global collaboration, utilizing technology, and actively responding to transnational ideologies, Muhammadiyah has succeeded in maintaining its relevance and making significant contributions to the development of Islamic education at the national and international levels [3]. Further research is needed to explore how the transnationalism of Islamic religious education impacts Muhammadiyah's religious thinking and practices and how Muhammadiyah's role is in facing the challenges caused by the transnationalism of Islamic religious education in Indonesia.

2 Literature Review

Previous studies have examined various aspects related to Islamic transnationalism and its impact on religious moderation in Indonesia. The results of the study showed that transnational Islamic groups tend to have exclusive religious ideologies and practices, which can lead to intolerance and even violent extremism [4].

The Transnational Islamic Movement that developed after the reformation, placed women in a strong position in the household. This movement uses the term hijrah, which means returning women

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to their natural state according to Islamic law. This condition is very different from the gender equality movement that encourages women to play a role in the public sphere and not only in the domestic sphere. [5].

The integration of the two theories above shows that Muhammadiyah Education as part of a transnational Islamic education movement that is not only centered on the local context of Indonesia, but is also connected to the global development of Islam. Haedar Nasir also acknowledged that although Muhammadiyah is oriented towards open and rational thinking, this movement faces challenges in dealing with differences in understanding Islam that are developing transnationally [6].

3 Research Methods

The approach in this study is a qualitative approach with the type of Library study research. The research sources come from published scientific works such as books, journals, scientific articles, and other supporting documents. Data analysis techniques using data condensation, data reduction, and drawing conclusions according to Moleong in qualitative research are not the final process, but part of the analysis process that takes place during the research [7].

4 Results and Discussion

Transnationalism in Islamic religious education refers to the process of exchanging Islamic ideas, figures, institutions, and curricula between countries that shape religious perspectives and practices in a region [8]. In the context of Muhammadiyah, this includes links with leading Islamic study institutions in the Middle East such as Al-Azhar and the Islamic University of Medina, as well as establishing relationships with modern educational institutions in Western countries [9]. Transnational Islamic movements are a term used for Islamic organizations that operate across countries, where their movements cross the territorial boundaries of each country [10].

This study reveals that Muhammadiyah applies a unique and selective approach in responding to the influence of transnationalism in Islamic religious education. Muhammadiyah does not immediately adopt these transnational models, but rather filters them strictly based on Islamic teachings derived from the Qur'an and Sunnah, and considers the values of local Indonesian wisdom [11]. This is in line with the observation that transnational Islamic groups tend to have exclusive religious ideologies and practices, and claim that their religious understanding is the most correct [12].

Transnationalism Theory understand how the ideas and practices of Islamic religious education across countries influence local systems. Muhammadiyah as a religious movement has a central role in formulating a form of Islamic education that is progressive and adaptive to transnational dynamics. Transnationalism is a challenge as well as an opportunity for Muhammadiyah in strengthening the identity of national Islamic education that is open but remains critical [13].

This exclusivism can lead to intolerance and violent extremism, which is a challenge for religious moderation in Indonesia [14]. In this context, Muhammadiyah with its Aswaja An-Nahdliyah tradition plays an important role as an ideological fortress. Aswaja An-Nahdliyah with its emphasis on moderation, tolerance, and balance, is a strong foundation for rejecting exclusive and radical transnational ideologies [15].

Muhammadiyah seeks to strengthen Islamic identity rooted in local Indonesian culture and traditions as a transnational movement that tends to ignore local contexts and impose a uniform religious model. Inclusive education and preaching, involvement in interfaith and intercultural dialogue, and the use of media and technology are also Muhammadiyah's strategies in countering the negative influence of transnationalism.

5 Conclusion

Transnationalism in Islamic religious education can facilitate the exchange of knowledge, curriculum innovation, and improvement of the quality of education through collaboration and adoption of best practices. Global networks enable institutions and individuals to learn from diverse experiences and develop more relevant and contextual educational approaches. Transnationalism in Islamic religious education has had a significant impact on the development of Muhammadiyah's religious thought and

practice. This can be seen from its encouragement of efforts to purify Islamic teachings, modernize Islamic thought, and strengthen global scientific networks. In addition, transnationalism has also triggered the emergence of innovation in the Islamic education system. However, this dynamic also presents challenges, such as the occurrence of ideological fragmentation within the organization caused by friction between global and local values, as well as the potential for the entry of radical ideologies. For this reason, Muhammadiyah continues to strive to maintain a balance between openness to global influences and the preservation of the roots of Indonesian Islamic traditions.

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CITATION:

Alfiah (2025). Muhammadiyah Religious Movement And Transnational Islamic Religious Education. *OASE*, 7(1), 276–278.

The Role of Civil Society in the Development of Islamic Religious Education at Muhammadiyah Boarding School

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ABSTRACT

This research aims to examine the role of civil society in the development of Islamic religious education at Pondok Pesantren Muhammadiyah Boarding School (MBS) Martapura, especially in supporting the realization of a humanist and violence-free educational ecosystem. The main focus of the research is the implementation of the “Santri Friendly” principle, which is an educational approach that rejects the use of punishment (ikob) and physical violence, and prioritizes dialogue-based recovery methods and social responsibility. The handling of violations is carried out through a restorative approach based on the recovery triangle, which involves perpetrators, victims and affected communities as a form of integration of justice values and collective learning. This research uses a qualitative approach through in-depth interviews, participatory observation, and documentation. Informants consisted of pesantren administrators, teachers, santri, santri guardians, and elements of civil society involved in pesantren life. The results showed that civil society in MBS Martapura acts as a comprehensive horizontal control system, including caregivers, kitchen staff, cleaning, and structural administrators, to ensure that Santri-Friendly values are consistently internalized. This role also includes santri involvement in rule-making, consequence dialogue, and collective understanding of the impact of mistakes on the community. This collaboration results in an Islamic educational environment that not only emphasizes academic excellence, but also strong character building and social empathy.

Keywords: Civil Society, Islamic Religious Education, Santri Friendly, Humanist Boarding School

1 Introduction

Islamic religious education has a central role in shaping the character and spirituality of students in Indonesia. As a country with a majority Muslim population, Indonesia has a religious education system that develops in various institutional forms, one of which is Islamic boarding schools. Pesantren not only functions as a center for the transmission of Islamic sciences, but also as a place for the formation of personality, social values, and morality of students [1]. In its development, the pesantren education system underwent a transformation both in terms of curriculum and pedagogical approaches, including in adopting a more humanist and inclusive approach.

One of the approaches that emerged as a response to educational practices laden with symbolic and physical violence is the concept of friendly santri. This approach rejects the pattern of ikob (corporal punishment) that is still found in some traditional educational institutions, and replaces it with a recovery pattern based on the principle of restorative justice. This approach aims to build awareness, responsibility, and collective understanding of the violations that occur, through the active involvement of the perpetrators, victims, and affected communities [2]. In the context of pesantren, this is a progressive step in creating an educational climate that supports positive and sustainable character building.

Various previous studies also support the urgency of this approach. Research by Nurlaela confirms that child-friendly pesantren strategies that avoid violence and prioritize dialog are able to create a safe and conducive learning environment for children's development [4]. Boarding schools can form santri as civil society agents who think critically, have ethics, and play an active role in social life [3]. Sufistic

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character in pesantren became the foundation of transformative education that formed the spiritual and social awareness of santri [5]. In addition, a study by Noval examines the application of restorative justice in conflict resolution in pesantren, highlighting the importance of mediation between perpetrators, victims, and the surrounding community in creating meaningful justice [6]. Transformative education in pesantren encourages the quality of formal learning while forming an independent and responsible personality [7].

In such a system, the role of civil society becomes very significant. Civil society is no longer just an external actor monitoring the education process, but is also directly involved as part of the education ecosystem itself. This role is realized in the form of horizontal supervision, collaboration in the formulation of social norms, and facilitation of conflict resolution based on shared values [8]. In Pondok Pesantren Muhammadiyah Boarding School (MBS) Martapura, actors such as pesantren administrators, teachers, santri guardians, kitchen staff, janitors, and senior santri are actively involved in shaping a santri-friendly environment through open communication, empowerment, and participatory dialog.

This approach reflects the transition from an authoritarian education system to a more participatory and democratic one, in line with the transformative education framework that emphasizes the importance of dialogue, critical reflection, and empowerment in the learning process [9]. In interviews with MBS Martapura administrators, it was found that offenses committed by santri are handled with a restorative triangle approach that includes the perpetrator, victim, and community, where all parties are involved to understand the impact, improve relations, and restore social harmony.

Departing from this background, this study aims to examine in depth the role of civil society in supporting the development of Islamic religious education oriented towards restorative justice values and santri-friendly principles at MBS Martapura Islamic Boarding School. The focus of the research is directed at the pattern of relations between the pesantren's internal community and the education system applied, as well as the extent to which civil society participation is able to form a culture of discipline without violence.

2 Literature Review

Theoretically, this research rests on three main foundations, namely: (1) Humanistic Education Theory, (2) Restorative Justice Theory, and (3) Civil Society Concept in education.

Humanistic Education Theory

Humanistic education theory emphasizes the importance of respect for the individuality of learners, the development of their full potential, and the creation of a learning environment that supports emotional and spiritual growth [10]. In the context of pesantren, this approach is realized through a santri-friendly strategy that rejects violent practices and encourages active participation of santri in the formulation of social norms.

Restorative Justice Theory

Restorative justice is an alternative approach to dealing with offenses or conflicts that focuses on restoring relationships, social responsibility, and reconciliation between perpetrators, victims, and affected communities [2]. In practice at MBS Martapura, this approach is realized through a triangle of restoration that includes the offender, the aggrieved party, and elements of the surrounding community.

The Concept of Civil Society in Education

Civil society in education refers to non-state actors who are actively involved in monitoring, advocating and developing an education system that is democratic and responsive to the needs of society [8]. In the pesantren environment, civil society consists of santri guardians, caregivers, pesantren administrators, kitchen staff, cleaning, and senior santri who are also horizontal supervisors of the application of santri-friendly values in the daily lives of santri.

3 Research Methods

This study employs a qualitative approach using a case study design within a constructivist paradigm, which assumes that social reality is formed through interaction and interpretation of meaning by individuals in their social context [11]. Data were obtained through in-depth interviews, participatory observation, and documentation. Then, the analysis process was carried out thematically through data reduction, categorization, and interpretation based on the concept of civil society from Edwards [2][8]. Data validity was maintained through triangulation of sources and methods, and confirmation of interpretation results to informants.

4 Results and Discussion

This study reveals that the application of the principle of friendly santri in the Muhammadiyah Boarding School (MBS) Martapura Islamic Boarding School is implemented through a restorative justice approach that involves the perpetrators, victims, and the pesantren community as a civil society. One of the pesantren caregivers stated that santri mistakes are not resolved through physical punishment, but through an educational recovery process. The recovery that is carried out is guided by the triangular theory of restitution, which encourages individuals to correct the mistakes that have been made and build a stronger character. This process involves the offender's awareness of the impact of the wrongdoing. Each mistake is discussed together to provide a collective understanding of its consequences for the environment. Perpetrators are invited to dialogue to understand the social impact of their actions, and to take remedial action.

In addition to the restorative approach, MBS Martapura also builds social control through the involvement of all elements of the pesantren community. Civil society in this context is not only limited to santri guardians or the outside community, but also kitchen staff, cleaning, teachers, and senior santri who have moral responsibility in upholding santri-friendly values. It is important to pay attention to the implementation of handling a mistake, namely by persuasion through dialog and understanding first. The involvement of santri in the preparation of rules and consequences also characterizes the participatory approach applied. Santri are not only objects, but also subjects in the character education process. Based on the results of the interview, involving santri in the preparation of rules can be more effective in providing an understanding of all the consequences of each action. Inviting santri to actively participate in the preparation of rules is also part of education, because it can increase the sense of responsibility and awareness in santri to act in accordance with applicable rules.

Based on the results of the interview, the Pondok Pesantren Muhammadiyah Boarding School (MBS) Martapura stated that the role of mudabir or senior santri is limited to being a control agent, not a punisher. This is to prevent potential violence due to the emotional instability of adolescents. In its implementation, the application of santri-friendly values still faces challenges. One of them is the difference in the quality of communication between elements of the pesantren. Some parts have not fully understood or applied this principle consistently. Based on this, santri-friendly values must continue to be instilled so that it can become a habit for every element of the pesantren. Also, it is not only applied during learning, but also in socializing in the pesantren environment so that it can be consistently applied in the social environment.

Overall, the educational approach at MBS Martapura reflects a close integration of restorative justice principles, active community participation and Islamic values-based character building. This strategy not only avoids repressive approaches, but also emphasizes the importance of restoring social relations and strengthening values through community involvement in every coaching process. This is in line with the concept of restorative justice proposed by Zehr that offenses should be addressed not as mere violations of the law, but rather as disruptions to social relations, which must be thoroughly restored through dialogue and collective responsibility [2].

The involvement of civil society in the pesantren environment-including teachers, senior santri, kitchen staff, and santri guardians-shows the practice of horizontal social control consistent with Edwards' theory, in which civil society plays an important role in shaping a just, democratic, and participatory social order [8]. This finding is reinforced by the research of Irayanti which states that pesantren have great potential in producing santri as civil society agents who play an active role in society. This involvement is evident in the involvement of santri in making internal rules and resolving violations collectively [3].

In addition, research by Wajdi, Lubis, & Siregar shows that Sufistic characters and spiritual habituation in pesantren are able to create a transformative educational process that forms the spiritual and social awareness of santri [5]. This is in line with Martapura MBS practices that not only emphasize compliance with rules, but also build inner awareness through reflective and iterative learning experiences. In this context, values such as empathy, responsibility and solidarity are not only taught, but sustainably instilled through direct involvement in the community.

Meanwhile, Noval's findings on the implementation of restorative justice in pesantren highlight the importance of mediation and the role of the community in resolving conflicts involving santri [6]. The recovery triangle model applied at MBS Martapura is a concrete representation of this approach, where wrongdoers are invited to realize the moral consequences of their actions through dialogue with victims and affected communities.

Thus, MBS Martapura can be categorized as a representation of a progressive pesantren that successfully internalizes Islamic values through a more inclusive, just, and transformative approach. The integration of restorative, participatory, and spiritual approaches in its education system makes an important contribution to the contextual, responsive, and sustainable character-based Islamic education model in the modern era.

5 Conclusion

This research shows that the educational approach applied at Pondok Pesantren Muhammadiyah Boarding School (MBS) Martapura is based on santri-friendly values that reject the practice of physical and symbolic violence in the santri development process. Instead, this pesantren develops a restorative justice-based recovery system that emphasizes dialogue, understanding of moral consequences, and social responsibility towards the community. The implementation of this approach involves all elements of civil society in the pesantren environment horizontally, including teachers, dormitory supervisor, kitchen and cleaning staff, and pesantren caregivers. Their active involvement is a form of participatory social control, which strengthens a culture of discipline based on awareness, not coercion. Every violation is not resolved by repressive punishment, but through a dialog mechanism between the perpetrator, victim, and affected community, as reflected in the practice of the recovery triangle.

In addition, pesantren also provide space for santri participation in the formulation of rules and collective reflection on mistakes. This reflects a democratic and transformative approach to education, which not only forms compliance, but also moral awareness and social empathy. This model strengthens the findings of a number of previous studies that emphasize the importance of restorative approaches, Sufistic-based character education, and civil society involvement in realizing a just, inclusive and dignified Islamic education environment.

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CITATION:

Alfiannor (2025). The Role of Civil Society in the Development of Islamic Religious Education at Muhammadiyah Boarding School. *OASE*, 7(1), 279–283.

Differentiated Learning: An Effective Solution for Inclusive Islamic Religious Education Case Study at Muhammadiyah Plus elementary school Mojokerto

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ABSTRACT

Education is a right for every citizen of the Republic of Indonesia, including all children throughout Indonesia, for students who are non-disabled or disabled, quality education must be organized by the government and assisted by various elements of society, through educational organizations to assist this government task, in the implementation of education there are students with disabilities and non-disabled who in the implementation of learning there are special schools for the disabled and there are schools that implement by combining disabled and non-disabled children in its implementation or commonly called inclusive schools, Islamic religious education is one of the subjects that provides learning about Islam and character education, to make learning effective schools implement the principle of differentiation to adjust to the circumstances of students, differentiation is carried out starting from the product of student learning outcomes, student teaching methods, assessments used, to learning objectives adjusting to the diversity of students with this, disabled students are not forced to be the same as non-disabled students, conversely the development of non-disabled students is not disturbed, it will actually increase the character of cooperation and empathy which will be a provision for their lives.

Keywords: differentiated learning, Islamic religious education, inclusive

1 Introduction

Quality education is the right of every citizen, both non-disabled and disabled, Education that presents character development, and knowledge for students to interact with anyone, the ability to adapt in their lives. in Indonesia Character education is identified with Islamic religious education, which is important to pay attention to building student character, in the implementation of education for disabled and non-disabled students there is one way, namely inclusive schools, which combine disabled and non-disabled students in a joint learning process, to produce effective results, one way is to present differentiated learning, Muhammadiyah Plus Elementary School, one of the inclusive schools that has the largest number of disabled students in Mojokerto

2 Literature Review

1. Islamic religious education learning

Islamic Religious Education at Muhammadiyah Plus Elementary School in Mojokerto City uses an independent curriculum that is aligned with the Muhammadiyah curriculum by adding 2 subjects, namely: Arabic and Muhammadiyah (KMD), in this school in preparing learning plans with learning objectives, learning objective flow, learning completion criteria are arranged differently between disabled and non-disabled students, adjusting to their conditions, competencies, looking at the results of the initial assessment, the implementation of learning is carried out as one between students so that there is

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intense interaction between students, evaluations are carried out at the same time and place but the learning objective completion criteria are different, adjusting to different learning objectives, so that the instruments and questions are also different

b. Daily Habits

The habit of praying dhuha which is carried out every day at the beginning, then reading and writing the Koran, then learning according to the lesson schedule, in the afternoon it is continued with the habit of praying dhuhur and kultum from students to train students' skills and courage

c. Weekly Habits

Murajaah or evaluation of memorization of the Quran, hadith and daily prayers according to the target in each class, is carried out with each student submitting memorization to the tutor, then recorded according to the student's ability and consistency in memorizing, including the following disabled children:

Non-disabled student 2:

"I have memorized 3 juz jalan now and for memorizing letters and hadith, the target from the school for this 4th grade has been completed, 15 hadiths, thank God, submitted to Ustadzah Fetty and Ustad Bahron."

Disabled student-1

"I can pray, pray to eat, pray to go out of the bathroom, pray to study, I memorize 10 short letters and Alfatihah, I memorize 2 hadiths."

d. Implementation of Islamic Religious Education learning in class

Islamic Religious Education learning is carried out by Islamic Religious Education teachers and by Partner teachers (assistant teachers for the disabled). Learning is carried out in one room, not separated, they learn together as expressed by disabled students 1

"We learn together, in the same place, there are teachers and partner teachers. If I study, I am accompanied by a partner teacher. If I don't understand, I am usually told what it means. If I write, I am also helped. Sometimes my friends also help me if I drop something." Learning together makes students with disabilities happy because they have many friends and their friends help them a lot and accept them well".

e. Assessment and Evaluation

Learning evaluation is carried out by compiling complete learning objective criteria according to their abilities. The most important thing is that there is development, but there are several essential things that they must still have, which are the minimum standards of their abilities as conveyed by the following Islamic Religious Education teacher:

"For normal children, of course, it refers to the existing and complete learning objectives, while for inclusive children (disabled) it is adjusted to their circumstances, but there are minimum standards, for example, prayer material for the disabled, at least they can pray with the correct movements and in order, although they may not be able to be calm yet, or the pillars of Islam can at least be mentioned and ordered correctly and not reversed."

f. Obstacles and Challenges

What is faced is if there are children with severe disabilities who need more attention, the limited number of partner teachers due to limited human resources, knowledge and skills, there is still stigma in parents of guardians, especially non-disabled ones, to stay away from children with disabilities because they are afraid of being infected, or afraid of disrupting learning for non-disabled students.

3 Research Methods

This study uses a qualitative approach with a case study design, data collection with structured interviews, documentation and observation during learning. The object of this research is to find out how the

pattern of Islamic religious education learning by implementing differentiation to improve the character of students and increase the effectiveness of Islamic religious education learning

4 Results and Discussion

By implementing Differentiated Education, Muhammadiyah Plus Elementary School Mojokerto has seen an increase in understanding and academic abilities for students with disabilities. They discover the real world, they interact with non-disabled children, developing self-confidence, while for non-disabled students, they develop a strong empathy character towards their friends with disabilities, they help, adapt

Inclusive Islamic Religious Education Learning at Muhammadiyah Plus Elementary School in Mojokerto City implements joint learning between disabled and non-disabled students, the difference is the learning objectives and learning criteria, or differentiated learning that adjusts to the conditions of students, in addition to the learning objectives and criteria, evaluation instruments and questions when conducting evaluations in accordance with Permendiknas 70 of 2009 concerning inclusive education. (Permendiknas, 2009).

As a school that makes Character Education its main value, this school has a good habituation program for character building for students, namely Dhuha prayer as an instillation of religious attitudes, reading and writing the Qur'an to train skills and become provisions for understanding the contents of the Qur'an, Dhuha prayer in congregation and sermons to instill discipline, cooperation, tolerance and courage and self-confidence, in line with Pavlov's behavioristic theory that good habits that are carried out repeatedly can shape character (Shoimah & Soepriyanto, 2018). Character building is also given at every opportunity and at the end of learning, habits, and activities to instill attitudes of empathy, tolerance and mutual respect, attention and affection for others, especially for friends who need attention, this applies to non-disabled students to disabled students, instilling self-confidence and independence for disabled students as the main objective of inclusive education is implemented (Permendiknas No. 70, 2009), in this school, although learning is carried out together between disabled students and non-disabled does not cause a decrease in learning achievement for non-disabled students, they are only disturbed in the early years of learning because they are not used to friends with disabilities, but over time it is no longer a problem, instead an attitude of empathy grows from them towards their friends with disabilities, while for students with disabilities with joint learning they become more confident, adapt to others, and an independent attitude emerges because they are trained by teachers and noticed by their other friends, there is a feeling of being accepted so that their independent attitude immediately emerges. and finally students with disabilities get quality education (Farah et al., 2022).

The obstacles and challenges faced, namely that there is still stigmatization of students with disabilities, are overcome by conducting socialization to parents when implementing parenting schools, which are routinely carried out by this school, while for the number, skills and knowledge of education can be done through recruitment, teacher training and mentoring by teachers who are more knowledgeable and skilled. The absence of a raw model close to this school is not an obstacle, it is an opportunity for this school to become the raw model.

5 Conclusion

By implementing Differentiated Education, Muhammadiyah Plus Elementary School Mojokerto has seen an increase in understanding and academic abilities for students with disabilities. They discover the real world, they interact with non-disabled children, developing self-confidence, while for non-disabled students, they develop a strong empathy character towards their friends with disabilities, they help, adapt

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CITATION:

Ali Ridlo (2025). Differentiated Learning: An Effective Solution for Inclusive Islamic Religious Education Case Study at Muhammadiyah Plus elementary school Mojokerto. *OASE*, 7(1), 284–287.

Mainstreaming the Moderation of Islamic Religious Education in Global Society

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ABSTRACT

This article examines strategies for mainstreaming moderation in Islamic religious education within the context of global society. The escalation of religion-based extremism and the complexity of globalization challenges have driven the urgency to reconstruct a more moderate and inclusive approach to Islamic religious education. Through a literature review methodology, this research explores the conceptualization of moderation in Islamic religious education, implementation strategies in the curriculum, the role of digital technology, and a multistakeholder collaborative model. The study results indicate that mainstreaming the moderation of Islamic religious education requires a paradigmatic transformation that encompasses epistemological, pedagogical, and institutional dimensions. The development of a curriculum that integrates a multilevel approach and reflective-dialogic learning methods becomes a strategic instrument in the internalization of moderation values. The utilization of digital technology accompanied by the strengthening of critical religious literacy plays a significant role in countering the proliferation of extremist narratives in cyberspace. The implementation of a collaborative multistakeholder model, taking into account the local socio-cultural context, becomes a determining factor in building a moderate and sustainable Islamic education ecosystem amidst the dynamics of global society.

Keywords: Mainstreaming Moderation, Islamic Religious Education, Global Society

1 Introduction

The era of globalization has presented complex challenges in the development of Islamic religious education. The phenomenon of extremism and radicalism under the guise of religion has become a global concern, necessitating a reconstruction of approaches in Islamic religious education to be more moderate and inclusive. Religious moderation, or *wasathiyah*, in the context of Islamic education is a fundamental concept that needs to be mainstreamed as an effort to spread the understanding of Islam as *rahmatan lil alamin* in the midst of a diverse global society [1]. The complexity of global society, with various advancements in information and communication technology, has enabled the boundless spread of various religious ideologies. This condition has the potential to give rise to rigid, textual, and tentatively exclusive religious interpretations among the younger Muslim generation. Traditional Islamic religious education, which tends to be doctrinal and less contextual, is inadequate to equip students to face the challenges of religious moderation in the global era [2].

The concept of mainstreaming moderation in Islamic religious education has become urgent to develop as a strategic response to the extreme polarization of religious understanding. Moderate Islamic religious education is a necessity in creating an educational ecosystem that fosters tolerance values, peace, and respect for diversity [3]. The implementation of moderation values is not only limited to the formal curriculum aspect but also needs to be integrated into various dimensions of community life. The practice of Islamic religious education in various countries with significant Muslim populations still faces various challenges in integrating the principles of religious moderation. The curriculum revision for Islamic education aimed at strengthening religious moderation has not yet fully succeeded due to

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the strong influence of traditional paradigms that tend to be exclusive [4]. This situation is exacerbated by the penetration of transnational ideologies that exploit digital platforms to spread religious narratives that are not in accordance with Islamic moderation values.

Seeing the urgency of the issue, a comprehensive approach is needed to mainstream Islamic education moderation in the global community. This approach not only focuses on the formal aspects of education but also involves various elements of society, including families, religious institutions, media, and civil society organizations. This is emphasized by the fact that a moderate education ecosystem requires synergy among stakeholders to create an environment conducive to the development of moderate Islamic understanding [5].

In addition, the integration of digital technology in Islamic education also needs to be optimized to spread more engaging and relevant moderation narratives for the digital native generation. Additionally, religious digital literacy is an important component in the strategy of mainstreaming moderation in Islamic education to counter extremist content circulating in the digital space [6]. This article aims to comprehensively analyze the strategy of mainstreaming moderation in Islamic religious education in the global community by identifying various inhibiting and supporting factors for its implementation in different socio-cultural contexts. It is anticipated that the findings of this study will aid in the creation of a more flexible model of Islamic religious education in response to the needs of religious moderation in the modern world.

2 Literature Review

The discourse on the moderation of Islamic religious education has become the focus of academic study in recent years. Conceptually, the moderation of Islamic religious education refers to an approach to teaching Islamic values that emphasizes balance (*wasathiyah*), tolerance (*tasamuh*), and inclusivity in understanding religious teachings. This phenomenon has emerged as a response to the challenge of religious understanding polarization in the global era. Moreover, the implementation of Islamic education moderation in various countries faces significant obstacles due to resistance from conservative groups that tend to maintain a textual-doctrinal approach [7]. The epistemological dimension of moderate Islamic religious education is characterized by the openness in interpreting various religious texts while considering the socio-historical context and the objectives of Sharia (*maqashid syariah*). There are three main pillars that can identify the development of a moderate Islamic education curriculum, namely, strengthening critical religious literacy, internalizing universal humanitarian values, and the ability to adapt to the complexities of modern society [8].

It is impossible to analyze the dynamics of Islamic religious education moderation in the international community without taking into account the national education programs of different nations. An integrative approach to mainstreaming the moderation of Islamic religious education requires collaboration among various stakeholders, including religious institutions, educational institutions, civil society organizations, and the government [9]. Comparative studies conducted in several countries with Muslim populations show variations in policy approaches and the implementation of moderation in Islamic religious education, influenced by historical, political, and socio-cultural factors. One of the relevant theoretical frameworks in analyzing the mainstreaming of Islamic religious education moderation is the theory of religious education transformation [10]. According to this approach, when implementing Islamic religious education moderation, four transformational factors must be taken into account: paradigmatic transformation, methodological transformation, institutional transformation, and cultural transformation. These dimensions are interrelated and form the theoretical foundation for developing strategies to mainstream the moderation of Islamic religious education in the global community.

3 Research Methods

This study employs a qualitative-descriptive library research methodology. The data collection process was carried out through a comprehensive literature review from relevant scientific sources, including books, academic journals, research reports, and policy documents related to the moderation of Islamic religious education in a global context. Source selection was carried out by considering the relevance, credibility, and timeliness of the content, prioritizing literature published within the 2020-2025 timeframe.

Data analysis in this study adopts a hermeneutic-interpretative approach that includes the following stages: (1) identification and categorization of key concepts related to the moderation of Islamic religious education, (2) exploration of relationships and patterns between concepts, (3) contextual interpretation of data considering socio-cultural variables, and (4) construction of theoretical propositions as a basis for formulating mainstreaming strategies. The validity of the data is ensured through source triangulation by comparing various perspectives from diverse literature. The limitation of this research lies in its empirical dimension, which does not involve field studies; however, compensation is made through the utilization of previously published empirical research results to strengthen the analysis and recommendations produced.

4 Results and Discussion

Conceptualization of Islamic Religious Education Moderation in a Global Context

In Islamic religious education, moderation is a paradigm of learning that stresses harmony in comprehending and applying Islamic teachings while taking into account the intricacies of the world community. Epistemologically, this concept is rooted in the principle of *wasathiyah*, which is understood as a middle path that avoids extremism in the understanding and practice of religion. In the context of education, moderation is reflected in a learning approach that integrates the normative-textual dimension with the historical-contextual dimension in understanding Islamic teachings. There are three main characteristics of moderation in Islamic religious education: (1) a balance between textual and contextual reasoning, (2) an emphasis on universal Islamic values such as justice, humanity, and peace, and (3) openness to civilizational dialogue [11]. These characteristics serve as the foundation for developing a learning approach that transcends the barriers of primordialism and religious sectarianism. The development of the discourse on moderation in Islamic religious education is inseparable from global dynamics marked by increasing tensions between exclusive and inclusive groups in understanding religion. The phenomenon of transnationalization of religious ideology has also posed significant challenges to efforts to build religious moderation in various countries with Muslim populations. Therefore, the reconceptualization of Islamic religious education moderation needs to consider the global sociopolitical context while remaining rooted in authentic Islamic intellectual traditions [12].

Strategy for Implementing Moderation in Islamic Religious Education Curriculum

The conversion of the Islamic education curriculum into a strategic instrument for mainstreaming religious moderation in the global community. This transformative approach accommodates various dimensions of learning, including cognitive, affective, and psychomotor aspects that are integrated within the framework of moderation in religion. The redesign of the moderate curriculum for Islamic education includes several essential components: the formulation of competencies oriented towards universal Islamic values, the development of contextual learning materials, and the implementation of dialogical and reflective teaching methods. Additionally, the multitek approach in Islamic religious education allows students to explore various interpretations and perspectives in understanding religious texts [13]. This approach stimulates critical thinking and fosters an awareness of the complexity in understanding religious teachings, thereby steering away from tendencies towards monolithic and simplistic interpretations. The pedagogical dimension in the application of moderation in religious instruction in Islam also receives special attention, such as the development of transformative pedagogy that emphasizes experiential learning and critical reflection. This learning model enables students to construct moderate religious understanding through a dialogical process between text, context, and personal experience, allowing internalization of values of religious moderation to occur organically and meaningfully [14].

The Role of Digital Technology in Mainstreaming Moderation in Islamic Religious Education

The digital era has fundamentally changed the landscape of Islamic religious education, creating new learning spaces that transcend geographical and temporal boundaries. Utilizing digital technology in mainstreaming moderation in Islamic religious education provides strategic opportunities to reach a wider audience, particularly the digital native generation. The development of digital learning platforms that contain moderate Islamic content has become imperative in countering the proliferation of extremist

narratives in cyberspace. Several technological modalities that can be optimized in the dissemination of Islamic moderation values include social media, mobile learning applications, video streaming, podcasts, and digital infographics [15]. The diversification of these modalities allows for the dissemination of moderation messages that are adaptive to the diverse preferences and learning styles among young Muslim generations. In addition to technical aspects, religious digital literacy is also a crucial component in the ecosystem of moderate Islamic education in the digital era. Strengthening the capacity for religious digital literacy among educators and students positively correlates with their ability to identify and critique religious content that has extremist nuances. Therefore, the integration of digital literacy into the Islamic education curriculum becomes a strategic step in building resilience against the penetration of extremist ideologies through digital media [16].

5 Conclusion

Mainstreaming the moderation of Islamic religious education in global society is an inevitability that requires a holistic-integrative approach. Islamic religious education's application of moderation cannot be separated from epistemological reconstruction, the development of transformative curricula, the utilization of digital technology, and the strengthening of multistakeholder collaborative models. The strategic role of educational institutions in internalizing wasatiyyah values needs to be supported by various elements of society to create a moderate and inclusive educational ecosystem. The challenge of the transnationalization of extremist ideologies can be addressed through strengthening religious digital literacy and developing moderation content that is adaptive to the preferences of the digital native generation. Thus, moderate Islamic religious education can significantly contribute to building social harmony and global peace.

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CITATION:

Ali Wafa (2025). Mainstreaming the Moderation of Islamic Religious Education in Global Society. *OASE*, 7(1), 288–292.

The Utilization of Web-Based PAI Learning Media in Improving Understanding of the Concept of Qurban and Aqiqah

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ABSTRACT

This research is motivated by the implementation of Pre-Field Work Practice (PKL) in grade 11 so that the learning material cannot be delivered directly. The purpose of this study is to find out how to use web-based Islamic Religious Education (PAI) Learning in improving understanding of the concept of Qurban and Aqiqah. This study uses a qualitative approach method with a case study type of research. Data analysis used the Miles, Huberman, and Saldana data analysis test. The validity test of the data uses source triangulation. Data collection techniques through implementation on web use, interviews with 5 students from each department, and documentation from web implementation. The results of the study show that web-based PAI learning is able to increase the understanding of the Concept of Qurban and Aqiqah in students.

Keywords: utilization, pai learning, web-based

1 Introduction

The use of information technology has become a vital component of many facets of life, including education, in the rapidly evolving digital age. Web-based learning is one way that technology is being used in the educational sector. Despite being disrupted by distance, web-based learning makes it possible to conduct the teaching and learning process in a flexible and participatory manner. This is particularly pertinent to students in Vocational High School (SMK), particularly those enrolled in Field Work Practice (PKL) or pre-internship programs.

Students frequently have restricted time and chances to engage in in-person instruction during the Field Work Practice (PKL) program, especially in the Islamic Religious Education (PAI) course. Teachers must be able to solve difficulties by using the web in PAI learning, which is necessary because of the information that needs to be taught and the students who are still taking the Final School Exam (UAS).

One of the disciplines that plays a significant part in forming students' morals and character is Islamic Religious Education (PAI), which must change to keep up with technological advancements. Because it is in line with recent technical advancements, web-based Islamic Religious Education instruction may be an alternate and the best approach to create[1]. In order for students to learn content consistently throughout the Field Work Practice (PKL) curriculum. Thus, the author is interested in learning how to use the internet for Islamic Religious Education (PAI), particularly in order to comprehend the ideas of qurban and aqiqah.

2 Literature Review

The deliberate and organized endeavor to inculcate Islamic teachings and mold a person's character into one of faith, piety, and high values is known as Islamic Religious Education[2]. This is in line with

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Article 3 of Law Number 20 of 2003 about the National Education System, which states that the goal of national education is to help people become more devoted to and believe in God Almighty[3].

Web-based learning is a type of education in which the primary medium for content delivery, long-distance contact, and assessment is the internet. E-learning is a type of traditional learning that is carried out in a digital format with the aid of internet technology, according to Rosenberg (2001) in Tambunan[4]. Thus, this might be an approach to education that enhances each person's performance and knowledge remotely. The ease of accessing content from any location at any time, the use of interactive multimedia like videos, animations, and quizzes, and the ability for professors and students to communicate online through forums, chat, and other means are all examples of web-based learning's features.

Knowles[5] self-directed learning as a process in which an individual takes the initiative, both with and without assistance, to recognize their own learning needs, create goals, find resources, select and apply learning strategies, and assess their own learning results. These issues can be resolved via independent learning that is intended to support students' learning, particularly for those who are unable to meet with teachers in person due to time or distance constraints.

Islamic beliefs do not conflict with the use of technology in Islamic Religious Education (PAI). Even in Islam, humans need to be able to adapt to the times. For instance, we need to be able to use technology to properly and appropriately disseminate Islamic teachings. Abidin[6] asserts that while maintaining adherence to Islamic principles, religious education through digital media can boost students' comprehension and enthusiasm for religious teachings. Therefore, selecting the appropriate learning materials is crucial to meeting learning objectives.

3 Research Methods

This study employs a case study design and a qualitative research methodology. Sugiyono[7] defines qualitative research as research that involves a direct examination of items. However, Yin[8] defines case study research as empirical research that examines current events inside their real-world environment, particularly when it's difficult to distinguish between phenomena and contexts. Five eleventh grade students from various majors who participated in web-based Islamic Religious Education (PAI) learning served as the study's research subjects. They were from the following departments: accounting, office management, retail business, visual communication design, and computer and network engineering.

Situated at Jl. Baiduri Sepah No. 27, Tlogomas, Malang City, SMK Muhammadiyah 2 Malang was selected as the research site. The researcher employed web-based Islamic Religious Education (PAI) learning at the school, which is why this location was chosen. To identify patterns, meanings, and a deeper knowledge of web-based learning practices in schools, the researcher employed observation, interviews, and documentation as data collection methods. These were then subjected to inductive analysis. Source triangulation, or the researcher's attempt to gather reliable data from multiple sources, is the validity test of the data employed[7]. The data analysis method employed, on the other hand, is interactive analysis of Miles, Huberman, and Saldana[9], a model that has four steps: data collection, data condensation, data presentation, and conclusion drawing and verification.

4 Results and Discussion

Students in this study are provided Islamic Religious Education (PAI) materials that discuss qurban and aqiqah. The teacher uses a website made with Canva to provide web-based resources. An introductory video that serves as a positive affirmation is shown first, followed by a Quizizz-created perception quiz to gauge students' comprehension before instruction begins, teaching materials about the fundamentals of qurban and aqiqah, and a video that demonstrates how to slaughter qurban and aqiqah animals. Finally, a post-test quiz is given to gauge the students' progress.

Five students participated in two weeks of in-depth interviews and observation to gather data. In order to see the kids' slaughtering techniques up close, the teacher maintained the documentation at the school for a week after the pupils returned. Five students, one from each department, participated in the study. Four of them said that the web-based Islamic Religious Education (PAI) learning platform made it simpler for them to access resources at any time, including while they were interning. However, because there was no online question and answer system, one student said that he did not comprehend the content that was presented online. Following a brief explanation of the qurban and aqiqah content, the teacher leads direct practice once the pupils return to class. The pupils' comprehension of the online

content demonstrates the practice. Additionally, the majority of students are able to practice the killing technique.

According to the study's findings, students' character, specifically their noble morals, can be shaped by Islamic Religious Education (PAI) learning[2], specifically by their ability to manage their study time while completing pre-internships. so that, beginning with their awareness throughout the internship, students can directly reflect the values. Then, utilizing a device or smartphone that has a reliable internet connection, students can access web-based Islamic Religious Education (PAI) learning at any time and from any location, giving them a better grasp of the content[4].

Students learn autonomously when using web-based Islamic Religious Education (PAI) learning; that is, they take the initiative to access the content without the teacher's help, develop their own understanding strategies, and assess their own learning[5]. According to what the students comprehend, web-based Islamic Religious Education (PAI) learning can be integrated to enhance students' comprehension without eradicating Islamic principles[6].

5 Conclusion

The following conclusions can be drawn from the aforementioned research:

1. Because web-based Islamic Religious Education (PAI) is accessible from anywhere at any time, it has been shown to enhance student learning during the pre-internship phase. An introductory video, a Quizizz perception exam, core content including videos of sacrificial animal murder and aqiqah, and a post-test round out the visually appealing packaging. Additionally, this web-based learning might inspire initiative in studying the content on one's own without outside pressure.
2. There are drawbacks to Canva-created web-based learning, specifically the absence of a question-and-answer section and direct teacher-student communication. This demonstrates that an essential component of the growth of web-based learning is the inclusion of interactive features.
3. In addition to enhancing students' conceptual understanding, Islamic Religious Education (PAI) fosters the development of moral character. This is demonstrated by the students' capacity to balance their time between internships and coursework and to uphold Islamic principles in the internship setting.

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CITATION:

Alya Dinia Asyfiqi Masykur (2025). The Utilization of Web-Based PAI Learning Media in Improving Understanding of the Concept of Qurban and Aqiqah . *OASE*, 7(1), 293–295.

The Transformation of Islamic Religious Education in Developing Students' Awareness of Digital Ethics

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ABSTRACT

The digital transformation has brought significant changes to the world of education, including in the learning process of Islamic Religious Education (PAI). Amid the challenges of the digital era, PAI plays a strategic role in shaping students' character and digital ethical awareness. This study aims to analyze the role of PAI transformation in developing digital ethical awareness through a literature-based approach. The research method used is library research, by reviewing various sources such as books, scholarly journals, and relevant articles. The findings indicate that the transformation of PAI should focus on strengthening digital literacy rooted in Islamic values, developing participatory learning approaches, and utilizing technology ethically and proportionally. Religious education that integrates spiritual values with digital competencies has proven effective in cultivating critical thinking, responsibility, and noble character in students' digital lives. Therefore, the transformation of PAI is not merely technical but also addresses the values and digital culture based on Islamic teachings.

Keywords: Transformation of Islamic Religious Education, Digital Ethics, Digital Awareness, Student Character

1 Introduction

Digital transformation in education has evolved significantly over time. In the Education 1.0 era, learning was conventional and teacher-centered, where the teacher was the sole source of information. However, in the Education 4.0 era, the learning process has become more flexible with the support of digital technology. Students are now able to learn independently and remotely via online platforms, actively taking part as content creators. Consequently, the teacher's role has shifted toward becoming a facilitator who guides and nurtures students' potential [5].

Technological advances in the digital age have also created increasingly complex dynamics in education. These conditions demand that educational institutions adapt quickly and appropriately. In this context, Islamic Religious Education (PAI) holds a strategic role in responding to challenges and meeting societal needs amid the ongoing digitalization [4].

PAI carries a significant moral responsibility compared to other subjects, as it represents the image and values of Islam within the educational environment. As a core subject that embodies religious teachings, PAI plays a vital role in producing graduates who are not only intellectually competent but also morally grounded. This aligns with the fundamental purpose of education itself, which is the cultivation of character and moral personality [6]. The transformation of PAI is necessary to address the challenges of digital ethics in this digitalization era. This transformation encompasses not only the use of technology but also the reconstruction of values, learning approaches, and the role of teachers in developing students' ethical awareness. This article aims to analyze the role of PAI in fostering digital ethical awareness through Islamic values and learning strategies suited to the times.

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2 Literature Review

Islamic Religious Education primarily aims to cultivate students' ethics and character. This is achieved through pedagogical methods such as instruction, modeling, reinforcement, and value-based discipline. The integration of information technology, combined with ethical, religious, and environmental awareness, serves as a vital component in shaping students' moral development [10].

Transformation refers to a process of change toward a better or more ideal form. In the context of Islamic Religious Education (PAI), transformation is understood as an effort to improve suboptimal aspects, particularly regarding its direction and objectives. This calls for a shift from traditional instructional models to constructivist approaches, combined with behaviorist elements. PAI learning should not be limited to delivering content and values but must emphasize processes and outcomes that have a real impact on students' personality formation [6].

The primary objective of transformation in PAI is to strengthen spiritual foundations, develop ethical character, and enhance understanding of Islamic teachings to nurture a generation of Muslims with high morality, social sensitivity, and adaptability in an ever-changing world [3]. Digital-based learning employed in this transformation adopts contemporary educational approaches that utilize technology, including various resources such as videos and audiovisual media, which in turn support the creation of creative, interactive, and efficient learning processes [2].

Technological developments have also changed the nature of social interactions in religious education. Virtual communication has replaced face-to-face meetings between teachers and students, which may reduce the overall learning experience. Overuse of technology can disrupt focus in worship and spiritual reflection. Therefore, Islamic education should emphasize the development of balanced digital literacy, including the ability to evaluate the reliability of information and integrate religious values into technological use. Modern Islamic education must adopt an approach that balances technology utilization with the preservation of authentic religious understanding, while also strengthening social interaction and spiritual experience in the learning process [1].

3 Research Methods

This research adopts a qualitative descriptive analysis method using a library research approach. The library research method involves collecting data from a variety of literature sources. In this study, data were gathered by compiling references from books, journals, and other relevant literature. The data collection process was conducted through a literature review aligned with the research problem. Once data were collected, key points were recorded in prepared notes and subsequently analyzed descriptively based on the research topic.

4 Results and Discussion

Islamic Religious Education plays a crucial role in shaping students' moral and ethical values. Through the teaching of religious values, strengthening of faith, provision of moral guidance, and development of social awareness, PAI helps students become individuals who are morally upright, responsible, and able to make positive contributions to society [9].

In the context of educational transformation, changes are not limited to technical aspects but also address the philosophical and pedagogical dimensions of religious learning. In line with [6], the ideal transformation of PAI shifts from traditional to constructivist and behaviorist approaches. This means PAI should encourage active student engagement in constructing contextual understanding of Islamic values while simultaneously cultivating structured ethical habits.

Digital transformation has significantly altered students' social interactions, thinking patterns, and behavior. They are now not only consumers of information but also actors and content creators in digital spaces. This context underscores the urgent need for digital ethics as a 21st-century key competency [8], highlighting the strategic role of PAI in not only fostering spirituality but also in providing ethical frameworks for the responsible use of technology. [1] emphasizes that the use of technology in religious education must be balanced with spiritual development and religious reflection. Over-reliance on virtual media risks diminishing the quality of social interaction and depth of religious experience.

Therefore, religious education must instill value-based digital literacy—the ability to evaluate information while integrating Islamic principles into daily digital practices. Education that does not equip

students with ethical competencies in digital spaces is at risk of producing behavioral deviations such as cyberbullying, hoax dissemination, and violations of digital privacy [7]. The prevalence of hate speech and destructive content on social media reflects a lack of value and normative control among the younger generation. Hence, PAI learning must be contextually designed so that Islamic teachings remain relevant to the dynamics of the digital world.

In Islam, fundamental communication values such as avoiding suspicion (QS. Al-Hujurat: 12), preserving others' dignity, and speaking kindly (QS. Al-Baqarah: 83) serve as primary references for ethical behavior, including in online interactions. These values support Muvid et al.'s theory on the importance of education that impacts character and real-world behavior, not merely normative knowledge transfer.

The transformation of PAI is not merely about adapting to technology, but about a paradigm shift toward contextual, participatory, and value-oriented education. As [5] asserts, PAI teachers are no longer the sole source of knowledge but facilitators of values and spiritual mentors in a dynamic digital environment. Therefore, teachers must be capable of guiding students to ethically navigate the digital world while strengthening their Islamic identity and moral consciousness.

5 Conclusion

The transformation of Islamic Religious Education (PAI) in the digital era is not only an adaptation to technological developments but also a strategic necessity to reinforce students' ethical and spiritual values in facing the challenges of the digital world. By integrating digital literacy with Islamic teachings, PAI plays a critical role in shaping digital ethical awareness, which includes responsibility, honesty, courtesy, and wise use of technology. Teachers, as facilitators and ethical role models, hold a central role in guiding students to become not only intellectually competent but also morally and spiritually excellent digital citizens.

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CITATION:

Anisatul Luthfia (2025). The Transformation of Islamic Religious Education in Developing Students' Awareness of Digital Ethics . *OASE*, 7(1), 297-299.

The Integration of the Theo-Anthropocentric Approach in the Digitalization of Islamic Religious Education Learning: A Study at SMA Muhammadiyah 1 Blitar

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ABSTRACT

The advancement of digital technology has transformed the educational landscape, including in Islamic Religious Education learning. While digitalization offers flexibility and ease of access, it also presents new challenges such as the risk of secularization, shallow spiritual understanding, and the loss of personal touch in education. This study aims to examine the integration of a theo-anthropocentric approach in the digitalization of Islamic Religious Education learning, by establishing divine values (theocentric) and human values (anthropocentric) as the main foundation to maintain the depth of Islamic values and character. This research employs a descriptive qualitative approach with field studies at SMA Muhammadiyah 1 Blitar. Data was collected through observations, in-depth interviews with teachers and students, as well as documentation of the digital learning media used. Thematic analysis was conducted to identify the integration of theocentric and anthropocentric values in digital learning practices. The findings indicate that Islamic Religious Education teachers have implemented digital learning strategies that emphasize the values of monotheism, ethics, and spiritual reflection. Teachers not only serve as facilitators of learning materials but also as murabbi who guide students' ethics in the digital space. This value integration is evident in educational videos containing spiritual messages, ethical discussion forums, and reflective assignments that foster students' self-awareness. and reflective assignments that foster students' self-awareness.

Keywords: Theo-Anthropocentric, Digitalization, Islamic Religious Education, character, development, students

1 Introduction

The transformation of digital technology has touched almost every aspect of human life, including the field of education. This change is marked by the emergence of various digital media and platforms that enable the teaching and learning process to take place in a flexible, interactive, and personalized manner [1]. The digitalization of Islamic Religious Education presents a great opportunity to deliver Islamic teachings in a more engaging, contextual, and far-reaching manner. Technology can serve as an effective medium to enrich learning with visual, audio, and multimedia content that facilitates students' understanding [2]. Nevertheless, the digitalization of Islamic Religious Education also presents several serious challenges. These include the tendency to reduce spiritual values, a lack of deep reflection on Islamic teachings, and the weakening of etiquette and ethical dimensions in the educational process [3]. Technology, which is meant to be a means of support, can instead shift the essence of education into merely the transfer of information. [4]. The interaction between teachers and students becomes impersonal, and religious understanding risks becoming superficial as it focuses only on cognitive aspects without spiritual depth. Therefore, a philosophical and pedagogical approach is needed to balance technological advancements with the depth of Islamic values.

The theo-anthropocentric approach is a relevant alternative to addressing these challenges. This

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approach emphasizes the importance of centering education on God (theocentric), while still humanizing students as learning subjects who possess spiritual, intellectual, and social dimensions (anthropocentric) [4]. In this context, the digitalization of Islamic Religious Education (PAI) should be positioned as a means to strengthen faith, refine character, and instill etiquette through the wise use of technology. This article will explore the integration of the theo-anthropocentric approach in digital Islamic Religious Education learning based on a field study at SMA Muhammadiyah 1 Blitar.

This research was conducted at SMA Muhammadiyah 1 Blitar, an Islamic-based secondary school that continues to adapt to technological advancements in the learning process. Like many other schools, this institution faces challenges in maintaining the depth of religious values amid the shift toward increasingly digital learning methods. The study focuses on the subjects of Al-Qur'an and Hadith, which play a central role in shaping students' religious understanding and attitudes. This study aims to understand how the theo-anthropocentric approach—an approach that emphasizes the balance between human relationships with God and with fellow beings—is implemented in the teaching of Al-Qur'an and Hadith in the digital era. Furthermore, this research explores the extent to which these values can be meaningfully instilled in students within an increasingly digitalized learning context.

2 Literature Review

Theo-Anthropocentrism in Islamic Education

The theo-anthropocentric approach in Islamic education has not been widely explored, but discussions on the importance of integrating values and technology in religious learning are gaining increasing attention. Hayati [5] emphasizes the need for Islamic education that maintains a balance between theological and humanistic dimensions. Education that focuses solely on cognitive aspects risks neglecting character development and students' spirituality. Meanwhile, Rahmawati [6] states that the process of internalizing values in religious education is insufficient if it relies solely on lecture or memorization methods. A dialogical and contextual approach is more effective in fostering deep understanding and reflective attitudes. In the digital context, Mardati [7] emphasizes that digital learning media should be used selectively and directed toward strengthening value comprehension, rather than merely presenting instant content.

The theo-anthropocentric theory in Islamic education is based on the understanding that humans have two primary relationships: with God and with fellow human beings. Ideal education is one that fosters awareness of both relationships in a balanced manner. In this context, the theo-anthropocentric approach not only teaches religious knowledge but also cultivates religious attitudes that reflect etiquette (*adab*) and social responsibility.

The Concept of Ta'dib

Muhammad Naquib al-Attas is a prominent thinker who introduced the concept of *ta'dib* as a fundamental idea. According to al-Attas, the primary objective of Islamic education is to nurture a virtuous individual—someone who embodies knowledge, morality, and a well-rounded spiritual foundation. The concept of *ta'dib* does not merely refer to etiquette but encompasses an awareness of one's place and role in the cosmic order, namely as a servant of Allah and a steward (*khalifah*) on Earth [8]. Al-Attas criticizes the modern education system for being disconnected from values and spirituality. He emphasizes that knowledge, when not framed by *adab* (ethics and proper conduct), leads to moral disorientation [9]. Therefore, education must integrate intellectual and ethical dimensions while fostering unity between reason, heart, and action. In the digital context, these principles remain relevant: technology should serve as a tool to support the *ta'dib* process, rather than replace the depth of human interaction in education.

This research framework is developed based on the premise that effective Islamic education must be holistic—not only teaching subject matter but also shaping well-rounded individuals. The theo-anthropocentric approach provides a framework for understanding how the educational process can maintain a balance between spiritual and social dimensions, especially in the digital era full of challenges. Within this framework, teachers are positioned as key agents of change. They do not merely deliver material but also guide students in the process of meaning-seeking and value internalization. Technology, in this regard, serves as a supporting tool that must be used critically and creatively. The relationship

between teachers, students, learning materials, and digital media is an essential component in building an educational process deeply rooted in Islamic values.

This study focuses on the practice of Al-Qur'an and Hadith learning at Muhammadiyah 1 Blitar High School, examining how the theo-anthropocentric approach is implemented in everyday classroom settings. Using Al-Attas' thoughts as the theoretical foundation, this research seeks to capture how values, technology, and human relationships can collaborate to shape a relevant and meaningful Islamic education in this digital era.

3 Research Methods

This study employs a descriptive qualitative approach with a case study design, conducted at SMA Muhammadiyah 1 Blitar. The research focuses on Al-Qur'an and Hadith learning in the digital era. Data is collected through non-active participatory observation [10], in-depth interviews, and documentation related to the Islamic Religious Education learning process [11]. Observations were conducted to study the use of digital media in teaching Al-Qur'an and Hadith, while interviews were held with Islamic Religious Education teachers and students. Data analysis was carried out using the Miles, Huberman, and Saldana interactive model, which includes data reduction, data presentation, conclusion drawing, and verification [12].

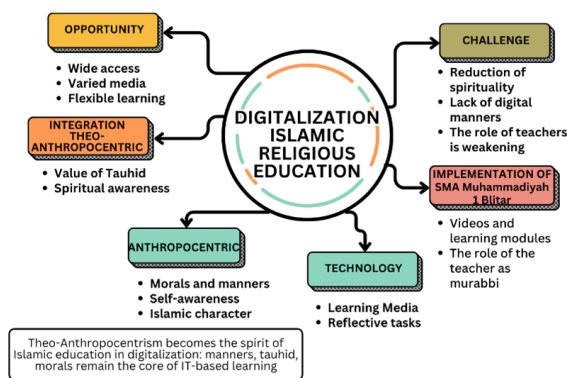
4 Results and Discussion

Based on observations, interviews, and documentation conducted at SMA Muhammadiyah 1 Blitar, it was found that the use of digital media in Al-Qur'an and Hadith learning has become part of teacher's pedagogical adaptation in the digital era. Islamic Religious Education teachers have begun utilizing technology such as slide presentations, educational videos, and online learning platforms like YouTube and WhatsApp to deliver material. However, an important finding of this study is the emerging tendency among teachers to implement theo-anthropocentric principles in Al-Qur'an and Hadith learning—although this approach has not yet been systematically applied.

Teachers have begun to implicitly apply theo-anthropocentric principles in their teaching practices. Although they do not explicitly use the term “theo-anthropocentric,” they strive to connect Al-Qur'an and Hadith values with students' real-life experiences, such as moral issues in social media, the wise use of gadgets, and the importance of maintaining digital communication ethics. This approach is more evident as a flowing value embedded in the way teachers manage classrooms, select learning materials, and build relationships with students, rather than as a formally designed teaching strategy.

Islamic Religious Education teachers at this school recognize the importance of balancing theological aspects (human relationship with God) and humanitarian aspects (human relationship with others) in education. This is reflected in the selection of Qur'anic verses and Hadith, which are not only discussed in terms of tajwid (rules of recitation) but also in relation to their ethical, social, and spiritual values. For instance, when teaching QS. Al-Hujurat verses 11–13, teachers do not merely explain the prohibition against mocking others but also connect it to the phenomenon of cyberbullying—an issue closely tied to students' daily lives.

Through interviews, PAI teachers explained that one of the main challenges is maintaining the integrity of religious teachings when packaged in digital formats. While digital media aids in visual presentation and information access, teachers must still be present as guiding figures who facilitate reflection and meaning-making. The relationship between teachers and students also reflects the theo-anthropocentric approach. Teachers do not position themselves as the sole source of knowledge but rather as spiritual and moral mentors. Classroom interactions are based on open dialogue, mutual respect, and an environment that supports students' personal growth.



Gambar 8. The Object of Theo-Anthropocentric Study at SMA Muhammadiyah 1 Blitar

These findings indicate that the theo-anthropocentric approach can be functionally implemented in digital learning, even though it has not been explicitly formulated in the curriculum or formally structured in teaching modules. This approach emphasizes the balance between transcendental relationships (human-God) and relational interactions (human-human), which, in the digital context, is highly relevant in countering the negative effects of instantaneous and ethically lacking information flows [13].

In line with Muhammad Naquib al-Attas’ thoughts, education should not be confined to mere information transfer but must instill *adab*—an awareness of one’s place and responsibility within the divine cosmos [14]. In this context, the teacher acts as a *murabbi*—not merely delivering knowledge but also shaping students’ souls and character.

Tabel 7. Implementation of Theo-Anthropocentric Approach

Aspects	Implementation
Selection of materials	Practical and relevant to contemporary issues faced by students
Selective use of digital media	Selectively choosing content that supports students’ understanding of spiritual and social values, rather than merely entertainment or visual appeal
Humanistic and transformative educational relationships	Creating a dialogical, empathetic learning atmosphere that builds trust

In its implementation, this approach is evident in three key aspects:

1. Material selection Teachers choose content that is not only normative-theological but also applicable and relevant to contemporary issues faced by students [15]. For example, discussions on Hadith about *amanah* (trustworthiness) are linked to the culture of copy-pasting assignments in the digital era.
2. Selective use of digital media Digital media is not the primary goal but rather a supporting tool to reinforce value delivery [16]. Teachers selectively choose content that supports students’ understanding of spiritual and social values, rather than merely providing entertainment or visual displays.
3. Humanistic and transformative educational relationships Teachers create a dialogical, empathetic learning atmosphere that fosters trust and meaningful engagement [17]. This is essential to ensure that the values conveyed do not merely enter students’ minds but also touch their hearts.

Thus, digitalization in religious education does not contradict Islamic principles if managed wisely. In fact, digitalization can serve as an effective medium in the *ta’dib* process, as long as teachers remain central figures in guiding the direction and values of learning

5 Conclusion

This study illustrates that the digitalization of Islamic Religious Education learning, particularly in the subjects of Al-Qur'an and Hadith at SMA Muhammadiyah 1 Blitar, provides an opportunity for the application of the theo-anthropocentric approach in educational practices. This approach emphasizes the balance between human relationships with God and with others, while striving to embed spiritual and humanitarian values within the learning process in the digital era.

The findings indicate that although it has not been formally designed, the implementation of the theo-anthropocentric approach is beginning to manifest in teachers' daily practices—especially in material selection, selective use of digital media, and educational relationships between teachers and students. Educators attempt to connect Al-Qur'an and Hadith values to students' real-life contexts, including digital-era challenges such as social media ethics. This study highlights the critical role of teachers as value guides rather than mere information providers, as well as the necessity of learning strategies that integrate technology with the internalization of adab and spirituality. The findings show that although digitalization is often associated with instantaneous learning and shallow understanding, the teachers at this institution have made efforts to position technology as a supportive tool for strengthening the ta'dib process. Thus, the theo-anthropocentric approach emerges as a relevant and applicable paradigm for addressing the challenges of Islamic education in the digital transformation era.

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CITATION:

Arinal Aziz (2025). The Integration of the Theo-Antropocentric Approach in the Digitalization of Islamic Religious Education Learning: A Study at SMA Muhammadiyah 1 Blitar. *OASE*, 7(1), 301–306.

Internalisation of Salafism Ideology in Al Muqit Junior High School Bontomarannu

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ABSTRACT

This research examined how Salafism ideology was instilled in Al Muqit Junior High School in Bontomarannu, Gowa Regency, South Sulawesi. The main focus was on the pattern of internalisation of Salafism values in the formal learning process, non-formal religious activities, and school culture, as well as how students responded to these values. This study employed a qualitative method that included data collection techniques such as direct observation, in-depth interviews, and document review. The findings showed that internalisation was carried out in a structured manner through tawhid-based teaching, manhaj salaf, halaqah activities, and book studies, as well as the establishment of an exclusive school culture. Students' responses to these values varied, ranging from complete acceptance and limited adjustment to non-confrontational resistance. The study concluded that, although the internalisation of ideology had been effective, there was room for value negotiation due to the diversity of students' social backgrounds. Therefore, it was considered important to develop a more dialogical and inclusive approach to religious education in order to maintain harmonious diversity in the school environment.

Keywords: Internalisation, salafisme, education

1 Introduction

The phenomenon of the development of certain religious views in educational institutions has become a crucial issue in the context of diversity and nationality in Indonesia. One of the most prominent religious ideologies is Salafism, which is an Islamic ideology orientated towards purifying Islamic teachings in accordance with the practices of the early generations of Islam (salaf as-shalih). This ideology has its appeal for some Muslims, especially because it is considered to be able to offer doctrinal certainty and adherence to textual sharia [1]. Salafism is basically not a monolithic entity. Modern development has divided Salafism into several variants, including Purist Salafism, Jihadist Salafism, and Political Salafism. These variants have different implications for religious perspectives, relations with the state, and acceptance of diversity [2]. In the context of education, the influx of Salafi ideology can shape students' way of thinking and religious behaviour. Such internalisation is expected to shape students' social interactions and religious dispositions in the wider societal context.

Education is a strategic space for transforming ideological values. Value internalisation does not only occur through the formal curriculum, but also through daily religious practices, school culture, and relationships between teachers and students [3]. Therefore, when educational institutions are administered by individuals or networks affiliated with specific ideologies such as Salafism, the potential for the internalisation of these ideological values becomes both substantial and influential. The dissemination of Salafism ideology in Indonesia occurs not only through conventional da'wah and social media platforms but also through educational institutions, including Islamic-based secondary schools. These schools serve as strategic sites for the transmission of specific values, ideologies, and belief systems, facilitated through mechanisms such as hidden curriculum, religious practices, and the role modelling of teachers [4]. Thus, investigating the mechanisms by which religious ideologies, like Salafism, are

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instilled and internalised by students in such schools is of critical importance for understanding their broader sociocultural impact.

Al Muqit Junior High School in Bontomarannu represents one of the Islamic educational institutions that is generally recognised for its inclination toward Salafi teachings. The learning process at this school integrates the national curriculum with an intensified focus on religious instruction, particularly through halaqah sessions, tawhid studies, and the habituation of religious practices aligned with Salafi interpretations. Within this framework, it becomes imperative to critically analyse the internalisation of Salafism ideology—both as a systemic educational process and as a cultural dynamic—along with an examination of how students engage with, respond to, and internalise these ideological values.

Drawing upon the preceding discussion, the central question addressed in this study was: How did the internalisation process of Salafism ideology occur at Al Muqit Junior High School in Bontomarannu? This research was considered significant in developing a critical understanding of the dynamics of religious ideology within Islamic educational institutions and its influence on the mindset and religiosity of the younger generation. This research will also contribute to the discourse of contemporary Islamic education, especially in understanding how a religious ideology can shape students' education patterns and characters. Therefore, the findings in this study are expected to contribute as an evaluation reference as well as a dialogue between Islamic values, nationality, and the principle of religious moderation.

2 Literature Review

Salafism is a form of religious ideology that emphasizes the purification of Islamic teachings based on the understanding of the Salaf generation (the first three generations of Islam). The main characteristics of this ideology include the rejection of heresy, the prioritization of textual evidence, and the spirit of exclusivity in religious practice. In various countries, including Indonesia, Salafism has developed through informal and formal education, with schools as one of the agents of its dissemination [11]. Research by Wahid and Nuryanti shows that Islamic schools that adhere to Salafi beliefs tend to develop exclusive doctrines in religious learning, with an impact on the formation of rigid religious identities [12]. On the other hand, a study by Fadli highlights the importance of monitoring ideological narratives in the hidden curriculum in religious-based schools [13].

In the context of education, schools play a role as the main agent in the process of socialization and internalization of values. According to Tilaar, schools are not only a means of transferring knowledge but also reproducing ideology [14]. The curriculum, teachers, and school culture play an active role in instilling certain values in students. Recent research by Rahma and Kusuma underlines the importance of the influence of teachers as authoritative figures in shaping students' ideological orientations, especially in religious subjects [15]. This shows that the process of internalizing values takes place intensively in the classroom and school environment.

Milton Rokeach developed the theory of internalizing values as a psychological and social process that transforms external values into part of an individual's belief system. According to him, values are stable beliefs that form the basis for assessing actions, events, and oneself [6]. Internalization occurs when these values are no longer simply followed because of external pressure, but are consciously accepted and become part of an individual's identity.

In educational practice, Rokeach divides values into two categories: terminal (the ultimate goal of life, such as safety, freedom) and instrumental (ways or means of achieving terminal values, such as honesty, responsibility). Educators who are aware of this value structure can design learning that encourages profound value transformation [16].

Rokeach's theory can be complemented by Berger and Luckmann's approach to internalization through institutionalization, where values are first communicated (externalization), institutionalized in the social system (objectivation), and finally accepted as part of personal consciousness (internalization) [10]. Contemporary studies such as those conducted by Nurfadilah and colleagues show that the process of internalizing religious values in modern Islamic schools is heavily influenced by the dominant narratives carried by teachers and textbooks [17].

3 Research Methods

This research used a descriptive qualitative approach with a case study strategy to deeply understand the internalisation of Salafism ideology at Al Muqiiit Bontomarannu Junior High School, focusing on contextual factors, key actors, and social dynamics [9]. The study took place at Al Muqiiit Junior High School in Bontomarannu District, Gowa Regency, South Sulawesi. Participants included the principal, religious education teachers, religious activity supervisors, seventh and eighth grade students, and parents as additional informants. Data were gathered through: (1) in-depth interviews with teachers, students, and the principal to explore perceptions and practices of Salafi ideology internalisation; (2) participatory observation of school activities, especially religious events such as halaqah, dzuhur lectures, and worship practices; and (3) document analysis of textbooks, modules, religious activity guides, and school policies. Data analysis followed Miles and Huberman's model [10], involving: (1) data reduction—selecting and summarising key information from interviews, observations, and documents; (2) data display—organising findings narratively to reveal internalisation patterns; and (3) conclusion drawing and verification—synthesising and interpreting data to understand the internalisation of Salafi values.

4 Results and Discussion

Internalisation Process

The adoption of Salafism beliefs at Al-Muqiiit Junior High School in Bontomarannu followed the stages proposed by Milton Rokeach—compliance, identification, and internalisation. Each stage exhibited distinct psychosocial dynamics that influenced how students comprehended and embodied the religious values taught.

1. **Compliance Stage** During the compliance stage, students exhibited behaviors aligned with school religious norms, such as wearing Shar'i clothing, regulating interactions, and participating in religious activities. This compliance was primarily external and motivated by school regulations, teacher supervision, and peer pressure. Students used greetings, avoided music, and memorized hadiths to gain acceptance or avoid reprimands. Salafi values had not yet been fully internalized as personal beliefs, but had begun to permeate students' social consciousness.
2. **Identification Stage** Over time, students began to engage emotionally with the values being taught, moving beyond obedience and emulating role models like teachers or ustaz. This emulation was evident in their speech, dress, and religious views. Interview data showed that students identified certain teachers as "knowledgeable and istiqamah," inspiring a desire to emulate these figures. This identification stage, according to Rokeach's theory, is characterized by the aspiration to resemble ideal individuals or groups.
3. **Internalisation Stage** The internalisation stage involves students developing a strong conviction in Salafism's ideological values, which are considered personal truths. They can articulate their views on prohibitions, preservation of tawhid, and criticism of local religious practices. They also construct arguments to justify their actions, indicating that these values are embedded in their belief system, influencing their perceptions, attitudes, and actions, as described by Rokeach.

The results of this study indicated that students at Al-Muqiiit Junior High School in Bontomarannu gradually adopted the ideology of Salafism by progressing through the stages of compliance, identification, and internalisation, as outlined in Milton Rokeach's value internalisation framework. This pattern reflected the complex psychosocial dynamics involved in the formation of religious values among students.

At the compliance stage, students demonstrated conformity to the school's religious norms, such as wearing shar'i clothing, avoiding music, and actively participating in ritual activities. However, as Rokeach explained, this conformity was externally driven and primarily influenced by the desire for social acceptance and the avoidance of sanctions. The evidence suggested that, at this initial stage, Salafi values had not yet become fully integrated into the students' belief systems but had begun to shape a social habitus within the school environment.

The identification stage reflected a more advanced development, in which students began to imitate the behaviours and perspectives of role models—such as teachers or ustaz—who were perceived as knowledgeable and istiqamah. This process indicated an emotional affiliation with the idealised figures. Within Rokeach's framework, this stage was characterised by the acceptance of values as part of

one's self-identity through modelling. These findings reinforced the significant role of teachers as agents of ideological transmission, aligning with Bandura's [9] theory of social learning, which posited that individuals acquire behaviours through the observation and imitation of credible role models. The internalisation stage was characterised by the development of a deep personal conviction in Salafi values. Students at this stage were able to articulate and defend their beliefs through reasoned arguments, particularly in responding to local religious practices they perceived as incompatible with the principle of tawhid. This phase demonstrated that the values had been transformed into an internal belief system that guided behaviour, as emphasised in Rokeach's theory. Additionally, this phenomenon aligned with Berger and Luckmann's [10] concept of the institutionalisation of values in social life, wherein internalisation occurred through processes of habituation and the reinforcement of social legitimacy within a consistent environment.

5 Conclusion

Based on the research findings, the internalisation process of Salafi ideology at Al-Muqtiit Junior High School in Bontomarannu occurred gradually through three main phases, as proposed by Milton Rokeach: compliance, identification, and internalisation. In the compliance stage, students exhibited religious behaviours aligned with Salafi teachings as a result of social pressure and adherence to school regulations. The identification stage emerged when students began to regard teachers or ustaz as role models worthy of emulation, leading to the emotional adoption of values. At the internalisation stage, some students had consciously embraced Salafi values, integrating them into their personal belief systems, which consistently shaped their religious attitudes and behaviours both within and beyond the school environment.

This internalisation process did not occur in isolation but was significantly influenced by external factors, including the exemplary conduct of teachers, the structured and intensive nature of religious activities, and the homogeneity of the school's social environment. Nonetheless, challenges emerged from discrepancies in family values, the impact of external media, and the limited availability of space for critical dialogue within the educational setting. Therefore, although Salafi ideology had been effectively instilled through a structured educational framework, it remained essential for schools to develop approaches that not only emphasised formal compliance but also encouraged reflective understanding, enabling students to internalise religious values in a more mature, tolerant manner that was responsive to the pluralistic social context of society.

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CITATION:

Aripuddin (2025). Internalisation of Salafism Ideology in Al Muqiiit Junior High School Bontomarannu. *OASE*, 7(1), 307–311.

Islamic Religious Education Learning Based on Religious Moderation at Aisyiyah Kalipang Islamic Elementary School

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ABSTRACT

The purpose of this study is to outline how Islamic Religious Education instruction incorporates religious moderation concepts at SD Islam Aisyiyah Kalipang. Data were gathered through documentation studies, in-depth interviews, and participatory observations using a qualitative case study methodology. Source triangulation was used for analysis. The results of the study indicate that PAI learning in this school has led to the strengthening of religious moderation values substantively, such as tolerance, justice, respect for differences, and peaceful coexistence. The learning approach is dialogical and contextual, and integrated with local wisdom values and the principles of progressive Islam according to Muhammadiyah's vision. The school also supports strengthening moderation through inclusive religious activities and parental involvement in character education. However, there are several challenges, such as the lack of conceptual understanding of teachers regarding religious moderation, the absence of explicit curriculum guidelines, and the influence of conservative outside-school environments. The role of teachers as spiritual and moral companions is the key to success in creating an inclusive and humanistic learning atmosphere. Therefore, systemic support and increased teacher capacity are needed to strengthen religious moderation in PAI learning in a sustainable manner.

Keywords: Religious Education, Moderation, Contextual Learning

1 Introduction

The goal of Islamic Religious Education, which is founded on religious moderation, is not only to provide religious knowledge but also to help students develop into religious, tolerant, and patriotic individuals.. Strengthening the learning of religious moderation values is very important so that students are not only competent in religious aspects, but are also able to live side by side with differences harmoniously. Religious moderation, which prioritizes tolerant, fair attitudes and avoids extreme attitudes, has become a national strategic policy through the program of the Ministry of Religion of the Republic of Indonesia [1].

In recent years, the issue of radicalism, intolerance, and religious exclusivism among the younger generation has become increasingly worrying. This is a challenge for educational institutions, especially Islamic elementary schools such as SD Islam Aisyiyah Kalipang. Religious education is not enough to just convey dogma, but must be accompanied by internalization of the values of moderation so that students have a balanced and contextual religious view. As a result, it is critical to examine how the PAI learning process, which is founded on religious moderation, is implemented in elementary schools [2].

However, the application of the concept of religious moderation in Islamic Religious Education learning still faces various challenges, including: limited understanding of teachers about the concept of religious moderation, the absence of a curriculum that explicitly integrates the values of moderation, and resistance from some people who have a religious understanding conservative. In addition, the learning methods used still tend to be oriented towards memorization rather than understanding values, so that students have difficulty applying a moderate attitude in everyday life [3].

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SD Islam Aisyiyah Kalipang as one of the Islamic-based elementary education institutions is expected to be an example in the implementation of moderate PAI. With the background of Muhammadiyah which upholds the understanding of progressive Islam, this school has great potential to develop a PAI curriculum that integrates the principles of religious moderation.

Relevance of this research is very large in the context of today's education. In the digital and globalization era, students are vulnerable to being exposed to various information that is not necessarily in accordance with the principles of moderate Islam. Therefore, it is important for educational institutions to fortify students from an early age with an inclusive and tolerant understanding of religion. This research is expected to contribute to the development of an Islamic Religious Education learning model that is not only cognitive, but also forms the attitudes and characters of students who are *rahmatan lil 'alamin* [3].

2 Research Methods

This study employs a case study research design and a qualitative methodology. This approach is used to deeply understand the process of learning moderation in religion is the foundation of Islamic religious education. in the SD Islam Aisyiyah Kalipang environment, both in terms of planning, implementation, and evaluation of learning [4]. Data were collected through in-depth interview, participant observation, documentation studies and data triangulation [5]. In-depth interviews were conducted to explore the views of teachers and principals regarding the concept of religious moderation and its implementation in learning, while participatory observation is used to directly observe the learning process in the classroom, documentation studies in the form of reviewing school learning and policy documents, and data triangulation was carried out to increase the validity and reliability of data through comparisons between interview results, observations, and documentation [6].

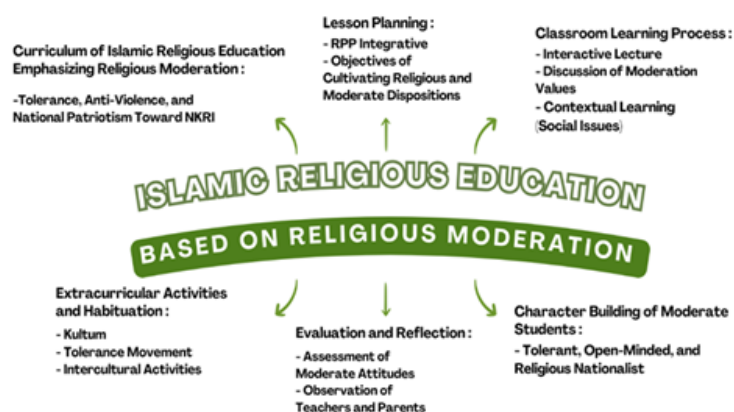
3 Results and Discussion

According to the results of the study indicate that Islamic Religious Education learning at SD Islam Aisyiyah Kalipang has led to strengthening the values of religious moderation. This is reflected in several aspects in the form of teaching materials delivered covering the values of tolerance, justice, mutual respect for differences, and the importance of peaceful coexistence. The learning methods used by Islamic Religious Education teachers lead to a dialogical and contextual approach, such as group discussions, problem solving, and case studies related to students' daily lives. Teachers also integrate local wisdom values and progressive Islamic principles, in line with the vision of Muhammadiyah as the school's parent organization. In addition, the school supports the process of learning religious moderation through religious activities such as joint religious studies, inclusive Islamic holiday commemorations, and instilling Islamic brotherhood values in extracurricular activities as well as parental involvement in supporting character-based learning through active communication between teachers and guardians.

Although there are good practices in implementing religious moderation-based learning, this study found a number of challenges, including the lack of conceptual understanding of teachers regarding the terms and principles of religious moderation as a whole. Many teachers implement these values without realizing that they are part of the concept of moderation. The absence of explicit curriculum guidelines that direct Islamic Religious Education learning towards moderation. Teachers still rely on personal experiences and values. The influence of the environment outside the school, including social media and conservative religious communities, influences students' perspectives on diversity. Limited training or workshops on religious moderation from the education office or related parties.

Through interviews, Islamic Religious Education teachers explained that one of the main challenges is to keep the meaning of the teachings intact about religious moderation. Delivering religious moderation material is important, but teachers still need to be present as guiding figures who facilitate reflection and meaning. The relationship between teachers and students also reflects a conducive religious moderation approach. Teachers do not position themselves as the sole source of knowledge, but rather as spiritual and moral companions. Interactions in the classroom are based on open dialogue, full of respect, and build an atmosphere that supports the growth of students' personalities.

Behaviorist learning theory in Islamic Religious Education learning, this theory is relevant to be applied to form religious and social behavior in accordance with moderate Islamic values, such as tolerance, honesty, responsibility, and anti-violence attitudes [7]. Teachers can use behaviorist strategies



Gambar 9. Placeholder caption

such as external motivation, giving praise, or awards to students who show moderate attitudes, such as respecting differences, working together with friends, or being polite to others [8].

As a concrete example at SD Islam Aisyiyah Kalipang, teachers provide positive reinforcement in the form of verbal or symbolic appreciation (for example: stickers, achievement stars) to students who demonstrate religious behavior in accordance with the principles of religious moderation. In this way, behaviors such as helping each other, greeting politely, and not teasing friends from different backgrounds can be strengthened and formed through repeated practice and consistent reinforcement. Thus, the behavioristic approach in Islamic Religious Education learning not only supports the formation of student character, but can also be an effective means to internalize the values of religious moderation in real terms in the daily lives of elementary school students.

The results of the study indicate that Islamic Religious Education learning at SD Islam Aisyiyah Kalipang has implemented the values of religious moderation substantively, although not yet in explicit terminology. As part of the principles of religious moderation promoted by the Indonesian Ministry of Religion namely, national commitment, tolerance, anti-violence, and acceptance of local culture the teacher's lesson materials include elements of justice, tolerance, and respect for differences [9].

The learning method used is directed towards a contextual and dialogical approach. This is in accordance with Zamroni's view, which states that meaningful learning in religious education must touch on aspects of students' real lives and encourage critical thinking skills towards social reality [10]. The integration of local wisdom values and progressive Islamic principles also shows a connection with the vision of Muhammadiyah as the parent organization of the school. Muhammadiyah views education as a means to instill inclusive and progressive Islamic values [11]. Inclusive and participatory school religious activities, as well as parental involvement in the character-building process, show that religious moderation education is not only carried out formally but also through cultural and social practices.

Despite good practices, this study revealed a number of challenges. One of the biggest challenges is the lack of conceptual understanding of teachers regarding the terms and principles of religious moderation as a whole. Many teachers have implemented these values in learning without realizing that it is part of the framework of religious moderation. This indicates the importance of more structured professional training and mentoring for Islamic Religious Education teachers. In addition, the absence of explicit curriculum guidelines that direct learning towards moderation makes the learning process very dependent on the teacher's personal experiences and values. Tilaar emphasized that educational transformation requires systemic support, including in the form of a curriculum that is responsive to the values of diversity [12]. External challenges are also obstacles, such as the influence of social media and conservative communities that influence students' views on differences. This is in line with Azra's findings that one of the biggest challenges to religious moderation in schools is the existence of exclusive religious narratives that develop outside the formal education environment [13].

The role of teachers as moderating guides Teachers have an important role not only as teachers, but also as spiritual and moral companions. Islamic Religious Education teachers in this school have built healthy and dialogical relationships with students, reflecting a moderation approach that emphasizes the importance of openness, respect for opinions, and constructive dialogue. This is in line with Freire's view that liberating education must place teachers and students in an equal dialogical relationship.

Conducive interactions in the classroom become a strategic space for instilling social ethical values, such as respect for differences and non-discriminatory attitudes [14]. Therefore, Islamic religious education that emphasizes moderation in religion not only teaches religious doctrine, but also forms an inclusive and tolerant social personality.

However, the open, dialogic, and respectful relationship between teachers and students shows that teachers play an important role as spiritual and moral companions, not just as transmitters of material. This is a major force in forming a learning atmosphere that is moderate, humanistic, and relevant to students' lives.

Tabel 8. Concept Findings from Substantive to Formal

Substantive Findings	Formal Findings
Practice of integrating moderation values in teaching materials	Integrative and contextual Islamic Religious Education learning design with moderation as the main value
The role of teachers in fostering moderate attitudes	Teachers as agents of religious moderation through affective, cognitive and spiritual approaches
Habitual activities outside the classroom	School culture based on Islamic values <i>rahmatan lil 'alamin</i>
Parental involvement	Collaboration of family and school education in religious moderation
Character based assessment	Authentic assessment based on values of moderation (tolerance, inclusiveness, non-violence)

4 Conclusion

Islamic Religious Education learning at SD Islam Aisyiyah Kalipang has internalized the values of religious moderation substantively, although it has not used the term explicitly. Values such as tolerance, justice, and respect for differences are reflected in teaching materials, dialogical and contextual methods, and the integration of local wisdom in accordance with Muhammadiyah's vision of progressive Islam. Moderation is also strengthened through inclusive religious activities, extracurricular activities based on the value of brotherhood, and active collaboration between schools and parents, demonstrating a holistic approach to moderate character education.

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CITATION:

Nawang Lukman Priyonggo (2025). Islamic Religious Education Learning Based on Religious Moderation at Aisyiyah Kalipang Islamic Elementary School. *OASE*, 7(1), 312–316.

Mainstreaming Moderation Of Islamic Religious Education In The Global Community

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ABSTRACT

With increasingly complex global dynamics, the world community is faced with various serious challenges related to diversity, identity, and religion. Phenomena such as radicalism, religious-based extremism, Islamophobia, and conflicts between belief groups have become issues that have emerged in the last two decades. In this context, religion, especially Islam, is often misunderstood and even associated with violence, even though the teachings of Islam basically carry a message of peace and mercy for the whole of nature. This research aims to build an understanding of the mainstreaming of Islamic religious education moderation in the global community. The type of research used is literature research with a qualitative approach. The moderation of Islamic religious education as a global model has the potential to export moderate values through formal and non-formal education, global collaboration between religious institutions, and the use of technology and digital media as a means of diplomacy.

Keywords: Mainsteraming, Moderation, Education, Islam, Global

1 Introduction

Phenomena such as radicalism, religious-based extremism, Islamophobia, and conflicts between belief groups have become issues that have emerged in the last two decades. In this context, religion, especially Islam, is often misunderstood and even associated with violence, even though the teachings of Islam basically carry a message of peace and mercy for the whole of nature (rahmatan lil 'alamin).

Religious moderation is an urgent need in responding to the situation. Moderation not only means a middle ground between the two extremes, but it also reflects a religious attitude that is just, tolerant, open to differences, and upholds human values. In the midst of the flow of globalization that accelerates cultural and information exchanges, moderation is a key principle for building peaceful coexistence and an inclusive global civilization. Religious extremism can be eliminated by promoting Islamic education that emphasizes moderation and inclusivity [1]

According to the Oxford Languages website, moderation refers to the act of steering clear of excessive or extreme views, particularly in relation to political conduct or opinions. In the Indonesian context, the word 'moderation' has been adopted as *moderasi*, which, as defined by the KBBI (Indonesian Dictionary), denotes the act of lessening harshness or steering away from extremities. Within this framework, when the concept of moderation is linked with religion — forming the term religious moderation — it conveys an approach aimed at minimising radicalism and shunning extreme interpretations or practices of faith [2].

Moderate Islam serves as a middle ground between strict Islamic ideology and complete disregard for Islamic teachings. While Islam is meant to act as a core foundation in a Muslim's life, believers are encouraged to remain open-minded and adaptable, particularly in matters where the Qur'an and Hadith do not offer clear, direct guidance. As such, embodying a moderate outlook should consistently be reflected in one's religious conduct [3]

Naturally, it is essential to have standards, boundaries, and indicators to assess whether specific religious perspectives, attitudes, and actions are moderate or veering towards extremism. Such assess-

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ments should be grounded in credible sources, including sacred scriptures, national constitutions, local traditions, as well as collective agreements and societal consensus. Through this article, the author will discuss the indicators of religious moderation and global opportunities in Moderate Islamic education diplomacy.

2 Literature Review

The discourse on religious moderation, particularly within Islamic education, has gained increased attention in recent years as nations face the growing challenge of religious extremism and polarisation. Moderation in Islam is not a novel concept; rather, it is deeply rooted in the tradition of *wasatiyyah* (the middle path), which emphasises balance, justice, and tolerance [4]. Scholars and policymakers alike have acknowledged the pivotal role of Islamic religious education in shaping students' worldviews, values, and interreligious attitudes.

Indonesia's Ministry of Religious Affairs has been at the forefront of institutionalising religious moderation through national policies and curricula [5]. This model provides a valuable case study for other Muslim-majority countries seeking to integrate moderate values into formal religious education. The results of the study from Hutagalung reveal that a Muslim who practices moderation is identified by their commitment to a widely accepted understanding of Islamic teachings [6].

Internationally, there is growing recognition of the need to mainstream such approaches. In countries like Malaysia, policy documents reflect a similar emphasis on religious harmony, coexistence, and education reform as strategies to counteract radical ideologies [7]. Furthermore, the integration of religious moderation into global education frameworks has been encouraged by international institutions such as UNESCO, particularly in relation to promoting peace, critical thinking, and intercultural dialogue [8]. Islamic legal thought also supports the idea of moderation, particularly through principles such as *maslahah* (public interest) and *urf* (local custom), which allow for contextual and flexible interpretations of Islamic teaching [9]. This theological basis lends further legitimacy to efforts aimed at reforming religious education in a way that encourages inclusivity and social cohesion.

The research from Mukhibat found that acts as a guideline for integrating the principles of religious moderation, tolerance, and cultural inclusivity into university curricula. The outcomes align with the government's initiatives to reduce the influence of conservative ideologies and religious intolerance within Indonesia's higher education institutions [10].

In sum, existing literature underscores the importance of embedding religious moderation into Islamic educational practices as a proactive response to global challenges. However, there remains a gap in comparative and cross-cultural research examining how these strategies can be adapted and implemented across diverse Muslim communities worldwide. This article seeks to explore that space by analysing policy approaches, curricular practices, and legal frameworks that support the mainstreaming of moderation in Islamic religious education within the global community.

3 Research Methods

This research uses an interpretive qualitative paradigm, which departs from the belief that social realities, including the concept of religious moderation in Islamic education, are formed through the interpretation and construction of meaning from various sources of texts and discourses. The approach used is library research. In this approach, researchers search, review, and interpret a wide range of relevant literature. The data source consists of primary and secondary data sources. The data collection technique is the study of documentation and digital and physical library searches. The data analysis technique used is content analysis with a descriptive-qualitative approach.

4 Results and Discussion

The key elements used to measure religious moderation encompass four primary components: (1) a strong sense of loyalty and responsibility toward the nation; (2) an attitude of openness and respect toward different beliefs and practices; (3) a firm stance against all forms of violence in expressing religious views; and (4) a willingness to embrace and incorporate local cultural values into religious life. The-

se indicators serve as essential benchmarks in assessing how religious communities promote harmony, peace, and inclusivity within a diverse society.

These four indicators can be used to assess the extent to which an individual in Indonesia embraces religious moderation, as well as to identify potential vulnerabilities. Recognizing these weak points is crucial in order to formulate strategic actions that can reinforce moderate religious attitudes. Moderation, Islamic religious education as a global model has the potential to export moderate values through formal and non-formal education. One example of a moderation mainstreaming project in the pesantren environment is library development, active learning, leadership, and social advocacy. Some of the above projects if examined more deeply are seen as soft approaches to touch the root of existing problems where the mainstreaming of moderation is then needed [11].

The promotion of moderate values within Islamic religious education is evident in various Islamic higher education institutions and pesantren across Indonesia. This is reflected in their curricula, which emphasize principles like loyalty to the nation, acceptance of diversity, peaceful coexistence, and the integration of local cultural traditions [12] The mainstreaming of Islamic education moderation is not limited to the realm of Islamic universities and Islamic boarding schools, but also to the digital realm. The rise of Islamic media in the digital era has transformed public perceptions by shifting religious authority from traditional institutions to more popular, accessible forms. Interestingly, this transformation has been largely driven by the prevalence of conservative and radical interpretations of Islam dominating online platforms [13]

In the digital era, the expansion of Islamic media has significantly influenced how individuals understand and engage with religion, as religious influence increasingly moves away from conventional scholars toward more widely consumed content. Despite the potential for broader perspectives, the online space is largely saturated with conservative and extremist Islamic narratives that shape much of the religious discourse.

Global collaboration between religious institutions can take the form of building networks with Islamic educational institutions abroad, organizing international forums on peaceful Islam and interfaith education, and developing a shared curriculum that emphasizes universal humanist values. So, in the midst of this frenzy of radicalism, the term is called religious moderation [14] The use of technology and digital media as a means of diplomacy. Groups with moderate viewpoints are shaping the direction of tolerance due to their strong presence across digital platforms. When widely circulated online, certain narratives have the power to shape and reinforce moderate perspectives and actions [15]

5 Conclusion

The mainstreaming or mainstreaming of moderation in Islamic Religious Education is an important strategy in building a peaceful, tolerant, and inclusive global civilization through the integration of moderation principles such as tolerance, non-violence, and respect for local traditions, Islamic education can contribute to the creation of spaces for interreligious dialogue, the strengthening of human values, and cross-border social development. Thus, the mainstreaming of moderation in PAI not only has an impact on the national realm, but also plays an important role in shaping a peaceful, rational, and solution-oriented global Islamic face to the challenges of the times.

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CITATION:

Ayunda Serly (2025). Mainstreaming Moderation Of Islamic Religious Education In The Global Community. *OASE*, 7(1), 317–320.

Islamic Education In Indonesia Based On Religious Moderation

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ABSTRACT

Islamic education offers to shape the personality of a person, family and society as a whole. Religious moderation in Islamic education in Indonesia is very important to strengthen tolerance and harmony between religious communities. Indonesia is a country with a rich culture and diverse religions, maintaining an attitude of mutual respect and appreciation between citizens. This study aims to analyze Islamic education in Indonesia based on religious moderation. The research method used is a literature study using a qualitative approach. The results of this study indicate that religious moderation in Indonesia can be applied in the world of Islamic education through several parts, namely: 1) learning that teaches tolerance, mutual respect; 2) the curriculum used is more towards understanding religion; 3) an environment that supports the application of religious moderation. The application of religious moderation can be done through Islamic education in order to produce a young generation that is intellectual, moderate, tolerant and able to participate in building harmony in the country of Indonesia.

Keywords: Islamic education, Indonesia, Religious moderation

1 Introduction

Islamic education in Indonesia has a very important and strategic role in fostering the values of moderation in religion. Moderation in religion as an approach that emphasizes tolerance, balance, and compassion in religion. This statement is in line with the goals of Islamic education, namely to form people who are faithful and pious and have noble morals. The core values in Islamic education are tolerance and mutual respect. These values can be obtained through learning the history, teachings, and practices of various religions. Islamic education can also shape a person's attitude to respect each other among religious communities [1].

Islamic education is an education that not only discusses vertical relationships with Allah SWT, but also discusses horizontal relationships between humans and other humans. Thus, in the implementation of Islamic education, it should be able to produce communicative people, who can work together and care for each other, both ethnically, racially, and religiously. All of that is obtained and can be successful because the teachings of Islam are rahmatan lil alamin, so as a Muslim it is obligatory to be able to maintain the creation of peace in social life [2].

From the research that has been conducted, it is narrated that Islamic education based on religious moderation has begun to erode its values. These values are seen from the renewal and flexibility and principles of tolerance and the instillation of Islamic teachings and the teaching of religious moderation are not so intense so that things related to humanitarian values and attitudes of social tolerance have not been perfectly successful [3].

This religious moderation is the duty and business of every element of the nation, safeguarding the interests and security of every person. What's more, in today's era, it is very free and easy for extreme groups to spread these understandings in the joint life of the nation, religion and homeland of Indonesia under the pretext of religion, which the understanding is very far from the one whose name is the value of grace and mercy.

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Thus, things that are different in social life must still be appreciated because in the Islamic education system it is one of the keys to producing a generation of Muslims who are tolerant, moderate and can uphold human values. This is in line with the teachings in the Islamic religion, namely focusing on brotherhood and justice. Thus, efforts are made to implement this Islamic education based on religious moderation in Indonesia.

2 Literature Review

In the research conducted [1], the conclusion explained that the implementation of religious moderation in Islamic education is useful for producing a young generation that has a fairly moderate understanding of religion, through a learning process that supports religious moderation activities. So that with this, religious moderation in Indonesia can be implemented well.

From the discussion above, the formulation of the problem that must be solved in this study is how can Islamic education in Indonesia through religious moderation be implemented?

3 Research Methods

This study uses a case study method with a qualitative approach as a methodological method. This case study method is one of the techniques whose data collection focuses on critical reviewers of various reference sources that are in line with the topic to be studied [4]. In this case, the data sources that will be utilized include books, scientific journal articles, and previous research that discuss issues related to religious moderation in the context of Islamic education.

This qualitative approach is a more in-depth research method because the data collection is direct. This is in line with what was said [5], namely that the characteristics of subjective inquire about are information collected specifically, with information utilized to create concepts and speculations.

4 Results and Discussion

1. Islamic Education

Education is an inseparable part of da'wah activities, as explained in the Qur'an, surah al-Maidah verse 67 about teaching knowledge. Islamic education provides an offer to shape the personality of a person, family and society as a whole. The aim of Islamic education is to create human beings who have noble character, have high knowledge, especially religious knowledge and are obedient in worship [6].

Islamic education aims to produce individuals who are not only intelligent intellectually, but also spiritually, emotionally and socially intelligent in a balanced way. Islamic education is the path taken to produce a generation that not only excels in academic achievement but also has moral integrity, a sense of social responsibility and has a fear of God Almighty [7].

The study of Islamic education is very broad, so that it involves many figures, both directly and indirectly in teaching it. There are several main areas in Islamic education, including:

a) The Objectives of Islamic Education

Experts state that the aim of Islamic education is to cultivate morals. This indicates that Islam has offered the solution that character and moral education represents the essence or core of Islamic education, with the aim of Islamic education being to attain exemplary morals [8].

b) Islamic Education Curriculum

The Islamic education curriculum covers several aspects related to the development of intellectual, spiritual, and moral potential. The core of the Islamic education curriculum is to develop and instill faith and piety, as well as noble morals in the individual.

c) Islamic Education Methods

The method of Islamic education must be in harmony with human nature and relevant to the needs of the individual himself. The methods that can be applied are advice, role models, habits, and inspirational stories.

d) Evaluation of Islamic Education

Evaluation of Islamic education must encompass all cognitive, affective and psychomotor aspects. This evaluation is carried out comprehensively, not only in terms of learning achievement, but also to measure the extent of the individual's abilities and development[9].

2. Religious Moderation

In Arabic, moderation is referred to as al-wasathiyah. In relation to language, al-wasathiyah derives from the term wasath which means the middle between two boundaries. In general, religious moderation involves placing importance on equilibrium in viewpoints, character, morals, as a form of expression of the attitudes of individuals or certain groups[10].

The goal of religious moderation is to internalize religious teachings and be able to practice them fairly. In general, religious moderation can be understood as an individual or group expression that focuses on beliefs, morals, speech and behavior. Religious attitudes and behavior can be realized by believing in the teachings of one's own religion and opening up a free space without intervention from other religions[11].

Religious moderation in Islamic education in Indonesia is very important to strengthen tolerance and harmony between religious communities. Indonesia is a country with a rich culture and diverse religions, maintaining an attitude of mutual respect and appreciation between citizens. Through religious moderation, Muslims can more easily accept all differences and live more peacefully side by side with people of other religions. Education that leads to moderation will more easily produce a more transparent generation, ready to build and participate in creating a harmonious society. Religious moderation in the context of Islamic teachings refers to an approach that can emphasize tolerance, balance and moderation in religious education [12].

The principles of religious moderation according to experts include the following:

1. Gentleness (balanced), is an even comprehension and application of faith covering every face of existence, both worldly and ukhrawi, making decisions firmly and being able to differentiate between inhiraf(divergence) and ikhtilaf(disagreement).
2. I'tidal (straight and firm), namely positioning oneself according to one's place and carrying out rights and obligations proportionally.
3. Forgiveness(tolerance), namely respecting and acknowledging differences, both in terms of religious aspects and in terms of other aspects of life.
4. Tawassuh(taking the middle path), namely practice and understanding that is not excessive or excessive in religion and tafrih or also does not reduce what is in the religion.
5. Shura (deliberation), namely that the problems faced can be resolved via discussion to achieve agreement a consensus by placing the priority of public interest above everything else.
6. Ishlah(reform), namely prioritizing reformative principles in order to achieve a better situation by accommodating changes and progress of the times
7. Tahadhdur (civilized), namely strengthening attitudes and behavior that are noble in character, identity, character, and integrity as khairu ummah in human life
8. Musawah(egalitarian), namely not having a discriminatory attitude towards others due to differences in tradition, beliefs, traditions and origins of a person[13].

In the concept of religion or belief, a moderate attitude is usually seen as an effort to balance fanaticism and relativism. A moderate attitude can hold fast to religious beliefs and beliefs, but still respect and accept the beliefs or ideologies of others. Moderate Islam is generally considered a counter-word to radical Islam, namely Islamic groups that are harsh and intolerant of others and this can result in the destruction of the anger of the people, especially in Indonesia. Extremist Islamic groups have previously created a bad image for some parties, so there is the term moderate Muslim or moderate Islam, something like this is then popularized as a form of solution. Hopefully, this concept of moderate Islam, the image of Islam in the eyes of the world does not immediately judge with radicalism, terrorism or others.

This moderate Islam is expected to be a bearer of a positive aura and movement so that it can cool other people towards the Islamic religion [14].

In the context of Islamic education, religious moderation must be strengthened because Islam basically teaches the principles of simplicity and balance, as a religion that prioritizes peace and teaches compassion, Islam does not teach its followers to extreme things and tries to restrain themselves because it will cause harm to the social order in national and religious life. By strengthening the foundation of religious moderation, Islamic education is expected to be able to guide society to practice Islamic teachings according to the Qur'an and Hadith without falling into the scope of religious teachings that are fanaticism, radicalism, and terrorism [15].

The Role of Islamic Education in Religious Moderation

Islamic education has an important role in providing solutions to problems that often occur in the social environment. Islamic education is the center of Islamic studies, but Islamic education also has responsibility for problems that often occur in society, especially in religious schools and understandings. Against the backdrop of various social backgrounds, Islamic education continues to provide solutions and face religious understandings that are sentimental due to the triggering of differences in perspectives that often occur [16].

Combining Islamic education with religious moderation has a prominent important reason. With this Islamic education to provide religious strengthening that aims to overcome religious thinking that is too conservative, often rejecting diversity and differences. This kind of religious understanding can give rise to a new identity that rejects the application of religious moderation to local wise culture in Islamic education. Even often found, our government tends to be reluctant to accept such policies. Islamic education conveys the essence of Islamic teachings including religious moderation. Islamic education provides learning facilities in forming a person's attitude and behavior so that they are moderately religious, with high teachings of tolerance, multiculturalism, and differences in religious beliefs are the most important in Islamic education [17].

5 Conclusion

Through the research that has been conducted, it can be understood that Islamic education in religious moderation in Indonesia has a very important and strategic position. Islamic education is a fairly adequate path that can provide a correct understanding of the Islamic religion and the values contained therein such as tolerance, justice, and compassion between fellow human beings. In addition, Islamic education is also able to provide an understanding of cultural and religious diversity so that individuals can appreciate differences and accept all beliefs among fellow human beings, especially those in Indonesia. The implementation of Islamic education in Indonesia based on religious moderation can be done through curriculum development, learning process, teaching of a good and healthy environment to support the practice of religious moderation. This effort must continue to be carried out intensively so that the expected goal is to produce a young generation who has a moderate understanding of religion, is tolerant and has good morals and is able to maintain harmony in social life in the community, nation and state.

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CITATION:

Muhammad Azmi Coal Mining (2025). Islamic Education In Indonesia Based On Religious Moderation. *OASE*, 7(1), 321–325.

Optimizing the Role of MI Misbahul Adhim as an Islamic Educational Institution in the Global Era

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ABSTRACT

The era of globalization brings various new challenges in the world of education, including for Islamic educational institutions such as MI Misbahul Adhim. This study aims to analyze efforts to optimize the role of MI Misbahul Adhim in responding to global challenges, especially in maintaining Islamic values amidst the development of technology, information, and global culture. Observation, interviews, and documentation are the tools of this descriptive qualitative study's toolbox. The study's findings reveal that MI Misbahul Adhim employs a number of tactics, including incorporating Islamic principles into the curriculum and making use of digital technologies to enhance learning, and strengthening student character through religious extracurricular activities. This optimization has increased the competitiveness of students without ignoring their Islamic identity.

Keywords: Islamic Education, Globalization, Role Optimization

1 Introduction

Islamic education plays a vital role in shaping a tolerant, just, and moderate Muslim character. In this era of globalization, religious moderation has become an urgent need to avoid division and radicalization. Islamic education can serve as a strategic medium to instill values of tolerance, inclusivity, and interreligious harmony. Alongside the changes of time, Islamic education must adapt to increasingly complex challenges, including the growing threats of radicalism and extremism (Syahri, 2021).

Globalization has significantly impacted various aspects of life, including education. The growth of IT, rapid flow information, and about demand for competent human resources require educational institutions, especially Islamic education, to continuously improve and adapt. In this context, madrasah ibtidaiyah (MI), as one form of Islamic primary education institution, make a important part in molding the personality and spirituality to the younger generation while holding firmly to Islamic values and being globally competitive.

The challenges faced by Islamic education in strengthening religious moderation are increasingly significant, particularly with the widespread rigid and exclusive interpretations of religion. Religious moderation, therefore, becomes a key to creating social cohesion among variety. Islamic education's potential to foster moderate religion is the central topic of this research and the challenges it faces in an ever-evolving global context (Fahri, 2019).

Islamic education has demonstrated positive impacts on strengthening religious moderation. Research by Daldal and Nasution (2020) in Indonesia shows that pesantren (Islamic boarding schools) can serve as models in promoting religious moderation by teaching tolerance and respect for differences. Additionally, a study by Shamsi (2021) in Arab countries confirms that inclusive-based Islamic education can reduce the potential for radicalization among youth. However, challenges still exist in implementing moderate Islamic education. Nabilah (2022) reveals that many pesantren and Islamic educational institutions still use exclusive approaches that tend to provoke intolerance. This indicates that although Islamic education can reinforce religious moderation, its implementation continues to face significant obstacles.

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MI Misbahul Adhim, as a longstanding Islamic educational institution within the community, faces complex challenges and opportunities in responding to the dynamics of the global era. On one hand, the madrasah is required to preserve its Islamic identity through strengthening religious education, moral teachings, and spiritual values. On the other hand, MI must also provide quality education relevant to current developments, such as technology proficiency, literacy skills, and 21st-century competencies.

Optimizing the role of MI Misbahul Adhim is essential to examine the extent to which the institution can perform its function as both an educational service provider and a social transformation agent. This includes curriculum development strategies, integration of technology in learning, and character-building efforts through religious extracurricular activities. In this way, MI Misbahul Adhim becomes not only a place of learning but also a center for Islamic character formation that is adaptive to global change.

This study aims to examine the optimization efforts undertaken by MI Misbahul Adhim and to identify the challenges and opportunities it faces in the context of globalization. The findings are expected to contribute to growth of Islamic education which is relevant, contextual, and highly competitive.

2 Research Methods

The purpose of qualitative study is to get a comprehensive understanding of the phenomena (behavior, perception, motivation, behaviors, etc.) that the study participants encounter and to provide a narrative description of these experiences via a variety of naturalistic methodologies (Moleong, 2017). The study used a case study methodology, which entails gathering extensive data from a variety of sources in order to examine a single or more instances (Assyakurrohim et al., 2022). The subjects in this study are students selected using purposive sampling (Arikunto, 2006), based on specific criteria including the principal, teachers, and active students of MI Misbahul Adhim. Data collection techniques include observation (directly observing classroom learning processes), structured interviews (using prepared questions to address the research problem), and documentation (including observation transcripts, interview transcripts, and student work documents). To ensure data validity, this study uses member checking. Through this technique, summaries of observations, interviews, and documentation are presented to the research subjects directly, allowing them to confirm or correct the narratives to avoid bias and ensure accuracy (Koelsch, 2013). Miles, Huberman, and Saldana's methodology for data analysis consists of three distinct steps: data condensation, data presentation, then conclusion drawing (Miles et al., 2014).

3 Results and Discussion

1. Integration of Islamic Values into the Curriculum

Significance of curriculum in educational management can be likened to the heart of education. Without a curriculum, the educational process would lack direction and fail to achieve its intended goals. The integration of Islamic values into the curriculum at MI Misbahul Adhim is a primary strategy to maintain the institution's Islamic identity while responding to globalization challenges. This integrative approach aims for students to develop not only intellectually, but also spiritually and morally. The school principal stated:

"All subjects, whether religious or general, are designed using a monotheistic (tauhid) approach. For example, in science lessons, students are guided to recognize the greatness of Allah through the creation of the universe. In mathematics, they are directed to understand order and logic as part of God's laws (sunnatullah)."

One teacher affirmed: "Values of noble character (akhlakul karimah) are instilled in every learning activity. Teachers don't only deliver content but also model virtuous behaviors like honesty, patience, and discipline. These values are embedded through routines such as prayers before and after class, worship practices, and daily habituation programs like dhuha prayers, Qur'an recitation, and daily almsgiving."

The ideal curriculum integrates Islamic values across all disciplines and is designed holistically, addressing affective (dhikr), cognitive (fikir), and psychomotor (righteous deeds) domains. The values must reflect the spirit of Surah Al-Asr, which encapsulates the core principles of Islamic teachings: faith,

knowledge, practice, morality, and social awareness. These principles help prevent loss or helplessness and serve as a guide to meet societal needs and anticipate the challenges of global civilization.

2. Utilization of Digital Technology in Learning

Technology plays a central role in modern digital-based education, enabling flexible, time-independent learning. The use of media, applications, and devices has expanded the possibilities of education beyond physical classrooms. In education, digital technology aids in the improvement of the process of education by enhancing it richer innovative also engaging. The internet, in particular, provides access to a wide array of educational resources and social networks that broaden students' knowledge independently. This technological shift has also been shown to enhance students' critical thinking skills (Tazqiah Nuralizza et al., 2024).

The principal of MI Misbahul Adhim noted: "Nowadays, it's easier to teach and learn due to the abundance of technology used in education." One teacher added: "Learning and school activities are now more efficient thanks to technology. Admissions, instruction, and assessments now use digital systems."

A student also shared: "The technologies available at school—like computers, e-books, Moodle, and various apps—make it easier for us to understand lessons quickly."

This digital era poses both opportunities and challenges. The growing presence of technology in education requires teachers to be aware of and proficient in using digital tools to support effective learning (Kuntari, 2023). This effort helps teachers deliver engaging lessons and achieve high-quality learning outcomes.

3. Character Building Through Religious Extracurricular Activities

Character education is a key aspect of Islamic education, especially at the elementary level. MI Misbahul Adhim utilizes religious extracurricular programs as strategic tools to instill moral, spiritual, and social values in an engaging and practical way.

a. Objectives of Character Building

Through these activities, students do not merely learn Islamic teachings theoretically, but also apply them in daily life. Key values include sincerity, responsibility, discipline, empathy, and love for religion and fellow human beings.

b. Types of Religious Extracurricular Activities

1. Qur'an Memorization (Tahfidzul Qur'an): Trains discipline and fosters love for the Qur'an.
2. Islamic Music (Hadrah/Nasyid): Fosters creativity, teamwork, and Islamic identity through performance art.
3. Worship Practice: Teaches proper implementation of daily prayers and other rituals.
4. Islamic Lectures and Short Sermons (Kultum): Builds confidence and leadership through public speaking on religious topics.
5. Social Charity and Ramadan Activities: Fosters empathy and social responsibility through activities like charity events, almsgiving, and group iftar.

c. Impact on Student Character

Observations and school reports show that these activities:

1. Increase students' awareness of religious obligations.
2. Promote discipline, courtesy, and accountability.
3. Boost confidence and social interaction skills.
4. Cultivate a strong religious atmosphere within the school.

4 Conclusion

MI Misbahul Adhim, as a primary-level Islamic educational institution, holds a strategic role in shaping a generation of morally upright, globally aware Muslims who are prepared for modern challenges. The optimization of this role is realized through integrated strategies such as:

1. Integrating Islamic values into all subjects and daily learning activities.
2. Adopting digital technology to enhance modern, interactive, and effective teaching.
3. Strengthening student character through practical and value-oriented religious extracurricular programs.

Through these efforts, MI Misbahul Adhim demonstrates its commitment to sustaining Islamic education that is both religiously grounded and responsive to the demands of the times. This optimization can serve as a model for developing madrasah ibtidaiyah in the context of globalization without compromising Islamic values as its core foundation.

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CITATION:

Binti Khoirur Rofiah (2025). Optimizing the Role of MI Misbahul Adhim as an Islamic Educational Institution in the Global Era. *OASE*, 7(1), 326–329.

AI As A Virtual Assistant In Islamic Religious Education Studies At Sma Negeri Sumber Harta Musi Rawas Regency South Sumatra Province

Bukhori^{1*}

ABSTRACT

This study aims to describe the use of Artificial Intelligence / AI as a virtual assistant in learning Islamic religious education at SMA Negeri Sumber Harta, Musi Rawas Regency, South Sumatra Province. This study employs a case study methodology and a qualitative approach. Interviews, observations, and documentation of instructors and students in Islamic Religious Education were used as data gathering methods. The results of the study show that AI is used as an interactive and flexible learning aid. Teachers use AI to explain material, answer student questions, and provide digital learning resources that support the curriculum. Students feel helped by the presence of AI because it makes it easier to understand the material and encourages independent learning. However, there are still obstacles such as limited internet networks, lack of training, and concerns about the accuracy of information from AI. Overall, AI plays a positive role as a virtual assistant in Islamic Religious Education, but there is still a need for teachers to play an active role in supervising and directing the use of the technology to be in line with Islamic educational values.

Keywords: Technology, Islamic Religious Education, Artificial Intelligence

1 Introduction

The development of technology called numerous facets of life, including education, have been profoundly impacted by artificial intelligence /AI. [1] . AI offers various conveniences in the learning process, such as automatic provision of materials, analysis of learners' abilities, and the provision of quick feedback[2] . The application of artificial intelligence (AI) in Islamic Religious Education can be a creative way to improve learning efficacy and offer a more engaging and customized educational experience.[3]

Islamic religious education in schools often faces many challenges, such as limited face-to-face time, differences in students' levels of understanding, and limited learning resources that are interesting and interactive [4] . With AI as a virtual assistant, learners can access Islamic religious education materials anytime and anywhere, get answers to their questions instantly, and get learning recommendations that suit their needs [5] . It can help teachers in providing more effective learning and facilitate students in understanding Islamic concepts better.[6]

SMA Negeri Sumber Harta, Musi Rawas Regency, South Sumatra Province is one of the educational establishments that aims to raise the standard of instruction, particularly in the areas of Islamic Religious Education. Therefore, this study aims to examine the use of AI as a virtual assistant can contribute to Islamic Religious Education in the school.

2 Research Methods

This study employs a case study methodology and a qualitative approach. The qualitative approach was chosen because this study aims to explore in depth the use of AI as a virtual assistant in learning

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Islamic religious education, both from the side of teachers and students. The case study was used to comprehensively understand the context, process, and impact of the use of AI in the learning setting at SMA Negeri Sumber Harta. The location of this research is at SMA Negeri Sumber Harta, Musi Rawas Regency, South Sumatra Province, the time for the research to be carried out is in April 2025.

The data sources in this study are divided into two, namely: Primary Data Sources, namely: Islamic Religious Education Teachers, Students in grades X, XI, and XII who participate in Islamic Religious Education. Secondary Data Sources, namely: Learning device documents, AI-assisted learning interaction records, Reports or records of the use of AI applications in learning.

The data collection techniques used include: Interviews, conducted with PAI teachers and students to obtain information about understanding, experience, and effectiveness of the use of AI in Islamic religious education. Observations were made directly on the learning process involving AI, both in the form of chatbot applications, adaptive learning platforms, and the use of AI assistants such as ChatGPT. Documentation is collecting documents and archives related to the application of AI in learning, such as learning implementation plans, screenshots of interactions with AI, and records of student learning outcomes.

To ensure the validity of the data, source triangulation techniques are used, which compare data from multiple sources using interview, observation, and documentation methods to obtain valid and reliable data. Data reduction is the first step in the Miles and Huberman model, which consists of three stages: filtering and selecting important data from interviews, observations, and documentation relevant to the research focus.

3 Results and Discussion

The implementation of AI as a virtual assistant in Islamic Religious Education at SMA Negeri Sumber Harta aims to increase the effectiveness and efficiency of the teaching and learning process. AI is applied through various digital platforms that allow learners to access lesson materials, learning videos, and practice questions independently[7]. In addition, AI is also used in the form of an interactive chatbot that can answer students' questions related to Islamic religious material instantly, thus helping them to understand Islamic concepts better.[8]

Teachers use AI to analyze student progress automatically. With machine learning algorithms, AI can identify students' weaknesses in understanding the material and provide learning recommendations that suit individual needs [9]. In addition, the AI-based evaluation system allows learners to get direct feedback on their assignments and exams, making the learning process more effective and focused. The use of AI as a virtual assistant in Islamic Religious Education allows for more effective in improving students' understanding of the material. With more flexible access to learning resources, learners can learn at their own pace. AI also provides a variety of more interactive learning methods, such as worship simulations, animated videos, and adaptive quizzes that help clarify abstract concepts in Islam[10].

AI technology can adapt learning materials to the level of understanding of each student. Through the analysis of data collected from learners' interactions with AI platforms, the system can provide recommendations for additional materials or more appropriate exercises, thereby increasing the effectiveness of the learning process[11].

While AI offers a wide range of benefits in Islamic Religious Education, its implementation also has challenges to consider. The following are a few benefits of AI in Islamic Religious Education: AI can modify course contents to meet each student's unique needs, improving the efficacy of learning. Through the help of AI, students can learn anytime and anywhere without being limited by time and classrooms. AI systems can provide automated assessments and learning recommendations that are appropriate to the level of understanding of learners. Technology-based learning is more attractive to today's digital generation, thereby increasing students' motivation to learn.

The use of AI in Islamic Religious Education must, however, overcome a number of obstacles, including the fact that not all schools have access to the right technology and internet networks to facilitate AI-based instruction. Teachers must receive training in order to comprehend and maximize the usage of AI in education. Students also need to be guided in order to use this technology effectively. The use of AI in religious education needs to be developed while still considering Islamic values so that they do not contradict the teachings taught.

To overcome these challenges, support from various parties is needed, including the government,

schools, and technology developers. Providing adequate infrastructure, training for educators, and developing a curriculum that is aligned with AI technology are important steps in ensuring the successful implementation of AI in Islamic Religious Education.

Therefore, SMA Negeri Sumber Harta's employment of AI as a virtual assistant in Islamic Religious Education has a lot of promise to raise the standard of instruction. AI has the potential to be a useful tool for assisting students in comprehending Islamic Religious Education content in a more comprehensive and engaging manner with the correct strategy and assistance from several sources.

4 Conclusion

The use of artificial intelligence / AI as a virtual assistant in Islamic religious education has improved the teaching and learning process, according to the findings of a study done at SMA Negeri Sumber Harta in Musi Rawas Regency. Teachers use AI, such as chatbots and other AI-based applications, to help explain material, provide sample questions, and provide students with quick and varied feedback.

All things considered, one of the breakthroughs that can improve the educational process in the digital age is the employment of AI as a virtual assistant in Islamic Religious Education. However, the integration of this technology must be carried out wisely and gradually, while maintaining the values of Islamic education so that it does not shift from the main goal of learning, which is to prioritize manners and morals.

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CITATION:

Bukhori (2025). AI As A Virtual Assistant In Islamic Religious Education Studies At Sma Negeri Sumber Harta Musi Rawas Regency South Sumatra Province. *OASE*, 7(1), 330–332.

Transformation Of Islamic Religious Education In The Digital Era: Challenges And Solutions In Improving The Quality Of Learning

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ABSTRACT

The current digital era has brought changes to many aspects, one of which is Islamic Religious Education. Transformation in the digital era in Islamic Religious Education is important to keep up with technological advances, because Islamic Religious Education is needed in moral development and forming Islamic character in the younger generation, but the challenge is the lack of adequate facilities, the availability of human resources for teacher training and development and the challenges of the negative effects of digital media. The purpose of this study focuses on the transformation of Islamic Religious Education in the digital era, where digital media can make it easier for students to learn by using social media platforms and online learning applications and others. So Islamic Religious Education must be able to follow technology as a medium in learning and building the younger generation about Islamic values and wisdom in the use of technology. This study uses a qualitative approach using literature studies, all data sources are collected from journals and from research books which are then analyzed and conclusions are drawn. The results of the study indicate that transformation in the digital era is very much needed in Islamic Religious Education, as a step to follow the progress of the times. Proven by the needs of students today, they spend more time using digital media to do assignments or to help complete their work, so support for the transformation of Islamic Religious Education on digital media is needed as a learning medium in forming Islamic character in modern times that are full of other challenges, so that students can fortify themselves from the negative effects of using digital media.

Keywords: Digital Transformation, Islamic education, Digital competencies.

1 Introduction

To produce a generation of intelligent and noble Muslims, Islamic religious education is very important. However, Islamic religious education faces significant and complex new challenges in the digital era, which is marked by the rapid development of information and communication technology which is currently experiencing very rapid and extraordinary progress. The paradigm of Islamic religious education must be changed because digital transformation has changed the way people interact, learn, and get information from the very wide outside world (Aziz, 2018).

Seeing and noticing that many Islamic religious educational institutions still use conventional approaches, which are not appropriate and old-fashioned with the needs of students in the digital era. As a result, students become less interested in learning and learn worse or less optimally with the current state of students. This is due to the existence of teachers who are old and do not understand technology, so this is a challenge for educational institutions (Wahyudin, 2020).

Apart from that, digital transformation brings new challenges in terms of morality and Islamic principles and morals. Due to the ease of obtaining information in the digital world, students' perspectives and understanding of religion can change, so new methods are needed to instill deep Islamic values, in this case it is hoped that students can face the challenges of technological developments which are

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developing rapidly in the digital era (Rohman, 2021). Although the problems faced by educational institutions are difficult and complicated, the current digital era can also provide great opportunities for the advancement of Islamic religious education. The use of technology in learning can increase student participation and expand access to Islamic religious education to remote areas to be able to bring attraction to students in learning using digital media (Fatoni, et.al, 2023).

2 Literature Review

Transformation of learning in the digital era

Mezirow developed the transformation theory in education in the 1970s. The old concept of learning centered on students as objects rather than subjects of education is the source of the transformation theory. In addition, students are considered passive, which means there is no recognition of their potential. This concept focuses on students' academic performance, which allows for the success of learning. The old instrumentalist method is used in this education. The instrumentalist approach focuses on student change through behavior such as increasing memorization and others. Although human education can be done anywhere and anytime. In non-formal education, student characters vary. where students give different definitions to assess their learning experiences. As a result, digital learning is very important (Dina, 2023)

3 Research Methods

This study uses descriptive qualitative research methodology, and the data collection technique is literature study. Sarwono (2006) states that literature studies include data analysis from various reference books and previous research results that are relevant to the research to obtain a theoretical basis for the problems to be discussed. Literature research is also called library research or library research. Due to the limitations of this activity, only articles, journals, and library collections can be created without conducting field research. This research comes from books, national journals, or articles. This study uses a data analysis model proposed by Miles and Huberman. (Sugiyono, 2010), which states that data analysis includes data reduction, data presentation, and drawing conclusions. In this study to find out the Transformation of Islamic Education in the digital era, data was collected from journals, books and scientific articles relevant to this study. The data collected was then analyzed and reviewed thoroughly, critically, and systematically, before being described narratively.

4 Results and Discussion

Transformation of Islamic Religious Education in the digital era

The transformation of Islamic Religious Education in the digital era faces many complex and quite numerous problems. One of the main problems is the lack of digital technology training among older teachers. Many Islamic religious education teachers are not yet accustomed to using digital devices effectively in learning. This is due to limited technical skills or lack of supporting training, because many teachers are old and technology illiterate (Hidayat, 2023).

However, mastery of technology is very important so that teachers can incorporate various digital media into learning, so that students are interested and can easily understand the contents of the material given. Therefore, ongoing training is needed and continues to be developed to improve the digital skills of educators so that they are not only able to use technology but can also use it creatively in delivering Islamic religious education materials, it is very necessary to do (Iskandar, 2023).

Transformation in the digital era is said to be still low and very little, limited infrastructure is also a barrier to transformation in the digital era of Islamic religious education. Many schools do not have the necessary technological devices, such as computers, tablets, and stable internet connections. Due to limited networks and available resources, this problem is even more difficult in areas that are in the outskirts or remote areas (Ismael, 2023).

Although teachers are able to use technology, they still have difficulty using it in implementing learning because there are no adequate tools to use. To overcome this, support is needed from various parties, including the government and other educational institutions. They must be able to provide

adequate infrastructure and ensure that all schools have the same access to technology and also need support with internet connections in remote or isolated areas, so that they can easily access the internet easily enough (Jannah, 2023).

For most students, especially those who live in remote or isolated areas or come from families who can be said to be less fortunate, access to technology is still an obstacle that has not been resolved until now, even though it has developed (Kariyawan, 2022). There are some students who do not have devices such as laptops, tablets, or even stable internet access to support their digital learning, which can cause differences in the quality of education between students who have adequate access to technology and students who do not have adequate internet access. (Rahman, 2024).

Therefore, policies that support equal access to technology must be made with equal distribution of development and procurement of goods in educational institutions. This can be done by providing or providing digital devices to underprivileged students or by building internet network infrastructure in remote or isolated areas that still have limited internet access. In addition, another challenge that is no less important is the readiness of students to face and implement transformation in the era of digital Islamic religious education. Although most students today are classified as a digital generation who are familiar and very familiar with technology, not all students have a good and neat understanding of how to use technology in a productive way and in a positive direction without deviating to other things (Suryani, 2023).

Challenges of Transforming Islamic Religious Education in the Digital Era

Students use digital devices more for entertainment than for learning, such as playing games, watching movies and so on. Therefore, teachers must teach students how to be digitally literate properly so that they can choose and use trusted learning resources and avoid materials that conflict with Islamic values and stay away from negative content. Therefore, the transformation in the digital era of Islamic religious education must be able to provide greater and positive benefits for the development of Islamic religious education in the current contemporary era (Syaifulloh, 2024). The potential for misuse of technology in digital learning is an additional challenge that really needs to be considered. Uncontrolled internet use can cause students to access negative content or content that is contrary to Islamic principles or even distract them from the subject matter, so this must be avoided by students. (Fihris, 2022). Furthermore, with the existence of digital platforms can cause more plagiarism when students complete assignments and exams must also be considered carefully. Therefore, in order for technology to be used properly and positively without disrupting students in learning, all parties, namely schools and parents, must implement good regulations and control mechanisms so that students can use good technology access and not deviate from negative things. (Alwi, 2023).

Solutions for Transforming Islamic Religious Education in the Digital Era

Improving digital skills by teachers or educators is one of the solutions offered and must be implemented to support transformation in the digital era. Previous research emphasized that teachers must have good and neat digital skills to use technology in the learning process carried out by school institutions. Respondents from the study also showed and found that teachers were less confident in using digital platforms for teaching due to their limited ability to understand current technology. (Zein, 2024).

Transformation in the digital era in educational institutions also makes learning more interactive and interesting, so that students enjoy its implementation. The use of simulations, videos, quizzes and interactive games can also help students understand and receive material in a more enjoyable and non-monotonous way, so that students are interested and focused on learning. Students have the opportunity to talk in real time with teachers and classmates through features such as online discussion forums and webinars or the like. As a result, learning becomes more dynamic, collaborative and active. Therefore, the transformation in the current digital era not only increases accessibility, but also enriches knowledge, innovation and creativity as well as modern and enjoyable learning experiences for students (Hariyadi, 2023).

The use of interactive media in the transformation of the digital era of Islamic religious education is another advantage and has great potential to develop. Unlike conventional methods that are old and often rely on monotonous one-way lectures, this technology allows the delivery of material through interactive learning media such as gamification, animation, simulation, and video. With this method, students are more motivated and interested in learning and understanding the material in a more enjo-

yable and less boring way. In fact, more interesting learning experiences, such as simulations of the Hajj pilgrimage or deeper exploration of Islamic history, can be created with the help of virtual reality (VR) and augmented reality (AR) technology which is quite sophisticated at this time (Iskandar, 2023).

By using modern and advanced digital technology, educators or teachers can create more creative, interesting and efficient learning strategies. Educators or teachers can use technology-based learning applications to create a more dynamic and enjoyable learning experience, such as interactive quizzes, educational games, and the use of virtual reality to tell Islamic history or interesting historical places to students for them to learn and understand. This method not only makes learning more interesting, but also improves students' memory and understanding of the material being taught, thereby increasing students' learning motivation to always be motivated in modern and technologically advanced learning today (Kariawan, 2022)

5 Conclusion

Students or learners can have wider opportunities to continue and always learn and deepen their understanding of Islam because the process of learning Islamic religious education becomes more flexible and can be accessed anytime and anywhere thanks to the transformation in the digital era by teachers or educators with modern learning today. Transformation in the digital era in education is very important to train and develop because many educators can and are not yet accustomed to using the currently developing digital platforms. In addition, the distribution and development of educational institutions can be hampered by limited devices and inadequate internet access. An additional challenge is the possibility of misuse of technology, such as exposure to inappropriate or negative content and disruption in online learning. Therefore, clear and fairly strict supervision and policies are needed for students by educators and also parents of students.

However, the positive impact of the transformation in the digital era of Islamic religious education also opens up great opportunities for educational progress, such as making learning resources more accessible wherever and whenever they are and being able to use interactive media that is more interesting and not monotonous. Modern educational technology today allows the learning process to be more in line with students' needs and more personal for educators and also for students. To maximize its use, the government, teachers, parents, and students must also work together to create an inclusive and adequate digital learning ecosystem that is possible to do. Improving digital literacy, strengthening technological infrastructure, and making policies that support technology and providing training to educators are real implementations and are important steps in overcoming difficulties while taking advantage of great opportunities in the current digital era, because at this time many jobs from adults or from students are assisted by using technological equipment and digital media that are developing in society today and the majority of users are young people who have a high curiosity and enthusiasm for learning technology and the progress that is currently happening.

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CITATION:

Dayu Feri Apriansah (2025). Transformation Of Islamic Religious Education In The Digital Era: Challenges And Solutions In Improving The Quality Of Learning. *OASE*, 7(1), 334-338.

Potential of Augment Reality (AR) Technology as a Digital-Based Islamic Religious Education Learning Innovation in Islamic Pillar Materials

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ABSTRACT

ABSTRACT The material of the pillars of Islam in learning Islamic religious education is part of the main material at each level of learning Islamic religious education. In the digital era, Augment Reality (AR) technology as a 3-dimensional technology that can help to make it visually easier for students. This study examines the use of AR technology in the application of PAI learning to Islamic pillar materials. This study uses a qualitative method using a literature review model by taking journals for research. Based on research, it was found that the use of AR was very helpful in the PAI learning process of Islamic pillar material and received high enthusiasm from students, thus affecting the achievement of good grades and evaluation and students' understanding of Islamic pillar material

Keywords: Augment Reality, Islamic Education Learning, Islamic Pillar, Innovation

1 Introduction

Since society has a very pragmatic attitude, the use of information technology in education is problematic and cannot be divorced from technology (Jumarlis, 2018; Khan et al., 2022). Furthermore, as the twenty-first century dawns, a multitude of technologies are evolving and enhancing one another in unique and creative ways across a range of spheres, including education (Bakri et al., 2019; Fauzi et al., 2018; Khan et al., 2022). The usage of augmented reality technology in Islamic Religious Education is one example of how we must advance educational technology quickly to stay up with a swiftly evolving period.

Particularly when it comes to the content of the pillars of Islam, augmented reality (AR) technology can also assist in overcoming barriers to studying Islamic Religious Education in Indonesia, such as a lack of suitable teaching resources or hands-on experience with the subject matter (Murhayati et al., 2019; Morales & Garcia, 2018). By giving students more visual and interactive access, something that may be difficult to do with conventional methods, this technology helps broaden the scope of learning. When it is used, learning is supported and becomes more modern and participatory (Khan et al., 2022; Senoaji et al., 2020; Wen, 2021).

Because of its great qualities that enhance the teaching and learning process, this technology is widely used in education (Morales & Garcia, 2018; Murhayati et al., 2019; Sáez-López et al., 2019). Because augmented reality has appealing features that can boost students' interest and motivation to learn, it has been demonstrated that using this technology can increase students' interest in learning materials (Chen et al., 2020; Khairuldin et al., 2019; Murhayati et al., 2019; Rafik et al., n.d.; Zejda & Canoy, 2015). Additionally, because they may display the subject accurately while studying, pupils can experience a learning and play environment.

Augmented Reality (AR) has the potential to improve Islamic Religious Education instruction in primary schools by giving pupils a more relevant, dynamic, and engaging learning experience (Çetin, 2022; Lozada-Yáñez et al., 2019; Morales & Garcia, 2018). As is the case with materials regarding prayer teaching (Khairuldin et al., 2019), praying (Anggara & Fahlevi, 2021; Murhayati et al., 2019), and the Hajj

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and Umrah (Senoaji et al., 2020), students can observe and interact with digital features overlaid on top of actual items using augmented reality (AR).

The purpose of this study is to investigate how Augmented Reality (AR) technology could be used to enhance understanding of Islamic pillar materials.

2 Literature Review

In an effort to blur the lines between the actual world and the computer-generated virtual world, augmented reality incorporates both. According to Chafied's research, "Augmented Reality," or AR for short, is not a brand-new technology. Since the initial Virtual Reality (VR) applications were introduced, this technology has been in use for over 40 years. The hardware component was the focus of technical study at the time.

With the use of augmented reality technology, two- or three-dimensional virtual things may be combined to create the appearance of actual objects in the physical environment. Through the use of 3D animation, this technology integrates aspects of the real and virtual worlds to enable interaction in the physical world (Azuma, 1997). Another definition of augmented reality (AR) is a technology that immediately presents 2D or 3D virtual things in a real-world setting. Technology that uses the augmented reality notion has the following features can:

1. bring the actual and virtual worlds together;
2. immediately and interactively display information; and
3. show 3D virtual items.

The benefits of this technology include allowing for activities that are hard to do in the actual world, extending the user's perspective of an object, and offering a three-dimensional viewing experience. Additionally, this technology allows users to use different devices based on their availability and needs. According to WDE Ossy (2016), the technology's drawbacks include relatively expensive prices, particularly for achieving ideal resolution, complicated object management, and insufficient bandwidth to allow remote resource sharing techniques.

One definition of augmented reality is a technology that combines virtual and real-world aspects. To put it another way, Augmented Reality (AR) projects three-dimensional items into the actual world as videos or pictures. By making abstract ideas easier to visualize, augmented reality technology can improve comprehension of an object's structure (Nabila Alfitriani, 2021).

Islamic Religious Education (PAI) plays a crucial role in forming students' values, religious knowledge, and character from a young age. The Pillars of Islam, which serve as the cornerstone for all Muslims, are among the fundamental resources of PAI. In order for primary school pupils to use the five pillars in their everyday lives, it is crucial that they comprehend them thoroughly (Suyadi, 2017).

Children in elementary school primarily prefer solid objects and have active, visual learning styles. When a topic is provided in the form of eye-catching images, animations, or movies, it is simpler for them to grasp. Thus, it is necessary to apply learning techniques that are in line with the characteristics of the students, and using audio-visual media is one such strategy (Arsyad, 2019).

The use of audio-visual materials in PAI instruction has been demonstrated in several prior studies to be successful in raising students' learning outcomes and comprehension of religious ideas. When content is presented in an engaging and dynamic way, students become more engaged, actively discuss it, and retain it more readily (Fitria, 2021).

3 Research Methods

The study using a qualitative approach, Researchers can examine social and organizational characteristics, individual actions, and their significance in detail using qualitative research (Mengist et al., 2020). The systematic literature review (SLR) is used in the study (Mengist et al., 2020). By using the preferred reporting items for systematic reviews (Page et al., 2021) for identification, screening, eligibility, and inclusion (Mengist et al., 2020; Putri Sayekti, 2022), this article examines the potential of Augmented Reality (AR) technology as a digital-based Islamic education learning innovation in Islamic pillar materials.

The Google Scholar databases were used to gather the article findings. According to preliminary investigation, there is a highly complicated pattern of correlations with the possible use of Augmented Reality (AR) technology as a digitally based Islamic education learning innovation in Islamic pillar ma-

terial on Indonesia. Following screening and eligibility evaluation, the chosen papers were acquired for the data analysis phase. From the title to the end, the topics are read.

4 Results and Discussion

Over the past several years, Indonesia has seen a considerable development in the potential of Augmented Reality (AR) in Islamic Religious Education instruction. Students' learning experiences are enhanced by AR, which offers an interactive and captivating method to learning (Maisaroh et al., 2021; Mundir & Umiarso, 2022; Sari, 2022; Wahyuni, 2022). Researchers discovered the usage of augmented reality to study Islamic Religious Education in Islamic pillar materials in Indonesia, as shown in Table 1, after conducting a thorough literature assessment of many studies.

Tabel 9. The potential in the Utilization of Augmented Reality in Islamic Education Learning in Indonesia from 2018–2024

Temuan	Sumber
Interpretasi al-Qur'an	(Rizki, Febi Akbar, et al., 2024)
Metaverse Haji Umroh	(Indrabayu et al., 2022)
Huruf Hijaiyyah	(Jumarlis, 2018; Salsabila et al., 2023)
Doa	(Arthana & Ismail, 2019; Cut Citra Novita et al., 2022; Maisaroh et al., 2021; Mundir & Umiarso, 2022)
Ilmu Tajwid	(Sari, 2022)
Wudlu	(Yakub & Fadli, 2021)
Wisata Religi	(Ali et al., 2022; Kusumaningsih et al., 2018)

The potential of using augmented reality to teach Islamic Religious Education on Islamic pillar material in Indonesia is still quite limited, according to the 2018–2024 literature review. Examples of these include the introduction of hijaiyyah letters, religious tourism, tajweed science, the metaverse of Hajj Umrah, the recitation of daily prayers, and an introduction to wudhu procedures.

AR may help students learn Islamic Religious Education by presenting content that is hard to envision in real life and assisting them in developing a deeper understanding of religious principles. For instance, students can view and engage with digital representations of sacred locations in the metaverse world, such the Prophet's Mosque or the Grand Mosque, using augmented reality (Indrabayu et al., 2022). They can discover more about these locations' religious customs, history, and architecture. Students' knowledge of Islam will be enhanced and an immersive experience will be offered.

AR may also be used to teach pupils the letters of hijaiyyah, the Quran, and hadith. (Sari, 2022; Jumarlis, 2018). Students can better comprehend the structure and context of Quranic and hadith texts by using AR software to present them in three dimensions. They can get a more profound comprehension of the significance and teachings included in these holy writings.

Students who use augmented reality (AR) in Islamic education to learn about Islamic pillars are likely to become more interested in and appreciative of their faith. Students can be encouraged to learn more enthusiastically by using this technology to create an enjoyable, engaging, and stimulating learning environment. This supports Rusydiyah's assertion that pupils' interest in reading would be cultivated via innovative and creative learning. (Rusydiyah, 2020). Furthermore, AR can assist get around time and location constraints in religious education, giving students more flexible access to religious resources.

To fully reap the educational benefits of new technologies, a number of obstacles must be addressed. Lack of access to infrastructure and technology is one of the biggest problems, particularly in rural and impoverished regions. (Salsabila, 2023; Inayah et al., 2022). Because they have to pay less for tools and have less access to internet networks, educational institutions in rural or outlying locations find it challenging to use AR. These two factors are also the main components of using AR.

The absence of article literature that looks at the use of AR in studying Islamic Religious Education is evidence that these difficulties make the use of AR in Islamic pillar material in Indonesia less than ideal. Due to this circumstance, students are only given a small selection of AR-based Islamic pillar learning resources.

The ability of teachers to grasp the new technologies of the digital age, such as augmented reality in education, is another difficulty. Therefore, in order to employ AR as teaching tools, educators need to be taught in its application (Inayah et al., 2022).

Through augmented reality, students may "bring to life" tangible artifacts, such as historical treasures or ancient manuscripts, and learn more about their provenance, significance, and historical setting. Pupils can experience what it was like to be in the historical setting where the objects were first utilized or associated with significant religious events.

AR can enable students to communicate and engage in the same virtual world, fostering chances for debate, discussion, and understanding sharing on particular religious issues in the framework of religious education that places a high value on interaction and teamwork.

5 Conclusion

The potential of using augmented reality to learn Islamic Religious Education in Islamic pillar material on Indonesia, such as the Hajj Umrah metaverse, tajweed science, daily prayer readings, introduction to hijaiyyah letters, religious tourism, and the introduction of ablution procedures, is still relatively limited, according to a literature review conducted between 2018 and 2024. This may indicate the need for further study to be done on Islamic religious education in Indonesia. Significant outcomes have been obtained when using augmented reality to teach Islamic Religious Education in Indonesian Islamic pillar materials. AR technology offers an engaging, enjoyable method of instruction, enhances the educational experience for students, and establishes an immersive learning environment for Islamic education in Indonesia.

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CITATION:

Dimas Hasbi Assiddiqi (2025). Potential of Augment Reality (AR) Technology as a Digital-Based Islamic Religious Education Learning Innovation in Islamic Pillar Materials. *OASE*, 7(1), 339–343.