



Contribution of Santri in Supporting Food Security: Food Independent and Tirakat Ngrowot Islamic Boarding School Pathways

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Abstract. Food security is a situation where all people can have access to sufficient, safe and nutritious food to meet their food needs to lead an active and healthy life. Indonesia has weaknesses in terms of food security. The government through BAPANAS has several strategies to improve food security. On the other hand, Islamic boarding schools have consumption patterns that can help improve food security. This research aims to analyze the food security of Indonesia and examine the contribution of santri to food security. This research method uses library research. The results of this research are that santri have an important role in food security through diversifying food consumption through abstinence. This research can be used by the government to provide solutions to food problems in Indonesia.

Keywords: *food security ; contribution of students ; I'm furious*

INTRODUCTION

Clothing, food, shelter, these three aspects are primary needs for every human being. One of these three aspects, namely food, is a basic human need that must be met at all times and has a vital role in the life of a nation. Indonesia's first president Ir. Soekarno in his speech said that "Food is a matter of life and death for a nation; if people's needs are not met then disaster will occur; therefore it requires a massive, radical and revolutionary effort." The food issue will become a strategic issue that will continue to color the dynamics of the economic and political development of every nation because it is related to the economic welfare of society. Based on Law No. 18 of 2012 concerning Food, it not only explains food security, but also clarifies and strengthens the importance of food security by realizing food sovereignty, food independence and food security (Sugiarto, 2015).

The population in Indonesia is experiencing positive population growth, meaning it continues to increase every year. Based on the Central Statistics Agency, Indonesia's population reaches 275 million people. Meanwhile, land for food availability is decreasing because it is being converted into non-agricultural infrastructure such as housing and residential areas. This causes a decrease in agricultural productivity which has an impact on the availability of food. The Malthusian theory put forward by Thomas Robert Malthus stated that population increase

was in accordance with a geometric series, while the increase in food was in accordance with an arithmetic series. Therefore, it is important to create a balance between population growth and food availability (Louhenapessy, 2018) . Efforts are made if domestic food supplies cannot be met, then a food import policy is implemented according to needs. It is wrong to carry out imports such as rice, which is the staple food of the majority of the Indonesian population. Importing rice is a solution to meet domestic rice needs, but it will have an impact on food dependence and helplessness in the national economy (Tranggono, R. Moch. Januar Ibnu Akbar, 2023) .

According to the Ministry of Agriculture, Indonesia is the third largest rice producing country in the world. Indonesia's contribution to world rice production reached 8.5% or 51 million tonnes. Meanwhile, China and India contributed as main producers at 54%. Vietnam and Thailand, which are rice exporting countries, only contributed 5.4% and 3.9%. (Mashithoh Azzahra, Amir, & Hodijah, 2021) . The population is increasing every year, resulting in a high demand for rice. This is a challenge in implementing food security policies.

The strategy implemented by the government to maintain national food security is to increase the affordability and sufficiency of food that is diverse, high quality, nutritious and safe. Then enhancement productivity farmer And fisherman with strengthening access to production inputs as well as provision means And infrastructure agriculture And fisheries . Besides That Also done diversification food , quality nutrition And strengthening system sustainable snacks (Limanseto, 2021) . Resilience food in Islam too in a way explicit explained in the Koran. Point difference draft resilience planned food by government with what is available in the Qur'an , namely load Halal messages from the production process until consumption , so food consumed can beneficial for need And adequacy human , no just aspect physical material but Also aspect spiritual spirit (Syaparuddin & A. Nuzul, 2021) .

Islamic boarding schools as one of the Islamic-based educational institutions have also indirectly invited their students or what are known as santri, to support in realizing food security. However cottage boarding school has a negative stigma considered as institution closed radical And nest terrorist . Cottage boarding school seen as institution just education focus on religious studies and preaching (Sulaiman, Chusmeru, & Masrukin, 2018) . There are also assumptions that cottage boarding school is *an* archaic institution or orthodox And even anti to modern world (Khusumawati & Nurfalalah, 2019) . Although on in fact a number of cottage Islamic boarding school now has do innovation in system his education . Cottage boarding school become institution education that is not only do activity education religious , but Also teach And practice about draft empowerment economics , for example in matter business agriculture (Sulaiman et al., 2018) .

Activity farming is carried out by cottage boarding school can become role Students in realize resilience food, the program known as boarding school independent food. The students trained For develop plantation And agriculture owned by cottage boarding school. Results from match plant the can consumed by Students and Also traded. One of for example that has been

applied on Cottage Boarding school Miftahul Huda Tasikmalaya owns 30 hectares land And half is land agriculture And para Students follow manage land the (Ubay, 2019) .

Besides That contribution Students in support resilience food ie diversification food through activity repentance . Penance is Wrong One effort spiritual improvement of a person form concern soul and body for reach something with get closer self to Lord . Form tirakatan Alone various , wrong the only one is penance growling . Penance groan is form care taken with No consume rice as need principal like usually (Arifah, 2018) . Dependency Indonesian society towards consume rice , yes minimized with replace food principal become besides rice Wrong the only one the corn that became food students who do it penance groan .

Former student often seen only Study about knowledge Islam , when This start experience development And Also follow contribute in support resilience food . Based on background behind the study This aim For analyze about contribution Students in support resilience food through the Islamic boarding school program independent food And penance growling .

METHOD

Study This is study studies bibliography . Study studies literature is research that collects data and the information use various type source reference like books , reports , journals results study previous as well as reference others , later done study about that problem will be researched . Study with studies literature This used For know contribution Students in support resilience food through the Islamic boarding school program independent food And activity penance *n growot* . The data source becomes material study This is secondary data sources form Journal Book And internet sites as well source other relevant ones with topic being researched . Technique analysis of the data used ie use analysis content or fill .

RESULTS AND DISCUSSION

Food security

According to *the World Food Summit*, food security is a situation where all people can have access to sufficient, safe and nutritious food to meet their food needs to lead an active and healthy life. Meanwhile, another definition states that food security is a condition of adequate food supply for the country and individuals, which is reflected in the availability of food that is sufficient in quantity and quality, safe, diverse and nutritious, carried out systematically by involving cross-sectors. This definition is in accordance with Law no. 18 of 2012. These two definitions can conclude that there are 4 dimensions that can define food security, including access, availability, utilization and stability.

The International *Life Science Research Organization (LSRO)* states that food security includes: a) the availability of food that is safe and nutritionally adequate, and b) ensuring the ability to obtain socially acceptable food. (Yustika Devi, Andari, Wihastuti, & Haribowo, 2020) . Vhurumuku added that food security can be measured from two sides, namely food diversity and food frequency. Food diversity is the many types of staple foods that can be consumed. If an area has a lot of food diversity, it can be said that the area has good resilience because of sufficient

food availability. Meanwhile, eating frequency is a measuring tool for how often a person in an area consumes food and measures calorie intake and the quality of the food consumed.

In Law no. 18 of 2012 there are other concepts that form the basis of food security, namely food sovereignty and food independence. Food sovereignty is the right of every person, community group and every country to determine its own agricultural, employment, fisheries, food and land policies that are ecologically sound (Kaputra, 2015) . Meanwhile, food independence is the ability of the state and nation to produce sufficient food needs at the individual level by utilizing the potential of natural human, social, economic and local wisdom resources in a dignified manner. The results that will be realized if food security is individuals who are healthy, active and productive on a sustainable basis.

Strategies for Realizing Food Security

Food security in Indonesia is an important discussion. This is because food security has a close relationship with economic stability, aggregate economic production costs, and national political stability (Chaireni, Agustanto, Wahyu, Nainggolan, & Introduction, 2020) . This situation is also proven by the existence of Law no. 7 of 1966 concerning financial matters, Government Regulation no. 63 of 2002 concerning food security and Law no. 18 of 2012 concerning food.

According to data from the Global Food Security Index (GFSI), Indonesia's food security index is ranked 69th out of 113 countries. GFSI assesses that food prices in Indonesia are quite affordable and the availability of supplies is sufficient when compared with other countries. However, there are still several weaknesses, including agricultural food infrastructure that is below average, low nutritional standards and diversity of staple foods, natural resources that have not been protected by strong political policies, vulnerable to disasters and climate change, environmental pollution . (Adi Ahdiat, 2022) .

The Indonesian government that handles food security is the Ministry of Agriculture. However, the government formed an institution that focuses on handling the food sector, namely the National Food Agency (BAPANAS). The scope of tasks of BAPANAS includes food availability, stabilization of food supply and prices, food and nutrition insecurity, diversification of food consumption and food security. There are five strategies formed in the policy. (Adam & Suryana, 2021) .

First , increasing production capacity. This strategy is realized by developing swamp land in Central Kalimantan; expansion of new planting areas; and increased production. *Second* , local food diversification based on local wisdom. Actions taken to utilize local food; and sustainable food gardens and *urban farming* . *Third*, strengthening food reserves and logistics systems. The actions taken are the development of Village-based LPM and LPM; strengthening the national food logistics system to stabilize food supply and prices. *Fourth* , development of modern agriculture. The actions taken are the development of smart farming; development and utilization of *screen houses* ; *food estate* development ; and development of farmer corporations and millennial farmers. Fifth, the triple export movement (gratieks). The actions taken are to increase

export volume; increasing the variety of export commodities; encouraging the growth of new exports; and adding foreign trade partners.

Food Independent Islamic Boarding School Program as an Effort to Support Food Security

The farming activities carried out by the Islamic boarding school students to work on the Islamic boarding school's agricultural land were actually carried out by the Islamic boarding school students in ancient times. One of them was applied to the Islamic boarding school founded by KH. Hasyim Asyari. Kiai Hasyim not only teaches the Koran but also teaches his students to grow crops. Every Tuesday the students are taught to hoe, plant and harvest but do not abandon religious teachings such as prayer times, teaching how to grow crops by reading dhikr and prayers. The agricultural products are used to maintain the continuity of the Islamic boarding school, starting from consumption by the students and being used for the Islamic boarding school's operations (Rosyidin, 2020) .

KH. Hasyim Asyari pays more attention to agriculture, he issued a statement that "Pak Tani is the Helper of the Country". Not only that, Kiai Hasyim also wrote in a Japanese colonial era media: "*In short, the farmer is a man of wealth, and from there on, the State spends money for all needs. Pa' Tani is the helper of the State when the need requires it and is required by people to help. Pa' Tani itoe is a helper of the State who can be trusted to carry out all the needs of the State, so that when the time comes, people turn around to help (ta' soedi help) the country; and Pa' Tani itoe djoega became the foundation on which the country was based .*" (KH. Hasyim Asy'ari; Soera Moeslimin Indonesia No. 2 2nd Year, 19 Muharom 1363). Based on this article, agriculture is important for the country (Ahmad, 2020) .

With increasingly advanced developments and climate change, Islamic boarding schools should also continue to implement food independent Islamic boarding school programs to meet the needs of students and provide students with the opportunity to learn how to manage agricultural land. So that students gain knowledge in farming apart from the religious knowledge they study. This program can also improve the economy of Islamic boarding schools which can support the operational costs of Islamic boarding schools. Currently, there are several Islamic boarding schools that implement food self-sufficiency programs.

The Planet Nurul Furqon Islamic Boarding School or known as the Planet Nufo Islamic Boarding School in Rembang Regency, Central Java has a livestock and agricultural business sector. The students at the Planet Nufo Islamic Boarding School have 300 goats they keep. The reason why Islamic boarding schools choose goats as livestock is as a means of training leadership qualities, this is based on taking lessons from the history of the Prophet Moses who was sent by Allah SWT to herd goats, Rasulullah SAW was also a goat herder. Middle and high school teenage students are given a minimum of two goats to look after and graze every afternoon. The waste from the goats is used as fertilizer for plants planted on the land owned by the Islamic boarding school. Vegetables are planted and grown to the accompaniment of the reading of the Qur'an, because the students often do *murajaah* by heart in that place. The energy

from reading the Qur'an will be a unique additional nutrient for the students' plants (Aziz & Ariyani, 2020) .

Planet Nufo Islamic Boarding School is determined to be self-sufficient in internal food, so that there is no need to buy supplies outside. Agricultural management carried out by Islamic boarding schools can create food independent Islamic boarding schools, this is because the food needs of the students can be met by themselves from agricultural products managed by the Islamic boarding school, even the remaining harvest can be sold back to the community. Apart from that, the Planet Nufo Islamic Boarding School also collaborates with the Bogor Agricultural Institute (IPB) to achieve food security (Zul, 2021) .

Mr Susilo Bambang Yudhoyono, the 5th president of the Republic of Indonesia once gave an award to the Aswaja Lintang Songo Bantul Islamic Boarding School. This Islamic boarding school provides skills learning to students which are categorized into six fields, namely agriculture, animal husbandry, fisheries, plantations, forestry and *home industry* . Santri are given the freedom to choose the area of skills they wish to pursue (Sanjaya, Mulyadi, & Dewantoro, 2022) . The Aswaja Lintang Songo Islamic Boarding School has 5 hectares of land, of which 3 hectares are used for agriculture. The crops planted are rice and corn, there can be two planting periods in one year, at the end of 2020 the rice harvest at the Lintang Songo Islamic Boarding School reached approximately 2,950 kg in the form of rice (Labibah & Salehawati, 2022) .

The concept of sustainability in realizing food independence also needs to be applied to the agricultural sector, as has been implemented by the Riyadul Jannah Pacet Mojokerto Islamic Boarding School. Pondok Pesantren develops organic farming called *green leaf* . The students are trained to farm and garden on a scheduled basis, there are 25 *green houses* and several types of vegetables are planted which can be harvested within 20 days. Apart from organic vegetables, the students also cultivate organic fisheries which do not use pellets but use waste from the students in the form of vegetable scraps and restaurant waste belonging to the Islamic boarding school (Baharan, Hamzah, & Rahmatullah, 2022) .

Farming activities can still be carried out by Islamic boarding schools that do not have large areas of land. One of them that has been implemented by the Sabilul Hasanah Islamic Boarding School uses the *urban farming concept* , namely the hydroponic system. The hydroponic system is the cultivation of plants without soil. This system is a solution to conditions of global climate change, decreasing water availability, competition for water use, degradation of land quality, decreasing productive land area and conversion of agricultural land. So this method can be applied in Islamic boarding schools which are located in urban areas and have limited land.

The Sabilul Hasanah Islamic Boarding School has built and programmed a hydroponic green house measuring 8x10 m² with 2,500 planting points. The plants planted vary from lettuce, bok choy, caisim, pagoda, kale, spinach and water spinach depending on the needs of the Islamic boarding school community and market demand. The Sabilul Hasanah Islamic boarding

school opens up opportunities for people who want to learn about hydroponic management and receive direct guidance from community service students. In the world of Islamic boarding schools, there is a negative stigma that students do not have good nutritional and food intake, which is one of the reasons why many parents do not believe and are hesitant to enroll their children in Islamic boarding schools. The Sabilul Hasanah Islamic Boarding School rejects this stigma, that the results of the boarding school's hydroponic plants produce vegetables of good quality and are used as food for consumption by the students. Apart from the Islamic boarding school community, the target of the Sabilul Hasabah Islamic boarding school's hydroponic green house is also for the community around the Islamic boarding school. So Islamic boarding schools also play a role in developing food security in Indonesia, even though it is still at the scale of the community around the Islamic boarding school. The hope of the Sabilul Hasanah Islamic Boarding School is that it will develop its green house so that the benefits can be felt by the wider community (Islam, 2022) .

At the commemoration of Santri Day in 2022, the DKI Jakarta provincial government through the DKI Jakarta Food Security, Maritime and Agriculture Service distributed urban farming facilities *in* the form of 50 hydroponic racks. to 25 Islamic boarding schools in Jakarta as an effort to achieve food independence in Islamic boarding school areas (Kurniawan, 2022) . This shows that students in Islamic boarding schools can play an active role in supporting food security through food independence in the Islamic boarding school area. Some of the Islamic boarding schools described above can be used as examples of other Islamic boarding schools to achieve food independence in the internal areas of the Islamic boarding school and the community around the Islamic boarding school. The number of Islamic boarding school data registered with the Ministry of Religion is 36,600 Islamic boarding schools and 3.4 million active students (Ali, 2022) . If more and more Islamic boarding schools implement this method, it will contribute to food security in Indonesia. Apart from that, the students also get *life skills* in the fields of agriculture, animal husbandry and so on, apart from the religious knowledge they get when studying at Islamic boarding schools.

Santri's contribution to supporting food security through Tirakat Ngrowot

One strategy that can be implemented to achieve food security is through food diversification. Food diversification has two meanings, namely diversification of food crops and diversification of food consumption. The community can help the government in realizing food security through consumption diversification. Consumption diversification is an effort to vary the staple food consumed, so that it does not focus on just one type of staple food (Pitaloka, Sudarya, & Saptono, 2021) . This consumption diversification effort is expected to reduce consumption of rice as a staple food. People's dependence on consuming rice can have an impact on the country's economy. This is because if local rice supplies are unable to meet people's needs, rice will be imported. The high import of Indonesian rice to meet demand will have an impact on the stability of the country's economy (Sihombing, 2021) .

Several Islamic boarding schools have contributed to the government's efforts to achieve

food security through consumption diversification. This contribution is in the form of a penance program *that* has been carried out by the students. According to Ranoewidjojo *Ngrowot* is the practice of abstaining *from wohing dhamen and heart kteteging* (the result that comes out of the straw and something that beats the heart). This means that *ngrowot* means avoiding foods made from rice, sticky rice and wheat as well as animal products. Foods that can be consumed by people who sell *ngrowot* are *kependhem nutmeg* , *kesimpar nutmeg* and *gumandul nutmeg*. (Ahmadi, 2019) . Tirakat *ngrowot* has several typologies, namely *telesan* which means wet, which is the lightest *ngrowot* . Someone who does *nrowot Telesan* usually only avoid rice, meaning they only eat cassava, sweet potatoes, corn and foods other than rice in general. The next typology *of ngrowot is drag* , meaning drag, the practice is the same as *ngrowot telesan* , but this type of *ngrowot* is prohibited from eating something that initially has a spirit or something that comes out of the spirit. Prohibited foods include meat, milk, eggs and so on. The third typology is *garingan* , which means light, this type is the most severe level of *penance* . A person who undergoes *garingan* only consumes food that is not usually eaten by humans in general, cooked or uncooked. Some of the Kiai who performed this penance *ngrowot garingan* were KH. Ya'qub who only ate a few grains of rice to break the fast, KH. Abdul Karim only eats pace leaves, and KH. Hamim Jazuli only eats watermelon rinds (Mardhika & Hidayati, 2019) .

Al Luqmaniyah Islamic Boarding School (PPLQ) is one of the Islamic boarding schools in Yogyakarta. PPLQ has a culture *of nrowot* carried out by its students. The culture *of hanging out* at PPLQ was started by its founder, KH. Najib Salimi. He fasted *until* the end of his life. The number of students at PPLQ reached 380 students and there were 30% of students who had carried out *ngrowot* . As a substitute for consuming rice, students consume sweet potatoes, cassava, *thiwul* , corn and so on (Suyadi & Albar, 2018) . Apart from PPLQ, there are also Islamic boarding schools in Central Java whose students have a *nrowot culture* , namely Safinatul Jabbal Temanggung Islamic Boarding School, Fathul Mubarak Islamic Boarding School and Miftakhurrosyiddin Islamic Boarding School (Chairunnisa, Nuryanto, & Probosari, 2019) .

The Islamic boarding school in East Java which has a tradition of *ngrowot* is the Haji Ya'qub Islamic Boarding School (PPHY) Lirboyo Kediri. There were 43 students out of 808 students who performed penance , or 8.08%. The students changed their staple food from rice to corn. Another Islamic boarding school whose students engage in *nrowot* is the Jagad 'Alimussirry Student Islamic Boarding School (PPJA) Surabaya. In the hut there is Amaliyah Tariqat Jagad 'Alimusiirry who trains his students to perform *ngrowot fasting* . PPJA students who perform *ngrowot* penance change their staple food to rice, corn, tubers and so on. Apart from that, there is also a penance for not eating food that contains animal elements (Hartono, 2018) .

Based on research conducted by Arifah (2018) , there were 20 students who were doing *nrowot* at the Jagad 'Alimussirry Islamic Boarding School. If according to the Ministry of Agriculture the average need for rice per capita is 340 grams per day or 124 kg per year, then

these 20 students can save 2,480 kg per year. If we refer to the number of Islamic boarding schools in Indonesia, which is around 27 thousand Islamic boarding schools, and there are 20 people who are absent-minded, then there will be 540,000 Islamic boarding school students who don't eat rice. So indirectly this amount can reduce rice consumption by 66,960,000 kg ($124 \times 540,000$) per year or 0.2232%. These results are only for students who replaced their staple food with corn, but did not replace it with other things such as tubers and so on. Apart from that, these results refer to the number of Islamic boarding schools that have around 150 students, there are large Islamic boarding schools that have thousands of students and Islamic boarding school alumni. So, indirectly, Islamic boarding school students in Indonesia contribute to realizing food security through diversifying consumption by practicing penance. If the number of students who practice penance *increases*, there will also be an increase.

According to Suyadi & Albar (2018), *ngrowot* culture has the potential to achieve food independence and not have dependence on one food source, namely rice. Every year Indonesia imports large quantities of rice, while other food sources that have the same function as rice are less utilized. The concept of food theology emerged, which required people *to* consume staple foods other than rice. This is done in order to carry out penance, but has the impact of reducing dependence on rice imports. There will even be talk of the need to hold a " National *Ngrowot Day* " to remind Indonesian citizens that this nation has sources of carbohydrates other than rice.

CONCLUSION

Food security has an important role in the development of the country, through the creation of food security it will create a prosperous society. The students also contribute to supporting food security, namely through food independent Islamic boarding school activities. Several Islamic boarding schools that have implemented this program, namely the Planet Nufo Islamic Boarding School, have agricultural and livestock businesses. The students at the boarding school are trained to develop these two businesses, apart from that they also synergize the religious knowledge gained and skills in farming and animal husbandry. Then there is the Aswaja Lintang Songo Islamic Boarding School which provides skills learning to students which are categorized into six fields, namely agriculture, animal husbandry, fisheries, plantations, forestry and home industry. The concept of sustainability in realizing food independence has also been implemented by the Riyadul Jannah Pacet Mojokerto Islamic Boarding School. The students are trained to farm and garden on a scheduled basis. The concept of urban farming is also implemented at the Sabilul Hasanah Islamic boarding school, and opens up opportunities for people who want to learn about hydroponic management and receive direct guidance from community service students.

Apart from contributing to food independence internally, the role of santri in supporting food security is also through diversifying food consumption by practicing *ngrowot* penance. *Ngrowot* penance is done by not consuming rice as a staple food but with other foods such as corn, tubers and so on. Several Islamic boarding schools that have students and practice penance *ngrowot* are Al Luqmaniyah Islamic Boarding School (PPLQ) Yogyakarta, Safinatul Jabbal

Islamic Boarding School Temanggung, Fathul Mubarak Islamic Boarding School, Miftakhurrosyiddin Islamic Boarding School, Lirboyo Kediri Haji Ya'qub Islamic Boarding School, and Islamic Boarding School Jagad 'Alimussirry (PPJA) Surabaya student. Tirakat ngrowot has the potential to realize food independence and not have dependence on one food source, namely rice.

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