

A Comprehensive Ethical Framework for Islamic Advocacy in Food Security: Principles, Practice, and Policy Directions

Ahmad Syihan Ismail^{1,3*}, Yusof Marlon Abdullah² & Abdul Salam Zulkifli³

¹ Faculty of Islamic Civilisation Studies, Universiti Islam Selangor

² Centre of Indigenous Ethnic Studies, Universiti Islam Selangor

³ Faculty of Islamic Studies, Universiti Islam Antarabangsa Tuanku Syed Sirajuddin

*Corresponding Author

DOI: <https://dx.doi.org/10.47772/IJRISS.2025.92900014>

Received: 17 November 2025; Accepted: 25 November 2025; Published: 17 December 2025

ABSTRACTS

The study explores the integration of Islamic ethics and principles in addressing contemporary food security and sustainable development challenges. It highlights the significant role of Islamic ethics in promoting responsible food-related behavior and ensuring a sustainable food supply. The research identifies a harmonization approach that involves the government and stakeholders in creating and maintaining ethical public institutions, such as media/educational centers, impact centers, protection agencies, and coordination units, to enhance food security and sustainable development.

Additionally, the study examines the potential of insect-based proteins as a sustainable and ethical food source within the framework of Islamic jurisprudence, emphasizing the importance of Halal principles and maqasid al-shariah (the higher objectives of Islamic law). The research also discusses the role of Islamic values in obesity prevention, highlighting the importance of halal and tayyib foods in promoting health and preventing obesity-related diseases.

Furthermore, the study addresses the issue of food loss and waste (FLW) and its impact on food security, particularly in disadvantaged economies. It argues that Islamic ethics can encourage responsible food-related behavior and maximize the utility of food, suggesting the establishment of large-scale organizational entities like food banks to minimize FLW sustainably.

The research also explores the role of Islamic green finance in promoting sustainable agriculture and mitigating climate change, emphasizing the ethical foundations of Islamic finance and its potential to support sustainable development in agriculture.

Overall, the study underscores the importance of integrating Islamic ethics and principles in addressing food security and sustainable development challenges, offering a comprehensive framework for ethical and sustainable food practices.

Keywords: Islamic Ethics; Food Security; Sustainable Development; Halal Principles; Green Finance

INTRODUCTIONS

Food security remains a pressing global challenge, with over 800 million people affected by hunger and malnutrition. In Muslim-majority contexts, Islamic ethical principles offer a unique framework for advocacy, policy, and practice. The Charter of Advocacy Ethics for Food Security articulates a comprehensive approach

that integrates religious, ethical, and practical dimensions, aiming to harmonize divine imperatives with contemporary governance and social needs (Kurbianto et al., 2024; Musa & Shahlehi, 2025; Mowlana, 2013). This review synthesizes theoretical foundations and practical insights to advance the discourse on Islamic advocacy in food security.

METHODS

This review employs a meta-analytical approach, synthesizing findings from empirical studies, policy analyses, and case studies across Muslim-majority countries (2018–2024). Data sources include:

- Peer-reviewed articles on Islamic ethics, food security, and social finance.
- Policy documents and institutional reports from OIC countries.
- Case studies on digital innovation, participatory governance, and food justice interventions.

All claims are supported by direct citations from the aggregated findings structure and meta-analysis.

RESULTS & DISCUSSIONS

1. Islamic Ethical Principles in Food Security Advocacy

Islamic advocacy for food security is grounded in a constellation of ethical principles:

- **Tawhid (Oneness of God):** Promotes unity, systemic integration, and participatory governance, emphasizing consultation (shūrā), integrity (amānah), and justice (Kurbianto et al., 2024; Ruhullah & Ushama, 2024).
- **Ihsan (Excellence in Conduct):** Structures decision-making to prioritize human dignity, societal welfare, and environmental stewardship (Khakim et al., 2024).
- **Amr bi al-ma'ruf wa nahy'an al munkar:** Commanding right and forbidding wrong, guiding moral responsibility in food systems (Kurbianto et al., 2024; Mowlana, 2013).
- **Ummah (Community) & Taqwa (Piety):** Foster collective welfare and spiritual accountability (Kurbianto et al., 2024; Mowlana, 2013).
- **Justice ('Adl), Moderation (Wasatiyyah), Avoidance of Harm (Darar), Preservation of Life (Hifz al-Nafs):** Ensure equitable access, responsible consumption, and protection of vulnerable groups (Jureidini et al., 2025; Ahmad et al., 2025).

These principles extend beyond legal justice to encompass broader moral values derived from the Quran and Hadith, promoting social justice and dispute resolution in food security contexts (Tarantang, 2019).

2. Halalan Tayyiban and Food Justice

The concept of **Halalan Tayyiban** integrates lawful (halal) and wholesome (tayyib) food, requiring ethical sourcing, production, and equitable access. It mandates active stakeholder involvement and compliance with Shariah law throughout the supply chain (Musa&Shahlehi, 2025; Salisu et al., 2025; Idris et al., 2022). Food justice, as articulated in Islamic ethics, emphasizes the right to culturally appropriate, nutritious food, especially for vulnerable populations such as migrant workers (Jureidini et al., 2025).

3. Institutional and Jurisprudential Interpretations

Diverse Islamic jurisprudential schools (Maliki, Hanafi, Shafi'i) interpret these principles variably, affecting practical rulings on waqf, istihalah, and alternative protein sources (Haddad, 2012; Alkhan & Hassan, 2025). Institutional models, such as interconnected departments governed by a Moslem Council, aim to harmonize divine orders with human behavior for sustainable food security (Haddad, 2012).

Islamic ethical principles provide a robust foundation for food security advocacy, but their operationalization requires nuanced understanding of jurisprudential diversity and institutional adaptation.

Framework And Practical Application

1. The "Ethical-Governance-Action" Framework for Food Security

To operationalize the Islamic ethical principles discussed, we propose a tripartite framework that bridges theological concepts with tangible food security outcomes. This model visualizes the flow from divine intent to societal impact.

Layer 1: The Foundational Ethic

Tawhid (Unity) & Taqwa (Accountability): The foundation of the framework establishes that food security is not merely a logistical challenge but a spiritual obligation. Tawhid ensures systemic integration and unity of purpose, while Taqwa drives the moral accountability of policymakers and producers.

Layer 2: The Governance Pillars

Shūrā (Consultation): Participatory governance involving stakeholders (farmers, consumers, scholars) to ensure inclusive decision-making.

Ihsan (Excellence/Stewardship): Moving beyond minimum compliance to proactive environmental care and high-quality production standards.

‘Adl (Justice) & Hifz al-Nafs (Preservation of Life): Policy mechanisms that prioritize access for the vulnerable and the prevention of harm (Darar) through safety regulations.

Layer 3: The Practical Outcomes

Sustainable Consumption: Reduction of Food Loss and Waste (FLW) via ethical consumerism.

Health Security: Implementation of Halalan Tayyiban to combat obesity and ensuring nutritional adequacy.

Economic Resilience: Utilization of Islamic Green Finance to support sustainable agriculture.

2. Expanded Practical Dimensions

Operationalizing Key Islamic Mechanisms to move from theory to practice, specific mechanisms must be strengthened within the food security architecture:

A. Institutionalizing Halalan Tayyiban beyond Certification Current discourse often limits Halal to ritual slaughter. However, a comprehensive food security approach requires enforcing the Tayyib (wholesome/pure) aspect. Practically, this implies:

- I. **Supply Chain Audits:** Implementing "Farm-to-Fork" tracking to ensure labor rights are respected and environmental harm is minimized, complying with Ihsan.
- II. **Nutritional Policy:** Governments should mandate that Halal certified products also meet specific nutritional criteria to address obesity, aligning with the objective of Hifz al-Nafs (Preservation of Life).

B. Leveraging Islamic Green Finance for Agriculture Islamic finance offers untapped potential for agrarian support. The ethical foundations of Islamic finance can be directed toward:

- I. **Green Sukuk (Islamic Bonds):** Issuing sovereign or corporate Sukuk specifically to fund climate-resilient irrigation infrastructure or vertical farming technologies.
- II. **Agricultural Waqf (Endowments):** Reviving the tradition of designating land as Waqf specifically for community farming, managed by coordination units to ensure produce reaches disadvantaged groups.

C. Cross-Sectoral Coordination Units Effective implementation requires breaking silos. We propose the establishment of "Ethical Food Security Impact Centers". These units would act as intermediaries between religious councils (determining fiqh rulings on novel foods like insect protein) and secular protection agencies, ensuring that religious edicts support national sustainability goals.

3. Hypothetical Policy Scenarios

Scenario Box 1: The "Zero-Waste" Waqf Food Bank

Context: A region suffering from high food waste despite prevalence of hunger.

Application: Utilizing the principle of Israf (avoidance of waste) and Waqf, a centralized "Food Rescue Bank" is established. Large-scale organizational entities collect surplus from Halal certified producers.

Outcome: The surplus is not treated as charity but as a redistribution of rights (Haqq) within the Ummah. Digital tools track the redistribution to migrant workers, ensuring food justice and minimizing FLW sustainably.

Scenario Box 2: The "Tayyib-First" School Nutrition Policy

Context: Rising childhood obesity rates in a Muslim-majority urban center.

Application: The Ministry of Education adopts a Halalan Tayyiban procurement policy. Instead of only checking for pork/alcohol absence (Halal), the policy mandates that food providers must source locally (reducing carbon footprint/green finance support) and meet low-sugar thresholds (Tayyib).

Outcome: This harmonizes the religious obligation of consuming wholesome food with the public health goal of obesity prevention, demonstrating Maqasid al-Shariah in public administration.

CONCLUSION

The synthesis of key insights unequivocally demonstrates that Islamic ethical principles-namely Tawhid, Ihsan, and justice-offer a robust, comprehensive, and action-oriented foundation for effective food security advocacy that moves beyond mere humanitarian aid toward structural equity. Achieving this requires actively addressing persistent literature gaps, particularly in the operationalization of *Halalan Tayyiban* and circular economy frameworks, while simultaneously ensuring that institutional models and policy frameworks are dynamic enough to integrate participatory governance, social finance (Waqf), and digital innovation to serve the needs of vulnerable populations. Therefore, the future direction of this field necessitates interdisciplinary research and policy innovation aimed at forging sustainable food systems that align perfectly with Islamic ethical imperatives for global justice and long-term sustainability.

ACKNOWLEDGEMENTS

This writing is part of the research conducted for the author's Ph.D. degree at the Faculty of Islamic Civilisation Studies, Universiti Islam Selangor (UIS). The author gratefully acknowledges the financial support provided by the Yayasan Rizalman for this Ph.D. study.

RUJUKAN

1. Ahmad, N., Ahmad, S. H., & Rahim, F. (2025). Islamic ethical principles for addressing obesity: A public policy perspective. In *Legal transformation in Muslim societies* (pp. 55–75). Palgrave Macmillan.
2. Alkhan, A. M., & Hassan, M. K. (2025). Islamic commercial law in action: A look into AAOIFI's Shari'ah standard on Waqf. *Qualitative Research in Financial Markets*, 17(2).
3. Haddad, M. (2012). An Islamic perspective on food security management. *Water Policy*, 14(3), 519–529.
4. Idris, P. S. R. P. H., Musa, S. F. P. D., & Sumardi, W. H. H. (2022). Halal-Tayyiban and Sustainable Development Goals: A SWOT analysis. *International Journal of Asian Business and Information*

Management, 13(2).

5. Jureidini, R., Hassan, S. F., & Aassouli, D. (2025). Ethics and food security in Qatar. In **Food security and Islamic ethics: Rights, policies and vulnerable groups** (pp. 120–135). Palgrave Macmillan.
6. Khakim, U., Zarkasyi, H. F., Mas'ud, F., & Nidzom, M. F. (2024). Formulating an Islamic Corporate Social Responsibility (I-CSR) model: Integrating Maqāṣid Sharī'ah and Iḥsān. **Journal of Islamic Thought and Civilization**, 14(1).
7. Mowlana, H. (2013). Communication and cultural settings: An Islamic perspective. In L. A. Samovar, R. E. Porter, & E. R. McDaniel (Eds.), **The global intercultural communication reader** (2nd ed., pp. 320–332). Wadsworth Cengage Learning.
8. Musa, S. F. P. D., & Shahlehi, S. F. H. (2025). Exploring the intersection of Halalan Tayyiban principles and food security: A systematic review. In M. N. Almunawar, A. Ubaedillah, E. Amalia, & A. Thoha (Eds.), **Implementing Halal Principles and Regulations in Business Governance** (pp. 31–60). IGI Global Scientific Publishing.
9. Ruhullah, M. E., & Ushama, T. (2024). Tawhidic leadership in the modern world: Bridging Islamic governance with universal values for peace and integrity. **Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilisation**, 29(2).
10. Salisu, M. A., Bamiro, N. B., Elegbede, I. O., & Rus, R. C. (2025). Farm-to-fork framework supply chain for integration of green economy for halal industry sustainability. In **Green and blue economy frameworks for halal industry sustainability** (pp. 110–130). IGI Global.
11. Tarantang, J. (2019). Cita hukum dan sistem nilai etika advokat dalam penyelesaian sengketa hukum keluarga Islam. **El-Mashlahah**, 9(2), 169–188.