

SAVING THE EARTH FROM THE DINNER TABLE: EFFORTS TO REDUCE FOOD WASTE PRODUCTION IN THE PERSPECTIVE OF SUFISM ETHICS

Ibrahim^{1*}, Yusmita Maharani², Timothy Pascaliez Ibrahim³,
Ahmad Fauzan Hidayatullah⁴

Department of Environmental Engineering, Walisongo State Islamic University, Semarang¹⁻⁴

2208106026@student.walisongo.ac.id*

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Abstract

Reducing food waste is a very serious problem in the world, with a predicted increase in food demand by 50-70% by 2050. Indonesia, as a Muslim-majority country, ranks No. 2 after Saudi Arabia as the largest producer of food waste. The impact of this food waste extends to areas such as the economy, society, and the environment. The Sufism approach emphasizes simplicity, gratitude, and recognition of responsibility to nature. This approach provides a holistic solution that focuses not only on technical aspects, but also spiritual and ethical aspects. This research shows that consumption ethics in Islam influence people's behavior in managing food resources and reducing food wastage. Sufism, as a branch of mysticism in Islam, teaches the values of ethics, obedience, and wisdom in daily behavior, including reducing food waste production. By understanding food waste management behavior, this research hopes to help maximize household food management efficiency and reduce food waste.

KATA KUNCI:

Sampah Makanan, Sufi,
Masyarakat, Aktivitas
Manusia, Moral

Abstrak

Pengurangan sampah makanan merupakan masalah yang sangat serius di dunia, dengan prediksi permintaan pangan akan meningkat hingga 50-70% pada tahun 2050. Indonesia sebagai negara dengan mayoritas penduduk muslim menempati urutan ke-2 setelah Arab Saudi sebagai penghasil sampah makanan terbesar. Dampak dari sampah makanan ini meluas ke berbagai bidang seperti ekonomi, sosial, dan lingkungan. Pendekatan tasawuf menekankan pada kesederhanaan, rasa syukur, dan pengakuan tanggung jawab terhadap alam. Pendekatan ini memberikan solusi holistik yang tidak hanya berfokus pada aspek teknis, tetapi juga aspek spiritual dan etika. Penelitian ini menunjukkan bahwa etika konsumsi dalam Islam memengaruhi perilaku masyarakat dalam mengelola sumber daya pangan dan mengurangi pemborosan pangan. Tasawuf sebagai salah satu cabang ilmu tasawuf dalam Islam mengajarkan nilai-nilai etika, ketaatan, dan kebijaksanaan dalam perilaku sehari-hari, termasuk mengurangi produksi sampah makanan. Dengan memahami perilaku pengelolaan sampah makanan, penelitian ini diharapkan dapat membantu memaksimalkan efisiensi pengelolaan pangan rumah tangga dan mengurangi sampah makanan..

INTRODUCTION

In November 2022 the human population touched 8 billion people, and experts expect it to reach 9.6 billion by 2050, with a predicted increase in food demand by 50-70%. Increasing food demand is a very serious problem for people with middle to lower economies. The problem of food loss is important and has a negative impact on the food security of people in the world. The causes of food loss vary and depend on the conditions, situations that occur in the place. In general, food loss occurs due to food waste or food waste, this is a serious problem throughout the world.

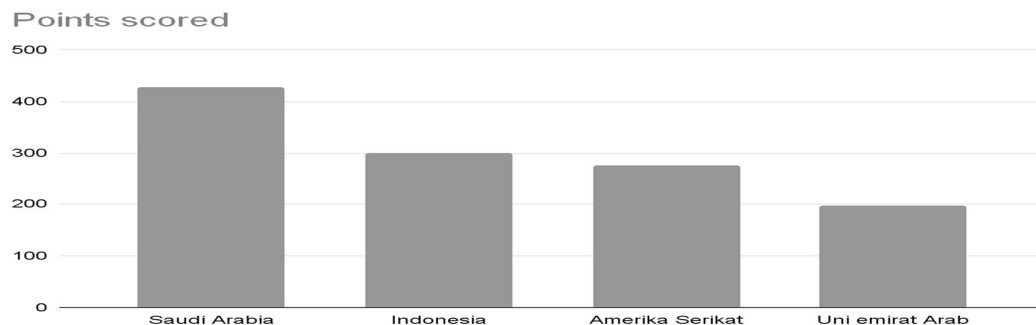
Geographically, developing or non-industrialized countries tend to waste more food. According to a report from the Food and Agriculture Organization (FAO) in 2013, about 33% to 50% of the food produced is not consumed as expected. FAO research estimates that every year, 1.3 trillion tonnes or 33% of the total food produced worldwide is lost or wasted.

Food waste is a waste of food sources, this has a negative impact on the environment, such as increased greenhouse gas emissions and inefficient use of natural resources. In addition, food waste also has economic impacts, such as increased costs of food production and distribution. Indonesia is a country with diverse cultures and religions. According to data from the Dukcapil Ministry of Home Affairs recorded the majority of Indonesia's population is Muslim with a percentage of 86.9%, this is a reference that the consumption ethics of Muslim communities are strongly influenced by their religion and beliefs including consumption practices, Islam has consumption guidelines that include sharing aspects of food, beverages and ingredients that are allowed to be consumed (halal). Islam forbids extravagance and exaggeration, but maintains a fair balance. A Muslim should observe the principles of consumption in Islam. This is in accordance with the word of Allah Almighty in Q.S.Al-A'raf/7:31.

﴿يَبْنَى اءَمَ ءُءُوا زَئَنَءَكُم عَءَءَ ءَلِّ مَسْءِءٍ وَّءُءَلُّوا وَّءَشْرَبُوا وَا شَرَبُوا اِنَّهٗ لَا يُءِبُّ الْمُسْرِءِءَ ۝ ٣١﴾

The translation: Eat and drink and do not exaggerate. Indeed, God does not like extravagant people.

In Islam, a person's consumption behavior should reflect his religious relationship with Allah Almighty. Every activity, including daily shopping, is a form of remembrance or remembrance to Allah SWT. Life in big cities often shows a tendency to prioritize consumptive aspects. This reflects the characteristics of industrial societies that tend to live consumptively, individualist, and egoistic lives, often ignoring religious aspects.



Graphic 1. The world's top food waste generator

In graphic 1.1 shows that food waste producers in the world, countries with a majority of Muslims are the largest producers of food waste, Indonesia itself ranks No. 2 after Saudi Arabia. Indonesia produces 13 million tons of food waste per year, which can actually be given to save the stomachs of 27 million low-income people in Indonesia.

Sufism, as a branch of mysticism in Islam, teaches the values of ethics, obedience, and wisdom in daily behavior. Sufism's ethical principles, such as good practice, obedience to Allah, and wisdom in behavior, can be applied to reduce food waste production. This can help communities to more efficiently manage natural resources and reduce the negative impacts generated by food wastage.

Sufism emphasizes on understanding that each individual has a responsibility to use food resources wisely and responsibly, as well as strive to minimize food wastage. This includes avoiding unnecessary food wastage and striving to maximize the use of existing food for greater needs.

RESEARCH METHODS

This research will use a qualitative approach with literature study techniques. Data will be collected through analysis of literature on food waste, Sufism ethics, with Sufism practitioners or scholars who have a deep understanding of ethical concepts in Sufism. The method used in publishing this article is a literature review. Literature research includes collecting library data, reading and taking notes, and processing research materials.

Previous studies have identified the causes of food waste and efforts to reduce it. However, there have not been many studies that explore the concept of food waste in the context of Sufism ethics. Using a qualitative approach, namely qualitative descriptive field research. The findings of this study reveal several important points. First, there is a clear correlation between the concept of Sufism, and zero waste, Both emphasize the importance of encouraging an eco-mindset focused on reducing food waste and gratitude from the creator. Second, apply the monotheistic approach in their journey to the path with religious and environmental principles.

RESULTS AND DISCUSSION

Human needs in the Islamic view are divided from 3 categories, namely: the needs of al-dharuriyyah, the needs of al-hajjiyyah, and al-tahsiniyyah, consumption becomes the needs of dharuriyyah because more importantly, the ethics of consumption in Islam does not recognize the term waste which means not consuming, examples of food that is not excessive. Research shows that people who have a higher level of appreciation for nature tend to act environmentally friendly and avoid actions that can damage the environment (Tam, 2022). They also show greater support and intent to engage in environmental action. People who value nature more also care about environmental problems and feel responsible for their environment (Hanuna et al, 2023). A person's beliefs about the consequences of a particular behavior (behavioral believe) determine attitudes, which are weighted based on consequences considering the consequences. As part of this study, it was found that people will have a desire to avoid food wasting behavior if they believe that the behavior is harmful to themselves, the environment, and the world (Garbo & Karina, 2023).

The Food and Agriculture Organization (FAO) describes food waste as food or food that is safe and suitable for human consumption, but discarded. This often happens among those who have sufficient access to food, where leftovers that are not used up are simply thrown away. According to the journal Edoardo, food waste can be leftovers, withered vegetables, rotten fruits, and expired food that has not had time to be eaten or even still in packaging. The main source of food waste comes from hotels, restaurants, catering, supermarkets, retail stores, and households. On the scale of society itself, especially in generation Z (aged 13-28 years) becomes one of the age groups that waste a lot of food. This is because their awareness of the environment is still low and their responsibility for food is still minimal. Adolescents are a vulnerable group with consumptive behavior because all their needs are prepared by their parents, so they do not find it difficult to get and result in less responsibility for food.

This behavior of wasting food becomes a habit that triggers the emergence of food waste in everyday life, and exacerbates this problem if not balanced with good food waste management. Understanding these food waste management patterns more deeply can help improve the efficiency of food management in households and reduce food waste. Therefore, deep knowledge is needed to understand the factors that influence people's behavior in managing food waste (Notoatmodjo, 2013). Reducing food waste is also part of the social and environmental responsibility taught in Islam. The concept of "khalifah fil ard", meaning maintenance of the Earth, is taught in Sufism. By wasting food, people not only waste the blessings given by God, but also destroy the environment in which they live. By changing lifestyles and considering food as an important component in human life, the goal is to reduce food waste with high awareness due to

human needs for a comfortable, healthy, and sustainable living environment (Hermanu, 2022). Intention influences what and how people consume food and drink, as well as their food disposal behavior. The more people are aware of not wasting food, the less food is thrown away (Lubis, 2022)

Then, is knowledge about food waste important? Why are we one of the millions or even billions of people who contribute to food waste? Food waste that is not managed properly is one of the causes of global warming with methane gas as the cause of an increase in global earth temperature as described above with enormous economic value. Indonesia, a Muslim-majority country, wasted \$750 worth of food, surpassing Saudi Arabia's GDP. This figure is equivalent to enough food for 850 million hungry people in the world. However, this waste is not only economically and socially harmful, but also has an invisible environmental impact. Every spoonful of food wasted is a wasted resource and has the potential to pollute the environment. We must be more aware and act to reduce food waste, for the good of oneself, others, and the environment. One other smart solution to combat food waste is to process food waste. Knowledge of processing and creativity becomes very important. Leftover rice can be used to make fried rice, crackers, or flour. Leftover meat and fish can be made into shredded, nuggets, or sausages. Wilted vegetables can also be made into soups, stir-fries, or bakwan mixes. Bones and vegetable waste can also be used to make savory broths. With a little effort and knowledge, 'leftovers' can be turned into delicious and useful dishes.

Starting a massive campaign and socialization in the education system can reduce food waste (Hidayat et al, 2020). By launching large-scale advocacy campaigns, we can introduce smarter food management concepts and teach sustainable practices to future generations. By doing this, we not only reduce food waste in schools, but also contribute to building an eco-friendly culture in society as a whole. Through campaign activities, public awareness regarding the cognitive aspects, attitudes, and behavior of target groups can be changed (Muyasaroh, 2013). In Sufism ethics, leftovers and leftovers are considered a form of arrogance and indifference to the favor of Allah SWT. This thinking is based on the belief that everything in this world, including food, is God's creation and is a gift for which we should be grateful. People who think throwing away leftovers is a bad thing can be said to be people who value wasted food. Guilt is one of the motivations to reduce food waste (Mattar et al., 2018). The person who deliberately throws away food shows pride and ingratitude for the blessings God has bestowed upon him. Currently, the increasing food wastage in Indonesia is not in accordance with the principle of the majority of the population who are Muslims, who condemn wasteful practices (Rarawahyuni, 2022).

In addition, throwing away food is also considered a form of indifference to fellow humans who may need the food. The main factors contributing to the occurrence of Food Waste in Indonesia are culture, poor storage that causes food to spoil and waste, consumer preferences in food selection, and lack of public education regarding food management (Teng et al., 2021). Therefore, Sufism ethics emphasizes the importance of appreciating and utilizing food optimally. This can be done in many different ways. Buying enough food is a very important first step to reducing food waste. Good planning before shopping and taking into account how much people will eat can prevent waste. By getting used to buying enough, we can not only reduce the amount of food waste that may occur, but we can also be more efficient and wise in managing our household finances. Studies show that food purchasing habits through planning at the household level can reduce food waste in households (Timoty, 2022).

At the level of Sufism consumption behavior in Islam can form a soul of gratitude for the natural nitrates that have been given by Allah to Muslims, many of the abundant blessings given to each creature are solely used to strengthen our gratitude to the creator, in life human consumption behavior is based on inevitable needs, in this case Sufism governs, Looking at the atmosphere of psychology human being and ensuring the establishment of a just community attitude with gratitude, in economics it is explained that the satisfaction of consumption attitudes is called use value if the feeling is higher then the higher the use value as in the case of food which

is a primary need as a living being, and if the sense of satisfaction is more beautiful than the use value of an item consumed is lower. Therefore, man's ultimate satisfaction does not lie in the abundance of material possessions consumed, but in his obedience in worshipping God. Gratitude, living His commandments, and staying away from His prohibitions are the main keys to achieving life satisfaction. Actions that harm oneself and others, such as waste, will only plunge people into the abyss of dissatisfaction and regret, food that is a sustenance given by God to his creatures. Thus food waste behavior is not based on a lot of food consumed but on human behavior itself, therefore as humans we should know where our physical limits are in accommodating food, reducing consumption including efforts to maintain the consistency of satisfaction received from humans in maintaining Sufism ethics.

CONCLUSION

This article explains that food waste is a serious problem that affects the food security of people in the world, especially considering the prediction of a significant increase in food demand by 2050. Indonesia, with a majority Muslim population, ranks second as the largest producer of food waste after Saudi Arabia. This research shows that the ethics of consumption in Islam, It occupies the second position as the largest producer of food waste after Saudi Arabia. This research shows that the ethics of consumption in Islam, supported by the teachings of Sufism, can play an important role in reducing food wastage. Consumption ethics are strongly influenced by religion and belief, with consumption guidelines covering aspects of food, drinks, and ingredients that are allowed to be consumed (halal). Raising awareness of consumption ethics in Islam and campaigning for prudent food management can help reduce food waste in Indonesia. Adopting Sufism principles in everyday life can encourage more responsible and sustainable consumption behavior, in line with Islamic teachings that prioritize balance and rejection of waste. This endeavor also not only contributes to the preservation of the environment but also enriches our spiritual life as responsible and ethical individuals. Through concrete steps and the application of Sufism values, we can save the earth starting from our dinner table.

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