

Individual Rights (of a Person) Are Threatened When Maintaining Sustainable Stability of Life

Farida Arianti¹, Siska Febriyanti², Silvianetri³, Sofian Al-Hakim⁴,
M. Ihsanul Fikri⁵

Universitas Islam Negeri, Muhammad Yunus, Indonesia^{1,2,3}

Universitas Islam Negeri, Sunan Gunung Djati, Indonesia⁴

Universitas Brawijaya, Malang, Indonesia⁴

Universitas Al-Azhar Cairo, Mesir⁵

Corresponding Author : faridaarianti@uinmybatusangkar.ac.id

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Abstract

Individual/family rights, when not fulfilled, will bring about ongoing threats to life safety. Eliminating wealth/property leads to the pinnacle of poverty, a lack of prosperity, and dependence on others. This study aims to examine the rights of individuals/families regarding the lack of obligation to distribute consumed wealth as a threat to their lives. It also examines the causes of this lack of obligation to distribute consumed wealth. This study relies on a qualitative approach, with the type of field research, by collecting data through in-depth interviews with key informants and conducting observations. Data sources Datuak, Ninik mamak, bundo kandung, Minangkabau indigenous people. Analysis method with qualitative description. The research results show that the lack of utilization in asset distribution indicates the emergence of a form of difficulty in fulfilling individual/family rights to sustainability and survival. There are shortages in education, health, economic capital, and so on. The existence of Rangkiang values is already feared, leading to the building being neglected and left to fall into disrepair, even though the building holds valuable value in the process of sustaining life. This paper concludes that a stable pattern of wealth consumption is associated with a person's fair attitude in balancing individual (self)/family rights and obligations in *Hifẓul Maal* (preservation of wealth). Individual (self)/family rights are threatened when individual/family obligations in the

distribution and consumption of wealth are neglected. The lack of sufficient living conditions has led to suffering due to the lack of everything needed to achieve life's activities.

Keywords: Consumption, Distribution, *Hifz'ul Maal*, Individual/family rights, Justice

Introduction

Failure to fulfill individual/family rights will threaten the continued safety of life. Eliminating wealth/property is the pinnacle of poverty, far from prosperity, and dependence on others. Values regarding the distribution of wealth have faded within the realm of community tradition and Islamic teachings (jurisprudence of muamalah). Rangkang is a historic moment for architects, but it does not provide meaning to life for the community. Traditional houses become homes of memory and communities build homes individually. The change in residence to a nuclear family home makes the rangkiang building useless. Meanwhile, the basis of the welfare of the Minangkabau tribe is cleverly utilizing the wealth obtained from customary land for food security.¹

Previous studies have discussed food availability classified into three forms, namely; First, the health effects caused by the absence of food reserves,² Second, food reserves are a solution when an emergency occurs in the form of an epidemic, war and natural disasters.³ Third, food reserves are an important aspect of a colony or community in an independent state.⁴ However, there is nothing

¹ Irawati Irawati et al., "The Customary Law of The Communal Property and Sustainability in Coping with The Economic Impact of Covid-19 in Minangkabau Indigenous Peoples, Indonesia" 12, no. 1 (2024): 1–23, <https://doi.org/https://doi.org/10.55908/sdgs.v12i1.2548>; Fu Chuang and Florencia Huang, "Food Reserve or Food Trade to Meet Emergency Food Need? A Case Study of Taiwan's Food Reserve Initiative in APEC," *Tamkang Journal of International Affairs* 21, no. 4 (2018); Jonatan A. Lassa et al., "Revisiting Emergency Food Reserve Policy and Practice under Disaster and Extreme Climate Events," *International Journal of Disaster Risk Science* 10, no. 1 (2019): 1–13, <https://doi.org/10.1007/s13753-018-0200-y>; Erpeng Wang et al., "Consumer Food Stockpiling Behavior and Willingness to Pay for Food Reserves in COVID-19," *Food Security* 12, no. 4 (2020): 739–47, <https://doi.org/10.1007/s12571-020-01092-1>.

² A A Adish et al., "Risk Factors for Iron Deficiency Anaemia in Preschool Children in Northern Ethiopia" 2, no. 3 (1999): 243–52; Andy Fefta Wijaya et al., "Malnutrition Mitigation and Community Empowerment through the Sustainable Food Reserve Programme in Indonesia," *Development in Practice* 31, no. 1 (2021): 37–48, <https://doi.org/10.1080/09614524.2020.1782845>.

³ Chuang and Huang, "Food Reserve or Food Trade to Meet Emergency Food Need? A Case Study of Taiwan's Food Reserve Initiative in APEC"; Lassa et al., "Revisiting Emergency Food Reserve Policy and Practice under Disaster and Extreme Climate Events"; Wang et al., "Consumer Food Stockpiling Behavior and Willingness to Pay for Food Reserves in COVID-19."

⁴ M Flores et al., "Chemosphere A Three-Year Large Scale Study on the Risk of Honey Bee Colony Exposure to Blooming Sun Fl Owers Grown from Seeds Treated with Thiamethoxam and Clothianidin Neonicotinoids C" 262 (2021): 1–9, <https://doi.org/10.1016/j.chemosphere.2020.127735>; Randy Oliver, "Understanding Colony

specific regarding the threat to the continuity of life from neglecting the fulfillment of individual/family rights.

This objective complements the shortcomings of existing studies which do not discuss the diversity of dimensions of the problem related to rangkiang as a food reserve. Specifically, this paper shows that the degradation of Minangkabau culture is particularly related to the fulfillment of individual rights in life-sustaining assets. In line with that, there are three questions answered in this paper: (a) How is the form of individual/family obligation in the distribution of consumption of assets from high inheritance in Minangkabau neglected; (b) what are the factors that cause obstacles to rangkiang (c) What are the implications of rangkiang on the value of justice in the distribution of assets. The idea used as a basis for cultural degradation behavior in fulfilling individual/family obligations towards the sustainability of their assets.

This article is based on the argument that the absence of wealth/property is the peak of poverty and far from prosperity, the rights of self/individual/family will not be realized without dependence on others. Wealth that is not distributed when consumed for the provision of sustainability of life provides space for the rights of oneself/family will be threatened, whether in terms of education, health, employment and so on. Wealth functions for all activities of survival, be it education, health, economics and so on, without it all related to the individual/family's need for health, to learn, to strive, then it cannot be realized. Therefore, wealth is a symbol of prosperity and rangkiang part of the container of the traditional consumption distribution pattern for the sustainability of life. This is as the word of Allah SWT in Surah Yusuf verses 47-48.

Balance of rights and obligations towards oneself as well as towards others when using assets. Towards yourself, you must be regulated not to be stingy and not to be wasteful in your use. Balance positions assets to maintain stability from the brink of poverty.⁵ It is obligatory for a Muslim to look after his wealth so that it exists in living his life, with the aim of *syara'* to avoid harm that arises as a result of his lifestyle of consuming wealth (distribution of assets) towards himself.⁶ This tends to be neglected in order to glorify oneself in an Islamic way.

This research is a qualitative research in the form of a field study to directly observe the existence of rangkiang in the yard of Rumah Gadang in Tanah Datar Regency, Sijunjung Regency and Solok Regency. The location of this research is a place where traditional elements are attached. This can be seen in the traditional elements based on the barn (rangkiang). This area still houses the

Builup and Decline Part 13- The Physics of 'The Winter Cluster,' *American Bee Journal* 156, no. 7 (2016).

⁵ A Ghazaliy, *Al- Mustasfa Min Al- Ilm Ushul Fiqh* (Cairo: al-Amirah, 1412).

⁶ Wahbah Al-Zuhailiy, *Fiqih Islam Wa Adillatuhu (Terjemahan)*, Jilid. 4 (Jakarta: Gema Insani, 2011).

Rangkiang structure, an element of the traditional house. Rangkiang is a unit of the traditional house, the traditional house contains a barn for storing wealth and is a symbol of prosperity and honor. The research limit is for three months from June-August 2024.

Research sources related to the neglect of individual rights to rangkiang involve elite groups in traditional communities such as traditional leaders, traditional groups, and communities that own traditional houses in the research area. Data sources were provided to key informants on a rolling basis by providing a semi-structured list of questions. Informants were free to answer questions without predetermined answers. Researchers used note-taking, recording aids, and cameras to document field events related to the research object.

Data collection techniques through interviews and conducting observations from the research area. Data analysis techniques are gradual, first data is collected from several sources, second data is reduced to read what is needed, third data is categorized, fourth data is displayed, fifth data is reviewed. Data analysis through qualitative descriptive. Data validity was achieved through triangulation of techniques and sources. The informants were willing to provide verbal explanations regarding the research object, as this problem is common and a phenomenon in traditional areas.

Discussion

Fulfillment of a person's right to life

The legal principles of human rights/basic rights of needs, interests and security must be respected and maintained. Individuals have absolute rights in personal fulfillment.⁷ Rights to oneself are also obligations to oneself. Human rights protect individuals, groups and the economy. The right to a decent life is part of fundamental Human Rights and includes the right of every individual to a dignified life. Rights must be balanced for national security and protecting the rights and freedoms of others.⁸ According to international human rights law, everyone has the right to a decent standard of living.⁹ The right to a decent life is the fulfillment of all forms of basic human needs such as the fulfillment of food,

⁷ Siti Rohmah, Moh Anas Kholish, and Andi Muhammad Galib, "Human Rights and Islamic Law Discourse: The Epistemological Construction of Abul A'la Al-Maududi, Abdullahi Ahmed An-Naim, and Mashood A. Baderin," *Justicia Islamica* 19, no. 1 (2022): 153–70, <https://doi.org/10.21154/justicia.v19i1.3282>.

⁸ Agus Suntoro, Nurrahman Aji Utomo, and Spto Hermawan, "The Exigency of Human Rights Approaches in the Interception of Communication Bill: An Effort To Strengthen the Indonesian Criminal Justice Systems," *Jurnal Hukum Dan Peradilan* 9, no. 2 (2020): 186, <https://doi.org/10.25216/jhp.9.2.2020.186-210>.

⁹ Anouk H.M. Chastonay and Oriane J. Chastonay, "Housing Risk Factors of Four Tropical Neglected Diseases: A Brief Review of the Recent Literature," *Tropical Medicine and Infectious Disease* 7, no. 7 (2022), <https://doi.org/10.3390/tropicalmed7070143>.

the fulfillment of education services, the fulfillment of health access, the fulfillment of work and the fulfillment of access to housing.¹⁰ Besides that it is a cultural heritage¹¹ In relation to the fulfillment of food, the indicator for obtaining a decent standard of living is the fulfillment of nutrition for himself and his family.¹²

Rights must be balanced for national security and protecting the rights and freedoms of others.¹³ Balance of rights with obligations towards oneself and towards others. Along with that, Wahbah al Zuhayliy explained that it is forbidden to commit injustice against property and honor in the use of rights unjustly. Or injustice against obligations in carrying out life. Because ta'assuf is forbidden in the use of rights. One form of ta'assuf is that there is no absolute freedom for someone to use their rights. Freedom is limited as long as there is no injustice.¹⁴ The aspect of balance and justice of these human rights demands social responsibility towards the rights/freedoms of others.¹⁵ Along with this, basic human rights that are neglected create feelings of anxiety and stress stress.¹⁶

The right to adequate food is an indicator for living a decent life. Food security is an action where everyone has physical, social and economic access to meet their food needs to get an active and healthy.¹⁷ When food rights are neglected, it will have an impact on harm to oneself and society. Self-rights are in

¹⁰ Koen Leurs, "Communication Rights from the Margins: Politicising Young Refugees' Smartphone Pocket Archives," *International Communication Gazette* 79, no. 6–7 (2017): 674–98, <https://doi.org/10.1177/1748048517727182>.

¹¹ Angela Boguş, "Ensuring the Right to a Decent Standard of Living Through Efficient Public Expenditure Management," *Romanian Journal of Economics/Revista Română de Economie* 2, no. 57 (2023): 131–53, https://revecon.ro/sites/default/files/Art_10.pdf; Federico Lenzerini, "Intangible Cultural Heritage: The Living Culture of Peoples," *European Journal of International Law* 22, no. 1 (2011): 101–20, <https://doi.org/10.1093/ejil/chr006>; Audrey Osler and Hugh Starkey, "Extending the Theory and Practice of Education for Cosmopolitan Citizenship," *Educational Review* 70, no. 1 (2018): 31–40, <https://doi.org/10.1080/00131911.2018.1388616>.

¹² Salome Owuonda, "Balancing the Right to Food and Environmental Sustainability: A Call for Holistic Transformation" 24, no. 10 (2024): 24790–806, <https://ajfand.net/Volume24/No10/Owuonda25405.pdf>.

¹³ Suntoro, Utomo, and Hermawan, "The Exigency of Human Rights Approaches in the Interception of Communication Bill: An Effort To Strengthen the Indonesian Criminal Justice Systems."

¹⁴ Al-Zuhailiy, *Fiqih Islam Wa Adillatubu (Terjemahan)*, Jilid. 4.

¹⁵ Lenzerini, "Intangible Cultural Heritage: The Living Culture of Peoples"; Osler and Starkey, "Extending the Theory and Practice of Education for Cosmopolitan Citizenship."

¹⁶ Lenzerini, "Intangible Cultural Heritage: The Living Culture of Peoples."

¹⁷ Jasdeep Kaur, "Right To Food Vis-A-Vis Food Security In India: A Review With Special Reference To National Food Security Act, 2013," *Webology* 18, no. 3 (2021): 551–61, https://papers.ssrn.com/sol3/papers.cfm?abstract_id=4080553; Tracy Sn Muwanga and Lise Korsten, "The Right to Food in South Africa: A Consumer Protection Perspective," *African Human Rights Law Journal* 24, no. 2 (2024): 632–58, <https://doi.org/10.17159/1996-2096/2024/v24n2a10>.

the form of an obligation not to be stingy and wasteful and to prepare one's income to meet one's needs, while the rights of society are in the form of an obligation to pay zakat, alms and so on. As in wealth there are rights of others besides zakat.¹⁸ Food rights to get access to affordable, nutritious and safe food for health).¹⁹ Thus, the obligation to work to obtain one's wealth, while the obligation to fulfill one's future needs is an obligation to manage one's future needs.

The aspects taken to ensure food sufficiency are not in the form of donations but in the form of empowering the Community²⁰ and also in the form of increasing productivity by making food more available due to the growing population.²¹ And if food needs are not met, it causes food insecurity. This is based on Kunz's research, which states that 1 in 3 people, or around 2.37 billion, experienced moderate to severe food insecurity in 2020.²²

In order to realize the right to a decent life, what must be done is synergy between the government and community participation.²³ The government is responsible for policies or programs that support the realization of the right to a decent life in the form of public services, legal protection and infrastructure development. Public services in the form of organized land tenure management, regulations regarding sustainable food.²⁴ Meanwhile, community performance is in the form of empowering NGOs or certain social groups in educating the community about the importance of a decent standard of living. Empowerment of women in the form of granting property rights through inheritance and land retribution.²⁵ Entrepreneurial behavior in society is shaped by institutional

¹⁸ Al- Tarmidhi, *Shabib Sunan Tarmidhi*, n.d.

¹⁹ Muwanga and Korsten, "The Right to Food in South Africa: A Consumer Protection Perspective."

²⁰ Charlotte McClain-Nhlapo, "Implementing a Human Rights Approach to Food Security," *2020 Africa Conference Brief* 13 (2004): 1–4, <http://www.ifpri.cgiar.org/sites/default/files/pubs/pubs/ib/ib29.pdf>.

²¹ Devon Sampson et al., "Food Sovereignty and Rights-Based Approaches Strengthen Food Security and Nutrition Across the Globe: A Systematic Review," *Frontiers in Sustainable Food Systems* 5, no. September (2021): 1–20, <https://doi.org/10.3389/fsufs.2021.686492>.

²² Anna Kunz, "Eradicating Hunger Through Climate Litigation? – An Assessment of the Opportunities and Challenges of Enforcing the Human Right to Food Through Courts," *European Journal of Futures Research*, 2024, 1–11, <https://doi.org/10.1186/s40309-024-00236-2>.

²³ Helen Onyeaka et al., "Promoting Equity and Justice : Harnessing the Right to Food for Africa's Food Security," *Agriculture & Food Security*, 2024, 1–26, <https://doi.org/10.1186/s40066-024-00505-0>; Vaidehi Tandel et al., "Women's Right to Property and the Child Quantity-Quality Trade-off: Evidence from India," *Journal of Population Economics* 36, no. 4 (2023): 2967–3003, <https://doi.org/10.1007/s00148-023-00970-0>.

²⁴ Farah Muneer and Foyasal Khan, "Qard-Al-Hassan As a Tool for Poverty Alleviation: A Case Study of the Fael Khair Waqf Program in Bangladesh," *Journal of Islamic Monetary Economics and Finance* 5, no. 4 (2019): 829–48, <https://doi.org/10.21098/jimf.v5i4.1100>.

²⁵ Tandel et al., "Women's Right to Property and the Child Quantity-Quality Trade-off: Evidence from India."

foundations, especially those related to ownership. However, if there are no regulations regarding its use and legal protection, then property rights will not provide welfare for its owners.²⁶

Hifzul Maal in the Perspective of Maqashid Syari'ah

Maqashid Syari'ah refers to the objectives of Islamic law and is the basis for establishing Islamic law. *Maqashid Syari'ah* consists of two words, namely *Maqashid* and *Syari'ah*. *Maqashid* is interpreted as the purpose of a system, while sharia is a law that comes from Allah to guide His servants to obtain happiness in the world and in the hereafter.²⁷ According to Imam Ghazaliy, *Maqashid Syari'ah* is devotion in rejecting various things that are harmful and attractive and taking various things that are beneficial.²⁸ In this case, Imam Ghazaliy provides an illustration that Allah has revealed various rules in the holy book of the Qur'an with the aim that humans as *mukallaf* can obtain happiness in the world and the hereafter

In a legal perspective, the purpose of the law must be known by the mujtahid in developing Islamic legal thought, as well as answering various socio-economic issues and problems that continue to develop. In an economic perspective, the law of the origin of muamalah is permissible.²⁹ This has resulted in the emergence of various kinds of socio-economic activities that had not occurred during the time of the Prophet. The Qur'an and Hadith as *mashadir al-alkam* have provided answers to the problems of the people as related to the problems at that time.³⁰ Therefore, a mujtahid must find what is the purpose of Allah (*mashlahah*) in lowering the legal rules in order to answer contemporary problems. In general, the rules/laws of Allah include *hifzūl din* (maintaining religion), *hifzūl nafs* (maintaining the soul), *hifzūl Aql* (maintaining reason), *hifzul nasb* (maintaining descendants) *hifzul mal* (maintaining property).³¹

In the perspective of Hifz al-Māl, the objectives of Maqāṣid al-Sharī'ah emphasize the protection of a person's property and property rights, supported by relevant legal principles and regulations. Hifz al-Māl constitutes a fundamental

²⁶ Audrey Redford, "Property Rights, Entrepreneurship, and Economic Development," *The Review of Austrian Economics* 33, no. 1 (2020): 139–61, <https://doi.org/10.1007/s11138-019-00485-6>.

²⁷ A. Suganda et al., *The Relevance of Maqashid Al-Syari'ah in The Context of Modern Society* (Atlantis Press SARL, 2024), https://doi.org/10.2991/978-2-38476-279-8_11.

²⁸ Ghazaliy, *Al- Mustasfa Min Al- Ilm Ushul Fiqh*.

²⁹ Fakhruddin et al., "From Fiqh Al- Ibadat to Muamalat: Repositioning Zakat Management in Indonesia in the Perspective of Maqashid Al-Shari'ah," *Samarah* 8, no. 1 (2024): 495–517, <https://doi.org/10.22373/sjhk.v8i1.19637>.

³⁰ Wahbah Zuhayliy, *Al-Wajiz Fi Ushul Fiqh* (Damaskus: Dar Fikri Mu'shir, 2016).

³¹ Ayumiati et al., "Budget Management of the Aceh Government: An Analysis of the Maqashid Al-Shari'ah Approach," *Samarah* 8, no. 1 (2024): 538–55, <https://doi.org/10.22373/sjhk.v8i1.19886>.

component of Islamic law, focusing on safeguarding wealth from destruction, unlawful appropriation, and misuse. To realize Hifz al-Māl, two essential dimensions must be fulfilled. First is the aspect of acquiring wealth, whereby Allah commands His servants to earn lawful (halal) income. This is reflected in the prophetic traditions that highlight the professions of earlier prophets, the virtue of working, the prohibition of begging, and the obligation to exert effort in earning a livelihood. Second is the aspect of preserving wealth, which includes prohibitions against consuming others' property unjustly, wasting assets, and neglecting proper record-keeping. Islamic law also prescribes ḥudūd and ta'zīr punishments for economic crimes to ensure the security of wealth. Beyond safeguarding assets, Hifz al-Māl encompasses the universal principle of equitable distribution in consumption, ensuring the stability and sustainability of wealth for the continuity of life.

Justice in the distribution of wealth

Justice is equality in values, rights, distribution of natural resources and the consequences of land management actions in the community.³² The wisdom of Islamic finance is stability and equitable financial distribution. Property rights expenditures are aimed at community welfare such as qard al hasan, alms and so on, whereas property rights expenditures are aimed at individual/family welfare such as saving and the like.³³ Spatial justice is justice that is given if they have similar characteristics and social. Similarities in characteristics and social from the perspective of traditional society in Indonesia, can be seen in the Minangkabau community which has the characteristics of one recognized belief, namely Islam and has a social system in the form of kinship based on maternal lineage. While distributive justice is equal distribution, equal results, and benefits according to the contribution of each party and the party that makes a greater contribution will get more benefits than others.³⁴ In the Islamic perspective, justice is equivalent to the values of compassion (*tasamuh*) and shared responsibility (*takaful*).³⁵ The right

³² Lara Hamdanieh et al., "Social Justice: The Unseen Key Pillar in Disaster Risk Management," *International Journal of Disaster Risk Reduction* 101 (2024): 104229, <https://doi.org/https://doi.org/10.1016/j.ijdrr.2023.104229>.

³³ Muneer and Khan, "Qard-Al-Hassan As a Tool for Poverty Alleviation: A Case Study of the Fael Khair Waqf Program in Bangladesh."

³⁴ Ulf Liebe et al., "One Justice for All? Social Dilemmas, Environmental Risks and Different Notions of Distributive Justice," *Games* 15, no. 4 (2024), <https://doi.org/10.3390/g15040025>.

³⁵ Zafar Ali et al., "The Role of Islamic Values in Promoting Social Justice and Community Welfare," *International Research Journal of Management and Social Sciences* V, no. 1 (2024): 575–85, <http://irjmss.com/index.php/irjmss/article/view/276%0Ahttps://irjmss.com/index.php/irjms/article/download/276/263>.

to food must have an economic policy to eradicate poverty and fulfill the rights of all humans. This right realizes social justice.³⁶

Factors that influence the realization of social justice are institutional, social, economic, environmental, and cultural.³⁷ Meanwhile, indicators that include social justice are equality, needs, equity and rights. Equality means the same distribution of rewards and burdens, needs mean taking into account each other's contributions, equity suggests distribution according to achievement and rights must determine the distribution of goods and burdens.³⁸ From an Islamic perspective, Islamic ethics are in line with intercultural empathy and multicultural education, and Islam also emphasizes never tolerating anarchic actions or behavior based on differences in interests.³⁹

The impact of social justice is in the form of upholding human dignity, good governance, equality, sustainability, resilience and human rights.⁴⁰ There needs to be self-awareness to increase attention and knowledge of social inequality issues.⁴¹ Islamic values play an important role in fostering social justice. In an Islamic perspective, social justice acts as a principle as a guide in the ethics and morals of individuals and society derived from the teachings of the Qur'an and Sunnah.⁴²

Rangkiang as a Container for the Distribution of the Use of Assets Towards a Stable Life

The rangkiang is part of the traditional house (rumah gadang). This building serves as a place to store harvests and a means of distributing high-priced heirlooms for the Minangkabau people. Initially, the Minangkabau people, who were primarily agricultural, always brought their harvests to the rangkiang. At that time, farmers felt ashamed to sell their harvests directly to the market.⁴³ The

³⁶ Musa Taklima, Adi Sulistiyono, and M. Syamsudin, *Consumer Protection As an Instrument for Fulfilling Human Rights in the Economic Sector and Its Constitutionalizing Efforts in the 1945 Constitution, Jurisdiction: Jurnal Hukum Dan Syariah*, vol. 14, 2023, <https://doi.org/10.18860/j.v14i1.20844>.

³⁷ Hamdanieh et al., "Social Justice: The Unseen Key Pillar in Disaster Risk Management."

³⁸ Jule Adriaans and Marie Fourré, "Basic Social Justice Orientations—Measuring Order-Related Justice in the European Social Survey Round 9," *Measurement Instruments for the Social Sciences* 4, no. 1 (2022), <https://doi.org/10.1186/s42409-022-00040-3>.

³⁹ Hamza R'boul, "Alternative Theorizing of Multicultural Education: An Islamic Perspective on Interculturality and Social Justice," *Journal for Multicultural Education* 15, no. 2 (January 1, 2021): 213–24, <https://doi.org/10.1108/JME-07-2020-0073>.

⁴⁰ Hamdanieh et al., "Social Justice: The Unseen Key Pillar in Disaster Risk Management."

⁴¹ Yanina Rashkova, Ludovica Moi, and Francesca Cabiddu, "Addressing the Societal Challenges in Organizations: The Conceptualization of Mindfulness Capability for Social Justice," *Journal of Business Ethics* 189, no. 2 (2024): 249–68, <https://doi.org/10.1007/s10551-023-05357-5>.

⁴² Ali et al., "The Role of Islamic Values in Promoting Social Justice and Community Welfare."

⁴³ Interview with Munti Kayo, a community leader from Nagari Tanjung, Sijunjung Regency, June 2, 2024.

rangkiang symbolizes the food security of the Minangkabau people and also serves as a means of community or village welfare.⁴⁴ Now, the rangkiang serves as a memento, signifying the importance of the rangkiang attached to the rumah gadang building. Its existence is merely a display because it is not used.⁴⁵

Datuk also explained that the values of rangkiang, namely thrift, are values that exist as a guideline for the lives of the Minang people, for example, in the past, most people lived in poverty but their children's education was guaranteed (Bachelor's degree). This is because the function of rangkiang in the past was to help people's lives in food matters. People were not afraid of starvation because of the food supplies (stock) stored in rangkiang. When needed, they were ready for sudden events.

Secretary of KAN Sijunjung, The land of the people is cultivated so they give patigan to the rumah gadang. This is used for the benefit of the rumah gadang. It can be for the benefit of the tagak gala event, replacing the damage to the rumah gadang and so on. This patigan gives some of it for the common needs which are stored by bundo kanduang

There are people aged 50 years. Their way of balancing their needs with kacio bareh. Bareh that is little by little isolated with the aim of being stored, kok ado taniat kok janjang lah lapuak can, the name is kacio bareh. can be tapaelok, without other pitih. Sometimes the man does not give money, so it is surprising where the money comes from to fix the floor (interview in Nagari Tabek). Sometimes kacio lah a lot can also be used to *mamagang* the rice fields, the rice is canceled/stored, meaning the kacio money that is stored is then *dipagangkan* so that assets increase

Distribution Table of High Heirloom Yields (Paddy)

No	Rice Field Results	Function of Paddy	Paddy Distribution
1	Paddy	Just For Eating	Paddy brought home
2	Paddy	As business	Paddy sold not stored

Source of 2024 researcher field processing

The current condition is found in several areas that there is rice that is deliberately placed at home, with the aim of the rice just for eating, and for the next days. There is also rice sold directly because of urgent economic needs such

⁴⁴ Interview with Dt. Rajo Mado, Datuak of the Pisang tribe, Solok Regency, June 2, 2024

⁴⁵ Interview with Dt. Barbangso, Kamang, June 1, 2024.

as planting using money from the boss, money for school and college needs, not to mention the cost of Honda and the use of cellphones require costs. As a result of debt and paying off debts by promising the results of the rice harvest in the fields. Needs that are not met then sell their rice when the rice is ready to be harvested. Different economic conditions of people who are not dependent on rice fields, meaning those who work as civil servants, then rice for them can be an asset and also for their needs tomorrow

The "high heirloom" property is used by the female family by using it together, and can be done alternately. This sees the suitability and agreement between the female nieces who are more than one person. From the use of the high heirloom property, it is still a unity in utilizing it, meaning that those who are female siblings have the same right to use the collective land together. As above, individually, the female children but are done alternately

"High heirloom" property that is inherited to the grandmother, then the grandmother passes it on to the child, and the property has become *ganggang baunutuk*, this property becomes low heirloom property, if it has become low heirloom property, then the distribution of the results obtained is no longer for the common interest, the results obtained from the rice fields from the land that has been allocated to each grandmother, and passed on to the daughter, and after that also passed on to the granddaughter. So the results are for their own interests.

Table of Distribution of Results Obtained from "High Heirloom" Treasures

No	Heirloom Treasure	Distribution
1	<i>Sako</i> rice field	There are social funds for the tribe
2	<i>Ganggam Bauntuak</i> rice fields	Only family individuals
3	Collective rice fields/ <i>basamo</i>	It is intended for social purposes at Rumah Gadang

Source of 2024 researcher field processing

In the past, the Minang people were patterned with the division of rice fields and their functions. However, in this division some of the houses are arranged for their sustainability and the perpetrators. However, there are still those who are not free from village loan sharks

According to Harison, Dt. Rajo Mudo as the chief of the Pisang tribe said that because generally the nephews already have part of the Rumah Gadang that is no longer complete (Rangkiang which has collapsed) or no longer have a Rumah Gadang, the nephews store agricultural products in their respective homes or in the huller. And when they experience food shortages, they will ask for help from their fellow tribesmen who have migrated by asking for contributions, basic necessities, or clothes, because generally they already have a good life abroad.

Rumah gadang and its accessories in the form of rangkiang, are now extinct. However, it can be equated with the way of storing the paddy that has been sold to the Bundo Kandung and is known by the Datuak. In addition, although rangkiang has begun to diminish in existence as evidence of the agrarian Minangkabau community, this does not cause them to stop farming. If they are short of food, they cooperate in farming in the form of bagilie and kongsi to other people's rice fields.

Factors Inhibiting the Existence of Rangkiang

According to information from Datuak T (55) as the Datuak of the Piliang Tribe who lives in Solok Regency, he said that among the factors that hinder the existence of rangkiang are three factors, namely the first factor of the Rumah Gadang itself. The children and grandchildren who initially lived in the Rumah Gadang changed their function to become minimalist houses, because the maintenance costs of the Rumah Gadang required a lot of money; second, many family members migrated so that the Rumah Gadang became empty, over time the Rumah Gadang and its rangkiang became rotten and unkempt and collapsed; third, there was no regeneration of rangkiang, when the rangkiang collapsed they no longer built it.⁴⁶ The Minangkabau people who work as farmers consider their houses or hullers as places to store rice, because they are considered the safest place, and this also resulted in changes in the structure of the Rumah Gadang. In addition, Rangkiang is currently only found in tourist attractions characterized by local Minangkabau wisdom.⁴⁷



Rangkiang pictures lined up in front of Rumah Gadang, Muaro Labuah

⁴⁶ Interview with Dt. T, Suko Piliang Solok, June 1, 2024

⁴⁷ Interview with Munti Kayo, a community leader from Tanjung Village, Sijunjung Regency, June 2, 2024).

The ranks differ in the number of poles/pillars, there are nine poles called kapuak, six poles called ginang, four poles called sibayau bayau and sitinjau latuik, sitenggang lapa. All of these rangkiang are for storing rice, only they are used differently; there are some for availability if relatives return to their hometown, for guests, and so on.

In addition to the existence of Rumah Gadang which is increasingly minimal in the Minangkabau region, another factor that influences its existence is the knowledge of the younger generation of Minangkabau about rangkiang itself. According to Datuk Paduko Marajo, community knowledge about rangkiang has faded because there is no longer any use of rangkiang in Nagari Bukik Gombak (Tanah Datar Regency) today. Family or community knowledge is limited to knowing Rumah Gadang only. That is what must be paid more attention to by today's society, so that the customs and history of rangkiang are not lost, socialization and knowledge from parents to children as the next generation of urang awak are needed. The role of the head of the angku clan today no longer provides direction about the benefits and utility of rangkiang, rangkiang is no longer used as it used to be.

Datuk also explained that the values of rangkiang, namely saving, are values that exist as guidelines for the lives of the Minang people, for example, most people in the past lived in poverty but their children's education was guaranteed (bachelor's degree). This is because the function of rangkiang in the past was to help people's lives in food matters. People are not afraid of starvation because of the food supplies stored in the rangkiang. And in the present era, rangkiang is no longer used as a storage for rice barns. According to Datuk Panghulu Mudo, in this current era, rice is sold out and there are no more storage activities, therefore the community no longer practices the values of rangkiang.

At first, the Minangkabau agrarian society system recognized the barter system. Barter uses crops such as rice to meet the needs needed. Datuk Paduko Marajo also explained that wealth in Minang customs is intended for women. So usually if there is a need for a woman, it is usually prioritized over men, such as for educational needs. Datuk also explained that the values of rangkiang, namely saving, are values that exist as guidelines for the lives of the Minang people, for example, most people in the past lived in poverty but their children's education was guaranteed (bachelor's degree). This is because the function of rangkiang in the past was to help people's lives in food matters. People are not afraid of starvation because there is a supply (stock) of food stored in rangkiang.

The justice emphasized in the distribution of wealth is intended so that wealth does not only circulate among one person, but can contribute to the wider community. This is understood so that wealth must circulate among the

community so that it can be enjoyed by all groups or all members of society.⁴⁸ Justice in society will be created if there is equal rights. For the Minangkabau people, equal rights lie in the distribution of "high heritage" assets through the existence of an institution called the rangkiang. Minangkabau is part of Indonesia's identity. Indonesia has local wisdom in the form of mutual cooperation.⁴⁹ They work together to help each other to provide jobs and progress together as a whole community to ease the burden on others. Some customary mechanisms that can be used to overcome this are the pangkalan system and the sako system. The sako system is a system where members of the clan lend rice in the rangkiang and pay it back when the harvest arrives; The base system is a system that emphasizes members donating part of their harvest to help residents or other tribal members.⁵⁰

Strengthening family economic resilience is by creating independent economic resources that function as a buffer for farming families.⁵¹ And for the traditional Minangkabau community, one form of family food security which is a manifestation of local wisdom of the agrarian community in the existence of rangkiang in the yard of the Rumah Gadang. Rangkiang symbolizes the prosperity of the residents of the Rumah Gadang by displaying food sufficiency, the ability of family members to welcome cultural events and the existence of savings in case of unwanted events.⁵² Food security also functions to prevent radicalism in the household aspect.⁵³

Radicalism in the household system is the influence of women's inability in terms of managing the family's financial system and women are subordinate. And when women are in an equal position with men in the property ownership system, this can be prevented. This is what the Minangkabau ancestors wanted, who wanted economic protection for their nieces, so that they would be economically protected by placing rangkiang in the yard of the Rumah Gadang itself. This is in accordance with Islamic teachings which state that it is fair for women to be able to own what they have worked for. This is illustrated in the

⁴⁸ M. Usman, "Zakat Distribution for Handling Transgender in Indonesia: A Perspective of Maslāhah Mursalah," *Samarah* 7, no. 1 (2023): 357–76, <https://doi.org/10.22373/sjhh.v7i1.16934>.

⁴⁹ Muwanga and Korsten, "The Right to Food in South Africa: A Consumer Protection Perspective."

⁵⁰ Interview with Jaunir Dt. Paduko Sarindo 66 years old, June 10, 2024.

⁵¹ M. Ferichani, "The Potential of Rabbit Urine in Converting Household Waste into Fertilizer as the Resilience of Farmer Family Economics in Sub-Urban," *IOP Conference Series: Earth and Environmental Science* 1292, no. 1 (2024), <https://doi.org/10.1088/1755-1315/1292/1/012035>.

⁵² Khairil Anwar, "Disaster Mitigation Local Wisdom in the Tradition of the Minangkabau Community," *E3S Web of Conferences* 331 (2021), <https://doi.org/10.1051/e3sconf/202133104013>.

⁵³ N B Holmelin, "National Specialization Policy Versus Farmers' Priorities: Balancing Subsistence Farming and Cash Cropping in Nepal," *Journal of Rural Studies* 83 (2021): 71–80, <https://doi.org/10.1016/j.jrurstud.2021.02.009>.

word of Allah in the letter Annisa verse 7. For men there is the right to share in the inheritance of their parents and relatives, and for women there is the right to share (also) in the inheritance of their parents and relatives, whether a little or a lot according to the division that has been determined.

Cultural degradation has an impact on the economy of the community.⁵⁴ The prosperity of the Minangkabau agrarian community, which is proven by the existence of rangkiang in Rumah Gadang and provides a positive contribution to the welfare and economic justice for women, has begun to be abandoned by the Minangkabau community. Rumah Gadang with its Rangkiang has begun to be rarely found in the Tanah Datar Regency area, which in existence is the early region of Minangkabau civilization. When the Tanah Datar Regency community was hit by a natural disaster in the form of Marapi cold lava, and after the disaster ended, they no longer had the ability to cultivate their rice fields again because there were no reserves of seeds and no reserves of unexpected costs, because basically these things were found in Rangkiang which had begun to become extinct in the Minangkabau area.

The practice of socio-economic cultural values is recognized as a major component of local development, with the aim of combating the economic, social, and cultural degradation of small towns and rural areas,⁵⁵ therefore, for the Minangkabau people in general and the younger generation in particular, it is appropriate to re-implement the principle of *babalik ka sarau* to restore social values and justice that are starting to disappear in the social system of society.⁵⁶ along with that Economic resilience (*hifzūl mall*) apart from the fair distribution of assets to individuals/families, also includes the maintenance of assets aimed at marriages from the Bako family.⁵⁷

In addition, Education about justice in the Rangking culture in Minangkabau, should be made a mandatory curriculum that must be studied by every generation of Minangkabau. This aims to prevent the degradation of the

⁵⁴ Crompton and Rosemary, "Class and Gender Beyond The Cultural Turn," *Sociologia*, 42 (2003); A. S. Zapesotskii, "The Influence of the Mass Media on Young People as a Problem of Russian Pedagogy," *Russian Education and Society* 53, no. 7 (2011): 3–24, <https://doi.org/10.2753/RES1060-9393530701>.

⁵⁵ Nancy Duxbury, Fiona Eva Bakas, and Cláudia Pato Carvalho, "Participatory Knowledge Co-Production to Activate Culture in the Development of Small Cities and Rural Areas in Portugal," *Social Enterprise Journal* 20, no. 2 (2024): 159–80, <https://doi.org/10.1108/SEJ-12-2022-0116>.

⁵⁶ Yusrizal Effendi, "Revitalisasi Peran Sosial Surau Dagang Dalam Pembentukan Karakter Masyarakat Pasar Tradisional Di Padang Pariaman," *Islam Realitas: Journal of Islamic & Social Studies* 4, no. 1 (2018): 48, https://doi.org/10.30983/islam_realitas.v4i1.508.

⁵⁷ Arifki Budia Warman et al., "Strengthening Family Resilience Through Local Wisdom: Pulang Ka Bako Type of Marriage in Minangkabau," *Al-Istinbath: Jurnal Hukum Islam* 8, no. 1 (2023): 253–68, <https://doi.org/10.29240/jhi.v8i1.6971>.

culture itself.⁵⁸ By promoting every value of justice in Rangkang in the form of cultural practices in society even in the form of ecotourism.⁵⁹ this is intended so that the existence of the values of justice in Rangkang in Minangkabau society is not eroded by the development of the times.

This study is to explain the influence of neglect of self-rights/individual rights/family rights on the effects of widespread poverty on the availability of family economy. This explains (First, the beginning of uncertainty/awkwardness of life, not being able to do anything when education costs, work capital costs, health costs and so on are needed. The absence of distribution of assets for future needs has eliminated the values of thrift, not being wasteful by someone, and hard work. Second, the vulnerability of widespread poverty, the lack of existing assets because they are used as collateral, poverty of knowledge because education cannot be achieved, difficulty in employment due to lack of business capital and so on, because opportunities are blocked due to funds/finances. Lack of assets can arise from debt guarantees that are never paid off. Third, prosperity is a symbol of progress and poverty is a symbol of decline and humiliation.

Previous studies have discussed the availability of food in fulfilling a person's rights classified into three forms, namely; First, the health effects caused by the absence of food reserves.⁶⁰ Second, food reserves are a solution when an emergency occurs in the form of an epidemic, war and natural disasters.⁶¹ The three food reserves are an important aspect of a colony or community that is independent.⁶² However, this study shows a difference that specifically relates to

⁵⁸ Anne Marie Pessis and Niède Guidon, "Serra Da Capivara National Park, Brazil: Cultural Heritage and Society," *World Archaeology* 39, no. 3 (2007): 406–16, <https://doi.org/10.1080/00438240701504676>.

⁵⁹ L.F Verardi, F.; Angrisano, M.; Girard, "New Development Policies for the Internal Areas of Southern Italy. General Principles for the Valorization of Rural Areas in Calabria Region," *Valori e Valutazioni* 33 (2023): 105–16, <https://doi.org/https://doi.org/10.48264/vvsiev-20233308>.

⁶⁰ Adish et al., "Risk Factors for Iron Deficiency Anaemia in Preschool Children in Northern Ethiopia"; Wijaya et al., "Malnutrition Mitigation and Community Empowerment through the Sustainable Food Reserve Programme in Indonesia."

⁶¹ Chuang and Huang, "Food Reserve or Food Trade to Meet Emergency Food Need? A Case Study of Taiwan's Food Reserve Initiative in APEC"; Lassa et al., "Revisiting Emergency Food Reserve Policy and Practice under Disaster and Extreme Climate Events"; Wang et al., "Consumer Food Stockpiling Behavior and Willingness to Pay for Food Reserves in COVID-19."

⁶² Flores et al., "Chemosphere A Three-Year Large Scale Study on the Risk of Honey Bee Colony Exposure to Blooming Sun Fl Owers Grown from Seeds Treated with Thiamethoxam and Clothianidin Neonicotinoids C"; Oliver, "Understanding Colony Builup and Decline Part 13-The Physics of The Winter Cluster"; Chuang and Huang, "Food Reserve or Food Trade to Meet Emergency Food Need? A Case Study of Taiwan's Food Reserve Initiative in APEC"; Lassa et al., "Revisiting Emergency Food Reserve Policy and Practice under Disaster and Extreme Climate Events"; Wang et al., "Consumer Food Stockpiling Behavior and Willingness to Pay for Food Reserves in COVID-19"; Al-Zuhailiy, *Fiqh Islam Wa Adillatuhu (Terjemahan)*, Jilid. 4.

the obligation to fulfill individual rights to sufficient assets in the sustainability of life from maintaining assets/ *hifzūl mal* so as not to cause poverty.

The absence of individual rights/family rights has had far-reaching implications for the economic fragility of families in the tradition of saving the fruits of labor obtained in agriculture and other income. Meanwhile, the economic strength of the community's family can cover costs when economic conditions are not normal and savings from work that can meet needs that are needed at any time are not available. Families are increasingly negligent and abandon historical moments in their cultural nature. The neglect of these rights is becoming more and more pronounced, resulting in lower levels of life in all areas. Low levels of health, low levels of education, low food security, thus easily lead to family fragility. The economic strength of the family is eroded by the elimination of food distribution and the results of work obtained. At the same time, the values of thrift towards the results of work and effort have faded among families and the inequality of wealth for the sustainability of life is increasingly concerning for a future that is lacking. Meanwhile, eliminating harm and creating means becomes a necessity when the obligation to fulfill needs is demanded by working. This is in accordance with the rules *واجب فهو به إلا الواجب يتم لا ما*⁶³

The neglect of one's rights in sustainable life can occur requiring an explanation to be considered for the balance of one's life/family. First, the fading of knowledge about the obligation to maintain assets by saving and saving, as well as cultural sensitivity related to the economical way of using assets and the obligation of individuals/families not to waste in the use of assets. Religious commands call on someone not to be stingy and wasteful in order to have assets for the sustainability of one's life.⁶⁴ Second, empty savings/absence of some assets) have changed life into loan financing that forms the joints of poverty in families

The absence of wealth when responding to the needs of the tradition that previously existed was caused by the tendency of the extinction of the system in physical form in rangkiang, and ideology in the way of thinking about the practice of Minangkabau cultural society building poverty gaps. For this reason, a change in policy direction and action is needed from ignoring the rights to the available sufficiency to building awareness of individual/family obligations in maintaining resilience in the fulfillment of basic family life and society in general.

⁶³ Ali Ahmad Nadwi, *Qawaid Fiqhiyyah* (Beirut: Darul Qalam, 1994).

⁶⁴ Al-Imam al-Hafiz ibn Hajar Al-'Asqalaaniy, *Bulughul Maram Min Adillati Al Abkam.Pdf* (Bairuit Libanon: Dar Ihya' al 'Ulum, n.d.).

Conclusion

The absence of distribution of consumption of wealth causes economic inequality in oneself/family. The absence of readiness creates decline, ignorance, powerlessness so that dependence on others. The maintenance of wealth in Maqashid Syariah in order to maintain obligations do not let life become despicable and have no honor. The existence of the rangkiang values that have been worried about, this is all influenced by factors from the individual and outside the individual (external). Changes with dysfunction rangkiang eliminate the philosophical value of the Minangkabau tradition, so threats come to face the life that will be lived. Therefore, Rangkiang becomes a vessel for individual/family economic stability during unfavorable conditions and the creation of economic independence without being colonized by debt. The philosophy of rangkiang avoids the threat of life trapped in poverty. Economic stability is part of the instrument in Hifzul Maal (maintenance of wealth).

This article is limited to the cultural objects of the Minangkabau people, thus these results can be continued in understanding ethnic culture comprehensively with various other cultural tribes in maintaining their lives. Therefore, further research is needed to examine comparative aspects between ethnic cultures. This research provides recommendations for all Muslims in accordance with the teachings of the Qur'an, Surah Yusuf, verses 47-48, and humanity as a whole regarding the importance of understanding the economy today and in the future by thinking about how to stabilize wealth.

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