

**URBAN FARMING AND FOOD SECURITY ETHICS:
A STUDY FROM THE PERSPECTIVE OF
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Abstract :

Food security has emerged as a critical global issue, particularly in urban areas experiencing rapid population growth, land scarcity, and ecological challenges. Urban farming is increasingly recognized as an innovative and sustainable solution to strengthen food security in cities. However, discussions on urban farming often focus on technical and economic dimensions, while ethical and spiritual perspectives—especially from Islamic teachings—remain underexplored. This study aims to examine food security ethics and urban farming practices from the perspective of the Hadith of Prophet Muhammad (peace be upon him). Using a qualitative library-based research method, this study employs a thematic (*maudhu'i*) hadith analysis to identify prophetic traditions related to food production, environmental stewardship, self-sufficiency, moderation, and social responsibility. The findings reveal that the Hadith strongly encourages productive land use, even in limited spaces, emphasizes the moral obligation to ensure food availability, and promotes sustainable interaction with nature. Principles such as avoiding waste (*israf*), maintaining balance (*mizan*), fostering communal welfare, and ensuring justice in food distribution are deeply embedded in prophetic teachings. Urban farming, when viewed through this ethical framework, is not merely an agricultural practice but a form of worship (*'ibadah*) and social responsibility that aligns with Islamic values. This study contributes to interdisciplinary discourse by integrating Islamic ethical perspectives with contemporary urban food systems and offers a normative foundation for developing faith-based food security policies. The findings are expected to enrich Islamic studies, environmental ethics, and sustainable urban development, particularly in Muslim-majority urban contexts.

Keywords : *Islamic Environmental Ethics; Food Security; Urban Farming; Hadith Studies***Abstrak :**

Ketahanan pangan merupakan isu global yang semakin mendesak, khususnya di wilayah perkotaan yang menghadapi pertumbuhan penduduk pesat, keterbatasan lahan, dan tantangan ekologis. Urban farming hadir sebagai solusi inovatif dan berkelanjutan untuk memperkuat ketahanan pangan di perkotaan. Namun, kajian tentang urban farming umumnya masih menitikberatkan pada aspek teknis dan ekonomi, sementara dimensi etika dan spiritual—khususnya dalam perspektif ajaran Islam—belum banyak dikaji. Penelitian ini bertujuan untuk mengkaji etika ketahanan pangan dan praktik urban farming dalam perspektif hadis Nabi Muhammad SAW. Penelitian ini menggunakan metode kualitatif berbasis studi kepustakaan dengan pendekatan tematik (*maudhu'i*) terhadap hadis-hadis yang relevan, seperti hadis tentang pemanfaatan lahan, produksi pangan, kelestarian lingkungan, sikap moderat, dan tanggung jawab sosial. Hasil kajian menunjukkan bahwa hadis Nabi secara tegas mendorong pemanfaatan lahan secara produktif meskipun terbatas, menekankan kewajiban moral dalam menjamin ketersediaan pangan, serta mengajarkan hubungan harmonis antara manusia dan alam. Prinsip-prinsip seperti larangan pemborosan (*israf*), keseimbangan (*mizan*), kepedulian sosial, dan

keadilan distribusi pangan menjadi fondasi etika ketahanan pangan dalam Islam. Dalam perspektif ini, urban farming tidak sekadar aktivitas pertanian, melainkan juga bentuk ibadah dan tanggung jawab sosial yang selaras dengan nilai-nilai profetik. Penelitian ini diharapkan dapat memperkaya kajian hadis, etika lingkungan Islam, serta wacana pembangunan perkotaan berkelanjutan.

Kata kunci: *Etika Lingkungan Islam; Ketahanan Pangan; Pertanian Perkotaan; Studi Hadis*

INTRODUCTION

Food security has become a critical issue in national development, particularly in urban areas that frequently face structural challenges such as limited availability of productive land, rapid urbanization, and heavy dependence on food distribution systems that are vulnerable to price fluctuations and global crises (FAO, 2017; UN-Habitat, 2020). These challenges are further exacerbated by disruptions in global food supply chains caused by climate change, geopolitical conflicts, and economic instability, placing major cities in a highly vulnerable position with regard to food insecurity (FAO et al., 2022).

In this context, urban farming has emerged as an innovative strategy to strengthen urban food security. Beyond serving as an alternative source of food, urban agriculture contributes to community empowerment, improved access to healthy food, and reduced dependence on external food supplies (Mougeot, 2015; Smit, Ratta, & Nasr, 2001). Therefore, urban farming represents a relevant and strategic approach to developing self-reliant, sustainable, and inclusive food systems, particularly amid the growing threat of global food crises (FAO, 2019).

In the Islamic perspective, food security is not merely understood as the availability of food supplies, but also encompasses principles of social justice, sustainability, and environmental responsibility. The Prophetic traditions (ḥadīth) of Prophet Muhammad (peace be upon him) provide profound ethical guidance in this regard. The Prophet emphasized the values of hard work, fair distribution of resources, and responsible leadership in ensuring the welfare of society (Al-Bukhārī, n.d.; Muslim, n.d.). These teachings reflect an understanding of food security that extends beyond material sufficiency to include social and moral well-being in the processes of production and distribution.

This ethical framework aligns closely with contemporary concepts of food security, which emphasize equity, sustainability, and inclusiveness as essential components of resilient food systems (Chapra, 2000; FAO, 2019). By contextualizing relevant hadiths, fundamental Islamic principles such as justice (*‘adl*), trust (*amānah*), and stewardship (*khilāfah*) can be articulated as normative foundations for the development of equitable urban food systems. Thus, Islamic teachings offer a comprehensive moral and ethical basis for addressing food security challenges in urban settings, integrating spiritual values with practical socio-economic solutions.

In Indonesia, rapid population growth and ongoing urbanization have exacerbated food security challenges. Data from the Central Statistics Agency (Badan Pusat Statistik/BPS) indicate that in 2023, more than 56% of Indonesia’s population resided in urban areas, meaning that an increasing number of people depend on food supplies sourced from outside cities (BPS, 2023). This situation has led to a growing reliance on market-based food systems that are vulnerable to price fluctuations and unequal distribution. As a result, low-income urban communities are disproportionately affected, facing significant difficulties in accessing healthy and

nutritious food. In response to these challenges, urban farming has begun to emerge as a community-based and technology-driven alternative solution to strengthen urban food resilience and promote more equitable access to food.

Urban farming can be defined as agricultural activities conducted in urban environments by utilizing limited spaces such as home yards, rooftops, balconies, and other available open areas. This form of agriculture employs modern technologies – including hydroponics, aquaponics, and vertical farming – to maximize production through efficient use of space (FAO, 2019). In this context, urban farming not only serves to fulfill local food needs but also contributes to sustainable social development by reducing dependence on vulnerable food distribution systems and creating new employment opportunities within the urban agricultural sector (UN-Habitat, 2020).

However, despite its promising potential, the implementation of urban farming in urban communities faces complex challenges. Limited access to natural resources, insufficient technical knowledge and skills, restricted availability of appropriate technologies, and difficulties in accessing broader markets remain major obstacles (Mougeot, 2015). Therefore, a comprehensive and integrated approach involving multiple stakeholders – including government institutions, local communities, and the private sector – is essential to develop and optimize the potential of urban farming initiatives. One culturally relevant strategy to contextualize this solution within Muslim societies is through the integration of ethical and social principles derived from the hadiths of the Prophet Muhammad SAW, particularly those related to agriculture, food distribution, and social responsibility.

Several prophetic traditions emphasize the spiritual and social value of agricultural activities. The Prophet Muhammad SAW stated: *“If a Muslim plants a tree or sows seeds, and then a bird, a person, or an animal eats from it, it is regarded as a charitable gift (ṣadaqah) for him”* (Ṣaḥīḥ al-Bukhārī, no. 2320). This hadith underlines the importance of productive engagement in agriculture and the generation of food that benefits both humans and other living beings. The principle is highly relevant to urban farming, as it highlights the social benefits of agricultural efforts regardless of scale, whether conducted on large rural lands or in small urban spaces.

Furthermore, another narration reported by Abu Hurairah indicates that the Prophet SAW said: *“When a person plants a tree and it bears fruit, he continues to receive rewards for as long as the tree produces fruit”* (Ṣaḥīḥ al-Bukhārī). This hadith reflects Islam’s perspective on agriculture as a form of *ṣadaqah jāriyah* (ongoing charity), generating long-term benefits not only for the individual but also for the wider community. In this sense, urban farming can be understood not merely as a technical solution to food insecurity but also as an ethical and spiritual practice aligned with Islamic values of sustainability, social justice, and collective well-being.

In the implementation of urban farming, these principles can serve as a foundational framework for developing agricultural systems that are not only productive but also socially beneficial. Urban farming practices grounded in Islamic principles can foster communities that are less dependent on external food systems and more self-reliant in meeting their own food needs. Moreover, the teachings of the Prophet Muhammad SAW, which emphasize collective well-being – particularly in the context of food distribution – should inform public policies aimed at ensuring equitable access to food in urban areas. This ethical foundation is reflected in the

Prophet's saying: "Each of you is a shepherd, and each of you is responsible for those under his care" (Ṣaḥīḥ Muslim), underscoring the responsibility of leadership in guaranteeing fair and just food distribution (Muslim, n.d.).

Within this framework, the research problems addressed in this paper are formulated as follows. First, how can the implementation of urban farming enhance urban food security based on the teachings of the hadiths of the Prophet Muhammad SAW? Second, what challenges and opportunities are faced by urban communities in implementing urban farming as a food security solution while incorporating Islamic principles derived from prophetic traditions?

Accordingly, the primary objective of this paper is to explore how the teachings contained in the hadiths of the Prophet can be integrated into the development of urban farming as an innovative solution to strengthen food security in urban areas. In addition, this study aims to identify the challenges and opportunities associated with the implementation of urban farming in Indonesia through an approach grounded in Islamic values. It is expected that this paper will provide new insights into how spiritual and ethical values in Islam can serve as guiding principles in addressing food security issues in Indonesia, particularly in rapidly growing urban environments.

Ultimately, the implementation of urban farming based on Islamic principles has the potential not only to enhance food security but also to support the development of a more just, self-reliant, and sustainable society. Through the application of prophetic teachings that emphasize social justice, shared responsibility, and environmental sustainability, urban farming can emerge as a solution well-suited to contemporary needs and challenges. When implemented seriously and comprehensively, this approach may represent a significant step toward achieving food sovereignty in Indonesia, especially in urban areas experiencing rapid growth.

RESEARCH METHOD

This study employs a qualitative library research method to examine urban farming and food security ethics from the perspective of Prophetic Hadith. Qualitative library research is particularly suitable for normative and textual studies that seek to analyze religious texts and ethical concepts in relation to contemporary social issues (Creswell, 2014; Zed, 2018). Primary data consist of relevant hadiths related to agriculture, environmental stewardship, food distribution, and social responsibility, collected from authoritative hadith compilations such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, and other classical sources (al-Bukhārī, n.d.; Muslim, n.d.; Abū Dāwūd, n.d.). Secondary data are drawn from contemporary scholarly works on urban farming, food security, Islamic ethics, and sustainable development (FAO, 2019; Mougeot, 2015; UN-Habitat, 2020). Data collection is conducted through systematic documentation and thematic categorization to ensure the relevance and coherence of the sources analyzed.

The analytical approach combines thematic hadith analysis (*dirāsah mawdū'iyah*) with contextual interpretation. Thematic analysis enables the researcher to identify and synthesize ethical values dispersed across various hadiths into a coherent conceptual framework (al-Qaraḍāwī, 1999; Ismail, 2016). Selected hadiths are examined by identifying key ethical principles—such as sustainability, justice, communal benefit, and responsibility toward nature—and then interpreted in light of

contemporary urban food security challenges. Where necessary, the study also considers the socio-historical context (*asbāb al-wurūd*) of the hadiths and engages with classical commentaries to avoid ahistorical or purely literal readings (Ibn Ḥajar al-ʿAsqalānī, n.d.; al-Nawawī, n.d.). This approach allows the ethical messages of the Prophetic traditions to be meaningfully connected to modern urban farming practices.

To enhance analytical rigor, the study adopts an interdisciplinary perspective by integrating insights from Islamic studies, urban agriculture, and food security discourse. Interdisciplinary approaches are increasingly recognized as essential for addressing complex issues such as urban food resilience and sustainability (Lang & Heasman, 2015; FAO, 2021). The findings from hadith analysis are dialogued with contemporary concepts of sustainable cities and national food resilience to assess their practical relevance within the Indonesian context. This methodological framework enables the study to formulate a normative-ethical model of urban farming grounded in Prophetic guidance, while also offering context-sensitive recommendations applicable to contemporary urban governance and policy settings.

RESULT AND DISCUSSION

The continuously increasing phenomenon of urbanization has generated significant challenges to food security, particularly in urban areas. Rapid population growth, limited availability of arable land, and heavy dependence on food supplies from rural regions have contributed to heightened food vulnerability in cities (FAO, 2019; UN-Habitat, 2020). Within this context, urban farming has emerged as an innovative strategy capable of addressing these challenges by enhancing local food production and reducing reliance on external supply chains (Mougeot, 2015).

Nevertheless, beyond its technical and economic dimensions, urban farming requires a value-based approach that can strengthen its ethical and spiritual foundations. One such approach can be derived from the Prophetic Hadiths of the Prophet Muhammad SAW, which provide moral guidance and practical principles for sustaining life and promoting collective well-being, including in matters related to food production, distribution, and environmental stewardship (al-Qaraḍāwī, 1999; Kamali, 2010). From this perspective, Hadith-based ethics can serve as an important normative framework for reinforcing the sustainability and social responsibility of urban farming practices.

Urban Farming and Urban Food Security

Urban farming refers to the practice of cultivating agricultural products – such as vegetables, fruits, and even livestock and fish – within urban environments by utilizing limited spaces, including home yards, rooftops, and vacant land. According to Smit, Ratta, and Nasr, urban farming has the potential to supply approximately 15–20% of a city’s food needs, reduce carbon footprints due to shorter food transportation distances, and enhance community participation in food management (Smit, Ratta, & Nasr, 1996). Thus, urban farming functions not merely as an alternative mode of food production but also as a practice that contributes significantly to social cohesion, economic empowerment, and environmental sustainability (Rosdiana et al., 2023).

Food security, as defined by the Food and Agriculture Organization (FAO), is a condition in which all people, at all times, have physical, social, and economic access to sufficient, safe, and nutritious food that meets their dietary needs for an active and

healthy life (FAO, 2006). In this regard, the involvement of urban communities in food production is a crucial factor in achieving food security. Urban farming brings food production closer to consumers, thereby reducing dependence on long and vulnerable supply chains – an issue that becomes particularly evident during global food crises or natural disasters (FAO, 2006; Smit et al., 1996).

In the Indonesian context, data from the Central Statistics Agency (Badan Pusat Statistik/BPS) indicate that approximately 56% of the population resides in urban areas (BPS, 2022). Heavy reliance on food supplies from outside urban regions renders food prices susceptible to inflation and supply disruptions. Urban farming can therefore strengthen local food resilience while simultaneously providing alternative livelihood opportunities for urban residents (Setiawan & Pratama, 2024). Amid accelerating urbanization, urban agriculture emerges as a strategic solution to address food security challenges, spatial limitations, and rising living costs in Indonesian cities.

From an economic perspective, urban farming also creates opportunities for micro and small enterprises in agricultural production, food processing, and local marketing. A study by Orsini et al. demonstrates that urban farming contributes to increasing household income, reducing household expenditure on food, and creating green spaces that support the ecological balance of urban environments (Orsini et al., 2013). These findings are reinforced by Chandra and Diehl's study, which shows that urban farming initiatives in Jakarta are able to reduce household expenditures on vegetables by approximately 15–25%, particularly among low- and middle-income urban communities (Chandra & Diehl, 2019). Such economic benefits highlight the role of urban farming not only as a food production strategy but also as a means of strengthening urban livelihoods and local economies.

From a scientific standpoint, urban farming aligns closely with the principles of agroecology and sustainable ecosystems. Agroecological approaches emphasize energy efficiency, biodiversity, and the recycling of organic waste to enhance soil fertility and environmental sustainability (Thomaier et al., 2015). The application of technologies such as hydroponics and aquaponics further demonstrates the potential of urban farming to produce food efficiently within limited spaces, while minimizing resource use and environmental impact. These techniques illustrate how urban agriculture can adapt to spatial constraints without compromising productivity or sustainability.

Within the Islamic perspective, the Prophetic Hadiths emphasize the importance of fair food production and distribution, as well as the responsible utilization of available resources. In a narration recorded by al-Bukhārī, the Prophet Muhammad SAW stated: *"If a Muslim plants a tree or sows seeds, and then a human, an animal, or a bird eats from it, it will be counted as charity (ṣadaqah) for him"* (Ṣaḥīḥ al-Bukhārī). This hadith underscores the ethical imperative in Islam to engage in productive activities that generate social benefit and prevent the neglect or waste of resources. In this sense, urban farming can be understood not merely as an economic or environmental practice, but also as a moral endeavor rooted in Islamic values of justice, stewardship (*khilāfah*), and collective welfare.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، أَوْ يَزْرَعُ زَرْعًا، فَبَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَيْمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ

The Prophet Muhammad SAW stated: “No one plants a crop, from which a human, an animal, or a bird eats, except that it will be counted as charity (*ṣadaqah*) for him” (Ṣaḥīḥ al-Bukhārī, no. 2320).

This hadith conveys a profound moral message regarding the blessing inherent in agricultural activities and highlights the importance of individual contributions to collective food security. Food production is thus framed not merely as an economic activity, but as a socially beneficial act that generates ongoing rewards and communal well-being.

Islamic scholars such as Yusuf al-Qaraḍāwī emphasize that welfare (*falāḥ*) in Islam encompasses the fulfillment of basic human needs, including access to adequate food, which must be managed according to principles of justice, balance, and social participation (al-Qaraḍāwī, 1999). From this perspective, urban farming aligns closely with the objectives of Islamic law (*maqāṣid al-sharī'ah*), particularly the preservation of life (*ḥifẓ al-naḥs*) and the protection of wealth (*ḥifẓ al-māl*). By promoting public health, food accessibility, and household-level economic independence, urban farming contributes to both physical well-being and socio-economic resilience.

Furthermore, a hadith-based approach to land use and food production encourages Muslims to remain productive, environmentally conscious, and not excessively dependent on external actors. The Prophetic emphasis on cultivation, stewardship of the earth, and responsible use of available resources reinforces the ethical obligation to optimize land use – even in limited urban spaces – for the benefit of society. In this sense, urban farming represents a practical manifestation of Islamic teachings on productivity, environmental care (*amānah*), and collective responsibility, making it a relevant and value-driven response to contemporary urban food security challenges (al-Qaraḍāwī, 1999; al-Bukhārī, n.d.).

إِذَا قَامَتِ السَّاعَةُ وَفِي يَدِ أَحَدِكُمْ فَسِيلَةٌ، فَإِنْ اسْتَطَاعَ أَنْ لَا تَقُومَ حَتَّى يَغْرِسَهَا فَلْيَغْرِسْهَا.

The Prophet Muhammad SAW stated: “If the Day of Judgment is about to occur and one of you has a palm seedling in his hand, let him plant it” (Musnad Aḥmad, no. 12491).

This hadith reflects a profound spirit of optimism, responsibility, and sustainability, emphasizing that productive actions should be undertaken regardless of circumstances. Such an ethical message is highly relevant to the practice of urban farming, which promotes long-term commitment to food production, environmental stewardship, and social resilience amid the constraints of urban life.

Given the substantial potential of urban farming in strengthening food security and the moral values embedded in Islamic teachings, it is crucial for national policymakers and urban governments to more seriously develop comprehensive urban agriculture strategies. Policy support should encompass technical training programs, improved access to land and seeds, and economic incentives such as tax relief or subsidies for urban farming actors (Adetya, 2024). Furthermore, the institutionalization of urban farming within public policy frameworks reflects the evolution of this practice from a grassroots movement into a strategic component of urban development (Bahri, 2024).

In addition to policy support, strengthening urban agriculture literacy through formal and non-formal education is essential to foster a new generation that is food-conscious, environmentally responsible, and economically resilient. Education-oriented approaches enable urban communities – particularly youth – to view food

production not merely as an economic activity, but as part of a broader ethical responsibility toward society and the environment (Adetya, 2024).

Thus, urban farming should not be understood solely as a pragmatic solution to food scarcity, but also as a manifestation of spiritual values, environmental ethics, and socio-economic self-reliance. When urban residents are able to produce a portion of their own food, they actively contribute to building national food resilience from the grassroots level. In this sense, urban farming represents an integrative approach that combines Islamic ethical teachings, sustainable development principles, and community empowerment in addressing contemporary food security challenges (Musnad Ahmad, n.d.; Bahri, 2024).

The Hadith-Based Approach to Food Security and Urban Farming

Islam places strong emphasis on matters related to food and sustenance. Numerous Prophetic Hadiths highlight the importance of food production, justice in distribution, and the prohibition of wastefulness and monopolistic practices. The Prophet Muhammad SAW consistently framed food not merely as an economic commodity, but as a shared trust (*amānah*) that must be managed ethically for the benefit of society. These teachings reflect Islam's broader commitment to social justice and collective welfare, particularly in ensuring that basic needs are accessible to all members of the community. One relevant Prophetic tradition states:

عَنْ أَنَسٍ . رَضِيَ اللَّهُ عَنْهُ . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ
إِنْسَانٌ أَوْ بَيْمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ

The Prophet Muhammad SAW stated: "No Muslim plants a tree or sows seeds from which a bird, a human, or an animal eats, except that it will be counted as charity (*ṣadaqah*) for him" (Ṣaḥīḥ al-Bukhārī, no. 2320).

This hadith clearly indicates that agricultural activity is not viewed merely as a worldly occupation with economic value, but also as an act of worship that yields spiritual reward. Even when the produce is not directly consumed by humans, but instead eaten by animals, it is still regarded as an act of charity in the sight of Allah SWT.

Imam Ibn Ḥajar al-'Asqalānī, in his commentary *Fath al-Bārī*, explains that this hadith reflects the vastness of Allah's mercy and serves as an encouragement to perform deeds that benefit other living beings. According to Ibn Ḥajar, this virtue applies generally to every Muslim who engages in cultivation, whether directly or indirectly, as long as the intention is oriented toward public benefit (*maṣlahah*) (Ibn Ḥajar al-'Asqalānī, 2010). This interpretation underscores the high value Islam places on productive effort when it is framed as devotion to Allah and service to His creation.

This idea is closely aligned with the principles of Islamic ecology, which position human beings as *khalīfah* (stewards) on earth—responsible for nurturing and sustaining the environment rather than exploiting or destroying it (Mardiyah, Sunardi, & Agung, 2018). Accordingly, in the context of modern urban farming, agricultural activities conducted within urban environments can be understood as a concrete manifestation of this stewardship role. Urban farming thus represents not only a means of fulfilling food needs, but also a form of worship imbued with social and ecological dimensions.

Within the framework of urban farming, this hadith provides both a theological and practical foundation for viewing urban agriculture as more than a technical response to food insecurity. Practices such as hydroponics, vertical farming, and the utilization of limited urban spaces constitute strategic efforts to address food crises amid rapid urbanization (Rosdiana et al., 2023). According to the Food and Agriculture Organization (FAO), more than 60% of the world's population is projected to live in urban areas by 2030, posing serious challenges to the availability of fresh, affordable, and nutritious food (FAO, 2020). In this context, urban farming emerges as a spiritually grounded, socially responsible, and ecologically sustainable response to contemporary urban food security challenges.

From an economic and ecological perspective, urban farming has significant potential to strengthen household food security, reduce dependence on long food supply chains, and shorten the distance between producers and consumers. A report by the United Nations Human Settlements Programme (UN-Habitat) demonstrates that urban farming contributes to improved nutritional intake while simultaneously strengthening social networks within urban communities (UN-Habitat, 2014). Theoretically, this approach is consistent with the sustainable food systems framework, which integrates ecological, economic, and social dimensions in the governance of food production and distribution (Ericksen, 2008).

Yusuf al-Qaraḍāwī further emphasizes the responsibility of Muslims to protect the environment and ensure the sustainability of food resources. He argues that agricultural activities constitute a form of social worship (*'ibādah ijtimā'iyah*) whose benefits extend beyond the individual cultivator to the wider ecosystem (al-Qaraḍāwī, 2001). From this perspective, urban farming can be understood as a practical manifestation of the objectives of Islamic law (*maqāṣid al-sharī'ah*), particularly the preservation of life (*ḥifẓ al-nafs*) and the protection of wealth (*ḥifẓ al-māl*), as it provides healthy food and enhances community-based economic resilience (Hidayat & Hamid, 2024).

From a policy standpoint, the implementation of urban farming in Indonesia has begun to gain institutional recognition. Several major cities—such as Jakarta, Bandung, and Surabaya—have developed urban agriculture initiatives through the provision of seeds, technical training, and technological assistance. Data from the Indonesian Ministry of Agriculture indicate a significant increase in the number of active urban farmer groups contributing to local food security (Kementerian Pertanian RI, 2022). Nevertheless, challenges persist, including limited land availability, complex licensing procedures, and low levels of agricultural literacy among urban residents.

Within this context, Prophetic Hadiths can serve as a strong normative foundation to encourage greater engagement of Muslim communities in urban farming. The ethical teachings of the Prophet motivate believers to participate in productive activities that hold not only economic value but also spiritual significance. Agricultural practices—whether traditional or urban-based—possess strategic importance for sustainable development, as they simultaneously address economic, social, and ecological dimensions. Urban farming not only provides food and supplementary income but also promotes social justice by expanding equitable access to healthy food and local production opportunities. This aligns with the concept of

distributive justice in development, which emphasizes fair access to natural resources and agricultural outputs for all members of society (Sen, 1999).

According to the United Nations' Brundtland Report, sustainable development is defined as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (World Commission on Environment and Development, 1987). Food cultivation in urban areas enhances community resilience, reduces dependence on extended supply chains, and lowers the carbon footprint associated with food distribution (FAO, 2020). Moreover, urban farming strengthens the ecological functions of cities by increasing green spaces, supporting healthy water cycles, and contributing to soil conservation.

Furthermore, Schlosberg argues that environmental justice encompasses the right of all people to participate in ecological decision-making processes and to benefit from a clean and healthy environment (Schlosberg, 2007). In this regard, urban farming serves as a participatory and solution-oriented mechanism for realizing ecological and social justice, in harmony with the principles of *maqāṣid al-sharī'ah* in Islam, which emphasize the preservation of life (*ḥifẓ al-nafs*), wealth (*ḥifẓ al-māl*), and the environment.

Beyond its structural and policy dimensions, urban farming also has the potential to actualize values of *ukhuwwah islāmiyyah* (Islamic brotherhood) and social solidarity. Through community gardens, urban residents can share harvests with neighbors in need, reflecting the spirit of charity (*ṣadaqah*) emphasized in Prophetic teachings. In the face of climate change and global crises, urban farming grounded in Islamic values emerges as both a strategic and spiritual solution for building cities that are more self-reliant, just, and environmentally sustainable (UN-Habitat, 2014; al-Qaraḍāwī, 2001).

Implications of Applying Hadith-Based Ethics in Urban Farming

The development of food production ethics from the perspective of the Prophet's hadith leads to a paradigm that integrates spiritual, social, and ecological values into agricultural practices. Prophetic traditions emphasize that food production is not merely oriented toward economic profit but constitutes a moral responsibility toward society and the environment. Consequently, any agricultural activity that benefits other living beings is regarded as an act of worship and continuous charity (*ṣadaqah jāriyah*) (al-Bukhari, no. 2320).

This ethical framework explicitly rejects exploitative food production systems that degrade land, water, and human labor. Rather than being driven solely by commercial interests, the hadith-based approach encourages community participation, distributive justice, and ecological awareness in managing natural resources. This perspective aligns with Seyyed Hossein Nasr's argument that Islamic cosmology places human beings in the role of *khalīfah* (stewards) who are obligated to preserve the balance of nature rather than exploit it for short-term gains (Nasr, 1996).

In contemporary urban contexts, urban farming represents a concrete manifestation of this ethical paradigm. Beyond shortening food supply chains, urban agriculture strengthens household food security and fosters social cohesion among urban residents. Farming activities in cities revive the understanding of food production as a contribution to collective welfare, reflecting the Prophet Muhammad's

emphasis on *beneficence* (*al-manfa'ah*) and *blessing* (*al-barakah*) in economic activities (Sonnino, 2009).

The hadith stating that planting crops from which humans, animals, or birds eat constitutes charity for the planter contains profound spiritual and social meanings (al-Bukhari, no. 2320). This tradition not only motivates individuals to cultivate land but also provides a theological foundation for collective agricultural initiatives, such as community-based urban farming. In this regard, the concept of *community gardens* becomes highly relevant as a means of empowering urban communities to achieve food self-sufficiency while strengthening social bonds (Puriandi, 2013).

The application of hadith values in urban farming encourages cooperation among community members and creates healthy spaces for social interaction. This approach resonates with Emile Durkheim's theory of organic solidarity, which explains that social cohesion in complex and pluralistic societies emerges from differentiated roles and mutual interdependence (Durkheim, 1997). In community gardens, urban residents from diverse social backgrounds can participate according to their capacities, thereby reinforcing social solidarity through collaborative food production.

Moreover, urban farming functions as a medium for ecological and spiritual outreach (*da'wah*). It promotes values of mutual cooperation, environmental responsibility, and awareness of local food security. Amid the alienation often experienced in urban life, community gardens serve as spaces of rehumanization, reconnecting individuals with nature and one another in line with Islam's mission as *rahmatan lil-'alamīn* (mercy to all creation) (Nasr, 1996).

Urban farming rooted in the ethical teachings of the Prophet's hadith offers not only ecological solutions but also significant potential for poverty alleviation and economic empowerment, particularly among marginalized urban populations. Within the framework of *maqāṣid al-sharī'ah*, these activities directly contribute to the preservation of life (*ḥifẓ al-nafs*) through access to nutritious food and the protection of wealth (*ḥifẓ al-māl*) through income generation and economic resilience (Al-Qaradawi, 2000).

Through urban farming, low-income urban households can secure direct and sustainable access to food while creating opportunities to increase income from vegetables, fruits, or small-scale food cultivation. This approach strengthens economic empowerment models that prioritize self-reliance over dependency, grounded in local potential and communal participation (Sari, Anwar, & Rahmawaty, 2020). In this context, the Prophetic hadith that regards consumed crops as charity adds a spiritual dimension to economic activity, framing labor, production, and sharing as integral components of social worship (al-Bukhari, no. 2320).

According to Yusuf al-Qaradawi, *maqāṣid al-sharī'ah* should be understood not merely as a legal theory but as an ethical framework for constructing just, balanced, and sustainable social systems (Al-Qaradawi, 2000). Therefore, urban farming inspired by religious values has strong potential to serve as a strategic instrument for reducing economic inequality, strengthening social solidarity, and building equitable urban food security systems.

Implementation of Urban Farming Based on Islamic Values

The Prophetic hadith that regards agricultural activities as an act of charity – even when the produce is consumed by animals or other people – reflects a foundational Islamic principle of benefit (*maṣlaḥah*) and sustainability. As Asma Afsaruddin argues, Islam fundamentally positions human beings as *khalīfah* (stewards) of God on earth, entrusted with the responsibility to protect and nurture the environment rather than exploit or destroy it (Afsaruddin, 2007). From this perspective, agricultural activities, including urban farming, can be understood as a contemporary manifestation of this stewardship, representing a tangible contribution to sustaining life, ensuring equitable food availability, and promoting environmentally friendly practices.

Islamic ecological ethics are deeply rooted in Qur'anic teachings, such as Q. Hūd (11):61, which states that God created humankind from the earth and appointed them to cultivate and prosper it. This verse not only provides religious legitimacy for food production activities but also emphasizes the ethical responsibility of environmental stewardship. Within this framework, urban farming emerges as a practical form of environmental conservation, urban space optimization, and carbon footprint reduction through localized food production (Goodman, DuPuis, & Goodman, 2012).

Imam al-Nawawi, in his commentary on the relevant Prophetic traditions, emphasizes that any act of planting, when accompanied by sincere intention, yields spiritual reward – particularly when it generates broader social or ecological benefits (al-Nawawi, 1994). Accordingly, urban farming should not be viewed merely as a technical response to urban food security challenges but as a form of social worship (*'ibādah ijtīmā'īyyah*) deeply valued in Islamic teachings.

Challenges and Solutions in the Development of Urban Farming

Despite its potential, the development of urban farming faces several significant challenges, including limited land availability and unclear regulatory frameworks, low levels of agricultural literacy among urban populations, and insufficient policy support from governmental institutions. These obstacles often hinder the scalability and sustainability of urban agriculture initiatives in densely populated cities.

Within a hadith-based implementation framework, several strategic solutions can be proposed. First, mosque- and pesantren-based educational programs can serve as effective platforms for disseminating knowledge about urban farming techniques integrated with Islamic environmental ethics. Second, the utilization of *productive waqf* for urban agriculture can provide sustainable land access while reinforcing social welfare objectives. Third, policy advocacy grounded in *maqāṣid al-sharī'ah* is essential to promote public access to green spaces and locally produced food, ensuring that urban development aligns with ethical, social, and ecological justice principles (Afsaruddin, 2007; al-Nawawi, 1994).

In this sense, urban farming based on Islamic values offers not only a practical response to food insecurity but also a comprehensive ethical framework that integrates stewardship, social solidarity, and sustainability within modern urban life.

CONCLUSION

Urban farming has emerged as an increasingly relevant and innovative solution amid accelerating urbanization, limited land availability, and the growing vulnerability of food supply chains in urban areas. Beyond serving as an alternative means of household food provision, urban farming contributes significantly to strengthening local food security, reducing dependence on external food supplies, and improving the quality of the urban environment. By utilizing limited spaces such as home gardens, rooftops, and idle land, urban farming offers a sustainable approach aligned with the agenda of environmentally friendly and socially just urban development.

From an Islamic perspective, urban farming rests on a strong normative foundation grounded in the Prophetic hadiths of Prophet Muhammad SAW, which encourage productive cultivation and responsible utilization of natural resources. The hadith emphasizing that planting crops whose yields are consumed by humans or other living beings constitutes an act of charity provides both spiritual and ethical legitimacy for agricultural practices, including those conducted in urban contexts. Values such as stewardship of the earth (*amānah*), social responsibility, and the spirit of sharing embedded in these hadiths can reinforce the motivation of Muslim communities to actively engage in urban farming – not merely as an economic activity, but as a form of social worship imbued with moral and spiritual merit.

In the context of national food security, urban farming holds the potential to become a strategic pillar if developed systematically and grounded in ethical values. The integration of technical approaches, institutional support from governmental and religious bodies, and active community participation is essential for its success. When urban farming is understood not only as a pragmatic program but also as a value-based social movement rooted in Islamic ethics, it can contribute more broadly to building food self-reliance, strengthening social solidarity, and ensuring ecological sustainability amid increasingly complex global challenges.

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