
Building Mosque-Based Food Self-Sufficiency Through Paddy Infaq

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Abstract

The essence of empowerment was to build community's consciousness of recognizing the existing potency and to utilize such potency to deal with the problems encountered. Therefore, community empowerment is highly determined by the community itself, rather than by outsiders facilitating. This research aimed to describe concept, implementation, and output of food self-sufficiency development conducted by Geneng Hamlet people in Jambakan Village of Bayat Sub District of Klaten Regency in solving the problem faced. The research was conducted using qualitative approach. Data was explored using observation, in-depth interview, and documentation. Data analysis was conducted using an interactive technique. The result of research showed that the concept of dealing with food vulnerability during dry season was designed by submitting *infaq* to *Al-Ikhlas* mosque in the form of dry rice in each of harvest seasons. In implementation domain, this collected *infaq* was managed professionally through rice barn (*lumbung*) to be distributed to its *jamaah* (community) in the form of loan and sympathetic care. The output was very positive as it could suffice the need for food during dry season, people can access the resource needed, and rice barn could help the weak group and the meritorious people in Geneng Hamlet.

Keywords: Food Self-Sufficiency, Paddy Infaq, and Mosque

Abstrak

Hakekat pemberdayaan adalah membangun kesadaran masyarakat dalam mengenali potensi yang dimiliki dan memanfaatkan potensi itu untuk mengatasi masalah yang dihadapi. Karena itu, keberdayaan masyarakat sangat ditentukan oleh masyarakat itu sendiri, bukan pihak luar yang mendampingi. Penelitian ini bertujuan mendeskripsikan konsep, implementasi, dan hasil pembangunan ketahanan pangan yang dilakukan oleh masyarakat Dusun Geneng Desa Jambakan Kecamatan Bayat Kabupaten Klaten dalam mengatasi masalah yang dihadapi. Penelitian dilakukan dengan pendekatan kualitatif. Data digali dengan observasi, wawancara, dan dokumentasi. Analisis data dilakukan melalui tehnik interaktif. Hasil penelitian menunjukkan bahwa konsep mengatasi kerawanan pangan pada saat musim kemarau dirancang dengan mengumpulkan infaq ke masjid Al-Ikhlas berupa padi kering pada setiap musim panen. Pada ranah implementasi, hasil infaq ini dikelola secara profesional melalui lumbung untuk didistribusikan kepada jamaahnya dalam bentuk pinjaman dan santunan. Hasilnya sangat positif, yaitu dapat mencukupi kebutuhan pangan di musim kemarau, masyarakat mudah mengakses sumber daya yang dibutuhkan, dan lumbung mampu menyantuni kaum lemah dan orang yang berjasa di Dusun Geneng.

Kata Kunci: Ketahanan Pangan, Infaq Padi, dan Masjid.

Introduction

Dakwah bil-hal is the one emphasizing on real deed or practice in inviting the proselytized one. This proselytizing model is important to realize a developed and independent Islam community in solving its life problems. Such proselytizing model is appropriate to conduct community empowerment because it touches directly the heart of problems encountered so far by the people, poverty and economic gap (Muslim, 2016, p.336).

Poverty and economic gap is one out of seventeen goals to be solved in SDG's (Sustainable Development Goals), because poverty and economic gap is considered as a serious problem by the states affiliated with United Nations (UN) including Indonesia. Poverty alleviation program has been held since a long time ago in Indonesia, both before and after UN set up MDG's (Millennium Development Goals) program. *Takesra* (*Tabungan Keluarga Sejahtera* or Prosperous Family Saving) and *Kukesra* (*Kredit Usaha Keluarga Sejahtera* or Prosperous Family Business Loan) programs, P2KP (*Program Penanggulangan Kemiskinan di Perkotaan* or Poverty Alleviation Program in Urban Area), PNPM-MP (*Program Nasional Pemberdayaan Masyarakat Mandiri Perkotaan* or National Program of Urban Independent Community Empowerment), PKH (*Program Keluarga Harapan* or Hope Family Program), and etc. are some sample programs developed by Republic of Indonesia's government in solving poverty and economic gap problems. Nevertheless, such programs have not been fruitful maximally in solving poverty problem (Sukidjo, 2011, p.1). Therefore, many people should be involved in solving these poverty and economic gap problems. The poverty problem solving should be conducted synergistically by government, social institutions like NGO (non-government organization), religious institutions like mosque, and people empowered to achieve maximum output. It is because without active participation of social institutions, religious institutions, and empowered party (people or community), government will assume very heavy burden.

The engagement of mosque as a religious institution in solving poverty problem can surely reduce poverty rate particularly among *jamaah* and generally among Islam communities (Muslim, et.al, 2014, p. 92). Former minister of Religion (Maftuh Basyuni) have ever reminded us about how to enliven the mosque, "not only by utilizing it as the

place of worship but also by equipping it with a variety of community empowerment activities” (Gemari, 2007, p.58).

Al-Ikhlās Mosque in Geneng Hamlet of Jambakan Village, Bayat Sub District, Klaten Regency, Central Java Province is one of proofs indicating that mosque can solve poverty problem, as aforementioned by Muslim, et.al (2014) and Maftuh Basyuni (2007). Geneng Hamlet people study Quran and various Islam religion sciences. One of them is the importance of giving *infaq*. This result of study on the importance of *infaq* attempts to be practiced as maximally as possible in the form of dry paddy *infaq*. The result is very satisfactory. It can be seen from three (3) quintals of dry paddy obtained on average in each of harvesting seasons. Then, the increased amount of *infaq* collected every harvesting season leads the *jamaah* (community) of *Al-Ikhlās* mosque to build rice barn called “*Lumbung Padi Sido Barokah*” for its management model. The *infaq* collected in this rice barn is furthermore used to build food self-sufficiency in Geneng Hamlet. It is of course interesting to study more in-depth the success of Geneng Hamlet people in building mosque-based food self-sufficiency. In addition, another interesting point is that these managers of Sido Barokah rice barn are females. Women often perceived to be *konco wingking* (the one playing domestic role only), in fact, can participate actively in bringing this success into reality in building food self-sufficiency in Geneng Hamlet. This research focuses on studying concept, implementation, and output of food self-sufficiency development conducted by Geneng Hamlet people utilizing mosque as the means of community empowerment. It aims to describe the food self-sufficiency development activity from concept to output in order to be understandable and imitable to other mosques.

This research is important to do recalling that the author have not found studies on concept, implementation, and output in building mosque-based food self-sufficiency. Considering the literature review conducted by the author, there have been two studies only with same theme but different focus on it. *Firstly*, Ustadi Hamsah’s (2017, p. 111-126) study discussed mosque-based women empowerment through rice barn program. This research had the same locus but different focus of study. This study focused on women empowerment in developing *jamaah Al-Ikhlās*’ consciousness of maintaining food self-sufficiency in Geneng Hamlet of Jambakan Bayat Klaten. *Secondly*, Sirajul Arifin and Muhammad Andik Izzuddin’s (2016, p. 187-212) study discussed rice barn economy and construction of Muslim farmer’s powerfulness. This study focused on the attempt of

building a mosque-based rice barn to create food self-sufficiency and to deal with broker's monopoly in playing price during harvesting period. Therefore, in the author's opinion, this study was still feasible to continue.

Profile of Geneng Hamlet People

Geneng Hamlet is one of hamlets located in Jambakan Village, Bayat Sub District, Klaten Regency, Central Java Province. Economically, Geneng people belong to lower class, in which their people's livelihoods, on average, are farmer and farming worker with mediocre income. The farming system existing in Geneng still relies on rain-fed irrigation system. Therefore, Geneng people can cultivate their farmland only twice a year for paddy plant. Such farming condition encourages most Geneng people, particularly men, to seek for side job out of their area as the casual workers. It means during rainy season, people focus on cultivating their farmland, but in the interval between harvesting times and during dry season they seek for such other jobs as construction workers to suffice their daily needs. Meanwhile, adult women seek for light job like opening a small stall or store at home, food stall in the street edge, producing snack to be marketed by entrusting it to the stalls, and etc. nevertheless, some adult women stay at home without doing any economic activities.

On the other hand, the social and societal activities of Geneng people belong to good and active category. It can be seen from mutual cooperation activity in constructing house, wedding ceremony, mourning ceremony, and etc. In addition, some Geneng people also actively participate in Family Welfare Program, *posyandu* (integrated service post), and etc. It shows that Geneng people have sufficiently good social capital potency to develop their region into independent hamlet.

Meanwhile, religious activity of Geneng people also belongs to good category. It can be seen from, among others, prayer in congregation (*sholat berjamaah*) activity in mosque that has run duly. It means that anytime the prayer time comes, *adzan* is always echoed in *Al-Ikhlâs* mosque, the only mosque existing in Geneng Hamlet, despite only few persons attending. In addition, Quran study (*pengajian*) for elders or youths and children has also run well. The implementation of knowledge acquired from the Quran study seems to be practiced in daily life. It can be seen from, among others, paddy *infaq* practice as the realization of *shodaqoh* taught through Quran study that has begun to be undertaken since 1996.

Paddy *infaq* was originally a form of the have people's concern with helping the have-not ones in maintaining food self-sufficiency in Geneng Hamlet. This *infaq* amount is specified, one (1) *tenggok* or about 10 kg per family having rice farmland per harvesting period. Because it aims to maintain food self-sufficiency, this *infaq* is not distributed to those deserving to receive it during harvest time. The *infaq* paddy is stored in the mosque before it is distributed. From this, an idea arises to institutionalize the *infaq*. Therefore, a "Sido Barokah" rice barn is established, managed by women existing in Geneng Hamlet.

In its early practice, this *infaq* was used widely for constructing *Al-Ikhlās* Mosque, because at that time mosque construction needed a large amount of fund. However, after the construction of mosque has been completed, the condition of *infaq* is getting lower. It means that there is a decrease in the number of persons giving *infaq* and in the spirit of *infaq* administrators. Such condition keeps running just the way it is called "*hidup enggan matipun tak mau* (unwilling to live but don't want to die)" until 2009.

In 2009, this *infaq* movement began to be reactivated by adult women in Geneng Hamlet owing to the support coming from the students undertaking Community Service Program (*Kuliah Kerja Nyata*). This is because adult women are concerned to see their poor neighbors seeking help to make ends meet. On the other hand, students who conduct Community Service Program are ready to help adult women in preparing proposals to ask for government facilities and infrastructure so that their activities run smoothly. In this stage, the amount of *infaq* is not specified just like that in its early establishment, a *tenggok* of dry paddy. However, people have been accustomed with a *tenggok* size, so that they keep giving *infaq* of a *tenggok* of dry paddy every harvesting period. The *infaq* collected every harvesting period is about three (3) quintals. It is this *infaq* that is used later to build food self-sufficiency by Geneng people.

Concept of Mosque-Based Food Self-Sufficiency

Mosque-based food self-sufficiency is an attempt of building economic power through *Al-Ikhlās* mosque in the attempt of fulfilling its *jamaah*'s daily life needs by means of submitting *infaq* to Sido Barokah rice barn constituting the ready-to-mill dry paddy during harvesting time to be distributed later to the needy *jamaah* of *Al-Ikhlās* mosque during famine (*paceklik*) period in the form of loan or sympathetic care (*santunan*). This concept of food self-sufficiency can be seen clearly from vision, mission, objective, and "Sido Barokah" rice barn working program, explained as follows:

The vision of mosque-based food self-sufficiency in “Sido Barokah” rice barn is to build food self-sufficiency to the *jamaah* of *Al-Ikhlas* mosque during dry season through paddy *infaq* during harvest period. Geneng people, particularly the women, have actually been aware of the importance of maintaining food self-sufficiency since 1996. Many poor people living in inadequacy and always wait for government’s help particularly in obtaining *Raskin* (rice for poor people) grant to meet their daily life encourages the women to think of solving the problem immediately. From this an idea arises to build charity institution to collect *infaq* from the harvest product, in which when the harvesting time comes, people having paddy harvest product are recommended to store a few of their harvesting product to be utilized by the needy people, particularly during famine period, so that it is expected that Geneng people can be avoided from food deficiency. It is the embryo of paddy *infaq* or *baitul mal* collected by Geneng people used to meet the *jamaah* mosque’s need. As time goes by and the capital develops, this paddy *infaq* utilization develops corresponding to Geneng people’s need, for example, for paddy save-loan, in which the *jamaah* having no paddy or needing paddy can borrow the paddy collected from *infaq* and return it during harvesting time. The amount of paddy returned is more than that borrowed as the *infaq*. It can also be used for borrowing money, in which the *jamaah* having no money no longer needs to borrow paddy but can borrow money directly with more unspecified return as the form of *infaq*. In addition, it can be used for social sympathetic care to help the Geneng people who need help.

The missions of mosque-based food self-sufficiency in “Sido Barokah” rice barn are firstly, to increase the food production guaranteeing the food supply. *Secondly*, it is intended to govern the distribution of people’s crop. This distribution is important because the paddy output collected in rice barn should be distributed to the needy. It is suggested by Rohmi Sofiatun as follows:

“Every dry season or food deficiency season, unhulled paddy should be unloaded, the rice barn should be opened, it is in this dry season that the paddy should be unloaded or lent, it will be returned in harvesting period, anyone needing paddy, please come to the rice barn. We will serve the needy ones. Everyone should be served well and not discriminatively”.

Thirdly, it guarantees every citizen to obtain food staples, by means of borrowing and returning at the same time. It is conducted to make the citizens getting paddy evenly. As explained further by Rohmi Sofiatun:

“the time, who wants borrow paddy, and the amount of paddy should be specified and discussed first, Paddy borrowing is conducted concomitantly. So is the paddy repayment. So paddy will be unloaded and reloaded concomitantly on the same day. The citizens will be informed about the time when paddy will be unloaded and reloaded. As such, the needy citizens will be guaranteed to get their share”.

The objectives of building mosque-based food self-sufficiency in “Sido Barokah” rice barn are firstly to guarantee the supply of feasible food to Geneng People; *secondly*, to conduct paddy borrowing as the food staple reserve during dry/famine season; and thirdly to provide capital loan to Geneng people to run business particularly in farming sector. Jaimah explains it as follows:

“..initially ask the citizens for paddy to ensure food supply, particularly that for the have-not people waiting for raskin help. In this area, paddy is planted only during rainy season, as its farmland is the rain-fed one. So it cannot be planted without rain. Therefore, paddy infaq is very important to ensure food supply, particularly during famine season. For this infaq to develop, it will be saved and lent either to be consumed or to be used as the capital, without interest or usury, only as sincere as possible infaq is needed”.

Fourthly, it aims to provide fund subsidy to reinforce the village development. *Fifthly*, it also aims to provide social societal fund. As Jamini said:

“We will help anyone needing help, for example, there is an ustadz who often gives sermon or leads Quran study in this Al-Ikhlâs mosque, when he needs rice, the paddy will be milled and then delivered to his house. It is also true for the needy citizens”.

Working program taken in building mosque-based food self-sufficiency in “Sido Barokah” rice barn is paddy *infaq*. This program is initiated by adult women affiliated with the Quran study in *Al-Ikhlâs* mosque. These women are inspired with an *ustadz* (Quran study teacher) leading the study on the importance of *infaq*, and the problems encountered by those women themselves, daily life needs. The importance of *infaq* matter as taught by *ustadz* is implemented by overriding some of their harvest product to share with the needy fellows.

In addition to paddy *infaq*, other program held is paddy and money (capital) borrowing. These two programs are the follow-up of paddy *infaq* program. It means that the paddy collected is distributed to the people in the form of loan including paddy loan to be consumed or money loan or business capital. They call these two programs empowerment program, in which people are facilitated to get something, but they have obligation to return it. It is of course different from sympathetic care program constituting

the fourth program developed in *Al-Ikhlās* mosque. This sympathetic care program is called charity program. It means, people getting the help have no obligation to return it.

The Implementation of Mosque-Based Food Self Sufficiency Building

Sri Maryuni (2015, p.23) said there are three (3) elements to be fulfilled in program implementation process: planned program, program implementer, and target to be achieved. In relation to the implementation of mosque-based food self-sufficiency meaning that the concept constructed (as aforementioned) has been applied to the actual practice. The implementation taken in building mosque-based food self-sufficiency in Geneng Hamlet is explained as follows.

1. Paddy *Infaq*

One attempt taken by Geneng people to live independently in fulfilling their need for food is to collect *infaq* from harvest product to be stored in rice barn. Women, as the program implementers, submit some of harvest product constituting dry paddy to the mosque. The crop is collected in one place to be used to suffice the *jamaah* of mosque. However, originally the paddy *infaq* collected is used more for mosque construction purpose, because at that time the mosque needed fund for its construction. Sri Rahayu explains as follows:

“The establishment of rice barn is originally intended to be the baitul mal for jamaah, but because mosque construction still needs fund and the rice barn was still located in mosque area, so that the paddy infaq collected was largely used for mosque construction purpose. Adult women submitted paddy to mosque and used it for mosque construction purpose. But now, the rice barn has its own location”.

In its development, this paddy *infaq* program goes up and down. This program launched officially in 1996 has ever experienced apparent death in 2009. It is because of, among others, the mosque construction completed and no longer needing much fund, the succession of program leadership (management). However, it lasts for short time. Women affiliated with *jamaah* of *Al-Ikhlās* mosque restarted the collection of paddy *infaq* with non-binding amount immediately, meaning that *infaq* is given corresponding to the people's ability or as sincerely as possible. Using this system, the paddy accumulated can reach three (3) quintals every harvesting time, and this figure increases over years. Paddy collected in mosque is now stored in one of citizens houses because of its ever increasing amount. Today, special building for storing paddy *infaq* has been available permanently.

The paddy *infaq* implementation is conducted technically during paddy harvesting period. Geneng people harvest paddy twice (2 times) a year. The harvested paddy is dried first by paddy's owner. After entire paddy in the rice farmland has been harvested and dried, the discussion or meeting is held to define the timing of paddy *infaq* submission process. It is intended to facilitate the *infaq* receiving committee to manage it. At the specified time, people will come to the rice barn to bring a *tenggok* of paddy (about 10 kg) to be submitted to *infaq* receiving committee. The paddy collected in the rice barn now reaches 5 tons and more, because some of it has been sold for capital loan program, in addition to due to inadequate paddy storing capacity.



Figure 1. Paddy *Infaq* Stored in Rice Barn

2. Paddy Borrowing

This program is the follow-up of paddy *infaq* management. The *infaq* paddy collected every harvesting time will be lent to Geneng people during famine season. It means that although Geneng people can harvest paddy twice a year, the borrowing remains to be conducted once, during famine period. Nevertheless, the return can be done during harvesting period, either in the first or in the second harvest time. It is in line with Sri Rahayu saying that:

“Every citizen may borrow paddy only once a year with the borrowing amount of at least one (1) sack, because rice barn unloads unhulled paddy only once a year, during famine period. But the return can be done every harvesting time, or twice a year. So, when is the borrowing and the return times? It should be discussed collectively to make the paddy distributed evenly to the needy ones”.

Considering the result of interview with Sri Rahayu, for the program to run successfully, it has been held using some strategies, as explained below.

a. Discussion

Discussion is important for Geneng people to discuss the factual condition of rice barn. The materials discussed are, among others, regulation of paddy borrowing, paddy amount (quantity) available in the rice barn, number of borrowers, borrowing and returning times, and some other problems related to paddy borrowing. Geneng people have had routine schedule to hold discussion, on the 10th or 15th date every month. The meeting held monthly, of course, discusses not only paddy borrowing but also other problems, particularly concerning the development of Geneng Hamlet. The discussion to define paddy borrowing and return times is not held at distinctive time, but in the monthly routine meeting. The discussion is held in *Al-Ikhlās* Mosque.

Paddy borrowing discussion is intended to divide the collected paddy with the needs of the community. That is, the amount of dry paddy that is ready to be lent divided by the number of people who need it. This is to anticipate the shortage of paddy to be lent. The goal is that all people who need a paddy loan get a fair share.

b. Building and Training for Administrators

Considering the result of interview and observation on the management of Sido Barokah rice barn, it can be seen that Jambakan village government really supports the food independency program existing in Geneng Hamlet. It can be seen from the attempt taken by the village government to help create a good rice barn management by delegating the administrators to attend the building and training in rice barn management held by Agricultural, Food Self-Sufficiency and Fishery Office of Klaten Regency.

On the other hand, adult women managing Sido Barokah rice barn welcome the presence of building and training program for rice barn management. It can be seen from their enthusiasm to send their member in turn to attend the invitation from Agricultural, Food Self-Sufficiency and Fishery Office of Klaten Regency to attend the program. It is intended to give every management personnel the broader knowledge on rice barn management and to enable them to develop rice barn more rapidly. It is confirmed by Rohmah stating that:

“I have ever attended the training in Regency; at that time there was an invitation to attend the training for rice barn management, and I was sent to attend it. Then, there was another invitation, Mrs. Sri was sent to attend it. Later, if there was any invitation, another personnel who has never attended the program will be sent to get knowledge on how to manage the rice barn and to develop save-loan bookkeeping. For example, I learn to develop bookkeeping from the training program. I do not know what I should do without it”.

c. The attempt to have office and Paddy Storage Warehouse

As aforementioned, the *infaq* paddy formerly stored in the mosque, due to its ever increasing quantity mosque can no longer accommodate it. Therefore, the paddy storage place is moved to one of citizens' house. That house was then donated by its owner to be used as paddy storage place. After the house owner passed away, the administrators of rice barn attempted to legalize the *wakaf* (donation) by replacing the name of first owner with Sido Barokah rice barn institution name. However, due to a complicated process of transferring the name from the first owner to Sido Barokah rice barn institution name, it was accomplished by collecting the signatures of RT and RW heads and witnessed by the people, and the house has been used for the rice barn activity. Thus, Sido Barokah rice barn has had its own building, despite its less-strong legal status. It means, the paddy save-loan activity in Sido Barokah rice barn runs more smoothly because infrastructure has been available, despite some improvement needed.

3. Money Borrowing

In addition to paddy borrowing, Sido Barokah rice barn also lends money to the people. Unlike paddy borrowing conducted only once a year, the money borrowing mechanism can be done any time and without the need for waiting for joint discussion forum. The money owned by Sido Barokah rice barn derives from two sources: paddy *infaq* and grant from the government, in this case Agricultural, Food Self-Sufficiency and Fishery Office of Klaten Regency. Sido Barokah rice barn got fund grant from the government for its independency in food management in 2009-2011. This grant was obtained owing to the administrators who changed first the management structure by including the role of men and support from the students undertaking Community Service Program who submit proposal to government by giving a description on food independency in Geneng Hamlet. It received grant of IDR 70 millions in three stages: IDR 30 millions in the first stage on August 11, 2009 used for constructing the rice barn building; IDR 20 millions in the second stage on December 27, 2010 used for perfecting the construction of rice barn building and buying unhulled paddy as the reserve supply in the rice barn; and IDR 20 millions on July 16, 2011 used for buying the equipments needed in rice barn and for the capital to lend money to the people.

4. Sympathetic Care

This program implementation does not take the management's much thinking and effort, because this program is a social humanity program that is incidental in nature

thereby does not need complicated reporting. The activity includes sympathetic care for sick people, died people, orphans and destitute people, gift for *ustadz*, and etc.

Result of Mosque-Based Food Self-Sufficiency Building

The results felt by Geneng people from Mosque-Based Food Self-Sufficiency Building are as follows:

1. The Fulfilled Food Supply during Dry Season

Geneng people has no longer been dependent on *raskin* (rice for poor people) given by government. Previously many Geneng people still rely on *raskin* grant from the government for sufficing their need for food dry season. Through the promotion of paddy *infaq*, Geneng people can create food independency. It is in line with Mbah Guru stating that:

“The rice barn is really helpful. It was dependent on the quality of harvest previously. If it was good, it would be enough for daily meal, but if it was not good, it will be deficient during famine season. Therefore, the people were forced to wait for rice grant from government, if any. We can do nothing. If there was no grant from government, we take potluck. Sometimes we eat tiwul (snack made from dried cassava)”.

2. Basic Need’s Accessibility

Before the presence of rice barn, people found difficulty in fulfilling their food need, daily need, and their need for developing business. Some of them borrow anything from their close neighbor or relative. Meanwhile, their neighbor and relative also experiences similar conditions. It, of course, psychologically impacts on the less comfortable relation between them. Therefore, this rice barn can be the solution to this problem. Ciptogini explains that:

“My husband has no certain job, he works odd job, and even sometimes he does not work. If he does no work, we will have no money. In the past I cannot borrow money as easily as I can today. It is because my neighbor and relative also have similar condition. But today, we can borrow money easily as long as we can repay it in installment diligently, because rice barn provides money loan. The rice barn is really helpful to the people here”.

3. The created people welfare

The establishment of rice barn departed from the *jamaah*’s religious knowledge on empowering themselves through *infaq* media in order to suffice collective need. Such objective has been achieved and the result has been felt by Geneng people. It can be seen from the availability of food supply for *jamaah* of *Al-Ikhlas* mosque stored in rice barn

reaching more than 5 tons. It means that the food supply for *jamaah* of *Al-Ikhlās* mosque has been available adequately. Such adequacy can be seen from the rice barn's willingness to help giving sympathetic care to the needy people like destitute, orphan, and those encountering calamity. Considering those evidence, it can be understood that paddy *infaq* can create people (community) welfare.

4. Capability of measuring the people's paddy production

The quantity of paddy *infaq* collected can be used to see the production of paddy the Geneng people getting during harvest time. The large quantity of *infaq* represents the good quality of paddy harvest at that year and vice versa. Thus, the administrators of rice barn can estimate the food self-sufficiency of Geneng people annually.

Discussion

Food is human basic need. Food derives from biological source produced by agricultural, plantation, fishery, animal husbandry, and forestry sectors that is processed or not processed to be food and beverage material. Food is very desirable to life sustainability. As the number of populations increases rapidly, the demand for food need will increase as well (Sukari, et.al, 2016, p. 18; Anny Mulyani, et.al, 2011, p. 76). Therefore, maintaining food self-sufficiency is very important to the life sustainability. Food self-sufficiency is the condition of fulfilled food for household as reflected on the availability of adequate, save, distributed-evenly, and affordable food supply, either quantitatively or qualitatively. Food self-sufficiency is an integrated system composed of three systems: supply, distribution, and consumption (Badan Ketahanan Pangan Kementerian Pertanian, 2019, p. 9-10). The food self-sufficiency will be realized when there is an interaction between the three subsystems. The supply functions to ensure the supply of food to fulfill the people's need, viewed from quality, quantity, safety, and diversity aspects. The food supply volume should be managed well. The good management will enable the food reserve supply to fulfill the people's need despite seasonal food production. Distribution functions to ensure that every household can receive feasible food at affordable price. Meanwhile, consumption functions to give knowledge on healthy food and good, sufficient, and balanced nutrition so that people can manage it maximally. The attempt taken by Geneng people to build food self-sufficiency as mentioned in this theory is to use paddy *infaq*.

To utilize *infaq* for creating the food self-sufficiency, Geneng people constructs a rice barn, Sido Barokah rice barn. Rice barn is a place that can be used for storing food reserve. The food reserve can function to anticipate the gap between production and food need. The need for fulfilling the food supply focuses on two sources: food producing and food reserve managing abilities (Badan Ketahanan Pangan Kementerian Pertanian, 2019, pp. 9-10). Geneng people realize that their food producing ability is limited to rainy season only and harvest can be done only twice a year. Therefore, they should manage this minimal food production into a food reserve that is ready to use when the food has been used up. The construction of Sido Barokah rice barn as the part of food reserve management is a smart action taken by Geneng people.

The problem encountered by rice barn management in managing the food reserve currently is the narrower farmland as occurred also in other places (Ashari, et.al, 2012, p. 14) due to the construction of buildings and houses impacting on the decreased farming production of paddy. Today, Sido Barokah rice barn still can provide paddy to be utilized during dry season. However, considering the decrease in paddy production due to the farmland narrowing, there should be a new alternative or breakthrough to maintain food self-sufficiency in the future (A.Wahid Rauf and Martina Sri Lestari, 2009, p. 54), for example by preparing other processed food from other food staples that can be used by Geneng people. It needs further thinking among management and community for the Sido Barokah rice barn to keep existent.

Sido Barokah rice barn, since its early establishment, is managed by women affiliated with *jamaah* of *Al-Ikhlas* mosque. However, in 2009 when the rice barn would file a fund grant proposal to regency government, the management structure has been changed and included the role of men on the village government's demand. This intervention should not actually occur, because in fact the management of rice barn remains to be the women's responsibility. Women's active participation in managing the rice barn is a part of women's role in building their independency. In gender theory, women independency can be achieved when they can do four (4) things: access, participation, control, and benefit (Bappenas, 2007, p.3). Access is an ability to get something easily and without discrimination. Participation in doing activities can be done freely without limitation. Control over development sources can be undertaken freely. Benefit resulting from their hard work can be enjoyed by themselves in particular and by others in general.

In Implementation domain, the activities of Geneng women in implementing food self-sufficiency program have run well. It can be seen from the compatibility of practice in building the food self-sufficiency conducted by the women managing the rice barn to the program implementation theory. Sri Maryuni (2015, p.23) said that the good program implementation should meet three (3) elements: planned program, program implementer, and target to be achieved. The program and target planned in this case is clear enough as indicated with the designed concept. In addition, the implementation is conducted by the skilled people. Although in the beginning of activity, the implementers have not been trained and worked haphazardly, owing to government's care they are given managerial training concerning the intensive management of rice barn. Therefore, there has never been serious problem found in this domain. It is because the management of rice barn has worked professionally.

The management of rice barn's hard work has shown positive output in building food self-sufficiency. It can be seen from the fulfilled need for food for Geneng people during dry season, the easy access to business capital, the ability of helping the weak people, and the ability of measuring self-potency. It means that Geneng people have been independent and powerful. Such independency is theoretically shown by its abilities of fulfilling their own need, of managing the asset owned, of accessing the necessary resource, and of participating in undertaking the activity (Miftahul Huda, 2009, p. 295).

Conclusion

The concept of mosque-based food self-sufficiency is an idea concerning an attempt of building food self-sufficiency and independency through mosque institution to meet their *jamaah's* daily life need by means of submitting *infaq* in the form of ready-to-mill dry paddy during harvesting time to "Sido Barokah" rice barn and distributing it to the needy *jamaah* during dry season in the form of loan or sympathetic care. This concept has been implemented well because the management has gotten adequate managerial training periodically from regency government. In addition, communication between *infaq* management and community, including *infaq* donor and beneficiary, runs well. The problems occurring in the field are communicated through collective discussion forum. Therefore, the Geneng people's hard work has given positive results including the fulfilled need for food particularly during dry season, the people's easy access to necessary resource

due to the availability of money loan, and the ability of giving sympathetic care to the weak people and those contributing meritoriously to building Geneng Hamlet.

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