

Building Family Economic Resilience through Food Preparation Behavior in the Maqhasid Sharia Perspective

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ABSTRACT

Consumption patterns that tend to be excessive have implications for the inability of families to cope with excessive spending. Of course if this is not addressed immediately, it can threaten the ability and economic resilience of a family. In overcoming this, it is necessary to have a breakthrough in public behavior in helping overcome the problem of inappropriate consumption. The food preparation method is intended as the right step in determining healthy and economical consumption patterns for family members. Of course, if this is explored in terms of Sharia, then food preparation techniques can be categorized into 3 levels of basic needs for a Muslim, namely dharuriyah, hajjiyah, and tahsiniyah. In this case, food preparation as a dharuriyah need as a basic food need that must be fulfilled. Then the needs of hajjiyah and tahsiniyah are classified into secondary and tertiary needs in fulfilling the peace of life of a Muslim. Then if viewed based on its purpose, food preparation is classified as a basic need in protecting property (hifzul maal), protecting the soul (hifzun Naas), protecting offspring (Hifzun nasl), protecting religion (hifzu Din).

Keywords : Economic Resilience, Food Preparation Behavior, Maqhasid Syariah.

INTRODUCTION

The function of the family as one of the smallest social communities in the community has an important role in building an adequate environment both from social, religious, educational and economic aspects. In the economic field, the family is a benchmark for indicators of the level of welfare that can be categorized as a prosperous society or in the lower middle class category. Economic conditions and income owned by a person, especially as the head of the family will determine the food and nutrition that is fulfilled for other family members. Of course, this is predicted as a manifestation of the ability of the head of the family to provide for other family members as a step in fulfilling economic resilience at the family level.

The role of husband and wife in building economic resilience within the family needs to be increased. The husband is the subject of the breadwinner while the wife is the subject of the financial manager who can collaborate in meeting the needs of the family according to the maximum income. Within the scope of food needs, the wife has an important role in ensuring nutrition and food that will be consumed by all family members

However, this cannot be achieved if the collaborative activities do not work according to the income they have. This can be due to ignorance between husband and wife in managing family finances optimally. The rest, consumption is more devoted to food which tends to be wasted or leads to increased food waste at the family and community level. The tendency to consume food in excess is certainly not worth the costs incurred in buying and consuming these foodstuffs.

Reporting from some data shows that the behavior of raising Food Waste (food waste) unconsciously can result in an increase in the amount of food waste produced by the family. Based on data obtained from the 2020 national waste management information system (SIPSN) of the Ministry of Environment and Forestry (KHLK), food waste is around 40 percent of the total waste generated by people from 199 districts/cities. Of course this is an irony when compared to the state of poverty that is currently being experienced by the community and lack of food for consumption.

Responding to this, most people are aware of family behavior in consuming food excessively and tend to be unhealthy. Therefore, there are several models of behavior initiated by the community in overcoming the problem of excessive food consumption and can be measured in the appropriate amount and portion. The food preparation method is to prepare raw materials into ready-to-cook ingredients, which can be said to provide convenience in the cooking process according to a predetermined menu (meal plan).

Food preparation behavior is one of the behaviors that has emerged recently in storing food ingredients wisely. This behavior model is more specifically for housewives as the main subject in preparing food for the family. Food preparation behavior is considered as a breakthrough that is used to measure food safety during storage. In this case, sources of protein, carbohydrates, vegetables and fruit can be consumed daily without increasing the cost of food

consumption every day. With this behavior, the community can meet nutritional needs while saving excessive expenditure on food consumption.

For this reason, it is necessary to have massive activities carried out by the community in each family in maintaining economic resilience through food preparation activities. Family economic resilience can be seen depicted in the family's readiness to persistently face all challenges, threats, and obstacles as well as disturbances both externally and internally. Family economic resilience needs to be increased in accordance with the financial capabilities they have. By accommodating other sources and income, like a family, it is necessary to maintain economic resilience with positive behavior and thrift (Shahreza & Lindiatatie, 2021).

As Islam teaches Muslims to protect the family from sin and harm. If the food preparation behavior becomes one of the good deeds based on the love of Muslims for nature and possessions. Therefore, the need for food preparation behavior is reviewed in terms of sharia aspects and its role in building family economic resilience. The purpose of this research is to find out the pattern of Food Preparation behavior in building economic resilience in the family as well as to review Food Preparation based on Maqhasid Syariah.

RESEARCH METHODS

This research was carried out using the type of library research or Library Research (literary study), which is based on sources of literature review as a source of research data. While this research uses a descriptive approach. A descriptive approach is taken to intensively describe and analyze the social phenomena studied in this study, namely regarding the role of Food Preparation behavior in supporting family economic resilience and assessed in the perspective of Maqhasid Syariah.

RESULTS AND DISCUSSION

Food preparation behavior in building family economic resilience

Basically knowledge about family food management is naturally carried out by the mother in a daily method. This includes the process of buying raw materials, how to store (freeze), how to cook, how to store food, and how to reheat. In a scientific study conducted by Smith, explained that the level of understanding and ability in preparing food is shown by some of the younger generation who are aware of the importance of maintaining health from an early age. (Smith et al., 2016).

For society in general, the food storage process tends to follow what is taught by parents and passed on to children in acquiring skills in preparing food. Basic education related to nutrition and the efficacy of food is also obtained from generation to generation from grandmothers, mothers to daughters. However, this is different from now, due to the large influence of social media, it can play an important role for society, especially for mothers in preparing and storing food ingredients (Méjean et al., 2017).

The method of food preparation (Food Preparation) carried out by some people makes it easy to prepare food ingredients within 1 week. This certainly reduces daily shopping activities which are considered to be more expensive. By referring to the appropriate Meal Plan composition, the Food Preparation method provides the advantage of saving on weekly shopping expenses. In carrying out the Food Preparation method, there are several things that need to be considered, namely:

Can determine the Meal Plan menu (menu list) within a week.

Can separate food ingredients based on type and shelf life.

Using a menu category model and food ingredients according to the processing.

Making basic seasonings to reduce the amount of rotting spices.

Appropriate storage techniques and in accordance with the category of stored food.

As revealed by, inappropriate food handling and preparation behavior can result in large expenditures because food tends to be prepared not for the purpose of fulfilling nutrition, but only for consumption purposes. This is also exacerbated by ignorance of food content which can trigger congenital diseases from family members. Therefore, the need for food preparation behavior in educating the public to provide home-cooked food that is truly safe for family health (Rizki et al., 2022).

Food preparation behavior has more value when compared to the model of spending on daily purchases or not preparing your own food (buy prepared food). When viewed from the behavior of saving for the family, it can be seen in the table below

Table 1. Comparison of Models of Consumption Behavior in Families

Opportunity and profit	Family team (buy prepared food)	Daily shopping family team	Food Preparation family team
Time	no need to spend time	Meal preparation time	Food preparation time can be effective according to

	preparing food	tends to be longer	the Meal Plan
Power	Do not expend energy in preparing food	More energy is spent because they have to shop daily	Food preparation personnel can be organized
Cost	The costs incurred are more	The costs incurred depend on the daily food price	Reduced food costs because it has been prepared within a period of time
nutrition	It is not yet certain that it contains the nutrition that the family needs	Nutrition is not always fulfilled because it is based on daily food prices	Nutrition can be fulfilled according to the menu arrangement (meal plan) that has been prepared at a certain time

Through this table, it can be illustrated that food preparation behavior has more advantages than for families who do not prepare food preparation. In terms of time allocation, cost, energy and fulfillment of nutrition are the keys to achieving a healthy and prosperous family life. For families who are accustomed to consuming food outside, it will certainly have an impact on increasing expenses uncontrollably. Whereas for families with a consumption pattern of daily shopping, they tend to be more wasteful because the price of each food ingredient varies per day. But of course for families who apply Food Preparation behavior are expected to use the right method in preparing food according to the decay period of the material

In the development of society, it is understandable that there has been a shift in terms of food preparation and procedures for storing food. Changes in people's behavior lead to the quality of food consumed by the community can be more hygienic and economical. Of course, in the process of preparing food, people tend to need a long time to store food based on its category(Hidayat et al., 2023)

Food preparation behavior can be categorized into healthy consumptive behavior and frugal behavior in the family environment. Family economic resilience is needed in economic conditions, especially after the pandemic. Of course, not a few families have been affected, including reduced income and loss of jobs. The basic objective of this activity is for the community to be able to survive and continue the task of living together with their families as they should. Then financial management and frugality behavior is one of the right strategies in increasing family economic resilience(Noor, 2020).

If viewed in terms of the function of marriage, then in fact the function of husband and wife is obliged to maintain family resilience through the function and role of each subject. The goal of family resilience is meant to be the goal of living together. If each individual understands responsibility, then it can be ensured that family resilience can be built and have a spirit of harmony, resilience, tenacity in maintaining the household(Dedi Suprianto¹, Titiek Herwanti², 1984).

So through the role of the mother in preparing food according to the needs of the family, it becomes an important basis for the family in maintaining economic resilience. Viewed as a more economical way, of course Food Preparation behavior can be an indicator in managing household expenses according to needs. Of course this behavior has a positive impact on other family members in consuming and utilizing other food resources.

Family economic resilience in the perspective of *Maqhasid Syariah*

It is undeniable that some problems that arise in the family area are often triggered by economic factors. Although it is not the economy that is all the problems that exist. But without supporting financial factors, of course it can become a serious problem in married life. Islam wants every Muslim family to be able to achieve standard conditions in meeting their basic needs. The basic needs referred to here are clothing, board food, and other basic needs that can be fulfilled and not excessive.

Uncertain economic conditions certainly make families have to think creatively in surviving and improving a better economic standard. It cannot be denied that the pressure and pressure on the economy have become even heavier after the pandemic. Of course this encourages the community to continue to explore, manage and utilize the smallest resources they have. Particularly with regard to consumption patterns and thrifty behavior. Good and careful financial management, especially with regard to basic needs or food needs. Patterns of excessive consumptive behavior tend to be miserable for a Muslim if it is not stopped immediately. What's more if consumption patterns are not seen from the amount of income they have. As the word of Allah in QS. At-Tahrim verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

It means:

" you who believe, save yourselves and your families from the fires of hell whose fuel is human and stone; the guardians are angels who are rough and don't disobey Allah for what He commands them and always do what they are told.

If viewed in terms of Sharia, efforts to prepare people in facing life's problems, especially those related to the economy, cannot be separated from the goal of happiness in the world and the hereafter. In Islam, strictly speaking, the goals of social welfare for Muslims are represented in the values of Maqhasid Sharia goals. as Maqhasid Sharia is a Sharia frame in providing Limits for meeting the basic needs of mankind(Kamilah & Metti Paramita, 2021).

Etymologically it can be said that Maqashid Syariah is formed from two words, namely Maqashid and Syari'ah, maqashid is the plural form of the word Maqsd which means goal. Meanwhile, Syari'ah can be interpreted as Allah's law which is determined as a guideline that can be used for life in this world and in the hereafter. Maqhasid Syariah in the definition put forward by Wahbah Al Zuhaili, can be interpreted as syara' values and goals that are implied and seen as goals that have been determined syara' and contain benefits for the people(Ismullah, 2019).

In Syatibi's view, realizing kamaslahatan is formulated in three levels, namely, *Maqhasid Dharuriyat*, *Maqhasid Hajjiyat*, and *Maqhasid Tahsiniyat*.

Dharuriyat can be interpreted as basic needs which include basic needs, clothing, and housing. If this form of basic need is not met, it will cause harm to both life in this world and in the hereafter. Basic needs are mandatory for a Muslim in managing ideal consumption patterns. Basic needs and food are classified as dharuriyah needs.

While *Hajjiyah* is classified as a secondary need that is devoted to the perfection and breadth of life for a Muslim.

in meeting the needs of *Tahsiniyah* can function in adding to the beauty and pleasure of life for a Muslim. However, this need cannot be implemented if the *dharuriyah* and *tahsiniyah* needs are not met first.

In the consumption pattern, *Daruriyah* consumption certainly takes precedence over Hajjiyah and Tahsiniyah consumption as a stage that needs to be fulfilled for Muslims to be able to meet their needs. Regarding the needs of Dharuriyat, Muslims should consider the selection of basic needs. Particularly for food, Dharuriyah's needs are more specific to food sources that can be processed and have sufficient quality and nutrition. If the basic needs have been fulfilled, then a Muslim can fulfill the needs of hajjiyah and tahsiniyah according to the needs and desires that are permissible in terms of Sharia.

In carrying out the concept of maslahah, the level of needs that exist or are called primary needs, namely: *Hifzu Din* (safeguarding religion), *Hifz al Nafs* (safeguarding the soul), *Hifz Al Aql* (safeguarding the mind), *Hifz Nasl* (safeguarding offspring), and *Hifzul Mal* (keep the treasure). These five basic needs include religion, life, reason, lineage, and wealth. If we look at the behavior and consumption pattern of a Muslim, these five things are a must. And it is impossible if one of them is ignored or abandoned. For more details, see the image below.

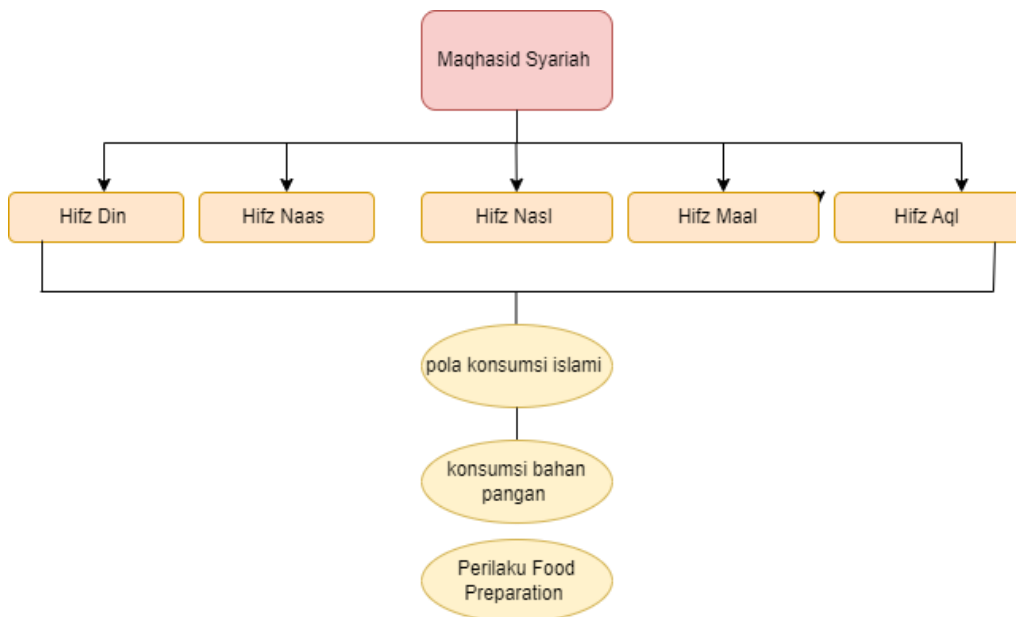


Figure 1. *Maqhasid Syariah* Values in Food Preparation Behavior

In this pattern, Food Preparation behavior is specifically in the form of the goal of fulfilling food needs for a Muslim to be more well organized. When viewed from efforts to protect nature and existing food sources. This behavior is more specific for mankind not to exploit natural products excessively. As described in Islamic consumption behavior, all needs are intended for the purpose of protecting religion, protecting reason, protecting soul, protecting offspring, and protecting property. Then the behavior of Food Preparation in terms of *Maqhasid Syariah* can be detailed below:

Table 2. Application of Food Preparation Behavior in *Maqhasid Sharia* Values

No	<i>Sharia maqhashid</i> values	Application to Food Preparation behavior	Goals based on Sharia values
1	Hifdzu Din (keeping religion)	Treating food is not excessive	Grateful for God's blessings by paying attention to the consumption of food without destroying nature
2	Hifzu Nass (guarding the soul)	Efforts to meet daily food needs	The human goal is to meet food needs
3	Hifzun Nasl (guarding offspring)	Efforts to meet the nutritional needs of family members	Preparing a healthy and quality generation
4	Hifzu Aql (keep your mind)	Makes it easier to determine the food consumed by the family	Has a psychological impact on Muslims in implementing a system of self-discipline
5	Hifzul Maal (safekeeping)	Families can manage finances for food needs	Impact on family economic resilience

In relation to the established Sharia values. Of course this makes Food Preparation behavior one of the positive actions that is reflected in the Sharia framework. religious goals, especially in protecting natural resources and utilizing them according to needs, make food preparation behavior worthy of being promoted in society, especially for Muslims. The basis of Sharia and strong religious knowledge certainly has a major influence on all family members in leading a decent life and achieving the goal of happiness both in this world and in the hereafter.

CONCLUSION

Family economic resilience is an indicator in assessing the level of welfare for families and communities. Family economic resilience is the basic fulfillment of physical and material needs. Economic resilience is a shared responsibility with other family members. However, within the scope of rights and obligations of family members, women play an important role in meeting the needs of their families. For this reason, positive behavior is needed that can be carried out by women in saving and managing spending on food needs. Food preparation behavior can be applied by the wife as a way of managing food needs according to the number of family members. In an Islamic view, Food Preparation behavior can help a Muslim achieve *maslahah* goals, namely: *Hifzu din* (safeguarding religion), *Hifzul Maal* (safeguarding property),

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