



# Integrating Islam and Local Culture: An Islamic Ethical Framework in the Marsiadapari Toba Tradition

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 <https://doi.org/10.46222/pharosjot.107.23>

## Abstract

This research is about the Marsiadapari tradition of the Toba Batak community based on Islamic ethical framework to identify the meeting point between local environmental wisdom and Islamic ethics. Marsiadapari embodies assistance and resilience. It is a cultural arrangement for environmental balance and social harmony among the people. This is qualitative-descriptive research, and it is an examining text on Qur'anic principle; rahmah, mizan, and khalifah as well as ethnography research on local community. The results show that Marsiadapari subscribes to normative values that are aligned with Islamic environmental ethics; the sustainability culture of a community can be linked to its Islamic theology. This integration proposes a faith- and indigenous identity-based model for environmental action, contributing to the ongoing discussions on sustainability, decolonial theology and contextual Islamic praxis. Ultimately, the study proposes the Marsiadapari tradition as a culturally rooted, faith-inspired framework for strengthening inter-community harmony and environmental responsibility in plurality. This synthesis of ideas confirms that Islam can use local customs to encourage ethical behaviour towards the environment.

**Keywords:** Marsiadapari, Islamic ethical framework, Local Wisdom, Environmental Ethics

## Introduction

Assessing a country's socio-economic resilience has made food security a strategic indicator (Lee et al., 2023; Ogbolumani and Nwulu, 2024; Ume et al., 2022). North Sumatra has shown amazing success in this regard by means of several regencies that have effectively kept their food stability. Among these, Toba Regency stands out, having recorded a food security index of 82.79. With an 87.15, Toba is second-highest in North Sumatra just beneath Deli Serdang. Remarkably, Toba's score is far higher than the national average of 76.20, strongly pointing to the fact that food security in the area has exceeded national expectations (Ahdiat, 2023; Antara, 2024).



In this study, the term *Islamic ethical framework* refers to a normative system derived from Qur'anic principles that emphasise human stewardship (*khalifah*), environmental balance (*mīzān*), social justice, and moral responsibility in managing natural and social resources. *Local wisdom* is understood as culturally embedded knowledge and practices developed through long-standing community experience that guide collective behaviour, social solidarity, and sustainable interaction with the environment. Meanwhile, *food security* is not approached merely as a matter of production and availability, but as a holistic condition encompassing equitable access, sustainability, social cohesion, and ethical resource management within a specific socio-cultural and religious context.

The well-set social and cultural foundations of Toba Regency depend on its success. Prominent in promoting social solidarity while also strengthening the basis of food security (Aricindy et al., 2023), the Marsiadapari custom handed down across generations by the Batak Toba people is Marsiadapari, a kind of rotational mutual assistance in agricultural work, lessens social inequalities and fosters a sense of group responsibility. Besides accelerating agricultural activities, this practice helps to create a robust local food network able to withstand external hazards (Dirgahayu et al., 2023; Widayati, 2021).

The Marsiadapari culture perfectly embodies a moral ideology known as "sisoliso do uhum, siadapari do gogo," which implies 'those who give will receive'. This concept turns into a social network in agriculture ensuring that every community member is included in food production projects (Ngongo et al., 2022; Rusli et al., 2022). Inclusive involvement of all social strata lowers the chances for marginalization, hence promoting a more just distribution of agricultural output and labour. Indirectly supporting local food resiliency, Marsiadapari therefore enhances regional food security markers.

Empirical facts show that many areas around Indonesia are struggling with food security issues resulting from land degradation, climate disasters, and the decline of rural social systems (Tirtalistyani et al., 2022; Octavia et al., 2022). Many agricultural development attempts neglect collective values, which are in reality the main pillar for socio-environmental sustainability. In this scenario, the Marsiadapari custom stands out as a useful exception. Fostering adaptive resilience in the face of environmental uncertainties and the world economic environment, this behavior also preserves the social capital of the community.

Toba Regency's success should not only be seen as a statistical feat but also as a reflection of the effectiveness of a social model that mixes cultural values, environmental sustainability, and economic production. Toba has kept harmony through the revival of conventional values when other areas show social disintegration jeopardizing food output. Hence, marsiadapari goes beyond its cultural heritage role to become a crucial tool for guaranteeing the continuation of socio-environmental systems needed for real food security (Gultom et al., 2023).

From the Islamic ethical framework point of view, man is assigned as *khalifah* (steward) on Earth with the responsibility to balance societal life and the natural environment (Masyhuda et al., 2021; Noorhidayati et al., 2022). This tenet fits very well with Marsiadapari, which emphasizes social responsibility and cooperation. The Qur'an expressly forbids in Surah Al-A'raf verse 56 causing corruption on Earth after it has been made good, therefore exhorting people to promote life based on morality and sustainability. By means of social practise that fosters harmonic interactions among people, other animals, and nature, Marsiadapari realises this goal.

The Marsiadapari culture exemplifies a moral philosophy called "sisoliso do uhum, siadapari do gogo," meaning 'those who give will receive.' In agriculture, this idea becomes a social network guaranteeing that every community member is included in the food production activities (Ngongo et al., 2022; Rusli et al., 2022). Inclusive participation of all social classes lowers the possibility for marginalisation, hence supporting a more fair allocation of labour and



agricultural output. Marsiadapari therefore helps to improve regional food security indicators by indirectly supporting local food resiliency.

Uncontrolled modernisation has surprisingly destroyed many of the customs that once were the social stronghold of rural areas (Grigorieva et al., 2023). The mechanization of agriculture and the emergence of individualistic work practices have driven collective values that Marsiadapari supports. The social and environmental resilience of these communities will be severely compromised should this custom keep fading. That Toba Regency now ranks second in food security throughout North Sumatra shows that using local knowledge can be a wise asset to meet problems brought on by globalisation and climate change.

Such a paradigm emphasizes collaboration, social justice, and environmental harmony—deeply ingrained in local values and consistent with Islamic ethical framework principles (Affandi et al., 2022). This strategy depends on growing social and cultural capital as the foundation of long-term development rather than above current technological solutions. Through this, it helps to create

Effective local models able to encourage food independence and social solidarity are needed for national food security reinforcement, beyond technical measures and macro strategies. By means of its Marsiadapari custom, Toba Regency provides concrete inspiration that combining regional values with Islamic ethical framework ideas can create a more whole, resilient, and inclusive food security system. This socially transforming approach founded on indigenous wisdom is essential to build food security systems concentrating not only on production but also on greater social and environmental sustainability.

Thus, the Marsiadapari tradition of the Batak Toba people, framed through Islamic ethical framework, should not only be recognised as a cultural heritage but also formulated as a national strategic asset. By reviving and developing these principles of mutual cooperation, the nation can fortify its social solidarity and expedite the achievement of equitable and sustainable national food security. The accomplishments of Toba Regency ought to serve as collective inspiration in realising Indonesia's vision of food sovereignty and high social civilisation.

## Literature Review

Food security is as much a socio-cultural issue as it is a technological one; it is the inclusion of deeply ingrained regional values that decides the sustainability of a society's food supply. The goal of this study is to investigate how the Marsiadapari custom of mutual cooperation inside the Batak Toba community represents indigenous knowledge able to promote social solidarity and strengthen regional food security. Viewing Islamic ethical framework, this study reinterprets conventional social habits as contributing to the building of food sustainability guided by spiritual values especially in light of the problems of modernisation and climate change.

In his research on food security founded on native wisdom in Indonesia, Anugrah (2024) offers a qualitative case study analysis of several tribal groups. His research show that local knowledge, such as food systems based on ceremonial customs, is quite important for keeping food supply stable in the face of climatic disasters. Anugrah's work highlights environmental adaptation through cultural customs when compared to this study; it broadens the debate by adding the viewpoint of Islamic ethical framework, seeing indigenous knowledge as part of a spiritual responsibility for environmental sustainability rather than just a tool of adaptation.

Using field surveys and qualitative descriptive analysis, Dirgahayu, Karman, and Budhirianto (2023) investigate in their paper the ability of local knowledge among Indonesian indigenous groups to promote food security. Many indigenous groups keep food security by means of traditional farming techniques and sustainable land management, they discover. Although this



study coincides with theirs, it aims to further the conversation by positioning local traditions inside the context of Islamic ethical framework, hence adding more religious-spiritual depth to these customary customs.

Using home gardens as a means of family food security, Widayati (2021) explores local wisdom of the Muna people using field research and direct observation methodology. Her work argues that local knowledge used on little patches of property turns into a micro-strategy for national food security. Unlike Widayati's emphasis on family units and small-scale agriculture elements, this research puts Marsiadapari's collectivism throughout family networks and social collaboration front and center as the basis of food security, supported by the spiritual foundations of Islamic ethical framework.

Biri (2024) explores the relationship between survivalist theology within Pentecostal communities in Zimbabwe and food security efforts, employing a qualitative approach based on in-depth interviews. His findings reveal that religious narratives shape community motivation to sustain food security during crises. While Biri focuses on how survival theology drives community behaviour towards endurance, this study highlights that local traditions such as Marsiadapari also possess a theological framework, yet one that is more oriented towards collectivism and environmental balance rather than mere survivalism.

## Methods

This study offers a thorough representation of the Marsiadapari tradition among the Batak Toba people framed by Islamic ethical framework (Edmonds and Kennedy, 2020; Weyant, 2022) using a qualitative research approach with descriptive design. Choosing this method is based on the need to investigate the symbolic meanings, social values, and spiritual relevance of traditional mutual aid efforts in connection to community food security. The study views Marsiadapari not only as a farming activity but also as a socio-cultural creation infused with religious beliefs that helps to shape the bigger conversation on sustainability.

Qur'anic passages related to the notion of Islamic ethical framework and literature about Marsiadapari taken from cultural papers of the Batak Toba people are among primary data sources. Moreover from academic texts, journal papers, and other sources that advance theoretical and conceptual investigation comes secondary data (Creswell and Creswell, 2022). Literature review—including religious texts as well as academic publications examining indigenous knowledge, social solidarity, and food security—is used to gather data.

The interactive analysis paradigm of Miles, Huberman, and Saldaña is used together with thematic exegesis techniques to study Qur'anic verses related to Islamic ethical framework. To create a consistent connection between Marsiadapari values and Islamic ethical framework ideas (Miles et al., 2020), the analysis goes via phases of data condensation, data display, and methodical conclusion drawing and verification. This study is primarily a text- and literature-based qualitative analysis rather than a field-based ethnographic investigation. The primary sources analysed include the Qur'an and classical as well as modern tafsir works, such as Tafsir al-Azhar by Hamka and Tafsir al-Mishbah by M. Quraish Shihab, while secondary sources consist of selected academic publications on Islamic environmental ethics, indigenous knowledge, and food security. These textual sources were examined through thematic exegesis and qualitative content analysis to establish conceptual links between Islamic ethical principles and the Marsiadapari tradition.

To guarantee data validity, this study uses source triangulation—that is, integrating many kinds of data from both primary and secondary sources to produce valid, thorough, and academically responsible findings (Flick, 2022). As this study is based solely on textual and literature analysis without involving human participants or field data collection, formal ethical approval was not required.

## Results and Discussion

### Islamic ethical framework of Food Security in the Perspective of the Qur'an

Islam views food security as more than just a physical need; rather, it sees it as an essential part of the cosmic balance given to people as custodians (khalifah) of the Earth. As the main source of Islamic teachings, the Qur'an covers several Islamic ethical framework ideas stressing the strong link among social justice, environmental conservation, and human well-being. From this viewpoint, food is a heavenly gift to be handled equally, responsibly, and environmentally, not only a financial product. Understanding this normative basis requires a thematic analysis of Qur'anic verses especially those about food distribution, resource management, and group responsibility for the survival of life. This study tries to construct a theoretical basis for interpreting local social habits like Marsiadapari by means of identifying and analyzing these verses:

**Table 1. Islamic ethical framework of Food Security in the Qur'an  
 (Authors Observation)**

No.	Verse	Translation	Islamic ethical framework Values
1	Al-Baqarah (2): 205	"And when he turns away, he strives throughout the land to cause corruption therein and destroy crops and livestock. And Allah does not like corruption."	Prohibition against damaging agricultural environments and food ecosystems
2	Al-A'raf (7): 56	"And do not cause corruption upon the Earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good."	Command to maintain environmental balance after creation
3	Al-Mulk (67): 15	"It is He who made the Earth tame for you — so walk among its slopes and eat of His provision — and to Him is the resurrection."	Prudent and grateful management of Earth's resources
4	Al-An'am (6): 141	"And He it is who produces gardens trellised and untrellised, and date palms, and crops of different shape and taste, and olives, and pomegranates, similar and dissimilar. Eat of their fruit when they ripen, but give their due on the day of harvest. And be not excessive. Indeed, He does not like those who commit excess."	Justice in the distribution of agricultural yields and opposition to resource exploitation
5	An-Nahl (16): 10–11	"He sends down water from the sky for you, from it you drink and from it grow the trees on which you feed your cattle. With it He causes crops to grow for you, and olives, and date palms, and grapes, and all kinds of fruits. Surely in this is a sign for people who reflect."	Sustainable management of water and agricultural resources
6	Al-Baqarah (2): 172	"O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship."	Consumption of lawful and wholesome ( <i>halal-thayyib</i> ) food and environmental gratitude
7	Al-Isra (17): 26–27	"And give the relative his right, and [also] the poor and the traveller, and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful."	Prohibition against wastefulness in food consumption and distribution

In Islam, the concept of food security is strongly rooted in Islamic ethical framework theories whereby humans are given custodianship for preserving the Earth's continuity. Al-Maraghi's analysis of Surah Al-Baqarah (2:205) clarifies that environmental deterioration brought about by human activity involves exploitative behaviours that disturb environmental systems, including the destruction of agricultural land and livestock (Maraghi, 1910). This perspective underlines how intertwined environmental sustainability and food sustainability are. Food



security is not just a matter of production and consumption but also of ethical and responsible management of natural resources within this framework.

Highlighted through the abridged exegesis by the Ministry of Religious Affairs (Kemenag) and Ibn Kathir on Surah Al-A'raf (7:56), the prohibition against corruption on Earth extends to all aspects of life, including the preservation of natural resources that underpin food systems (Kemenag, 2016). Ibn Kathir goes on to state that human activity brings about the deterioration of ecosystems, which is a severe affront to the celestial order (Katsir, 2018). According to this view, Islamic food security calls environmental stability because environmental disasters always produce food insecurity and social injustice.

Hamka warns in his Tafsir Al-Azhar that sociologically-environmental catastrophe will result from greed and injustice in handling Earth's bounty (Hamka, 2012). Jalalain and Hamka's exegeses on Surah Al-Mulk (67:15) emphasize that Allah has made the Earth manageable for human benefit and that the sustenance obtained from it has to be consumed with utmost awareness (As-Suyuthi and Al-Mahally, 2015). From this point of view, resource management must be done quite conscientiously since food security is a crucial part of human divine guardianship.

Muhammad Quraish Shihab's reading of Surah Al-An'am (6:141) underlines the need of balance in the creation and consumption of agricultural crops. Shihab argues that Islamic beliefs teach people to shun overindulgence in food consumption as well as production (Shihab, 2015). Fair distribution of agricultural products underlies sustainability: it guarantees food accessibility for all while simultaneously protects ecosystems from overuse. Islamic-based food security therefore calls for a balance between environmental protection, consumption, and production.

The exegeses by Al-Jaza'iri and Al-Razi on Surah An-Nahl (16:10–11) more clearly define the link between efficient food production and water management. According to Al-Jaza'iri, as the source of life, water is entirely under Allah's control and should be used wisely (Al-Jaza'iri, 2003). Al-Razi, on the other hand, views divine signs in the water cycle and plant development, thereby pointing out that this natural order calls for human reverence for the systems supporting food (Al-Razi, 2012). This structure strengthens the notion that food security has to be built on careful management of natural resources, hence guaranteeing the sustainability of environmental cycles. This careful management ensures that agricultural production does not exceed ecological limits, thereby preserving soil fertility, water availability, and biodiversity that sustain food systems across generations.

Through the exegeses of Thabathabai and Zamakhshari on Surah Al-Baqarah (2:172), food consumption in Islam concerns not only legal permissibility (halal) but also wholesomeness (thayyib), reflecting sustainability and justice. Thabathabai emphasizes the importance of healthy and ethical consumption, while Zamakhshari contends that gratitude for divine blessings must manifest through responsible management of sustenance (Al-Zamakhshari, 1995; Thabathaba'i, 1991). This viewpoint shows how Islamic food habits call for environmental and social consciousness by eschewing consumer patterns that damage ecosystems and neglect community wellbeing.

Al-Baydawi's understanding of Surah Al-Isra (17:26–27) emphasizes the prohibition against opulence in material use and distribution. Al-Baydawi connects extravagance to demonic tendencies, implying that wastefulness causes self-destruction and environmental damage. In terms of food security, luxury is the wasting of resources that would otherwise help to sustain human life (Al-Baydawi, 2011). Islamic food consumption and distribution networks therefore call for efficiency, courtesy, and social solidarity for their sustainability.

Thorough evaluation reveals that these seven verses together offer a great framework wherein food security in Islam is intimately related to Islamic ethical framework principles including environmental equilibrium, social justice, consumption moderation, and wise resource

management. These ideas call for active human participation in maintaining the holiness of nature as the basis for food sustainability and the continuation of life. Food security therefore develops as a moral and spiritual goal rather than just as a technocratic target.

These values are clear in the setting of local customs like Marsiadapari. As a form of communal agricultural cooperation among the Batak Toba people, Marsiadapari perfectly captures these Islamic ethical framework ideas: shared labour to guarantee land sustainability, just crop distribution, and resource management based on social solidarity. Thus, incorporating local values inside the Islamic ethical framework framework not only improves food security but also reiterates the part culture plays in promoting environmental and social sustainability.

### The Marsiadapari Tradition: Recontextualising Islamic ethical framework in Social Solidarity

Incorporating local values has become more and more pertinent in tackling the modern difficulties of food security for maintaining socio-environmental resilience (Agustina et al., 2022; Pruksa et al., 2022; Yusriadi and Cahaya, 2022). Deeply rooted in Batak Toba culture, the Marsiadapari tradition offers a model of communal cooperation based on social solidarity that not only strengthens the social structure of the community but also protects local food production continuity. Marsiadapari is a manifestation of the Islamic ethical framework values of moderation, distributive justice, and environmental stewardship with its ideas of rotational labour, social egalitarianism, and shared accountability. The fundamental ideas supporting this custom and its value structure are shown in the following tabature as a basis for debate so that one might better appreciate them.

**Table 2. Marsiadapari within Food Security, Islamic ethical framework, and Social Solidarity (Authors Observation)**

No.	Marsiadapari Traditional Values	Islamic ethical framework Principles	Social Solidarity
1	Rotational communal labour ( <i>rimpa</i> )	Distribution of workload to maintain agricultural land sustainability	Cross-individual collective work without remuneration
2	<i>Dongan sahuta</i> principle (village kinship)	Community attachment to nature and local resources	Strengthening fraternity and collective responsibility
3	Social egalitarianism (irrespective of status)	Equitable access to food resources	Equalisation of rights and duties within the community
4	Full responsibility for work undertaken	Diligent and sustainable land management	Internalisation of collective social responsibility values
5	Moral maxim " <i>sisoliso do uhum, siadapari do gogo</i> "	Labour circulation as a socio-environmental cycle	Reciprocity-based mutual assistance
6	Involvement in customary ceremonies	Resource utilisation for social sustainability	Cultural integration in reinforcing community cohesion
7	Non-labour assistance ( <i>manumpahi</i> )	Diversification of resources for community resilience	Empowerment based on collective generosity
8	Anti-individualism	Environmental preservation through collective work	Rejection of social isolation and strengthening of community networks
9	Adaptation to changing times	Strengthening local food systems amidst modernisation	Revitalisation of traditional values to reinforce solidarity

The Marsiadapari tradition's rotational communal work, or *rimpa*, represents a collective labour system whereby workloads are distributed fairly among community members. Such distribution guarantees the sustainability of farmland as labour rotation helps to reduce overexertion and soil degradation brought on by abusive exploitation. Creating a social



solidarity network anchored in mutual responsibility and honesty (Cui and Yin, 2023) this practice is vital for encouraging cross-individual labor without monetary payment.

The *dongan sahuta* principle, or village kinship, highlights the interdependence of the community with the local resources that support their living and the natural environment. Human relationships with nature are symbiotic inside this structure rather than exploitative. The custom fosters bonds of fraternity and group social responsibility, so guaranteeing that agricultural success is a collective achievement rather than an individual one (Pujiono et al., 2022).

Social egalitarianism is a core principle in Marsiadapari by which social position, physical strength, and financial situation are not grounds for discrimination. All members of the community have equal access to agricultural land and food supplies. Eliminating structural hurdles that could aggravate social inequality and so undermine solidarity (Aricindy et al., 2023; Gultom et al., 2023), this value supports the equalisation of rights and obligations inside the society.

Complete responsibility for work carried out throughout Marsiadapari helps to foster the need of perseverance in agricultural management. Such care not only keeps short-term output high but also guarantees the long-term sustainability of agricultural systems. The custom encourages the internalization of social responsibility values, whereby every person feels a vested interest in group well-being instead of just chasing personal advantage.

The moral maxim "*sisoliso do uhum, siadapari do gogo*" captures the idea that cycles of social support produce a balanced socio-environmental system. Mutual labour exchanges help to create trust-based work flows that improve the sustainability of relationships across communities. This idea promotes social resilience to help food security by creating a social network based on mutual trust and support.

Participating in traditional rites via the Marsiadapari custom shows how resource preservation goes past food production projects into social life. Managing resources is done not only for personal use but also for community sustainability inside spiritual and cultural situations. By combining cultural values into social networks, this custom strengthens social cohesion and soci-environmental resilience.

Under the custom, non-labour help—or *manumpahi*—highlights the variety of assets in either financial aid or food. This variety helps communities to become stronger in light of events such natural disasters or crop failures. By setting collective generosity as a major tool of solidarity, the custom helps to empower communities.

Anti-individualism marsiadapari helps environmental conservation as a social technique. Preventing personalistic agricultural methods from jeopardizing abusive resource use strengthens social networks by means of collective effort which avoids social separation. The custom emphasizes cooperation as the basis for social and environmental sustainability.

Adjusting to shifting circumstances (Casla, 2024; Ferraton, 2024) shows how adaptable the Marsiadapari practice is in response to societal and environmental dynamics. Re-establishing conventional values within modernisation efforts helps local food systems stay strong without sacrificing solidarity principles and sustainability standards. This practice demonstrates how creatively local value systems may be used to create social innovation.

Despite its strengths, the Marsiadapari tradition also faces several limitations and challenges in contemporary contexts. Its scalability is constrained by demographic changes, reduced land availability, and the increasing monetisation of agricultural labour, which weaken collective reciprocity. Gender roles within Marsiadapari may also remain uneven, as women's contributions are often less visible in formal decision-making processes. Moreover, economic pressures, modern agricultural technologies, and individualistic work patterns increasingly challenge the continuity of this communal system.



Incorporating Marsiadapari values into the context of Islamic ethical framework confirms that food security is based not only on technical or policy measures but also on the renewal of social solidarity founded on ethical and environmental ideals. Through egalitarian social cooperation, fair resource allocation, and shared accountability grounded in religious and cultural ethics, the tradition shows that environmental sustainability and food security may be attained.

## Discussion

Today's food security cannot be disconnected from the world dynamics shaped by social injustice, environmental deterioration, and climate change. Due to ecosystem disturbances and uneven food distribution, the Food and Agriculture Organisation (FAO) estimates that more than 30% of the world's population suffers food insecurity. Localised methods that incorporate cultural values with environmental sustainability are growing especially important in this regard. Practised by the Batak Toba people, the Marsiadapari tradition offers a locally wisdom-based substitute with possible to solve these problems.

According to Hammy and Miley (2022), Murray Bookchin's social environment hypothesis offers a conceptual base for grasping the relationships between society, environment, and social systems. Bookchin maintains that social injustice underpins environmental catastrophes and that environmental change calls for structural changes in human social interactions. By encouraging non-hierarchical interactions among community members, guaranteeing fair division of agricultural products, and advancing community land management, the Marsiadapari practice naturally epitomizes the concepts of social environment. Marsiadapari so offers an instance of social environment based on regional customs rather than only a farming technique.

The research by Anugrah (2024) shows how indigenous knowledge helps being a major environmental adaptation resource in fighting against climate change. Involving native people in ritual-based agriculture helps to maintain environmental equilibrium and slow down natural resource consumption. This study enhances the methodology by including an Islamic ethical framework viewpoint stressing the spiritual aspects of environmental maintenance. These results come from Marsiadapari, which employs rotational labour sharing to avoid workforce concentration and extend agricultural land's useful life.

The research by Biri (2024) on survivalist theology in Zimbabwe shows how religious narratives inspire groups to safeguard food security under attack. Yet, the self-preservation approach emphasized contradicts the group philosophy expressed in Marsiadapari. Marsiadapari encourages a social network based on ta'awun (mutual help) as instructed by Islamic ethical framework ideas by highlighting cooperation and environmental justice above personal interests. This parallel shows not only the practical but also the magical nature of Marsiadapari's fundamental ideas of solidarity.

Findings by Dirgahayu, Karman, and Budhirianto (2023) on the part local knowledge supports food security show that indigenous Indonesian communities keep food security through traditional farming techniques. Although their work centers on technological and agricultural aspects, this research broadens the conversation by connecting these activities to Islamic ethical framework ideas. Marsiadapari therefore turns out to be not just actually pertinent but also spiritually acceptable, therefore improving social-environmental resiliency.

The main actor is the family unit as Widayati's (2021) study on how the Muna people use home gardens for small-scale food security shows. Marsiadapari, on the other hand, broadens the reach of social players to include whole, interfamily groups. This communitarian approach reinforces the idea that food sustainability is better attained through networked and mutually supportive social systems than at the individual level.



Marsiadapari's execution follows the Islamic ethical framework ideas of Islam, which demand environmental equilibrium, social justice, and moderation in consumption. This ethical orientation is grounded in Qur'anic teachings that emphasise environmental balance and justice, as reflected in the prohibition of corruption on earth (Q. Al-A'raf 7:56), the command to avoid excess in consumption and production (Q. Al-An'am 6:141), and the injunction to uphold social justice and equitable distribution of resources (Q. An-Nahl 16:90). These ideas show themselves in the practice of equitable distribution of harvests among community members, sustainable utilization of natural resources, and rotational labour without material compensation. This union demonstrates that Islamic ideals can be realised within specific and pragmatic socio-cultural frameworks as well as being only normative.

Marsiadapari provides from a global standpoint a community-based food security strategy that could be applied throughout several social environments. It tackles food sustainability issues via a whole perspective including spiritual, social, and environmental components. Therefore, food security calls for the development of strong solidarity networks and treating nature as a partner in the cycle of life rather than just a question of large-scale production.

Building a fair and sustainable food system in the face of global challenges depends on revitalizing local values like Marsiadapari, according to this study. Local relevance as well as contribution toward meeting the global Sustainable Development Goals (SDGs), especially SDG 2 (Zero Hunger) and SDG 15 (Life on Land) can be achieved by combining social justice, community engagement, and environmental sustainability (Yusuf and Komarulzaman, 2022).

The novelty of this study lies in the marriage of Marsiadapari's indigenous knowledge with Islamic ethical framework ideas as both a theoretical and practical instrument for building community-based food security. Unlike earlier studies that primarily concentrated on technical or cultural aspects separately, this study develops an integrated framework connecting spiritual, social, and environmental values. It so offers a new angle on how world hunger problems might be solved by blending religious principles with regional cultures revitalized.

## Conclusion

When viewed through the Islamic ethical framework, the Marsiadapari tradition shows that social solidarity and group work are natural phenomena of environmentally friendly resource management. This synthesis highlights how humans, their environment and spiritual ethics are actively formed. It also shows how the blend of religious values with indigenous knowledge systems can yield fair, resilient and sustainable solutions to globalisation and climate change. There is a need for conscious and systematic involvement to place Marsiadapari in a national food security debate.

Marsiadapari can enhance social cohesion and encourages the use of local approaches to sustainable agriculture and food distribution as a culturally based, community-based model. To achieve this paradigm, local governments, scholars, and indigenous people must collaborate to document, restore, and contextualise agrarian values in the context of an Islamic ethical framework. This integrated strategy is strategically relevant to the structural problems posed by food insecurity and environmental degradation in an increasingly globalized world and enriches the Islamic discourse on environmental ethics. However, this approach remains context-specific and may face limitations when applied beyond the Batak Toba community due to differing socio-cultural structures, economic conditions, and levels of institutional support.

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**Conflict of Interest Statement:** The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.



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