

IDEOLOGIZATION OF *MBRAKAH* IN MAINTAINING INDONESIA SUSTAINABLE FOOD SYSTEM: EXTRACTING FROM *PESANTREN'S* VALUES AND PROPHETIC TRADITION

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Abstract: *Initially, mbrakah was a practice of food combining or food custom for spiritual purposes. The mbrakah tradition also can be categorized as food fashion. In the global academic discourse, food culture and spirituality are essential issues with strong traditional roots in Sufism and prophetic traditions. The mbrakah is unique because it is rooted in Sufism traditions and early Islamic norms. It has engaged in discourse with indigenous knowledge, primarily Indonesian culture and, more especially, pesantren culture. It is one of the oldest Islamic educational institutions in Indonesia. In this paper, we suggest that the mbrakah tradition involves more than just combining food for purely personal goals. Based on the literature review, We argue that mbrakah can be transformed from theology to food ideology. Although the ideology referred to in the article is not an ideology in a complex sense, it can be a way of thinking and manifested into a movement and shared awareness about the significance of successful food diversification for food security during food problems in Indonesia. The mbrakah is a local culture with a strong religious dimension. It has the capacity to be a very powerful movement for social transformation.*

المخلص: كانت حقيقة المباركة عبارة عن ممارسة الجمع والإنتقاء بين الأطعمة أو العادات الغذائية لأغراض روحية. يمكن أيضاً تصنيف تقليد المباركة على أنه نمط غذائي. في الخطاب الأكاديمي العالمي، تعد الثقافة الغذائية والروحانية من القضايا المهمة التي

لها جذور تقليدية قوية في الصوفية والأحاديث النبوية. تعتبر المباركة فريدة من نوعها لأنها متجذرة في التقاليد الصوفية والمبادئ الإسلامية المبكرة. لقد كان مبركة في حوار مع الحكمة المحلية، وبالتحديد الثقافة الإندونيسية، خاصة ثقافة بيسانترين (المدرسة الإسلامية). تعتبر بيسانترين من أقدم المؤسسات التعليمية الإسلامية في إندونيسيا. فهذا البحث، يتصور المؤلف أن تقليد المباركة لا يتوقف عن تقليد الجمع والانتقاء بين الأطعمة لتحقيق مكاسب شخصية فحسب. بل بناء على مراجعة المواد المناسبة، يرى الباحث أن المباركة يمكن أن تتحول من الأصول الدينية إلى أيديولوجية الغذائية. على الرغم من أن أيديولوجية المشار إليها في المقال ليست أيديولوجية بالمعنى المعقد، إلا أنها يمكن أن تكون طريقة تفكير وتحقق في حركة ووعي جماعي عن أهمية التنوع الغذائي الناجح للأمن الغذائي وسط مشاكل الغذاء في إندونيسيا. المباركة هي ثقافة محلية ذات بعد ديني. هذه الحركة لديها القدرة على أن تكون فعالة للغاية كحركة تحويلية الاجتماعية.

Abstrak: *Mbrakah dikenal sebagai praktik pengkombinasian makanan atau tradisi seleksi makanan untuk tujuan spiritual. Tradisi mbrakah juga dapat dikategorikan sebagai gaya mengkonsumsi makanan. Dalam wacana akademik global, budaya pangan dan spiritualitas merupakan isu penting yang memiliki akar tradisi yang kuat dalam tasawuf dan tradisi profetik. Mbrakah tampak unik karena berakar pada tradisi tasawuf dan norma-norma Islam awal. Mbrakah telah berdialektika dengan kearifan lokal, yaitu budaya Indonesia, khususnya budaya pesantren. Pesantren merupakan salah satu lembaga pendidikan Islam tertua di Indonesia. Dalam artikel ini, kami berpandangan bahwa tradisi mbrakah tidak hanya sebatas tradisi memadukan makanan untuk kepentingan individual. Berdasarkan tinjauan literatur, kami berpendapat bahwa mbrakah dapat bertransformasi dari teologi menjadi ideologi pangan. Meskipun ideologi yang dimaksud bukanlah ideologi dalam arti yang kompleks, namun setidaknya ia dapat menjadi cara berpikir dan kemudian mewujudkan menjadi gerakan dan kesadaran bersama tentang pentingnya penganekaragaman pangan bagi ketahanan pangan di tengah permasalahan pangan di Indonesia. Mbrakah merupakan budaya lokal dengan dimensi keagamaan yang kuat. Gerakan ini mempunyai potensi yang sangat efektif sebagai gerakan transformasi sosial.*

Keywords: Mbrakah, ngrowod, food combining, theology, ideology, food crisis.

INTRODUCTION

Indonesia is well-known for its abundance of natural resources. Among other developing countries, Indonesia is the richest due to its abundant natural resources. For example, Indonesia is one of the biggest exporters of liquefied natural gas worldwide. In addition, Indonesia possesses the potential for bauxite, nickel, and other natural resources. International monetary organizations such as the World Bank and the IMF (International Monetary Fund) have verified these facts.¹

The Republic of Indonesia's 1945 Constitution included an item referring to these plentiful natural resources, as the country's founding fathers acknowledged. Article 33, paragraph 3, declares that the state controls all of Indonesia's natural resources and tries to exploit them to benefit its citizens.² In addition, Indonesia has an abundance of biological wealth. The country's huge natural wealth can ideally meet the many basic needs of Indonesia's population.

Ironically, the evidence contradict this. Indonesia is heavily dependent on imports to meet the requirements of its people. According to data released by the Central Agency of Statistics (*Badan Pusat Statistik*) in 2022 on Imports of Auxiliary Goods and Raw Materials, some staple foods, including rice, corn, soybeans, wheat, sugar, and coffee, are still imported from overseas, particularly from neighbour countries.³ It indicates that despite owning an abundance

¹ Rolando Ossowski and Havard Halland, *Fiscal Management in Resource-Rich Countries: Essentials for Economists, Public Finance Professionals, and Policy Makers* (Washington, DC: World Bank, 2016), <https://doi.org/10.1596/978-1-4648-0495-3>; Andrew Berg et al., "Public Investment in Resource-Abundant Developing Countries" (International Monetary Fund, 2012), <https://www.imf.org/en/Publications/WP/Issues/2016/12/31/Public-Investment-in-Resource-Abundant-Developing-Countries-40105>.

² Jiilaan Rona Aanisah et al., "Penyusunan Neraca Kekayaan Negara: Konsep dan Problematikanya," *Simposium Nasional Keuangan Negara* 2, no. 1 (December 31, 2020): 178–92.

³ Anonim, "Impor Bahan Baku Dan Barang Penolong, 1996-2021," Badan Pusat Statistik, 2022, <https://www.bps.go.id/statistable/2014/09/08/1041/impor-bahan-baku-dan-barang-penolong-1996-2021.html>.

of natural resources, Indonesia has not been able to provide for the needs of its people. There is a significant impact from the practice of importing these basic needs. These items are sold at high prices, their distribution is not always efficient, making it difficult to purchase these materials, and their quality is not always preferable to domestically produced goods. The food crisis is one crucial issue that can ensure the nation's stability. If people cannot secure a supply of necessities at reasonable prices and are having difficulty obtaining them, chaos may ensue.

The state must ensure that all citizens are eligible. Although the community does not directly contribute, this statutory duty cannot be negotiated. Ideally, society should be involved in discovering how to solve these different societal issues. In official initiatives, promoting local food is one of the ways the government keeps up the sustainability and stability of fundamental food requirements. The food diversification program incorporates this mainstreaming. Stated differently, the government requires community participation to create a shared understanding that local food can serve as a backup option for preserving the nation's food sustainability. Indonesia can generate a variety of staple meals besides rice because of its plentiful plantation goods.

Attempts to mainstream local food have been ongoing but have been less effective. The political, economic, and cultural issues inherent in Indonesian society have made it challenging for the country's population to break their long-standing addiction to consuming rice and its derivatives. For Indonesians, it has become a way of life and a culture.

Thus, addressing cultural concerns will also be effective if carried out culturally appropriately. Hence, implementing a food diversification program --strongly tied to food culture-- will be successful if it utilizes local wisdom, particularly concerning substitute staple foods. This way, Indonesians can gradually incorporate it as a substitute for staple food components. There will be less reliance on rice and its derivatives as a result. I refer to this as food theology --specifically, the mindset of eating with a solid normative foundation.

The style of food theology that we discussed is rooted in Islamic boarding school traditions (*pesantren*), especially in Indonesia.

According to Abdurrahman Wahid, *pesantren* is Indonesia's oldest Islamic educational institution, a subculture. Subculture is a branch of culture inseparable from the main cultural domain. In this context, various traditions in Islamic boarding schools have strong cultural roots. They are an essential part of the cultural structure in Indonesia.⁴ One of the traditions in Islamic boarding schools that is important to study, especially concerning food theology, is *mbrakah*. This tradition is commonly found in *pesantren Salaf*, an Indonesian Islamic boarding school that preserves the Islamic traditional curriculum.⁵ We examined this more specifically in several Islamic boarding schools around *Mataraman*, namely several western East Java areas directly bordering Central Java.⁶

Mbrakah is "food fashion" executed under its greatest philosophical principles and virtuous objectives. The practitioners abstain from eating rice-based foods. The practitioners have a variety of motivations, including financial, physical, and spiritual ones. These concepts have lately been scientifically researched, and the results show that these customs help ensure human survival. It is proper for preserving physical health and psychological or mental well-being.

The topic of food customs, particularly the *mbrakah* tradition, has been examined by several researchers. Usman examines the practice of *ngrowod* as a cultural effort to diversify food in Indonesia by analysing one of the phenomena at the Tegalrejo Islamic Boarding School, Magelang. According to him, the *ngrowod* tradition can be a cultural basis for promoting the consumption of alternative foods

⁴ Abdurrahman Wahid, "Pesantren Sebagai Subkultur," in *Pesantren Dan Pembaharuan*, ed. Dawam Rahardjo (Jakarta: LP3ES, n.d.).

⁵ See further about pesantren in Endang Turmudi, "Kiai and the Pesantren," in *Struggling for the Umma*, Changing Leadership Roles of Kiai in Jombang, East Java (ANU Press, 2006), 21–42, <https://www.jstor.org/stable/j.ctt2jbjk2d.9>; Zamakhsyari Dhofier, "The Pesantren Tradition: A Study of The Role of the Kyai in the Maintenance of the Traditional Ideology of Islam in Java" (Disertasi, Canberra, Australian National University, 1980); Zamakhsyari Dhofier, *Study Tentang Pandangan Hidup Kyai*, IV (Jakarta: LP3ES, 1994).

⁶ The cultural region known as "Mataraman" encompasses the southern part of East Java, so-called because of the Mataram Sultanate's former dominion over this area. During the 16th century, the Mataram Sultanate (*Nagari Kasultanan Mataram*) administered Java as a sultanate-like entity. This sultanate, which was ruled by the Mataram dynasty, was established in the middle of the 16th century but didn't gain independence until the end of the century. One of the most powerful states on Java, the Mataram Sultanate brought most of the island united.

other than rice.⁷ Usman's research established a critical foundation for future progress. Usman's findings describe a food theology rooted in the treasures of Sufism. Yet, they have not been ideologically transformed into a natural movement for social support and to reinvigorate food diversification.

Suyadi's research is another notable work. He discovered a link between *ngrowod* practices and neuroscience while examining *ngrowod* practitioners at the Luqmaniyah Islamic Boarding School in Yogyakarta. He argues that as people practice the *ngrowod* tradition, their brain's neurological system changes, affecting their behaviour. Suyadi's discoveries can strengthen the scientifically grounded *mbrakah* tradition.⁸

We have encountered numerous studies that refer to *ngrowod* rather than *mbrakah*. They are comparable in that they both abstain from eating different rice-based dishes. What sets the two apart is that, in contrast to *ngrowod*, *mbrakah* has theological origins in the austere practices of Sufis. Besides, although the names are similar, their spirits and visions are not. This article's urgency derives from its attempt to delve deeper into the *mbrakah* tradition, which has a social dimension and deep origins in Sufism. The shift in *mbrakah* from a theological to an ideological movement will attest to this article's contribution to existing literature.

FROM NGROWOD TO MBRAKAH

The *mbrakah* tradition is not as popular compared to the *ngrowod* tradition. *Mbrakah* is typically found in the Mataraman area of Madiun and Kediri Residencies, where Islamic boarding schools are located. Regarding geography, it is close to Central Java in the western part of East Java. During the Javanese Kingdom, Islamic

⁷ Usman, "Food and Spirituality Understanding Food Consumption in Sufi Perspektive as ACultural Basis for Food Diversification in Indonesia; A Case Study of Ngrowot in Asrama Perguruan Islam Tegalrejo, Magelang, Central Java." (Yogyakarta, Universitas Gajah Mada, 2015).

⁸ Suyadi Suyadi and Mawi Khusni Albar, "Ngrowot Tradition in Neuroscience Study in Luqmaniyah Islamic Boarding School, Yogyakarta," *IBDA: Jurnal Kajian Islam Dan Budaya* 16, no. 1 (May 10, 2018), <https://doi.org/10.24090/ibda.v16i1.1394>.

Mataram, headquartered in Yogyakarta, governed the Mataraman region administratively.⁹

Mbrakah has been transformed into an Islamic form from its original meaning of *ngrowod*. The word *ngrowod*, in contrast to *mbrakah*, has its roots in Javanese philosophy. Technically, the word *ngrowod* derives from *krowod*, also known as *krowodan* (noun), which means fruit and vegetables. To eat fruit and vegetables, or anything similar, is to use the verb *ngrowod*.¹⁰ In today's context, *ngrowod* can also be associated with a vegetarian lifestyle. However, the two do not share the same traits and reasons. The distinction is not only in the food consumed but also in the mindset and motive of the individual performing the exercise. Compared to vegetarians, *ngrowod* behaviour is more nuanced in this instance. If vegetarianism is for health purposes, the practitioners of *ngrowod* are for multi-dimensional purposes, from the spiritual, and socio-economic to medical purposes.

Ngrowod existed in the Javanese civilization before Islam reached the island. This tradition is based on spiritual teaching, particularly by fasting exercise. Javanese tradition has traditionally observed fasting to strengthen their relationship with God. In addition to *ngrowod*, ancient Javanese people knew and practised a variety of fasts such as *patigeni*, *mutih*, *ngalong*, *ngayep*, and others.¹¹ These fasts are performed to sharpen and cleanse the soul (*riyādhah al-nafs*). Most ancient Javanese people believed in mystical powers all around them. They believe fasting or engaging in various spiritual disciplines can maintain harmony, specifically between physical and non-physical life.

According to Ranoewidjojo, *ngrowod* is associated with spiritual practice with imperatives and circumstances that Javanese people frequently carry out. *Ngrowod* is a method of self-training to avoid eating straw food and living things with a heartbeat. Rice, sticky rice, wheat, and any form of animal origin are all foods that should be avoided when practising *ngrowod*. *Pala kependem*, *pala kesimpar*,

⁹ A. Jauhar Fuad, "Tlatah Dan Tradisi Keagamaan Islam Mataraman," *Tribakti: Jurnal Pemikiran Keislaman* 30, no. 1 (January 31, 2019): 1–27, <https://doi.org/10.33367/tribakti.v30i1.659>.

¹⁰ Sutrisno Sastro Utomo, *Kamus Indonesia - Jawa* (Gramedia Pustaka Utama, 2015).

¹¹ Ahmad Syarifuddin, *Puasa Menuju Sehat Fisik - Psikis* (Gema Insani, 2003).

and *pala gumandul* (various tubers in the ground or hanging) are acceptable in the practice of *ngrowod*.¹²

As previously stated, numerous permissible foods are not sourced from rice or beef. According to the Javanese, this is due to more than just material or physical considerations; instead, the activity cannot be separated from a high philosophy for the goals and benefits of humanity themselves.

The *ngrowod* tradition in Javanese philosophy encompasses a broader scope than material sustenance. Humans learn to be more modest by practising *ngrowod*. Humans are taught not to consume too many plants and to respect certain plants so that they can become a source of staple foods that can be consumed proportionally for the sake of human life and the natural environment, as is the prohibition on eating crops that require cultivation such as rice, sticky rice, and wheat. From ploughing the field, irrigation, sowing seeds, taking care of, and harvesting, these plants are constantly given special attention.¹³

Similarly, the Javanese philosophy emphasises that humans should respect the rights to life of other living creatures, including animals, which is why there is a prohibition on consuming animal products. Practising *ngrowod* trains humans to avoid excessive killing or slaughtering of animals. Nowadays, quite a few people treat animals inappropriately. For illustration, the government or non-governmental organisations often conserve various types of animals due to the large number of illegal hunts and mass sightings for various needs. The scarcity of certain animals is also caused by human hunting and killing, both for consumption and keeping.¹⁴

I'm unsure when the term *mbrakah* became a synonym for *ngrowod*. Meanwhile, the word *mbrakah* is related to the ethos of Sufism, which has a similar spirit. Specifically, the spirit of customized meals to preserve and clarify spirituality. *Mbrakah* or *barakah* is Arabic for "seeking God's Blessing." According to Ahmadi's study, *mbrakah* differs from *ngrowod* because the performers have given it

¹² Romo RDS Ranoewidjojo, *Primbon Masa Kini: Warisan Nenek Moyang untuk Meraba Masa Depan* (Bukune, 2009).

¹³ Ranoewidjojo.

¹⁴ Ranoewidjojo.

meaning. *Mbrakah* is performed for personal reasons that will bring goodness, not only for this lifetime but also for the afterlife.¹⁵

Adopting the term *mbrakah* instead of *ngrowod* is strongly tied to the rulers of the period and the social norms that followed it. Looking at the geographical typology that positions the Mataraman region as one of the Islamic Mataram territories, it is highly conceivable that the current socio-cultural condition also has an Islamic character. It suggests that *mbrakah* is closely tied to the Javanese philosophical tradition of *ngrowod*. However, the word *mbrakah* is considered more Islamic than *ngrowod* to confirm it as a practice rooted in Islamic beliefs, in the case of Sufism. It is one of the results of cultural acculturation between Javanese philosophy and Islamic mysticism in the Mataraman region.

It would not be overstated to consider the negotiating identity between *ngrowod* and *mbrakah* when the power struggle between Islamic Mataram and other Hindu-Buddhist kingdoms was intense. Even though Islamic rulers had overrun some Java kingdoms, their cultural roots remained intact. Furthermore, with its outstanding tradition and mystical complexities, it is challenging to substitute a specific term with a new one in Java.

MBRAKAH IN CORRELATION TO EATING CUSTOMS OF EARLY SUFI TRADITION

According to M. Hanif Dhakiri, the roots of the *mbrakah* tradition found in traditional Islamic boarding schools (*pesantren salaf*) can be traced back to several teachings conveyed by authoritative Indonesian Islamic figures such as Abdurrahman Wahid (Gus Dur) (d.2009) and Syaikhānā Kholīl (d.1925)¹⁶, Bangkalan Madura. Both claims were significant Islamic individuals in Indonesia during their time who embodied a spirit of asceticism. He said that according to multiple sources, the *mbrakah* tradition was derived from Abu Hamid Al-Ghazali's work *Ihyā' 'Ulūmuddīn*.¹⁷ This discovery is

¹⁵ Rizqa Ahmadi, "Mbrakah in The Pesantren Salaf Tradition: The Dialectics of Local Wisdom and the Sufism Ethos for the Harmony of Life," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 17, no. 1 (March 21, 2019): 119–32, <https://doi.org/10.21154/cendekia.v17i1.1439>.

¹⁶ Muhammad Kholil bin Abdul Lathif al-Bangkalani al-Maduri al-Jawi

¹⁷ M. Hanif Dhakiri, *41 Warisan Kebesaran Gus Dur* (Yogyakarta: Lkis Pelangi Aksara, 2010).

quite convincing because the teachings regarding eating customs have their roots in the Sufi tradition and even the early age of Islam, specifically the prophetic tradition. Early Sufi literature frequently mentions customary food traditions.

The question of food consumption is an essential factor in the process of developing ideal spirituality in the Sufi tradition. Even though spirituality is associated with esoteric or invisible qualities, this dimension is associated with biological aspects. Many Sufi writings claim that cultivating custom meals by being selective with food consumption will help purify one's thoughts. In a modern context, this discussion can also be linked to the argument about the strong connection between mind, body, and soul.

Fasting is one strategy for developing oneself, according to Al-Ḥakīm al-Tirmidhī (d. 300) in his work *Riyā'atu al-Nafsi*. Besides that, stay away from foods containing animal oils (produced from animals) and fruit. According to various assessments of classical Sufi literature, these foods might stimulate the desire for higher desires, disrupting the stability of a person's inner state.¹⁸ Abu Talib al-Makki additionally discussed extensively the dietary customs of those on the spiritual path.¹⁹ Al-Makki includes several descriptions of custom food models in *Qūt al-qulūb*. Therefore, Salamah Qudsi regards it as one of the key books by Sufis that discusses custom cuisine in the 10th century.²⁰

THE TRANSFORMATION OF *MBRAKAH* FROM THEOLOGY INTO FOOD IDEOLOGY

According to Mohammad Irannezhad, turning religion into ideology will lead to deterioration. According to this point of view, transforming a religion into an ideology can reduce the depth of the meaning of religion itself.²¹ One example is what happened in several

¹⁸ Arin Salamah-Qudsi, "The Spiritual Culture of Food: Eating Customs in Early Sufism," *Acta Orientalia Academiae Scientiarum Hungaricae* 72, no. 4 (December 2019): 423, <https://doi.org/10.1556/062.2019.72.4.3>.

¹⁹ Al-Makki Abū Ṭālib, *Qūt Al-Qulūb Fī Mu'āmalat al-Ma'būb Wa-Wa'f arīq al-Murīd Ilā Maqām al-Tawā'id*, ed. Ma'mūd Ibrāhīm (Kairo: Maktabat Dār al-Turāth., 2001).

²⁰ Salamah-Qudsi, "The Spiritual Culture of Food."

²¹ Mohammad Irannezhad, "Review and Critique of Shaygan's Views on Ideologization of Tradition," *Journal of Social Theories of Muslim Thinkers* 9, no. 2 (September 23, 2019): 249–79, <https://doi.org/10.22059/jstmt.2020.265691.1222>.

Muslim countries, including some Middle Eastern countries, where Islam became a group ideology and even a governmental ideology.

In other words, the ideology at issues is a political ideology. One of them is Islamism, which has expanded around the world with the philosophy of *wahdatul Islām* (Muslim unity). Experts have concluded that Islamism as an ideology is frequently conflated with Islamic doctrine, causing Islam's image to suffer because of this ideology.

I concur if the subject matter under consideration pertains to global Islamism. The transformation of Islamic theology into political Islam demonstrates an insufficient and surface understanding of Islam. The underlying ideals of Islamic teachings, such as peace, harmony, and tolerance, are not visible on the surface. Instead, there is violence and terror in the name of Islam.

A distinction emerges when the ideology under consideration pertains to an extensive investigation of the virtuous principles proclaimed in Islamic teachings, followed by their implementation to visible aspects of daily life and the generation of enormous advantages. This ideology does not necessarily have destructive consequences. In other words, the idea that ideology causes decline is not always valid. For example, in the context of the *mbrakah* tradition, as in this study, it is legitimately fixed in a theological belief regarding the need for proportionality in consuming food for human benefit rather than political purposes.

It must be acknowledged that the *mbrakah* tradition is more oriented towards ascetic or spiritual needs. This tradition is typically carried out for ascetic goals in numerous *mbrakah* rituals in several Islamic boarding schools (*pesantren*) in Indonesia, such as for heart purity (*tazkiyyah al-nafs*), for one's life to be blessed by God, and for one's life goals to be realised. As a result, it appears that *mbrakah* is a very private domain that is not directly tied to societal realities and dynamics.

However, the underlying notion behind this tradition transcends beyond that. If the practice of *mbrakah* becomes a mainstream movement, it has the potential to trigger massive social change. *Mbrakah*, like various other studies conducted, is not primarily for spiritual objectives. In addition to that, *mbrakah* has enormous potential as a movement fixed on strong spiritual ideas that promote

a love of local food. Looking at the roots of this tradition, which are relatively strong in early Sufism. *Mbrakah* is more than just a psychological desire. It also penetrates the social and economic realm.

Several studies have been undertaken on customs comparable to *mbrakah*, such as the *ngrowod* tradition, which is considered a tradition that can become a spirit in attempts to achieve food diversification a success. It would be combined if *mbrakah* could be identified as food theology in this discussion. In other words, local beliefs and policies, such as *mbrakah*, can catalyse efforts to make the government's program to get people habituated to eating foods other than rice succeed.

The ideologization of *mbrakah* is essential because by making it an ideology, collective consciousness will indirectly generate a movement for concrete goals. *Mbrakah* may now only be associated with the traditional Islamic boarding school community. However, it is believed that with that mindset, everyone will recognise this is an everyday necessity. This point of view is closely related to Sayyid Qutb's thought. He was one of the primary people who proclaimed Islam's doctrine in the early days of its resurgence.²² Many people are sceptical because ideologizing religion is not going to enhance religion's future. However, he believes that by presenting Islam as an ideology, the appeal for change to verify the identity may be accomplished more quickly.

Undoubtedly, the researchers are not delving into the context in which theology evolved into a complex ideology like the ideas put forth by Sayyid Qutb. The researchers wish to connect one small portion of the Islamic doctrine to a measurable movement for many people's concerns. Of course, calling it a whole ideology, as popular ideologies worldwide do, is far from appropriate. However, if what I mean is a genuine movement that reaches a broad population, it is entirely feasible.

The *mbrakah* ideology is based on the spirit of the prophet's ideal teachings, which always emphasize balance in all aspects of life. Apart from balance, *mbrakah* recognizes the significance of inclusivity (openness). As a result, *mbrakah* can be accepted by any

²² See further in Qutb's work, such as: Sayyid Qutb, *Ma'ālim fi al-tarīq* (Cairo: Dār al-Shurūq, 1978); Sayyid Qutb, *This Religion of Islam (Hadha D-Din)* (United States: International Islamic Federation of Student Organizations, 1974).

faith or belief because it is built on the spirit of Sufi teachings, which are inclusive. Sufism has many ideals and teachings that, if studied extensively, may benefit humanity in general.

A variety of conditions can support this viewpoint. Contemporary Islamic boarding institutions have undergone significant transformations. Islamic boarding schools are no longer connected with underprivileged areas in the age of open internet social networks. Islamic boarding schools have aided in national social and political transformations. Graduates of Islamic boarding schools have also held positions in the government. This attribute confers an advantage in establishing a prosperous ideology from an initially stagnant theology confined to temporal and spatial constraints.

MAINSTREAMING *MBRAKAH* AS A FOOD IDEOLOGY

Based on the release of the strategy for Indonesia's food security, the government has formulated at least nine aspects that must be fulfilled. These nine aspects are: mainstreaming Indonesia Sustainable Food System (ISFS) towards governmental policy; optimizing the utilization of local food germplasm and ensuring the availability of land and water for food; ensuring the inclusive access to food land and water, including forest and marine as food sources; empowering the concept of sustainable production in the collection, cultivation, processing and management, storage and reserve, as well as logistics and distribution of food; ensuring the product diversity of staple food cultivation and guaranteeing its quality and soundness; development of "granary" networks (real and virtual) based on local wisdom; ensuring the realization of a fair food price on each value chain; Making sustainable food consumption as the top-of-mind and lifestyle of Indonesian people; and implementing the hierarchy of management in food loss and waste consistently at each stage of the food life cycle to prevent and minimize the amount of food loss and waste.²³

One of the nine aspects that have been developed requires special attention: optimising local food consumption. Many studies show that the history of local food has been quite dynamic. Colonialism significantly influences trying to replace local food's primary role and

²³ Ario Tranggono et al., "Strategy Paper Indonesia Sustainable Food System" (The financial support of the European Union, 2019).

function. Before rice became a staple in Java, tuber food (Javanese: *pala kependem*, *pala kesimpar*, and *pala gumandul*) became a commodity that was exchanged and became a community food. Life carries on relatively well without rice-based foods. There was no evidence of dependency on rice as a staple food during the period.

Following the arrival of colonialism, the atmosphere shifted. It seemed that the colonialists had a monopoly on the components of food. Indigenous peoples no longer have food sovereignty over their resources. They cannot benefit from their rich natural resources. The ideology of capitalism appears to be more prominent, which means the standards for all things are material, and the rulers of that country cannot realise all citizens' rights.

Food politics had a significant impact until the post-colonial era. Indonesians appear to be reluctant to eat staple food other than rice. We believe returning to the great concept of authentic Indonesian traditions is critical. It is critical to mainstream the consumption of alternative local foods. In this case, the *mbrakah* becomes crucial.

Considering increasingly dynamic socio-cultural developments, *mbrakah* can be contextualised with numerous modern activities and lifestyles, such as minimalist living, the environmentalist movement, and echo theology. The existence of the *mbrakah* tradition, which is founded in Sufism, as well as the prophetic tradition, has become prevalent in the modern cultural environment, demonstrating that religion is no longer confined to the private realm of individuals. Religion has become a topic of public debate, and everyone seeks to exhibit authentic morals. Jürgen Habermas refers to this or related happenings as the post-secular time.²⁴ A period of the privatisation of religion in private areas is irrelevant. Religion has become an essential aspect of the public sphere. Because of its strategic importance has become a vehicle for political goals, expressing itself as artificial (fake) religious expressions. It is because religion participated in various parts of life that Islamism and populist Islam emerged.

Mbrakah, as one of the noble teachings derived from strong Islamic traditions, is also a vital spirit that transcends theological boundaries. Incorporating *mbrakah* ideology into a food stability and sovereignty movement benefits the larger community more.

²⁴ Jürgen Habermas, *An Awareness of What Is Missing: Faith and Reason in a Post-Secular Age* (John Wiley & Sons, 2014).

CONCLUSION

Based on theoretical and empirical data, *mbrakah* can be classified as a food fashion or food custom intake. While not directly tied to vegetarian, minimalist models and lifestyles, food fashion can also be linked to raw food diets in current discourse. The distinction is found in the integration of physical and spiritual exercise. *Mbrakah* is founded on the values of a Pesantren, which leads to the treasures of Sufism and the prophetic spirit. Although it cannot be considered identical to the Sufi tradition of the past, the Sufis have embraced a lifestyle that includes unique food. Surprisingly, in addition to normative and theological justifications, their modified cuisine accompanies explanations leading to physical and psychological health management. For example, Abu Tālīb al-Makkī and al-Hakīm al-Tirmidhī were early Sufis who described the rationale and actual benefits of this way of life. Even though the scientific paradigms utilised are different, we believe they construct these ideas based on practical experience and spiritual practice that is often practised. If this viewpoint is typologized, it is categorised as a theological standpoint, though not entirely. However, as the focus of this article's examination, *mbrakah* practices are simply unique stories or notes on Islamic boarding school customs unless utilised as an intellectual form of futuristic and progressive perspective. Preserving and transforming *Mbrakah* into an intellectual and social movement is crucial to overcoming the national food problem. *Mbrakah* could become a support system for the government's increasingly failed food diversification efforts. This finding may supplement Usman's ideas, particularly regarding *mbrakah* ideology, which is also strongly tied to the *ngrowod* tradition. We believe that *mbrakah* will significantly contribute when it becomes a collective social movement established in shared consciousness and with a strong theological foundation.

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