

Implementation of the Qoryah Thayyibah Model: Women's Empowerment Towards Family Halal Food Independence

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ABSTRACT

Objective: This study aims to describe and relate social phenomena in the implementation of the Qoryah Thayyibah Aisyiyah Program in Sidoarjo Regency based on five main categories of instruments, namely program understanding, impact on individuals, food security, the role of Aisyiyah, and the impact of program implementation. **Method:** The research uses a descriptive approach with an analysis of the measurement results of each category. **Results:** The results of the study show that respondents' understanding of the concept of Qoryah Thayyibah is in the high category (score 23), as well as the aspect of food security in the high category (score 29). Meanwhile, the impact of the program on individuals (score 23), the role of Aisyiyah in the implementation of the program (score 26), and the impact of the overall program implementation (score 21) are in the medium category. **Novelty:** These findings show that the implementation of Qoryah Thayyibah has succeeded in building understanding and supporting community food security, but it is still necessary to strengthen mentoring, cadre participation, and optimize program implementation to have a broader and sustainable impact.

INTRODUCTION

The modern era is marked by major changes in consumption patterns, food production, and family dynamics. The global food crisis due to climate change, geopolitics, and food industrialization has threatened household food security. Indonesia, as a country with a majority Muslim population, faces a dual challenge, namely ensuring food security as well as *halal* and *thayyib* food independence.

The issue of halal food independence and security is increasingly being voiced in the global and national contexts. The State of Global Islamic Economy 2023 report notes that Muslim consumer spending on halal products in 2022 reached US\$ 1.67 trillion and is projected to increase to US\$ 2.8 trillion, and will even increase in the year until 2027 [1] Data from the National Committee for Sharia Economics and Finance shows that the import value of Indonesian products reaches US\$ 144 billion, much larger than the export value of US\$ 23 billion. The data shows the level of dependence on foreign products, this reflects the gap between the potential of the domestic market and domestic production capacity [2].

Indonesian trade data shows that agriculture-based commodities and agro-industry are still important pillars of the national economy. In 2024, Indonesia's export value will reach around US\$266.5 billion with the dominance of the non-oil and gas sector, especially processing industrial products and agricultural commodities. By 2025, cocoa, coffee, spices, and palm oil products will show significant export growth. This condition

shows that strengthening food independence based on local potential is an important strategy in supporting community economic development while strengthening the halal food ecosystem at the village level [3].

Thus, women's empowerment efforts have a strategic role as family food managers. They are not only tasked with providing food, but also the ability to determine nutritional quality, *halal* and *thayyib values* to the sustainability of the household economy. Unfortunately, the tasks carried out by women have not been balanced with the literacy of providing *independent halal food*, thus giving rise to dependence on modern processed industrial products. Concrete examples that occur in the community of the use of cooking spices that used to be carried out independently by planting toga plants in the yard of their houses are now almost disappeared even though in the countryside, they prefer to use cooking spices processed by small and large industries.

According to data from the Directorate General of Population and Civil Registration (Dukcapil) of the Ministry of Home Affairs, the number of Indonesia's population in the second semester of 2025 will reach 288.3 million people, the majority of whom are Muslims, as many as 251.4 million people or 87.15% of the total national population. This demographic condition makes the fulfillment of halal food needs not a religious requirement, but a strategic social and economic need. Muslim women have a very important role in managing consumption and food security in the family. Women are not only decision-makers in the selection, processing, and serving of food, but also as agents of halal awareness education in the family. Therefore, women's involvement in various community-based community empowerment programs such as women's organizations can be the main driver in realizing a halal food ecosystem at the local level [4].

The Muhammadiyah Women's Islamic Organization, Aisyiyah, has a *Qaryah Thayyibah* program developed by Aisyiyah as a model for empowering and integrating Islamic values, as well as empowering women in building halal food security to build a sustainable society. This program is understood as an empowered community or village, both spiritually, socially, and economically. This movement has been implemented, one of which is by 'Aisyiyah in the family food security program and the empowerment of women and families. This program has been implemented by the leadership of Aisyiyah of Sidoarjo Regency by appointing several assisted villages in the Sidoarjo area. Is the development of qoryah thayyibah that has been implemented able to empower women and strengthen families in the modern era to support halal food independence and the dependence of processed industrial products [5].

RESEARCH METHOD

This research requires a methodological approach that is able to capture social reality in a whole, in-depth, and contextual manner. Research on *the Qoryah Thayyibah* model in women's and family empowerment based on halal food independence requires a comprehensive understanding of the values, practices, and social and religious dynamics that take place in the community. Therefore, this study uses a qualitative approach with a constructivist paradigm, where knowledge is considered as the result of

social construction built through interaction between researchers and participants. Through this approach, the researcher not only seeks to describe the phenomenon, but also interpret the meaning contained in the practice of halal food independence-based empowerment in the assisted villages of Regional Leader A [6], [7] isyiyah of Sidoarjo Regency.

The qualitative method was chosen because it is in accordance with the purpose of the research to develop an empowerment model that is contextual, grounded, and able to answer the challenges of halal food security in the modern era [8]. Data collection was carried out through in-depth interviews, participatory observations, Focus Group Discussions (FGDs), and documentation analysis so that a comprehensive picture of the role of women, family dynamics, and community contributions in supporting halal food independence can be obtained. Furthermore, data analysis uses the Miles & Huberman interactive model, namely data reduction, data presentation, and conclusion drawing to produce empirical and valid findings while building a conceptual framework for the Qoryah Thayyibah model that can be replicated [9].

With this methodological design, it is hoped that a conceptual model of women's and family empowerment based on halal food independence will not only have academic relevance, but also practical value for strengthening Aisyiyah's assisted villages, as well as contributing to the national agenda towards food independence and strengthening Indonesia's halal industry.

RESULTS AND DISCUSSION

Results

Muhammadiyah is a movement pioneered by KH. Ahmad Dahlan [10] with the spirit of the al Ma'un Movement about caring for the disadvantaged people in economic and social terms. The spirit of the Muhammadiyah da'wah movement was realized by establishing orphanages, poor houses, Oemoem Relief Helpers (PKO), establishing and building mosques. The Qaryah Thayibah program was appointed in the 42nd Congress of Yogyakarta, made a priority program of Aisyiyah for the period 2010 to 2015 [10].

Aisyiyah is an Islamic-based women's organization based on local values. The first one that emerged in the 20th century emerged due to the emergence of gender discrimination. Over time, Aisyiyah expanded its movement in social services, advocacy, policy influence, and humanitarian assistance. The main issues discussed included women's rights, sustainable social development, conflict resolution and peacebuilding, migration inequality, and religious freedom. Aisyiyah has existed since 1917 and has an important role in the revival of Indonesian women. One of its programs, Qoryah Thayyibah, aims to increase individual and public piety to create an advanced and dignified Islamic society [11], [12].

Qoryah Thayyibah has been programmed by Aisyiyah since 1989 this program has been implemented throughout Indonesia including in Sidoarjo Regency. The main goal of this program is community empowerment, it is hoped that each village or group can adhere to Islamic teachings in relation to God and human relations. The Qaryah

Thayyibah program in Sidoarjo Regency has been implemented since 2010 when the leadership of Dra Sri Asih was appointed to four branches of Aisyiyah, including: Aisyiyah Branch Leaders (PCA) Along with the flagship economic empowerment program, PCA Tanggulangin with the flagship program of religious villages and sakinah families, PCA Sukodono with the flagship of Griya elderly, and the Temple Branch with the flagship of family gardens by utilizing narrow land to plant vegetables and other plants that are felt to be able to meet the daily needs of the family kitchen [5], [13].

Aisyiyah as the first and oldest Islamic women's organization is the main highlight in carrying out humanist tasks, especially for matters related to women. The current conditions require women to play an active role in meeting the family's economic needs. Fathers are no longer the main support of the family, because the conditions of the times demand that the role of women is also needed as an economic support and fulfillment of family needs.

Through the Aisyiyah program in the assisted village (qoryah thoyyibah), it is hoped that the community in a village has and is able to be independent in realizing a prosperous family in terms of religiosity and meeting family needs through simple food independence. Over the past ten years, from the results of the implementation of the Qoryah Thayyibah program in Sidoarjo Regency, more specifically in 4 sub-districts or Aisyiyah assisted villages, we found several things that need to be corrected for further evaluation. The following are the results of the researcher's opinion on the level of understanding of the qoryah thoyyibah program for Aisyiyah members at the Branch and Branch levels. To find out the level of understanding of Aisyiyah leadership members at the branch level, the researcher used several questions as a compilation instrument as follows:

Table 1. Understanding of Qoryah Thoyyibah

No	Question instruments	Total Score
1	I understand that Qoryah Thayyibah is a concept of community development based on Islamic values.	101
2	I know that Qoryah Thayyibah emphasizes the importance of faithful, healthy and independent families.	102
3	I understand that women have a central role in realizing Qoryah Thayyibah.	98
4	I know the main values of Qoryah Thayyibah such as faith, knowledge, charity, and a healthy environment.	99
5	I believe that the application of Qoryah Thayyibah can improve the quality of family life.	100

From the presentation of data through the questionnaire, it can be seen that the level of understanding of *the concept of qoryah thoyyibah* has high criteria with a score of 23. By

using the measurement category. The lowest range is 5 – 10 points, medium is 11 – 17 points, the highest is 18 – 25 points.

To find out whether the Aisiyiyah women's empowerment program through qoryah thayyibah has an impact on women, the researcher used several question instruments, as follows:

Table 2. Individual Impact of the Qoryah Thoyyibah Program

No	Question instruments	Total Score
1	The Aisiyiyah program helped improve my knowledge about halal food.	100
2	I feel that I have better skills in processing halal food products.	86
3	I was more active in participating in social or religious activities after being coached by Aisiyiyah.	93
4	The empowerment program increased my confidence in my activities.	97
5	I feel more capable of making important decisions in the family.	79
6	The Aisiyiyah program helped me develop my entrepreneurial skills.	91
7	I feel more confident to express my opinions in my family and society.	90

Based on these data, the impact of the implementation of the *qoryah thoyyibah* program has moderate criteria, the average score is 23 points. The range used to measure is as follows: low 7 – 15 points, medium 16 – 25 points, high 25 – 35 points.

To determine the level of halal food independence with the qoryah thoyyibah model, the researcher developed the following question instruments:

Table 3. Qoryah thoyyibah food security

No	Instrument question	Total score
1	I always make sure that the food consumed by the family is labeled halal.	105
2	I am able to distinguish halal food products from dubious ones.	90
3	I routinely pay attention to the composition and halal logo before buying food.	97
4	I try to keep the food at home clean and halal	102
5	I have a habit of growing or producing my own food.	80
6	I am able to process halal food into ready-to-consume products.	88
7	I believe that my family is now more independent in providing halal food.	86

Based on this data, the *Qoryah thayyibah* program with a focus on food security has a high implementation rate with 29 points. This measurement uses a low range of 7-15 points, medium 16-24 points, and a high of 25-35 points.

To find out the role of Aisiyiah in assisting the qoryah thayyibah program, the researcher used the following question instruments:

Table 4. The Role of Aisiyiah in the Qoryah Thoyyibah Program

No	Question instruments	Total Score
1	Aisiyiah provides training programs that are beneficial for women in this village.	96
2	The assistance provided by Aisiyiah is carried out regularly and structured.	94
3	Aisiyiah cadres give clear directions in every activity	92
4	The Aisiyiah program is relevant to the needs of women and families.	98
5	Aisiyiah helps residents understand how to maintain halal food at home.	95
6	Aisiyiah's assistance improves the family's economic capabilities.	97

The data shows that the role of Aisiyiah in the implementation of the *qoryah thoyyibah* program has a medium category of 26 points, the range used is: low 6 – 16, medium 17 – 27, and high 28 – 38.

To find out the impact of the implementation of the *qorya thoyyibah* program, the researcher used the following question instruments:

Table 5. Impact of the implementation of the *qoryah thoyyibah* program

No	Question instruments	Total Score
1	The Aisiyiah program improves the quality of life for my family.	90
2	There are positive changes in the family economy after participating in the program.	91
3	This program made me pay more attention to my family's health	97
4	This program made me pay more attention to my family's health.	97
5	The Aisiyiah program strengthens social relations between residents in the village.	97

From the data obtained, it can be seen that the impact of the implementation of the *qoryah thoyyibah* program for families has a moderate impact, from the acquisition of 21 points. Category debtors use the following range: low 5 – 15, medium 16 – 26, and high 27 – 37.

Discussion

Based on the data of the category of program implementation criteria and their impact on individuals, women and families in general, it shows that it is in the medium category, even though the level of understanding of programs and implementation has a high category. To understand the categories of each criterion for the implementation of the *qoryah thayyibah* program implemented by Aisyiyah Sidoarjo, it can be described in the following table:

Table 6. Recap of the implementation criteria of the *qoryah thayyibah* program

Table	Remarks	Score	Category
Table 1	Understanding of <i>Qoryah Thayyibah</i>	23	Height
Table 2	Individual Impact of the <i>Qoryah Thayyibah</i> Program	23	Medium
Table 3	<i>Qoryah thayyibah</i> food security	29	Height
Table 4	The Role of Aisyiyah in the <i>Qoryah thayyibah</i> program	26	Medium
Table 5	The impact of the implementation of the <i>qoryah thayyibah</i> program	21	moderate

From this data, it can be seen that the *qoryah thayyibah* program that has been implemented by the regional leaders of 'Aisyiyah Sidoarjo individually has not had a significant impact. Likewise, the role of Aisyiyah members is also seen in the medium criteria, this shows that this program has not been implemented optimally. Finally, the medium category, is also found in the impact criteria in general on the Aisyiyah family and the community.

Looking at the data, the researcher conducted in-depth interviews with several leaders of the Aisyiyah branch (at the sub-district level) about the implementation of the *qoryah thayyibah* program. It was found that first, the *qoryah thayyibah* program is *top-down*, meaning that the selection of the *qoryah thayyibah* development program is a decision of the Aisyiyah regional leadership (at the district level), this results in a mismatch between the potential of the village and the program being implemented. He continued, in the Tulangan Branch, the potential of the village can be developed a food independence program, because Aisyiyah already has a healthy garden whose results can be enjoyed by local residents. But the program provided by the region is the inclusion education program [14].

The Sukodono Branch developed the Griya elderly program for *qoryah thayyibah*. According to the chairman, the implementation of the program is not stable, due to: lack of support from regional leaders. The support in question is material and guidance on how this program can be implemented properly. A similar opinion was conveyed by the leadership of the Aisyiyah Tanggulangin Branch with the flagship program of the student village. The Branch Chairman stated that this program is no longer running because of

the lack of personnel who carry out and the program model implemented, plus the involvement of the region to make this activity a success is considered lacking [15], [16].

The Aisiyyah Candi Branch Leaders have different experiences in implementing *the qoryah thayyibah* program which is focused on food security. Here the program is running well, Aisiyyah Candi already has a vegetable garden equipped with a fish pond that is still running until now. The results of the gardens and ponds can be enjoyed by Aisiyyah members and local residents. This is in line with the implementation of economic programs in the Aisiyyah Sepanjang branch. This program is running well until now, because it is supported by personnel who do have competence and support from the [17] local Muhammadiyah Branch leadership. This means that the collaboration between Aisiyyah and Muhammadiyah Branch is going well.

The results of the researcher's analysis from the results of in-depth interviews in several villages of Pronyek Qoryah Thayyibah show that the implementation of this program is still not optimal according to the expectations of the Regional leaders due to the limitations of coordination, mentoring and evaluation. This program rolls naturally from top to bottom, mentoring only applies at the beginning, when the program is running, there is no monitoring to be further evaluated so that the effectiveness and achievement of this program can be obtained. So that some project villages are less than optimal and some do not run because this program has no follow-up from the Aisiyyah Regional leadership. Meanwhile, the successful project villages after in-depth observation and interviews, it turns out that the support of human resources in the Branch is very competent and the involvement of the local Muhammadiyah branch leaders.

Therefore, the researcher found that *the Qoryah thayyibah* model will run well, when adjusted to local wisdom and the availability of human resources in the village, so that the program runs according to expectations. Furthermore, the sustainability of the program in order to meet the target requires monitoring (monitoring and evaluation) of the running of *the Qoryah thayyibah* program. In addition, every village that runs this program needs regular debriefing, collaboration with universities, and stakeholder involvement to support the *qoryah thayyibah* program.

CONCLUSION

Fundamental Finding : The Qoryah Thayyibah Aisiyyah program in Sidoarjo Regency is a form of implementation of empowerment da'wah that integrates Islamic values with strengthening community capacity. Through the involvement of Aisiyyah cadres with the community, this program is not only oriented towards increasing religious understanding, but also encourages the formation of families that are sakinah, independent, healthy, and have concern for education, the environment, and social welfare. The participatory approach used makes the community the subject of development so that each activity can be adjusted to local needs and potential. The implementation of the program shows that the concept of Qoryah Thayyibah has great potential as a model for community-based community empowerment. Synergy between

Aisyiyah organizations, village governments, universities, and various stakeholders is an important factor in supporting the success of the program. Various activities such as family development, women's economic strengthening, health education, studies, child development, and the development of a clean and healthy environment contribute to improving the quality of life of the community. **Implication** : Overall, Qoryah Thayyibah Aisyiyah in Sidoarjo Regency can be seen as a model of community empowerment that is relevant to today's development challenges because it integrates spiritual, social, economic, health, and educational dimensions in one sustainable movement. **Limitation** : However, the sustainability of the program still requires institutional strengthening, capacity building of cadres, and a more structured monitoring and evaluation system. **Future Research** : In the future, the development of this model needs to be directed to program innovation based on community needs, the use of digital technology, strengthening partnership networks, and the preparation of scientifically documented empowerment models so that they can be replicated as best practices in other regions in supporting the realization of a progressive Islamic society.

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