

Effectiveness of Healthy Food Management Based on Christian Culture Mandates in Moderamen GBKP Kabanjahe, Tanah Karo District

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ABSTRACT

The world's population continues to grow at a rapid pace. Efforts to provide food for the world's population must be a common agenda, not only sufficient in number, but also healthy. Moderamen GBKP Kabanjahe through the Alpha Omega Disabled Welfare Foundation (YKPC) has made efforts to manage healthy food. Coffee commodity is a favorite type of food to be developed. The following problems are still found: (a) there is no collective awareness of the dangers of using chemical elements in healthy food management, (b) the work is done by children with special needs, so the results are not optimal, (c) the magnitude of the potential and market opportunities for Coffee commodity needs cannot be utilized for maximum economic improvement. Agrosocioecopreneur (Asep) is a solution offered for healthy food management at YKPC Alpha Omega. This research uses a qualitative descriptive method. The purpose of this study was to examine the effectiveness of healthy food management based on the Christian Cultural Mandate at Moderamen GBKP Kabanjahe. The findings in this study are as follows: (a) understanding and understanding of the environment in its sustainability has been well understood, (b) food production and management in an environmentally sustainable manner has not been fully implemented, the indicator still uses chemical elements by 50%, (c) food production has not been oriented towards the implementation of agropreneur, (environmentally friendly results, able to encourage new entrepreneurship actors, market rejuvenation with current technology), (d) empowerment of people with disabilities is an effort to restore their dignity and character, so that it is possible to minimize social problems in society, but it will not be effective for large-scale production, (e) there is a master plan for utilizing and maintaining the environment as an economic activity through ecowista and ecoeducation.

Keywords: healthy food management, christian cultural mandate, agrosocioecopreneur, effectiveness

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I. INTRODUCTION

God created the universe and its contents over six days of creation. Everything He made was very good and

perfect. When everything was finished, He created man in His own likeness and image (Genesis 1:27). God placed man in the Garden of Eden in an ideal condition, a

perfect place for the integrity of His creation. The balance of the ecosystem was still very well maintained. God proclaimed the situation by saying "And God saw everything that He had made, and it was very good" (Genesis 1:21a). Thus, everything has been made by Him and is intended for basic human needs. The source of human food was determined by His provision; namely, every plant with seed and every fruit with seed (Genesis 1:29). The Garden of Eden has become the best home and source of logistics for humans and all other creations.

It is well known that basic human needs include food, clothing and shelter, the three of which cannot be separated from one another. According to Maslow's *Hierarchy of Needs*, human needs can be categorized into 5 levels, namely; (1) *physiological needs*, (2) *safety needs*, (3) *social needs*, (4) *esteem needs*, and (5) *self-actualization needs* (<https://id.wikipedia.org/wiki/> 24 October 2021). As shown in figure 01.



Image. 1.1 Maslow's Hierarchy Diagram

As shown in Figure 01, *physiological* needs (level 1) include; food, clothing and shelter. Food is a basic need and must be fulfilled before proceeding to the next level. The right to food is recognized in the 1948 United Nations Declaration as part of human rights. In (Article 25) the declaration affirms the right to a decent and adequate standard of living (<http://nuhfil.lecture.ub.ac.id/files/2009/02>). The declaration was also enshrined in the International Covenant on Economic, Social and Cultural Rights in 1966. Thus, the right to food should receive as much attention as efforts to uphold the pillars of human rights. Therefore, food for humans and other living beings must remain available throughout their lives (Ismet, 2007).

Thomas Malthus argued that food availability is always related to the increase in population where the rate of population increase is based on a measuring series, while food production is based on a counting series. In reality, the world's population will outpace the growth of food availability. It can be said that Malthus warned that naturally the next generation will have more complex problems related to food availability than the previous generation (Maltus, 2015). Statistically, the world population in 2020 reached 7,794,798,739 people, and projections in

2050 will reach 9,735,033,960 people. (www.dw.com/), so of course a lot of food is needed.

Nationally, Indonesia is also experiencing a very significant population rate. Based on Population Administration (Adminduk) data as of June 2021, the total population of Indonesia is 272,229,372 people, consisting of 137,521,557 men and 134,707,815 women (Dukcapil.kendagri.go.id-downloaded October 27, 2021). Meanwhile, regionally in North Sumatra Province, based on the population census in 2020, there were 14.8 million people. The composition of the male population is 7.42 million (50.15%), while the female population is 7.38 million (49.88%). (<http://Sumutprov.go.id>; November 1, 2021). Likewise, the local population of Tanah Karo Regency totals 396,598 people. This condition certainly requires a lot of food to be available.

Agrarianly, food availability will also be closely related to the environmental conditions of an area. Humans will continue to try to expand land for farming by clearing new land by shifting, burning land and then planting agricultural crops for food production. The World Food Organization (FAO) once launched a green revolution program to accelerate world food. The program was also carried out in

Indonesia in 1968-1990. And then came a massive similar program with instant farming methods using chemical methods that caused harm to human health and environmental damage.

Based on historical records, environmental damage began to be discussed at the 1970 environmental summit in Stockholm (Soemarwoto, 2004: 19). The meeting discussed various disasters, namely: (a) destructive windstorms have caused great damage to agricultural land and residential areas, resulting in large financial losses; (b) increasing air temperatures have caused the melting of ice chunks in the polar region, resulting in the overflow of sea water that leads to tidal floods; (c) the reduction of forest areas due to increasing human activities. According to an environmental map report published in 1990, for example, the area of native tropical forests is only 50%, which is around 750-800 million hectares of the total tropical forests estimated at 1.5-1.6 billion hectares (Drummond, 2016: 5). This was followed by the Earth Summit in June 1992 in Rio de Janeiro, Brazil. This conference produced 5 formulations, namely: (1) the Rio declaration, (2) the convention on climate change, (3) the convention on biodiversity, (4) the principles on forests and (5) agenda 21 (Soemarwoto, 2004: 19).

The strategic issue of food will thus lead to: (a) poverty and hunger, (b) injustice or impartiality, (c) inability to compete, and (d) wars that damage the civilization of human sociology. These four issues will have a negative impact on how to obtain food by force, warfare, thus enabling global social conflicts that will lead to social crises. This fact requires that the provision of food sources must be sufficient and easy access to them guaranteed (Alimoeso, 2008: 71).

Theologically, the Bible records that man's fall into sin led to God's expulsion of man from the Garden of Eden (Genesis 3:1-15). The further logical consequence was that man would cultivate the cursed land and seek his sustenance with difficulty for the rest of his life. Thorn bushes and field plants would become his food until he returned to the dust of the ground. Thus mankind would seek his food by moving from place to place (nomadic) until the time to come.

In the biblical record, food scarcity has occurred in the history of ancient Israel, Abraham fled to Egypt due to famine (Genesis 12:10-20). The same experience was also experienced by his son Isaac who fled to the land of the Philistines (Genesis 26). A famine also occurred in the city of Bethlehem, causing the migration of Elimelech's family to the land of Moab to

survive (Ruth 1:1-3). These facts have proven that food shortages have occurred in the history of human life in the past. The same is likely to continue throughout the history of human life.

The scarcity of food for the ancient Israelites as written in the Bible above, is now also happening to churches today. Therefore, the church is called to be present and participate in ecological issues and food availability locally, nationally and globally based on the Christian cultural mandate. The mandate in question is a command accompanied by demands for responsibility for humans to carry out, covering two important aspects. First, the mandate to deliver the gospel to all inhabitants of the earth, the whole world needs special revelation from God. Humans must be able to act as His prophets, proclaiming a pastoral voice to a world in decline. Second, the mandate to cultivate, a command given by God to humans to work in the midst of the world He has provided, and to be responsible for it. Humans must be able to act as good stewards of His creation on earth. This requires innovative creativity, which leads to solutions. In summary, it can be interpreted that the Bible gives a mandate to preach the gospel, and also a mandate to cultivate (Tong, 1997: 34). To neglect either is to create an imbalance.

The same food scarcity will also occur in the congregations of churches in Indonesia, especially the congregations in the Moderamen of the Karo Protestant Batak Church (GBKP) Kabanjahe, Tanah Karo Regency, North Sumatra Province. Therefore, there must be preventive efforts, prepare and train, produce and manage by empowering all available resources. Moderamen GBKP Kabanjahe, has made efforts to do this through the Disabled Welfare Foundation (YKPC) GBKP Alpha-Omega which is located at Jln. Kiras Bangun No.1 Kabanjahe, Tanah Karo Regency, North Sumatra. The creative efforts in question, namely: implementing various programs, including: planting horticultural plants such as; (1) *olericultural plants* (vegetables), (2) *floricultural plants* (ornamental), (3) *fruticultural plants* (fruits), and (4) *biopharmaca plants* (medicines). These various programs are intended as an effort to improve the economy, which leads to the ability of the congregation to have food security.

In general, food needs that are considered as primary needs are all food sources that have carbohydrate content, including grains, tubers, sago and so on. But nowadays there has been a change in lifestyle, things that were previously secondary needs such as coffee, tea,

chocolate and milk have now become primary needs, for example when someone has breakfast must be accompanied by a drink of coffee, tea, chocolate and so on. If the choice of drink is coffee, then the coffee drunk must be healthy coffee. Healthy coffee comes from plants that are grown without the use of chemicals. By looking at the growth trend of local, regional, national and even international community consumption, coffee commodities have the potential to be developed for increasing the economic income of the congregation. Therefore, coffee will be a mainstay commodity that must be developed.

The diakonia department of the GBKP Kabanjahe Moderamen has developed a coffee commodity through YKPC GBKP Alpha Omega, but as far as the author's observations are concerned, the way of cultivating and managing their coffee plantations has not practiced planting and managing to obtain healthy coffee, it can be seen from: (1) there is no collective awareness of YKPC Alpha Omega to protect the environment for the sustainability of its agriculture, the coffee commodity is still cultivated using chemical elements such as inorganic fertilizers, *pesticides*, *herbicides*, and *fungicides*, which have the potential to harm human health and environmental damage; (2) there is no professional

workforce in producing coffee, which is marked by the work still being carried out by people with disabilities who have limited abilities. (3) post-harvest handling of coffee commodities has not been well managed in order to increase high economic value, namely meeting local market demand, as well as exports whose market potential is very promising. Based on these observations, a sustainable innovative breakthrough is needed.

In general, the *Agrosocioecopreneur* (ASEP) program is a solution that wants to be offered in finding solutions to the above problems related to the coffee commodity. This program is also an implementation of healthy food management for food security by integrating three important key pillars in entrepreneurship, namely: *Agroculture* (agriculture); *Socio* (human/social); and *Ecology* (environment) in a balanced and sustainable manner. Thus the ASEP program is expected to have three important benefits. first, it is able to spur the planting of coffee commodities without using chemical elements that are detrimental to human health and environmental damage. second, it can encourage as much community participation as possible to become entrepreneurs, thereby reducing unemployment and other social problems.

third, it can increase the economic capacity of the congregation, through coffee cultivation for the realization of sustainable congregational food security.

The positive impact of this program is expected to be able to repair the damage to the surrounding ecosystem, increase the income per capita of the congregation, and even be able to influence many people to focus more on environmentally friendly coffee cultivation as mandated by God for humans to cultivate and preserve the integrity of His creation for the sustainability of life for posterity (Genesis 1:28). This activity will certainly emphasize the function of the church and its congregation to be the salt and light of the world, which is very relevant today (Matthew 5:13-16).

II. METHODS

This research uses a descriptive qualitative method that is meaningful and aims to describe research systematically, factually and accurately about the facts and characteristics of healthy food management (Sinulingga, 2015: 31). This research also uses a phenomenal approach that can be felt by the senses (*phenomenology*) and culture (*entnography*) which aims to understand the behavior of the research object both in terms of its frame of mind and actions. Meanwhile, *entnography* aims to describe a

culture, especially in understanding the way people live in their culture (Speadley, 2007: 9) The purpose of this research is to describe systematically, factually and accurately about the facts, and the characteristics of healthy food management in the GBKP Kaban Jahe moderamen environment, Tanah Karo district. Data collection in this study used the following scheme of steps: observation-problem formulation-library study-field research (test, interview, documentation)-research results-and research discussion.

III. DISCUSSION

The Christian Cultural Mandate

Humans are the pinnacle of His creation because humans are created in the likeness and image of God Himself. Man is thus the ultimate purpose of the creation of heaven and earth (Venema, 2015). God gave him the power to rule over the works of his hands, everything has been placed under his feet to rule and conquer. The creation of the heavens and the earth was the starting point for the implementation of God's plan, hence he gave mankind the cultural mandate (Bavink, 2008:407). Thus, the definition of the Christian cultural mandate is the divine power to exercise His authority by humans after being created as His stewards on earth. The Bible confirms that humans are given a mandate by God

that includes two parts, namely: preaching the gospel and the cultural mandate. The mandate of preaching the gospel as written in Matthew 28:19-20 "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And lo, I am with you always, even to the end of the age. Calvin asserts that the gospel mandate is God's commissioning of every believer to preach the gospel (Selderhois, 2017). This is a special revelation of God through Jesus Christ. This is His Grace that must be conveyed to all human beings who have sinned, as affirmed in Romans 3:23 "For all have sinned and fall short of the glory of God. Romans 3:10-12 "It is also written that there is none righteous, no, not one. There is none who has understanding, no, not one who seeks God. All have gone astray; they are all unprofitable; there is none who does good, no, not one". Romans 6:23 also confirms: "For the wages of sin is death; but the gift of God is eternal life in Christ Jesus our Lord" (*SttSimpson.ac.id/index.php/JTKI Journal. Vol.1. No.1 2020*). Through the mandate of the gospel, humans who are able to understand their sinfulness will receive redemption. So, in summary, it can be concluded that the Bible affirms the mandate to cultivate and the mandate to preach the

gospel (Tong, 1997: 34). The cultural mandate is recorded in Genesis 1:28 "God blessed them, and God said to them: Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea and over the birds of the air and over every creeping thing that creeps on the earth." Genesis 2:15 continues. On the basis of this verse, God gave man the noble and honorable trust to exercise stewardship over all His creation, namely: a) be fruitful and multiply; b) fill the earth and subdue it; c) have dominion over the fish of the sea, the birds of the air, and every creeping thing that creeps on the earth. Likewise, it is affirmed in Genesis 2:15 that man should control and maintain the Garden of Eden (Tomatala, 2001). Thus, by His will, humans are given the power, position, duty and ability to manage and develop the potentials in heaven and earth (Genesis 2:15; Psalm 8).

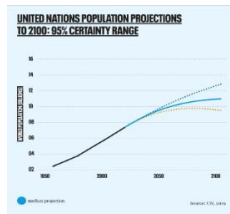
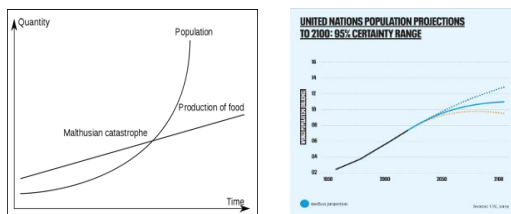
Population

Man is mandated to inhabit the earth so that it is full to the ends. This is the extension of the blessing received by mankind that continues from generation to generation. The narrative of the book of Genesis records in sequence the genealogy of Adam's descendants (Genesis 5); Noah's history (Genesis 6:9-22); the descendants of Shem, Ham and Japheth

(Genesis 10) to Abram. God reaffirmed His promise to make him a great nation (Genesis 12), so that his descendants would be like the stars in the sky (Genesis 15:5), occupying and filling the earth (Acts 17:26). For God has blessed him (1 Chronicles 26:5), it is because of this blessing, which God commanded in the beginning, that the human race still exists, and as one descendant leaves, another comes. And so it is that the descendants of man will continue to increase and fill the earth. The world's current population has reached 7,794,798,739 people (Populationmatters.org, 2021). And in 2050 it will reach 9,735,033,990 people, this prediction still has the potential to increase. Meanwhile, the national population of Indonesia has reached 275.77 million people (BPS, 2022). For the North Sumatra regional area based on BPS, in 2021 there were 14,800,000 million people. And on a special scale for the Tanah Karo district area, the number is 396, 598 (BPS 2021 data).

According to Thomas Maltus' theory, food availability is always related to the increase in population. In his book *An Essay of Population (1798)*, there are 4 views, namely: (1) people will remain poor because there is a tendency for population increase to run faster than food supply, (2). population increase can be likened to a times

series or a measuring series so that the doubling of the population in every 25 years, while the increase in the means of life runs more slowly, namely according to the counting series or adding series, (3). Through sexual abstinence, war, famine, and natural disasters, the population is kept in line with the available means of life, and (4). Humans have greater power than the earth to obtain resources. (http://www.scribd.com/doc/46315637/teori-malthus. 26 Oktober 2021).



Diagrams 2.2 and 2.3 show a diagram of Malthus' theory.

Thomas Malthus' presentation in Figure 2.2 explains that the population rate will be faster than the speed of food production. Likewise, Figure 2.3 is a description of the latest data from the United Nations (UN) which shows projections that in 2050 the world's population will reach 9.7 billion (Populationmatters.org, 2021). The concern about the food crisis was stated by Thomas Robert Malthus (1766-1834), that the rate of population increase is based on a measuring series, while food production is based on a counting series. The measuring series in Malthus' understanding is defined as an increase based on multiples, namely: 1, 2, 4,

8, and so on. Meanwhile, the arithmetic series explains that the increase occurs based on a fixed addition with an increasing variable number of 1, namely 1, 2, 3, 4 and so on. It can be said that Malthus' theory warns that future generations will naturally have more complex problems related to food availability, compared to previous generations (Maltus, 2015).

Malthus's anxiety (1766) was then used as a basic reason by Bourlag (1995) to immediately realize his idea, popularly known as the Green Revolution, which is a program to accelerate food production. Food needs have three dimensions: *food availability*, *food consumption* and *food accessibility*. These three dimensions require an intergenerational fulfillment to ensure the fulfillment of food needs for citizens in a country in general. The opposite of food security is food insecurity, which has two categorizations: *chronic* and *transitory*. *Chronic* is defined as a long-term food insecurity condition. On the other hand, the absence of a *transitory* state of resistance has a temporary nature caused by natural disaster factors (KELUARGA Journal Vol 6, No 2, September 2020 / 10/30/2021).

The unavailability of food will cause several problems, including: a) political stability is disrupted; History proves that food needs are closely related to social

security, economic stability, political stability and national resilience (Ritonga, 2008). Various social and political upheavals can occur if food security is disrupted, which in turn can jeopardize national stability (Ismet, 2007). Normatively, countries in a region will establish relationships with each other, in order to create peace and help each other fulfill their respective needs, countries depend on each other.

The food crisis can be linked to the domino theory, a situation where if a crisis occurs in one country, it will also affect other countries. The phenomenon of crisis that occurs in almost all corners of the world is known as the global crisis (Winsdel, 2015). The fact that the desire to control the South China Sea region has led to conflict in the region, thus further strengthening this assumption. Thus, the goal of food security development is the realization of sufficient and sustainable food independence for the entire population through domestic production (Gardjito and Rauf, 2009), b) Social Crisis - Historically, conflicts between individuals, between tribes, between nations are written in various sources, the Bible is one of them. The dispute between Abraham and his nephew Lot is an example of interpersonal conflict. The Bible writes: "Abram was very rich, with many cattle, silver and gold. He

traveled from place to place, from the Negeb to near Bethel, where his tent first stood, between Bethel and Ai, to the place of the altar which he had built there; there Abram called on the name of the LORD. And Lot, who went with Abram, had sheep and oxen and tents. But the land was not large enough for them to dwell together, for their possessions were so great that they could not dwell together. So there was a fight between Abram's shepherds and Lot's shepherds. At that time the Canaanites and the Perizzites lived in the land (Genesis 13:2-7). The limited land to cultivate food sources had caused conflict between the two. Furthermore, another fact of conflict was found, Abram's descendants through their wives and concubines had sown enmity that led to fights between tribes and between kingdoms as reported in the Bible. Abram's descendants from Hagar gave birth to Ishmael and his descendants, Abram's descendants with Sara gave birth to Isaac and his descendants, as well as Abram's descendants with Ketura who gave birth to Zimran, Yoksan, Medan, Midian, Ishibak and Suah and their descendants. Thus, all of Abram's descendants with their wives gave birth to tribes that later experienced conflicts among them until today. If examined, the cause of the conflict occurred because of envy, struggle and greed for sources of physiological needs and the

desire to maintain the existence of life.

Human problems will continue to occur and persist. Conflicts in the Middle East and other similar regions will continue to occur as a chain of human development and population growth throughout history as actualized in the problems of food scarcity; political stability and social crises. In the biblical narrative, it is also found that food scarcity has also occurred, viz:

- a. The narrative of the flight of Abraham's family to Egypt due to the danger of famine in the land of Canaan (Genesis 12:10-20), a narrative derived from Yahwist tradition, explains that when the dry season resulted in food scarcity, Abraham fled to Egypt, a more stable city as an agricultural land that was supplied with water from the Nile river. Abraham settled in Egypt as a foreigner, and acquired sheep, oxen, female donkeys and camels (Genesis 12:16b).
- b. Isaac, Abraham's son, fled to Gerar in the land of the Philistines due to a severe food shortage (Genesis 26:1). His providence was evident through the blessings he sought. The Bible gives information that he sowed in the land and within that year God blessed him, getting a hundredfold yield, even more he became very rich (Genesis 26:12-18).
- c. There was a famine throughout Egypt and its surroundings for seven years

when Joseph was in Egypt. Through Joseph's stewardship in the land of Egypt, the food shortage was well alleviated. During the seven years of plenty, the whole of Egypt planted grain, and barns were built to store the abundant produce in every corner of the city (Genesis 41:37-57). With Joseph as the royal stakeholder in Egypt, the entire population of Egypt and its surroundings were able to gain access to foodstuffs.

- d. A famine also occurred in the city of Bethlehem (the city of bread) which caused Elimelech's family to flee to the land of Moab to survive (Ruth 1:1-3), Elimelech's family tried to get their food needs, even though they had to leave the land of their birth.

So it can be concluded that the need for food is very important for human survival. The pattern of moving places is very possible in an effort to cultivate food for human survival at that time. Moving patterns to cultivate land and grow crops, or just settle down to receive relief from hunger. Foodstuffs must be available, as well as the management of foodstuffs needs to be done.

Healthy Food Management

According to Kamus Besar Bahasa Indonesia (2020) the word management comes from the basic word *kelola* which

gets the prefix *me-ngelelola* which means controlling, taking care of. Meanwhile, the word management is the way, the process of controlling or managing certain activities. The word healthy food means food that is good for the body. So, healthy food management is a process of controlling, taking care of the production of food that can bring goodness to the human body. The biblical narrative of the Old Testament informs us that the land of Canaan was a fertile and good land, even abundant in milk and honey (Numbers 13:27, 14:7,8). The land has been promised by God to be the dwelling place of Israel as a nation and a people belonging to Him. Furthermore (King and Strager, 2012) provide a clear description of the land of Canaan as a land of wheat and barley, with vines, fig trees and pomegranate trees; a land of olive trees and honey; a land where you will eat bread without skimping, where you will not lack anything (Deuteronomy 8:8-9). The book of Ezekiel 27:17 informs us that Judah and the Land of Israel export wheat, figs, honey, olive oil. A picture of a fertile land with good yields is presented.

The above information provides information that fertile soil can produce a variety of foodstuffs for humans at that time. Organic fertility allows agricultural products to be abundant and healthy. The Bible also strongly favors agricultural life as

the basis of ancient Israel's economic life. This is reinforced by aspects of daily life, biblical texts are very familiar with agricultural images both in a literal sense and in a figurative, allegorical or symbolic sense (King and Strager, 2012). It is further emphasized that even Israel's liturgical cultic calendar is always related to agriculture, for example the liturgical celebration of Passover and the Feast of Unleavened Bread; the Feast of Seven Weeks (Pentecost) which marks the celebration of the completion of the wheat harvest, the Feast of Ingathering (Exodus 23:16). Likewise, the offering of sacrifices is also associated with worship which is essentially agricultural in nature (Numbers 18:8-32).

In the New Testament, it can be found how people fulfill their food supply partly through agricultural work. Farmers cultivate their land as their ancestors had done all along (Stambaugh and Balch, 1997). Likewise, it is clear that Jesus' teaching always uses symbols related to the world of agriculture such as: the parable of the sower (Matthew 13:1-23), the parable of the tares among the wheat (Matthew 13:24-43); the true vine (John 15:1-8); about the vinedressers (Matthew 21:33-46); the parable of the fig tree (Matthew 21:18-22). The Apostle Paul also in his pastoral teaching portrayed the figure of the

hardworking farmer who enjoys the first fruits (II Timothy 2:6); Paul planted, Apollos watered, and God gave the growth (I Corinthians 3:6-8).

Thus, healthy food management must be carried out by prioritizing the principles of good management, so that it can run effectively and efficiently. Management functions must run well, including actions: a) good planning (planning); b) organizing (organizing), c) motivating (motivating); and d) supervision (controlling).

Implementation of healthy food Agrosocioecopreneur (ASEP)

Healthy food can be produced through the Agrosocioecopreneur (ASEP) program. ASEP consists of four word formations, namely a). Agro which is from the word Agriculture which means the science of managing land and creating crops, its implementation is the process of agricultural production of food crops; b) Socio which means social, humans as implementers and users; c). Eco refers to the word ecology which is related to the environment; and (d) Preneur which is adopted from the French word "prendre" which means to take. So it can be concluded that the definition of agrosocioecopreneur is an effort to mobilize and revive activities to take entrepreneurial opportunities by processing and exploiting land to get results

by paying attention to social and environmental aspects in a sustainable manner (Penebar Swadaya, 2013: 12).

So it can be understood that the concept of the ASEP program integrates three interrelated pillars as a whole between economic activities (profit); humans as implementers and users (social), and the environment that is maintained (earth). All three must be integrated to ensure harmony and harmony, so as to realize business sustainability. The diagram in Figure 2.1 is a clear illustration of the intended integration.

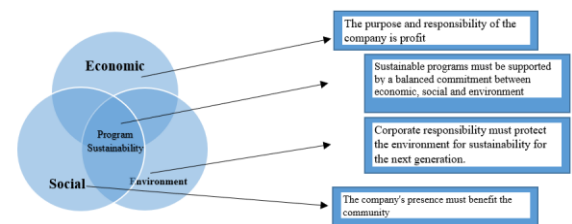


Figure. 2.1 Triple Bottom Line Integration Diagram

Historically, the term entrepreneur was first proposed by Cantillon (1755) when conducting research on entrepreneur IQ (Helisa et al, 2019: 320). Richard Cantillon is an Irish- French economist who conducted a study in his book *Essai Sur La Nature du Commerce en General* (Manurung, 2021: 4). Entrepreneur is defined as an independent business actor who is adept at managing the burden of production costs in order to obtain a significant margin, regardless of the risk of an unknown amount of profit. Schumpeter

(1934) defines an entrepreneur as someone who makes new combinations; has the ability to see and evaluate business opportunities, obtain the necessary resources to take advantage of them, and take the initiative to take the right actions to ensure success. According to him, only entrepreneurs who dare to try and implement creative and new ideas are worthy of being called entrepreneurs. In the Decree of the Minister of Cooperatives and Small Business Development No. 961/KEP/M/XI/1995, it is stated that an entrepreneur is a person who has the spirit, attitude, behavior and ability of entrepreneurship. The word entrepreneurship comes from the French word "entreprendre" which means: barusaha or mengusah. Meanwhile, entrepreneurship also comes from the French "entrepreneurial" which means "to undertaker".

According to David McClelland, a country can become prosperous if it has at least 2% entrepreneurship from its population. Minister of Cooperatives and Small and Medium Enterprises (SMEs) Anak Agung Gede Ngurah Puspayoga said that the latest entrepreneurship ratio in Indonesia has increased to more than 7% of the total Indonesian population (Eko, 2019). The number of presentations has exceeded the opinion expressed by David McClelland

of only 2%. Furthermore, assuming the total population of Indonesia is 272,229,372 (2020), then the entrepreneurship is 19,000,000 entrepreneurs. On the basis of the data presentation of the population of entrepreneurship actors in Indonesia above, the church has the space and opportunity to mobilize its congregation members is still very open. The church must be able to implement Agrosocioecopreneur well. Because by doing so, the church has taken a strategic role in the mandate of Christian culture for the world. In this context, agrosocioecopreneur activities act as agents of change who conduct deliberate search, careful planning and careful consideration when carrying out entrepreneurial processes (Wijanto, 2006). The World Bank predicts that by 2030, Indonesia will have the world's seventh largest gross domestic product and a middle class of 135 million. And there are expected to be 113 million skilled workers with market opportunities reaching 1.8 trillion US dollars. This fact proves how important it is to mobilize businesses with agrosocioecopreneur characteristics, i.e. companies that maintain sustainable businesses.

Agropreneur. Agricultural activities should be the economic activities of a region, meaning that these activities can be cultivated by every community into entrepreneurial activities. An agricultural

entrepreneur is someone who carries out and demonstrates an entrepreneurial spirit and promotes innovative activities for the development and advancement of businesses in agriculture, plantations. For example, the emergence of agribusiness communities by millennials who carry out various kinds of planting of horticultural agricultural products, the development of ornamental plants (floriculture), vegetable crops (olericulture), fruit crops (fruticulture), medicinal plants (biopharmaca).

Sociopreneur. First introduced by Roberth Isaak in 2002. Likewise, Hulgard (2010) defines social entrepreneur as the creation of social value formed by working with other people or community organizations involved in a social innovation that usually implies an economic activity. Social entrepreneurs tend to see problems as opportunities to form a new business model that benefits the empowerment of the surrounding community. So agrosocioentrepreneur seeks to synergize and harmonize economic, social and environmental activities. Their programs and ideals are expected to have a good impact on the community. The emergence of creative villages, catfish villages, tourist villages, batik villages, coffee villages and so on are clear examples of this economic activity.

Ecopreneur. Environmental entrepreneur, someone who initiates and carries out the entrepreneurial spirit in the field of innovation to help protect the natural environment, ecosystems and species from extinction in the world. Ecopreneur is a new innovative and creative activity that arises from the courage to try something new and will ultimately bring new profit value as well. A quality environment will be the carrying capacity of the tourism industry, meaning that the sustainability of the tourism industry is largely determined by the good and bad of the environment. Therefore, tourism development must protect the environment, because the panorama and quality of the environment are the selling points. According to Sumarwoto (2008).

IV. RESULTS

Food as a source of life for humans and other creatures is a basic need that must be available for survival. The Asep program must be well implemented and sustainable. Therefore, good management is required. Food production must be preceded by good planning in order to direct the goal and minimize waste. For the sake of effectiveness and efficiency for increasing the volume of food production, a skilled and qualified workforce is needed, having high motivation and

passion for work, so that activation can occur. It is important to have a clear and measurable division of tasks, so as to facilitate supervision activities. The findings in the field show that the implementation of the activity program at YKPC GBKP Alpha Omega has carried out the management functions properly, this can be seen from the answers given by informants to the answers to the statement tests and interviews conducted. It was stated that planning a work program is very important. This is further strengthened by the answers from informants who mention the intensity of meeting activities to plan their work programs, program evaluations carried out once a month with all work units, the holding of meetings and evaluations with the Moderamen 3 times a year, verification of the performance of all their staff. The implementation of awards to those who excel, as well as sanctions to those who are not productive. The provision and human touch has been able to provide a boost of energy for the workers. Therefore, it can be concluded that what has been done by YKPC in order to carry out the management function has been done well, so it is in line with what Ernie (2010) stated about management.

Agropreneur Program

The food production work program by YKPC GBKP Alpha Omega is a response to Malthus' anxiety about the acceleration of the world's population rate. This small-scale business in the community has at least shown the spirit of passion to produce food for the needs of the community on 6.5 hectares of land. The food products include vegetables, medicines, livestock and plantation crops, namely coffee. These commodities have become a favorite desire to be cultivated, with the reasons given being: (a) Coffee is a commodity that is very familiar in the midst of the community both locally, regionally, nationally, and internationally who generally like Coffee drinks, (b) regionally the North Sumatra region is one of the Coffee producing centers, (c) Coffee commodities have high economic value to be cultivated. Likewise, the interest of the surrounding community is very high towards Coffee commodities - so there is an opportunity for the GBKP Kaban Jahe Moderamen environment to become a facilitator. The management is also still dominantly using chemical elements 50%, with the reasons: (a) using chemical elements takes less time, (b) the results are more, (c) organic food is more expensive because production costs are expensive.

Sociopreneur Program

The activities of YKPC GBKP Alpha Omega are phenomenal facts that can be felt sensually. This activity is a call for service to people with special needs who have social problems. The existence of people who are cared for needs to be restored to their dignity and character, so that it can help re-acceptance by their families and society. The activities of training, fostering, assisting them to be independent through the activities prepared are a form of effort to restore their self-image. It was found that the foster children must be able to be entrepreneurs, such as the activities carried out in the dormitory through training activities in farming, livestock, and other forms of skills. When they return, it is expected that they will become independent entrepreneurs, able to contribute to their families, churches and communities. Interview answers found that among the alumni who were fostered at YKPC GBKP Alpha Omega have been employed as foster mentors for their junior siblings who are studying. A very good effort, solving social problems with coaching based on empowerment. This effort is certainly very good and is expected to be able to realize 2% of the population into entrepreneurship, so that the country will experience prosperity as stated by David

McClelland. On the basis of the data findings, the researchers concluded: (a) the form of training activities implemented in various food production activities at YKPC GBKP Alpha Omega is a form of *Sociopreneur* activity because it has contributed to the handling of social problems of people with special needs as well as being able to create work opportunities for those concerned. (b) social problems have been found a way out and can be resolved while providing access to increased income and economy, (c) efforts to solve social problems (foster children with special needs) are on the right track to continue, (d) if aligned with the Asep (*Sociopreneur*) program, then it has not seen creative and innovative efforts in integrating the three pillars (*Agro-Socio-Eco-preneur*) consistently. The Asep concept is always characterized by the governance of food production, paying attention to environmental sustainability, solving social problems, encouraging the realization of *entrepreneurial* activities, market rejuvenation, handling social problems with broad empowerment, therefore it is necessary to sharpen the spirit and implementation of the Asep program in order to realize its effectiveness.

Ecopreneur Program

Ecopreneur activities are creative and innovative efforts towards the conservation and utilization of the environment, so as to bring economic value to improve human welfare. Based on the information submitted by informants and informants through test answers and interviews, researchers can find facts related to understanding and creative ideas about environmental utilization that are very good. This can be identified through the following: (a) there is a master plan for *ecotourism* and *ecoeducation* programs at YKPC GBKP Alpha Omega, (b) the theme of work and service in 2022 is listed as creative in preserving the environment. Based on these 2 facts, it can be said that YKPC GBKP Alpha Omega and Moderamen GBKP in general have a good perception of sustainable environmental management. This is confirmed by the affirmation of the Director of YKPC Alpha Omega confirming (a) the *ecopreneur* program has become a master plan; (b) the subject of visitors is the GBKP congregation, students ranging from PAUD, TK, SD, SMP and SMA / equivalent; (c) visitors can enjoy the beauty of the environment while learning in this place about the environment; (d) YKPC GBKP Alpha

Omega can be a place for *entrepreneurs* and also consumers to shop.

IV. CONCLUSION

By looking at the facts that have been found above about healthy food management in the GBKP Kabanjahe Moderamen environment, researchers can conclude that healthy food management through the ASEP program cannot be fully understood.

First, The ASEP program is not just about producing environmentally friendly and healthy food, but the concept of Asep must be able to integrate three pillars known as the *Triple Bottom Line* (See Chapter II, page 24). The integration includes aspects of food production activities that pay attention to the environment, humans as producers and users, and economic value as profit. In its program, YKPC GBKP Alpha Omega still uses chemical elements by 50%.

Second, all *agro, social, and eco* activities must pay attention to the environment for the sake of the sustainability of life for the next generation, this is the control of life not only for today, for, by and because of today but also in the future. Likewise, all activities must encourage the realization of: (a) as many new entrepreneurs as possible, (b) the use of appropriate technology to increase

productivity, (c) the realization of creative and innovative market rejuvenation by using technological advances, and (d) equal distribution of prosperity as a result of ease of production, access to distribution of healthy food. These are the objectives of Asep (see chapter II, page 26). What happened at YKPC GBKP Alpha Omega has not been able to maximally realize *entrepreneurship* actors consistently and sustainably.

Third, human involvement in the framework of *Agro, Social, and Eco* is a must to be understood and done well. The involvement of people with disabilities who have special needs at YKPC GBKP Alpha Omega is a form of concern for others. This is the embodiment of the call to service and an example of a Good Samaritan who was kind to a persecuted and almost dying man as a result of persecution by robbers who robbed him. But on the other hand, human involvement in order to increase productivity, efficiency and effectiveness of food production activities requires trained, innovative, creative professionals.

Asep's program is an answer to the call for healthy food management for humanity according to the mandate of Christian culture mandated by the Bible. Asep offers solutions to humanity's food scarcity, solutions to environmental

destruction, and solutions to social problems in the midst of the world that God has made. Asep encourages equity and solidarity of life before the creator as the owner of resources in the entire universe. Asep encourages justice in equal rights of life before the owner of the universe. Asep encourages the realization of the harmony of creation for the sustainability of life of the next generation. Asep encourages the control of the needs of human life today, as well as the next generation.

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