

THE CONCEPT OF HALAL FOOD BASED ON ISLAMIC LAW PERSPECTIVE

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Abstract

One of the primary needs of humans in carrying out their life activities is to consume food. In the Islamic law perspective, the issue of consuming halal food is an important and inseparable tool in the life of Muslims. The effect of consuming halal food is actually linear on the formation of behavior and the formation of noble and commendable morals (*ahlakul karimah*). This is an important indicator that influences individual behavior, because for Muslims halal food is not just a matter of meeting physical needs, but spiritual needs that are absolutely fulfilled. Because of the importance of the issue of halal food in Islam, it is necessary to see how Islamic law views the concept of halal food itself. This study used a qualitative approach, which describes and analyzes how Islamic law views the halal industry and its development in people's lives globally. Islamic law views consuming halal food as an obligation that must be followed by its followers. Because the command to consume halal food is mentioned in the Al-Quran and Hadith as well as the opinion of the Ulama which is a source of Islamic law. In addition to being halal, the food consumed must also be *thayyib*, which is beneficial for the body and does not conflict with the commands of Allah SWT.

Keywords: *Food, Halal, Islamic Law*

INTRODUCTION

Indonesia as a country with the largest Muslim population in the world, namely 190,113,060 of a total population of 237,641,326 people or 80%¹, the issue of halal food is a sensitive issue for the community. In addition, Indonesia is also a very potential Muslim consumer market. One of the primary needs of humans in carrying out their life activities is to consume food. In the perspective of Islamic law, the issue of consuming halal food is an important and inseparable tool in the life of Muslims. The effect of consuming halal food is actually linear on the formation of behavior and the formation of noble and commendable morals (*ahlakul karimah*).

Islam is a religion that brings guidance and provides well-being for humans. These instructions are comprehensive and various aspects. Everything that is ordered to humans must contain good values in it, and vice versa every thing that is prohibited by Islam must contain bad values in it.

¹Data BPS Tahun 2013



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LITERATURE REVIEWS

A. The Definition of Halal Food in Islam

In Islam, regarding food, it has been regulated as well as possible so that Muslims do not fall into things that are forbidden. Allah SWT created the whole earth so that humans can choose and not follow the steps of Satan who always tempts humans to follow him.²

Many verses in the Al-Quran explain that there is the word food in it, even though there are similarities in meaning between one and the other, there are also meanings that are slightly different from the others. The term food in Arabic is usually referred to as the words *aklun*, and *tha'am*. The word *tha'am* in its various forms of derivation is mentioned 48 times in the Al-Quran, there are 27 times talk about various aspects related to food. And another verses that use other vocabulary. Meanwhile, the word *aklun* and its various forms of derivation are mentioned 109 times in the Al-Quran.³

The word halal as etymologically is derived from the Arabic language *الحلال* which means untying, permissible, not prohibited according to religious law. Al-Jurjani in Muchtar Ali explained that the word halal comes from the word *al-Hal* which means open (*al-Fath*). In terminology, it means anything that is not subject to sanctions, then its use or something that is freed by the Shari'a to do.⁴ Muhammad ibn Ali al Syawkani in Muchtar Ali argues, declared as halal because the knots of the prohibition ropes that prevent.⁵

According to the contemporary ulamas, Yusuf al-Qaradawi defines halal as a matter that is permissible and released from the bonds of prohibition and permitted by the Shari'a to be carried out.⁶ While Abd al-Rahman ibn al-Sa'di in Muchtar Ali when defining the word halal highlights how to obtain it, not by means of *ghashab*, stealing, and not as a result of muamalah which is haram or in the form of haram.⁷ Based on the

²Ahmad Izzuddin, "Pengaruh Label Halal, Kesadaran Halal dan Bahan Makanan Terhadap Minat Beli Makanan Kuliner" Jurnal Penelitian Iptek, Vol. 3 No. 2 Juli 2018, h. 104-105

³Muhammad Fuad Abdul Baqi, 1981, *Mu'jam al - Mufabras li Alfaz Al-Qur'an Al - Karim*, Beirut: Dar al-Fikr, hlm. 10

⁴Ali ibn Muhammad ibn Ali al-Jurjani, *al- Ta'rifat, Tabqaq Ibrahim al-Abyari*, (Bayrūt: Dār al-kitab al-A'rabi, 1405), Cet I, 124, di kutip oleh Muchtar Ali, "Konsep Makanan Halal Dalam Tinjauan Syariah Dan Tanggung Jawab Produk Atas Produsen Industri Halal", Jurnal Ahkam, Vol. XVI, No. 2, (Juli 2016), hlm. 292.

⁵Imam al- Syawkāni, Fath al-Qādir, (Bayrūt: Dār al- Ma'rifah, 2007), Cet. IV, 216, di kutip oleh Muchtar Ali, "Konsep Makanan Halal Dalam Tinjauan Syariah Dan Tanggung Jawab Produk Atas Produsen Industri Halal", Jurnal Ahkam, Vol. XXI, No. 2, (Juli 2016), hlm. 292.

⁶Yusuf al-Qardhawi, *Al-Halal wa al- Haram fi al- Islam*, Terj. M. Tamam wijaya, (Kairo, 2014), hlm. 21

⁷Abd al-Rahman ibn al- Sa'di, *Taysir al- Karim al- Rahman fi Tafsir Kalm al Mannan*, di *Tabqiq oleh Abd al-Rahman ibn Ma'la al- Lawayhik*, (Mu'assasah al- Risālah, Malik Fahd, 2000), Cet.I, 80, di kutip oleh Muchtar Ali,



explanations before, it can be concluded that halal is something that is allowed by the Shari'a to be done, used, or cultivated, because the ropes or bonds that prevent it have been unraveled or elements that endanger it accompanied by attention to how to obtain it, not from the results of prohibited muamalah.

It is important for a Muslim to pay attention to the food based on its halalness and goodness. Because as Mulizar said in his research, it was said that the effect of food on humans has a very large effect on a person's soul, among them Allah will make a person whose prayer is answered, makes the soul calm, then a bribe that is forbidden into his stomach, then his charity will not be accepted for forty days, bad food is harmful to health and harmful to the mind.⁸

B. The Categories Halal Food in Islam

There are several categories of halal food that are prescribed in Islam, they are⁹ :

1. Halal food is essentially halal for consumption. There are types of halal and *thayyiba* food, and a few of the types of food that are forbidden to consume, because there are arguments that prohibit it. And its halalness is determined in the Al-Qur'an and hadith. Such as chicken, goat, buffalo, dates, apples and so on.
2. Halal food is obtained in the right way. Obtained means such buying, working and so on. Islam is very concerned about the food eaten. Islam demands to enjoy everything that is lawful and *thayyib*. Religiously non-halal food will have a negative effect on life.
3. Halal in terms of processing. Everything is basically permissible, and will become unlawful, due to improper processing. Like grape which was originally lawful, but when it is processed into liquor, the drink is forbidden because it can damage the mind.
4. Halal in terms of servicing. Halal and *thayyib* food for consumption must be in accordance with the way it is served, as follows: a. There is not everything that is categorized as unclean food/objects according to the Qur'an and Hadith, b. Do not mix food that is definitely halal with food that is not yet clear about its halal status (*syubhat*).
5. Halal in terms of processing. Halal food must be in accordance with the process of obtaining it, namely in a way that is justified by Islamic law, for example by not stealing, robbing, and so on. If the process is not in accordance with the provisions, then the food will become unlawful for consumption. In the event that the process of obtaining food is not in accordance with the provisions, which causes the food to be unlawful for consumption, namely: a. in terms of slaughtering, the name of Allah SWT is not mentioned, b. The sacrifice is made for offerings or for idols, c. Halal animal meat is mixed with unclean meat, even if it's a little.¹⁰

“konsep makanan halal dalam tinjauan syarian dan tanggungjawab produk atas produsen industri halal”, Jurnal Ahkam, Vol. XVI, No. 2, (Juli 2016), hlm. 292.

⁸ Mulizar, “*Makanan Dalam Al-Qur'an* (Studi Tafsir Al-Azhar)”, Tesis Magister, Medan: IAIN-SU, 2014, hlm. 4.

⁹ Samsuddin, *Makanan Halal Dan Thayyib Perspektif Al-Qur'an*, Book Chapter, 2020, hlm. 12-14.

¹⁰ Mub Rifa'i, *Ilmu Fiqh Islam Lengkap* (Semarang: PT Karya Toha Putra, 1978), hlm. 434-435.

Meanwhile, if viewed from the type of halal food, it can be seen as follows¹¹ :

1. All kinds of food that do not contain of disgusting and dirty elements.
2. All kinds of food that do not bring harm to the health of the body, morals and reason.
3. All kinds of food that do not bring harm to the health of the body, morals and reason.

There are two types of food that are forbidden, namely:

1. Haram *Lidzatihi* (food that is forbidden because of its substances). The food that originally was forbidden by the Al-Qur'an and Hadith. Like pork, blood, fanged beasts and so on.
2. Haram *Lighairihi* (food that is forbidden due to external factors). Namely food that originally was halal, but turned into haram, due to reasons not related to the food. Such as food from stealing, usury, and so on.

The benefits of consuming halal and *thayyib* food are as follows¹² :

1. Someone who consumes halal and *thayyib* food, will find it easier to have his prayer answered, because in the body there are foods that meet the criteria for receiving his prayer by Allah SWT.
2. Halal and *thayyib* food is a medicine for health and avoids diseases of the body and heart disease
3. Someone who consumes halal and *thayyib* food is facilitated and light in carrying out worship
4. The heart becomes peaceful, calm and makes you be a true Muslim.
5. Producing good and pious offspring.
6. Gaining the faith and piety to Allah SWT.

C. The Urgency of Consuming Halal Food

Food is a physiological need that needs to be met to live. This is because, energy obtained through food is used to work, grow, reproduce, and carry out survival processes. When it viewed from an Islamic perspective, the purpose of taking food is not only for physiological purposes, but the main thing is as self-devotion to Allah SWT. Health and strength of the body depend on the food taken..¹³

Islam teaches its people not to overdo it and balance between spiritual and physical needs. Regarding food, Islam encourages its followers to take good food or what is usually called halal and *thayyib* food. The order to consume halal and good food aims to prevent humans from consuming food that can damage themselves. Consuming halal food is an obligation for Muslims, because in addition to being needed for growth, all human activities every day come from food, be it work or worship.

Looking at the function of food which is important in shaping human physical and mental development, religion gives an appeal to all mankind so that they consume good food. The definition of good here is both in a medical view and in a religious

¹¹Kasmawati, *Makanan Halal Dan Tayyib Perspektif Al-Qur'an* (Uin Alauddin Makassar: Fakultas Ushuluddin Filsafat dan Politik, 2014), hlm. 47.

¹²Samsuddin, *Ibid*, hlm. 22

¹³Halim Setiawan, *Karakteristik Makanan Halalan Thayyiban Dalam Al-Qur'an, Halalan Thayyiban: Jurnal Kajian Manajemen Halal dan Pariwisata Syariah*, Vol. 3 No. 2 (2020): IAIS Sambas, H. 43



view. This call is intended so that humans can have health both physically and spiritually, as well as being human beings who have a healthy body as well as a strong mentality.

Humans are allowed by God to live on this earth and continue their lives. For that, humans need food ingredients. Every living creature, including humans, it is also need the food throughout their lives. The stomach will feel hungry and the body becomes powerless when there is a lack of food. With food humans get energy or power. Without food, humans will not be able to carry out their activities or continue their lives.¹⁴

Food and drink, both halal and haram, will have positive or negative implications for the value of worship. It should be understood that in the creation of man, there is a combination of elements of body and spirit. Food consumption will have a significant effect on these two elements. Halal food will give a positive impression and non-halal food will give a negative impression. Therefore a Muslim needs to ensure that he only takes halal food in order to keep the two elements in good condition to be able to carry out their activities or continue their lives.

The implications of halal and haram food and drink for the soul and body include: The prayer of people who eat unclean food is not permitted by Allah based on the hadith of Abu Hurayrah, that Rasulullah s.a.w. once said, "A person who walks a long way, whose hair is matted, and his face is dusty stretches out both hands to the sky while praying: My Lord, my Lord, even though his food is unclean, his drink is unclean, his clothes are unclean and he is fed with that which is unlawful anyway, then how can that be permissible for him?"

RESEARCH METHODOLOGY

This study used a qualitative approach, which described and analyzed how Islamic law views the halal industry and its development in people's lives globally. While the nature of this research was descriptive which aims to provide an overview of the research subject based on data obtained from the subject being studied in which this is done to make a hypothesis.

RESULT AND DISCUSSION

A. The Halal Food Concept in Islamic Law

1) Al-Quran

In the Al-Qur'an, the command of consuming halal food is explained clearly, so it is obvious that consuming halal and *thayyiban* food is an order directly from Allah whose truth is no doubt. It is the duty of a Muslim to obey it. Everything that is commanded by Allah SWT is the goodness of mankind, including the command to eat halal and *thayyib* food, and to stay away from doubtful and even unclean food. One of the words of Allah SWT in (Q.S. Al-Baqarah: 2: 168) means: "O people, eat of what is on earth, lawful and good; and do not follow the footsteps of the evil one".

Then the obligation to consume halal food is contained in the Word of Allah SWT (Q.S. Al-Maidah: 88)

¹⁴*Ibid*

Meaning: "Eat of the things which Allah has provided for you, lawful and good; but fear Allah, in whom you believe." (QS. Al-Maidah: 88)

Also contained in the Word of Allah SWT (Q.S. An-Nahl: 114):

Meaning : "So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He whom you serve." (Q.S. An-Nahl :114)

And it also found in the Word of Allah SWT (Q.S. Al-Anfal: 69).

Meaning : "But (now) enjoy what you took in war, lawful and good; but fear Allah; for Allah is Oft-Forgiving, Most Merciful." (Q.S. Al-Anfal :69).

It is interesting to point out that all the verses that are preceded by Allah SWT's intimate invitation to eat, whether addressed to all humans or to believers, are always coupled with the words *halalan* and *thayyiban*. This shows that the best food is one that fulfills both of these elements.

2) Hadith

In the hadith of the Prophet SAW explained to consume halal food which among others was narrated by al-Bukhari and Muslim which means:

From Abu Abdillah Nu'man bin Basyir Radhiyallahu anhuma said: I heard the Prophet sallallahu 'alaihi wa sallam say: "Indeed, what is lawful is clear and what is unlawful is also clear. While among them there are doubtful (vague) matters about which most people do not know His (laws). Whoever avoids doubtful matters (vague), then he has purified his religion and honor. Whoever falls into obscure matters, he has fallen into unlawful matters. Like a shepherd who is near the forbidden fence (belonging to someone) and is afraid that he will enter it. Know, that every king has a prohibition (statute). Remember that what Allah has forbidden is what He has forbidden. Know, that in the human body there is a lump of flesh. If he is good, then the whole body is good too; and if it is damaged, then the whole body is damaged. Know, that lump of flesh is the heart [HR. Bukhari and Muslim].¹⁵

At first glance, the explanation of the hadith above is many people understand the first hadith with the view that what is lawful is clear and what is unlawful is clear, then between the two is something doubtful (*syubhat*). Whoever falls into doubt, he will fall into what is forbidden. With an understanding like this, actually a bit ambiguous. Because it means we say that what is doubtful is definitely unlawful. So the hadith should read like this, "What is lawful is what is clearly lawful, while there are two things that are unlawful, the first is what is unlawful and the second is what is unlawful (*syubhat*).

Meaning: "From Abu Hurairah rodhiallohu 'anhu, he said: "Rosululloh sholallahu 'alaihi wa sallam once said: "Indeed Allah is good, does not want to accept anything but good. And verily Allah has commanded the believers (as) what has been ordered to the apostles, Allah said, "O Messengers, eat of everything that is good and

¹⁵Al-Imam Al-Hafiz Abi Husain Muslim, *Shohih Muslim*, (Riyad: Darul Tayyibah, 1426 H), hlm. 123



do good deeds" (QS Al Mukminun: 51). And He said: "O you who believe, eat of the good things that We have given you" (Surah Al Baqoroh: 172). Then he told the story of a man who went on a long journey, his hair was matted and dusty. He raised his hands to the sky while praying: "O my Robb, O my Robb", while his food is unclean, his drink is unclean, his clothes are unclean, and (his stomach) is filled with unclean food, so how can someone like this have his prayer granted." (Narrated by Muslim 1015).¹⁶

Consuming something that is *thoyyib* is a characteristic of the apostles and the believers. The *thoyyib* food is very influential on the goodness of worship, the answer to prayer and the acceptance of charity.¹⁷

3) Ulama's Perspective

In the opinion of contemporary ulamas, such as Yusuf al-Qaradawi, defines halal as something with which harmful knots break down, and Allah allows it to be done.¹⁸ While Abd al-Rahman ibn Nashir ibn al-Sadi' when defining the word "halal" highlights it on how to obtain it, not by *ghashab*, stealing, and not as a result of muamalah which is haram or in the form of haram.¹⁹

Meanwhile, according to Abdul Aziz Dahlan in the Encyclopedia of Islamic Law, it is stated that *halalan tayyiban* contains several meanings, namely liberating, releasing, solving, dissolving, and allowing. This means everything that causes someone not to be punished if they use it and something that can be done according to syara'. From the understanding of everything that causes someone not to be punished if using. This concerns the permissibility of using objects or whatever is needed to meet physical needs including food, drink, and medicine.²⁰

Imam al-Ghazali in giving the meaning of *halalan tayyiban* seems to be different from the opinion above. According to him something is said to be *halalan tayyiban* from the point of view of the substance itself it is obtained in a way that is good, harmless, not intoxicating and is done according to religious law. So *halalan tayyiban* is everything that is lawful to Allah and is beneficial to humans themselves, both physically and mentally.²¹

Based on those explanation, Allah SWT has already set several obligations and limits that must be a source of reference for humans in all aspects of life. These limitations include the boundaries of what is lawful and what is unlawful. And this is violated by humans, because Allah swt made everything in this nature solely for the benefit of his creatures, namely humans.

¹⁶Al-Imam Al-Hafiz Abi Husain Muslim, *Shohib Muslim*, (Riyad: Darul Tayyibah, 1426 H), hlm. 123

¹⁷Departemen Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya*, (Jakarta: CV. Karya Insan Indonesia, 2004), hlm. 99

¹⁸Yusuf Al-Qaradhawi, *Al-Halal wa al-Haram fi al-Islam*, terjemah Wahid Amadi dkk, Halal Haram dalam Islam, (Solo: Era Intermedia, 1424H2003 M), Cet III, hlm. 31 10

¹⁹Abd Al-Rahman ibn Nashir ibn al-Sa'di, *Taysir al-Karim al-Rabman fi Tafsir Kalm al-Mannan, di-tabqiq oleh 'Abd al-Rahman ibn Ma'la al-Lamayhik*, (Mu'assasah al-Risalah, Malik Fahd, 1420H-2000H), Cet. I, hlm. 80. Selanjutnya ditulis denga al-Sa'di. Malik Fahd, 1420H-2000H), Cet. I, hlm. 80. Selanjutnya ditulis denga al-Sa'di. Malik Fahd, 1420H-2000H), Cet. I, hlm. 80. Selanjutnya ditulis denga al-Sa'di.

²⁰Abdul Aziz Dahlan, *Ensiklopedi Hukum Islam* (Jakarta: Ictiar Baru Van Hoeve, 1996), hlm. 506.

²¹Imam Al-Ghazali, *Benang Tipis antara Halal dan Haram* (Cet I: Surabaya: Putra Pelajar, 2002), hlm. 22

CONCLUSION

Islamic law, through the Qur'an, hadith and the views of ulamas, has stipulated several types of food and drink that are forbidden for consumption by Muslims, including carrion, blood, pork, animals slaughtered in names other than Allah, as well as intoxicants and all types of drinks that are intoxicating. Meanwhile, food and drink that are not mentioned as unclean food and drink in the Qur'an and hadith, and are not disgusting or harmful to human health (soul) can be categorized as halal food and drink. Besides having to be of halal quality, it must also be *thayyib*, namely food that is useful for the body, does not spoil, is not disgusting, delicious, does not expire and does not conflict with Allah's commands, because it is not forbidden.

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