



URGENCE OF HALAL FOOD AND DRINK EDUCATION: REVIEW ECONOMIC INTERPRETATION AND HADITH

URGENSI EDUKASI MAKANAN DAN MINUMAN HALAL: TINJAUAN INTERPRETASI EKONOMI DAN HADITS

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ABSTRACT

Consumption, which is an important need and a special variable in human life, often has negative implications when it is released without any regulation. The religious elements contained in it have provided limits for the creation of a balance of life. Namely the concept of halal and thayyib in food and drink according to Islam. So that a deep understanding is needed to educate through the interpretation of economic verses, especially about consumption. This paper seeks to explore the urgency of halal food and drink, which then makes it the basis and pattern of life for Muslims. By using the interpretation method to analyze the urgency, and provide a model in the education of halal food and beverages. Three patterns of implications for halal consumption trends have provided a balanced condition according to Islam. Namely first: objects that have become a trend to provide good habits, second: elements of benefit and benefits that exist in halal food and drinks, third: do not have a negative impact and harm to the body and soul. This paper also finds the term education which is the basic element of the halal trend in food and beverages.

Keywords: Halal, thayyib, education, life balance

ABSTRAK

Konsumsi yang menjadi kebutuhan penting dan variabel khusus dalam kehidupan manusia, acapkali berimplikasi negatif tatkala dibebaskan tanpa adanya regulasi. Unsur-unsur agama yang terkandung di dalamnya telah memberikan batasan demi terciptanya keseimbangan hidup. Yaitu konsep halal dan thayyib dalam makanan dan minuman menurut Islam. Sehingga diperlukan pemahaman mendalam untuk mengedukasi melalui tafsir ayat-ayat ekonomi khususnya tentang konsumsi. Makalah ini berusaha untuk mengeksplorasi urgensi makanan dan minuman halal, yang kemudian menjadikannya dasar dan pola hidup umat Islam. Dengan menggunakan metode tafsir untuk menganalisa urgensi, dan memberikan model dalam edukasi makanan dan minuman halal. Tiga pola implikasi trend halal konsumsi telah memberikan kondisi seimbang menurut Islam. Yaitu pertama: obyek yang telah menjadi tren memberikan kebiasaan yang baik, kedua: unsur maslahat dan manfaat yang ada dalam makanan dan minuman halal, ketiga: tidak memberikan dampak negatif dan bahaya untuk tubuh dan jiwa. Makalah ini juga menemukan term edukasi yang menjadi unsur dasar tren halal dalam makanan dan minuman.

Kata kunci: Halal, thayyib, edukasi, keseimbangan hidup

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INTRODUCTION

Halal is one of the special needs for all Muslims, so in every thing related to halal is an obligation that must be fulfilled (Abdul Rahman,2020, Muhammad Iqbal, et.al,2019). Moreover, the reflection and characteristics of modern Islam today are directed to how consumption patterns tend to be pragmatic and practical. Trends are practical and fast becoming a necessity and sought after by most people, one example is the trend to consume fast food. In the Islamic perspective, the trend of fast food consumption does not fall into the category of deeds or habits prohibited by Islamic sharia (la yamna'uhu al-Shari'). So that the trend becomes a strong signal that is received directly by business actors / manufacturers of various products. In fact, real phenomena and dynamics cannot be avoided by anyone including business people. So that something that becomes a signal, especially the general symptoms of society will be contested or enter the realm of competition in all circles.

However, trends and symptoms are common, for the teachings of Islam the halal element becomes the main element (Xiong Jia & Zhang Chaozhi,2020). And with the help of Islamic scholars and experts, finally understanding the importance of halal becomes important for all Muslims. Many are now aware of the truth of the Islamic concept. This awareness aside from the belief in religion is also the finding of the field reality that it turns out that the freedom of the people, especially in consuming haram food, has a serious impact not only on physical health(Yongsheng Yang., Wenxing Bao,2010). but also for non-physical health (i.e. spiritual health). This balance is the substance of life for Muslims. And Islam gives instruction and guidance through its holy book in which there are many *maslahah* and public interests.

In the context of Indonesian society domesticated by the Muslim population, the things that are allowed and forbidden have become clear in accordance with what is in the word of Allah and the word of the Prophet. It's just that the halal haram that is clearly still not clearly understood (Insani, T. D., Al-Faizin, A. W., & Ryandono, M. N. 2019). Seen from the many findings of the community about goods sold are not included in the category of *halalan thayyiban*(Sukoco, B. M Asnawi, N.,, & Fanani, M. A. 2018). The discovery of illegal products is often in shopping centers or shops that sell food, beverages, drugs and cosmetics (Jusoh A., Kamarulzaman L., Zakaria Z,2016). And the product is haram because of several things, namely made from haram such as from animal organs that are haram for consumption, the slaughter process that is not in accordance with Islamic sharia, the meat of the animal has become a carcass and others. This needs to be watched out because it will have a big impact on the body because what is eaten is what is forbidden to be consumed (A. P. D. B. Z, Abdelali,2019).

It is unfortunate if the awareness and understanding of the Islamic concept of halal is not yet thorough. So there are still many statements of people who only attach importance to freedom without the condition that any food can be consumed of hygienic origin and does not contain toxins (Poppy Arsil, Yeong Sheng Tey, mark Brindal,Cun Euei Phuea, Denisa Liana, 2018). And that consciousness grows and emerges when empirically discovered the elements of that freedom. That is, physically causing disease and spiritually affects the character, character such as hard and cruel character, irrisorable, and untrustworthy.

Looking at the phenomena and findings of non-halal products, and for the sake of mutual benefit there is the Food, Drug and Cosmetics Supervision Institute of the Indonesian Ulama Council (LPPOM MUI) (Sumunar Jati, Musa Hubeis., & Gendut Suprayitno, 2021). A special institution that oversees all products sold by businesses, and product labeling after going through the screening and training process. In addition, LPPOM MUI is not only located in the central region even in various provinces we can find the institution. This can erode people's concerns regarding the findings of non-halal products.

Based on various problems found, especially in the implementation of halal, it is considered very important to understand the basis of halal thinking based on the main sources, namely the Qur'an and Hadith (Aga Khaisam, 2020). In addition, diagnostics, prepositions and deep study between positive and idealistic that occur in society. Here will be a balance that begins with literacy and halal implementation. The subject played in this study is certainly Islamic society. And with the main subject or source in the study is the source of Islamic law, namely the Qur'an and Hadith (Muhammad Cholil Nafis, 2019). So that Muslims as servants of Allah who have been given various kinds of potential are able to understand properly the meaning of halal, *thayyib* and *haram*. Because



in essence the commandment is intended for good and benefit for the people themselves. In this study the author will contain the subjects of halal and haram food and drink, research on verses and hadiths and interpretations of halal food and drink and thayyib in order to obtain legal conclusions in the implementation of halal and also halal muamalah transactions.

METHOD

In order to be able to meet the needs of several scientific requirements, the author uses qualitative research methods with a normative juridical approach. Here the researchers conduct a study of theories, concepts and how the legal principle of interpretation or interpretation of verses related to halal and haram food and drink. Researchers use primary and secondary data sources. The primary sources used are the Qur'an, and the tafsir books, while the secondary sources of researchers get from relevant books related to the interpretation of haram halal food and drink, articles in journals. The data collection technique that the author does is by library research. When the data has been collected, the researcher takes the next step by processing and analyzing the data and then the legal conclusion is taken.

FINDINGS AND DISCUSSION

Halal Food and Drink Perspective of the Qur'an and Hadith

Raghib al-Asfahani in his mufrodat al-fadh al-Qur'an al-Karim states that food (Thoam) is everything that is eaten, tasted and tasted (Tho'm). Food comes from Thoima-yath'amu-tho'man which means to eat. Another meaning in Arabic is ma yatanawalu minhu tho'mun wa tho'am. While the drink comes from Syariba-yasyrobu-syurban which means to drink (Raghib al-Asfahani, 2009). In surah al-Baqarah verse 249 uses the words yath'amu (eat) and syariba (drink) for the context of the object concerning food and drinking water. M. Quraish Shihab explained that the word tho'am is in the Qur'an in various forms 48 times, and among them speaks of the aspect of food (M. Quraish Shihab, 1996). The above statement shows that God pays more attention to the food and drink that his servant needs. And before explaining about the command to eat good food God calls Himself the Almighty God and the description of what God has created (M. Quraish Shihab, 1996).

Basically, God created everything for his servants. What he created can be used for the necessities of life, and the food that can be eaten is certainly halal and thayyib. As God's word.

قال تعالى: هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (سورة البقرة : 29)

"He created for you what is on the earth, and he wills to the heavens, and he has made seven heavens. And He knows all things" (Albaqarah: 29)

In tafsir Al Sha'rowi:

(هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا) أَي يُذَكِّرُنَا اللَّهُ سُبْحَانَهُ وَتَعَالَىٰ فِي هَذِهِ الْآيَةِ أَنَّهُ هُوَ الَّذِي خَلَقَ مَا فِي الْأَرْضِ جَمِيعًا. وَقَدْ جَاءَتْ هَذِهِ الْآيَةُ بَعْدَ قَوْلِهِ تَعَالَى: "فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ" لِنَلْفِتْنَا إِلَى أَنَّ مَا فِي الْأَرْضِ كُلُّهُ مَلِكٌ لِلَّهِ جَلَّ جَلَالُهُ، وَأَنَّا لَا نَمْلِكُ شَيْئًا إِلَّا مَلَكَتْهُ مَوْقِفَتَهُ. وَأَنَّ مَا لَنَا فِي الدُّنْيَا سَيَصِيرُ لغيرِنَا. وَهَكَذَا.

al-Sha'rowi explained that the verse was revealed by Allah after the previous verse about the power of Allah as Khaliq who can turn his servant on and off. Allah emphasizes that man has limitations and still needs a helping hand (God's help) So that his servant returns to his main owner (Nashir al-Din Abu Sa'id Abdullah Ibn Umar Ibn Muhammad al-Syirazi al-Baidhawi). It was added by al-Sha'rowi that Allah (as al-Khaliq) told people that in fact you are in a state of death then revived.

Prof. Wahbah al-Zuhaili explained that it is strange what the disbelievers do when denying the existence and power of Allah SWT, even though it has perfected His birth and inner blessings. It has given us the best elements of life (reason, five senses, feelings). In addition, it has been given sustenance that can guarantee human survival (Wahbah al-Zuhaili).



Wahbah al-Zuhaili added that Allah killed and revived all His servants. When god killed his servant, he returned to God by accepting calculations and rewards for deeds that have been done or done. And death and life give no reason for anyone to enter or remain in disbelief and deny the prophethood of Muhammad (Wahbah al-Zuhaili.).

This is in line with the opinion of Prof. Hamka in his tafsir book, which is how great, the great Qudrat al-Khaliq and how great Rahman-Rahimnya. Everything that God has created is for God's creatures. So that the water flowing in the oceans and rivers, forests, sand on the beach, livestock, fish in the sea and others to be benefited. of what God has given. Hamka added that in addition to the grace of God that has been mentioned, there are blessings and other gifts, namely reason, knowledge and experience (Prof.Dr.Hamka). So that with all human reason and mind should always pay attention to how not to disbelieve of all that has been given to mankind.

According to the opinion of Tafsir Jalalain, that what God has created, especially the whole earth as a facility that God gives to his servants for his benefit

The word of Allah in surat al-Jatsiyah has been explained that everything has been subjugated for mankind all that is in the earth and the heavens, and all is derived from Him.

قال الله تعالى: "وَسَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُتَفَكَّرُونَ"

"And He subdued what is in heaven and what is on earth for you all from Him. Indeed, in this case there are signs (the greatness of Allah) for those who think."

(التفسير الطبري). القول في تأويل قوله تعالى سورة الجاثية 13. يقول تعالى ذكره : وسخر لكم ما في السموات من شمس وقمر ونجوم، وما في الأرض من دابة وشجر وجبل وجماد وسفن لمنافعكم ومصالحكم. يقول تعالى ذكره: جميع ما ذكرت لكم أيها الناس من هذه النعم، نعم عليكم من الله أنعم بها عليكم، وفضل من تفضل به عليكم، فإياه فاحمدوا لا غيره.....

In Tafsir al-Thobari, this verse shows the seriousness of Allah as well as proof that only Allah can create all that is in heaven and earth. In addition, in the interpretation of this verse gives two important things, namely *آيات* and *ينفكرون لقوم*. These two things are how to sign that there is no God but Him with the gift of all that is needed for His servant. In addition, by looking at nash emphasized His people to mentadabburi every verse to foster the essence of faith.

The two verses above can be concluded that all that God created is for mankind. And in principle everything that exists can be used and benefited. This is in accordance with what Allah says in surat al-Jatsiyah. The ability to be used and benefited contains a provision that it falls into the halal category. So that the food on this earth is halal to eat.

In the realm of exclusion is haram, of course based on the main sources, namely the Qur'an and Hadith. Such exceptions are caused by the weakness of the human condition so it should be avoided. When haram food and drink are avoided/ not consumed then the main purpose carried out by mankind other than health is personal and social piety. This is in terms of benefits for humans.

Review of Tafsir Verses of Halal Food Consumption

Halal and haram are one of the important commandments in the teachings of Islam. In the realm of the command to eat halal food and thayyib can be found in Surat al-Baqarah verse 168, Surah al-Maidah verse 88, Surah al-Anfal verse 69, Surah al-Nahl verse 114.

Surah al-Baqarah verse 168

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (البقرة : 168)

According to Tafsir al-Misbah the above verse is a appealing in the halal food and drink. And the call is not only for Muslims, but also for all mankind who believe or not. In addition, not all halal food is not necessarily good for others. It depends on each other's health condition. Therefore M.Quraish Shihab recommends eating halal food again well (thayyib). The author concludes that halal food is a food that is refined by Allah while good (thayyib) is a food that contains good nutrition.



According to Tafsir al-Wajiz, it is not much different from the previous interpretation that is eating what God created in the world, because basically everything on earth can be used for the needs of mankind. Just don't follow satan's ways of inviting anyone to the devil. Or to allow the haram and prohibit the lawful. Satan is the enemy in the face. This verse came down when in Tsaqif. Khuza'ah and amir bin Sho'shoah at that time prohibited for them the produce of agriculture and livestock hewat, in addition something produced from the sea was also predicted.

In the Tafsir ibn Kathir, this verse is a directive for humans to eat halal food again well. And it certainly does not damage the human body and mind. The steps of satan that must be shunned can be in the form of persuasion, seduction. It's like persuading others to ban what God has done and vice versa. Indeed, satan is the main enemy of man, who always invites to evil, heinous, dirty deeds such as adultery and others. As a statement in Surat Fathir who invites his faction that they become residents of a blazing hell.

Ahmad Musthafa al-Maraghi in his commentary book said that this verse can be combined with the previous verse of 87, in this case related to the proverbial verse. Al-Maraghi interprets the above verse with the human tendency to be excessive, meaning that it is a suggestion not to exceed the limit by excessive use and other violations. And that's a bad thing.

Surah al-Maidah verse 88

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ (المائدة : 88)

As in the book of tafsir al maraghi also, that this verse comes down with regard to some of the Companions of the Prophet who exceeded the limits in worship. They forsake what God commanded them to do.

Al-Maraghi added that Allah likes His servants who use the blessings that have been provided then do not forget to be grateful. It is added that it does not forget the existence of Islamic sharia that provides limits and benefits of the ummah. Regarding the haram halal in food and drink, Maraghi made it clear that the substance of an item (food and drink) and how to obtain becomes a special part that is not separate. Food that is substanceally punished halal for consumption turns into haram when the way to obtain it by haram.

Hamka explained that in good words it has a good meaning. Conversely, in vile words give the dominant effect of vile meaning. So that in order to create maknda content and a good dominant effect, halal and good food is needed (*halalan thayyiban*).

Surah al-Anfal verse 69

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (الأنفال : 69)

"Then eat from some of the spoils of war that you have taken, as halal food is good again, and trust in Allah, Allah is Merciful".

M. Quraish Shihab interprets this verse by beginning with a recommendation for Muslims when after war and can benefit from the spoils of war with halal and good. Halal here can give the consequence of not getting threats from Allah, while tayyib gives consequences for the body and spiritual.

Surah al-Nahl verse 114

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُفْرَكُمْ إِيَّاهُ تَعْبُدُونَ (النحل : 114)

The above verse has a reasonable content with the previous verse that is verse 113. That is how Allah punishes those whom I disbelieve and will be given to them the clothes of hunger. On the other hand, Hamka explained the need to attach importance to halal and haram. Anything that enters the stomach and is consumed must be given limits and exceptions that are halal and good. Halal and good will affect the peace of the soul.



Ibn Kathir explained that this verse is Allah's command to His servants to eat halal food, then be grateful for what Allah has given. In addition, God has allowed man to eat food that is forbidden just to maintain life.

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إن الله تعالى طيب لا يقبل إلا طيباً. وإن الله أمر المؤمنين بما أمر به المرسلين (قال تعالى: يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ) {المؤمنون: 51} وقال {يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ} {البقرة 172}

Thayyib's word in this hadith has a holy meaning and is far from all shortcomings, has absolutely no vices. The opposite of *thayyib* is *khabs*, and it is not the same substance and meaning between *thayyib* and *khabs*. As in Surat al-Maidah that it is different between bad and good.

"Say (Muhammad), it is not the same bad as good" (al-Maidah: 100)

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ (الآية)

In the interpretation al-Wajiz makes it clear that the *khabs* and *thayyib* here can fall into the category of halal and haram. Muslims should fear Allah while avoiding things that enter the abyss of *khabs*. On the other hand, when doing the good that God likes, but Allah does not like it because Allah will not accept all things, especially worship that is not included with intention and sincerity (it falls into the category of *thayyib*).

While according to al-Jalalain's interpretation agrees with the tafsir al-Wajiz, *khabs* is categorized as haram, while *al-Thayyib* falls into the halal category. It is added that when in the surrounding community and doing *al-Thayyib* then that is the form of implementation of Muslims fearing Allah. One form of piety contextualized by the interpretation of this verse is *al-tarku*. So that it will get *al-fauz wa al-Falah*

لا يقبل إلا طيباً

The purpose of *la yaqbalu illa thoyyiban* is that Allah only accepts all good things such as words, behavior, worship and others. All that contains ugliness cannot be accepted by God, for God has absolutely no disgrace or lack. Allah is good in Substance, His names, His attributes and whatever comes from Him is nothing bad from any side. In the creation of man by God, the priority of the creation of mankind is in good condition. In addition, the divine elements possessed by God contain all goodness.

Islam with all its teachings is not separated from the benefit of His servants. One of the Islamic surveys is in the Islamic view of the importance of health. And to be healthy requires efforts to maintain health. In the medical realm nutrition becomes an important factor of human health, and good nutrition is caused by good food and drink as well. In addition to how it is processed, the material, and how to obtain it. That is the monitor of Islam when paying attention to the health of mankind. Halal is the main basis established by Islam, and everything that Allah creates is halal and mubah. Instead, it will be punished illegally if there is a nash that prohibits it. As in the prophet's word:

عَنْ أَبِي عَبْدِ اللَّهِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِي يَرَعَى حَوْلَ الْجَمِيِّ يُوشِكُ أَنْ يَرْتَعَ فِيهِ أَوْ إِنَّ لِكُلِّ مَلِكٍ جَمِيًّا أَوْ إِنَّ جَمِيَّ اللَّهِ مَحَارِمُهُ أَوْ إِنَّ فِي الْجَسَدِ رَوْاهُ الْبُخَارِيُّ وَمُسْلِمٌ - مُضَعَّةٌ إِذَا صَلَّحَتْ صَلَّحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَوْ هِيَ الْقَلْبُ

From Abu 'Abdillah An-Nu'man bin Basyir radhiyallahu 'anhuma, he said that he heard the Prophet shallallahu 'alaihi wa sallam say, "Surely the halal is clear, as the haram is clear. Between the two there is a syubhat thing—still vague—that most people don't know about. Whoever avoids the rest of the matter, he has saved his religion and honor. Whoever falls into the case of *syubhat*, then he can fall into the haram. As there are herders who herd their livestock around the land of prohibition



that almost plunges it. Every king has a land of prohibition and god's land on earth is the things he has forbidden. Remember that there was a lump of meat in the body. If it is good, then the whole body will be good. If it is damaged, the whole body will be damaged. Remember that a lump of flesh is a heart." [narrated by Bukhari and Muslim; Shahih Bukhari 2051 and Shahih Muslim 1599]

Based on the hadith above, there can be found three laws, namely *halal*, *haram* and *syubhat*. Something related to halal has become clear and vice versa (haram clarity). Something that is clear is permissible to consume it. In relation to the law of *syara'*, halal has the understanding of *kullu sya'in la yuaqobu 'alaihi bisti'malihi*, meaning that halal concerns matters related to the ability to use objects or other to meet physical needs.

The matter of halal in the realm of ushul fiqh is rarely found except in some things (such as the taking of the law from nash by using nash / *shighat al-hal*). What is often found is only things that contain bad. Halal here is usually the same as *mubah* or *jaiz* (allowed). The example also reinforces the previous statement that halal is a synonym of mubah in the realm of ushul fiqh science, and nash himself often uses it. It is in Surat al-Baqarah 187.

أَجَلٌ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفْتُ إِلَى نَسَائِكُمْ {الآية}

According to the author, halal and haram are two opposites. To facilitate the explanation of these two things, it should be a simple formula and understanding. Halal is that everything that is allowed otherwise haram is everything that is forbidden. The law of prohibition and the ability to do has three scopes, namely from limitation, essence and form, the nature of something.

The clarity of something that is haram can be found in Surat al-An'am verse 119, namely "Why do you not eat the name of Allah when slaughtering it, when Allah has explained to you what He has forbidden you, except what you are forced to eat?" According to the interpretation of al-Wajiz, what has been forbidden is clear, and we can find it separately in the Qur'an. The provision of the ability of what is forbidden is a few exceptions, namely when in a state of force and for the benefit of life. It's just that among mankind still heeds this, they are despotic towards him and his brothers with lust. Justifying the haram and vice versa without reason and firm reasons. Surely Allah knows who his servant who has crossed the line as the *jahiliyah* do, namely eating and justifying food that comes from the carcass.

Slightly different from Tafsir al-Razi, this verse emphasizes the ability to eat food that was previously recited by the name of Allah. When food is recited in the name of Allah, it automatically becomes halal. Unlike food that is not read in the name of God, such as the carcass of an animal that does not know when and where the animal died. There was no reading of God's name before the animal died. So the meaning of the verse is that everything that is eaten is limited by the provisions of God.

Urgency of Halal and Haram Education

Based on the interpretation of verses and hadiths about halal food that have been described above, there are two main keys to Allah's command regarding food and drink that are allowed, namely "Halal" and "Thayyib". The important elements in the review of whether or not a food and drink can be known through all types of halal food and beverages consumed. Based on the commands and *nushush* that have been described above, the clarity of the type of food that can be consumed or categorized as halal is very clear. Depending on the nature of the type that is completely halal to consume. In the realm of halal and haram that are contextualized with the community, social conditions become determinants of the implementation of halal and haram products and behavior. When an understanding that has been constructed is as well as a form and balanced with awareness of the urgency of halal and haram then the balance of life has been achieved. In contrast to the habits of ignorant people without rules, regulation in determining what is good and bad. Verily, the affirmation of the type of food and drink is halal and haram in the word and word of the Prophet accompanied by its expectations

In another realm is the type of good food and drink (*thayyib*). In Indonesian have a variety of meanings depending on the context of the word. In this case the context used is based on the interpretation of the mufassir about *thayyib*. In general, when food has been categorized as halal then



automatically become *thayyib*, it's just that it needs to be developed in accordance with the context of dynamic social conditions. As halal food and beverages are not limited to their type, there is another element that is said to be halal, namely the process carried out or how to obtain it. When it is in accordance with the instructions and corridors of Islamic teachings, it is in accordance with the instructions of Allah and His Messenger.

Normative education is the first step in other social education. Normative halal and haram education can be developed with various corners of the domain of science. When there is an integration of normative education with medical education, sometimes more accepted by the community. On the other hand, the logical element of the transformation of education into determinants of understanding that finally produces awareness of the implementation of halal haram. In the realm of halal and haram implementation must begin about a correct understanding of halal and haram. In the realm of halal and haram implementation must begin about a correct understanding of halal and haram. There is no denying the good elements (*thayyib*) that have been described in the word of God and how the interpretation of classical and contemporary mufassir. It takes precedence over the understanding that halal and haram are clear. When carrying out halal implementation, the media or connecting facilities must also be implemented (*ma la yatimmu al-wajib fahuwa wajib*).

In the context of Indonesia halal and haram education is formally very appropriate, namely the supervision of Ministry of Religion. The institution is spearheading the implementation of halal and haram education and has paid attention to the halal and *thayyib* aspects of the Qur'an and Hadith perspectives. It only needs the help of other parties to further develop the wing of the institution. Because there are still even widespread cases of food and drink that are outside the halal category. Such violations have been labeled halal from the authority of a formal institution but are committed in a strategy or distortion in the market mechanism. So continue to strive for various patterns and models of halal and haram education for the community as a whole.

CONCLUSION

Halal and Haram are an important concern for all Muslims, especially in Indonesia. On the ideal side is the command of Allah and His Messenger so that as Muslims should not learn and understand it, while on the positive side its implementation becomes mandatory as a responsibility for the knowledge that has been studied and the form of slavery to Allah SWT. Halal and haram are like two straight lines, both must be chosen to maintain the existence of fear and slavery of Muslims. On the other hand, it has an impact on self-sanctity and individual psyche. The issue of halal and haram in food and drink is related to the needs of human beings. And lead to the increasing need for *tahsini* and *hajiyat*. Based on the basic systematics and norms of sharia, namely the benefit of the world towards the benefit of the hereafter.

The result from the study of *tafsir* and hadith of halal food and drink, there are two focus studies, namely how to understand halal and good (*thayyib*). Explanation of *halal* and *thayyib* needs to be developed further studies to get comprehensiveness and become a regulatory and educational footing to the Islamic community. Based on the rule of *ushul al-fiqh, al-ashl fi al-Asy'yai al-nafi'ah al-lbahah wafi al-Asy'yai al-Dhorroh al-Hurmah*. And among the discussions about illegal food and drinking, there is a silver lining from the implementation of halal and haram. One of them has an impact on the individual psyche, the change of disposition from hard to gentle, calm of heart, reducing anxiety in life and others.



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