


QURANIC INTERPRETATION OF HALAL FOOD AND ITS IMPLEMENTATION IN THE ECONOMIC DEVELOPMENT OF SHARIA

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Abstract: This study aims to analyze the role of halal food described in the Quran for the fulfillment of basic human needs which ultimately intersect with economic activities, one of which is in the development of the sharia economy. This research uses a descriptive qualitative approach, with a review of documents. The results of this paper are more focused on the interpretation of Q.S. al-Baqarah Verse 168 and al-Maidah Verse 88 in the tafsir al-Maraghy and al-Misbah. So that in the explanation describes the extent to which the implementation of this verse can move humans in conducting the economy based on the teachings practiced by the Prophet SAW, especially those related to the development of the sharia economy.

Keywords: *sharia economics, halal food, qur'anic interpretation*

Abstrak: Penelitian ini bertujuan untuk menganalisis peran makanan halal yang dijabarkan dalam al-Quran untuk pemenuhan kebutuhan pokok manusia yang pada akhirnya bersinggungan dengan kegiatan ekonomi, salah satunya dalam pengembangan ekonomi syariah. Penelitian ini menggunakan pendekatan kualitatif deskriptif, dengan penelaahan dokumen. Hasil penelitian dari tulisan ini lebih difokuskan pada penafsiran Q.S. al-Baqarah Ayat 168 dan al-Maidah Ayat 88 dalam tafsir al-Maraghy dan al-Misbah. Sehingga dalam penjelasannya menjabarkan sejauh mana implementasi ayat ini dapat menggerakkan manusia dalam melakukan perekonomian dengan berlandaskan ajaran yang dipraktikkan oleh Rasulullah SAW terutama yang berhubungan dengan pengembangan ekonomi syariah.

Kata kunci: *ekonomi syariah, makanan halal, tafsir al-Quran*

Introduction

As a source of Islamic teachings, the Quran needs to be interpreted to produce a proper understanding of the behavior of human life, including in the field of economics. The development of Sharia economics derived from the Quran has the same opportunities as other scientific developments. As a methodology, the economic interpretation of the verses of the Quran provides an opportunity for the development of Sharia economics. The choice of this problem is based on the need for food staples that are balanced in the economic order. The work stage model that will be used is to interpret verses from the Quran related to food.

Islam positions food as part of an economic activity aimed at accumulating rewards towards world happiness and akherat. The motive for consuming food in Islam is basically *maslahah* (public interest or

general human good) for needs and obligations. This necessity of human life in quality has stages of fulfillment. Based on Maslow's theory, the needs of life begin with the fulfillment of basic needs, then the fulfillment of higher quality life needs such as safety, comfort and actualization. But Maslow's theory refers to a conventional mindset that uses an individualistic-materialistic perspective. While in Islam the satisfaction of the necessities of life after the first stage (fulfillment of basic needs), will be carried out when indeed collectively the needs of the basic needs are already in a stable position (Ngalim Purwanto, 2000).

The use of food in daily life is the main need that must be met. Mainly to do live life in the future. Even food is very sensitive to discuss, due to many differences among some areas. As for some existing laws, they can be used as guidelines for daily life. What God has given to man is numerous and

incalculable. God has given limits on what needs to be eaten and what people should not eat. Islam has such strict moral values in including "wants" (wants) in the motives of economic activity. Why? In many provisions of sharia economic behavior, the dominance of the "needs" motive becomes the breath in this economy of Islamic moral value, not desire. What are the differences and consequences? Needs are more defined as all the basic needs of man for his life. While the desire (wants) is defined as the desire of man over all things.

Basically, religion really needs interpretation to make it easier for its people to understand the meaning of God's message in its scriptures. It is also the understanding of interpretation that ultimately has to open up conceptual and historical studies. Conceptually, religion can be associated as a "community of interpretations", so the study of religion is essentially an interpretation of interpretation (Rikza Chamami, 2002).

Food is an important necessity for humans. In choosing food, most consumers prioritize the taste of food and care less about its halalness. In line with Islamic sharia teachings, Muslim consumers want the products to be consumed to be guaranteed halal and purity. In the provisions of *halal*, *haram*, *thayyib*, and *syubhat* contained spritual values and reflected the nobleness of one's ethics and morals. Therefore, Islamic sharia pays very high attention in determining that mimunan food is halal, haram, or dubious (*syubhat*).

The issue of halalness is so central in the view of muslims, it is because it is the boundary between the right and the vanity, or further between heaven and hell. Halal and haram will always be faced by Muslims second-by-second in the span of their lives. So that indicates the importance of us knowing in detail the boundary between what is halal and what is haram. Knowing this

halal-haram issue seems easy at first glance, but then it becomes very difficult when dealing with daily life, which sometimes becomes blurred, it is difficult to distinguish which is halal and which is haram, or even becomes *syubhat*, because it does not include both, or because of the mixing of the two, as has also been recognized by Sheikhul Islam Yusuf Qardlawi in the introduction to his work *al-Halal wa al-Haram fi al-Islam* (Yusuf al-Qardlawi, 1994).

Previous research has shown that the explanation of the Quranic interpretation of food has previously been conveyed by Abdurrohman Kasdi, where in his research mentioned that the use that has been given to humans as the caliph of Allah is economic activity in general and consumption activities in particular (Abdurrohman Kasdi, 2013). Islam teaches people to use the right foundation in order to get pleasure from Allah in carrying out their functions as caliphs on earth. As stated by Mulizar in his research on the influence of food in human life (the study of the interpretation of al-Azhar) assumes that the influence of food on human life is very large on a person's soul, including prayer, making the soul calm, then an illegitimate mouthful into his stomach, will not be accepted for forty days, bad food will damage health and reason (Mulizar, 2016). Furthermore, matters related to food were also mentioned by Muchtar Ali in his research on the concept of halal food, where halal food is the need, comfort and safety of Muslims as the largest consumers in Indonesia (Ali, 2016). Likewise, the research described by Huzaemah Tahido Yanggo argues that the food consumed by humans, especially Muslims, must be selective, namely halal according to the instructions of Allah SWT in the Quran and the explanation of Prophet Muhammad SAW in the hadith and *thayyiban* quality (Yanggo, 2013).

The purpose of this study is to find out the extent of the role of halal food described in the Quran to meet basic human needs which ultimately intersect with economic activities, one of which is in the development of the Sharia economy. This paper focuses more on the interpretation in al-Maraghi and al-Misbah's interpretation of Q.S. al-Baqarah Verse 168 and al-Maidah Verse 88. So that in his explanation describes the extent to which the implementation of this verse can move humans in carrying out the economy based on the teachings practiced by the Prophet Muhammad SAW, especially those related to the development of the sharia economy.

Methodology

This research uses an empirical juridical approach method that is descriptive analysis with the use of qualitative data as the type of research and literature studies (Library Research) as one of the data collection techniques (Nasrudin, 2021). Furthermore, the data that has been collected is compiled to then be concluded objectively (Nasrudin dan Ani Fatimah Zahra Saifi, 2022). By studying a number of articles, books, interpretations of the Quran and opening the web to obtain data, theories and concepts related to this discussion. By using these data collection methods and techniques, it is possible to collect all the data needed to support the writing of this article, so that an objective conclusion can be found.

Results And Discussion

Food and Halal Terminology

Food according to the language is a translation of the singular form of the word *tha'am* from *athi'mah*. In Indonesian food means everything that can be eaten such as confectionary, side dishes and pastries (W.J.S. Poerwadarminta, 1976). According to al-Khalil, as quoted by Ibn Faris and Ibn Manzhur, the use of the word *tha'am* (food) in arab conversations is devoted to wheat, as

the prophet Saw said of Abi Said al Khudry about zakat fitrah = one sha of wheat. According to Ibn Manzhur and the Encyclopedia of the Qur'an, *tha'am* is a word used for all kinds of eaten. Others argue that all that is irrigated and then grows, therefore the aquatic plants grow, according to Ibn Katsir, all those that belong to the category of grains such as wheat and dates. According to al-Thabary, *tha'am* is what is eaten and drunk (Tim Penyusun Ensiklopedia Al-Qur'an, 2007).

While the definition of food according to terms is anything that is eaten by humans and eaten, both in the form of food goods, and others (al-Sayyid Sabiq, 2008). The use of the word *tha'am* in the Qur'an is general, that is, everything that can be eaten, whether the food comes from land and sea, or food that is not yet known in essence. Thus the word *al-tha'am* food, is to denote the meaning of all types that are commonly tasted (food and drink). Food according to the Quran, some are halal and some are haram (Tim Penyusun Ensiklopedia Al-Qur'an, 2007). Food is a useful source of protein like humans, which comes from animals called animal protein and what comes from plants is called vegetable protein. All of them are God's gift to man

Abu Muhammad al-Husayn ibn Mas'ud al-Baghawi (436-510H) of the Shafi'i school, argued that the word "halal" means something allowed by sharia because it is good (Abu Muhammad al-Husayn ibn Mas'ud al-Baghawî, 1997). Muhammad ibn 'Ali al-Shawkani (1759-1834 H) argued that it was declared halal because of the unraveling of the rope knot or prohibition bond that prevented (Imam al-Syawkânî, 2007). In line with the opinion of al-Shawkani (1759-1834 H). Contemporary scholars, such as Yusuf al-Qaradhawi, define halal as something by which a harmful *buhul* is decomposed, and Allah allows it to be done (Al-Qaradhawi, 1997). While 'Abd al-Rahman ibn Nashir ibn al-

Sa'di' when defining the word "halal" highlights it to how to obtain it, not by means of ghashab, stealing, and not as a result of muamalah which is haram or haram (Abd al-Rahmân ibn Nashir ibn al-Sa'di, 2000).

From some of the explanations mentioned above, it can be concluded that halal is something that is allowed by sharia to (1) be done; (2) used, or (3) attempted, because it has decomposed ropes or ties that prevent it or the element that harms it with the attention of how to obtain it, not by the prohibited results of muamalah.

Quranic Interpretation of al-Maraghi and al-Misbah on Halal Food

The Quran gives the information that food for humans and animals is readily available on earth, but requires effort before being eaten. In addition, humans are told to eat halal and good food (tayib) without excess, or overstepping the limit. Halal in terms of seeking, taking and collecting them and not in an illegitimate way. Eating the illegitimate is forbidden, because of the consequences sin and danger. Good (tayib), meaning efficacious to the human body, making the human body healthy and strong. It is forbidden to eat food that damages the body, reason and mind. Eating in an excessive way or beyond the limits, as a result of which harms the health of the human body. The verses pertaining to this are:

يَتَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا
تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

"O men, eat the lawful again of what is on earth, and do not follow the steps of the shaitan; for Verily the shaitan is a real enemy unto you" (Q.S. al-Baqarah Verse 168)

According to Al-Maraghy, Ibn Abbas says, that this verse descends with regard to

the people consisting of Bani Saqif, Bani Amir ibn Sha'sha'ah, Khuza'ah and Bani Mudli. They forbid food according to their own will, eating several kinds of animals such as "Bahirah" which is a female camel that has lambed five times and the fifth child is male, then split her ears, and "Washilah" which is a lambing sheep of two tails, one male and one female, then the male offspring should not be eaten and should be handed over to idols. Whereas Allah, does not forbid the food of the kind of animal, has even explained what is forbidden to eat it in his words Q.S. al-Maidah Verse 3.

Verse 168 of Al-Baqarah mentioned above explains, that Allah tells people to eat halal food and thayib. The word "halalan" means halal. From this word is derived the meaning, "halalan" is to allow something. The point of mentioning the word "halalan" in this verse is to explain the guilt of the mecca musyriks who have forbidden various pleasures that God did not actually forbid. This verse invalidates the devotion of certain foods that they themselves have forbidden upon themselves, and justifies the unkind food forbidden by God. Tafsir of the Ministry of Religious Affairs of the Republic of Indonesia said, that, the word "halalan" was given the adjective "Thayyiban" by Allah, meaning that the food that Allah justified is food that is useful for the body, does not damage, is not disgusting, delicious, does not expire and does not contradict Allah's commands, because it is not forbidden, so the word "Thayyiban" becomes "Illah" (the reason for justifying something from food) (Ahmad Musthafa al-Maraghi, 1987).

According to Quraish Shihab, the invitation in verse 168 of surah al-Baqarah is intended for all human beings, not just for the faithful, this shows that the earth was prepared for all human beings, believers or infidels. Any attempt by any person to monopolize his results, whether it be a small

group, or a large one, family, tribe, nation or region, to the detriment of others, then it is contrary to the provisions of God therefore, all men are invited to eat the lawful that is on earth. Not everything in the world is automatically eaten or used. God created the viper not to eat, but among other things to be used as a medicine. There are birds that he created to eat insects that damage crops. Thus, not everything on earth becomes kosher food, for it is not all that it creates for man to eat, although all for the benefit of man. Therefore, God commands to eat kosher food (Shihab, 2000).

Furthermore, Quraish Shihab said, halal food is food that is not haram, that is, it is not prohibited by religion to eat it. There are two kinds of illicit food, namely the illegitimate because of its substances such as pigs, carrion and blood. While the illegitimate because something is not from its substance such as food that the owner does not allow to eat or use. Halal food is one that does not include these two kinds. The command in the verse is addressed to all human beings, believing in God or not. It is as if God said: "O infidels, eat lawful, act according to the law, for it is beneficial to you in the life of your world." (Shihab, 2000)

Food or activities related to the physical are often used by demons to deceive people. Therefore the continuation of the verse reminds:

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

"And ye shall not follow the steps of the shaitan; for Verily the shaitan is a real enemy unto thee."

Satan has a trail of steps. It plunges man step by step, step by step. A step is just a distance between two legs while walking, but when unnoticed step by step can plunge into danger. Satan at first only invites man to take

a step, but that step is followed by another step, until finally going to hell (Shihab, 2000). This is because the devil is a real enemy to humans. With regard to the food that is "Halalan Thayyiban" (halal and good) mentioned above, it has also been mentioned in Q.S. Al-Maidah Verse 88 as follows:

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي

أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٨﴾

"and eat kosher food again good from what God has sustenance to you, and be devoted to the God whom you have faith in him."

Based on this verse God commands that he should eat the lawful and good sustenance that He has given him. What is meant by "halal" in this verse is identical to the meaning mentioned in verse 168 of al-Baqarah, namely halal objects and halal how to obtain them. While "thayyib" (good) is in terms of its usefulness, which is beneficial to the body, contains nutrients, vitamins, proteins and others that suit the needs of one's body, because food that is not good, or that is forbidden, if consumed will damage health, such as eating expired food, containing formalin, or containing toxins and others.

Every family should pay attention to the principle of "lawful and good in choosing food and drink, because food and drink not only affect the physical, but also affect the spiritual and life in the hereafter. There is no obstacle for believers who are able to enjoy good food and drink, but must obey the provisions set by the syara' which are good, halal and according to a decent measure and not excessive. The interpretation of the Ministry of Religious Affairs of the Republic of Indonesia says, that therefore at the end of verse 88 of al-Maidah, Allah reminds the believers that they should be careful and

devoted to Him in matters of food, drink and other pleasures (Kemenag, 2016).

Thus, the guidelines in eating and drinking according to the Quran, the pattern is halal, good and not excessive. According to al-Qurthuby, the eating order mentioned in verse 88 of al-Maidah includes having fun with eating, drinking, and clothing, vehicles and others (Al-Qurthuby, 2014). From the description of halal and good food that has been described above, it can be concluded, that halal and good food mentioned in verse 168 al-Baqarah and verse 88 al-Maidah contains the meaning of two aspects that will be attached to food sustenance. First: food should be obtained in a halal way that is in accordance with the provisions of Islamic law, namely in obtaining it not in a way forbidden by Islamic law, such as by force, deception, stealing, corruption and others. Second; The food consumed should be good, that is, it contains substances needed by the body, both in quantity, and quality should be balanced nutritionally. According to the Tafsir of the Ministry of Religious Affairs of the Republic of Indonesia, food that is halal but not "thayyib" is exemplified by the Prophet saw such as the head, skin, and offal of slaughter animals to be thrown away. In fact, he said, don't eat bones because bones are food for your brother from the jinn nation. The results showed that these parts turned out to contain a lot of substances that cause blood cholesterol levels in the human body to quickly increase (Kemenag, 2016).

The command to eat kosher food and thayyib which is identical to al-Baqarah verse 168 and al-Maidah verse 88 is al-Nahl verse 114. Thus, it seems clear that the concepts and basics of maintaining health have been regulated in the Quran which was passed down from 14 centuries ago. The teachings of the Quran in health maintenance do not contradict medical science, in fact it is precisely medical science that adopts the

concepts and values about health maintenance hinted at by the Quran.

The Role of Halal Food in Sharia Economic Development

First: The Mashlahah Factor in Halal Food

Islam is a religion whose teachings regulate all human behavior in meeting the needs of life. Similarly, in the problem of basic needs sourced from food. Islam regulates how humans can carry out these activities so that the halal food consumed can bring humans useful for the benefit of their lives. All Islamic rules regarding this matter are contained in the Quran and al-Hadith with the aim that what has been eaten brings blessings and well-being to his life.

Man during his lifetime experiences stages in life. In general, the stages of life can be grouped into two stages, namely the world and the afterlife. Therefore, Islam teaches its people to always achieve the happiness of the world and the hereafter. Thus, the priority is to consume halal food for the world and the hereafter. As a personal and social being, humans also have a target of consumption. The target of such consumption is consumption for oneself and one's family.

Basic necessities (including for the purposes of life and comfort) can be defined as goods and services that are able to meet a need or reduce the difficulties of life, thus providing a real difference in the lives of consumers. Luxury goods themselves can be defined as all desirable goods and services, both for self-pride and for something that does not actually provide a meaningful change to the life of the consumer (Eko Suprayitno, 2005).

Mashlahah greatly influences the decision of a consumer. Mashlahah is any circumstance that takes man to a higher degree as a perfect being. The mashlahah of the world can take the form of physical,

biological, psychic, and material benefits, or benefits. Mashlahah afterlife is in the form of a promise of goodness (reward) that will be given in the hereafter as a result of the act of following the teachings of Islam. Consumers will always try to get mashlahah above the minimum mashlahah. Mashlahah obtained from consuming halal goods or services followed by the intention of worship. The existence of mashlahah will extend the range of a halal activity. A person who feels the existence of mashlahah and likes it, then he will still be willing to do an activity. In other words, the higher the halal food a person consumes, the additional mashlahah he receives will increase to a certain point and will eventually decrease, assuming the amount of consumption is still allowed by Islam. However, for people who don't care about blessings, an increase in mashlahah is synonymous with an increase in benefits alone.

Second: The Role of Islamic Banking in Halal Food

Nowadays, the role of Islamic banking is growing so fast. Although the age is relatively young compared to conventional banking in Indonesia, the prospects and public acceptance are better. This rapid development cannot be separated from the Islamic morals and values inherent in Islamic banking. This deserves our appreciation and support so that the development of Islamic banking can be maximized. But in terms of progress, in general, conventional banking is indeed more advanced. Indonesia has great potential in the development of the halal industry in the world. With the large demand for halal products, the Ministry of Industry (Kemenperin) is trying to prepare its regulations together with the chamber of commerce and industry (Kadin) and the Indonesian Ulama Council (MUI) (Sungkawaningrum, 2019).

Adiwarman Karim said Indonesia will become the mecca of four sharia industries, namely Islamic fashion, Islamic food, sharia tourism and Islamic finance. Even about Islamic finance, the retail market is an advantage of the Islamic financial industry in Indonesia. However, the Islamic financial industry in Indonesia still has several weaknesses, including in its approach to customers, which is considered less than optimal.

The Islamic banking system operates using the principle of mutually beneficial profit sharing for customers and banks. Highlighting the aspects of fairness in transactions, prioritizing the value of help, togetherness and brotherhood in producing (Agus, 2017). Avoid speculative activities in transactions. Islamic banking is a credible alternative system that can be expected by all groups of people.

With the development of the global economy, the Islamic economy has become a source of economic growth needed by the world and is a concern in various parts of the world. This positive condition for Indonesia, which is predominantly Muslim, makes the halal industry a locomotive of economic development. Halal is a universal indicator to improve the quality of living standards. The halal industry is a necessity so that it can participate in advancing economic growth in a sustainable manner. Therefore, the halal industry must be fought for and maintained its consistency.

Prophet Muhammad SAW in a hadith has established several obligations and boundaries that should be a source of reference for humans. All its obligations must be performed as they should be. The established limit is which boundary is lawful and which boundary is haram in all aspects of life, which must not be violated. Basically, the affairs of the muamalah are all allowed except those that are haramkan. It means

that everything that is established contains good for the well-being of human life. The Halal is obvious and the illegitimate is also clear. The one between the two is syubhat. For this law of syubhat many do not know. The syubhat category is something that is difficult to identify halalness and monasticism. Therefore, Islamic religious experts recommend being careful and even abandoning it, it is feared that if you continue to carry it out, you will fall into something haram.

Muslims in carrying out their activities must be in accordance with the guidelines stated in the Quran, al-Hadith, and ijma ulama. All of its activities include how humans reconcile, interact, and carry out economic activities (Alfiyaturohmaniyah Trisnawati, 2017). Starting from how to dress, what is consumed by food, drinks to behavior and attitudes must be in accordance with Islamic teachings. However, in this era of globalization, Muslims face the challenge of having to maintain the teachings in the Quran.

The growth of the Islamic financial industry will be able to drive the halal food industry. Business activities that produce goods and services based on the use of raw materials and auxiliary materials as well as production processes that follow sharia provisions that have been guaranteed halal. Halal products began to become a magnet for the industrial world that can be done by anyone, both Muslims and non-Muslims. Seeing such great potential, developing the halal industry and Islamic finance will soon be realized.

Conclusion

Islam positions food as part of an economic activity aimed at accumulating rewards towards world happiness and akherat. The motive for consuming food in Islam is basically maslahah (public interest or general human good) for needs and obligations. The Quran gives the information

that food for humans and animals is readily available on earth, but requires effort before being eaten. In addition, humans are told to eat halal and good food (tayib) without excess, or overstepping the limit. Halal in terms of seeking, taking and collecting them and not in an illegitimate way. Rasulullah SAW in a hadith has established several obligations and boundaries that should be a source of reference for humans. All its obligations must be performed as they should be. The boundaries set are which boundaries are halal and which limits are haram in all aspects of life, which must not be violated.

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