

ḤALĀL FOOD IN AL-QUR'AN AND BIBLE
(A Comparative Study Between M. Quraish Shihab's Interpretation in
***Tafsīr al-Mishbāh* and Matthew Henry in *Tafsīran Matthew Henry*)**

UNDERGRADUATE THESIS

By:

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ANTASARI STATE ISLAMIC UNIVERSITY
USHULUDDIN AND HUMANITIES FACULTY
QUR'ANIC STUDIES DEPARTMENT
BANJARMASIN
2020

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**Submitted in partial fulfillment of the assignments
and requirements for the S. Ag degree
at Antasari State Islamic University**

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**ANTASARI STATE ISLAMIC UNIVERSITY
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BANJARMASIN
2020**

INTELLECTUAL PROPERTY STATEMENT

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Banjarmasin, 28th of December 2020



Selviana Agustine

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APPROVAL SHEET

HALAL FOOD IN AL-QUR'AN AND BIBLE

**(A Comparative Study Between M. Quraish Shihab's
Interpretation in *Tafsir Al-Misbah* and Matthew Henry in *Tafsiran
Alkitab Matthew Henry*)**

Presented and written by :

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Having been checked out and revised properly. I hereby approve this research to be submitted and examined in front of undergraduate thesis examination committee of Ushuluddin and Humanities Faculty, Antasari State Islamic University of Banjarmasin for partial fulfillment of the assignments and the requirements to obtain S. Ag. degree.

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HALĀL FOOD IN AL-QUR'AN AND BIBLE
(A Comparative Study Between M. Quraish Shihab's Interpretation in *Tafsīr al-Mishbāh* and Matthew Henry in *Tafsīran Matthew Henry*)



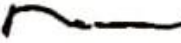


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ABSTRACT

Selviana Agustine. NIM. 1601422230. A Comparative Study Between M. Quraish Shihab's Interpretation in *Tafsīr al-Mishbāh* and Matthew Henry in *Tafsīran Matthew Henry*

Supervisor I : Bashori, M. Ag

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Keywords: *Halāl* Food, Al-Qur'an, Alkitab

In life, humans always need their daily food. They need nourishment for physical and spiritual development. As Muslims and Christians, in terms of food, they should choose *Halāl* food or foods that are permissible and good, namely foods that can have a positive impact on the body. Because food is the most basic and primary need for every living thing which is instinctive. However, we also need to pay attention to what types of food are fit for consumption, processing methods, presentation, benefits and impacts resulting from eating consumed. Given food production that is growing rapidly with food enthusiasts who never decrease every day. Therefore, it is necessary to pay attention to *Halāl* food or permissible food by reviewing *Halāl* food.

This research is library research (Library Research). The primary source is taken from two commentaries, namely the interpretation of *al-Mishbāh* and the commentary of Matthew Henry. Meanwhile, secondary sources are taken from various books, books, journals and papers related to *Halāl* food. The method used is comparison (*muqarin*) with descriptive-comparative analysis in which the author describes *Halāl* food in the Qur'an and the Bible by using M. Quraish Shihab's interpretation in *al-Mishbāh*'s interpretation and Matthew Henry's interpretation in Matthew Henry's interpretation by tracing and study the verses on *Halāl* food. Then explain the description related to this in the two interpretations used. Furthermore, he presents the interpretation of M. Quraish Shihab and Matthew Henry and compares their interpretations of *Halāl* food. The aim is (i) to find out how M. Quraish Shihab's interpretation in *al-Mishbāh*'s interpretation of *Halāl* food in QS. *al-Baqarah* / 2: 168, *al-Māidah* / 5: 88, *al-Anfāl* / 8: 69 and *an-Nahl* / 16: 114 (ii) know how Matthew Henry's interpretation of *Halāl* food in Imam 11, Ulangan 14 and the *Injil Markus* 7: 9. (iii) knows the comparison between M. Quraish Shihab and Matthew Henry's interpretation of *Halāl* food. The approach used by researchers is comparison.

The results of this study indicate that *Halāl* food in the Qur'an and the Bible has similarities and differences. From the interpretation of the verses, there are some similarities as well as differences (i) it can be concluded from the two interpretations of *Halāl* food stating that *Halāl* food is food that is not prohibited by religion, is good and has a positive impact on the body (ii) both interpretations state that prohibition of consuming pork, blood and carrion (iii) between the interpretations of M. Quraish Shihab and Matthew Henry has differences regarding the criteria of what foods are allowed and cannot be consumed, especially those of animals.

The research on *Ḥalāl* food referred to here is not just *Ḥalāl* food that we only know at a glance or food that is not included in the category of haram food or prohibited by religion. However, this research invites to know more deeply related to *Ḥalāl* food or permitted food, what are the underlying factors so that a food is said to be *Ḥalāl* or allowed to be eaten. So that by consuming *Ḥalāl* food or it is allowed to have a positive impact both in terms of health, behavior and other things.

OFFERING PAGE

This thesis is dedicated to:

My father, mother and two younger siblings who always poured out their infinite love.

My parents taught me to always be patient, tawakkal, trying, responsible, working hard, honest, and things that the author cannot mention one by one.

All educators who have educated and taught various scientific matters to writers, as long as the authors study.

My friends, who never stop reminding the author to immediately finish this thesis.

Dear Almameter, majoring in Al-Qur'an and Tafsir Science, Faculty of Ushuluddin and Humanities, UIN Antasari Banjarmasin.

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الحمد لله الذي أكرمنا بالإيمان، و أعزنا بالإسلام، ورفعنا بالإحسان، أحمده سبحانه و
تعالى و أشكره، اللهم صلّ و سلّم على سيّدنا محمد و على اله و أصحابه و من تبعهم
بإحسان إلى يوم الدين.

This learning experience is a part of the long process that includes many contributions from the people. The author understood, it is unable to research this experience without a lot of help from everyone with the various ways. The author expresses appreciation and gratitude to those who gave their help and motivation in finishing this thesis, they are:

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5. Head of central library of Antasari State of Islamic University, and also the librarian at Ushuluddin and Humanities Faculty library who have given the writer some help ti get needed literature.
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8. All parties who have participated in the process of completing this undergraduate are certainly not able to be mentioned one by one.

Finally the writer hopes that this undergraduate will be useful for the next researches. The writer believes that this undergraduate is far from perfection. For the improvement of this research, the writer wishes the readers to give their criticisms and suggestions.

Banjarmasin, 28th of 2020

A handwritten signature in black ink, appearing to be 'A. S.', written in a cursive style.

Author

TRANSLITERATION TABLE AND ABBREVIATIONS

The method of transliteration of Islamic terminology from the 'Arabic language has been carried out according to the standard transliteration American Librarian Association (Library of Congress) 1997 mentioned below:

1.	ا :	A	16.	ط :	Ṭ
2.	ب :	B	17.	ظ :	Ẓ
3.	ت :	T	18.	ع :	‘
4.	ث :	Th	19.	غ :	Gh
5.	ج :	J	20.	ف :	F
6.	ح :	Ḥ	21.	ق :	Q
7.	خ :	Kh	22.	ك :	K
8.	د :	D	23.	ل :	L
9.	ذ :	Dh	24.	م :	M
10.	ر :	R	25.	ن :	N
11.	ز :	Z	26.	و :	W
12.	س :	S	27.	ه :	H
13.	ش :	Sh	28.	ة :	H, T
14.	ص :	Ṣ	29.	ء :	‘
15.	ض :	Ḍ	30.	ي :	Y

Mad and Diftong:

- | | | | |
|-----------------|-------|-------|------|
| 1. Long Fathah | : Ā/ā | 4. أو | : Aw |
| 2. Long Kasrah | : Ī/ī | 5. أي | : Ay |
| 3. Long Dhammah | : Ū/ū | | |

Abbreviations:

1. SRN. Student Registrasi Number
2. ORN. Official Registrasi Number
3. P.B.U.H Peace be upon him
4. n.d No Data
5. n.y No Year
6. n.p No Place
7. n.p No Publisher

MOTTO

فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ

“Then let man look at his food, (and how we provide)” (Abasa:24)

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