

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*

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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 *Ḥalāl* 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 *Ḥalāl* food or permissible food by reviewing *Ḥalāl* 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 *Ḥalāl* food. The method used is comparison (*muqarin*) with descriptive-comparative analysis in which the author describes *Ḥalāl* food in the Qur'an and the Bible by using M. Quraish Shihab's interpretation in *al-Mishbāh*'s interpretation and Mattyhew Henry's interpretation in Matthew Henry's interpretation by tracing and study the verses on *Ḥalāl* 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 *Ḥalāl* food. The aim is (i) to find out how M. Quraish Shihab's interpretation in *al-Mishbāh*'s interpretation of *Ḥalāl* 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 *Ḥalāl* food in Imamah 11, Ulangan 14 and the *Injil Markus* 7: 9. (iii) knows the comparison between M. Quraish Shihab and Matthew Henry's interpretation of *Ḥalāl* food. The approach used by researchers is comparison.

The results of this study indicate that *Ḥalāl* 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 *Ḥalāl* food stating that *Ḥalāl* 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. Qauraish 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 *Halāl* food referred to here is not just *Halāl* 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 *Halāl* food or permitted food, what are the underlying factors so that a food is said to be *Halāl* or allowed to be eaten. So that by consuming *Halāl* food or it is allowed to have a positive impact both in terms of health, behavior and other things.