

CHAPTER I

INTRODUCTION

A. Research Background

According to Abu A'la Maududi in his great work *The Meaning of The Qur'an* that the subject of the Qur'an is human, in another essay by the scholars and Pakistani thinkers *The Basic Principles of Understanding the Qur'an*. The center of the Qur'anic discussion is the man himself. This statement shows the verses of the Qur'an are more offensive to humans given the important role of humans as caliphs on earth.¹ So humans are required to always study and explore the teachings and rules contained in the Qur'an. One of the teachings contained in the Qur'an is a matter of food.²

In life, humans always need daily food. They need food for physical and spiritual development. In choosing good food, Muslims should choose healthy foods according to Islam. In Islamic teachings, many regulations relating to "food", from regulating food that is *ḥalāl* and *ḥarām*, ethics food, to regulate food ideality and quantity of food in the stomach. One of the most important regulations is the prohibition of consuming illicit food or drinks. Forbidden or unknowingly *ḥalāl* will have serious consequences both in the world and in the hereafter.

Food is the most basic and primary need for every living thing that is instinctive. However, what kind of food is right and not suitable for eating, how to process, serve,

¹Mia Luthfiatul Puspita, *Makanan Halālān Tayyibān dalamaLQur'an Perspektif al-Qurtūbī dan'Alī al-Sabūnī*, " *Thesis* (Surabaya: Ushuluddin Faculty and Philosophy UIN Sunan Ampel, 2019), 1.

²Mia Luthfiatul Puspita, *Makanan Halālān Tayyibān dalamaLQur'an Perspektif al-Qurtūbī dan'Alī al-Sabūnī*, 1.

function, and eating behavior is included in the scope of culture. Every day humans do eating activities to strengthen the body, maintain health, for the benefit of the body's metabolism, or simply filling the stomach.³

Humans need food to sustain their lives, from eating these living creatures are given important strength for life, supplying the elements that make up the body's cells and renewing damaged cells.⁴ All food and drink on this earth both on land and at sea, both derived from plants and animals intended for humans, but the several types of food and drinks that are unclean and humans should not be excessive in food because it can endanger his life.⁵ Therefore humans must pay attention to eating, this is mentioned in surah 'Abasa verse 24, which means: "*So that humans pay attention to food*".⁶

God's call to humans to consume *ḥalāl* food that is good and healthy is only the achievement of benefits for humans themselves. As the word of God in the QS. Al-Baqarah / 2: 168, means: "*O people, eat ḥalāl well from what is on earth, and do not follow the steps of Satan, because indeed Satan is a real enemy*" and also those who are in the words of the Prophet in HR. Muslim, means: "*Truly, Allāh is good and only likes good things*".⁷

The same applies to foods recommended in the Bible. The Bible contains the rules of a healthy lifestyle, ḥarām ḥalāl, and justification of faith. Health is defined as a lifestyle that must be emphasized in his people, while things that damage health are

³Andreas Maryoto, *Jejak Pangan Sejarah, Silang Budaya dan Masa Depan* (Jakarta: Kompas, 2009), 4.

⁴Mia Luthfiatul Puspita, *Makanan Halālān Tayyibān Dalam Al-Quran Perspektif Al-Qurtūbī dan 'Alī Al-Sabūnī*, 2.

⁵Mia Luthfiatul Puspita, *Makanan Halālān Tayyibān dalam Al-Qur'an Perspektif al-Qurtūbī dan 'Alī al-Sabūnī*, 2.

⁶Departemen RI Jakarta, *Al-Qur'an Terjemah Indonesia* (Jakarta: Lajnah Pentashih Mushaf Al-Qur'an, 2001), 1215.

⁷Hasyim Asy'ari, *Kriteria Sertifikasi Makanan Halāl dalam Perspektif Ibnu Hazm dan MUI*, 1-2.

something that must be shunned and if someone violates it will get a sin that causes damage to humans themselves. As for what can cause damage to humans, including food and drinks.⁸

Imamat 11 and Ulangan 14 gives a long picture of ḥalāl and non-ḥalāl animals. By eating ḥalāl food, God's people show gratitude for being redeemed from corruption, from the dirty world that surrounds them.⁹ Eating and drinking recommended and prohibited are aimed at maintaining the sanctity of life. Because good food is food and drink that is created or given by God (*Ḥalāl*) according to the Bible.¹⁰

In some of the articles that I found, which I cannot put into details, there is still a debate about the unclean foods written in the Bible that they still consume. Meanwhile, the Qur'an clearly distinguishes which ones they can eat and which they cannot eat.

Starting from here the author is interested in studying *Ḥalāl* food in the Qur'an and the Bible, which in this study will focus on the interpretation of M, Quraish Shihab in the interpretation of al-Mishbāh QS. *al-Baqarah* / 2: 168, *al-Māidah* / 5: 88 *al-Anfāl* / 8: 69 and *an-Nahl* / 16: 114 and Matthew Henry in Matthew Henry's Commentary in Imamat 11, Ulangan 14 and *Injil Markus* 7:19. As for why the author only focuses on the study of *Ḥalāl* food alone, not *Ḥalāl* food and good because the author wants again reminded that *Ḥalāl* food needs to be paid attention again by ourselves or the public at large, in addition to the number of foods that are circulating at this time. The author gives the view that good food is not necessarily *Ḥalāl*, but *Ḥalāl* food is certainly good

⁸Rima Fitria Wati, *Doktrin Makanan dan Minuman Menurut Jemaat Gereja Masehi Advent Hari Ketujuh Desa Banjar Agung Kecamatan Jati Agung Kabupaten Lampung Selatan*, Thesis (Lampung: Ushuluddin Faculty and Religius Studies UIN Raden Intan, 2018), 5.

⁹Rima Fitria Wati, *Doktrin Makanan dan Minuman Menurut Jemaat Gereja Masehi Advent Hari Ketujuh Desa Banjar Agung Kecamatan Jati Agung Kabupaten Lampung Selatan*, 61.

¹⁰Rima Fitria Wati, *Doktrin Makanan dan Minuman Menurut Jemaat Gereja Masehi Advent Hari Ketujuh Desa Banjar Agung Kecamatan Jati Agung Kabupaten Lampung Selatan*, 91.

as long as we consume it with the level of our needs and not excessive. Apart from that, the reason the writer took this title was not only to increase knowledge, but also to provide knowledge about *Ḥalāl* food such as what is meant in the Qur'an and the Bible. Starting from this, the author is interested in studying research related to "*Ḥalāl* Food in Qur'an and Bible (A Comparative Study between M. Quraish Shihab's Interpretation in *Tafsīr al-Mishbāh* and Matthew Henry in *Tafsiran Matthew*)")"

B. Problem Statements

Based on the background above the writer focuses on *ḥalāl* food in the Qur'an and the Bible according to *QS. al-Baqarah/2: 168*, *QS. al-Māidah/5: 88*, *QS. al-Anfāl/8: 69*, *QS. an-Nahl/16: 114*. *Imamat 11*, *Ulangan 14*, *Injil Markus 7: 19*. The problems in this study are:

1. How is M. Quraish Shihab's interpretation of *ḥalāl* food in *QS. al-Baqarah / 2: 168*, *QS. al-Māidah / 5: 88*, *QS. al-Anfāl/8:69*, *QS. an-Nahl / 16: 114*?
2. How is Matthew Henry's interpretation of *ḥalāl* food in the Bible *Imamat 11*, *Ulangan 14*, *Injil Markus 7: 19*?
3. What are the similarities and differences in interpretation between M. Quraish Shihab and Matthew Henry about *ḥalāl* food?

C. Purposes and Significances

1. Purposes

- a. To Describe the interpretation of M. Quraish Shihab about *ḥalāl* food in the *Tafsīr al-Mishbāh QS. al-Baqarah / 2: 168, QS. al-Māidah / 5: 88, QS.al-Anfāl/8:69, QS. an-Nahl / 16: 114.*
- b. To Describe Matthew Henry's view of *ḥalāl* food in Tafsīran Matthew Henry the interpretation of the Bible *Imamat 11, Ulangan 14 and Injil Markus 7: 19.*
- c. To Describe the comparison between M. Quraish Shihab and Matthew Henry's interpretation of *ḥalāl* food.

2. Significances

- a. Academically, this research is expected to be useful to the Islamic scientific treasures. Useful for academics and Muslim scholars who are struggling in the field *tafsīr*, and can provide information and contribute additional insights and references to find out related interpretations. And make it a deeper study of related matters, especially regarding *ḥalāl* food in the Qur'an and the Bible.
- b. Generally, this research is expected to be information knowledge about the contents of the Qur'an and the Bible and their interpretation, especially regarding *ḥalāl* food.

D. Definition of Terms

To facilitate understanding and prevent errors in interpreting the problem to be discussed, it is necessary to put forward the definition of terms related to this title, which are as follows:

1. *Halāl* Food

In KBBI, the definition of food is anything that can be eaten, such as (snacks, side dishes, cakes and others).¹¹ Whereas in Encyclopedia books, food means everything that can be eaten by humans and something that can eliminate hunger.¹² It also means that the definition of food is any ingredient that when cooked or enters the body will form or replace body tissue.¹³

While the word *ḥalāl* comes from the Arabic *Halla*, *Yahillu*, *Hillan*, which etymologically means to let go, let go, break, dissolve and permit. In the terminology the word *ḥalāl* contains two meanings, namely: 1) Everything that causes it is not punished if you use it. 2) Something that can be done by shara' law'.¹⁴ Or it can mean everything free from worldly and ukhrawi dangers.

In other words, *ḥalāl* food can also be interpreted as *ṭayyib* food, which is food that has a delicious taste, adequate and balanced nutrition, and does not hurt the body of people who eat it, both physical and intellectual.¹⁵

1. Al-Qur'an

¹¹Departemen Pendidikan dan Kebudayaan RI, *Kamus Bahasa Indonesia*, ed. 1 (Jakarta: Balai Pustaka, 1988), 547.

¹²Mia Luthfiatul Puspita, *Makanan Halālān Ṭayyibān dalam al-Qur'an Perspektif al-Qurṭūbī dan 'Alī al-Sabūnī*, 6.

¹³Hassan Shadily, *Ensiklopedi Islam*, vol. 4 (Jakarta: PT ICHtiar Baru Van Hoeve, 1983), 2086.

¹⁴Kasmawati, *Makanan Halal dan Ṭayyib Perspektif Al-Qur'an (Kajian Tahlili dalam QS. Al-Baqarah/2: 168)*, "Thesis (Makassar: Ushuluddin Faculty, Philosophy and Politics UIN Alauddin Makassar.2014), 6.

¹⁵Hasyim Asy'ari, *Kriteria Sertifikasi Makanan Halal dalam Perspektif Ibnu Hazm dan MUI*, 49.

The word al-Qur'an according to language has various meanings, one of which is reading or something that must be read, studied.¹⁶ According to the terms, some of the scholars differ in opinion in providing definitions of the Qur'an. Some say the Qur'an is a miracle of Allāh sent to the Prophet Muhammad through the intermediary of Gabriel with the pronunciation and meaning of Allāh, who is mutilated mutually, reading it is worship; starts with surah *al-Fātihah* and ends with surah *an-Nās*.¹⁷ Some say that al-Qur'an is kalamullah revealed to the Prophet Muhammad through the angel Gabriel as a miracle and functions as *Hidāyah* (guidance).¹⁸

From the definition above it can be said that the main elements inherent in the Qur'an are:

- a. Kalāmullah
 - b. It was sent down to the Prophet Muhammad
 - c. Through the Angel Gabriel
 - d. Using the Arabic language
 - e. Become a miracle of the Prophet Muhammad
 - f. Functioning as "*Hidāyah*" (guidance, direction) for humans.¹⁹
2. Bible

The Bible is the name for the Christian scriptures. The word "al-Kitab" comes from Arabic, *Al* and the *Kitab*, which means "book" or "that book", where the word *Al* is a distinctive article in Arabic. In the Christian Scriptures themselves, the term

¹⁶Lilis Setyaningsih, *Pengembangan Minat Belajar Baca Al-Qur'an Siswa Di SDN 1 Bandung Tulungagung*, "Thesis" (Tulungagung: Jurusan Pendidikan Agama Islam Fakultas Tarbiyah dan Ilmu Keguruan Institut Agama Islam Negeri Tlungagung, 2015), 16.

¹⁷M. Quraish Shihab, *Sejarah dan Ulum Al-Qur'an* (Jakarta: Pustaka Firdaus, 2006), 13.

¹⁸Kementerian Agama RI, *Al-Qur'an dan Tafsirnya* (Jakarta: Lentera Hati, 2010), 7.

¹⁹Kementerian Agama RI, *Al-Qur'an dan Tafsirnya*, 8.

al-Kitab (which comes from Arabic) is not used, because the Christian Scriptures are translated into Indonesian from the original languages, namely Hebrew, Aramaic, and Greek.

By the Christians themselves, the term "Al-Kitab" is used as a designation for the Scriptures (in a similar meaning to the word Bible in English), which is a collection of scriptures combined from the Scriptures of the Jewish religion (the Hebrew Bible / Old Testament) and the books written by early (the New Testament).²⁰

E. Prior Research on The Topic

Prior Research on The Topic is research that has been carried out by others related to the same theme, the point is to find out what methods have been used, what results have been achieved, which parts of the research have not been completed, what factors support, or what solutions chosen in overcoming research barriers.²¹

Researchers have conducted a review of previous studies about the issue of *ḥalāl* food in the Qur'an and the Bible, and found some relevant studies as follows:

1. Thesis written by Nor Akmal bin Abd Manan, entitled: "Makanan Halal dan Baik Menurut Perspektif al-Qur'an (Kajian tematik dan Pendekatan Ilmu Kesehatan)."²²

This research focuses on *ḥalāl* and good food contained in the Qur'an, where the *ḥalāl* and good food sources are obtained and how the implications of *ḥalāl* food and good for health.

²⁰Ariyando Bakari, Bab I Pendahuluan, Bab II Landasan Teori <https://independent.academia.edu/AriyandoBakari>. Accessed November 28, 2019.

²¹Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2010) 83.

²²Nor Akmal Bin AB. Manan, *Makanan Halall dan Baik Menurut Al-Qur'an (Kajian Tematik dan Pendekatan Ilmu Kesehatan),* Thesis (Riau: Ushuludin Faculty UIN Sultan Syarif Kasim, 2013), i.

2. Thesis written by Rauzatul Akmal, entitled: “Makanan Halal, Tayyib dan Berkah dalam Al-Qur’an Perspektif Tantawi Jauhari”.²³ This study focuses on discussing ḥalāl food according to Tantawi Jauhari's view in the book of *tafsīr al-Jawāhir fī Tafsīr al-Qur’ān al-Kārim*.
3. Thesis written by Hasyim Asy’ari, entitled: “Kriteria Sertifikasi Makanan Halal dalam Perspektif Ibnu Hazm dan MUI”.²⁴ This study focuses on what are the requirements, criteria, and how to ḥalāl food certification according to Ibnu Hazm and MUI.
4. Thesis written by Mulizar, entitled: “Makanan dalam al-Qur’an (Studi Terhadap Tafsīr al-Azhar)”.²⁵ This study discusses ḥalāl food in the interpretation of al-Azhar, which in its sub-section there is a discussion on ḥalāl food and ḥarām.
5. Thesis written by Rima Fitria Wati, entitled: “Dokrin Makanan dan Minuman Menurut Jemaat Gereja Masehi Advent Hari Ketujuh Desa Banjar Agung Kecamatan Jati Agung Kabupaten Lampung Selatan”.²⁶ This study discusses food and drink in the Bible according to the views of Adventist church members, wherein one of its sub-chapters there is a discussion about food and drink that is prohibited in the Bible from the perspective of Adventist church congregants.

²³Rauzatul Akmal, *Makanan Halal, Tayyib dan Berkah dalam Al-Qur’an Perspektif Tantawi Jauhari*, Thesis (Yogyakarta: Ushuluddin Faculty and Islamic Thought UIN Sunan Kalijaga, 2018), i.

²⁴Hasyim Asy’ari, *Kriteria Makanan Ḥalāl dalam Perspektif Ibnu Hazm dan MUI*, i.

²⁵Mulizar, *Makanan dalam Al-Qur’an (Studi Terhadap Tafsir AL-Azhar)*, Thesis (Medan: Majoring in the Tafsīr of the Hadith Postgraduate IAIN Sumatera Utara-Medan, 2014). i

²⁶Rima Fitria Wati, *Dokrin Makanan dan Minuman Menurut Jemaat Gereja Masehi Advent Hari Ketujuh Desa Banjar Agung Kecamatan Jati Agung Kabupaten Lampung Selatan*, i.

In addition to the above research, there are still several other similar studies, but no studies have been found that examine *ḥalāl* food in the Qur'an and the Bible. Therefore the author is interested in studying this problem.

F. Research Method

The research method is a way to make observations with the right thoughts in an integrated manner through stages that are arranged scientifically to search, compile and analyze and conclude data so that it can be used to find, develop and test the truth of a knowledge-based on God's guidance.²⁷

The research methods used in this study are as follows:

1. Type of Research

This type of research is pure library research that is Library Research, the data used in this study is sourced from the literature, both in the form of books, reports on research results, journals, and related literature. Syahrin Harahap divided the literature into three. Namely, *first*, public literature or literature in the form of textbooks, such as religious books, encyclopedias, monographs, and the like. In this literature, theories and concepts, in general will be found. *Second*, special literature or literature in the form of journals, research bulletins, theses, theses, dissertations, microfilms, VCDs and others. In this research, generalizations that are relevant to the

²⁷Qoth'i Arifah, *Kelahiran Nabi Isa AS dalam Al-Qur'an dan Alkitab*, "Thesis" (Surakarta: Jurusan Ilmu Al-Qur'an dan Tafsir Fakultas Ushuluddin dan Dakwah Institut Agama Islam Negeri, 2019), Cholid Narbuko dan Abu Ahmad, *Metodologi Penelitian* (Jakarta: Bumi Aksara, 2004), 29.

problem being studied will be found. *Third*, cyber literature or global literature found on the internet and others.²⁸

2. Data Sources

In data collection, the author will collect data from the three types of literature by focusing on the theme under study. The data sources in this study came from Tafsīr al-Mishbāh and Matthew Henry's interpretation (which took from his translated book) which were the primary data sources, while secondary sources in this study were books, research or journals related to research. The data to be collected in this study comes from two types, namely:

a. Primary Data

Primary data is data obtained from books relevant to the research to be carried out, such material is the main book, namely Tafsīr al-Mishbāh QS. *al-Baqarah* /: 168, *al-Māidah* / 5: 88, *al-Anfāl* / 8: 69, *an-Nahl* / 16: 114 and Matthew Henry's commentary in Imamah 11, Ulangan 14 and Mark 7: 19. - materials that are directly related to the subject matter which is the research topic. This primary book is Tafsīr al-Misbah and Matthew Henry Interpretation.

b. Secondary Data

Secondary data in the form of supporting data serves as a reference so that the background insight of the problem is more detailed and accurate.²⁹ The more books you read the wider the horizons of knowledge and sharpen your data analysis. The supporting books in this study are books relating to *ḥalāl* food.

²⁸Qoth'i Arifah, *Kelahiran Nabi Isa AS dalam Al-Qur'an dan Alkitab*, 30.

²⁹Qoth'i Arifah, *Kelahiran Nabi Isa AS dalam Al-Qur'an dan Alkitab*, 31.

3. Data Collection Technique

In this study the authors will use a comparative study. Comparative studies are studies that compare the presence of one variable in two or more different samples or compare "something: which has the same features, is often used to help explain a principle or idea. The steps taken in collecting data are as follows: (1) Determining what themes will be researched. (2) Identifying the aspects to be compared. (3) Looking for linkages and influencing factors between concepts. (4) Shows the peculiarities of each figure's thought, madzab or area to be studied. (5) Conducting in-depth and critical analysis accompanied by data arguments. (6) Making conclusions to answer the research problem.³⁰

4. Data Analysis Technique

Data analysis is the process of compiling data so that it can be interpreted or classified in a certain pattern, in this study the author uses descriptive-comparative analysis which seeks to explain the theme of *Ḥalāl* food in the Qur'an and the Bible in a clear, accurate and systematic manner. The data collected in the Qur'an will be compared with the Bible. By describing *Ḥalāl* food in the Qur'an as compared to *Ḥalāl* food in the Bible, as well as the thoughts of the characters who explain the description of *Ḥalāl* food in the Qur'an are also compared with the thoughts of figures who explain *Ḥalāl* food in the Bible.

The next process as the final step is to draw conclusions using the deductive method, namely analyzing an object that is used as a general study and then drawing

³⁰Abdul Mustaqim, *Metodologi Penelitian Al-Qur'an dan Tafsir* (Yogyakarta: Idea Press, 2019), 137.

specific conclusions. From these analyzes and conclusions, the main problems studied in this study will be answered.

G. Systematics of Writing

To facilitate understanding in discussing the problems in this study, the more detailed terms of each chapter are as follows:

The first chapter contains an introduction. This chapter will explain the general description of the problem to be examined. The general picture includes the background to provide an academic explanation for why this research is important and what is behind this research, followed by the formulation of the problem intended to strengthen the main points of the problem to be studied to be more focused. Followed by the purpose and importance of research to explain the urgency of this research. Furthermore, it is explained with the definition of terms intended to facilitate terms related to research to avoid misunderstandings. Next, explain with prior research on the topic research to find out the location of this novelty research. The method to be carried out will also be mentioned in this study also mentioned to find out how or the steps that will be carried out by researchers in this study. Finally, a systematic discussion in research. The author makes this framework as a basis for stepping into the discussion of subsequent chapters.

The second chapter discusses the biography of M. Quraish Shihab and Matthew Henry, which in this discussion contains biographies, the background of the two figures. Then discuss the two-character book, Al-Mishbāh Interpretation and Matthew Henry's

Bible Interpretation, and finally in this chapter discuss the methods and approaches of the latest Al-Mishbāh Interpretation and Matthew Henry's Bible Interpretation.

The third chapter discusses ḥalāl food in the Qur'an in the view of M. Quraish Shihab in the Al-Mishbāh Commentary on *QS. Al-Baqarah / 2: 168*, *QS. Al-Māidah / 5: 88*, *QS. Al-Anfāl/8:69*, *QS. An-Nahl / 16: 144* and discusses ḥalāl food in the Bible according to Matthew Henry's view in the Interpretation of Matthew Henry Imamat 11, Ulangan 14 and Mark 7:19, classifies what *ḥalāl* food is in the Qur'an and the Bible and analyzes food comparisons ḥalāl between the two.

The fourth chapter presents the similarities and differences between *ḥalāl* food in the Qur'an according to the view of M. Quraish Shihab in the Interpretation of al-Mishbāh and the view of Matthew Henry in the Interpretation of Matthew Henry Imamat, Ulangan, and Mark. Every *ḥalāl* food in the Qur'an, but not in the Bible, and ḥalāl food in the Bible, but not in the Qur'an.

The fifth chapter is the closure, in this chapter the conclusions of all the research discussions previously explained will be presented. This chapter also contains suggestions and recommendations that can be used as objects for further research.