

## CHAPTER I

### INTRODUCTION

#### A. Research Background

Allah revealed the Qur'an to the Prophet Muhammad P.B.U.H. as a guide for human life. This guide is the main pillar of Islam as *a way of life* that guarantees happiness in life in this world and in the hereafter.<sup>1</sup> Allah has laid down in it the rules which man must obey. This includes the food to be consumed.<sup>2</sup> Food is one of the basic needs of humans and other living things. So important is food, a German proverb states, "*Man ist was man isst*", or "*you are what you eat*". Humans are indeed shaped and formed through the food sources they consume from birth until death. Even food is considered capable of influencing a person's character.<sup>3</sup>

In this increasingly modern life, it is easier for humans to reach their desires with the help of telecommunication technology such as television, telephone, internet, and others. So that it is no longer a difficult thing for them to move or exchange cultures because they can communicate with humans in any hemisphere directly. In the view of the leading futurologist from the United States, John Naisbitt, the global era that is all

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<sup>1</sup>M. Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 1992), 33.

<sup>2</sup>Udin Wahyudin, et.al, *Fikih* (Bandung: Grafindo Media, 2006), 2.

<sup>3</sup>Hilman Latief, "Makanan dan Spiritualitas: Telaah terhadap Wacana dan Tradisi Agama-Agama," *Tarjih*, Edition 4, 2002, 10.

technologically advanced as it is today is called the “Global Lifestyle”. According to him, a civilization in any hemisphere will be affected by the acceleration of global cultural change which leads to what is called *The Boundless of The World*. The acceleration of its impact has spread so quickly in almost all aspects of life, even in Muslim countries. Global cultures that have experienced tremendous development are food, clothing and entertainment. Especially the culture of eating and drinking, has now become quite prominent in our society, especially Muslims.<sup>4</sup>

Besides that, in the *Sustainable Development Goals* or *SDGs* there are 17 goals and 169 development targets of which in goal number 3, namely regarding a healthy and prosperous life, there are still unresolved problems, including drug and alcohol abuse. In Indonesia, the problem of controlling and supervising the procurement, distribution and sale of alcoholic beverages is still a sensitive issue. This is because alcoholic beverage products are against the religious norms and spirit of the religious Indonesian nation and have been proven to have claimed a large number of lives. Beverage products containing alcohol can have a negative and harmful impact on society.<sup>5</sup>

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<sup>4</sup>Thobieb Al-Asyhar, *Bahaya Makanan Haram Bagi Kesehatan Jasmani dan Kesucian Rohani* (Jakarta: Al-Mawardi Prima, 2003), 2.

<sup>5</sup>Kementerian Perdagangan Republik Indonesia, “Analisis Impor Produk Minuman Beralkohol Melalui Pelabuhan Tertentu,” (Jakarta: Pusat Pengkajian Perdagangan Luar Negeri Badan Pengkajian and Pengembangan Perdagangan Kementerian Perdagangan, 2016), 1.

According to the Qur'an, some foods are halal and some are forbidden.<sup>6</sup> All forbidden foods are bad, some of them are even worse than some of them. Otherwise, all halal food is good.<sup>7</sup> Food is a source of protein that is useful for humans, which comes from animals called animal protein and which comes from plants is called vegetable protein. Everything is a gift from God to humans. Therefore, humans are commanded to eat food that is lawful and good without being excessive or exceeding the limit. While the forbidden food is forbidden because the result is sin and danger. Food that is consumed in excess or exceeds the limit can harm the health of the human body. In addition, forbidden food can also damage the body and mind.<sup>8</sup>

Basically, all the food that exists on this earth, both on land and in the sea, both from plants and animals is intended for humans. However, there are several types of food that are forbidden and humans should not be excessive in these foods because they can endanger their lives.<sup>9</sup> Therefore, humans must pay attention to their food as Allah says in the QS. 'Abasa (80): 24 as follows:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ (٢٤)

“Then let man look at his food, (And how We provide it):”<sup>10</sup> (QS. 'Abasa (80): 24)

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<sup>6</sup>Huzaemah Tahido Yanggo, “Makanan dan Minuman salam Perspektif Hukum Islam,” *Tahkim*, Vol. IX, Num. 2, 2013, 2.

<sup>7</sup>Imâm Al-Ghazali, *Rahasia Halal Haram: Hakikat Batin Perintah dan Larangan Allah* (Bandung: Mizania, 2007), 30.

<sup>8</sup>Huzaemah Tahido Yanggo, “Makanan dan Minuman salam Perspektif Hukum Islam,” *Tahkim*, Vol. IX, No. 2, 2013, 4.

<sup>9</sup>M. Rusli Amin, *Waspada! Makanan Forbidden Di Sekitar Kita: Panduan Meraih Hidup Sehat, Berkah dan Selamat* (Jakarta: Almahwardi Prima, 2004), 4.

<sup>10</sup>Abdullah Yusuf Ali, *The Holy Qur'an: Text, Translation and Commentary* (Maryland: Amana Corporation, 1989), 1602.

The attention of the Qur'an to food is so great that the commentator Ibrahim bin Umar Al-Biq'a'i states that, "It is the custom of Allah in the Qur'an that He calls Himself the One and Only One, and prove this through a description of His creation, then command to eat (or mention food)".<sup>11</sup> In general, all religions have the same mission, namely to provide salvation for their people. Christianity also has a mission to provide salvation to its people because they think that Jesus was sent on earth to sacrifice himself or atone for all human sins.<sup>12</sup>

The Bible contains rules for a healthy lifestyle, halal-haram, and justification of faith. Health is defined as a lifestyle that must be emphasized on its people. Meanwhile, things that damage the truth are something that must be avoided and if someone violates them, it will get a sin that causes damage to humans themselves. As for what can cause damage to humans, it includes food and drink.<sup>13</sup>

The prohibition of eating forbidden food and the recommendation to eat non-forbidden food is aimed at maintaining the sanctity of life. By eating halal food, God's people show their gratitude for being redeemed from corruption, from the filthy world

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<sup>11</sup>M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Tematik atas Pelbagai Persoalan Umat* (Bandung: Mizan, 2007), 134.

<sup>12</sup>Rima Fitria Wati, "Doktrin Makanan dan Minuman Menurut Jemaat Gereja Masehi Advent Hari Ketujuh Desa Banjar Agung Kecamatan Jati Agung Kabupaten Lampung Selatan," *Thesis* (Lampung: Fakultas Ushuluddin dan Studi Agama UIN Raden Intan, 2018), 6.

<sup>13</sup>Rima Fitria Wati, "Doktrin Makanan dan Minuman Menurut Jemaat Gereja Masehi Advent Hari Ketujuh Desa Banjar Agung Kecamatan Jati Agung Kabupaten Lampung Selatan," *Thesis* (Lampung: Fakultas Ushuluddin dan Studi Agama UIN Raden Intan, 2018), 5.

that surrounds them. God does not want his people to put unclean food into the body temple which is the abode of the Spirit of God.<sup>14</sup>

Food that is prohibited by syara' is definitely bad and harmful to the human body. In fact, even halal food can be dangerous if consumed in excessive levels and exceeds the limit. Researcher hope that this research can be useful, increase knowledge, and provide knowledge about forbidden foods as referred to in the Qur'an and the Bible. Departing from this, the researcher is interested in conducting further research and it will be written in a scientific paper in the form of a thesis entitled "Forbidden Food in the Qur'an and the Bible".

## **B. Problems Statement**

Based on the background of the problem that has been stated above, the problems in this research is formulated as follows:

1. What are the verses that discuss forbidden food in the Qur'an and the Bible?
2. How is the interpretation of the interpreter of the Qur'an about the verse of forbidden food in the Qur'an and the interpretation of the interpreter of the Bible about the verse of forbidden food in the Bible?

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<sup>14</sup>Rima Fitria Wati, "Doktrin Makanan dan Minuman Menurut Jemaat Gereja Masehi Advent Hari Ketujuh Desa Banjar Agung Kecamatan Jati Agung Kabupaten Lampung Selatan," *Thesis* (Lampung: Fakultas Ushuluddin dan Studi Agama UIN Raden Intan, 2018), 61.

3. What are the similarities and differences between forbidden foods in the Qur'an and the Bible?

## **C. Purposes and Significances**

### **1. Purposes of Research**

The research objective is the purpose to be achieved from the research conducted by the researcher. Based on the formulation of the problems that have been stated previously, this study aims to:

- a. To find out what are the verses that discuss forbidden food in the Qur'an and the Bible.
- b. To find out how the interpretation of the interpreter of the Qur'an about the verse of forbidden food in the Qur'an and the interpretation of the interpreter of the Bible about the verse of forbidden food in the Bible.
- c. To find out how the similarities and differences between forbidden foods are in the Qur'an and the Bible.

### **2. Significances of Research**

The results of the research carried out are expected to provide the following benefits:

- a. Academically, this research is expected to be accountable academically, to be able to contribute to the development of comparative studies of the Holy Scriptures in a positive sense for scientific development.
- b. Socially, this research is expected to become information for the public about the harmful effects of food and drink that are forbidden by religion in the Holy Scriptures.

#### **D. Operational Definitions**

To avoid misunderstandings in the title and problems of this research, the researcher will provide an explanation of the terms in the title of this thesis as follows:

##### 1. Forbidden food

Food is a translation of the word *tha'am*, the singular form of *ath'imah*.<sup>15</sup> According to Ibn Manzhur and the Encyclopedia of the Qur'an, *tha'am* is a word used for all types of food eaten.<sup>16</sup> According to *Oxford Dictionary of English*, food is any nutritious substance that people or animals eat or that plants absorb in order to maintain life and growth.<sup>17</sup>

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<sup>15</sup>Kahairul Bahri Nasution Bukhari, et.al, *Hukum Islam Kontemporer: Dari Teori ke Implementasi Tafsir Ayat-ayat Hukum* (Lhoksemauwe: Sefa Bumi Persada, 2019), 106.

<sup>16</sup>Kahairul Bahri Nasution Bukhari, et.al, *Hukum Islam Kontemporer: Dari Teori ke Implementasi Tafsir Ayat-ayat Hukum*, 106.

<sup>17</sup>Angus Stevenson, *Oxford Dictionary of English* (Oxford: Oxford University Press, 2010), 12595.

While forbidden is the opposite of halal. Al-Ghazali defines it as something that is prohibited by syara', sinful if done and rewarded if abandoned.<sup>18</sup> The word forbidden comes from Arabic: *ḥaruma*, *yaḥrumu*, *ḥurman*, *ḥarâman* which means something that is prohibited.<sup>19</sup> In terms of terms, forbidden is something that is detested by syara' and is required to leave it clearly by the syara' texts and it is something that is binding.<sup>20</sup> According to Ibn Qayyim al-Jawziyyah's view, forbidden is a prohibition that is a real prohibition or stand, whose actions are prohibited and threatened. Ibn Hazm also argues, forbidden is to leave things that are forbidden because of obedience and obedience to Allah.<sup>21</sup>

Thus, forbidden food is food that is forbidden to be eaten by Allah and His Messenger. Every food that is prohibited by syara' must have a danger and those who leave what is prohibited by syara' must have the benefit of getting a reward. A person who eats unlawful food will not be pleased with Allah because He forbids humans from eating unlawful food.<sup>22</sup> According to M. Quraish Shihab, there are two kinds of forbidden food, namely forbidden in substance like pork, and forbidden because

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<sup>18</sup>Al-Ghazali, *Benang Tipis Antara Halal dan Haram*, Trans. Ali (Surabaya: Pustaka Pelajar, 2002), 19.

<sup>19</sup>Ibrahim, *al-Mu'jam al-Wasith* (Beirut: Dar al-Fikr al-Mu'asir, 2000), 168-169.

<sup>20</sup>Abdul Azis Dahlan, *Ensiklopedia Hukum Islam* (Jakarta: PT. Lehtiar Baru Van Hoeve, 2006), 523.

<sup>21</sup>Ahmad Hidayat Buang dan Siti Fatimah Hamidon, "Halal, Forbidden dan Syubhah dalam Makanan dari Perspektif Syariah dan Undang-Undang," *Al-Basirah*, Vol. 6, Num. 1, 2016, 53.

<sup>22</sup>Udin Wahyudin, et.al, *Fikih...*, 18.



something is not from its substance such as food that is not permitted by the owner to be eaten or used.<sup>23</sup>

## 2. Comparative Study

Linguistically, comparative means to compare ‘something’ that has the same features, often used to help explain a principle or idea.<sup>24</sup> Study means scientific research. While comparative means comparison. Comparative studies can be said as research that compares. Prof. Muin Salim explained that the *muqaran* (comparative) method is used in discussing verses of the Qur’an that have the same editorial but talk about different topics, or vice versa, discuss the same topic with different editors. There are also among the interpreters who compare the verses of the Qur’an with the traditions of the Prophet.<sup>25</sup>

So, what is meant by unlawful food in the Qur’an and the Bible is a comparative study that explains the forbidden food in the Qur’an and the Bible. Researchers make comparisons that discuss the same topic with different editors, namely from the Qur’an and the Bible. This comparative study will discuss the interpretation of the verses about

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<sup>23</sup>Huzaemah Tahido Yanggo, “Makanan dan Minuman salam Perspektif Hukum Islam,” *Tahkim*, Vol. IX, Num. 2, 2013, 7.

<sup>24</sup>Abdul Mustaqim, *Metodologi Penelitian Al-Qur’an dan Tafsir* (Yogyakarta: Idea Press, 2019), 132.

<sup>25</sup>Laila Alfiyanti, “Konsep Libas dalam Al-Qur’an (Studi Komparasi dalam Penafsiran Surat *Al-A’raf* ayat 26 antara Tafsir Ibnu Katsir dan Tafsir Al-Azhar),” *Thesis* (Salatiga: Fakultas Ushuluddin, Adab and Humanities IAIN Salatiga, 2017), 15.

forbidden food contained in the Qur'an and the Bible as well as their similarities and differences.

#### **E. Prior of Researches**

Searching for previous research is one of the scientific needs that is useful to prove or explain that this research has never been done before. After conducting a search, the researcher found research that was relevant to the problem that the researcher was doing, namely as follows:

1. Thesis written by Lanal Mauludah Zuhrotus Salamah, a student of the Hadith Tafsir Department of the Faculty of Ushuluddin and Humanities UIN Walisongo Semarang entitled, "Pemahaman Majlis Tafsir Al-Qur'an (MTA) terhadap Ayat-ayat Al-Qur'an tentang Makanan Halal dan Forbidden", in 2015. This study discusses the criteria for halal and forbidden food according to the Majlis Tafsir Al-Qur'an (MTA) and its interpretation and methodology in the MTA printed Tafsir Al-Qur'an. Meanwhile, the research that the researcher did was about the forbidden foods in the Qur'an and the Bible.
2. Thesis written by Afdal Kasim, student of the Department of Islamic Education, Faculty of Islamic Religion, Muhammadiyah University Makassar entitled, "Kajian Pendidikan Islam tentang Pengaruh Makanan Haram terhadap Perilaku Anak", in 2017. This study discusses the Islamic view of forbidden food and

the effect of forbidden food on children's behavior in the study of Islamic education. Meanwhile, the research that the researcher did was about the forbidden foods in the Qur'an and the Bible.

3. Thesis written by Rima Fitria Wati, a student of the Department of Religious Studies, Faculty of Ushuluddin and Religious Studies at UIN Raden Intan Lampung, entitled, "Doktrin Makanan dan Minuman Menurut Jemaat Gereja Masehi Advent Hari Ketujuh Desa Banjar Agung Kecamatan Jati Agung Kabupaten Lampung Selatan", in 2018. This study discusses the views of the Adventist church congregation regarding the doctrine of food and drink and its influence in the Seventh-day Adventist church, in which there is a sub-chapter that discusses food and drink that is prohibited in the Bible from the perspective of the Christian church Seventh Day Adventist. Meanwhile, the research that the researcher did was about the forbidden foods in the Qur'an and the Bible.

## **F. Research Methodology**

The research method used in this study is as follows:

### **1. Type of Research**

This type of research is library research. The author uses library research because the data and information that the author collects are in the form of literature contained

in the library.<sup>26</sup> The data used in this study were obtained from various written sources or reading materials in the form of books, journals, and research reports related to the research discussion.<sup>27</sup> This research is also qualitative, in which the data obtained is data that shows the circumstances or events that are stated not in the form of numbers.<sup>28</sup>

## **2. Data and Data Source**

### **a. Data**

The data in this study are data obtained by researcher from research results which will become information and materials for compiling this paper. This research data is divided into two, namely primary data and secondary data. The primary data of this research are the verses of the Qur'an and the Bible that discuss forbidden food and the interpretation of the interpreters of each Holy Scriptures as well as the comparison of forbidden foods between the two Holy Scriptures. While the secondary data of this study is the concept of forbidden food in Islam and Christianity, in the form of understanding, form, criteria, and its influence on the human soul.

### **b. Data Source**

Sources of data in this study are references or information that is used as a reference by the author in conducting this research. Data sources are also divided into two, namely:

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<sup>26</sup>Raihan, *Metodologi Penelitian* (Jakarta: Universitas Islam Jakarta, 2017), 50.

<sup>27</sup>Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011), 73.

<sup>28</sup>Raihan, *Metodologi Penelitian....*, 81.

### 1) Primary data sources

The primary sources of this research are the Qur'an and the Bible and their interpretations such as: Tafsir *Al-Qur'ân Al-'Azîm* by Ibn Kathir, Tafsir Al-Mishbah by M. Quraish Shihab, Al-Qur'an dan Tafsirnya by Departemen Agama RI, Tafsir Al-Azhar by Hamka, Wycliffe Bible Commentary by Charles F. Pfeiffer and Everett F. Harisson, and Interpretation of Matthew Henry by Matthew Henry.

### 2) Secondary data sources

The secondary data sources of this research are books such as: Halal dan Haram dalam Islam by Yusuf Qardhawi and Bahaya Makanan Haram bagi Kesehatan Jasmani dan Kesucian Rohani by Thobieb Al-Asyhar, scientific journals, previous studies, and so on that discuss the concept of forbidden food in Islam and Christianity.

## 3. Data Collection Techniques

The data in this study the author obtained through the documentation method, which refers to the data source so that the data found can be in the form of primary data and secondary data. With the documentation method, what the author observes is not living things (humans) but inanimate objects.<sup>29</sup> The author looks for data related to this research in books, scientific articles, previous studies and so on. In using this documentation method, the author holds a checklist to search for predetermined

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<sup>29</sup>Sandu Sitoyo and Ali Sodik, *Dasar Metodologi Penelitian* (Yogyakarta: Literasi Media Publishing, 2015), 65.

variables. If there is a searched variable, then the author puts a check or tally in the appropriate place to make it easier to find when you want to look again. The author also uses a notebook to record things that are independent or things that have not been determined in the list of variables.

#### **4. Data Processing and Analysis Techniques**

The data in this study were made using a descriptive-qualitative method which aims to describe the object, namely the verses of the Qur'an and the Bible regarding forbidden food, systematically and in more detail so that it can be more easily understood and concluded.<sup>30</sup> As for the data analysis, the author uses comparative analysis, which is trying to describe the forbidden foods contained in the Qur'an and the Bible, then critically analyzed and looking for similarities and differences between the two Holy Books. The data that has been collected from the Qur'an will then be compared with the data that has been collected from the Bible.<sup>31</sup>

#### **5. Operational Steps**

This research discusses the forbidden foods contained in the Qur'an and the Bible by looking at the interpretations of the interpreters of the Qur'an and the Bible. In this study, the author uses the *muqârin* (comparative) method of interpretation. The operational steps of this research are as follows:

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<sup>30</sup>Raihan, *Metodologi Penelitian...*, 53.

<sup>31</sup>Abdul Mustaqim, *Metodologi Penelitian Al-Qur'an dan Tafsir...*,170.

*First*, the writer determines what theme will be researched. *Second*, the author collects the verses of the Qur'an and the Bible related to forbidden food to be studied comprehensively through a descriptive method of how the interpreters of the two Scriptures interpret them. *Third*, comparatively, the author will look for the similarities and differences between forbidden foods from the Qur'an and the Bible. After that, the author will make conclusions carefully in response to the formulation of the problem so as to produce a new understanding.

#### **G. System of Writing**

This research will be organized into 5 chapters with the following writing systematics:

Chapter I is the Introduction which consists of the background of the problem, the formulation of the problem, the purpose and significance of the research, the definition of terms, previous research, research methods, and writing systematics.

Chapter II is an overview about forbidden food which consists of definition of forbidden food, forms of forbidden food, criteria of forbidden food in the Qur'an and the Bible, and the effect of forbidden food on the soul.

Chapter III is an Interpretation and comparative analysis of forbidden food in the Qur'an and the Bible which consists of terms that refer to the prohibition of food in the Qur'an and the Bible, the interpretation of the Qur'an and the Bible about forbidden

food, and comparison of forbidden food in the Qur'an and the Bible which consists of similarities and differences between forbidden food in the Qur'an and the Bible.

Chapter IV is a closing consisting of conclusions which are answers to the previous problem formulation and ends with suggestions for further research.