CHAPTER V

CLOSER

A. Conclusion

The problem of food is one of the most important problems in Islam, because food has a very large influence on the diversity of human life in the world. Therefore, Islam gives attention and guidance so intensely to this problem.

Not only among Muslims, but the issue of ḥalāl food is also an important discussion among Christians, but the language used may be different from the language mentioned in Muslims. If in Islam they recognize ḥalāl and ḥarām food, then in Christians they use the term clean and dirty food. Just as in Islam, Christianity, and also mentioned in the Gospels about edible food, they also give important attention to food and mention what foods can be eaten. Based on the explanation and description in the previous chapters, the author can conclude

1. The Qur'an describes the *ḥalāl* food including surah *al-Baqarah* / 2: 168, *al-Māidah* / 5: 88, *al-Anfāl* / 8: 69 and *an-Nahl* / 16: 144. M. Quraish Shihab interpreted in the interpretation of Al-Mishbāh, that ḥalāl food is food that is not ḥarām, and eating it is not prohibited by religion and provides benefits and positive impacts on body health. Among the few surahs that have been mentioned regarding *ḥalāl* food in the Qur'an, M. Quraish Shihab almost interprets ḥalāl food in his interpretation with the same interpretation. M. Quraish Shihab also did not mention specifically the types of *ḥalāl* food such as what to eat, he only interpreted as previously stated.

2. Besides, the Bible also describes *ḥalāl* food or in the Bible, they call it permitted food in detail in Imamat 11 and Ulangan 14. In Imamat it is mentioned in chapter 11 verses 2-4 and in Ulangan it is also stated in the chapters. 14 verses 4-6 and verse 9. In Imamat 11 and Ulangan 14 Matthew Henry defines what food can be eaten and should not be eaten. In Imamat 11 and Ulangan 14 Matthew Henry also mentions what kind of food was permitted to be eaten. In contrast to M. Quraish Shihab's interpretation of ḥalāl food, Matthew Henry mentioned in detail about ḥalāl food but M. Quraish Shihab only interpreted generally *ḥalāl* food without explaining in detail the types of permitted ḥalāl food.
3. The similarities between the two are that they both state that (i) *ḥalāl* food is food that is not prohibited by religion and food that does not have a negative impact on the body. Among the ḥalal foods or foods that are prohibited in the Koran and the Bible are pork, carrion and blood. This type is mentioned in the Qur'an, as well as in the Bible. While the difference between the two is in the differentiation of food types, one of which is in the animal category. (i) In the Qur'an in the interpretation of M. Quraish Shihab in particular it does not really discuss the specifications of animals such as what is permissible or lawful to eat. Different in Matthew Henry's interpretation, in Matthew Henry's interpretation, he is sufficient to explain in depth about what animals are allowed to be eaten and which are not. (ii) then from the method and style of these two figures, they have different steps in interpreting the respective verses involved, if M. Quraish Shihab uses the tahlīlī method, which is a method by exposing several correct verse meanings according to the order of the Uthmani Mushaf, regardless of the style used. M. Quraish Shihab in Tafir al-

Mishbāh is a style of al-Adabi al-Ijtima'I or a social style, in which this pattern displays a pattern of interpretation based on problems that arise in society. So it is different in the method and style of Matthew Henry's interpretation. He uses several analyzes that are interconnected with one another so that they become the basic steps for interpreting the Bible. However, in this case he did not specify what style this interpretation is.

B. Suggestion

For the continuation of this research in the future, to be beneficial to the world of scholarship and other studies, and to remember the importance of food issues. So the authors propose several suggestions relating to this issue, including:

1. For future researchers, it is better to examine this study using a social approach. Among others, by including public opinion about ḥalāl food. Both the Muslim and Christian groups of people.
2. For future research, it can focus more on the typology of thought of Quraish Shihab and Matthew Henry. So that it can bring up new thought ideas.
3. The completion of this research does not mean that the study of this research ends here. There needs to be further research to discuss Quraish Shihab and Matthew Henry that have not been touched on in this study.