

## Halal food based on *maqâshid al-syarî'ah* perspective

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### ABSTRACT

Halal food is essential for the life of a Muslim. Islam is very concerned about the halal aspect to safeguard the benefit of mankind. Halal food from the perspective of *maqâshid al-syarî'ah* is something that needs to be realized and understood so as not to cause harm. This study aims to explore and analyze the urgency of halal food from the perspective of *maqâshid al-syarî'ah*. Qualitative methods in the form of content analysis and literature study from secondary data were carried out in this study. Research shows that consuming halal food is very important in maintaining the five essential components in *maqâshid al-syarî'ah*, namely the maintenance of religion, soul, mind, descent, and property. Muslims must have awareness and understanding regarding every product they consume and producers should ensure the halal supply chain in processing their food products.

**Keywords:** Halal food, Muslim, *maqâshid al-syarî'ah*

### INTRODUCTION

Islam is very concerned about the physical and human soul. That is why Islam requires everyone to eat healthful food. Many things are related to humans, both personally and communally, whose laws revolve around *halal* and *haram*. The existence of such a law is to maintain the health and religion of a servant to remain in the correct position and prevent the emergence of *haram* in social interactions, both material and moral (Az-Zuhaili, 2011).

Food is a primary need for every human being. As a Muslim, it is obligatory to eat *halal* and *thayyib* (lawful and good) foods, as instructed in the Quran (QS. An-Nahl (16): 114) as follows:

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنْتُمْ لِيَّاهُ تَعْبُدُونَ

*Then eat what is lawful and good from the sustenance that Allah has given you; and be thankful for Allah's blessings, if you only worship Him.*

Departing from this verse, the choice to consume food with *halal* and *thayyib* criteria becomes the main priority as a Muslim. Because Allah has provided various types of *halal* food for human consumption (QS. Al-Maidah [5]: 5). *Halal* food is food that is obtained with *halal* (lawful) and good for consumption by the body and is not harmful to the body. Therefore, halal certification is important nowadays. Halal certification is needed to ensure whether the food is *halal* or *haram* for Muslims (Neio Demirci et al., 2016).

It is undeniable that food has a very big influence on human growth and physical health (Waharjani, 2015). More than that, in Islam the commandment is to consume *halal* foods. Therefore, a complete explanation of the *maqâshid al-syarî'ah* is needed. The purpose of it is to guide humans on consuming *halal* food. According to (Shidiq, 1970), *maqâshid al-syarî'ah* is one of the central concepts in the study of Islamic law, because it is used by *mujtahids* to carry out *ijtihad*.

According to As-syatibi, there are five elements in the *maqâshid al-syarî'ah*, namely: safeguarding religion (*din*), guarding the soul (*nafs*), maintaining mind (*aql*), maintaining posterity (*nasl*), protecting wealth (*mal*) (al-Raisuni, 1995) The conclusion stated by (Mutakin, 2017) is that the main purpose of the *maqâshid al-syarî'ah* is the benefit of mankind both in this world and in the hereafter. Thus, the *maqâshid al-syarî'ah* is the door to finding out the purposes and intentions of the sharia revealed.

Several studies have been conducted on *halal* food, but more focused on *halal* certification (Ab Talib, 2017; Ab Talib et al., 2016; Henderson, 2016), the intention towards *halal* food (Ali, 2016; Bashir et al., 2019; Mutmainah, 2018; Nurhasanah & Hariyani, 2018; Pradana et al., 2020; Zakaria et al., 2018), (Zakaria et al., 2018) factors using *halal* food (Sherwani et al., 2018; Vanany et al., 2020). Some previous studies relate to *maqâshid al-syarî'ah* also have been conducted (Abdullah & Azam, 2020; Aulia, 2018; Aziz et al., 2020; Hasan, 2019; Muttaqin & Ferdaus, 2017; Othman et al., 2018; Sulistiani, 2019; Usman, 2019; Zaimsyah & Herianingrum, 2019; Zaprukhan, 2018)

(Aulia, 2018) conducted a review of the *maqâshid al-syarî'ah* on the presentation of food decorated with gold powder. The results showed that the food decorated with gold powder used edible gold which had a food-grade label. Therefore, the law is permissible for consumption. (Sulistiani, 2019) also explained in her study about the analysis of *maqâshid al-syarî'ah* in the development of *halal* industry law in Indonesia. The study reinforces that the understanding and enthusiasm in applying the concept of *halal* and *thayyib* in the realm of the *halal* industry in Indonesia should have enthusiasm and motivation within the framework of *maqâshid al-syarî'ah*.

Another study was conducted (Aulia, 2018) on the concept of *halal* food in sharia reviews and product responsibility for industrial producers. The findings of this study indicate that every producer of the *halal* food industry must have an understanding and awareness to ensure the *halalness* of their circulated products. The *halalness* is proven by the *Halal Assurance System (HAS)* as an implementation of the sharia conception of *halal* and *haram* principles in food and beverages. Violations against HAS by producers will be able to apply product liability, both legally and morally. (Neio Demirci et al., 2016) also said that *halal* standards and certification are very crucial for *halal* assurance.

The substance of *maqâshid al-syarî'ah* on consuming behavior is *maslahah*ay Muslims should pay attention to their ethics in consuming the products (Zaimsyah & Herianingrum, 2019). Consuming *halal* food has a close relationship with the worship and blessing of Allah in Muslim life. When Muslims eat *haram* or *syubhah* food, then there is an impact on their spiritual aspect (Othman et al., 2018). Based on research conducted by (Hasan, 2019), they're an important level of *halal* certification from the *maqâshid al-syarî'ah* perspective. *Halal* certification in Samarinda is the level of *hâjiyyât* because if there is no *halal* certification it will potentially be difficult for Muslims to fulfill their needs.

(Mutmainah, 2018) investigated research on the role of religiosity, *halal* awareness, intention to buy *halal* food with *halal* certification, and food ingredients towards intention to buy *halal* food. The results of this study reveal that religiosity, *halal* awareness, *halal* certification, and ingredients have a significant positive effect on the purchase intention of *halal* food. This study shows that consuming *halal* food is the primary need of Muslims. Therefore, companies must have *halal* certification to provide *halal* food for the needs of Muslims. This study contributes to the research literature, government, food producers, and marketers to develop strategies related to *halal* food.

This study aims to analyze *halal* food from the perspective of *maqâshid al-syarî'ah*. *Halal* is only one part of the *maqâshid al-syarî'ah* implementation that needs to be investigated and integrated into many parts of the industry, especially *halal* food. This research is important for several reasons. First, there are still few studies on *halal* food from the perspective of *maqâshid al-syarî'ah* that explore it comprehensively. Second, *halal* food is a field of study that needs more attention because consumption is an inseparable part of human life. Third, the *maqâshid al-syarî'ah* was chosen as an instrument to take lessons from the requirement of *halal* food. In this article, the next section describes several stages. Firstly, the research

method used in this article. Secondly, the result and discussion of the study. The last section is conclusions and research suggestions.

## METHOD

The descriptive qualitative research method is used in this study with secondary data as the resources (desk study) (Tanjung & Devi, 2018). The research uses secondary data from books, articles, or other secondary resources is called library research (Supardi, 2005). To make this paper more comprehensive, content analysis was also adopted from previous studies that come from official websites, online articles, explanations of The Quran and Hadith, and research papers (Abdullah & Azam, 2020).

This study uses library research to find the urgency of the *maqâshid al-syarî'ah* in the concept of *halal* food. This method is also to find a temporary answer to the problem in the beginning before following up the study (Habibaty, 2017). The authors describe the concept of *halal* food based on *maqâshid al-syarî'ah*. The research discusses specific topics related to the urgency of *maqâshid al-syarî'ah* to lead to *halal* food consumption. This paper also will explain and integrate each type of *maqâshid al-syarî'ah* relate to *halal* food.

## RESULT AND DISCUSSION

### Concept of Halal Food

Halal means permitted by Islamic law (Neio Demirci et al., 2016). Halal food is food that is lawful to consume. In the Quran, food is called *tha'am* which means everything that is eaten or tasted. Therefore, drinks are included in the meaning of *tha'am*. There is 48 times the word *tha'am* is repeated in the Quran which is related to the aspect of food (Shihab, 2007). In other words, the Quran's concern for food is immense; moreover, regarding *halal* food as the concern in the Quran (QS. Al-Baqarah [2]: 168-171).

According to (Ali, 2016), the basis used to show the necessity of consuming food and drink, plants and animals that are *halal* and *thayyib* (good) are listed in the Quran and Hadith. Examples of orders to consume and utilize *halal* ones are QS. Al-Baqarah [2]: 168 and 172, QS. Al-Nahl [16]: 114 and 412, QS. Al-Mâ'idah [5]: 87 and 88, QS. Al-Anfâl [8]: 69. In these verses the word "*halal*" becomes basic orders to consume *halal* and *thayyib* food and drinks. Examples of *halal* and *haram* from Hadith are the narration from Salman al-Farisi that the Prophet Saw. When asked about ghee, cheese, and robes made of animal skins, it can be noted that "*halal, haram and syubhat* are related to food and drink. He answered:

*"What is lawful is everything that Allah has legalized in His Book, and what is haram is everything that Allah has forbidden in His Book. Whereas what He has kept silent is that he is forgiven for you."* (H.R. al-Tirmidzî and Ibn Mâjah).

The forms of *haram* food mentioned in the Quran include swine flesh, blood, carrion, an animal not slaughtered in the name of other than Allah, those who are choked, those who are beaten, those who fall, who is gored, and are attacked by wild animals (QS. Al-Maidah [5]: 3). Meanwhile, food sources that have been described in the Quran can be grouped into three, namely vegetable, animal and processed.

### Maqâshid al-syarî'ah

In the language of *maqâshid al-syarî'ah* is composed of two words *maqâshid* and *al-syarî'ah*. According to (Aulia, 2018), the word *maqâshid* is the plural of the word *maqshid* which means purpose, objective, principle, intention, goal, and final goal. Furthermore, the word sharia is taken from the root word *syara'a* which lexically means "the road to the watering place" or "the path to be followed" or the place where the water is in the river". Thus, the word *maqâshid al-syarî'ah* in term means the goals of *shari'ah*, religious goals, or the goals of Islamic law.

The priority scale related to *maqâshid al-syarî'ah* has been formulated by the Imam Syatibi including; *darûriyyât* or primary (essential), *hâjiyyât* or secondary (necessity), and *taḥsiniyyât* or tertiary

(complimentary). So, to determine the law, this priority scale will show its importance when it contradicts its benefit (Musolli, 2018; Sulistiani, 2019; Zaimsyah & Herianingrum, 2019; Zaprulkhan, 2018).

Based on the classification above, there are five kinds of *maqâshid al-syarî'ah* at the level of *darûriyyât* needs or *darûriyyât al-khamsah* (Abdullah & Azam, 2020; Aziz et al., 2020). Muslim scholars such as Imam As-syatibi and Imam Al-Ghazali mention that the five essentials of *maqâshid al-syarî'ah* consist of *hifdzu al-Din* (preserving religion), *hifdzu al-Nafs* (nurturing the soul), *hifdzu al-'Aql* (maintaining mind), *hifdzu al-Nasl* (keeping posterity), and *hifdzu al-Mal* (preserving property) (Abdullah & Azam, 2020; Zaprulkhan, 2018).

By paying attention to *maqâshid al-syarî'ah* on consuming food, the guarantee to protect the living is stronger. (Neio Demirci et al., 2016) explained that there is a different interpretation of *halal* based on various *mazhab* (school) or halal assurance institutions. Therefore, understanding *maqâshid al-syarî'ah* is important for Muslims to determine what kind of food to consume.

## **Halal Food based on Maqâshid al-syarî'ah**

### **1. The Religion Principle of Halal Food (*Hifdzu al-Din*)**

Every activity must have a purpose in it. Therefore, there is an urgency of being prescribed to consume *halal* food for Muslims. Therefore, keeping yourself from consuming prohibited foods is part of maintaining religion. In other words, consuming *halal* food means that you have protected your religion. Muslims will follow the rule of their faith and religion is their guidance. Therefore, it will influence Muslims to choose what they eat (Neio Demirci et al., 2016).

The Quran and Hadith as the primary sources of religion provide instructions in the form of orders and prohibitions for adherents, especially those related to *halal* food. This commandment is not only for Muslims but also for all mankind.

*"O people, eat what is clean and good from what is on the earth, and do not follow the steps of Satan; For Surely Satan is a real enemy to you."* (Q.S Al-Baqarah [2]: 168)

Consumption in sharia cannot be separated from the role of faith. The role of faith is an important benchmark because it provides a worldview that tends to influence human personality. *Halal* food will give birth to a healthy person and affect the soul and attitude of life, so that they can carry out all their activities properly and perfectly, including in terms of worship.

Consuming lawful and good food based on faith, piety, and solely following Allah's orders is a worship that brings rewards and gives goodness in the world afterward. On the other hand, eating food that is *haram* is immoral, which leads to sin and ugliness (Abu Fida, 2014). Limitation of consumption in Islam does not only pay attention to the *halal-haram* aspects but also includes what is considered good, suitable, clean, and not disgusting. Therefore, the ultimate goal of *maqâshid al-syarî'ah halal* food is a means of receiving prayer and worship.

### **2. The Soul Principle of Halal Food (*Hifdzu al-Nafs*)**

Allah strongly encourages humans to take care of the soul, both in terms of spiritual and physical health. Consuming *halal* and *thayyib* food products is also a manifestation of *hifdzu al-nafs* (keeping the soul). Fulfilling basic needs in the form of food and drinks under normal conditions and during an emergency (forced), it is obligatory to consume anything to make a living, even though what exists at that time is something that is *haram* in origin. If this basic need is neglected it will result in the existence of human beings and the human soul being threatened. As stated in the principles of *ushl fiqh*:

*"The state of emergency allows everything to be prohibited".*

Halal assurance has been implemented by global food industries (Neio Demirci et al., 2016). This evidence explains that the need for halal consumption becomes awareness not only for Muslims but also non-Muslims. The guarantee to consume a safe product is important to keep human life.

*Maqâshid al-syarî'ah* becomes an important part of life and it is not only useful for financial purposes but also the human's entire life, including the preservation of the soul. There is a consequence for *maslahah* or well-being cumulatively if we ignore *maqâshid al-syarî'ah* on consuming halal food (Muttaqin & Ferdaus, 2017).

### 3. The Mind Principle of *Halal Food (Hifdzu al-'Aql)*

Furthermore, namely *al-Aql* or maintaining mind, one of the things we must do to maintain the mind is to stay away from and not consume *haram* drinks and food. By looking at the impact caused by consuming *khamr* (alcohol), it is clear that in Islam, intoxicating drinks are prohibited (QS. Al-Baqarah [2]: 219-220). It is to the Quran and Hadiths that something intoxicating can destroy a human's mind.

The other thing is gambling. Gambling is a type of game that is considered by many people as a place or place to draw fate. This game is also prohibited because it can indirectly damage the human mind. Both of them can cause continuous dependence, as a result, his life will only be in vain because reason is not able to think clearly. Both consuming intoxicating drinks and gambling are prohibited in Islam based on Quran (QS. Al-Baqarah [2]: 219-220).

Human is a special creature from Allah because a human has a mind (*aql*) that will guide them to do the right thing. Protecting our minds is one of the ways to thank Allah. If humans do not use their minds to consume halal food, so they will be the same as other creatures such as animals (Zaimsyah & Herianingrum, 2019).

Consuming halal food is necessary for everyone. Lawful and good food ensures that the human gets enough nutrition that is useful for health, body, and mind. To know halal and *haram*, people also need knowledge and they will get good knowledge if they have a clear mind. Therefore, people who run a business in food processing also have a key role to ensure the halalness of the product. Every businessman in the *halal* food industry should have awareness and proper understanding to ensure the quality of halal in his business supply chain (Ali, 2016).

### 4. The Posterity Principle of *Halal Food (Hifdzu an-Nasl)*

Then there is an-Nasl or posterity, consuming halal food will have a good impact on the offspring, making children easier to be managed. It will be different if the food consumed every day is *haram*, then the impact is the destruction of morals for children, as a result, the child will tend to be unruly and disobedient. Such a thing is not something that is expected of parents. Therefore consuming halal food is an obligation for parents for the good of their children.

Consuming halal food has implications for heredity. A family head is obliged to subsist on lawful income to be given and consumed by his family. Consuming halal food will result in a *sholih*, smart and healthy offspring while protecting it from hellfire, Allah says in QS. At-Tahrim [66]: 6.

Consumer protection is one of the important issues in food safety assurance. It is related to the *maqâshid al-syarî'ah* dimension called preservation of lineage (Muttaqin & Ferdaus, 2017). If people do not consume halal food and endanger their life, it will affect their posterity and family. Based on research conducted by (Muttaqin & Ferdaus, 2017), the doctor also said that nonhalal food has a bad impact on the body for long-term consumption, but even though there is no harmful impact on health, there is no tolerance for nonhalal food for Muslims, because it is Allah's command. (Waharjani, 2015) also explained that food that comes into our bodies has a big impact on human growth and health.

### 5. The Wealth Principle of *Halal Food (Hifdzu al-Maal)*

The last one is *al-Maal* or maintaining property, by issuing zakat or almsgiving, the wealth of others will be entrusted by Allah SWT to us and have been channeled properly. If we do not spend zakat and prefer to hoard our assets; it means we have denied Allah's provisions. There is other people's right

in our wealth. This behavior will result in the blessings of wealth will decrease. Another impact of becoming stingy is in social life it will create social jealousy and result in the resentment or even jealousy of those who are deprived. Based on a study (Muttaqin & Ferdaus, 2017), most meat milling businessman pays their zakat to improve their wealth both materially and spiritually.

Maintaining a property can also be done by staying away from usury or riba. Usury is a form of acquiring property obtained by the wrong means. Islam guides people to earn wealth in a positive manner (Abdullah & Azam, 2020). By studying *halal* and *haram*, we will know more about how to earn living based on a lawful way and free from usury.

A Muslim must guard and be aware of his property from eating orphans' wealth, usury, bribery, corruption, collusion, gifts, or other respect from the path that is forbidden (Q.S Al-Baqarah [2]: 276). In addition, there is a provision to avoid all forms of product fraud that are closely related to business ethics. This will also affect whether the contract transaction is valid or not.

Producing and consuming halal food also become an effort to maintain the halal industry growing rapidly and increase the wealth of Muslim people. By consuming halal food, there is enough nutrition and it will encourage the performance of people in their daily life such as good work performance, healthy condition, etc. Good quality of life can save their wealth and energy to do kindness rather than wasting money.

Maintenance halal supply chain is important to do so that the halalness of food can be implemented in all industry fields (Muttaqin & Ferdaus, 2017). The halal supply chain also can improve the competitive advantage of the halal food industry so it can be better than the non-halal food industry.

## CONCLUSION

Every Muslim is obliged to carry out Allah's orders and stay away from His prohibitions. In all aspects of life, maintaining religion is the main thing, including consuming food that is done every day. Therefore, consuming halal food is no longer an option but a necessity. Halal food is not only seen from the substance, but also from how to get it and see the benefits provided. Therefore, Muslims must ensure that the products they consume are halal and good.

From the perspective of *maqâshid al-syari'ah*, there are five essential things, namely the maintenance of religion, soul, mind, descent, and property. These five things are a unity that must be understood to achieve the benefit of life both in this world and in the hereafter. Halal food based on the perspective of *maqâshid al-syari'ah* is important for both producers and consumers to realize and understand so that the halal food chain can be maintained properly and does not cause harm. So much influence from food enters the human body that it has an impact on the human condition both physically, mentally, and spiritually.

The results of the research can be used as a reference for future research. This study also expected to increase understanding and awareness for the public, especially Muslims, to be more careful in consuming food in their daily lives. Food and beverage business actors are also expected to pay attention to the halal aspect as a guarantee of safety for their consumers. This research is still limited to a literature study. Therefore, an in-depth analysis is still needed to be supported by field observations to explore how the implementation of *maqâshid al-syari'ah* in human life and how the experts view it.

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