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The Halalan Toyyibah Concept In The Al-Qur'an Perspective And Its Application With Food Products In Indonesia

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ABSTRACT: The Qur'an provides information that food for humans and animals is already available on Earth but requires effort before being eaten. In addition, people are told to eat food that is lawful and good (Toyyib) with no excess, or exceeding limits. Halal in terms of searching, picking and collecting it, and not in an illegal way. Q.S. Al-Baqarah (2): 168 explains: "O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy." With regard to the food that is "Halalan Toyyiban" (halal and good) which have been mentioned above, it is also mentioned in Q.S. Al-Maidah (5): 88 as follows: "And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers." In that verse Allah commands to eat the halal and good sustenances which He has given. What is meant by "halal" in this verse is synonymous with the meaning mentioned in verse 168 of Al-Baqarah, i.e. halal things and halal ways of obtaining them. Whereas "thayyib" (good) is in terms of its usefulness which are: beneficial to the body, contains nutrients, vitamins, proteins and others that suit the needs of a person's body. Because, the food which is bad or is forbidden, if consumed, will damage the health, such as eating up food that has expired, contains formalin, or contains toxins and others. What has become today's issue is that many products that circulate in the community has been categorized as "halal", yet they have a bad impact on human health, such as instant noodles, supplements, condiments, sweetened condensed milk with different brands and varieties. People are confused and doubtful about the halal standards issued by MUI, meanwhile the Halal Products categorized are products that have been declared halal in accordance with Islamic law (UUJPH No 33 Year 2014) and this Law also limits any category of products, that Products are goods and / or services related to food, drink, medicine, cosmetics, chemical products, biological products, genetic engineering products, and consumables, used, or utilized by the public. Differences in the principle of producing a standardized halalan toyyibah products result in the absence of super strict supervision and extra careful on halal certification will impact the wider community in relation to physical and psychological health. This research is expected to be able to compare the two sides of the halal concept in the perspective of Law (UU), Shari'ah and from Nutrition Science, so that there will be clear conclusions about how the shari'ah desires the concept of food that is halalan toyyibah to be.

KEYWORDS: *Halalan Toyyibah, Al-Qur'an Perspective, Food Products*

I. INTRODUCTION

In terms of Terminology, the word "halal" originated from the Arabic language which has the meaning of releasing and not bound. Whereas in Etymology, "halal" means something that may and can be done because it is free from the provisions that prohibit it. In the Al-Qur'an surah of Al-Baqoroh verse 168 that is to say, "O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy." This verse contains the meaning that Muslims are encouraged to consume halal food that is also Thayyib (good). In relation to the verse, not all halal food will be *Thayyib* for its consumers. For example, diabetics who will derive negative impacts when consuming sugar. Although the sugar is halal to be consumed, it is not *Thayyib* or good for the consumer. So *Thayyib* can be interpreted as foods that are not dirty or damaged in terms of the substance which is not mixed with unclean objects with good understanding.

In general, there are three categories of food that is consumed by humans, namely vegetable, animal and processed products, with the following description:



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- a. Foods with plant materials as a whole are halal, it can be consumed except those that contain poison, are unclean, and / or intoxicating.
- b. Foods with animal ingredients are divided into two, the first is marine animals that overall can be consumed, while the second is land animals which, only a small portion of them, cannot be consumed.
- c. Foods from processed products with the halal-ness or 'haram'-ness depend on raw materials, additives, and / or helpers and their production processes.

In accordance with the Islamic Shari'ah, the conditions of halal food products are, among others:

- a. Do not contain pigs and substances derived from pigs.
- b. Do not contain substances that are forbidden such as ingredients derived from human organs, blood and excrement.
- c. All ingredients derived from animals are cut in accordance with the rules of Islamic law.
- d. All storage places, place of sale, processing and transporting facilities shall not be used for pigs and / or other non-halal goods. If ever used for pigs and / or other non-halal items it must then be cleaned by following the Islamic Shari'ah procedures first.
- e. All non-alcoholic beverages and drinks.

II. LITERATURE REVIEW

There are, at least, some elements that must be taken into account in the case of choosing or researching the halalan toyyiban nature of a product that we will consume. The first is the halal-ness of a certain food that has been set up in the Al-Qur'an. In Al-Qur'an Surah Al-Maidah Verse 3, it is mentioned that, "Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience.

This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful."

In other words, the food that is forbidden by the Law of Shari'a is: FIRST, dead animals (carcasses), which are animals that die not because of slaughter or hunting. By Law, the food is clearly Haram (forbidden/unlawful) and the danger it causes to the religion and the human body is real because in a carcass there is blood that settle as sediment and is extremely dangerous for health.

Although carcasses are forbidden, according to the hadith, there is an exception for fish and insects. Second, Blood, Flowing blood as described in another verse "Or flowing blood" [QS6: 145]. It is said by Ibnu Abbas and Sa'id bin Jubair that formerly, the ignorant people (jahiliyyah), when one of them felt hungry they would take a sharp tool made of bone or such like and used it to cut a camel or an animal from which the blood is then collected to make into food/drink. Hence, Allah forbids blood to this people. [See Ibnu Katsir's Commentary 3 / 23-24]. Third, Pork, both domestic and wild, male and female. And it also covers all parts of the pig's body including its oil. About the prohibition, it has been emphasized in the Qur'an, hadith and ijma' ulama' (parsons).

Fourth, sacrifices for other than Allah, Every animal slaughtered with the name of other than Allah is Haram (forbidden/unlawful). Therefore, if someone does not heed it and even mentions names other than Allah, such as statues, taghut, idols and so on, then, the



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sacrifice is Haram (forbidden/unlawful) by the agreement of the ulama (parsons). Fifth, animals that have been beaten by wild animals, namely animals that have been torn into pieces by tigers, wolves or dogs and then eaten by some of them and consequently die of it.

Then, the animals are forbidden by law even though the blood flows and only the parts of their necks are subjected to it. All of that is Haram under the agreement of the ulama. Fanged Beasts, such as tigers, lions, dogs, wolves and similar wild animals. Sharp-fingered birds, sharp-nosed animals such as eagles and the like of them. *Khimar Ahliyyah* which is a type of a tame donkey. And other disgusting animals. Every animal, both four-legged and two-legged animal, as meant by Al-Jallalah, whose basic food is excretions such as human and/or animal feces and the like (Fahul Bari 9/648). Ibnu Abi Syaiban in Al-Mushannaf (5/147/24598) narrated from Ibnu Umar that he confined chickens that ate dirt for three days [the sanad is saheeh as said by Al-Hafidz in Fathul Bari 9/648].

Second, the processing or manufacturing process (slaughtering, method of processing, media being used, method of making). Besides the animals mentioned above, we also need to know other elements in food that we want to consume, whether it is mixed with elements that are forbidden. However, do we know the ingredients contained in these foods? Is the food consumed is food that is truly not mixed with items that are unclean or Haram, and are we are that the meat or food we consume has been slaughtered appropriately following the steps suggested by Islam?

The halal nature of modern food actually has a very high level of vulnerability because it is massively produced. Halal food is food that is allowed to be eaten according to the provisions of Islamic shari'a. Everything in the form of plants, fruits or animals is basically Halal to be eaten, unless there is a verse from the Al-Qur'an or the Al-Hadith that forbids it. There is a possibility that something will be haram because it possesses harm or danger to human life. Allah says:

يَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا
خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

Which means:

O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. (QS. Al-Baqarah [2]: 168).

From the two verses above, it is clear that the food eaten by a Muslim should fulfill 2 conditions, namely:

- Halal, that is to say it is permissible to be eaten and not prohibited by the law of Shara.
- Good, that is to say that food is nutritious and beneficial for health.

Thus, "halal" is reviewed from the perspective of Islam while "good" is viewed from health and science. In Islam, halal food must include three things, namely:

- Halal because of the substances. That is, it is indeed not prohibited by Shara' law, such as rice, milk, eggs, and others.
- Halal ways of getting it. This means that something halal must be obtained in a lawful manner. Something that is lawful may become Haram (forbidden/unlawful) if the way we get it does not follow the law of Shara'. For example by stealing, deceiving, etc.
- Halal because of the process / method of processing. This means that, in addition to something that is lawful, it must also be obtained in a lawful manner. The method or process of processing must also be correct. Animals, such as goats, chickens, cows, if slaughtered in a way that is not in accordance with the Islamic law, the meat becomes Haram.



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III. METHODOLOGY

The author describes that the method used for this research includes the method of approach, method of data collecting, method of data processing methods and methods of data analysis.

1. Method of Approach

The object of study in this study is the verses of the Qur'an. Therefore, the author uses the method of interpreting the Qur'an in terms of the method of tahlili and health. In analyzing the collected data, the author uses the tahlili method. The working procedure of the tahlili method is: elaborating the meanings contained in the Qur'an verse by verse and surah by surah in accordance with the order in the Mushaf, outlining various aspects contained in the verse which are interpreted, such as the understanding of vocabulary, sentence connotation, background descending verse, the relation to other verses both before and after (munasabah) and, not to forget, the opinions that have been given regarding the interpretation of the verses, both from the Prophet, the friends, tabi'i and other mufassir.

2. Method of Data Collecting.

To collect data, library research is used, which is to examine the references or literature related to the discussion, both foreign-language and Indonesian-speaking. This study involves the verses from the Al-Qur'an, so the main literature in this study is the Holy Qur'an. The primary literature is the book of interpretation and the secondary literature, which is used as a guide, are books about Islam and health articles, also books about nutrition in relation to health and nutritious food. As a reference basis for Surah al-Baqarah/2: 168 which is required in discussing this thesis, al-Munjid fi al-Lugah interpretation of al-Misbah, interpretation of al-Maragi, interpretation of Ibn Kasir, interpretation of Fathul Qadir and interpretation of al-Azhar, al-Qur'an and interpretation of the work of the Ministry of Religion, al-Tabari's interpretation and so on.

3. Method of Data Processing and Data Analysis.

In order for the data to be used as an accurate discussion, the authors use the method of processing and analyzing data that is qualitative in the following way of thinking:

- a. Deductive, Deduction is a way of thinking that departs from general knowledge, which starts from general knowledge, and with a starting point from it, wants to assess a particular event. The use of this method is to understand texts (nash) by describing all aspects that support clarity, which still include descriptions of interpretations, regarding the notions of halal and tayyib. Between induction and deduction there is a hermeneutic circle, from general to special, and from special to general.
- b. Inductive, Induction means the way of thinking departs from specific facts, concrete events are drawn in generalizations that have a general nature. This method is used by the author to gather various opinions of Munfassir (interpreters). Thus, the opinions of each interpreter about the meaning of halal and tayyib can be concluded.

IV. DISCUSSION

1. Category of Haram Food Products

In general, foods and beverages that are Haram consist of animals, plants, with the following description:

The types of animals include the following:

1. In Al-Qur'an Surat Al-Baqoroh (2) verse 173, it is stated that carcasses, blood, pigs and animals slaughtered in names other than Allah.
2. In the Qur'an, Surat al-Maidah (5) verse 3, it is stated that the animals which are declared as Halal will be Haram if they die due to suffocation, collision, falling down, being torn pieces by wild animals and being slaughtered for the sake of false idols,



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however there is an exception for fish and grasshoppers which may be consumed without being slaughtered.

3. Qur'an Surat Al-A'raf (7) verse 157 mentioned about animals that are considered disgusting or dirty according to human instincts.
4. Beasts and birds that have fangs and claws and animals that are instructed by the Islamic teachings.
5. Regarding the issue of halal and haram⁴ foods, as the word of Allah in QS. An-Nahl / 16: 114:

Then eat of what Allah has provided for you [which is] lawful and good. And be grateful for the favor of Allah, if it is [indeed] Him that you worship.

Here mentioned the two most important points which are halal and good. The halal are that which are not prohibited by religion. While eating pork, eating or drinking blood, eating carcasses and eating food that is slaughtered in the name of other than Allah not have all been declared as Haram. Later, it is also mentioned that, good food is food which is accepted by the palate and is not disgusting. For example, a goatling that has been slaughtered properly is halal to be eaten, but if it is not cooked first and is eaten raw straight away, it may not be good. Because of that, the word good, or originally *thayyib*, is a measure of an individual's habits or the progress of the community.

Understanding the concept of 'halalan tayyiban' from the four verses above can cause differences in meanings. So, halal here means freeing, releasing, solving, dissolving and allowing with the following conditions:

- (1) Does not cause a person to be punished when using it;
- (2) May be carried out according to the conditions;
- (3) Has been permitted by Allah in the Holy Book.

In the Qur'an, the word halal and haram is also expressed in other words, *tayyiban*. Based on the verses above, what is included in the category of *tayyiban* covers everything that is considered good and enjoyed by humans without the existence of a text (nash) or argument for the prohibition. Munfasser (interpreters), when explaining the word *tayyiban* in the context of eating orders, said that it means food that is not dirty in terms of substance or is damaged (expired) or is mixed with unclean things. There are also those who interpret it as food that arouses the palate for those who wants to eat it and do not endanger the physic and mind. So the word *tayyiban* in food is:

- (1) Healthy food (foods that have nutrients and are quite balanced);
- (2) Proportional, in accordance with the needs of the consumers, with no excessive and no less;
- (3) Safe (protected from God's torment both in the world and in the hereafter) of course before that it has to be Halal (lawful).

2. Textual Analysis of Al-Qur'an Surah Al-Baqarah Verse 168

In verse 168, it is permissible to take advantage of the sustenances which are found on earth as a halal and good sustenance. Allah forbids following the steps of Satan, including following irresponsible leaders who dare to forbid certain types of food according to their own desires and passions.

In this verse, the command to eat good food and to be grateful to God is repeated as He is entitled to be worshiped and receive gratitude. It was reaffirmed that there were only four kinds of food which Allah forbade which are : carcasses, blood, pork, and animals slaughtered in the name of other than Allah. Other foods such as those forbidden by the polytheist leaders are Halal (lawful) and good.

Surah al-Baqarah / 2: 168 is one of the verses that contains the command to "eat". In its order, this verse emphasizes quality when doing activities (of eating), and also afterwards. One of the advantages of this verse compared to the others is that it speaks universally.



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In al-Baqarah 168-169 it is said, food which is permissible or which is halal (lawful) is from what is contained in the earth except the few things which are prohibited because it is related to things that are harmful and have been confirmed in the syara' text (nash) as related to aqidah and, at the same time, in accordance with the natural tendency of nature and human nature. Allah created everything that is on earth without any restrictions on these halal (lawful) things, except for special dangerous issues. And if what on this earth is not made halal, then this transcends the area of balance and the purpose of the creation of the earth for humans. In this verse, it is then addressed to the humans only, so that they enjoy the sustenances that Allah has given, which is useful and then directed to thank Allah for the blessings. And also, it was explained to them what is forbidden to them, namely what is not good and is not permissible for them.

The previous three verses tell about the love of the unbelievers for their worships (false idols) in the world and how they loved their worships very much, just as much as how the people of faith love Allah. Ibnu 'Abbas explained that the love of the infidels and the hypocrites for dirhams and dinars is not comparable to the love of those who believe in Allah swt because the love of the people who believe in Allah is eternal. Whereas in this verse, it is explained about halal and good food (plants and animals). The similarities of the two are not to oppose Allah at all, even from the very small things especially those concerning the faith (Mushrik). Indeed, the Qur'an teaches very small and simple things to make it easier to understand something very big and primary (tawhid).

As the affirmation of the verses of the Qur'an, Allah is the one God, he is the creator of this universe, it has also been explained whoever takes the form of god besides Allah, he will receive a worthy reprisal. And in the previous verse, it was explained that Allah is the giver of sustenance for humans and other creatures. At the same time, Allah explains which foods are halal (lawful) and which are haram (unlawful).

The violation of something that is not good is not because Allah wants them to experience difficulties and narrowness in seeking sustenance as Allah alone bestows on them sustenance. Allah wants them to, as servants of God, to be grateful for anything that comes from Allah so that they truly worship solely to Allah without any fellowship. Allah revealed to them that gratitude is manifested by worship and obedience and pleasure with everything from Allah (al-Baqarah / 2: 172).

Then, Allah continues the explanation of what is forbidden from food with a form of text (nash) which is limited by the use of a'atul qasri, a limitation device that is "innama", namely carcass, blood, pork, and animals that are slaughtered in the name of other than Allah. Anything that will be consumed has already obtained a standard of eligibility from Allah SWT. The standard is halalan and toyyiban, whatever people wish to consume whether it is food, drink, clothing, vehicles must be halal and good. As the word of Allah the God Almighty: *"O all men, eat the lawful things better than what is on the earth"*.

"O all men" in the ulumul rules of the Qur'an, if there are verses nida (people who are called) in the Arabic-Indonesian dictionary namely al-Nidau walmunada (call, appeal) which shows generality like (سَأَلْنَا) humans, then this verse is indicated by Allah to all humans, not only to Muslims. However, every nida who has a general scope applies more specifically to believers (Muslims), so this verse explicitly shows the generality and meaning is more emphasized to the Muslims.

Eat what you have on this earth which consists of various foods, meaning livestock that you forbid, and eat anything that is halal (lawful) and good. And the meaning of (أَكْلُوا) here, in language means 'to eat', or more specifically, everything that is inserted into the mouth through the mouth is called 'eating'. If there is someone whose saliva is swallowed, that means the person has eaten saliva even though he accidentally ate it. And also, if there is someone who puts bread into his mouth and then swallows it and the bread enters the stomach, then it is



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said that he has eaten. But, if he only chews and the bread does not enter the stomach, that person has not eaten. This is the meaning of (أكلو) in the narrow sense.

Besides that, after lafaz (أكلو), it is accompanied by a meaningful meaning that has a broad meaning which is "on the face of the earth". So the meaning is not just eating or eating up, but can be interpreted as consuming because all goods that are on the face of the earth are not only goods that can only be eaten but goods that can be enjoyed, and all of them are towards the meaning of consumption. Like when riding a vehicle, wearing clothes and jewelry must also be halal and therefore, all of them are goods that are human consumption goods. What Allah characterizes as halal (lawful) and good for human beings are not only food, but all goods that are consecrated must be halal and good in nature, whether vehicles, food, clothing, jewelry and fields must all be halal and good.

The word 'Kulu' is an alteration in the pattern of words from the word 'Akala'. 'Akala' in Maqayis al-Lughah means al-Tanaqqus (reducing). Louis translated the word as "taking food and then swallowing it after chewing. Whereas Asfahani interpreted it as "taking food and all things that resemble the deed". This word repeats itself 109 times in various forms which are spread in over 39 suras and the word has different and various meanings. The word 'kulu', which recurs 29 times in 12 surah in the Qur'an, does not always mean 'eating' as understood by society at large, but it has various meanings.

In other contents, the word *tayyiban* is interpreted as a *good* thing in relation to food. This understanding is mentioned in QS. al-Ma'idah /5: According to al-Marai, Tayyiban is food, which according to its nature, is considered good by taste, health, fitrah, and stability of its livelihood so that those who eat it can eat heartily. Such foods will taste delicious for those who eat them, they are easily digested, are good food and are not considered dirty and disgusting, also they generally do not make stomach ache or any other danger. The food that is forbidden by Allah in the previous verse is bad food with the testimony of Allah the Almighty Himself in accordance with the prevailing nature. People who have any normal taste will feel disgusted by even the thought of eating dead carcasses of their own and such like, namely animals caught by wild animals, animals that die from being hit, gored or flowing blood.

When interpreting the word *tayyib* in the Qur'an, which is associated with food, Munfassir (interpreters) formulate the term as follows:

1. *Tayyib* is food that is not considered to be gross in terms of substance or because it has been damaged (expired) substance-wise or because it is mixed with unclean objects.
2. *Tayyib* is a food that is in accordance with the human nature that is always healthy and professional in enjoying it.
3. *Tayyib* is food that is appetizing for people who will eat it and do not endanger the physic and mind.
4. *Tayyib* is used for something delicious and there is no element that is harmful to the consumers, clean, and has no impurities, and can even mean halal.

Abdul Ibn Abbas said, this verse came down with regard to the attitude of a certain clan that occurred from Bani Saqif, Bani Namir Ibnu Sasa'ah, Khuza'ah and Bani Mudlaj. They stated various type of food as haram for themselves, such as livestock meat, ocean fish and so on.

3. Terms and Criteria For Halal Food in Islam

In terms of food, there are actually two meanings of 'halal' that can be categorized, namely halal in the way of getting it and halal as in the essence or substance of the goods. Halal in the way of getting it means that the way we found and obtained the food is correct and proper, not in an unclean way and a vanity way. So, food that is essentially halal, but somehow the way we get it is in an illegitimate way such as; stealing, proceeds of corruption and other illicit actions, it automatically changes its status to Haram.



This research will only discuss halal food in terms of the essence or substance of the goods. Halal food essence-wise (substance of goods), according to Sabiq Sayyid is divided into two categories which are jamad (inanimate objects) and *hayawan* (animals).¹⁴ What included as Halal foods and beverages are:

1. Not consisting of or containing parts or objects from animals that are forbidden by Islamic teachings to eat or that are not slaughtered according to Islamic teachings.
2. Does not contain anything that is classified as unclean/impure according to Islamic teachings.
3. In the process of storing and serving, the food does not touch or is not placed near other food that does not meet the requirements mentioned in Islamic teachings as mentioned in letters a, b, c, and d above or objects that are declared as unclean/impure according to Islamic teachings.

In the Al-Qur'an, it is explained that *halal* and *tayyib* are absolute conditions that cannot be negotiated by humans when it comes to consuming food and drinks. In Islam, the provisions concerning haram and halal of everything, including food affairs, are the absolute rights of Allah and His Messenger.

As mentioned, the *halal* requirements are related to Shari'a standards that legalize them, in the sense that they are legally permissible. The term *thayyib* refers to the standards of feasibility, cleanliness and functional effects for humans. So, it could be a food that is halal but not *tayyib* or vice versa. So if these two conditions are not fulfilled in a food or drink, they should not be consumed. The criterias for halal food according to the Islamic religion consist of:

1. Fruits that consist of or contain parts or objects of animals that are forbidden by Islamic teachings to be eaten or slaughtered according to Islamic teachings.
2. Does not contain anything that is classified as unclean/impure according to Islamic teachings.
3. Contain something that is classified as unclean according to Islamic teachings.
4. In the process of storing and serving does not come in contact with or adjacent to food that does not meet the requirements as mentioned above.

The view of *Ulama* regarding the concept of Halalan Tayyiban, according to Abdul Aziz Dahlan in the Encyclopedia of Islamic Law, is that halalan tayyiban contains several meanings which are: *liberating, releasing, solving, dissolving, and permitting*. That is to say, everything that causes a person not to be punished when using it and something that can be done according to Syara '.

From the understanding above, everything that causes a person not to be punished when using it, this concerns the ability to use objects or what is needed to fulfill physical needs including food, drinks and medicines. While the understanding of "something that can be done according to Syara'" is related to the legalization to use, eat, drink, and do something that has been determined based on the text (nash) or contains the meaning as a suggestion to do something based on the text (nash). Halalan Tayyiban, according to Abdul Aziz, is something that is recommended by Allah based on the text (nash) and if it is done it does not bear any form of punishment or consequences. Imam al-Ghazali, in giving the meaning of halalan tayyiban, seems to differ from the above opinion. According to him, something is said as halalan tayyiban in terms of the substance of the object itself was obtained in a good way.

V. CONCLUSIONS AND SUGGESTIONS

1. Conclusion

1. The definition of halal, according to its original language, the Arabic language, is said to come from "*halla yahillu hallan wa halalan*" which means it has to be permissible or permitted and allowed. Etymologically, eating is entering something through the



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mouth. In Arabic, food comes from the word *at-ta'am* (مأعظلاً) [plural *al-atimah* (أتمطلاً)] which means eating-food. Whereas in the encyclopedia of Islamic law, everything that is eaten by humans, that eliminates hunger. Halal comes from Arabic (لأحلاً) which means to free, solve, dissolve and allow. Whereas *thayyib* in is masar from the base word *taba* which consists of three letters, namely ta, alif and ba which means halal, holy, delicious, fertile, allow, and let. The word tayyib is: goodness, virtue, blessing, glory, blessing.

2. In Al-Qur'an, it is explained that *Halal* and *tayyib* are absolute conditions that cannot be negotiated by humans when it comes to consuming food and drinks. The term *tayyib* is related to standards of feasibility, cleanliness and functional effects for humans. So, it could be that a food is halal but not *tayyib* or vice versa. If these two conditions are not met in a food or drink, they should not be consumed. The criteria for halal food according to the Islamic religion:
 1. Fruits that consist of or contain parts or objects of animals that are forbidden by Islamic teachings to be eaten or slaughtered according to Islamic teachings.
 2. Does not contain anything that is classified as unclean/impure according to Islamic teachings.
 3. Contain something that is classified as unclean according to Islamic teachings.
 4. In the process of storing and serving does not come in contact with or adjacent to food that does not meet the requirements as mentioned above.

2. Suggestions

After the author explained this brief study with a very limited analysis of trams that dealt with halal and tayyib food issues in the perspective of al-Qur'an (tahlili study in Surah al-Baqarah/2: 168). With regard to halal and tayyib food, it is emphasized in the Qur'an. So, it is instructed to always pay attention to the food that is going to be consumed, whether it has been investigated by the research body, BPOM, and is suitable for consumption. Paying attention to the food eaten provides good benefits for the body in carrying out activities. And, it provide health so that it is easy to carry out the commands of Allah SWT.

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