

# Characteristics of Spanish Mackerel (*Scomberomorus commerson*) Bone Gelatin for Ice Cream Stabilizer

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## ABSTRACT

*Ice cream is a milk-processed-based product that provides enough nutrients. The ice cream making process requires a stabilizer. The stabilizer used in this study was gelatin. This research used mackerel fish bones as the basic material for the gelatin, where the protein content is high enough to be made as gelatin. The purpose of this research was to determine the right amount of mackerel to make ice cream with good characteristics. The descriptive experimental method with an advanced regression analysis method was used to analyze the results of ice cream physical characteristics, while randomized block design (RBD) and descriptive method were used on the organoleptic results of the ice cream. The experiment consisted of four repetition sessions with different gelatin concentrations of 0%, 0.1%, 0.3%, and 0.5%, each treatment was repeated three times. The results showed additions of gelatin concentration on ice cream making had a very strong relationship with the characteristics of the ice cream namely overrun value, melting power, and viscosity with a correlation coefficient of 0.94, 0.911, and 0.995 respectively. While in terms of organoleptic, the higher the concentration gelatin, the softness of ice cream is higher, therefore more panelists preferred it.*

**Keywords:** Fish Bone, Ice Cream, Spanish Mackerel, Stabilizer

## 1. Introduction

Ice cream is the milk-based processed product that provides a high nutritional intake. The premium cream contains 15% sucrose, 0.3% stabilizer and emulsifier, 12% fat, 11% nonfat milk solids, and 38.3% total solids (Mc Sweeney & Fox, 2009). According to BSN (1995), a good quality ice cream has a normal appearance, smell and taste, minimum fat of 5%, minimum protein of 2.7%, minimum sugar (sucrose) of 8%, minimum total solids of 34%, and melting quality approximately 15-25 minutes.

Ice cream is an emulsion food system. Therefore ice cream need a stabilizer. The use of stabilizers in ice cream is to prevent the formation of large ice crystals, to maintain emulsion stability, to improve texture to become softer and smoother, as well as slowing the melting process (Sursrini, 2003). The stabilizers commonly used in ice cream making

are Na-alginate, carrageenan, arabic gum, pectin, CMC (*Carboxymethyl Cellulose*) and gelatin with concentrations of 0.1% - 0.5% (Padaga & Sawitri, 2006).

The gelatin in the food industry used as an emulsifier, adhesive, thickener, gel maker, foam maker, elasticity regulator, stabilizer, and has a high digestibility (Yenti et al., 2016; Kumala, 2017). Gelatin as a stabilizer is able to produce a better quality of ice cream compared to other stabilizers (Hartatie, 2011). The main source of gelatin are bones and skin of mammals such as cow bones, cow skin and pigskin (Harianto, 2008). Gelatin can also be obtained from other animals including fish.

Fish was chosen as an alternative source of raw material for making gelatin based on high fisheries production in Indonesia. Fish gelatin is also an alternative to avoid non-halal gelatin. Fish bone contains high protein that can be used as a raw material in producing gelatin.

Therefore, the study of used the basic ingredients of mackerel fish bones in the making of gelatin, which then gelatin produced will be added in the manufacture of ice cream. The purpose of this study was to determine the proper concentration of mackerel bone gelatin in making ice cream in order to produce ice cream with good characteristics.

## 2. Materials and Methods

### 2.1. Research Method

The Randomized Group Design (RBD) method was used in this research. Data were analyzed using analysis of variance (ANOVA) followed by Duncan's multiple range test. The ranking test method was used. The experiment consisted of 4 treatments with the addition of mackerel fish gelatin in the concentrations of 0%, 0.1%, 0.3% and 0.5% and used 15 panelists as replications.

### 2.2. Fishbone Gelatin Extraction

Fishbone was boiled using sufficient distilled water at 80°C for 30 minutes. The fish bones were separated from the remaining meat. The hydrolysis process was carried out by immersing the fish bones in HCl 2% for 24 hours. After soaking for 24 hours, the fish bones were washed 3 times in distilled water. Furthermore, the extraction process of clean fish bones heated in distilled water with the ratio of 3:1 at 80°C for 5 hours. Extract were

filtrated using a filter cloth to separate the residue and the filtrate. The filtrate was dried using vacuum oven at 50°C for 24 hours. The dry filtrate was ground to produce gelatin flour.

### 2.3. The Ice Cream Making

Five hundred grams of fresh cow's milk was pasteurized at 90°C for 25 seconds. Then 40 grams of sugar and 20 grams of whipping cream were mixed. Mackerel fish gelatin with the concentration of 0%; 0.1%; 0.3%; 0.5% % was added along with 50 grams of skim milk. The mixture was mixed using a mixer at a temperature of 70°C for 5 minutes. The aging process was carried out to the homogenized mixture at a temperature of 4°C for 24 hours. The whipping process was carried out with the addition of 2 grams of vanilla flavoring for 15 minutes. Furthermore, the stirring process was done using an ice cream maker for 30 minutes. The ice cream was frozen immediately at a temperature of -20°C for 24 hours.

### 2.4. Analysis Methods

*The Expansion of Dough Volume (Overrun)* (Goff & Hartel, 2013)

Overrun was calculated based on the difference in weight of the ice cream and the weight of the dough in the same volume (100 mL). Overrun calculation using the following formula:

$$\text{Overrun} = \frac{\text{weight of the dough} - \text{weight of the ice cream}}{\text{weight of the ice cream}} \times 100\%$$

### *Melting Velocity* (AOAC, 2000)

Measurements were carried out by taking 2 grams of ice cream that has been frozen at temperature of -20°C for 24 hours and placed on a plate. The ice cream was allowed to melt completely at room temperature. Melting time was measured using a stopwatch. The ice cream was considered completely melted when ice cream can flow like liquid. The melting unit is minutes/2g

### *Viscosity* (Manual Laboratory Brookfield Viscometer, 2006)

The viscosity of aging ice cream dough is measured at 60°C using a digital viscometer. Measurements were carried out using the L2 spindle at 50 rpm.

### *Organoleptic Assessment Test* (Setyaningsih et al., 2010)

The organoleptic test was carried out by two methods, the preference test and the ranking test using 15 semi-trained panelists. Organoleptic tests performed included color, flavor, softness, and aftertaste. The preference organoleptic test was performed to determine the level of preference or panelist acceptance of the ice cream samples given, numerical scale given 1=equally preferred, 2=equally to moderately preferred, 3=moderately preferred, 4=moderately to strongly preferred, 5=strongly preferred. While the ranking test was carried out to determine the order of the sample according to differences in the level of sensory quality. The smaller value/rank, the better the quality of ice cream.

### 3. Results and Discussion

#### 3.1. Overrun

Based on the regression analysis, the regression equation  $y = 21.166 - 4.499x$  is obtained with a value of  $R^2 = 0.885$  and  $r = 0.94$  (Figure 1). It shows that the overrun value is influenced by the concentration of mackerel

fish bones gelatin by 88.5% with a very strong relationship ( $r = 0.94$ ). The negative slope value indicates that each addition of mackerel fish gelatin by 0.1% results in a decrease in overrun of 4.49%. The higher the concentration of mackerel fish bone gelatin resulted in the thicker dough causing lower overrun values.

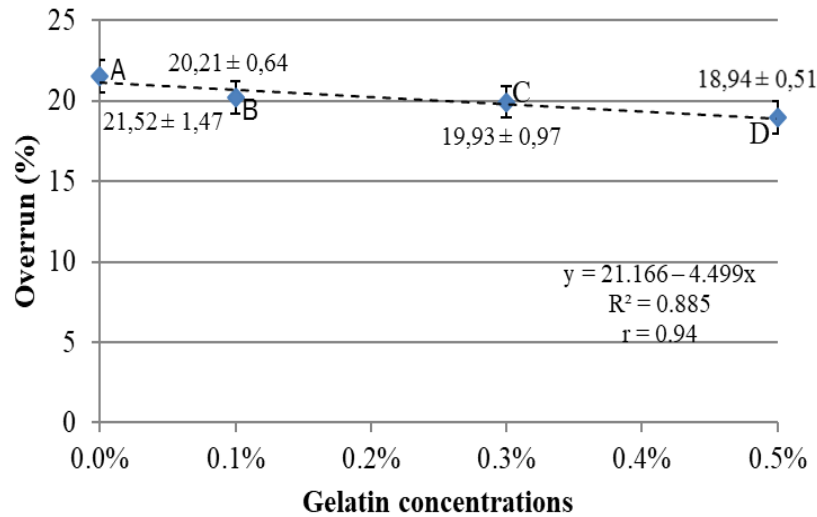


Figure 1. Relationship Curve between Concentration of Mackerel Fish Gelatin vs The Ice Cream Overrun

Overrun values are influenced by gelatin. Gelatin is able to increase the thickness of the dough by forming a gel matrix and holding the dispersed liquid phase, the thick dough causes air to not easily enter so the dough will be difficult to expand (Muse et al., 2004). In addition, according to Lampert (1970), low overrun values can be due to the slow process of stirring while making ice cream. The ice cream maker used in this study has a capacity of 30 revolutions per minute (rpm). To produce good ice cream, it is better to use mixer with a capacity of 200 rpm. Some other factors that can affect the overrun value are homogenization in the manufacturing process, fat content in ice cream and the amount of stabilizer (Harper & Hall, 1976).

#### 3.2. The Melting Velocity

Based on the regression analysis, the regression equation of  $y = 16.045 + 8.321x$  was obtained with a value of  $R^2 = 0.83$  and  $r = 0.911$  (Figure 2). It shows that the value of melting velocity is influenced by the concentration of gelatin of mackerel fish bones

by 83% with a very strong relationship ( $r = 0.911$ ). A positive slope value means that each addition of mackerel fish gelatin by 0.1% results in an increase in the melting power of 8.32%. The higher gelatin concentration of mackerel fish bones resulted in the higher ability of the dough to bind water causing the dough thicker and the melting time of ice cream will be higher thus the melting time will be longer (Arbuckle, 1986).

The melting velocity has a close relationship with the value of overrun. The high overrun value resulted in the shorter melting time, on the contrary, the low overrun the longer the melting time (Susilorini, 2006). The gelatin in ice cream affects the melting power, where the ability of gelatin in binding water causes water molecules trapped in the gel structure formed by the presence of gelatin (Zahro, 2015). Even though gelatin has the ability to bind water, but not all water can be absorbed, water that is not absorbed by gelatin causes the formation of ice crystals (Zahro, 2015).

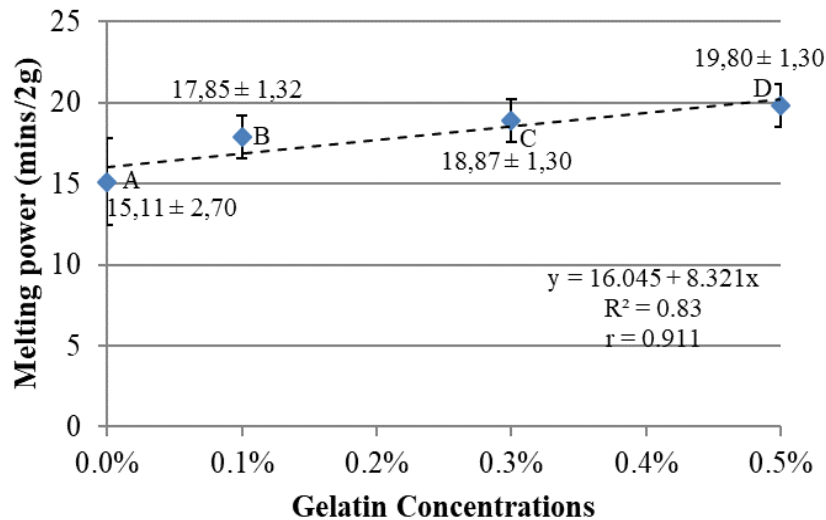


Figure 2. Relationship Curve Between Concentration of Mackerel Fish Gelatin and Ice Cream Melting Velocity

### 3.3. Viscosity

Based on the regression analysis, the regression equation  $y = 22.112 + 15.423x$  was obtained with the value of  $R^2 = 0.991$  and  $r = 0.995$  (Figure 3). The equation indicated that the viscosity value is influenced by the concentration of mackerel fish bones gelatin by 99.1% with a very strong relationship ( $r = 0.995$ ). A positive slope value means that each addition of mackerel fish gelatin by 0.1% results in an increase in viscosity of 15.42%. The higher the mackerel fish bones gelatin concentration, the thicker the dough causing the value of viscosity higher.

A high viscosity value causes a low overrun value, and a soft texture due to the shrinking of ice crystals which inhibit the melting power of ice cream at room temperature (Susilorini, 2006). Mackerel fish gelatin is one source of protein needed in order for water binding and emulsify. The protein in ice cream serves to stabilize the fat emulsion, help to foam, add flavor, stabilize and increase the water-binding capacity that affects the thickness of the ice cream, affects the viscosity, and produce soft ice cream (Oksilia, 2012).

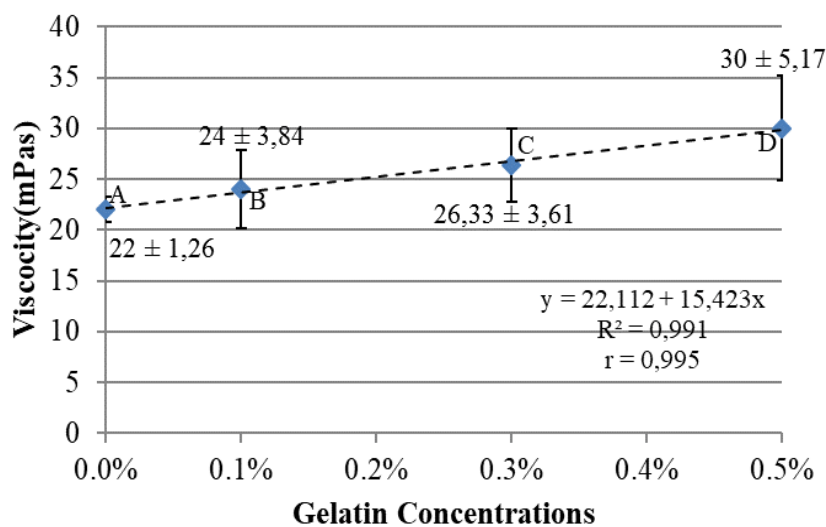


Figure 3. Relationship Curve between Concentration of Mackerel Fish Gelatin and Ice Cream Viscosity

3.4. *Organoleptic Properties*

*Color*

One important aspect in consumer acceptance of a food product is color. The color of a product can be a measure of the quality of the product. The ranking test results (Table 1) show that treatment A produced the whitest ice cream color among all treatments. As for the preference test result by the panelists for the color of each treatment that has the same properties indicated that the panelists can prefer the color of the ice cream produced. The average range of color preferences is between 3.53 - 4.06 (moderately preferred - moderately to strongly preferred).

The observation indicated that the higher concentration of gelatin, the greater value/rank given by the panelists. Value/rank states the quality of the color of ice cream, where the higher the value/rank the more yellow/darker color. Based on observations, the higher the concentration of gelatin added the more yellow/darker the colors of ice cream. The yellowish color of the ice cream resulted from the addition of mackerel fish bone gelatin, where the physical properties of gelatin itself have a transparent or bright yellow color.

Table 1. The Result of Ranking Preferability to the Ice Cream Color

Treatments	Total Ranking		Hedonic Average*
	Total	Ranking	
A (0%)	21	1	4.06 <sup>a</sup>
B (0.1%)	25	2	4.06 <sup>a</sup>
C (0.3%)	46	3	3.66 <sup>a</sup>
D (0.5%)	58	4	3.53 <sup>a</sup>

\*Hedonic average values followed by the same letter are not significantly different by Duncan's multiple range test (p<0.05)

*Flavor*

The flavor is the overall impression or sensation that is received by the human senses, especially by the smell and taste when drink or food is consumed (Fardiaz, 2006). The ranking test results (Table 2) show that treatment A did not have fish flavor between treatments B, C and D. As for the results of the preference test, the treatment A did not have fish flavor, while treatment D had the most fish flavor. So that the flavor of each treatment has properties that are not significantly different and the panelists can still like the flavor of the ice cream produced. The average range of preferences for flavor is between 3.13 - 3.73 (moderately preferred).

Based on the observation, the higher the concentration of gelatin, the greater the value/rank given by the panelists. Value/rank states the quality of the ice cream flavor, where the higher the value/rank the more fish flavor is felt. Based on observations, the higher the concentration of fish flavor added the more it feels. The resulting flavor can also be influenced by the fat content in ice cream, fat in ice cream, in addition to increasing flavor can also help produce a soft texture and can affect the nature of melting ice cream (Violisa et al., 2012).

Table 2. The Result of Ranking Preferability to Ice Cream Flavor

Treatments	Total Ranking		Hedonic Average
	Total	Ranking	
A (0%)	23	1	3.73 <sup>a</sup>
B (0.1%)	32	2	3.4 <sup>a</sup>
C (0.3%)	41	3	3.26 <sup>ab</sup>
D (0.5%)	54	4	3.13 <sup>b</sup>

\*Hedonic average values followed by the same letter are not significantly different by Duncan's multiple range test (p<0.05)

### Softness

The high-quality ice cream can be indicated by a soft texture of ice cream due to the small ice crystals produced, small ice crystals can be caused by the high-fat content in ice cream (Hartatie, 2011). The results (Table 3) show that treatment D has the softest softness among all treatments. As for the results of the preference test by the panelists on the softness of treatment A has the least softness, while treatment D is the softest.

Based on observations, the higher the concentration of gelatin added the softer the texture of ice cream. The texture of ice cream is strongly influenced by the gelatin used, as well as from the fat content present in ice cream. The gelatin in ice cream help control the formation of the rough texture in ice cream due to the formation of ice crystals or can inhibit the growth of crystals (Marshall et al., 2000).

Table 3. The Result of Ranking Preferability to the Ice Cream Softness

Treatments	Total Ranking		Hedonic Average
	Total	Ranking	
A (0%)	51	4	3 <sup>b</sup>
B (0.1%)	46	3	3.26 <sup>b</sup>
C (0.3%)	30	2	4.2 <sup>a</sup>
D (0.5%)	23	1	4.53 <sup>a</sup>

\*Hedonic average values followed by the same letter are not significantly different by Duncan's multiple range test ( $p < 0.05$ )

### Aftertaste

The aftertaste is an impression that can still be felt later after stimulation is given as some types of food still leave an impression even though the food has been swallowed. This aftertaste illustrates an impression that still can be felt, even though stimulation has not been given anymore. The results (Table 4) shows that treatment A does not have the aftertaste of fish left behind compared to the treatments of B, C and D. As for the test of preference for aftertaste, treatment A does not have the

aftertaste of fish left behind, while treatment D had the most pronounced aftertaste of fish left behind.

Based on observations, it can be concluded that the higher the concentration of gelatin added the more fish aftertaste is left behind from the ice cream. Winarno (2008) stated that the aftertaste is influenced by interactions with other taste components. Aftertaste parameters can also play a role in determining the level of panelist acceptance of a material (Fennema, 1985).

Table 4. The Result of Ranking Preferability to Ice Cream Aftertaste

Treatments	Total Ranking		Hedonic Average
	Total	Ranking	
A (0%)	22	1	3.6 <sup>a</sup>
B (0.1%)	31	2	3.26 <sup>a</sup>
C (0.3%)	42	3	3 <sup>ab</sup>
D (0.5%)	55	4	2.6 <sup>b</sup>

\*Hedonic average values followed by the same letter are not significantly different by Duncan's multiple range test ( $p < 0.05$ )

## 4. Conclusion

Gelatin concentration of Spanish mackerel fish bones has a very strong close relationship to the physical characteristics for making ice cream, the value of overrun, melting power, and viscosity with a correlation coefficient of 0.94; 0.91 and 0.99. Organoleptic test results showed that the higher the gelatin

concentration of mackerel fish bones added, the higher the level of panelists' preference for the softness of ice cream, while the panelists were less likely to like color, flavor, and aftertaste.

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# Preliminary Immunochemical Studies to Detect Lard

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## ABSTRACT

*Detection of lard in food using immunochemical methods has been carried out. This method has been applied and developed in food analysis. The purpose of this study was to detect the presence of lard in food. The method used was immunochemical which in this case is tested to its application in food analysis. The principle method is based on the antigen-antibody reaction, between lipids as antigens that can be deposited by antibodies in the agar medium. Antibodies were obtained by inducing lard into the blood vessels of rabbits. This method is based on the antigen-antibody reaction between fat as an antigen and antibodies that contain anti-lard as reagents and the occurrence of precipitation in agar media. The antibody was obtained by inducing lard, pork broth, and pig plasma into the blood vessels of rabbits. The results of this study were significant.*

**Keywords:** antibody, antigen, Immunochemical, lard

## 1. Introduction

Lard is fat of pork that widely used in the food product such as, for commonly used like cooking oil or the same as beef fat or goat fat that used as a flavor compliment in the cooking process, or as butter. The quality of taste and the use of lard itself depend on what part of the fat is taken and how the fat is processed. Lard has a lower saturated fat and cholesterol content compared to butter. Fats in pigs need to go through processing in order to become lard. Lard contains 3770 kJ of energy per 100 grams. It has boiling point between 86-113°C depends on the location of the fat in the body of the pig, the smoke point of 121-218°C, the iodine value of 71.97, pH of around 3.4, a saponification value of 255.90, a melting point of 36.8 and a specific gravity of 0.812 (Hilda, 2014).

The utilization of lard in the food industry is often known as "shortening" which is solid fat which has plastic properties with certain stability. It is generally white and often known as white butter. The function of lard includes improving taste, texture, and structure as well as enlarging the volume of cake or bread. Mixing oleo stearin, lard and cottonseed oil which has undergone hydrogenation will form a compound shortening which will produce shortening with a certain consistency that is malleable/plastic at high temperatures

and long-lasting. The utilization of lard as additives or processing aids in various food, drug, and cosmetic industries as well as other uses, causes industrial products to be syubhat. Halal MUI, (2014) stated that in the concept of halal haram that halal defines as everything that is permitted by the Shari'ah to be consumed. While haram is everything that prohibited by the Shari'ah to be consumed. Haram food is considered to have more disadvantages or harmful (mudharat) than the good, and if someone still consumes anything haram, he will get sin, except in a forced condition. The Islamic teachings emphasized halal food and haram food as well as drinks. In addition to food safety factors, the halal factor of a food product must also be of concern to the Muslim community (Citrasari, 2013).

These commands and prohibitions are found in the Qur'an surah al-A'raf verse 157 which reads "... and (Allah) justifies for them all that is good and forbids them all that is bad". Even in the hadith of the Prophet (PBUH) narrated by Muslim stated that the halal is clear and the haram is clear; and between the two there are things that are mushabihat (doubtful, vague, unclear, and illegitimate). According to Prof. KH. Ibrahim Hosen as chairman of the MUI fatwa commission (1980-2000) said "If a product has come into contact with technology



and no longer appears the original form of the material, then the product can be categorized as a shubhat (vague)". For this reason, a halal certification process is needed to ensure the halalness of industrial products. Halal-certified products provide peace, security, and comfort for Muslims in consuming their food.

Government policy to issued halal product guarantee law No. 33 of 2014 is the right step to protect the consumer of Indonesia from non-halal products. Article 4 of the JPH Law states that products that enter, circulate and trade within the territory of Indonesia must be halal-certified. That means that every ingredient either as an additive or processing aids that are entered into food products must be halal and free from illicit ingredients.

Detecting illicit components in ingredients can be carried out through various laboratory searches and analyses. The fatty acid profiling can be done by the physicochemical analysis which includes measurement of specific gravity, refractive index, melting point, iodine number, saponification number. While the quantitative analysis can be done with GCMS, GLC and FTIR (Rohman, 2013). Identification of lard by determining the profile of fatty acids in complex products is very difficult. For this reason, there are some researchers trying to find markers for certain fatty acids that are specifically present in lard. Modern research nowadays is carried out with polymerase chain reaction (PCR), which is one of the molecular biology techniques that are widely used in the study of food authentication. Through DNA analysis, the target of detection is pig DNA. The PCR technique is used for halal authentication purposes because of its ability to detect specific targets on DNA sequences in food products or pharmaceutical products. Further development of conventional PCR technology has been replaced with Real-time - PCR which can be used for qualitative and quantitative analysis (Gatra, 2015).

In addition to developing qualitative and quantitative fatty acid methods, there is a bioanalysis method which involves interactions or bonds between antigens and antibodies. This method is generally used to detect contaminants that have small molecular weight, such as contamination or animal drug residues in food. By increasing the number of contaminants in food products, bioanalysis plays an important role in ensuring food safety. At present, the bioanalysis method is used as an alternative

method of chemical instrumentation because it has advantages such as simple workmanship, it does not require intensive sample preparation so that the analysis time is faster, and the analysis cost is cheaper because it does not require instruments or very expensive analytical instruments. Immunoassay or immunochemical analysis is One method of bioanalysis that works based on the specificity of the reaction between antigens and antibodies. Because it has the ability to analyze analytes in low concentrations, this method is very useful for environmental monitoring and food safety analysis (Chen J, 2009). Immunology is a special memory mechanism that specifically recognizes foreign substances (non-self), so contact with various diseases will provide protection (immunity) against the disease. The body's first contact with an organism that causes infection will provide memory to the body to refuse and protect themselves from an organism that causes the same disease or infection.

## 2. Materials and Methods

### 2.1. Materials

The ingredients used including pork, fresh pork blood, lard, beef, chicken, aqua dest, ethanol, sodium hydroxide, oleic acid, dry and dead *Mycobacterium tuberculosis*, liquid paraffin, agar, sodium bicarbonate, potassium ionide, iodine tricolorida, glacial acetic acid, starch, carbon tetra chloride, hydrochloric acid, potassium hydroxide, universal indicator, phenolphthalein, methyl red, potassium dihydrogen phosphate, iodine monochloride, ninhydrin reagents and rabbits as experimental animals. Dropper with volume 5 mL, 10 mL; glass funnel; 25 mL, 50 mL, 100 mL measuring flask; oven, spatel, analytical balance, vials, glass bottles, measuring cups, petri dishes, autoclaves, syringes, incubators, centrifugations, centrifugation tubes, burettes, erlenmeyer flask, beakers, Bunsen and refrigerators were also used in this research.

### 2.2. Preparation of Antigen Raw Materials

The raw materials used were lard, broth or pork extract and pig plasma. Oil and fat obtained from the heating of animal fats were tested for acid numbers, iodine numbers, and saponification numbers. Pork extract was made from pork by boiling pork in physiological sodium chloride (NaCl) in a concentration of 20% w/v and heated at medium temperature for

30 minutes. Pig plasma was made by shaking fresh pig blood with Na-EDTA (Sodium Ethylene Diamin Tetra Acetate) 2%, and then allowed to stand at room temperature for 1 hour, after that the mixture was centrifuged to obtain a supernatant (plasma).

### 2.3. Production of Antigen

The antigen used to induce antibodies is mixed with Freud's complete adjuvant to increase its antigenicity with the ratio of antigen to adjuvant 1: 1.

### 2.4. Experimental animals

Six white rabbits (Neo hybrid New Zealand) were used, weighing 1.5 - 2 kg in normal and healthy conditions and did not experience weight loss during the trial period.

### 2.5. Antibody induction

Animal Experiments are induced by peritoneal and subcutaneous injection of antigens. Injections were carried out four times with the aim to increase the concentration of antibodies obtained. The blood draw is carried out every before and after injection each before and after injection through the marginal veins or the ears of rabbits to test the presence or absence of antibodies.

The first injection was carried out intraperitoneally with a volume of 0.1-0.2 mL, the next injection was carried out in the second and fourth weeks by subcutaneous with a volume of 1 mL/2.5 kg body weight. The last blood draw was carried out in the seventh week.

### 2.6. Testing of Antigen-Antibody Reactions

Antigen-antibody testing is based on the formation of precipitation. The method used was the Ouceterlony method or double immunodiffusion in two dimensions. In this method, an agar medium was used by making wells with a certain pattern.

## 3. Results and Discussion

Analysis of induction of antibody formation, the results of observations of Immunoserum testing and the effect of antigen injection on rabbit body weight are explained as follows:

### 3.1. Fat Testing

Lard, beef tallow oil and chicken oil was made by heating the amount of lard or fat from

each of these animals. The oil obtained was then tested for acid numbers, iodine numbers and saponification numbers (Tables 1, 2 & 3).

Table 1. Comparison of acid numbers between lard, beef tallow oil and chicken oil

No	Fat types	Results	References*
1	Lard	1,234	1, 5
2	Beef tallow	0,72	0,25
3	Chicken	1,30	1,2

(\*): Farmakope Depkes

Table 2. Comparison of iodine numbers between lard, beef tallow oil and chicken oil

No	Fat types	Results	References*
1	Lard	57,16	56-74
2	Beef tallow	43,14	36-44
3	Chicken	68,96	66-71,50

(\*): Farmakope Depkes

Table 3. Comparison of saponification numbers between lard, beef tallow oil and chicken oil

No	Fat types	Results	References*
1	Lard	190,15	193-198
2	Beef tallow	196,35	196-200
3	Chicken	194,56	193-202

(\*): Farmakope Depkes

Based on the data presented above that the range of numbers of acid, iodine and saponification for lard, beef tallow and chicken oil are similar. Therefore, it is difficult to detect the presence of lard with these methods, especially if they are in amounts that are too small. In addition, the processing, purity of livestock, age of livestock, and storage methods also determine the amount of lard content obtained.

### 3.2. Analysis of Induction of Antibody Formation

The six rabbits were divided into three groups; each group was induced with pig plasma, pork broth and pork lard oil. Antibody induction was carried out four times. The blood draw is carried out every before and after injection each before and after injection. A complete Freud adjunctive mixture injection was carried out on the third induction. Schedule of administration intervals and antigen concentrations used are presented in Table 4.

Table 4. Schedule of Antigen delivery to experimental rabbit

Week	Plasma			Broth			Oil		
	V	R	C	V	R	C	V	R	C
I	0,2	I.P	25	0,2	IP	20	0,2	IP	50
II	1	S.C	10	1	S.C	10	1	S.C	50
III	No injection was performed			No injection was performed			No injection was performed		
IV	1	S.C	50	1	S.C	10	1	S.C	50
V	1	I.P	100	1	I.P	20	1	I.P	100
VI	No injection was performed			No injection was performed			No injection was performed		
VII	Blood Collection			Blood Collection			Blood Collection		

V: Volume of injection; R: Route; C: Concentrations; S.C: Subcutaneous; I.P: Intraperitoneal

### 3.3. Effect of Antigen Injection on Rabbit Body Weights

The results showed that not all of the experimental groups were able to produce the same antibodies. This is due to the fact that there are genetic variations among experimental animals, even though age, body weight, and sex are treated as homogeneously as possible. The

complete Freud adjunctive addition resulted in a decrease in the bodyweight of rabbits caused by the bacterium tuberculosis began to work in the body of the rabbit so that it has a fever that causes a decrease in appetite so it impacts on weight loss. There is data rabbit body weights before, during and after the experiment (Table 5).

Table 5. Data of Ouchterlony double immunodiffusion

Rabbit Number	Serum collection	PP	PB	PL	PP'	PB'	PL'	MA	MS
R-PP 1		-	-	-	-	-	-	-	-
R-PP 2		-	-	-	-	-	-	-	-
R-PB 1	I	-	-	-	-	-	-	-	-
R-PB 2		-	-	-	-	-	-	-	-
R-PL 1		-	-	-	-	-	-	-	-
R-PL 2		-	-	-	-	-	-	-	-
R-PP 1		-	-	-	-	-	-	-	-
R-PP 2		-	-	-	-	-	-	-	-
R-PB 1	II	-	-	-	-	-	-	-	-
R-PB 2		-	-	-	-	-	-	-	-
R-PL 1		-	-	-	-	-	-	-	-
R-PL 2		-	-	-	-	-	-	-	-
	III								
					REST				
R-PP 1		+	+	+	-	-	+	-	-
R-PP 2		+	+	+	-	-	+	-	-
R-PB 1	IV	+	+	+	-	-	-	-	-
R-PB 2		+	+	+	-	-	-	-	-
R-PL 1		+	-	-	-	-	-	-	-
R-PL 2		+	-	-	-	-	-	-	-
R-PP 1		+	+	+	-	-	-	-	-
R-PP 2		+	+	-	-	-	-	-	-
R-PB 1	V	+	+	-	-	-	-	-	-
R-PB 2		+	-	+	-	-	-	-	-
R-PL 1		+	-	+	-	-	-	-	-
R-PL 2		+	-	+	-	-	-	-	-

Note: R-PP: Rabbits induced by pig plasma; R-PB: Rabbits induced by pork broth; R-PL: Rabbits induced by pork lard oil; PP: pig plasma; PB: pork broth; PL: pork lards oil; PP': Plasma with complete Freud adjunctive; PB': Broth complete Freud adjunctive; PL': Pork lard oil complete Freud adjunctive; MA: Chicken Oil; MS: Lard; + : Precipitation lines form; - : No Precipitation lines form.

Table 6. Effects of Antigen Injection on Rabbit Body Weight

Rabbit	Age (month)	Types	Body weight (Kg)				
			I	II	III	IV	V
1	4	0	2,4	2,7	2,9	2,9	2,5
2	4	0	2,1	2,5	2,9	2,5	2,3
3	4	0	2,3	2,7	2,8	2,6	2,8
4	4	0	2,5	2,6	2,6	2,4	1,8
5	5	0	3,1	3,1	3,2	3,0	3,0
6	5	0	3,2	3,0	3,0	3,0	3,0

#### 4. Conclusion

The development of immunochemical testing techniques has led to applications, not only in the field of clinical diagnosis but also for determining the exposure of a compound to a substance. The use of plasma and pork broth aimed to increase the molecular weight of antigens, in order to be able to induce antibodies anti-lard. The immunochemical method used is quite yielding because it has a high specificity and a high level of sensitivity. Increasing the antigenicity of the lard may be needed. The use of immunochemical as an alternative in detecting lard is quite specific from the absence of cross reactions from antigens. in the case of immunochemical analysis of Lard, further research is needed to find ways to improve the immune response, increase the number of antibodies as well as maximize the result of the lard detection. Further research is needed to maximize the manufacture for better handling of antigens as they are very easily influenced by environmental factors. Further research also needs to be done to improve the evaluation of antibody-antigen reactions with a higher level of accuracies such as using the ELISA (Enzyme-Linked Immuno Assay) and RIA (radioimmunoassay) methods.

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# The Influence of Food and Beverages in Human Life According to Buya Hamka (Analysis Study of Tafsir Al-Azhar)

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## ABSTRACT

*Al-Quran is a book of life, containing various rules concerning the order of human life in the world and the results of that life in the hereafter. Therefore it is certain that the Quran talks about food. The term food in Arabic is mentioned with 3 pieces of the terms. These are: "aklun, tha'am, and ghiza 'un. But of these three terms, the Quran uses only two, namely tha'am, and aklun. This study aimed to determine the influence of food in human life by taking a few verses in Quran according to Buya Hamka's point of view in Tafsir al-azhar. Based on the results of the discussion, Buya Hamka in interpreting food verses in Tafsir al-Azhar's cannot be separated from the correlation between verses one with the other verses, so that a complete understanding of the concept of food can be obtained. Based on the verses studied, it can be understood that the meaning of food in the interpretation of Buya Hamka, is grouped into various terms, namely, healthy food, eating food proportionally according to needs, having a sense of security towards food, food as a cry, food as a warning, and food as gift. The influence of food on human life has a profound effect on a person's soul, including praying, making the soul so calm, whereas a bribe is forbidden in one's stomach, then his worship will not be accepted for forty days, bad food will damage health and soul.*

**Keywords:** aklun, ghidha' un, Hamka, human, tha'am.

## 1. Introduction

Like a diamond, the Quran with all its angles is able to emit light that is different from one angle to other angles, and it is not impossible if we invite others to look at it, then they will see more than what we see". This illustration has described that the Quran as a text has enabled many people to see different meanings in it. With a variety of methodologies that are presented, the commentators often seem to have their own style which is very interesting to explore. Starting from interpreting the word in each verse to connecting it with the problems of fiqh, politics, economics, sufism, literature, kalam, and others.

Religion needs interpretation of God's message in their holy books to make it easier for people to understand the meaning it. That interpretation is also what ultimately has to open up conceptual and historical studies through the comprehension of interpretations (Chamami, 2012).

Al-Quran is a source of *tasyri'* and law, which Muslims have to know, explore and practice all its contents. Al-Quran contains the explanation of *halal-haram*, commands and prohibitions, ethics and morals, and others, which will guide people who claim the Quran as the Holy Book. It is necessary because holding on the teachings of the Quran is a source of happiness, guidance and victory in God's side in the form of paradise full of pleasure. The diversity of meanings of the recital contained in the Quran has its own value in terms of understanding the verses. There are many recital found in the Quran that have different meanings, and for different purposes. So it is not surprising that there are many interpretations appear from one term in the Quran. This is proof of the vastness of knowledge contained in the Quran.

Among the greatest ethics in reading the Quran inwardly is getting the meanings of the Quran. Tafakkur is directing the heart or mind to pay attention to the proposition, while

Tadabbur is directing it to pay attention to the consequences of something and what happens next (Al-Qardawi, 1999). This is reflected in the word of Allah Almighty on QS. 38, Sad: 29.

*"This is a book that We send down to you full of blessings so that they pay attention to the verses and to learn from those who have thoughts".*

The verse above contains instructions to pay attention or to do *Tadabbur* to the verses of the Quran, with the aims that the observers can get lessons and knowledge from these verses. Quraish Shihab, regarding the meanings contained in the Quran, stated: "there are no readings like the Quran, we can learn not only the editorial composition and selection of vocabulary but also the contents that are written, implied even to the impression it makes" (Shihab, 2005).

In the Quran, there are few verses that talk about a variety of things, including food which is still relevant and interesting to study. The human beings in their capacity as living creatures cannot be separated from various kinds of needs to be able to carry on their lives. The need theory assumes that actions taken by humans are essentially to meet their needs, both physical and psychological needs.

Some of Maslow's important theories are based on the assumption that there is a positive urge in humans to grow and fight forces that oppose and hinder growth. The satisfaction of each level of specific needs can be done if the previous level of needs is met, and then Maslow divides it into five levels as follows:

1. Physiological needs. This need is a basic need that is primary and vital, which involves the basic biological functions of human organisms such as the need for food, clothing and shelter, physical health and so on.
2. Safety needs, such as a guarantee of security, protected from the dangers and threats of disease, the war, poverty, hunger, and unfair treatment.
3. Social needs, including the need for love, the need of recognition as a person in a group, loyal friends, and cooperation.
4. Esteem needs, including the needs to be valued because of achievement, ability, position or status, rank and so on.
5. Self-actualization needs, such as the need to enhance the potential possessed,

maximum self-development, creativity, and self-expression (Purwanto, 2010)

Based on the descriptions above illustrate that food is categorized as the physiological needs in the first level to be fulfilled.

One of the Tafsir books published in Indonesia is the Tafsir al-Azhar by Hamka. This Tafsir is known as one of the interpretations which provide interesting scientific treasures in terms of language, as well as the presentation of the reasoning behind it. In this context, Buya Hamka is one of the scientists of Islam and a commentator who has a high concern for social issues, including food. His track record in the realm of Indonesian interpretation has been proven by his monumental work, namely the Tafsir of al-Azhar. Therefore, examining and revealing Buya Hamka's views on food issues in this interpretation is an interesting fact to be examined.

The choice of Tafsir al-Azhar by Abdul Malik Karim Amrullah (Hamka) is interesting not only because of the product of Indonesian scholar, but also Hamka has broad knowledge that known by a wide audience. By borrowing the expression Abdurrahman Wahid or commonly called "Gusdur", "Hamka is able to demonstrate the extent of his knowledge in almost all disciplines of Islam as well as his knowledge of non-religious affair" (Wahid et al., 1984).

While the character was chosen because he was considered capable of making interesting contributions regarding the meaning of verses related to foods and his interpretation style which was strongly influenced by his knowledge in the field of language including nahwu, theology, logic, fiqh, and history. While interpreting the verses of the Quran, he does not have a specific tendency to use specific patterns, such as fiqh, aqidah or something else. Besides that, Buya Hamka is also one of the commentators who tries to combine the narration (ma'tsur) and reason (ra'yu) to strengthen his argument. It considered can facilitate the understanding of the clues to scriptures (Jalal et al., 1990).

Food themes in the Quran have things that ought to be revealed such as the various types of food that are mentioned in the Quran. Based on this reason the author wants to describe and analyze how the actual description of food in the Quran by taking a few verses according to Buya Hamka's point of view.

## **2. Methods**

The method used in this research was the thematic tafsir method (*maudu'i*). It is a method of interpretation that discusses the verses of the Quran in accordance with the theme or title that has been determined. (In line with what was stated by Saladin Hamid, that the tafsir *maudu'i* is a method of interpretation using the choice of specific topics in the Quran (Hamid, 2006).

This study used a qualitative approach based on the formulation of a research problem that requires researchers to understand and explain the problem through intensive communication with data sources. Qualitative research is research that emphasizes the quality or the most important thing of an item or service in the form of events/social phenomena behind these events that can be used as valuable lessons for a development of theoretical concepts (Sugiyono, 2017).

The descriptive method was used in this research to describe the actual facts in the field and the nature of a particular population systematically. Winarno Surakhmad stated that this descriptive investigation was aimed to solve the existing problems (Surakhmad, 2004).

Logical and accurate qualitative data were collected. The data were taken in the form of primary data that directly related to the topic of discussion in this study, such as interviews about the vision, mission, programs, implementation, and evaluation of educational philosophy in the school curriculum. While secondary data were obtained from books or documents that support research.

## **3. Results and Discussion**

### *3.1. History of Buya Hamka*

Prof. Dr. Haji Abdul Malik Karim Amrullah or better known as Hamka which is the acronym of his full name is an Indonesian intellectual who has down-to-earth thinking and future vision, this statement is not an exaggeration if we see how many of Hamka's works and ideas have contributed to the world, especially Islam (Written as Hamka henceforth). He was born on February 17, 1908 or 14 Muharram 1326 Hijriyah in the village of Molek, Maninjau, West Sumatra, Indonesia. The word "hajj" was originally obtained after performing the pilgrimage in 1927 in the holy city of Mecca (Hasan, 2004).

His father, Sheikh Abdul Karim bin Amrullah was founder of Sumatra Tawalib in Padang Panjang (Shadily, 2008), has great

desire that his children will follow the same footsteps as he has taken as an ulema. Hamka recounts that in his autobiography when he was born, his father Sheikh Abdul Karim bin Amrullah muttered, "Ten years". When he was asked what that meant, he replied: "he will be sent to study in Mecca for ten years, so that he will become pious like me, like his grandmother and like his old grandmothers".

Hamka besides known as an Indonesian writer, Hamka was also well known as a cleric, philosopher, and political activist. He was declared as a National Hero of Indonesia after the issuance of Presidential Decree No. 113/TK/ 2011 on November 9, 2011 (Muhammad, 2006). Hamka is one of the Indonesian writer who wrote and published books the most. Therefore he was dubbed as Hamzah Fansuri in the modern era. Later he was given the title Buya, a nickname for the Minangkabau people which came from the word *abi* or *abuya* in Arabic which mean my father or someone who was respected. Hamka came from the cape tribe in Minangkabau, same as the tribe of his mother Siti Safiyah Tanjung. Hamka was also a well-known influential preacher in Southeast Asia. His father was a pioneer figure in the "Kaum Muda" movement in Minangkabau. Hamka's grandfather was Shaykh Amrullah, he was a murshid from the Naqshabandiyah order, according to the story of Shaykh Amrullah (Hamka's grandfather) had been married 8 times, and from that marriage he had 46 children.

Hamka was born in the early days of the "Kaum Muda" movement, spearheaded by four Minang scholars, Haji Abdul Karim Amrullah or commonly known as Hajj Rasul (Hamka's father), Shaykh Taher Jalaluddin, Shaykh Muhammad Jamil Jambek and Haji Abdullah Ahmad.

Hamka's intellectual journey began by learning reading the Koran in his hometown with his parents, at the same time he entered the village school for 3 years (morning) and the Diniyyah Religious school (evening) which was founded by Zainuddin Labai al-Yunusi in Padang Panjang and Parabek (Bukit Tinggi) for 3 years. In the evening Hamka with her friends went to the mosque to read the Quran (Hamka, 1985). That was the Hamka's daily activities in his childhood. That daily routine of activities has blinded him and he felt "constrained" by the attitude of his authoritarian father. Such conditions make Hamka's behavior distorted, to

the point that he is known as a "naughty child". This condition was justified by AR Sultan Mansur, a man who greatly influenced Hamka's personal growth as a Preacher. Since he was a child, even though he was known as a bad boy, Hamka was an intelligent person, he was talented in the field of language, not surprisingly since he was able to read a variety of literature in Arabic, including various translations of Western writings. Since he was young Hamka was known as a traveler, so his father gave him the title "The Bachelors Away".

Before entering school, Hamka lived with her grandmother in a house near Danau Maninjau. When he was six years old, he moved with his father to Padang Panjang. Like most boys in Minangkabau, when he was a child, he studied the Quran and slept in the surau near his house because Minang boys usually did not have a place at home. In surau, he learns the Quran and silek, while outside of it, he likes to listen to kaba, the stories sung with traditional Minangkabau musical instruments (Tamara, 1997).

In 1924, he planned to go to Java at the age of 16, but unfortunately, Hamka's departure to Java postponed as he was struck by a smallpox outbreak in the Bengkulen area. These conditions made Hamka must lie in a bed for two months, after recovering he did not continue his journey instead he returned to Padang Panjang with a face full of smallpox scars. Hamka's failure to go to Java did not diminish his intention, a year later Hamka went to Central Java.

Hamka's intellectual journey in Java started when he was in Yogyakarta, the city where the organization of Muhamadiyah was born. Through his uncle Ja'far Amrullah, Hamka began to study organization and attended courses organized by Muhamadiyah and the Syarikat Islam. There he learned about the world of the modern Islamic movement through H. Oemar Said Jokroaminoto whose from him Hamka had heard lectures on Islam and socialism, and from Ki Bagus Hadikusumo (chairman of Muhamadiyah 1944-1952), he received knowledge about the interpretation of the Quran. Yogyakarta is a city that has important meaning for the development of Hamka's scientific and religious awareness, so he mentioned that in Yogyakarta he found Islam as a living thing, which offered a dynamic stance and struggle (Shabahussurur, 2008).

After traveling in Java in July 1925 at the age of 17, he returned to Padang Panjang. He implements the knowledge obtained from the land of Java through speech and lectures, thanks to his skill in arranging the words so that he was admired by his peers. Sometimes he wrote speech texts for his friends and was published in a magazine he leads, called Khatibul Ummah.

In February 1927 he went to Mecca to perform the pilgrimage and lived there for 6 months, during his stay in Mecca he worked at a printing company and in July he returned to Indonesia. Before returning to his hometown, he stayed in Medan and had become a religious teacher on a plantation for several months.

In 1949 he moved to Jakarta and began his career by working as a class F civil servant in the Ministry of Religion which was led by KH. Abdul Wahab Hasyim. Besides working as a civil servant, he also taught at Islamic institutions including IAIN Yogyakarta, Jakarta Islamic University, Muhamadiyah Faculty of Law and Philosophy in Padang Panjang, Indonesian Muslim University (MUI) in Makasar, Islamic University of North Sumatra. In 1950 he visited various countries in the Middle East. In 1952 he also had the opportunity to visit the United States at the invitation of the Ministry of Foreign Affairs of the United State. In 1958 he was sent to attend an Islamic symposium in Lahore and then he delivered a promotion speech to obtain the title Doctor Honoris Causa at al-Azhar University, Egypt, with the title of the speech "The Influence of Muhammad Abduh in Indonesia". In addition, he also earned the Doctor Honoris Causa degree at the Malaysian National University in 1974. On that occasion, the Malaysian Prime Minister said "Hamka did not only belong to the Indonesian people but also the pride of Southeast Asian nations" (Ensiklopedi Islam, 2003).

During the Old Order era, he had been in custody for several years. During this time, he completed the tafsir of al-Azhar. Hamka wrote hundreds of titles books about Islam. He was the imam of the Al-Azhar Kebayoran mosque. He once led the Majalah panji rakyat that has published since 1959.

After resigning from the post of chairman of MUI, his health declined. On the advice of doctor Karnen Bratawijaya, he was hospitalized at Pertamina Central Hospital on July 18, 1981, which coincided with the beginning of



Ramadan. Hamka died on Friday, July 24, 1981, at 10:37 at the age of 73 years.

### 3.2. Food Category

Food defined as everything that can be eaten (such as snacks, side dishes, cakes) or any material that we eat or enter the body that forms or replaces body tissues, energizes, or regulates all processes in the body. Regarding the discussion about food, one of the verses in the Quran 80, 'Abasa: 24, reads:

*"Then let the mankind pay attention to his food"*

Although this verse is general in nature, it can be understood specifically that there are suggestions for paying attention and carefully choosing the type of food to be consumed. The types of food and the rules in the process of consuming something, especially for the believers, are regulated and contained in the Quran.

Dozens of verses in the Quran have the words referred to food, even though they are similar meanings, a slight difference meaning found from one another. It is interesting to note that the language of the Quran uses the word akala in various forms to refer to the activity of "eating" But it also means all activities and businesses (Shihab, 2005). The term food in Arabic can be referred to 3 words namely aklun, tha'am and ghidha'un. Among these three terms, the Quran uses only two, namely tha'am and aklun. The word tha'am and various forms of derivation are mentioned 48 times in the Quran, which mostly talks about various aspects related to food. While the word aklun, and various forms of derivation are mentioned 109 times in the Quran.

To understand the meaning of the concept of food in the Quran is by collecting all the texts and analyze them. Regarding this problem, Ibn Taimiyyah said:

*"If a lafaz is mentioned in the Quran or al-Hadith, then other similar lafazs must also be mentioned, what exactly does God and His Prophet want with these lafazs. In this way we can know the language of the Quran and al-Hadith".*

However, before going any further following the author aklun terms of etymological and terminological.

Etymologically, the al-Munjid dictionary defines the term tha'am (طعام) as ذاق الشيء (tasting something). In addition, according to

other sources, it is said that the meaning of lafaz tha'am is كل ما يؤكل أو ذاق مثال (everything that is eaten or tasted an example) (Taimiyyah, 1999).

Whereas terminologically, Quraish Shihab argues that food or tha'am in the language of the Quran is anything that is eaten or tasted. Therefore, "drinks" are also included in the meaning of tha'am. Al-Quran surah Al-Baqarah verse 249 uses the words syariba (drinking) and yat 'am (eating) for objects related to drinking water (al-Bāqī, 2010).

Based on the description of the data above, it can be concluded that the term "tha'am" is mostly in the form of ism (noun) form. So it is more indicating to the nature of food itself in the literal sense.

Etymologically, The term aklun (أكل) derived from the formation of lafaz akala (أكل) which means taking food then swallowing it after chewing it. While al-Asfahani means taking food and all means or efforts that resemble the act. But some are only interpreting the lafaz akala (أكل) with مضغ الطعام بولعه (chewing food then swallows it). Whereas 'Abdullah' Abbas al-Nadwi categorizes aklun (أكل) as a form of a noun which means food.

One form of the derivation of lafaz aklun (أكل) is lafaz akalan (أكلا) which is categorized as a form of accusative (patient object) which contains the meaning of the act or state of eating (actions or state of food). Another form that also has quite significant differences in meaning is lafaz ukulun (أكل) means الثمر (fruit). This is a different meaning letters ك marked with sukun (◌ْ) become uklun (أكل). So the meaning also becomes rizki or rizki that is broad. While terminologically, the term food according to Quraish Shihab, the Quran uses the word akala in various forms to indicate the activity of "eating". But the word does not merely mean "inserting something throat", but also shows the meaning of all activities and endeavors. This is for example reflected in QS. 4, al-Nisa': 4:

*"Give the dowry to the woman (whom you marry) as a gift of full will. Then if they hand over to you some of the dowry with pleasure, then eat (take) the gift (as food) which is as good as a result".*

As commonly known that the dowry do not have to be food. But in this verse uses the word "eat" used for the dowry. The Word of Allah Almighty in QS. 6, al-Anam: 121:

*"And do not eat animals that are not called the name of Allah when slaughtering them. Indeed, such an act is ungodliness. Indeed, the devil whispers to his friends so that they refute you, and if you obey them, surely you will be polytheists".*

Shaykh 'Abd al-Halim Mahmud former supreme leader of al-Azhar understands the word "eat" in this verse as a prohibition to perform activities of any sort is not accompanied by the name of God. It is understood that the meaning of the word "eating" here in a broad sense is "all forms of activity". The use of the word seems to state that activity requires calories, and calories are obtained through food.

Based on the description of the data above, it can be concluded that the majority of the pronunciation contained in the Quran is in the form of *fi'il* (verb). This shows that the pronunciation in the Quran indicates a process of consumption. However, this attitude is not merely interpreted in the form of activities related to mere consumption processes, even more so in the form of activities in general. This can be seen from the classification chart of the second lafaz aklun which is arranged based on the themes contained in the Koran. Because based on the information obtained from the chart proves that lafaz aklun is also used for the process of consuming non-food objects that are not commonly consumed by humans (literally), such as property, fortune, and so forth. So in general lafaz aklun here can be interpreted as taking or obtaining (تناول).

### *3.3. The Effect of Food on Human Life according to Buya Hamka in Tafsir al-Azhar.*

It is undeniable that food has a huge influence on human physical growth and health. The issue to be addressed here is its effect on the human soul. Al-Harali a great scholar (d.1232 AD) argues that the type of food and drink can affect the soul and mental characteristics of its eaters. This scholar concluded his opinion by analyzing the word *rijs* mentioned by the Koran as a reason to forbid certain foods, such as the prohibition of liquor (QS. 6, Al-Anam: 145). The word "*rijs*", according to him means "bad character and moral depravity", so that if God calls certain types of food and evaluates them as *rijs*, then this means that these foods can cause bad

character. Indeed this word is also used by the Quran for bad deeds that describe mental depravity, such as gambling and idolatry (QS. 5, Al-Mā'idah: 90) thus, the opinion of Al-Harali above is quite reasonable in terms of the language used the Quran.

This opinion is in line with the opinion expressed by a contemporary scholar, Shaykh Taqi Falsafi in his book, *Child between Heredity and Education*. In this book, he corroborates his opinion by quoting Alexis Carrel writing in *Man the Unknown* as follows:

The effect of a mixture of chemical compounds contained in food on the activities of the human soul and mind has not been fully known, because sufficient experiments have not been carried out. However, it cannot only affect the human body but also the soul and feelings. Several studies have shown that liquor is the initial steps that result in the following steps from the criminals. This is due, among others by the influence of the drink in the soul and his mind. (Shihab, 2007).

So based on the interpretation of Buya Hamka in *Tafsir al-Azhar*, the verse that is related to the influence of food on human life is chosen as follows:

1. In QS. 2, al-Baqarah: 168; If humans have arranged to eat and drink, seek from a halal source, not from fraud, not from what in modern times is called corruption, then the soul will be preserved from the rudeness. Based on the hadith discussed in Buya Hamka's explanation that if a man eats halal food, surely God will accept his prayers. And who throws an unclean bite into his stomach, then his deeds will not be received for forty days. And whoever among the servants of Allah grows his flesh from illicit wealth and usury, then fire is better for him.
2. In QS. 2, al-Baqarah: 172; Food is very influential on the soul and attitude of life. Food also determines the subtleties or rudeness of one's mind. The reason for believers that eating is not merely a matter of filled belly but also to strengthen the body that leads to a strong and healthy body, open mind, and gratitude to God deepens. Of course there are also those that are prohibited, which is not good food. Because bad food will damage not only health and but also damage the mind. If someone wants to pray in the sight of God, he should take care of his food, not to eat

unclean food. Stomach is full of illicit food, will affect the soul and cause always encounter bad dreams.

3. In QS. 2, al-Baqarah: 275; Person who lives from usury, his life is always difficult even though his money has millions of interest.
4. In QS. 7, al-A'raf: 31; Because excessive eating can also cause disease. God does not like people who extravagant more than what he earns. Wasteful means bringing harm to themselves.
5. In QS. 16, An-Nahl: 114; Halal and good food, has a profound effect on the soul; make the soul calm.
6. In QS. 23, al-Mu'minun: 51; How close the relationship between food hygiene and mental hygiene. A soul that is upright who able to control others is a soul that is able to control itself. A leader's words will not be heard if he eats foods from illicit wealth.. If food taken into our stomachs is taken from good property that is lawful, it also affects the blood path in the body (physically) and affects the way the brain thinks (spiritually). If our livelihoods are halal, we will not feelin debted inwardly, and we are able to open our mouths to reprimand others' mistakes. And the heart is also strong in doing righteous deeds. It is mentioned in several prophetic traditions that a worship will not be immediately accepted by God, if in the stomach there is still unclean food.

#### 4. Conclusion

According to Buya Hamka Interpretation related to the influence of food on human life, it can conclude in the following statement: Halal and good food has a profound effect on the soul, make the soul calm, and God will accept the ones' prayers who eat halal foods. Foods from a bribe are unclean in his stomach, then his deeds will not be received for forty days, his worship will not be accepted by God, bad food will damage health and also damage the mind. Food is very influential in the soul and attitude of life. Food also determines the subtleties or roughness of one's mind. If food enters our stomachs taken from a good property that is lawful, he also affects the blood path in the body, and influence the way the brain thinks.

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# The Effects of Haram Food on Human Emotional and Spiritual Intelligence Levels

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## ABSTRACT

*Muslim are taught to eat clean and safe food. Islam is very concerned about the source and cleanliness of food, how to cook, how to serve, how to eat to how to dispose of leftovers. The concept of Islam in food is actually the same as the concept of Islam in other respects, namely the concept that maintains the safety of the soul, body, and mind. Halal food is allowed because it benefits the mind and body. Conversely, bad food is not allowed because it will damage the mind and body. The research method used was descriptive qualitative research methods. Data obtained from a variety of literature that discusses The Effects of Haram Food on Human Emotional and Spiritual Intelligence Levels, both in the form of books and journals. Halal food and haram both have a big influence on someone's life, both influential for morals, peace of mind, and fulfillment of prayer. People who always fill themselves with halal food, then the morals will be good, his heart will be calm and his prayers will be answered. Conversely, people who fill themselves with haram food will be bad in character, their hearts will be sick, and their prayers will not answered.*

**Keywords:** *halal food, haram food, human emotional, spiritual intelligence*

## 1. Introduction

Islam as a religion and also a way of life regulates not only aspects of worship and ritual, even further it regulates the mindset, actions even to the diet whatever is used and consumed by humans. There is nothing in vain in matters that have been determined by Allah, including in the prohibition of consuming food that is not halal. This is of course not for meaningless restrictions or burdens but rather for the good of human even human health and well-being which also can achieve the formation of character and the fulfillment of prayer.

Various types of food can be found in the market, from sweet to sour foods that are all packaged and served in attractive shapes. There is no doubt that food presentation and appearance play an important role in the marketing of food products, both prepared foods and packaged foods. For Muslims there is a factor that is far more important than just taste and appearance, namely the status of halal or forbidden food. Muslims are taught to eat clean and safe food. Islam is very concerned about the source and cleanliness of food, how to cook, how to serve, how to eat, and how to dispose of

leftovers (Zulaekah & Kusumawati, 2005). The concept of Islam in food is actually the same as the concept of Islam in other respects, namely the concept that maintains the security of the soul, body and mind. Halal food is permitted because it benefits the mind and body. Conversely, bad food is not allowed as it will damage the mind and body.

The command to consume halal food is clearly found in the two sources of reference for Muslims, namely the Koran and Al-Hadith. However, in reality, Muslims in Indonesia, in particular, do not yet have a high awareness regarding the importance of halal food. Yet what is eaten by a Muslim, then it becomes the blood and flesh with which he grows and develops will have a big influence on their behavior in daily life. Rasulullah SAW has reminded us the dangers of haram food that enters our bodies which will have a profound impact on the core of our bodies, he explained, "Indeed, in a human body there is a lump of flesh, if it is good then all the body is good and if it is damaged, then the whole body is broken, nothing but a lump of flesh is the heart".

## 2. Methods

The research method used in this journal was descriptive qualitative research methods. Data obtained from a variety of literature that discusses The Effects of Haram Food on Human Emotional and Spiritual Intelligence Levels, both in the form of books and journals. Data collection techniques by means of literature study, data analysis needed in library studies obtained from a number of references in the form of books, journals, encyclopedias, documents and others that are considered to have a relationship and can support the solution of existing problems. Then, data analyzed by using qualitative data analysis techniques.

## 3. Results and Discussion

### 3.1. Foods that are Forbidden in Islam

Islam is a religion that regulates all aspects of human life. One of them is about meeting the need for food. Apart from the taste, nutrition, hygiene and safety factors of food, there are other aspects that are no less important, namely the status of halal and haram food. Islam gives very high attention to halal, haram, or syubhat (doubtful) food. Paying attention to food sources, cleaning, processing, serving, and how to dispose of leftovers. Specifically in one of the verses of the Quran Allah warns humans to pay attention to their food, this is mentioned in surah Abasa verse 24:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ

24. "Then let mankind look at his food".

Although this verse is general, it is understandable that Allah urges people to pay attention and choose carefully what kind of food to eat.

In terms of language, haram is forbidden or not permitted <sup>1</sup>الممنوع. In terms of terms, according to Yusuf al-Qaradhawi haram is something that is forbidden by Allah to do with a confirmed prohibition, anyone who denies will face the examination of God in the hereafter. In fact, sometimes he also threatened with Syariat in the world.<sup>2</sup>

Al-Sa'di added, there are two kinds of prohibition, first it is caused by the substance, which is bad and heinous, the opposite of the word *thayyib*, the second is forbidden because it is revealed. In other words, the prohibition associated with the rights of Allah or the rights of His servants and this is the opposite of the

word *halal*.<sup>3</sup> Here are some verses from the Quran that explain the prohibition of several types of food and drinks.

*"He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] - then indeed, Allah is Forgiving and Merciful"* (An-Nahl: 115).

*"He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful."* (Al-Baqarah: 173).

*"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]"* (Al-Maidah: 3).

*"Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful"* (Al-Anam: 145).

Based on the four verses above, there are several types of food that are forbidden to be consumed namely carcasses, blood, pork, and animals slaughtered not by the name of Allah. Behind this prohibition, there is wisdom that can be taken. Every prohibited thing must contain badness (*mudharat*) which in a certain order may contain benefits. Although it can be something that is hated by humans is not necessarily bad for humans, and something that is loved is not necessarily good.

The classification of halal and haram food, the obligation to consume halal food and the prohibition to eat illegitimate food other than as a test of faith for Muslims is also a rule for the benefit of human life. Here are some

foods that are forbidden in Islam that scientifically contain some mudharat (danger) when consumed by humans discussed as follows:

#### *Carcass*

Carcasses have a negative impact on health. The carcass is an animal that does not go through the process of slaughter, so the blood in the animal's body is mostly not flowing out, but merges in the veins, spleen, and liver. This blood will contaminate the meat so that the meat is mixed with blood. In contrast to halal animals that are slaughtered by cutting the arteries located in the neck, so that all the blood out. In that way, the death of the animal was due to loss of blood, not because of its vital organs injured. Because, if the organs, for example, the heart, liver, or brain are damaged, the animal dies but the blood clots in its veins, so that the flesh is contaminated by uric acid. Al-Syawkani defines carcasses as animals that die by themselves, or in other words, their deaths are not caused by human actions, deliberately slaughtered or because they are hunted. So carcasses are animals that die on their own or animals that die without being slaughtered in a syar'i way (Ali, 2016).

There are two types of the carcass that are exempted to be eaten: the carcass of the grasshopper and the carcass of the fish according to the Hadith:

[أُحِلَّتْ لَنَا مَيْتَاتَانِ الْحَوْتُ وَالْجُرَادُ وَدِمَانُ الْكَبِدِ وَالطَّحَالِ]  
أَخْرَجَهُ الدَّارِ قُطْنِي

#### *Blood*

Al-Thabari asserted that what is meant by the blood that is forbidden is related to the blood flowing "الدم المسفوح", while the blood that remains in the veins and body or that is left in the liver or spleen after the animal is slaughtered, then the law of blood becomes permissible to eat it with the meat it attaches. With reason, the blood that has been attached to the flesh is difficult to separate. Blood is a body fluid that carries oxygen and nutrients needed by the body's cells and also carries carbon dioxide, metabolic waste products, medicines and other chemicals to be broken down in the liver, and filtered in the kidneys to be discharged as urine. As for blood that does not flow, it is not haram based on the agreement of

the scholars, with reference to the word of Allah in surah al-An'am:

"Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah." (Al-An'am [6]: 145).

Al-Thabari concluded, the verse is a clear proposition that blood that does not flow is halal and not *najis*.<sup>4</sup> Abu Bakr Ibn al-Arabi asserted that the ulama had agreed (ijmak) regarding the law of blood, that is haram and *najis* must not be consumed and used. A similar opinion was expressed by al-Qurthubi which has become a consensus of ulama.<sup>5</sup>

#### *Pig*

Pigs are classified as animals that are haram if consumed. Apart from the way of slaughtering pigs that are not in accordance with the provisions of the Islamic religion because they do not have a neck, pigs also contain ingredients that endanger health. Because of its filth, pigs are an intermediary host for several parasitic diseases which can then be transmitted to humans. In pork, the cysts of Taenia solium worm and Trichinella spiralis are sometimes found. Both can cause parasitic diseases in the human body (Yuningsih, 2010).

Scholars (*Ulama*) agree that pigs are absolutely unclean as a whole. In the book Maratib alJma', Ibn Hazm mentions that the ulama agree that, both male or female and small or large, the law of eating pork is haram, including meat, nerves, brain, cartilage, stomach contents (intestine), skin, and other body parts. So no part of the pig's body is allowed to eat, whether it's meat, skin, fat and other body parts. This has been agreed by all Muslims.<sup>6</sup>

#### *Slaughter for Other Than Allah*

Generally, the law of eating animals is categorized into two types namely can be consumed and can not be consumed. Animals that can be consumed will be halal if it through slaughter according to Islamic law. But if it is not slaughtered in accordance to the Syari'a, then it falls into the category of carcasses which are forbidden to be consumed. The purpose of the statement is that all slaughter processes are carried out in accordance with the Syari'a Islam

with the permission and expect the pleasure of Allah SWT. So that it calms the mind muslims who consume them.

Allah created man and then subjected everything on earth to him. when the animal slaughter while calling the name of Allah, it bowed the animal, invited to shed blood and release his life in order to benefit humankind. The animals die the right way, that is, some of the blood comes out through the veins in the neck. Flesh and other organs are protected from blood contamination. The part of the body where the slaughter is the neck. In the neck there are major blood vessels, nerves connecting the head with the body, respiratory tract, and digestive tract. If the channel is cut off, the animal will die immediately without experiencing long torture (Yuningsih, 2010).

The conditions for slaughter that must be fulfilled, so that halal slaughtered animal meat is consumed including the slaughterer (slaughterer), slaughtering tools, limbs that must be slaughtered, and procedures for slaughter (Syukriya & Faridah, 2019).

### 3.2. Emotional and Spiritual Intelligence

Emotional and spiritual intelligence basically can be called noble behavior. Because emotional intelligence is a skill/ability to build social relationships, which are more likely to be materialistic. While spiritual intelligence is the ability to give meaning to life that is spiritual and aims ukhrawi. So, when someone has spiritual intelligence, he will have noble behavior (Purwoko, 2011).

According to Daniel Goleman, emotional intelligence includes the ability to control enthusiasm and perseverance, self-control, the ability to motivate themselves, endurance to deal with depression, optimism, the ability to build good relationships with others, easily understand other people's emotions, and be attentive (Hermaya, 1999). Patton provides a simple description of emotional intelligence, which is the ability to use emotions effectively to achieve goals, build productive relationships and success in the workplace (Lembaga Penerjemah Hermes Malang, 1998). From the description above it can be understood that what is meant by emotional intelligence is the ability to regulate self-emotional so that it becomes a positive force in building social relations.

While spiritual intelligence, according to Ahmad Muhaimin Azzet, is intelligence that

elevates the function of the soul as an internal self device that has the ability to see the meaning behind a certain reality or event (Azzet, 2010). Then Ary Ginanjar formulates the synergy between IQ, EQ and SQ to become ESQ, which is an ability to give spiritual meaning to thoughts, behaviors, and activities comprehensively. Because, if emotional intelligence dominates a person's life, then that person's life will tend to be materialistic, thus experiencing spiritual dryness. Vice versa, if spiritual intelligence dominates, it will leading to the failure of achieving the glory of life in the world. Therefore, the synergy of IQ, EQ, and SQ is needed in order to be able to place behavior and life in the context of devotion to God Almighty.<sup>7</sup>

### 3.3. The Effects of Haram Foods on Consumers' Emotional and Spiritual Intelligence

The classification of halal and haram food, the obligation to consume halal food and the prohibition to eat haram food other than as a test of faith for Muslims is also a rule for the benefit of human life. Food has a great impact on a person's life, whether it is halal or haram. Someone who always eats halal food every day, then his character will be good, his heart will live, it can be the cause of prayer answered, and useful for the mind and body. On the contrary, when accustomed to the unlawful, human behavior will be bad, his feelings will die, his prayer will be difficult to be granted, and damage the body and mind. It is undeniable that food has a huge influence on human physical growth and health. The issue to be addressed here is the effect of these food on the human soul.

Al-Harali, a great ulama determined the type of food and drink that could affect the soul and the mental characteristics of its eaters. This scholar complemented his opinion by analyzing the word "rijs" which supports the Quran as a reason to forbid certain foods, such as the prohibition of liquor (QS. 6, Al-An'am: 145). The word "rijs", according to him, means "bad character and moral depravity", referring to Allah calling certain types of food and understood as "rijs", so this means what can cause the development of bad character (Mulizar, 2016). Some research showed that liquor is the first step taken by criminals before doing crime. This is in part caused by the



influence of the drink in his soul and mind (Shihab, 2007).

Al-Ghazali in his book *Bidayatul Hidayah* warns Muslims about how dangerous it is if the stomach is filled with haram food. He mentioned:

"If satiety from halal food is the beginning of all bad, what if from the haram? Looking for something that is halal is an obligation for every Muslim. Praying and studying accompanied by consuming haram food such as building on animal waste.

The above quote indicates that people who consume haram food even though he is diligent in worshiping, his worship will not be accepted in the sight of Allah SWT, Al Ghazali calls it like building on waste. The knowledge he acquired might not be a benefit to him. Because haram foods that enter a person's body will harden the mind and heart to receive knowledge or wisdom. So that instead of getting closer to his Rabb, he even more distant. This is in line with the hadith of the Prophet Muhammad:

Rasulullah SAW said: *"Know that if bribes are forbidden to enter the stomach of one of you, then the deeds will not be accepted for 40 days"* (At-Thabrani) A similar explanation is also found in another hadith:

*"Whoever buys clothes at a price of ten dirhams between illicit money, then Allah will not accept his prayers as long as the clothes are worn"* (Ahmad).

"If someone goes out to make a pilgrimage with unclean living, then he rides a mount and says *Labbaikalohumma labbaik*, then those in the sky call out: *"Not labbaik and you don't get happiness. Your provision is unclean, your vehicle is unclean and your pilgrimage is sinful and is not accepted"* (At-Thabrani).

Furthermore, the Messenger of Allah strongly threatened those who eat haram food intentionally, Rasulullah SAW said:

*"It is not growing meat from haram food unless hell is more important to him"* (At-Tirmidzi)

Kharisudin Aqib wrote, that in the science of Sufism cleansing the soul is an aspect of affection that determines the success of the goals of Islamic education, which is more prioritizing ukhrawi goals than worldly goals. While the soul-cleansing method taught by Islam is through pious deeds that are prescribed or rewarded, such as: multiplying dhikr,

praying tahajud, purifying from hadas and unclean, reading al-Qur'an, praying continuously; and leave or refrain from eating, drinking, sleeping, sex and talking. Al-Asbahaniy as quoted earlier explained that eating halal food is the key to Allah's guidance. Someone who consumes halal food will have a clear qalb (heart) so that he is able to see all the world affairs, religion, and the here after properly. Conversely, if someone consumes haram food then (qalb) his heart will become dark so that he is unable to see world affairs, religion, and the hereafter properly. While shubhat food will cause everything to be vague.

Then, there are at least four dangers arising from non-halal food. First, the body's energy that is born from haram foods tends to be immoral. Sahl's friend radhiyallahu 'anhu said: *"من أكل الحرام عصت جوارحه شاء أم أبى"* *"Anyone who eats haram food, then acts on his limbs, inevitably"*.<sup>8</sup>

Second, the obstruction of prayer from a forbidden food eater. That is based on the message of the Prophet to Sa'd, "O Sa'd, improve your food, surely your prayers must be answered. For the sake of the One who holds Muhammad's soul, actually a servant who throws a bribe of haram food into his stomach, then his deeds are not received for forty days".<sup>9</sup>

Third, the difficulty of accepting Allah's knowledge. Indeed that knowledge is light, whereas light will not be given to immoralists. That was also what al-Shafi'i had complained to his teacher Imam Waki, as was popular in his poem:

شكوت إلى وكيع سوء حظي \* فأرشدني إلى ترك  
المعاصي وقال اعلم بأن العلم نور \* ونور الله لا يؤتا  
عاصي

"I complained about the bad memory of Imam Waki' He suggested to me to leave immorality And he said, indeed knowledge is light While the light of God is not given to immoralists "

Although as-Shafi'i does not mention the difficulty of receiving knowledge due to eating haram food, it can be understood that eating haram food is considered immoral. Haram food, disobedience, and acts of sin in general also have an impact on the laziness of worship, as Imam Sufyan al-Tsauri once felt, "I was prevented from performing qiyamullail for five months because of one sin I committed."<sup>10</sup>

Fourth, a harsh threat in the afterlife. The form of the threat especially is the torturing by

hellfire. This threat is clearly conveyed in the Qur'an and hadith. Among the threats of hellfire for people who eat orphans and usury property.

#### 4. Conclusion

Consuming haram food is very influential on the emotional and spiritual intelligence. Haram food can lead to the body's tendency to do bad, and keep the souls and hearts away from calmness and peace. Even more, eating haram food is one of the causes of obstruction of prayer and closer to the torturing by hellfire.

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<sup>1</sup> Abû al-Sa'ud Muhammad ibn Muhammad ibn Musthafâ al- Imadî, Mufradât al-Qur'ân, versi Maktabah asy Syamilah, 315.

<sup>2</sup> Yusuf al-Qaradhawi, Al-Halal wa al-Haram fi al-Islam, Terjemah Wahid Amadi dkk, Halal Haram dalam Islam, 31

<sup>3</sup> Abd al-Rahmân ibn Nashir ibn al-Sa'di, Taysîr al-Karîm al-Rahmân

<sup>4</sup> Muhammad ibn Jarîr ibn Yazîd ibn Katsîr ibn Ghâlib al-Amalî Abû Ja'far al-Thabari, Jami' al-Bayân fi Ta'wil al-Qur'ân, 193

<sup>5</sup> Abû Bakr Muhammad ibn 'Abd Allah Ibn al-'Arabî, Ahkam al- Qur'ân, (Bayrut: Dar al-Fikr, t.th), 78.

<sup>6</sup> *Bidâyah al-Mujtahid*, jilid I, 488; *al-Qawânîn al-Fiqhiyyah*, 34

<sup>7</sup> Read prolog Ary Ginanjar A. dalam, ESQ, 10-27

<sup>8</sup> Al-Ghazali, *Ihya 'Ulum al-Din*, jilid 2, 91

<sup>9</sup> Sulaiman ibn Ahmad, *al-Mu'jam al-Ausath*, jilid 6, 310

<sup>10</sup> Abu Nu'aim, *Hilyatul Auliya*, Beirut: dari Kitab, 1974, Jilid 7, 171

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# The Impact of Food on Muslims Spiritual Development

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## ABSTRACT

*Islam is a religion that regulates all aspects of human beings. Muslims in Indonesia generally focus on the discussion about fiqh ibadah, but less concern on many aspects of fiqh muamalah. If it is not understood correctly, doubtful (syubhat) goods and services leading to haram might be consumed by the muslims and influenced their spiritual development. This study aims to explain the impact of food consumption on the spiritual development in Islam. The finding of this study indicates the influence of food consumed by humans might affect psychological aspects, such as emotion. The consuming habits without considering halal and haram, or anything materialistic will lead to temporary satisfaction. Whatever is developed by such people, whether science, technology, creativity, and any innovation, will bring damage or danger to the survival of humans, society, and the natural surroundings.*

**Keywords:** *fiqh muamalah, food, spiritual development*

## 1. Introduction

Islam is a religion that regulates all aspects of human life. The verses stated in the Qur'an and the prophetic tradition (*sunnah*) are systematized by the scholars in an islamic jurisprudence known as *fiqh*. Generally, *fiqh* is divided into two, including ritual jurisprudence (*fiqh ibadah*) and any transactions among people known as (*fiqh muamalah*). *Fiqh ibadah* includes discussion of ritualistic worship such as ritual purity of cleanliness (*taharah*), declaration of faith (*syahadah*), prayer (*salah*), charity (*zakah*), fasting (*shawm*) and pilgrimage or performing hajj, while *fiqh muamalah* is the broadest sense includes discussion and legal opinion (*fatwa*) of laws relating to human interaction or transactions. Thus, the discussion of *fiqh muamalah* is wider. If in a day Muslims are only required to pray five times, the rest is the discussion of *fiqh muamalah*.

Muslims in Indonesia generally very concern and focus on the discussion about *fiqh ibadah*, but less emphasize on many aspects of it. If it is not understood correctly, doubtful products or even haram might be consumed by the muslims.

This study aims to explain one of the realms of *fiqh mu'amalah*, namely the impact of food on Muslims' spiritual development. The foci of the problem in this study are: (1) What

is the urgency of religiosity for humans?; (2) What are the standards of food in Islam?; and (3) What is the impact of food on the Muslim' spiritual development?

## 2. Results and Discussion

### 2.1. Religious Urgency

Humans are one of the creatures created by Allah equipped with *fitrah*, so that in his creation and nature there is a natural readiness to understand the beauty of Allah's creation and make it as evidence of the existence of Allah and His oneness. As the word of Allah in surah Al A'raf verse 172, "Am I really your Lord?" They answered "right (You are our Lord), we are witnesses." And Allah states that He takes testimony to them of their position as Lord, so that they will, on the Day of Judgment, not state that they do not know that.

Recognition of the position of Allah as God, clearly firmly planted in his *fitrah* and has existed in the recesses of his soul since the time of *azali*. But the combination of the spirit with the body, the human activity with the various demands of his body, and the demands of his life in the world to prosper the earth, has made his knowledge of the position of Allah as God and his natural readiness to force Him to be crushed in ignorance and forgetfulness and hidden in his subconscious recesses.

So humans need a reminder of this natural readiness, the builder of his negligence, and the generation of his subconscious so that it becomes clear in his consciousness and feelings, this is done by way of human interaction with the universe, contemplation of the wonders of Allah's creation in him and all of Allah's creatures and the whole universe. Among the various factors that can awaken this religion are the dangers and various conditions threatening his life, closing all the gates of his salvation, and there is no daze except Allah. So with his natural impulse, humans return to Allah to ask for help and salvation from Him from various dangers that threaten him.<sup>1</sup>

According to Nasaharuddin in Sulthon, religious is defined as a physical and spiritual activity of humans in religion to respond to religious revelations or teachings which cover all aspects of human life which include aspects of worship, social, psychological (thought, taste, attitude, behavior, personal), politics, economics, values, culture, traditions and so on in totality to achieve the highest service or servitude to the creator.<sup>2</sup>

Furthermore, according to Zakiah in Kurniawan, it is said, the development of one's true religion begins at the age of childhood through his life experiences in childhood, in the family, at school, and in the community. The more experience that is religious (under religious guidance) or religious elements, the attitudes, actions, behavior, and ways of dealing with life will be following religious teachings.<sup>3</sup>

Judging from the two opinions that have been stated above, it can be said briefly that religious is an activity that involves aspects of the human body and spirit, which although initially based on one's religious experience in the family, is essentially a transcendent need which in its implementation will require cognitive functions, affection and psychomotor to be compatible with the religion it believes.

In the Islamic context, all Muslims believe that what has been determined by religion, both permissible and forbidden will bring good to their lives. Ibn Qoyyim stated that Allah SWT does not merely forbid something except that Allah has justified the others as a solution due to the prohibition and vice versa. For example, *istikharah* as a substitute for *azlam* (drawing fate with arrows), marriage as a substitute for *zina*, halal livestock as a substitute for forbidden meat, etc.

According to Yusuf Qordlowi, this

combination (halal-haram) will always be found in Islam, this shows that Islam will always provide a solution of all narrowness because it is legally declared haram. Then, on the other hand, a halal solution will be found as vast and very beneficial for humans.<sup>4</sup>

## 2.2. Food Influence

Food and drinks are a source of energy and physiological needs that need to be met for the continuation of human life.<sup>7</sup> An activity or physiological mechanism can explain various psychological aspects that occur, such as one's mood. Food that enters the body is then digested or called the body's metabolic system.

According to Solomon, Berg, and Martin in the Encyclopedia of Islamic Science, metabolism is the whole chemical reaction that makes living things able to carry out their activities. Most of these chemical reactions occur in cells.<sup>5</sup> The process of digestion of food can also be interpreted as the process of breaking down food substances so that it can be absorbed (absorbed) by the digestive tract. This process includes taking food (prehension), ruminating (mastication), swallowing (deglutition), digestion and removal of digestive remnants (egestion). At this stage of digestion, there is mechanical, enzymatic, and macrobiotic digestion of food. The digestive process occurs to take food molecules or particles such as glucose, fatty acids, and amino acids that are readily absorbed by the digestive tract mucosa. The food is then circulated through the circulation system to be circulated and used by the body's cells as a material for metabolism as a source of energy (energy), builders (structural) and functional molecules (hormone-enzymes) and other body needs.<sup>6</sup>

Human cells both in the skin, muscles, bones, and eyes all experience rejuvenation every seven years. Except for nerve cells. And in this period, 9 out of 10 brains develop. If nerve cells change every seven years, they will change a person's characteristics. Therefore, an older child, his personality will grow constantly (steady) because the nerve cells do not increase and not decrease.

As an organ controlling behavior, nerves are centered on the human brain. The human brain is composed of about 100 billion nerve cells with complex functions as the control center for all human activities. The brain consists of three parts, namely the cortex, limbic system, and brain stem.<sup>7</sup>

Specifically, this research emphasizes the limbic system (the middle part of the brain) as the center of human affection control, the limbic system is a system consisting of sub-systems that function to back up human emotions. The limbic system consists of the structure of the hypothalamus, amygdala, and hippocampus. The limbic system functions to produce feelings, regulate hormone production, maintain homeostasis (adaptability), thirst, hunger, sex drive, pleasure centers and also long-term human memory.<sup>8</sup>

As every food affects the organs of the body, so does the limbic. Foods that are good for the nervous system are in addition to having nutritionally balanced, of course, foods that contain omega-3 fatty acids (found in fish, walnuts, broccoli, flaxseeds and nuts). Foods that contain vitamin B, green or colored vegetables, complex carbohydrates, and drink two liters of water per day or the equivalent of eight glasses per day.

The amygdala nerve and the hypothalamus always work together to produce emotions (mood). It is these nerves that work when assessing good or bad food for body condition. When we perceive food as bad, the amygdala will be active and make ourselves tense and uncomfortable so that it affects emotions and makes our mind chaotic.<sup>12</sup> Worse, there are still many people who consume food or drink or illegal drugs such as drugs. Drug consumption greatly affects brain damage. Initially, users will feel relaxed, happy, calm, confident and feeling high or called roller-coaster feeling. Behavior caused by any type of narcotic substance will interfere with nerve transmission signals called neurotransmitters in the central nervous system (brain). Then the user will automatically experience damage to cognitive function (thinking power and memory), affective function (feelings and mood), psychomotor (movement behavior), compilation of medic against physical (abnormalities of lungs, kidneys, liver, heart), mental disorders, (damage to social functions, work or school and not able to control themselves. Insomnia, irritability, emotional and aggressive).<sup>9</sup>

### 2.3. Impact of Food on Religious Systems

The discussion of food in Islam is not only enough to pay attention to the nutritional content, protein, carbohydrate, fat, omega or vitamins alone. More than that, a Muslim must

consider halal or haram food. Allah SWT gives such great treatment to humans so that what He has established and created on this earth for believers is not enough with halal only, but must be *tayyib* (good). As the Word of Allah in surah Al Baqarah: 168. "*O people, eat from halal and also good food, and do not follow the steps of Satan, truly he is a real enemy for you*".

According to the Quraish Syihab, in this verse Allah wants to call on all people including the disbelievers, it is as if Allah said, "O disbelievers, eat all of you halal food that is good again, and do not follow the steps of Satan". Why is that? Because the truth is Satan is a real enemy to you. Human ancestors namely Adam and his wife were deceived through the door of food, indeed, Satan only asks that we do acts that pollute the soul that have a bad impact even without worldly legal sanctions such as lying, arrogant and spiteful, and despicable acts that are actions that are not in line with religious guidance and common sense. Especially acts that have been set worldly sanctions such as *zina* and murder.

Furthermore, what is meant by halal? Halal (Arabic: *Halla, Yahillu, Hillan* = liberating, releasing, breaking up, dissolving and allowing). In terms of, 1). Halal is anything that causes no punishment for using it. 2). Something that can be done according to *syara'*. Other expressions that refer to halal are *tayyib, al khabits, mubah, and jaiz*. As for the terms, the definition of halal is:

*"any food which is not from or do not contain any part of animals forbidden by Islamic law or animals that are not slaughtered according to Islamic law does not have any impure substance considered by Islamic law, is not prepared, processed or manufactured using equipment which are not free from impurities as defined by Islamic law"* (Halal Portal Malaysia. 2011)<sup>10</sup>

Based on the two definitions above, then the halal aspect of food is not only seen from the substance, but also at all stages of its processing namely starting from selecting raw materials, preparation, processing, packaging, storage, and transportation. All of these stages must be carried out with halal treatment.

According to Quraish Shihab halal food is divided into two, namely halal substances and not halal substances, halal alone is not necessarily good for eating, halal must be accompanied by halal activities in the process, as explained in surah Al Baqarah verse 188, "*do*

*not eat your fellow possessions by vanity". Satan originally invites us to not take care of ourselves when it comes to eating, in terms of the lust of the stomach and eventually protracts into infidelity. Besides, the Prophet said in a hadith:*

*"O Sa'ad, fix your food, surely you will be made Allah of those who accepted pray. For Allah, the soul of Muhammad is in His grasp, actually, a man who throws an illicit bribe in his stomach, will not receive his charity for forty days. Whoever among the servants of Allah grows his flesh from illicit wealth and usury, fire is better for him"*

Regarding the interpretation of the Surah Al Baqarah, Hamka said that food also determines the subtleties or rudeness of one's mind. People who are dirty inside will not be able to clean their prayers.<sup>17</sup> In another hadith the Prophet emphasized:

*"Indeed, the halal is clear, as the haram is also clear. In between, there are cases of doubtfulness - which are still vague - that is unknown to most people. Whoever avoids the case of doubtfulness, he has saved his religion and honor. Whoever falls into the case of doubtfulness, then he can fall into the case of haram. As there are shepherds who herd cattle around the haram land that almost plunged them. Know, every king has a haram land and Allah's haram land on this earth are things that he forbids. Remember in the body there is a lump of meat. If he is good, then the whole body will go well. If he is damaged, then the entire body will also be damaged. Remember that lump of meat is the heart".* (Narrated by Bukhari and Muslim)

When viewed from the *matan* hadith, the Prophet first explained the concept of halal, haram and doubtfulness, then explained the condition of the heart. Indirectly, this hadith implies to us that consuming food or products that are halal, haram, or doubtfulness, will greatly affect the condition of the heart or psychic and even one's spirituality. He said because halal and haram were detailed, both in the Qur'an and the hadith. The doubtfulness category is for something difficult to identify halal and forbiddenness, because of a reason. For something that has fallen into this category, by religion, it is recommended to be careful and even leave it, because approaching something doubtful will fall to the unlawful. On the other hand, guarding yourself against doubtfulness things means only being bound to the halal.

Muslims are required to recognize the quality of food or products consumed because this impacts on its religious. Although food is material and individual religious is immaterial, religious ultimately demands action, especially in ritual worship. Ritual in religion is seen as a manifestation of spirituality in the form of structured, systematic, repetitive actions, involving aspects of motoric, cognition, affection which are carried out according to a particular procedure both individually and communally.<sup>11</sup> Thus, because of the religious in this particular ritual worship involving affective, cognitive and psychomotor functions, how can it possibly run perfectly when haram food enters its mouth?

A study proves that humans consist of three aspects namely *jismiyah*, *nafsiyah*, and *ruhiyah*. *Jismiyah* namely the entire physical-biological organs, glandular system, and nervous system. The aspect of *nafsiyah* is the overall human qualities that are typical of human beings which contain the dimensions of *al-nafs*, *al-'aql*, and *al-qalb*. And aspects of *ruhiyah*, namely the overall potential of the human psychic noble radiating from the dimensions of *al-ruh* and *al-fithrah*. Proportionally, *nafsiyah* occupies a position between *jismiyah* and *ruhiyah*, because *jismiyah* comes from objects (matter), so it tends to direct the *nafsiyah* of humans to enjoy material pleasure. While *ruhaniyah* comes from God so he always invites the human passion to go to God. People who like to commit immorality means that their lives are directed by *jismiyah* or temporary material pleasures. Whatever is developed by such people, whether science, technology, creativity, and any innovation, will bring damage or danger to the survival of humans, society, and the natural surroundings. Conversely, people who always try to leave immorality so that their breath is directed by a spirit that always goes to his God, the science and technology brought and developed by him will always be interpreted and imbued by the divine *nur* attached to him an attitude of trust and responsibility, both individual and social responsibility. Also, he can account for all the deeds of his deeds before his Lord, as well as solidarity with each other, other creatures as well as the surrounding nature.<sup>12</sup>

In the end, no matter how smart we sort out halal and good food for our own, still food that is already in the form of packaging

products especially those provided by the food industry, will depend very much on the efforts of the country to carry out protection for Muslims, the country is obliged to ensure halal all food products to placate Muslims as consumers. The country must be able to become a stabilizer between the needs of Muslims and the interests of entrepreneurs to achieve common goals.<sup>13</sup>

### 3. Conclusion

Religion is a transcendent need of humans, because humans are born into the world already provided *fithrah* by Allah, namely the tendency in his nature there is a natural readiness to understand the beauty of Allah's creation and make it as evidence of the existence of Allah and His oneness.

Food is a source of energy and the physiological needs of humans are digested and metabolized, changed by the body's chemical processes and converted into blood cells that spread throughout the body including limbic nerve cells as a central regulator of human behavior.

<sup>1</sup> Ahmad Husain Salima. *Menyembuhkan Penyakit Jiwa dan Fisik*. Pg. 67-68

<sup>2</sup> Sulthon. *Pola Keberagamaan Kaum Tuna Netra dan Dampak Psikologis Terhadap Penerimaan Diri*. Pg. 2

<sup>3</sup> Andree Tiono Kurniawan. *Perkembangan Jiwa Agama pada Anak*. Pg. 2

<sup>4</sup> Sains Ensiklopedi. *Ensiklopedi Sains Islami*. Pg. 28

<sup>5</sup> Mohd Izhar Arif, et al. *Najis (Tinja) Manusia dari perspektif sains dan Islam serta amalan pemakanan Sunnah*

<sup>6</sup> Ensiklopedi Sains Islami. Pg. 28

<sup>7</sup> Heru Nurcahyo. *Sistem Pencernaan Makanan*. Pg. 2

<sup>8</sup> Euis Heryati dan Nur Fauziah. *Psikologi Faal*. Pg. 13

<sup>9</sup> Rezky A. Yatsab, et al. *Hubungan Kinerja Otak dan Spiritualitas Manusia Diukur Dengan Menggunakan Indonesia Spiritual Health Assessment Pada Pemuka Agama di Kabupaten Halmahera Tengah*. Pg. 4

<sup>10</sup> KOMPAS Life Style. The date 20/11/2019. *Mengapa Makanan Bisa Mempengaruhi Mood Kita?* Accessed on Tuesday, 26<sup>th</sup> November 2019. At. 17.31

<sup>11</sup> BNN. *Dampak dan Bahaya Narkoba*. Pg. 28-30

<sup>12</sup> Ensiklopedi Hukum Islam. Pg. 505-507

<sup>13</sup> Siti Salwa BTE MD. Sawari. *The Relation of Halal Food Consumption and Psychological Features of*

*Muslim Students in Malaysian Public Universities*. Pg. 38

<sup>14</sup> Muflih BK Ahmad, et al. *The Concept and Component of Contaminated Animals (Al Jalalah Animals)*. Pg. 4

<sup>15</sup> Hamka. *Tafsir Al Azhar Juz 1, 2, 3*. Pg. 311-314

<sup>16</sup> Ibid. Rezky A. Yatsab Pg. 4

<sup>17</sup> Muhaimin. *Pengembangan Kurikulum Pendidikan Agama Islam*. Pg. 47-48

<sup>18</sup> Lies Afroniaty. *Analisis Ekonomi Politik Sertifikasi Halal oleh Majelis Ulama Indonesia*. Pg. 4

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