

**THE TERM “THAYYIB” IN CORRELATION WITH FOODS:
A COMPARATIVE STUDY BETWEEN THE
INTERPRETATIONS OF TANTAWI JAUHARI AND THE
MINISTRY OF RELIGIOUS AFFAIRS OF INDONESIA**



THESIS

Submitted to Ushuluddin and Humanity Faculty in Partial Fulfilment of
the Requirements for the Degree S-1 of Islamic Theology
on Tafsir and Hadis Departement

By :

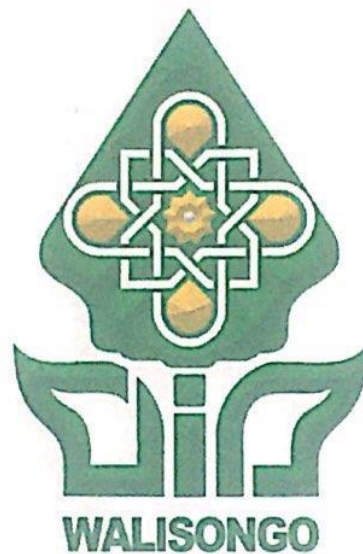
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**SPECIAL PROGRAM OF USHULUDDIN AND HUMANITY FACULTY
STATE ISLAMIC UNIVERSITY (UIN) WALISONGO
SEMARANG**

2020

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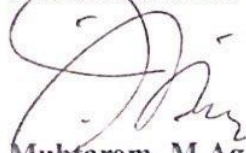
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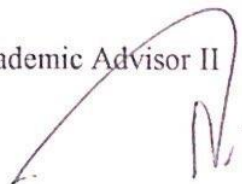
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Assalâmu'alaikum Wr. Wb.

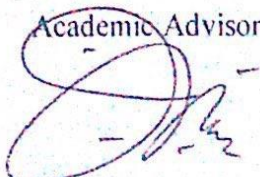
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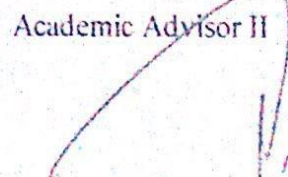
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telah dimunaqasahkan oleh Dewan Penguji Skripsi Fakultas Ushuluddin dan Humaniora Universitas Islam Negeri Walisongo Semarang, pada tanggal **5 Maret 2020** dan telah diterima serta disahkan sebagai salah satu syarat guna memperoleh gelar Sarjana dalam ilmu ushuluddin dan humaniora.

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Demikian surat keterangan ini dibuat sebagai **pengesahan resmi skripsi** dan dapat dipergunakan sebagaimana mestinya

Semarang, 1 Maret 2021

an. Dekan

Wakil Bidang Akademik dan Kelembagaan



SULAIMAN

DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, March 05, 2020

The Writer,



Affan Maulana

NIM. 1404026106

MOTTO

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

“Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in Whom ye are believers.”

DEDICATION

The thesis is dedicated to:

My dear parents; H. M. Subchi, BA and Hj. Muyasaroh, love and respect are always for you. Thank you for the valuable efforts and contributions in making my education success.



My beloved brothers (Hadi Purwanto, Amd, Wahyu Susianto, S.H. and Adi Setiawan, S.E.).

Keep on your study.



My classmates, The Genuine of FUPK, Najib, Alan, Arul, Baihaqi, Limin, Shodiq, Sehali, Hamsa, Halim, de' Ladies; Rizka, Tri, Dila, Wafda, Sani, Devi, Zuli, Intan, Isma, and Etika. We have made a history guys.



A big family of FUPK, it is an honor to be part of you.



All of my friends thanks for lovely friendship.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Praises and thanks to Allah, who had guided me to finish this thesis. May peace and salutations always be given to Prophet Muhammad, Messenger of Allah, with all respect? I gave title on this paper: “The Term “Thayyib” In Correlation With Foods: A Comparative Study Between The Interpretations Of Tantawi Jauhari And The Ministry Of Religious Affairs Of Indonesia”. Submitted to the Faculty of Ushuluddin and Humanity in partial fulfillment of the requirements for the degree of Islamic Theology in Tafsîr-Ḥadîth Department.

I would like to extend my deep appreciation to all those who have assisted me during my graduate studies at State Islamic University (UIN) Walisongo Semarang. First, I would like to thanks to:

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4. Muhtarom, M.Ag. as advisor I (Content) and Dr. H. Sukendar, M.Ag. MA as advisor II (Methodology) for providing their valuable guidance, whose were encouraging, kind, and valuable assistance enabled me to complete this study.
5. All of lecturer that taught and educated me during my study.
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7. My classmate in FUPK 10, Mas Hamsa, Mas Sehali, Muslimin, Intan, Dila and all of my classmate who has graduated.

8. All of my friends thanks for lovely friendship.

In the end, I realize that this writing has not reached perfection in the truest sense. However, I hope that this thesis can be useful for myself especially, also the common reader.

Semarang, March 05, 2020

The Writer,

Affan Maulana
NIM 1404026106

TRANSLITERATION

VOWEL LETTERS

Â	a long spelling
Î	i long spelling
Û	u long spelling

ARABIC LETTER	WRITTEN	SPELLING
ا	A	Alif
ب	B	Bâ'
ت	T	Tâ'
ث	Ts	Tsâ'
ج	J	Jîm
ح	H	Hâ'
خ	Kh	Khâ'
د	D	Dâl
ذ	Dz	Dzâl
ر	R	Râ'
ز	Z	Zai
س	S	Sîn
ش	Sy	Syîn
ص	Sh	Shâd
ض	Dh	Dhâd
ط	Th	Thâ'
ظ	Zh	Zhâ'
ع	'A	'Ain
غ	Gh	Ghain
ف	F	Fâ'
ق	Q	Qâf
ك	K	Kâf
ل	L	Lâm
م	M	Mîm
ن	N	Nûn
و	W	Waw
ه	H	Hâ'
ي	Y	Yâ'

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ABSTRACT

In everyday life, people needs foods that are not only tested for *halal*, but also must be highly nutritious (*thayyiban*) that can meet the body's nutritional needs. So that the food we eat has an impact to main functions of the body, the food we eat is not just food. These foods must contain substances that are needed by the body such as protein, carbohydrates, vitamins, fat, and minerals. Or briefly called nutritious food (*thayyiban*). This study aims at determining: 1). The meaning of the term *thayyib* in correlation with food in the Qur'an. (a comparative study between *tafsir* al-Jawahir fi Tafsiri al-Qur'an al-Karim and *tafsir* Ilmi of the Ministry of Religious Affairs of Indonesia), 2). The difference and similarity between *tafsir* al-Jawahir fi Tafsiri al-Qur'an al-Karim and *tafsir* Ilmi of the Ministry of Religious Affairs of Indonesia on meaning of the term *thayyib* in correlation with food in the Qur'an.

This research was a library research used comparative *tafsir* approach (*muqarran*). The primary data resources used in this study were the book of *tafsir* al-Jawahir fi Tafsiri al-Qur'an al-Karim and *tafsir* Ilmi of the Ministry of Religious Affairs of Indonesia, while secondary data were any books, magazines, newspapers, journals, and other papers which were relevant with research theme. Data analysis method is *muqarran* by comparing the interpretation of *tafsir* al-Jawahir fi Tafsiri al-Qur'an al-Karim and *tafsir* Ilmi of the Ministry of Religious Affairs of Indonesia and Science about the verses studied to view their difference and similarity. To analyze the data, this study use descriptive-analytical method as the data analysis method. Then proceed with analysis content.

The result of this study are: 1. *tafsir* al-Jawahir fi Tafsiri al-Qur'an al-Karim and *tafsir* Ilmi of the Ministry of Religious Affairs of Indonesia have similar view about the term *thayyib* foods in the Qur'an, that *thayyib* food is one of the basic human needs to meet the needs of the body. Also in terms of the quality of food, both interpretation gives an understanding that the food consumed by a person must be fulfilled from important elements in food or the main ingredients of food must contain adequate nutrients and a balanced portion, 2. *tafsir* al-Jawahir fi Tafsiri al-Qur'an al-Karim and *tafsir* Ilmi of the Ministry of Religious Affairs of Indonesia have different view in interpreting the *thayyib* foods in the Qur'an. Tantawi interprets that *thayyib* foods is *halal* and good food, while Indonesian Ministry of Religion interprets that good foods based on nutrition, that food must meet the elements important for the body that is in the form of the main ingredients in a food such as water, carbohydrates, protein, and fat.

Keywords: *Thayyib*, Tafsir of Tantawi Jauhari, Tafsir of Ministry of Religious Affairs of Indonesia

CHAPTER I INTRODUCTION

A. Background

Basically, humans can live and be strong, must fulfill the rights that his body needs, between others eat, drink, exercise and get enough rest. More specifically about eating, without living creatures will be difficult in doing their daily activities. Because with human food can help in get energy, help body growth, maintain physical and spiritual health.¹

The basis used to show the necessity of consuming food and drinks, plants and animals that are halal also *thayyib* is listed in the Qur'an and Hadith. Examples of orders to consume and utilize the halal ones are: al-Baqarah [2]: 168 and 172, al-Maidah [5]: 87 and 88, al-Anfal [8]: 69, al-Nahl [16] 4 and 114. In these verses the word halal becomes the basis of the command to consume foods and drinks which halal and *thayyib*.

In Surat al-Baqarah: 168

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ

مُبِينٌ

"O people! Eat from halal and good food found on the earth, and do not follow the steps of Satan. Really, Satan is a real enemy to you."

The verse explains that the Quraysh people used to forbid halal goods and slaughter animals and did not mention the name of Allah.² With this incident, the verse was valid for all people both Muslim and non-Muslim. There are two unclean here; 1. illicit substances; 2. haram Arid (haram coming for some reason).³ From the interpretation of the verse

¹ Abuddin Nata Ed, *Kajian tematik Al-Qur'an Tentang Kemasyarakatan*, (Bandung: Percetakan Angkasa, 2008), p. 330.

² Abu Ja'far Muhammad Jarir At-Tabari, *Tafsir At-Tabari (Jamiul Bayan Fi Ta'willul Qur'an)* Jilid III, (Beirut-Libanon: Darul Kutub al-Ilmiyah, th), p. 80-81.

³ Ahmad Musthofa al-Maragi, *Tafsir al-Maragi*, Jilid II, (Semarang: CV. Toha Putra th), p. 71-72.

above, that halal means its substance (which has been determined by God), while *thayyiban* means how to obtain it.

In Surat al-Maidah/5:88.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

It means: “Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in Whom ye are believers.”

In Surat al-Maidah / 5: 88 according to Hamka is related to a friend of the Prophet who did *zuhud* so that they forbid halal goods such as not eating meat, away from his wife, with the incident then this verse goes down to the believers. To get to the life of the world, you have to eat in a legal and good way So that it can worship perfectly. So halal here means something that is allowed by religion, while *thayyiban* means a power that can be used for the road to the world and the hereafter.⁴

Food consumed by humans will affect health and physical endurance. If food is healthy, complete and balanced, the physical condition of the person who consume it will always be healthy and spared from a variety of diseases. But conversely, if food is unhealthy or does not fit into the physical condition, it will cause various diseases.⁵

The word eat in the Qur'an is often interpreted as "doing any activity". This seems to be due to eating is the main source of the acquisition of calories that can produce activity. Thus, the command to eat in the Qur'an means the command to carry out activities, while the activities are not merely halal, but also must be *thayyib* (good).⁶

The basic meaning of the word *thayyib* is everything that is felt by the five senses and the material and immaterial souls. *Thayyib* can be understood in the sense that it is free from everything that muddyes it,

⁴ Hamka, *Tafsir al-Azhar*, Jilid IV, (Singapura: Pustaka Nasional PTE. LTD, 1999), p. 1845-1854.

⁵ M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudu'i atas Berbagai Persoalan Umat*, (Bandung: Mizan, 2007), p. 198.

⁶ M. Quraish Shihab, *Wawasan Alquran Tafsir Tematik atas Pelbagai Persoalan Umat*, p. 320.

thayyib as opposed to the word *khabits*. So the word *khabits* is anything that is disliked because of its ugliness and humiliation in terms of material or immaterial, either in the view of reason or shari'a. Because it is included in the word *khabits* are things that are bad in terms of beliefs, speech, and deeds.⁷

The word *thayyib* in terms of language means delicious, good, healthy, reassuring, and foremost.⁸ Likewise al-Razi explained that the word *thayyib* in terms of language means clean and halal, well characterized. While the original meaning want to tell about what is delicious and comfortable according to taste.⁹ Wahbah al-Zuhayli said, the word *thayyib* referred to food, had no element of *syubhat*, was not sinful and had no connection with the rights of other peoples.¹⁰ This opinion not only emphasizes the aspect of food material, but also covers the problem from which it is obtained, or in other words, related to the source.

It can be said that the word *thayyib* in food is a healthy, proportionate and safe food. Of course before that is halal. Al-Ghazali stated, in general, every halal is good, but the form of goodness has a difference from one another.¹¹

Hamka explained that, what is meant is goods that are halal God is good food and helpful. Like halal edible meat, fruits, vegetables, rice, wheat, corn, and others. In all these foods are contained various kinds of nutrients such as Protein, Vitamins A, B, C and D, Calori, Hormones and so on.¹²

In understanding the meaning of *thayyib* in terms of food, *tafsir al-Jawahir fi Tafsiri al-Qur'an al-Karim* is the book of interpretations which

⁷ Ali Nurdin, *Quranic Society Menelusuri Konsep Masyarakat Ideal dalam Al-Qur'an*, (Erlangga, 2006), p. 193.

⁸ M. Quraish Shihab, *Wawasan Alquran Tafsir Tematik atas Pelbagai Persoalan Umat*, p. 197.

⁹ Fakh al-Din al-Razi, *Tafsir al-Fakhr al-Razi*, juz. 3, (Beirut: Dar al-Fikr, 1995), p. 4.

¹⁰ Wahbah al-Zuhayli, *al-Tafsir al-Munir fi al-Aqidah wa al-Syari'ah al-Manhaj*, juz. 1&2, (Beirut: al-Fikr al-Mu'asir, 1991), p. 73.

¹¹ Abi Hamid Al-Ghazali, *Ihya' Ulum al-Din*, vol. 3, (Kairo: Maktabah Mishr, 1998), p. 122.

¹² Hamka, *Tafsir al-Azhar*, Juz VII, p. 18.

falls into the category of scientific interpretation.¹³ Because interpreting the verse about *thayyib* in terms of food within the framework of scientific methodology. Likewise, *tafsir* Ilmi of the Ministry of Religious Affairs of Indonesia.

The method used in *tafsir* al-Jawahir fi Tafsiri al-Qur'an al-Karim is *tahlili* (analytical) method. Tantawi explained verse by verse according to the order of the Ottoman Manuscripts in detail, especially in verses that contain indications of science (verses of kauniyah). Whereas in *tafsir* Ilmi of the Ministry of Religious Affairs of Indonesia uses the *maudhu'i* method which explains a number of verses from the Qur'an correlating with a particular title / theme, explained in various kinds of information and compared with information on various true knowledge that addresses the same topic / theme.¹⁴

Therefore, the authors feel interested in studying more in order to understanding comprehensively the interpretation of the term *thayyib* in Qur'an correlation with food, a comparative study between *tafsir* al-Jawahir fi Tafsiri al-Qur'an al-Karim by Tantawi Jauhari and *tafsir* Ilmi of the Ministry of Religious Affairs of Indonesia, because in the two interpretations there are difference and also similarities in interpreting verses about the term *thayyib* in correlation with food in the Qur'an so that it is expected to be able to provide an understanding of the two interpretations in an effort to discuss certain themes, like the term *thayyib* in correlation with food in the Qur'an.

B. Research Questions

Based on the background description above, the researcher make some problem questions, those are:

¹³ Abdul Mustaqim, *Dinamika Sejarah Tafsir al-Qur'an*, (Yogyakarta: Adab Press, 2012), p.136.

¹⁴ Moh. Tulus Yamani, *Menahami Al-Qur'an dengan Metode Tafsir Maudhu'i*, Jurnal PAI, Vol. 1, No. 2 (Januari-Juni, 2015), p. 277.

1. What are the interpretations of Tantawi Jauhari and the Ministry of Religious Affairs of Indonesia about the term *thayyib* in correlation with food in the Qur'an?
2. What are similarities and differences of The Interpretations of Tantawi Jauhari and the Ministry of Religious Affairs of Indonesia?

C. Aims and Significance of The Research

Based on the formulation of the previous problem, this study aims to:

1. To understand the interpretations of Tantawi Jauhari and the Ministry of Religious Affairs of Indonesia about the term *thayyib* in correlation with food in the Qur'an.
2. To know and understand about similarities and differences of The Interpretations of Tantawi Jauhari and the Ministry of Religious Affairs of Indonesia.

The expected usefulness of this research is:

1. Add new insights into the treasures of Islamic science, especially in the field of Quran and tafsir about the term *thayyib* in correlation with food in the Qur'an.
2. Enriching the treasures of scientific works and tafsir studies, especially tafsir studies of the interpretations of Tantawi Jauhari and the interpretations of Ministry of Religious Affairs of Indonesia about the term *thayyib* correlation with food in the Qur'an.
3. Through this research, it is hoped that the miracle side of Quran will be revealed.
4. Because food is always tied to humans, this study is very useful for the general public, also because food has an important role in terms of health and maintaining humans life.

5. In order to get comprehensive knowledge about scientific cues in the Quran especially about the term *thayyib* correlation with food in the Qur'an.
6. It is hoped that this research can contribute to the development of Islamic science in general as well as the benefits for humans as living things.

D. Prior Research

To confirm that this research is original, the researcher has examined some of the previous research works, whose discussion relates to this thesis. After the researchers searched, there were several previous research works related to the discussion of this thesis.

First, *Makanan Halal dan Tayyib Perspektif Al-Quran (Kajian Tahlili dalam QS. Al-Baqarah/2: 168)* by Kasmawati from Ushuluddin Faculty of Alauddin State Islamic University Makassar in 2014.

The thesis discusses halal and *thayyib* food, this thesis focuses on one verse and the interpretation of food from the results of his research that halal and *thayyib* food that everything that can be enjoyed is not just food. The difference with this thesis is to use certain interpretations as a comparison in searching for the meaning sought, namely *thayyib* in correlation with food in the Qur'an, but the previous thesis examined halal and *thayyib* food in perspective Qur'an using *tahlili* study in surat al-Baqarah ayat 168 so that it is focused on just one verse in the Qur'an remember that the Qur'an mentions the term *thayyib* in correlation with food in the Qur'an several times.

Second, *Makanan Bermutu dalam Al-Quran (kajian tematik)* by Arya Faila Sufatun Nisak from Ushuluddin Faculty of Sunan Kalijaga State Islamic University Yogyakarta in 2014. In the thesis discusses the quality food mentioned in the Qur'an and focuses on the thoughts of Abu Hayy Al-Farmawi, the difference with this research is not focused on Abu Hayy

Al-Farmawi's thinking but uses interpretations of several interpreters focused on the term *thayyib* in correlation with food in the Qur'an.

Third, *Analisis Penafsiran Ayat-Ayat Tentang Makanan dalam Al-Qur'an (Studi Tematik)*, a thesis by Badriyyatul Maghfiroh, a student Walisongo Islamic State University Semarang in 2016.

This thesis discusses food globally. While the difference in this thesis is to focus more on the meaning of the term *thayyib* in correlation with food in the Qur'an.

Fourth, *Makanan Yang Halal, Ṭayyib Dan Berkah Dalam Al-Qur'an Perspektif Tantawi Jauhari*, a thesis by Rauzatul Akmal from Ushuluddin Faculty of Sunan Kalijaga State Islamic University Yogyakarta in 2018. In this thesis discusses halal food, *thayyib* and blessings in the Tantawi Jauhari Qur'an perspective and focused on Tantawi Jauhari thought, the difference with this research is that it is not focused on Tantawi Jauhari thought but uses the interpretation of several commentaries focused on *thayyib* regarding food in Qur'an.

Fifth, *Epistemologi Tafsir Ilmi Kementerian Agama RI Dalam Penafsiran Penciptaan Manusia*, a thesis by Muhamad Ariful Amri from Ushuluddin Faculty of Sunan Kalijaga State Islamic University Yogyakarta in 2017.

This thesis discusses the creation of human perspectives from the Ilmi Interpretation of the Ministry of Religious Affairs of Indonesia. While the difference in this thesis is discussing food from the Ministry of Religious Affairs of Indonesia interpretation.

E. The Research Method

In order for scientific research to be directed and focused, the use of the right method is the main requirement. The method used, will then become a handle in reviewing this research. The hope is that it can produce research work that can be accounted for.

1. Type of Research

This research activity is library research, namely research by studying and analyzing and processing data from written sources that are relevant to the subject matter / formulation of the problem above.¹⁵ Such as: Qur'an, book of tafsir, articles and other scientific works related to the theme of discussion about the term *thayyib* correlation with food in the Qur'an.

2. Data Sources

In accordance with the method used in this study, that is the library research, the source of data from this study is taken from written data as follows:

a. Primary Data Source

That is the main data in this study is *tafsir* al-Jawahir fi Tafsiri al-Qur'an al-Karim by Tantawi Jauhari and the book "Food and Drink in perspective Qur'an and Science" by the Ministry of Religious Affairs of Indonesia prepared in collaboration between Lajnah Pentashihan Mushaf Al-Quran, Research and Development Agency & Training Ministry of Religion, and the Indonesian Institute of Sciences (LIPI).

b. Secondary Data Source

That is additional or complementary data, which is in nature to complement existing data from other sources that are able to support this research. The data is in the form of books, theses, journals, magazines, and all readings that have to do with this research.

3. Data Collection Technique

The method used to obtain or collect data in this study include is documentation method, The documentation method is one of the data collection methods qualitatively by viewing or

¹⁵ Mestika Zed., *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, Tahun 2004), p. 3

analyzing documents that are made by the subject itself or by others by the subject. Documentation is one way that qualitative researchers can do for get a picture from the perspective of the subject through a medium written and other documents written or made directly by the subject concerned.¹⁶

With this method, researchers collect data from documents that already exist, so that the writer can get the notes related to research.

4. Data Analysis Method

After the data is collected, the next step is to manage the data so that research can be carried out rationally, systematically, and directed. According to Miles and Huberman, the data analysis process has limitations that include three subprocesses, namely data reduction, data display and data verification. The methods that the author use are:

a. Descriptive-Analytical Method

Analytical-descriptive method is a form of analysis that seeks to obtain clear and detailed information in accordance with the topic and subject matter above.¹⁷ Descriptive research models only make explicit explanations and actually do not need to interpret data. With this method it is intended to describe the meaning of the term *thayyib* in correlation with food in the Qur'an.

b. Content Analysis Method

This study also uses the method of content analysis, which is an analysis of the meaning and content in the book of tafsir al-Jawahir fi Tafsiri al-Qur'an al-Karim by Tantawi Jauhari and the book of tafsir by Ministry of Religious

¹⁶ Haris herdiansyah, *Metodologi Penelitian Kualitatif*, (Jakarta: Salemba Humanika, 2010), p. 143.

¹⁷ Sudarto, *Metode Penelitian*, (Jakarta: Rajawali, 1996), p. 65

Affairs of Indonesia about the term *thayyib* in correlation with food in the Qur'an.

In this analysis, the authors compile a systematic procedure designed to review information recorded in a language, normative, historical, social, and comparative approach.¹⁸

In this study data analysis method were carried out with the following steps: Comparing various interpretations of opinion scholars in interpreting the Qur'an and using the method *maudhui* namely, gathering verses of the Qur'an that have one purpose, which together discuss certain topics and discipline them in accordance with the explanations and their relationships with other verses, and then append the law.¹⁹

The method as explained by Nasruddin Baidan follows:

If the target of the comparative discussion is the opinion of the commentators in interpreting a verse, then the method is: 1) Collecting a number of verses which are the object of study without looking at the editor have similarities or not. 2) Tracing various opinions of interpretive scholars in interpreting the verses and 3) Comparing their opinions to get information regarding the identity and thinking patterns of each mufassir, as well as the tendencies and streams they profess.²⁰

The steps of the comparative method that the author will do according to the theoretical framework above are:

- a) Comparing the commentators' opinions in this case
Tantawi Jauhari and the Ministry of Religious

¹⁸ Michael H. Walizer, *Metode Analisis Penelitian*, jilid II, terj. Arief Sadiman, (Jakarta: Erlangga, 1991), p. 48

¹⁹ Dr. Abdul Hay Al-Farmawiy, *Al-Bidayah fi Al-Tafsir Al-Maudhu'iy*, (Mesir: Mathba'at al Hadharat al-'Arabiyat, 1977). p. 52

²⁰ Nashruddin Baidan, *Metodologi Penafsiran Al-Qur'an*, (Yogyakarta: Pustaka Pelajar, 2000), p.100-101

Affairs of Indonesia regarding the verses that were studied by the author then looked at the differences and similarities in their interpretations.

- b) Make an analysis of the commentators' opinions about the verses that are the object of study, especially if there are contradictions or differences in interpretation.
- c) As for the verses that will be discussed in this study there are four verses about the term *thayyib* correlation with food in the Qur'an, namely in Q.s. al-Baqarah/2: 168, Q.s. al-Baqarah/2: 172, Q.s. al-Maidah/5: 4 , Q.s. al-Maidah/5: 88.

Taking an *istimbat* or conclusions from the analyzes above.

5. Research Steps

The research steps carried out by researchers are:

First, collecting verses about the term *thayyib* correlation with food in the Qur'an and then identifying and classifying according to each category then selecting certain verses that can be used as the main ingredients in this study.

Second, explaining the meaning of the term *thayyib* in correlation with food in the Qur'an according to the interpreter give understanding the meaning of the term *thayyib* in correlation with food in the Qur'an.

Third, describe the interpretation of Tantawi Jauhari and the Ministry of Religious Affairs of Indonesia on the verses of the term *thayyib* in correlation with food in the Qur'an so that the interpretations of the Tantawi Jauhari and the Ministry of Religious Affairs of Indonesia found about the term *thayyib* in correlation with food in the Qur'an.

Fourth, conduct a more in-depth analysis of the interpretation of Tantawi Jauhari and the Ministry of Religious Affairs of

Indonesia on the verses of the term *thayyib* in correlation with food in the Qur'an and give understanding the meaning of the term *thayyib* in correlation with food in the Qur'an so that becomes clear, and know the concept of the term *thayyib* in correlation with food by the interpretation of Tantawi Jauhari and the Ministry of Religious Affairs of Indonesia.

F. The Writing Order

Systemic of writing is designed to provide a clear image of writing of this research plan. This research consist of five chapters, each chapter has sections. The systematics is as follows:

The first chapter contains an introduction that explains the reasons why researchers chose this study. Introduction consists of; First, the background is the reason for the study. Second, the formulation of the problem is the subject of the research. Third, the purpose and benefits of the study, which explains that the research that researchers are doing is useful. Fourth, the research method that explains the steps in the study. Fifth, the literature review explains that this research is original and different from previous research. Finally, explain the systematics of writing.

Chapter two, this chapter is information about the theoretical basis for research objects as found in the thesis title. In this chapter, researchers will discuss the general review the term *thayyib* in correlation with food, the meaning of the term *thayyib* in correlation with food in the Qur'an, and the interpretation of the term *thayyib* in correlation with food in the Qur'an according to the majority of scholars and the interpreter.

Chapter three, this chapter is an explanation of the complete data of research results on certain objects which are the focus of the study of the next chapter. The researcher will highlight the tafsir al-Jawahir fi Tafsiri al-Qur'an al-Karim by Tantawi Jauhari the book "Food and Drink in perspective Qur'an and Science "by the Ministry of Religious Affairs of

Indonesia as well as their interpretation of the term *thayyib* in correlation with food.

Chapter four, this chapter is a discussion of the data that has been outlined in the previous chapter, which is about the meaning of the term *thayyib* in correlation with food in the Qur'an and the concept of the term *thayyib* in correlation with food in the Qur'an perspective of the tafsir al-Jawahir fi Tafsiri al-Qur'an al-Karim by Tantawi Jauhari the book "Food and Drink in perspective Qur'an and Science "by the Ministry of Religious Affairs of Indonesia.

Chapter five is a conclusion that contains conclusions as a result of the research and continues with suggestions that can be used as material for further research.

CHAPTER II

THE TERM *THAYYIB* IN CORRELATION WITH FOODS IN THE QUR'AN

A. Foods

1. The Definition of Foods

Food in Arabic is called *Tha'am*. The word *Tha'am* is the singular form of *At'imah*, which is derived from the letter tha', ain, mim meaning "to make, taste, or feel something".²¹ Food is everything that is put into the mouth then chew and swallow it.²²

Food or *Tha'am* is everything to eat, could be vegetable, grain, fruit, and various types of meat and fish. Basically, everything on the surface of Earth according to *shari'ah* is *halal* or edible.²³

Tha'am means "taste" of the food if take of essence. That word contains psychiatric meaning. This sense depend on the position of the word in the verse that is connected to the word *halal* and *haram*. This problem is a psychiatric or faith problem.²⁴

Food is prime necessity for human. The human body is formed from what is eaten. From the food it is also produced energy that is necessary to survive and do physical activity. When there is no food, there is undoubtedly no life in this world.

Likewise in religion, food has a very important place, for example in the Qur'an there are a number of verses that speak about eating and food.

²¹ Ahmad bin Faris bin Zakariya al-Qazwaini al-Razi, *Mu'jam Maqayis al-Lughah*, Juz 3 (t.tp: Dar al-Fikr, 1399 H/1979 M), p. 410.

²² Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia Pusat Bahasa Edisi Keempat* (Cet. XIV; Jakarta: PT.Gramedia pustaka Utama, 2008), p. 860.

²³ Yusuf Qardhawi, *Halal dan Haram Dalam Pandangan Islam*, (Jakarta: Robbaani Press.2000), p. 47-48.

²⁴ Ali Husein, *Gizi dalam Quran*, (Jakarta: Suara Baru, 1985), p. 40.

Allah SWT give a great concern for food and eating activities for creatures. This is reflected by his word in Qur'an about the word *tha'am* which have meaning food that repeated in 48 times in various forms in Qur'an. Plus the word *akala* means eat as verb, written 109 times in its various derivatives in Qur'an, including the form command of eat as much as 27 times. While the activities related to eat and drink in language of Qur'an is called *Syariba* repeated as much as 39 times.²⁵

All kinds of food in the world are *halal* to eat unless there are restrictions from Allah SWT and Prophet Muhammad SAW to eat. Islam suggests for Muslim to eat *halal* and *thayyiban* food. *Halal* means food obtained from an effort that is established by Allah. While *thayyiban* is beneficial and nutritious food.

Basically, according to physical reality, it could be for someone eats all kinds of leaves, tubers and meats but not all of them good and appropriate for each person who eats the food.²⁶

2. Function of Foods

Food and beverage are needed to sustain a life. A better and meaningful life can be realized with a healthy body. There is an aphorism "health is the most precious treasure of this life". To get a healthy body can be obtained with diet or eating habits are good and correct. In this modern life philosophy of eating has changed, more important is to be healthy and fit than just to be satiety.²⁷

There are various studies that explain the function of food as follows:

- a. To produce energy needed by human to survive and physical activity. The energy is needed for everyday activities such as walking, working, worshipping, cooking, and sweeping and various other physical work.
- b. Energy is required for internal activities of organ body such as heart rate, respiratory, blood circulation, body temperature and digestion of food.

²⁵ Tien Chudrin Tirtawinata, *Makanan dalam Perspektif Al-quran dan Ilmu Gizi*, (Jakarta: Balai penerbit FKUI, 2006), p. 1.

²⁶ Ali Husein, *Gizi dalam Quran*, (Jakarta: Suara Baru, 1985), p. 43.

²⁷ Tri Dewanti Widyaningsih, *Pangan Fungsional Aspek Kesehatan, Evaluasi, dan Regulasi*, (Malang: UB Media, 2017), p. 2.

- c. Food is needed for body growth by forming all new tissue cells ranging from skin, hair, muscles, bones, nerves, blood, brain and the whole of body organs. Babies can grow into children because of breast milk (ASI) and children grow into teenagers then become adults, because consume food. The formation of new tissue cells are necessary to heal wounds and replace the tissues cells that have been using.
- d. Function of food are form enzymes and hormones that regulate various chemical processes in the body e.g. regulate balancing alkaline acid and transmission of nerve stimuli system.
- e. Food serves as form immune system called antibody or immunity that is responsible to maintain the body against various disease.
- f. Food has the function of forming energy of glycogen and fat.
- g. Some energy formed is converted into heat that will be emitted by the body to the surrounding environment.²⁸

B. *Thayyib* Foods in the Qur'an

1. The Term *Thayyib* in Correlation with Foods in the Qur'an

In the matter of judgment, since the first human have different in assessment the food and beverage there are some can be eat and some could not, more over about animals. The problems of food and beverages from plants are not much disputed, Islam does not condone it except after being a wine made of grape, date, wheat or other ingredients as long as the objects have reached intoxicating. Islam banned all objects that can left out the consciousness and weaken the veins and danger to body.²⁹

The quality of food and beverage is set by Qur'an *halal* and *thayyib*, with proportional quantity, no exaggeration and no shortage, good and safe influence. While the types of food that is recommended is vegetable food (such as dates,

²⁸ Tien Chudrin Tirtawinata, *Makanan dalam Perspektif Al-quran dan Ilmu Gizi*, (Jakarta: Balai penerbit FKUI, 2006), p. 14.

²⁹ Muhammad Yusuf Qardhawi, *Halal dan Haram dalam Islam*, terj. Mu'ammal Hamidi. Surabaya: Bina Ilmu,. 1990, p. 50

grains, vegetables, fruits) and animal food (such as land animal meat, marine fish, milk, honey).

With the instructions and explanation of the Qur'an, the principle of nutritious food "*four healthy five perfect*" can be perfected into "*five healthy six perfect*" that accumulates some elements such as staple food, vegetables, side dish, fruits, milk, honey. *Halal* is a quality set by *syariat*, while *thayyib* in addition to *syariat* is also empirisitional.³⁰

Halal is a matter of *fiqh* which has meaning it can be eaten. The word "*Thayyiba*" should be sought in another verse to understand the convincing meaning. In the following verses:

Q.S Al-A'raf ayat 58

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا نَكْدًا ۗ كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ
يَشْكُرُونَ

"From the land that is clean and good, by the will of its cherisher, springs up produce, (rich) after its kind: but from the land that is bad, springs up nothing but that which is niggardly: thus do we explain the signs by various (symbols) to those who are grateful."

Thayyib (good) food give fertility to the use that objects or material. Thus, *halal* expression can be translated with more nutritious, this translation is at a glance and appropriate.

This translation is very convenient at first glance, but we must explore the secret again, why the Qur'an does not use it.

It is known that fish and meat are delicious and nutritious food, but anyone does not fit to eat that. There were people allergic to the food. This means that not all foods are nutritious for a person.

³⁰ Egi Sukma Baihaki, *Gizi Buruk Dalam Perspektif Islam: Respon Teologis Terhadap Persoalan Gizi Buruk*, Jurnal Shahih, Vol. 2, No. 2 (Juli-Desember, 2017), p. 185.

Food that is considered *halal* is related to the understanding *thayyib* (good). This is because what is revealed from Allah SWT

(Qs. Al-baqarah: 57)

وَوَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمْنَا وَلَكِنْ
كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

What it means: eat from good food and carry out good activity

(Qs. Al-Mu'minin: 51)

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

What it means: eat from good food and do charity activity.

From the verses above show that Allah SWT wants his servants to be cautious in eating-consuming matters, in purpose human chooses *halal* and *thayyiban* (according to health, aesthetics and religion), and then fulfill with good activity. It means eating *halal* food should be prioritized first before implementing the other activity.³¹

Thayyib is everything that is felt well both of five senses and the soul of material and immaterial. *Thayyib* can be understood as freedom from snoring thing. *Thayyib* as opposed to the word *khabits*. So the word *khabits* does not favored due to badness and meannes in terms of material or immaterial, either according to the sense of mind or *syariah* because it is covered in the word *khabits* is a bad thing in terms of belief, speech, or activity.³²

³¹ Asmoro Achmadi, *Laporan Hasil Penelitian Individual: Makna Halalan-Thoyyiban di Kalangan Masyarakat Muslim Semarang*, (Semarang: PUSLIT IAIN Walisongo, 2008), p.77.

³² Ali Nurdin, *Quranic Society Menelusuri Konsep Masyarakat Ideal dalam Al-quran*, (Jakarta: Erlangga, 2006), p. 193.

The word *thayyib* in the Qur'an is repeated 49 times. The meanings are in an outline according to the meaning of the above. Among these verses: *Thayyib* which is based on sustenance or food, there are:

Q.s Al-baqarah: 168

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

"O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy. "

Similar verses are found in Q.S. al-Maidah/5:4, 5, 87, 88; Q.S. al-Anfal/8:69, Q.S. al-Nahl/16:114; All these verses have related between *thayyib* and *halal*. While not followed by the word *halal* but associated with food or sustenance. There are several verses: Q.S. al-Baqarah/2:57, 172; Q.S. al-A'raf/7:160; Q.S. Ali Imron/16:72; Q.S. al-Isra/17:70; Q.S. Thaha/20:81; Q. S al-Mu'minin/23:51; Q.S. Ghafir/40:64; Q.S. al-Jatsiyah/16:45. According to interpreter, *thayyib* in these verses with something that when consumed brings good. It means that food and drink do not have to be just *halal* but also bring good and do not adversely affect when consume it. In this context it can be one person and another person differently.

Thayyib means good and appropriate. Besides, Qur'an puts food not only become human need but also become an interest in the world now and in the hereafter.

2. Kinds of *Thayyib* Food

a. *Thayyib* according to the Qur'an

The interpreters explain the word *thayyib* in the context of food orders stating that *thayyib* means food that is not dirty in terms of its substance or

expired or mixed with unclean objects. There also are interpreted as foods that contain appetite for those who will eat it or do not harm the physical or mind.³³

According to Quraish Shihab the word *thayyib* in food is healthy, proportionate or safe food. It means:

The concept of *thayyib* in Islamic teachings according to the results of the invention and research of nutritionists is as follows:

1. Healthy food is a food that has adequate nutrient and balanced nutrients. In KBBI healthy is good condition and normal. In the Qur'an, there are many types of food that are also recommended to eat, such as grain, meat, fruits, etc. The varieties of foods demanding wisdom in choosing and regulating its balance. So the meaning of healthy food is all food that is hygienic, and has more benefits for health or in the language of the Qur'an.
2. Proportionally, humans have two aspects: physical aspects and spiritual aspects. Physical and spiritual growth and development must be proportional or balanced,³⁴ in a sense according to the necessary not excessive, and not less. As the Qur'an confirms in QS al-A'raf/7:31.

يٰۤاَيُّهَا اٰدَمُ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَشَرِبُوْا وَّلَا تُسْرِفُوْا ۗ اِنَّهٗ لَا يُحِبُّ

الْمُسْرِفِيْنَ

It means: "O Children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters"

3. Safe. The demands of the need for safe food, among other things can be understood from the word of God in QS. Al-Maidah/5:88.

وَكُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًا وَاتَّقُوا اللّٰهَ الَّذِيْ اَنْتُمْ بِهٖ مُّؤْمِنُوْنَ

³³ M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudu'i atas Berbagai Persoalan Umat*, p. 148-150.

³⁴ Muhammad Husaini Bahesyti dan Jawad Bahonar, *Intisari Islam: Kajian Komprehensif Tentang Hikmah Ajaran Islam*, (Cet. 1; Jakarta: Lentera, 2003), p. 260.

It means: “*Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in Whom ye are believers.*”

Food consumed by humans will affect health and physical endurance. If food is healthy, complete and balanced, the physical condition of the person who consume it will always be healthy and spared from a variety of diseases. But conversely, if food is unhealthy or does not fit into the physical condition, it will cause various diseases.³⁵

b. *Thayyib* According to Health

Thayyib food according to health is food that provides maximum benefits for health. That is, food can be utilized to sustain life, develop various potentials of self, able to work, etc. So that the benefit of food is not merely establish a life, the more important is to develop people as servants of God who truly become the caliph on earth.

The beneficial food is provide quality improvement, both physical quality and non-physical quality. Further beneficial food give for human the ability and power of competitiveness. Moreover, in today's globalization era requires competitive ability to keep his life exist.

c. *Thayyib* according to aesthetics/beauty

Every meal is not only limited to the form of groceries that can be served only, but also the serving model is more important. For example, rice staple food can not only be made like rice, but it can be made of various types of foods that are essentially rice.

For example, cassava common just steam to consume, but with the creativity of human cassava can be made into several types of food, people will not feel bored of cassava and other foods. There are much various foods that can be made varied with creativity that aims to stimulate a person to consume.

³⁵ M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudu'i atas Berbagai Persoalan Umat*, p. 198.

When someone looking at unattractive food then feel unwilling to eat. food has served seems unfit for human consumption, although the food contains nutritious. For example, also on how to slice chili for food that one with another different, because the slice chili is difference when presented for certain foods in order to stir up a person's appetite.

d. *Thayyib* according to ethics

Consuming food requires ethics/manners. There is the ordinance not obeyed, besides being less ethical also maintain health. For example, in the case of chewing should each feed be a total of 28 pieces, and when there is a small stone and dangerous objects by chewing as many as 28 times it will be detected. After meals should not be allowed to sleep, because it will be interfere with digestion and more things related to ethical issues.³⁶

C. *Thayyib* Food Requirements

Generally, there are three types of food consumed by humans: vegetable, meat and processed products. Vegetable food as a whole *halal*, because it can be consumed unless it contains toxins or harm human physical. Meat food there are two types, which are permissible sea animals consumed and land animals that are small scope to eat.³⁷

Allah has made criteria of food that can be consumed based on standart *halalan thayyiban*. The meaning of *halalan* here means the type of food that is allowed to be consumed and not banned. While *thayyiban* means all kinds of foods that provide human benefits because it has health requirements (eg: nutrition, protein, hygiene, etc.) clean, not intoxicating, not carry negative influence for physical and psychic health, and obtained in *halal* manner.

Halal food can be categorized as follows:

³⁶ Asmoro Achmadi, *Laporan Hasil Penelitian Individual: Makna Halalan-Thoyyiban di Kalangan Masyarakat Muslim Semarang*, p. 83.

³⁷ Fadhllan Mudhafir dan H.A.F. Wibisono, *Makanan Halal*, (Surabaya:Yayasan Kampusina.2004), p. 144-147.

1. All meals are good.
2. All the food is not forbidden by God and His messenger.
3. All foods that do not give *madllarat*.
4. All the beasts that are blocked by God and His messenger.³⁸

In Sura al-Baqarah, verse 168 is mentioned that we are told to eat *halal* and good food.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

"O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy." (Q.S. al-Baqarah:168)

From the above verses, the food we eat should be *halal* and good.

Halal food here are two kinds, namely:

1. *Halal* from the way of obtaining it. The food that will be eaten is obtained in a way that is justified by God, for example the food is made from the gift of parents, from the results of hard work, or from *halal* way.
2. The food is made from *halal* ingredient, it does not contain that are forbidden according to *syariah*.

Whereas well-intended here is what is perceived and felt good by soul. The food have several kinds. Some are solid or *jamad*, and some are animals. All solid shaped subject is *halal* except *najis* and *mutanajjis*, dangerous, intoxicating and the rights of others.³⁹

In addition to understanding the basic issues of *halal-haram*, Muslims are also required to understand questions concerning aspects of *Thayyib* (fit and health). Often people consume foods that are not supposed to be consumed by

³⁸ M. Quraish Shihab, *Tafsir Al - Misbah. Vol.7*, (Jakarta:Lentera Hati, 2002), p. 73.

³⁹ Sayyid Sabiq, *Fikih Sunnah*, (Bandung:PT Al-Ma'arif, 1988), p. 98.

themselves. Although it is halal, but if it makes danger to itself, even though it is halal, it is not *thayyib*, so it should not eat it.

Understanding of *tayyib*, Muslims must pay attention to this aspect for the sake of health. Basically *thayyib* in Islam concerns issues related to human health and goodness. *Thayyib* can be interpreted as follows:

First, good, means not having bad values for physical or spiritual health.

Secondly, it is healthy, the material consumed must be healthy for the consumer, otherwise he must leave it. Or do not contradict someone's health condition.

Third, do not harm, in the perspective of sharia this standard must be standardized with food quality standards that are not harmful to human health.

Fourth, clean, in the sense that it is obtained in the right way and not obtained in an unlawful way, or avoid from various diseases.⁴⁰

In addition, the Qur'an also suggests that food should be proportional and safe. Regarding proportional food Allah says:

يٰۤاَيُّهَاۤ اٰدَمَۃُ خُذُوۤا زِيۡنَتَكُمْ عِنۡدَ كُلِّ مَسْجِدٍ وَكُلُوۡا وَاشْرَبُوۡا وَلَا تُسْرِفُوۡا ؕ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيۡنَ

“O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters” (Q.S. al-A'raf:31)

The verse commands of proportional consumption about eat and drink in verse 31 al-A'raf must be adapted to the conditions of each person. Because, certain levels that are considered sufficient for someone may be considered to have exceeded the limit or not enough for others. This verse commands proportional consumption of food and drink.

In line with this the Prophet Muhammad advised, "There is no container filled with humans that is worse than the stomach. Suffice it for Adam's sons and

⁴⁰ Hasbi Indra, Shalahuddin Hamid, Husnani, Musyafa Ullah ed, *Halal Haram dalam Makanan*, (Jakarta: Penamadani, 2004) p. 46-49.

daughters to have a few bribes that could straighten his body. Even if (meets the stomach), then let a third for food, one third for drinks, and one third for breathing "(H.R. Tirmizi, Ibn Majah, and Ibn Hibban).⁴¹

Then, regarding food that is safe for consumption Allah says:

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

“Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in Whom ye are believers.” (Q.S. al-Maidah:88)

The verse commands to eat halal which is good again. Not all halal foods are automatic either. Because, the so-called halal includes four things, namely mandatory, circumcision, mubah, and makruh. Furthermore, not everything that is lawful in accordance with the conditions of each individual. There is halal which is good for A, because they have certain health conditions and some are not good for him even though it is good for others. There is also halal food, but it is not nutritious and because of that it becomes less good. What was ordered was halal again good.⁴²

⁴¹ Sudirman Tebba, *Sehat Lahir Batin*, (Jakarta: Serambi Ilmu Semesta, 2005), p. 63.

⁴² Sudirman Tebba, *Sehat Lahir Batin*, p. 64.

CHAPTER III

TAFSIR AL-JAWAHIR AND TAFSIR ILMU THE MINISTRY OF RELIGIOUS AFFAIRS OF INDONESIA

A. Tafsir Al-Jawahir

1. Biography and Works of Tantawi Jauhari

Tantawi Jauhari was born in village *Kifr Iwadllah* Egypt in 1287H/1870M, he was an Egyptian scholar-thinker, and some called him as a philosopher Muslim. He studied in *Al Ghar* while help his parents as a farmer, then he continued to study in Al-Azhar Cairo, then Tantawi moved to Darul Ulum has finished in 1311H/1893M. Thanthowi attracted by the way of thought Muhammad Abduh as lectures in Al-Azhar of Tafsir's lecture. Then, Tantawi interested in physics, he viewed the science of physics can be a study to solve the misunderstanding of people who accused Islam against modern science and technology, it is this attraction that encourages Tantawi to compile the discussions can compromise Islamic minds by advancing the study of physics science.⁴³

Tantawi was appointed as a lecturer at *Al-Jami'at al-Musriyat* in 1912 for Islamic philosophy course. Tantawi established a foreign language education institution so that youth Muslim understand Western language especially English, he also active followed the development of science that was broadcast in newspapers and magazines. He encouraged the Egyptians to multiply the schools begin elementary school until college.⁴⁴

Tantawi Jauhari was a writer, he spent his age to compose and translate books no less than 37 years old, since he worked as a teacher until he entered the retirement age of 1930 Not less than 30 books was written, from various titles among his works are: *Mizanul al-Jawahir fi Ajaibi al Kanwi al Bahir* (1900M), *Jawahru al Ulum* (1094), *al-Arwah Humaka*, *Taju al-Murassa*, *Jamalu al-Alam*,

⁴³ Departemen Agama RI, *Ensiklopedi Islam di Indonesia*, (Jakarta: Direktorat Jendral Pembinaan Kelembagaan Agama Islam Proyek Peningkatan Prasarana dan Saran Perguruan Tinggi Agama /IAIN, 1992/1993), p. 1187.

⁴⁴ Departemen Agama RI, *Ensiklopedi Islam di Indonesia*, p. 1188.

Nahdatu al-Umat Wa Hayatuhu, Al-Qur'an Waulumu al-Arsiyyat, Al Jawahir fi Tafsiri Al-Qur'an, from his book of songs are already translated in European languages, the most famous of his opus is *Al-Jawahir fi Tafsiri Al-Qur'an*.⁴⁵

As a philosopher who loves the wonder thing and the majesty of the new thing, be aware of the beauty in sky and earth that is perfect.⁴⁶

The book of tafsir *Al-Jawahir* was compiled when he was 60 years old, this book recapulated many of his writings that had been circulating before, in the introduction to his interpretation Tantawi revealed the reasons that encouraged him to write namely so that Muslims are aware to pursue and demand various kinds of knowledge in the sense the broadest, namely physics, biology, *kalam* science, geometry, astronomy and so forth.

In his opinion, Qur'an contain many verses that told Muslim to study science. For about 750 verses in Qur'an encourage advancement of Science, while the verses of law in his opinion for about 250 verses, therefore Tantawi describe the general science in his interpretation of morality and law, he wondered why the previous scholars only pursue the science of *fiqh* deeply overridden physics and other sciences. But, actually the case Qur'an has given clues to advance the modern sciences, such as vegetation, biology, natural science, and counting science.⁴⁷

2. Background of Al-Jawahir

in the late XIX and early XX centuries was characterized by an intellectual revival that can be categorized into three thought tendencies: first: The Islamic trend, which Represented by Rasheed Rida (1865-1935) and Hasan al-Banna (1906-

⁴⁵ Departemen Agama RI, *Ensiklopedi Islam di Indonesia*, p. 1189.

⁴⁶ Muhammad Hasan Adzhabi, *Al Tafsir Wal Mufasssirun*, Volume 1, (Kairo: al-Babi al Halaby, 1350H), p. 3.

⁴⁷ Departemen Agama RI, *Ensiklopedi Islam di Indonesia*, p. 1188.

1945); Second: The synthetic trend (attempting to synthesize between Islam and culture) represented by Muhammad ' Abduh (1849-1905), Qosim Amin (1865-1908), and ' Ali ' Abd al-Raziq (1865-1935); And third, the rational scientific and liberal trend (rational scientific and freedom of thought) represented by Lutfi al-Sayheed and the Syria immigrants who escaped to Egypt.⁴⁸

The entire construction thought above was an Islamic response to the sosio-kultural reality in Egypt which was backward due to French and English colonialism era, and likewise a response to the advancement of European civilization.⁴⁹

The history of Egypt could be ruled by the French under the leader Napoleon Bonaparte.⁵⁰ The presence of Napoleon Bonaparte and his soldiers in Egypt opened their eyes and bring over Muslim Egyptian about their fallen behind and backwardness, on the other hand they were in contact with European culture laden with scientific and logical reasoning Modern. Napoleon's expedition to Egypt not only carried soldiers (militaries), but many skill civil societies were in various branches of science, and Napoleon brought technological equipment or scientific tools, such as printing, telescopes, and chemical experimental apparatus, previously was not known in Egypt.

Napoleon also established a scientific institution, the Institute in Egypt which has four concentrations, i.e. science, natural Science, Economic politic, and art literature.⁵¹

Condition of French political require Napoleon to leave Egypt and his position was replaced by General Kleber. In a naval battle between England and

⁴⁸ Hendar Riyadi, "*Tafsir Emansipatoris*", dalam Syahrin Harahap, *Al-Qur'an dan Sekularisasi Kritis Terhadap Pemikiran Thaha Husein* (Yogyakarta : Tiara Wacana, 1994), h. 26-27.

⁴⁹ Hendar Riyadi, *Tafsir Emansipatoris*, p. 121.

⁵⁰ Badri Yatim, *Sejarah Peradaban Islam* (Cet. VIII; Jakarta: PT. Raja Grafindo Persada, 1999), p. 181.

⁵¹ Hendar Riyadi, "*Tafsir Emansipatoris*", dalam Harun Nasution, *Pembaharuan Dalam Islam, Sejarah Pemikiran dan Gerakan* (Jakarta : Bulan Bintang, 1975), h. 28-31.

France, General Kleber lost, finally on 31 August 1801. General Kleber and his army left Egypt and there was a power vacuum in Egypt.⁵²

The vacancy was utilized by Turkish commander named Muhammad 'Ali Pasya who succeeded gaining society support and managed to take power. Muhammad 'Ali Pasya made many reforms in Egypt. The evolution was marked by established the education ministry, military school, engineering school as well as brought many experts people from Europe and sent students to Italy, France, England and Austria.

Translation agencies were established and developed rapidly. The system that was run by Muhammad Ali Pasya has brought up many thinkers and Islamic reformers, such as Al-Tahtawi, Jamal al-Din al-Afghan, and Muhammad Abduh. The ideas of Muhammad Abduh give great influences and have given birth intelligent thinkers, one of which is Tantawi Jauhari. This sosial-kultural is also very influential thought of the Sheikh Tantawi Jauhari. If you look at book written by Tantawi Jauhari, it will look tendency that seeks to blend between the Qur'an and modern science.⁵³

3. Method and Pattern of Interpretation

The book *Jawahir* also known as *Jauhari*, written by Imam Tantawi Jauhari, consisting of 25 volume, this interpretation has added attachment for the second print, printed and published by Musthafa al-Bab, Balabi Egypt in 1305 H in 16 volumes.

This tafseer was compiled in the first time when he taught in the Darul Ulum College, because the material majority of the content of interpretation that he was lectured in the college and the tafseer contain of interpretation article from *Al-Malaji Al-Abasiyah* magazine, then he completed and eventually became a great book of interpretations that can be seen today.

⁵² Badri Yatim, *Sejarah Peradaban Islam*, p. 183.

⁵³ Hendar Riyadi, *Tafsir Emansipatoris*, p. 124.

This book has very different method from other interpretations, the prime characteristics are: 1) There is a number of resume from his writings that he once wrote 2) He put the reason in the preface why he wrote this book in order Muslim realize how important the sciences such as physics, agriculture, mining, mathematical sciences, celestial sphere, medical science, and others 3) He gave addition to the verses interpreting relating to the nature with the pictures and photographs 4) This book contains many branches of discussions.⁵⁴

The intention and purpose for both Muslim and non-Muslim know in the Qur'an there are contain of sciences especially natural sciences that can strengthen the beliefs and faith of one.

Imam Tantawi Jauhari mentioned his commentary with the name al-Jawahir Fi tafsir Al-Qur'an al-Karim, because he has made pearls as a substitute chapter or section (discussion) of the Pearl then breaks be diamond and so on. Thanthowi Jauhari use model interpretation such a strong observation while interpreting Qur'an with contemporary sciences, in its interpretation of the Qur'an he listed various evidence of empirical images, tables, scientific experiments and so on. Like the exact knowledge, this causes the scholars' thought that the interpretation of Al-Jawahir is not deserve called as the book of commentaries.

Tantawi Jauhari has the view that the study of the verses Qur'an nowadays is a study that is becoming a burden, the results just superficial analytic, scientific sciences are artificial, he also told the scholar Muslim should attack the heart and mind, they engage in physical education and increased logical understanding.

A lot of information in the field of *fiqh*, but little information in the field of sciences. Even the science field never expire from each letter in Qur'an, reaches 750 verses that are really firm. And there are still many other verses that mean

⁵⁴ Dewan Redaksi Islam, *Ensiklopedia Islam di Indonesia*, (Jakarta: Anda Utama. 1992/1993), p. 308.

approaching an assertive form logically or *syar'i*. Muslim are proficient in the field in little verse, but they ignore the amount verses of sciences.⁵⁵

It is clear that Tantawi has the distinction in his methodology and his tendency, in fact it was a good intention in taking new view, and he himself has found a path. Muslim should be reborn to raising with a new revival of the advancement science, just than the most of the things felt fear and always address for Muslim and *Ulama* to demonstrate their commitment, awareness and sincerity. The experiencing anxiety when his commentary book was arrested in Kingdom of Saudi Arabia. Finally he sent letters to King Abd al-Aziz ibn Sa'ud, King of Naged and Hijaz who had contain about traps for him, prohibitions and arrested of his book.⁵⁶

Tantawi in interpreting give great attention deeply to the sciences and the remarkable of the creature. He declared in the Qur'an there are many verses about sciences more than 750 verses, he also advocated Muslim to think of Qur'an verses that lead to the science.

Tantawi interpreted the verses that relate to the science was completed with pictures and photographs. In volume 1 page 248 can be read the description of the development of the life of a frog, begin from water become a big frog, and more science which is explained in the book *Jawahir* with pictures and photographs. The book of *Jawahir* contains many kinds of discussions that is way many scholars did not look this book as interpretation book because the method differs from other interpretations. There is statement in the Book of *Tafsir Wa Mufasssirun* that Everything is exist in the book *Jawahir* except *Tafseer*. Interpretation *Al-Jawahir* has been out of the meaning of the interpretation *Qur'an*.⁵⁷

⁵⁵ Thanthowi Jauhari, *Al- Jawahir fi Tafsir Al-Qur'an*, Volume XXV, (Kairo: al- Babi al-Halaby, 1351 H), p. 55.

⁵⁶ Thanthowi Jauhari, *Al- Jawahir fi Tafsir Al-Qur'an*, Volume XXV, p. 290.

⁵⁷ Departemen Agama RI, *Ensiklopedi Islam di Indonesia*, p. 1188.

In general, the interpretation of the Qur'an is done in two ways: *Bil Ma'qul*, also known as *bil riwayat*, or the interpretation *bil ma'sur*. And interpretation called *Tafsir bil mardud*, as usual called *bil Ro'yi*, but according to Subki Shalih in reality both of that method be unified, from that combination was born several methods namely *Tahlili*, *Ijmali*, *Muqorrin* and *Maudhu'i*.⁵⁸

From those methods Tantawi used *Tahlili* method that is a method that interpreter try to explain the meaning and content of the verse Qur'an from all aspects, in the interpretation of the interpreter following the paragraph sequence as has been composed in the *Mushaf*, the interpreter begin to describe it by expressing the meaning of the vocabulary followed by explanation of the global meaning in paragraph. He also uses reasonable (correlation) verses and describes the relationship of the verses one and another, so does the interpreter discuss the cause of *Nuzul* (the background of the verse decline) and the evidence originating from the apostle, or his *shahabat*, or *tabi'in* are sometimes mixed with the interpreter own opinions and exactly by the background of interpreter's education.⁵⁹

Tantawi Jauhari in the book *Al-Jawahir fi Tafsir Al-Qur'an al-Karim* whose interpretation is done from the QS al-Fatihah to the QS al-Nas, which amounts thirteen volumes, can be seen in the table as follows:

No	Jilid	Volume	No Surah
1.	1	1	al-Fatihah, al-Baqarah
2.	1	2	Ali-imron
3.	2	3	al-Nisa', al-Ma'idah
4.	2	4	al-An'am, al-A'raf

⁵⁸ Syeik Muhammad Ali Ash Shobuni, *Ikhtiyar Ulumul Qur'an Praktis*, terj. M. Qodirun Nar, (Jakarta: Pustaka Imani, 1988), p. 86.

⁵⁹ Abd-Al-Hayy al Farmawi, *Metode Tafsir Maudhu'i Suatu Pengantar*, Terj. Suryan A. Jamrah, (Jakarta: PT. Raja Grafindo Persada, 1999), p. 12.

5.	3	6	al-Anfal, al-Taubah
6.	3	6	Yunus, Hud
7.	4	7	Yusuf, al-Ra'd, Ibrahim
8.	4	8	al-Hijr, al-Nahl
9.	5	9	al-Isra', al-Kahfi
10.	5	10	Maryam, Taha, al-Anbiya'
11.	6	11	al-Hajj, al-Mu'minin
12.	6	12	al-Nur, al-Furqan
13.	7	13	al-Syu'ara, al-Naml
14.	7	14	al-Qasas, al-Ankabut
15.	8	15	al-Rum, Luqman, al-Sajadah
16.	8	16	al-Ahzab, Saba'
17.	9	17	Fatir, Yasin
18.	9	18	al-Saffat, Sad, al-Zumar
19.	10	19	al-Gafir, Fussilat
20.	10	20	al-Syura, al-zukhruf
21.	11	21	al-Dukhan, al-Jasiyah, al-Ahqaf, Muhammad
22.	11	22	al-Fath, al-Hujurat
23.	12	23	Qaf, al-Zariyat, al-Tur, al-Najm, al-Qamar
24.	12	24	al-Rahman, al-Waqiah, al-Hadid, al-Mujadillah, al-Hasyr, al-Mumtahanah, al-Saff, al-Jumu'ah, al-Munafiqun, al-Tagabun, al-Talaq, al-Tahrim, al-Mulk, al-Qalam, al-Haqqah, al-Ma'arij, Nuh, al-

			Jin, al-Muzammil, al-Muddassir, al-Qiyamah, al-Insan, al-Mursalat
25	13	25	al-Naba', al-Naziat, Abasa, al-Takwir, al-Infitar, al-Mutaffifin, al-Insyiqaq, al-Buruj, al-Tariq, al-A'la, al-Ghasyiah, al-Fajr, al-Balad, Asy-Syams, al-Lail, ad-Duha, Asy-Syarh, at-Tin, al-Alaq, al-Qadr, al-Bayyinah, az-Zalزالah, al-Aadiyah, al-Qariah, at-Takasur, al-Ashr, al-Humazah, al-Fiil, Quraisy, al-Ma'un, al-Kautsar, al-Kafirun, an-Nashr, al-Lahab, al-Ikhlash, al-Falaq, an-Nas

Beside Tantawi has different methods, he also has different characteristic, this difference is due to the knowledge experience of skills and social condition, time, and different motivation. Characteristic of Al-Jawahir is *tafseer 'ilmi*.

Tafseer Ilmi is a method of interpretation Qur'an that explains the contents of the verses in Qur'an based on the science verses.⁶⁰ *Mufasssir* gave the interpretation each word in the verses Qur'an briefly and simply. Then, gave the scientific discussion of the various sciences with wide opinions of scholars, both from experts in the eastern world and in the Western world today.

Jawahir is a complete interpretation book, which is discussed in *Tahlili* method. Thanthowi has discussed the verses of the Qur'an based on Qur'an and various theories of science.

In his book, when he interpreted Al-Baqarah verse 61, which means: (remember) when you say: And remember ye said: "O Moses! we cannot endure one kind of food [always]; so beseech thy Lord for us to produce for us of what the earth groweth,-its pot-herbs, and cucumbers, Its garlic, lentils, and onions." He said: "Will ye exchange the better for the worse? Go ye down to any town, and ye

⁶⁰ M. Nur Ikhwan, *Tafsir Ilmi Memahami Al-Qur'an Melalui Pendekatan Sains*, (Jogjakarta: Menara Kudus Jogja, 2004), p.127.

shall

find

what ye want!"⁶¹

This letter has Exegete little explanation about meaning of the words, but then gave long explained of knowledge related to science in particular with healthy food. The majority of society Prophet Moses lived in the mountains with the food of *Manna* and *Salwa*, more delicious taste of food and healthier than the food in the city that has been polluted by chemical waste, situation and conditions especially with air that has been polluting.

He also explained birds, flowers, and plants with all particular things, explained in his book volume 3 page 11, and also in Volume 12 pages 61 contains animal mapping, herbs throughout Asia, North America and South Europe, in Volume 9 page 144, contained a description of the highest fountain from the crevices of yellow stone in South America, in Volume 3 pages 230 describe about the existence of a striking 48 equations between the self-images of Jesus and Buddha.

The previous interpretation in the book *Jawahir* has followed the opinions of the Scholars' *Salaf*, which is using *Ra'yu* and *ta'wil* so that the interpretation can be referred to as *Tafseer al-Ma'qul*. This was done because there are many verses of the Qur'an require a sense of reason to understand or need *ta'wil*, in order the understanding is not contrary to the beliefs. However, when the verses are given the meaning of the texts in accordance sometimes will cause contrary understanding with our creed. Example Letter At-Thoha verse 5.⁶²

Some of the interpretation features the scholars ' *Salaf* including the author of the use interpretation *ra'yu* (intellect), and *ta'wil* while encountering the verses *mutasyabihat*. However, it does not mean leaving *naql* (hadith and other verses in some context).

4. *Thayyib* Foods According to Tantawi Jauhari

⁶¹ Thanthowi Jauhari, *Al- Jawahir fi Tafsir Al-Qur'an*, Volume 1, p. 75-79.

⁶² Departemen Agama Islam RI, *Ensiklopedi Islam*, p.1188.

Qs. al-Maidah/5:88

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

“Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in Whom ye are believers.”

In this verse Tantawi Jauhari is only explained in general that halal *thayyiban* by eating halal and good. Not followed by a more specific understanding in understanding halal food and *thayyiban*.⁶³

Qs. al-Baqarah/2:168

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

“O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.”

Tantawi Jauhari in this verse explains the word *thayyib* based on ingredients in food, that food must meet the body's needs that contain nutrients and balanced portions.

Ya ayyuhannasu kullu mimma fil ardhi halalan thayyiba

This verse comes down to commenting on a group of people who forbid themselves the best food and clothing. The word halal means a case of *mubah* which mean permissible of *syara'* and there is no prohibition against it. As for *thayyib* some say he means something that is considered delicious. However, this definition is inaccurate according to Tantawi Jauhari because what should be centered / emphasized is its benefits to the body namely nutritions and balanced portions.

Wa la tattabi'u khutuwwatis syaithan

Don't all of you follow the devil. its meant is lust, and in determining halal haram may not follow lust.

⁶³ Thanthowi Jauhari, *Al- Jawahir fi Tafsir Al-Qur'an*, Volume III, (Kairo: al- Babi al-Halaby, 1351 H), p. 188.

Innama ya'murukum bissui wal fahsa'

Which means devil will always lead to evil and *fahsa'*, everything that is contrary to reason.⁶⁴

Qs. al-Maidah/5:4

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا
عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

“They ask thee what is lawful to them (as food). Say: Lawful unto you are (all) things good and pure and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah: Eat what they catch for you, but pronounce the name of Allah over it: And fear Allah; for Allah is swift in taking account.”

Then Tantawi Jauhari provides an interpretation of *thayyibat* with what is considered by one's character, that food that is considered good is *thayyib* food but food that is considered bad is bad food and Tantawi Jauhari suggests that it is important to establish a food assessment institution.

Kul uhillal lakumu thayyibat

Thayyibat which is not considered dirty, disgusted, bad by the character of normal people. Because the previous editor was *uhilla*, the conclusion which was considered disgusted, dirty, bad was haram. Because halal and haram based on *istihbas*/considered dirty, disgusted, bad or *istitobah*/considered good. Tantawi Jauhari recommends that government institutions can study the halal prohibition of food from animals or plants.⁶⁵

Qs. al-Baqarah/2:172

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

⁶⁴ Thanthowi Jauhari, *Al- Jawahir fi Tafsir Al-Qur'an*, Volume I, p. 158.

⁶⁵ Thanthowi Jauhari, *Al- Jawahir fi Tafsir Al-Qur'an*, Volume III, p. 137.

“O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship.”

The interpretation of *thayyib* in this verse according to Tantawi Jauhari is halal and good fortune.

Yaayyuhalladina amanu kuluu min thayyibati ma razaqnaqum

There are two explanations in this verse:

The first is good fortune from the side/in providing benefits and healthy body.

The second one referred to *thayyib* is halal.⁶⁶

B. Tafsir Ilmi of The Ministry of Religious Affairs of Indonesia

1. Biography and Works of The Ministry of Religious Affairs of Indonesia

This committee is formed as a manifestation of the Government's attention in guaranteeing the purity of the text Qur'an from various faults and shortcomings in writing. In 1957, the government formed a committee in examining/correcting each *mushaf* for the Qur'an to be printed and circulated to Indonesian. The existence of this institution does not appear in a stand lone structure, but is part of the religious lecture which is then named *Lajnah Pentashihan Mushaf Qur'an*.⁶⁷

As time goes by, the duties are more varied. In the year 1982, regulation of the of Religious Minister Affairs No. 1 in 1982 order to describe the duties of the Committee Qur'an, including: 1. Examining and maintaining the *mushaf* for Qur'an, recitation of Qur'an, translation, And the interpretation of the Qur'an is preventative and repressive; 2. To study and examine the correctness of the Qur'an on tapes, black plate and electronic discoveries that circulate in Indonesia;

⁶⁶ Thanthowi Jauhari, *Al- Jawahir fi Tafsir Al-Qur'an*, Volume I, p. 158.

⁶⁷ Muhammad Shohib, dkk., *Profil Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kementerian Agama Republik Indonesia*, (Jakarta: Perpustakaan Nasioanl RI, 2013), p. 2-3

3. To stop the circulation of Qur'an that has not been assigned by the *Lajnah Pentashih Mushaf Al-Qur'an*.

These duties were carried out by *Lajnah Pentashih Mushaf Al-Qur'an* until 2007. But as time goes by, the duties are expanding increasingly. Therefore, as a follow-up implementation of the regulation of the Religious Minister Affairs the Republic of Indonesia number 3 in 2006 about the organization and governance of the Religious Ministry Affairs and to improve the usefulness and results for the implementation of tasks in the field of The study Qur'an, then the regulation of the Religious Minister Affairs of the Republic of Indonesia No. 3 year 2007 about the organization and the administration of *Lajnah Pentashih Mushaf Al-Qur'an*..

In regulation of the Religious Minister Affairs No. 3 of 2007 Chapter 1 article 1, the *Lajnah Pentashih Mushaf Al-Qur'an* is a Unit of technical implementation of research and Development Agency and education and training that is under and responsible to the head Indonesian of *Religious Ministry* Affairs and training. Since the publication of the Ministerial regulation of the Minister of Religious Affairs, the organization and administration of *Lajnah Pentashih Mushaf Al-Qur'an* also changed according to the task and function, there are three areas, namely 1. Correction field, 2. The field of study Qur'an, and 3. *Bayt Al-Qur'an* field and documentation.⁶⁸

Based on functions above, the study of *tafseer* is the work of the study of the Al-Qur'an which appears because the Islamic society in Indonesia not only requires the *Mushaf* Al-Qur'an which is correct from the writing side, but also right from the Understanding side. When detailed, the assignment of the Al-Qur'an study field is implement the development and review of the Qur'an, publication of manuscripts, translations, and the interpretation of the Al-Qur'an and the socialization and reporting of the results study Qur'an.⁶⁹

2. Method and Pattern of Interpretation

⁶⁸ Muhammad Shohib, dkk., *Profil Lajnah*...., p. 4.

⁶⁹ Muhammad Shohib, dkk., *Profil Lajnah*...., p. 42.

One of the activities of the field of study Qur'an is organizing interpretation of Qur'an. The first interpretation made is the thematic interpretation which focuses on the issues of creed, morality, worship, and social. Not only that, the field of study Qur'an conducts studies but also draft interpretation of the verses *Kauniyah*, known as the interpretation of Ilmi. This tafseer focuses on scientific study of the *Kauniyah* verses in the Qur'an.⁷⁰

The arrangement of the Book Ilmi is supported by a good cooperation between the Ministry of Religion and the Indonesian Institute of Sciences (LIPI) in an effort to explain the *Kauniyah* verses for the completion of the book of Qur'an and its commentary. The results of the study of these *Kauniyah* verses were incorporated into the interpretation as an explanation of the interpretation. This team of research and commentary consists some experts that are divided into two groups, namely: 1. The *Syar'i* team that controls the linguistic issues and other related interpretations of the Qur'an, such as *al-Nuzul Asbab*, *munasabah al-ayat*, and the historical In interpretation, and other Islamic sciences; 2. The *Kauni* team that controls scientific issues, such as physics, chemistry, geology, biology, astronomy, and so on. These two groups synergize in forming the *Ijtihad Jama'i* (collective *ijtihad*) to interpret the *Kauniyah* verses in the Qur'an.⁷¹

The composition of Ilmi interpretation team since 2011 consists of:

Director:

1. Director: Head of R & D and training of *of Religious Ministry Affairs*
2. Head of Indonesian Institute of Sciences
3. Head of *Lajnah Pentashih Mushaf Al-Qur'an*

Interviewees:

1. Prof. Dr. H. Umar Anggara Jenie, Apt., M. Sc.
2. Prof. Dr. H. M. Quraish Shihab, MA.

⁷⁰ Muhammad Shohib, dkk., "*Sambutan Kepala Lajnah Pentashihan Mushaf Al-Qur'an*" dalam *Tafsir Ilmi: Makanan dan Minuman dalam Perspektif Al-Qur'an dan Sains*, p. xiii.

⁷¹ Muhammad Shohib, "*Sambutan Kepala Lajnah*", p. xiii-xiv.

3. Prof. Dr. H. M. Atho Mudzar
4. Prof. Dr. H. Muhammad Kamil Tajudin
5. Dr. K.H. Ahsin Sakho Muhammad, MA.

Chief:

Prof. Dr. H. Hery Harjono

Vice of Chief:

Dr. H. Muchlis M. Hanafi, MA.

Secretary:

Prof. Dr. H. Muhammad Hisyam

Member:

1. Prof. Dr. Thomas Djamaluddin
2. Prof. Dr. Ir. Arie Budiman, M. Sc.
3. Prof. Safwan Hadi, Ph. D.
4. Prof. Dr. H. Hamdani Anwar, MA.
5. Prof. Dr. H. M. Darwis Hude, M. Si.
6. Prof. Dr. H. E. Syibli Syarjaya, MM.
7. Dr. H. Moedji Raharto
8. Prof. Dr. H. Soemanto Imamkhasani
9. Dr. Ir. H. Hoemam Rozie Sahil
10. Dr. Ir. M. Rahman Djuwansah
11. Dr. Ali Akbar
12. Dra. Endang Tjempakasari, M. Lib.

Lajnah Pentashih Mushaf Al-Qur'an working with LIPI and several institutions, they are help to prepare the book, including the National Institute of

Aviation and Space (LAPAN), University of Gajah Mada (UGM) Yogyakarta, and Bosscha Observatory of Institut Teknologi Bandung (ITB).⁷²

Here are the titles of the books of tafseer that have been published by *Lajnah Pentashih Mushaf Al-Qur'an* from 2010 to 2016, namely:

No.	Book Title	Publication Year
1.	Penciptaan Jagat Raya dalam Perspektif Al-Qur'an dan Sains	2010
2.	Penciptaan Bumi dalam Perspektif Al-Qur'an dan Sains	2010
3.	Penciptaan Manusia dalam Perspektif Al-Qur'an dan Sains	2010
4.	Air dalam Perspektif Al-Qur'an dan Sains	2010
5.	Tumbuhan dalam perspektif Al-Qur'an dan Sains	2010
6.	Kiamat dalam perspektif Al-Qur'an dan Sains	2010
7.	Hewan dalam perspektif Al-Qur'an dan Sains	2012
8.	Kisah Para Nabi Pra-Ibrahim dalam Perspektif Al-Qur'an dan Sains	2012
9.	Seksualitas dalam Perspektif Al-Qur'an dan Sains	2012
10.	Manfaat Benda-Benda Langit dalam Perspektif Al-Qur'an dan Sains	2012
11.	Makanan dan Minuman dalam Perspektif Al-Qur'an dan Sains	2013
12.	Samudra dalam Perspektif Al-Qur'an dan Sains	2013
13.	Waktu dalam Perspektif Al-Qur'an dan Sains	2013

⁷² Muhammad Shohib, "*Sambutan Kepala Lajnah*", h. xiv-xv.

14.	Jasad Renik dalam Perspektif Al-Qur'an dan Sains	2015
15.	Kepunahan Makhluk Hidup dalam Perspektif Al-Qur'an dan Sains	2015
16.	Eksistensi Kehidupan di Alam Semesta dalam Perspektif Al-Qur'an dan Sains	2015
17.	Cahaya dalam Perspektif Al-Qur'an dan Sains	2016
18.	Gunung dalam Perspektif Al-Qur'an dan Sains	2016
19.	Fenomena Kejiwaan Manusia dalam Perspektif Al-Qur'an dan Sains	2016
20.	Penciptaan Manusia dalam Perspektif Al-Qur'an dan Sains (Edisi Revisi)	2016
21.	Hewan dalam Perspektif Al-Qur'an dan Sains	2016

The Book of Tafseer Ilmi of Religious Ministry, the drafting team also explained the basic principles of scientific interpretation formulated by the *ulama*, including:

- a. Pay attention to the meaning and rules of language.
- b. Paying attention to the context of the verse which is interpreted as the cause of the verse of Qur'an, even the words and sentences are correlated with each other and understand comprehensively or not partially.
- c. Noting the results of the interpretation of the Prophet, the Companions, *tabi'in* and scholars of interpretation and understand the sciences of the Qur'an such as *nasikh-mansukh*, *asbab al-nuzul*, and so on.

In the Regulation of the Minister of Religion of the Republic of Indonesia Number 3 of 2007 Chapter 1 article 1, *Lajnah Pentashihan Mushaf Al-Qur'an* is the Technical Implementation Unit of the

Research and Development and Education and Training Agency which is under and is responsible to the Head of Research and Development Agency of the Ministry of Religion RI. Since the issuance of the Regulation of the Minister of Religion (PMA), the Organization and *Lajnah Pentashihan Mushaf* have also changed according to the duties and functions of the commander of the dictum so that the commander covers three fields, namely 1. The Division of *Pentashihan*, 2. The Study of Qur'an, and 3. Bayt Al-Qur'an and Documentation.

- d. Do not use the verses containing a sign of science to judge right or wrong the scientific discovery result.
- e. Pay attention on the possibility of a word or phrase that contains many meanings.
- f. Knowing the object of the verses include the scientific discoveries relating to verses.
- g. Some scholars suggest not to use scientific discoveries that are still theoretical and hypothesized, but use inventions which has reached the level of scientific truth that no longer be rejected by human reason.

This arrangement of this tafsir make the Qur'an as scripture that gives spiritual significance. Through this *ilmi* interpretation, people are invited to observe and pay attention to the universe with a proven science approach theories that can glorify Allah as the creator of nature. This shows that the purpose of delving in the verses of *Kauniyah* is as an intermediary in strengthening the *tawheed* in a person's heart. Every verse that prompts you to worship God and the service religion is always accompanied by a commandment to think or examine the evidence of the divine majesty scattered in this universe. Yusuf al-Qardawi agree that the tafsir of *Ilmi* give benefit for Muslim in their efforts to edification, eliminate doubts, and strengthen the *hidayah* that they got. In addition, the Tafsir

of Ilmi can also be an intermediary to convince Non-muslim people to believe God as creator this universe.⁷³

The appearance of the interpretation Ilmi is an appreciation from Islam to develop the sciences as well as proof that Qur'an and science are not conflicting.⁷⁴ This is according to Husayn al-Dhahabi that the interpretation of Ilmi is an attempt to discuss science in the narrative verses of the Qur'an and look for to explore the dimension some scholars and reveal the secrets of miracles Qur'an about science that may not have been known by people at the time. The science verse is revealed and can be substantiated in the present day so that it proves that the Qur'an is not a man's essay, but revelation is derived to Prophet Muhammad of the creator and owner of this universe.⁷⁵

3. *Thayyib* Foods According to the Ministry of Religious Affairs of Indonesia

In the book "Food and Drink in perspective Qur'an and Science" by *tafsir* Ilmi of the Ministry of Religious Affairs of Indonesia explained several topics that became important discussions, including:

1. Qur'an commands and the important benefits and effects of *thayyib* food for humans

Food and drinks are basic human needs every day to meet the needs of the body, both for growth and for energy. To meet the growing needs, especially food needed by pregnant women, children, and adolescents. The energy is really needed to work, also worship. Thus, eating and drinking is needed not only to fulfill physical, but also spiritual needs.

Islam regulates that humans consume *thayyib* food, which is healthy and does not cause disease. Allah says,

⁷³ Al-Qaradawi, *Al-Qur'an Berbicara tentang Akal dan Ilmu Pengetahuan*, p. 328.

⁷⁴ Muhammad Kamil 'Abd al-Samad, *Mukjizat Ilmiah dalam al-Qur'an*, Terj. Alimin & Uzair Hamdan (Jakarta: Akbar Media Eka Sarana, 2002), p. 6-7.

⁷⁵ Al-Dzahabi, M. Husein, *al-Tafsir wa al-mufasssirun*, (Baghdad, t.th) Volume 2, p. 497.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

“O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship.” (Qs. al-Baqarah/2:172)

In Qur'an the good criteria (thayyib) mentioned in the above verse are supplemented by halal criteria as explained in Surah al-Baqarah / 2: 168

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

“O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.”

These two verses show that humans must choose halal and good food (thayyib). Halal food is food that is permitted to be consumed according to Islamic law, because in essence all food is halal except forbidden, both by the Qur'an and Hadith. The good criteria (thayyib) are related to human physical needs, such as energy and health needs. *Thayyib* food is food that provides enough energy (calories) and is able to maintain health and growth and does not cause disease, both in the long run.

In addition, Allah through Surah al-Baqarah / 2: 168 above shows that the food and drinks consumed affect spiritual aspects. That is, the food consumed by a person contributes to shape its nature or morals. The habit of consuming unclean foods and drinks will keep someone away from God; lazy to worship and approaching immoral path. Conversely, people who always choose halal and nutritious food will get not only physical health, but also peace of mind. In Surah al-Baqarah / 2: 172 Allah compares the commandment to humans to eat good food with the command to give thanks. This implies that good food influences the formation of good character of the human soul.⁷⁶

⁷⁶ Lajnah Pentashihan Mushaf al-Qur'an, *Makanan dan Minuman dalam Perspektif al-Qur'an dan Sains*, (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2013), p. 2

From the verses of the Qur'an above, coupled with a view of the scientific aspects, it can be concluded that food and drink have important benefits and influences for humans, including:

- a. Energy sources. Food will be digested in the intestine and burned by oxygen absorbed by the lungs to produce heat (energy) for movement and activity.
- b. Growth. Food is very important for children and infants or fetuses in the womb that is still in the process of growth. For adults, food is important for replacing dead or damaged cells.
- c. Health. Good food can maintain health and help the healing process of the disease. Conversely, bad food will cause health problems, even cause illness.
- d. Mental health. That is, halal and healthy food will make the soul calm and easily grateful. As for food that is forbidden, both the substance and the method of its acquisition, will be bad for one's soul and spiritual life.
- e. Heredity. Good or bad food can also affect offspring. This is because food affects the quality of parents' sperm and egg cells.

2. Food composition and nutritional value

To choose foods that are good from the aspect of physical needs, it is necessary to consider the components in food and the nutritional value benefits. The Qur'an only states that to choose good food (thayyib) as stated in Surah al-Baqarah / 2: 172,

The main ingredients in a food are water, carbohydrates, protein, and fat. This principal component analysis is called proximate analysis, meaning that the analysis data gives information that is close to food quality. In addition, food also contains important elements even in small amounts, namely vitamins, minerals, antioxidants, and fiber. The nutritional value of food is very dependent on the

components above that need to be understood to make it easier to choose *thayyib* food as the word of God in Surah al-Baqarah above.⁷⁷

3. Food safety

God's command humans to consume halal and good food must always be obeyed because in essence the command is for the good of man himself. One of the words of God who commanded it can be found in His word,

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

“O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.” (Qs. al-Baqarah/2:168)

To choose good food (*thayyib*) requires an understanding of food sources and nutritional value. But is not enough because the next conditions are still needed, namely the food must be safe, not cause injury, disease, or even poisoning that brings death. As we often read and see in various mass media, poisoning can result from eating food contaminated with bacteria or pesticides. Signs of food poisoning can include abdominal pain, dizziness, nausea, vomiting, and/or death.

To prevent the bad effects of food above, knowledge is also needed to identify and know the level of contaminants. By knowing the causes of the adverse effects of food, will know how to prevent it. This is what is known as food security.⁷⁸

The verses of the Qur'an discuss the need for food that is safe and does not cause disease is universal. Safe food is important for everyone, Muslim or not. For that we need to know what unhealthy foods are and how to consume them. Food, although nutritious, can turn unhealthy if there are contaminants (contaminants) or dangerous substances. Among these hazardous materials are:

⁷⁷ Lajnah Pentashihan Mushaf al-Qur'an, *Makanan dan Minuman dalam Perspektif al-Qur'an dan Sains*, p. 11

⁷⁸ Lajnah Pentashihan Mushaf al-Qur'an, *Makanan dan Minuman dalam Perspektif al-Qur'an dan Sains*, p. 72

- a. Microbiological contaminants, such as bacteria, viruses, and fungi. Bacteria and viruses in food can cause disease, while fungi can produce toxic substances or toxins that are harmful to humans.
- b. Pesticide residues, that is residual pesticides used to eradicate plant diseases. Pesticides left in leaves or fruits can enter the body through food.
- c. Food additives, namely certain chemicals added to food processing, such as preservatives, colorings, and artificial sweeteners.
- d. Chemical contaminants due to environmental pollution, such as heavy metals (Hg, Pb, and Cd) and radioactive substances.

4. Halal Certification

Qur'an and Hadith have explained the types of illicit food and drinks, but there are still some problems in determining the halal status of a food or drink. Among these are mixed meat products such as sausages and meatballs, the use of food additives that may be made from pigs such as lard and shortening, as well as the use of alcohol in drinks, food, and medicine. Considering the level of mixing illicit substances into halal foods is relatively small or very little, it is not easy for Muslims to identify foods that are free of illicit components. For this reason, halal certification from the government, in this case the Indonesian *Ulama* Council (MUI), is highly expected by Indonesian Muslims.

The government is aware of the importance of halal-haram issues that must be handled properly, because the majority of Indonesia's population is Muslim. So the Indonesian *Ulama* Council (MUI) worked closely with government agencies competent in the fields of science and technology to form the Food, Drug and Food Assessment Institute (LPPOM). This body furthermore handles halal certification for food products in Indonesia.

Besides understanding the basic problem of halal-haram law of food, Muslims are also required to pay attention to the aspects of *thayyib* to them, namely fulfilling good and healthy requirements. Not all halal food is good,

suitable, and healthy for the body. *Thayyib* food is good food and does not have a negative impact on physical or spiritual health. The Qur'an mentions the *thayyib* pronunciation 6 times in the Qur'an: four of them are related to the nature of food. The four are the following words of God:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

“O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.” (Qs. al-Baqarah/2:168)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ تَعْبُدُونَ

“O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship.” (Qs. al-Baqarah/2:172)

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا

عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

“They ask thee what is lawful to them (as food). Say: Lawful unto you are (all) things good and pure and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah: Eat what they catch for you, but pronounce the name of Allah over it: And fear Allah; for Allah is swift in taking account.” (Qs. al-Maidah/5:4)

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

“Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in Whom ye are believers.” (Qs. al-Maidah/5:88)

These verses demand that Muslims consume not only halal food and drinks, but also *thayyib*. Provisions of halal-haram indeed come from Allah, but in practice they need to be supported by positive law as well, because the state has

the responsibility to protect its Muslim citizens to obtain halal guarantees for the consumption of food, drinks, cosmetics, and medicines.⁷⁹

From a positive legal aspect, the Indonesian government has tried to protect the human rights of Muslims in obtaining halal guarantees for the consumption of food, beverages, cosmetics, and drugs, drugs by issuing a number of regulations in the form of laws, government regulations, and presidential instructions, including:

- a. Law of the Republic of Indonesia Number 23 of 1992, on Health.
- b. Law of the Republic of Indonesia Number 7 of 1996, on Food.
- c. Law of the Republic of Indonesia Number 8 of 1999, on Consumer Protection.
- d. Government Regulation of the Republic of Indonesia Number 69 of 1999, on Food Labels and Advertisements.
- e. Indonesian Presidential Instruction Number 2 of 1991 on Improving the Development and Supervision of Production and Distribution of Processed Foods.

⁷⁹ Lajnah Pentashihan Mushaf al-Qur'an, *Makanan dan Minuman dalam Perspektif al-Qur'an dan Sains*, p. 134

CHAPTER IV

ANALYSIS OF *THAYYIB* FOODS IN THE QUR'AN

A. *Thayyib* Foods in the Qur'an According to Tantawi Jauhari And Ministry of Religious Affairs of Indonesia

Tantawi Jawhari in his interpretation interpreted *thayyib* with something that could be accepted by the Shari'a based on halal illegitimate food and talked generally about the benefits of good food for the consuming body, while the Ministry of Religious Affairs of Indonesia explained *thayyib* used a discussion of certain titles such as food sources and nutritional value then food security, also correlating with halal and haram food.

Tafsir al-Jawahir fi Tafsiri al-Qur'an al-Karim and tafsir Ilmi of the Ministry of Religious Affairs of Indonesia have different view in interpreting the *thayyib* foods in the Qur'an. Tantawi interprets that *thayyib* foods is halal and good food, while Indonesian Ministry of Religion interprets that good foods based on nutrition, that food must meet the elements important for the body that is in the form of the main ingredients in a food such as water, carbohydrates, protein, and fat.

Tantawi Jauhari explained the words halal and *thayyiban* with the meaning of the word halal means a case of *mubah* which mean permissible of *syara'* and there were no restrictions on them. As for *thayyib* some say it means something that is considered delicious. However, this definition is inaccurate according to Tantawi Jauhari because what should be centered/emphasized is its benefits to the body namely nutritions and balanced portions.⁸⁰

Tantawi Jauhari provides an interpretation of *thayyibat* with what is considered by one's character, that food that is considered good is *thayyib* food but food that is considered bad is bad food and Tantawi Jauhari suggests that it is important to establish a food assessment institution.

⁸⁰ Thanthowi Jauhari, Al- Jawahir fi Tafsir Al-Qur'an, Volume I, (Kairo: al- Babi al-Halaby, 1351 H) p. 158.

The word *thayyib*, which means good or delicious, healthy, apprehensive and most important. In other words the word *thayyib* in food is healthy, proportionate and safe food, of course before that it was halal. Healthy food is food that has adequate and balanced nutrition, proportional, in the sense of being in accordance with the needs of the eater, is neither excessive nor lacking. This is in accordance with one of the words of the Holy Prophet which means: "There is nothing accompanied by a human being worse than the stomach. It is enough for Adam's child to have a few bribes that can straighten his body. Even if you have to satisfy the stomach, then let one third for food and one third for drinks and one third for breathing".⁸¹ It cannot be denied, that food has a very big influence on the human psyche compared to the psychic.

The interpretation of *thayyib* with halal according to Tantawi Jauhari is in accordance with the rules of interpretation of some names in the Qur'an mentioned separately that shows the corresponding general meaning, but if mentioned together with others only shows a partial meaning that is appropriate, the rest is indicated by other names for example in the case of *thayyib* and halal if both are mentioned then each has its own meaning, but if it is mentioned one will have a meaning that is both appropriate and this is evidenced by the next verse which discusses *haram*.⁸²

While according to the Ministry of Religious Affairs of Indonesia Halal food is food that is permitted to be consumed according to Islamic law, because in essence all food is halal except forbidden, both by the Qur'an and Hadith. The good criteria (*thayyib*) are related to human physical needs, such as energy and health needs. *Thayyib* food is food that provides enough energy (calories) and is able to maintain health and growth and does not cause disease, both in the long run.

In addition, that the foods and drinks consumed affect spiritual aspects. That is, the food consumed by a person contributes to shape its nature or morals.

⁸¹ Ismail Thaib, *Pandangan Islam terhadap Makanan*, Jurnal TARJIH, Edisi ke 4 (Juli 2002), p. 8.

⁸² Abd Rahman bin Nashir, *Al-Qawaidhul Hisan*, (Riyadh: Maktabah Ar-Rusyd, 1420 H), p. 48.

The habit of consuming unclean foods and drinks will keep someone away from God; lazy to worship and approaching immoral path. Conversely, people who always choose halal and nutritious food will get not only physical health, but also peace of mind. This implies that *thayyib* food influences the formation of good character of the human soul.⁸³

The word *thayyib* (which is delicious, good and healthy) by the ulama is intended to mean food that is not dirty in terms of its substance or is damaged (expired) or mixed with unclean objects. There are also interpreted as foods that contain appetite for those who will eat it and are not harmful to physical and intellect.⁸⁴

To choose good food (*thayyib*) requires an understanding of food sources and nutritional value. But is not enough because the next conditions are still needed, namely the food must be safe, not cause injury, disease, or even poisoning that brings death. As we often read and see in various mass media, poisoning can result from eating food contaminated with bacteria or pesticides. Signs of food poisoning can include abdominal pain, dizziness, nausea, vomiting, and/or death.⁸⁵

The government is aware of the importance of halal-haram issues that must be handled properly, because the majority of Indonesia's population is Muslim. So the Indonesian Ulama Council (MUI) worked closely with government agencies competent in the fields of science and technology to form the Food, Drug and Food Assessment Institute (LPPOM). This body furthermore handles halal certification for food products in Indonesia.

⁸³ Lajnah Pentashihan Mushaf al-Qur'an, *Makanan dan Minuman dalam Perspektif al-Qur'an dan Sains*, (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2013), p. 2

⁸⁴ Wahbah Zuhayli, *al-Fiqh al-Islam wa Adillatuh*, juz IV (Damascus, Dar al-Fikr 2006), p. 2592.

⁸⁵ Lajnah Pentashihan Mushaf al-Qur'an, *Makanan dan Minuman dalam Perspektif al-Qur'an dan Sains*, p. 71.

To guarantee the halal status of food and beverage products circulating in Indonesia, the Indonesian Ulema Council (MUI) as a forum for deliberations by Muslim scholars and scholars considers it necessary to establish an Indonesian Muslim consumer organization that has the authority to issue halal certificates on food and beverage products. The establishment of this institution is intended to assist the MUI in determining policies, formulating provisions, recommendations, and guidance concerning halal-haram on food, drinks, medicines, and cosmetics as provisions of Islamic teachings. This is then expected to be the basis for consideration for ordinary people to choose which foods are halal and haram.⁸⁶

B. Similarities and Differences of The Interpretations

1. Similarities

a. The Substance of Interpretation

Similarities in interpreting verses about *thayyib* food, both interpretations agree that good food is one of the basic human needs to meet the needs of the body. Also in terms of the quality of food, both interpretation gives an understanding that the food consumed by a person must be fulfilled from important elements in food or the main ingredients of food must contain adequate nutrients and a balanced portion. So that food consumed by someone will provide benefits to the body, and more importantly is halal food.

They also agreed that in the matter of determining halal food also *thayyib* is regulated by the institute so that there is an assessment of a food that results in the state of the food consumed by someone who has gone through research by local institutions, also making sure a food is good for consumption.

b. Interpretation Methodology

Similarities of interpretation in the Tantawi Jauhari Interpretation and the Ministry of Religious Affairs of Indonesia Interpretation, lies in terms of

⁸⁶ Lajnah Pentashihan Mushaf al-Qur'an, *Makanan dan Minuman dalam Perspektif al-Qur'an dan Sains*, p. 137.

interpretation in interpreting good food verses, they both use the *ilmi* interpretation style, which is an attempt to discuss science in the narration of the verses of the Qur'an and try to explore the scientific dimension and reveal the secrets of the miracles of the Qur'an regarding scientific information that may not have been known to humans at the time the verse was revealed and its truth can be proven today so that it is proven that the Qur'an is not composed by humans, but the revelations handed down to the Prophet Muhammad from the Creator and Owner of this universe.

2. Differences

a. The Substance of Interpretation

The difference between Tantawi Jauhari Interpretation and the Ministry of Religious Affairs of Indonesia Interpretation is that Tantawi Jauhari defines *thayyib* food with halal and good food, only generally unlike the Ministry of Religious Affairs of Indonesia Interpretation which defines *thayyib* food based on nutrition, that food must meet the elements important for the body that is in the form of the main ingredients in a food such as water, carbohydrates, protein, and fat.

b. Interpretation Methodology

The difference between these two interpretation is in the method of interpretation. The method of interpretation in Tantawi Jauhari Interpretation is the *tahlili* method. the method of interpreting the Qur'an which is done by explaining the verses of the Qur'an in various aspects, as well as explaining the purpose contained therein so that the *mufassir* activities only explain verse by verse, letter by letter, the meaning of certain pronunciation, sentence structure, sentence matching with another sentence, *asbabun nuzul*, *nasikh mansukh*, which pertains to the verse being interpreted.

The advantages of this method are 1. Can know easily the interpretation of a letter or verse, because the orderly arrangement of a verse or letter follows the arrangement as contained in the *mushaf* 2. Easy to know the relevance/*munasabah*

between a letter or verse with another letter or verse 3. Possible to can provide interpretation to all verses, even though the core interpretation of one verse is a repetition of another verse, if the verses are interpreted the same or almost the same 4. Contains many aspects of knowledge, including law, history, science, and others. And the weakness of this method are 1. Generating partial and contradictory views in the lives of Muslims 2. Factors of subjectivity are not easily avoided, for example the existence of verses that are interpreted in order to justify their opinions 3. The inclusion of *israiliyyat* thinking.

While the Ministry of Religious Affairs of Indonesia Interpretation uses the *maudhu'i* (thematic) interpretation method, the *maudhu'i* method is a method of interpreting the Qur'an which is done by selecting a particular topic to which an explanation in the Qur'an related to the topic is sought, and then looking for the relationship between these various verses so that one another is explanatory, then a final conclusion is drawn based on an understanding of the interrelated verses.

The advantages of this method are: 1. Providing solutions to the problems of practical life, while providing answers to allegations while people that the Koran only contains speculative theories without touching real life 2. As an answer to the demands of life that is always changing and growing, growing a sense of pride in the Qur'an 3. Study of the verses collected in one particular topic is also the best way to feel *fashahah* and *balaghah* of Quran 4. The possibility to know one problem more deeply and more openly 5. More complete in discussing problems. And the weakness of this method are 1. It might involve the mind in too deep interpretation

C. Commentary Analysis Results

Based on the analysis of the similarities and differences in interpreting the Qur'an in the topic of good food, the writer subjectively assumes that the Tantawi Jauhari Interpretation and the Ministry of Religious Affairs of Indonesia Interpretation even though they have a different interpretation style, namely

knowledge (ilmu), but the target from the editorial of interpretation according to the author is not the same, although basically both of them provide a comprehensive explanation related to the theme of this study.

The author agrees more to the opinion of the Ministry of Religious Affairs of Indonesia Interpretation regarding the explanation of *thayyib* food, namely information or discussion of *thayyib* food explained with themes, including discussion of the Qur'an injunction on food, nutritional value of food, food safety, and institutions related to food.

CHAPTER V

CONCLUSION

A. Conclusion

Based on the explanation and description in the previous chapters, the problem of food is one a very important issue in Islam, because food has a great influence on human survival in the world. Therefore, Islam gives such intense attention and guidance to this problem.

After conducting an in-depth study and research on comparative study between Tantawi Jauhari and the Ministry of Religious Affairs of Indonesia interpretation their understanding of *thayyib* food in the Qur'an, the writer concluded that:

1. The interpretations of Tantawi Jauhari and the Ministry of Religious Affairs of Indonesia about the term *thayyib* in correlation with food in the Qur'an.

The interpretation of *thayyib* according to Tantawi Jauhari is what considered by one's character, that food that is considered good is *thayyib* food but food that is considered bad is bad food, some say it means something that is considered delicious. However, this definition is inaccurate according to Tantawi Jauhari because what should be centered/emphasized is its benefits to the body namely nutrients and balanced portions.

While according to the Ministry of Religious Affairs of Indonesia *thayyib* are related to human physical needs, such as energy and health needs. *Thayyib* food is food that provides enough energy (calories) and is able to maintain health and growth and does not cause disease, both in the long run. And *thayyib* foods must contain the main ingredients in a food are water, carbohydrates, protein, and fat, because the

nutritional value of food is very dependent on the components above that need to be understood to make it easier to choose *thayyib* food.

2. Similarities and Differences in Substance of Interpretation.

a. Similarities

Similarities in interpreting verses about *thayyib* food, both interpretations agree that *thayyib* food is one of the basic human needs to meet the needs of the body. Also in terms of the quality of food, both interpretation gives an understanding that the food consumed by a person must be fulfilled from important elements in food or the main ingredients of food must contain adequate nutrients and a balanced portion. So that food consumed by someone will provide benefits to the body, and more importantly is halal food. They also agreed that in the matter of determining halal food also *thayyib* is regulated by the institute so that there is an assessment of a food that results in the state of the food consumed by someone who has gone through research by local institutions, also making sure a food is good for consumption.

b. Differences

The difference between Tantawi Jauhari Interpretation and the Ministry of Religious Affairs of Indonesia Interpretation is that Tantawi Jauhari defines *thayyib* food with halal and good food, only generally unlike the Ministry of Religious Affairs of Indonesia which defines good food based on nutrition, that food must meet the elements important for the body that is in the form of the main ingredients in a food such as water, carbohydrates, protein, and fat.

B. Suggestions

Given the importance of food issues, the authors presenting several suggestions relating to this issue, including:

First, every Muslim should know and understand about the concept of food according to Islam, and should be more careful in choosing food. Because now there are so many food products preparations that are still blurred halal. Especially in this modern era, global culture is increasingly experiencing development. Especially in culture eating and drinking has become a lifestyle (trend) that is mushrooming in among our community, especially Muslims. Where are they more happy to consume Western-style foods rather than products local food that is clearly halal.

Second, the government, especially the competent institutions in Indonesia in providing halal certification (LP. POM), to be more intensive in overseeing the halalness of food products. Because there are still many food products on the market that still don't have any halal label, so that this can be detrimental to the community, especially people Islam.

Finally, the great expectations of the writer, I hope this writing can benefit all of us, and contribute to the treasury of knowledge Islamic knowledge. Suggestions and criticism so the authors expect for the sake of perfection of this writing. That's all

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