

Vol. 5, Nomor 1, Januari-Juni 2020

ISSN : 2527-8118 (p)
2527-8126 (e)

Shahih

Journal of Islamicate Multidisciplinary



The Role of Religion on Food Consuming Issue Developing
Theological-Philosophy Concept of Food Through Al-Qur'an
Joko Roby Prasetyo

Effect of Mudharabah Financing toward Sellers Members' Income at
BMT Usaha Artha Sejahtera Bojonegoro
Ana Kholifatul Mar'ah, Joko Hadi Purnomo, Niswatin Nurul Hidayati

The Role of Friends Against Juvenile Delinquency Based on
Social Learning Perspective
Kusnul Khotimah, Katon Galih Setyawan



Lembaga Penelitian dan Pengabdian kepada Masyarakat
Institut Agama Islam Negeri Surakarta



The Role of Religion on Food Consuming Issue Developing Theological-Philosophy Concept of Food Through Al-Qur'an

Joko Roby Prasetyo

Institut Agama Islam Negeri Surakarta

Abstract

This paper discusses the role of religion in responding the negative effects that arise as a result of human relationships with eating activities. Food borne diseases, environmental damage, uneven food supply are some examples of the negative effects that arise as a result of human feeding activities. Religion as the dominant element in shaping human behaviour, is expected to provide solutions to above problems. The solutions are by providing a framework of meaning that can form the behavior of its adherents. So that in interaction with food produces a proportional relationship between God, humans, and nature. This research is descriptive-analytical using the interpretation approach of critical discourse analysis through Qur'anic verses that use the food term and its derivation, namely: *Ta'am*, ' *Akl*, *Gizāun*, *Māidah*, and *Syarāb*. At Last, it will be built anearthly concept of food that is theologically-philosophically.

Abstrak

Tulisan ini membahas peranan agama dalam menjawab dampak negatif yang muncul akibat dari hubungan manusia dengan aktivitas makan. Penyakit bawaan makanan, kerusakan alam, suplai makanan yang tidak merata merupakan beberapa contoh dari dampak negatif yang muncul dari aktivitas manusia dalam memenuhi kebutuhan pangan. Agama sebagai unsur yang dominan dalam membentuk perilaku manusia, diharapkan mampu memberikan solusi atas problem di atas dengan memberikan kerangka makna yang dapat membentuk perilaku pemeluknya. Sehingga dalam interaksinya dengan makanan menghasilkan hubungan proporsional antara tuhan, manusia, dan alam. Penelitian ini bersifat deskriptif-analitis dengan menggunakan pendekatan Tafsir analisis wacana kritis. melalui ayat-ayat Al-Qur'an yang menggunakan term makanan dan derivasinya, yaitu: yaitu *ta'am*, ' *akl*, *gizāun*, *māidah*, dan *syarāb* akan akan dibangun konsep tentang makanan yang bernuansa teologis-filosofis yang membumi.

Keywords: food; Al-Qur'an; Theological-Philosophy.

DOI:

Coressponding author

Email: je.robypasetyo@gmail.com

Introduction

In the last few decades the international community has often been preoccupied with food-related issues. Environmental pollution produced from food procurement activities, food supply which derived imbalanced food supply, food poisoning, epidemics arising from wrong consumption patterns, and other environmental and social issues.

For example, in the last two decades the world has been horrendous twice with the emergence and spread of disease outbreaks that infect humans, where transmission comes from animals commonly consumed by humans. The latest outbreak of the disease is Corona Virus Diseases (Covid 19), after earlier in 2004 the international community was horrified by the virus (SARS) (Yuliana, 2020, pp. 187-192). Foodborne disease is one of the most common and most burdening public health problems in modern society, it has claimed many victims in human life and caused a great amount of suffering, especially among infants, children, the elderly, and those whose immune systems are impaired (WHO, 2002). This phenomenon illustrates the link between the eating behavior of a society with its cultural behavior. Human eating habits will be influenced by living ethical values and encourage humans to act.

The belief of a community about food has implied to their eating habits and also affects the nutritional conditions. In the study of anthropologi, eating activities is very complex because it involves processing (how to cook), tastes, and various beliefs (religious) (Meliono dan Irmayanti, 2004, pp. 65-70). In a broad sense, the problem of food is a very important and complex, which is related to social, cultural, economic, agricultural, environmental, nutritional, health, political, and religious aspects. (Goerge Foster dan Barbara Gallatin anderson, 1986).

In Islam, the paradigm of the Muslim community towards food is strongly influenced by the religious teachings contained in the Qur'an and the hadith of the Prophet Muhammad. They make Halal and Haram criteria become the mandatory benchmark. For Muslim societies, in addition to the halal and haram criteria, they also have a theological-philosophical dimension guide their eating habits and activities relate to this. Starting from where the food exists and originates, the long process of food until the food is ready to be eaten, food distribution, adequacy of food, and the social activities that surround it in this case are formed from religious teachings.

Al-Qur'an teaches Muslims that food is a gift from God, food is define as fortune which is intended for humans. Through food a Muslim can get closer to God, be grateful for these favors by watching his food from the initial process until the food will be consumed. Al-Qur'an also teaches ethical guidelines in consuming food. On the other hand, through food, the Muslim community can carry out social activities that have religious values.

Al Qur'an has a great attention to food consuming, it can be seen from many verses of the Qur'an explicitly or implicitly describe food and the activities covered it. Qur'an has five terms used of "food", they are: *ṭa'ām*, *'akl*, *gizāun*, *māidah*, and *shar'b*. The word *ṭa'ām* with various forms of derivation is mentioned 48 times in the Qur'an, while the word *'akl* is mentioned 109 times, the word *māidah* is mentioned 5 times, the word *gizāun* is mentioned 3 times, the word *shar'b* is mentioned 38 times (Baqi', 1981). In the rules of Qur'an interpretation studies (*tafseer*), it explained that the mention of an entity many times in the Qur'an shows the level of urgency of the entity in life and requires humans to pay more attention to the problem (Qaradlawi, 2000, p. 451). With these great attentions of the Qur'an, the question arises as to how to give direction in eating behavior and all activities related to food? Due to the reality, many Muslim communities are dealing with food problems.

In addition to these troubles mention above, human life in the globalization era which is very complex and multicultural has implied to various phenomena of food that occurred in society. First, Unequal food distribution, where the Americas, Europe and Australia, which only inhabit 30% of the total world population, receive more food supplies from the continents of Asia and Africa (Cribb, 2010, pp. 10-11). Second, the use of pesticides in food plants that have a negative impact on the environment and human health (Collman, 2010, p. 47). Third, the use of food additives (BTP) which are prohibited or not in accordance with procedures both in the manufacturing, processing, preparation, packing, packaging, and packaging processes. storage (Cahyadi, 2012, p. 17), Then the last is foodborne diseases, excessive eating patterns, and the growth of consumerism culture.

These food problems are interested viewed from a religious perspective. As confirmed by Ismail al-Faruqi, that theological views will determine the worldview of individuals and society (Esha, 2008, p. 8). Initiated from the reality, Islam as one of the majority religions is expected to play a role in efforts to give direction in the context of food consuming.

According to this background of the problem the researcher interested to examine this problem more deeply, in order to get comprehensive knowledge about religious cues about food consuming. Exploring religious teachings to produce theological-philosophical concepts about food in Islam. This study discussed about the need for the formulation of a critical, contributive and productive theology so that it has the power to answer the various problems and current conditions faced by society. The formulation of "*Al-Qur'an Perspective Food Theology*" is expected to be more contextual with the development of current situations and conditions.

The data in this study were taken by inventorying the verses of the Qur'an which mentioned words *ṭa'ām*, *'akl*, *gizāun*, *māidah*, and *shar'b*. To explain the messages of the Qur'an related to the philosophical-theological concept of food, it takes several steps. First,

formulating the purpose of interpretation. Second, inventorying the verses related to the theme of need. Third, classify the verses based on their linguistic forms. Fourth, developing correct semantical structure to the object purpose. Fifth, identify the actual problems and reality. Sixth, linking the ideal structure as a result of text deduction with the actual problem. Seventh, determining the practical formulation as the final step of interpretation (Mustaqim, 2003, p. 106).

Food Terminologies in Al Qur'an

In Arabic, food is mentioned using three terms, *اغذاء, اكل, طعام* (Fairuz, 2007, p. 544). While in the Qur'an to refer to the word food, in addition to the three terms above the Qur'an also uses the words *شرب* and *مائدة* for things related to food. The word *شرب* is included in the sense of *Ta'âm*. Quranic Q.S. al-Baqarah verse 249 uses the words *syariba* (drinking) and *ya'âm* (eating) for objects related to drinking water. While the word *مائدة* in al-Qur'an is used five times, the word *مائدة* means meal, according to al-Ashfahani is a dish or plate on which there is food and drink (al-Asfahani, 2004, p. 398).

Lafaz *اكل* (*akloon*) is a word taken from the basic word *اكل* (*akala*) which means to take food then chew and swallow it. Al-Asfahani gives information, lafazh *اكل* (*akala*) as *تناول الطعام* which means taking and swallowing food, he then gives an example as a fire that eats wood (al-Asfahani, 2004, p. 271). While the lafaz *aklun* according to Abdullah Abbas al-Nadwi is a form of noun which means food is not an "eating" activity (al-Karim, 1986, p. 41). Then, Quraish Shihab argued, the used of *akala* in Qur'an with its various derivation forms is to show the activity of "eating". But the word is not used solely in the sense of "putting something down the throat", but it means all activities and efforts (Shihab, 2007, p. 182). Besides the two words above, to refer to something related to food, al-Qur'an also uses the word *شرب*. The word in Al-Qur'an is repeated as many as 41 which are spread in various letters and verses of Al-Qur'an (al-Asfahani, 2004, p. 271).

The term food in the Qur'an in addition to the word *طعام* also uses lafadz *مائدة*. Although the word *مائدة* can also be interpreted as food, but the word has specificity. According to al-Asfahani Lafazh *مائدة* in the Qur'an is used only to indicate a complete menu of dishes including drinks (al-Asfahani, 2004, p. 398). While Ibn Mandzur argued lafazh *مائدة* is derived from lafadz *ماد يميد*, he further explained that *مائدة* has meaning "الطعام نفسه و ان لم يكن هناك خوان" "the food itself when not served on the table at once.

Furthermore, etimologically lafazh *غذاء* shows the time to consume in the midday *اغذية* (ج) *طعام الغداوة*. Ibnu Manzur explained that lafazh *غذاء* means *الطعام* "بمعينه وهو خلاف العشاء", Ibnu Manzur gave additional explanation that lafazh *غذاء* also has meaning "الطعام الذي يؤكل أول النهار" which means food that is eaten before mid day (Manzur,

1990, p. 135). This, lafazh *غداء* means food or dishes that show the specificity of time either in the morning or means showing food or dishes in the afternoon.

From these word foods and its various derivation, it shows that the Qur'an comprehensively discusses food and various activities related to eating. Regarding to eating activities from mealtime, how to eat, how to serve food, types of food. Then the notion of food in the Qur'an refers to food as a form of miracles, food describes the state of the afterlife. From another angle, Al-Qur'an provides information that food also gives birth to social activities with the dimension of the afterlife.

The concept of Halal and Thayyib as the Key Terms

Qur'an gives great attention to food consumption, even God further explains that food sufficient become one reason in gaining peaceful in worship. (Shihab, 2007, p. 181). God also sent the Prophet Muhammad, among the society to legalizing good and forbidding evil (Shihab, 2006, p. 184). Therefore, Islam places a very strong emphasis attention on food, both in terms of its content, the process of processing, and how it is obtained. In general food in Islam must meet the halal and thayyib criteria, as stated in the word of Allah in Quran Soorah. Al-Baqarah (2): 168.

Al-Asfahani argued that the word *halāl*, etymologically derived from the word *حلّ اي يحلّ* *ḥalla-yahullu-ḥallan wa ḥalālan wa ḥulālan* which means to release, to decipher, to dissolve, to break free and to allow. things that can and can be done because they are free or not bound by conditions that prohibit them, or anything that is free from world and spiritual danger (al-Asfahani, 2004, p. 127).

While the word “*ṭayyib*” according to al-Aṣfahānī indicates something really good. The plural form of this word is *ṭayyibāt* derived from the *ṭāba-yaṭību-ṭayyib-ṭayyibah* derivation with several meanings, namely: *laẓaẓa* (delicious), and *ḥalāl* (al-Asfahani, 2004, p. 321). While according to the Quraish Shihab *ṭayyib* means good, the meaning here is good food, nutritious again in accordance with the taste and condition of eating it (Shihab, 2006, p. 327). Further according to al-Razi, etymologically *الطيب* means *الطاهر* (holy) food or something that is *halal* treated with *ṭayyib* or food or something that is *haram* (illegal) with *khabiṭ* and appetizing foods (Râzi, 2009, p. 7).

The word *كلوا* in Qur'an Soorah Al-Maidah (5): 88 interpreted by al-Razi as the ability to consume or use the entire fortune from God in ways that are *halal* (lawful) and *tayyib* (good) (Râzi, 2009, p. 3). Regarding the above verse, it can be understood that the *halal* nature of food is the most important element that must be considered by Muslims, while the second most important element is the nature of *tayyib* (good). Thus, the nature of *halal* and *haram* are related to religious laws and the faith of a Muslim. This has been explained by

Allah SWT in Qur'an Soorah al-Maidah (5): 88. The first fragment of this verse commands the believers to consume *halal* and *tayyib* food that Allah has provided to meet human needs, while the second fragment of this verse reminds that believers to be careful and be wary of choosing foods to consume.

The issue of *halal* and *haram* food is not a simple problem that can be ignored, but rather an important issue that received intense attention in the teachings of Islam. The halalness and prohibition of food is directly related to the Faith, because in Islamic law the prohibition of food can eliminate the value and reward of worship.

For example, there are many narratives in the Prophet's hadith that explained that Muslims who drink *khamr* (liquor) will not receive their prayers. Muslim prayer will be prevented if they consume *haram* (forbidden) food, where the condition for granting a prayer is avoiding forbidden food. According to the words of the prophet Muhammad SAW about people whose food, clothing, and consuming is haram, then how can their prayers be answered".

While the teaching to consume good food (*ṭayyib*) gives an understanding, that food to be consumed by Muslims must have a good impact on the body. It is interesting here that the words in the verses of the Qur'an refer to certain types of food, such as; milk, honey, breast milk, fruits (tin, olives, grapes, dates, pomegranates, manna), herbs (ginger, vegetables, cucumbers, garlic, fennel, onion) are rich foods nutrient content. This is a sign that it is a must for Muslims to consume the types of foods that are *ṭayyib* and leave the foods that are included in the *khabiṣ* category.

Examined furthermore, it can be stated that the verses preceded by the call to eat, both addressed to all humans: *yā ayyuhan nās*, to the profet: *yā ayyuhar rasūl*, to those who believe: *yā ayyuhal laḏīna āmanū* is always coupled with the word *halāl* or and *ṭāyyibah* (good). It shows that perfect faith can be achieved one of them by consuming *halal* food and *tayyib* (Shihab, 2007, p. 185).

Theological-philosophical basis of food in the Qur'an

As a term, "theology" is actually not derived from the treasury of Islam, although it is often used by contemporary Muslim intellectuals. The word theology is taken from the Greek philosophical tradition (Nasution, 1998, p. 9). In Islam as stated by Harun Nasution, Islamic theology is commonly called *Kalam* science, *Tawheed* knowledge, and *Aqeedah*. The equivalence of Islamic theology with the science of *kalam* gets its validity by looking closely the etymology of the words of the two terms. Term *kalam* literally means speech or word, used to translate the word "logos" in the tradition of Greek philosophical thought. Term logos in Greek has a good understanding which means words, thoughts, and argumentation

(Esha, 2008, p. 12). In other word, in theological sentence, *Kallam* means “knowledge or knowledge of God. According to Vergilius Ferm, theology means; “A study of the question of God and the relation of God to the world of reality”(Ferm, 1976, p. 782).

In its history, Islamic theology has developed, from classical Islamic theology that is transendetal-speculative to contemporary Islamic theology which has critical and down to earth characteristics. In this case Hassan Hanafi proposed a new concept of Islamic Theology, which aims to make theology not merely a religious dogma that is empty of context, but incarnates as a science of social struggle, making faith function actually as an ethical foundation and motivation for human action (Hanafi, 2003, p. 68).

This paradigm shift proved that the discourse of Islamic theology has developed and entered into the realm of praxis, it is not only focused on the problem of theology an sich. This is tended that Islamic theology is not always attached to apologetic efforts “to defend God”. Islamic theology as a product of thought is always developing. As a science, its nature is always open to be reduced and developed (open-ended) (Kuhn, 1996, p. 85). With these characteristics, Islamic theology does not stagnate.

Contemporary Islamic intellectuals try to restore the vitality of Islamic theology as one of the concrete manifestations of the intellectual struggle of Islamic thinkers in responding to the development of thought in their time (Esha, 2008, p. 121). It is not quite to understand just only using format of *Kalam* with the understanding of Ibn Khaldun which gives understanding as a science that contains a debate about the creed of faith with rational arguments and rejection of heretic experts who deviate from the understanding of the Salaf and Ahlusunnah.

According to their responsive and critical characteristics, the *Kalam* material tends to forget the parts of Islamic belief that were not challenged at the time of its writing, even though the fundamental was in its main sources (Al-Qur`an and Hadith). *Asbāb al-nuzūl* and *asbāb al-wurūd* from Al-Qur`an and hadith, prove that revelation as a source of Islamic faith is also more responsive to the problems of faith that arise during the time of the Prophet Muhammad. The spirit and vitality of Islamic theology today must be restored so that *ṣāliḥ li-kulli zamān wa makān* able to solve the problems of life. In this way, Islamic theology will be able to respond to the current problems encountered and require serious attention in the theological context.

The Actualization of Islamic theology as a form of its vitality in responding to contemporary problems has led to a variety of more grounded theologies and led several Islamic thinkers. Hasan Hanafi discussed the reconstruction of traditional theology that is more theocentric to anthropocentric (Hanafi, 2004), Seyyed Hossein Nasr formulated environmental theology (Nasr, 2005), then Ali Asghaar Engineer initiated the liberation theology (Engineer, 2003).

In Indonesia, there are also several Islamic thinker such as; Abdurrahman Wahid, Muslim Abdurrahman, Masdar F. Mas'udi, and Kuntowijoyo with critical theological paradigms. These proofs show that there have been a “paradigm shift” (Khun, 1996, p. 175) from classical theology which is theocentric to contemporary theology which is anthropocentric, critical, and praxis. The paradigm of contemporary theology is how Islam is presented to be a mercy for all mankind and that *ṣālih liḥulli zamān wa makān* is used as a philosophical-theological basis to answer the present problems of Muslim society.

Following the developments of theology, the theology in this study is not only limited to the discourse about God, as one of the most important aspects of any religion. This study used theological terms in broad terms and comprehensive coverage. Considering these developments, the discourse on food with theological approach, this study call it “Food Theology”.

It is importance discussing food from a philosophical-theological point of view. The theology that was initiated is no longer an elitist, complicated, and soaring theology as in the classical Islamic period. Hassan Hanai argued theology should down to earth, able to broke the despotic supreme regime, liberate, enrich, empower poor people, alleviating poverty, and other contemporary problems (Badruzzaman, 2005, p. 105).

Regarding the development of Islamic theological thought above, then through food this study tries to explore the theological concepts contained in it, The importance of discussing food with a philosophical-theological approach is an integral part of the reconstruction of classical theology that has often been spoken by contemporary Muslim intellectuals, for example Asghar Ali Engineer, Fazlur Rahman, and Hassan Hanafi.

Putting together theology with the problem of food is an exploration of the concept of the relationship between God and humans in Islam (Rahman, 1989, p. 67), because the existence of food is a form of the existence of God. Then, through food people can also reflect his faith in God, also because food has an important meaning for people and environmental sustainability. Food is the most important factor in supporting all the activities carried out by people.

Thus it can be said that the “Al Qur’an Perspective of Food Theology” in this study is part of contemporary Islamic theology. A theology that is understood and dialogued in accordance to the problematic context in dealing with social, economic, cultural, environmental and political dynamics (Abdurrahma, 2003, p. 36). Because religion is also the reality of society, it will always be alive and manifested in society. Thus the construction of religious theology should be rooted in the dynamics of life in society.

The understanding of such religions can be found in Islam, the Qur’an does not only require its people to perform ritual-ceremonial services that can provide emotional and spiritual relief, but also opens up intellectual interpretative spaces to help humans gain meaning from all his life experience. The role of Islam like this is clearly seen in almost every

ritual worship that always contains what is commonly referred to as “the message behind the Qur’anic text”.

Faith Through Food

Interpretation of Qur’an soorah. Al-An`am: 102 and Al-Hasyr: 24 becomes a reference to describe the relationship between *Khalik* (*The creator God*) and *Mahluk* (created objects). The concept of *Khalik* and the *Mahluk* produces theological consequences that give birth to the perspective of view that everything in nature must be created. In other words, everything that is created (created) in this world is God’s creation. To believe in God indirectly means to believe in all of His creations, to believe in all of His creations is a way to believe in *al-Khaliq* (the Creator). By understanding faith as described above, then all that exists in this world (*mahlūk*) is a means towards faith in God (al-Gaḏālī, 1975, pp. 83-84). As something created by God, food in this case is one of the many means to express faith in God. From food can recognize the characteristics of God, know the ways how to believe in God and with food God gives instructions in the form of guidelines for faith in him.

Furthermore, regarding to food-themed verses, In his commentary “Tafsīr al-Kabīr” Fahkr al-Din al-Raaz gives an interpretation of the QS Abasa: 24, by explaining that there are two things that need to be considered in relation to food to be consumed by humans. First to know the process or development of these foods, so that they appear to be food that is commonly consumed by humans. Second, the food must be *halal* and not according to the arguments of the Qur’an and provide benefits to the body. Third, food processing must pay attention to the sustainability of nature and humans (al-Razi, 2009, p. 57).

The word *ينظر* (Seeing) means seeing with the head can also see with the eyes of the heart that is contemplating and thinking. The word *ينظر*, Ṭāhir Ibn `Āsyūr understands it as quoted by the Quraish Shihab in Tafsir al-Misbah, seeing with the eyes, because there is the word *الى* *ila* (to) which accompanies the word. Of course seeing with the eye must be accompanied by an effort to think, and this is what is meant in this verse (Shihab, 2006, p. 71). Term *طعامه* in the above verse contains two meanings: First, food in the physical sense. Second, interpreted as human actions that are the result of food consumed, because of the food comes the ability to carry out activities (al-Rāzi, Tafsīr al-Kabīr:Mafātiḥ al-Gaīb, jilid. 16, Juz. 31, 2009, p. 57).

Theological concepts above motivate Muslim community to have great concern in interacting with food. Due to its interaction with food will make a Muslim in two potentials, faith or *kufr* (disbeliever). At this level of theological-philosophical understanding religion will function further in providing a framework of meaning for human interaction with food.

Food and Ethical Responsibilities for Human Safety and The Environment.

In social sciences, the discussion of religion is usually associated with two major themes, what religion is and the role of religion plays in society. Religion as a belief (*credo*) and a way of life are important factors in providing motivation for some actions. With its doctrines religion has played a major role in the social life of mankind (Zainuddin, 2007, p. 58).

If examined seriously, the core of religion is faith and good deeds. True faith surely gives positive behavior and attitude (good deeds) because believe in God means to obey all His rules. Thus, faith and good deeds must be integrated in religious humans. The Qur'an itself has repeatedly emphasized the concept. There are many verses that combine the *allażīna āmanū with wa `amilūş şaliḥāt*. So faith and good deeds go hand in hand. It gives the impression that a person has an empty faith if there is no righteous deeds attached to it, which concretely prove that there is faith in the heart. From beliefs to concrete behavior, so that it becomes a cultural attitude to develop good deeds (Rais, 1998, p. 41).

According to the previous explanation which states that food is evidence of God's power, and emphasizes that food is a form of fortune from God, so this framework provides an understanding that the food is not private property even though the food is under the authority of individuals or groups because God makes the food exist. Humans are only given the authority to manage it.

In Al-Qur'an, God clearly emphasized that among the earnings humans got, some of them is the right of others. God again affirms, that some of the food that humans get is the right of those in need, the poor and orphans. Muslims should share what they have as a form of expression of faith and gratitude towards God, also as a form of social piety that also wants to convey the Qur'an as a form of faith and gratitude. It has become a necessity for humans who get earnings of whatever amount is small or large, to give some of the fortune that he got it to people in need.

These are the sequence of verses regarding the message on food procurements activities and protecting the environment; Qur'an .Soorah al-Baqarah (2); 168 is very harmonious, God proves His power and oneness (verse 163) with a touching sentence in the form of systematically arranged advice: First, the creation of the universe and the regulation of its system of work. (verse 164). Second, the provision of a means of living that is easily suitable again. Third, permission to use lawful and good (verse 168). The fourth, warning to the dangerous enemy (verses 169) (Shihab, 2002, p. 381).

From God's messages above, we are able to know the information relating to food and the activities that cover it, starting with the procurement of food and consumption of food must be done in ways that are *halal* and *ṭayyib* (good), so it does not bring negative impacts, or in religious language "God's Anger" because of *Kufr* towards God's favor (al-Rāzi, 2009,

p. 83). This means that it gives a good impact on them and does not have a negative impact on the environment, behaviors that have been described by the Qur'an, such as; exaggerate, exceed the limits, do damage to the balance and regularity of the environment.

This is where the role of religion to build social values through the interpretation of the texts of revelation. Then the more important thing is how to implement the Qur'anic messages in the relation to environmental preservation, so the problem of food and the environment is not only on the theory level, but also on the implementation of it. They are *ḥiẓud-dīn* (preserving religion) *ḥiẓun-nafs* (preserving soul), *ḥiẓul-mā* (preserving property) *iẓun-nasl* (preserving descent), *ḥiẓul-bi'ah* (caring for the environment) (Lajnah Pentashihan Mushaf Al-Qur'an Indonesia, 2014, p. 16).

As a way of life, the monotheist sees the universe as coming from God, in the grasp of God, returning to Him, and everything centered on Him. Thus keeping nature by not behaving *ifsâd* and *isrâf* in it is the same as doing good to Allah and itself, while every act of deconstruction towards nature is the same as disrespecting God and himself. The term is denied in its derivative words spread in various verses in the Qur'an, just as irresponsible or neglecting the gift of God, including enjoyment of the environment (Sukarni, 2011, p. 231).

The ecological dimension of theology in the more extreme perspective can be seen in Ibn Arabi's thought. He says that nature is the *tajalli* (manifestation) of God. As a manifestation, nature is the manifestation of God in actuality. Faithfulness to nature is not an act of disbelief or enlightenment, but rather an implementation of monotheist act. Regardless of the validity of Ibn Arabi's pantheism in conventional theology, this understanding can serve as an ethical footnote for the necessity of preserving nature, because of its position as the manifestation of God.

Unites all human mobility and submission to God. Because of the superior position of humans in the environment because they have the ratio and the advantages of other creatures, humans also have a special position in maintaining and preserving natural wealth in order to remain balanced and harmonious. In this connection, the expression that faith is divided into three and synergized with one another (spoken with the tongue, believed with the heart, and practiced in deeds) becomes the true foundation of monotheism. *Ecotauhid* can be an instrument for environmental conservation. The concept of monotheism which is at the core of the ecotauhid can be the basis of human ethical and moral behavior in treating the natural environment with the aim of obeying God's commands.

The mutual relationship between humans and nature is very much determined by the ability of humans to carry out their roles as managers of nature, so as to form sustainable environmental management patterns that can guarantee the needs and prosperity of humanity. Therefore, consciously or not, the balance in the environment of human life and the

natural environment can be disrupted because of human activity. Through qualified religious knowledge and environmental knowledge can be fostered reciprocal relationships so that humans can understand each other, both for themselves and for the natural surroundings in accordance with the mandate God. With a concept like this, it can be used as a framework of meaning that directs Muslim communities in how to eat and process food procurement that is environmentally friendly.

Conclusion

Islam as a religion, whose teachings cover all aspects of life, offers a perspective on food as a solution to the above problems. Food is not limited to what appears before the eyes or on the table. Furthermore, in Islam, food has theological-philosophical dimensions which motivate humans to act. With this approach, it is able to present a framework of meaning about food in the framework of theo-anthropocentric.

By recognizing the existence of food as evidence of the existence of God, where food is seen as a form of God's loving nature towards humans, knowledge of that matter gives faith. The foundation of faith that is built from captivity actually functions as a basis for ethical and motivational human actions in the form of good deeds. Behave clean and healthy life, not consume excess food, and efforts to uphold social justice in the form of freeing people from famine, then the responsibility for the preservation and balance of nature or the environment in which humans live, are the actualization of understanding the context of food which has a theological-philosophical perspectives

References

- Abdurrahma, M. (2003). *Islam Sebagai Kritik Sosial*. Jakarta: Erlangga.
- al-Asfahani, a.-R. (2004). *Mu`jam Mufradāt Alfāz al-Qur`ān*. Beirut: Dar al-Fikr.
- al-Gazālī, I. A. (1975). *Ihyā` Ulūmuddīn, Jilid. 4, Juz. 12*. Beirut: Dar al-Fikr.
- al-Karīm, Q. a.-F.-Q. (1986). *Abdullah Abbas al-Nadwi*. Chicago: Muasasah Iqra.
- al-Rāzi, F. (2009). *Tafsīr al-Kabīr: Mafātiḥ al-Gaib, Jilid. 16, Juz. 31*. Beirut: Dar al-Kutub Ilmiyyah.
- al-Rāzi, F. (2009). *Tafsīr al-Kabīr: Mafātiḥ al-Gaib, Jilid 11, Juz 21-22*. Beirut: Dar al-Kutub Islamiyyah.
- Badruzzaman, A. (2005). *Kiri Islam Hassan Hanafi; Menggugat Kemapanan Agama dan Politik*. Yogyakarta: Tiara Wacana.
- Baqi`, M. F. (1981). *al-Mu`jam al-Mufahras li Alfāz al-Qur`ān al-Karīm*. Beirut: Dar al-Fikr.
- Cahyadi, W. (2012). *Analisis dan Aspek Kesehatan Bahan Tambahan Pangan*. Jakarta: Bumi Aksara.
- Collman, J. P. (2010). *Naturally Dangerous; Surprising Facts About Food, Health, And the Environment*. California: University Science Books Sausalito.

- Cribb, J. (2010). *The Coming Famine; the Global Food Crisis and what we can do to avoid it*. California: University of California Press.
- Engineer, A. A. (2003). *Islam dan Teologi Pembebasan*. Yogyakarta: Pustaka Pelajar.
- Esha, M. I. (2008). *Teologi Islam: Isu-Isu Kontemporer*. Malang: UIN Maliki Press.
- Fairuz, A. W. (2007). *Kamus Al-Munawwir: Indonesia-Arab*. Surabaya: Pustaka Progesif.
- Goerge Foster dan Barbara Gallatin anderson. (1986). *Antropologi Kesehatan*. Jakarta: UI Press.
- Gunarsa, S. D. (1981). *Dasar Dan Teori Perkembangan Anak*. Jakarta: BPK Gunung Mulias.
- Hanafi, H. (2003). *Islamologi I; Dari Teologi Statis ke Anarkis terj. Miftah Faqih*. Yogyakarta: LKiS.
- Hanafi, H. (2004). *Islamologi 3: Dari Teosentrisme ke Antroposentrisme, terj. Miftah Faqih*. Yogyakarta: LKiS.
- Kuhn, T. S. (1996). *The Structure of Scientific Revolutions*. Chicago: The University of Chicago Press.
- Lajnah Pentashihan Mushaf al-Qur'an Indonesia. (2014). *Tafsir Tematik al-Qur'an Jilid. 4*. Jakarta: Kamil Pustaka: Kamil Pustaka.
- Manzur, I. (1990). *Lisān al-`Arabi*. Beirut: Dar as-Sadir.
- Meiyanti, Y. N. (2004). Makanan dan Gizi Dalam Konteks Sosial Budaya. *Jurnal Antropologi*, 5(7), 57-74.
- Meliono Budianto dan V. Irmayanti. (2004). Dimensi Etis Terhadap Budaya Makan Dan Dampaknya Pada Masyarakat. *Makara: Sosial Humaniora*, 8 (2), 65-70.
- Mustaqim, A. (2003). *Madzahibut Tafsir; Peta Metodologi Penafsiran Al-Qur'an Periode Klasik Hingga Kontempore*. Yogyakarta: Nun Pustaka.
- Nasr, S. H. (2005). *Antara Tuhan, Manusia, Dan Alam; Jembatan Filosofis Dan Religius Menuju Puncak Spiritual, terj. Ali Noer Zaman*. Yogyakarta: IRCiSoD, cetakan kedua II, 2005: IRCiSoD.
- Nasution, H. (1998). *Islam Rasional*. Bandung: Mizan.
- Qaradlawi, Y. (2000). *Kaifa Nata`amal Ma`al al-Qur`ān al-Azīm*. Kairo: Dar al-Syuruq.
- Rahman, F. (1989). *Major Themes of The Qur'an*. (Minneapolis USA: Bibliotheca Inc.
- Rais, A. (1998). *Tauhid Sosial; Formula Menggempur Kesenjangan*. Bandung: Mizan.
- Râzi, F. (2009). *Tafsir al-Kabir: Mafitih al-Ghaib, Juz.3*. Beirut: Dar al-Kutub al-`Ilmiyyah.
- Shihab, Q. (2002). *Tafsir al-Misbah, Vol. 1*. Jakarta: Lentera Hati.
- Shihab, Q. (2006). *Tafsir Al-Misbah Vol. 7*. Jakarta: Lentera Hati.
- Shihab, Q. (2007). *Wawasan al-Qur'an; Tafsie Tematik Atas Pelbagai Persoalan Umat*. Bandung: Mizan.
- Shihab, Q. (2007). *Wawasan Al-Qur'an; Tafsir Atas Pelbagai Persoalan Umat*. Bandung: Mizan.
- Silalahi, J. (2006). *Makanan Fungsional*. Yogyakarta: Penerbit Kanisius.
- Sukarni. (2011). *Fikih Lingkungan Hidup: Perspektif Ulama Kalimantan Selatan*. Jakarta: Kementerian Agama RI.
- WHO. (2002). *WHO, Foodborne Disease; a Focus For Health Education*. Jakarta: Buku Kedokteran EGC.

Yuliana. (2020). Corona Virus Diseases (Covid 19); Sebuah Tinjauan Literatur. *Wellnes and Healthy Magazine*, 2(1), 187-192.

Zainuddin, M. (2007). *Kesalehan Normatif Dan Kesalehan Sosial*. Malang: UIN Malang Press.