



Holistic classical interpretation: Analysis of Halal and Haram in Food made from processed fruit from the Qur'an perspective

Delsi Amelia Putri^{1*}, Miftahul Jannah², Khaoiriratal Jamiah³, Ali Akbar⁴

Sultan Syarif Kasim State Islamic University of Riau, Indonesia^{1,2,3,4}

Corresponding Email: delsiamelia8@gmail.com*

Received: 11-08-2023

Reviewed: 30-08-2023

Accepted: 28-09-2023

Abstract

Considering the importance of legal clarity regarding halal (permissible) and haram (forbidden) matters in Islamic law, especially concerning food consumption, and the growing popularity of processed fruit products among the community, this research becomes crucial to discuss. This holds significant relevance in the lives of Muslim individuals. While the Quran provides clear guidance on what halal and haram are, a holistic understanding of classical Quranic exegesis can offer a deeper and more relevant insight into the context of modern life. The analysis focuses on the processing of fruits, considering the materials and methods used. Evaluation is conducted based on the halal criteria outlined in classical exegesis. This research employs a literature review and Quranic exegesis analysis method to scrutinize the concepts of halal and haram in processed fruits from the perspective of the Quran, utilizing a holistic approach to classical exegesis. The expected outcome of this study is to contribute to Islamic literature and practice by integrating classical exegesis concepts into the understanding of halal and haram in processed fruit products.

Keywords: Halal and Haram, food, processed fruits

Introduction

Islam is a religion that regulates every aspect of life. It does not only discuss monotheism, worship, and muamalah (Trianto, 2007). But it also regulates small matters in life, such as sleeping and dressing, including food. Islam guides humans to consume halal and good food to be healthy and not cause disease (Nazaruddin et al., 2023). In general, all types of food, including plants, fruits, and animals, are halal for consumption unless a text from the Quran or Hadith prohibits it. (Thawilah, 2010)

The creation of fruits along with plants and trees is to provide a source of food for humans and animals and maintain environmental balance (As-Sirjani, 2011). Fruits are one of the halal and beneficial foods in Islam (Farid & Basri, 2020). This provision is based on the principles of Islamic teachings that emphasize the importance of maintaining health and

cleanliness of the body as a mandate from Allah SWT. In the Quran, Allah SWT mentions various types of fruits as His blessings given to mankind (Soon et al., 2017). The Hadith also records that the Prophet Muhammad SAW often consumed various fruits. This reflects that fruits are recommended foods in Islamic teachings. (Putri, 2021)

In the Qur'an, there are more than 60 verses that discuss fruits. This shows that fruit is the main food ingredient and is more dominant than others. Allah SWT shows this from the verses stating that fruits are not only food for humans in the world but also as the main food in the afterlife (in heaven and hell). (Daud, 2018)

Ar-Rahman: 54 states that in heaven there are fruits that can be picked up close; in Surah Ar-Rahman: 68, it is stated that in heaven there are fruits, dates and pomegranates, and bananas which are arranged in rows in Surah Al-Waqiah: 29, and many various fruits which never stop bearing fruit and it is not forbidden to take them in Surah Al-Waqiah: 32-33. It is also mentioned in Surah Ad-Dukhan: 43-45 that in hell, they will also be given fruit, namely zaqqum fruit, like liquid copper that boils in the stomach. (Khaisam, 2020)

Fruits are a rich source of nutrition and beneficial for human health. The Hadith of the Prophet Muhammad SAW also emphasizes consuming fruits as part of a healthy lifestyle. He said, "Fruits are medicine, some of which are the best medicine. If someone eats them with full faith and awareness, Allah heals him." (HR. Tirmidhi)

Usually, fruit is more often consumed in a fresh state (eaten directly) without processing because the fruit that is eaten directly has more vitamins, fiber, and nutrition (Saputra et al., 2023). However, in addition to being eaten directly, fruits are also processed into a variety of food and drink menus. The fruit processing process increases its durability and shelf life and creates attractive and delicious products (Christanti et al., 2023). With the development of technology and creativity, fruits can be processed into various forms, such as juices, sauces, jams, refreshments, fruit ice cream, and mouth-watering fruit cakes. Fruit processing not only provides variety in taste but also increases the availability of nutrition and fiber ("Halal Food Crime in Malaysia: An Analysis On Illegal Meat Cartel Issues," 2021). In addition, processing fruits can also be an effective way to reduce food waste by using fruits that are close to their shelf life. Therefore, fruit preparations enrich the culinary experience and support efforts to achieve a balanced and sustainable diet. (Awal et al., 2021)

Great attention to the methods and materials used to process fruits is very important in Islamic values, especially in terms of halal, cleanliness, and health. Therefore, in processing fruits, it is necessary to pay attention to the materials used and the processing process applied following halal and clean provisions. Avoid using the wrong materials or processing methods that can cause the processed fruit to be haram if consumed. The concept of halal and haram in Islam forms an ethical and legal framework that determines the suitability or non-suitability of a product or action with Islamic teachings.

Literature Review

The research explores the Quranic concepts of halal and tayyib food, emphasizing their importance for both physical and spiritual health. It examines the relationship between these

Holistic classical interpretation: Analysis of Halal and Haram in Food made from processed fruit from the Qur'an perspective

concepts and contemporary understandings of healthy food, highlighting the need for consumers to adhere to the principles of halal and tayyib in their dietary choices. The study employs qualitative methods to analyze secondary data and concludes that following these guidelines can lead to overall well-being and tranquility. (Aziz et al., 2023)

The review discusses the advances and challenges in both conventional and modern techniques for halal food authentication, highlighting the growing demand for halal food and the issue of food adulteration. It outlines various methods, including physiochemical techniques and modern analytical approaches like HPLC, GC, and PCR, aimed at ensuring the halalness and wholesomeness of food products. (Usman et al., 2023)

The research explores the halal status of cultured meat, which is produced from stem cell biopsies of cattle, and examines its potential as an innovative food source that could mitigate environmental issues. It highlights that the acceptability of cultured meat in Islam depends on the sources of stem cells and growth mediums, emphasizing the need for compliance with specific halal principles. (Kashim et al., 2022)

Research Method

Research methodology plays a very important role in finding information and data needed to find solutions to the problems faced (Fiantika et al., 2022). This research method is a library research method and analysis of classical Qur'anic interpretations. Library research will allow researchers to collect information from various texts and classical Qur'anic interpretations relevant to the analysis of halal and haram in fruit processing. In addition, the method of analyzing Qur'anic interpretations will allow researchers to deepen a holistic understanding of the verses of the Qur'an related to the concept of halal and haram in the context of fruit processing. With the combination of these two methods, research can provide a comprehensive and in-depth understanding related to the topic being studied.

This study will use a classical interpretation approach by examining relevant classical interpretation books. The verses of the Qur'an that discuss fruits will be identified and analyzed. The process of processing fruits will be evaluated by referring to the halal criteria contained in classical interpretations. With a holistic understanding of the concept of halal and haram in fruit processing, it is hoped that this study can contribute to society and industry's understanding of Islamic law principles in this aspect.

Result and Discussion

1. Halal Food in Islam

In Islam, food consumption is strictly regulated to prevent Muslims from falling into forbidden deeds. Allah SWT created the entire earth perfectly so that humans can choose not to follow in the footsteps of Satan, who always tempts humans. Therefore, Muslims need to pay attention to the purity and quality of food. Food has a very big influence on the human

soul, one of which is calming the soul. Once a piece of forbidden food enters the stomach, a person's good deeds are not accepted by Allah SWT for 40 days; bad food is harmful to health and damages the soul. (Mulizar, 2014)

In Islam, it is explained that halal plays an important role as a key to peace for a servant when involved in various activities. A person who obeys religious law and sincerely carries out his obligations will always be careful in every aspect, including in choosing consumption, use, or implementation of an act. Consistency in practicing the principle of halal brings a positive impact in the form of peace and peace of mind without any worries. This is also enriched with good values or al-thayyib, which provide positive meaning in life. On the other hand, when someone takes steps that involve consumption, use, or implementation of something that is not halal (haram), anxiety, discomfort, and restlessness often accompany it. This condition is also exacerbated by sin as a result of actions that violate the rules of religious law. (Mairinda, 2021)

Consuming halal and good food is a mandatory command for Muslims because this action is contrary to the evil intentions of the devil who tries to lead Muslims towards what is haram (Satria, 2021). Therefore, it is not only an obligation for every individual to obey this command but also greatly benefits its consumers. Halal food and drinks are good in terms of health, cleanliness, and hygiene and reflect true moral values. Therefore, it is advisable to always be aware of the environment and maintain everything that Allah SWT has created. Awareness of halalness will increase a person's morals in every action.

The term "Halal" comes from Arabic, which means permitted or allowed (Adinugraha et al., 2019). In the Qur'an, the word "halal" is mentioned 49 times (Umar, 2000). Most of the use of the word "halal" in the Qur'an is related to the provisions of food for Muslims, as mentioned in the word of Allah, which reads:

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

Meaning: "O you who believe! Enjoy the good (halal) food that We have given you and give thanks to Allah, if you truly only worship Him." (QS. Al-Baqarah: 172)

Most scholars agree that every problem's origin is permissibility (halal), unless there is an argument that expressly forbids it (Fitri, 2018). This shows that Islam provides enormous leeway to humans in living their lives. Therefore, a Muslim is not allowed to declare something that is actually halal as haram, and vice versa. Allah explains this in His words:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

Meaning: "O you who believe, do not forbid the good things which Allah has made lawful for you, and avoid transgressing limits. Indeed, Allah does not like those who exceed the limits." (QS. Al-Maidah: 87)

2. Forbidden Food in Islam

Allah SWT allows consuming food that provides benefits for humans, while on the other hand, Allah forbids consuming food that has the potential to be harmful. The type of food consumed by a person can affect his spiritual condition. It can hinder the implementation of

Holistic classical interpretation: Analysis of Halal and Haram in Food made from processed fruit from the Qur'an perspective

worship because food that Allah prohibits is one of Satan's traps that aims to distance humans from Allah SWT.

Several reasons why food and drink are considered haram, according to Sheikh Abu Malik Kamal Bin As-Sayyid Salim as explained in his book *Shahih Fiqih Sunnah*, can be concluded as follows:

- a) Causes damage to body and mind.
- b) Intoxicating, disturbing the mind, and detrimental to consciousness (for example, alcohol and narcotics).
- c) Containing impurity or being unclean.
- d) It is considered disgusting according to the views of the majority of people who still hold on to their natural instincts.
- e) Not getting permission because the food belongs to someone else, so consuming it without the owner's permission is considered haram.

3. Processed fruit and analysis of its Halal and Haram laws

In the Quran, no verse specifically discusses the processing of fruits directly. However, the Quran provides general guidelines on halal food and drinks that can be used as principles in processing fruits.

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

Meaning: "O Human, enjoy part of the suzeki that is halal and good on the earth, and avoid following the footsteps of Satan. Verily, Satan is a clear enemy for you." (QS. Al-Baqarah: 168)

Al-Baqarah verse 168 in the classical interpretation states that humans are ordered to eat food that is lawful and good from everything on earth and are urged not to follow the actions of Satan because Satan is a clear enemy to humans. This verse was revealed to answer the Jews' questions about halal and haram food. Classical interpretation books such as Qurtubi (Hoseininia & Mahdi Mahmoudi, 2023), Mawardi (Al-Mawardi & bin Habib, 1982), and Syaukani (Diniati, 2024) include the narration that this verse was revealed to answer the Jews' questions about halal and haram food.

The verse above emphasizes the importance of consuming halal and good food. So the first principle in processing fruits is not to mix them with haram ingredients, such as alcohol, haram, or doubtful meat. And not to include excessive compositions, such as too much sugar or other compositions that cause them to be bad for consumption.

يَبْنَئِي أَدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Meaning: "O children of Adam! Wear good clothes when entering the mosque, eat and drink, but avoid excess. Indeed, Allah does not like the excessive." (QS. Al-A'raf: 31)

Tafsir Jalalain (Faqih, 2021) highlights the advice for Adam's children to wear good clothes when entering the mosque and immediately conveys the message about eating and drinking to avoid overdoing it. Allah emphasizes that He does not like people who are excessive or go beyond limits in their consumption of food and drink.

This interpretation emphasizes the importance of maintaining balance in life, including in terms of food and drink consumption. Not being excessive and not being wasteful are considered values emphasized in this verse. This verse highlights the importance of maintaining balance in life, including in terms of food and drink consumption. In this case, not being excessive and not being wasteful are considered values emphasized in Islamic teachings.

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ

Meaning: "From dates and grapes, you produce an intoxicating drink and get good sustenance. Indeed, in this, there are signs of God's greatness for those who have understanding." (QS. An-Nahl: 67)

Al-Qurtubi quotes Ibn Abbas's opinion in his book of interpretation, explaining that this verse was revealed before the prohibition of alcohol and that what is meant by something intoxicating in this verse is alcohol. Meanwhile, good sustenance is something that can be eaten and drunk and is lawful from the tree, namely dates and grapes. Ibn Abbas also believes that although this verse was revealed before the prohibition of alcohol, the meaning of this verse is that Allah gives you the blessings of dates and grapes, both of which can be something that Allah has forbidden because they exceed the limit. (Rohman et al., 2022)

From the verse above, dates and grapes can be processed into alcoholic drinks such as khamr, which are intoxicating. However, this verse also shows that Allah created these fruits to be good and healthy food for humans and that humans must use their knowledge and reason to choose a good way to process these fruits. In this verse, Allah shows that humans must use their reason to choose a good way to process these fruits and that humans must avoid using these fruits to make intoxicating alcoholic drinks.

The principles of halal food are very important as a general guideline and help understand the basic concepts of sharia. According to al-halal wa al-haram fi al-Islam (Al-Qarḍāwī, 1985), there are 11 things about the principles of halal and haram:

- a) The origin of everything is Mubah.
- b) Certainty of Halal and Haram is an absolute right of Allah SWT.
- c) Allowing what is haram and making what is halal unlawful is a big sin.
- d) What is haram causes loss and evil.
- e) Everything that is halal does not need to be haram
- f) Something that is haram is haram.
- g) Tricks against what is forbidden are forbidden
- h) Good intentions do not make something haram become halal.

Holistic classical interpretation: Analysis of Halal and Haram in Food made from processed fruit from the Qur'an perspective

- i) Avoiding doubt means staying away from what is forbidden.
- j) Haram things can happen to anyone.
- k) An emergency makes what is haram become permissible.

The concept of halal and tayyib in Islamic teachings has proven to be relevant to the insights and research of nutrition experts and can be summarized as follows (Andriyani, 2019)

a. Healthy

This means food that provides sufficient, complete, and balanced nutrition for the body's needs.

b. Proportional

What is meant by nutritious, complete, and balanced food intake during human development includes Fetal, babies, young children, and adolescents in the womb who require food rich in protein and other building materials.

c. Safe

Emphasizes that the food consumed by humans has a major impact on health and physical fitness. A healthy, complete, and balanced diet can maintain good physical condition and prevent various diseases. On the other hand, consuming unhealthy or inappropriate food can trigger various diseases and even death.

Eating processed fruits by paying attention to halal and haram aspects involves understanding the principles of Islam. Here are some things to consider:

a. The main ingredient:

Make sure the main ingredients of the processed fruits are halal. Check the label or product information to ensure that no haram ingredients are used.

b. Contamination Prevention:

Ensure that processed fruits are not contaminated with illicit substances during the production, storage, or transportation process.

c. Use of Enzymes and Additional Ingredients:

Some enzymes and additives may come from haram animal sources. Check the product label to ensure that no enzymes or additives come from haram sources.

d. Alcohol Caution:

Some fruit preparations may contain alcohol as a preservative or flavor enhancer. Make sure that the alcohol used is vegetable alcohol and not fermented alcohol, which is considered haram.

e. Understanding Gelatin:

Some fruit products, such as candy or pudding, may contain gelatin. Ensure the gelatin comes from a halal source, such as vegetable gelatin or animal gelatin, which is permissible in Islam.

f. Halal Labels and Certification:

Check whether the product has a halal label or halal certification from a trusted institution. The halal label can provide assurance that the product meets halal standards.

g. Understanding the Production Process:

Learn more about the food production process in question. Ensure that no production process involves ingredients or methods forbidden in Islam.

h. Pay Attention to Individual Precautions:

In addition to the technical aspects, it is important to maintain personal awareness of the food consumed. If you are unsure about the halalness of a product, it is best to avoid consumption until you get clarification.

Referring to the above guidelines can help ensure that the processed fruits consumed comply with the halal principles in Islam.

Here are some examples of processed fruit products based on various production processes:

a) Candied fruit

Process: The papaya fruit is peeled, cleaned, and soaked in lime solution, then boiled with sugar until thick and dried.

b) Fruit Juice Drink

Process: The fruit is squeezed to produce fruit juice, mixed with sugar and water, and processed into a ready-to-drink drink.

c) Fruit Jam

Process: The fruit is cooked with sugar until soft, then pectin is added as a thickener, then cooked until it reaches a jam texture.

d) Canned Fruit

Process: Fresh fruit is put into cans, then covered with syrup and heat treated to preserve the fruit.

e) Fruit juice

Process: The fruit is squeezed or crushed to extract the juice, then filtered to obtain the juice.

f) Canned Fruit

Holistic classical interpretation: Analysis of Halal and Haram in Food made from processed fruit from the Qur'an perspective

Process: The fruit is put into cans along with syrup or sugar water, then pasteurized to preserve it.

g) Dried Fruit

Process: The fruit is cut and dried, often using a dehydrator or sunlight.

h) Smoothies

Process: Fresh or frozen fruit is mixed and blended together with yogurt, ice, or fruit juice.

i) Fruit Juice (Nectar)

Process: The fruit juice is extracted and mixed with water and sweetener, then pasteurized.

j) Fruit in Jelly

Process: The fruit pieces are put into an agar-agar or jelly solution until they solidify and form a layer.

k) Fruit in Syrup

Process: The fruits are cooked with sugar syrup until ripe and long-lasting.

l) Fruit in Yogurt

Process: Fruit pieces are added to yogurt during the yogurt-making process.

m) Fruit in Pudding

Process: The fruit is mixed into the pudding mixture and set until frozen or hardened.

n) Fruit Chips

Process: The fruit pieces are cut thinly and dried or fried until crispy.

o) Fruit in Cereal

Process: Dried fruit pieces or fruit juice are added to the cereal mix during cereal-making.

p) Fruit Milk

Process: Fruits or fruit juices are mixed with milk or other dairy products.

q) Fruit in Ice Cream

Process: Fruit pieces or fruit juice are added to the ice cream mixture during manufacturing.

r) Frozen Fruit

Process: Fruits are frozen to maintain their nutritional integrity and flavor.

s) Alcohol

Alcohol is an intoxicating drink made from all types of carbohydrate sources, such as dates, grapes, pineapple, wheat, sticky rice, and cassava. The production of alcohol from the above-mentioned carbohydrate sources occurs through fermentation by yeast. Dates, grapes, pineapple, wheat, cassava, and sticky rice are generally halal, but if they have been processed into alcohol, they become haram.

Halal and haram laws on processed fruit products can be analyzed through several aspects, including the ingredients used, production process, use of tools, and the effects of consuming them. The following is the development of ideas on these aspects:

Ingredients

Halal: Make sure the fruits used as the main ingredients are halal and free from contamination with haram ingredients.

Haram: If there are additional ingredients, such as gelatin that comes from haram sources or alcohol used as a preservative, then the product can be considered haram.

Production process

Halal: A production process that complies with halal principles, including the separation of halal and haram products during production.

Haram: If there is cross-contamination with haram products or the use of haram materials during production, then the product can be considered haram.

Tool Usage:

Halal: Tools used in production must be free from haram materials and not cause product contamination.

Haram: If the tools used were previously used to process haram materials, or if the tools were not cleaned properly, then the product may be considered haram.

Effects of Consuming:

Halal: The product must be safe and healthy for consumption in accordance with Islamic nutrition and health principles.

Haram: If consuming a product may cause health damage or has harmful effects, such as using certain additives, then the product may be considered haram.

Halal Certification:

Halal: Products with halal certification from a trusted institution can provide confidence that the product meets halal standards.

Haram: If a product does not have halal certification and there is uncertainty regarding its ingredients or production process, consumers should be careful in consuming it. It is important to check the product label, obtain information from the manufacturer, and understand the production process thoroughly. If there is any uncertainty regarding the halalness of a product, it is advisable to consult a halal expert or local religious authority. Consumer awareness and

Holistic classical interpretation: Analysis of Halal and Haram in Food made from processed fruit from the Qur'an perspective

understanding of these aspects can help them make choices that are in accordance with the principles of halal in Islam.

Conclusion

Fruits are one of the halal and beneficial foods in Islam. This provision is based on the principles of Islamic teachings that emphasize the importance of maintaining health and cleanliness of the body as a mandate from Allah SWT. In the Quran, Allah SWT mentions various fruits as His blessings to mankind. The Hadith also records that the Prophet Muhammad SAW often consumed various fruits. This reflects that fruits are recommended foods in Islamic teachings.

The Qur'an commands Muslims to consume halal food and good (healthy) food. Although Allah has given the rules of Halal and Haram, implementing positive laws is also very important because the state is responsible for protecting its Muslim citizens and providing and receiving Halal guarantees for consuming food, drinks, cosmetics, and medicines.

Analysis of the halal and haram laws of processed fruit products can be carried out through several aspects, including the ingredients used, the production process, the use of tools, and the effects of consuming them.

References

- Adinugraha, H. H., Sartika, M., & Ulama'i, A. H. A. (2019). Halal lifestyle di Indonesia. *An-Nisbah: Jurnal Ekonomi Syariah*, 5(2), 57–81.
- Al-Mawardi, A. bin H., & bin Habib, M. (1982). An Nukat wa Al Uyun Tafsir Al Mawardi. *Kuwait: Wizarat Al Auqaf Wa As Syu'ûn Al Islamiyah*.
- Al-Qarḍāwī, Y. (1985). *al-Ḥalāl wa al-ḥarām fi al-Islām*. Dār al-Ma'rifat.
- Andriyani, A. (2019). Kajian literatur pada makanan dalam perspektif islam dan kesehatan. *Jurnal Kedokteran Dan Kesehatan*, 15(2), 178–198.
- As-Sirjani, R. (2011). *Sumbangan peradaban Islam pada dunia*. Pustaka Al Kautsar.
- Awal, N. M., Bakar, K. A., Rahman, A. N. C. A., & Abdullah, I. H. (2021). Representations of Halal and Haram in Malaysian Parliamentary Discourse. *GEMA Online Journal of Language Studies*, 21(4). <https://doi.org/10.17576/gema-2021-2104-10>
- Aziz, N., Bakry, N., Mz, M. H., & Armia, M. S. (2023). The paradigm of modern food products and its relevance with the concept of food in the Quran. *Heliyon*, 9(11), e21358. <https://doi.org/10.1016/j.heliyon.2023.e21358>
- Christanti, Y. D., Widodo, N. M., & Daroji, C. (2023). Development of the Halal Industry in Indonesia: Opportunities and Challenges after the Covid-19 Pandemic. *Journal of Modern Islamic Studies and Civilization*, 1(03), 101–123. <https://doi.org/10.59653/jmisc.v1i03.194>
- Daud, I. (2018). Surga di dalam Hadis (Menemukan Pesan Moral Dibalik Keindahan Surga).

Farabi: Jurnal Pemikiran Konstruktif Bidang Filsafat Dan Dakwah, 18(2).

- Diniati, A. (2024). *Penafsiran ayat-ayat tentang kebahagiaan menurut Asy-syaukani dalam tafsir Fathul Qadir*. UIN Sunan Gunung Djati Bandung.
- Faqih, M. I. (2021). Konstruksi Pemikiran Madzhab Asy'ari dalam Tafsir Jalalain. *Aqwal: Journal of Qur'an and Hadis Studies*, 2(2), 300–319.
- Farid, M., & Basri, H. (2020). The Effects of Haram Food on Human Emotional and Spiritual Intelligence Levels. *Indonesian Journal of Halal Research*, 2(1). <https://doi.org/10.15575/ijhar.v2i1.7711>
- Fiantika, F. R., Wasil, M., Jumiyati, S., Honesti, L., Wahyuni, S., Mouw, E., Jonata, Mashudi, I., Hasanah, N., Maharani, A., Ambarwati, K., Noflidaputri, R., Nuryami, & Waris, L. (2022). *Metodologi Penelitian Kualitatif* (1st ed.). PT. Global Eksekutif Teknologi.
- Fitri, L. (2018). Konsistensi Konsumen dalam Mengkonsumsi Produk Halal: Suatu Kajian literatur. *JURNAL VISIONER & STRATEGIS*, 7(2), 101–107.
- Halal Food Crime in Malaysia: An Analysis On Illegal Meat Cartel Issues. (2021). *Journal of Contemporary Issues in Business and Government*, 27(02). <https://doi.org/10.47750/cibg.2021.27.02.152>
- Hoseinia, S. M. R., & Mahdi Mahmoudi, M. (2023). Qurtubi's Approach in Facing the Difference of Recitations (Qira'at) in Tafsir al-Jami'li Ahkam al-Quran. *5-QERA'T*, 10(19), 178–209.
- Kashim, M. I. A. M., Haris, A. A. A., Mutalib, S. A., Anuar, N., & Shahimi, S. (2022). Scientific and Islamic perspectives in relation to the Halal status of cultured meat. *Saudi Journal of Biological Sciences*, 30(1), 103501. <https://doi.org/10.1016/j.sjbs.2022.103501>
- Khaisam, A. (2020). ANALYSIS AND INTERPRETATION OF QUR'ANIC AYATS ON HARAM AND HALAL FOODS. *Innovative Solution in Modern Science*, 4(40). [https://doi.org/10.26886/2414-634x.4\(40\)2020.3](https://doi.org/10.26886/2414-634x.4(40)2020.3)
- Mairinda, A. (2021). *Berkenalan Dengan Jaminan Produk Halal di Indonesia*. Guepedia.
- Mulizar, M. (2014). *Makanan dalam alquran (studi terhadap tafsir al-Azhar)*. Pascasarjana UIN Sumatera Utara.
- Nazaruddin, L. O., Gyenge, B., Fekete-Farkas, M., & Lakner, Z. (2023). The Future Direction of Halal Food Additive and Ingredient Research in Economics and Business: A Bibliometric Analysis. *Sustainability (Switzerland)*, 15(7). <https://doi.org/10.3390/su15075680>
- Putri, S. D. (2021). Analisis Deskriptif Hadis tentang Halal Food. *Jurnal Riset Agama*, 1(2). <https://doi.org/10.15575/jra.v1i2.14567>
- Rohman, A., Durachman, A. J. R., & Zulaiha, E. (2022). Menelisik Tafsir Al-Jâmi'Li Ahkâm Al-Qurân Karya Al-Qurthubi: Sumber, Corak dan Manhaj. *Jurnal Kawakib*, 3(2), 95–108.
- Saputra, H. M., Nanda, T. D., Apriyadi, R., Henri, H., & Setiawan, F. (2023). Keanekaragaman hama lalat buah pada tanaman sayuran buah di kabupaten bangka dan kunci identifikasinya. *Jurnal Agrotek Tropika*, 11(4), 705–716.

Holistic classical interpretation: Analysis of Halal and Haram in Food made from processed fruit from the Qur'an perspective

- Satria, A. D. (2021). Makanan Halal Perspektif Majelis Ulama Indonesia (MUI) Di Kota Palangka Raya. *Profetika: Jurnal Studi Islam*, 22(2).
- Soon, J. M., Chandia, M., & Regenstein, J. Mac. (2017). Halal integrity in the food supply chain. *British Food Journal*, 119(1). <https://doi.org/10.1108/BFJ-04-2016-0150>
- Thawilah, A. W. A. (2010). *Fikih kuliner*. Pustaka Al-Kautsar.
- Trianto. (2007). *Wawasan ilmu alamiah dasar: perspektif Islam dan barat*. Prestasi Pustaka.
- Umar, A. M. (2000). al-Mu'jam al-Arabi al-Asasi. *Saudi 'Arabiyyah: Jamiah Al-Duwal Al-Arabiyyah: Al-Munazzamah Al-Arabiyyah Li Al-Tarbiyyah Wa Al-Thaqafah Wa Al-Ulum*.
- Usman, I., Sana, S., Afzaal, M., Imran, A., Saeed, F., Ahmed, A., Shah, Y. A., Munir, M., Ateeq, H., Afzal, A., Azam, I., Ejaz, A., Nayik, G. A., & Khan, M. R. (2023). Advances and challenges in conventional and modern techniques for halal food authentication: A review. *Food Science & Nutrition*, 12(3), 1430–1443. <https://doi.org/10.1002/fsn3.3870>