
Exploring the Concept of Halal and Tayyib Food in Quraish Shihab's Interpretation of Tafsir Al-Misbah

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ABSTRACT

Food is an important part of human life that not only affects physical health, but also affects spiritual aspects and morality. In Islam, the concept of halal and tayyib food is the main principle that must be considered. This study aims to determine and describe the concept of halal and tayyib food based on Tafsir Al-Misbah by Quraish Shihab. The method used is a literature study with a qualitative descriptive approach that focuses on analyzing the verses of the Qur'an and Hadith related to halal and tayyib food as interpreted by Quraish Shihab and complemented by other interpretive literature. The results showed that halal includes aspects of the halalness of food substances and how to obtain them in accordance with the Sharia, while tayyib includes cleanliness, health, and the benefits of food for the body. In conclusion, the concept of halal and tayyib in Tafsir Al-Misbah is not only legal but also ethical and spiritual.

Keywords: Halal Food, Tayyib Food, Qur'an, As-Sunnah

1. Introduction

Food is a crucial aspect of human life. In addition to providing energy and nutrition, food also plays a role in culture and spiritual life. In Islamic teachings, the food consumed must meet the criteria of halal and *tayyib* in accordance with the guidance of the Qur'an and *Sunnah*. Halal refers to everything that is permitted in Islamic law, while *tayyib* refers to food that is of good quality, clean, and wholesome (Syaiful et al., 2022). Therefore, the concepts of halal and *tayyib* serve as guidelines for Muslims in choosing food, so that it is not only in accordance with Islamic law but also beneficial for physical and spiritual health.

The food industry is experiencing rapid growth in today's technological era, mainly due to consumer concern for food quality and halal certification. This development has changed the lives of local communities, especially for Muslims. Discussions about halal and *tayyib* food are becoming increasingly important due to the growing demand for the implementation of Sharia principles (Ikhsan et al.,

2024). Therefore, there is a desire to study the Qur'an and *Sunnah*, especially Tafsir Al-Misbah by Quraish Shihab, to re-understand the definition of halal and *tayyib* food.

A literature review shows that the subject of halal and *tayyib* food has been extensively researched. One study, "*The Correlation of Halal and Tayyib Food on Health in the Perspective of the Qur'an*" (Nurkhayati et al., 2023), discusses how halal and *tayyib* food has a significant impact on a person's physical and mental health. Halal food is defined as food that is obtained, processed, and consumed in accordance with Islamic rules (does not contain haram ingredients such as pork, alcohol, or animals that are not slaughtered according to Islam). *Tayyib* food is defined as food that is healthy and nutritious (contains carbohydrates, protein, vitamins, minerals, and fiber) and is safe from harmful chemicals. (Rumnah et al., 2022) in a journal article titled "*Good and Halal Food and Beverages According to Islam*," there are still a number of Muslims who do not fully understand the importance of halal certification on food and beverage products. This lack of awareness is caused by several factors, such as low levels of religiosity and the influence of attractive marketing advertisements. Additionally, awareness of consuming halal food is still low, especially among teenagers and young mothers. (Ihsan & Fata, 2022) in their article titled "*The Concept of Halal and Tayyib Food According to Tantawi Bin Jawhari Al-Mishri in His Interpretation*", this article discusses the relationship between halal and *tayyib* food and health science according to Tantawi bin Jauhari. Halal food includes food that is halal in substance, obtained in a halal manner, and processed in accordance with Islamic law. *Tayyib* food is defined as food that is healthy, rich in nutrients, clean, and consumed in moderation.

Empirical studies also reveal that the term halal refers not only to food, but also to beverages, medicines, and even cosmetic products. These products are usually sold to Muslim customers with halal certificates issued by the Indonesian Ulema Council (MUI). Halal products are products that have been certified as halal based on Islamic law. However, not all products on the market are guaranteed to be halal. To determine whether food is halal and *tayyib*, it can be assessed in terms of its substance, how it is obtained, and how it is processed (Satria, 2021). Meanwhile, the word *tayyib* comes from the Arabic word "*thaba*," which means good, delicious, pleasant, clean, and pure. Exegetes say that *tayyib* food is food that is not contaminated by impurities, whether substances, expired items, or other unclean things that make it unfit for consumption. Some other scholars interpret *tayyib* food as food that is appetizing, not harmful to health, and does not interfere with the mind. Food and beverages are considered *tayyib* if they have several important aspects when consumed, such as health, hygiene, ethics, and morals (Sahib & Ifna, 2024).

From the above explanation, there appears to be a gap between the normative understanding of the Qur'an regarding the command to consume halal and *tayyib* food and the consumption practices of Muslim communities, which tend to only pay attention to the aspect of halal in a contextual sense. This study focuses on Tafsir Al-Misbah's view of the concepts of halal and *tayyib* food, so the main question of the study is how Tafsir Al-Misbah explains these concepts. The purpose of this study is to understand and explain the concepts of halal and *tayyib* food according to Tafsir Al-Misbah and their relevance in society. This research is expected to increase public awareness, especially among Muslims, about the

importance of consuming food that is good for physical health and in accordance with Islamic law.

2. Research Methods

This study uses library research as its main approach. Library research is a type of research that collects and analyzes various references or relevant literature sources to gain a better understanding of the issue being studied (Susanto et al., 2023). Data was collected using Google Scholar on the website <https://scholar.google.com>. The keywords "halal and *tayyib* food," "*Al-Qur'an*," and "*As-Sunnah*" were used in the database search. In addition, there is an explanation of the thematic approach, which means identifying, grouping, and drawing conclusions from the interpretation of Qur'anic verses related to the concept of halal and *tayyib* food, especially from the perspective of Quraish Shihab.

3. Results

3.1. Biography of Quraish Shihab

Quraish Shihab's full name is Muhammad Quraish Shihab. He was born on Wednesday, February 16, 1944 coinciding with 22 Safar 1363 H, in Lotassalo, Rappang, Sidenreng Rappang Regency, South Sulawesi, which is about 185 KM from the city of Makassar. In Arabic, Quraish means small shark. M. Quraish Shihab's mother was Asma, who was addressed as Puang Asma. Puang is a title for members of the royal family, because Asma's grandmother, Puattulada, was the younger sister of the Sultan of Rappang (who recognized the sovereignty of the Republic of Indonesia on December 27, 1949). Meanwhile, M. Quraish Shihab's father, Habib Abdurrahman Shihab, was born in Makassar in 1915 and had Arab blood. Abdurrahman was the son of Habib Ali bin Abdurrahman Shihab, a preacher and educational figure born in Hadramaut, Yemen, who later migrated to Batavia. Habib Ali was active in Jamiat Khair in 1901 (Suharyat & Asiah, 2022). From an early age, Quraish Shihab had a love for the knowledge of the Qur'an. At the age of 6-7, he attended Quran recitation classes held by his father (Kumalasari, 2021).

In the world of education, Abdurrahman Shihab made a significant contribution, particularly in the development of two universities in Ujung Pandang, namely the Indonesian Muslim University (UMI) and IAIN Alauddin Ujung Pandang. He also served as rector at both universities, at UMI from 1959 to 1965 and at IAIN Alauddin from 1972 to 1977. Muhammad Quraish Shihab began his educational journey in Makassar, starting from elementary school to the second grade of junior high school in 1956. After that, to deepen his religious knowledge, he continued his education at the Dar al-Hadis al-Faqihyah Islamic boarding school in Malang. Thanks to his diligence, within two years he had mastered Arabic. Recognizing his son's potential in Arabic, his father sent Quraish Shihab and his younger brother, Alwi Shihab, to al-Azhar, Cairo, in 1958, through a scholarship program provided by the Province of South Sulawesi. At al-Azhar, he entered the second grade of I'dadiyah al-Azhar (equivalent to junior high school/Tsanawiyah in Indonesia) and continued until he graduated from I'dadiyah al-Azhar. He then continued his studies at the Faculty of Ushuluddin, majoring in Tafsir and Hadith, and earned his Le degree in 1967 (Amin & Abror, 2025).

Upon returning to Indonesia, Quraish Shihab began his academic career at IAIN Syarif Hidayatullah Jakarta (now UIN Syarif Hidayatullah Jakarta) as a lecturer, then served as Rector from 1992 to 1998. During his leadership, he encouraged

institutional transformation from an institute to an Islamic university that was open to the development of general knowledge. Outside of academia, Quraish Shihab also served as Minister of Religious Affairs of the Republic of Indonesia in the Seventh Development Cabinet in 1998, although his tenure was short due to the change of government during the reform era (Faridah & Rizqi, 2025).

In addition to his work on campus, Shihab holds several important positions outside the university, including: Chairman of the Indonesian Ulema Council (MUI) since 1984, member of the Lajnah Pentashih al-Qur'an (Qur'an Authentication Committee) of the Ministry of Religious Affairs since 1989. In addition, Shihab is involved in various professional organizations such as the Executive Board of the Association of Qur'anic Sciences and Sharia, the Management of the Consortium of Religious Sciences of the Ministry of Education and Culture, Assistant Chairman of the Indonesian Muslim Intellectuals Association (ICMI), and Director of the Ulama Cadre Education (PKU), which is an MUI initiative to foster ulama cadres in the country. In 1998, at the end of the New Order administration, Shihab was appointed Minister of Religious Affairs by President Suharto. Then on February 17, 1999, he was appointed Indonesian Ambassador to Egypt. Despite his busy schedule as a result of his position, Shihab remained active in writing for various media outlets in order to address issues related to religion. In the Pelita Daily, he wrote the column "*Tafsir al-Qur'an al-Karim*" and was also a member of the Editorial Board of Ulum al-Qur'an Magazine and Mimbar Ulama in Jakarta (Setiawan, 2023).

In his exegesis entitled *Al-Misbah*, Muhammad Quraish Shihab uses a *tahlili* or analytical approach, which is a method of interpretation that analyzes the content of the verses of the Qur'an in depth from various perspectives following the order of the verses as listed in the *mushaf*. In terms of his interpretive style, Muhammad Quraish Shihab adopts the *Adabi Ijtima'i* approach, which is a literary-cultural style from social society. This approach emphasizes understanding the verses of the Qur'an by first carefully observing their linguistic structure, then presenting their meaning in an aesthetic style that is relevant to the social reality and cultural values that exist in society. Muhammad Quraish Shihab emphasizes that understanding divine revelation must be done contextually, not just based on literal meaning. Thus, the messages of the Qur'an can be more easily applied in everyday life. He also believes that the interpretation of the Qur'an is dynamic and will continue to evolve in line with advances in science and changes in the times (Wardani et al., 2025).

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Admst his busy schedule, M. Quraish Shihab remained active in writing. For example, every Wednesday his writings are published in the daily newspaper Pelita and he edits the biweekly column "*Tafsir al-Qur'an al-Karim*," serves on the editorial board of several magazines, and contributes to various edited books and scientific journals. Among his published works are, *Tafsir Al-Manar: Its Strengths*

and Weaknesses (1984), Philosophy of Islamic Law (1987), The Crown of Divine Guidance: Tafsir Surah Al-Fatihah (1988), Grounding the Qur'an: The Function and Role of Revelation in Society (1994), A Critical Study of Tafsir Al-Manar (1994), The Lantern of the Heart: Stories and Wisdom of Life (1994), Insights from the Qur'an: *Maudhu'i* Tafsir on Various Issues of the Ummah (1996), A Feast of Verses -Ayat Wahyu (1997), Tafsir Al-Qur'an Al-Karim: Interpretation of Short Surahs Based on the Order of Revelation (1997), Miracles of the Qur'an Reviewed from Various Aspects of Linguistics, Scientific Signs, and Supernatural Revelations (1997), Sahur with Quraish Shihab on RCTI (1997), Uncovering Divine Interpretation: al-A'ma al-Husna in the Perspective of the Qur'an (1998), Fatwas on the Qur'an and Hadith (1999), and other works (Novita, 2025).

These thirty-one works demonstrate Quraish Shihab's productivity in the development of Al-Qur'an studies, and his magnum opus is Tafsir Almisbah, which consists of 30 juz in 15 volumes. The majority of the books he has written, as described above, tend to be thematic/*maudhu'i* (Aisyah, 2021).

3.2. Quraish Shihab's Interpretation of The Qur'anic Arguments on Halal and *Tayyib* Food

Before discussing in depth the concept of halal and *tayyib* food according to Quraish Shihab's interpretation in Tafsir Al-Misbah, it is important to realize that the Qur'an, as the main source of Islamic teachings, has provided clear and detailed guidelines regarding the types of food that are permissible and good for consumption. Therefore, the following are several verses from the Qur'an related to the concepts of halal and *tayyib*, complete with relevant interpretations.

- a. Q.S Al-Baqarah/2:168

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

Meaning: "O mankind, eat from whatever is on earth that is lawful and good, and do not follow the path of Satan. Indeed, he is to you a clear enemy."

This verse is addressed to everyone, not just Muslims. According to Quraish Shihab's interpretation in Tafsir Al-Misbah, halal is a term that refers to everything that is permitted by Islam. In terms of food, halal status is not determined by the content or ingredients of the food, but also by how the ingredients are obtained. Food that is obtained through lawful means can be considered halal. However, if it is obtained through unlawful means such as theft or deception, its halal status becomes imperfect. In addition, Allah SWT emphasizes that food must be *tayyib* and halal. According to Quraish Shihab, the concept of *tayyib* encompasses the value and benefits of food. *Tayyib* food is good for behavior and morals as well as providing health for the body.

This verse ends with a prohibition against following the footsteps of Satan. Quraish Shihab states that this is a very important warning. When someone begins to ignore the importance of consuming good and proper food, they become more accustomed to doing things that are contrary to Islamic teachings. According to Quraish Shihab, Islamic law on food encompasses spiritual values and ethical awareness in addition to discussing seemingly simple matters such as choosing food (Shihab, 2002).

According to Ibn Kathir, this verse is a call to all of humanity regardless of their religious status. This indicates that the teaching about consuming something

that is halal and *tayyib* is universal because it concerns the physical and spiritual survival of human beings. Ibn Kathir explains that the term “*halalan*” refers to food that is permitted in Islamic law, namely food that is not included in the category of food that is prohibited or forbidden by Allah SWT, such as pork, blood, carrion, or animals that are not slaughtered in the name of Allah SWT. The term “*tayyiban*” emphasizes that the food consumed must be of good quality, clean, harmless, and beneficial to physical and spiritual health. In addition, according to Ibn Kathir, this command is a manifestation of Allah SWT’s love and mercy towards humans so that they do not make mistakes in choosing food that is suitable for consumption (Katsir, 2004).

Meanwhile, al-Qurthubi emphasizes the legal and ethical aspects of consuming food as explained in this verse. Al-Qurthubi explains that the term halal is not only related to law, but also includes the manner in which it is obtained. Meanwhile, according to al-Qurthubi, *tayyib* includes food quality that is not disgusting, in accordance with human nature, and safe for the body and mind (Qurthubi, 2003).

Scholars have differing views on the interpretation of Q.S. Al-Baqarah/2: 168. Quraish Shihab interprets this verse conceptually and modernly, emphasizing that the concepts of halal and *tayyib* must be understood comprehensively, including in terms of health, nutrition, and environmental sustainability. Quraish Shihab also criticizes the consumptive lifestyle as one of the ways Satan misleads humans today. On the other hand, Ibn Kathir explains that halal in this verse means in accordance with sharia law and “*tayyib*” means food that is clean and not harmful to the body. Shihab also warns against following the steps of Satan who misleads humans. Meanwhile, al-Qurthubi emphasizes the legal and moral aspects of consumption. Al-Qurthubi explains that the concept of “*halal*” must include substance and lawful means of acquisition, while “*tayyib*” includes health and suitability for consumption.

b. Q.S Al-Baqarah/2:172

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

Meaning: “O you who believe, eat of the good things We have provided for you and be grateful to Allah, if it is indeed Him you worship.”

In interpreting Q.S. Al-Baqarah verse 172, Quraish Shihab said that Allah calls on believers to consume *tayyib* food, which reflects higher moral and spiritual standards in a believer’s food choices. According to him, the term “*tayyibat*” does not only mean delicious or tasty, but also encompasses aspects of goodness in terms of substance, method of acquisition, and its effects on health and social life. Quraish Shihab emphasizes that food may be halal in terms of law, but it is not necessarily *tayyib* if it is obtained in a harmful, unhygienic manner, or causes environmental damage. Therefore, Quraish Shihab expands the meaning of *tayyib* to the realm of values and ethics, not just technical matters.

Furthermore, Quraish Shihab emphasized that the command to be grateful in the above verse is closely related to the recommendation to consume good sustenance. According to him, gratitude is not enough to be expressed verbally, but must be manifested through the utilization of the blessings given by Allah SWT to get closer to Him and benefit others. Quraish Shihab also relates this verse to the values of moral integrity that Muslims should have. Quraish Shihab explains that

the food we consume can affect our hearts, minds, and behavior (Shihab, 2002). Therefore, consuming halal and *tayyib* food is not only a physical necessity but also part of a Muslim's worship and spiritual strengthening.

According to Ibn Kathir, the command "eat what is good" is interpreted as an exhortation to consume halal sustenance, which is something that is not prohibited by Islamic law. The term *tayyib* is understood as something that is clean, healthy, and not harmful to the body. Meanwhile, al-Qurthubi adds that the command to eat *tayyib* food is not only related to the substance or nature of the food itself but also includes the aspect of how it is obtained (Katsir, 2004).

Scholars have different perspectives in interpreting Q.S. Al-Baqarah/ 2: 172. Quraish Shihab interprets this verse conceptually and in a way that is relevant to current conditions. Quraish Shihab states that good food is not only halal and healthy, but must also be produced without damaging the environment, causing harm to others, and consumed in a balanced manner. Shihab also highlights that gratitude to Allah SWT is reflected in the proper and moderate consumption of food. On the other hand, Ibn Kathir emphasizes that good food is food that is obtained in a halal manner in accordance with religious provisions, and if someone consumes haram food, their prayers will not be answered.

c. Q.S Al-Maidah/5:4-5

يَسْأَلُونَكَ مَاذَا أَحَلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتِ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُوهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَانْقُوا لِلَّهِ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Meaning: "They ask you (Muhammad), 'What is lawful for them?' Say, 'Lawful for you are good (foods) and (game caught by) hunting animals that you have trained for hunting, which you have trained according to what Allah has taught you. So eat what they catch for you and mention the name of Allah (when releasing them). Fear Allah, for Allah is swift in reckoning."

Surah Al-Maidah verse 4 is one of the important verses that forms the basis for determining halal food laws and the legality of hunting in Islam. This verse was revealed in response to a question from the Prophet's companions regarding what foods were permissible for them to consume. According to Quraish Shihab in his tafsir (exegesis) Al-Misbah, this verse explains that the basic principle of food law in Islam is that all foods that fall under the category of "*tayyibat*" that is, foods that are good, clean, harmless, and not prohibited by sharia evidence are permissible for consumption. Quraish Shihab emphasizes that what is meant by "*tayyibat*" here is everything that is not prohibited by Allah SWT and is beneficial to the human body or mind. This verse shows the breadth and ease of Islamic law. This verse also indirectly explains the permissibility of hunting with trained animals, such as dogs or hunting birds. In this case, Quraish Shihab explains that the verse does not prohibit hunting. Allah SWT also does not prohibit the process of slaughter as long as it is done consciously and does not cause the animal to suffer or die in vain. Animals that are slaughtered or obtained through hunting for justified purposes, such as consumption or maintenance, as long as it does not conflict with Islamic law, are still halal (Shihab, 2002).

In Ibn Kathir's Tafsir, the interpretation of this verse is reinforced by a narration from the Prophet Muhammad SAW stating that if a hunting dog is released in the name of Allah and it catches prey for its owner without eating it,

then the prey is halal to eat. This indicates that the control or intention of the owner of the hunting animal greatly determines the permissibility of the prey obtained (Katsir, 2004). In addition, Al-Qurtubi also explains that mentioning the name of Allah SWT when releasing game animals is required. He states that if the name of Allah SWT is mentioned, then the game is halal. However, if the name of Allah SWT is deliberately omitted, then the game cannot be considered halal (Qurthubi, 2003).

The fourth verse of Surah Al-Maidah is also related to the next verse, Q.S. Al-Maidah verse 5, which reads:

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَكُمْ وَطَعَامُكُمْ حَلَلٌ لَهُمْ
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ
أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ
عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

Meaning: "Today, all good things are made lawful for you. The food of the People of the Book is lawful for you, and your food is lawful for them. (It is lawful for you to marry) chaste women from among the People of the Book who were given the Scripture before you, provided you give them their dowries in marriage, not with the intention of committing adultery, and not to take them as secret partners (concubines). Whoever disbelieves after having believed then indeed, his work has become worthless, and in the Hereafter he will be among the losers".

This verse is a call to Muslims to live their lives as human beings by utilizing everything available on earth in a good way (Ilmiah & Humaidah, 2024). The fifth verse of Surah Al-Maidah serves as an explanation of the previous verse. In other words, the fourth verse of Surah Al-Maidah functions as an introduction to the discussion of halal and tayyib food, which is then further elaborated in the following verses regarding the types of food that fall under the category of halal and good.

In Tafsir Al-Misbah, Quraish Shihab explains that the phrase "*al-yawma uhillah lakumut-tayyibat*" is not a repetition, but rather an assignment of the breadth of Islamic mercy and the pinnacle of the perfection of the laws of "*halal*" and "*haram*" foods. Halal is not only intended for Muslims, but is extended to the People of the Book as long as the food they obtain is halal according to their religion. The phrase "*ta'amu allazina utul-kitab hillul-lakum*" indicates the permissibility of eating food slaughtered by the People of the Book, namely Jews and Christians, as long as the slaughter is carried out in accordance with their provisions which recognize God as One. Quraish Shihab reiterates that if they mention names other than Allah SWT or slaughter animals in a manner that does not comply with the provisions of monotheism, then the food is not halal. This shows that the principle of monotheism remains the main standard in determining the halal status of food, despite social tolerance among religious communities (Shihab, 2002).

Ibn Kathir, in his book of interpretation, explicitly states that this verse indicates that the slaughter of People of the Book is lawful for Muslims to eat, provided that the slaughter is done in the name of Allah SWT and no other name is mentioned besides Allah SWT (Katsir, 2004).

In the verse "*wal-muhsanatu minal-mu'minati wal-muhsanatu mina allazina utul-kitaba min qablikum*," Quraish Shihab interprets that the use of the word

“muhsanat” indicates that what is permissible is a woman of the People of the Book who has moral integrity, not a woman who is promiscuous or non-religious. Quraish Shihab emphasizes that marriage to a woman of the People of the Book must be accompanied by a dowry and cannot be temporary or merely a means of satisfying sexual desire (Shihab, 2002).

Al-Qurtubi, in his book of interpretation, also reinforces the permissibility of marrying women of the People of the Book. Al-Qurtubi explains that companions such as Umar bin Khattab had prohibited this practice socially because of concerns that it could affect the faith and integrity of a Muslim (Qurthubi, 2003).

Based on the interpretation of Q.S. Al-Maidah/5:4-5, this verse as a whole regulates the legal aspects of consuming food and social relations between religious communities in Islam. Verse 4 explains that everything that is good *“tayyibat”* is basically halal for consumption, including the hunted animals that have been trained according to sharia requirements, such as mentioning the name of Allah SWT and not eating the hunted animals by hunting animals. This shows that technical and spiritual aspects are interrelated in terms of food consumption, and Islam views food not only from a physical perspective but also as part of worship. Meanwhile, verse 5 expands on the principle explained in verse 4 by allowing the consumption of food from the People of the Book and marriage to women of the People of the Book who maintain their honor.

Scholars have differing views on the interpretation of Surah Al-Maidah/ 5: 4-5. Ibn Kathir explains that this verse indicates the permissibility of game caught by trained animals and food from the People of the Book as long as it does not conflict with Islamic law. Al-Qurthubi sees that all sustenance, including food, comes from Allah SWT, so the sustenance that has been given must be used in accordance with His rules. Meanwhile, Quraish Shihab provides a more contextual interpretation. Shihab emphasizes that this verse teaches tolerance towards the People of the Book and the importance of maintaining good social relations while still maintaining Islamic identity and values.

d. Q.S Al-Maidah/5:88

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

Meaning: “And eat of the sustenance that Allah has provided for you, which is lawful and good, and fear Allah, in Whom you believe.”

In the Al-Misbah interpretation, Quraish Shihab states that this verse contains a command to consume food that is halal and tayyib. This verse is related to the previous verse which prohibits the prohibition of something that is actually halal, but in this part, more emphasis is placed on the obligation to prevent religious practices that deviate from the teachings of sharia. Quraish Shihab also explains that the word “eat” in this verse does not only have a literal meaning, but also covers all human activities. Furthermore, Quraish Shihab also emphasizes that the term “eat” in this verse reflects all human activities. The choice of this word is not only because eating is a basic need, but also because it plays a role in supporting human interaction and social life (Shihab, 2002).

Ibn Kathir explains that this verse is a command from Allah SWT to His servants to consume food that is halal and good. According to him, Allah SWT commands humans not to eat anything that is haram or bad and disgusting, but only what is halal and suitable for consumption. This is because Allah is All-Rich and only

accepts what is good. Ibn Kathir also emphasizes that consuming food that does not comply with the principles of halal and tayyib can have a direct impact on whether or not a person's worship is accepted (Katsir, 2004).

Meanwhile, al-Qurthubi emphasizes that the use of the word “*razaqakumullah*” indicates that all sustenance essentially comes from Allah SWT, so that every use of sustenance must be returned to His provisions (Qurthubi, 2003).

Scholars differ in their emphasis when interpreting the verse that commands people to eat food that is halal and good. Ibn Kathir understands this verse as an encouragement to maintain the halal status and quality of the food consumed. Kathir emphasizes that if someone eats something that is not in accordance with the principles of halal, it can affect the quality of that person's worship. On the other hand, al-Qurthubi highlights the word “*razaqakumullah*” as an assignment that all sustenance comes from Allah SWT and should not be used carelessly. Meanwhile, Quraish Shihab interprets this verse from a broader perspective, both socially and spiritually. Quraish Shihab emphasizes that halal is not only judged from the aspect of sharia law, but also includes how it is obtained.

e. Q.S Al-Anfal/8:69

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Meaning: “So eat from the spoils of war that you have taken as lawful and good food, and fear Allah. Indeed, Allah is Forgiving and Merciful.”

In his interpretation, Quraish Shihab explains that this verse indicates that Allah SWT gives permission to Muslims to enjoy some of the spoils of war that have been made lawful and fall into the category of *tayyib*, which means something that is good. The lawfulness referred to is not only limited to the legal status according to *syari'ah*, but also includes the means of obtaining it, which must be lawful, beneficial, and suitable for consumption. Quraish Shihab also emphasizes that in this verse, Allah SWT commands Muslims to remain pious, that is, to keep themselves within the provisions of Sharia law, not to be greedy or excessive towards worldly possessions, including *ghanimah* (war booty). The closing of this verse mentions the nature of Allah the Most Forgiving as a form of reassurance for Muslims who may have previously felt doubtful or guilty about taking the spoils of war, because Allah SWT has given His forgiveness and blessings as a manifestation of His love.

According to Ibn Kathir's explanation, this verse is a form of assignment of the privilege given by Allah SWT to the followers of Prophet Muhammad SAW. Unlike previous followers who were not allowed to take spoils of war, Muslims were given the freedom to use them. In one of the hadiths, it is explained that before Islam, when previous communities won a war, they were not allowed to utilize the spoils of war. The spoils had to be collected and then destroyed by fire from the sky as a sign that Allah accepted them. However, the followers of the Prophet Muhammad were given the privilege of taking and using *ghanimah* (spoils of war) as a form of mercy from Allah. In addition, Ibn Kathir also highlighted the importance of carrying out the command of piety in this verse, namely that Muslims must remain within the corridor of Allah SWT's rules regarding the processing of spoils of war and realize that the victory and sustenance they obtain do not come from their strength, but are solely a gift from Allah SWT (Katsir, 2004).

Meanwhile, al-Qurthubi supports the opinion that this verse contains an aspect of *nasakh*, namely the abrogation of the previous law that prohibited the

taking of war booty for pre-Islamic communities. According to him, the use of the phrase "*halalan thayyiban*" indicates that the *ghanimah* obtained is not only valid according to sharia, but also free from impurity, fraud, or unjustifiable means. Al-Qurthubi also emphasizes that piety is a primary requirement in the utilization of such spoils, intended to ensure that Muslims remain aware that all victories and successes ultimately originate from Allah SWT (Qurthubi, 2003).

Scholars have differing opinions in interpreting Q.s Al-anfal/ 8: 69. Quraish Shihab interprets this verse from a moral perspective, emphasizing that although the use of war booty is permissible, it must be accompanied by responsibility. Meanwhile, Ibn Kathir explains that this verse confirms the permissibility of *ghanimah* (war booty) for Muslims as a privilege not granted to previous nations. As for Al-Qurthubi, he highlights that the use of war booty is permissible, but it must be in accordance with the rules of Sharia regarding its distribution and based on the piety of a servant.

Based on a study of several verses of the Qur'an discussed in Tafsir Al-Misbah, such as Q.s Al-Baqarah/ 2: 168, Q.s Al -Baqarah/ 2: 172, Q.s Al-Maidah/ 5: 4-5, Q.s Al-Maidah/ 5: 88, and Q.s Al-Anfal/8: 69, it can be concluded that the command to consume halal and *tayyib* food is a fundamental principle in the teachings of Islam that is comprehensive in nature. The concept of halal refers to the permissibility of food substances and whether or not they are obtained in accordance with Islamic law. Meanwhile, *tayyib* refers to the quality of the food consumed. Food can be considered *tayyib* if it is good, healthy, clean, and does not harm the body or mind. Quraish Shihab, in his book Tafsir, emphasizes that these two elements complement each other and cannot be separated. This is because food that is halal according to Islamic law is not necessarily *tayyib* in terms of quality. The verses above also indicate that consuming halal and good (*tayyib*) food not only provides benefits for physical health but also plays an important role in enhancing spirituality, faith, and the quality of one's worship.

4. Discussion

4.1. The relevance of Al-Misbah's interpretation to modern food consumption

The concept of halal and *tayyib* food is very important in everyday life, especially in Indonesia, which is rich in culinary diversity from various regions and provinces. In Islam, the understanding of halal food is based on the words of Allah SWT in Q.S. Al-Baqarah verse 168: "*O mankind, eat from what is lawful and good on the earth, and do not follow the footsteps of Satan. Indeed, he is a clear enemy to you.*" This verse gives a clear command to mankind to always consume food that is not only halal according to Sharia law but also *tayyib*, which is good and beneficial for physical health. In addition, the concept of halal and *tayyib* food explained in Tafsir Al-Misbah by Quraish Shihab has a very important value to be used as a reference in facing the challenges of food consumption in the modern era. In his Tafsir, Quraish Shihab emphasizes that halal is not only seen in terms of substance and law but also in terms of how it is obtained. Meanwhile, *tayyib* means food that is clean, healthy, suitable and safe for consumption, and provides benefits for the body and mind (Fathony et al., 2023). This means that halal food is not necessarily *tayyib* if it contains harmful substances or is processed in an improper manner.

For example, in coastal areas such as Kupang, the application of the concepts of halal and *tayyib* food is very relevant. Kupang has a diverse population in terms of religion, culture, and ethnicity, and has great potential for developing seafood-based

cuisine. However, challenges arise when not all food products on the market are guaranteed to be halal. This situation raises concerns among Muslims who want to ensure that the food they consume is not only religiously permissible but also safe and healthy. By understanding the concept of halal and *tayyib* food in terms of its ingredients, processing, and sourcing, people will be more careful in choosing the food they consume (Sutrisno & Kadri, 2024).

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In a physical context, food is a primary necessity that provides energy and nutrients for a person. The availability of halal and *tayyib* food ensures that the body receives the intake it needs to carry out daily activities. In addition, food also affects a person's spiritual health. Consuming halal and good (*tayyib*) food reflects obedience to religious teachings and can have a positive impact on an individual's spiritual health (Khairunnisa & Ahmad, 2023). Therefore, halal and *tayyib* food is very relevant in efforts to maintain the physical and mental health of individuals in the current era. This aspect is not only related to fulfilling the body's basic needs, but also reflects adherence to religious teachings, protection of consumer rights, and increased awareness of the importance of maintaining overall health.

5. Conclusion

The concept of halal and *tayyib* food in Quraish Shihab's Tafsir Al-Misbah covers a broad meaning and is not only halal according to Islamic law but also covers aspects of cleanliness, health, ethics, and the proper way of obtaining food. Halal food must be obtained and processed in a manner that is in accordance with Sharia law, while *tayyib* food refers to food that is not only good in substance but also not harmful to the body. These findings emphasize the importance for Muslims to be conscious in choosing food that is not only in accordance with religious provisions but also has good health and quality values. This study has limitations because it only uses a literature review approach and has not directly observed practices in the field. Therefore, it is recommended that further research be conducted using a field approach to determine the extent to which this concept is understood and applied in everyday life. The results of this study are useful for adding to the scientific knowledge of thematic interpretation, especially in understanding the values of consumption in accordance with Islamic law.

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