

## **Reconstructing Recent Paradigm Through the Interpretation of Halal Consumption with Shifting Paradigm Theory**

**Sa'dullah Assa'idi**

Universitas Islam Nahdlatul Ulama Jepara, Indonesia

Email: sadullah@unisnu.ac.id

**Abstract:** *The obligation to consume halal food and beverages was originally an implementation of religious values in life. However, now, these values have been systematized in such a way as to gain profit by Moslems themselves and non-Muslims. The old paradigm of halal food is generally measured through the limits of unlawful food and drinks in the Qur'an and Hadith. The knowledge of society about unlawful food and drinks forms an understanding that other than the forbidden food means halal to consume. However, this paradigm clashes with recent science and technology, which prove that halal foods can be haram because of the processes carried out on the food or any external factors. This encourages various parties to form a new paradigm about the halal concept. This research is a descriptive-analytical library research to clearly describe the data on various paradigms in halal studies and analyze the anomalies in old studies that have moved various groups to form a new paradigm. This study uses the shift paradigm theory by Thomas Kuhn, which consists of pre-paradigm, normal phase, crisis or anomaly phase, and new paradigm shift phase. The data in this study are divided into primary and secondary data; the primary data of this study is the old paradigm in the interpretation of QS. Al-Baqarah [2]: 168, and secondary data in this study come from books, scientific journals, theses, dissertations, and others. The results of this study indicate that the interpretation of QS. Al-Baqarah [2]: 168 needs to be developed again because the old interpretation cannot solve the problems that arise in the current era. In forming a new paradigm, the government of the Republic of Indonesia commodifies the halal value of religion. It implements the JPH Law as a new standard that is more specific and systematic in determining halal products. Research like this is interesting to find new solutions to every social problem from various scientific backgrounds.*

**Keywords:** *Reconstruction; Halal Consumption; Shifting Paradigm.*

**Abstrak:** *Kewajiban mengonsumsi makanan dan minuman halal pada mulanya merupakan implementasi nilai-nilai agama dalam kehidupan. Namun kini nilai-nilai tersebut telah disistematisasikan sedemikian rupa untuk memperoleh keuntungan baik bagi umat Islam sendiri maupun bagi non-Muslim. Paradigma lama tentang makanan halal pada umumnya diukur melalui batasan makanan dan minuman haram dalam Al-Qur'an dan Hadits. Pengetahuan masyarakat tentang*

*makanan dan minuman haram membentuk pemahaman bahwa selain makanan haram berarti halal untuk dikonsumsi. Namun paradigma ini bertentangan dengan ilmu pengetahuan dan teknologi terkini yang membuktikan bahwa makanan halal bisa menjadi haram karena proses yang dilakukan pada makanan tersebut atau faktor eksternal lainnya. Hal ini mendorong berbagai pihak membentuk paradigma baru tentang konsep halal. Penelitian ini merupakan penelitian kepustakaan deskriptif-analitik untuk mendeskripsikan secara jelas data berbagai paradigma dalam kajian halal dan menganalisis anomali-anomali dalam kajian-kajian lama yang menggerakkan berbagai kalangan membentuk paradigma baru. Penelitian ini menggunakan teori pergeseran paradigma Thomas Kuhn yang terdiri dari fase pra-paradigma, fase normal, fase krisis atau anomali, dan fase pergeseran paradigma baru. Data dalam penelitian ini dibagi menjadi data primer dan sekunder; data primer penelitian ini adalah paradigma lama dalam penafsiran QS. Al-Baqarah [2]: 168, dan data sekunder dalam penelitian ini berasal dari buku, jurnal ilmiah, tesis, disertasi, dan lain-lain. Hasil penelitian ini menunjukkan bahwa penafsiran QS. Al-Baqarah [2]:168 perlu dikembangkan kembali karena tafsir lama tidak mampu menyelesaikan permasalahan yang muncul di era saat ini. Dalam pembentukan paradigma baru, pemerintah Republik Indonesia mengkomodifikasi nilai halal agama. Pihaknya menerapkan UU JPH sebagai standar baru yang lebih spesifik dan sistematis dalam menentukan produk halal. Penelitian seperti ini menarik untuk mencari solusi baru terhadap setiap permasalahan sosial dari berbagai latar belakang keilmuan.*

***Kata Kunci: Rekonstruksi; Konsumsi Halal; Pergeseran Paradigma.***

## **INTRODUCTION**

QS. Al-Baqarah [2]: 168 commands every Muslim to consume halal food and beverages (*ṭayyib*). The obligation to consume halal food and drinks was a form of religious value in life, but now this value has been systematized in such a way as to gain profit by either Muslims themselves or non-Muslims. The people's understanding of the halal concept in society seems to have experienced a paradigm shift. In the classical interpretation, the existing paradigm considers that the command to consume halal food is a recommendation for human kindness. At- Ṭabari, in his book of commentary, states that the command to consume halal things is a gift from God because, in the pre-Islamic era, there were groups that forbade something to eat, even though everything they forbade was a good thing

that Allah Swt had given them. Therefore, Allah Swt explained that something good is not forbidden but to be enjoyed.<sup>1</sup>

Ibn A'syur also conveyed the same thing in his commentary book: QS. Al-Baqarah [2]: 168 is addressed to the polytheists who mix up the laws of Allah as they please by forbidding the lawful foods and making lawful what Allah forbade them. The word *kulū* in the verse is regarded as a humiliation (*at-taubīkh*) for the polytheists for their actions. Still, the command in the word *kulū* does not function as a law to be obeyed by disbelief because the Sharia law did not burden them.<sup>2</sup> According to Ibn Kasir, everything on Earth is allowed to be consumed by humans as long as it is halal (lawful) and good (*tayyib*), but forbidding to consume the halal one is a disobedience of the blessings of Allah, as the polytheists of Mecca had done at the beginning of Islam.<sup>3</sup>

The paradigm formed among classical interpreters shows that a clear standard is needed to know which food is halal and which food is haram so that somebody does not forbid what has been legalized and legalize what is forbidden by Allah Swt. Allah Swt has conveyed the standardization of halal in the Qur'an. Allah Swt explains the limits of halal food by describing what is included in haram food. On the contrary, another category excluded from the haram food is halal. The forbidden foods are divided into two categories: forbidden because of their substance and forbidden because of their action.<sup>4</sup> Among the haram foods because of their substance are carrion, blood, pork, and animals slaughtered not for the sake of Allah<sup>5</sup>, animals that live in two realms, fangs and sharp hooves, animals that are ordered to be killed, and animals that are forbidden to be killed. In another verse, there are also additional criteria for haram food, namely food

<sup>1</sup> Muhammad bin Jarir At-Ṭabary, *Tafsīr At-Ṭabary, Jāmi' Al-Bayān an Ta'wīl Ayi Al-Qur'ān* (Giza, Mesir: Dār Hījr, 2001), jilid 1, 457-458.

<sup>2</sup> Muhammad at-Ṭāhir Ibnu A'syūr, *Tafsīr At-Taḥrīr Wa at-Tanwīr* (Tunisia: Dār at-Tunūsiyyah li an-Nasyr, 1984), jilid 2, 102-103.

<sup>3</sup> Abu Al-Fidā' Ismā'il bin Kasir Ad-Dimasyqi, *Tafsīr Al-Qur'ān Al-A'ẓim*, Cetakan Pe (Beirut, Libanon: Dār Ibnu Ḥazam, 2000), 228.

<sup>4</sup> Halim Setiawan, "Karakteristik Makanan Halalan Thayyiban Dalam Al-Qur'an," *Halalan Thayyiban: Jurnal Kajian Manajemen Halal Dan Pariwisata Syariah* 3, no. 2 (2020): 46.

<sup>5</sup> Muhammad Anshori, "Makanan Haram Dan Pengaruhnya Dalam Kehidupan (Kajian Tafsir Ahkam Surat Al-Māidah Ayat 3-5)," *Islamitsch Familierecht Journal* 1, no. 1 (2020): 71.

obtained through unlawful means, disgusting food, and food that causes harm to body and soul or is harmful.<sup>6</sup> Thus it can be understood that the haram things are only a few, while most of what is on the earth is halal. However, the standardization of haram foods given by Allah Swt to clarify which foods are halal compared to the advancement of science and technology in the contemporary era seems less specific. Because halal foods could contain substances that are harmful to the body, these harmful substances arise due to improper food processing, contamination of food ingredients that should not be put together in one food, or the emergence of harmful bacteria due to improper storage of food ingredients. All the anomalies that have emerged recently encourage people to look for a new paradigm in science that suits society's current situation and conditions.

The new paradigm can be found with various efforts, such as reinterpreting and recontextualizing verses from the old context in the Prophetic Era to the new context in the present era. This effort is in line with the concept of the universality

of the Quran "*al-Qur'an ṣālih li kulli az-zamān wa al-makān*" by stating that the Quran can still provide solutions to contemporary problems with continuous contextualization efforts.<sup>7</sup> Maintaining a balance between understanding the text and context will help a person to reveal the central message of the Qur'an in line with the reality of life.<sup>8</sup> Understanding the context is also strengthened by tracking the socio-historical aspects behind the emergence of the text.<sup>9</sup> New paradigms can also be found through interdisciplinary, multidisciplinary, and transdisciplinary studies. These studies involve other disciplines from one to all disciplines, both

---

<sup>6</sup> Sakban Lubis, "Makanan Halal Dan Makanan Haram Dalam Perspektif Fiqih Islam," *Jurnal Ilmiah Al-Hadi* 7, no. 2 (2022): 17–18, <http://jurnal.pancabudi.ac.id/index.php/alhadi/index>.

<sup>7</sup> Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, Pertama (Yogyakarta: LKiS, 2010), 54.

<sup>8</sup> Abdullah Saeed, *Pengantar Studi Al-Quran*, Pertama (Yogyakarta: Baitul Hikmah Press, 2016), 325.

<sup>9</sup> Abdullah Saeed, *Interpreting the Qur'an Towards a Contemporary Approach* (New York, Amerika Serikat: Routledge, 2006), 116.

academics and non-academics, in solving one social problem.<sup>10</sup> Today's halal studies have begun forming a new paradigm by involving all parties in a holistic or transdisciplinary approach.

So far, the focus of halal studies is divided into three typologies of studies, *first*, related to the basics and characteristics of halal food.<sup>11</sup> According to Janna, all halal and haram food provisions have been explained in the Qur'an and Hadith, even though people are not highly aware of the importance of consuming halal food and drinks.<sup>12</sup> *Second*, factors influencing the acceptance of halal labels, religion, health, and others.<sup>13</sup> According to Khoerunnisa, several factors influence the acceptance of halal food, namely, religious awareness, halal labels, exposure to halal and health reasons.<sup>14</sup> *Third*, industry-based halal studies.<sup>15</sup> According to Putranto, the halal industry trend has become a global discourse, proven by the value of shopping for halal food and lifestyle increasing yearly worldwide.<sup>16</sup>

---

<sup>10</sup> Fadli Rahman and Hidayat Ma, ruf, "Penguatan Dan Pengembangan Pendidikan Islam Melalui Pendekatan Multidisipliner, Interdisipliner, Dan Transdisipliner," *Edugama: Jurnal Kependidikan Dan Sosial Keagamaan* 08, no. 02 (2022): 240–41, <https://doi.org/10.32923/edugama.v8i2.2511>.

<sup>11</sup> Setiawan, "Karakteristik Makanan Halalan Thayyiban Dalam Al-Qur'an"; Nilda Miftahul Janna, Aisma, and Muhammad Arsyam, "Makanan Dan Minuman Dalam Islam," no. Ddi (2021): 1–19, <https://files.osf.io/v1/resources/49us8/providers/osfstorage/5fffd8e4e80d370520a59049?action=download&direct&version=1>; Lubis, "Makanan Halal Dan Makanan Haram Dalam Perspektif Fiqih Islam"; Anshori, "MAKANAN HARAM DAN PENGARUHNYA DALAM KEHIDUPAN (Kajian Tafsir Ahkam Surat Al-Māidah Ayat 3-5)."

<sup>12</sup> Janna, Aisma, and Arsyam, "Makanan Dan Minuman Dalam Islam."

<sup>13</sup> Andriyani Andriyani, "Kajian Literatur Pada Makanan Dalam Perspektif Islam Dan Kesehatan," *Jurnal Kedokteran Dan Kesehatan* 15, no. 2 (2019): 178, <https://doi.org/10.24853/jkk.15.2.178-198>; Tiara Khoerunnisa, Sunaryo, and Astrid Puspaningrum, "Pengaruh Kepercayaan Agama, Logo Halal, Pemaparan, Dan Alasan Kesehatan Terhadap Kesadaran Merek Dan Keputusan Pembelian Makanan Halal Pada Penduduk Kota Malang," *Ekonomi Bisnis* 21, no. 1 (2016): 36–45; Kurnia Fitra Nanda and Retty Ikawati, "Hubungan Persepsi Label Halal Mui Terhadap Minat Beli Produk Makanan Pada Mahasiswa Fakultas Ilmu Kesehatan Universitas Muhammadiyah Surakarta," *Journal of Food and Culinary* 3, no. 1 (2020): 1, <https://doi.org/10.12928/jfc.v3i1.3597>.

<sup>14</sup> Khoerunnisa, Sunaryo, and Puspaningrum, "Pengaruh Kepercayaan Agama, Logo Halal, Pemaparan, Dan Alasan Kesehatan Terhadap Kesadaran Merek Dan Keputusan Pembelian Makanan Halal Pada Penduduk Kota Malang," 38.

<sup>15</sup> Diyan Syalawaty et al., "The Relevance of Establishing a Halal Study Center At State Islamic University," *Journal of Quality Assurance in Islamic Education (JQAIE)* 1, no. 1 (2021): 33–40, <https://doi.org/10.47945/jqaie.v1i1.395>; Hanafi Adi Putranto, "Pengembangan Model Pemasaran Layanan UINSA Halal Center (UHC) Untuk Mendukung Peningkatan Pendapatan Bisnis Kampus," *Jurnal Manajemen Dan Inovasi (MANOVA)* 2, no. 2 (2019): 79–91, <https://doi.org/10.15642/manova.v2i2.195>.

<sup>16</sup> Putranto, "Pengembangan Model Pemasaran Layanan UINSA Halal Center (UHC) Untuk Mendukung Peningkatan Pendapatan Bisnis Kampus," 91.

The development of the times and science has a high impact on the development of new paradigms in science and the Islamic religion. In this case, social construction also influences human understanding of the halal concept and its implications. The Muslim-majority Indonesian people need a higher level of awareness to consume halal food and beverages or to use halal products. To overcome this situation, the government of the Republic of Indonesia is trying to form a new paradigm to increase public awareness of consuming halal food and beverages or products; the paradigm is formed by re-understanding the verse of QS. Al-Baqarah [2]: 168 and establishing regulations based on that understanding to reach all parties in the process of introducing halal products; this regulation is called JPH (Halal Products Guarantee). How is the form of the new paradigm designed by the government, and on what basis is the paradigm formed? All these concerns will be answered in this study.

## **METHOD**

This descriptive-analytical library research seeks to clearly describe the data on various paradigms in halal studies, including the understanding of ulama about the interpretation of QS. Al-Baqarah [2]:168 as an old paradigm and analyzes the anomalies in old studies that moved various groups to form a new paradigm. This study uses the shift paradigm theory by Thomas Kuhn, which consists of pre-paradigm, normal phase, crisis or anomaly phase, and new paradigm phase. The data in this study are divided into primary and secondary data; the primary data of this study is the old paradigm in the interpretation of QS. Al-Baqarah [2]: 168, and secondary data in this study come from books, scientific journals, theses, dissertations, and others.

In Thomas Kuhn's paradigm concept, there are several scientific schemes consisting of four schemes, namely, *first*, pre-paradigm or initial paradigm, when there is no crucial paradigm. *Second is the* normal science phase, when scientists try to unravel the key paradigm and try to solve problems in various ways. *Third*,

is the phase of anomalies and crises, when the old paradigm can no longer answer the development of the times and existing science or clashes with natural laws from various aspects. This condition will force someone to think and to look for a new paradigm that is appropriate to existing situations and conditions. *Fourth*, the phase of a new paradigm shift, scientific revolution, new thinking, new science that better resolves scientific problems and does not clash with natural law.<sup>17</sup> In each scientific phase, various paradigms shape understanding in the midst of society; the debate between paradigms will bring up one paradigm to be considered normal science. The surviving paradigm is called *winnowing* excellence science, a significant *discovery* or renewable (*novelty*). The paradigm that survives will be considered normal science as long as no anomaly or crisis has been found. When a crisis occurs, there will be a new effort to find a new paradigm that will continue. The new paradigm will be neater, simpler, and more suitable to the situation and conditions of the time.<sup>18</sup>

## RESULTS AND DISCUSSION

### Thomas Kuhn at a glance

Thomas Samuel Kuhn. Kuhn was born on 18 July 1922 in Ohio City, United States. He was born to Samuel L. Kuhn, who was an engineer who graduated from Harvard University and MIT, and Menette Strook Kuhn, who came from a family in New York and worked as a journalist and freelance writer.<sup>19</sup> In Kuhn's view, a paradigm will continually transform from one paradigm to another (*paradigm shift*). The concept of paradigm shift opens the eyes of every science observer to the fact that science cannot work forever in the same established social atmosphere; there will be factors that force them to shift their understanding of something from the old paradigm to something new.<sup>20</sup> The

---

<sup>17</sup> Thomas Kuhn, *The Structure of Scientific Revolution: Peran Paradigma Dalam Revolusi Sains*, Terj. Tjun Surjaman (Bandung: Remaja Rosdakarya, 2012), 112.

<sup>18</sup> Fia Alifah Putri and Wahyu Iskandar, "Paradigma Thomas Kuhn: Revolusi Ilmu Pengetahuan Dan Pendidikan," *Nizhamiyah* 10, no. 2 (2020): 96.

<sup>19</sup> Akhyar Yusuf Lubis, *Filsafat Ilmu: Klasik Hingga Kontemporer* (Jakarta: Raja Grafindo Persada, 2015), 161.

<sup>20</sup> "Epistemologi Revolusi Ilmiah Thomas Kuhn," *Refleksi* 15, no. 1 (2015): 3.

scientific revolution will emerge when the old paradigm collides with the laws of nature, raising crises and anomalies that force everyone to form a new paradigm in science. The new paradigm that emerges is considered a scientific revolution.

### Some Qur'anic Verses of Halal's Affairs

#### QS. Al-Baqarah [2]: 168 and its Translation

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

Meaning: O mankind, eat only that which is lawful and wholesome from that which is found on the earth, and do not follow the steps of the devil, for indeed the devil is a real enemy to you.

#### QS. Al-Baqarah [2]: 172 and its Translation

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ۝ ١٧٢

Meaning: O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.

#### QS. Al-Maidah [5]: 88 and its Translation

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ۝ ٨٨

Meaning: And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers.

#### Classical Commentary of QS. Al-Baqarah [2]:168 as the Initial Paradigm

In the *paradigm shift* theory initiated by Kuhn, the first thing that needs to be understood is to analyze the main paradigms that have existed and formed amid society. This can be done by tracing the community's understanding of a scientific problem when science appeared in society. Initially, this theory was initiated by Kuhn to be implemented in science based on the assumption that science always develops from time to time as human experience and knowledge grow. Therefore,

when science develops and is no longer in line with the progress of the times, a new paradigm is needed that is more appropriate and acceptable according to the times.

To trace the old paradigm of halal food and the classical understanding of the obligation to eat halal food, the author needs to review the meaning and interpretation of QS. Al-Baqarah [2]: 168 is the primary evidence in the Qur'an that confirms the obligation to consume halal food and analyzes the form of the old paradigm used as a source of theory and practice regarding halal food in the previous era. The author tries to trace the classic books of tafsir to find out the tendency of the early generations of Islam to understand the obligation of consuming halal foods.

Ibn Abbas, one of the prominent Companions and a famous commentator during the Companion's era, understood the verse as a call Allah gave to the people of Mecca. The word *yā ayyuha an-nās* in the verse, according to him, is addressed to the people of Mecca. Allah Swt commands the people of Mecca to consume the plants and animals on Earth that Allah has never forbidden them. The word *halālan ṭayyibā* here is interpreted as something that Allah does not forbid because the call is given to people who prefer to follow the persuasion and misgivings of the devil that encourage them to forbid the plants and livestock that Allah has bestowed on them.<sup>21</sup> In this interpretation, Ibn Abbas does not explain the halal food standard. He only mentions that halal food is something that Allah does not forbid; it looks pretty general.

Ibn Abbas's interpretation was used as a reference by later commentators. Aṭ-Ṭabary says in his book that Allah Swt has legalized food for consumption; even the foods forbade by the people of Mecca themselves at that time are also included in the lawful foods. Still, there is a slight exception, that Allah defiles some foods, namely carrion, blood, pork, and something slaughtered not for the sake of Allah.<sup>22</sup> Here, Aṭ-Ṭabary uses the word "*najjastu*" to mean something that

<sup>21</sup> (Tanwīr Al-Miqbās Min Tafsīr Ibn A'bbās, 1992, p. 28)

<sup>22</sup> Aṭ-Ṭabary, *Tafsīr At-Ṭabary, Jāmi' Al-Bayān an Ta'wīl Ayyi Al-Qur'ān*, 458.

is out of the context of good or something dirty and disgusting to consume. The author assumes that something out of the context of *ṭayyib* will turn dirty (*najāsah*) because the opposite of good is ugly or dirty.

Ibn Kasir also mentions the same thing in his tafsir; he said that everything on Earth might be consumed as long as it is halal and *ṭayyib*. Here, Ibn Kasir explains that good means something that is good for itself and is not harmful to the body and mind.<sup>23</sup> Everything on Earth may be eaten, except what Allah has forbidden. Az-Zamakhshari, in his book, said that the word *ṭayyib* means something clean and pure from any doubt (*syubhat*). In consuming something, do not follow the steps of the devil so that you can fall into consuming things that are forbidden or eating something doubtful (*sunhat*); forbidding what is permitted by Allah Swt is also prohibited, let alone legalizing things that Allah Swt forbids.<sup>24</sup>

As-Sha'rawy, in his tafsir, said that among the forms of Allah's compassion towards His creatures, Allah did not limit the wording used to believers only but addressed all His creatures, believers or not. In the command to consume halal food, Allah uses the words "*yā ayyuha an-nās*", as if to say to the non-believers that take from the believers everything halal and use it because it is beneficial for your worldly needs, even if you do not believe in Allah. For your benefit, you should consume what is lawful and reasonable because Allah does not forbid anything unless it harms you, and vice versa; Allah will not forbid you to consume a good and beneficial thing. Furthermore, as Sha'rawy explained, do not follow the steps of the unbelievers by asking why Allah created something if, in the end, it is also forbidden to consume. To answer that question, as-Sya'rawy stated that not everything was created by Allah Swt to be eaten. To all creatures, there is essential wisdom behind their existence, for example, Snakes and Scorpions. At first, people wondered why the two dangerous animals were created

<sup>23</sup> Ad-Dimasyqi, *Tafsīr Al-Qur'ān Al-A'zim*, 227.

<sup>24</sup> Mahmūd bin U'mar Az-Zamakhshary, *Tafsīr Al-Kassāf a'n Haqāiq at-Tanzīl Fī U'yūn Al-Aqāwīl Wa Wujūh at-Ta'wīl* (Beirut, Libanon: Dār al-Ma'rifah, 2009), 107.

and could not be eaten, but in the end, it was found that there were benefits that could be obtained from the venom of these animals for treatment and killing microbes that could harm the human body.<sup>25</sup>

The discourse expressed by the ulama previously formed a paradigm amid society. The interpretation conveyed by the experts indicates that other than the forbidden things defiled by Allah Swt are halal to consume. This paradigm of thinking is also corroborated by the fact of arguments of the Qur'an, which states that the foods and drinks that are forbidden are only a few, namely carrion, blood, pig meat, slaughtered in other name of Allah, fanged beasts, sharp-nosed animals, venomous animals, animals that live in two different realms.<sup>26</sup> From this data, the author sees that a paradigm is formed in society which considers that the forbidden things are only a few and are very clear. As long as we avoid these forbidden things and consume food other than that, we have carried out the command of Allah Swt to eat halal food without considering other aspects. This kind of understanding is supported by the interpretation of the quranic commentators who cannot explain the criteria for halal and good food specifically in their commentary books due to the limited scientific disciplines they have in this field.

This existing paradigm has become a norm that is implemented in the soul of a Muslim. They understand which foods are forbidden and keep that in mind throughout their lives with the assumption that anything other than a few forbidden foods and beverages falls into the category of halal foods. So, when the majority of the Muslim community inhabits the population of a place in the middle of society, they will lose awareness of the quality of food further. It is also because there is a sense of trust in every soul that what is consumed by everyone in that place is halal food and drink by observing their belief. This creates a problem because they are convinced of the lawfulness of the food in circulation, so everyone will consume anything indiscriminately and without checking first,

---

<sup>25</sup> Muhammad Mutawally As-Sya'rāwy, *Tafsīr As-Sya'rāwy* (Kairo, Mesir: Dār Ikhbār al-Yaum, 1991), 697.

<sup>26</sup> Lubis, "Makanan Halal Dan Makanan Haram Dalam Perspektif Fiqih Islam," 17–18.

even though it could turn into haram food due to external factors that are not yet known to the community.

### **Anomalies and Crises**

The advances in science and technology have forced various parties to form a new paradigm. Halal references initially based on the criteria for haram food in the Qur'an are now forced by circumstances to make a more specific and dependable halal standard. Halal standardization must be unrestricted by religious experts, who only know the halal reference from a religious point of view. Still, a holistic or transdisciplinary study is needed involving various groups from various related scientific backgrounds, both in terms of religion, health, harmful chemicals, and dangerous hidden microbes, to the science of food poisoning or food contamination, which shows that there are halal food ingredients, but when combined in one container or one place will cause poisoning.

*Food poisoning* occurs when pathogens or certain types of bacteria contaminate food and beverages that cause illness or food poisoning.<sup>27</sup> Every food in the process of preparation, starting from raw materials, processing it into food, placing it somewhere to be eaten or served later or until it reaches the dining table to be eaten, is at risk of poisoning, either because the food itself is processed improperly or there are harmful and even toxic ingredients that contaminate the food.<sup>28</sup> Therefore requires careful and precise standards for processing the food. Bacteria or microbes can be present in every food, but improper food processing can turn bacteria and microbes intended to be suitable into diseases. Like the *Enterobacter Aerogenes bacteria* found in chicken and fried liver with chili sauce,

---

<sup>27</sup> Anita Nugrahaeni and Julia Pertiwi, *Studi Case Report: Kejadian Luar Biasa Keracunan Makanan Di Desa Parikesit Kecamatan Kejajar Kabupaten Wonosobo*, *Jurnal Ilmu Kesehatan Masyarakat Berkala*, vol. 2, 2020, 2, <https://doi.org/10.32585/jikemb.v2i1.810>.

<sup>28</sup> Yeni Suryamah, "Penyelidikan Epidemiologi Kejadian Luar Biasa (KLB) Keracunan Pangan Di Kampung Cijoho RW 01 Desa Sirnamekar Kabupaten Sukabumi Tahun 2019," *Jurnal Sehat Masada* 14, no. 2 (2020): 151, <https://doi.org/10.38037/jsm.v14i2.135>.

this bacteria can cause digestive tract infections.<sup>29</sup> Although food ingredients such as chicken and liver, if slaughtered properly, are included in the halal food criteria, if the processing does not follow good and correct procedures, it can cause food poisoning.

The facts in the field give rise to anomalies or unusual things. In this case, even halal food can still cause diseases that are harmful to the human body, so it cannot simply be consumed without clear standards and rules. General religious sources give halal limitations, as we can see in the classical commentary of QS. Al-Baqarah [2]: 168 cannot cover this problem. So, this situation forces the relevant parties to form a new paradigm and create a precise measure of halal standards, initially just values that must be fulfilled in community life with a holistic and multidisciplinary approach from various related scientific backgrounds.

### **Reconstructing New Paradigm**

To increase public awareness of the importance of halal products in their daily lives, in this case, researchers refer to the program run by the government of the Republic of Indonesia. The government raises people's religious awareness about the obligations and benefits of consuming halal products and forms related regulations to encourage this awareness to become a necessity. The command to eat halal food is not just a religious command that depends on personal piety to implement it but also a state command that everyone in the country must implement. To do this, the government reconstructed the old interpretation in QS. Al-Baqarah [2]: 168 by adjusting and developing the old interpretation with the current situation and conditions. One of them is the effort to commodify the value of halal. So that, public awareness of consuming halal products is now regulated under two regulations at once, namely religious regulation and state regulation.

### **Commodification of Religious Value (Halal Value)**

---

<sup>29</sup> Nugrahaeni and Pertiwi, *Studi Case Report: Kejadian Luar Biasa Keracunan Makanan Di Desa Parikesit Kecamatan Kejajar Kabupaten Wonosobo*, 2:7.

Commodification is a term used to explain something that turns a good or service into a commodity that can be transacted as a necessity.<sup>30</sup> In commodification, things that are considered ordinary are systematized in such a way to become a commodity that has an exchange value and can be used for profit.<sup>31</sup> In this case, if commodification is combined with religion, it is a term that makes religious values that were initially normative into values that can be traded for profit. In the current era, with the advancement of social media and technology, commodification seems commonplace because anyone can benefit by utilizing things in their lives that initially have no exchange value into a necessity that can bring profit.

In Naulin and Jourdain's view, commodification is turning a previously unpaid activity into a marketable product by charging a price.<sup>32</sup> This commodification has also entered Islam, where, on a large scale, every commodity from food to children's toys is labeled halal, which is aimed at Muslim consumers both in Western countries and in countries with a majority Muslim population. However, it could be that each of these products may be halal or even not entirely halal.<sup>33</sup> The government of the Republic of Indonesia commodifies halal values, which were originally just religious values, into a product that has exchange value and makes a profit. This is done with the halal certification program, which requires the community to register their products or services to obtain a halal certificate. This program is formed due to the lack of previous paradigms on halal study, which can not follow the advances of science and technology.

---

<sup>30</sup> Suprpto, *Dialektika Islam Dan Budaya Nusantara Dari Negosiasi, Adaptasi Hingga Komodifikasi* (Jakarta: Kencana, 2020), 104.

<sup>31</sup> Herman Jayadi, "Komodifikasi Agama Di Meda Sport (Studi Pada Media Online Bola.Com)" (UIN Mataram, 2022), 34.

<sup>32</sup> Sidonie Naulin and Anne Jourdain, *The Social Meaning of Extra Money: Capitalism and the Commodification of Domestic and Leisure Activities* (Paris, Prancis: Palgrave Macmillan, 2020), 2, <https://www.amazon.fr/Social-Meaning-Extra-Money-Commodification/dp/3030182967>.

<sup>33</sup> Faegheh Shirazi, *Brand Islam: The Marketing and Commodification of Piety*, First Edit (Amerika Serikat: University of Texas Press, 2016), 1.

### **The Acts of Halal Product Guarantee (JPH) as a New Paradigm**

The Qur'anic commentators explain the limitations of halal and haram food conveyed in the Qur'an in their interpretation of QS. Al-Baqarah [2]: 168 could be more representative because it is only explained globally. Meanwhile, facts in the field show that even halal food can cause poisoning if not handled properly, and food that was initially unlawful (*haram*) can become lawful (*halal*) in various conditions. So, the old paradigm cannot answer the people's problems in the current era. Therefore, involving all relevant parties, the government of the Republic of Indonesia formed a law that will standardize all halal processes with systematic and explicit steps; the law is called the Acts of Halal Product Guarantee (UU-JPH) No. 33 of 2014.

On 17 October 2019 the law can be implemented to the public.<sup>34</sup> To carry out these regulations, the government formed an extraordinary institution under the Ministry of Religion of the Republic of Indonesia as the Halal Product Guarantee (JPH) organizer, namely the Halal Product Guarantee Agency (BPJPH). BPJPH needs help to carry out its duties, so it requires other institutions as an extension of BPJPH to carry out its duties amid society. BPJPH established an independent institution called the Halal Examining Agency (LPH), which can assist BPJPH in carrying out its duties. The Ministry of Religion, as the highest supervisor of BPJPH, can distribute LPH to universities that are considered competent to carry out the tasks assigned.<sup>35</sup> Educational institutions that are directly under the Ministry of Religion, namely State Islamic Universities, immediately get the mandate to carry out this obligation. To answer the mandate given, universities have begun to establish Halal Centers as centers for study, socialization, research and training of halal products found on campuses.<sup>36</sup>

---

<sup>34</sup> Syalawaty et al., "The Relevance of Establishing a Halal Study Center At State Islamic University," 34.

<sup>35</sup> Bayu Mitra A. Kusuma, "Toward Research University In Islamic Studies : Pusat Studi Sebagai Katalisator UIN Sunan Kalijaga Menuju Perguruan Tinggi Riset," *TADBIR : Jurnal Manajemen Pendidikan Islam* 10, no. 1 (2022): 30.

<sup>36</sup> Syalawaty et al., "The Relevance of Establishing a Halal Study Center At State Islamic University," 34.

BPJPH, in exercising its authority, cannot run alone because forming a standardization of halal products requires personnel from various related institutions; in article 7 of the JPH Law explained that BPJPH cooperates with related ministries or institutions, LPH, which conducts halal product inspection and testing, the Indonesian Ulema Council as a halal certification auditor, determines the lawfulness of products through halal fatwa and certification of Halal Examining Institutions (LPH). BPJPH, in collaboration with related ministries, prepares a JPH standard that is needed; it is stipulated in SNI 99001 regarding halal management, while other standards are in the process of being worked on and refined.<sup>37</sup> The available data shows that the government is starting to form new specific standards to assess which products are halal and non-halal. Thomas Kuhn's paradigm shift theory states this new standard is a new paradigm. However, getting public recognition so that it is considered a standard paradigm or *normal science* requires periodic testing and will always be developed according to the advances in halal studies.

## CONCLUSION

QS. Al-Baqarah [2]: 168 explains the concept of halal in the Quran. The concept of halal initially considered an implementation of one's religious awareness, has experienced a paradigm shift towards a halal industry that can be utilized for profit. The initial paradigm of the halal concept was based on the limits of prohibited foods mentioned by Allah SWT in the Qur'an. Haram foods are very few, thus forming a public understanding that other than the few haram foods, it means halal and can be consumed. This public understanding is also based on the explanation of the interpretation of QS. Al-Baqarah [2]: 168, which is not

---

<sup>37</sup> Ralang Hartati, "Peran Negara Dalam Pelaksanaan Jaminan Produk Halal," *Adil: Jurnal Hukum* 10, no. 1 (2019): 87.

representative of this era. But in reality, even halal food can turn into dangerous food if it is not processed correctly; the danger can come from bacteria, harmful chemicals, or microbes that can come from the food itself or outside the food and can cause food *poisoning* and contamination (food *contamination*). Based on this, the government, through the JPH Law, is trying to reconstruct a new paradigm by developing and adjusting the interpretation of QS—Al-Baqarah [2]: 168 with the current situation and conditions.

The government re-constructs halal product boundaries in detail and comprehensively by establishing measurable standardization. The standardization was made by involving all relevant parties in forming a clear standard for halal products without any doubt. The standard is implemented in the community through government regulations so that it runs and can touch all circles. The government is starting to move the old paradigm from religion-based awareness to a halal industry regulation that is clear, systematic, and tested with the support of scientific and technological advances. Research on *paradigm* shifts can analyze paradigm shifts that occur in the social environment; not only can it be applied to science, but it can also track paradigm shifts in the interpretation of verses of the Qur'an, so it is good to be explored in every educational and scientific background, including the science of the Qur'an and Interpretation.

## REFERENCES

- Ad-Dimasyqi, Abu Al-Fidā' Ismā'il bin Kaṣir. *Tafsīr Al-Qur'ān Al-A'zim*. Cetakan Pe. Beirut, Libanon: Dār Ibnu H}azam, 2000.
- Andriyani, Andriyani. "Kajian Literatur Pada Makanan Dalam Perspektif Islam Dan Kesehatan." *Jurnal Kedokteran Dan Kesehatan* 15, no. 2 (2019): 178. <https://doi.org/10.24853/jkk.15.2.178-198>.
- Anshori, Muhammad. "MAKANAN HARAM DAN PENGARUHNYA DALAM KEHIDUPAN (Kajian Tafsir Ahkam Surat Al-Māidah Ayat 3-5)." *Islamitsch Familierecht Journal* 1, no. 1 (2020): 66–90.
- As-Sya'rawy, Muhammad Mutawally. *Tafsīr As-Sya'rawy*. Kairo, Mesir: Dār Ikhbār al-Yaum, 1991.
- At-T}abary, Muhammad bin Jarir. *Tafsīr At-Ṭabary, Jāmi' Al-Bayān an Ta'wīl Ayyi Al-Qur'ān*. Giza, Mesir: Dār H}ijr, 2001.
- Az-Zamakhshary, Maḥmūd bin U'mar. *Tafsīr Al-Kassāf a'n Ḥaqāiq at-Tanzīl Fī U'yūn Al-Aqāwīl Wa Wujūh at-Ta'wīl*. Beirut, Libanon: Dār al-Ma'rifah,

2009.

- “Epistemologi Revolusi Ilmiah Thomas Kuhn.” *Refleksi* 15, no. 1 (2015).
- Hartati, Ralang. “PERAN NEGARA DALAM PELAKSANAAN JAMINAN PRODUK HALAL.” *Adil: Jurnal Hukum* 10, no. 1 (2019).
- Ibnu A’syūr, Muhammad at-Ṭāhir. *Tafsīr At-Tahrīr Wa at-Tanwīr*. Tunisia: Dār at-Tunūsiyyah li an-Nasyr, 1984.
- Janna, Nilda Miftahul, Aisma, and Muhammad Arsyam. “Makanan Dan Minuman Dalam Islam,” no. Ddi (2021): 1–19.  
<https://files.osf.io/v1/resources/49us8/providers/osfstorage/5fffd8e4e80d370520a59049?action=download&direct&version=1>.
- Jayadi, Herman. “Komodifikasi Agama Di Meda Sport (Studi Pada Media Online Bola.Com).” UIN Mataram, 2022.
- Khoerunnisa, Tiara, Sunaryo, and Astrid Puspaningrum. “Pengaruh Kepercayaan Agama, Logo Halal, Pemaparan, Dan Alasan Kesehatan Terhadap Kesadaran Merek Dan Keputusan Pembelian Makanan Halal Pada Penduduk Kota Malang.” *Ekonomi Bisnis* 21, no. 1 (2016): 36–45.
- Kuhn, Thomas. *The Structure of Scientific Revolution: Peran Paradigma Dalam Revolusi Sains, Terj, Tjun Surjaman*. Bandung: Remaja Rosdakarya, 2012.
- Lubis, Akhyar Yusuf. *Filsafat Ilmu: Klasik Hingga Kontemporer*. Jakarta: Raja Grafindo Persada, 2015.
- Lubis, Sakban. “Makanan Halal Dan Makanan Haram Dalam Perspektif Fiqih Islam.” *Jurnal Ilmiah Al-Hadi* 7, no. 2 (2022): 25.  
<http://jurnal.pancabudi.ac.id/index.php/alhadi/index>.
- Mitra A. Kusuma, Bayu. “Toward Research University In Islamic Studies : Pusat Studi Sebagai Katalisator UIN Sunan Kalijaga Menuju Perguruan Tinggi Riset.” *TADBIR : Jurnal Manajemen Pendidikan Islam* 10, no. 1 (2022): 18–33.
- Mustaqim, Abdul. *Epistemologi Tafsir Kontemporer*. Pertama. Yogyakarta: LKiS, 2010.
- Nanda, Kurnia Fitra, and Retty Ikawati. “Hubungan Persepsi Label Halal Mui Terhadap Minat Beli Produk Makanan Pada Mahasiswa Fakultas Ilmu Kesehatan Universitas Muhammadiyah Surakarta.” *Journal of Food and Culinary* 3, no. 1 (2020): 1. <https://doi.org/10.12928/jfc.v3i1.3597>.
- Naulin, Sidonie, and Anne Jourdain. *The Social Meaning of Extra Money: Capitalism and the Commodification of Domestic and Leisure Activities*. Paris, Prancis: Palgrave Macmillan, 2020. <https://www.amazon.fr/Social-Meaning-Extra-Money-Commodification/dp/3030182967>.
- Nugrahaeni, Anita, and Julia Pertiwi. *Studi Case Report: Kejadian Luar Biasa Keracunan Makanan Di Desa Parikesit Kecamatan Kejajar Kabupaten Wonosobo*. *Jurnal Ilmu Kesehatan Masyarakat Berkala*. Vol. 2, 2020.  
<https://doi.org/10.32585/jikemb.v2i1.810>.
- Putranto, Hanafi Adi. “Pengembangan Model Pemasaran Layanan UINSA Halal Center (UHC) Untuk Mendukung Peningkatan Pendapatan Bisnis Kampus.”

- Jurnal Manajemen Dan Inovasi (MANOVA)* 2, no. 2 (2019): 79–91.  
<https://doi.org/10.15642/manova.v2i2.195>.
- Putri, Fia Alifah, and Wahyu Iskandar. “Paradigma Thomas Kuhn: Revolusi Ilmu Pengetahuan Dan Pendidikan.” *Nizhamiyah* 10, no. 2 (2020): 94–106.
- Rahman, Fadli, and Hidayat Ma, ruf. “Penguatan Dan Pengembangan Pendidikan Islam Melalui Pendekatan Multidisipliner, Interdisipliner, Dan Transdisipliner.” *Eduagama: Jurnal Kependidikan Dan Sosial Keagamaan* 08, no. 02 (2022). <https://doi.org/10.32923/edugama.v8i2.2511>.
- Saeed, Abdullah. *Interpreting the Qur’an Towards a Contemporary Approach*. New York, Amerika Serikat: Routledge, 2006.
- . *Pengantar Studi Al-Quran*. Pertama. Yogyakarta: Baitul Hikmah Press, 2016.
- Setiawan, Halim. “Karakteristik Makanan Halalan Thayyiban Dalam Al-Qur’an.” *Halalan Thayyiban: Jurnal Kajian Manajemen Halal Dan Pariwisata Syariah* 3, no. 2 (2020): 40–54.
- Shirazi, Faegheh. *Brand Islam: The Marketing and Commodification of Piety*. First Edit. Amerika Serikat: University of Texas Press, 2016.
- Suprpto. *Dialektika Islam Dan Budaya Nusantara Dari Negosiasi, Adaptasi Hingga Komodifikasi*. Jakarta: Kencana, 2020.
- Suryamah, Yeni. “Penyelidikan Epidemiologi Kejadian Luar Biasa (KLB) Keracunan Pangan Di Kampung Cijoho RW 01 Desa Sirnamekar Kabupaten Sukabumi Tahun 2019.” *Jurnal Sehat Masada* 14, no. 2 (2020): 151–62.  
<https://doi.org/10.38037/jsm.v14i2.135>.
- Syalawaty, Diyan, Dandy Firmansyah Rifli, Andryan Saputra, Wiji Utami, Tanti Tanti, Deliza Deliza, Rita Syafitri, and Widiyanto Widiyanto. “The Relevance of Establishing a Halal Study Center At State Islamic University.” *Journal of Quality Assurance in Islamic Education (JQAIE)* 1, no. 1 (2021): 33–40. <https://doi.org/10.47945/jqaie.v1i1.395>.
- Tanwīr Al-Miqbās Min Tafsīr Ibn A’bbās*. Pertama. Beirut, Libanon: Da>r al-Kutub al-’lmiyyah, 1992.