

The Effects of Haram Food on Human Emotional and Spiritual Intelligence Levels

Miftah Farid*¹, Hasan Basri¹

¹UIN Sunan Gunung Djati

A.H. Nasution street No. 105, Cipadung 40614, Bandung, West Java, Indonesia

e-mail: *¹faridzvirgo702@gmail.com

*Correspondent Author

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ABSTRACT

Muslim are taught to eat clean and safe food. Islam is very concerned about the source and cleanliness of food, how to cook, how to serve, how to eat to how to dispose of leftovers. The concept of Islam in food is actually the same as the concept of Islam in other respects, namely the concept that maintains the safety of the soul, body, and mind. Halal food is allowed because it benefits the mind and body. Conversely, bad food is not allowed because it will damage the mind and body. The research method used was descriptive qualitative research methods. Data obtained from a variety of literature that discusses The Effects of Haram Food on Human Emotional and Spiritual Intelligence Levels, both in the form of books and journals. Halal food and haram both have a big influence on someone's life, both influential for morals, peace of mind, and fulfillment of prayer. People who always fill themselves with halal food, then the morals will be good, his heart will be calm and his prayers will be answered. Conversely, people who fill themselves with haram food will be bad in character, their hearts will be sick, and their prayers will not answered.

Keywords: *halal food, haram food, human emotional, spiritual intelligence*

1. Introduction

Islam as a religion and also a way of life regulates not only aspects of worship and ritual, even further it regulates the mindset, actions even to the diet whatever is used and consumed by humans. There is nothing in vain in matters that have been determined by Allah, including in the prohibition of consuming food that is not halal. This is of course not for meaningless restrictions or burdens but rather for the good of human even human health and well-being which also can achieve the formation of character and the fulfillment of prayer.

Various types of food can be found in the market, from sweet to sour foods that are all packaged and served in attractive shapes. There is no doubt that food presentation and appearance play an important role in the marketing of food products, both prepared foods and packaged foods. For Muslims there is a factor that is far more important than just taste and appearance, namely the status of halal or forbidden food. Muslims are taught to eat clean and safe food. Islam is very concerned about the source and cleanliness of food, how to cook, how to serve, how to eat, and how to dispose of

leftovers (Zulaekah & Kusumawati, 2005). The concept of Islam in food is actually the same as the concept of Islam in other respects, namely the concept that maintains the security of the soul, body and mind. Halal food is permitted because it benefits the mind and body. Conversely, bad food is not allowed as it will damage the mind and body.

The command to consume halal food is clearly found in the two sources of reference for Muslims, namely the Koran and Al-Hadith. However, in reality, Muslims in Indonesia, in particular, do not yet have a high awareness regarding the importance of halal food. Yet what is eaten by a Muslim, then it becomes the blood and flesh with which he grows and develops will have a big influence on their behavior in daily life. Rasulullah SAW has reminded us the dangers of haram food that enters our bodies which will have a profound impact on the core of our bodies, he explained, "Indeed, in a human body there is a lump of flesh, if it is good then all the body is good and if it is damaged, then the whole body is broken, nothing but a lump of flesh is the heart".

2. Methods

The research method used in this journal was descriptive qualitative research methods. Data obtained from a variety of literature that discusses The Effects of Haram Food on Human Emotional and Spiritual Intelligence Levels, both in the form of books and journals. Data collection techniques by means of literature study, data analysis needed in library studies obtained from a number of references in the form of books, journals, encyclopedias, documents and others that are considered to have a relationship and can support the solution of existing problems. Then, data analyzed by using qualitative data analysis techniques.

3. Results and Discussion

3.1. Foods that are Forbidden in Islam

Islam is a religion that regulates all aspects of human life. One of them is about meeting the need for food. Apart from the taste, nutrition, hygiene and safety factors of food, there are other aspects that are no less important, namely the status of halal and haram food. Islam gives very high attention to halal, haram, or syubhat (doubtful) food. Paying attention to food sources, cleaning, processing, serving, and how to dispose of leftovers. Specifically in one of the verses of the Quran Allah warns humans to pay attention to their food, this is mentioned in surah Abasa verse 24:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ

24. "Then let mankind look at his food".

Although this verse is general, it is understandable that Allah urges people to pay attention and choose carefully what kind of food to eat.

In terms of language, haram is forbidden or not permitted ¹الممنوع. In terms of terms, according to Yusuf al-Qaradhawi haram is something that is forbidden by Allah to do with a confirmed prohibition, anyone who denies will face the examination of God in the hereafter. In fact, sometimes he also threatened with Syariat in the world.²

Al-Sa'di added, there are two kinds of prohibition, first it is caused by the substance, which is bad and heinous, the opposite of the word *thayyib*, the second is forbidden because it is revealed. In other words, the prohibition associated with the rights of Allah or the rights of His servants and this is the opposite of the

word *halal*.³ Here are some verses from the Quran that explain the prohibition of several types of food and drinks.

"He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] - then indeed, Allah is Forgiving and Merciful" (An-Nahl: 115).

"He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful." (Al-Baqarah: 173).

"Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death]" (Al-Maidah: 3).

"Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful" (Al-Anam: 145).

Based on the four verses above, there are several types of food that are forbidden to be consumed namely carcasses, blood, pork, and animals slaughtered not by the name of Allah. Behind this prohibition, there is wisdom that can be taken. Every prohibited thing must contain badness (*mudharat*) which in a certain order may contain benefits. Although it can be something that is hated by humans is not necessarily bad for humans, and something that is loved is not necessarily good.

The classification of halal and haram food, the obligation to consume halal food and the prohibition to eat illegitimate food other than as a test of faith for Muslims is also a rule for the benefit of human life. Here are some

foods that are forbidden in Islam that scientifically contain some mudharat (danger) when consumed by humans discussed as follows:

Carcass

Carcasses have a negative impact on health. The carcass is an animal that does not go through the process of slaughter, so the blood in the animal's body is mostly not flowing out, but merges in the veins, spleen, and liver. This blood will contaminate the meat so that the meat is mixed with blood. In contrast to halal animals that are slaughtered by cutting the arteries located in the neck, so that all the blood out. In that way, the death of the animal was due to loss of blood, not because of its vital organs injured. Because, if the organs, for example, the heart, liver, or brain are damaged, the animal dies but the blood clots in its veins, so that the flesh is contaminated by uric acid. Al-Syawkani defines carcasses as animals that die by themselves, or in other words, their deaths are not caused by human actions, deliberately slaughtered or because they are hunted. So carcasses are animals that die on their own or animals that die without being slaughtered in a syar'i way (Ali, 2016).

There are two types of the carcass that are exempted to be eaten: the carcass of the grasshopper and the carcass of the fish according to the Hadith:

[أُحِلَّتْ لَنَا مَيْتَاتَانِ الْحَوْتُ وَالْجُرَادُ وَدِمَانُ الْكَبِدِ وَالطَّحَالِ]
أَخْرَجَهُ الدَّارُ الْقُطْنِي

Blood

Al-Thabari asserted that what is meant by the blood that is forbidden is related to the blood flowing "الدم المسفوح", while the blood that remains in the veins and body or that is left in the liver or spleen after the animal is slaughtered, then the law of blood becomes permissible to eat it with the meat it attaches. With reason, the blood that has been attached to the flesh is difficult to separate. Blood is a body fluid that carries oxygen and nutrients needed by the body's cells and also carries carbon dioxide, metabolic waste products, medicines and other chemicals to be broken down in the liver, and filtered in the kidneys to be discharged as urine. As for blood that does not flow, it is not haram based on the agreement of

the scholars, with reference to the word of Allah in surah al-An'am:

"Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah." (Al-An'am [6]: 145).

Al-Thabari concluded, the verse is a clear proposition that blood that does not flow is halal and not *najis*.⁴ Abu Bakr Ibn al-Arabi asserted that the ulama had agreed (ijmak) regarding the law of blood, that is haram and *najis* must not be consumed and used. A similar opinion was expressed by al-Qurthubi which has become a consensus of ulama.⁵

Pig

Pigs are classified as animals that are haram if consumed. Apart from the way of slaughtering pigs that are not in accordance with the provisions of the Islamic religion because they do not have a neck, pigs also contain ingredients that endanger health. Because of its filth, pigs are an intermediary host for several parasitic diseases which can then be transmitted to humans. In pork, the cysts of Taenia solium worm and Trichinella spiralis are sometimes found. Both can cause parasitic diseases in the human body (Yuningsih, 2010).

Scholars (*Ulama*) agree that pigs are absolutely unclean as a whole. In the book Maratib alJma', Ibn Hazm mentions that the ulama agree that, both male or female and small or large, the law of eating pork is haram, including meat, nerves, brain, cartilage, stomach contents (intestine), skin, and other body parts. So no part of the pig's body is allowed to eat, whether it's meat, skin, fat and other body parts. This has been agreed by all Muslims.⁶

Slaughter for Other Than Allah

Generally, the law of eating animals is categorized into two types namely can be consumed and can not be consumed. Animals that can be consumed will be halal if it through slaughter according to Islamic law. But if it is not slaughtered in accordance to the Syari'a, then it falls into the category of carcasses which are forbidden to be consumed. The purpose of the statement is that all slaughter processes are carried out in accordance with the Syari'a Islam

with the permission and expect the pleasure of Allah SWT. So that it calms the mind muslims who consume them.

Allah created man and then subjected everything on earth to him. when the animal slaughter while calling the name of Allah, it bowed the animal, invited to shed blood and release his life in order to benefit humankind. The animals die the right way, that is, some of the blood comes out through the veins in the neck. Flesh and other organs are protected from blood contamination. The part of the body where the slaughter is the neck. In the neck there are major blood vessels, nerves connecting the head with the body, respiratory tract, and digestive tract. If the channel is cut off, the animal will die immediately without experiencing long torture (Yuningsih, 2010).

The conditions for slaughter that must be fulfilled, so that halal slaughtered animal meat is consumed including the slaughterer (slaughterer), slaughtering tools, limbs that must be slaughtered, and procedures for slaughter (Syukriya & Faridah, 2019).

3.2. Emotional and Spiritual Intelligence

Emotional and spiritual intelligence basically can be called noble behavior. Because emotional intelligence is a skill/ability to build social relationships, which are more likely to be materialistic. While spiritual intelligence is the ability to give meaning to life that is spiritual and aims ukhrawi. So, when someone has spiritual intelligence, he will have noble behavior (Purwoko, 2011).

According to Daniel Goleman, emotional intelligence includes the ability to control enthusiasm and perseverance, self-control, the ability to motivate themselves, endurance to deal with depression, optimism, the ability to build good relationships with others, easily understand other people's emotions, and be attentive (Hermaya, 1999). Patton provides a simple description of emotional intelligence, which is the ability to use emotions effectively to achieve goals, build productive relationships and success in the workplace (Lembaga Penerjemah Hermes Malang, 1998). From the description above it can be understood that what is meant by emotional intelligence is the ability to regulate self-emotional so that it becomes a positive force in building social relations.

While spiritual intelligence, according to Ahmad Muhaimin Azzet, is intelligence that

elevates the function of the soul as an internal self device that has the ability to see the meaning behind a certain reality or event (Azzet, 2010). Then Ary Ginanjar formulates the synergy between IQ, EQ and SQ to become ESQ, which is an ability to give spiritual meaning to thoughts, behaviors, and activities comprehensively. Because, if emotional intelligence dominates a person's life, then that person's life will tend to be materialistic, thus experiencing spiritual dryness. Vice versa, if spiritual intelligence dominates, it will leading to the failure of achieving the glory of life in the world. Therefore, the synergy of IQ, EQ, and SQ is needed in order to be able to place behavior and life in the context of devotion to God Almighty.⁷

3.3. The Effects of Haram Foods on Consumers' Emotional and Spiritual Intelligence

The classification of halal and haram food, the obligation to consume halal food and the prohibition to eat haram food other than as a test of faith for Muslims is also a rule for the benefit of human life. Food has a great impact on a person's life, whether it is halal or haram. Someone who always eats halal food every day, then his character will be good, his heart will live, it can be the cause of prayer answered, and useful for the mind and body. On the contrary, when accustomed to the unlawful, human behavior will be bad, his feelings will die, his prayer will be difficult to be granted, and damage the body and mind. It is undeniable that food has a huge influence on human physical growth and health. The issue to be addressed here is the effect of these food on the human soul.

Al-Harali, a great ulama determined the type of food and drink that could affect the soul and the mental characteristics of its eaters. This scholar complemented his opinion by analyzing the word "rijs" which supports the Quran as a reason to forbid certain foods, such as the prohibition of liquor (QS. 6, Al-An'am: 145). The word "rijs", according to him, means "bad character and moral depravity", referring to Allah calling certain types of food and understood as "rijs", so this means what can cause the development of bad character (Mulizar, 2016). Some research showed that liquor is the first step taken by criminals before doing crime. This is in part caused by the

influence of the drink in his soul and mind (Shihab, 2007).

Al-Ghazali in his book *Bidayatul Hidayah* warns Muslims about how dangerous it is if the stomach is filled with haram food. He mentioned:

"If satiety from halal food is the beginning of all bad, what if from the haram? Looking for something that is halal is an obligation for every Muslim. Praying and studying accompanied by consuming haram food such as building on animal waste.

The above quote indicates that people who consume haram food even though he is diligent in worshiping, his worship will not be accepted in the sight of Allah SWT, Al Ghazali calls it like building on waste. The knowledge he acquired might not be a benefit to him. Because haram foods that enter a person's body will harden the mind and heart to receive knowledge or wisdom. So that instead of getting closer to his Rabb, he even more distant. This is in line with the hadith of the Prophet Muhammad:

Rasulullah SAW said: *"Know that if bribes are forbidden to enter the stomach of one of you, then the deeds will not be accepted for 40 days"* (At-Thabrani) A similar explanation is also found in another hadith:

"Whoever buys clothes at a price of ten dirhams between illicit money, then Allah will not accept his prayers as long as the clothes are worn" (Ahmad).

"If someone goes out to make a pilgrimage with unclean living, then he rides a mount and says *Labbaikalohumma labbaik*, then those in the sky call out: *"Not labbaik and you don't get happiness. Your provision is unclean, your vehicle is unclean and your pilgrimage is sinful and is not accepted"* (At-Thabrani).

Furthermore, the Messenger of Allah strongly threatened those who eat haram food intentionally, Rasulullah SAW said:

"It is not growing meat from haram food unless hell is more important to him" (At-Tirmidzi)

Kharisudin Aqib wrote, that in the science of Sufism cleansing the soul is an aspect of affection that determines the success of the goals of Islamic education, which is more prioritizing ukhrawi goals than worldly goals. While the soul-cleansing method taught by Islam is through pious deeds that are prescribed or rewarded, such as: multiplying dhikr,

praying tahajud, purifying from hadas and unclean, reading al-Qur'an, praying continuously; and leave or refrain from eating, drinking, sleeping, sex and talking. Al-Asbahaniy as quoted earlier explained that eating halal food is the key to Allah's guidance. Someone who consumes halal food will have a clear qalb (heart) so that he is able to see all the world affairs, religion, and the here after properly. Conversely, if someone consumes haram food then (qalb) his heart will become dark so that he is unable to see world affairs, religion, and the hereafter properly. While shubhat food will cause everything to be vague.

Then, there are at least four dangers arising from non-halal food. First, the body's energy that is born from haram foods tends to be immoral. Sahl's friend radhiyallahu 'anhu said: *"من أكل الحرام عصت جوارحه شاء أم أبى"* *"Anyone who eats haram food, then acts on his limbs, inevitably"*.⁸

Second, the obstruction of prayer from a forbidden food eater. That is based on the message of the Prophet to Sa'd, "O Sa'd, improve your food, surely your prayers must be answered. For the sake of the One who holds Muhammad's soul, actually a servant who throws a bribe of haram food into his stomach, then his deeds are not received for forty days".⁹

Third, the difficulty of accepting Allah's knowledge. Indeed that knowledge is light, whereas light will not be given to immoralists. That was also what al-Shafi'i had complained to his teacher Imam Waki, as was popular in his poem:

شكوت إلى وكيع سوء حظي * فأرشدني إلى ترك
المعاصي وقال اعلم بأن العلم نور * ونور الله لا يؤتا
عاصي

"I complained about the bad memory of Imam Waki' He suggested to me to leave immorality And he said, indeed knowledge is light While the light of God is not given to immoralists "

Although as-Shafi'i does not mention the difficulty of receiving knowledge due to eating haram food, it can be understood that eating haram food is considered immoral. Haram food, disobedience, and acts of sin in general also have an impact on the laziness of worship, as Imam Sufyan al-Tsauri once felt, "I was prevented from performing qiyamullail for five months because of one sin I committed."¹⁰

Fourth, a harsh threat in the afterlife. The form of the threat especially is the torturing by

hellfire. This threat is clearly conveyed in the Qur'an and hadith. Among the threats of hellfire for people who eat orphans and usury property.

4. Conclusion

Consuming haram food is very influential on the emotional and spiritual intelligence. Haram food can lead to the body's tendency to do bad, and keep the souls and hearts away from calmness and peace. Even more, eating haram food is one of the causes of obstruction of prayer and closer to the torturing by hellfire.

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¹ Abû al-Sa'ud Muhammad ibn Muhammad ibn Musthafâ al- Imadî, Mufradât al-Qur'ân, versi Maktabah asy Syamilah, 315.

² Yusuf al-Qaradhawi, Al-Halal wa al-Haram fi al-Islam, Terjemah Wahid Amadi dkk, Halal Haram dalam Islam, 31

³ Abd al-Rahmân ibn Nashir ibn al-Sa'di, Taysîr al-Karîm al-Rahmân

⁴ Muhammad ibn Jarîr ibn Yazîd ibn Katsîr ibn Ghâlib al-Amalî Abû Ja'far al-Thabari, Jami' al-Bayân fi Ta'wil al-Qur'ân, 193

⁵ Abû Bakr Muhammad ibn 'Abd Allah Ibn al-'Arabî, Ahkam al- Qur'ân, (Bayrut: Dar al-Fikr, t.th), 78.

⁶ *Bidâyah al-Mujtahid*, jilid I, 488; *al-Qawânîn al-Fiqhiyyah*, 34

⁷ Read prolog Ary Ginanjar A. dalam, ESQ, 10-27

⁸ Al-Ghazali, *Ihya 'Ulum al-Din*, jilid 2, 91

⁹ Sulaiman ibn Ahmad, *al-Mu'jam al-Ausath*, jilid 6, 310

¹⁰ Abu Nu'aim, *Hilyatul Auliya*, Beirut: dari Kitab, 1974, Jilid 7, 171

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