

Late adolescence community understanding Towards Halal Food

Fitri Rafianti^{*}, Emi Wakhyuni², Muhammad Andafi³

Universitas Pembangunan Panca Budi

Email : fitrirafianti@dosen.pancabudi.ac.id, Emiwakhyuni@dosen.pancabudi.ac.id,
andafiandrian@gmail.com

ABSTRACT

Adolescents (late adolescence) experience developments that often result in a seemingly uncertain position, therefore society is difficult to determine norms for adolescents because their status is between children and adults. As a result, it is difficult for adolescents to determine their attitude so that this often causes turmoil within the teenager, which greatly affects their will and the food they consume. Physical and spiritual health is needed to balance the lifestyle of adolescents, where we see today's teenagers pay less attention to a healthy lifestyle and halal technological developments certainly greatly affect the choices made by adolescents. The problem in this study is how *late adolescence* understands halal food then the method used in this research is normative legal research where normative legal research takes data with a statutory approach and other legal sources. The results of this study indicate that many adolescents do not know the boundaries of halal and haram food so it is very important to provide a very basic understanding up to the regulatory stage, introduction to halal certification, halal certification policy criteria and halal and thoyyib principles in food products. Teenagers as the next generation of the nation need to know this because food is something that is consumed will grow into the flesh and blood and behavior and even actions of a teenager.

Keywords:

Teenagers' Understanding; Halal Food

1. Introduction

Physical and spiritual health is needed to balance lifestyle, where we see today's teenagers pay less attention to a healthy and halal lifestyle, the development of technology causes many changes so that to buy food we do not need to be physically present at the food seller's place but can only go through the application, this also causes a lack of knowledge of teenagers about food products purchased halal or haram, Even though the substance purchased is basically halal food, but when there is a mixture that is not in accordance with sharia or exposed to unclean and the like, there will be a change in the law from halal to something haraam. This is what the author will discuss in this paper, especially understanding at the adolescent level (*late adolescence*) Against Halal Food. Where *adolescents (late adolescence)* experience developments that often result in a seemingly uncertain position, therefore society is difficult to determine norms for adolescents because their status is between children and adults. As a result, adolescents find it difficult to determine their attitude so that this often causes turmoil in the teenager, this is what is interesting to review in this paper.

2. Methods

The method used in this research is normative legal research where normative legal research takes data with a statutory approach. With other legal sources that become supporting data for this research, namely secondary data through references from laws, government regulations and journals relevant to this research.

3. Results and Discussion

Positive law is law in the form of laws that regulate relationships between humans and humans, or with legal entities. Meanwhile, Islamic law is a system of "obligations" and "prohibitions" of specific laws.¹ Islamic law is a law that has a strong influence in the formation of national law, especially in family law, economic law, and criminal law.² Therefore, Islamic law will automatically be carried out by people who are Muslims, this is a concern that gives extraordinary attention to health issues. In Islam, health is an important element that becomes our main support for carrying out all activities and especially worship to the Almighty, Allah SWT as exemplified by

¹ <https://review-unes.com> accessed on December 01, 2024 at 12.19 pm

² Journal of Islamic Economics and Law Volume 5, Number 2, October 2021 Concepts and Sources of Law: A Comparative Analysis of the Islamic Legal System and the Positive Legal System M. Taufiq STAIN Sultan Abdurrahman Riau Islands accessed on December 01, 2024 at 12.33 wib



the Prophet Muhammad SAW.³ Broadly speaking, the presence of Islam is certainly with the aim of protecting religion, reason, soul, body, offspring, and also property. For this reason, physical and spiritual lifestyles are important. Eating halal and thayyib food has significant health benefits. First, halal and thayyib foods tend to be free from harmful chemicals, pesticides, and additives that are often found in modern processed foods. Research shows that eating organic and natural foods can reduce the risk of chronic diseases such as cancer, diabetes and heart disease⁴. Therefore, it is very important to understand adolescents as the next generation of the nation to be able to distinguish which foods are halal and haram, then as a foundation for basic knowledge of adolescents on halal food as something that is suitable for consumption by our bodies because besides halal there is also the concept of halalan toyiban. Halal food in Islamic law halal includes 3 things including: First, halal because of the way to get it means that the way food and drink is obtained by halal, not stealing and things that are prohibited by religion. The law is haram if obtained by prohibited means, for example stealing, cheating and so on. Second, halal because of its substance means that the legal food and drink is not prohibited by shara law, for example milk, rice, tofu, and so on. Third, halal because of the way it is processed means that the food is halal with the correct processing, for example chicken, goat, duck, cow in the slaughter process is not in accordance with Islamic law, so the law of meat becomes haram. Halal food in Islam has an important role not only to fulfill physical needs, but also as part of blessed worship. The concept of halal is not just about "may" or "may not", but includes the content, process, and health values that bring benefits to the body and soul. In this article, we will discuss how halal food can support health according to Islamic guidelines and what are some examples of foods that are recommended in the Shariah.

A. Definition of Halal Food in Islam

In Islam, halal food is food that is allowed to be consumed by Muslims in accordance with sharia. This includes the type of food ingredients, how they are obtained, and the method of slaughtering animals that meet certain standards. In general, halal food is food that is clean, does not harm the body, and is processed in a way that complies with religious rules.

³ <https://muslimatnu.or.id/konsultasi/kesehatan/tips-gaya-hidup-sehat-jasmani-dan-rohani-ala-rasulullah-saw> ⁴ Alzeer, J., Rieder, U. and Abou Hadeed, K. (2018) 'Rational And Practical Aspects Of Halal And Tayyib In The Context Of Food Safety', *Trends in Food Science & Technology*, 71, pp. 264-267.

B. The Virtue of Eating Halal Food

Eating halal food is not only related to compliance with religious rules, but also brings proven health benefits. Islam teaches us to choose foods that do not damage our health and come from halal sources. Here are some of the virtues of eating halal food:

- a. *Maintain Physical Health:* Halal food tends to be prepared from natural ingredients and is free from harmful substances such as alcohol, excessive additives, and blood that is not wasted. For example, the slaughter of halal animals drains the blood completely, thus preventing the risk of bacterial contamination that may be present in the animal's blood.
- b. *Positive Effects on the Soul:* Islam teaches that halal food can provide peace and help cleanse the soul of negativity. The Qur'an states that halal food is a source of blessings and brings us closer to Allah.
- c. *Reduced Risk of Disease:* Avoiding haram substances such as alcohol, blood and pork can reduce the risk of certain diseases. Alcohol, for example, can cause health problems such as liver damage, high blood pressure, and mental disorders if consumed in the long run.

C. Examples of Healthy Halal Foods

Islam recommends several types of foods that are known to have health benefits, both in the Qur'an and Hadith. Here are some examples of halal foods that are good for health:

- a. *Dates:* Mentioned in various traditions, dates contain natural sugars, fiber, vitamins, and minerals that are good for health. Dates can also help maintain digestion and energy stability.
- b. *Honey:* In the Qur'an, honey is mentioned as a healing medicine for humans. Honey has antioxidant, antibacterial, and anti-inflammatory properties that support the immune system.
- c. *Olives and Olive Oil:* Olives are a sunnah food that benefits the heart, helps control cholesterol, and is rich in antioxidants that can prevent premature aging.
- d. *Fish:* Fish is a recommended source of protein in Islam, especially for heart and brain health due to its high content of omega-3 fatty acids.
- e. *Milk and Dairy Products:* Milk is referred to as a healthy drink, high in calcium, and good for bones and teeth. Fermented milk products like yogurt are also beneficial for digestion.
- f. *Fresh Fruits and Vegetables:* In Islam, fruits such as pomegranate, grapes and tin have high health benefits and are rich in vitamins and minerals.

D. Healthy Principles in Eating Halal Food According to Islam

Islam not only regulates the type of food that is halal but also recommends maintaining a healthy and balanced diet. Rasulullah SAW gave an example of eating in sufficient quantities and avoiding excess. Adab eating is also important in maintaining health:

- a. Not Excessive (Mubadzir):* Avoiding overeating can help maintain weight, prevent indigestion, and avoid obesity-related diseases.
- b. Maintaining Food Hygiene and Quality:* Food must be kept clean and free from unclean or harmful substances.
- c. Starting with Bismillah and Ending with Hamdalah:* Involving good intentions in eating will bring tranquility and blessings.

E. Halal Food for a Healthy and Blessed Life

Halal food is not just a lifestyle choice, but a way to maintain the body and increase spirituality. Halal food rules are part of practicing the blessed teachings of Islam, and maintaining physical and mental health. For Muslims, halal food is a form of devotion to the Creator and an effort to avoid things that have the potential to harm the body and soul. In living a healthy life and in accordance with religious teachings, Islam has provided halal food guidelines that are not only ritualistic, but also beneficial for health. Halal food brings us closer to the cleanliness of the heart and piety, while keeping the body healthy, strong, and full of energy for worship and activities.⁴ The concept of halal and thayyib food in Islam is not only a religious rule, but also a comprehensive guideline for healthy living. By consuming halal and thayyib food, Muslims not only fulfill their spiritual obligations but also maintain physical health and social well-being. As a religious person, it is very important to apply the concept of halalan toyibah to family members, especially to children, especially adolescents where children in this phase have begun to choose their own food to consume, therefore it is very important to instill a good understanding to adolescents (*late adolescence*).

F. Youth and Legislation on Halal Food

The term Adolescence or *adolescence* comes from the Latin word *Adolescence* (the verb, *adolescens* which means teenager) which means "growing up" or "growing into adulthood".

⁴ <https://baznas.go.id/artikel-show/Makanan-Halal-untuk-Kesehatan-Menurut-Islam:-Panduan-Sehat-danBerkah/723>
accessed on November 30, 2024 10.52 pm

Primitive nations, as well as people of antiquity view puberty and adolescence as no different from other periods in the life span, children are considered adults when they have recognized reproduction.⁵ The adolescent period is the transition period from childhood to adulthood. This period is considered a very important time in a person's life, especially in the formation of individual personality. Adolescence is divided into two periods: first, the early adolescence period, which ranges from 13-17 years of age, and second, the late adolescence period, which is 17-18 years of age.⁷ The term adolescence comes from the Latin word "puberty" which means maturity based on the nature and signs of maturity. Adolescence is a period of transitional development from childhood to early adulthood, which is entered at approximately 10 to 12 years of age and ends at 18 to 22 years of age. Adolescence is a phase of development between childhood and adulthood, lasting between the ages of 12 and 21. Adolescence consists of early adolescence.⁶ From the various definitions above, we will flash back to the halal concept that has been promulgated by the government along with the enactment of the Halal Product Guarantee Act (RUU-JPH) Number 33, 2014, one of which states that all products must be halal certified, so halal awareness of a product is absolutely necessary. This is reinforced by the latest Halal Product Guarantee Act (JPH) so that many Halal Examining Institutions (LPH) were born in order to help make Law Number 33 of 2014 concerning Halal Product Guarantee a success.⁷ Halal Product Guarantee as a regulation to ensure legal certainty of the halalness of a product as evidenced by halal certification.¹⁰ Halal certification is an acknowledgment of the halalness of a product issued by BPJPH based on a written halal fatwa issued by MUI as an institution that issues a Halal determination and BPJPH which issues a halal certificate⁸

as an institution that has the authority to the halal certification process, of course, is not necessarily known and understood by the public as a form of legality of the halalness of the product, the community or adolescents who are the targets in this study will know that the food products they buy and consume are halal or not through labeling, halal labeling is the inclusion of halal writings or

⁵ Hurlock, E. B. (1980). Developmental psychology: An approach across the life span (fifth edition) ⁷

Santrock, J. W. (2003). Adolescence (9th ed.). McGraw-Hill.

⁶ Sri Rumini & Siti Sundari (2004). Child & Adolescent Development. Jakarta: Rineka-Cipta. Stuart, G.W. (2007).

⁷ Rafianti, F., Krisna, R., & Radityo, E. (2022). Dynamics of Halal Management Assistance for Micro and Small Enterprises through the Self Declare Program. *Journal of Socio-Humanities Science*, 6(1), 636-643. ¹⁰ Rafianti, F. (2021). *Problems of Implementation of Law Number 33 of 2014 on the Provision of Halal Medicines in the Perspective of Islamic Law* (Doctoral dissertation, Sumatera State Islamic University).

⁸ Rafianti, F., & Fikri, R. A. (2022). The Effectiveness of Implementing Criminal Sanctions on the Law Number 33 Years 2014 About Guarantee Product Halal. *International Journal of Multicultural and Multireligious Understanding*, 9(6), 455-462.

statements on product packaging to indicate that the product in question has halal status. Halal labeling activities are managed by the Food and Drug Supervisory Agency (Badan POM). Law No. 7 of 1996 concerning Food, which is an umbrella provision concerning food, contains the obligation to include labels on packaged food with a minimum of six elements, one of which is information about halal. Halal information or labeling on a product can be a reference for Muslim consumers to choose and buy the product.⁹

4. Conclusion

From the various explanations above, it can be concluded that many teenagers do not know the boundaries of halal and haram food so it is very important to provide a very basic understanding to the stages of regulation, introduction to halal certification, halal certification policies, criteria and principles of halal and thoyyib in food products. Teenagers as the next generation of the nation need to know this because food is something that is consumed that will grow into flesh and blood and the behavior and even actions of a person can sometimes come from eating, therefore how urgent halal food is because it has an impact on a person's behavior and action taking.

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⁹ 12 Ibid.



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