



## THE VIEWS OF THE ISLAMIC SCHOLAR COUNCIL OF LANGSA (MPU) ON MUI FATWA NO. 10 OF 2018

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### **Abstract**

The sale of food and beverages with a variety of products is commonplace so we also have to choose in buying them. This research aims to find out how the MPU of Langsa City views on the MUI fatwa no 10 of 2018 and how the spread of food and drinks that contain alcohol in Langsa City. this research uses qualitative descriptive methods. Data obtained through in-depth interviews with informants, namely MPU officials in Langsa City. The results of this study indicate that the spread of alcohol-containing beverages in Langsa city can be said to be completely absent, but in food products there are still foods that are traded with an alcohol content of 0.5% regardless, the product is in accordance with the requirements of BPOM regulation No. 31 of 2018 concerning Processed Food Labeling. the majority of MPU members of Langsa City agree that if the alcohol is produced from other than alcohol then it is allowed as long as it is used according to the applicable provisions.

**Keywords:** MPU; Alcohol; Fatwa

### **INTRODUCTION**

Along with the times the use of alcohol has become something we often find in medicines, drinks and even food for consumption, this has become a mistake in society, especially in Muslim communities, processing food into various forms, one of which is rice cake and also nato cake, which both of these foods contain alcohol under 0.5% which is very easy to get in the community.

According to MUI Fatwa No. 10/2018, khamr is a drink containing alcohol, whether produced from grapes or others and cooked or not. According to the above fatwa in article 2, one of them states that the use of alcohol/ethanol as an ingredient of non-khamr industrial products for food products is halal if it is not medically harmful (whether the result of chemical synthesis [from petrochemicals] or from the non-khamr fermentation industry. According to Imam As-Shafi'i Every intoxicating drink, regardless of its composition, is considered khamr. Moreover, it is emphasized that all intoxicating drinks will be illegal whether consumed in small or large quantities.

In contrast, according to the decision of the fatwa of the Indonesian Ulema Council (MUI) No. 10 of 2018, it says that a haram drink must be measured by several criteria, as in article 3 paragraph 3 explains that it must be seen from the level of alcohol contained in it which reads "fermented beverage products containing alcohol / ethanol less than 0.5% are halal, if medically harmless."<sup>8</sup> In line with Imam As-Syafi'i's opinion, if alcohol is associated with khamr, then many medicines and fresh drinks both traditional and modern that are not categorized as alcoholic beverages and which are commonly consumed by the majority of Muslims today must be forbidden, except in emergencies (Mitra Ramadhan, 2022).

The Indonesian Ulama Council and two other Indonesian fatwa institutions have also issued fatwas on alcohol content (MUI). Islam prohibits the consumption of food that can harm humans both physically and mentally. It contains things that can be fatal, such as poison, or things that are misleading, such as medicine. The tarjih and tajdid council of the Muhammadiyah Central Leadership is of the opinion that the law is haram because food and drinks or beverages with an alcohol content of 5% and above are considered khamr and can intoxicate. While 5% or less is still allowed (Majelis Tarjih, 2015).

The use of alcohol in food is still a problem among the cloud society and it is also easy to get these foods and drinks. It is undeniable that if this fatwa issues an opinion, then that opinion will be used as a reference by the community.

For this reason, the author is interested in discussing this issue to find out more about how the MPU of Langsa City sees the MUI fatwa number 10 of 2018.

## **METHOD**

This research uses a qualitative approach to describe the problems and focus of research. qualitative approach is an approach based on field reality and what is experienced by respondents is finally found theoretical reference. In this study using field research to obtain data the author conducted interviews, observation and documentation at the Langsa Ulama Council.

This research was conducted at the Langsa Ulema Consultative Assembly located on the Islamic Center road, Langsa Baro, Islamik Center Complex, Tualang Teungoh, Kec. Langsa Kota, Langsa City, Aceh 24354. The selection of this location is the place of the research subject to be studied because all MPU members are in this place. Before the author carries out the process of research activities, it is necessary to plan to organize time. This is done to keep time from being wasted in vain.

In collecting data, the author uses primary and secondary data, the primary data is using interviews and observations. the author's interview was conducted with MPU members totaling 30 people, but the author only interviewed 12 people because they were in the commission in accordance with this research, namely the commission in the field of economics or muamalah. the names of the 12 people are Tgk. H. Shalahuddin Muhammad, S.Ud., M.H, Tgk. Muhammad Yusuf, Tgk. Faisal, SH.I., MA, Tgk. H. Zakaria Ahmad, Tgk. Khalil Saleh, SH.I, Tgk. Azhar Hasan, S.sos.I, Tgk. M. Ramli Amri, Tgk. Muchlis, S.Sos.I, Tgk. Ismail Damanik, S.Sos.I, Tgk. Hamdani, Hazami Arbi, Tgk Amiruddin, S.pd.I and Tgk. M. Rizal.

While in the observation, the author sees in several shops in Langsa city that sell food that there are still foods that have been labeled halal but the content is still doubtful by the halal criteria mentioned by MUI.

## **FINDINGS**

### **Distribution of food and beverages containing alcohol in Langsa City**

Food and drink have a huge influence on activity and physical growth and the growth of intelligence, so Allah Swt. gives instructions to humans to consume only halal and good food and drink (halālan thayyiban) so that it will have a good effect on



life. Everyone needs a balanced intake of substances for physical growth and brain growth and to meet energy needs for activities.

If there is an imbalance or lack of intake of one of these components, there will be disorders ranging from mild to severe disorders. For example, if carbohydrate intake is lacking a person will feel weak, because energy intake is reduced. Since food and beverages have a great influence on physical activity and growth as well as intelligence, Allah, the Almighty, instructs humans to consume only halal and good food and beverages (halālan thayyiban) so that it will have a good effect on life. The effects of unlawful food may not be outwardly apparent. For example, some people say that consuming alcohol can make the mind calm from problems. This assessment is only outward, but it is clear that spiritually there must be an impact. The word of Allah in the Al-Quran surah AnNahl: 114

Meaning: "Eat of that which Allah has bestowed upon you as lawful and good (sustenance) and thank Allah for His favors if you worship Him alone." (QS. AnNahl: 114).

The spread of food and beverages containing alcohol in the city of Langsa can still be said to be very little, especially since the city of Langsa itself is included in the Aceh region which has regional regulations in the form of Aceh Qanun number 12 of 2003 which regulates alcohol and its kind. In accordance with this regulation, the supply of beverages containing alcohol is strictly guarded by the government.

Researchers saw that many shops in the city of Langsa almost did not find shops selling drinks containing alcohol, but the sellers only sold similar drinks such as star zero which has an alcohol content of 0.0%, which can be said to have no alcohol content in the drink. But in food products, researchers found one food product in several stores in Langsa city that contains 0.5% alcohol and also has halal certification.

The food product is topokki or Tteokbokki is a specialty in the form of rice cakes originating from Korea. Instant tteokbokki that can be made at home and even complete with seasonings. already has a MUI halal certificate, but some instant tteokbokki brands are known to contain ethanol in their composition.

Quoting the official website of LPPOM MUI, according to Muti Arintawati, as President Director of LPPOM MUI, said that ethanol or alcohol can still be used in the halal food production process. However, there are conditions that must be met, namely it is said to be halal if ethanol does not come from the fermentation industry of khamr or is produced synthetically (Halal MUI, 2022).

Therefore, tteokbokki or rice cakes require ethanol to prevent the growth of various bad microbes in the body. Usually, ethanol will be used by spraying on the formed rice cakes. In addition, the level of ethanol used as an ingredient to help preserve and keep microbes away is only 0.5 percent. On the other hand, it is not only the use of ethanol that is the critical point of the halalness of instant tteobokki. Rather, according to Muti, there are also ingredients such as glycerin fatty acid ester produced from glycerol and vegetable or animal fatty acids.

In fact, not only in the making of tteokbokki, but the sauce used to complement the deliciousness of this rice cake also needs to be examined, namely gochujang. This is because gochujang is made from fermented chili peppers with the addition of MSG and various spices, which turns out to have a critical point about halalness.

Furthermore, the inclusion of ethanol with its level in the instant tteokbokki ingredient list is in accordance with BPOM regulations; although the function of the alcohol is only as a process auxiliary. The BPOM regulation No. 31/2018 on Processed Food Labeling contains regulations; such as the inclusion of raw, additional, and process auxiliary ingredients and also regulates the obligation to include the level of alcohol used as an auxiliary ingredient.

### **Determination of the Right of MPU Ulama of Langsa City to Answer Questions and Establish a Law from the Community**

Regarding how to determine who has the right to answer and determine a law from the community, from interviews conducted by researchers at the MPU of Langsa City, in MPU there are their respective fields, and to answer questions from the community, anyone is allowed to answer them, if there is a Chairman of the MPU of Langsa City then the Chairman, if there is no, then the MPU Member of Langsa City will answer.<sup>69</sup> MPU is also a forum, they conduct deliberations, then new studies are made, MPU in Langsa City is also not allowed to issue a law, except from the Provincial MPU. So the studies made at the MPU of Langsa City are only to answer the problems of the community and from the results of the meeting a law will be expressed. And if there is a difference of opinion of the MPU Ulama of Langsa City, then the problem in question will be seen from the *karinah-karinah*, so that the law can arise *haram, makruh, mubah, sunnah, or halal*, based on what is expressed by the person asking, and when there is a difference of opinion, the most opinion will be taken. If the question asked by the community is a new problem that has not been found in the book, then *qiyas* applies, then it will be discussed and the Chairman of the MPU of Langsa City will determine.

### **How to determine the law in MPU Kota Langsa**

Regarding how to determine the law in MPU Kota Langsa, from interviews conducted by researchers with members of MPU Kota Langsa, MPU Ulama Kota Langsa follow part of *Ahlisunnah Wal Jamaah*, and according to book studies as well, if the problem of *fiqh*, will be traced to the book of *fiqh*, if the problem of *tawhid*, will be traced to the book of *tawhid* and so on. If it is based on verses and *hadith*, when there is nothing in the verse or *hadith*, the *fatwa* of the scholars or the *Istinbat* of the scholars of *fiqh* will be taken, then *Qiyas, Istishab* and so on will apply. So if you look at the legal decisions in this MPU, it cannot be separated from *Fiqh Syafi'i, Hanafi, Maliki, and Hambali*. In general, it refers to *Fiqh Syafi'i*, and regarding the book of *Sufism*, it cannot be separated from *Imam Al-Ghazali, and Sheikh Zudaith Al-Baghdadi*, and regarding the *monotheism of faith*, it cannot be separated from *Imam Ash'Ari*. MPU clerics in Langsa City use this rule because there are many *ashab* (students), in Indonesia there are also many who use the *Shafi'i* school of thought, because the *Shafi'i* school of thought has many who explain it, and also many students.

## **DISCUSSION**

The word alcohol comes from the Arabic (*alkuhul*), the formula is  $C_2H_5OH$  C means Carbonium, meaning charcoal, H means hydrogenium, meaning liquid. Thus  $C_2H_5OH$  means a compound between 2 atoms of charcoal with 5 atoms of liquid (John Wiely and Soon, 2011).



This kind of alcohol is called absolutist alcohol, which is 99% alcohol, while 1% is water. Alcohol in the Big Indonesian Dictionary is a colorless liquid that is volatile, flammable, used in industry and medicine, is an element of intoxicating ingredients in most liquor,  $C_2H_5OH$  ethanol or organic compounds with OH groups on saturated carbon atoms (Pusat Bahasa, 2005).

Alcohol is a general term for any organic compound that has a hydroxyl group (-OH) attached to a carbon atom, which itself is attached to a hydrogen atom and or another carbon atom. Based on its functional group, alcohol has many groups. The simplest groups are methanol and ethanol. While John Wiely and Soon in his book *Introduction to Organic Chemistry* explain that: "Alcohols are organic compounds that have a hydroxyl group (-OH) attached to a carbon atom which itself is attached to a hydrogen atom and or another carbon atom. By substituting -OH for H from  $CH_4$ , we get  $CH_3OH$  which is known as methanol. The functional formula of alcohols is OH with the general formula for alcohols ROH, where R is alkyl or alkyl group substitution (Lutfun Nahar, 2009).

The *Encyclopedia of Islamic Law* explains alcohol (al-kuhl or al-kuhl something volatile, or essence). Alcohol is defined as a colorless liquid that is volatile and flammable. It is commonly used in industry and medicine, and is the intoxicating ingredient in most liquors. Alcohol is made by fermentation of various substances containing charcoal hydrates such as melase, cane sugar, and fruit juice (Abdul Aziz, 1997).

### **Alcohol in Islam**

Alcohol is a name for a substance that was not known at the time of the Prophet (peace and blessings of Allaah be upon him). At that time it was only known as khamar. Since the main intoxicating element in khamar is ethanol, and ethanol is a volatile, flammable, colorless liquid, it is the most commonly used alcohol in everyday life, so only this type of alcohol is ruled as khamar, and it cannot be used for any purpose (Basim, 1991).

Islam explicitly and clearly forbids alcohol and gambling for all Muslims based on the text of the Qur'an and Hadith. Alcohol is forbidden because it can eliminate common sense, and cause people to go out of their true consciousness, and alcohol itself is a source of sin where alcohol drinkers will do heinous things such as stealing, and destroying other people's property in order to fulfill their desires and cause adultery and even murder (Sayid usman, 2010).

The prohibition of Khamar was carried out gradually, because in the jahiliah era, drinking alcohol was a very favorite thing. There are several stages of the prohibition of khamr in the Qur'an, namely as follows: The first stage, khamar is described as something pleasant that is aligned with other sustenance. It is referred to as an intoxicating drink made from grapes (Mustafa, 20011).

There are four sources of Islamic law in general, namely the Qur'an, as-Sunnah, Ijma', and Qiyas. The Qur'an itself explains the law on alcohol gradually, starting with Surah 16 An-Nahl verse 67 which explains that there is good sustenance produced from dates and grapes and can also produce intoxicating drinks. Then Surah 2 Al-Baqarah verse 219, which only explains that alcohol has benefits. Then Surah 4 An-Nisa' verse 43, which explains that drinking alcohol is prohibited for Muslims when

approaching prayer times, so that when they pray they are not drunk, so that they can ruin the prayer and confuse the Qur'an they read, the last is Surah 5 Al-Maidah verses 90-91, which explains that drinking alcohol (khamr) is among the deeds of the devil that must be avoided so as not to cause hostility and hatred among Muslims (Kadar M Yusuf, 2011).

Based on MUI fatwa No. 10 of 2018 concerning food and beverages containing alcohol/ethanol, the majority of MPU scholars in Langsa City agree with this fatwa. but not all MPU scholars in Langsa City, there are also MPU scholars in Langsa City who disagree with this fatwa. Of course, with their own reasons and views.

The opinion of the MPU Ulama of Langsa City, some of them said that in this fatwa there were no irregularities because they argued that in the formulation of this fatwa it must have been done as well as possible and also used experts in the chemical and medical fields. and there are those who argue if this fatwa is decided based on cross mazhab so that it is decided based on the benefit. The results of interviews that researchers conducted at MPU Langsa City, here are some opinions of Langsa City Ulama. First, from Tengku Ismail Damanik, regarding the Fatwa he as a member of MPU stated that alcohol is basically made from sacred objects, so that every khamar is alcohol and every alcohol is not necessarily khamar, as long as the use of 0.5% alcohol content is not intoxicating then it is not a problem.

Then regarding non-kharam alcohol that can be used, Tengku Hamdani Hazami Arbi agrees with Mr. Tengku Ismail Damanik. As long as what is mixed is not alcohol, there is no problem. Furthermore, from the MPU member of Langsa City, Tengku M. Rizal argued about the law of ethanol which is of the type of alcohol that is not permitted while ethanol which comes from synthetic products is permitted.

Furthermore, the researchers interviewed the chairman of the MPU of Langsa City, Tengku Shalahuddin Muhammad, he explained that the 4 madhhabs agreed that khamar was haram, the khamar referred to was nabiz (fermentation) which developed from grapes, dates and raisins. Itifaq scholars agree that this is haram because it is classified as alcohol. Then of the 4 imams of the madhhab, only the Hanafi madhhab, if the fermentation is not from grapes or dates, it is only haram if it is intoxicating. The three schools of Shafi'i, Hambali, Maliki use qiyas in the form of ijthihad, fermentation that has the potential to intoxicate a little or a lot is haram. if I see this MUI fatwa more inclined to the Hanafi school of thought.

Based on the results of the discussion that has been done, the author can conclude from the research on the views of the MPU of Langsa city on the MUI fatwa no 10 of 2018 and the spread of alcoholic food and beverages among the community 1. The spread of alcohol-containing beverages in Langsa city can be said to be completely absent, but in food products there are still foods that are traded with alcohol content regardless, the product is in accordance with the requirements of BPOM regulations; although the function of alcohol is only as an auxiliary process. The BPOM regulation No. 31/2018 on Processed Food Labeling contains rules; such as the inclusion of raw materials, additives, process auxiliaries and also regulates the obligation to include the level of alcohol used as an auxiliary material and also in MUI Fatwa No. 10/2018 on Food and Beverage Products containing alcohol or ethanol; states that only ethanol derived from khamr cannot be used for halal products,



because it is haram and unclean. This traditional Korean culinary ingredient is a food that has a high water content and water activity (aw) of more than 0.85 so it has the potential to be contaminated with mold, coliform and various bacteria; such as E. Coli, Staphylococcus aureus, Bacillus cereus, and Clostridium perfringens.

## CONCLUSION

Consuming khamar in i'tifaq scholars haram what if khamar it comes from the fermentation of dates and grapes, Then of the 4 imams mazhab was only hanafi mazhab that if the fermentation is not from grapes or dates then the new haram is intoxicating. the majority of MPU members of Langsa City also agreed that if the ethanol is produced from other than khamar then it is allowed as long as it is used within the limits of this provision based on the opinion conveyed by MPU members of Langsa City.

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