



THE IMPORTANCE OF HALAL BI HALAL IN SOCIAL LIFE IN ACCORDANCE WITH CUSTOMS AND HABITS

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ABSTRACT

The Qur'an contains explicit and implicit arguments. Explicit arguments are arguments that can be used as direct references, while implicit arguments are arguments that must be explained first by the experts because there are choices of conclusions in order to apply them. Basically, both explicit and implicit arguments must receive guidance from the experts of the Qur'an in order to maintain the majesty of the Qur'an.

This work describes halal bi halal written using a socio-cultural approach, social reality theory, adat theory, urf and using views. This conclusion results that Halal Bihalal is a tradition that is not explicitly stated in the Qur'an but whose spirit has practiced the messages of the Qur'an.

Keywords: *Halal bi halal, social, adat and urf.*

INTRODUCTION

In the study of the Qur'an, science has developed in such a way as to study it. As a holy book, the Qur'an really has shown its abundant knowledge resources. In addition to showing the depth of meaning it contains, the Qur'an also sends a sign to its devotees of scientific instruments that can be used to explore its meaning. These markers are then compiled into a scientific design which is then known as the methodology, form, approach within the scope of the interpretation of the Qur'an. In the methodology itself, there are many kinds of knowledge available to choose from, as well as in forms and approaches.

Regarding the approach, here is defined as the starting point of departure from the process of interpretation. In the study of the Qur'an, globally it can be divided into two. First, the textual approach is oriented to the text in itself. Second, the contextual approach is oriented to the context of the reader (Islah Gusmian, 2003: 246). From these two approaches, various other approaches can be born, such as approaches to science, science, femonology, anthropology, philosophy, law, sociology, and others. This approach is very important in interpreting the Qur'an because it contains various nuances of life. So with this approach, the classification of the discussion areas in the Qur'an will be clearly described.

The social and cultural approach as part of it can be used as a foothold and orientation for interpretation, due to the fact that the Qur'an contains more muamalah worship matters than mahdah worship with an average of one in one hundred. One for the verse of mahdah worship and one hundred for muamalah worship (Abudin Nata, 1998:40). The Qur'an is presented for the benefit of humans with their God and between people (social). The social approach is used in order to capture moral messages in human life.

This socio-cultural approach began to be widely used after it was popularized by Muhammad Abduh and Rashid Rida with their al-Manar interpretation. Abduh said that on the Last Day, Allah will not question people about the opinions of the commentators and about how they understand the Qur'an, but He will ask us about His book which was revealed to guide and govern mankind. Abduh wanted to explain the Qur'an to the wider community with its practical meaning, not just for professional scholars. Thus, they can provide solutions to the important problems they face on a daily basis (Islah Gusmian 2003:235).

Indonesian interpreters have also interpreted the Qur'an with a socio-cultural approach with the Quraish Shihab thematic method. He has made efforts to interpret the basic human needs and issues of Muamalah, humans and society, aspects of human activity and crucial questions for the people. (Quraish Shihab, 2013) This interpretation has made a major contribution to Indonesian Muslims who need affirmation and legitimacy in carrying out their lives. Especially in the cultural practices of the archipelago which are not explicitly explained by the Qur'an such as the Halal Bihalal tradition that occurs sporadically in society. Let alone in the Qur'an, in Arabic dictionaries alone, you will not find entries for the word Halal Bihalal. Halal Bihalal is a concession from the people of the archipelago that has been accepted and only exists in the archipelago. Meanwhile, during the time of the Prophet, the Umayyad dynasty, the Abbasid dynasty, and the Turkish sultanate, Halal Bihalal culture was not found (Saiful Hakam, 2015: Vol. 10, No. 2). Or even in other Muslim-populated countries, it is almost impossible to find meeting events with the Halal Bihalal nomenclature. So, this culture

only exists in Indonesia because it appears in Indonesia and has Indonesian characteristics. This is a unique phenomenon in itself seen from the socio-cultural point of view. And of course this is not a deviant view of the syara' because Indonesia is inhabited by scholars whose capacities have been recognized by the world. Logically, if Halal Bihalal is contrary to Shari'ah, it is impossible for the scholars to allow it. Within the framework of Islamic legal ijihad, there is the term Urf, which is about community traditions that have been running and accepted as habits in society. although 'Urf is divided into two types, namely 'Urf Sahih and 'Urf Fasid. But of course they, the scholars, have carried out ijihad both in Nusus Shari'at, Maqasidus Shari'at (legal objectives) and Mabadi Shari'at (Legal principles) (K.H. Afifuddin Muhajir, 2017:193).

Thus, the interpretation of the Qur'an with a socio-cultural approach is crucial to do. Especially in Indonesia, which is rich in ethnicity and culture. Halal Bihalal is a past culture that continues to develop and a futuristic culture may emerge. And then culture will continue to develop, socio-cultural approaches in interpretation are increasingly required to provide answers to the emergence of new cultures.

DISCUSSION

a. Socio-Cultural Approach

As an approach, the socio-cultural approach has a way of explaining the verses of the Qur'an which focuses on, firstly, the aspect of editorial accuracy. Second, compiling the contents of these verses in an editorial with the main aim of explaining the purposes of the Qur'an, a prominent accentuation on the main objectives described by the Qur'an. Third, the interpretation of the verse is related to sunnatullah (J.J.G. Jansen, 1997: 28-29). Even though each book or commentary has the same approach, it has different methods of analysis. As with the socio-cultural approach, of the many commentaries that use this approach, there are differences in the method of analysis. Globally, the interpreters use linguistic, socio-historical and intertextual analysis methods (Islah Gusmian: 238).

In an effort to interpret the Qur'an, first a linguistic analysis must be carried out because the Qur'an was revealed in a language. If you leave this, it means you have omitted something fundamental in the interpretation. Regarding the details of the analysis, this only depends on the orientation of the interpreter. Socio-historical analysis must also be carried out because the Qur'an cannot be separated from the construction of the social-setting background. Likewise, intertex analysis is equally important because the verses of the Qur'an interpret each other. As an example in the book *Wawasan al-Qur'an* by Quraish Shihab, linguistic analysis is not very prominent, it is only done as a basis for building an understanding of the verses of the Qur'an, so that the moral message of the Qur'an can be conveyed clearly (Islah Gusmian, :240).

In general, every nation has a culture and that culture includes seven elements, namely language, knowledge system, social organization, living equipment system and technology, livelihood system, religious and artistic system (Agung Setiyawan: 208). Indonesia is a country rich in customs and culture, so it is required as much as possible to pay attention to the local wisdom in it. Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems in meeting their needs. And in local wisdom, local cultural wisdom is stored, namely local knowledge that has been so integrated with belief systems, norms and culture and is expressed in traditions and myths that have been

embraced for a long time, so that it is something that is specifically related to a particular culture and reflects the way in which it belongs. life of a particular society. Local wisdom is used by the community to survive in an environment (Agung Setiyawan: 207). From this point of view, Halal Bihalal is local wisdom, namely the wisdom of Indonesian local culture.

Islam as a religion that was revealed to give mercy to humans, of course Islam has a greater element of wisdom. Moreover, Islam with the Qur'an came down as the last religion and book. So its futuristic and accommodative power is sure to reach out wide to all living things. The concept of universality (Syumul) of the Qur'an has become a sign of local values in it. Because universal values include human values. So in this case, Halal Bihalal has something to do with these universal values. In other words, Halal Bihalal has a connection with the nafs stored in the Qur'an.

b. Social Reality Theory

In observing the socio-religious phenomena related to collective consciousness by linking the Qur'an, the theoretical framework of the dialectical triad from Peter L. Berger can be used. First, Externalization is the continuous outpouring of human personality into the world, both physically and mentally. This is an anthropological necessity. Second, objectivation, namely the products produced by humans become autonomous entities that are independent of the maker. It seems like culture, even though it is the result of human thought but in the end it grows crystallize by itself. Third, internalization, namely absorption into the consciousness of the objectified world in such a way that the structure of this world determines the subjective consciousness itself. As far as internalization has occurred, the individual now understands the various elements of the objectified world as phenomena that are internal to his consciousness.

Likewise with the interpreted Qur'an, the results will crystallize out and will eventually be reabsorbed in the form of consciousness. It is at this point that the Qur'an experiences the application of public awareness without a compulsion but an awareness of what it wants to do. From this, what then arises with the awareness of the Qur'an. The phenomenon of halal bi hala in Indonesia is one manifestation of this crystallization. Because halal bi hala is not something that is formed just like that but through a long process that begins with individual awareness and then forms a collective consciousness that is internalized simultaneously.

c. Halal Bihalal Building

1. Customary Terms and 'Urf

Halal Bihalal is a product of indigenous Indonesian culture which has become a tradition that has been running from time to time. He was born as an appreciation of the taste of the Islamic community which has long merged with Islam. Previously, the religion of Islam which teaches various moral/akhlaq majesty that meets the character of the Indonesian people who uphold etiquette, has become a unique event, namely the encounter of universal wisdom and local wisdom. Two parties who have the same taste, then marry so that it gives birth to a genetically unified culture. This is completely different from what is termed by Nasr Abu Zaid as al-Muntaj al-thaqofi / cultural product and al-Muntij al-thaqofi / producing culture. Regarding Halal Bihalal, it does not talk about the phase of the revelation of the Qur'an until it is formed into a form of Mushaf, but talks about the texts of the Qur'an in embracing local traditions that were formed long

after the completion of the Qur'an. Halal Bihalal is not formed by the Qur'an on the contrary it is impossible for Halal Bihalal to form the Qur'an.

Before entering the discussion of interpretation in the Qur'an, as local wisdom, Halal Bihalal can be viewed from 2 things, namely between adat and urf. There are different interpretations between adat and urf. Both are indeed mentioned with different editorials in the legal qaidah in Islam.

Adat is:

العادة ما استمر الناس عليه على حكم المعقول وعادوا اليه مرة بعد أخرى

"Adat is an act or word that is continuously carried out by humans because it can be accepted by reason and humans continuously want to repeat it."

Definition of Urf:

العرف ما استقرت النفوس عليه بشهادة العقول وتلقته الطوابع بالعقول هو حجة ايض لكنه أسرع

الى الفهم بعد أخرى

"Urf is an act and a word where the soul feels a calm in doing it because it is in line with logic and can be accepted by human nature.

By definition, adat and urf have different meanings, but from the above meaning it can be understood that they both have the same meaning. In the process, adat and urf proceed gradually. Adat is an accumulation of repeated activities that take place continuously and then it is well embedded in the hearts of individuals so that it becomes something that is known. It is at this point that adat is formed into urf (Qamaruddin SF, 2002:174).

From the above process, adat and urf have similarities and differences, namely, first, the similarities lie in terms of acceptance of reason, embedded in the heart, carried out repeatedly and in accordance with the character of the perpetrator. Second, the difference lies in the implementation aspect, urf is carried out collectively while adat can be individual or collective (Qamaruddin SF, 2002:160).

a) Urf . Theory

In editorial and meaning, the word 'Urf is listed in Nusus al-Shari'ah, including:

حُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

"Be forgiving and tell people to do what is right, and turn away from stupid people."

وَمَتَّعُوهُمْ عَلَى الْمَوْسِعِ قَدْرَهُ وَعَلَى الْمُقْتِرِ قَدْرَهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ

﴿البقرة: ٢٣٦﴾

"And give them a mut'ah (gift). People who are able according to their abilities and people who are poor according to their abilities (also), namely giving according to what is appropriate. That is a provision for those who do good."

b) The Position of 'Urf in the View of the Scholars'

As one of the benchmarks for making law, there are different views of scholars:

- 1) Imam Abu Hanifah: al-Qur'an, al-Sunnah, Ijma', Qiyas, Istihsan and 'Urf Society
- 2) Imam Malik: al-Qur'an, al-Sunnah, Ijma', Qiyas, Istihsan, Istishab, Maslahah Mursalah, Saddu al-Dhara'i, and Urf community
- 3) Imam Shafi'i: he does not use urf, limited to qiyas.

c) Validity of Halal Bihalal

Halal Bihalal can be an expression of several teachings from the Qur'an which include the concept of halal, minal aidin wal faizin, forgiveness, shafh (freedom) and the fusion of sins. Each can be explained as follows:

2. Halal Description

In the Qur'an there are several verses that contain the word halal

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾

"Say: "Explain to me about the sustenance that Allah has sent down to you, then you make some of it unlawful and (some of it) lawful." Say: "Has Allah given you permission (about this) or have you just made it up against Allah?"

لَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِيُفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يُفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿النحل: ١١٦﴾

"And do not say against what your tongues falsely say "this is lawful and this is unlawful", to invent lies against Allah. Verily, those who fabricate lies against Allah have no success."

The above verse contains criticism and threats. The word halal in this verse has a different impression from the following four verses below:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿البقرة: ١٦٨﴾

"O mankind, eat what is lawful and good from what is on the earth, and do not follow the steps of the devil; for verily the devil is a real enemy to you."

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿المائدة: ٨٨﴾

"And eat lawful and good food from what Allah has provided for you, and fear Allah in whom you believe."

﴿الأنفال: ٦٩﴾ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"So eat of some of the spoils of war that you have taken, as food that is lawful and good, and fear Allah; Verily Allah is Forgiving, Most Merciful."

﴿النحل: ١١٤﴾ فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

﴿النحل: ١١٤﴾

"So eat what is lawful and good from the sustenance that Allah has given you; and be grateful for the favors of Allah, if you worship Him alone."

The verses above begin with the commandment to eat halal food plus thayyibah. So if it is reviewed, the five Islamic laws, four of which are halal including makruh are halal because there is a recommendation to leave it. So the makruh category here is not included.

If so, then in the Qur'an Allah explains the word hub (love) which is about love for the behavior of someone who does not only do halal acts but does not produce goodness like muhsinin (Quraish Shihab, 2007: 321).

3. Minal Aidin Wal Faizin's Description

The word faizin with all its derivatives is mentioned 29 times in the Qur'an including:

﴿الحشر: ٢٠﴾ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمْ الْفَائِزُونَ

﴿٢٠﴾

"The inhabitants of Hell are not the same as the dwellers of Jannah; The inhabitants of Jannah are the lucky ones."

Regarding the verses related to the above verse, some of them are as criticism and bullying of hypocrites who measure luck with popularity and material things. And they envy other people's luck. While measuring luck with heavenly luck and aimed not individually but collectively (Quraish Shihab, 2007: 323).

4. Forgiveness Description

﴿البقرة: ١٨٦﴾ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي

﴿البقرة: ١٨٦﴾ وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

"And when My servants ask you about Me, then (answer), that I am near. I grant the supplication of those who pray when they ask

Me, then let them fulfill (all My commands) and let them believe in Me, so that they will always be in the truth."

The verse above shows His almighty forgiveness of all sins committed by his creatures (Quraish Shihab, 2007: 325).

5. Explanation of Forgiveness

عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ

"Allah knows that you cannot restrain your lust, so Allah forgives you and forgives you."

6. Description of Shafh (roomy chest)

فَاخْذُرُوهُمْ وَإِنْ تَعَفُّوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿التغابن: ١٤﴾

"So be careful with them and if you forgive and do not scold and forgive (them) then verily Allah is Forgiving, Most Merciful."

وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿النور: ٢٢﴾

"And let them forgive and have mercy on them. Don't you want Allah to forgive you? And Allah is Most Forgiving, Most Merciful."

فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿المائدة: ١٣﴾

"So forgive them and leave them alone, verily Allah loves those who do good."

The impression of the verses above, shows that forgiveness does not have to wait for forgiveness from others (Quraish Shihab, 2007: 328). According to al-Ragib al-Isfahani that as-Shafh is higher in rank than al-Afwu. Quraish Shihab's expression is very interesting in his book, he describes a sheet that is written on a sheet that has errors written on it, so if you want to forgive, it is enough to erase it with an eraser or tip-ex. However, the paper will not turn out like it was before and even become wrinkled. So it needs to be expanded and there is an amalgamation of sins (takfir) (Quraish Shihab, 2007: 330).

7. Description of the Dissolution of Sin.

إِنْ بَحْتَبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا

﴿النساء: ٣١﴾

"If you stay away from major sins among the sins that you are forbidden to do, We will certainly erase your faults (your small sins) and We will admit you to a noble place (heaven)."

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي
كَانُوا يَعْمَلُونَ ﴿العنكبوت: ٧﴾

"And those who believe and do righteous deeds, We will indeed erase from them their sins and We will surely give them a reward better than what they did."

يُؤْمِنُ بِاللَّهِ وَيَعْمَلُ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿التغابن: ٩﴾

"And whoever believes in Allah and does righteous deeds, Allah will cover his faults and admit them to Jannah under which rivers flow, they will abide therein forever. That's great luck."

From these verses, it can be seen that lafad sayyiat is the ugliest act which in essence can be interpreted as small sins. Well, from this it can be understood that a person's small sins can be tolerated by Allah due to pious deeds that cover them (Quraish Shihab, 2007: 334).

CONCLUSION

Social reality is part of the socio-religious phenomenon. Social reality at a certain time is a collective consciousness that begins with individual consciousness which then simultaneously becomes a shared consciousness. Any product in social life needs attention from religion such as halal bi halal. Because these are studies that require sensitivity from the interpreters of the Qur'an.

Halal Bihalal as a tradition that is not explicitly stated in the Qur'an but whose spirit has practiced the messages of the Qur'an. From the urf view, Halal Bihalal has shown its existence as an Islamic behavior that is constructed from individual customs which become collective concessions so that it becomes a hereditary habit.

In the practice of Halal Bihalal in general, so far there have not been found any practices that have violated the Shari'ah. So in terms of ijthadi and exegesis have met the standards expected in Islam. If then there are practices in the future, it is the duty of academics to conduct research in order to find problems and at the same time provide effective solutions so that the value of balance in Islam is always safe, peaceful and eternal.

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