



NAMING FOOD WITH THE WORD "SATAN" OR WITH NEGATIVE NAMES IN THE PERSPECTIVE OF ISLAMIC LAW

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ABSTRACT

The naming of food is very influential on public interest in food products, the sellers compete to provide attractive names that describe the taste of the food. However, many of the sellers do not know the law of naming a food with negative things like the word "devil". It is the aim of this study to review why this is prohibited and whether people are aware of the law on naming food with the word "satan". The method used in this study is a qualitative descriptive method, namely the source of the discussion is obtained from interviews and literature studies. From the results of this study it can be concluded that the naming of food with bad words such as "satan" is prohibited because it has a negative meaning, except for food names that have become a tradition ('urf) with the condition that they do not contain haram ingredients.

Keywords: Food Names, Satan, Islamic Law

ABSTRAK

Penamaan makanan sangat berpengaruh terhadap ketertarikan masyarakat terhadap produk makanan, para penjual berlomba untuk memberikan nama menarik yang menggambarkan rasa dari makanan tersebut. Namun, banyak dari para penjual yang tidak mengetahui hukum dari penamaan sebuah makanan dengan hal yang negatif seperti kata "setan". Hal ini menjadi tujuan dari penelitian untuk meninjau mengapa hal ini dilarang dan apakah masyarakat telah mengetahui hukum dari penamaan makanan dengan kata "setan". Metode yang digunakan di dalam penelitian ini adalah metode deskriptif kualitatif, yaitu sumber pembahasannya diperoleh dari wawancara dan studi kepustakaan. Dari hasil penelitian ini dapat disimpulkan bahwa penamaan makanan dengan kata yang tidak baik seperti "setan" dilarang karena terdapat makna negatif, kecuali nama makanan yang telah menjadi tradisi ('urf) dengan syarat tidak mengandung bahan haram.

Kata kunci: Nama Makanan, Setan, Hukum Islam

INTRODUCTION

Currently, there are many culinary in Indonesia that do interesting things to enliven their business ventures, one way is to give unique names. However, at this time many people still do not understand about giving names to food, even though the Indonesian Ulema Council has provided a fatwa, namely MUI Fatwa number 4 of 2003 concerning the standardization of halal fatwas, which in this fatwa regulates the issue of naming and food ingredients.

It can be found around us the names of food businesses that have names with negative meanings such as Satan and others, usually the sale of these foods is a type of food that has a spicy taste. Some people do not know about the prohibition of naming food with such bad names, which causes people to continue without finding out about the law of selling and eating food with these names. Many people still underestimate the name for food and only focus on halal in the ingredients, whereas in Islam not only instructs humans to eat halal food but must also be good in all aspects including the name for the food.

This has been previously researched by Rodiah Julianti, Ramdan Fauzi, and Muhammad Andri Ibrahim, from the Sharia Economic Law Study Program, Faculty of Sharia, Islamic University of Bandung in 2019 with the title *"Review of the Indonesian Ulema Council Fatwa Number 4 of 2003 concerning Halal Fatwa Standardization on the Use of Unusual Food Names in Bandung City"*. In this study, it has been concluded that the standardization of the use of food names according to MUI Fatwa number 4 of 2003 is that it does not contain negative meanings and food composition content, except for the use of food that has become a tradition ('urf) but it must still be ensured that it does not contain something that is forbidden, food seller shops, especially in the city of Bandung which have unusual names, are not in accordance with MUI fatwa no 4 of 2003, food that has unusual names cannot be immediately said to be haram and needs further review, but the existence of the MUI halal label is a standard guideline for the community in choosing food.

In this previous study, it can be concluded that many people still do not know about fatwa no. 4 of 2003 concerning halal standardization of food so that many of them make food business businesses that are not in accordance with the fatwa, as well as other people as consumers who also do not understand more clearly and some even take it lightly about halal standardization of food.

Therefore, there should be socialization about the importance of halal food, and it should be explained that halal food and drinks are not only seen from the composition, but also must still pay attention to other things as small as the name of the food. With the notification and learning to the public about this matter, it can increase public awareness of the halalness of food and drinks, because this matter of consumption greatly affects the life of a human being, when the food consumed by humans is not good, his life will also be affected to be bad or negative as well.

METHODS

This research is a qualitative research, using the type of field research with data sources from interviews with the surrounding community and spicy food sellers who do not use food names that have negative meanings, then analyzed using a literature review approach to MUI Fatwa No. 4 of 2003 which discusses the standardization of halal fatwa against the use of unusual food names.

RESULTS AND DISCUSSION

The Indonesian Ulema Council is a guide for the Muslim community to determine the law in everyday life, including in matters of food. To standardize the halalness of food, the MUI Fatwa No. 4 of 2003 emerged which contains rules regarding halal standardization.

This Fatwa discusses the use of food names that should not be used, namely names that contain negative, abusive, or erotic meanings, except for food names that have

become a community tradition ('urf) where the name has been attached for a long time so that it is difficult to change.

Islam has regulated human daily life in great detail, humans are required to consume halal and good food from various aspects.

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

Meaning:

"O people! Eat of the lawful and good things found on earth, and do not follow the steps of the devil. Indeed, the devil is a real enemy to you" (Q.S al-Baqarah:168).¹

Halal Standardization

As the word of Allah in surah al-Baqarah verse 168 that has been mentioned above, that Allah commands humans to eat halal and good food that is on earth, and the prohibition to follow the steps of Satan. This word becomes the basis for MUI's fatwa on halal food standardization, because in this verse clearly Allah not only commands humans to eat halal food, but also must be good, both in terms of any aspect including naming.

Halal in composition alone is not enough to get the MUI halal label, because for food, especially those made from animals, it does not guarantee that everything is halal even though it is not a forbidden animal, because Islam regulates the way of slaughtering, so that when animals are not slaughtered in accordance with Islamic law, it can be said that the animal is forbidden to eat.

The same applies to food names, because the name is one of the elements of food and affects whether the food is good or bad, so this also needs to be considered. Food names that are false and have negative meanings cannot be immediately said to be clearly

¹ Ministry of Religious Affairs of the Republic of Indonesia, *Al-Quran and Tafsirnya* (Volume I, Juz I-II), Jakarta: UII, 1990, p. 282.

haram by MUI, but there must be a deeper examination.² That's why this fatwa emerged so that people pay attention to the halalness of food, not just from the type of food that is important not pork as the public thinks.

Food consumed by humans must be halal and good / Halal *Thayyiban*.³ The halalness of this food must be halal in substance and substance of the goods, as in the word of Allah surah al-Maidah verse 88:

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

Meaning:

"And eat of that which Allah has given you as lawful and good sustenance, and fear Allah in whom you believe".

It is clear in the word of Allah that food that can be consumed by humans is not only halal but must be good. However, due to the lack of information obtained by many people who do not know about this fatwa, this causes people to lose their wisdom regarding the selection of food and beverage products that must be consumed in everyday life.

The Commandment to Abstain from falsehood

Islamic law has regulated in detail about human daily life including the issue of what can and cannot be consumed. Allah SWT. says in surah al-A'raf verse 157:

.....وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ

Meaning:

² Rodiah Julianti, Ramdan Fauzi, and Muhammad Andri Ibrahim, *Review of the Fatwa of the Indonesian Ulema Council Number 4 of 2003 concerning Standardization of Halal Fatwa on the Use of Unusual Food Names in Bandung City*, Volume 5, No. 2, 2019, p. 418. 418.

³ Kamaluddin Nurdin Marjuni, *Kamus Syawarifiyyah ...: Modern Dictionary of Indonesian Arabic Synonyms*, Jakarta: Ciputat Press Group, 2007, p. 401.

"... and they make lawful the good and forbid the bad".

Giving names is important in life, because good things will be given good names, therefore bad names are also reserved for something bad too. Food is a sustenance from Allah, therefore if we as humans give a bad name to food it could mean that we have insulted the sustenance that Allah has given.

Therefore, human beings are regulated by Allah in accordance with Islamic law and must avoid falsehood or ugliness, including in terms of names. Because every good Muslim will not take a name lightly, we must be careful not to fall into following the steps of Satan and polytheism because of the name given.⁴

This research is interesting to discuss because many people still do not understand or even know about the effect of naming food, many people think that if a food is made from ingredients that are not forbidden such as alcohol and pork then everything is classified as halal.

The author proves this from an interview with one of the community members who is also a spicy food vendor but whose name does not include names with negative meanings, this seller sells pentol, a mixture of meat and starch, which has a spicy taste with the product name "Mera Melek".

The merchant said: *"I heard that you can't use such elements... said bin said, I didn't find out the truth on the internet, that's why we don't use names with demons so that we can sell, we don't just look for the money when selling, so that the results are blessed"*.

From the results of this interview, it can be explained that the trader himself does not clearly know that there is a prohibition to give names with negative meanings such as Satan to food, he also said that if there are traders who sell food with such names, they will still be bought if it tastes delicious.

⁴ Akbar Saman, *Best Islamic Names, Beautiful and Meaningful*, Bandung: Ruang Kata Imprint Kawan Pustaka, 2014, p. 256.

This can be evidence that people are not really concerned about the halalness of food and think that the halalness of food is only from the substance of the content and does not have an impact on other aspects such as the name, symbol, and shape.

From the results of this study the author hopes for further socialization and learning to the general public about the issue of halal food because the food consumed by humans on a daily basis is very influential on human life, therefore for some people who already know the law of shara' about this food should provide knowledge to others, so that we as Muslims are always careful in acting including in terms of daily consumption so as not to fall into the deception of the devil.

CONCLUSION

The results of the research based on the discussion can be concluded that based on surah *al-Maidah* verse 88 Muslims are commanded to eat halal and good food, good in question is good from various aspects including in the naming of food. Food names should not use names that contain negative and false meanings because bad names reflect a bad thing too. Muslims are required to be careful in choosing food and guarding themselves from falsehood. This fatwa can serve as a guideline for the community to choose halal and good food categories in accordance with the provisions of Shara'.

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