



## **IMPLEMENTATION OF THE PROPHET'S HADITHS ON *HALAL* LIFESTYLE: Analysis of Community Behavior at Bukit Mas Residence, Banyuwangi with the Living Hadith Approach**

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### **Abstract**

This research was conducted based on the author's anxiety regarding the lifestyle circulating in society. Lifestyle in a society is increasingly diverse and only aims to fulfill trends has an impact on low awareness, especially in Muslim communities in choosing *halal* and *haram*. This research used a qualitative research method with a type of field research. This aims to find out what lifestyle people adopt in the Bukit Mas Residence, Banyuwangi district, East Java. Whether the community has implemented a *halal* lifestyle following the hadiths of the Prophet or not. The research results show that the *halal* lifestyle in the economic aspect that is implemented by the community is how they avoid usury or *riba* practice by using Shari'a Banking. In the aspect of *halal* food and beverages, the implementation of a *halal* lifestyle is carried out by avoiding *haram* food and beverages such as not buying products carelessly outside, studying *halal* certificates and or logos on the products, seeking information regarding the ingredients used and the beliefs or religion of the business owner. In the aspect of fashion, implementing the right dress according to the Shari'a as written in the Qur'an and hadith, such as covering the genitals, not exaggerating, and wearing appropriate clothes. The meaning of implementing a *halal* lifestyle is divided into two, namely in the background categories are religious ideology and reflection of previous

lifestyles. Meanwhile, in the goal category is physical and spiritual health and improving the quality of life.

**Keywords:** Hadis, *Halal* Lifestyle, Living Hadith

### Abstrak

Penelitian ini dilakukan atas dasar keresahan penulis terkait gaya hidup yang beredar di masyarakat. Gaya hidup di masyarakat yang semakin beragam dan hanya bertujuan untuk memenuhi tren berdampak pada rendahnya rasa awareness khususnya masyarakat muslim dalam pemilihan *halal* dan *haram*. Metode penelitian yang digunakan adalah kualitatif dengan jenis penelitian lapangan. Adapun tujuan penelitian ini adalah untuk mengetahui gaya hidup yang dianut oleh masyarakat Bukit Mas Residence, Banyuwangi, Jawa Timur. Apakah masyarakat sudah mengimplementasikan gaya hidup *halal* seperti yang tertera dalam hadis Nabi atau belum. Hasil penelitian ini menghasilkan bahwa *halal* lifestyle dalam aspek ekonomi yang diimplementasikan oleh masyarakat adalah bagaimana mereka menghindari praktik riba dengan salah satu cara yaitu menggunakan bank syariah. Kedua, dalam aspek makanan dan minuman *halal*, pengimplementasian *halal* lifestyle dilakukan dengan cara menghindari makanan dan minuman *haram* yaitu tidak membeli produk sembarangan di luar, mempelajari sertifikat dan atau logo *halal* dalam produk, mencari informasi terkait bahan yang digunakan dan juga keyakinan atau agama dari pemilik usaha. Sedangkan dalam aspek cara berpakaian, pengimplementasian berpakaian yang benar sesuai syariat sebagaimana yang tertulis dalam Alquran dan hadis yaitu menutup aurat, tidak berlebih-lebihan dan mengenakan pakaian yang sesuai. Adapun makna penerapan *halal* lifestyle terbagi menjadi dua yaitu dalam kategori latar belakang adalah ideologi agama dan refleksi dari gaya hidup sebelumnya. Sedangkan dalam kategori tujuan adalah kesehatan jasmani dan rohani dan peningkatan kualitas hidup.

**Kata kunci:** Hadis, Gaya Hidup *Halal*, Living Hadis

## Introduction

Developments becoming more visible as time goes by in today's modern era. Developments in this era have made the rules that apply constantly changing. As a religion that bring *rahmatan li al-'alamin*, Islam also can be progressive and accommodating. Progressive means accepting progress while accommodative means being able to adjust to place and time so that Islamic teaching can be the *shalih li kulli zaman wa makan*. There are changes in Islamic lifestyle that changes without abandoning the prior teachings. Even during the time of the Prophet Muhammad there were changes to the laws that were already applied. Such as the previous law was abolished and replaced with a new law. However, the urgency is how we respond to developments in this era. Does it contain beneficial values or does it lead to detrimental values?

In Arabic, *halalun* is the *mashdar* form of *halla-yahillu*, which means what has been permitted by God, which is permissible and legal ('Umar, 2008, hal. 550) The opposite of *halal* is *haram*, which means not permitted or prohibited. *Al-Halal* is mentioned in the words of the Prophet, that what is meant by *halal* and *haram* is everything that has been stipulated in His book. As the following hadith of the Prophet (Qazwiny, n.d.):

حدثنا إسماعيل بن موسى السدي قال: حدثنا سيف بن هارون، عن سليمان التيمي، عن أبي عثمان النهدي، عن سلمان الفارسي، قال: سئل رسول الله صلى الله عليه وسلم عن السمن، والجبن، والفراء قال: الحلال ما أحل الله في كتابه، والحرام ما حرم الله في كتابه، وما سكت عنه، فهو مما عفا عنه.

*Has told us Isma'il ibn Musa al-Suddi said: has told us Saif ibn Harun, from Sulayman al-Taimi, from Abi 'Uthman al-Nahdi, from Salman al-Farisi, said: "The Messenger of Allah was asked about ghee, cheese and wild donkeys. He said: "What is lawful that which Allah has permitted, in His Book and what is unlawful is that which Allah has forbidden in His Book. What he remained*

*silent about is what is pardoned.”*

According to ‘Abd al-Ghani who quoted from the words of al-Baihaqy, the hadith explains that everything that is permitted by Allah is not only written in the Qur’an, but includes the hadith of the Prophet as well because revelation is divided into two, namely revelation that is read and revelation that is not read. The revelation that is read is the Qur’an, while the revelation that is not read is that the Messenger of Allah has permitted him to explain general or specific things written in the Qur’an and the words, actions and decrees of the Prophet Muhammad are called hadith. So the hadith of the Prophet is a revelation that is not read (al-Khaliq, 1986).

*Halal* lifestyle has received a positive response from various groups. Indonesia is one of the countries that is participating in developing a *halal* lifestyle. This is due to the largest Muslim population in Indonesia in the Asian region. Muslims in Indonesia have started to think and act critically with their lifestyle choices that are in line with their religious law. Indonesia has great potential in developing a *halal* lifestyle. This is because the Indonesian government and the House of Representatives have passed Law Number 33 of 2014 concerning *Halal* Product Assurance. The existence of this law aims to guarantee the *halal*-ness of products including the raw material supplies, processing, storage, packaging, distribution, sales and presentation of products. The products referred to here are things related to food, beverage, drug, cosmetic, chemical product, biological product, genetically engineered product, as well as consumer goods that are worn, used, or utilized by the public. This is a form of support for implementing a *halal* lifestyle for people in Indonesia (Undang-Undang Republik Indonesia Nomor 33 Tahun 2014 Tentang Jaminan Produk *Halal*, 2014).

With the existence of regulations regarding *halal* product

assurance, *halal* certification is mandatory for all business actors. The *Halal* Product Guarantee Organizing Body (BPJPH) as the institution in charge of carrying out the *halal* certification process was officially formed in 2017. The existence of BPJPH is not to compete with MUI (Indonesian Ulama Council), but BPJPH places more emphasis on the *halal* certification process than MUI (Faridah, 2019).

BPJPH also encourages the public, including producers who are in charge to provide goods and services and also consumers to pay more attention to the products they consume every day. This research will discuss how to implement the hadiths of the Prophet regarding a *halal* lifestyle in the community in the Bukit Mas Residence area, Banyuwangi district, East Java. With the living hadith approach, it can be seen whether people understand how a *halal* lifestyle is in accordance with the hadiths of the Prophet along with the motives, goals and background of the *halal* lifestyle applied in daily activities.

The data collection method in this research was interviews with ten informants who were part of the community in the Bukit Mas Residence area, precisely on Jalan MH. Thamrin, Giri District, Banyuwangi Regency, East Java. The reason the researcher chose the community in this environment was first, the majority of people in the Bukit Mas Residence area were Muslim. Second, they often hold various Islamic religious activities together. Third, the people in this environment are middle to upper class people and the lifestyles adopted by the people in this environment are very diverse. So this research aims to look at the daily lifestyle of the people of Bukit Mas Residence, Giri, Banyuwangi and also the factors that influence it.

The previous research related to this research is first, the Journal *Halal Life Style sebagai Dakwah Determinasi Diri dan Sosial Masyarakat Indonesia* by Bahatma Baca. This research discusses the *halal* lifestyle

which is the self and social determination of Indonesian society. With a *halal* lifestyle, it has an influence on people who are consumers to be critical in purchasing a product (Baca, 2021). Second, the Journal *Pola Konsumsi Dalam Implementasi Gaya Hidup Halal* by Ade Nur Rohim and Prima Dwi Priyatno. In this research, it is explained that consumption patterns by Muslim communities in Indonesia are starting to build a sense of awareness of *halal* products by paying attention to the *halal* and *tayyib* aspects of the products to be consumed. The government's role is also needed in promoting education regarding *halal* lifestyles, especially for industrial development so that this *halal* lifestyle becomes a thriving lifestyle (Rohim & Priyatno, 2021) and third, the Journal *Halal Lifestyle in Indonesia* by Hendri Hermawan Adinugraha, Mila Sartika and Ahmad Hasan Asy'ari. This research discusses the phenomenon of the *halal* lifestyle in Indonesia which has spread across various sectors, such as food and drink, tourism, cosmetics, medicine and so on (Adinugraha, Sartika, & Ulama'i, 2019). From the previous research that has been presented, it can be seen that this research both discusses *halal* lifestyles. However, these studies do not discuss how to implement the hadiths of the Prophet regarding *halal* lifestyle in a comprehensive manner. Apart from that, the research objects are also different. The object of research in this study was the community in the Bukit Mas Residence neighborhood, Giri subdistrict, Banyuwangi district, East Java and the author also did not find similar research in the community in that neighborhood.

This research is expected to be beneficial both theoretically and practically. Research on the implementation of *halal* lifestyle hadiths using a living hadith approach. By using the living hadith theory in this research, the author can analyze how the Prophet's hadiths regarding *halal* lifestyle are implemented in society. It can also enrich Islamic intellectual treasures, especially in the field of hadith studies. Then, this research is expected to provide insight regarding a *halal* lifestyle

in accordance with the hadiths of the Prophet Muhammad that can be applied in daily life. Apart from that, it is expected to provide beneficial value to the community to be more aware and critical of the *halal* lifestyle.

## Understanding *Halal* Lifestyle

*Halal* is a term that is familiar to Muslims. *Halal* means everything that is permissible whether consumed, used or applied in everyday life. The following is the definition of *halal* from several scholars. First, according to Ahmad Mukhtar 'Umar (2008) in *Mu'jam al-Lughah al-'Arabiyyah al-Mu'ashirah*:

حلال[مفرد]: ج الحلول مصدر حل.

*Halal* (*mufrad*/singular form): the plural of the word *Halal* is *al-Hulul*, which is the *mashdar* form of the word *halla*. It can be interpreted as morals, good actions, words that cannot be doubted, something that is obtained through legal means.

Second, according to Imam al-Jurjany (1985) in *Kitab al-Ta'rifat*:

(١) الحلال: كل شيء لا يعاقب عليه باستعماله.

(٢) الحلال: ما أطلق الشرع فعله، مأخوذ من: الحل، وهو الفتح.

(1) *Halal*: Anything whose use is not punished.

(2) *Halal*: Everything that is determined based on the Sharia, taken from the word *al-hillu* which means a decision.

Third, according to Yusuf al-Qaradhawi (2012) in the book *al-Halal wa al-Haram fi al-Islam*:

وإذا كان كذلك ، فالناس يتبايعون ويستأجرون كيف يشاءون ، ما لم تحرم الشريعة ، كما يأكلون ويشربون كيف شاءوا ، ما لم تحرم الشريعة وإن كان بعض ذلك قد يستحب ، أو يكون مكروهاً

*Humans can buy and sell and rent as they wish as long as it is*

*not prohibited by Sharia law. Likewise with eating and drinking, as long as it is not haram, even if some of it is sunnah and is made unacceptable.*

This means that everything that is not forbidden by Sharia law is *halal* for consumption and allowed to do and only Allah can determine whether *halal* or *haram* is permitted. No matter how high a human's position is in the world, they do not have the right to determine *halal* and *haram* because this right is only in the hands of Allah (Qardhawi, 2012).

أم لهم شركاء شرعوا لهم من الدين ما لم يأذن به الله ولولا كلمة الفصل لقضي بينهم وإن الظالمين لهم عذابٌ أليمٌ (١٢)

*Or do they have associate-gods who have ordained for them some (polytheistic) beliefs, which Allah has not authorized? Had it not been for (prior) decree on Judgment, the matter would have certainly been settled between them (at once). And surely the wrongdoers will suffer a painful punishment (QS. al-Syura: 21).*

Meanwhile, the term lifestyle or in the Indonesian translation means *gaya hidup*. Alfred Adler was the psychologist who first coined this term. According to him, lifestyle is a person's behavior that is related to the place where he lives, whether it is related to social relations, consumption, entertainment or clothing. The acquired behavior can come from one's own habits, seeing other people's ways of doing things and also behavior that has been mutually agreed upon. The lifestyle in environment A will be different from environment B. This is due to different backgrounds because each environment has its own characteristics and how humans respond to a lifestyle that suits the environment they live in. Apart from that, lifestyle will create behavior that originates from thoughts, emotions and actions so that the behavior



created by the individual will be chosen as the direction in their daily life. In other words, lifestyle is a guide or principle for a person to carry out all his activities to achieve the desired goals (Adler, 1997).

In Philip Kotler's view, lifestyle is a person's pattern in the world which is reflected in activities, interests and opinions. Lifestyle captures interactions between individuals or groups as a whole with the surrounding environment. A person's lifestyle is expressed in his psychographic state. So it involves a dimension called AIO (activities, interests, opinions). Activities such as hobbies, entertainment, social activities, family events. Interests such as food, clothing, shelter, media. Opinions such as individual, social, political, economic, educational, cultural issues (Kotler & Armstrong, 2006).

Apart from environmental factors that can influence a person's lifestyle, according to Armstrong there are five main psychological factors. First, motivation. A person's motive or drive to fulfill their needs leads to a sense of satisfaction. Second, perception. Perception is the process by which people select, organize and interpret information to form a meaningful picture of the world. In studying the obtained information we need five senses, namely sight, hearing, smell, touch and taste. Third, learning. Learning is a change in a person's behavior that is created from experience. According to learning theorists, humans cannot escape learning behavior. Fourth, confidence. Beliefs can be based on real knowledge, opinions and also one's faith. Fifth, attitude. Attitude describes a person's relatively consistent evaluation, feelings and tendencies towards an object. Attitude can determine how someone likes something or not and moves to take or leave it (Kotler & Armstrong, 2006).

From the two presentations of figures who define lifestyle, it is concluded that the lifestyle chosen by an individual cannot be separated

from environmental factors in the surrounding community. Someone will follow a lifestyle according to what they know in the environment they live in. Likewise, if a Muslim gathers in an environment that is predominantly Muslim, it will create a lifestyle that is in accordance with Islamic law.

The lifestyle currently followed by Muslims is the *halal* lifestyle. In terminology, *halal* lifestyle is the people lifestyle that refers to things in line with Islamic law. It doesn't only discuss food and drink, but also other aspects of life such as finance, travel, media, pharmacy, cosmetics and so on. This *halal* lifestyle movement is beneficial to form devotion because it has shown how Muslims pay more attention to every decision they want to take whether it is in accordance with Islamic religious law or not (Harahap, Nurul Izzah, & Muhammad Ridwan, 2022). Rasulullah said (Bukhari, 1982):

حدثنا آدم، حدثنا ابن أبي ذئبٍ، حدثنا سعيدُ المقبري، عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم، قال: يأتي على الناس زمانٌ، لا يبالي المرء ما أخذ منه، أمن الحلال أم من الحرام.

*Has told us Adam, has told us Ibn Abi Dhi'b, has told us Sa'id al-Maqburi, from Abi Hurayrah Radhiya Allahu 'anhu from the Prophet Shalla Allahu 'Alayhi wa Sallam said: "A time will come when one will not care how one gains one's money, legally or illegally."*

Rasulullah in this hadith has warned Muslims to be more selective in determining *halal* and *haram*. By fortifying ourselves to be more selective about *halal* and *haram*, the door for our prayers to be answered by Allah will be opened. This has also been emphasized by the Prophet in his words (Naysaburi, 2006).

وحدثني أبو كرييبٍ محمد بن العلاء، حدثنا أبو أسامة، حدثنا فضيل بن مرزوق، حدثني عدي بن ثابت، عن أبي حازم، عن أبي هريرة، قال: قال رسول الله صلى الله عليه وسلم: "أيها الناس، إن الله طيبٌ لا يقبل إلا طيبًا، وإن الله أمر المؤمنين بما أمر به المرسلين، فقال: إيا أيها الرسل كلوا من الطيبات واعملوا

صالحًا، إني بما تعملون عليمٌ} [المؤمنون: ١٥] وقال: {يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم} [البقرة: ٢٧١] ثم ذكر الرجل يطيل السفر أشعث أغبر، يمده يديه إلى السماء، يا رب، يا رب، ومطعمه حرامٌ، ومشربه حرامٌ، وملبسه حرامٌ، وغذاه بالحرام، فأنى يستجاب لذلك؟“

*And has told me Abu Kurayb Muhammad ibn al-'Ala'i, has told us Abu Usamah, has told us Fudhail ibn Marzuq, has told me 'Adi ibn Thabit, from Abi Hazim, from Abi Hurayrah, said: Rasul Allah Shalla Allahu 'Alayhi wa Sallam said: "O people, Allah is Good and He therefore, accepts only that which is good. And Allah commanded the believers as He commanded the Messengers by saying: "O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do" (23:51). And He said: "O those who believe, eat of the good things that We gave you" (2:12). He then made a mention of a person who travels widely, his hair disheveled and covered with dust. He lifts his hand towards the sky (and thus make supplication): "O Lord, O Lord, whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How can then his supplication be accepted?"*

The hadith above explains that *wa la yaqbalu Allahu illa thayyiban* which means "And Allah accept only that which is good." Etymologically, *al-thayyib* means holy, clean and free from dirt. In this hadith, the word good means something that is *halal*. According to Imam al-Nawawi, the wisdom of this hadith, apart from the recommendation to give charity with *halal* properties, is also important for Muslims to pay attention to everything they drink, eat, use and so on. So before praying to Allah, it would be better to pay more attention to choosing *halal* goods and avoid doubts above other things. For example, when someone carried out a long journey such as the *Hajj*, pilgrimage and other long journeys but the expense is obtained illegitimately, the Messenger of Allah said regarding this case that "How can then his supplication be accepted?" which means

that if people put aside *halal* and *haram* matters, their prayers will not be answered by Allah (Nawawy, 2000). Thus, the term *halal* as explained by the scholars above means everything that has been clearly stipulated in Islamic law until found a passage (*nash*) that prohibits it.

## **The Muslim Judicial *Halal* Trust Responses**

The Muslim Judicial *Halal* Trust responded that being *halal*-conscious and *halal*-savvy is actually the springboard to an optimal and cordial lifestyle-choice. "Lifestyle" refers to our everyday way of life that incorporates the different principles, values and standards of living we have delineated for our lives. If we widen the scope of *halal* (permissible and lawful) by transcending the *halal*-ness of food and drink and reflecting *halal* on every other aspect of our lives, we shall soon realize the prime-value *halal* adds to our lives. It will, indeed, keep us sober, healthy, hygienically-clean, empowered, and out of trouble. In essence, *halal* means 'permissible/lawful' but at the same time it implies that whatever we do or eat or become involved in must be pure, hygienically-clean, healthy, good, wholesome (*thayyib*) and morally-correct. It also makes us environment-conscious, thus eco-friendly and caring persons of all other creations of Almighty Allah (Overview of *Halal* Lifestyle, 2022).

It is an obligation for Muslims to increase their awareness of *halal* and *haram* in their daily activities. It is not only Muslims who feel the effects of a *halal* lifestyle. Even non-Muslims admit that the *halal* lifestyle carried out by Muslims is an *uswah* because a *halal* lifestyle not only connects humans with God, but also maintains relationships between humans in social life.

## Living Hadith Theory

The word "living" is etymologically taken from English which means to live or enlive. Meanwhile, in terminology, living hadith is a scientific discipline related to the social life of society by relying on the hadith of the Prophet . From this study of living hadith, it is expected to gain knowledge from the behavior of the community which is inspired by the hadith (Salam, 2021).

The term living hadith is divided into four parts, first, there is a change in the phrase from living *sunnah* to living hadith because hadith is considered to have a wider scope than *sunnah*. Second, research on hadith with a living hadith approach does not only discuss the state of the hadith's *sanad* and *matan*. Because in this theory, apart from examining *sanad* and *matan*, we will also discuss the practice and context of the hadith. It also aims to provide an explanation to the public regarding practices based on the hadith context. Third, as previously explained, implementing the Prophet's hadith in practice in society also requires clarity on the quality of hadith including *shahih*, *hasan*, *dha'if* or even *mawduh*. Fourth, it becomes a new study in hadith studies. So that research on hadith does not stop with the study of *sanad* or *matan* and the hadith study is also able to compete with other studies (Qudsy & Dewi, 2018). Various studies on living hadith have been conducted before, among the researchers who have studied it are Rudik (Rudik & Rois, 2021), Irfan Fauzi (Fauzi, Saputri, & Supriyanto, 2022), and Arif Friyadi (Friyadi, 2022).

By using the living hadith theory in this research, the author wants to analyze how the hadiths of the Prophet Muhammad regarding the *halal* lifestyle are implemented in the community in the Bukit Mas Residence, Banyuwangi district, East Java. As with other branches of hadith science, living hadith requires theories that can be implemented

when using this study. Practices that develop in society are the object of research in living hadith studies so that sociological and anthropological theories in living hadith are important components in this research. Such as phenomenological theory, narrative research theory, ethnographic theory and sociological theory of knowledge.

The author using phenomenological theory in this research by collecting data from some residents in the Bukit Mas Residence area, Banyuwangi district, East Java about how they choose a *halal* lifestyle in accordance with the hadiths of the Prophet . Then the author develops the data obtained in the form of description. When research is conducted using living hadith theory, we will often encounter a social science approach. Because in living hadith, humans and society are important objects to study. So, research conducted using both living hadith studies and social sciences will generate a discourse on scientific integration (Salam, 2021).

Phenomenology was initiated by a German philosopher and has been called the father of phenomenology, Edmund Husserl. Phenomenology comes from Greek that means something that is visible and appear. Terminologically, phenomenology is the science of what appears. In general, the phenomenological approach is known as an approach used to help understand various symptoms or social phenomena in society. This approach has an influence on social research methods. These influences include placing the community as subjects in social actors in everyday life (Nindito, 2013).

In this research, the phenomenological approach used is Alfred Schutz's phenomenology. Schutz's thoughts on the phenomenological approach came from the ideas of his teachers, Edmund Husserl and Max Weber. Schutz adopted Husserl's in-order-to-motive or goal of individual action and adopted Weber's concept of *verstehen* or understanding.

(Nindito, 2013). The following is an illustration of Schutz's thoughts on the phenomenological approach:

The phenomenological approach initiated by Schutz collaborates Husserl's general phenomenology with the social sciences. On the one hand, general phenomenology contains the concept of social philosophical thinking and on the other hand, social science thinking is related to societal interactions that emerge in the social world. So phenomenology initiated by Schutz acts as a bridge between the general concept of phenomenology and the social sciences. The motives in Schutz's phenomenological approach are because-of-motive and in-order-to-motive. Because-of-motive (because) is a motive that refers to circumstances in the past as the cause or background of an action (Wirawan, 2015, hal. 134).

Meanwhile, In-order-to-motive (in order) is a motive that refers to a situation in the future, a person's hopes, aspirations from actions that have been carried out. Subjective actions carried out by individuals do not just appear. There are long stages that need to be evaluated by them considering social, economic, cultural, norms and other conditions. So before knowing the in-order-to-motive, according to Schutz, you have to go through the because-of-motive stage, namely the motive which refers to the reasons, background or causes experienced by someone in doing something so that the reasons for the actions carried out by the individual can be explored more deeply (Wirawan, 2015).

Schutz's phenomenological approach is known as a systematic, comprehensive and practical phenomenological approach. Schutz's aim in this phenomenological approach is to remind that human understanding is a method that makes sense in everyday life and will produce general truths that are controlled and can be proven. Thus, the phenomena displayed by individuals are a reflection of the experience

and understanding they preliminary have (Wirawan, 2015).

Using these two theories will be an interesting innovation because it will produce studies of the Islamic religion which not only emphasizes the relationship with God but also regulates relationships between humans. The author hopes that this research can produce two outputs. The first output is to find out what the social conditions of society were at the time these hadiths were said and the second output is how we understand them when brought into the current context (Assagaf, 2015).

This is in line with one of the roles in the social sciences, namely “interpretative understanding of social conduct.” According to one of the naturalism social scientists, Friediche, a prophet from any religion is an influential person in the social world and is charged with conveying the importance of change in the future in order to avoid disaster. This means that the hadiths narrated by the Prophet provide an understanding that there will always be changes in social conditions in society because times will continue to develop. So how is the understanding of hadith be progressive and accommodative to the social conditions of contemporary society (Ulum, 2022).

Understanding of the Bukit Mas Residence Environmental Community, Banyuwangi Regency, Regarding *halal* lifestyle to find out how the public understands the *halal* lifestyle in their life, the author tried to conduct interviews with the people of the Bukit Mas Residence area. Interviews were conducted on Friday and Saturday, January 13-14 2023. The ten informants who were interviewed produced various understandings. The following are the results of interviews with ten informants from the Bukit Mas Residence community:

### ***Halal* Lifestyle in Economic Aspects**

In contemporary era, there are many types of sharia-based



economics on offer. Various types of sharia economics in Indonesia are easy to find. Starting from sharia banking, sharia pawnshops, sharia insurance and sharia cooperatives. This is because the country of Indonesia, with a majority Muslim population, is starting to expand its insight regarding an economic system that applies the Qur'an and hadith in every transaction activity.

The Islamic religion has warned all Muslims not to approach anything that is *haram*. This is not only related to the food or drinks consumed every day. Muslims are also ordered to know everything in terms of how to get it. Did they get it from a *halal* or *haram* way. One of them is the prohibition of usury. In both the Qur'an and hadith, the law of committing usury is *haram*. However, there are still many people who debate about the criteria for usury. Moreover, it is related to the current context where the economic system is different from the early Islamic era. A variety of economic systems that offer many benefits. However, this makes Muslims have to act more carefully when deciding something related to the economic system.

The principles used in sharia banking certainly use Islamic principles. The principles of sharia banking do not contain several principles, including *riba*, *maisir* (transactions that are uncertain or depend on certain circumstances), *gharar* (transactions whose object is not clear), *haram* and unjust (transactions that cause injustice to one party), economic democracy and the precautionary principle. From the principles of sharia banking, the existence of sharia banking aims not only to make a profit but also for the benefit of all people to provide welfare for the general public.

As the Prophet said (Bukhari, 1983):

حدثنا عبد العزيز بن عبد الله، قال: حدثني سليمان بن بلال، عن ثور بن زيد المدني، عن أبي الغيث، عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: اجتنبوا السبع الموبقات، قالوا: يا رسول

الله وما هن؟ قال: الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات المؤمنات الغافلات.

*Has told us 'Abd al-'Aziz ibn 'Abd Allah, said: has told me Sulayman ibn Bilal, from Thawr ibn Zaid al-Madiny, from Abi al-Ghaitis, from Abi Hurayrah Radhiya Allahu 'anhu, from the Prophet Shalla Allahu 'Alayhi wa sallam said: "Stay away from the seven things can destroy." The companions asked, "O Rasul Allah, what is that? He said, "Shirk towards Allah, witchcraft, killing a soul which is forbidden by Allah except by right, consuming usury, consuming the property of orphans, running away from the battlefield and accused a holy woman of adultery."*

The hadith above explains that there are seven types of major sins. In essence, major sins are not limited to those mentioned in the hadith. According to Ibn 'Abbas, the number of major sins is seventy kinds and the hadith narrated about these kinds of sins is approximately seven hundred kinds. The sins mentioned by the Prophet in the hadith above were vicious acts that were most often committed, especially during the *Jahiliyyah* era. One of the great sins mentioned by the Prophet Muhammad in the hadith above is usury.

الأصل فيه الزيادة: وهو في الشرع: الزيادة على أصل المال من غير عقد تباع.

*The main principle in usury is addition. According to Sharia, usury is an addition to the basic price without any real business transaction.*

Badr al-Din al-'Ayni's opinion is the same as Imam al-Nawawy's opinion ('Ayniy, n.d.)

طلب الزيادة في المال بزيادة الأجل وكان أحدهم إذا حل أجل دينه ولم يوفه الغريم أضعف له المال وأضعف الأجل ثم يفعل كذلك عند الأجل الآخر وهو معنى قوله تعالى (لا تأكلوا الربا أضعافا مضاعفة)

*A form of usury that is prohibited in the Qur'an and sunnah is*

*an increase in basic assets due to an extension of the term. If the person who owes the debt cannot pay it off when the time is due, then the money and the term will double. Then the person in debt will repeat the same thing. As Allah has said in Surah al-'Imran verse 130 (Do not consume interest, multiplying it many times over).*

The practice of usury is divided into four types, including (Haytamiyy, 1987):

وهو ثلاثة أنواع:

ربا الفضل: وهو البيع مع زيادة أحد العوضين المتفقي الجنس على الآخر.

وربا اليد: وهو البيع مع تأخير قبضهما أو قبض أحدهما عن التفرق من المجلس أو التخاير فيه بشرط اتحادهما علّة بأن يكون كلّ منهما مطعومًا أو كلّ منهما نقدًا وإن اختلف الجنس.

وربا النساء: وهو البيع للمطعومين أو للنقدين المتفقي الجنس أو المختلفية لأجل ولو لحظة وإن استويا وتقابضا في المجلس. وزاد المتولي نوعًا رابعًا وهو ربا القرض.

Usury is divided into three: First, *riba al-fadhl*, the exchange of similar goods (*ribawi*), but one of the goods has a different measure from the other goods. Second, *riba al-yad*, buying and selling transactions that experience delays when receiving both goods from one party. Third, *riba nasa'i* or *nasi'ah*, the suspension of delivery or delivery of goods with other types of *ribawi*. Shaykh al-Mutawalliyy added a fourth type, *riba al-qardh* (certain additions required for *muqtarid* or people who are in debt)

Becoming a customer of a sharia bank or conventional bank is a choice for every individual. Like the people of the Bukit Mas Residence neighborhood. First, several informants have been part of sharia bank customers for approximately 3-7 years. Before joining as customers, they first learn what they need to know about sharia banking. One of them is bank interest. He received this information from the Islamic

bank. According to him, Islamic banks do not apply bank interest like conventional banks in general. He admitted that he had just learned that this was prohibited by Islam and had an impact on his daily activities. So currently he prefers to be part of a sharia bank so that the transactions he carries out are in accordance with sharia.

Another informant also added that the importance of using a sharia bank is that the transactions carried out already implement what Muslims should do as contained in the Qur'an and hadith. Before becoming a housewife, one of the informants was an employee at a sharia health insurance company. She already knows a lot about the systems used and the basic differences between sharia and conventional economics. From the experience and knowledge she has, it is impossible for her not to practice it in his daily activities.

The following is one response from an informant regarding the impact of using sharia banks:

Apart from being used for transactions, through this sharia bank my family and I routinely channel part of our savings to charity. Because the sharia bank that we currently use is actively involved in social activities such as building mosques in remote villages, distributing aid to orphans and victims of natural disasters. In my opinion, something like this is a form of reminder that whatever little or much we can save can be useful for those in need. And also the social activities held by the sharia bank are trustworthy so I don't have any worries about continuing to take part in these social activities.

The next response was from several informants who were not yet part of a sharia bank. Until now, she has no interest in becoming part of a sharia bank customer because he does not find the differences between conventional banks and sharia banks that are implemented in Indonesia.

In my opinion, the existing sharia banks have not yet fully achieved the “sharia” criteria. The contract applied by sharia banks only replaces the terms from conventional banks, so there is no difference. In my opinion, you can avoid usury without being part of a sharia bank. For example, it is not easy to get into debt. Whether you owe money or not depends on each of our choices. But choosing not to get into debt easily and preferring to postpone your desires is a habit that must be cultivated from an early age. However, there is a transaction system that requires using a accounts payable and receivable system. If the need is not urgent, I choose not to have debt for fear of it becoming a bad habit.

The issue of debt habits has often been touched upon by the Prophet Muhammad. People who are in debt always feel restless within themselves. So Rasulullah advised to avoid debt if you are still able to pay it directly or in cash and if you want peace in your life. Rasulullah said (Ibn Hanbal, 2000):

حدثنا يحيى بن غيلان، حدثنا رشدين، حدثنا بكر بن عمرو المعافري، عن شعيب بن زرعة المعافري، حدثه أنه سمع عقبه بن عامر، يقول: إن رسول الله صلى الله عليه وسلم يقول: لا تخيفوا أنفسكم بعد أمنها قالوا: وما ذاك يا رسول الله؟ قال: الدين.

*Has told us Yahya ibn Ghaylan, has told us Risydin, has told us Bakr ibn 'Amr al-Ma'afiri, from Shu'ayb ibn Zur'ah al-Ma'afiri, He told him that he heard 'Uqbah ibn 'Amir said: Rasul Allah Shalla Allahu 'Alayhi wa Sallam said: "Don't scare yourself after feeling safe." The companions asked, "What is that, O Messenger of Allah?" he answered, "With debt."*

However, several informants also said that they still use both sharia and conventional banks because they still do not understand the differences between the two, tempted by the discounts offered, related to the business they are running and so on.

## **Halal Lifestyle in Food and Drink Aspect**

Food and drink are one of the basic human needs used to survive. However, not all foods or drinks have a positive impact on the body. Sometimes the food and drinks consumed contain dangerous ingredients. So you need to know the content of the food and drink you are going to consume. From an Islamic perspective, the food and drinks consumed are considered *halal* food and drinks. Allah said:

يسألونك ماذا أحل لهم قل أحل لكم الطيبات وما علمتم من الجوارح مكلبين تعلمونهن مما علمكم  
الله فكلوا مما أمسكن عليكم واذكروا اسم الله عليه واتقوا الله إن الله سريع الحساب (٤)

*They ask you, O Prophet, what is permissible for them to eat. Say, "What is good and lawful. Also what is caught by your hunting animals and birds of prey which you have trained as instructed by Allah. So eat what they catch for you, but mention the Name of Allah over it first." And be mindful of Allah. Surely Allah is swift in reckoning (QS. al-Maidah:4).*

The term of al-Thayyibat is the plural form of *thayyibah*, usually used to mean something good when felt by the senses and soul. The word *thayyibah* also includes the terms clean and *halal*. Meanwhile, the opposite word of *al-thayyibat* is *al-khabaits*. *Al-khabaits* is the plural form of *khabith* which means something that is disliked because it contains dangerous things because it can damage the senses, reason, material and spiritual (Thawilah, 2012), and The term of *halal* already covers several aspects, namely in the fields of health, cleanliness and purity in food and drink. Apart from the content that must be considered, Islam also pay attention to how it is obtained, processed, stored and presented. For some people, this is complicated to do because currently the food and drink cannot be known whether the food and drink consumed meets the *halal* criteria or not.

As the Prophet said regarding prohibited foods and drinks

(Naysaburi, 2006):

حدثنا قتيبة بن سعيد، حدثنا ليث، عن يزيد بن أبي حبيب، عن عطاء بن أبي رباح، عن جابر بن عبد الله، أنه سمع رسول الله صلى الله عليه وسلم يقول عام الفتح وهو بمكة: إن الله ورسوله حرم بيع الخمر، والميتة، والخنزير، والأصنام، فقيل: يا رسول الله، أرأيت شحوم الميتة، فإنه يطلى بها السفن، ويدهن بها الجلود، ويستصبح بها الناس، فقال: لا، هو حرام، ثم قال رسول الله صلى الله عليه وسلم عند ذلك: قاتل الله اليهود، إن الله عز وجل لما حرم عليهم شحومها أجملوه، ثم باعوه فأكلوا ثمنه.

*Has told us Qutaybah ibn Sa'id, has told us Laits, from Yazid ibn Abi Habib, from 'Atha' ibn Abi Rabah, from Jabir ibn 'Abd Allah, that he heard the Messenger of Allah Shalla Allah 'Alyhi wa Sallam say during the conquest of the city of Makkah, "Indeed, Allah and His Messenger have prohibited the buying and selling of wine, carrion, pork and the buying and selling of sculptures." There was someone who asked, "O Rasul Allah Shalla Allah 'Alayhi wa Sallam, what do you think about the oil (fat) contained in carcasses? Because this fat can be used to lubricate boats, to oil skin and to light lamps?" Then he said, "You cannot, it is still haram." Then Rasul Allah continued his words, "May Allah curse the Jews, when Allah 'Azza wa Jalla forbade carcass fat, apparently they still processed it too, then they sold it. and they eat the proceeds from the sale."*

The use of foreign terms in food and drinks such as *mirin* and *sake* (Japanese alcohol), *angciu* (cooking wine/Chinese wine), *shoyu* (alcoholic soy sauce), *rhum* (alcoholic drink to add aroma to cakes and can also be used in coffee), *gelatin* (a type of protein oil made from pork organs), pork meat), bacon (pork belly or back), ham (pork thighs). This term is often found in food or drinks managed by a restaurant. So to anticipate this, it would be good to ask the food manager whether the food ingredients used can be consumed by Muslims or not. Accidentally, these ingredients are consumed by Muslims. This is caused by first,

consumers ignorance of the ingredients used in the food. Second, consumers are unfamiliar with the terms that have been provided by food managers or there is no complete information provided.

Public awareness regarding the food and beverage products consumed is influenced by three factors. The first factor is the religious belief factor. To buy a product, consumers are influenced by their religious identity because religion has rules regarding what its followers can do or not, including regarding food and drink. According to one informant, the religious identity or beliefs of the food business or restaurant owner can influence the trust of people who will buy it. According to him:

*“Like the example we often encounter in the market. Female traders wear headscarves and usually men wear headscarves. People’s trust in traders is also because the seller and buyer have the same religion. Both are Muslims. So consumers feel that the products sold comply with sharia regulations.”*

The second factor is *halal* certification. *Halal* certification is an application for a permit for a product issued for inspection by the assigned institution. So that *halal* certification and the *halal* logo displayed on a product increase people’s confidence that the product they will consume is *halal*. According to informants, they have implemented *halal* food and drinks in their daily activities. As has been forbidden by Allah, dog meat, pork, carrion, alcoholic drinks are *haram* food. To avoid various kinds of food and drinks whose contents are not clearly known, he and his family do not buy random food or drinks outside because they see that *haram* food and drinks are still circulating on the market without any boundaries between *halal* and *haram* food and drinks. For packaged food and beverages, he will first confirm whether the product has a *halal* logo or not.

It turns out that products displaying the *halal* logo are more



popular with informants. In Indonesia, there are three institutions with the main role of providing *halal* guarantees. First, BPJPH (*Halal* Guarantee Administering Agency) is tasked with formulating and establishing *halal* product guarantee policies and issuing and revoking *halal* certificates and *halal* labels on products if food or beverage ingredients are found that do not meet *halal* standards. Second, the Indonesian Ulema Council (MUI) as a forum for deliberation between ulama and Muslim scholars to determine the *halal*-ness of a product. Third, the *Halal* Inspection Institute (LPH) as an institution that carries out inspection or testing activities on the *halal*-ness of a product.

One of the informants is a housewife who is also a part-time worker selling several home-cooked food products or can be called a reseller. As a seller, she takes part in observing the process of managing food products from before to after they are formed into packaging.

*“As a reseller, I have the right to see the processing, packaging and presentation of the products I market because the cleanliness and safety of the food consumed by consumers can be guaranteed. The food products that I sell also include the MUI halal logo as a sign that the product has passed the halal standard process. The halal logo increases consumer confidence, especially Muslim consumers. Then I realized that many Muslims still care about the halal and haram of everything that is consumed in this modern era. I didn't expect consumer conscientiousness to go that far.”*

The third factor is the information obtained. Implementing a *halal* lifestyle by consuming products that are guaranteed to be safe and hygienic is the desire of every community. With this desire, quite a few of them use various methods to obtain information on the products they want to consume. In this modern era, it is not difficult for consumers to access various information. And the fourth factor is health reasons.

It seems that health reasons also influence consumers in sorting and choosing the products they will consume every day. Because the *halal*-ness of a product can be ensured from various aspects, namely safe, healthy, hygienic and does not cause problems for the body, both in the short and long term. According to the informant, implementing *halal* food and drinks for consumption every day is one of the lifestyles he adopts to maintain the health of his family. Often ask and independently study the contents of the food and drinks he consumes as a way to stay away from products that do not meet *halal* criteria. This is considered time-inefficient, but he wants the quality of the food and drinks his family consumes to be guaranteed *halal*.

### ***Halal* Lifestyle in Fashion Aspect**

The clothes worn are a person's identity. Apart from being an identity, the clothes you wear also differentiate you from other people. It's the same in Islam. Islam is a religion that is spread in various countries. Muslims have a distinctive clothing. This can be motivated by anthropological, geographical, cultural and other factors. For example, the use of the robe or *jubbah* by Muslim men and the use of the veil by Muslim women in Arab countries. The robe and veil become their everyday identity. Different from Muslims in Indonesia. The use of robes and veils in Indonesia does exist, but the numbers are smaller compared to Muslims living in Arab countries.

Even though the way Muslims dress in various countries is different and has its own characteristics, there are several basic things about how Muslim men and Muslim women dress, namely, first, wearing clothes that suit their gender. This means that men wear clothes specifically for men and women also wear clothes specifically for women because the Messenger of Allah forbade men from wearing women's clothes and vice versa. As the Messenger of Allah said (Sijistany, 2001):

حدثنا زهير بن حرب، حدثنا أبو عامر، عن سليمان بن بلال، عن سهيل، عن أبيه، عن أبي هريرة، قال: لعن رسول الله صلى الله عليه وسلم الرجل يلبس لبسة المرأة، والمرأة تلبس لبسة الرجل.

*Has told us Zuhayr ibn Harb, has told us Abu 'Amir, from Sulayman ibn Bilal, from Suhayl, from his father, from Abi Hurayra, said: Rasul Allah Shalla Allahu 'Alayhi wa Sallam prohibited men from wearing women's clothes and women from wearing men's clothes.*

Second, the clothes worn can cover the private parts (*aurat*) of both men and women. The boundaries of women's and men's private parts are as stated in the hadith of the Prophet (Sijistany, 1424):

حدثنا يعقوب بن كعب الأنطاكي، ومؤمل بن الفضل الحراني، قالوا: حدثنا الوليد، عن سعيد بن بشير، عن قتادة، عن خالد، قال: يعقوب ابن دريك: عن عائشة رضي الله عنها، أن أسماء بنت أبي بكر، دخلت على رسول الله صلى الله عليه وسلم وعليها ثياب رقائق، فأعرض عنها رسول الله صلى الله عليه وسلم، وقال: «يا أسماء، إن المرأة إذا بلغت المحيض لم تصلح أن يرى منها إلا هذا وهذا» وأشار إلى وجهه وكفيه.

*Have told us Ya'qub ibn Ka'ab al-Anthaki and Muammal ibn al-Fadhl al-Harrani, they said: has told us al-Walid, from Sa'id ibn Basyir, from Qatadah, from Khalid, said: Ya'qub ibn Durayk from 'Aisyah Radhiya Allahu 'anha, Asma' bint Abi Bakr entered to meet Rasul Allah wearing thin clothes, then Rasul Allah turned away from her and said: "O Asma', indeed a woman who has reached puberty should not be seen from her this and this" He pointed to his face and the palms of his hands.*

Meanwhile, the boundary for men's private parts is from the navel to the knees (Ibn Hanbal, 2001):

حدثنا محمد بن عبد الرحمن الطفاوي، وعبد الله بن بكر السهمي، المعنى واحد، قالوا: حدثنا سوار أبو حمزة، عن عمرو بن شعيب، عن أبيه، عن جده، قال: قال رسول الله صلى الله عليه وسلم: مروا أبناءكم بالصلاة لسبع سنين، واضربوهم عليها لعشر سنين، وفرقوا بينهم في المضاجع، وإذا أنكح أحدكم عبده أو أجيده، فلا ينظرن إلى شيء من عورته، فإن ما أسفل من سرتة إلى ركبتيه من عورته.

*Have told us Muhammad ibn 'Abd al-Rahman al-Thufawi and 'Abd Allah ibn Bakr al-Sahmi, they said: has told us war Abu Hamzah, from 'Amr ibn Syu'aib, from his father, from his grandfather said: Rasul Allah Shalla Allahu 'Alayhi wa Sallam said: "Command your children to pray when they are seven years old and beat them if they refuse when they are ten years old and separate the beds between them. If any of you marries a slave or servant, you must never look at his private parts. Because indeed what is between his navel and his knees is his aurat."*

In the *Lisan Al-'Arab* Book, the definition of aurat is (Ibn Manzhar, 1993):

وكل عيبٍ وخللٍ في شيءٍ، فهو عورةٌ وشيءٌ معورٌ وعورٌ.

*Every disgrace and defect in something is called aurat and something that is open.*

Abu Ibrahim in *Mu'jam Diwan al-Adab* also explains that (Farabiy, 2003):

والعورة: سوءة الإنسان. وكل موضع يتخوف منه فهو عورة.

*Aurat are human vices and every place is feared is aurat.*

The word of *aurat* is not only found in Arabic dictionaries, but also found in Indonesian dictionaries, which means parts of the body that cannot be seen according to Islamic law (Kamus Besar Bahasa Indonesia (KBBI) Online, 2022).

In the Holy Qur'an, the word of aurat is mentioned several times. First, in Surah al-Nur verse 31. This verse explains that *aurat* means something that must be covered and also mentions female *mahrams* who are allowed to see it (Nuraini & Dhiauddin, 2013).

...ولا يبدين زينتهن إلا ما ظهر منها وليضربن بخمرهن على جيوبهن ولا يبدين زينتهن إلا لبعولتهن

أو آبائهن أو آباء بعولتهن أو أبنائهن أو أبناء بعولتهن أو إخوانهن أو بني إخوانهن أو بني أخواتهن أو نسائهن أو ما ملكت أيمانهن أو التابعين غير أولي الإربة من الرجال أو الطفل الذين لم يظهروا على عورات النساء... (١٣)

*and not to reveal their adornments except what normally appears. Let them draw their veils over their chests, and not reveal their hidden adornments except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers sons or sisters sons, their fellow women, those bondwomen in their possession, male attendants with no desire, or children who are still unaware of women's nakedness.*

Second, the word of *aurat* is also found in Surah al-Nur verse 58. The word *aurat* in this verse explains that there are three times that are not appropriate to visit and you must ask permission because these three times are times that are usually private parts that cannot be seen by other people.

يا أيها الذين آمنوا ليستأذنكم الذين ملكت أيمانكم والذين لم يبلغوا الحلم منكم ثلاث مراتٍ من قبل صلاة الفجر وحين تضعون ثيابكم من الظهيرة ومن بعد صلاة العشاء ثلاث عوراتٍ لكم... (٨٥)

*O believers! Let those bondspeople in your possession and those of you who are still under age ask for your permission to come in<sup>7</sup> at three times: before dawn prayer, when you take off your outer clothes at noon, and after the late evening prayer. These are three times of privacy for you.*

Apart from the intimate parts, Islam also recommends not to be excessive or modest in dressing so as not to attract the attention of the opposite sex. The context of clothing in question is not only clothes, the use of jewelry, perfume is also not recommended and should not be used excessively. Simplifying clothing is something that has been recommended by the Prophet Muhammad (Qazwiniy, n.d.).

حدثنا أبو بكر بن أبي شيبة قال: حدثنا يزيد بن هارون قال: أنبأنا همام، عن قتادة، عن عمرو بن شعيب، عن أبيه، عن جده، قال: قال رسول الله صلى الله عليه وسلم: كلوا واشربوا وتصدقوا والبسوا ما لم يخالطه إسرافٌ، أو مخيلةٌ.

*Has told us Abu Bakr ibn Abi Syaibah, said: has told us Yazid ibn Harun, said: has told us Hammam, from Qatadah, from 'Amr ibn Syu'aib, from his father, from his grandfather, said: Rasul Allah Shalla Allahu 'Alayhi wa Sallam said: "Eat and drink, give charity and dress without being excessive or arrogant."*

Fourth, wear clean and comfortable clothes, especially when going to worship, you must wear holy clothes.

It cannot be denied that in the modern era, various types of clothing are available. People show freedom of expression through the clothes they wear. However, freedom of expression makes society, especially Muslims, lose the boundaries that should be applied. Modern era are an opportunity to show progress, but on the other hand it also poses special challenges for parents who are obliged to look after their children, especially in terms of clothing.

The people of Bukit Mas Residence see this way of dressing among teenagers and adults as a worrying phenomenon. This was conveyed by informants with different opinions. First, according to one informant, "Implementing Islamic clothing can start from the family environment, namely by imitating the habits of parents. Parents are the first role in implementing good, polite and closed dressing. So far, I have always tried to wear the hijab, clothes that do not reveal my body shape and dress modestly when I am outside the house meeting other people (who are not my mahram)." She wanted her children to imitate her habits.

Second, providing education regarding how to dress is not only from the family environment. The school environment also plays a role in how she and her family dress. Islamic-based schools have an

obligation to wear Islamic clothing. Before deciding to place her children in an Islamic school, she improved her way of dressing at home by using a headscarf and clothes that did not reveal her body shape. And this can also be by providing understanding to their children. She applies this way of dressing more to her children, doing it every day. From the efforts she made, she felt that she was not only improving herself, but she was also bringing her children along. So this habit of dressing continues to this day.

Implementing a *halal* lifestyle from the aspect of how to dress, the informants stated that they had implemented a good way of dressing as recommended by the Shari'a. By covering aurat, not overdoing it and wearing appropriate clothing. Adopting a way of dressing according to Islamic teachings has become an obligation for Muslims. In the Holy Qur'an and hadith it is clearly commanded. As long as this has been ordered by Allah and His Messenger, it is no longer something that Muslims can bargain for. There are no more reasons that can undermine this order.

### **The Factor of *Halal* Lifestyle for the People of Bukit Mas Residence, Banyuwangi Regency**

Every behavior carried out by informants certainly has different backgrounds and goals. The background and goals expressed by one individual will be different from another because each person has different experiences. This difference can be influenced by the characteristics of each individual. From the results of the interview, the following are the categories of results of the informants' actions which contain the background motives for implementing a *halal* lifestyle that are applied in everyday life:

## *Religious Ideology*

The first category is religious ideology. Public awareness regarding the implementation of a *halal* lifestyle is motivated by religious ideology. So the background motif from the religious ideology category was chosen as the category with the largest number by the informants. Religious ideology is an idea, basis or concept contained in the holy books of their religious belief. If a person has awareness of the religion he believes in, then that person is committed to all forms of regulations and prohibitions stated in the holy books. This is one of the aims of forming an ideology in religion, because the formation of a religious ideology can shape the personality better and draw boundaries when they committed something.

The first background motive (because of motive) is implementing a *halal* lifestyle in daily activities because choosing everything that is *halal* has been written in the sources of Islamic teachings, the Qur'an and hadith. The Qur'an and hadith are sources of Islamic teachings that contain life guidelines for Muslims to follow. The application of daily life has been fully explained in both the Qur'an and hadith. If it is stated in the Qur'an and hadith that something is prohibited, then there is no space for human opinion to intervene because the Qur'an and hadith are the standard of truth for all human activities.

Before the *halal* lifestyle was popular, *halal* and *haram* were only related to food and drink. *Haram* foods are everything come from dog, pork and the like. Likewise with drinks. *Haram* drinks are liquor, alcohol and others. However, lifestyle is not just limited to food and drink. It has been mentioned previously that all the behavior of Muslims has been written in the Qur'an and hadith. So choosing a *halal* lifestyle as written in these two sources of Islamic teachings is an obligation for Muslims.

Apart from that, someone who is guided by the Qur'an and hadith



in his daily life will become more careful as a person in everything he does. So because of the second motive or background of someone adopting a *halal* lifestyle is as a form of obedience of Muslims to Allah. Apart from the obligation as Muslims to choose a *halal* lifestyle, implementing this lifestyle is a sign of their gratitude to Allah. There are various kinds of pleasures that Allah has given to Muslims, such as health, fortune, happiness, success and so on. So as a gratitude for these blessings, obeying all the commands of Allah and avoiding his prohibitions is one of the informants backgrounds in implementing a *halal* lifestyle in their daily activities.

### *Reflection of Previous Lifestyle*

Experience is usually obtained by a person from his actions in the past. From his past actions, a person will learn the actions he has done and then he will study them. Whether the actions he has taken are right or wrong. In Islam, studying or observing their own actions in order to improve them in the future is called *muhasabah* or also called introspection. Introspecting ourself regarding the daily activities we carry out is something that is crucial but is forgotten by many people. Meanwhile, self-introspection is useful to find out whether our daily activities are classified as good or bad deeds.

Implementing a *halal* lifestyle in daily activities is motivated by the experience of the informant's actions in the past. One example is that before understanding the prohibition of usury in Islam, a person tends to be excessive and ignoring their low economic situation, such as buying luxury goods while their family economic finances are in crisis. So they choose to go into debt to fulfill their satisfaction. These luxury items are not important and a waste.

From experiences that occurred in the past, good faith in

introspection has been proven to be a great influence for a person to do good. By implementing a *halal* lifestyle in their daily lives, informants will begin to realize that the benefits of a *halal* lifestyle can reduce consumptive behavior and impulse buying, a person's behavior or decision to buy something without careful planning. The experience of the actions taken has proven to bring valuable lessons so that there is a process of improving attitudes that have been wrong so far and leading to a better person in the future.

From the background mentioned previously, the informant also has goals, hopes or aspirations for the actions he has taken. Alfred Schutz named this motive as in order to motive because the motive "in order" is required for a person's desired behavior in the future. The following are categories of the results of the informants' actions which contain the objective motives for implementing a *halal* lifestyle that are applied in everyday life:

### *Physical and spiritual blessings*

A person's condition or situation can be known from before and after carrying out an action. Conditions can be divided into several aspects such as health, economic and social conditions. Human health conditions can be divided into two, physical health and mental health. Physical and mental health is one of the gifts given by God to humans to be maintained as well as possible. People will not get Physical health if a person's mental health is disturbed. Vice versa. Mental health will affect physical condition. So both of them have an urgency for the human body to carry out their daily life.

Implementing a *halal* lifestyle as an activity that contributes to physical and mental health. The aim of adopting a *halal* lifestyle is to obtain healthy benefits both physically and spiritually. Because of the

*halal* lifestyle adopted, informants can get used to consuming *halal*, healthy and hygienic food, humble, no burdens on their minds and so on. For this reason, Muslims can make efforts to implement a *halal* lifestyle in their daily activities in the hope that they can carry out activities with physical and spiritual health.

Another goal is to be able to enjoy life with a peaceful heart. Implementing a *halal* lifestyle in accordance with the commands of Allah and following the *sunnah* of the Prophet will make informants more calm, safe or peaceful. As previously mentioned, one of the reasons for implementing a *halal* lifestyle is that it is motivated by religious ideology. Muslims choose a *halal* lifestyle because it has been stated that they carry out their daily lives in accordance with what has been stated in the sources of Islamic teachings, namely the Qur'an and hadith.

It's different if someone is disobey Allah's orders. A person who is used to disobey God orders and approaching prohibitions, his life is filled with anxiety. Prolonged anxiety will have an impact on a person's mental health. So it has become the best choice for Muslims to implement a *halal* lifestyle in their daily lives. This is proven that the informant's condition before implementing a *halal* lifestyle in his daily life is different from his condition after implementing it. Conditions can also be influenced by habits, beliefs, culture and also the social environment around them.

### *Improved quality of life*

Every human being definitely wants a quality life. Regarding the quality of life, it cannot be separated from the personality factors of each individual. A person can determine what quality of life he wants. Much of the quality of life is influenced by the actions that have been implemented in daily life.

Muslims are familiar to the term blessing life. A blessed life is

the highest level of quality of life desired by all Muslims. The desire for blessings is often expressed when praying, including age, fortune, family, knowledge and other blessings. One that brings blessings is by doing righteous deeds. As Allah says in Surah al-Nahl: 97:

من عمل صالحًا من ذكرٍ أو أنثى وهو مؤمنٌ فلنحيينه حياةً طيبةً ولنجزينهم أجرهم بأحسن ما كانوا يعملون (٧٩)

*“Whoever does good, whether male or female, and is a believer, We will surely bless them with a good life, and We will certainly reward them according to the best of their deeds.”*

Implementing a *halal* lifestyle in accordance with the commands of Allah and Rasulullah is one of the good deeds and we hope that this *halal* lifestyle can bring blessings in this world and the hereafter. With the gained blessings, people will improve their quality of life, their religion and also their natural environment.

## Conclusion

In terms of implementing the *halal* lifestyle by informants from the Bukit Mas Residence community, some of them have implemented it in their daily lives well. The interviews that were conducted produced several points. First, *halal* lifestyle from an economic perspective results in the practice of usury in economic transactions currently circulating in society and the use of sharia banks as an effort to avoid the practice of usury. Second, *halal* lifestyle in terms of *halal* food and drinks. Efforts to avoid *haram* food and drinks include not buying random products outside, studying *halal* certificates and logos on products, looking for information regarding the ingredients used and also the beliefs or religion of the business owner. Third, *halal* lifestyle in terms of fashion. As written in the Holy Qur’an and hadith, the way to dress according to the Shari’a is by covering aurat, not being excessive and wearing

appropriate clothes.

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