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## **HALAL INDUSTRY FROM THE QUR'AN PERSPECTIVE (ANALYSIS OF Q.S AL-BAQARAH VERSES 168-169 AS A BASIS FOR HALAL PRODUCTS)**

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**Abstract:** *This article wants to respond to halal products based on Q.S al-Baqarah verses 168-169. The author wants to show that society's understanding is directly proportional or not? by using Q.S al-Baqarah verses 168-169 which contain halal and haram foods. In explaining this article the author uses a comparative method, be it interpretation or other research opinions. In his conclusion, the author concludes that people do not pay much attention to Q.S al-Baqarah verses 168-169 when consuming a product, it is enough to know that the product is halal and guaranteed by the seller, so people will use it, even products that are not labeled halal are still consumed with local environmental requirements believe the product is halal.*

**Keywords:** Produk Halal, Exegesis dan QS. Al-Baqarah ayat 168-169.

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**Abstrak:** Artikel ini ingin merespon terhadap produk-produk halal yang didasari oleh Q.S al-Baqarah ayat 168-169. Penulis ingin menunjukkan bahwa pemahaman Masyarakat berbanding lurus atau tidak ? dengan penggunaan Q.S al-Baqarah ayat 168-169 yang isinya terkait makanan halal dan haram. Dalam menjelaskan artikel ini penulis menggunakan metode komparatif baik itu tafsir atau pendapat-pendapat penelitian lainnya. Dalam kesimpulannya penulis menyimpulkan bahwa Masyarakat pada dasarnya tidak terlalu memperhatikan Q.S al-Baqarah ayat 168-169 ketika mengkonsumsi sebuah produk, cukup mengetahui bahwa produk tersebut halal dan dijamin oleh penjualnya maka Masyarakat akan menggunakannya, bahkan terhadap produk yang tidak berlabel halal pun tetap dikonsumsi dengan syarat lingkungan setempat meyakini produk tersebut halal.

**Kata Kunci:** Produk Halal, Tafsir dan QS. Al-Baqarah ayat 168-169

### **A. Introduction**

Life in the digital age today has made many changes that have occurred in humans, including lifestyle. With all digital, all information is open from cities to rural areas, even those in villages have followed fashion abroad. Therefore, with a lot of information about food, drinks, clothes, and possibly other things outside of all of them can become unclear halal and haram. Even non-Muslims are interested in using products with halal labels.

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Why halal is the main discussion is because several factors include that we as the majority of people, namely Islam, must to know the status of the product, in addition to that, there are many requests for several Indonesia products with halal status that can be consumed by Muslims out there.

In this case, many examples can be taken, namely the number of Muslim people in the world is estimated to continue to increase. This makes the demand and expenditure of halal-based products and services also continue to grow, especially in the food and beverage sector. According to the State of the Global Islamic Economy 2022 report, the total expenditure of 1.9 billion Muslims on halal food and beverages reached US\$1.27 trillion in 2021. The value increased by 7% compared to the same period the previous year.<sup>3</sup>

Expenditure on halal food is expected to continue to rise with a compound *annual growth rate (CAGR)* of 7% in 2022/2023 and 2023/2024. Halal food expenditure is also projected to increase again by 7.2% to US\$1.67 trillion in 2025. Meanwhile, the value of expenditure on halal food globally is the largest compared to other halal products in 2021. Its position is followed by the halal fashion sector whose expenditure reaches US\$295 billion. Muslim spending in the media and recreation sector was recorded at US\$231 billion. After that, there are the tourism and pharmaceutical sectors with a value of US\$102 billion and US\$100 billion, respectively.<sup>4</sup>

The problem that arises today is that many halal and haram problems have not been studied in full and whether they have met the requirements for product development because there are many products in circulation so there needs to be a filter on this. For example, some foods have been tested, especially new products.

For example, in the case of the issuance of Halal Certification in Indonesia, the MUI handled it after the establishment of the Institute for the Assessment of Food, Drugs, and Cosmetics (LPPOM-MUI) in 1989. The birth of LPPOM-MUI was motivated by the outbreak of lard cases which at that time disturbed the community.

This has increased, namely from the beginning of pigs and then increased to alcohol, meaning that all products containing alcohol can be labeled haram. According to the opinion of one of the researchers of Halal products, Syifa Fauzi.<sup>5</sup>

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<sup>3</sup>Monavia Ayu Rizaty, 'Konsumsi Makanan Halal di Dunia Diproyeksi Naik dalam *Harian DataIndonesia* tanggal edisi 24 November 2022 diakses pada tanggal 12 Oktober 2023 pada website. <https://dataindonesia.id/varia/detail/konsumsi-makanan-halal-di-dunia-diproyeksi-terus-naik>

<sup>4</sup>Ibid.

<sup>5</sup>Elisa Dwi Ratnasari, "Revealing the Halal Meaning of Market Products" in CNN Online accessed on October 15, 2023 at the link. <https://www.cnnindonesia.com/gaya-hidup/20180521114413-284-299928/mengungkap-makna-halal-produk-produk-pasaran>

In addition, there are other cases, for example, one of the studies conducted by Teti Indrawati, a lecturer at IAIN Mataram in 2015, said that the number of cases related to the uncertainty of halal products that occurred in a number of regions of Indonesia actually caused great losses to business actors and the Indonesia business world. For example, the case of the issue of lard in the Ajinomoto flavoring and in the meningitis vaccine for pilgrims. In her dissertation entitled "Regulation of Forms of Consumer Protection in the Implementation of Halal and Tayiban Product Assurance in Indonesia", Teti said that the protection of consumers related to halal and Tayib products in Islamic law and halal certification by MUI has been realized through the regulation of the application of the principles of sharia maqashid, the principle of honesty, and the absolute principle in the implementation of the halal and Tayib product assurance system. The determination of halal and haram of a product is carried out based on the postulates of the Qur'an and the hadith of the Prophet Muhammad PBUH and the MUI fatwa.<sup>6</sup>

Some of these cases have revealed that the lack of strict regulations for halal certification in Indonesia, coupled with the use of verses of the Qur'an, is in accordance with the interpretation or not. Or is there still another verse that talks about the same thing so as to strengthen the argument against a product that can be categorized as halal?

Basically, a lot of research on halal products has been done, the author will look at some of the research that has been done so that it does not become a plagiarized research.

Like the research on the Fatwa of the Majelis Ulama Indonesia (MUI) on Clothing Products by Afifatul Munawiroh and Khoirul Hadi, in this study, I want to explain that the development of halal clothing products from the Indonesia Ulema Council, after also explain the history of MUI clothing in Indonesia in the conclusion of this study, the impact caused by the inclusion of halal labels is detrimental to manufacturers who are still beginners to engage in the clothing business. Even though it has been labeled halal by the Indonesia Ulema Council.

In addition, there is also a research by Achmad Rofiki entitled "Traders' Perception of Halal Certification Policy" this study concluded that the halal label embedded in the production of the Tanjung market in Jember Regency adds more value to the products produced, even though for small traders it is very difficult to obtain this because the process is too long so that it is burdensome for the trader.<sup>7</sup>

In addition, there is also an article entitled Tafsir Qs. Al-Baqarah Verse 168 and its Correlation with Law Number 33 of 2014 concerning Halal Product

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<sup>6</sup> UGM Online, "Banyak Produk Belum Bersertifikat Halal" diakses pada 15 Oktober 2023 pada link : <https://ugm.ac.id/id/berita/10777-banyak-produk-belum-bersertifikasi-halal/>

<sup>7</sup> Ahmad Rofiki, Traders' Perception of Halal Certification Policy "Case Study of Chicken Meat Traders in Tanjung Market, Jember Regency" in Thesis of UIN Achmad Shiddiq, p. 85.

Assurance made by Anisa Scientifica and Ahmad Hasan Ridwan in his conclusion Undang-Undang No. 33 Tahun 1994 tentang Jaminan Produk Halal has a fairly comprehensive correlation in interpreting Al-Baqarah verse 168 and several hadiths related to the concept of halal. This law has covered almost all aspects needed to provide halal guarantees. Not only the halal aspect of the ingredients used but also the aspect of the product manufacturing process starting from the preparation of ingredients to the presentation of the product so that it still ensures halal. In addition, there are several Government Regulations, Ministerial Decrees, and other policies that are derivatives of this Law that regulate more specifically regarding the various criteria for regulating halal products in Indonesia.<sup>8</sup>

Based on the results of the author's reading and search, there is a fundamental difference between the writing of this article with the research mentioned by the author above. In this case, the author only wants to see the extent of the interpretation and correlation with the use of Q.S al-Baqarah verses 168 -169 towards Indonesia's halal industry. And whether the use of the halal label is directly proportional to the public's understanding of Q.S al-Baqarah verses 168-169, meaning that they know the use of labels on halal products themselves based on that verse.

## **B. Results and Discussion**

In carrying out this research, the author uses a literature study (Library Research) by looking at several interpretations associated with the reception of the community, in this case, the author uses a phenomenological approach by looking at several events that occur in the community related to the use of halal labels attached to these products.

To explain the verse, the author will use a comparative method in expressing Q.S al-Baqarah verses 168-169. By taking several interpretations as a comparison and looking at his Asbab Nuzul.

Meanwhile, the primary data used in this study include Modern and Contemporary Classical Tafsirs by taking only one of them as a representative of the interpretation scholars. In this case, the author will take the opinion of several Tafsir scholars such as Ibn Jarir al-Tabari, Zamakhsyari, Ibn Assyria, and Quraish Shihab. The researcher will try to describe and elaborate in detail the content contained in the QS. Al-Baqarah 168-169 will then look for its correlation with the community's understanding of halal products. This means the extent to which the community understands halal food, halal labels, and Q.S. al-Baqarah 168-169.

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<sup>8</sup> Anisa Ilmiah, Ahmad Hasan Ridwan,

Before entering into the discussion of the relationship between the understanding of society, the author should explain why it is important to use this analytical method, the reason is that Tafsir Muqarin is an interpretation that uses the method of comparison or comparison. Commentators do not disagree on the definition of this method. From various existing literature, what is meant by the comparative method is: 1) comparing the texts of the verses of the Qur'an that have similarities or similarities in redaction in two or more cases, or have different redactions in the same case, 2) comparing the verses of the Qur'an with hadiths that are contradictory at birth, and 3) comparing various opinions of interpretation scholars in interpreting the Quran.

As for the benefits that can be taken from this method, there are general benefits and special benefits, the general benefit of this method is to obtain the most appropriate and complete understanding of the problem being discussed, by looking at the differences between the various elements being compared.<sup>9</sup>

Meanwhile, to see the correlation between the verses of the Qur'an and the understanding of the community, the author uses the phenomenological method. However, the author will not conduct interviews with the public, but the author only sees the phenomenon in various articles and concludes the results of the conclusions of the articles found by the author.

### 1. Penjelasan Tafsir Q.S al-Baqarah ayat 168-169

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (168) إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (169)

*O humans, eat some of the halal and healthy parts of the earth and do not follow the steps of Satan. Indeed, he is a real enemy to you. (168) Indeed, (Satan) only tells you to do evil and vile and to say about Allah what you do not know. (169)*

To see this, the author takes the opinions of several commentators who interpret this verse, including Tafsir Al-Tabari, Tafsir Zamakhsyari, Tafsir Ibn Asyur and Tafsir Quraish Shihab.

In the Tafsir Al-Tabari in Jami Al-Bayan 'A Tawil Al-Qur'an, it is explained that Abu Ja'far said, meaning that Allah reminded him of it, "O man, eat the food that I have permissible" which was said on the tongue of the Prophet PBUH. So I saved him from him. Manna, blood, pork, and what the Hebrews contained, and forsake the steps of Satan that will destroy you and bring you many sources of harm, and forbid you, brothers, to judge, then do not follow and practice them. is Satan and ha in his words that Satan's return to judge.

<sup>9</sup>Thamem Ushama, Methodologies of the Quranic Exegesis Translation of Hasan Basri and Amroeni (Jakarta: Riora Cipta Karya, 2000), p. 56.

So do not counsel him, O man, when he has explained to you his enmity, and forsake what he has commanded you, and commit to obey me what I have commanded you and what I forbid you to do. And what I have made lawful unto you and unlawful unto you, and not what ye have forbidden unto yourselves and lawful forbidden, because of your obedience to Satan and your obedience to his commandments.<sup>10</sup>

According to Zamakhshari, "Halal" is the result of "eating, or eating from what is on the earth, which is good and clean from all doubts, and not following in the footsteps of Satan and entering into what is forbidden, or doubtful, or forbidden, or permissible what is forbidden." And "from" refers to food because everything on earth is inedible. Khutawat which is recited with two Dhammah, Khutawat with two Dhammah and one breadfruit, Khutawat with two Dhammah and one Hamzah, makes Dhammah on Ta' as if on Waw, Khutawat with two Fathahs, and Khutawat with two Fathah and one breadfruit. Step: the time it takes the step. The step: what is between the sinner's feet? They are like rooms and rooms, and fists and fists. It says: Follow his steps and step on his heels.

If he follows his example and follows his Sunnah, then it is clear that hostility is visible and there is nothing hidden in it. His command to you is simply an explanation of the need to refrain from following him and show his hostility. That is, He never commands you to do good, but He commands you to do bad, including evil, fornication, and other great deeds that exceed the limits of evil. It is said that evil is something that knows no bounds. Indecentness: what should be restricted and what you say about Allah what you do not know, that is, your words: This is lawful and this is haram, without knowledge. This includes everything that is associated with God Almighty and is not lawful for Him. If you say: How does Satan give commands when he says: (you have no power over them)?<sup>11</sup>

According to Ibn Assyria, this is a disclosure that is of concern, defamation on the grounds that it is permissible and this is a disclosure that is of concern, defamation on the grounds that it is permissible and this is their exposure to obey what has upset them, deprive them of good favors, slander against God, and this is an allusion to the reason why it is permissible in Islam. the basis is allowed and prohibited. What is meant is to cancel their differences of opinion about the prohibition of eating Buhaira, Al-Sa'ibah, Al-Wasila, and Al-Haami, and what Allah says about them in Surah Al-An'am, when He says: And they say: This is a cattle and a hot animal, a stone that is not eaten by anyone except

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<sup>10</sup>Ibn Jarir Al-Tabari, *Jami Al-Bayan 'An Ta'wil al-Qur'an Jilid 1* (Beirut: Mutabah Dar Salam, 2005), h. 234.

<sup>11</sup>Zamakhshari, *Tafsir al-Kasyaf Jilid 1* (Beirut: Dar al-Salam, 2009), h. 239.

whomever he wills, according to their confession (QS. Al-An'am 138). This verse is said to have been revealed during the time of Thaqif and the Banu Aamir bin Sa'sa, the Banu Khuza'ah, and the Banu Mudlij were forbidden for themselves from livestock, i.e. from what is mentioned in Surah Al-An'am.

In his words: "What exists on this earth for distinction, then the distinction is caused because the food it eats is of various types, and not because the food is of different types. Without the types, because it is not in accordance with the purpose of the verse, because what is on the earth is a general description by saying: halal and good, then what is haram is still haram, whether according to the Book or the Sunnah.

In his saying: "Halal and good", there are two parables that are connected, the first to explain the law and the second to explain the reason because goodness is the same nature. If the perfume is proven, then so is the jewelry, because Allah is good to His servants and does not prevent them from doing things that are beneficial, etc.<sup>12</sup>

As for M. Quraish Shihab as a contemporary interpreter, he said that halal food is the opposite of food that is not haram, that is, when eating it is not prohibited by religion. There are two types of haram food, namely: a. haram because of its substance (such as pigs, carcasses, and blood), b. haram because something is not in its substance (such as food that is not allowed by the owner to eat). Halal food is food that does not fall into these two categories.<sup>13</sup>

Based on these four interpretations, it can be concluded that halal and good food is food that is adjusted to the commands of the Qur'an and Al-Sunnah, and the process is also halal, even though the goods are halal, but the process is not halal, so it is not a halal category.

#### **1. The Cause of the Descent of the Verse**

. This verse came down because of the Banu Tsaqif, Banu Mudhi, Kuza'ah, and Banu Amir bin Sa'ah who with their limitations forbade what Allah has allowed. These people forbid according to their will various foods derived from livestock such as Bahirah (a female camel who has a fifth and a fifth male calf), Sabi'ah (a female camel that roams), and Washilah (a sheep that has 2 male cubs). In addition, they also forbid sea fish even though the animal is not forbidden by Allah.<sup>14</sup>

If you look at the reason for this verse, there is actually no correlation between producing a halal product, but this verse talks about the affirmation

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<sup>12</sup> Thohair Abno Asyur, *Tafsir al-Tareer wa Tanvir*, (Beirut: Dar-e-Kiro, 2009), h. 364.

<sup>13</sup> Quraish Shahab, *Tafsir al-Misbah*, Vol. 1, (Jakarta: Lentera Hati, 2000), h. 360.

<sup>14</sup> Anisa Ilmia, et al. *"Tafsir Q.S Al-Baqarah verse 168 and its Correlation with Law Number 3 of 2014 concerning Halal Assurance of Halal Products"*.



that there are halal foods and haram foods, and do not prohibit foods that are not forbidden by religion.

# **1. Public Understanding of Q.S al-Baqarah 168-169 and Its Correlation with Halal Products**

In this section, the author will look at some cases from the results of research by several academics to see the existing phenomenon, namely whether the public knows the verse Q.S al-Baqarah 168-169 or only looks at the halal label on food without needing to know the foundation. This means that people do not need to know the basis of the verse, just looking at the halal logo is enough for them to consume a product.

First, the research conducted by Nurma Tri Amalia et al., in her research on "Community Reception about Freshcare advertisements" after reading the results of her research, it was concluded that the public did not pay attention to the verses of the Qur'an that underlie a halal product, but the artists used were more concerned in this case. The first advertisement brought by Agnes did not receive a response to Indonesia Muslims, on the other hand, when the advertising character is replaced by Dewi Sandra, a positive response appears and indirectly gives a halal slogan to the product.<sup>15</sup>

In addition, the research conducted by Siti Fajrianti with the title "Community Response to Non-Halal Food Products in Mattiro Sompe District, Pinrang Regency" in its conclusion explained that the response of the people of Mattiro Sompe District to food without halal labels in doing business *dangang*, they understand that every ingredient they use is safe. Regarding the determination of prices at food traders without halal labels in Mattiro Sompe District, it depends on the quality of the food ingredients used, because the food without halal labels offered is different, according to the cost of production, sellers and buyers know each other what is being traded so that there is no tyranny or lies.

Based on the results of an interview with Fadilah, one of the buyers of unlabeled food in Mattiro Sompe District stated: "Indeed, food should be labeled halal, especially since we are the majority of Muslims. At least the halal label can give us a sense of security and confidence in consuming something that is right. Based on the results of the interview with Fadilah, food without a halal label should be labeled halal because it can provide a sense of security to Muslims and confidence in consuming *food*".<sup>16</sup>

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<sup>15</sup>Nurma Tri Amalia, "Public Reception of Halal Messages in Freshcare Advertisements" in *Jurnal Medialog: Journal of Communication Sciences* Vol. 3 of 2020., p. 25-34

<sup>16</sup>Siti Fajriani, "Community Response to Non-Halal Food Products in Mattiro Sampe District, Pinrang Regency" in *IAIN Pare-Pare Thesis for the Year of the Sharia Department in 2020.*, p. 89.



Third, one of the studies conducted by Diasti Eka Wulandari with the title *Public Response Certification of Lp POM MUI and Its Legal Implication* in its conclusion explained that the public response to halal product certification is low due to various factors, namely :P first, the factor of religious moral belief. In fact, not all Muslims are able to grasp and apply the text of revelation as a living law, so a change in human attitudes is needed. Second, the economic consideration factor, is the most dominant factor for producers and consumers in influencing changes in attitudes towards halal product certification.<sup>17</sup>

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### C. Conclusion

Based on the author's findings, this article concludes that Q.S al-baqarah is used as the basis for determining the law to make a halal product, but the community does not know that the verse is used as a basis, even the community only believes according to other consumers without finding out the halal and haram of a food. If in an environment it is believed that the food is halal, or the product does not pay attention to the halal logo, then the community is ready to consume the product. In addition, the nuzul asbab related to Q.S al-Baqarah verses 168-169 is very unrelated to giving a halal label to a halal product.

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<sup>18</sup>Diasti Eka Wulandari, *Public Respon Certification of Lp POM MUI and Its Legal Implication* dalam Jurnal Iltizamat : Journal Of Economic Sharia law and Business Studies Vol. 2 No. 1 Tahun 2022.

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