



The Correlation of Human's Behavior With Halal And Haram Food

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ABSTRACT: In this age, human attention towards metaphysical things is greatly reduced, this is because human attention is diverted by the rapid progress of various kinds of technology and the glitter of world life. The Current world situation is really worrying with various events, such as natural disasters, riots, catastrophes, and including those carried out by the leaders and authorities of the country. They threaten, berate and blame each other. Then what is the connection with the food?

The author intends to analyze from the point of view of the correlation of human behavior with halal and haram foods according to metaphysics, namely what is eaten every day and where the food source comes from. This is very interesting, because according to the authors, Human through the potential of reason and sensory devices that are centralized in a single entity, called "soul" must be able to reach anything that can be seen which is haram and halal eaten by the five human senses (physics), Although indications or effects of which cannot be seen by the five human senses (metaphysics). So there is no reason for human not to pay attention and develop their abilities in terms of metaphysics.

Some spiritual references that have indicated to metaphysics, proving that food plays an important role in shaping a person's behavior, emotions and actions. This situation stated not only in one religion but also found in other religions. The Quran and the Sunnah of the Prophet (Blessings of Allah be upon Him with Peace), teaches every Muslim to eat the "halal and healthy" means that there are clear requirements which are seen in their physical and also unseen or metaphysical conditions which have an effect on their souls. So, the author hope to the nutritionists and other experts, especially those who determine the halal label food to research and analyze the existence of food not only seen from the physical course but also pay attention to the metaphysical things. This aims to avoid the impacted of food on a person's behavior from various dimensions, such as easy depression, stress, various bad behaviors, etc.

KEYWORDS: *correlation, halal food, behavior, metaphysic*

I. INTRODUCTION

Human through the mind potential which in soul and their senses devices could reach anything. Mind is like *nur* who placed by God into the soul, human must be able to go further by mentioning the ability of his heart. Human as the most perfect creation of God, do not just stop at the sheer intellect as the foothold of the natural sciences physics. But human also should be able to go a step further by mentioning the ability of their heart. As an expression of an Islamic thinker and philosopher, M. Iqbal "Yet it cannot be denied that faith is more than mere feeling. It has something like a cognitive content"¹. Indeed it is can't be denied, that faith is more than just mere thoughts and feelings.² He has something like *ma'rifat*.

Human through the mind potential and their senses devices which is centralized in a single entity called "soul". It can reach anything that can be seen, what is halal and haram eaten by human senses (Physics), or indications or effects of what can't be seen by the human senses (metaphysics). So there is no reason for human not to notice and develop their capabilities in terms of the metaphysics. In Qur'an about the can be seen (Physics) and can't be seen (metaphysics) found in Surat Al-Haqqah, verses 69 38/39, which means

¹M. Iqbal, *The Reconstruction of Religious Thought in Islam*, (New Delhi, cet. 2, 1981), h. 1.

²M. Iqbal, *The Reconstruction of Religious Thought in Islam*, terj. Osman Raliby, *Pembangunan Kembali Alam Pikiran Islam*, (Jakarta: Bulan Bintang, 1966), h. 2.



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"Indeed, I swear by what you see. And by what you do not see³".

From the meaning of the verse above, there are two kinds of knowledge that can be excavated from the human potential in a living knowledge, especially for living healthy and success in the world and hereafter. As for the two kinds of knowledge that are the first, knowledge of nature involving mind that is in the soul as an instrument for knowledge and material civilization achievement (Physic). Second, the religious knowledge which rests on power of the heart (metaphysics).

Human must strive to build knowledge about a method that can be applied by Muslims to a higher level, not just in theory or in the concept that able to save human only territorially. But we must be able to save our spiritual too, it will be a responsibility in front of God Almighty.

So in the course of his life to keep physical health and spiritual nurture, people should pay attention to what they really ate in order to aligned with purpose of God made human, Human duty is to take part in the broader aspirations of the universe and its surroundings as well as to shape his destiny and also the fate of universe.

II. LITERATURE REVIEW

Human bearing a large mandate on his shoulders to know and understand the essence of creation. Human have a strong role in exploring the facts of nature, so it is up to the knowledge that is authentic and argumentative⁴. In order to produce halal and good food as a necessity of human life.

Besides bearing the mandate for knowing and understanding the essence of the creation of nature also natural products that are processed into food, human should also be responsible for the content and the results of natural and the exploration and afterwards including which results in good produce the form of the goods as well as food.

Most Muslims in nowadays much less human concern for what goes in his stomach. The origin of the delicious, beautiful and economical, eventually eaten. Do not know which is halal and haram. Whereas food, drinks are not observed, and the origin of the Covenants, and halal origins then very influential once in the life and health of himself a Muslim, even for the success of life on Earth in the next life even after death.

Good at dealing with the Affairs of the real and the abstract or metaphysical like the prayer came true, the practice of his good deeds can be impacted from the food he consumption every day. As a Muslim it is so important to pay attention within halal or haram food. Therefore, the author interested in discussing about the correlation of human behavior with halal and haram food according to metaphysics.

A. Problem Formulation

In the discussion of the writing of this paper, the authors define the outline of the problems below:

1. What is the impacted of haram and halal food to human's behavior?
2. How is the correlation between human's behavior and food according to the metaphysics?
3. How the metaphysical values will be able to affected the human's behavior who eat halal and haram food?

B. Purpose of the Paper

The purpose of this paper has the following objectives:

1. Knowing what factors affected human's behavior through halal and haram food.
2. Finding out how is the correlation behavior of haram and halal food with metaphysics.
3. Analyzing how metaphysical values will be able to affect human's behavior through haram and halal food.

C. Benefits of the paper

As for the benefits of this research, it is expected to contribute useful both theoretically as well as practically, about the importance of knowing the haram and halal food and its effect on human behavior. This is due to studies in the past by our predecessors a lot to do with things that metaphysics

³ Departeman Agama RI, *Alquran dan Terjemahnya*, (Surabaya: Fajar Mulya, Edisi 2002), h. 1082.

⁴M. Iqbal, *The Reconstruction of Religious Thought in Islam*, h. 201-202.



can be raised again became the inspiration for a life in the present, in order to improve human behavior.

1. Theoretical Benefits

For the author himself expected by doing this writing can add the insights of science in the field of food halal and haram mostly related to problems of human behavior from the side of metaphysics. This paper is expected to be used as a contribution to developing the correlation between human's behavior and what have eaten according to metaphysics.

2. Practical Benefits

- a) The results of writing is expected to add to the knowledge of the author in the fields of philosophy, especially in the field of metaphysics, and provide knowledge about the magnitude of the benefits of the metaphysics on the Muslim community as well as non-Muslims from the point the religious viewpoint of science and technology, trauma about the attention to eating halal and covenants that put in his mouth.
- b) Contributions of thought and science in solving a problem that has to do with metaphysics which often occur in people's lives in different countries.

III. RESEARCH METHODS

As a study of the literature, the method used in this writing is more eclectic, namely the combination of qualitative and critical analysis. This kind of research method is proposed with the intention to provide guidance and direction in studying philosophically charged works and understanding about the object under study. This study has the object of case studies as field research, namely research that is directly carried out or on respondents, forms that are considered capable of providing information about research studies. the object of research Prof. Dr. Kadirun Yahya Foundation for feeding the Muslim community especially on the kitchen of the cooking place for the Muslim worshippers. To get maximum results, the researchers conducted a two-approach study.

The first recommendation is critical analysis, juxtaposing food according to general place. Then the second recommendation is relevant to the food eaten by the worshipper specifically. In scientific maps, this study is included in the humanities as its major and the philosophy of divinity (metaphysic) as its minor. Therefore this research also involves one of the methods of philosophical research, namely about the thinking of figures. As a study of the thoughts of leaders in a certain period of time, which cannot be separated from historical approach or historical factual by focusing on biographical research of characters.

In carrying out the analysis, the data is issued using a documentation method that is retrieving data from written materials. Documentation begins with gathering information from refuting metaphysics, namely from books written by figures, as well as the results of writing from other figures who discuss the food of the *Sufi*. Data analysis is done by loading data by organizing it into one pattern, category, and one basic description added to the experience of the author as a lecture on metaphysics at Universitas Pembangunan Panca Budi in Medan.

1. Techniques for collecting data

Because the method used in this discussion is analytical descriptive, the collected data uses content analysis, namely by analyzing the information contained in existing data and from books by discussing various sources, as well as explaining objectively. Then the conceptual analysis is carried out, by getting normative so that an accurate understanding can be obtained.

2. Literature review (library research)

In connection with this agreed discussion, efforts have been made to explore discussions relating to the object of the problem of metaphysical science.



IV. RESULTS & DISCUSSION

The Correlation of Human's Behavior with Halal and Haram Food according To the Metaphysics

Simply, the correlation can be defined as a relationship. However when it is developed further, the correlation can't be understood just like that. The correlation is one of technique analysis in statistic that are used to find the relationship between two variables which is quantitative. The relationship of two variables that may occur because of the existence of a causal relationship, where one variable is the cause and the other variable is the result.⁵ Also it may occur due to coincidence. The two variables are said to be correlated if the changes of a variable followed the changes another variable regularly in the same direction (positive correlation) or counterclockwise (negative correlation). In mathematics, the correlation is a measure of how closely two variables change each other in a relationship.

For example, the nutritious food and a child health as the variable in a positive correlation. The better food nutrition of a child, the healthier he is. This relationship called the positive correlation because the two variables change in the same direction. Meanwhile, by using value and level of poison in a food consumed by children, for example in negative correlation. The more poison that a food consumed by children then the children's health are getting worse. This relationship is called the negative correlation because the two variables change in the opposite direction, i.e. with more levels of poison found in children's food, then the health getting worse.

Both variables are compared each other in the correlation can be differentiated into independent variable and the dependent variable. True to its name, the independent variable is the variable that changes are likely to be beyond the control of human. Meanwhile the dependent variable is a variable that can be changed as a result of changes in the independent variable. This relationship can be exemplified by the illustration of plant growth with variable sunlight and plant height. Sunlight is an independent variable because the intensity of light produced by the sun can't be regulated by human. While plant height is the dependent variable because changes in plant height are directly affected by the intensity of sunlight as an independent variable.

Similarly, the history of the relationship between the stick that Prophet Moses struck in splitting the sea. Split sea water is the result of the impacted of metaphysical energy from the solemnity of the prayer of Prophet Moses is an independent variable, because it is directly imported by God that can't be regulated by human. While the sea that can be traversed by Prophet Moses and his followers is the dependent variable, as the requested result for the way of salvation for Prophet Moses and his followers.

Correlation is a statistical term that States the degree of linear relationship between two or more variables, which was discovered by Karl Pearson at the beginning 1900. Therefore, it is known as the Pearson Product Moment Correlation (PPM).⁶ Correlation is one of the most used statistical analysis techniques by researchers. Because researchers are generally interested in events that occur and try to connect them. For example, we want to know halal food with prayer in terms of the Qur'an and Hadith.

This for the writer is a significant matter, because the impact of haram and halal food on human behavior according to the Qur'an and Hadith is very domain with metaphysics. The domain of metaphysics can be seen in Q. S. Al-baqarah /2:208 which means: o you who have believed, enter into Islam completely (and perfectly) and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. In this verse *udkhulu fissilmi kaffah*, enter into Islam completely (and perfectly), This means less cautious by some fiqh studies, which in various meanings is meant by *kaffah*, it only follows the fiqh study, or only reaches the soul.⁷ Without further investigation of metaphysical domination of human, namely Satan. Where it says in the word of God do not follow the steps of Satan. Well if it comes to demons, has been the domain of metaphysics. Even though Satan has become the thing that is said every day by the human tongue but he doesn't look invisible.

⁵ Agus Rianto, *Statistik*, (Jakarta: Prenada Media, 2004), h. 133

⁶ Usman Husaini, *Pengantar Statistika*, (Jakarta: PT Bumi Aksara, 2006), h. 197.

⁷ Departeman Agama RI, *Alquran dan Terjemahnya*, (Surabaya: Fajar Mulya, Edisi 2002), h.52



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We can't see it with our own eyes. If Satan is our real enemy, if it's real, that means it's already inside us. In other words, there is something metaphysical in our physical reality. This writer strengthens with a hadith, which means:

The Prophet *sallallaahu 'alaihi wa sallam* said, "Satan infiltrate the human body through the bloodstream. I'm afraid if the devil sneaks into the human heart."⁸

"The Prophet said: "Knowing that eating poor food, if it enters the stomach of one of you, the practice is not accepted for 40 days "(narrated by At-Thabarani).

There are various other hadiths such as:

1. The Messenger replied, "o Sa'ad, fix your food, then your prayer will be fulfilled" (narrated by At-Thabarani).
2. The Prophet said, "Not grow meat from Haram foods except hell is more important for him" (narrated by Al-tirmidhi).
3. Imam Ahmad was asked, what should be done so that the heart receives patience, then he said "by eating halal food" (Thabaqot Al-Hanabillah 11/219).

So it appears that human's behavior is impacted by his haram and halal food that affect someone both in the world and hereafter.

Among the impact of haram foods are; no acceptance of one's deeds, no prayer is granted, erode faith and caused the person dumped into hell.

V. DISCUSSION

From several discussion and research forum in books and media, as follows:

1. Food affects the development of the fetus in the mother's womb.

Food and drink consumed a person will also affect the growth of the sperm or ovum. After fertilization in the womb of a prospective mother, the fertilized ovum will grow into a fetus residing in the womb. The sustainability of the fetus in the uterus or womb, food consumed by the mother will be very effect on fetal growth and development.

This is what should be contemplated by all human beings who want to add generations, why there are cases of juvenile delinquency and adolescent moral damage that tend to increase. In terms of religion which is a metaphysical domain, we can get a clue that negative things happen because food consumed in the womb is food or drink that is not halal. Instead, those who are *istiqomah* on the right way can maintain a blessed household and family, *mawaddah warohmah*. That food is also intimately tied to the domain of metaphysics can be seen in Al-Insan Q.S./76:1, "Has there been for man a period of time when he was not anything worthy of mention?"⁹ Then let the man pay attention to his food.

2. Food affects Physical Growth and Intellect Intelligence

Food consumed by human contains substances that are needed for the continuity of physical growth and human life, such as carbohydrates found in rice as an energy source; protein found in animal and vegetable plants to build tissues and cells of the body, including brain cells, and repair damaged parts; new vitamins and minerals are needed to facilitate the body's metabolism in digesting and absorbing food extracts, forming the body's resistance to disease.

Regarding the food and drinks are very large and dominant impacted on physical growth and for the intelligence of human reason, God gives instructions and commands that wise men choose and consume foods and beverages that are halal and *thoyyib*, so that from this halal and good food, it will have an impacted also good for life physically or body for everyone who consumed it.

While non-halal food, or especially haram, will undoubtedly have a negative impact on the growth and health of the human body. As stated above, unclear animals or carcasses, or blood can cause disease; *khomar* or containing alcohol such as liquor will damage the stomach and the mind.

⁸ (*Muttafaqun 'alaihi*. HR. Bukhari no. 3281 and Muslim no. 2175).

⁹ Departeman Agama RI, *Alquran dan Terjemahnya*, (Surabaya: Fajar Mulya, Edisi 2002), h. 1112



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Good food and halal will bring blessings and make brilliant brains for human who eat them. While the food is unlawful and immoral deeds may lead to difficult to learn and receive the science is good. Because, in fact, good science is the light of God. In a phrase mentioned: *Al-'nuurun* science. Light will be eclipsed in a clean heart. And conversely, it will not be accepted or absorbed by a dark heart because of its unclear halal haram food.

It is also mentioned in history, every time a servant sins, a black dot is formed in his heart. The more he sinned, the more black spots and stains on his heart, which in turn would cause light or instructions in the form of *nurun ala nurin* to be blocked into his heart. This has also been explicitly mentioned in Q. S. Al-Mutaffifin / 83: 14 which means:

"No, rather, the stain has covered their hearts of that which they were earning."¹⁰

3. Food affects the nature and behavior

Human physic consist of body parts, uniquely, each part or organ of the body is also consist of billions cell networks. In a scope of body's cells, there is a section called genes, which carry and form the character, attitude and human's behavior. Then, the activity of the human physical movement is driven and coordinated by the nerve function.

Food that consumed by human which serves as a compiler and maintain muscle function, body tissue, bones and cells, including nerve functions. So it can be said that the food and beverages that consumed by human will greatly affect their behavioral traits.

This behavior can be seen in several examples of human life, due to the impacted of food, there are human who are rough and harsh, and some are gentle and polite. Often in the real life it's a fact, people who consistently consume the halal food, would be an obedient worship with *akhlakul-karimah*. Otherwise who consume the haram food, it tends to immoral or morally depraved.

Understanding that the food greatly affects the human's behavior is actually have long known. The behavior of a nation or race is often related to dining habits. The notion that meat eaters often related to ferocious, goat eaters often related to person's sex behavior, vegetable eaters tend to be calmer, there are some examples of assumptions about the impact of food against the someone's behavior.

The scholars of ancient Egypt have wrote that food integrally can be a medicine, both for the physical or psychological illness. In fact, the story of Prophet Adam and Eve which mentioned in the holy book, about God's prohibition to eat a fruit, have been also illustrates that human shouldn't eat food carelessly, it can cause physical and mentally illness (deviation behavior). Various kind of metabolic disease especially hereditary disease (inborn error), it shows how big the impacted of food against someone's physical or mental growth.

Indeed, research on the relationship of nutrients and food consumed with one's behavior is not easy to do. In general, this is done using the correlation method. But it can also be done through experimental research (*Dietary replacement studies "or" Dietary Challenge studies*).

Many scholars and *fuqaha* stated that there was a very strong correlation between the phenomenon of moral and behavioral damage and the culture of eating and drinking the community. Liquors, fat, dog meat, pork, usury, corruption, embezzlement, bullying, counterfeiting, etc. which are forms of things that are prohibited in religion, have relatively possessed and become a culture that is very alarming in some officials and communities.

If this red thread is correct, it can be concluded that the behavior of people who like to make trouble, riots, and so on, among others, is caused by the negative effects of food and drinks that are consumed every day.

4. Food affects the Acceptance or Rejection of Charity and Prayer.

The purpose and task of the first and foremost human life on this earth is to worship and serve God. So how can worship and prayer for someone be accepted by Allah, if the food and drink are not pure and good? Logically realistic, impossible. If we with dirty clothes dare to enter a room whose

¹⁰ Departeman Agama RI, *Alquran dan Terjemahnya*, (Surabaya: Fajar Mulya, Edisi 2002), h. 1142



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floor consists of white carpet and clean, of course we are afraid of being scolded by those who have such holy places.

Therefore, in order for worship and acceptance by God, we must make every effort so that the food and drinks consumed are guaranteed halal and *thoyyib*, as part of the conditions for receiving worship and prayer.

This has been explained in a *saheeh* Hadith of the Prophet about a man who prays, but his prayer is not accepted by Allah, because he eats and lives wallowing with the haram, "O people, in fact Allah is *thoyyib* (good), and will not accept except the *thoyyib* (halal and good), and indeed Allah commands those who believe all that He has commanded the Apostles".¹¹

This is also commanded by Allah on Q.S. Al-Muk "Minun / 23: 51 which means: "O apostles, eat of the good things and act righteously, Indeed I know best what you do".¹²

And in Q.S Al Baqarah / 2: 172 which means: "o you who have faith, eat of the good things we have provided you, and thank Allah, if it is Him that you worship".¹³

Then the Prophet told a man who made a long journey, his hair was messy, and his body was worn full of dust. While raising his hand to the sky he prayed: "O my God, O my God. "Whereas the food is haram, the drink is haram, her clothes are haram, and he always wrestles and is filled with the haram. (So the Prophet confirmed), then how could he be granted his prayer".¹⁴

In a history of also mentioned: "Whoever lives from all halal food is good in his religion, soft in his heart, and there is no barrier wall for his prayers."

With regard to this case, ought to be contemplated and lived one story of a *Salafush-Shaykh* who is very evocative of the following:

From a story of wisdom, which comes from: Ust. Miftah Farid, "Is God Always in Your Heart?"

Allegedly, after Hajj, Ibrahim bin Adham intended pilgrimage to the Holy Aqsa. For the provision of travel, he bought 1 kg of dates from an old trader near the Grand Mosque. After the dates were weighed and wrapped, Ibrahim saw a date lying near the scale. Thinking of the dates as part of the dates he had bought, then Ibrahim picked them up and ate them.

After that, he immediately went to Al-Aqsa. Four months later, Ibrahim arrived at the main mosque of Palestine Earth. As usual, he likes to choose a place of worship in a room under the dome of *Sakhra*. He prayed and prayed solemnly, in such a way, that he fell asleep due to fatigue. In his sleep at the holy mosque, he suddenly heard the conversation between two angels about him.

"That, Ibrahim bin Adham, *zuhud* and *wara* worshippers', whose prayer is always granted by Allah," said the other angel. But not anymore. "His prayer was rejected because four months ago he had eaten a date palm that fell from the table of an old merchant near the Grand Mosque," answered the other angel.

Ibrahim bin Adham surprised hearing it. He shocked, He wake up with great nervousness. For four months, worship, prayer, prayer, and the other practices are possibly not accepted by God because of eating a date palm that doesn't belong to him.

"*Astaghfirullahal adzhim*" Ibrahim pleaded for forgiveness. He immediately packing up to head back towards Makkah to meet old merchant, the seller of date palms that he had bought when depart to Al-Quds. Travel that far it does solely to request permitted a date which had been eaten, unexpectedly that's as an ingredient (food) of *syubhat*.

Arrived at Mecca, he directly to the seller of dates. But in that place, he didn't found the old merchant. There is only a young boy.

Four months ago I bought dates here, from an old merchant. Where is he now? "Asked Ibrahim.

"Oh, that old merchant is my dad. Already dead a month ago. Now, I'm the heir of this business, trade dates here" replied the young man.

¹¹ See the hadith of Abu Hurairah

¹² Departeman Agama RI, *Alquran dan Terjemahnya*, (Surabaya: Fajar Mulya, Edisi 2002), h. 617

¹³ Departeman Agama RI, *Alquran dan Terjemahnya*, (Surabaya: Fajar Mulya, Edisi 2002), h. 42

¹⁴ See the Hadith of the History of Imam Muslim



"*Innalillahi wa innailaihi roji'un*. Then to whom do I ask for a divorce? "Then Ibrahim told the events he experienced. The young man listened carefully.

"Well, that's exactly what happened," Ibrahim said, ending his story.

"So, you are the heir of the old merchant, would you justify a your father's date that I had eaten without his permission?"

"It doesn't matter to me. *Inshaa Allah*, I let it to be Halal for you, oh sheikh. But somehow I have 11 brothers. I do not dare to their name, because they also have the same heirs as myself. "

"Where's the addresses of your brothers? Let me meet them one by one."

After receiving the addresses of the young man's brothers, Ibrahim bin Adham went to see them all, to ask for a banquet of a date palm that he had suspected had eaten without the permission of the old man who sold it.

Ignores how long the distance of destination, finally he had finished visiting them one by one. All agreed to let a date of their father's which have been eaten by Ibrahim.

Four months later, Ibrahim bin Adham back under the Sakhra dome. Then suddenly in his absolute state of mind, he heard the two angels who had been spoken to speak. "That is Ibrahim bin Adham whose prayer was rejected because of eating a date of someone else's date."

"Oh, no ..., now his prayer already answered again. He has been accepted from the heirs of the date-owner. Ibrahim's self and his soul are now cleaned from the date supposedly *haram* because it's considered belong to others. Now he's free. "

Subhanallah! Holy God Almighty. Just because of a date that was eaten by a person who has been recognized as a citizen, it has a very severe impact. This story clearly as a warning to not eat everything that's *haram*, because it contains the rejection of prayer and worship. Therefore, we must pay attention to the food that we consumed, anything that enters into the body, is it true that it's halal? If you are not sure, when there's a doubt, it's better to leave.¹⁵

VI. CONCLUSION & SUGGESTION

CONCLUSSION

From this writings, the author concludes that human is the most perfect creations of God's Creation, equipped with outward (body) and inward (soul) knowledge, physics and metaphysics. This is so human can carry out their life's duty on this earth to worship and to serve God. Therefore, in order for worship and prayer to be acceptable, human should try as much as possible, so that the food and drink consumed are guaranteed halal and *thoyyib*.

The result of this paper shows the impact of halal and haram food on human's behavior. It shows that human consumption of food and beverages will affected, since the embryo develops into a fully human body both physically and intellectual intelligence as well as his behavior even to the acceptance or rejection of the worship service and prayer.

The correlation of human's behavior with food according to metaphysics, human according to the authors are composed of physical and spiritual. Even according to the philosophers, in human more dominant his metaphysical than physical. The body is interaction of physic and soul. If the physic is in contact with food then its soul will flow, as if its stomach in the contents of the food such as chili pepper so its soul feels spicy. Likewise, it is halal and haram. If the stomach is filled with halal food and *toyyib* then the soul will behave well. If the stomach is filled with food that's haram then the soul will behave badly.

The metaphysical values can affected the human's behavior who eat halal and haram food, this is because in whole human being consists spirit, *qalbu* / heart, soul and physical (body). Human's soul which nuanced of Meta-integrates with real physical, are unity in the body. Human's spirits integrated with the heart and soul that given by God. Only with this soul human can connect to the God. God manifests His

¹⁵ See from the source: A story of God Always in Your Heart, Essay. Ust. Miftah Farid <http://www.islampos.com/doanya-tertolak-selama-empat-bulan-karena-sebutir-kurma-19896/>



attributes is not just in nature, but also in human personality. Close to God means to cultivate His attributes in our heart then passed on to the soul, so that the soul will characterize the true physical behavior.

According to the Hadith of the Prophet S.A.W: *Takhallaqu bi akhlaqi'llah*, grow in your soul the attributes of Allah. Means Close to God is to perfect self's personality, to strengthen *iradah* or His will. But when the soul interacts to physic or blood flow that demon inside, human's soul is tainted with the devil. So the pure soul was before, if in executing all the commands of God with the contaminated soul then all of his charitable will not accepted by God. This term, more clearly can be compiled in mathematical science by the formula: $(+ x - = -)$.¹⁶ Worship such as prayer, fasting, zakat, which is positively visible to the human eye, if there is still contains demon it will be rejected by Allah SWT.¹⁷

The impacted of metaphysical values on human's behavior is evident, i.e., human who eats *haram* food, his soul will be contaminated with the blood that demon flows inside. So the behavior of its soul still has values like gossiping, lying, quarreling, fighting, demonstrating. But in human who eats *halal* his character will have the right values.

SUGGESTION.

A close correlation between human's behavior and metaphysics can be described by the role of halal and haram food in the process of forming human traits. The formation of behavior as a good human soul is our responsibility. Metaphysics is also a characteristic humanistic manifestation, the introduction of metaphysics in the field of halal and haram food is the thing that can be traced to its theology.

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