

## Non-Halal Products Cause Infidelity

Mospa Darma<sup>1</sup>

<sup>1</sup>Tjut Nyak Dhien University Medan Sumatera Utara, Indonesia

Email: [jhonluckylucky@yahoo.com](mailto:jhonluckylucky@yahoo.com)

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**Abstract:** *Halal product is an inseparable factor from the life of Muslims and becomes a benchmark for the worship that will be done every day, where products related to the daily lives of Muslims whether consumed daily or once in a good in the form of food, drinks, medicines, clothing, both into the human body or attached to the body in the form of cleaning the body or as a deodorizer, body mask, hair oil or used as body accessories. Non-halal products will result in all one's deeds will be void and vain so as to cause the person to fall into the abyss of sin both intentionally or unintentionally, because something that is forbidden cannot be mixed with the sacred again purifying even under any conditions.*

**Keywords:** *Product, Non-Halal, Influence of Infidelity*

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### Introduction

Humans as Homo Economicus means humans can conduct business on the basis of economic calculations. Humans at a modest level can meet their own needs, then on the basis of services the market system is developed so that their products are sold in the market. According to Tjiptono (2008), consumer behavior itself is actions individuals who are directly involved in the business of obtaining, using and determining products and services, including the decision making process that precedes and follows these actions. Meanwhile, according to Hasan (2009), consumer behavior is a complex psychological response, which arises in the form of typical individual actions that are directly involved in the effort to obtain and use products, and determine the decision making process in purchasing products, including in making purchases. In Islam, a consumer's behavior must reflect his relationship with Allah. Every movement of her, which takes the form of daily shopping is nothing but a manifestation of her remembrance in the name of Allah. Thus, he prefers the path that is bounded by Allah by not choosing illicit goods, not being stingy, and not being greedy so that his life will be safe in the hereafter.

### Metohod

This research uses normative analysis method by using library approaches and with the maqhosid method of sharia.

### Result

In the structure of the human body where outwardly and spiritually divided into three elements in the human body, namely: spirit, nafs (soul), and body. The nafs (soul) which is explained in surah al-A'raf [7] verse 172 when we swear before Allah even He is the Most Great. "A lastu bi rabbikum Qaalu Bala syahidna (Am I not your Lord? He answered; Right, (You are our Rabb) and we witnessed it). In this case basically humans as Homo Economicus means humans can conduct business on the basis of economic calculations.

Nafsun (nafs) or the soul that will be accountable to Allah SWT in the hereafter. While the body will be destroyed to the ground (as was the beginning) because the body will only

follow the actions of the nafs and feel sick, sad, happy, stupid, smart and will testify as well as the holy spirit will return to Allah but is contaminated due to the actions of the nafs during his life because the spirit is life. In discussing the spirit where no one knows because that is God's business. Look at surah al-Isra [17] verse 85. "They ask you (Muhammad) about the spirit. Say ' " Indeed, the spirit is my Lord's business, and you are not given knowledge (about it) except only a little. "(QS [17]: 85).

That at this time it can be expected that Muslims consume non-halal products which are circulating full of deception and cunning, so that currently there is no competent shar'i laboratory available until now. it is not surprising that some Islamic scholars and observers see a weak Islam without regulations that protect sharply as in the case of the Hajj pilgrimage meningitis vaccine containing pig enzymes in 2009.

In reality the products consumed in the body can make up to biological cells of offspring. So talking about food, halal-haram, means talking about descendants and continuing generations that will determine the future of human civilization with these halal-haram characteristics. Processed products, whether food, beverages, medicines, or cosmetics, may be categorized as musy-tabihat (syubahat) groups, especially if the products come from countries with non-Muslim majority populations, even if the raw materials are sacred goods. and halal.

That if Muslims consume illicit products in their daily lives is a habit of infidels so that all acts of worship become nullified even if it is already known so that a person can be classified in the hypocritical ranks then kuffur and finally become in the category of infidels.

Al-Qur'an

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَأُولَٰئِكَ هُمُ الْكَافِرُونَ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ

"Whoever does not decide according to what is revealed by Allah, then those who are infidels" [Al-Maidah / 5: 44]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لِلْعَالَمِينَ أَرْحَمَهُ إِلَّا لَأَرْسَلْنَاكَ وَمَا

"We do not send you, O Muhammad, but as a mercy to all people" (Surah Al Anbiya: 107)

"And (Allah) justifies for them all that is good and forbids them all that is bad." (Surah al-A \ 'raf [7]: 157).

"O people, eat halal better than the best on earth." (Surat al-Baqarah [2]: 168).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

"Whoever resembles a people is part of them" (Reported by Abu Dawud, hasan)

O people, eat from what is on the earth, halal and thoyyib. And do not follow in the footsteps of Satan (who likes to transgress or transgress). Truly the devil is your real enemy. (QS 2: 168)

"Verily the disbelievers, are the same for them, you give warning or you do not give warning, they will not believe. Allah has locked hearts (qalb-qalb, quluubihim) and their hearing, and their vision is closed. And for them the punishment is very severe. "(Al-Baqarah [2] verses 6-7).

### Hadith

Hadith which is a reference is the words of the Prophet: ﷺ

Meaning: For telling us Abu-Nu'aim, for telling us Zakariya 'from' An bin Bashir said I heard the Messenger of Allah. said; the halal is clear and the haram is also clear, but between the two there are things that are doubtful (vague) that are not known by many humans. Whoever moves away from doubtfulness has preserved his religion and honor, whoever approaches doubtfulness is like a shepherd who is herding cattle on the edge of a cliff that has the potential to fall into it. Know that every king has limits, and know that the limits of Allah's prohibition. on His earth is whatever He forbids. Know that in each body there is a blood clot (mudghah),

"From Abu Hurairah Radhiyallahu 'anhu said: The Prophet sallallaahu' alaihi wa sallam said:" Verily Allah is good, does not accept except good things, and indeed Allah commands the believers as instructed to the messengers, Allah said: "O apostles, eat from good food, and do good deeds. Surely I know what you are doing. " And His other words: "O you who believe, eat among the good fortune that We give to you". Then he gave an example of a man, he had traveled a long distance, his hair matted and dusty, he raised his hands to the sky: "Yes Rabbi! Yes Rabbi! Whereas he eats unclean food, and his clothes which he wears from unclean property, and he drinks from unclean drinks, and is raised from illicit things, how can his prayers be received "[Muslim History Hadith no. 1015]

Cleric

'Utsmān bin 'Affān Radhiyallahu anhu once called khamer as the ummul khabâits, the mother of all evil.

وَاتَّقُوا الْفُقَهَاءَ عَلَىٰ أَنْ مَنْ أُكْرِهَ عَلَى الْكُفْرِ فَأَتَىٰ بِكَلِمَةِ الْكُفْرِ: لَمْ يَصِرْ كَافِرًا

"The fuqaha agree that who is forced to commit a kufr then he utters a kufr sentence, then is not convicted as an infidel."

Imam Ibn Jarir Ath-Tabari rahimahullah in his commentary (14: 223) says, Ibn 'Abbas radhiyallahu' anhum stated that anyone who kufr after he had previously believed, then for him the wrath of God and for him a painful punishment. But who is forced to say the Kufr sentence, but his heart is still in a state of faith, he says it only wants to save himself from his enemy, so that is not why. Because Allah Ta'ala punishes the servant only because of the kufr that he pleases in his heart.

Halal (Arabic: حلال ḥalāl; 'allowed') is any object or activity that is permitted to be used or carried out in the Islamic and halal religion in terms of its type and method. Halal equation is thayyib which means 'good'. So food and drinks are not only halal, but must be thayyib; is it worth consuming or not, or is it beneficial for health. Halal opposition is haram. Halal as one of the five laws, namely: fard (obligatory), mustahab (recommended), halal (permissible), makruh (hated), haram (forbidden). When talking about humans, the Qur'an uses three main terms. First, use words consisting of letters alif, nun, and sin, such as the words insan, ins, nas, and unas. Second, use the word basyar. Third, use the word Bani Adam and zurriyat Adam. Likewise, everything that is lawful is good and good, but some of them

are better and better than others, cleaner, holier and purer than others. Food has a great impact on a person's life, whether it is halal or haram.

Muslim consumer behavior

The definition of halal food and drink includes:

1. Halal products attached to the body.
2. Drinks / Halal Foods In terms of type, taste and substance
3. In obtaining it in a lawful manner.
4. Drink khamar. Rasulullah Sawd formerly the Arab community also has a habit of getting drunk gradually eradicated the Prophet Muhammad. First, forbidding people to pray while still drunk (QS An Nisa: 34). Next states that khamar or liquor is a sin or ugliness greater than the benefits or goodness (QS Al Baqarah: 219). Then the ban explicitly states that liquor is a heinous act, as an act of the devil, because it is really shunned (QS Al Maidah: 90).
5. According to the process.

Halal food and non-halal process if:

- a. Slaughter is carried out by non-Muslims, and without the prison of asthma of Allah with a blunt machete / knife.
- b. Slaughter is not for offerings of polytheism and animal blood must be exhausted and the blood vessels of the blood vessels and breathing are broken, in a polite manner and not contaminated with unclean raw materials, herbs or other mixed ingredients. and non-halal contaminated places and equipment.

Three basic values form the foundation for the consumption behavior of Muslim societies:

1. Treasure is a deposit that must be accounted for later. Asset is a tool to achieve life goals, if cultivated and used properly (QS.2.265).
2. Morals is a measure of success for a Muslim.
3. Belief in the hereafter is the main basis of Muslims and the principle of worship takes precedence over lust. Consumption for worship is future consumption (because there is a heavenly reply in the hereafter), while worldly consumption is present consumption.

When capitalist dualism occurred the theory of consumer behavior was developed in the west when "economic rationalism" and "utilitarianism".

Theory of Islamic Consumption

1. Halal in kaffah
2. Must be greater benefits from mudharat
3. Simple
4. No waste

Ways to compile Haram Analysis Critical Control Points (HrACCP).

1. Determine and access all unclean and unclean material
2. Determine control points.
3. Create a monitoring procedure.
4. Have actions to correct.
5. Establish a recording system
6. Create a Determination verification procedure

Haram (Arabic: الحرام) in the view of Islamic Jurisprudence is a prohibition that must be kept away. Meaning Haram in Islam is a practice that is prohibited to be done and the public is asked to avoid it. Mukallaf who work forbidden practices, called a sinner or sinner. In terminology mas} lah} ah often translated as interesting maslahah and reject mafsadat. Al-Khawarizmi stated that what was meant by maslahah was maintaining the purpose of shari'a by preventing damage that would befall the ummah.

Haram can be divided as:

1. More clearly, haram li zatih is a haram which from the beginning determined by syar'i that it is haram, for example, eating dead carcasses, pigs, drinking booze, committing adultery, killing and consuming the property of orphans. Prohibition of the things above is a prohibition to the substance (essence) of the work itself.
2. While unlawful li gairih is something that was originally prescribed, but accompanied by something that is mudharat for humans, the prohibition caused by mudharat. For example, praying with clothes that are gassed (taking other people's belongings without permission), trading and buying and selling during the call to prayer on Friday, or fasting on Eid al-Fitr. The distribution will be haram like:

Haram which is divided based on the preamble of taklif:

1. Absolute Haram is the practice whose prohibition does not depend on certain conditions or conditions.
2. Haram Muqayyad is the practice that prohibiting is caused by certain factors or due to the absence of something.

Distribution of haram according to the makers of Sharia:

1. Haram Munajjaz is a practice that does not depend on something forbidden.
2. Haram Mu'allaq is the practice of being illicit depending on something else, for example with the entry of a certain time.

Illegal division due to its association with taklif:

1. Original Haram is a practice that is forbidden since basically it has been banned by the makers of Sharia.
2. Haram Taba'i, namely the practice of being forbidden due to other illicit practices.

Unlawful distribution due to classified as taklif:

1. Haram Ta'yini is a practice that has been automatically forbidden and the believer does not have the initiative to choose whether to leave or replace.
2. Haram Takhyiri, the practice at the same time there are two or more other practices that make the mukallif have the choice to leave one of all the practices. like whether to choose to enter a place that is forbidden or to sit together with the wicked.

Unlawful distribution because of its type:

1. Haram 'Aini, that is, forbidden practice for all Muslims.
2. Haram Kifayah, which is a practice that is forbidden for some mukallaf, while for others it is not haram, such as not participating in jihad because the number of troops needed is sufficient and so on.

Unlawful distribution based on the conditions of taklif implementation:

1. Haram Tawassuli is an unlawful practice that leaves it without need of intention because God Almighty.
2. Haram Ta'abbudi, which is an unlawful practice that leaves it requires intentions because God Almighty, such as things that can cancel fasting in the month of Ramadan, the intention not to do it must be intentional because Allah is.

Unlawful distribution of the causes of prohibition:

1. Haram Nafsi is a practice that is forbidden because basically the practice is forbidden not because it is preceded by other illicit practices.

2. Haram Ghairi is the practice of being forbidden due to being an opening (preamble) for other illicit practices.
3. In terms of boundaries and essence, Imam al Ghazali formulated haram with something that required shari'a (Allah SWT and His Messenger) to be left behind through certain and binding demands. As for the shape and nature, Imam al Baidawi, the ushul leader of the Shafi'i School of Law, formulated haram with 'an act whose culprit was denounced'. There are also ushul fiqh scholars who add to the formula with the sentence '..and the person who left it was praised', as opposed to the compulsory understanding.
4. Terms that are similar and meaningful to haram in ushul fiqh are al-mahzur (which is avoided), al-ma'siyah (immorality), az-zanb (sin), al-mamnu (which is forbidden), al-qabih (the bad / ugly), as-sai'ah (ugly), al-fahisyah (the vile), al-ism (sin) and al-mazjur'anh (which is prevented from it).
5. For scholars of the Hanafi School of Law, an argument which points to the quality of haram law must be a qat'i (definite) proposition. If the propositions are of zanni (relative) quality, then they are called makruh tahrim. While jumhur ulama ushul fiqh does not distinguish between the propositions of the qat'i and the zanni. According to them, the origin of the argument refers to the expressions that refer to the prohibition, both the proof of qat'i and zanni, then the law remains haram.

Regarding surah al-Baqarah [2]: 168 which reads: Al-Sa'dî explains that the display (khithâb) of this verse is a call addressed to all humans, both believers and infidels. Likewise, Muhammad 'Ali al-Shâbûnî also understood the verse with the same understanding that what became the khithâb of the verse was general, namely for all humans to consume what Allah has permitted for them.

From Muhammad bin Abdillah ibn Numair al-Hamdani, from my father from Zakariyya from Shay'bi from al-Nu'man bin Basyir said I had heard the Messenger of Allah. and he that with his forefinger toward his ear, "Verily the lawful is clear, the unclean is clear. And between the two there is a problem of doubt, most people / people do not know. Because of that, whoever looks after him / is feared of falling into doubt, means he has freed his religion and honor. And whoever is caught up in something in doubt, means almost falling into the forbidden. As if someone is herding herds around Hima (the place / area of the king which is guarded / protected and forbidden by other people and who enters it will be sentenced by a witness). Know that indeed every king has a Hima, know that Allah's Hima is His prohibitions "(Muslim).

In the view of Hujjah al-Islâm Muhammad ibn AbûHâmid al-Ghazâlî (d. 550H), that everything that is forbidden is bad or dirty, only the degree of ugliness and defilement are different from each other. Everything that is lawful is good, it's just that the degree of kindness to each other is different. Based on this view, according to al-Ghazâlî, a believer in addressing even the halal thing requires wisdom. The extent of the impact of halal food or drinks on the quality of one's piety.

In Islam the division of kufr is:

1. Kufr al-juhud: To deny something  
..then after coming to them what they already know, they then deny (kafaru) to him. (Al-Baqarah verse 89)
2. Kufr al-ni`mah (denying favors):  
Addressed to those who do not want to give thanks to God Therefore, remember you to Me, I will remember (also) to you, and give thanks to Me, and do not deny (favor) Me (la takfurun). (Al-Baqarah verse 152)
3. Kufr at-taghtiyah: (plant / bury something)

Know that in fact the life of this world is just a game and something that is neglectful, adornment and boastful among you and take pride in the abundance of wealth and children, like the rain which plants impress the farmers (kuffar). (Al-Hadid 20)

#### 4. Kufr at-tabarri (break away)

Surely there has been a good role model for you to Ibrahim and those who were with him; when they say to their people: "Indeed, we are free from you and from what you worship besides Allah, we deny (disbelief) you (kafarna bikum) ..." (Al-Mumtahanah verse 4).

In the Indonesian Islamic Encyclopedia, according to Islamic theology, the term pagan is given to anyone who denies or does not believe in the apostles of the prophet Muhammad (570-632 AD) or does not believe in the religion of Allah SWT. Even though Jews or Christians believe in God, recognize revelation, justify the hereafter, etc., they are - in Islamic theology - still given the title of infidel, because they reject the Prophet Muhammad's reflection. or the religion of revelation it carries. Kafir can also be said by non-Muslims to Muslims, for example: Jews assume that non-Jews are infidels. According to Judaism: According to the Tanakh (Hebrew Old Testament), the so-called infidels are nations outside Israel. There is another pagan notion of the Latin word Paganus, the inhabitants of the village, as non-Christians call it, when they are forced to flee to the villages (pagus) as a result of expanding Christianity in the Roman Empire. The Greek term εθνικός - ethnikos refers to people who are not Jewish. Infidels differ from the elect in one basic way: they do not know God, but they can also be role models; they are guided by Allah and they are called by Him to believe. The custom of distinguishing Jewish-Gentiles persisted during the existence of the Church which was the union of the two groups. But as a Muslim, I know that the word infidel is clear in the Qur'an.

From the Big Indonesian Dictionary, infidels are people who do not believe in Allah and His apostles. There are unbelievers who are harassers who disrupt and disrupt the salvation of Islam so it must be fought, there are infidels who are pagan who have entered into an agreement with Muslims that they will not attack or hostile to Muslims as long as the agreement is valid, and there are infidels of zimi namely infidels who submit to the Islamic government with the obligation to pay taxes for those who can.

Infidel (Arabic: كافر infidel; plural كفار kuffar) Infidel origin is said to be kufr which means to deny, reject or close, hide something, or hide the good that has been received or deny the truth. In the Koran, infidels are referred to as many as 525 times various forms of words. In the Qur'an the word pagan uses are associated with deeds related to God, such as: denying God's favor and not thanking Him (QS.16: 55, QS. 30:34), Running away from responsibility (QS.14 : 22), Rejecting the law of Allah (Qur'an 5: 44), Leaving the pious deeds that are commanded by Allah (Qur'an, 30: 44). Kufr as an ungrateful behavior that is active and dynamic Based on the linguistic root of this word kufr.

Etymologically the word kāfir has the root word K-F-R which comes from the word kufr which means close. When the religion of Islam had not arrived yet, it applied to the farmers who were planting seeds in the fields, then covered (buried) with soil. So the kāfir sentence can be applied to "someone who is hiding or shutting themselves". Thus the word pagan implies the meaning of someone who is hiding or shutting down. In the Islamic Shari'a paradigm, a person who is kafir, namely: is a person who denies Allah as the only one who has the right to be worshiped and denies the Messenger of Muhammad as His messenger. It is also mentioned that kufr etymologically means veil, cover, curtain, and denial. Something that covers something else can be called an infidel, so in this case if there is a human who covers the truth, especially about halal haram syar'I products, then it belongs to the pagan class.

Ashgar boldly states that, those who disbelieve are those who do not believe in Allah. and Muhammad PBUH nor does it play a role in opposing various forms of exploitation, oppression and colonialism. Through the concept of tashawwuf akhlâkî, al-Ghazali advises mu'min to respect all kafirs, however, al-Ghazali also forbids mu'min from becoming kâfir, because according to him, kufr can inhibit the process of tazkiyah al-nafs. Takfir is to regard a Muslim as a non-believer who no longer has faith. Despite being given freedom of religion, at the same time the Koran strictly forbids a Muslim from leaving Islam as explained in the QS. 2 [al-Baqarah]: 217.

The division of the groups of infidels in the Islamic view are:

#### 1. Al-Muharibin

Al-Muharibin is a harbi infidel who includes all the polytheists and scribes who may be fought for showing hostility and attacking Muslims. According to a contemporary era cleric, the pagan harbi does not have the right to receive protection and care from the Muslims. They are the people who were fought by Muhammad SAW. This group may be fought, if they have first appeared or declared war on Muslims.

#### 2. Adz-Dzimmah

Infidels who pay jizyah (collateral) are collected each year as a commitment to their submission to Islamic law, they may live in the land of the Muslims. This group has the most rights over Muslims compared to other groups. Because they live in an Islamic state, are subject to Islamic Law and under the protection, and care of the Muslims because of the jizyah they have paid.

#### 3. Al-Mu'ahad

Unbelievers who have a peace agreement (agreement) with Muslims not to fight in the agreed time period. They have the right to get the agreement from us within the agreed time, as long as they keep their promise without violating it in the slightest, do not help the enemy that attacks us and do not condemn the religion of Islam.

Except for the polytheists whom you have entered into an agreement with (them) and they do not reduce anything (from the contents of your agreement) and do not (also) they help someone who is hostile to you, then they fulfill their promise to the deadline. Indeed, Allah loves those who fear Allah. (At-Tawbah 9: 4).

#### 4. Al-Musta'man

Infidels who are guaranteed security protection from Muslims or some Muslims.

Q.S. 2: 6-7

"Verily the disbelievers, they are alike, whether you warn or warn you, they will not believe. Allah has sealed their hearts and hearing, and their visions are closed. And for them the torment is very severe. "

Innal ladziina kafaruu sawaa-un 'alaihim a andzartahum am lam tundzirhum laa yu'minuun khatamallaahu' alaa quluubihim wa 'alaa sam'ihim wa' alaa abshaarihim ghisyaawatuw wa lahum 'adzaabun' azhiim.

Q.S. 2:39

"As for those who disbelieve and deny our verses, they are inhabitants of hell; they are eternal in them."

Wa ladziina kafaruu wa kadzdabuu bi aayaatinaa ulaa-ika ash-haabun naari hum fiihaa khaaliduun.

the semantic field of kufr in the Qur'an refers to all negative performance such as fasiq, arrogant attitude, dulmun, fazir and israf.



## Conclusion

1. That a Muslim and Muslim are obliged to consume products that enter and stick halal body well in their achievement. The halalness of a product becomes a mandatory requirement for every consumer, especially Muslim consumers.
2. That the consequences of non-halal products result in all the acts of charity being rejected automatically.
3. That the act of consuming non-halal products both inaccurately results in kufr and even falls into disbelief as a result of violating the rules that apply sharply.

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