

Measuring the Halalness of Medical Drugs Containing Alcohol

by PDTI Master Turnitin

Submission date: 28-Feb-2024 09:28AM (UTC+0800)

Submission ID: 2306482672

File name: 203-303-2-PB.pdf (166.36K)

Word count: 4325

Character count: 22246

Measuring the Halalness of Medical Drugs Containing Alcohol

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Abstract. Indonesia is a country that has the largest number of Muslims in the world, where around 80% of the population is Muslim. Every Muslim is instructed only to consume foods and drinks that are halal and beneficial to the body, including medical drugs, which are the topic of discussion in this paper. Medical drugs are drugs derived from substances or chemicals and chemicals, which are useful for diagnosing, preventing, reducing, eliminating, and curing diseases or symptoms of diseases, injuries, or physical and spiritual disorders in humans or animals, including beautifying the body or human body parts. The need for halal medicine is still an interesting issue to continue to be discussed, considering a large number of requests and many medicines that contain substances Islam prohibits. This paper aims to see whether it is halal or haram to consume medical drugs that contain alcohol. The approach discussed in this paper uses the basis of the Al-Qur'an, Hadith, and Fatwas of the Indonesian Ulema Council (MUI). The halalness of medical drugs includes three factors: the materials used, the production process, and product storage. Based on the MUI fatwa, drinks (including medical syrup types) containing more than 1% alcohol are haram to consume, except in emergencies. The purpose of an emergency is a situation in which there are no other types of medical drugs available in the area except for medical drugs that contain alcohol. In this regard, a polemic has emerged, namely, whether there is currently a situation and condition called an emergency, considering that there are many experts in the pharmacy field and technological sophistication. The result of the discussion of this paper is that if there is a medical drug that does not contain alcohol, then a medical drug that contains alcohol is haram for consumption by Muslims.

Keywords: Alcohol; Halal; Medicine

1. Introduction

Humans have several primary needs. One of the primary human needs is food and drink. Human life will be threatened if they do not eat and drink for a certain period of time. Thus the fulfillment of human needs for food and drink is closely related to the maintenance of the soul (*hifz al-nafs*), the maintenance of reason (*hifz al-'aql*), and the maintenance of property (*hifz al-mal*) in *maqasid al-syari'ah* [1]. In Islamic teachings, food and drinks consumed by humans, especially Muslims, are not free but must be selective, namely halal according to Allah's instructions in the Qur'an and the explanation of the Prophet Muhammad in the hadith, and good, healthy (*thayyib*). The sign used by the Qur'an and hadith in explaining forbidden foods and drinks in the form of *lafaz 'amm*. So that all types of food and drink that are not mentioned in the Qur'an and hadith have the same illat as food and drink that are forbidden in the Qur'an and hadith can be categorized as haram based on the *qiyas* method [1] because the types of food and beverages have developed along with the development and progress of human civilization due to advances in science and technology. Although the diversity of food and drink consumed by humans differs from one region/country to another, the standard of halal/no food and drink can refer to the terms introduced by Allah and His Messenger [1]. According to MUI, in today's society, in consuming food products, they pay more attention to the expired label than the halal label. The condition of most Indonesians who are unfamiliar with halal and haram food tends to be indifferent to consuming various kinds of products on the market. Moreover, socialization about products labeled halal is still lacking, meaning that only some people who are aware of the importance of the halal label will find out the halal status of the products they consume.

Indonesia is one of the countries that has great potential to develop the halal industry. Of course, this great potential is an implication of a large number of the Muslim population in Indonesia. Indonesia accounts for 12.7% of the world's Muslim population. When viewed from the number, in 2020, it is estimated that as many as 229 million Muslim residents live in Indonesia. According to the 2020 World Population Review, the total population in Indonesia is estimated at 273 million people, so the Muslim population is equivalent to 87.2% of the total population in Indonesia [2]. The halalness of a product in Indonesia is the main requirement. The halalness of a product is a mandatory requirement for every consumer, especially Muslim consumers. Whether it's a product in the form of food, medicine, or other consumer goods [3]. In Islamic teachings (law), halal and haram are important issues and are seen as the core of religion. Every Muslim who does, uses, and consumes something must first ensure halal and haram [4]. It is really sad, considering that Indonesia is a country with the majority of its population embracing Islam, even the largest in the world. However, it still prioritizes the expired label rather than the halal label. In Islam, Muslims are obliged to consume halal food because every food we consume will be ingrained in the body and become an important energy source for life. Rasulullah s.a.w said: "Meat does not grow from haram food unless hell is more important for him." (HR At Tirmidhi). The Muslim community's unwillingness to consume haram products will increase foresight in product selection (high involvement). So that there will be products that are selected for consumption and products that are left out. Consumers are now treated to many product choices, including packaged food products.

The halal industry is becoming a world trend today. This is evident from the prospect of the halal industry, which continues to grow from year to year [2]. The halal lifestyle is identical to Muslims and is spread to various countries, even countries with minority Muslim populations [5]. For Muslims themselves, consuming halal food is an obligation to fulfill Allah's commandments, which is stated in the Qur'an Surah Al-Maidah verse 88, which means "Eat halal food and it is good." However, in the globalization era, determining a food product's halalness is not as easy as when the technology was not yet developed. Thus, there is a need for a guarantee and certainty of the halalness of food products consumed by Muslims. Halal assurance of a food product can be realized in the form of a halal certificate accompanying a food product so that producers can include a halal logo on the packaging [6]. In Chemistry, what is meant by alcohol is an organic compound that, in its molecular structure, has a hydroxyl group (-OH) [7]. Alcohol is a natural substance produced from fermentation commonly found in beer, wine, spirits, and so on [8]. The alcohol circulating in the community is ethanol-type alcohol. Ethanol is a water-soluble molecule and is rapidly absorbed in the digestive tract. The dangers of consuming alcohol are among the top five risk factors for disease, disability, and death worldwide. Alcohol consumption can increase various health risks, such as alcohol dependence, liver cirrhosis, cancer, and injuries due to direct or indirect effects of alcohol intoxication [9].

Medical drugs that contain alcohol are cough medicines. Cough medicines that contain alcohol can be found in stores and pharmacies with various brands. However, it is not always safe for Muslims to consume, especially regarding the aspect of halalness. Cough medicines on the market today are diverse, from chemical-based cough medicines to natural or herbal ones. The types also vary from syrup, tablet, and capsule to powder (herbal medicine). There are similarities in all types of cough medicine, namely that they both contain active ingredients that function as cough relievers. However, there are also differences, namely in using mixed/auxiliary materials. One of the substances that are often found in cough syrups is alcohol. The findings in the field show that most cough syrups contain alcohol content. Most cough medicine manufacturers, both domestic and foreign, use this ingredient in their products. The use of alcohol in cough medicine is a polemic in itself, especially among Muslims. Can alcohol be used in cough medicine? Is it the same status as alcohol in liquor? Based on the background above, the problem formulation is obtained, namely consuming medical drugs that contain alcohol, is it against Islamic law, or is it lawful to consume it in an emergency? To determine whether it is halal or haram to take medical drugs containing alcohol.

2. Research Methods

The stages of the design carried out are described in the following flow chart (Figure 1).

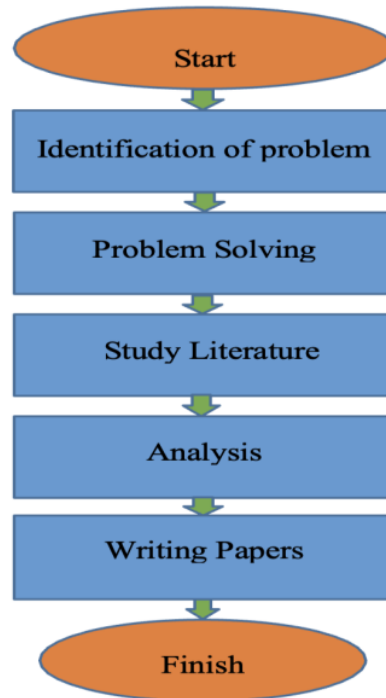


Figure 1. Innovation Diagram for Making Pecis (Bean Extract Candy)

2.1 Identification of the problem

The initial stage is to discuss with our supervisor about problems that are currently very important for us to know that are closely related to our daily lives.

2.2 Problem-solving

After the problem identification stage, we discussed this paper's writing as suggestions for finding appropriate solutions to problems.

2.3 Study Literatur

This is done by collecting data about the problems we write about through literature searches and other secondary sources.

2.4 Analysis

Next, analyze the literature, which is then read, studied, and reviewed in order to get a core summary of the data, until arriving at the concept of solving the problem completely and thoroughly.

2.5 Writing papers

The preparation of this paper uses literature review studies derived from the analysis of various references. We entered several keywords into the search engine, namely alcohol, halal, and drugs. We chose a full-text journal related to the writing topic based on the journals obtained. References are obtained from journals that can be accessed via google scholar. Then the analysis and synthesis of several journals and reference sources were carried out according to the writing topic; this paper was compiled.

3. Results and Discussion

3.1 Medicine not allowed

According to [10], Islam does not specifically mention what drugs are not allowed, but in this case, some ingredients are not allowed in Islam, including:

- (1) Pork element. There are several drugs with certain brands if investigated further using elements of pork. One particular brand of injection medicine is made from the hormone insulin pig, which is used to treat diabetes. This is clearly haram because many other medicines can be used without pork. In QS. an-Nahl: 115, which means, "Surely Allah only forbids on you (eating) carcasses, blood, pork and what is slaughtered by mentioning names other than Allah; but whoever is forced to eat it without mistreating nor transgressing, then verily Allah forgives, Most Merciful."
- (2) Placenta. The placenta is the tissue that grows in a woman's uterus when pregnant. The placenta is used as a cream applied to the skin, which is believed to regenerate the skin. However, it is not clear the source of its halalness because we do not know whether the placenta comes from animals such as pigs or others.
- (3) Urine. Drinking urine is included in traditional medicine but is still controversial because its usefulness is still unclear. However, any form of reason, while not an emergency, is not allowed because urine is an unclean object in Islam. In majmu'atul fatwa 21, 16, every unclean thing is forbidden to eat, but not everything haram to eat is unclean.
- (4) Alcohol. This type of medicinal substance is still considered an emergency. Alcoholic drinks above 1% are potentially intoxicating, but many drugs contain alcohol above 1%. In the hadith narrated by Abu Dawud that and I forbid you from anything intoxicating [10].

3.2 Medical drugs containing alcohol in Islamic

Based on Law Number 39 of 2009, Medicine is a material or combination of materials, including biological products, that are used to influence or investigate physiological systems or pathological conditions in the context of determining diagnosis, prevention, healing, recovery, health improvement, and contraception for humans [11]. In Rahem's explanation, the discovery of new drugs or new methods related to the treatment of a disease or cure is an effort or effort in the pharmaceutical field to reduce the gap between the emergence of new diseases and the need for drugs for each disease [1]. Alcoholic drinks or drinks that are harmful to health are prohibited in Islam and can even become prohibited. And it is known that drinking alcohol is harmful to health. Then the Indonesian Ulama Council determined that the alcohol content in drinks should not be more than 1%, even though the MUI fatwa in 2009 states that alcoholic drugs are still allowed if there is an emergency or there is no other choice and medically not harmful to health.

The times it has been estimated that by 2030 the Muslim population will increase by 27% is related to increased public demand for halal products such as medicines, cosmetics, etc. Of course, this is related to the required halal product-producing industry. Where of course, the challenges they face are in practice in the industry, whether in accordance with Sharia or not, which is related to workers' knowledge regarding production requirements according to Islamic law [11]. The need for halal drugs is still an interesting issue to continue to be discussed, considering a large number of requests and many medicines that contain haram. The halalness of the drug includes three factors: the ingredients used, the production process, and the product storage. The difference in perception that occurs in the community is that most non-herbal drugs (syrups) contain alcohol where the levels are greater than 1%. Because based on the MUI fatwa drinks are prohibited from containing alcohol more than 1%, while medicine in the form of syrup is also drunk. Regarding alcoholic drugs, the MUI fatwa says it is permissible if in an emergency, then a polemic will emerge as to whether the current condition is still in an emergency, considering that there are more and more pharmaceutical experts and increasingly sophisticated technology. It is also rumored that non-herbal liquid drugs that have received an alcohol-free label still contain alcohol, even though this statement has not been scientifically tested [11].

3.3 MUI Fatwa Regarding the Use of Alcohol or Ethanol for Medicine

- (1) MUI (Indonesian Ulama Council) is a government institution as a forum for ulama in regulating or guiding Muslims in Indonesia. Besides that, MUI can also move in regulating the halalness of food before it is marketed. For this reason, the MUI Fatwa regarding the use of alcohol for medicinal substances, namely: (a) Islamic teachings aim at maintaining the safety of religion, soul, mind, descent, and property, and therefore, anything that is beneficial for the achievement of that goal is ordered, recommended or permitted to be done. At the same time, that which is detrimental to achieving this goal is prohibited or recommended to be done. Shunned [12]; (b) Islam requires health care and treatment when sick to achieve this goal. However, currently, many of the medicines on the market are not known to be halal; (c) Whereas currently, alcohol/ethanol is widely used as raw material, additive, and/or auxiliary material in the production of medicines, especially liquid medicines which are consumed by drinking; (d) Whereas therefore the question arises, how is the law of using alcohol/ethanol for medicinal products, especially liquid drugs; (e) Whereas therefore it is deemed necessary to have a fatwa on the Use of Alcohol/Ethanol for Medicinal Substances to serve as a guideline.
- (2) The words of Allah and the Hadith regarding khamar or alcohol, namely:
 - (a) Surah Al-Maidah verse 10, which means: "O you who believe. Surely (drinking) khamar, gambling, (sacrificing for) idols, and drawing fate with arrows are rijs considered satanic acts. So, stay away from those deeds so that you will benefit. "
 - (b) Surah Al-Baqarah verse 168 which means: "O people, eat what is clean and good from what is on earth ...";
 - (c) Surah Al-syu'ara verse 80 which means: And when I was sick, He was the One who healed me.
 - (d) "Get medicine, because Allah does not make a disease except to make a cure, except for one disease, namely senility (old)". (Narrated by Abu Dawud, Tirmidzi, Nasa'I and Ibn Majah) [12].
 - (e) "Thariq bin Suwaid al-Ju'fiy R.A asked the Prophet about Khamr, then the Prophet forbade him to make it. Then he said: actually I made it for medicine. Then the Prophet SAW said: "Actually (khamar) is not medicine, but disease". (HR. Muslim)
 - (f) "Allah cursed the wine, the drinker, the presenter, the merchant, the buyer, the extractor of the ingredients, the holder or storage, the carrier, and the recipient." (Narrated by Ahmad and Thabrani from Ibn Umar, as in the Book of Musnad Ahmad, chap 2 page 97, hadith number 5716 and the book al-Mu'jam alAusath juz 8 page 16 hadith number 7816.
 - (g) "Everything that is intoxicating is alcohol and everything that is intoxicating is haram. (Narrated by Muslim and Ibn Umar, as in the Sahih Muslim Book, chapters 3 pages 1587, hadith number 2003).
 - (h) "Something that is if a lot is intoxicating, then even if a little is haram." (Ahmad, Abu Daud, Tirmidhi, Nasai, Ibn Majah, and Ibn Hibban. The narrators in this Hadith are reliable, and atTirmidhi consider them hasan).
 - (i) "Rasulullah saw once made soaked raisins (infused water) in a bowl, then he drank it that day and the next day and the next day. On the afternoon of the third day, if there was anything left, he saw. throw it away. " (H.R. Muslim, from Ibn 'Abbas Ra)
 - (j) "From Abdillah ibn Umar R.A from his father from the Prophet SAW, he said: From wheat can be made khamr, from dates can be made khamr, from barley can be made khamr, from raisins can be made khamr, and from honey there is khamr". (HR. Ahmad)
 - (k) "From Aisyah ra he said: Rasulullah SAW was asked about alBit" - namely the feeling of dates. At the same time, the Yemeni people often drink them, then he said: "Any intoxicating drink is haram." (HR. Muslim and Ahmad) [12].
- (3) According to *fiqhiyyah* rules of use of alcohol in medicine, namely:

- (a) "Do not harm yourself and to others."
- (b) "If halal and haram (ingredients) are mixed, then the (law) that is haram will win."
- (c) "Death must be eliminated."
- (d) "Preventing mafsadat (damage) takes precedence over taking advantage."
- (4) The opinion of the scholars regarding alcohol can be taken into consideration regarding the limits on the maximum use of alcohol in drugs, namely:
 - (a) Ibn Abbas's opinion about alcohol: "Ibn Abbas RA. Said: khamr is forbidden because of its substance and the intoxication from every drink." According to the provisions of the syara, 'khamr is any intoxicating drink, whether made from pressed dates, sugar cane, honey, or others. (al-Majmu') [12].
 - (b) Opinion of Shaykh Khatib as-Syarbaini in Mughni al-Muhtaj that the meaning of Rijs is unclean. "The word" rijs "in the terminology of sharia is generally" najis ", as ijma" scholars tend to think so. Shaykh Abu Hamid al-Ghazali based (his opinion) that khamr is unclean based on the ijma 'of the scholars, and there is even a possibility that it is the ijma' of a friend. It is stated in the book al-Majmu 'that the Imam Rabi'ah, teacher of Imam Malik, argues that khamr is not unclean (holy), and some scholars have expressed opinions about the uncleanness of khamr from al-Hasan and al-Laits. And those who say khamr are unclean have reason to say that if khamr is holy, then doubts will disappear because the drink of heaven must be holy".
 - (c) Opinions in the book al-Majmu 'which explain the view of the uncleanness of khamr: "Khamr is unclean according to our opinion, Imam Malik, Imam Abu Hanifah, Imam Ahmad and other scholars, except for the opinion quoted by Qadhi Abu. Thayyib and others are based on the opinion of Imam Rabi'ah, Imam Malik's teacher, and Imam Daud adh-Dhohiri who state that khamr is not unclean even though it remains haram, like poison from plants, such as intoxicating hashish. And Shaykh Abu Hamid alGhazali launched the opinion that the uncleanness of khamr is ijma`".

3.4 MUI Decree Regarding Alcohol Content in Drugs

MUI's decision regarding the use of alcohol as a medicinal substance was based on the belief of Allah, Hadith regarding alcohol, and Mui's previous fatwa, thus deciding, namely: General Provisions

- (1) Medicine is a substance or combination of materials, including biological products, used to influence or investigate physiological systems or pathological conditions to determine diagnosis, prevention, cure, recovery, health improvement, and contraception. (Law No. 36 of 2009 on health).
- (2) Food is goods used as food or beverage, not including medicine.
- (3) Khamr is any intoxicating drink, whether from wine or otherwise, whether cooked or not.
- (4) Alcohol is ethyl alcohol or ethanol, a chemical compound with the formula (C₂H₅OH).
- (5) Alcoholic drinks are (a) Beverages containing ethanol or other compounds, including methanol, acetaldehyde, and ethyl acetate, engineered fermented from various types of vegetable raw materials containing carbohydrates, or [12]. (b) Beverages containing ethanol and/or methanol are added intentionally.

Special Provisions:

- (1) Basically, medical treatment is obliged to use a method that does not violate the Shari'a and the medicine used is obliged to use sacred and lawful medicine.
- (2) Different liquid medicines with drinks. Medicines are used for treatment while drinks are used for consumption. Thus, the legal provisions are different from drinks.
- (3) Liquid or non-liquid medicines originating from khamr are Haram.
- (4) The use of alcohol/ethanol that does not come from the khamr industry (whether it is the result of chemical synthesis [from petrochemicals] or the product of the non-khamr

fermentation industry) for liquid or non-liquid pharmaceuticals is legally permitted on the following conditions: (a) No harm to health; (b) No abuse; (c) Safe and according to dosage; (d) not used intentionally to get drunk [12].

4. Conclusions

Based on the explanation above, there have been previous regulations regarding alcohol in drugs, namely MUI Fatwa Number 30 of 2013 concerning Drugs and Medicines. The rule of law: (1) Islam requires medicine because it is part of the protection and health care that is part of maintaining Al-Dharuriyat Al-Kham. (2) In seeking healing, it is mandatory to use medical methods that do not violate Shari'a. (3) Drugs used for medicinal purposes must use holy and lawful ingredients. (4) Using unclean or haram substances in medicines is haram. (5) The use of drugs made from unclean or haram ingredients for medical treatment is haram unless it meets the following requirements: (a) is used in a condition of coercion (al-dlarurat), which is a condition of compulsion which, if not carried out can threaten human life, or a condition of urgency which is equivalent to an emergency (al-hajat allati tanzilu manzilah al-dlarurat), namely a condition of urgency which if not done then will be able to threaten the existence of the human soul in the future; (b) not found any material that is lawful and holy; and (c) There is a recommendation from a competent and trusted paramedic that there is no halal medicine. (d) The use of drugs made from unclean or haram substances for illegal treatment may be subject to purification.

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