



Analysis of the Indonesian Ulama Council's Permitted High-Sugar Food Consumption Rule Lā Ḍarara Wa Lā Ḍirār

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Abstract. This study examines the Islamic legal maxim *lā ḍarara wa lā ḍirār* in relation to the consumption of high-sugar foods declared halal by the Indonesian Ulema Council (MUI). The maxim, rooted in the Qur'an and Hadith, prohibits any form of harm to oneself or others. Meanwhile, MUI determines the halal status of sugar based on compliance with Islamic production standards, without considering nutritional aspects and health risks. In fact, excessive sugar consumption may lead to serious illnesses such as obesity, diabetes, and cardiovascular diseases. This research employs a normative qualitative approach, drawing on *maqasid al-shariah* and *qawa'id fihiyyah*. Primary sources include the Qur'an, Hadith, classical fiqh texts, and MUI fatwas, while secondary sources consist of WHO guidelines and health literature. The analysis employs a descriptive-analytical method, combining inductive and deductive reasoning. The findings reveal that sugar, as a substance, remains halal according to MUI, yet excessive consumption alters its legal ruling. Moderate consumption is permissible (*mubah*), but when it poses health risks, it may become reprehensible (*makruh*) or even prohibited (*haram*). From the perspective of *maqasid al-shariah*, restricting sugar intake is necessary to safeguard life (*hifzh al-nafs*) and wealth (*hifzh al-maal*). Hence, public education on healthy dietary practices is essential. In conclusion, the maxim *lā ḍarara wa lā ḍirār* provides a normative foundation for regulating the consumption of halal foods that may endanger health, including sugar. This study recommends a proactive role for MUI and the government in raising awareness about the dangers of excessive sugar consumption, as well as encouraging Muslims to follow the Prophet's ﷺ example of simple and balanced eating habits.

Keywords: Indonesian Ulama Council's, Islamic Legal Maxim, *lā ḍarara wa lā ḍirār*, *Maqasid al-Shariah*, Sugar.

1 Introduction

As a flawless religion (*kaffah*), Islam governs not just how people relate to God but also to one another and the environment. Islamic precepts cover all facets of life, including eating and drinking. Protecting the community's well-being and avoiding harm are the main tenets of Islamic law. One of the core tenets of Islamic jurisprudence, or *fiqh*, is that "one should not harm oneself and not harm others." This idea, which derives from the sayings of the Prophet Muhammad (peace be upon him), is a key tenet of modern Islamic law, especially in matters of nutrition and health.

As the food industry has grown, a wide range of products that use sugar as a primary or secondary ingredient have emerged in modern living. Sugar is now a commodity frequently consumed daily. According to the Indonesian Ulema Council

(MUI), which has the final say on whether a product is halal, sugar and its derivatives are halal as long as their manufacturing methods conform to sharia law, meaning they don't contain any haram ingredients or impurities. Muslims can eat sugar and sugar-based goods with confidence thanks to this halal certification.

However, excessive sugar consumption can lead to problems. Excessive sugar intake has been linked to several chronic illnesses, such as obesity, diabetes mellitus, hypertension, and heart disease, according to numerous medical studies. The World Health Organization (WHO) even advises that adults with regular energy requirements consume no more than 50 grams of sugar per day, or 10% of total daily energy intake. Even if the sugar is halal, this information highlights the potentially dangerous consequences of consuming it.

Deeper research is urgently needed in light of this conflict: how does Islamic law regulate the intake of sugar-rich foods that are halal legally yet may be harmful to one's health? This problem can be examined analytically using the fiqh concept * *lā ḍarara wa lā ḍirār* *. The fundamental idea is that all sorts of danger must be avoided, and if anything is shown to cause serious harm, it may be declared legally makruh or even haram.

According to Islamic law, halal food or beverages may be prohibited if they endanger human life, health, or reason. The preservation of religion (*hifzh ad-din*), life (*hifzh an-nafs*), intelligence (*hifzh al-‘aql*), posterity (*hifzh an-nasl*), and riches (*hifzh al-maal*) are all included in the *maqasid sharia*, which is in line with the goals of sharia. Consuming too much sugar is obviously against the *hifzh an-nafs* principle since it endangers human safety. It also goes against *hifzh al-maal* because diseases linked to sugar entail financial hardship.

However, the contemporary phenomenon of living shows a tendency toward overconsumption. High-sugar instant food and drink items are readily accessible and are often consumed uncontrollably. This is made worse by the general public's ignorance of the risks associated with sugar and the belief that anything that has been certified halal by the Indonesian Ulema Council (MUI) is safe to eat in excess. The spirit of Islam, which emphasizes moderation and balance in eating and drinking, as demonstrated by the Prophet Muhammad (peace be upon him), is obviously at odds with this circumstance.

This description makes it clear that there are significant problems that need to be addressed. The MUI (Indonesian Ulema Council) states that sugar is halal as a substance, but consuming too much of it might be harmful to your health. Thus, a thorough examination of Islamic law, or fiqh, is required to validate the legality of eating foods high in sugar from the standpoint of the "*laa dhororo wa laa dhiroro*" principle. It is anticipated that this study will establish a normative foundation for the Muslim community to consume halal food more sensibly and serve as a guide for pertinent organizations in educating the public and enforcing healthy eating habits.

2 Method

This study uses a qualitative normative approach, also referred to as library research [1]. This indicates that the study was conducted by reviewing pertinent written materials rather than by conducting fieldwork or laboratory tests. Islamic law studies were the main focus, and primary and secondary literature were used to grasp the research topic better.

Maqasid Syariah and Qawa'id Fiqhiyyah are the methods employed. Because this research relates to the primary goal of Islamic law, which is to preserve advantages and prevent harm, particularly in light of people's consumption patterns and health, the Maqasid Syariah approach was selected. In the meantime, problems are analyzed using the Qawa'id Fiqhiyyah approach, which is based on the fiqh principle *laa dhororo wa laa dhiroro* and derived rules such as *ad-dharar yuzal* (danger must be eliminated).

The Qur'an, the Hadith of the Prophet Muhammad (peace be upon him), traditional Islamic jurisprudence texts that discuss Islamic jurisprudence principles, and fatwas from the Indonesian Ulema Council (MUI) regarding the halal status of food products—particularly sugar—are the main sources of data used in this study. These fundamental data provide the normative foundation for the study of Islamic law. The World Health Organization's (WHO) guidelines on sugar consumption limits, health journals that look at the medical effects of excessive sugar consumption, and articles from the Indonesian Ulema Council (LPPOM MUI) that outline halal certification standards for food products were among the references from which secondary data sources were gathered to support the analysis.

Descriptive-analytical analysis was employed as the method of data analysis. The fundamental ideas of Islamic law (fiqh), the opinions of the Indonesian Ulema Council (MUI), and medical information on sugar were described to conduct a descriptive study. Additionally, the relationship between a product's potential health concerns and its halal designation was thoroughly evaluated using analytical analysis.

3 Results And Discussion

3.1 Lā Ḍarara Wa Lā Ḍirār Rules Idea

The linguistic definition of "dharar" is the reverse of "beneficial," meaning that it can cause harm if done, whether to oneself or to others. Language-wise, *kaa "dhiar"* is a purposeful reaction to the harm one has experienced. This entails taking revenge or harming someone in proportion to the harm done to them. As we all know, harm is the language antithesis of benefit and is also regarded as harmful and hazardous [2].

lā ḍarara wa lā ḍirār (you must not damage yourself or others) is one of the primary and crucial guidelines in this situation. The Prophet Muhammad's

well-known hadith is where it all began [3]. Hadith *La dharara wa la dhirar* means: "You must not harm yourself or others."

By integrating all of its sources, scholars have determined that it is authentic. In addition, this hadith is one of the fifty hadiths collected by Ibn Rajab (*Al-Khamasin Ar-Rajabiyyah*) and one of the forty hadiths collected by An-Nawawi (*Al-Arba'in An-Nawawiyyah*). Since this hadith is based on numerous Qur'anic verses that forbid harming oneself or others, its meaning is regarded as conclusive (*qath'i*). As a result, this idea is one of the five fundamental principles that the writers of works on *al-qawaid al-fiqhiyyah* or *al-ashbah wa an-nazha'ir* have agreed upon.

Some people contend that *adh-dharar* is when someone hurts someone else with something that benefits him, whereas *adh-dhirar* is when someone hurts someone else with something that doesn't benefit him. For instance, when someone blocks something that won't hurt him but hurts someone else who can't access it. On the other hand, *adh-dhirar* refers to the act of causing harm to another person, regardless of the form, degree, and identity of the other person, including a close or distant relative, a Muslim or non-Muslim, a fellow human being, or an animal. Indeed, it might even encompass inanimate objects.

One of the generalities of the Prophet Muhammad's statements "*lā ḍarara* " is that Allah never forces his followers to do anything harmful to themselves, according to Al-Allamah Ibn Rajab, who explained this hadith as "*lā ḍarara wa lā ḍirār*." The wellspring of their own religion and the world's good was what he told them. The cause of their own religion's and the world's depravity was what Jesus prohibited them from. Nevertheless, he never gave his subordinates instructions that might harm their bodies [4].

Adh-Dharar Yudfa'u bi Qadri Al-Imkan (Harmful Acts Must Be Rejected as Much as Possible) is one of the branches of the *La Dharara wa La Dhirara* principle. This idea serves as the foundation for *fiqh*, or the law, which the Ministry of Health and other organizations responsible for protecting the public from all infectious diseases use to prevent the spread of illness. Particularly when an epidemic strikes that, if not treated carefully and preventively, could endanger millions of lives [3].

3.2 Sugar-Rich Foods from the MUI's Perspective

As required by Law Number 33 of 2014 concerning Halal Product Assurance (JPH), the Indonesian government founded the Halal Product Assurance Organizing Agency (BPJPH). According to Ministerial Regulation No. 42 of 2016 governing the Ministry of Religious Affairs' Work Organization (*Ortaker*), BPJPH is a component of the Ministry's organizational framework. BPJPH reviews industry submissions before starting the halal certification procedure. BPJPH will return incomplete halal certification proposals for a product to the applicant. The proposal will be sent to the Halal Inspection Institution (LPH) upon completion. The Indonesian Ulama Council

(MUI), which issues halal fatwas (religious decrees), will receive the results of the LPH inspection. The MUI will issue a halal fatwa if the product is deemed halal. The MUI certifies a product's halal status in writing. The MUI then sends the halal certification to BPJPH.

Unless there is contamination or a method that uses haram substances, sugar that comes from plant sources (such as sugar cane or beet) is regarded as halal in terms of its raw materials. [5].

The Indonesian Ulema Council (MUI) states that a product's high sugar content does not always render it haram. It is not the excessive sugar content that qualifies as haram; rather, it is the haram ingredients, alcohol, contamination, and names and symbols that are in violation of the fatwa. In light of this, the MUI has designated as halal several tea beverage products that are commonly eaten by Indonesians and have high sugar content, such as:

- 18g, or 3.6 teaspoons, or around 6%, of sugar are included in 240ml of Pucuk Tea.
- There are 15g, or three teaspoons, of sugar in a 200ml portion of Teh Botol Sosro.
- Three teaspoons, or 16g of carbs, 15mg of salt, and 15g of sugar are included in a 200ml serving of S-Tee.
- There are 15g of carbs, 20mg of salt, and 15g of sugar (about three tablespoons) in a 350ml portion of Teh Gelas.
- NU Green Tea: 16g, or 3.2 teaspoons, of sugar are included in a 200ml cup. Compared to Glass Tea, which has the same amount of sugar per serving (200ml), this has more.
- A 200ml bottle of *Teh Kotak Jasmine* has 17g of sugar, or 3.4 teaspoons. Compared to 200ml of Teh Gelas and Nu Green Tea, this has more sugar.
- Javana Tea comes in two varieties: 1) jasmine tea, and 2) rock sugar tea. Both contain about the same amount of sugar. There are 14g (2.8 teaspoons) of sugar in a 175ml portion of Javana Tea.

3.3 Information on Childhood Diabetes Mellitus in Indonesia

From kids and teenagers to adults and even the elderly, diabetes mellitus can strike at any age. Despite the fact that diabetes mellitus typically affects adults, it is becoming common among children and adolescents who are also overweight or obese. Type 1 diabetes mellitus is the most prevalent form of the disease among children and adolescents in Indonesia. Its symptoms, which include polyphagia, polydipsia, polyuria, nocturia, and weight loss, are comparable to those of adult diabetes. Adults and children with type 1 diabetes also experience tingling, weakness, blurred vision, and relatively sluggish wound healing (UKK, 2017). Type 1 diabetes mellitus is the most prevalent form of the disease in Indonesian youngsters. In the meantime, 5–10% of all instances of pediatric diabetes are type 2 diabetes. Environmental variables like obesity, overeating, irregular exercise, stress, and aging, as well as genetic factors

linked to insulin secretion and insulin resistance, are the leading causes of type 2 diabetes mellitus [6].

The World Health Organization (WHO) reports that Indonesia has the fourth-highest rate of people with diabetes mellitus worldwide. With 41,817 diabetes patients in 2022—more than twice as many as the Philippines, which had 16,443 patients in the same year—Indonesia leads the Southeast Asian area in terms of the number of diabetes patients. Thirteen thousand three hundred eleven of these individuals in Indonesia have diabetes mellitus and are younger than 20. Up to 56.3% of Indonesian children aged 3 to 14 eat sweet foods at least once or more times per day, according to data from the 2018 Basic Health Research. Additionally, it is estimated that 65.6% of Indonesian youngsters drink sweetened beverages at least once or more times per day, based on 2018 Riskesdas statistics.

Due to his habit of drinking tea with a lot of sugar, a fifth-grade elementary school student from Karawang, West Java, has been forced to get dialysis [7]. Acute kidney disease in children has increased, according to data from Hasan Sadikin Hospital in Bandung. The hospital says that 10 to 20 children with kidney failure receive routine dialysis each month, although this is not considerable [8].

Maqasid Syariah's stance on drinking sugar-rich beverages

Modern culture, including Muslims, has adopted the drinking of high-sugar beverages, including soda, packaged sweet tea, energy drinks, and sweetened juices, as a way of life. Although the Indonesian Ulema Council (MUI) has approved some of these products as halal, a crucial question remains: is halal sufficient, or do benefits need to be included as well?

A World Health Organization report (WHO, 2023) claims that eating too much sugar fuels the spread of non-communicable diseases, including diabetes and obesity. Furthermore, rather than concentrating only on halal and haram, Islam emphasizes the concepts of benefits and benefits in consumption. For this reason, it's critical to evaluate sugary beverage consumption using the Maqasid Syariah technique.

The fundamental idea behind Islamic law's lofty objectives is Maqashid Syariah. Al-Ghazali and Al-Syatibi claim that Islamic law seeks to safeguard five primary items: Protecting religion is Hifzh al-Din; protecting the soul (life and health) is Hifzh al-Nafs; preserving reason is Hifzh al-'Aql; protecting children is Hifzh al-Nasl; and protecting riches is Hifzh al-Mal [9]. The protection of these five elements must be the goal of all initiatives and regulations. Even though a drug is legally halal, its consumption may not be in line with maqashid if it interferes with one or more of these five objectives.

It has been demonstrated that consuming too much sugar raises the risk of Type 2 Diabetes Mellitus, obesity and metabolic diseases, heart disease and stroke, and childhood tooth decay. The WHO (2023) recommends that added sugar should

not exceed 10% of daily caloric intake; nonetheless, Indonesians typically consume more than this amount (Risksdas, 2018). "Do not throw yourself into destruction." (Al-Baqarah, QS: 195). According to the Prophet Muhammad, "Your body does have a right over you." (Bukhari narrated no. 1975). Accordingly, even though sugar is halal, consuming large amounts of it that are unhealthy goes against the maqashid of maintaining the soul.

Sugar cravings, focus, memory, and brain function can all be impacted by high sugar intake, particularly in kids and teenagers. Similar to reactions to nicotine or cocaine, a 2014 Yale University study found that persons who regularly ingest large amounts of sugar have activation of the brain's addiction region. Accordingly, consuming too many sugar-filled beverages might affect mental health, which runs counter to *hifzh al-'aql*.

Increased childhood obesity and diabetes, issues with conception and pregnancy, and a lower standard of living for future generations are all consequences of high blood sugar levels. To preserve the caliber of his generation, the Prophet Muhammad (peace be upon him) gave the following advice: "Choose your seed (partner), because offspring is a trust." (Ibn Majah narrates). Therefore, in contrast to the maqashid of conserving offspring, unchecked consumption of sugary drinks endangers the quality of generations.

High sugar intake has negative economic repercussions, such as spending money on useless goods, increasing the expense of treating sugar-related illnesses, and placing a financial strain on families and the nation. "Yes, wasteful people are brothers of Satan," the Qur'an says. (Al-Isra', QS: 27). It is against the maqashid of conserving wealth to consume sugary drinks that cause waste and illness.

A consumptive and un-Islamic lifestyle can result from consuming too many sugary drinks, which can weaken the body and make it more prone to sickness. Worship requires good health. "A strong believer is better and more beloved to Allah than a weak believer." (Told by Muslim number 2664). Accordingly, the maqashid of maintaining religion can be undermined by an unhealthy diet that contains a lot of sugar.

According to the Indonesian Ulema Council (MUI), a product's halal certification does not imply that it is healthy. The general public must be informed about nutrition and the harmful effects of substances like high sugar on their health [10].

The MUI fatwa encourages warning labels, education, and moderate consumption but does not yet forbid high-sugar goods.

4 Conclusion

The Islamic principle of "lā ḍarara wa lā ḍirār" (not to damage oneself and not to harm others) emphasizes the idea that one should not harm oneself or others when consuming food and beverages. All types of harm, including harm from excessive consumption, are included in this premise. Even if they are regarded as halal and have no impurities, high-sugar drinks might be harmful to your health if you drink too much of them. These risks include the possibility of diabetes, obesity, metabolic disorders, and other chronic illnesses that run counter to sharia's goals of protecting the intellect (ḥifẓ al-‘aql), wealth (ḥifẓ al-māl), and soul (ḥifẓ al-nafs).

According to the Indonesian Ulema Council's (MUI) halal certification guideline, sugar is a halal ingredient if it is handled in accordance with sharia law and isn't combined with any haram ingredients. However, when it comes to halal certification, the MUI does not assess nutritional value or health-related factors. Therefore, just because a high-sugar product is certified halal does not mean that it is healthful or suitable for frequent or excessive consumption.

Although eating a lot of sugar is not always prohibited, the underlying rule may alter if it damages the body or interferes with essential processes in light of health and Sharia maqasid. In this situation, excessive consumption may be regarded as makruh (reprehensible) or even haram (forbidden), particularly if it is done willfully and without necessity and has been shown to cause serious harm by science.

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