

MANIFESTATIONS OF RELIGIOUS TOLERANCE: CASE STUDY OF CHICKEN MEAT GIVEN BY CHRISTIANS

Fitria Susan Meliyana*, Hanifatunnisa, Ramadhan Widiatoro.

UIN Sunan Kalijaga Yogyakarta
*fitriasusanmeliyana@gmail.com

Abstract - *The pluralistic life of the Indonesian people, whether ethnic, racial, or religious, makes them vulnerable to a social conflict if the people do not uphold tolerance in life. The existence of tribes and races in Indonesia currently rarely experiences conflict because people have accepted and understood the existence of every tribe and race. However, the existence of religious differences is still a cause of conflict even though it is only in the form of debates and differences of opinion both between religions and between religious sects. As was the case with the Student Community Service (KKN) of UIN Sunan Kalijaga Yogyakarta group 2, the type of KKN Mandiri, which was in Kulwo Hamlet, Bejiharjo Village, Karangmojo District, Gunungkidul Regency, Yogyakarta. They face a difficult situation when they get chicken meat by house owners who are Catholics or what Muslims call Christians. What they know is that they cannot eat meat that is not slaughtered in the name of Allah, even though the owner's intention is to try to prosper the guests in his house. The purpose of this research is to find out the best solution as the application of religious tolerance if the same thing happens as the case. The result of this research is the classical fiqh decision places the giving of meat from non-Muslims is allowed, but the food is still haram if the slaughter is done without mentioning the name of Allah swt. Contemporary fiqh explains the permissibility of consuming food, especially meat if the basis of the food is classified as permissible to eat. As a solution to anxiety, contemporary fiqh states to read basmalah (bismillahirrahmanirrahim) before consuming the food. In the view of the sociology of religion, eating the meat may be a form of appreciating the kindness of the giver.*

Keywords: *chicken meat, religion, respect, slaughter, ethics, Catholic.*

1. INTRODUCTION

Indonesian society consists of various ethnic groups and religions that are diverse and spread in various regions. The tribes in Indonesia include the Javanese, Sundanese, Chinese, Bugis, Nias, and others. Among the diversity of religions that consist of Islam, Hinduism, Buddhism, Catholicism, Protestantism, and so on. All live in harmony in one frame of diversity without distinguishing ethnicity, race, and religion by upholding tolerance or mutual respect for one another in order to create peace. The difference in ethnicity or race in Indonesia has now become a characteristic thing and does not cause social conflict in society. However, (Ginting & Aryaningrum, tt)

Discussing religious differences in today's modern era will become a burden on the nation if it is not addressed wisely and with tolerance. Therefore, religion should not be separated from social life, on the contrary, religion should be contextualized so that it becomes a solution to social problems. Then there must be a discussion of social responsibility in each religion so that there is no social inequality and actions taken on the pretext of a proposition. (Fidiyani, 2013) The thing that is more highlighted today is the labeling of halal and haram in Islamic society without understanding the meaning of halal and haram itself or the laws in depth. From things that look trivial, it can lead to social conflict. So, every Indonesian society, especially the Islamic community (Muslim) as the majority community in Indonesia, needs to understand tolerance and the laws of halal and haram more deeply in order to maintain harmony with people who follow other faiths. (Mayasaroh, 2020)

From a religious perspective, basically all religions teach goodness. Only the limits of action set by each religion are different. So, of course there are differences in acts of kindness between Islam or Catholicism or other religions and of course there are also acts of the same substance and embodiment. The form of the act of kindness sometimes gets a different response depending on the religion he adheres to because every religious adherent does not necessarily have the same path as other adherents on a stipulation of his religion. If you look at religion, it seems like it's too complicated and confusing. (Fahri & Zainuri, 2019)

In this study, the author will describe a case study experienced by students of KKN Mandiri 105 Group 2 UIN Sunan Kalijaga Yogyakarta in Kulwo Hamlet, Bejiharjo Village, Karangmojo District, Gunungkidul Regency, DI Yogyakarta. In this village, 30% of the population adheres to Catholicism and Protestantism. The post for student community service at UIN Sunan Kalijaga in the village is located in a Christian environment and also lives with a Christian landlady. This case can be said to be common and has been explained on various sites regarding the solution to this problem. However, we feel that the case or story from the real experience felt by the KKN students needs to be written as a lesson about the real concept of religious tolerance. Although the term "Christian" is actually a term for a Jew who later became a Christian, or a term for a non-adherent Christian. However, the term

Christian has been attached to the Indonesian people as a term for people who adhere to Christianity.

One day, a Catholic house owner gave chicken meat to KKN students. The purpose of this gift is to prosper other people who live with them because as usual, KKN students eat a minimalist menu and have to consider finances when buying chicken, especially beef. Their good intentions actually caused confusion among KKN students and raised the question, "can we eat this? What to do? How do we reject it?" Then, two of the KKN students tried to explain gently to the mother of the house owner by asking the origin of the meat and it was known that the chicken was slaughtered by her husband. At first, the mother caught the meaning of us asking this by asking, "You can't eat, can you? But my husband said that you can have chicken." Then, the KKN students tried to explain again and in the end the meat was not given.

However, when the owner of the house came, the father emphasized that the chicken meat could be eaten and the meat was good chicken meat especially for them. The owner of the house is a priest in one of the churches in Bejiharjo Village. Hearing the opinion of the father who was very strong, the KKN students did not feel comfortable if they had to say what they believed that a Muslim should not eat meat that was not slaughtered in the name of Allah swt so that the meat was the same as carrion meat. To avoid debate, the students finally accepted the meat with a tactic, the next day the students bought their own chicken meat and then made two pots for the same dish. The first pot is soto ayam which is intended for the owner of the house with the meat slaughtered by him. The second pot is chicken soup which is intended for KKN students.

So far, everything is going well and there is no clash or debate between religions. Then, about two weeks later, the KKN students were made to cook rica-rica chicken in a large skillet by the owner of the house and the students again found themselves confused about what to do to get around this again. Finally, there was one student who ventured to explain that a Muslim eats meat in a special procession so that he cannot accept his kindness. The explanation raises the question, "Then where is the chicken that was given at that time?" This certainly offended the owner of the house a little. Researchers feel anxiety about the limits of tolerance as to what needs to be known so that there are no misunderstandings and religious adherents do not think that Islam is a complicated and rigid religion. This case is perhaps only one of many cases that are in the context of "religious tolerance" so it is necessary to re-examine the meaning of tolerance and what form it takes.

Researchers conducted a literature review on religious tolerance in general and Islamic and Christian religious tolerance in particular. The first literature review was taken from a study entitled "Religious Tolerance according to Alwi Shihab's Perspective" written by Taufik Mukmin and Eko Nopriansyah. This study aims to give meaning to religious tolerance and foster awareness of mutual respect in a plural society. The results of this study are that every religious believer who wants a harmonious relationship between one religion and another must engage in

religious dialogue and take universal values from each religion and understand the substance of each religious mission.(Mukmin & Nopriansyah, tt)

The second study was taken from a study entitled "The Concept of Tolerance and Religious Freedom" written by Abu Bakar. This study aims to determine the meaning and form of tolerance according to Islam in general. The result of this study is that every Muslim is taught by the Prophet to always prioritize tolerance in order to maintain the integrity of society and must live side by side well with adherents of other religions because the Prophet never forced others to convert to Islam. It also shows Islamic values which are always a blessing for everyone.(Burn, 2015)

The third study was taken from a study entitled "Tolerance of Muslim and Christian Society in Lalabata District, Soppeng Regency in 1950 - 2007" which was written by Siti Rahman. The purpose of this study is to examine the views of Muslim and Christian communities about religious tolerance, to know the attitudes of tolerance of the Lalabata community, and to know the values of local wisdom of the Lalabata community. The result of this study is that the life of the Lalabata community is harmonious because harmony is always maintained and nurtured properly. There has never been a conflict between religions because the community always applies local cultural values such as *ati mapaccing*, *amaredekangeng*, *assimelleren*, and *mappasitinaja*.(Rahman, 2016)

Based on the background and literature review above, the researcher will discuss the attitude of tolerance that will be taken when responding to the same thing in the case of giving meat from Christians. Researchers take opinions from classical fiqh because classical fiqh is still a reference for every problem that occurs in the modern era even though it is only as a comparison, but there are also those who still hold to the laws of classical fiqh. Then the researcher also takes the opinion of contemporary fiqh as the fiqh which is the most attached to taking the law based on the conditions that occur in the modern era. To broaden the view and find various options in making decisions later,

The purpose of this research is to solve the problem formulation as follows: how is the true manifestation of religious tolerance between Islam and other religions, especially Catholicism? What is the solution to the case of giving meat from Christians in classical, contemporary fiqh, and religious sociology?The researcher assumes that a Muslim can eat chicken meat given by Christians or followers of the divine religion as long as the meat is not offered for a religious ritual and slaughtered in Islamic ways. Then, before eating it must begin with reading *bismillah* as taught by the Prophet Muhammad. To understand more about this, we describe the methods and results of our research below.

2. METHOD

This research is a qualitative research by means of literature study. The researcher will explore any research that leads to related discussions and draw conclusions from each view that in this study is taken from the views of classical fiqh, contemporary fiqh and sociology of religion. This research is based on the real

experience of KKN students of group 2 UIN Sunan Kalijaga Yogyakarta who is none other than the author of this article, so there is no need for interviews with resource persons and interviews with kiai or ustaz because the sources from the literature are sufficient as data.

3. RESULT AND DISCUSSION

A. According to Classical Jurisprudence

The existence of community mobility between regions, even between countries has become commonplace nowadays, so it is unavoidable to have a plural society. This condition gives more or less positive and negative values. On the other hand, it is an embodiment of true tolerance. However, on the other hand, several problems that arise are also troubling related to religious differences. Islam teaches that it is a mandatory requirement for Muslims to eat halal food. Halal aspects are not only seen from the substances contained in the food, but also how the process of the food is obtained. It is proper for us as Muslims to obey these rules by being careful in sorting food, especially if the food is food in the form of meat given to non-Muslims. Actually, it's not a big problem regarding who gives us food, whether from Muslims or non-Muslims, provided that the processes that are passed during cooking are carried out in a halal way, and what needs to be observed is whether the food is halal or not according to the basic law.

In classical jurisprudence, it has become a general requirement that animal slaughter must be considered in terms of how it is slaughtered, who is slaughtering it, and what kind of tools are used for slaughter. Muslims or People of the Book as well as people who have reason are requirements for slaughtering in the science of Jurisprudence. Actually, non-Islamic slaughtered meat is allowed, provided that the animal is indeed an animal that is lawful to eat, such as goats, cows, chickens, etc. In addition, the meat is also not meat that is slaughtered for certain rites that lead to polytheism. In addition, as long as the tools and methods of slaughter are as taught in Islam, then the meat is halal to eat even though it comes from non-Islamic slaughter. (Opinions of Scholars on Animals Slaughtered by Ahlul Kitab or Non-Muslims, 2020)

However, there are some differences of opinion regarding how it is legal to slaughter an animal without mentioning Allah's name. Imam Malik's opinion asserts that eating meat from slaughter that does not mention the name of Allah is unlawful. Because it is obligatory to read basmallah when slaughtering an animal, so that an animal that is slaughtered without mentioning the name of Allah is unlawful, even if for reasons of forgetfulness. (Shakir, 2016) This is based on the argument of QS Al-An'am verse 121, which means:

"And do not eat animals that are not mentioned by Allah's name when slaughtering them. Indeed, such an act would be wickedness. Verily, the devil whispers to his companions so that they will argue against you, and if you obey them, you will surely become polytheists."

In addition to the arguments above, this opinion is also reinforced by the hadith of the prophet which reads,

"It has been narrated to me from Malik from Yahya bin Sa'id that Abdullah bin 'Ayyas bin Abi Rabi'ah Al Makhzumi ordered his slave to slaughter an animal, and when his slave was about to slaughter it, he said to him, "Read Basmallah!". The slave replied, "I have read it". Abdullah said again, "Woe to us, read basmallah!". The slave answered again, "I have read it". Abdullah bin Ayyas said to him, "By Allah, I will never eat it". (Muwatha' Malik 926) (Imam Malik Bin Annas, 2013)

The above opinion is different from the opinion of Imam Ahmad bin Hambal, who stated that the law of reading basmallah is recommended, not an obligation. This is based on the hadith of the Prophet Muhammad which reads,

"Yahya related to me, from Malik from Hisham bin Urwah, from his father, that he said, "The Messenger of Allah was asked, O Messenger of Allah, there are village people who come to us to give meat, but we do not know if they mention the name of Allah when slaughtering it. or not, the Messenger of Allah (SAW) said, "Invoke the name of Allah on it (i.e. the meat), then eat it." (An-Nawawi, 2013)

B. According to Contemporary Jurisprudence

Modern or contemporary views of fiqh are often a point of reference in this day and age. This is due to the mobility of people between regions, even between countries, which has become commonplace nowadays. Many Muslims have migrated far to neighboring countries. If you only rely on classical fiqh, of course more or less will experience difficulties in carrying out Islamic religious law. For example related to the issue of how the law consumes meat from non-Muslim gifts, especially non-Muslims. In fact, if we look more deeply, it is not easy to find meat in western countries, especially with the halal label. This is because the minority is Muslim out there. In fact, in Islam halal is an important aspect that is a mandatory condition for food to be consumed.

Halal aspects can be seen from two things, namely the substance and how to get the food. In contemporary fiqh, it is explained that the law of consuming non-Islamic food, especially meat, is permissible if the animal being slaughtered is an animal whose basic law is permissible or halal, such as cows, goats, chickens, etc. In addition, the process that is passed during cooking must also be in the right process. Some scholars argue that meat slaughtered by non-Muslims who are Jews and non-Muslims is still considered halal for Muslims. This is because the two religions are Samawi religions, and many scholars do not make the mention of the name of Allah SWT as a condition for the halal slaughter of animals. (Is it Halal to Eat Non-Muslim Food?, 2020)

As in Surah Al-Maidah verse 5 which reads, *"This day all good things have been made lawful for you. The food (slaughter) of the People of the Book is lawful for you, and your food is lawful for them....."*

The argument explains that Islamic law has provided explanations regarding halal and haram food and drinks, including food slaughtered by the people of the Book which is halal to consume. The verse also explains that food, especially meat, given to non-Muslims is halal on the condition that the animal is a halal animal in principle. As a form of caution, it must be preceded by reading basmallah before consuming it. However, if indeed the meat comes from an animal whose basic law is haram, such as pigs, dogs, then the law is still forbidden even though it starts with basmallah when consuming it. (Is it Halal to Eat Non-Muslim Food?, 2020)

Another argument that justifies consuming meat given to non-Muslims is based on the hadith of the Prophet Muhammad which reads,

"Yahya related to me, from Malik from Hisham bin Urwah, from his father, that he said, "The Messenger of Allah was asked, O Messenger of Allah, there are village people who come to us to give meat, but we do not know if they mention the name of Allah when slaughtering it. or not, the Messenger of Allah (SAW) said, "Invoke the name of Allah on it (i.e. the meat), then eat it." (An-Nawawi, 2013)

C. The Sociological View of Religion

Sociology is a scientific discipline that discusses and examines social phenomena related to human relationships and relationships between individuals and groups. Studies in sociology put forward the theoretical analysis of several classical and modern sociological figures. Sociology is divided into several concentrations of study objects, all of which are adjusted to the phenomena that occur. One of them is a religious phenomenon, where in the current human system religion is a necessity of life that cannot be separated. Religion has its own power in social life. Aspects of normativity in religion often have more value in the lives of individuals and groups in society. Therefore,

According to Hendropuspito (1984), The target of the study of the sociology of religion is to place religious objects in their material point of view, namely that a religious community has a set of institutionalized norms, such as groups or institutions that are unique from one another. (Wibisono, 2020) Sociology of Religion as a branch of sociological studies that is universal and does not have partiality like fatwas in a religion, one of which is Islam. Various theories emerged from several social figures such as Durkheim and Karl Marx who in their studies alluded to religious issues in social change in society. Social actions that are produced through the influence of religion such as religious rituals and their influence on various aspects of life are objects of sociological research. The emergence of influence due to the doctrine or religious understanding of an individual or group of people is a manifestation of social action itself.

Such as the case of giving meat from a non-Muslim religion to a Muslim person or group is a phenomenon that can be analyzed through the study of the

sociology of religion. According to the sociological view in functional-structural theory, one of the theories that describes the efforts or systems that can stabilize a group, the existence of a Muslim who in general has followed the understanding of his basic religion, namely Islam, all behaviors and fatwas of the Prophet Muhammad SAW is a stipulation. which will provide safety for its adherents. However, most of his followers have not realized it or more or less only stick to the fundamental aspects of the rituals that the Prophet exemplified to his people. Concerning the meaning, thought, adab and morals as a manifestation of a social seem not yet fully present. It is likely that the influence and development of the times were so great, there was also a shift in the understanding of an individual or a group. Many individuals and communities are trapped in daily rituals that experience stagnation.

Relation to the phenomenon What happens, the basic assumption of this approach is that all social behavior that occurs is caused by the behavior of individuals who each have the ability to make their own decisions. (Adnan, 2020) In the structural functional sociological analysis, the existence of a society that gives meat to Muslims is seen from a geographical point of view. Gifts made by non-Muslims to Muslims have meaning in them. This meaning is manifested in the form of humanity. This means that there are elements of values that are not theological, religious, spiritual but are more applicable to religion. Because it could be that meat items given to Muslims do not always contain religious elements or traces of meat from a certain religious ritual. On the other hand, giving meat is intended for or as a form of appreciation for a condition.

This is confirmed in the theory of symbolic interactionism, which was popularized by George H. Mead with his concept of mind, self and society. This theory places the human point of view as a social subject. This theory sees that the human process in shaping and regulating their behavior takes into account the expectations of others to become their partners. (Latifah et al., 2019) Indeed, basically human social interaction cannot be separated from a certain symbol. The symbol here is said to be the meaning of an action given to the opponent. Moreover, religious issues concerning tolerance in responding to the gift of meat from Christians can also be seen from the point of view of symbolic interactionism. First, the individual responds to the gift of meat as an object and the giver is a subject. How the individual responds to the situation based on the social environment and responds to the individual's original state in facing the reality at hand. Second, the object as a meaning that can build social interaction, such as giving meat which can be intended as a way for an individual to build communication between fellow social beings. In general, the mind is awakened after a social process, and the self will respond in the form of an action. Like the gift of meat in response to the gift, you will see how the people around you or the majority in the group (can be the community or family). Furthermore, the mind will respond to all the symbols that exist, such as who gave it, how it looks, what form it is given and the religion followed. In defining self-concept, humans try to see themselves as other people's forms, then interpret all the actions and cues they receive by placing themselves as other people. You will

see how the people around you or the majority in the group (can be community or family). Furthermore, the mind will respond to all the symbols that exist, such as who gave it, how it looks, what form it is given and the religion followed. In defining self-concept, humans try to see themselves as other people's forms, then interpret all the actions and cues they receive by placing themselves as other people. You will see how the people around you or the majority in the group (can be community or family). Furthermore, the mind will respond to all the symbols that exist, such as who gave it, how it looks, what form it is given and the religion followed. In defining self-concept, humans try to see themselves as other people's forms, then interpret all the actions and cues they receive by placing themselves as other people.

Therefore, meat is an object that has no religious values but it can meet the needs of life in the human aspect. The structural functionalist perspective sees society as a social authority or social group that has the function of keeping each other alive. Symbolic interactionism exists as an effort to explore symbols as meanings that can shape social action. How different meanings can shape communication with each other. This is reaffirmed in the theory of the rational choice approach related to the assumption on the phenomenon of giving non-Muslim meat to Muslims. Through this approach, humans or individual behavior have the ability to make their own decisions. This decision is based on the assumption that the choice made is in accordance with his understanding and wishes. In addition, this approach can also see that in society there is diversity, including those related to religious aspects.

D. Tolerance Based on Classical Jurisprudence

We already know that classical fiqh presents various arguments regarding the solution to the case of giving meat from non-Muslims. Some opinions such as Imam Malik asserted that eating meat from slaughter that does not mention the name of Allah is unlawful. So for those who adhere to this belief, if in a society there is a case like this, where Muslims receive slaughtered meat from non-Muslims who slaughter without mentioning the name of Allah, then as a form of tolerance between others we should accept it first. This means keeping the feelings of the giver and appreciating his kindness. The rest, meat can be used for other things such as animal feed, or can be donated back to the needy, without the knowledge of the giver.

Another opinion states that consuming non-Muslim meat slaughtered is halal. This opinion is also held by Imam Ahmad bin Hambal, who stated that the law of reading basmallah is recommended, not an obligation, so that consuming non-Muslim meat slaughtered by non-Muslims is not a problem and it is lawful to eat the animal provided that the animal is indeed halal, the basic law, such as goat, beef, chicken, etc. So it is not a problem if in a society, non-Muslims give meat to Muslims.

E. Tolerance Based on Contemporary Jurisprudence

In an advanced era like now, contemporary fiqh is the main reference for the problems that exist. Because the conditions and the situation now with the past is

different. Contemporary fiqh presents a wider variety of developments so that it is more in line with today's times. As with the issue of how the law consumes meat from non-Muslim gifts, especially non-Muslims. If you look at classical fiqh, there are two opinions regarding this, namely making it permissible because reading basmallah or mentioning the name of Allah is not a mandatory requirement for slaughter, there are also those who forbid it because mentioning the name of Allah is a mandatory requirement in slaughter. However, contemporary fiqh looks more towards the present era, where not all of our food knows how the process is and how it is slaughtered. Because of that, what Muslims need to be aware of is whether the animal does have a basic law of halal or not. Regarding the method of slaughter, contemporary fiqh argues that meat slaughtered by non-Muslims who are Jews and non-Muslims is still considered halal for Muslims. This is because the two religions are Samawi religions.

However, as a form of caution, the Prophet emphasized to mention the name of Allah or read basmallah before eating, especially food that we do not know how to make. Another argument that justifies consuming meat given to non-Muslims is based on the hadith of the Prophet Muhammad which reads,

"Yahya related to me, from Malik from Hisham bin Urwah, from his father, that he said, "The Messenger of Allah was asked, O Messenger of Allah, there are village people who come to us to give meat, but we do not know if they mention the name of Allah when slaughtering it. or not, the Messenger of Allah (SAW) said, "Invoke the name of Allah on it (i.e. the meat), then eat it."

F. Tolerance in the Sociological Perspective of Religion

Regarding the phenomenon of giving meat from non-Muslims to Muslims, it can be reviewed in various social aspects. It is true that religion can play a role that is implemented in a social action. However, in practice, we often find the distance between individual rationality and understanding of religion and the human form of an individual towards social reality. In a narrative context, the existence of non-Muslims in giving meat or the like is a manifestation of humanity. On the other hand, from the point of view of belief, this action is a meaning that must have a religious legal basis. Functionally-structurally, both parties in the interaction process both build and social order, both from the meat-giver from Non-Muslims, as well as from among Muslims.

In general, Islam teaches about social tolerance. Tolerance is a form of the function of a society in building a social order. Regularity in the form of a norm or values is included in the form of religion. There needs to be an understanding of the fundamental aspects of an understanding of religion, so that in facing reality they do not collide with each other. But unconsciously, short knowledge makes rejection of giving something often a matter of belief. Because the perception of the giver and the recipient is often contradictory regarding the meaning of giving. In sombolic interactionism there is an exchange of meaning given from the perspective of the giver and the recipient. This meaning is what forms a social interaction. In addition,

differences in meaning occur can create a certain perception due to differences in origin, beliefs and traditions of the group. Thus giving birth to social action which in the context of this meaning can be meant as a form of refusing a gift and accepting a gift is tolerance. This is confirmed in the theory of the rational choice approach, where the rejection of giving on the basis of religious assumptions leads to a reaction to decide something quickly. This is also done by the non-Muslim meat giver to Muslims as a form of reaction to the giver's decision. Therefore, to realize social order that is manifested in the form of tolerance, it is necessary to understand each other. So that religion does not shackle humans into the form of social stagnation, Doesn't Islam teach about understanding differences, isn't Allah SWT a forgiving god, isn't a religion not difficult for its adherents? That is the form of a premise given by religion to humans to be manifested in the form of social action in the form of tolerance.

4. CONCLUSION

The amount of mobility that occurs causes various conditions to change drastically. This change is an unavoidable necessity. Because a change occurs signifies the development and decline of an era. Currently in modern times, various conveniences are provided instantly and completely. However, this convenience turned out to bring new problems in human life. One of them is the issue of food in the context of religious law, how nowadays various food offerings instantly make Muslims often question their halalness. According to classical scholars, humum is not only seen based on the substances contained in it, but the process also determines the halal and haram of a food. The classical view places the terms of slaughter on an animal in terms of who, how to slaughter and what tools to use. One thing that needs to be observed is that a slaughter must be accompanied by the mention of the name of Allah SWT. Because if it is not done, the slaughtered meat will be unlawful to eat. So, the classical fiqh decision places the gift of meat from non-Muslims being allowed, but the food is still haram because the processing of the food without mentioning the name of Allah SWT.

Meanwhile, contemporary scholars view differently from previous scholars. Contemporary scholars place the changing conditions and context of a problem that occurs. One of them is the law on consuming meat given to non-Muslims. Contemporary scholars view that there is a need for a review and context of the case in this issue. One example is when a Muslim migrates to a western country, where a lot of consumption is served without a halal label. Even though a Muslim, especially Muslims in Indonesia, the halal label is a reference for the permission of a food to be consumed. Contemporary scholars place the halal aspect in two things, namely in terms of substances and how zara gets the food. Contemporary Fikin explains the permissibility of consuming food, especially meat if the basis of the food is classified as edible. As a solution to anxiety, contemporary fiqh states to read basmalah (bismillahirrahmanirrahim) before consuming the food. However, if the

consumption of these foods is basically forbidden in Islam such as dog meat, pork, and so on, it will still be haram to eat.

Sociological views on the phenomenon of tolerance for the gift of meat from non-Muslims can be viewed in terms of the sociology of religion. Religion plays an important role in shaping an interaction in it. In addition, religion can influence individuals and groups in carrying out an action. Sociology looks at the structural-functional point of view, where a group tries to build a social order. Where the difference in belief is a decision that cannot be taken for granted. This marks the firmness of principles and fundamental aspects in responding to social problems. Symbolic interactionism views the meaning of the giver and the recipient sometimes having different perceptions. Other than that, There is a rational choice approach theory that views an individual's response to a problem he faces giving birth to decisions quickly. So that an individual can take an action for its fundamental reasons. On the one hand, the individual tries to establish social order as a living being can live his life by eating. In addition, Conscience to share with the aim of wanting to get acquainted, friendship and establish communication which is realized by giving something is a humanitarian response. At the same time, the reaction of an individual or group to others is a rational choice. Thus, the determination of the attitudes and communal norms of an individual or group characterizes its own differences.

BIBLIOGRAPHY

- Adnan, G. (2020). *Sosiologi Agama: Memahami Teori Dan Pendekatan*.
- An-Nawawi, I. (2013). *Syarah Shahih Muslim Jilid 9*. Darus Sunah Press.
- Bakar, A. (2015). *KONSEP TOLERANSI DAN KEBEBASAN BERAGAMA*. 9.
- Fahri, M., & Zainuri, A. (2019). Moderasi Beragama di Indonesia. *Intizar*, 25(2), 95–100.
- Fidiyani, R. (2013). Kerukunan Umat Beragama Di Indonesia (Belajar Keharomonisan Dan Toleransi Umat Beragama Di Desa Cikakak, Kec. Wangon, Kab. Banyumas). *Jurnal Dinamika Hukum*, 13(3), 468–482.
- Ginting, R., & Aryaningrum, K. (t.t.). *Toleransi dalam Masyarakat Plural*. 7.
- Halalkah Memakan Makanan dari Non-Muslim?* (2020, Maret 28). Republika Online. <https://republika.co.id/share/q7vu37430>
- Imam Malik Bin Annas. (2013). *Al Muwaththa Lil Malik Bin Annas*. Resalah Publishare.
- Latifah, L., Adi, A. N., & Afifah, A. (2019). PANDANGAN FORUM KERUKUNAN UMAT BERAGAMA MENGENAI MAKNA TOLERANSI ANTARUMAT BERAGAMA DI JAWA BARAT. *Jurnal Dakwah Risalah*, 30(2), 136–153.
- Mayasaroh, K. (2020). Toleransi Strategi dalam Membangun Kerukunan Antarumat Beragama di Indonesia. *al-Afkar, Journal For Islamic Studies*, 3(1, January), 77–88.
- Mukmin, T., & Nopriansyah, E. (t.t.). *TOLERANSI BERAGAMA MENURUT PERSPEKTIF ALWI SHIHAB*. 22.

- Pendapat Para Ulama soal Hewan Sembelihan Ahlul Kitab atau Non-Muslim.* (2020, Juni 17). <https://islam.nu.or.id/post/read/120899/pendapat-para-ulama-soal-hewan-sembelihan-ahlul-kitab-atau-non-muslim>
- Rahman, S. (2016). TOLERANSI MASYARAKAT ISLAM DAN KRISTEN DI KECAMATAN LALABATA KABUPATEN SOPPENG PADA TAHUN 1950-2007. *Walasuji: Jurnal Sejarah dan Budaya*, 7(2), 551–565. <https://doi.org/10.36869/wjsb.v7i2.150>
- Syakir, S. A. (2016). *Mukhtasor Tafsir Ibnu Katsir Jilid 2 Penerjemah Surlan Suratman*. Darus Sunah.
- Wibisono, M. Y. (2020). *Sosiologi Agama*.