



ADPIKS
Asosiasi Dosen Peneliti
Ilmu Keislaman dan Sosial

Morals towards Eating and Drinking in Islam

Aldi Yohanda

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan, Indonesia

e-mail: aldiyohanda255@gmail.com

Abstract

Ethics of eating and drinking in Islam constitute an essential part of moral teachings that regulate the fulfillment of physical needs in a dignified manner and as an act of worship. In modern life, eating and drinking are often perceived as trivial activities, leading to the neglect of ethical considerations and spiritual dimensions, and encouraging consumptive lifestyles. This study aims to examine the concept of Islamic ethics related to eating and drinking and to analyze its relevance in contemporary Muslim life. The research employs a qualitative method using a library research approach. Data were obtained from the Qur'an and the Hadith as primary sources, as well as books and scholarly journal articles as secondary sources. Data analysis was conducted using a descriptive-analytical method. The findings indicate that Islam emphasizes principles of halal consumption, moderation, cleanliness, proper manners, and sincere intention in eating and drinking. These values contribute to character formation, self-control, and spiritual awareness. Future studies are recommended to explore the empirical implementation of Islamic consumption ethics within broader social contexts.

Keywords: Islamic Ethics; Eating and Drinking; Consumption Ethics

Abstrak

Akhlaq makan dan minum dalam Islam merupakan bagian penting dari ajaran moral yang mengatur pemenuhan kebutuhan jasmani secara beradab dan bernilai ibadah. Dalam praktik kehidupan modern, aktivitas makan dan minum sering dipandang sebagai persoalan sederhana sehingga terlepas dari pertimbangan etika dan dimensi spiritual, bahkan cenderung bersifat konsumtif. Penelitian ini bertujuan untuk mengkaji konsep akhlaq makan dan minum dalam Islam serta relevansinya dalam kehidupan Muslim kontemporer. Penelitian menggunakan metode kualitatif dengan pendekatan studi kepustakaan (library research). Data diperoleh dari Al-Qur'an dan hadis sebagai sumber primer, serta buku dan artikel ilmiah sebagai sumber sekunder. Analisis data dilakukan secara deskriptif-analitis. Hasil penelitian menunjukkan bahwa Islam menekankan prinsip kehalalan, kesederhanaan, kebersihan, adab, dan niat yang benar dalam makan dan minum. Nilai-nilai tersebut berperan dalam membentuk karakter, pengendalian diri, dan kesadaran spiritual. Penelitian selanjutnya disarankan mengkaji implementasi akhlaq konsumsi Islami secara empiris dalam konteks sosial yang lebih luas.

Kata kunci: Akhlaq Islam; Makan dan Minum; Etika Konsumsi



Introduction

Eating and drinking are basic biological needs, but in Islamic tradition, these acts are also understood as moral and worshipful acts: the manner, intention, and etiquette of eating make food consumption an expression of gratitude, self-control, and social responsibility. This is supported by verses in the Quran that instruct us to eat what is lawful and pure and to give thanks to the Creator.(Za, Tirta, Noviani, & Muhammad, 2023).

Islam's normative view of eating and drinking is derived from two primary sources: the Qur'an (which commands good food and moderation) and the Sunnah (guidelines for proper table manners). Both sources provide not only ritual rules but also ethical guidelines, such as reciting the Bismillah (bismillah), eating with the right hand, not overeating, and showing gratitude after eating. (Suhra, 2018).

Ethics in eating and drinking encompass both personal and social dimensions. Personally, table manners encourage moderate eating habits, maintaining good hygiene, and avoiding health-damaging behaviors. (Abuddin Nata, 2014)Socially, table manners teach sharing, not depriving others of their rights, and maintaining the honor of guests and the dining environment. Much modern research and interpretation emphasizes this connection to public health and social ethics.(Nur Maulidah Rahmah, et al. 2022).

The history of classical scholars including moral commentaries from thinkers such as Imam al-Ghazali places table manners within the framework of the ethics of the soul (akhlaq) and the goals of character education. (Al-Ghazālī, 2003)Al-Ghazali and other Sufi writers discussed how eating can be an exercise in controlling desires and a means of increasing spiritual awareness if accompanied by intention and etiquette.(Imritiyah, nd).

Contemporary studies from Islamic universities in Indonesia show a gap between theoretical knowledge of eating etiquette and daily practice: for example, the habit of eating in a hurry, lack of prayer.before eating, or ignoring the etiquette of sharing. These studies highlight the need for table manners education in character



curricula and early habituation.(Riska, A., Rahmi, DA, & Fitri, 2023).

From a public health perspective, sunnah practices (e.g., washing hands, chewing slowly, not talking with your mouth full) have positive implications for reducing the risk of infectious diseases, digestive diseases, and overconsumption. Several modern medical studies have evaluated the benefits of Islamic dietary habits from a health science perspective. (Ismaraidha, 2024).

The conceptual framework for research on table manners typically combines approaches from fiqh (law), Qur'anic interpretation, hadith (customs), and religious/character education. This interdisciplinary approach helps explain why table manners are not merely rituals, but rather part of the formation of personal and social ethics.(Anam, 2025).

Empirical studies in the Indonesian context also examine methods of learning table manners.For example, through family education, madrasahs, and school health programs, as well as the effectiveness of these interventions. Preliminary results suggest that habit formation strategies and family/social role models are more effective than simply informative counseling.(Qadafi, 2019).

Frequently raised research questions include: how to measure changes in table manners; what factors hinder the internalization of table manners; and how to develop a curriculum or learning module for table manners that is both grounded in classical texts and relevant to modern health science. These questions form the basis for problem formulation in contemporary table manners studies.(Ulfa., 2017).

With the above background, research on the ethics of eating and drinking in Islam has a double urgency: (1) to affirm theological and ethical values in daily practice, and (2) to offer practical contributions to public health and character education. Therefore, this research will examine the sources of texts (the Qur'an and hadith), the reviews of classical and modern scholars, and the latest empirical studies in Indonesia to formulate implementative recommendations.(Zannatunnisya, Z., Harahap, AS, Parapat, A., & Rambe, 2024).

Research Methods

This research uses qualitative approach with library research method. Data were obtained from primary and secondary sources relevant to the discussion of Islamic eating and drinking etiquette, including the Qur'an, hadith, and books by Indonesian scholars and academics, along with supporting scientific journal articles. Data collection techniques were carried out through searching, classifying, and reviewing literature related to the concepts, principles, and practices of eating and drinking etiquette. Data analysis was conducted descriptively and analytically by interpreting Islamic texts and expert opinions to obtain a comprehensive, systematic, and contextual understanding in accordance with the research objectives.

Results and Discussion

Ethics regarding eating and drinking in Islam are an important part of the moral teachings that govern human behavior in fulfilling physical needs in a civilized and worshipful manner. Islam does not view eating and drinking solely as fulfilling biological instincts, but rather as a means to cultivate gratitude to Allah SWT, practice self-control, and shape a Muslim personality that balances worldly and spiritual needs. Therefore, a discussion of the ethics of eating and drinking is relevant and deserves in-depth study so that Islamic ethical values can be understood and applied in everyday life.

The Concept of Eating and Drinking Morals in an Islamic Perspective

The implementation of ethical eating and drinking practices in contemporary life faces serious challenges due to changes in modern lifestyles. Fast-paced consumption patterns, the prevalence of instant foods, and consumerist tendencies often shift Islamic ethical values, which emphasize simplicity and self-control. In this context, Islamic teachings on the etiquette of eating and drinking become highly relevant as moral guidelines to ensure that consumption activities are inseparable from spiritual and ethical values.



In Muslim families, eating and drinking etiquette serves as an effective medium for character education. Praying before and after meals, choosing halal and pure foods, and avoiding excess are practical practices that can be instilled from an early age. Research in Indonesia shows that incorporating religious values into daily activities, including eating and drinking, significantly influences the development of children's discipline and moral awareness.(Fauzi, 2020).

In formal education, particularly in Islamic schools and madrasas, the implementation of ethical eating and drinking practices is carried out through the integration of moral values into Islamic Religious Education (PAI) lessons. Activities such as communal meals, teacher role models, and the management of halal canteens serve as practical tools for instilling Islamic consumption ethics. Pedagogical studies show that habituation and role modeling methods are more effective in instilling moral values than purely cognitive approaches. (Rahmawati, 2020).

The implementation of ethical eating and drinking habits is also closely linked to public health issues. The Islamic principle of prohibiting excess (*isrāf*) and promoting balance aligns with the concept of balanced nutrition in modern health science. Interdisciplinary research in Indonesia has found that Islamic values regarding moderate eating can contribute to the prevention of degenerative diseases and improve the quality of life of Muslim communities.

Beyond health aspects, Islamic ethics regarding eating and drinking also have social and ecological dimensions. Islam prohibits waste and encourages sharing, which is relevant to contemporary problems such as food waste and social inequality. Studies of contemporary Islamic ethics in Indonesia emphasize that ethical consumption behavior can provide a moral solution to modern socio-economic problems.(Nasution, 2021).

Thus, the implementation of ethical eating and drinking practices in contemporary life is not only normative, but also contextual and applicable. Islamic values can make a real contribution to fostering a healthy, ethical, and socially responsible lifestyle. Therefore, strengthening the understanding and



practice of ethical eating and drinking practices needs to be continuously integrated into families, education, and social life to remain relevant amidst the dynamics of the times.

Eating and Drinking Manners and Ethics According to the Koran

The Qur'an pays great attention to the manners and ethics of eating and drinking part from the development of human morals. Eating and drinking are not seen as merely fulfilling biological needs, but also as a means to foster obedience and gratitude to Allah SWT. Therefore, the Qur'an emphasizes that food consumed must meet the criteria of halal and thayyib, meaning that it must be obtained in a proper manner and be good for physical and spiritual health. (Siregar, M., & Hasibuan, 2019).

Wrong One of the main principles of eating and drinking etiquette in the Qur'an is the prohibition of excess (isrāf). Excessive consumption not only damages health but also reflects a lack of self-control and spiritual awareness. Islam teaches balance and moderation so that humans can manage physical needs without neglecting moral and spiritual values. social responsibility (E, 2025).

In addition, the ethics of eating and drinking are also related to awareness of human relations with God is the Provider of sustenance. Every blessing of food and drink consumed should inspire gratitude and a sense of forbearance. This awareness fosters humility and steers people away from arrogance and neglect of worldly pleasures. The basis of the Qur'an which confirms these manners can be seen in the words of Allah SWT:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Meaning: "O son of Adam! Wear your beautiful clothes every time (entering) the mosque, eat and drink, but don't be excessive. Indeed, Allah does not like excessive people." (QS. al-A'raf [7]: 31)

This verse emphasizes that eating and drinking are permitted in Islam, but

must be done with ethics, simplicity, and spiritual awareness as a form of a Muslim's morals.

Implementation of Eating and Drinking Ethics in Contemporary Life

Implementing ethical eating and drinking practices in contemporary life faces significant challenges due to changes in modern society's lifestyle, which tends toward instant gratification and consumerism. Overeating, a lack of awareness of halal and thayyib values, and a lack of spiritual etiquette when eating indicate a decline in moral values in consumption activities. Yet, Islam places eating and drinking as acts of worship when performed according to proper ethical guidelines and etiquette.(Anam, K., & Kalsum, 2024).

In Muslim families, the implementation of ethical eating and drinking practices is an important tool in character education. The habit of reciting prayers, eating simply, and choosing halal and healthy foods are concrete ways to instill moral values from an early age. Recent research shows that internalizing Islamic eating ethics within the family positively influences the development of discipline, responsibility, and spiritual awareness in children's daily lives.

In education, particularly in Islamic educational institutions, ethical eating and drinking practices are implemented through Islamic Religious Education (PAI) lessons and habit-building activities. Halal canteen programs, communal dining, and teacher role models in table manners are effective ways to instill Islamic ethical values in a practical way. A recent study in an Islamic education journal confirms that an approach of habituation and role modelling is more effective in shaping students' morals than lectures alone.(Hidayat, 2018).

Besides its moral and educational dimensions, the implementation of ethical eating and drinking practices is also closely related to modern health issues. Islamic principles such as prohibiting excess (*isrāf*), maintaining cleanliness, and paying attention to food quality align with the concept of balanced nutrition and preventing degenerative diseases. Recent research shows that the implementation of Islamic table manners positively contributes to the physical and mental health



of modern Muslim communities.

Thus, the implementation of ethical eating and drinking in contemporary life is not only normative, but also contextual and applicable. Islamic values regarding ethical consumption can provide a moral solution to the problem of a modern, consumerist and unhealthy lifestyle. Therefore, strengthening the understanding and practice of ethical eating and drinking needs to be continuously integrated into family, educational, and social life to remain relevant and effective amidst changing times.(Habibullah, 2018).

Conclusion

Eating and drinking etiquette in Islam is an integral part of moral teachings that guide humans in fulfilling physical needs in a civilized and worshipful manner. Islam emphasizes that eating and drinking are not only biological but also have spiritual, ethical, and social dimensions. Principles such as lawful and good (halal and thayyib), simplicity, cleanliness, etiquette, and correct intentions are the main foundations in shaping a Muslim's consumption behavior. Through guidance from the Quran and Hadith, eating and drinking are directed to foster gratitude, self-control, and an awareness of one's relationship with God as the Provider of sustenance.

In the context of contemporary life characterized by an instant and consumerist lifestyle, the application of Islamic ethical eating and drinking practices has become increasingly relevant and urgent. Islamic ethical values can provide moral solutions to various modern problems, such as wastefulness, health degradation, and weakening spiritual awareness. Therefore, strengthening the implementation of ethical eating and drinking practices needs to be carried out continuously through education in families, educational institutions, and the wider community. In this way, Islamic ethical eating and drinking practices can contribute significantly to shaping Muslim individuals who balance physical and spiritual needs and are able to live a healthy, ethical, and responsible modern life.



Reference

- Abuddin Nata. (2014). *The Morals of Sufism*. Jakarta: RajaGrafindo Persada.
- Al-Ghazālī, A. Ḥāmid. (2003). *Mukhtaṣar Iḥyā' 'Ulūm al-Dīn*, trans. Ismail Yakub. Jakarta: Pustaka Amani,.
- Anam, K., & Kalsum, U. (2024). Ethics of Eating and Drinking in the Qur'an: Perspective of Al-Azhar Interpretation by Buya Hamka. *JUSMA: Journal of Islamic Studies and Society*, Vol 4(No. 1), 1–15. <http://doi.org/DOI:https://doi.org/10.21154/jusma.v4i01.1772>
- Anam, K. (2025). Eating and Drinking Ethics in the Al-Qur'an Perspective of Tafsir Al-Azhar by Buya Hamka, 4, 73–89.
- E, P. (2025). Ethics of Eating and Drinking from an Islamic Perspective and Its Impact on Health. *IMTIYAZ: Journal of Islamic Sciences*, Vol 9(No. 1), 27–41. <http://doi.org/IMTIYAZ:%20Jurnal%20Ilmu%20Keislaman>
- Fauzi, A. (2020). Consumption ethics from an Islamic perspective. *Al-Iqtishad: Journal of Islamic Economics*, Vol. 12(No. 1), 89–104. <http://doi.org/DOI:https://doi.org/10.15408/aiq.v12i1.15045>
- Habibullah. (2018). Consumption Ethics in Islam. *Ad-Deenar: Journal of Islamic Economics and Business*, Vol. 1(No. 1), 25–38. <http://doi.org/DOI:https://doi.org/10.30868/ad.v1i01.230>
- Hidayat, A. (2018). Consumption Ethics and Social Responsibility from an Islamic Perspective. *Esensia: Journal of Islamic Theology*, Vol. 19(No. 2), 179–192. <http://doi.org/DOI:https://doi.org/10.14421/esensia.v19i2.1534>
- Imritiyah, S. (nd). "Study of Hadiths on Eating and Drinking Etiquette". In thesis UIN Jakarta). Jakarta: Repository UIN Jakarta. <http://doi.org/Link:https://repository.uinjkt.ac.id/dspace/bitstream/123456789/54062/1/SITI%20IMRITIYAH%20-%20FU.pdf>
- Ismaraidha, MYHLH (2024). Religious Character Education Through Al-Qur'an Literacy Culture at Amaliyah Sunggal Private Islamic Senior High School. *Islamic Journal*, Vol 7(No. 2), 249–362. <http://doi.org/https://doi.org/10.54298/JK.V7I2.264>
- Nasution, S. (2021). Instilling moral values in Islamic Religious Education (PAI) learning in schools. *Tadris: Journal of Islamic Education*, Vol. 16 (No. 1), 67–80. <http://doi.org/DOI:https://doi.org/10.19105/tjpi.v16i1.4291>
- Nur Maulidah Rahmah1, Arina Damiya Zulfa2, Rachma Meylinda3, Hanifah Zahra4, S., & Rahayu, MS (2022). THE ETHICS OF THE PROPHET'S EATING FROM A MEDICAL SCIENCE PERSPECTIVE. *PROCEEDINGS OF THE CONFERENCE ON THE INTEGRATION OF THE INTERCONNECTION OF ISLAM AND SCIENCE*, 4(1), 128–133. Retrieved from <https://ejournal.iainponorogo.ac.id/?index.php/jusma>
- Qadafi, M. (2019). Collaboration between Teachers and Parents in Developing the Moral and Religious Aspects of Early Childhood. *AWLADY: Journal of Child Education*, Vol. 5 (No. 1), 1–19. Retrieved from www.syekhnrjati.ac.id/jurnal/index.php/awlady



- Rahmawati, D. (2020). Islamic diet and the health of Muslim communities. *National Journal of Public Health*, Vol. 15(No. 3), 145–152. <http://doi.org/DOI: https://doi.org/10.21109/kesmas.v15i3.3298>
- Riska, A., Rahmi, DA, & Fitri, F. (2023). Implementation of the Experiential Learning Method in Instilling Values in Hadiths Regarding Table Manners for Early Childhood. *InEJ: Indonesian Engagement Journal*, Vol 4(No. 2), 70–87. <http://doi.org/https://doi.org/10.21154/inej.v4i2.8416>
- Siregar, M., & Hasibuan, L. (2019). Internalization of Moral Values in Muslim Families. *Journal of Islamic Religious Education*, Vol. 16(No. 2), 233–246. <http://doi.org/DOI: https://doi.org/10.14421/jpai.2019.162-05>
- Suhra, S. (2018). Gender Equality in the Perspective of the Quran and its Implications for Islamic Law. *Jurnal Al-Ulum*, 13(2), 373–394.
- Ulfa. (2017). Optimizing the development of multiple intelligences in early childhood at RA Alrosyid Kendal Dander Bojonegoro. *SELING: Journal of the PGRA Study Program*, Vol 3(No. 2), 76–93.
- Za, FM, Tirta, GR, Noviani, D., & Muhammad, NA (2023). Healthy Ethics of Eating and Drinking from the Perspective of the Qur'an. *IHSANIKA: Journal of Islamic Religious Education*, 1(4). <http://doi.org/https://doi.org/10.59841/ihsanika.v1i4.599>
- Zannatunnisya, Z., Harahap, AS, Parapat, A., & Rambe, A. (2024). The Effectiveness of Internalizing Spiritual Values Through Character Education in Early Childhood at Ummul Habibah PAUD, Hamparan Perak District. *JIM: Scientific Journal of History Education Students*, Vol 9(No. 4), 624–634. <http://doi.org/https://doi.org/10.24815/jimps.v9i4.32931>

