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Morals towards Eating and Drinking in Islam

Lazuardi

Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan, Indonesia

e-mail: lauzuardi@uinsyahada.ac.id

Abstract

Morality regarding eating and drinking in Islam is an important part of moral teachings that regulate human behavior in fulfilling basic physical needs in a civilized manner and with the value of worship. This topic was chosen because eating and drinking are often regarded as simple activities, whereas Islam provides comprehensive guidance concerning ethics, purposes, and limitations. The problem examined in this study is how the concept of morality related to eating and drinking in Islam is formulated and how it remains relevant in contemporary Muslim life, which is increasingly confronted with a consumptive lifestyle and a decline in attention to spiritual values. This research employs a qualitative method using a library research approach. Data are obtained from primary sources in the form of the Qur'an and the hadiths of the Prophet Muhammad (peace be upon him), as well as secondary sources such as books, academic journals, and scholarly works discussing Islamic morality and ethics. Data analysis is conducted through a descriptive-analytical method to illustrate the concepts, principles, and values of Islamic morality in eating and drinking. The findings indicate that Islam emphasizes the principles of lawfulness (halal), moderation, cleanliness, proper manners, and sincere intention in eating and drinking. These activities are not solely aimed at maintaining physical health but also at shaping the character, self-control, and spiritual awareness of a Muslim. In conclusion, the application of Islamic morality in eating and drinking plays an important role in developing a balanced individual who harmonizes physical and spiritual needs and serves as an ethical solution to the problem of excessive consumption in modern life.

Keywords: Islamic morality; eating and drinking; consumption ethics

Abstract

Ethics regarding eating and drinking in Islam are an important part of moral teachings that regulate human behavior in fulfilling basic physical needs in a civilized and worshipful manner. This topic was chosen because eating and drinking are often considered simple matters, even though Islam provides comprehensive guidance regarding ethics, goals, and limitations. The problem examined in this research is the concept of morality regarding eating and drinking in Islam and its relevance in the lives of contemporary Muslims who are faced with a consumptive lifestyle and pay little attention to spiritual values. This study uses a qualitative research method with a library research approach. Data were obtained from primary sources in the form of the Qur'an and the hadith of the Prophet Muhammad, as well as secondary sources such as books, scientific journals, and works of scholars who discuss Islamic morality and ethics. Data analysis was conducted using a descriptive-analytical method to describe the concepts, principles, and values of morality regarding eating and drinking in Islam. The results show that Islam emphasizes the principles of halal (permissible), simplicity, cleanliness, etiquette, and correct intentions in eating and drinking. These activities not only aim to maintain physical health but also to develop character, self-control, and spiritual awareness in a Muslim. In conclusion, the application of Islamic ethical eating and drinking practices plays a crucial role in developing a person with a balance between physical and spiritual needs, and is relevant as an ethical solution to the problem of excessive consumption in modern life.

Keywords: Islamic morals; eating and drinking; consumption ethics

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).

In relation to the above, it can be understood that, *First* Eating and drinking in Islam are not limited to biological functions but are elevated to acts of spiritual value. Biologically, humans eat to sustain life, replenish energy, and maintain physical health. However, in Islam, the body is not merely a physical instrument, but a trust from Allah. Therefore, how humans fulfill their bodily needs must adhere to the values of halal (permissible) and thayyib (good), not being excessive, and not harming themselves or others. Secondly, the concepts of halal and thayyib demonstrate that Islam has a comprehensive consumption ethic. Halal relates to the legal status of food, namely that it is permissible to consume according to Islamic law. Thayyib, on the other hand, relates to the quality, cleanliness, safety, health, and benefits of food. This means that the food consumed by a Muslim is not merely "not haram" (forbidden) but must also be good for the body, mind, and social life. Third, eating and drinking become expressions of gratitude. When a person recognizes that food is a blessing from Allah, eating is not done haphazardly but rather with a conscious sense of worship. Reciting the basmalah (prayer), eating with etiquette, not criticizing food, and saying hamdalah (praise be to God) after eating are forms of internalizing the value of gratitude in daily actions. Thus, worship is not only present in formal rituals such as prayer and fasting, but also in daily activities.

Fourth, eating and drinking also embody the value of self-control. Islam forbids excess, or israf, in consumption. This is crucial because uncontrolled consumption can lead to greed, waste, social inequality, and even environmental

damage. In the modern context, this message is highly relevant to consumer culture, food waste, and unhealthy eating patterns.

Fifth, there is the dimension of social responsibility. Food in Islam is not only related to individual rights but also to sensitivity to others. One should not live in luxury while others suffer from hunger. Therefore, Islamic table manners relate to charity, sharing food, entertaining guests, caring for the poor, and avoiding food waste.

Critically, the quote asserts that Islam constructs a consumption paradigm that unites biology, morality, spirituality, and sociality. Eating is not merely the process of taking food into the body, but also a process of character formation: gratitude, discipline, simplicity, cleanliness, empathy, and responsibility. Thus, the activities of eating and drinking can be understood as practices of moral education that occur in everyday life.

From an Islamic perspective, eating and drinking are understood not only as biological activities to sustain life, but also as moral and spiritual practices that reflect humans' relationship with God, themselves, their fellow humans, and the environment. The command to consume halal and thayyib food demonstrates Islam's attention to the legality, health, hygiene, and beneficial aspects of food. Furthermore, eating etiquette, such as reciting the basmalah (the name of the Lord), moderation, gratitude for blessings, and sharing with others, makes food consumption a vehicle for moral development. Therefore, eating and drinking in Islam is a form of daily worship that integrates the values of gratitude, self-control, and social responsibility.

The normative Islamic view on eating and drinking is formed from two main sources: the Qur'an (the command to choose good food and not to overdo it) and the Sunnah of the Prophet (guidelines for table manners). These two sources provide not only ritual rules but also ethical guidelines, such as reciting the bismillah (in the name of Allah), eating with the right hand, not overdoing it, and showing gratitude after eating. (Suhra, 2018).

Along with this, there are three things you should know about food, including: **First**, the Islamic view on eating and drinking is not based solely on social customs, but is rooted in normative foundations, namely the Qur'an and the Prophet's Sunnah. The Qur'an provides general principles that food should be chosen from those that are halal, good, clean, beneficial, and not consumed excessively. Meanwhile, the Prophet's Sunnah explains its practical form through eating etiquette, such as reciting Bismillah, using the right hand, eating in moderation, not criticizing food, and expressing gratitude after eating. Thus, Islam not only regulates "what to eat," but also "how to eat" and "what values should be present when eating." Second, eating etiquette in Islam has a moral educational function. Reciting Bismillah instills an awareness that food comes from Allah. Eating with the right hand trains discipline in following the guidance of the Prophet. Moderation in fostering a modest attitude and avoiding gluttony. Expressing gratitude after eating trains people not to feel that sustenance is solely the result of one's own efforts. This means that the activity of eating and drinking becomes a medium for building morals, especially the morals of gratitude, discipline, simplicity, and self-control. Finally, consumption is considered a daily act of worship. This statement demonstrates that eating and drinking in Islam have social and spiritual dimensions. Spiritually, a meal that begins with the mention of Allah's name and ends with gratitude makes an ordinary activity a form of worship. Socially, prohibiting excess teaches concern for others and prevents food waste. In the context of modern life, this value is crucial because consumer culture often leads people to eat not out of necessity but out of lifestyle. Therefore, Islam offers a balanced consumption pattern: fulfilling physical needs, maintaining spiritual awareness, and fostering social responsibility.

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 table manners and daily practice: for example, eating hastily, not praying before meals, or ignoring the etiquette of sharing. These studies highlight the need for table manners education in character curricula and the need to cultivate these habits from an early age. (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 eating etiquette typically combines the approaches of fiqh (law), Qur'anic interpretation, hadith (customs), and religious/character education studies. This interdisciplinary approach helpsexplains why table manners are not just a ritual, 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 concrete examples of implementation that can be instilled from an early age. Research in Indonesia shows that incorporating religious values into daily activities, including eating and drinking, has a significant impact. significant impact on the formation of children's disciplined behavior 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 in contemporary life is not only normative, but also contextual and applicable. Islamic values are able to make a real contribution to fostering a healthy, ethical, and socially responsible lifestyle. Therefore, strengthening the understanding and practice of ethical eating and drinking habits needs to be continuously integrated into family, educational, 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 etiquette and manners of eating and drinking as part of developing human morals. The activities of eating and drinking are not seen as merely fulfilling biological needs, but also as a means to grow obedience and gratitude to Allah SWT. Therefore, the Qur'an emphasizes that food consumed must meet the criteria of halal and thayyib, namely obtained in the right way and is good for physical and spiritual health. (Siregar, M., & Hasibuan, 2019).

One of the main principles of the etiquette of eating and drinking 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 lack of spiritual awareness. Islam teaches balance and moderation so that humans can manage physical needs without neglecting moral values and social responsibilities. (E, 2025).

In addition, the etiquette of eating and drinking is also related to the awareness of humankind's relationship with Allah as the Provider of sustenance. Every blessing of food and drink is a blessing. The food consumed should encourage people to be grateful and not deny His blessings. This awareness fosters humility and keeps people from being arrogant and neglectful 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'rāf [7]: 31)

This verse confirms that eating and drinking are permitted in Islam, but must be done with ethics, simplicity, and spiritual awareness as a form of morality of a Muslim.

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 which is characterized by an instant and consumerist lifestyle, implementation of eating and drinking etiquette in Islam is becoming 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 eating and drinking etiquette needs to be carried out continuously through education in families, educational institutions, and the wider community. In this way, eating and drinking etiquette in Islam can contribute significantly to shaping Muslim individuals who balance physical and spiritual needs and are able to live a modern life healthily, ethically, and responsibly.

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