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Muslim view of Chinese medicine invasion

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Abstrak:

The views expressed in this Working Paper are those of the author(s) and do not necessarily represent those of IAIN Syekh Nurjati Cirebon. Working Papers describe research in progress by the author(s) and are published to elicit comments and to further debate

PRELIMINARY

Indonesia with a population of more than 266.91 million. (katadata.com 2019) and the majority are Muslim. Islam has very clear rules regarding the halalness of a product. For a Muslim consuming halal and good products (thayibah) is a manifestation of devotion to Allah. Halal products in question are all types of objects made from elements that are permissible by Shari'a, so that they may be used, whether they are the nature of consumption, usage, or daily needs 1. Health is an important part of people's welfare. Health is also one of the basic human needs besides clothing, food, and shelter. As the complexity of human life results in a tendency for people to prefer modern medicine, BPS shows that consumption of modern medicine has never decreased compared to traditional medicine. (RI 2016) . This is our concern about the dependence of the Indonesian people on chemical medicines because Vidjongtius said that more than 90% of the raw materials for the drug must still be imported. In fact, sophisticated raw materials such as biological products are still 100% imported. (Angga 2018) . Siswanto also added, especially those related to chemicals (API), because developing raw materials for drugs is not easy. (Fitriana 2018) . Darodjatun Sanusi also said that from China most, then the second from India, then from several European countries. (Rahayu 2018) .

Consumers need food products safe for consumption, disease-free, nutritious and healthy and bring an inner peace that is not mixed with non-halal ingredients. In terms of business actors, they need loyal consumers as the target of marketing the products they produce. Moreover, at this time halal products are not only needed for Muslim communities but have become an urgent need for non-Muslim communities. Airlangga Hartarto said that the development of the pharmaceutical industry in Indonesia, especially the sector that produces health products is still prospective. One of these opportunities was driven by the existence of the National Health Insurance Program (JKN) with a total of 217 million participants. (Maskur 2019)

The problem of this raw material is very important, we discuss it as Muslims, not only in terms of safe consumption but also must be ensured halal and do not contain ingredients that are prohibited by religion. To accommodate drug needs for the community there is a guarantee regarding halal products, especially for Muslim consumers. Indonesia.

METHOD

Researchers used primary data sources that were directly collected by researchers for review. Search for primary data is done by searching for instruments online using Google. Search is carried out using the keywords "halal", "halal guarantee" and "medicinal products". Further searches are carried out manually in the relevant library.

RESULTS AND DISCUSSION

Islamic Shari'a requires the Ummah to use and consume the product that is lawful and good (thoyyib). Therefore, to ensure the welfare of the Ummah, all halal products needed by the people in Indonesia must be available, affordable and guaranteed the Islamic ummah can feel and use products according to Islamic law safely and comfortably.

Along with the increasing demand for world halal products than products that are Halal logo increasingly becoming the main search. A product who has a Halal logo, of course, has a Halal Certificate. Halal certificate issued by the Organizing Body Halal Product Guarantee (BPJPH) based on halal fatwas from the Assembly Indonesian Ulama (MUI).

According to Henry Sudarsono, a Muslim in consumption is based on several considerations: 1) humans are not fully able to regulate the details of the economic problems of society; Human survival is regulated by Allah SWT. in surat al-Waqi'ah verses 68-69: "Have you ever noticed the water you drink?" "Did you bring it down from the clouds, or did we bring it down?" (Al-Qur' an and Terjemahnya 2004) 2) in the concept of Islam, needs that form the pattern of consumption of a Muslim; Consumption patterns based on need will avoid unnecessary consumption patterns. Word of Allah SWT. in the Qur'an letter Ali Imran verse 180: "And do not ever be miserly with what Allah has given them from His gift ... belongs to Allah is the inheritance (what is) in the heavens and on earth.... " (Al-Qur' an and Translation 2004)

In human endeavors to achieve health, of course, there are efforts in this regard, treatment, efforts to overcome diseases ordered by religion, but should not seek treatment with the unlawful. Mentioned in the hadith of the Prophet narrated from Abud Darda ' "Indeed God has reduced the disease and the medicine. God makes every disease have a cure. Then seek treatment, but do not seek medical treatment. " (Abu Dawud). In the hadith narrated by Abu Hurairah, he said, " The Messenger of Allah forbade drugs that are Chobits (ie those which are unclean because they are unclean or dirty). " (Narrated by Abu Dawud Tirmidhi and Ibn Majah). (LPPOM MUI 2018)

But in legal provisions, there are rules "Ma'min 'aamin illa lahu khoosh". That is, every provision that is general in nature, there are always special exceptions. So that general provisions can be ruled out by special provisions. So if there is no halal medicine, while the disease suffered is very dangerous, can get worse, or can cause permanent disability, or even death, then it is an emergency condition.

Furthermore, differences of opinion need to be understood (khilafiyah) among scholars regarding the law of treatment (at-tadaawi / al-mudaawah) with unclean and unclean objects. There are scholars who forbid it explicitly, such as Ibn Qayyim Al-Jauziyyah. This opinion is based on the hadith of the Prophet: "Verily, Allah has not made medicine for you in what Allah forbids you." (Narrated by Bukhari and Baihaqi). In another hadith, the Messenger of Allah said also, "Indeed, Allah decreases disease and medicine, and makes every disease a cure. You should seek treatment, and do not treat yourself with something that is unclean. " (Narrated by Abu Dawud) . (LPPOM MUI 2018)

The prohibited limits according to the book Lathaiful Isyarat fil Ushulil Fiqhiyat page 12 is

the notion of haram is the opposite of the obligatory understanding. That is something that is rewarded if you leave it for reasons of upholding orders. and tortured if doing so (NU Online 2019)

While the limits are unclean according to the book Nihayatul Muhtaj ila Syarhi Minhaj by Syekh Ar-Ramly juz I page 215

Some scholars provide a limit to uncleanness that everything that is forbidden is used mutually in normal circumstances, and is easy to separate not because of respect and not because it is dirty and not because of the loss of body

or reason. (extracted from the book Muallim Syafi'i Hadzami, Taudhihul Adillah, 100 Religious Issues Volume I.) (NU Online 2019)

Of course, this aspect of danger and/or benefits must be based on evidence from medical scientific research that can be medically-accountable. Not based he said, whose source was unclear. Consider the meaning of the verse which reminds us: " Then ask those who have knowledge if you do not know." (Qur'an 16:43). And a verse like this is repeated again in Surat Al-Anbiyaa (21) verse: 7). This shows the importance of science in our lives. (Qur'an and Translation 2004)

Then how do we respond to the invasion of Chinese products / raw materials? I think there is no need to worry too much because our LPPOM has been recognized the world and has become a halal product for the world as evidenced by the presence of 13 foreign halal certification institutions from eight countries studying halal from the Indonesian Food, Medicine and Cosmetics Study Board (LPPOM MUI) takes place in Bogor, Satur

CONCLUSION

In a state of life, of course, we must obey all the rules that we have agreed on together, in this case regarding the integrity of LPPOM MUI which has been trusted in handling the issue of halal products is final. Therefore, it does not need to be a recurring debate. Differences of opinion are inevitable, but not what we need right now but how we live mutual trust and maintain trust in each other.

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