ANALYZING THE INTERSECTION OF SMOKING CONSEQUENCES IN ISLAMIC JURISPRUDENCE AND ITS DIVERSE PERSPECTIVES

1Muhammad Labib, 2Syahrullah, 3Raghib Filhaq, 4Fakhrurazi Reno Sutan, 5Saiful Bahri

1Faculty of Economic and Business, Universitas Muhammadiyah Jakarta
K.H. Ahmad Dahlan St., Ciputat, South Tangerang, Banten, 15419, Indonesia
2Faculty of Islamic Studies, Universitas Islam Jakarta
Balai Rakyat Utan Kayu St., East Jakarta, DKI Jakarta,13120, Indonesia
3Faculty of Psychology, Universitas Persada Indonesia YAI
Pangeran Diponegoro St.,74, Kenari, Senen, Central Jakarta, DKI Jakarta, 10430, Indonesia
4,5Faculty of Islamic Studies, Universitas Muhammadiyah Jakarta
K.H. Ahmad Dahlan, Ciputat, South Tangerang, Banten, 15419, Indonesia
Email: muhammad.labib2206@gmail.com

ABSTRACT

The leading preventable cause of fatality in contemporary society is smoking. In Islamic law, smoking is inextricably linked to the examination of the Qur’an, Hadith, and Ijtihad. This literature review examines the intricate convergence of smoking repercussions and Islamic jurisprudence, delving into the varied viewpoints concerning this matter within the Islamic tradition. This research examines fundamental Islamic scriptures, such as the Al-Quran, Hadith, and Ijtihad, in order to reveal the diverse array of principles and perspectives that influence Islamic perspectives on smoking. A spectrum of perspectives exists within Islamic jurisprudence regarding smoking, ranging from permissibility to prohibition, according to a synthesis of the relevant literature. The research emphasizes the complex correlation between smoking and Islamic ethics, taking into account elements such as personal accountability and health repercussions. Furthermore, the analysis discerns significant themes and recurring arguments that influence the varied viewpoints on smoking in Islamic thought as presented in the literature. In summary, this literature review highlights the intricacy of the matter through its provision of an all-encompassing examination of the varied viewpoints concerning the repercussions of smoking within the realm of Islamic jurisprudence. The results of this research enhance our comprehension of the ethical implications and difficulties linked to smoking in an Islamic framework. As a result, policymakers, practitioners, and scholars in the disciplines of health and religious studies will gain invaluable knowledge from these results.

Keywords: smoking consequences, Islamic jurisprudence, Qur’an and Hadith

ABSTRAK


Kata Kunci : konsekuensi merokok, yurisprudensi Islam, Al-Qur’an dan Hadis
INTRODUCTION

Smoking, an issue of public health on a global scale, has attracted growing scrutiny owing to its adverse effects on both personal and societal health. In light of the complex societal ramifications associated with smoking, it is crucial to examine this matter from various perspectives, encompassing cultural, religious, and legal structures (1).

Based on WHO data, Indonesia is the third country with the highest number of smokers in the world after China and India (2). Increased cigarette consumption is associated with an increased burden of smoking-related diseases and increased smoking-related mortality (3). Smoking is the largest preventable cause of death in society. In 1950, there were only about 300,000 smoking-related deaths each year. This figure jumped to 1 million deaths in 1965; 1.5 million in 1975, and to 3 million in the 1990s. Of the 3 million deaths, 2 million occurred in developed countries and the rest (33.3%) occurred in developing countries such as Indonesia. The results of the Global Adult Tobacco Survey (GATS) survey of the prevalence of smokers in Indonesia in 2010 was 29.2% of the total population of 50.2 million people per day consisting of 56.7 million men and 1.6 women. Smoking was more prevalent in rural communities at 37.7% than in urban communities at 31.9%. Indonesia ranks third as the largest smoker after China and India. While in the Association of South East Asia National (ASEAN) region, the Indonesian population is the population with the highest prevalence of smokers (46.16%) (4).

This literature review explores the convergence of smoking repercussions and Islamic jurisprudence in an effort to decipher the multifaceted viewpoints held by diverse Islamic communities and scholars regarding smoking. Islam, in its entirety as a lifestyle, furnishes a moral and ethical structure that encompasses a wide range of human conduct, including health-related practices.

The increased prominence of discussions pertaining to smoking in Islamic communities in recent years reflects the changing relationship between religious teachings, tradition, and modern challenges. The health and religious ramifications of smoking have generated a range of viewpoints in Islamic academia and communities, prompting inquiries into the permissibility, morality, and ramifications of smoking in the context of Islam (5).

Comprehending the convergence of smoking repercussions within the framework of Islamic jurisprudence is of utmost importance for a multitude of reasons. Primarily, it illuminates the dynamic characteristics of Islamic discourse and its capacity to accommodate present-day health concerns. Through an examination of the multifaceted viewpoints present in Islamic scholarship, healthcare practitioners and policymakers can acquire valuable knowledge that aids in the development of culturally attuned strategies for advocating public health endeavors (5).

Furthermore, the purpose of this review is to facilitate an understanding and reconciliation between the medical and religious viewpoints concerning smoke. Although health professionals predominantly concentrate on the physical ramifications of smoking, it is imperative to recognize and
address the religious aspects that impact personal decision-making within Islamic communities. The implementation of an interdisciplinary approach is critical in order to formulate all-encompassing strategies that align with the values and beliefs of various populations.

The potential for this literature review to provide insights for public health interventions, policy development, and community-based initiatives is what renders it significant. By consolidating current understanding regarding the convergence of smoking repercussions within the framework of Islamic jurisprudence, this work establishes a fundamental basis for discourse and cooperation among policymakers, healthcare practitioners, and religious authorities. Furthermore, this evaluation makes a valuable contribution to the wider academic conversation regarding the harmonization of religious principles and modern health issues. It offers a chance to foster mutual comprehension and collective accountability in the pursuit of enhancing overall health.

The primary objective of this literature review is to examine the multifaceted issues associated with smoking as they pertain to Islamic jurisprudence. By doing so, it aims to offer a thorough comprehension of the various viewpoints that influence the way Islamic communities perceive smoking. By conducting this investigation, our objective is to establish a foundation for well-informed dialogues, considerate participation, and cooperative endeavors that tackle the obstacles presented by smoking while upholding religious principles and promoting public health.

**METHOD**

This study used a systematic exploration of academic databases such as PubMed, JSTOR, and Google Scholar to identify scholarly articles, books, and conference papers. The application of keywords such as "smoking consequences," "Islamic jurisprudence," and "diverse perspectives on smoking in Islam" to ensure a comprehensive and targeted literature search. Rigorous screening of literature to assess relevance to the research focus, excluding materials that do not directly address the consequences of smoking within the context of Islamic jurisprudence. Furthermore, we synthesizing and summarizing findings from the literature to discern commonalities, contradictions, and notable viewpoints on the consequences of smoking within the Islamic context.

**Table 1. List of Publication**

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<th>No</th>
<th>Researchers Name</th>
<th>Title</th>
<th>Publication and Year of Publication</th>
<th>Conclusion</th>
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<tbody>
<tr>
<td>1.</td>
<td>Saifuddin</td>
<td>Cigarette Fatwas, Contestation of Religious Authority and Politics in Indonesia</td>
<td>Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan Vol. 20, No. 1 (2020)</td>
<td>The development of the cigarette fatwa in Indonesia is a nuanced and ongoing process, not sudden or conclusive. It is intricately woven into a complex discourse that involves the production of the fatwa and its negotiation within the social landscape. The classification of smoking as haram, halal, or makruh continues</td>
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<td>Sutanto Priyo Hastono, Fatimah, Triana Srisantyorini, Muhammad Farid Hamzens, Iswan</td>
<td>Islamic Perspective on Adolescent Smoking Behaviour</td>
<td>Indonesian Journal Of Islam and Public Health Vol. 2 No. 2 (2022)</td>
<td>to evolve, reflecting the dynamic discourse battles within Indonesian society. The ulama, possessing the authority to issue fatwas, serve as both agents shaping discourse and individuals grappling with state policies governing social, economic, and political resources. The effectiveness of the fatwa's influence encounters challenges from the economic power of cigarette manufacturers. A significant hurdle for these scholars, as social agents, is reconciling the inherent identity dilemma they face. As producers of fatwas, the ulama must navigate not only religious authority but also contend with the political and economic capital embedded in state development policies. Moreover, the ulama's role extends to negotiations with the culture that frames them, the discourse they generate, and external, transnational influences. Positioned at this intersection, the modality of the ulama becomes a subject of negotiation and contestation in the practical implementation of fatwas regarding cigarettes. This detailed exploration highlights the intricate dynamics involved in shaping and enacting religious rulings, responding to the complex realities of Indonesian society (6).</td>
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<td>3</td>
<td>Najamuddin, Edy Akhyary, Mu’min, Fauzi, Junaidi, Hendri Kremer</td>
<td>The Use Of Kretek Herbs For Cigarette Addicts In View Of Islamic Law</td>
<td>Turkish Journal of Computer and Mathematics Education Vol.12 No.7 (2021)</td>
<td>prohibition in the Qur’an or Hadith on smoking, leading to varied opinions among scholars. While some forbid it, others justify it. To deter adolescent smoking, parents are advised not to smoke themselves, and vigilance over children's peer groups is crucial. Smoking behaviors, often emotionally driven, suggest the need for a cognitive approach in preventive and curative efforts, emphasizing the importance of providing information on the dangers of smoking (3).</td>
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<td>4</td>
<td>Muh Nur Akhsin Ridho, Evi Martha</td>
<td>The Role of Fatwa Muhammadiyah on Smoking Law in Attitude, Subjective Norm, and Behavior Control toward Smoking Behavior</td>
<td>Jurnal Kesehatan, Vol. 11, No. 1, (2020)</td>
<td>Regarding the law against smoking, the informants who included smokers, non-smokers, and former smokers generally expressed support for the Tarjih and Tajdid Council of Muhammadiyah No. 6/SM/MTT/III/2010 Fatwa.</td>
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It is not entirely certain that homeopathic cigarettes are devoid of health-harming side effects. There are still some circles that have doubts about this. As a result, it is not recommended to hasten its consumption or experimentation. It is imperative that all individuals exercise caution when it comes to the utilization of these medicinal cigarettes. If the effectiveness of this herbal cigarette has been substantiated and it is indeed devoid of detrimental physiological effects, then the arrogance that is frequently observed among smokers should also be abstained from. Engaging in public smoking is discouraged due to the potential for slander to befall smokers and Muslims alike. Nevertheless, frequent smokers who wish to transition from non-herbal to herbal cigarettes may find this method or a more effective alternative to be implemented. Ultimately, smokers are still required to completely cease their habit (7).
Although smoking is not allowed in the Muhammadiyah working atmosphere, some employees of the Muhammadiyah Da'wah Center continue to smoke covertly. Among people who do not smoke or who have smoked in the past, attitudes against smoking were negatively correlated with attitudes toward the fatwa and positively correlated with non-smoking behavior. While behavioral control influenced smoking behavior for all categories of informants, subjective norms contributed to non-smoking behavior for both non-smokers and former smokers. Motivated by their identity as Muhammadiyah citizens, a few smokers declared their determination to give up after the fatwa. The Muhammadiyah Da'wah Center should be urged to lead by example in enforcing the smoking ban within the Muhammadiyah community, and the fatwa should be upgraded to the status of a Muhammadiyah decision for more organizational binding (8).

5. Nurlaila Harun

The Law of Smoking According to Nash and Shar’iya Principles

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Smoking is permissible based on the verses of the Qur’an and As-Sunnah and correct I’tibar (logic). Argument from the Qur'an His words Qs. A l-Baqarah 195. So do not be the cause of your own destruction. The verse wajhud him (control aspect) includes smoking, including throwing oneself into destruction. Whereas the proof of As-Sunnah is the Hadith that comes from the Prophet in shahih which forbids the waste of wealth. The purpose of squandering wealth is to allocate it to things that are not beneficial. It is understood that the distribution of wealth through the purchase of cigarettes is included in the distribution of things that are useless and even harmful (9).
RESULTS AND DISCUSSION

The examination of multiple publications offers a thorough understanding of the intricate and diverse process involved in the creation of the cigarette fatwa in Indonesia, taking into account aspects related to religion, culture, economy, and organizations. This study demonstrates how intricate and continuous the process of formulating the cigarette fatwa in Indonesia is. It is the outcome of complex conversations within the social environment rather than a snap or definitive choice (3,7,8).

It is said that the process of determining whether smoking is haram, halal, or makruh is dynamic and reflects ongoing debates within Indonesian culture. This implies that discussions and arguments on public attitudes toward smoking are ongoing. The ulama, who have the power to declare fatwas, are portrayed as people attempting to make sense of state policy as well as agents influencing debate. The financial might of tobacco companies poses a threat to their efficacy, highlighting the intricate interactions between religious, political, and economic elements (10,11).

The problem of identity that ulama with producing fatwas faced. Along with navigating religious authority, they also have to deal with the political and economic factors that are included into governmental development plans. The ulama’s responsibility encompasses negotiating with external, transnational influences as well as the culture that frames them. This suggests that causes other than the local setting had an impact on the fatwa's formulation, which further complicates the situation. It is highlighted how smoking is bad for the environment, how unhealthy it is for people, and how many diseases it is linked to. This gives the conversation about the religious viewpoint on smoking a more expansive framework (12,13).

Scholarly viewpoints differ due to the fact that smoking is not explicitly prohibited in the Qur’an or Hadith. This ambiguity fuels the continuous discussions on smoking permissibility in the religious community. The Tarjih and Tajdid Council of Muhammadiyah No. 6/SM/MTT/III/2010 Fatwa against smoking is mentioned in the text as generally supported. It also draws attention to instances of employees of the Muhammadiyah Da’wah Center smoking in secret, suggesting a possible discrepancy between practice and policy. Factors such as psychological satisfaction, parental attitudes, peer influence, and organizational norms are identified as contributors to smoking behavior, underlining the multifaceted nature of the issue. The text presents legal and religious arguments both in favor and against smoking. The Qur’anic verse on not causing one’s own destruction and the Hadith prohibiting the waste of wealth are cited as arguments against smoking. There is a call for the Muhammadiyah Da’wah Center to lead by example in enforcing the smoking ban within the Muhammadiyah community, suggesting the importance of organizational commitment to anti-smoking policies (8).

The presence of psychological satisfaction as a notable determinant implies that individuals might begin smoking as a reaction to emotional concerns. This highlights the necessity for incorporating interventions that target coping mechanisms and emotional well-being into comprehensive anti-
smoking initiatives. The significance of social contexts in shaping behavior is highlighted by parental attitudes and peer influence; therefore, community-wide initiatives involving families and social networks are essential (14).

The text presents legal and religious arguments that provide a range of perspectives regarding smoking. On the basis of the Qur'anic verse that forbids self-destruction and the Hadith that forbids the frittering away of wealth, smoking is immoral and unethical. Although these religious arguments do not overtly forbid smoking, they do imply the possibility of a clash between the practice and the tenets of Islam. This provides opportunities for religious leaders to participate in educational initiatives that aim to foster a more comprehensive comprehension of the spiritual ramifications associated with smoking (15).

The practical aspect of the discourse is enhanced by the demand that the Muhammadiyah Da'wah Center set an exemplary example by strictly enforcing the smoking prohibition within the Muhammadiyah community. This highlights the importance of organizational commitment in shaping the conduct of members of a particular religious community. This level of dedication not only corresponds with the religious tenets espoused by Muhammadiyah, but also establishes a prominent and impactful position opposing smoking (12).

Organizational norms are of utmost importance in influencing individual conduct within this particular framework. An institution that possesses religious authority, such as the Muhammadiyah Da'wah Center, conveys a significant message to its members through the proactive enforcement and implementation of anti-smoking policies. This has the potential to foster a cultural transformation among community members, strengthening the notion that smoking is contrary to the organization's core values and principles (6).

Through its proactive approach towards anti-smoking measures, the Muhammadiyah Da'wah Center not only manifests its unwavering commitment to the Muhammadiyah principles but also establishes itself as a beacon of moral and spiritual counsel for the members of its community. By enforcing anti-smoking policies, the organization manifests its dedication to promoting a healthy way of living consistent with the principles espoused in Islamic teachings (16).

The potential for this organizational commitment to instigate a significant cultural transformation within the community is substantial. A potential outcome of members observing the Muhammadiyah Da'wah Center's resolute commitment to anti-smoking initiatives is a transformation in the group's shared perspective on smoking. The position taken by the organization has the potential to impact not only the actions of existing smokers, but also the thoughts and choices of individuals who are considering or vulnerable to starting a habit (17).

Moreover, the leadership exemplified by the Muhammadiyah Da'wah Center has the potential to transcend the confines of the organization. As the favorable results of anti-smoking initiatives become
apparent to members of the community, a cascading effect may occur in neighboring regions and among communities that are affiliated with them. This wider ramification underscores the capacity of religious institutions to positively influence and promote the health and welfare of society (18).

The cultural shift brought about by the anti-smoking policies of the Muhammadiyah Da’wah Center transcends the simple prohibition of a particular conduct; it represents a dedication to comprehensive welfare. This dedication aligns with the tenets of Islam, which prioritize the safeguarding and conservation of communal and personal well-being. Through proactive involvement in addressing the matter of smoking, the organization showcases its cognizance of the wider ramifications that personal decisions can have on the welfare of the collective community (16).

CONCLUSION AND SUGGESTIONS

In summary, this research greatly advances our knowledge of how Indonesia's tobacco fatwa came to be. Through a review of several papers and a consideration of several factors, the study sheds light on how complex and continuous the formulation process is. It highlights how important it is to recognize the nuanced nature of social interactions and how organizational, cultural, religious, and economic variables interact to shape a religious decision with such broad societal implications.

REFERENCES


