

Introduction

Despite the pros and cons, the saccharine content of fruits such as grapes, dates, and other sweet fruits promises tremendous benefits for alcoholic beverages,¹ called *khamar*. These benefits cover areas, such as improving the quality of agricultural production,² skin health,³ and even the food and beverage business.⁴ This profitable potential has encouraged the industry to compete in innovating the production of this beverage. Modern Arab countries also rebranded their alcoholic beverage products even though it is taboo.⁵ Also, Indonesia, which is the country with the largest Muslim population in the world, generally differs from Western countries, where alcoholics are served in homes.⁶ However, there is a small group of cultural and non-Muslim ethnic Indonesians who have a tradition of alcoholic drinking.⁷ Indonesia is also not cold but tropical. However, the Indonesian government under President Jokowi's regime once looked at the potential business benefits to encourage the improvement of the economy of micro and medium-scale enterprises in several Muslim minority areas.⁸ The same applies to the potential profits that have long been exploited by countries in the world in the alcoholic beverage industry.⁹

Despite its lucrative economic potential, alcoholic beverages continue to cause

¹ Abū Abdillah Muhammad Ibn Ahmad Al-Anshari; Qurtuby, *Tafsir al-Qurtubi : al-Jami' li ahkam al-Qur'an*, 10 (Darul Kutub al-Ilmiyah, 2014), 323–24, [//opac.iainkediri.ac.id%2Fopac%2Findex.php%3Fp%3Dshow_detail%26id%3D20312](http://opac.iainkediri.ac.id%2Fopac%2Findex.php%3Fp%3Dshow_detail%26id%3D20312).

² M.F. Mosleh and I.J.A. Rasool, "Role of Spraying Boron and Sugar Alcohols on Growth, Yield and Seeds Production of Pepper," *Iraqi Journal of Agricultural Sciences* 50, no. 2 (2019): 646–52.

³ Jihan Rahmi Nabila, "Potensi Buah Anggur Sebagai Anti Aging Alami Dalam Perspektif Sains Dan Islam," *Konferensi Integrasi Interkoneksi Islam Dan Sains* 4, no. 1 (February 23, 2022): 150–54.

⁴ Della Maghfira Napu et al., *Pengantar Bisnis Pariwisata: Perhotelan, Food and Beverage Service, Dan Pengembangan Destinasi Wisata* (CV. Intelektual Manifes Media, 2023), 83–86.

⁵ Steffen Wippel, "Branding Wine in Morocco: New Efforts to Qualify a Contested Commodity," in *Branding the Middle East*, ed. Steffen Wippel (De Gruyter, 2023), 227–32, <https://doi.org/10.1515/9783110741100-011>.

⁶ Emma Dresler, Dean Whitehead, and Kelly Weaver, "Exploring Adolescent-Parent Interaction Strategies for Accessing Alcohol at Home," *Health Education* 117, no. 6 (January 1, 2017): 566–80, <https://doi.org/10.1108/HE-01-2017-0003>; Oscar F. Garcia et al., "Alcohol Use and Abuse and Motivations for Drinking and Non-Drinking among Spanish Adolescents: Do We Know Enough When We Know Parenting Style?," *Psychology & Health* 35, no. 6 (June 2, 2020): 645–64, <https://doi.org/10.1080/08870446.2019.1675660>; Mary O. Hearst et al., "Who Needs Liquor Stores When Parents Will Do? The Importance of Social Sources of Alcohol among Young Urban Teens," *Preventive Medicine* 44, no. 6 (June 1, 2007): 471–76, <https://doi.org/10.1016/j.ypmed.2007.02.018>; R. P. Mattick et al., "Parental Supply of Alcohol and Alcohol Consumption in Adolescence: Prospective Cohort Study," *Psychological Medicine* 47, no. 2 (January 2017): 267–78, <https://doi.org/10.1017/S0033291716002373>; Christopher N. Morrison, "Commentary on Gruenewald et al.: 'Even One More License May Be "Too Many"'," *Addiction* 117, no. 10 (2022): 2623–24, <https://doi.org/10.1111/add.15979>.

⁷ Muhammad Hilmy Aziz, "Bias Budaya Minuman Beralkohol: Kajian Komunikasi Antar Budaya Perspektif Agama Dan Budaya," *Pawarta: Journal of Communication and Da'wah* 1, no. 2 (August 21, 2023): 85–97, <https://doi.org/10.54090/pawarta.273>.

⁸ Andi Rezal Juhari, "Legalisasi Jual Beli Khamar Di Indonesia Perspektif Hukum Islam (Penerapan Fatwa Syekh Ali Jum'ah)," *PLEDOI (Jurnal Hukum Dan Keadilan)* 3, no. 1 (March 30, 2024): 59–67, <https://doi.org/10.56721/pledoi.v3i1.309>.

⁹ Eva Jane Llopis et al., "Implementing Primary Health Care-Based Measurement, Advice and Treatment for Heavy Drinking and Comorbid Depression at the Municipal Level in Three Latin American Countries: Final Protocol for a Quasi-Experimental Study (SCALA Study)," February 6, 2020, <https://doi.org/10.21203/rs.2.22734/v1>; Eleni Mantzari et al., "Impact on Wine Sales of Removing the Largest Serving Size by the Glass: An A-B-A Reversal Trial in 21 Pubs, Bars, and Restaurants in England," ed. Jurgen Rehm, *PLOS Medicine* 21, no. 1 (January 18, 2024): e1004313, <https://doi.org/10.1371/journal.pmed.1004313>.

serious problems in society and have an impact on health. These problems arise as a result of religious and social norms in Indonesian culture that are firmly held in society.¹⁰ Instead of some countries trying to improve health stability and regulation in the name of investment, this drink still has a negative impact on a country.¹¹ A fierce debate often rages over the choice between investing in the economy versus investing in the nation's safety.¹² Consideration for Indonesia's rich identity in religion, ethnicity, local wisdom, and ethics should guide youth development. The demographic bonus must align with mature human resource planning, prioritizing future generations and resisting harmful influences like alcohol to ensure a healthier and more productive national future.

This article aims to give the public the view that the Qur'an is present to guide and save people from losses. In line with that, this article argues explicitly that first, religion exists to provide legal certainty to preserve all souls and property (*maqāṣid as-syarī'ah*). Therefore, prioritizing the future generations of the Indonesian nation is a top priority. Second, the culture of drinking alcoholic beverages is not part of all Indonesian culture. Generally, it is only found in some Muslim minority provinces.¹³ For example, Kupang NTT has a tradition of drinking *Sopi*, which contributes to high levels of risky sexual behavior and HIV/AIDS,¹⁴ *Tuak* in Bali is used in rituals,¹⁵ liquor in Papua symbolizes masculinity and incites violence, yet both are restricted.¹⁶ These facts urge researchers, policymakers, and business actors to reject liquor investment. The government must reconsider whether it outweighs protecting future generations based on philosophy, sociology, and human rights.

This article uses a qualitative method with a library research type. The research data sources are focused on the tafsir al-Qurṭubī, al-Jāmi' li Ahkām al-Qur'ān volumes 1, 3, 6, and 17 as primary sources. Additionally, this study also utilizes various academic works from journals, books, and other relevant writings as secondary sources. The exploration of the discussion topic focuses on the interpretation of *sakar* and *khamar* as mentioned in the Qur'an, through the explanations outlined in the tafsir. This study employs a semantic and content analysis approach to explore the two terms that are the main topics of discussion.

¹⁰ Rehm Jurgen and Kevin D Shield, "Alcohol and Mortality: Global Alcohol-Attributable Deaths from Cancer, Liver Cirrhosis, and Injury in 2010," *Alcohol Research: Current Reviews* 35, no. 2 (2013), <https://pubmed.ncbi.nlm.nih.gov/24881325/>.

¹¹ Morrison, "Commentary on Gruenewald et Al."

¹² Putra Ananda, "Negara Perlu Mengatur Regulasi Minuman Beralkohol," *Media Indonesia*, Negara Perlu Mengatur Regulasi Minuman Beralkohol, December 8, 2021, <https://mediaindonesia.com/politik-dan-hukum/425107/negara-perlu-mengatur-regulasi-minuman-beralkohol>.

¹³ A. Ahsan et al., "Health Taxes in Indonesia: A Review of Policy Debates on the Tobacco, Alcoholic Beverages and Sugar-Sweetened Beverage Taxes in the Media," *BMJ Global Health* 8 (2023): 3, <https://doi.org/10.1136/bmjgh-2023-012042>.

¹⁴ Khumaidi, S. Yona, and A. Waluyo, "Condom-Use Negotiation, Alcohol Consumption, and Hiv-Risk Sexual Behavior among Female Sex Workers in Kupang, East Nusa Tenggara, Indonesia: A Cross-Sectional Study," *Journal of Public Health Research* 10, no. s1 (2021), <https://doi.org/10.4081/jphr.2021.2334>.

¹⁵ Leonard Wijaya et al., "Cultural, Nutritional and Microbial Perspectives of Tuak, a Traditional Balinese Beverage," *Journal of Ethnic Foods* 11, no. 1 (February 1, 2024): 4, <https://doi.org/10.1186/s42779-024-00221-x>.

¹⁶ J. Munro, "Indigenous Masculinities and the 'Refined Politics' of Alcohol and Racialization in West Papua," *Contemporary Pacific* 31, no. 1 (2019): 36–63, <https://doi.org/10.1353/cp.2019.0005>.

Al-Qurṭubī: Biography & The Book

Al-Qurṭubī's full name is Abū Abdullah Muḥammad ibn Aḥmad Abū Bakr Ibn al-Farḥ al-Anṣārī al-Khazrajī al-Andalusī, born in Cordova (Spain) in 486 AH / 1093 AD. Mastering knowledge and practical competencies in Fiqh, Nahwū Ṣarf, Qirā'at, Balāghah, Ulūm al-Qur'ān, history, and various other sciences forged his life as a charismatic figure in Islamic knowledge. He died in the month of Shawwal in 567 H / 1172 AD. At the same time, some say he died and was buried in Egypt, 09 Shawwal, in 671 H.¹⁷

His position in the scientific order is critical, including among jurists. Al-Qurṭubī was prolific in writing scientific books during his life, including his book of tafsīr *al-Jāmi' li Ahkām al-Qur'ān wa al-Mubayyīn limā Taḍammanahu min as-Sunnah wa ay al-Furqān, at-Taẓkirah fī Aḥwāl al-Mauta wa Umūr al-Akhirah, at-Tiẓkar fī Afḍal al-Aẓkār, al-Aṣnā fī Syarḥ Asma'illah al-Ḥusna, Syarḥ at-Taqaṣṣi, al-I'lām bi Ma'ā fī Dīn an-Naṣara min al-Mafāsid wa al-Auḥam wa Izhār Mahāsin Dīn al-Islām, Qam'u ak-Karsh bi az-Zuḥd wa al-Qanā'ah, Risālah fī Alqām al-ḥadīs, Kitāb al-Aqḍiyah, al-Miṣbāḥ fī al-Jam'i Baina al-Af'āl wa as-ṣaḥḥah, al-Muqtabas fī Syarḥ al-Muwatta' Malik bin Anās, al-Luma fī Syarḥ al-'Isyrīnāt an-Nabawiyah.*¹⁸

In addition to being a pious hadith expert, he is undoubtedly a great *mufassīr* who is famous through his writings above. It was scarce for scholars to concentrate on writing the book of Tafsir in the legal fiqh style then. This is the great motivation for writing the book of tafsir. His thoughts are very systematic and methodological, so the book of tafsir is extensive and profound. That's why Zalath researched and compiled a book entitled *al-Qurṭubī wa Manhajuhu fī at-Tafsīr* (al-Qurṭubī and its Tafsir Methodology) to explain his biography and methodology so that the results of his research make an outstanding contribution to the scholars of prospective mufassīr and Islamic scientific treasures. External factors that shape the personality of al-Qurṭubī scholars because they are motivated by 1). the scientific movement that occurred during the time of al-Muwahhidin (561-668 AH) in Maghrib (Morocco) and Andalusia (Spain), at that time Muhammad bin Tumart, one of the founders of the kingdom called for motivation to pursue science. 2). The many books and writings that circulated then also enlivened the science exchange. 3). The charismatic teachers of al-Qurṭubī, including Ibn Rawwaj, Ibn al-Jumaizī, Abū al-Abbas Ahmad bin Umar bin Ibrahim al-Māliki al-Qurṭubī, al-Hasān al-Bakarī (al-Hasan bin Muḥammad bin Muḥammad bin Amaru at-Tamīm an-Naisāburī ad-Dimsyāqī).¹⁹ 4). The strong influence of previous charismatic scholars, such as Ibn 'Aṭīyyah, who was a *qāḍī* then, Abū Ja'fār an-Nuḥās, al-Mawardī, aṭ-Ṭabarī, and Abū Bakr al-'Aqabi.²⁰

Tafsir al-Qurṭubī is considered a phenomenal book and very contributive to the world of Tafsir al-Quran. His book, *al-Jāmi' li Ahkām al-Qur'ān*, is written in 20 volumes. This book contains many historical stories, consolidation, and deepening of the laws in the Quran

¹⁷ "Al-Qurthubi," in *Wikipedia bahasa Indonesia, ensiklopedia bebas*, February 22, 2024, <https://id.wikipedia.org/w/index.php?title=Al-Qurthubi&oldid=25346248>.

¹⁸ Al-Qurṭubī, *Tafsir Qurthubi*, Terjemahan (Jakarta: Pustaka Azzam, 2014); Abdul Rohman, Barikli Mubaroka, and Qoree Butlam, "Methodology of Tafseer Al-Qurtubi: Sources, Styles and Manhaj," *QiST: Journal of Quran and Tafseer Studies* 2, no. 2 (March 17, 2023): 180–202, <https://doi.org/10.23917/qist.v2i2.1451>.

¹⁹ Abū Abdillāh Muḥammad Ibn Ahmad Al-Anshari; Qurtuby, *Tafsir al-Qurtubi : al-Jami' li ahkam al-Qur'an*, 1 (Darul Kutub al-Ilmiyah, 2014), vvi–xviii, [//opac.iainkediri.ac.id%2Fopac%2Findex.php%3Fp%3Dshow_detail%26id%3D20312](https://opac.iainkediri.ac.id%2Fopac%2Findex.php%3Fp%3Dshow_detail%26id%3D20312).

²⁰ Al-Qurṭubī, 1:xix–xx.

through explanations from the hadiths of the prophet. In addition, there is also a study of the variations of *qirā`ah*, *i`rāb*, and *nāsikh wa al-mansūkh*. The presence of his detailed tafsir book will undoubtedly provide a vibrant treasure to the legal *istinbat* process.²¹ It is clear from the name of the book that the book reflects the pattern of *fiqh* law.

Al-Qurtubī is objective in his interpretation. The writing structure is constructed with the approach or method of tafsīr *bi al-ra`yi*, which refers to the Prophet's hadith, the companions' comments, and the opinions of the imams of the *fiqh mazhab*. Then he elaborated on the object of the study of *khilāfiyat*, supported by the postulates of each opinion, then commented without fanaticism (*ta'aşşub*) on his school of *fiqh*, namely the Maliki school.²² In addition to these characteristics, the discussion is broad, comprehensive, detailed, and deep by applying systematic steps. This method is called *taḥlilī*. If you look at the source, the tafsir belongs to the tafsir *bī al-iqtirānī* category, a combination of the tafsir method of *al-ma`şūr and al-ra`yu*. This is the main characteristic of the book. The same opinion was expressed by Sayyid Muhammad Ali Iyasi in his book *al-Mufasssīrūn ḥayātuhum wa Manhājuhūm*, as quoted by Moh. Jufriyadi Sholeh.²³

In particular, the technical steps include: 1)—the decomposition and analysis of the linguistic aspects of a verse. 2). presenting other verses with the same theme (*reasonable*). 3). The Prophet's hadith is presented by calling their source a postulate or the *al-ma`tsūr* method. 4). the quotation and presentation of the opinions of the companions, *tabi`īn*, famous scholars, and the views of the *mufasssīrīn*. 5). comparison and compromise through the mention of reference sources as a tool to explain the laws related to the theme of the study. 6). The selection of opinions is based on postulates and the Qarinah method. 7). the rejection of opinions considered inconsistent with Islamic teachings. 8). the application of discussion analysis with the views of scholars according to their respective arguments. *Ninth*, the punishment. 8). concluding. By using the *iqtirān* method, the discussion of the tafsir of the Qurtubī becomes more comprehensive.²⁴

This book has advantages and disadvantages, just like other books in general. The benefits include: 1). There is *tarjīh*, one of several opinions in its discussion after the compilation of verses, hadiths, and scholars' comments; 2) It is identical to the postulates of *'aqlī* and *naqlī*. 3). It always begins with a detailed and in-depth study of Arabic linguistics, complete with Arabic poetry and literature. The shortcomings of the book, in general, are 1). The discussion of *fiqh* is strengthened by the story of *Isrā`īliyyāt* so that the discussion of a theme is out of context, the main study is less in-depth, and there is no firm comment on whether it is safe, permissible, or forbidden.²⁵ 2). Several times, he listed *ḍoif* hadiths without critical comments or notes, even though he was a famous muhaddis or hadith

²¹ Al-Qurtubī, *Tafsir al-Qurtubī, al-Jāmi' li Ahkām al-Qur'ān*, 2014.

²² Rohman, Mubaroka, and Butlam, "Methodology of Tafseer Al-Qurtubi."

²³ Rohman, Mubaroka, and Butlam.

²⁴ Rohman, Mubaroka, and Butlam.

²⁵ Abū Abdillāh Muhammad Ibn Ahmad Al-Anshari; Qurtuby, *Tafsir al-Qurtubi : al-Jami' li ahkam al-Qur'an*, 4 (Darul Kutub al-Ilmiyah, 2014), [//opac.iainkediri.ac.id%2Fopac%2Findex.php%3Fp%3Dshow_detail%26id%3D20312](http://opac.iainkediri.ac.id%2Fopac%2Findex.php%3Fp%3Dshow_detail%26id%3D20312); Yasser Muda Lubis, "Al-Dakhil dalam kitab tafsir Al-Jami'li Ahkam Al-Qur'an karya Al-Qurtubi (بو طر ق ل ن ا ر ق ل ا م ك ح ا ل ع م ا ج ل ا ي ف ل ي خ د ل ا ر ي س ف ت" *al-Burhan: Kajian Ilmu dan Pengembangan Budaya Al-Qur'an*, 21, no. 2 (Desember 2021): 232-54.

expert. 3). The Qurṭubī is a positivist, so explaining the verse *mutasyabihāt* must be analogous to a concrete object. For example, the interpretation of verses related to the supernatural, such as the angel who bears the throne of Allah in QS. Ghāfir verse 7, even though it is accompanied by the evidence of the Prophet's hadith, tries as much as possible to accredit his hadith (*takhrīj*). 4). Quoting parts of the book without giving affirmation and hints on the theme discussed. With some of these shortcomings, it provides open opportunities for researchers of the book of Tafsir al-Qurṭubī.²⁶

Legalisation of Liquor in Tafsir al-Qurṭubī

1. The Concept of *Nāsikh* and *Mansūkh*

According to most scholars, the *nāsikh* only occurs in verses of the Qur'ān in the field of law. *Nāsikh* occurs with the principle of *tadarrūj*, the descent of verses of the Qur'an that concern the law of a matter or event in stages with the pattern of *takhsīs al-'ām* or the pattern of deduction, that is, generally becomes special.²⁷ *Takhsīs* does not mean canceling or abolishing the legal status of a verse with the one that comes later.²⁸ The principle of *tadarruj* in Islam shapes behavior through gradual, non-confrontational change, fostering transition from *maḍārr* to *maṣlaḥah* by aligning with procedural stages in Islamic legal decisions and responses to contemporary issues.²⁹ So, prioritising benefits is an important priority.³⁰ *Third*, it is not intended to abolish readings and laws simultaneously and permanently in all conditions and situations, nor does it apply equally to all places and times.³¹ Therefore, the *mufassir* must know the order in which verses come first and which verses come down later first.³² Thus, *asbāb an-nuzūl* plays a vital role in implementing *nāsikh* and *mansūkh*.³³

The principle of *tadarruj* has several conditions: 1). *Nāsikh* should be more robust, at least as strong as the *mansūkh* verse. 2). *Mansūkh* is the opposite of the verse that comes last, which plays the role of *nāsikh*. Understanding that "opposite" is not the same as "different" is essential. The significance of the opposite context is if the *subject*, object, time, place, and conditions are the same. But if only two are the same, the others are not, then the significance of the context is said to be "different" or "not opposite." 3). It is proven to be

²⁶ Rohman, Mubaroka, and Butlam, "Methodology of Tafseer Al-Qurtubi."

²⁷ Evra Willya and Gusniarjo Mokodompit, "Konsep Nasikh Mansukh Dan Implikasinya Terhadap Istibath Hukum," *I'tisham : Journal of Islamic Law and Economics* 1, no. 1 (December 25, 2021), <https://journal.iain-manado.ac.id/index.php/itisham/article/view/1692>.

²⁸ Muhsin, "Implikasi Penafsiran Al-Qur'an Tanpa Ilmu Nasikh Dan Mansukh," *Al-Munir: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 6, no. 1 (April 27, 2024): 71–86, <https://doi.org/10.24239/al-munir.v6i1.699>; Achmad Napis Qurtubi, Nurlida Asni, and Wilda Rahma Nasution, "Mengkompromikan Antar Ayat Al-Qur'an Yang Dipandang Berlawanan Dan Cara Penyelesaian Dalam Tafsir Al-Azhar," *Al Fawatih* 5, no. 1 (June 21, 2024): 149–60, <https://doi.org/10.24952/alfawatih.v5i1.11530>.

²⁹ Nur Fauziah, "Peranan Ulumul Quran Dalam Pembentukan Hukum Islam," *Relinesia: Jurnal Kajian Agama Dan Multikulturalisme Indonesia* 3, no. 2 (June 10, 2024): 178–83.

³⁰ Risa Fadhilah, "Konsep Nasikh Mansukh Di Era Modern Dalam Prespektif Imam Al-Tabathaba'i," *Isti'dal : Jurnal Studi Hukum Islam* 8, no. 2 (December 29, 2021): 294–300, <https://doi.org/10.34001/ijshi.v8i2.4726>.

³¹ Hakmi Hidayat et al., "Al-Nasikh Dan Mansukh Perspektif Seseorang Yang Berguna Untuk Memaknai Permasalahan," *Jurnal Ilmu Pendidikan Islam* 23, no. 2 (June 19, 2024): 464–80, <https://doi.org/10.36835/jipi.v23i2.4263>.

³² Umar Al Faruq et al., "Al Nasikh dan Al Mansukh," *Jurnal Pendidikan Islam* 1, no. 3 (2024): 1–8.

³³ H. M. Arsyad Almakki, "Sejarah Al-Qur'an Dan Nasikh Mansukh," *Fikruna* 4, no. 2 (July 12, 2022): 78–86, <https://doi.org/10.56489/fik.v4i2.67>.

solid and convincing in the order of the verses between the first and the latter.³⁴ This effort is carried out by studying a socio-historical approach to the descent of these verses.³⁵ By understanding the conceptual *nāsikh wa al-mansūkh* above, *mufassīr* will not be wrong in interpreting the verse, especially evaluating the legalisation of liquor recently and until any time.

2. Semantics of *Sakar* and *Khamar* in Tafsir al-Qurṭubī

After being traced, there are six derivations of the word *sakar* in the book of *Tafsir al-Qurṭubī*. That is *sukkirat* on QS. al-Ḥijr [15]: 15, *sakaran* on QS. al-Naḥl [16]: 76, *sakrat al-mawt* on QS. Qāf [50]: 19, *sakratihim* on QS. al-Ḥijr [15]: 72, *sukārā* on QS. al-Nisā' [4]: 43, and *sukārā* on QS. al-Ḥajj [22]: 2. The following is the author's classification of its meaning as a table.

Table 1: Sakar and its semantics

Term	Pronunciation and literal meaning
سَكْرَةُ الْمَوْتِ	QS. Qāf [50]: 19 several scholars: the process of stretching a terrible death. ³⁶
سُكْرَى	QS. Al-Ḥajj [22]: 2 Rioting like a drunk person even though they are not drunk is an illustration of the condition of breastfeeding women who no longer remember their nursing babies, pregnant women have miscarriages, and humans become shocked and horrified by the very terrible apocalypse event, not because of drinking <i>khamar</i> . ³⁷
سُكْرَتٌ	QS. Al-Ḥijr [15]: 15 The closeness of meaning between closed eyes, sadness, and the words <i>as-sakarū</i> . Some scholars: the process of stretching a terrible death. The process of stretching a terrible death.
سُكْرَتِهِمْ	QS. Al-Ḥijr [15]: 72 According to the Tafsir al-Qusyayrī Abū Naṣr Abd ar-Rahīm bin Abd. al-Karīm, the Luths are swayed by drunkenness and misguided behaviour. ³⁸
سُكْرَى	QS. An-Nisā' [4]: 43. Al-Qurṭubī holds the same opinion as aḍ-Ḍahhāk, which means drunkenness due to sleep. Abīdah as-Salmani interprets holding urination, and in other narrations, combining the two thighs because of holding urine. Another meaning is to be drunk. This verse is primarily aimed at believers who sometimes drink a little <i>khamar</i> before performing prayers, the effect of which damages their intellect. Memorizing verses when prayer becomes chaotic is not aimed at the disbelievers in all conditions. Most scholars and <i>fuqoha</i> believe that the reason for getting drunk here is drinking <i>khamar</i> .
سَكْرًا	QS. An-Naḥl: 63 A drink with a sweet, pleasant taste finally makes it addictive.

³⁴ Moh Quraish Shihab, *Kaidah tafsir: syarat, ketentuan, dan aturan yang patut anda ketahui dalam memahami ayat-ayat al-Qur'an: dilengkapi penjelasan kritis tentang hermeneutika dalam penafsiran al-Qur'an*, Cetakan 1 (Ciputat: Lentera Hati, 2015), 289–91.

³⁵ Shihab, 287–88.

³⁶ Abū Abdillah Muhammad Ibn Ahmad Al-Anshari; Qurtuby, *Tafsir al-Qurtubi : al-Jami' li ahkam al-Qur'an*, vol. 18, 18 18 (Darul Kutub al-Ilmiyah, 2014), 161, //opac.iainkediri.ac.id%2Fopac%2Findex.php%3Fp%3Dshow_detail%26id%3D20312.

³⁷ Al-Qurṭubī, 18:161.

³⁸ Al-Qurṭubī, 18:161.

After searching for the theme of *sakar* in the book of Tafsir al-Qurṭubī, it was found that interpretation data related to liquor or *khamar* in the form of a table. The following table explains the legalisation process from permissible to *haram* through the concept of *nāsikh wa al-mansūkh*. QS. An-Nahl [16]: 67 is a suspended verse (*mansūkh*). Allah said:

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ٦٧

Translation: *You make intoxicating drinks and sound sustenance from dates and grapes. Indeed, in such a thing, there is a sign (of Allah's greatness) for those who understand.*

Some scholars also gave different comments, both in terms of support for its permissibility and prohibition, as outlined in the following table:

Table 2: Quotes

Quotation	Sentence status	Scholar's comments	Main Purpose
Ibnu Abbās	<i>Khabar</i> , in the form of an <i>inkari istifhām</i> question. It is not reasonable QS. An-Nahl verses 64, 65, 66, and 68.	These verses remind people that Allah bestows love, guidance, and an abundance of favors	Encouraging people to believe, research, and use intellegent to remember His Greatness.
Qurṭubī, aṭ-Ṭabarī dalam Jāmi' al-Bayān (14/93), an-Nuhās (kitab an-Nāsikh wa al-Mansūkh, h. 214).	<i>Muḥkamāt</i> and not <i>Mansūkh</i>	The basic properties of the fruit and its juices	Information on the consumption of the basic properties
Ibrāhīm an-Nakhā'i, Abū Ja'fār aṭ-Ṭanthawī		Drinking fermented <i>khamar</i> from fruit juice is permissible; many agree and like it.	A reminder of God's grace to be thankful for
Abū Umar bin Abd al-Bārr (kitab Tahmīd), Ibnu Abbās	2'alim of scholars and the majority who oppose their opinion	The one who justifies it is false.	

Al-Qurṭubī used sentences that suspend (*nāsikh*) the halalness *khamar* based on QS. Al-Baqarah [2]: 219. Allah said:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۗ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ

Translation: *They ask you (Prophet Muhammad) about khamar and gambling. Say, "There is a great sin and some benefit to man.*

Qurṭubī said that sura is *khabar* status and that *khamar* has benefits and, at the same time, contains the enormous potential to bring great sins and disobey behaviour. Then, he forced the law status probation based on three postulates that majorly support its prohibition in any suggestions. The first one has 35 redactions of the same hadith related to the prohibition of intoxicating drinks with the term *askara*.³⁹ These support that sura to

³⁹ Lidwa Saltanera, "Aplikasi Ensiklopedi Hadis - Kitab 9 Imam," Android, iOS, dan Windows, English, Indonesia, Ensiklopedi Hadits- Kitab 9 Imam (Indonesia: Saltanera, 2010), <https://store.lidwa.com/get/> The hadiths that are similar to Matan and their legal force with the above hadiths are shown in the hadith books; Sahih Bukhari No. 235, 5157, 5158; Sahih Muslim No. 3272, 3728, 3729; Sunan Abū Daud No. 3199; Sunan at-Tirmidhi No. 1786; Sunan an-Nasa'i 5493, 5494, 5497, 5498, 5499, 5500, 5501, 5503, 5505, 5507, 5508, 5510, 5511, 5632; Sunan Ibn Majah 3377, 3378, 3382; Sunan Ahmad 4415, 6450, 9174, 18842, 18895, 22953, 23511, 24396, Imam Malik No. 1331; and Sunan ad-Darimi No. 2005.

prohibit the halalness *khamar* before. And, the following is one of these, a postulate from the Hadīṣ that al-Qurṭubī used to suspend (*nāsikh*) has a very strong impact on rejecting the halalness of *khamar*.⁴⁰ The second one, the hadith books show hadiths similar to *matan* and their legal force to suspend them more with the narration below. The hadīṣ are 32 postulates.⁴¹ In the third one, there were 48 postulates, and the hadith books show the postulates like *matan* and their legal force to suspend it finally with the above hadiths.⁴²

Table 3: Sum of postulates suspend the halalness

No.	Number of Reports	Primary Source(s)	Arabic Text (Matan)	English Translation
1	35 redactions	Sunan Abī Dāwūd (Hadith <i>al-bit</i>)	سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبَيْتِ فَقَالَ : كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ	The Messenger of Allah (SAW) was asked about <i>al-bit</i> ^c (a fermented honey drink), and he replied: "Every drink that intoxicates is forbidden." Abū Dāwūd added that <i>al-bit</i> ^c was a honey-based <i>nabīdh</i> consumed by the people of Yemen.
2	32 redactions	Musnad Aḥmad, Sunan Abī Dāwūd, others	كُلُّ مُسْكِرٍ حَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ، وَمَنْ شَرِبَ الْحَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ مُدْمِنُهَا، لَمْ يَشْرَبْهَا فِي الْآخِرَةِ	"Every intoxicant is <i>khamr</i> , and every <i>khamr</i> is forbidden. Whoever drinks <i>khamr</i> in this world, dies while addicted to it, and does not repent—will not drink it in the Hereafter."
3	48 redactions	Ṣaḥīḥ al-Bukhārī, others	كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ	"Every drink that intoxicates is forbidden."

Differences of opinion occur among scholars because of different interpretations. Some think that the sakar can become *khamar*, and its nature is intoxicating. Qurṭubī said that it is as *qiyās*. *Khamar* is intoxicating, and the law of consuming it is haram. This liquor, whether halal or haram, if it is intoxicated, does not indicate prohibition.⁴³ Sunan ad-Daruqṭnī quoted 'Āisyā ra.: "Indeed, Allah does not forbid it because of her name, but forbids it because of its effect."⁴⁴ However, al-Qurṭubī, citing a Qur'anic verse and three *ḥadīṣ* supported by 115 others, argues for prohibition. This indicates that even in pre-Christian and classical times, fermented fruit juice with stimulant effects was entirely forbidden despite its natural origin.

⁴⁰ Abū Abdillāh Muḥammad Ibn Aḥmad Al-Anshari; Qurtuby, *Tafsir al-Qurtubi : al-Jami' li ahkam al-Qur'an*, 11 (Darul Kutub al-Ilmiyah, 2014), 326, //opac.iainkediri.ac.id%2Fopac%2Findex.php%3Fp%3Dshow_detail%26id%3D20312.

⁴¹ Saltanera, "Ensiklopedi Hadis- Kitab 9 Imam" Sahih Muslim No. 3729, 3733, 3734, 3735, 3736; Sunan Abū Daud No. 3194, 3195, 3199; Sunan at-Tirmidhi No. 1784; Sunan an-Nasa'i No. 5488, 5489, 5490, 5491, 5492, 5493, 5494, 5501, 5505, 5507, 5508, 5511, 5603, 5605, 5632; Sunan Ibn Majah No. 3378, 3381, 3382; Sunan Ahmad No. 5903, 6450, 9174, 18842, and 1895.

⁴² Sahih Bukhari No. 5157, 5158, 5169; Sahih Muslim No. 3727, 3728, 3729; Sunan Abū Daud No. 3197, 3199, 3202; Sunan at-Tirmidhi No. 1786, 1789; Sunan an-Nasa'i No. 5493, 5494, 5497, 5499, 5500, 5501, 5503, 5505, 5507, 5508, 5510, 5511, 5512, 5591, 5592, 5632; Sunan Ibn Majah No. 3377, 3378, 3382, 3383; Sunan Ahmad No. 4415 (hasan), 6450 (hasan), 9174 (hasan), 18842, 18895, 22953, 23511, 23843, 24396, 24704; Imam Malik No. 1331, and Sunan ad-Darimi No. 2005.

⁴³ Abū Abdillāh Muḥammad Ibn Aḥmad Al-Anshari; Qurtuby, *Tafsir al-Qurtubi : al-Jami' li ahkam al-Qur'an*, 3 (Darul Kutub al-Ilmiyah, 2014), 330, //opac.iainkediri.ac.id%2Fopac%2Findex.php%3Fp%3Dshow_detail%26id%3D20312.

⁴⁴ Al-Qurṭubī, *Tafsir al-Qurṭubī, al-Jāmi' li Ahkām al-Qur'ān*, 2014, 11:331.

Liquor: From Halal to Haram

Fruits are God's gift to humans, like other fruits, dates, and grapes, which used to be very famous fruits. These two fruits can be processed into healthy and filling drinks, benefiting human life.⁴⁵ Fruit juice is extracted, and fruit sugar or fructose is obtained. The fruit sugar is fermented naturally to have the saccharine element called *sakar*, which stimulates human behaviour.⁴⁶ However, due to a long series of processing processes for specific purposes, its beneficial properties have changed to ethanol.⁴⁷ Its characteristics are that it turns a fresh smell into a stinky, foamy smell. Although the health goal is to break down meat protein molecules eaten naturally in digestion, the drink still loses its digestive function.⁴⁸ Ethanol, which is a derivative product, is called *khamar*, or what is now known as alcohol, alcoholic beverages, or liquor. Its nature gives adverse effects (*muḍharat*) to its consumers, such as intoxication, the cause of loss of intellect, decreased physical health, quarrels, and even hostility, as in QS. Al-Baqarah [2]: 219.

Word of سَكْرًا in QS. an-Nahl [16]: 76, which means "everything that can be intoxicating" (Ibn Abbās, Ibn Jābir, an-Nakhā'i, aṣ-Ṣa'bi, Abū Tsaur, Ibn Mas'ūd, Ibn Umar, Abū Rāzin, al-Hasān, Mujāhid, Ibn Abū Laila, al-Kalbī and others call that the meaning of *khamar*. According to Ibn Abbas, the intoxicating *sakaran* is *khall* (vinegar), according to the Habasyahs (Ethiopians). At that time, something intoxicating came from the juice of halal sweet fruits. As a result of fermentation, it can be intoxicating and haram. This verse is the halal of juice or fruit extraction, which came down in Makkah during the Makkiyyah period. While the prohibition of *khamar* or liquor occurs in Medina, the verse is *mansūkh*, but a group of scholars says that this is not *mansūkh* if its nature does not change and is dangerous. The same is true for the opinion that concludes that it does not matter if the circulation is in non-Muslim areas.⁴⁹

The Qurṭubī provides a detailed explanation of the term *sukārā*. According to him, *sukārā* refers to a state of intoxication that may result not only from drinking alcohol but also from extreme fatigue, lack of sleep, or holding in urine. In general, it describes a person who loses clarity of thought or consciousness. In the early period of Islam, consuming intoxicating substances known as *sukārā* was still allowed, even after the 'Isyā' prayer, until it was ultimately prohibited through QS. al-Mā'idah. At that time, the punishment for intoxication was flogging regardless of whether it resulted from drinking *khamar* or from using substances such as *al-banj*, a kind of narcotic, since both caused confusion, disorientation, and impaired mental judgment.⁵⁰

In this regard, Al-Qurṭubī quotes the pronunciation of *sakaran* with the meaning of satiety due to excessive consumption, according to Abū Ubaidah, if understood with the

⁴⁵ Al-Qurṭubī, *Tafsir al-Qurṭubī, al-Jāmi' li Ahkām al-Qur'ān*, 2014, 10:323–24.

⁴⁶ Alison V. Roland et al., "Acute and Chronic Alcohol Modulation of Extended Amygdala Calcium Dynamics," *Alcohol* 116 (May 1, 2024): 53–64, <https://doi.org/10.1016/j.alcohol.2024.02.004>.

⁴⁷ *Ini Fakta Mengejutkan Tentang Anggur Merah!!! | Begini Ceritanya*, 2019.

⁴⁸ Al-Qurṭubī, *Tafsir al-Qurṭubī, al-Jāmi' li Ahkām al-Qur'ān*, 2014, 11:327–29.

⁴⁹ Juhari, "Legalisasi Jual Beli Khamar Di Indonesia Perspektif Hukum Islam (Penerapan Fatwa Syekh Ali Jum'ah)."

⁵⁰ Al-Qurṭubī, *Tafsir al-Qurṭubī, al-Jāmi' li Ahkām al-Qur'ān*, 2014, 3:482–84.

approach of Arabic poetry or literature.⁵¹ He cited a rebuttal by al-Zujāj, stating that the meaning is not known if taken from a verse. Followers of the Hanafi school say that the meaning of the recitation is fruit juice (dates or grapes), which is a halal gift, not forbidden, as long as it is not intoxicating. Al-Qurṭubī quotes from Ibn Al-'Arabī are the most correct opinion of Ibn Abbās. Abbās stated that initially, various kinds of halal fruits, if they benefited themselves, turned into haram if they exceeded the limit, meaning they were dangerous. The object is *khamar*, fermented fruit juice.

Al-Qurṭubī concludes that *first*, *khamar* linguistically means *satara*, meaning to cover, for example, *khimār al-mar'ah*, which means women's veil.⁵² *Second*, that *khamar* means to cover the intellect. *Third*, it is called *khamar* because the juice is left until its ripeness or has been fermented, so if it is drunk, it can harm the intellect.⁵³ What is meant by interfering with the intellect is that *khamar* contains ethanol, a component in alcohol that stimulates brain nerves and produces dopamine. This hormone causes feelings of comfort, relaxation, and happiness. Alcohol also helps warm the body, especially in cold climates. Therefore, *khamar* is understood as a stimulant resulting from a specific process that affects brain function. A *ḥadīṣ* from 'Abdu al-Mālik bin Nāfi', narrated by al-Nasā'ī (nos. 323 and 324), which permits fermented dates and grapes, is historically flawed and contradicts Qur'ānic verses, violating the principle of *al-nāsikh wa al-mansūkh* in *tafsīr*.⁵⁴ Meanwhile, Al-Qurṭubī argues that the *hadiths* on Sharia law can suspend the verse (*nāsikh*) because there is a demand for *Sharia* law to be used as a postulate for its abolition. At the same time, the juice of this fruit turns into an intoxicating substance.⁵⁵

Al-Qurṭubī also does not apply the above verse as *nāsikh* to QS. An-Naḥl [16]: 67. Regarding the *haram* of dates and grapes, he quoted from Qatadah that the *mufasssir* decided the condemnation and prohibition through the *nāsikh*. *Takḥṣīṣ* from QS. An-Nisā' [4]: 43 concerning the ban on praying while drunk, then emphasized in Al-Ma'idah [5]: 90) with the command to stay away from *khamar* strictly because it contains impurities and includes *satanic* behavior, and al-Mā'idah [5]: 91 which states that the influence of Satan's temptation can cause hostility, hatred, and distance from remembering Allah.⁵⁶ Liquor also makes behaviour uncontrollable, such as neglecting to provide for the family and spending extravagantly if you have wealth.⁵⁷ According to Ibn Abbās, the verse came down in the early days of Islamic da'wah, which ordered prayer in all conditions except drunkenness. This verse did not apply before the prohibition of Liquor. *However*, at that time, there was no firmness that a person who prays must be ready in all conditions to face Allah in totality, both physically and mentally.⁵⁸

⁵¹ Al-Qurṭubī, *Tafsir al-Qurṭubī, al-Jāmi' li Ahkām al-Qur'ān*, 2014, 10:321.

⁵² Al-Qurṭubī, *Tafsir al-Qurṭubī, al-Jāmi' li Ahkām al-Qur'ān*, 2014, 3:115.

⁵³ Al-Qurṭubī, 3:116.

⁵⁴ Al-Qurṭubī, *Tafsir al-Qurṭubī, al-Jāmi' li Ahkām al-Qur'ān*, 2014, 10:320–24.

⁵⁵ Al-Qurṭubī, *Tafsir al-Qurṭubī, al-Jāmi' li Ahkām al-Qur'ān*, 2014, 11:325.

⁵⁶ Al-Qurṭubī, *Tafsir al-Qurṭubī, al-Jāmi' li Ahkām al-Qur'ān*, 2014, 3:130.

⁵⁷ Abū Abdillāh Muhammad Ibn Ahmad Al-Anshari; Qurtuby, *Tafsir al-Qurtubi : al-Jami' li ahkam al-Qur'an*, 6 (Darul Kutub al-Ilmiyah, 2014), 809, [//opac.iainkediri.ac.id%2Fopac%2Findex.php%3Fp%3Dshow_detail%26id%3D20312](http://opac.iainkediri.ac.id%2Fopac%2Findex.php%3Fp%3Dshow_detail%26id%3D20312).

⁵⁸ Abū Abdillāh Muhammad Ibn Ahmad Al-Anshari; Qurtuby, *Tafsir al-Qurtubi : al-Jami' li ahkam al-Qur'an*, 5 (Darul Kutub al-Ilmiyah, 2014), 474, [//opac.iainkediri.ac.id%2Fopac%2Findex.php%3Fp%3Dshow_detail%26id%3D20312](http://opac.iainkediri.ac.id%2Fopac%2Findex.php%3Fp%3Dshow_detail%26id%3D20312).

Liquor Investment

Allah says in QS. Al-Baqarah [2]: 261

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۚ ٢٦١

Translation: “The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

At that time, farming was the noblest profession and the highest business. God motivates us by using the reward-investment metaphor for seed development.⁵⁹ For the Arabs, many interpret the phrase *wa-Allāhu wāsi‘un ‘alīm* as motivation to invest. In the *tafsīr* of al-Qurṭubī, it is stated that Allah multiplies the reward for whomever He wills in abundant measure. Investment, when based on kindness and obedience, leads to an increase in divine recompense.⁶⁰ Reward refers to public benefit or goodness that grows over time. This verse remains relevant to modern profit-seeking principles, especially the exponential models people pursue today, showing that ethical investment and long-term benefit align with religious teachings on sustained and multiplied rewards through good actions.

Regarding investment and liquor, Al-Qurṭubī explained that historically, it has been one of the benefits for Arab businesspeople. Since ancient times, *khamar* or liquor has been a business object that promises material (money) benefits with exponential results because of the addictive and durable nature of the substance if sent to various regions. The trick carried out is the policy of import-export of *khamar* from Syam at a low price to be sold to Hijaz at a high price.⁶¹ This practice often occurs from the past to the present. The Indonesian government also does the same thing, even wanting to intensify the government's business to a broader scale of profits, namely making investments or investments through Presidential Regulation of the Republic of Indonesia No. 10 of 2021 concerning the Investment Business Sector. Due to its extraordinary benefits and the availability of natural raw materials, this tradition of *khamar* processing has been carried out by people in several parts of the world since 6000 BC.⁶² This is the history of *khamar* since ancient times, and it has been firmly rooted in human civilisation in many countries.

In the Indonesian context, the government once hoped that the opening of new investment in the Alcoholic Beverage Industry could encourage the opening of micro and medium enterprises in several areas. In addition, this policy can control and protect the lives of liquor consumers from death due to the uncontrolled circulation of illegal liquor, both pure and impure. According to the government, this is not done to make a significant investment but as a form of empowerment and protection for MSMEs in the alcoholic beverage business. Four tourism areas are targeted: Bali, NTT, North Sulawesi, and Papua.⁶³

⁵⁹ Al-Qurṭubī, *Tafsir al-Qurṭubī, al-Jāmi’ li Ahkām al-Qur’ān*, 2014, 3:678.

⁶⁰ Al-Qurṭubī, 3:672.

⁶¹ Al-Qurṭubī, 3:126.

⁶² *Ini Fakta Mengejutkan Tentang Anggur Merah!!! | Begini Ceritanya.*

⁶³ “Jokowi cAbūt perpres investasi miras, apa pro dan kontra yang melatarinya?,” *BBC News Indonesia*, accessed March 13, 2024, <https://www.bbc.com/indonesia/indonesia-56231008>.

With the permission of the relevant parties, the alcoholic beverage industry will be able to get investment injections from foreign investors with a value of Rp. 10 billion for domestic, cooperatives, and MSMEs, and it is hoped that local liquor companies will form a Limited Liability Company with the legal basis applicable in Indonesia. The NTT Provincial Government supported and started producing *sopi*, aka the best alcoholic beverage, namely NTT's typical liquor, with an alcohol content of 45% through a private company, PT. NAM Nasional is the sole producer and distributor. They dream that this alcoholic beverage could one day be on par with Japanese *sake* and have implications for the rise of the tourism industry. The NTT government plans to target Timor Leste and Australia as export markets.⁶⁴ This policy is applied to specific areas with special considerations such as locality, tourism culture, and local rules.

In addition to cultural diversity, religion occupies the most critical control position by prioritising the benefits for all human elements. Religion is an institution of social control of the community that has power and influence in state affairs and law in the Pancasila democratic system.⁶⁵ Islam and other religions have played a major role in providing positive views and recommendations in determining the future direction of a healthy and safe generation of the nation.⁶⁶ In the Indonesian context, MUI rejects this investment with some aspects of society. Saleh Daulay and the MUI argue that the policy will have a lot of negative impacts that are greater than investment benefits. The government still carries out this non-populist policy without going through a public test. It affects the opposition of various circles to the presence of investment under the guise of improving the community's welfare. The Bill on the Prohibition of Alcoholic Beverages has been proposed for a long time but has not been successfully passed because quite complex differences of views constrain it.

Indeed, the government's reasons are considered reasonable. However, it must also respond to the aspirations of various societal groups to ensure generational safety and the proper implementation of religious values. Balancing economic investment with the protection of future generations requires a comprehensive analysis based on philosophical reflection, sociological impact, and the fulfillment of human rights. These considerations are essential to prevent short-term interests from overriding long-term well-being. The government's role should not only focus on economic gain but also on upholding moral responsibility, ensuring that development does not come at the expense of values essential to the nation's future.⁶⁷ If so, what is the role of the Indonesian food halal agency (BPJPH)? The halal agency is the government's wing that suppresses the circulation of dangerous food and beverages.⁶⁸

⁶⁴ "Pemprov NTT akan jual miras tradisional, apa dampaknya?" *BBC News Indonesia*, accessed March 13, 2024, <https://www.bbc.com/indonesia/indonesia-47788428>.

⁶⁵ Khairuddin Tahmid and Idzan Fautanu, "Institutionalization of Islamic Law in Indonesia," *Al-Adalah* 18, no. 1 (June 29, 2021): 1–16, <https://doi.org/10.24042/adalah.v18i1.8362>.

⁶⁶ M. Christian Green, "EDITORIAL," *Journal of Law and Religion* 33, no. 2 (August 2018): 129–33, <https://doi.org/10.1017/jlr.2018.30>.

⁶⁷ Ananda, "Negara Perlu Mengatur Regulasi Minuman Beralkohol."

⁶⁸ Abdul Rachman and Bilaly Sangare, "Synergy and Collaboration Between Government and Private Institutions in Building Halal Ecosystems in Indonesia," *Jurnal Ilmiah Islam Futura* 23, no. 2 (August 4, 2023), <https://doi.org/10.22373/jiif.v23i2.17507>.

Regarding the profit and loss portion above, it was not long before study results proved that the alcoholic beverage industry is not a leading industry in Indonesia. This industry does not have great potential as a booster for other business sectors and does not contribute positively to the country's foreign exchange. This means that considering relatively low economic benefits should not be more important than sacrificing socio-political costs, which are undoubtedly expensive and at the expense of generations.⁶⁹ Suppose the government consistently presses it to zero, aka it has been eradicated to the root. In that case, it aligns with the community's demands, religion, and the state. If it is inconsistent, it is as if the government prioritises the investment mission, not maintaining the mandate of Pancasila and the Constitution to ensure public health. Public health is a costly investment for any country.

Threats to Indonesia's Future

Indonesian culture always upholds the values of religious teachings, Pancasila, and ethical norms that apply in society. The warmth of affection and care given to the children in the family will save them from cultural temptations, including the drinking culture around him.⁷⁰ Indonesian culture is not the same as Western culture or a particular country where each family gives access to alcoholic beverages to their sons and daughters at home.⁷¹ For Indonesia, alcohol consumption among adolescents will have a significant impact on people's holistic health problems. This should be a severe concern for the state.⁷²

Indeed, some studies say that the gradual reduction in the volume of sales in localised places can reduce alcohol consumption for public health reasons.⁷³ However, this only has a short-term effect in any country. In the future, the government must consider solutions to address its anticipation, which will require much greater human resources and costs. For example, if the government eradicates crime, it must conduct city-based counselling and primary health care activities simultaneously.⁷⁴ Including how to increase education or counselling on childcare programs in family institutions and public education campaigns to every parent by understanding the dangers of alcohol consumption among generations and breaking the myth of the benefits of alcohol for their health.⁷⁵ And so on.

Research indicates that the legalisation of the liquor business directly correlates with increased pressure on law enforcement. As liquor sales rise, so do incidents of drunkenness and related crimes. Despite government efforts to stabilise public health through regulatory

⁶⁹ Akhmad Solikin, "Peran Industri Minuman Beralkohol Dalam Perekonomian Indonesia: Analisis Input-Output," *Jurnal Perspektif Bea Dan Cukai* 5 (December 1, 2021): 2021, <https://doi.org/10.31092/jpbc.v5i2.1301>.

⁷⁰ Garcia et al., "Alcohol Use and Abuse and Motivations for Drinking and Non-Drinking among Spanish Adolescents."

⁷¹ Hearst et al., "Who Needs Liquor Stores When Parents Will Do?"; Mattick et al., "Parental Supply of Alcohol and Alcohol Consumption in Adolescence."

⁷² Dresler, Whitehead, and Weaver, "Exploring Adolescent-Parent Interaction Strategies for Accessing Alcohol at Home."

⁷³ Mantzari et al., "Impact on Wine Sales of Removing the Largest Serving Size by the Glass."

⁷⁴ Llopis

⁷⁵ Michelle I. Jongenelis, Robyn Johnston, and Julia Stafford, "Factors Associated with Parents' Belief in the Appropriateness of Providing Alcohol to Their Child," *Substance Use & Misuse* 53, no. 14 (December 6, 2018): 2281-90, <https://doi.org/10.1080/10826084.2018.1473433>.

frameworks aimed at limiting legal liquor trade under the pretext of investment, the overall impact remains detrimental. The presence of legalised liquor continues to contribute to societal problems, creating a burden on legal, social, and healthcare systems. These findings suggest that such investments may not align with long-term public welfare goals.⁷⁶ This is additional work that may not be completed. Is Indonesia ready to overcome a series of problems caused by liquor? Of course, the money spent on useless things to treat these public diseases is wasted.

Several studies have shown that the triggers for certain diseases such as cirrhosis, stomach cancer, and other internal diseases are caused by alcohol consumption. Classical history can be proven from the opinion of the mufassir scholars in Tafsir al-Qurṭubī that *khamar* causes four effects on health: motion sickness, dizziness, vomiting, and excessive urination.⁷⁷ On the other hand, some research results seem ambiguous, even though they are researched using advanced medical technology. For example, in Germany and several other countries, their research states that the causes of alcohol cancer are still very complex, and the cause is not yet known for sure.⁷⁸ It is as if the public is confused by the contradictory research results. The two conclusions of the study do not mean that alcohol is safe for health with its myriad benefits. In contrast, a study in Japan's 'Sake' producing country states that alcohol triggers stomach cancer in young men in the country.⁷⁹ And even in some other parts of the country.⁸⁰ Policies to control the circulation of alcohol have also been carried out on all continents. For example, reducing the portion of sales in localised places has not succeeded in minimising consumption.⁸¹ This means that alcohol continues to cause health problems and other problems.

Just as al-Qurṭubī explains, although *khamar* is classified as impure, it still has certain benefits. The first is its economic value, especially for Arab traders who imported it from Syria at low prices and sold it in the Ḥijāz at significantly higher prices. This commercial aspect is considered the strongest and most valid opinion.⁸² Second, al-Qurṭubī, quoting Ḥasan bin Thābit, outlines various physiological and psychological effects of *khamar*. It is believed to aid digestion, increase physical energy, stimulate sexual desire, make generous individuals stingy, boost courage, improve skin tone, and produce other effects.⁸³ Nevertheless, despite its many claimed benefits, al-Qurṭubī firmly asserts that its sin causes greater harm. The long-term consequences of liquor consumption, particularly its effects on intellect and morality, far outweigh its temporary advantages, justifying its prohibition for the sake of individual and societal well-being.

⁷⁶ Morrison, "Commentary on Gruenewald et Al."

⁷⁷ Al-Qurṭubī, *Tafsir al-Qurṭubī, al-Jāmi' li Ahkām al-Qur'ān*, 2014, 6:189.

⁷⁸ Henu Kumar Verma and LVKS Bhaskar, "Gender Differences in the Relationship between Alcohol Consumption and Gastric Cancer Risk Are Uncertain and Not Well-Delineated," *World Journal of Gastrointestinal Oncology* 13, no. 12 (2021).

⁷⁹ Y. Li et al., "Alcohol Consumption and Risk of Gastric Cancer: The Japan Collaborative Cohort Study," *Journal of Epidemiology* 31, no. 1 (2021): 30–36, <https://doi.org/10.2188/jea.JE20190304>.

⁸⁰ Jurgen and Shield, "Alcohol and Mortality."

⁸¹ Mantzari et al., "Impact on Wine Sales of Removing the Largest Serving Size by the Glass."

⁸² Al-Qurṭubī, *Tafsir al-Qurṭubī, al-Jāmi' li Ahkām al-Qur'ān*, 2014, 3:126.

⁸³ Al-Qurṭubī, 3:127.

From the perspective of ‘ilm al-qirā’āt, al-Qurṭubī cited Ḥamzah al-Kisā’ī, an expert in *qirā’ah sab’ah mutawātirah*, who recited the word *kabīr* as *kaṣīr*, implying that the negative effects of *khamar* are numerous and far-reaching. This variant reading highlights that its harm clearly outweighs any benefit. Meanwhile, the majority of *qurrā’* read it as *kabīr*, emphasizing the enormity of the sin. The placement of *kabīr* after the statement of prohibition further indicates the gravity of its ruling, while any benefit is mentioned only prior to the prohibition. This interpretation is reinforced by a well-known *ḥadīṣ* in which the Prophet SAW cursed ten categories of people associated with liquor, including the drinker, seller, carrier, buyer, and those who profit from it. Thus, the sin of *khamar* encompasses not only consumption but also the entire economic chain involved.⁸⁴

Some mufassir argue that the prohibition of liquor is in verse QS. An-Nisā` [4]:43 is supported by the assertion that a person who drinks it carries the potential for great sin, namely causing hostility, cursing each other, speaking vile and false, loss of reason, not establishing prayer, not remembering Allah, and so on.⁸⁵ The root of all immoral deeds is *khamar* in Arabic history and the Qur’ān. The prohibition of the Prophet from leaving *khamar* will reduce a lot of disobedience.⁸⁶ Al-Qurṭubī quoted a narration from al-Nasā’ī, reported from ‘Uṭmān ra., stating that *khamar* is the mother of all impurities. In one narration, a devout worshipper was deceived by a woman who lured him into drinking. After consuming *khamar*, he committed adultery and eventually murder. This story illustrates how intoxicants can cause total loss of moral restraint, triggering a chain of major sins. Al-Qurṭubī used this narration as strong evidence to support the absolute prohibition of *khamar* in Islam, emphasizing that its dangers extend beyond the individual to the ethical collapse of society as a whole.⁸⁷

There is another effect where the drunkard becomes an object of ridicule among sane people. Due to the loss of intellect, they may urinate or defecate uncontrollably and smear it on their face. Some narrations mention that dogs lick the faces of drunkards because they are attracted to the filth and the foul condition they exhibit.⁸⁸ Similarly, the effects are still relevant in today’s context. Many criminal acts, from minor fights to serious offenses such as assault and murder, often originate from a loss of consciousness induced by alcohol consumption. Given the widespread social harm, the policy of investing in the alcohol industry, although seen as economically beneficial by some, should be reconsidered with greater scrutiny. The potential damage to public order and moral values far outweighs any limited financial gain for particular groups. Therefore, a deeper analysis is required to evaluate whether such policy decisions are genuinely in the public interest or driven by external influences that do not represent the broader social good. Public welfare must remain the primary consideration in all policymaking.

⁸⁴ Al-Qurṭubī, *Tafsir al-Qurṭubī, al-Jāmi’ li Ahkām al-Qur’ān*, 2014.

⁸⁵ Al-Qurṭubī, *Tafsir al-Qurṭubī, al-Jāmi’ li Ahkām al-Qur’ān*, 2014, 3:120–22.

⁸⁶ Al-Qurṭubī, *Tafsir al-Qurṭubī, al-Jāmi’ li Ahkām al-Qur’ān*, 2014, 4:399.

⁸⁷ Al-Qurṭubī, *Tafsir al-Qurṭubī, al-Jāmi’ li Ahkām al-Qur’ān*, 2014, 3:123.

⁸⁸ Al-Qurṭubī, 3:126.

Closing

Based on the description above, although grapes, dates, or other fruits remain a sign of Allah's greatness and are considered *muḥkamāt* in their lawful nature, human intervention in processing them can alter their status from halal to haram. As explained, derivative products and their impacts may extend to psychological, economic, social, and cultural sectors. Even if distribution is restricted to certain groups, government oversight may fail to protect Muslim consumers, children, and youth, especially if viewed only through religious or age-based frameworks. Industrial investment in alcoholic beverages is not essential for improving the public economy. Given Indonesia's dynamic political landscape, this article concludes that the legalisation and investment in liquor negatively affect moral and social values, destabilise public policy rooted in Islamic ethics, and pose long-term social and psychological harms. This study recommends future policies integrate religious and social principles, while further research should investigate possible political motivations behind such policies and their link to broader societal issues, including online gambling and drug abuse.

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