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THE PROHIBITION OF MONOSODIUM GLUTAMATE IN FOOD FROM THE PERSPECTIVE OF CONTEMPORARY FIQH AND HEALTH

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Abstract: The issue of the halal status of food ingredients, particularly Monosodium Glutamate, has sparked debate among Muslims due to its potential health implications. This study aims to analyze the halal status of Monosodium Glutamate from the perspectives of contemporary Islamic jurisprudence and health. Using a qualitative interdisciplinary approach, this study combines contemporary Islamic jurisprudence and health science to describe the legal status of Monosodium Glutamate and its effects on the body. The results indicate that Monosodium Glutamate can be categorized as haram Lil ghoyrihi (haram due to external effects), speci fically its negative impact on health, in accordance with Islamic principles that protect the body and mind. This approach opens a dialogue between scholars and medical authorities and provides a foundation for determining the halal status of food. The implications of this study are the need for a balanced approach between medical considerations and Islamic law in determining the halal status of food ingredients. Public education about the potential health risks of Monosodium Glutamate is important so that Muslims can make wiser decisions regarding food consumption.

Keywords: Monosodium Glutamate, Halal Food, Contemporary Fiqh

Abstrak: Isu kehalalan bahan makanan, terutama Monosodium Glutamate, menjadi perdebatan di kalangan umat Islam, mengingat potensi dampak kesehatan yang ditimbulkan. Penelitian ini bertujuan menganalisis status keharaman Monosodium Glutamate dalam perspektif fikih kontemporer dan kesehatan. Dengan pendekatan kualitatif interdisipliner, penelitian ini menggabungkan fikih kontemporer dan ilmu kesehatan untuk menggambarkan status hukum Monosodium Glutamate serta dampaknya terhadap tubuh. Hasil penelitian menunjukkan bahwa Monosodium Glutamate dapat dikategorikan haram Lil ghoyrihi **(**haram karena dampak eksternal), yaitu dampak negatifnya terhadap kesehatan, sesuai dengan prinsip Islam yang menjaga tubuh dan akal. Pendekatan ini membuka dialog antara ulama dan otoritas medis, serta memberikan landasan bagi penetapan status kehalalan makanan. Implikasi dari penelitian ini adalah perlunya pendekatan seimbang antara pertimbangan medis dan hukum Islam dalam menetapkan kehalalan bahan makanan. Edukasi masyarakat mengenai potensi risiko kesehatan dari Monosodium Glutamate menjadi penting agar umat Islam dapat membuat keputusan yang lebih bijak mengenai konsumsi bahan makanan.

Kata Kunci: Monosodium Glutamate, Makanan Halal, Fikih Kontemporer

INTRODUCTION

Monosodium Glutamate, often known to the general public as micin or vetsin, is one of the most commonly used food additives worldwide, both in the food industry and in households. As a flavoring ingredient, Monosodium Glutamate provides a distinctive savory or umami sensation, which makes it a very popular ingredient among food manufacturers and consumers (Co Ajinomoto inc, 2018). Chemically, Monosodium Glutamate is the sodium salt of glutamic acid, a non-essential amino acid that occurs naturally in a variety of foodstuffs such as tomatoes, cheese, and meat (U.S. Food and Drug Administration, 2020). The main function of Monosodium Glutamate is to enhance the savory taste of food, so its use is widespread in various products, ranging from processed foods to home cooking. However, while Monosodium Glutamate provides significant flavor benefits, the use of this ingredient has also generated controversy, both from a health perspective and Islamic law, especially in the context of halal and haram.

From a health perspective, several studies have shown that consumption of excessive amounts of Monosodium Glutamate can potentially lead to various side effects. Some of these effects include headaches, nausea, high blood pressure, and even nervous system disorders in some individuals who are sensitive to the ingredient. However, agencies such as the Food and Drug Administration in the United States have stated that Monosodium Glutamate is safe to consume within reasonable limits, and many scientific studies have found no strong evidence of harmful effects of Monosodium Glutamate on consumers in general. However, disagreements regarding the long-term health effects of Monosodium Glutamate continue to arise, especially in developing countries, where consumption of food additives may not be as stringent as in developed countries, and public understanding of these health risks is often limited. This uncertainty raises concerns among some consumers regarding the potential health effects of Monosodium Glutamate, which is often used in various everyday food products.

In terms of Islamic law, the issue of the halalness and haramnessing of Monosodium Glutamate is a complex issue, given the various factors that must be considered in determining the legal status of a food ingredient. In Islamic jurisprudence, the principle of halalness and respectability of food depends not only on the raw materials or production process, but also on the impact of these materials on the health of Muslims. The concept of halal in Islam is not only limited to the food substance consumed, but also includes the way the material is produced and its effect on a person's physical and spiritual well-being. The production process of Monosodium Glutamate, which involves the fermentation of ingredients such as corn starch or sugarcane with certain microorganisms, sometimes raises

questions regarding the possibility of mixing ingredients of questionable halalness. Therefore, in the context of contemporary fiqh, foodstuffs such as Monosodium Glutamate need to be comprehensively reviewed in terms of substances, production processes, and health impacts.

The issue of the halalness of Monosodium Glutamate is further complicated by the emergence of claims that this ingredient can contain elements that are considered unclean or haram, for example if the production process involves the use of raw materials whose halalness is unclear, or the potential for contamination with non-halal ingredients. In this case, usul fiqh rules such as *Ad-dharar yuzal* (harm must be eliminated) and *Ma yuwassilu ilâ haram fa huwa* haram (everything that leads to the haram, then it is also haram) can be a relevant legal basis in determining the legal status of Monosodium Glutamate (Az-Zuhaili, 2018). Thus, if there are indications that Monosodium Glutamate contains ingredients that are detrimental to health or harmful to the body, then this can be used as a reason to forbid Monosodium Glutamate, even though the ingredient is basically not prohibited in Islam when viewed from the aspect of the substance alone (Al-Syathibi, 1997).

The importance of this research lies in the need for a more in-depth study related to the halal status of Monosodium Glutamate from the perspective of contemporary fiqh and health. So far, although several fatwa institutions, such as the Indonesian Ulema Council and Jabatan Kemajuan Islam Malaysia, have issued fatwas regarding the halalness of Monosodium Glutamate, there are still significant differences in views among the public and scholars regarding the legal status of the ingredient. Some scholars and jurists are of the opinion that Monosodium Glutamate remains permissible as long as it does not contain haram ingredients, while others consider that its potential negative health effects may make it haram. This difference in perception has caused confusion among Muslims, especially regarding whether Monosodium Glutamate can be consumed freely or should be avoided.

This study aims to analyze the prohibition of Monosodium Glutamate more comprehensively from two main perspectives, namely contemporary fiqh and health perspectives. Using an interdisciplinary approach, this research combines normative-theological analysis of relevant contemporary fiqh principles, with scientific facts regarding the health effects of Monosodium Glutamate consumption. This research will further examine the production process of Monosodium Glutamate, the ingredients involved, and the potential health risks posed by excessive consumption. In addition, this research will also identify and examine the rules of ushul fiqh that can be applied to assess the halalness of a food ingredient, especially those related to Monosodium Glutamate. This approach is

expected to provide a deeper and more comprehensive insight for Muslims in understanding the law of Monosodium Glutamate consumption and in making wiser decisions in consuming food ingredients containing Monosodium Glutamate (Indonesian Ulema Council, 2010; Walker & Lupien, 2000).

Several previous studies have examined the halal status of Monosodium Glutamate, both from the perspective of Islamic jurisprudence and health. Research conducted by Akbar and Khan (2017) explores the legal status of Monosodium Glutamate in the Islamic context with a focus on raw materials and production processes. They argued that the differences in views among scholars regarding the use of Monosodium Glutamate are caused by a lack of information regarding the production method and the potential risks posed to health. Khairiyah (2023), in her research study, also assessed the legal impact of Monosodium Glutamate in everyday food products. This research focuses more on fiqh studies related to buying and selling activities and the use of Monosodium Glutamate in snack food products. In contrast, research conducted by Syam et al. (2024) discusses the fatwa of the Indonesian Ulema Council regarding Monosodium Glutamate, linking it to the principles of maqāṣid al-sharī'ah in considering the impact of Monosodium Glutamate on Muslims. However, these studies tend to focus on the legal or health aspects alone, without an approach that brings the two together holistically.

The main distinction of this study lies in the interdisciplinary approach that combines the perspectives of Islamic fiqh and health science as a whole to analyze the legal status of Monosodium Glutamate). This research not only examines the normative aspects of fiqh law, but also integrates scientific evidence related to the health effects of Monosodium Glutamate, as well as considering relevant ushul fiqh principles in assessing food ingredients. Thus, this study offers a more balanced and comprehensive analysis of the halalness of Monosodium Glutamate, especially in the context of the development of an increasingly complex food industry. In addition, this research also makes a significant contribution to the development of contemporary Islamic law, by providing new insights into how Islamic law can adapt to new challenges arising from technological advances and the food industry.

The contribution of this research is not only limited to the academic world, but will also provide practical benefits for Muslims who want to understand the halal status of Monosodium Glutamate in more depth. With a better understanding of the potential health impacts and legal provisions related to Monosodium Glutamate, it is hoped that people can make more informed decisions in choosing food ingredients, and avoid ingredients that have the potential to

harm their bodies. In addition, this study is also expected to strengthen the dialogue between medical authorities and clerics, so as to create more coherent and evidence-based recommendations in determining the halalness of food ingredients.

METHOD

This research uses a qualitative approach with an interdisciplinary approach, which combines contemporary fiqh theological normative perspectives and medical empirics from health and nutrition sciences, to analyze the halal status of Monosodium Glutamate in food. This research is descriptive analytical, which aims to describe and analyze in depth the halalness or haramnessing of Monosodium Glutamate, both in terms of Islamic law and its impact on health. The interdisciplinary approach used here is an attempt to combine normative studies in Islamic fiqh with relevant scientific evidence from the medical world. Thus, this research does not only provide a legal view, but also looks at this issue from a health perspective supported by scientific research.

The data sources used in this research are divided into two, namely primary data and secondary data. Primary data was obtained through a study of fatwas issued by Islamic fatwa institutions, such as the Indonesian Ulema Council and international fatwa institutions, related to the legal status of Monosodium Glutamate. In addition, primary data was also obtained from recent medical research on the health effects of Monosodium Glutamate, including scientific studies that examine the side effects of long-term consumption of Monosodium Glutamate. Secondary data sources were obtained through literature review, including classical and contemporary fiqh books that discuss Islamic legal principles related to food ingredients, as well as articles that discuss the issue of halal and haram food ingredients in the perspective of Islamic fiqh. In addition, secondary data also includes medical articles that discuss the effects and potential dangers of Monosodium Glutamate on human health, including scientific journals and reports from health institutions.

The data collection technique used in this research is an in-depth literature study. This literature study involved a review of relevant Islamic legal literature, both from classical and contemporary fiqh, that discusses the laws of food and food additives. In addition, this study also collected data from scientific journals that contain research results on the health effects of Monosodium Glutamate consumption. The data was collected through electronic literature searches in academic databases, health journals, and books on related topics. This approach allows researchers to explore various views and opinions that exist in both fiqh and medical contexts.

In analyzing the data, this study used content analysis and critical

comparative approaches. Content analysis is conducted to understand and interpret relevant fiqh texts and medical research on Monosodium Glutamate. In this case, researchers will explore the principles of Islamic law that apply to foodstuffs and how these rules are applied in the Monosodium Glutamate case. Critical comparative analysis is used to compare Islamic legal views with existing scientific findings, with the aim of evaluating whether the consumption of Monosodium Glutamate can be categorized as haram based on fiqh arguments and existing medical evidence. This approach also opens up space for dialogue between medical authorities and scholars, resulting in a more objective and argumentative analysis in determining the halal or haram status of Monosodium Glutamate.

The data validity assurance technique in this research uses source triangulation and theory triangulation. Source triangulation is done by checking the suitability between various primary and secondary data sources used, such as religious fatwas and medical research results. By comparing these various sources, this research can ensure that the information obtained is accurate and accountable. Theoretical triangulation was conducted by linking various Islamic legal theories and relevant health theories to assess the halalness or haramnessing of Monosodium Glutamate. By integrating the perspectives of Islamic jurisprudence and health science as a whole, this research aims to produce a more comprehensive analysis that is more accepted by various parties, both from the ulama and medical practitioners.

RESULTS ND DISCUSSION

Monosodium Glutamate in Classical Jurisprudence

Islam views food not only as a source of energy and physical needs, but also as having a very important spiritual dimension. Therefore, Islamic law pays great attention to what a Muslim consumes. The Qur'an explicitly commands Muslims to consume food that is *halalan tayyiban*, which is halal, good and beneficial, as found in surah Al-Baqarah verse 168 which basically Allah commands humans to eat *halal* food again good, and prohibits not to follow the steps of shaytan (Al Qurthubi, 2022), thus this verse shows that food selection must not only fulfill the legal aspects (*halal*), but also aspects of quality and usefulness (*tayyib*) (Sutrisno & Kadri, 2025).

The above verse is also a direct call from Allah Swt. to all humanity, not just to believers. This shows that the command to consume *halal* and *tayyib* food is universal, applicable to all human beings as creatures given reason and moral responsibility. According to the mufasirs, including Ibn Katsir and Al-Qurthubi, this call includes ethical and spiritual injunctions in the consumption of food as part of worship and obedience to Allah (Katsir, 2000). The word *halalan* refers to the halalness of the substance, origin, and method of obtaining the food. Halal means

that it is allowed by Islamic law, and does not come from something that is forbidden such as pork, carrion, blood, or stolen products or usury. While the word *tayyiban* indicates that food must be good in quality, clean, not harmful to health, not disgusting, and beneficial to the body (Al-Qurṭûbi, 1981) Thus, Islam is not only concerned with the legal aspects of consumption, but also aspects of health, hygiene, and sustainability.

The prohibition to follow the steps of Satan refers to all forms of behavior that deviate from Allah's guidance, including in the context of food such as eating haram goods, excess (*israf*), and seeking sustenance in an illegitimate way. Al-Maraghi's commentary explains that Satan tempts people through various ways, including whispering doubts about halal-haram, making people greedy, or facilitating sin through consumption of haram or *shubhat* (something that is doubtful, unclear, or vague regarding halal or forbidden) (Al-Shabuni, 1990; Maraghi, 2001).

This whole verse implies that the right diet according to Islam will not only have an impact on physical health, but also very closely related to the purity of the heart and the acceptance of good deeds. Therefore, maintaining halal and *tayyib* food is an integral part of the life of a Muslim who wants to live in the pleasure of Allah. *Halal* criteria refer to the clarity of the source of food that is allowed by sharia, free from unclean elements, and does not come from something *haram* such as carrion, blood, pork, or the results of mixing with other *haram* substances. Meanwhile, *tayyib* includes the meaning that the food must be good in substance, process, and impact on human health. This means that even if a food is legally *halal*, if it is proven to be harmful to health, especially if it contains toxic substances, then the food can be abandoned based on the Ushuliyah principle of *la dharar wa la dhirar* (no harm to oneself or others) (Al-Zarqa, 1998; al-Zuhaili, 2006).

The concept of *halalan tayyiban* reflects the balance between law and ethics in Islam. Consumption of halal and *toyyib* food not only ensures the blessing of life, but also maintains the sanctity of the soul and the sustainability of the body's health. *Haram* food or food obtained through unlawful means can be a barrier to the acceptance of prayers and good deeds. Therefore, Muslims are required to be more selective and critical in choosing food. It is not enough to only ensure its halalness in *fiqhiyah*, but also need to pay attention to aspects of cleanliness, nutritional value, production process, to its impact on the environment and social. This awareness becomes very important in the modern era, where food products are industrialized and the complexity of additives can raise doubts about their halal status. The principle of *halalan tayyiban* is the main guide to maintaining a healthy and blessed quality of life, both in this world and the hereafter.

In the context of contemporary food, including the use of additives such as Monosodium Glutamate, the principle of caution (*ihtiyat*) must be prioritized. Although in some literature Monosodium Glutamate is considered halal in substance (because it does not come from haram ingredients), if it is scientifically proven that Monosodium Glutamate has the potential to harm health in the long term such as causing nerve disorders, hypertension, or organ damage then its use is contrary to the principle of *tayyib* (Joint FAO/WHO Expert Committee on Food Additives, 2002). Therefore, in accordance with the usuhuliyah rules *ad-dharar yuzal* (all forms of *haram* must be eliminated) and *la darar wa la dirar* (no harm to oneself and others), foods containing Monosodium Glutamate need to be avoided by Muslims (Az-Zuhaili, 2018) . Thus it is recommended to not only check the halalness of food from labels or fatwas, but also examine *its tayyib* aspects, including chemical content, processing methods, and long-term impacts on health. This awareness is in line with the spirit of Islam as a religion that safeguards the overall benefit of humanity, both physically and mentally, in this world and the hereafter (Al-Qaradawi, 2001).

The Hadith *la ḍarar wa la dirar*, which means *no harm to oneself and no harm to others,* is one of the most important legal rules in Islam. It is narrated by many narrators, among them by Imam Malik in *al-Muwaththa'*, also narrated by Ibn Majah, Ahmad, and Daruquthni, and rated as a sahih hasan tradition by Imam al-Nawawi (Anas, 1998).

Linguistically, the word *darar means* harm that befalls someone without any cause or initiative from the other party, while *dirar* means to retaliate with harm unjustly or to do harm to others intentionally even though there is no legitimate benefit for the perpetrator (al-Zuhaili, 2006). In other words, this Hadīth prohibits any form of action that causes damage or harm either directly or indirectly to oneself or others.

In the context of fiqh, this hadith is the basis of the great rule of *ad-dharar yuzal* (harm must be eliminated). This means that all forms of harm, whether physical, psychological, social or environmental, must be prevented or eliminated. This rule is used in various branches of Islamic law, including in issues of *muamalah*, medicine, food consumption, and others (Al-Zarqa, 1998).

The application of this hadith in daily life is very broad. In the context of modern food consumption such as Monosodium Glutamate, if it is proven that the substance is harmful to health, then its use is contrary to this Hadith. This is because Islam prohibits anyone from putting himself or others in a situation that risks damaging the body, soul, or life in general. Therefore, the precautionary and *preventive* principle based on this hadith is very important in determining

the ruling on foods with doubtful health effects.

Jurisprudence provides an important limitation of the rule *la darar wa la dirar*, which states that the harm (*darar*) that is forbidden is a real and measurable harm, not just a weak conjectural concern (*wahm*). This means that the Sharia prohibition of something, including food, must be based on strong and rational evidence both through shar'i arguments and scientific facts that show that it can indeed cause harm to the body or human life (al-Zuhaili, 2006) . In this context, the use of Monosodium Glutamate as a flavoring raises a polemic in terms of consumption law. If scientific research shows that Monosodium Glutamate can cause certain health problems such as headaches, high blood pressure, nerve cell damage, or other chronic diseases especially if consumed in large quantities and continuously then it can fall into the category of *darar muhaqqaq* (real danger), no longer *wahm* (mere conjecture). When a food substance is scientifically proven to be harmful, its use becomes contrary to the principle of *tayyib* in food, and the prohibition against it is supported by the fiqh rule *ad-dharar yuzal* (harm must be eliminated) (Al-Zarqa, 1998) . Thus, if Monosodium Glutamate is proven to cause harm to the body, it is not only not *tayyib*, but it can also fall into the category of haram in terms of sharia because it causes real harm which is prohibited by the hadith *la darar wa la dirar*.

Monosodium Glutamate as a modern chemical is certainly not explicitly discussed in the classical books of fiqh, as it was only discovered and widely used in the 20th century, long after the time of the scholars of the four madhhabs (Hanafi, Maliki, Shafi'i, Hambali). However, the views of the classical fiqh scholars related to the principles of food and beverage law and the general rules of fiqh are very relevant to be used as a basis in examining the legal status of Monosodium Glutamate, namely: 1) The original principle of food is halal and may be consumed as long as there is no evidence that forbids it. The madzhab scholars agree that all food is halal unless there is clear evidence that forbids it, for example food derived from pork, carrion, blood, and so on (Al-Nawawi, 1996). 2) Prohibition of harmful food. Although Monosodium Glutamate is not mentioned in the classics, a very well-known fiqh rule accepted in all madhhabs is *ad-dharar yuzal* (harm must be eliminated) (Qudamah, 1998). If Monosodium Glutamate is scientifically proven to be harmful to health, then in fiqh its use can be considered haram because it falls into the category of *harm* that must be avoided. 3) The rule of *la darar wa la diraryang* derived from the Prophetic Hadith is a guideline for classical scholars in rejecting all forms of harm. This means that even though a material is not explicitly haram, if it causes real harm to the body, the use of the material is prohibited (Az-Zuhaili, 2018). 4) The origin of the substance is pure and halal unless proven

otherwise. In the Hanafi and Shafi'i madhhabs, there is a rule that the origin of a substance is pure and halal as long as there is no evidence that it is prohibited or harmful. So, as long as Monosodium Glutamate does not come from haram sources and does not harm, then its status remains halal (Hanifa, 1990) .

Contemporary Jurisprudence Views on Monosodium Glutamate

In contemporary fiqh literature, Monosodium Glutamate is discussed in the context of the law of food *additives* that are widely used in the modern food industry. Scholars and fatwa institutions generally agree that the legal status of Monosodium Glutamate must be examined from two sides, namely the origin of the ingredients and their impact on health. In general, if Monosodium Glutamate is produced from pure and halal ingredients such as fermented sugarcane, starch, or molasses (a thick, syrup-like liquid, which is a by-product of the process of making sugar from sugar cane or sugar beet), then it has no problem in terms of the halalness of the substance. A more crucial aspect in contemporary fiqh is the medical studies related to the side effects of Monosodium Glutamate. Several studies show that excessive consumption of Monosodium Glutamate has the potential to cause metabolic disorders, nerve damage, obesity, and hypertension. Based on the principle of *maqasid al-shari'ah* (the purpose of sharia to protect the soul and health), contemporary scholars are of the view that if it is proven to be harmful, then Monosodium Glutamate can be categorized as haram or at least makruh to be consumed continuously (Bashier, 2017). Contemporary scholars use the following fiqh rules in assessing the law of Monosodium Glutamate: *Al-aṣl fī al-ashya' al-ibahah* (the original law of everything is permissible until there is evidence that prohibits it). *Ad-dharar yuzal* (harm must be eliminated). *Ma yu'addi ila al-ḥaram fahuwa ḥaram* (that which leads to haram is also haram) (al-Zuhaili, 2006).

To date, there is no opinion from leading contemporary fiqh scholars that directly and explicitly prohibits Monosodium Glutamate *absolutely* in all conditions. The majority of contemporary fiqh scholars and institutions instead take an *iḥtiyaṭ* (precautionary) approach or classify the use of Monosodium Glutamate as makruh or shubhat, depending on: 1) The origin of the Monosodium Glutamate ingredients (halal or haram), 2) The method of production (natural fermentation or synthetic chemistry from unclean elements), 3) The impact on health (proven harmful or not). The view that is close to the prohibition implies the possibility of a conditional prohibition, that is, if Monosodium Glutamate is proven to be scientifically harmful to health, then its use becomes haram because it contradicts the principle of *la darar wa la dirar* and *maqasid al-shari'ah,* namely the protection of the soul. Examples of such views: Prof. Dr. Muhammad Sa'id Ramadhan al-Buṭi in a general context states that any substance

that is scientifically proven to be harmful should not be consumed, and this can turn into haram if it is significantly harmful (Al-Būṭī, 1998). The Islamic Fiqh Institute Majma' al-Fiqh al-Islami provides a rule that every food additive must be scientifically researched, and if it contains unclean or harmful ingredients, then its use is not allowed (Auda, 2008). Dr. Muhammad al-Mukhtar al-Salami (Former Mufti of Tunisia) in a public interview stated that the use of food additives, including Monosodium Glutamate, must be tested from a shar'i and medical perspective, and if it has a negative impact, then its use is prohibited because the Shari'a does not allow things that damage the human body (Lelo, 2021; Suma, 2019). In principle, the law of consuming Monosodium Glutamate is permissible because there is no shar'i evidence that explicitly prohibits it. The prohibition of Monosodium Glutamate can only be decided if there is a clear reason or cause, namely a proven negative impact on human health. In other words, the status of Monosodium Glutamate is *haram lighairih*, which is haram because of the underlying external factors. As long as there is no convincing scientific evidence of health hazards due to the consumption of Monosodium Glutamate, then Monosodium Glutamate cannot be legally declared haram.

Monosodium Glutamate in Health Review

Aznan Lelomengemukakan that based on the results of research conducted on experimental animals (animals that are kept and bred specifically for the purpose of scientific experiments, research, education, or drug testing), there are indications of damage to the brain's nervous system due to the administration of Monosodium Glutamate. Animals that were given Monosodium Glutamate routinely showed initial symptoms of increased movement activity, but over time, the activity decreased significantly. This indicates a progressive impairment of nerve function. In contrast, animals that were not given Monosodium Glutamate showed stable and normal activity throughout the observation. These findings were reinforced by the post-experiment dissection results, where there was a clear difference in the condition of the nerve tissue between the Monosodium Glutamate-exposed and non-exposed groups. It is known that Monosodium Glutamate can cause damage, even death of nerve cells (*neurons*), which results in disruption of the function of the nervous system as a whole. This finding is an indication that Monosodium Glutamate, if used routinely and continuously, has the potential to cause *neurotoxic* effects *(*damage or disturbance to the nervous system caused by toxic or toxic substances) in animals, so it needs to be studied further to see the potential risks to humans (Lelo, 2021). The following is an image of the brain condition of animals given Monosodium Glutamate.

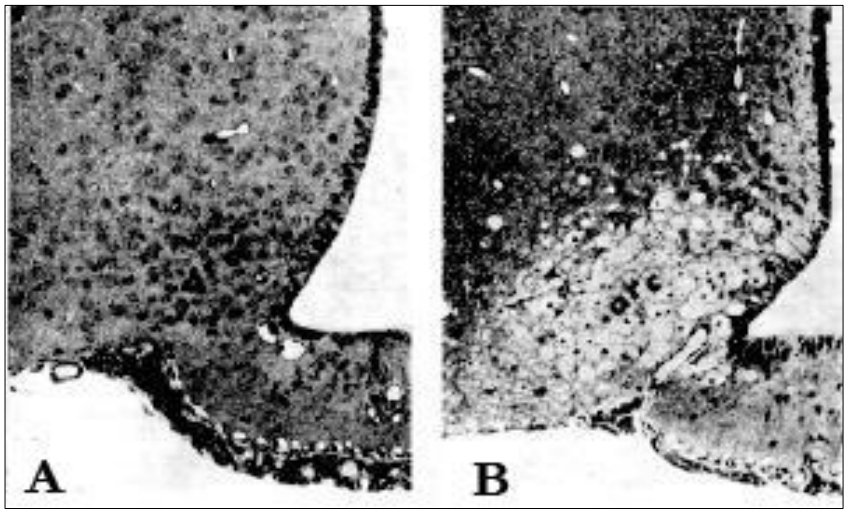

Figure 1. Brain Condition of Animals Given Monosodium Glutamate

In Figure A is the condition of the brain of experimental animals that are not given Monosodium Glutamate. That is, Figure A shows the animal's brain under normal conditions, that is, without exposure to Monosodium Glutamate. This brain is used as a control or comparison to assess the effects of Monosodium Glutamate. While in Figure B is the condition of the brain of animals that were given Monosodium Glutamate. Figure B shows the brain of an animal that has been given Monosodium Glutamate, usually in a certain dose and for a certain period of time according to the research procedure.

The white images seen in image B indicate *neurons* that have died. In image B, white areas are visible, indicating damage to brain tissue, especially to nerve cells *(neurons*). This white color is usually seen due to loss of tissue density due to cell death, or the result of special staining in histological preparations that mark the death of neurons.

In line with Aznan Lelo's opinion, Delyuzar also suggests that Monosodium Glutamate can have a negative impact on organs, especially the kidneys, in experimental animals. He explained that: Microscopic observations showed necrosis in the renal tubular cells of experimental animals given Monosodium Glutamate, indicating cell damage due to continuous exposure to the substance.

The explanations from the pharmacologist and the anatomical pathologist provide a clear picture that continuous consumption of Monosodium Glutamate, even within the recommended limits, as well as occasional consumption that exceeds these limits, still has the potential to cause negative health effects. This finding reinforces the notion that long-term consumption of Monosodium Glutamate, given on a regular basis, has potential toxic effects that are medically and ethically noteworthy.

CONCLUSION

Based on the results of the study of classical fiqh perspectives, contemporary

fiqh, and health-related scientific findings, it can be concluded that Monosodium Glutamate that is proven to damage health is haram *lighairihi*, which is haram because of external factors that cause harm or damage. Health reviews show that excessive and continuous consumption of Monosodium Glutamate has the potential to cause negative impacts, especially on the nervous system and kidneys. Animal studies indicate that regular exposure to Monosodium Glutamate can cause damage to brain nerve cells (neurotoxicity) as well as necrosis of the kidney tubules, indicating impaired function of vital organs. Considering the health hazards posed and based on Islamic principles that emphasize the importance of maintaining a healthy body and mind, consuming Monosodium Glutamate can be categorized as a prohibited act. The implication of this research is the need for a review of the policy on the use of Monosodium Glutamate in the food industry, as well as an increase in public awareness of the health impacts that it can cause. In addition, this research can serve as a basis for the development of clearer fatwas regarding the legal status of Monosodium Glutamate, both in the perspective of contemporary fiqh and in relation to health. Wider education on the potential health risks of Monosodium Glutamate is also important to help Muslims make wiser decisions in choosing food consumption.

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