



SOCIAL CONSTRUCTION OF THE USE OF HABBATUS SAUDA PRODUCTS AMONG STUDENTS OF THE QUR'AN AND TAFSIR UIN MAULANA MALIK IBRAHIM MALANG

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Abstract: Habbatus sauda is one of the herbal plants that was known at the time of the Prophet. The benefits of Black Seed are found in the hadith of the Prophet. The use of Black Seed is quite appreciated in Indonesian society with its various processing and packaging. First, habbatus sauda is an ingredient that is packaged in herbal medicine in the form of capsules, real seeds, and oil. Both habbatus sauda are used as additional ingredients in bath soap, shampoo, and kitchen furniture laundry soap. This research will focus on care products that are used in their daily homes such as soap and shampoo whose composition uses Black Seed. This research is a type of field research. The method used is a qualitative method. The approach used in this study is a social construction approach. It is important to discuss this with social construction in order to reveal how externalization, objectification, and internalization occur in the use of this product. The results of this article are externalization described by understanding Islamic teachings that they have received by choosing properly any product to be used, including paying attention to the ingredients listed on the product because indirectly the halal label and according to the Sunnah of the Prophet as Islamic representation. Objectification described by changing patterns of respondent behavior being more selective when buying a product, paying more attention to halal labels and according to the Sunnah. Internalization is characterized by influences from the immediate environment and advertising media.

Keywords : habbatus sauda; social construction; PT.Unilever.



Abstrak: Habbatus sauda merupakan salah satu tumbuhan herbal yang sudah dikenal pada zaman Nabi. Khasiat habbatus sauda ini terdapat dalam hadis Nabi. Penggunaan habbatus sauda cukup mendapat apresiasi dalam masyarakat Indonesia dengan pengolahan dan kemasan yang beragam. Pertama, habbatus sauda merupakan bahan yang dikemas dalam obat herbal berbentuk kapsul, biji asli, dan minyak. Kedua habbatus sauda digunakan bahan tambahan dalam produk sabun mandi, shampo, dan sabun cuci perabotan dapur. Penelitian ini akan fokus kepada produk perawatan yang ada digunakan di rumah sehari-harinya seperti sabun dan shampo yang komposisinya menggunakan habbatus sauda. Penelitian ini merupakan jenis penelitian lapangan (*field reseach*). Metode yang digunakan adalah metode kualitatif. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan konstruksi sosial. Hal tersebut penting untuk dibahas dengan konstruksi sosial agar bisa mengungkapkan bagaimana eksternalisasi, objektifikasi, dan internalisasi yang terjadi dalam penggunaan produk ini. Hasil penelitian ini adalah Penjelasan Eksternalisasi Berupa implikasi responden dari pemahaman ajaran agama Islam yang telah mereka dapat dengan memilih dengan baik produk apapun yang akan digunakan, termasuk memperhatikan kandungan bahan yang tercantum pada produk karena secara tidak langsung label halal dan sesuai dengan sunnah Nabi digambarkan sebagai bentuk representasi Islam. Objektifikasi Digambarkan dengan berubahnya pola perilaku responden dalam memilih produk yaitu lebih selektif lagi ketika akan membeli suatu produk termasuk Tahapan Penjelasan lebih memperhatikan label halal dan sesuai Sunnah Internalisasi ditandai dengan pengaruh dari lingkungan terdekat dan media iklan yang juga mendukung labelling halal dan sesuai dengan sunnah Nabi yang di tunjukkan produk ini.

Kata Kunci: habbatus sauda; konstruksi sosial; PT.Unilever

Introduction

The growth of the world's Muslim population and increase in income in countries Muslim majority showing a positive trend has brought significant improvement to the global demand for halal products. Previously, the halal product market was considered limited and less profitable. At this time Halal products have been able to become the belle of the used by some countries to increase foreign exchange. With an estimated market potential reached \$2.7 trillion globally and requests that not only coming from Muslim consumers, it seems be a motivation for a number of countries such as Malaysia, Thailand, Indonesia and Japan compete to become a center for halal or halal products, several companies foreigners like Tesco and Sainsbury's even create a special aisle that sells products halal food. The demand for this halal product is also not only for food products but has expanded to other product categories such as cosmetics, pharmaceuticals, financial services, and tourism.(Nur, 2014)

Habbatus sauda is one of the herbal plants that was known at the time of the Prophet. The benefits of Black Seed are found in the hadith of the Prophet (Al-



Bukhari, 5687.). The above hadith is in Sahih Bukhari and Sahih Muslim. The hadith above explains that Black Seed is a cure for all diseases except poison. The poison in question is death.

The use of Black Seed is quite appreciated in Indonesian society with its various processing and packaging. First, habbatus sauda is an ingredient that is packaged in herbal medicine in the form of capsules, real seeds, and oil. Both habbatus sauda are used as additional ingredients in bath soap, shampoo, and kitchen furniture washing soap. This research will focus on care products that are used in their daily homes such as soap and shampoo whose composition uses Black Seed.

In this study, researchers took the object of PT. Unilever Indonesia. The data that the researchers got from the official Unilever website are:

"PT. It was established on December 5, 1933. PT. and has grown until now to become one of the leading companies for the Fast Moving Consumer Goods category in Indonesia. PT. Unilever Indonesia includes world-renowned brands such as Pepsodent, Lux, Lifebuoy, Dove, Sunsilk, Clear, Rexona, Vaseline, Rinso, Molto, Royco, Bango and others. Broadly speaking, the products of PT. Unilever Indonesia is divided into three products, namely Foods & Refreshment, Home Care, and Personal Care." (<https://www.unilever.co.id/>, n.d.)

In this study, researchers will discuss the use of Black Seed products in Unilever products among students of UIN Maulana Malik Ibarahim Malang. It is important to discuss this with social construction in order to reveal how externalization, objectification, and internalization occur in the use of this product.

As for some previous research that discusses Black Seed, is an article entitled Hadith About Black Seed by Imroatus Shalihah. The results of this study indicate the number of righteous hadiths that mention the Black Seed. There are 14 hadiths that mention about Habbatus Sauda. These traditions are taken from hadith books that are included in the criteria of authentic hadith. Furthermore, this study mentions the benefits of Habatus Sauda that have been found by researchers, both Muslim and non-Muslim researchers from different countries. (Shalihah, 2016)

The article entitled Multi Khasiat Habbatus sauda (Nigella Sativa/ Jinten Hitam) written by T. Mahameru, S.Pd. The results of this study get several benefits from consuming Black Seed. Among them are making the body's immune system stronger, improving memory, concentration, and alertness. In addition, it increases hormone bioactivity, is able to neutralize toxins that enter the body, and provides solutions for people who have sleep disorders and stress. (Mahameru, 1993)

The article is entitled Herbalisme dan Pengobatan Islam: Praktek Keislaman dan Uji Medis Habbatus sauda. This article was written by Dwi Rahmawati. The results of this study provide an explanation of the composition in Black Seed. This study also explains the benefits that are obtained by someone who consumes Black Seed regularly for 3 months. One of them is the health-promoting properties. (Rahmawati, 2017)

The article Aktivasi Pemakaian Jinten Hitam (Nigella Sativa) Terhadap Respons Imun Pada Gigi Yang Mengalami Inflamasi was written by Endah Aryati Eko Ningtyas. The results of this study explained that in the condition of teeth that will



experience inflammation at an early stage, the release of proteolytic enzymes by PMN cells and the release of lymphokines by lymphocytes will also be seen, as well as dominant plasma cells. After the patient was given Black Seed oil, there was a change in the quantity of immunocompetent cells. The proof is that there is an increase in T cells which in turn will increase their immunocompetent cells. (Ningtyas, 1984)

The research that will have been carried out above is mostly focused on the practical benefits of Black Seed. The novelty of this research is to see the preservation of Islamic values carried out by PT. Unilever for its products that use the composition of Black Seed. This research uses social construction theory.

Methods

This research is a type of field research (field research). The method used is a qualitative method. According to Bogdan and Taylor in Lexi Moleong, qualitative research is research that is used to see the phenomenon of events experienced by research subjects as a whole by describing in the form of written or spoken words in a special natural context. (Lexy, 2009) The approach used in this study is a social construction approach. Berger and Luckman say that societal institutions are created and maintained or changed through human action and interaction. Although society and social institutions look objectively real, in reality they are all built in subjective definitions through the process of interaction. New objectivity can occur through repeated affirmations given by others who have the same subjective definition. At the highest level of generality, humans create the world in a universal symbolic sense, namely a comprehensive view of life, which legitimizes and regulates social forms and gives meaning to various areas of life.

The construction process, when viewed from the perspective of Berger & Luckman's theory takes place through dialectical social interactions from three forms of reality that become the entry concept, namely subjective reality, symbolic reality and objective reality. It also takes place in a process with three simultaneous moments, externalization, objectification and internalization.

Through Hegel's touch, namely thesis-antithesis-synthesis, Berger found a concept to connect between the subjective and the objective through the concept of dialectics, known as externalization-objectivation-internalization. Externalization is adjustment to the socio-cultural world as a human product. "Society is a human product".

Objectivation is social interaction in the intersubjective world that is institutionalized or institutionalized. "Society is an objective reality". Internalization is the individual identifying himself in the midst of social institutions or social organizations in which the individual is a member. (Sudikin, 2002)

This research will begin by discussing the use of Habbatus Sauda at the time of the Prophet, and its development today.

After that, the research will be continued by describing the data of PT. Unilever which uses Habbatus Sauda'. Start with a discussion about PT. Unilever in Indonesia. After that, it describes the data about the products of PT. Unilever that uses Black Seed.

The next discussion is an analysis of the social construction of the use of this Habbatus sauda product. Starting from the explanation of social construction theory, then the results of questionnaires from students of the Al-Qur'an and Tafsir Study Program students at UIN Maulana Malik Ibrahim Malang. Next is the analysis of the social construction of the results of the questionnaire on the use of Black Seed products.

Results and Discussion

Use of Black Seed at the Time of the Prophet

The researcher conducted a search on Black Seed in the classic book. Here, the researcher uses the keyword *الحبّة السوداء* from the dorar.net page. From these keywords, the researchers found 64 editors from the books of hadith, syarah, and others.

Some of the search results above, many have similar editorials and close meanings. Researchers will discuss some of the editors of the 64 results found. The discussion will be based on themes related to the benefits of Black Seed, and its use at the time of the Prophet.

خَرَجْنَا وَمَعَنَا غَالِبُ بْنُ أَبْجَرَ، فَمَرِضَ فِي الطَّرِيقِ، فَقَدَمْنَا الْمَدِينَةَ وَهُوَ مَرِيضٌ، فَعَادَهُ ابْنُ أَبِي عَتِيقٍ، فَقَالَ لَنَا: عَلَيْكُمْ بِهَذِهِ الْحَبِيبَةِ السَّوْدَاءِ، فَخَذُوا مِنْهَا خَمْسًا أَوْ سَبْعًا فَاسْحَقُوهَا، ثُمَّ أَقْطَرُوهَا فِي أَنْفِهِ بِقَطْرَاتِ زَيْتٍ، فِي هَذَا الْجَانِبِ وَفِي هَذَا الْجَانِبِ؛ فَإِنَّ عَائِشَةَ حَدَّثَتْني: أَنَّهَا سَمِعَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ هَذِهِ الْحَبِيبَةَ السَّوْدَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ، إِلَّا مِنَ السَّامِ. قُلْتُ: وَمَا السَّامُ؟ قَالَ: الْمَوْتُ.

صحيح البخاري : المصدر | البخاري : المحدث | عائشة أم المؤمنين : الراوي
[صحيح] : خلاصة حكم المحدث | 5687 الصفحة أو الرقم

(<https://Dorar.Net/h/024d92e2a98bb5d6805665e999bdb7bd>, n.d.)

The explanation from this hadith is We went out with Ghalib bin Abhar, then he got sick on the road. Arriving in Medina, and he was still sick. Ibn Abi 'Atiq visited him and said to us. Give me this little black seed. Then they take about 5 to 7 seeds and hand them over. Then dripped it into Ghalib's nose with olive drops on several sides. Aisha then told that she had heard the Prophet say that this black seed is a cure for all diseases, except poison. Then asked the Prophet what is meant by poison. The Prophet replied that poison is death.

The Prophet ordered to seek treatment because it is one of the causes of healing. He emphasized several kinds of drugs that have known benefits. In this hadith a tabi'in named Khalid bin Sa'id reported that they were traveling with a friend of Ghalib bin Abhar. On the way, Ghalib's friend was sick but continued his journey to Medina. In Medina, Ibn Abi 'Atiq visited him and suggested that Ghalib be given Black Seed to be used as medicine. What is meant by Habbatus Sauda is the seed of blessing. It is also said to be green cumin, Khordal seeds, and other names. Friends tell how Black Seed is used as medicine. The trick is to take 5 to seven seeds of Black Seed, then grind it. After being soft, dripped the sick person's nose, little by little with drops of olive oil.

This method is based on the hadith of Aisha who heard the Prophet say, "Verily, this seed is a cure from all diseases except poison. The poison according to the Prophet



is death. The point is that Black Seed is a cure for all diseases that can cure except death for which there is no cure because death is a provision from Allah that cannot be avoided.

This Hadith shows in general how to take the benefits of Black Seed for all diseases except medicine for death. It's just that Ibu Abi Atiq ordered to drip Habbatus Sauda mixed with olive oil into the nose of a sick person. This does not show all diseases as well as how to treat them by dripping Black Seed as ordered by him. There is a way to drink it, or mix it into other drugs. So how to use this black seed can be different or also the same among several people. In this hadith, the understanding can be taken to seek treatment with whatever Allah has made lawful, and it does not come out of the form of *tawakkal*.

Habbatus Sauda Products PT. Unilever

Unilever Indonesia, which was founded on December 5, 1933, has grown to become one of the leading companies in the Fast Moving Consumer Goods category in Indonesia. Unilever Indonesia is here to accompany the life of the Indonesian people through a range of Unilever Indonesia products including world-renowned brands such as Pepsodent, Lux, Lifebuoy, Dove, Sunsilk, Clear, Rexona, Vaseline, Rinso, Molto, Sunlight, Wall's, Royco, Bango and others (<https://www.unilever.co.id/our-company/>, n.d.) .

Products PT. Unilever that uses Habbatus Sauda content is Dove shampoo. Shampoo Enriched with Black Seed and Micellar. This product is named Dove Hijab Natural. The second product is Sunlight Hygienis+ with Black Seed and lime. The third product is Lifebuoy Honey & Habbatussauda. These three products have their respective advantages offered.

The first product strengthens its brand with the advantage of being able to overcome hair loss. This hijab shampoo uses Habbatus Sauda, a black cumin typical of the Middle East which is known to have many benefits, including strengthening hair follicles, stimulating new hair growth, and maintaining a healthy scalp to avoid dandruff. This shampoo also has a unique Micellar formula that is able to dissolve dirt and sebum on the scalp. This formula also helps the absorption of the shampoo's nutritional content properly. This shampoo already has Halal certification from MUI, and is available in 9ml, 135ml, and 290ml sachet sizes (<https://www.allthingshair.com/id-id/produk/dove-hijab-natural-anti-ketombe-dan-perawatan-rambut-rontok/>, n.d.).

The second product makes an advantage as a liquid dish soap containing Black Seed Extract and pure lime which is strengthened by antibacterial substances. In addition, it can remove and prevent the proliferation of bacteria on dishwashing sponges up to 100x more powerful than ordinary dishwashing soap. Finally, it is safe to use on baby's eating and drinking utensils, and suitable for washing vegetables and fruits.

The third product explains that the ingredients in this soap are Honey and Black Seed or black cumin, which are two ingredients that are recommended in Islam, because they have a myriad of benefits. The Qur'an and Hadith confirm that these two ingredients can indeed be used as natural medicines. Starting from acting



as an antioxidant, can maintain skin health, and can be an antiseptic.

Analysis of Social Construction on the Use of Habbatus Sauda Products

The researcher asked nine questions addressed to students of the Qur'an and Tafsir Study Program at the Sharia Faculty of UIN Maulana Malik Ibrahim Malang. This questionnaire was given via a google form link, and was filled out by 112 students randomly from a total of 330 students of the Al-Qur'an and Tafsir Study Program at Maulana Malik Ibrahim State Islamic University Malang. The results of the questionnaire that the researchers got from the nine questions were that all respondents knew what was meant by habbatus sauda. Habbatus sauda is not something foreign to them. 92% of their answers or 103 respondents stated that they knew habbatus sauda. Regarding the Black Seed product, what they know is the Black Seed product which is used as a medicine for consumption. 69.6% of 112 respondents or 78 respondents who answered so. Before the researcher asked questions that focused on Habbatus sauda products in PT. Unilever in the form of soap and shampoo, they do not know about this product. This shows that they still think that Habbatus Sauda is generally only used for medicine as it has often been used before.

After the researchers asked about the knowledge of the respondents about Black Seed at PT Unilever, there were 58% of 112 respondents or 65 respondents who knew about Black Seed products from PT Unilever. 24 respondents who know these soap and shampoo products from advertisements. 3 respondents answered that they knew this product was used by the people around them. This shows that the introduction of Habbatus Sauda products is already crowded among the public. Herbal ingredients that were originally only used as medicine have penetrated into additional cleaning materials that are used daily. Respondents became familiar with and interested in using this product. Advertisements in the media that provide an understanding of the advantages of shampoo and soap using Habbatus Sauda ingredients. This dove habbatus sauda shampoo product emphasizes its use for women who wear the hijab. This is a plus for Muslim women who pay attention to Islamic materials. As for the Lifeboy Habbatus Saudaa and honey bath soap products, in their advertisements, they emphasize the ingredients that the Prophet's hadith explains about their benefits. Habbatus sauda is useful for healthy skin, anti-aging and natural anti-septic. This is a consideration for respondents to feel safe and comfortable using this product. Meanwhile, Sunlight habbatus sauda dish soap product in its offering contains anti-bacterial which is safe to use for washing cutlery for babies, even for washing fruits and vegetables. This is a plus of the products offered by PT. Unilever.

Answers Respondents who are interested in using this product are 45.5% of the 112 respondents or 51 respondents. The majority of their reasons are because of the Prophet's recommendation to use Habatus Sauda because it comes from herbal ingredients and wants to carry out the Sunnah of the Prophet. Respondents who answered this there were 16 of 73 respondents. In addition they believe in the quality and benefits. Both in its use directly for drugs or for a mixture of other ingredients such as in this product. The selective consideration of respondents to



use products made from Black Seed gives a sense of security, comfort and luck to be able to use herbal ingredients that the Prophet appreciated. Although there are 9 out of 112 respondents who stated that they did not feel very appreciated using it.

Construction theory Peter L. Berger has several opinions regarding the construction that was built community, namely society forms a construction based on reality in its social environment, the result of human thought as a shape of the social world will continue to evolve, the construction will build community life in a sustainable and carried out continuously, reality and people's knowledge are two things different so that public knowledge must have implications for processes that have been built in accordance with reality.(Nastiti & Perguna, 2020). Social construction has a broad meaning in social science. It is usually connected on social influences in individual life experiences. The basic assumption on reality is social construction by Berger and Luckmann. Furthermore, it is said that social construction has several strengths. First, the central role of language provides a concrete mechanism, by which culture influences individual thoughts and behavior. Second, social construction can represent complexity in a single culture, this is does not assume uniformity. Third, thing it is consistent with society and time.(Ngangi, 2011)

The results of the thoughts and understanding of the respondents which eventually gave birth to a pattern in using Black Seed products from PT. Unilever was formed through several processes to produce a construction. The behavior of the community that produces a construct regarding the halal label and herbal ingredients recommended by the Prophet is based on the subjective experience of the respondent which is influenced by several factors such as religious factors, environmental factors and the spread of digital media. The religious factor in question is in the form of knowledge obtained by consumers regarding the rules of halal and haram things and the Prophet's recommendations regarding his way of life. They get this religious knowledge from the formal and non-formal school education environment. The majority of respondents in this study are also alumni of Islamic boarding schools. From the knowledge they get, they practice it through a change in behavior patterns. The behavior shown by the respondent is then supported by other factors, namely the environment of the respondent who uses this product, such as in his family. In addition, the emphasis on product introduction that puts forward halal labels and is in accordance with the sunnah of the Prophet is a plus and a strong advocate (increasing comfort) that halal labels and in accordance with the sunnah of the Prophet are a form of representing the religion of Islam.

Conclusion

Three stages in the social construction of Muslim consumers using Habbatus Sauda products PT. Unilever. The first stage of the Muslim Consumer Social Construction of Habbatus Sauda Products PT. Unilever is the stage of Explanation of Externalization in the form of implications of respondents from understanding Islamic teachings that they have received by choosing properly any product to be used, including paying attention to the ingredients listed on the product because indirectly the halal label and according to the Sunnah of the Prophet is described as



a form of representation of Islam. . Objectification Described by changing patterns of behavior of respondents in choosing products, namely being more selective when buying a product, including the Elucidation Stage, paying more attention to halal labels and according to the Sunnah of the Prophet (because it has its own plus value), although in practice they have not fully bought daily necessities products. labeled halal. Internalization Characterized by the influence of the family environment and advertising media which also supports halal labeling and is in accordance with the Sunnah of the Prophet shown by this product. Where, the respondent's decision to use this product is also due to the many nearby environments that use this product and the spectacle in advertising media makes them really believe in the power of halal branding and according to the Sunnah of the Prophet of the product because the company already has a big name. From the table above, it can be seen that the community's construction of halal labeling and in accordance with Nabu's sunnah is compatible with Peter L. Berger's construction theory. Berger has several opinions regarding the construction that is built by the community, namely the community forms a construction based on the reality in its social environment, the results of human thought as a form of the social world will continue to develop, the construction will build community life in a sustainable and continuous manner, the reality and knowledge of the community. are two different things so that public knowledge must have implications for processes that have been built in accordance with reality.

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