



Living *Hadith*: Student Eating and Drinking Ethics

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Abstract

This article is motivated by the differences in the eating and drinking practices of students with the *hadith* of the Prophet SAW. The problem in this study is to analyze the eating and drinking ethics of students at Padang State University (UNP). The object of this study is UNP students, on the grounds that the majority of students here are Muslim and have a strong Minangkabau culture with Islamic values. The concept of living *hadith* is a study of *hadith* that lives in society based on the *hadith* of the Prophet SAW. The research method used is a descriptive qualitative method based on a case study approach. The analysis of this study uses a SWOT analysis. The results of the study indicate that the eating and drinking practices of UNP students on campus are currently generally not in accordance with the ethical values of eating and drinking in Islamic teachings.

Keywords: Practice; Living *Hadith*, Eating and Drinking Ethics; Universitas Negeri Padang (UNP)

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Introduction

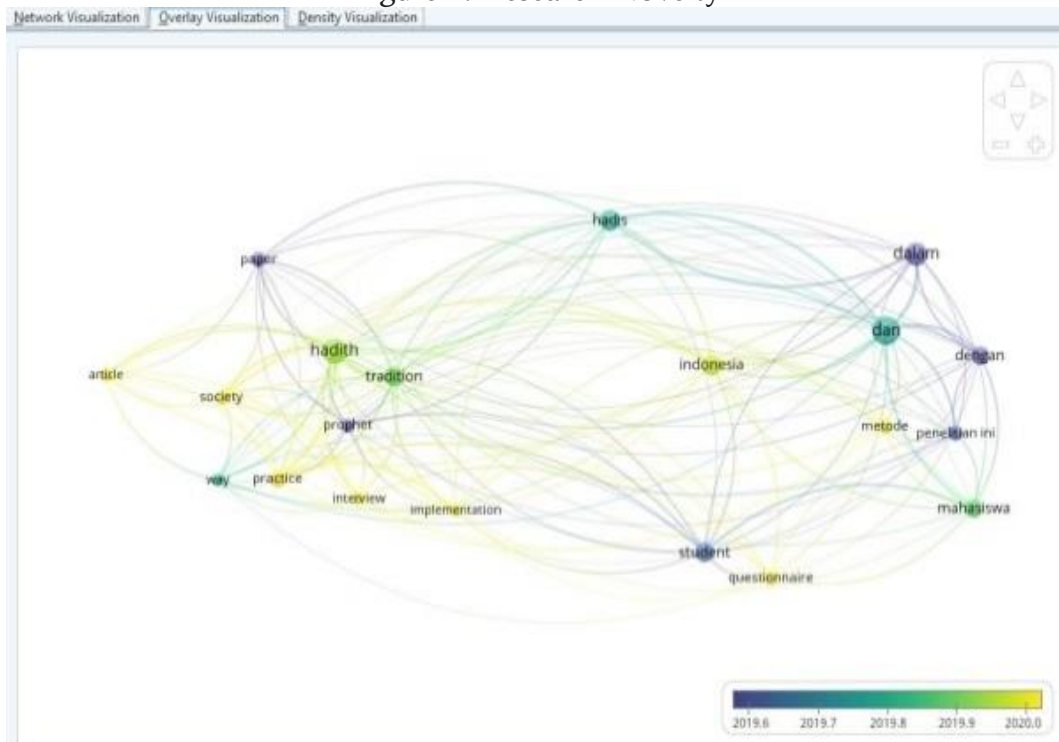
Eating and drinking etiquette is often considered lightly by some groups that should be considered based on religious, cultural and health values. This is in line with the change of civilized and nationally characterized academicians. Health science also explains that drinking etiquette will affect a person's health. Drinking while sitting can help avoid kidney stone disease (Nurrahman & Althaf, 2023). Likewise, if someone does not eat or drink while sitting, then he is said to be unethical.

This study examines the practice of eating and drinking ethics with a living *hadith* approach in Fazlur Rahman's analysis, which interprets the *hadith* of the Prophet as "a living *hadith*" and the formulation of *hadith*. Therefore, the *hadith* of the Prophet is dynamic. In terms of language, living is interpreted as "living" and "bringing life to life". Living *hadith* is a form of study of the phenomena of practices, traditions, rituals, and behaviors that live in society that are based on the *hadith* of the Prophet SAW. (Hafizzullah dan Fadillah Iffah, 2021). Thus, living *hadith* is a phenomenon that appears in society in the form of thought patterns and behavioral patterns that originate from the *hadith* of the Prophet or the meaning that originates from the *hadith* of the Prophet.

Ideally, the eating and drinking behavior of a Muslim is presented following the way the Prophet did, but the development of the times has changed it. This is seen in the eating and drinking habits that imitate the eating and drinking style of Europeans, namely, with a standing party style. This practice also affects the eating and drinking habits of students on campus, including students at Padang State University.

Similar research has been conducted; a) Living *hadith*, in the concept of understanding *hadith* (Hafizzullah dan Fadillah Iffah, 2021), the tradition of reading *al-Waqi'ah* (Ananda Prayogi, 2023), Bajamba eating tradition (Erlina & Nasrulloh, 2023), the tradition of tilik in Javanese society (Muzakky, 2021), *kenduri* tradition in the month of Ramadan (Saniatul Hidayah, 2023), cupping therapy (Zainnubrofiq et al., 2024), dhikr of fida (Munawar, 2022), b) Eating and drinking etiquette; according to the *hadith* (Nuha & Anggraeni, 2023), perspective of *hadith* and medical science (Rahmah et al., 2022), prohibition of eating and drinking while standing and its effects (Santosa & Yunus, 2022), street food in Surabaya (Faisol Mubarak et al., n.d.). The novelty of this research is that it discusses the living *hadith* of eating and drinking among university students at Universitas Negeri Padang (UNP).

Figure 1. Research Novelty



The advantage of this study is that it can be said to be a relatively new study, especially related to *hadith*, society, implementation, practice, method and scope of Indonesia. This is evidenced by the image above with the presence of yellow. Thus, the study of living *hadith* on the ethics of eating and drinking of UNP students can be said to be a new study.

Method

This research is qualitative, using a case study approach in the UNP. The stages of this research are through the process of observation, interviews and literature studies. The observations that have been made are observing the ethics of eating and drinking among lecturers and students. This observation was carried out in the canteens located in the UNP environment. The eating and drinking practices observed include 3 aspects, reading prayers/*bismillah* before eating and drinking, eating and drinking while sitting and eating and drinking using the right hand.

Initial observations were conducted in February 2023. Interviews in this study were conducted in August-September 2023 with 20 people from among students and lecturers in the canteen in the UNP environment. The interviews conducted covered 3 aspects, namely the concept, behavior/practice and solutions needed. These aspects are summarized into several research questions summarized in the interview draft.

Literature studies were conducted from the main books of *hadith*, namely the book Sahih al-Bukhari (Abi Abdillah Muhammad bin Ismail Al-Bukhari, n.d.), Sahih Muslim (Muslim bin Al-Hajjaj Abu al-Hasan al-Qusyairi an-Naisaburi, n.d.), Sunan Tirmidzi (At-Tirmidzi, 1998), Sunan Abu Daud (Abu Daud Sulaiman bin al-Asy'ats, n.d.) and Musnad Ahmad bin Hanbal (Ahmad bin Hanbal, 1993) which discusses the ethics of eating and drinking. The collected data will be subjected to data reduction and data analysis. The next stage is to use a SWOT analysis on the data that has been analyzed. So that it produces a design about the advantages, disadvantages, opportunities and threats related to the ethics of eating and drinking of UNP students.

The data collection technique in this study was conducted by purposive sampling. The criteria for this study were UNP students who were eating and drinking in the canteens in the UNP main campus environment and UNP lecturers. The research data was strengthened by the presence of photos of students in the field as findings and data comparisons.

Results and Discussion

The habit of eating and drinking while sitting should be taught to the younger generation, such as students. Eating and drinking according to

Islamic manners will form a religious character. Religious character is a character that describes a person as having integrity, who is obedient and compliant with religious values and norms, and carries out religious teachings in everyday life. Seeing the increasingly advanced era with all its sophistication, knowledge will be easier to obtain from anywhere and at any time. Character formation through manners is something that is not emphasized enough, so many young generations, including students, have not fully carried out any activities beyond manners. Like small things, namely, eating and drinking. The habit of eating and drinking among students is becoming a critical issue when considering the situation directly, as many students still do not understand the values of Islamic education through the manners of eating and drinking, so that habits that are often done according to Islam are not recommended, but instead become something that is justified.

1. Result

The manner of eating and drinking is something that is done repeatedly every day. Islam teaches that eating and drinking have rules, according to what the Prophet Muhammad SAW taught. The following is a description of the Prophet's *hadith* related to eating and drinking;

a. Read *Bismillah*

1) Bukhari

- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ أَخْبَرَنَا سُفْيَانُ قَالَ الْوَلِيدُ بْنُ كَثِيرٍ أَخْبَرَنِي أَنَّهُ سَمِعَ وَهَبَ بْنَ كَيْسَانَ أَنَّهُ سَمِعَ عُمَرَ بْنَ أَبِي سَلَمَةَ يَقُولُ كُنْتُ غُلَامًا فِي حَجْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا غُلَامُ سَمِ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ

"O Ghulam, say *bismillah*, eat with your right hand and eat the food that is in front of you." So that was my style of eating after that. (HR. Bukhari: 4957)

- حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ الدِّيلِيِّ عَنْ وَهَبِ بْنِ كَيْسَانَ أَبِي نُعَيْمٍ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ وَهُوَ

ابْنُ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَكَلْتُ يَوْمًا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا فَجَعَلْتُ أَكُلُ مِنْ نَوَاحِي الصَّخْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلْ مِمَّا يَلِيكَ

"Eat what is close to you." (HR. Bukhari: 4958)

• حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ عَنْ وَهْبِ بْنِ كَيْسَانَ أَبِي نُعَيْمٍ قَالَ أُنِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِطَعَامٍ وَمَعَهُ رَبِيبُهُ عُمَرُ بْنُ أَبِي سَلَمَةَ فَقَالَ سَمِ اللَّهَ وَكُلْ مِمَّا يَلِيكَ

"Read the *bismillah* and take the food that is near you." (HR. Bukhari: 4959)

2) Muslim

• حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ جَمِيعًا عَنْ سُفْيَانَ قَالَ أَبُو بَكْرٍ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الْوَلِيدِ بْنِ كَثِيرٍ عَنْ وَهْبِ بْنِ كَيْسَانَ سَمِعَهُ مِنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ كُنْتُ فِي حَجَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّخْفَةِ فَقَالَ لِي يَا غُلَامُ سَمِ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ

"O child, say the name of Allah, and eat with your right hand, and eat what is in front of you." (HR. Muslim: 3767)

3) Abu Dawud

• حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لَوْيْنٌ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ عَنْ أَبِي وَجْزَةَ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اذْنُ بُيٍّ فَسَمِ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ

"The Prophet ﷺ said, "O my son, come closer, say the name of Allah, eat with your right hand, and eat from what is near." (HR. Abu Dawud: 3284)

4) Ahmad

- حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ عَنْ وَهْبِ بْنِ كَيْسَانَ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا غُلَامُ سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ بِمَا يَلِيكَ فَلَمْ تَزَلْ تَلْكَ طُعْمَتِي بَعْدُ وَكَانَتْ يَدِي تَطِيشُ

"The Prophet ﷺ said to me, O young man, mention the name of Allah, eat with your right hand, eat from what is nearest to you, and from that time on I ate like that, even though previously my hand was moving. (HR. Ahmad: 15740)

5) Ibn Majah

- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ قَالَا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الْوَلِيدِ بْنِ كَثِيرٍ عَنْ وَهْبِ بْنِ كَيْسَانَ سَمِعَهُ مِنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ كُنْتُ غُلَامًا فِي حِجْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ فَقَالَ لِي يَا غُلَامُ سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ بِمَا يَلِيكَ

"When I was little, I was in the lap of the Prophet ﷺ, when my hand was holding a plate, the Prophet ﷺ said to me, "O little child, say the name of Allah, eat with your right hand and take it from what is near." (HR. Ibn Majah: 3258)

b. Prohibiting eating by standing

1) Imam Muslim

- حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ حَدَّثَنَا مَرْوَانُ يَعْنِي الْفَزَارِيُّ حَدَّثَنَا عُمَرُ بْنُ حَمْرَةَ أَحْبَرَنِي أَبُو غَطَفَانَ الْمُرِّي أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَشْرَبَنَّ أَحَدٌ مِنْكُمْ قَائِمًا فَمَنْ نَسِيَ فَلْيَسْتَقِئْ

" Never let one of you drink while standing, if he forgets then vomit." (HR. Muslim: 3775)

2) Imam Ahmad

- حَدَّثَنَا وَكَيْعٌ حَدَّثَنَا الدَّسْتُوَائِيُّ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ هَيَّ أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا

The Prophet ﷺ forbade someone to drink while standing." (HR. Ahmad: 11740)

- حَدَّثَنَا أَزْهَرُ بْنُ الْقَاسِمِ حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَيَّ أَنْ يَشْرَبَ الرَّجُلُ وَهُوَ قَائِمٌ

The Prophet ﷺ forbade someone to drink while standing. (HR. Ahmad: 12033)

- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ بْنِ مَالِكٍ قَالَ هَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا

"The Prophet ﷺ forbade someone to drink while standing." (HR. Ahmad: 12754)

3) Abu Dawud

- حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَيَّ أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا

"The Prophet ﷺ forbade a man to drink while standing." (HR. Abu Daud: 3229)

c. Eat with the right hand

1) Muslim

- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ ح وَ حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَأْكُلُوا بِالشِّمَالِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِالشِّمَالِ

"Do not eat with your left hand, because the devil eats with his left hand." (HR. Muslim: 3763)

- وَ حَدَّثَنِي أَبُو الطَّاهِرِ وَحَزْمَلُهُ قَالَ أَبُو الطَّاهِرِ أَخْبَرَنَا وَ قَالَ حَزْمَلُهُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ حَدَّثَنِي الْقَاسِمُ بْنُ عُبَيْدٍ اللَّهُ بْنُ عَبْدِ اللَّهِ

بْنِ عُمَرَ حَدَّثَهُ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَأْكُلَنَّ أَحَدٌ مِنْكُمْ بِشِمَالِهِ وَلَا يَشْرَبَنَّ بِهَا فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِهَا قَالَ وَكَانَ نَافِعٌ يَزِيدُ فِيهَا وَلَا يَأْخُذُ بِهَا وَلَا يُعْطِي بِهَا وَفِي رِوَايَةِ أَبِي الطَّاهِرِ لَا يَأْكُلَنَّ أَحَدُكُمْ

"Let none of you eat or drink with the left hand, for the devil eats with the left hand and drinks with the left hand. The narrator said, in the *Hadith Nafi* added, 'And do not take or give with the left hand.' In the narration of Abu at-Thahir, it is mentioned, 'Let none of you....' (HR. Muslim: 3765)

2) Tirmidzi

● حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُمَيَّرٍ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ ابْنِ شَهَابٍ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَأْكُلَنَّ أَحَدُكُمْ بِشِمَالِهِ وَلَا يَشْرَبُ بِشِمَالِهِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ قَالَ وَفِي الْبَابِ عَنْ جَابِرٍ وَعُمَرَ بْنِ أَبِي سَلَمَةَ وَسَلَمَةَ بْنِ الْأَكْوَعِ وَأَنَسِ بْنِ مَالِكٍ وَحَفْصَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَهَكَذَا رَوَى مَالِكٌ وَابْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عُمَرَ وَرَوَى مَعْمَرٌ وَعَقِيلٌ عَنْ الزُّهْرِيِّ عَنْ سَا...

"Let none of you eat with his left hand nor drink with his left hand, for indeed the devil eats and drinks with his left hand." In this chapter, there is also a narration from Jabir, Umar bin Salamah bin Al Akwa', Anas bin Malik and Hafshah. Abu Isa said, "This *hadith* is *hasan sahih*. Likewise, it was narrated by Malik and Ibn Uyainah from Az Zuhri from Abu Bakr bin Ubaidullah, from Ibn Umar. Ma'mar and Uqail have also narrated from Az Zuhri from Salim from Ibn Umar. However, Malik and Ibn Uyainah's history is more authentic. (HR. Tirmidzi: 1721)

3) Ibnu Majah

- حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ أَنبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَأْكُلُوا بِالشِّمَالِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِالشِّمَالِ
" Don't eat with your left hand, in fact Satan eats with his left hand."
(HR. Ibnu Majah: 3259)

4) Ahmad

- حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ عَنْ عُمَرَ بْنِ مُحَمَّدٍ عَنْ سَالِمٍ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَأْكُلَنَّ أَحَدُكُمْ بِشِمَالِهِ وَلَا يَشْرَبَنَّ بِهَا فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِهَا وَيَشْرَبُ بِهَا قَالَ وَزَادَ نَافِعٌ وَلَا يَأْخُذَنَّ بِهَا وَلَا يُعْطِيَنَّ بِهَا

"Let none of you eat with his left hand, and let him not drink with his left hand, for the devil eats and drinks with his left hand." He said, Nafi' added, "And let him not take anything with it, and let him not give with his left hand." (HR. Ahmad: 5843)

- حَدَّثَنَا يَعْقُوبُ حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ عَنْ أَخِيهِ عُمَرَ بْنِ مُحَمَّدٍ عَنْ الْقَاسِمِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ سَمِعْتُ سَالِمًا يَقُولُ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَأْكُلَنَّ أَحَدُكُمْ بِشِمَالِهِ وَلَا يَشْرَبَنَّ بِهَا فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِهَا

" Let none of you eat with his left hand and let him not drink with his left hand. For the devil eats with his left hand and also drinks with his left hand." (HR. Ahmad: 5908)

- حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ وَحُجَيْنٌ قَالَا حَدَّثَنَا لَيْثٌ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَأْكُلُوا بِالشِّمَالِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِالشِّمَالِ

" Do not eat with your left hand, because the devil eats with his left hand. ". (HR. Ahmad: 14060)

Based on the *hadith* above regarding the prohibition on drinking while standing, the scholars agree that eating or drinking while sitting is more important than eating or drinking chilli sauce. It was said that if the Prophet SAW ever ate or drank while standing, it was because there was something preventing him from sitting, for example, holy places that were crowded with people. However, this was not a habit for the Prophet Muhammad.

The etiquette of eating and drinking while sitting is not only taught in Islam, but the etiquette already existed among people in ancient times, before independence, and Islamic civilization had not yet formed in Indonesia. Eating and drinking while sitting. Based on research that has been done, the tradition of eating and drinking while sitting cross-legged has occurred since the first kingdom in Indonesia. People at that time ate and drank while sitting cross-legged on the floor, in a yoga movement called *sukhasan*. This movement can massage the abdominal muscles while increasing circulation in the lower body. The movement of sitting cross-legged can also increase body flexibility. However, currently this tradition has faded; many people eat and drink while standing, even though they are not in an emergency.

Eating and Drinking Practices of Universitas Negeri Padang Students

Based on the results of observations and research interviews conducted among UNP students, the results can be presented in the following table;

Table 1. Interview results regarding the understanding of *hadith* related to eating and drinking ethics

No.	Name	Read <i>Bismillah</i>	Prohibiting eating by standing	Using the Right Hand
1.	V	Lack of Compliance	Obedient	Obedient
2.	E	Obedient	Obedient	Obedient
3.	Z	Obedient	Lack of Compliance	Obedient
4.	J	Lack of Compliance	Lack of Compliance	Lack of Compliance
5.	F	Lack of Compliance	Lack of Compliance	Obedient
6.	A	Lack of Compliance	Lack of Compliance	Obedient
7.	W	Not obey	Obedient	Obedient
8.	N	Lack of Compliance	Lack of Compliance	Obedient

9.	P	Not obey	Lack of Compliance	Lack of Compliance
10.	Y	Lack of Compliance	Lack of Compliance	Lack of Compliance
11.	D	Lack of Compliance	Lack of Compliance	Obedient
12.	D	Obedient	Lack of Compliance	Obedient
13.	R	Lack of Compliance	Obedient	Obedient
14.	R	Obedient	Obedient	Obedient
15.	A	Lack of Compliance	Lack of Compliance	Obedient
16.	A	Lack of Compliance	Lack of Compliance	Obedient
17.	A	Lack of Compliance	Lack of Compliance	Lack of Compliance
18.	A	Lack of Compliance	Obedient	Obedient
19.	P	Lack of Compliance	Lack of Compliance	Lack of Compliance
20.	K	Lack of Compliance	Lack of Compliance	Lack of Compliance

Source: Researcher, 2023.

Discussion

Based on information from the informants above, it shows that the majority of informants, especially among students, show a lack of compliance with the practice of eating and drinking from Islamic teachings. Some students are inconsistent in reading *bismillah* before eating and eating and drinking in a sitting position, except when using the right hand. This reflects that their religious values and awareness of the practice of eating and drinking are considered not in accordance with the *hadith* of the Prophet SAW.

Based on eating and drinking practices, there are also environmental and social influences, where some informants noted that they saw or heard others performing the correct practices, which influenced them to follow the practices. In addition, some informants also noted health awareness in eating and drinking practices, such as eating and drinking in a sitting position, which is considered better for digestive health. Thus, the generalization that can be drawn is that the majority of informants, especially students, do not follow eating and drinking practices that are in accordance with Islamic teachings. Despite the awareness of religious values, religious education, environmental influences, health awareness, and personal factors do not play a role in individuals' daily eating and drinking practices.

The author can also conclude that eating and drinking practices such as reciting *bismillah* before eating, eating and drinking in a sitting position and using the right hand are integral parts of Islamic religious identity and culture. The majority of informants, especially students, seem to understand the importance of these, but do not carry out these practices as part of their identity as Muslims. However, differences in these practices also reflect variations in the level of individual knowledge, awareness and commitment to Islamic teachings. In addition, factors such as environmental, cultural and social influences can also influence a person's eating and drinking practices.

The final generalization is that the practice of eating and drinking in Islam is an important part of religious and cultural identity, but its implementation can vary based on individual and environmental factors. Awareness of religious values, religious education received, and social and environmental influences do not play much of a role in the practice of eating and drinking by individuals in the context of UNP students. In the context of eating and drinking, UNP students are only limited to knowledge and not to practice. This can be said to be a reflection of cultural values and identity. Variations in this practice are not normal, and it is important to understand it in the context of a student's individual awareness in applying religious teachings in everyday life.

Conclusion

Based on the description above, it can be concluded that the eating and drinking practices of students tend not to be influenced by religious teachings and health aspects. They inconsistently follow Islamic practices in accordance with reciting *bismillah*, and eating and drinking in a sitting position, except for using the right hand. It appears that there is no need to increase understanding and awareness of the etiquette of eating and drinking in the context of the concept of *hadith*. Therefore, educational institutions, including universities, can consider holding special courses or seminars that focus on the etiquette of eating and drinking in Islam. This will help improve students' understanding of Islamic teachings in everyday contexts.

In conclusion, the data presented in the table reflect varying levels of awareness and adherence to the practice of "Eating and Drinking Etiquette" among respondents. While some individuals demonstrated a strong understanding and application of this etiquette, others may benefit from further education and awareness initiatives. Integration of this concept into educational settings and the use of visual aids could potentially contribute to improving adherence to this etiquette.

Eating and drinking etiquette in Islam includes a set of manners related to eating and drinking that are derived from the teachings of the Prophet Muhammad (PBUH) as recorded in the *hadith*. Adhering to this etiquette not only shows respect for food and acknowledges the blessings of Allah but also has practical benefits for one's health. Solutions aimed at increasing awareness and adherence to this etiquette include educational initiatives and visual aids that reinforce these practices within the Muslim community.

We can also conclude that eating and drinking practices such as reciting *bismillah* before eating, eating and drinking while sitting, and using the right hand are integral parts of Islamic identity and culture. The majority of informants, especially students, seem to understand the importance but do not carry out these practices as part of their identity as Muslims. However, differences in these practices also reflect variations in the level of individual knowledge, awareness, and commitment to Islamic teachings. In addition, factors such as environmental, cultural, and social influences can also influence an individual's eating and drinking practices.

Thus, this table provides valuable insights into the various views and behaviors in society regarding Islamic eating and drinking etiquette. By taking concrete steps based on these findings, we can strive to strengthen the understanding and practice of Islamic eating and drinking etiquette in society and educational settings.

In conclusion, the data in the table reflect the complexity of eating and drinking practices in the context of Islam, with the role of religious education, health awareness, environmental influences, individual constraints, and variations in eating and drinking practices. This shows how important context and the influence of various factors are in shaping individual eating and drinking practices.

Based on this analysis, it can be concluded that in the practice of reading *bismillah* before eating, eating and drinking in a sitting position, and using the right hand, the majority of informants in both groups (students and lecturers) consistently adhere to these practices in accordance with Islamic values. So, the dominant answer that often appears in the table is "V" (yes) for the three practices, indicating consistency in the implementation of these practices among informants. Therefore, the main similarity in the data from the table is that most informants, both students and lecturers, have similar practices in these three aspects. They consistently adhere to the practice of reading *bismillah* before eating, eating and drinking in a sitting position, and using the right hand. This similarity reflects consistency in the practice of eating and drinking in accordance with Islamic teachings among informants.

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