



The Phenomenon of Mukbang on Social Media: Sayyid Qutbuh's Perspective on The Tafsir of The Qur'an

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Abstract. In Islam, all excesses are prohibited because they will have fatal consequences, such as mukbang which can damage the health of the human body. In this study, the analysis of the Mukbang phenomenon on social media was studied: "Tafsir Fii Zhilalil Qur'an". Mukbang on social media shows the phenomenon of overeating. In this study, a qualitative method was used with a Library Research Approach. The qualitative method was chosen to describe, study, and interpret narrative and descriptive data, especially related to the ethics of eating from the perspective of Sayyid Qutb. In the study, it can be concluded that the Tafsir Fi Zilalil Qur'an emphasizes that Islam is a religion that regulates all aspects of human life, including in seemingly simple matters such as eating. Through this prohibition, the Qur'an educates people to always protect themselves from excessive behavior that can lead to sin, and directs people to cultivate gratitude, simplicity, and responsibility. This message aligns with Quthub's principles of da'wah, which emphasize spiritual development through the internalization of Qur'anic values in everyday life.

Keywords: Phenomenon, Mukbang, Social Media

Abstrak. Dalam Islam, segala hal yang berlebihan dilarang karena akan berakibat fatal, seperti mukbang yang dapat merusak kesehatan tubuh manusia. Dalam penelitian ini, analisis fenomena Mukbang di media sosial dikaji: "Tafsir Fii Zhilalil Qur'an". Mukbang di media sosial menunjukkan fenomena makan berlebihan. Dalam penelitian ini, metode kualitatif digunakan dengan Pendekatan Library Research. Metode kualitatif dipilih untuk mendeskripsikan, mengkaji, dan menginterpretasi data naratif dan deskriptif, khususnya terkait etika makan dari perspektif Sayyid Qutb. Dalam penelitian ini, dapat disimpulkan bahwa Tafsir Fi Zilalil Qur'an menekankan bahwa Islam adalah agama yang mengatur seluruh aspek kehidupan manusia, termasuk dalam hal-hal yang tampak sederhana seperti makan. Melalui larangan ini, Al-Qur'an mendidik manusia untuk senantiasa menjaga diri dari perilaku berlebihan yang dapat berujung pada dosa, dan mengarahkan manusia untuk memupuk rasa syukur, kesederhanaan, dan tanggung jawab. Pesan ini sejalan dengan prinsip dakwah Quthub yang menekankan pengembangan spiritual melalui internalisasi nilai-nilai Al-Qur'an dalam kehidupan sehari-hari.

Kata Kunci: Fenomena, Mukbang, Media Sosial

INTRODUCTION

Mukbang, or excessive eating, is an online phenomenon where individuals consume extremely large portions of food live or on video. The term comes from a combination of the South Korean words "meokneun" (to eat) and "bangsong" (broadcast). This content is popular for entertainment, but it can lead to health problems such as obesity or digestive disorders if not practiced healthily or if imitated by viewers.

Food is needed to maintain the body's physiological functions. Its functions include serving as a source of energy, building body cells, and regulating various biological processes. However, food is often considered a purely worldly issue or even taboo. However, Islam teaches that food not only provides benefits when consumed properly, but can also be a source of harm if not in accordance with Islamic law. This is emphasized in the words of Allah SWT in Surah 'Abasa, verse 24, which reminds humans to be mindful of what they eat.

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ

“So let humans pay attention to their food.”

The verse above not only emphasizes the importance of being wary of harmful foods but also encourages humanity to be mindful of what they consume in general. However, in today's modern context, most people tend to adopt a pragmatic lifestyle, choosing a way of life that is instant and practical. One impact is the habit of constantly consuming instant foods, which has the potential to trigger the emergence of degenerative diseases, namely diseases that develop with age, many of which are caused by unhealthy eating habits. A hadith also emphasizes that food is the source of various diseases, and maintaining a good diet is the most basic form of treatment. (Rahayu, 2019)

According to Wahbah Az-Zuhaili, the verse above is a command so that humans can reflect and think carefully about where the food they eat comes from, how the food was created, and how Allah organizes and prepares the process until it reaches humans. This command means that humans use their minds to reflect on the process of creating food and can become a milestone in human life. The purpose of Allah SWT in ordering this is so that humans are aware of the great blessings and grace of Allah

SWT in providing food. By contemplating this, humans are expected to be grateful for the good fortune they are given and be more careful in choosing the food they consume. (Az-Zuhaili, n.d.)

Allah SWT clearly instructs humans to consume food and drink that is halal and *ṭayyib*, meaning that it is good in terms of quality and benefits. Scholars explain that halal *ṭayyiban* refers to food that is permissible according to Islamic law and provides benefits for the body and soul without causing negative impacts on those who consume it. Food and drink are sources of nutrition for human life. The quantity and variety must be appropriate to the body's needs. The amount should be neither sufficient nor excessive, as inappropriate amounts can lead to health problems. (Amar, 2016) Dalam hal ini, Allah SWT telah menetapkan prinsip-prinsip mendasar yang bijak dalam urusan makanan. Salah satunya adalah larangan makan berlebihan sebagaimana yang ditegaskan dalam Surah Toha ayat 81, di mana Allah SWT memperingatkan manusia dalam mengonsumsi makanan yang baik-baik agar tidak melampaui batas.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ

“Eat some of the good things from the sustenance that We have bestowed upon you. And do not exceed the limits that will cause My wrath to fall on you. Whoever My wrath falls upon, he will surely be destroyed.” (Q.S. Toha: 81)

This verse serves as a fundamental general foundation in Islam regarding the prohibition of overeating, highlighting not only the spiritual dimension but also a significant warning against God's wrath. In this regard, the Prophet Muhammad (peace be upon him) exemplifies the importance of maintaining balance in eating, both in terms of quantity and quality. Maintaining a balanced diet is crucial for maintaining a healthy body and preventing disease, as human life is highly dependent on food. Without adequate nutrition, survival is impossible. Therefore, in addition to paying attention to the types of food consumed, regulating dietary patterns is equally important. (Zulfah Binti Husnah, 2022)

In his commentary on the Qur'an, Sayyid Quthub explains that excessive enjoyment, without being accompanied by obedience and

awareness of the limits of the shari'a, is a form of deviation from the purpose of the blessing itself. According to Sayyid Quthb, moral decay and the destruction of a people often begin when they live in abundance, but forget divine values. Sayyid Quthb also links the meaning of this verse to the reality of contemporary Islam, where many Muslims live in better conditions, but do not maintain spiritual closeness with God, and often exceed the limits in consumption, power, and worldly life. He views excess as a symptom of a dangerous spiritual disease, because it reflects arrogance, lust, and a lack of responsibility for the blessings bestowed by God. Moreover, Sayyid Quthb highlights the importance of maintaining a balance in life between the use of sustenance and obedience to God. This verse serves as a stern warning that blessings can turn into disasters if misused. (Quthb, 2004)

In medicine, excessive consumption of food and drink can negatively impact human health, as such behavior can lead to various illnesses in the future. Diseases caused by poor diet are called metabolic diseases, which can be accompanied by various complications, such as obesity, diabetes, gout, hypertension, and other dangerous conditions. (Lestari, 2004)

Today, food and beverages have become an integral part of a global lifestyle, inherent in modern life. Modern culture is evolving rapidly, particularly in three key areas: culinary arts, fashion, and entertainment. Food and beverage consumption is no longer solely driven by hunger, a basic biological need, but is increasingly influenced by external factors such as trends and popular culture. For example, food choices are often influenced by viral trends on social media or the influence of celebrity culture. (Siregar, 2025) The challenge that arises in this context is the influx of foreign cultural influences due to advances in information and communication technology. Amidst this modernization, a new phenomenon has emerged that has attracted considerable public attention: mukbang. The term originates from the Korean word meokbang, a combination of meogda (to eat) and bangsong (to broadcast). The mukbang phenomenon is generally associated with excessive food and beverage consumption with little regard for health aspects, such as nutritional content and high calorie content.

The focus of this research is how the Al-Qur'an views mukbang, the phenomenon of mukbang on social media, and how to study Sayyid

Quthub's interpretation of mukbang verses in the Al-Qur'an. The aim of this research is that the researcher aims to study the Al-Qur'an's views on mukbang, how this mukbang phenomenon occurs on social media, aims to find out how and aims to find out how to study Sayyid Quthub's interpretation of the mukbang verses in the Al-Qur'an.

Previous studies relevant to this research are journals compiled by Moh. Mauluddin and Nur Habibah, students of the Tarbiyatut Tholabah Lamongan Islamic Institute, entitled "Simple Lifestyle in the Study of Maudhui Interpretation". The journal examines the verses of the Qur'an that discuss simple lifestyles and combines several opinions of commentators in interpreting the verses. This study focuses on simple lifestyles which are inversely proportional to the research study, namely the mukbang phenomenon, however, in line with how the Qur'an views mukbang, it is clear that excessive mukbang is prohibited in the Qur'an while a simple eating pattern is required. Therefore, this research is very relevant to the research that researchers will study.

A journal compiled by Umi Rosyidah and Lailatul Mas'udah, students at the Abdullah Faqih Islamic Institute in Gresik, entitled "The Prohibition of Excessiveness in the Qur'an." The journal examines Qur'anic verses related to the prohibition of excess and is guided by the books Mu'jam Mufahras li Alfadz Al-Qur'an Al-Karim and Mu'jam Al-Mauḍu'i li Ayat Al-Qur'an Al-Karim. A journal compiled by Fauzan Irfan, Nasywa Rahman, Siti Fatimah Azzahra, and Gt. Muhammad Irhamna Husin, students at Lambung Mangkurat University, entitled "Diet Patterns According to the Recommendations of the Prophet Muhammad SAW from a Health Perspective." This journal discusses and examines dietary patterns according to the Prophet SAW's recommendations, with a focus on health.

This study employed a qualitative method, employing a library research method for data collection. Qualitative methods were chosen to describe, examine, and interpret narrative and descriptive data, particularly regarding dining etiquette from Sayyid Qutb's perspective. The library research approach was used because the primary sources analyzed came from various relevant literature, both primary and secondary, that discuss the interpretation of the Qur'an and Sayyid Qutb's thoughts.

In an effort to examine the Qur'anic verses that are the object of study, this study applies the Thematic Tafsir (Maudhu'i) method, an interpretative approach that examines them contextually and interprets them according to the views of the commentators. This method is an important tool for exploring the deeper meanings of the Qur'an, including hidden aspects, such as the uniqueness of the verse structure (I'jaz al-Qur'an), the harmony of its structure, the beauty of its language (tarkib), and the philosophical and intellectual dimensions contained within the Qur'an.

Over time, Maudhu'i has undergone significant development, both in terms of method and scope of discussion. This demonstrates that thematic interpretation is increasingly capable of responding to the challenges of the times and meeting the needs of Muslims for an understanding of the Qur'an that is relevant to contemporary conditions. Thus, this approach is expected to make a real contribution to the development of interpretation methodology, enrich the treasury of Islamic thought, and support the emergence of new schools of interpretation that are in line with the dynamics of contemporary life.

RESULTS AND DISCUSSION

The concept of the Mukbang phenomenon in the Qur'an

In the midst of advances in science and the development of super-sophisticated modern technology, human life is increasingly prosperous and enjoys the world's luxuries without limits. Behind this progress, humans seem to be lulled by worldly pleasures with various sophisticated facilities and means of life. However, sometimes that pleasure can infect the body. The perceived luxury of the world cannot guarantee that you will be free from various diseases that will always haunt you at any time. (Ilahi, 2015)

How Islamic teachings relate to a healthy diet and how it promotes good health is an interesting topic to explore. The recommendations and prohibitions on consumption, as outlined in the Qur'an, need to be explored more deeply so that Muslims can follow them. However, this does not mean that people living in poverty are immune to health-threatening illnesses. It all depends on the ability to manage a healthy diet, which faces various challenges every day. This is because the factors that affect human health are

not wealth or poverty, but rather the ability to responsibly and consciously care for and maintain the body. Regarding the concept of nutrition, Allah SWT says:

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا...

“Eat and drink, but don't overdo it.” (QS. Al-A'raf: 31).

Eating is a basic human need and supports human activities. Without food, humans are weak and unable to carry out activities. Not everything in the world is automatically permissible to eat or use. Allah created venomous snakes, not for food, but for their venom, among other uses, as medicine. He created birds to eat insects that damage crops.

Healthy food is food that contains sufficient and balanced nutrients. In the Qur'an, healthy eating can be achieved in moderation, namely by meeting the body's nutritional needs and consuming halal foods as prescribed by Islam to achieve a quality and healthy life. This primary guideline for Muslims also explains that all food consumed must be *halalan tayyiban* (lawful and good). Halal food is food that is permitted for consumption by Muslims according to the rules contained in both the Qur'an and the Hadith. Meanwhile, *ṭayyiban* food is food that contains goodness, both in terms of how it is obtained, its nutritional content, and so on. (Departemen Agama RI, 2009)

Ibnu Katsir, one of the famous scholars in the field of Tafsir, in his Tafsir which is named Tafsir Ibu Katsir, explains that what is meant by *Isrāf* is Allah's determination towards humans that exceeds the limits in making things permissible and forbidden. In fact, in the Qur'an, Allah commands humans not to make lawful what is haram, nor to make halal haram. Because this is a rule that He has set. (Ismail Abu Fida bin Umar bin Katsir, 2002)

In the Big Indonesian Dictionary, excessive or wasteful is defined as a lot in using or using energy or materials. Meanwhile, if added with affixes and suffixes, waste is defined as a process, method or act of human behavior that exceeds normal limits in terms of size, shape, quantity, and so on. (Sugono, 2008) The Qur'an states that the prohibition of excessive eating has several terms, namely *israf*, *tabdzir*, and *tatghau*. According to Raghīb Al-Isfahani, the meaning of *israf* is all actions and practices carried out by humans and exceeds the proper limits, violates its appropriateness and is done excessively.

It is narrated from Mu'awiyah bin Abu Sufyan that israf is an excessive attitude and negligence in fulfilling the rights of Allah SWT.

Another term for excess mentioned in the Qur'an is Tabdzir. Tabdzir is a plural noun from *بَذَرَ - يُبْذِرُ - تَبْذِيرًا*, which means excess, wasting wealth, or extravagance. Etymologically, the word tabdzir means an act that is wasteful, futile, useless, the opposite of tabdzir is stingy. Terminologically, according to Ibn Mas'ud, tabdzir means spending wealth not in the right way. The same thing was said by Ibn Abbas. Mujahid said, "if someone spends all his wealth in righteousness, he is not included as a wasteful person. If someone spends one mud not in the right way, he is included as a wasteful person. Qatadah said that tabdzir is spending wealth in the path of disobedience to Allah. (Ismâ'îl ibn Katsîr al-Qurasyî al-Dimasyqî, 1978)

In Tafsir al-Azhar, according to Imam Syafi'I, wastefulness is spending wealth not in the proper way, whereas according to Imam Malik, wastefulness is taking wealth from the proper way, but spending it in an inappropriate way. Tafsir Al-Azhar considers tabzir to be an act that violates the rules, because it should not be excessive in matters of worship except for love of God. So Hamka differentiates when he is excessive in his love for God. In Hamka's view, tabzir is an act of vanity, but there is an exception, namely excessive devotion to mahabbah. Love for God is fine, even good, because excessive love for God is essentially not excessive. The important thing is that his love is sincere by doing what God commands and avoiding all his prohibitions. (Hamka, 1999)

The third term in the Qur'an is "Toha", as Allah SWT says:

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ

"Eat some of the good things from the sustenance that We have bestowed upon you. And do not exceed the limits that will cause My wrath to fall on you. Whoever My wrath falls upon, he will surely be destroyed." (Q.S. Toha: 81)

In the sentence *وَلَا تَطْغَوْا* above, it means "Do not exceed the limits." This word comes from the Arabic root *ط - غ - و* which is interpreted as a noun, namely a persecutor, torturer, obstacle, a cruel person, power, kingdom, government, pharaoh. Meanwhile, when associated with the verb, it means to run rampant, abuse power, dominate, grip, and act arbitrarily. The word *Tatgha* has several word scales found in the Qur'an, namely *اطغاه*,

طَعَتْ, طَعْنَا, طَعُونَا which indicate exceeding the limits in terms of sin. (al-Bardiy & ad-Dhali', 2014)

Analysis of The Mukbang Phenomenon on Social Media

The mukbang culture that has emerged in Indonesia cannot be dismissed or simply accepted. Mukbang content in Indonesia is highly varied, not only focusing on eating but also on the process of finding raw ingredients, cooking them, holding challenges with cash rewards for success, and so on. This makes mukbang content even more engaging to watch. (M & others, 2023)

In the view of Ahsin W. Al-Hafidz, in his book entitled *Fikih Kesehatan*, it is said that regarding the ethics of eating and drinking as recommended by Rasulullah SAW, namely do not eat too much or too little. In the sense, a person should avoid being overly full, as well as stop eating and drinking before being full, this is solely to emulate the behavior of Rasulullah SAW, who always avoided being overly full because it can cause stomach ache and avoid greed, avoid laziness and drowsiness which result in a lack of intelligence. (Sohrah, 2016)

In Islam, contentment (*qana'ah*) refers to the attitude of being content with the sustenance provided by God without greed or excess. This attitude does not mean rejecting worldly blessings, but rather using them moderately according to need. In the context of eating, contentment teaches a balance between fulfilling the body's needs and guarding the heart from greed (*isrāf*) or excess. (Abu Isa Muhammad bin Isa at-Tirmidzi, 1999)

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

“O son of Adam, wear your beautiful clothes every time (entering) the mosque, eat and drink, and do not be excessive. Indeed, Allah does not like people who exaggerate”. (QS. al-A'raf [7]: 31).

This verse shows that Islam encourages its followers to eat moderately, not excessively, nor to exercise extreme self-restraint. Thus, eating becomes an expression of gratitude for God's blessings, not a means of satisfying one's desires. The concept of contentment in eating is also related to self-control (*mujahadah an-nafs*). The Prophet Muhammad (peace be upon him) said: “The son of Adam does not fill a vessel worse than his stomach. A few

mouthfuls suffice for the son of Adam to keep his back straight. If he must eat more, then one-third for food, one-third for drink, and one-third for breath.”

This hadith is a guideline for balance in eating: not too little to weaken the body, nor too much to cause disease or negligence in worship. According to Sayyid Qutb in *Tafsir Fī Zīlāl Al-Qur’ān*, the verse about the prohibition of excess in eating contains a deep spiritual meaning: a person who is qana’ah in eating will find it easier to maintain purity of heart and develop a sense of gratitude, because he is not dominated by the desires of the stomach. (Quthb, 2003)

Physical health is achieved through paying attention to diet. Diet is the most important factor influencing nutritional status. The quantity and quality of food and drink consumed influence nutrition, which in turn impacts individual and community health. Good nutrition is essential for the balanced growth and physical and mental development of infants, children, and people of all ages. (Wardhani et al., 2019)

According to the book *Tafsir Al-Qurtubi*, some say that eating a little has many benefits. Among these benefits are better health, better memory, clearer understanding, less sleep, and a lighter soul. However, overeating can damage the stomach, intestines, and intestines, ultimately leading to various diseases. Furthermore, those who eat a lot need more treatment than those who eat a little (just enough). Some scholars say the best medicine is knowing how much to eat. The Prophet Muhammad (peace be upon him) said::

عن مقدم بن معد يكرب . يقول : سمعت رسول الله صلى الله عليه وسلم يقول : ما ملأ آدمي وعاء غلبت الآدمي نفسه . فثلاث للطعام . وثلاث للشراب . وثلاث للنفس

(Majah & Yazid, 2007)

“From Miqdam bin Ma’di Karib said: “I heard the Messenger of Allah say: “No man fills a vessel worse than his stomach. It is enough for a man to eat a few mouthfuls to keep his spine straight. If he is forced to fill it, then one-third for food, one-third for drink, and one-third for air.”

When the heart is illuminated by the light of tawhid, it will view food with piety and obedience, and take only as much as it needs. However, when

the heart is dimmed by disbelief, it will eat like a full animal that then burps. Eat when you have an appetite, and leave it if you don't. Eat small pieces and chew thoroughly to avoid harming the stomach. Those who are about to eat are advised to wash their hands before and after eating, then recite the basmalah (praise be to Allah) at the beginning and the hamdalah (praise be to Allah) after eating. Furthermore, try to eat when the food is not hot. Because, if the food is hot, it can harm the internal organs. (Abi 'Abdullah Muhammad bin Ahmad al-Anshari al-Qurthubi, n.d.)

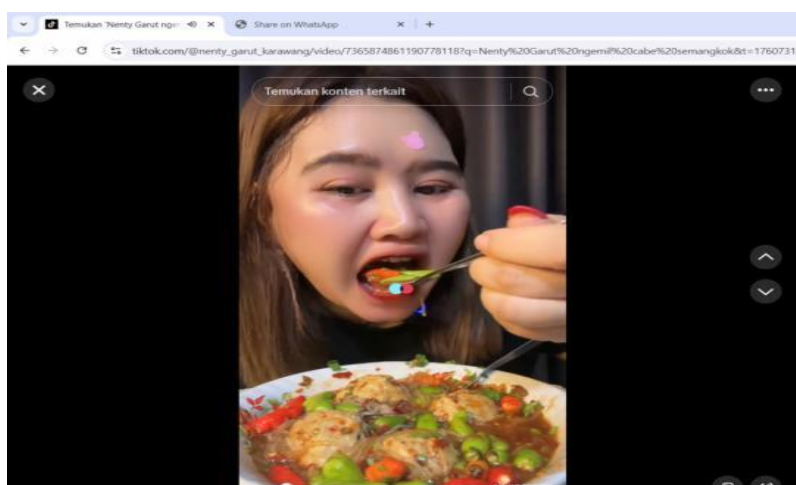
Before the term mukbang emerged, people often felt embarrassed or ashamed when eating excessive portions. However, with the advent of the mukbang trend, this behavior has gained social legitimacy and is considered a form of entertainment. The mukbang phenomenon began to gain popularity in Indonesia around 2016 through the YouTube platform and has captured public attention, both globally and nationally. This activity has become an engaging spectacle, especially for those who enjoy eating large amounts of food or enjoy spicy food. Many content creators are even willing to undertake various extreme challenges to attract viewers, such as consuming very large portions, highly spicy foods, or high-calorie foods that can potentially harm their health. If this habit is carried out continuously, it clearly contradicts health principles and Islamic values. Some of the content found on social media by Muslim mukbang creators includes:

Picture 1. Mangcek Usman Official



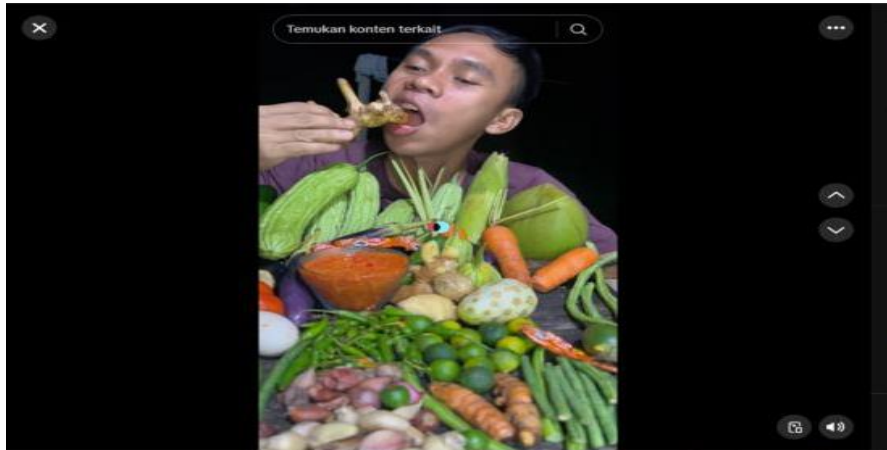
Mangcek Usman Official is a YouTube creator known for his mukbang content, characterized by the consumption of large portions of food. About four months ago, he uploaded a mukbang video showing himself devouring over a kilogram of beef tongue with Madurese satay pickles. He also has various other similar videos showcasing his ravenous and enthusiastic eating habits when enjoying large meals. (Mangcek usman Official, 2023)

Picture 2. Nenty Garut Karawang



Nenty Garut Karawang is a content creator on the TikTok platform known as the “Chili Queen” because in every mukbang video she always shows the consumption of enormous amounts of chili. In one of her uploads, she once ate meatballs topped with chili that filled an entire bowl. In addition, Nenty is also known to have consumed chili powder, chopped green chili, and even cayenne pepper as if enjoying a normal snack, without showing any reaction to the spiciness. Her popularity increased after she was invited as a guest star on the Brownis program on Trans TV. Currently, her TikTok account has around 3.8 million followers. (Nenty Garut Karawang, 2023)

Picture 3. Bambang Altim Mukbang



Bambang Altim Mukbang is a TikTok account owner who is widely known for his mukbang content that shows the habit of eating raw vegetables. This characteristic is what distinguishes him from other mukbang creators and attracts many viewers to watch his actions. In his various videos, Bambang often consumes raw ingredients such as ginger, bananas, shallots, garlic, corn, banana blossoms, young jackfruit, bitter melon, and turmeric without undergoing any prior processing. These extreme actions are not only attractive in themselves but also arouse the curiosity of viewers about their bodies' reactions after consuming large amounts of raw food. The popularity of his content has led to Bambang being invited to the show *Ketawa Itu Indah* on Trans TV as a phenomenal figure in the mukbang world. To date, his TikTok account has managed to amass more than 1.7 million followers, indicating the high public interest in the unique and unusual content he displays. (Bambang Altim, 2023)

Picture 4. Anggun Supriadi



Anggun Supriadi is a content creator from Jakarta known for his YouTube channel. He is popular for his mukbang content with extreme and unconventional themes, which have attracted a large audience. In some of his videos, Anggun has shown himself consuming dozens of packages of instant noodles at once, consuming large amounts of chili peppers without any drinks, eating whole cow and goat heads, and even eating raw shallots. His unique and extreme content has attracted millions of viewers, resulting in his YouTube channel now having around 5.5 million subscribers. (Supriadi, 2022)

Based on the several examples of mukbang content described previously, this activity can be categorized as reprehensible. In these videos, the behavior of mukbang participants appears to be inconsistent with the principles and guidance taught in Islam. In order to gain a large number of viewers and likes, they are willing to consume large amounts of food, even unhealthy foods, without considering their nutritional content and benefits for the body. Furthermore, their hasty, excessive eating habits, and disregard for table manners indicate a deviation from Islamic values, which emphasize balance and propriety in all actions, including eating.

In essence, Islam is a religion that places great importance on the welfare and well-being of its followers. This concern is evident in the detailed way Islam regulates all aspects of human life through a perfect and comprehensive sharia. Islam not only regulates the relationship between humans and Allah SWT, but also regulates how humans conduct their daily lives. From the simplest to the most complex, everything is regulated to ensure the welfare of all. This includes the issue of food, a basic human need. In this regard, Islam provides clear guidelines regarding what is and is not permissible to consume, demonstrating how selective Islamic teachings are in maintaining the physical and spiritual health of its followers. (Inayah, 2023)

Data from 2016 showed that more than 340 million children and adolescents aged 5–19 worldwide were overweight or obese. This condition is also a serious problem in Indonesia. According to the 2018 Basic Health Research (Riskesdas), approximately 9.2% of children and adolescents were obese, with higher rates in urban areas, with 11.9% overweight and 10.5% obese (Asriati, 2023). Meanwhile, data from the Central Statistics Agency (BPS) in 2021, referring to the results of the Basic Health Research (Riskesdas), shows an increase in the prevalence of obesity among the Indonesian population aged 18 and over between 2016 and 2018. Among males, the prevalence of obesity rose from 24.0% in 2016 to 26.6% in 2018. Among females, the increase occurred from 41.6% to 44.4% during the same period. This data demonstrates the continuing trend of obesity in Indonesia, both among children and adults, making it a significant public health issue. (Badan Pusat Statistik, 2021)

Based on the previous explanation, the author identified several crucial issues that require in-depth study. First, the rise of mukbang videos depicting excessive eating behavior demonstrates a discrepancy with the principles of moderation and simplicity taught in the Qur'an. This phenomenon not only indicates a deviation from religious teachings but also reflects changes in modern society's consumption patterns, which are more oriented toward entertainment and popularity than toward health and spirituality.

Furthermore, statistical data on the rise in obesity rates across various age groups provides clear evidence that some people are unaware of their consumption. Overeating habits, coupled with the trend of mukbang content

on social media, demonstrate how digital culture has influenced unbalanced consumption behavior.

Within this framework, this study aims to examine the mukbang phenomenon through the perspective of Sayyid Quthub's interpretation of the Qur'an, focusing on its relevance to the challenges of modern life, which is synonymous with excessive behavior and a hedonistic lifestyle. This study is significant because it presents a profound spiritual and ethical perspective on how Islam views blessings not merely as a source of pleasure, but as a trust that demands moral responsibility. Sayyid Quthub emphasized that consumptive and excessive behavior not only disrupts the balance of life but can also weaken the awareness of monotheism, dull social awareness, and lead humanity to broader moral and spiritual destruction.

Analysis of the Mukbang Phenomenon by Sayyid Quthub in Tafsir Fii Zhilalil Qur'an

The Qur'an not only guides humans to worship through rituals, but also regulates lifestyles, including consumption and lifestyle. The verse that is the focus of this discussion is Al-An'ām verse 141. This verse contains a profound message about moderation and balance in enjoying God's blessings. In *Fi Zilalil Qur'an*, Sayyid Quthub emphasized that these verses are not merely moral commands, but also guidelines for civilization that protect humans from falling into greed and the destruction of themselves and society.

Furthermore, these verses are interconnected by a common thread: the prohibition on excess (*israf*) and the command to be grateful for God's blessings in a balanced, responsible, and dignified manner. Quthub viewed this prohibition on excess as not only a physical or ethical issue, but also a spiritual and social one. The following are Qur'anic verses related to the phrase "*Kuulu Wa Laa Tusrifuu*":

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

"O son of Adam, wear your jewelry (clothing) every time (entering) the mosque, eat and drink, and do not be excessive. Indeed, Allah does not like excessive people." (Q.S. Al A'raf:31)

Quthub emphasized that the prohibition on overeating is a concept of balance in Islam. Islam is not a religion that encourages a rahbaniyyah attitude, namely distancing oneself from the world by torturing oneself and denying physical needs, but it is also not a religion that permits a life of extravagance. This verse, he said, is a pillar of balance in Muslim life, which involves maintaining modesty in clothing, fulfilling physical needs through eating and drinking, but always within the limits of moderation. Furthermore, the prohibition on overeating aims to foster a sense of monotheism and gratitude, cleanse the soul from the control of lust, build social and moral awareness, and remind humans that the purpose of life is not pleasure but total devotion to Allah SWT.

Then, at the end of the verse: “Innahu lā yuḥibbul musrifin” (Indeed, Allah does not love those who waste their time). Sayyid Quthub emphasized that this verse is a clear threat, that those who engage in israf not only harm themselves but also lose the love of Allah. This prohibition is moral, spiritual, and social, because israf not only causes individual harm, but also social harm, such as social inequality, waste of wealth, and weak solidarity. If someone eats more than the appropriate limit, it will make him unable to carry out obligations that should not be neglected. This verse emphasizes that Islam is a religion of nature, a religion that maintains human dignity through clothing, maintains a balance in life with rules of eating and drinking, and prohibits all forms of destructive excess. This is an affirmation of the previous affirmation regarding several points concerning the creed, namely the habits of the polytheists of ignorance. Likewise, the context of the verse's call to the children of Adam as a whole in facing the greatest story of humanity and a stern warning from Allah SWT.

This verse is a manifestation of Islamic moderation by rejecting jahiliyah habits that degrade humanity, while also rejecting extreme teachings that forbid God's blessings. This is a harmonious form of sharia, which brings humans to a life that is clean, beautiful and full of balance. People who know the nature of religion can understand this information, that what Allah SWT actually forbids is not normal clothing and jewelry, nor good food and drink that is not excessive and not arrogant. However, what is actually forbidden by Allah SWT is what they usually do.

CONCLUSION

Based on the results of the study entitled “Analysis of the Mukbang Phenomenon on Social Media: Interpretation of the Qur’anic Verses”, the researcher drew several important conclusions as follows: The Qur’an explains that mukbang on social media that is often seen is mukbang with large portions that are prohibited because Islam does not teach to be excessive in anything, including eating. The phenomenon of mukbang on social media has a negative impact on society because it encourages viewers to eat food in excessive portions which will cause several diseases and wasteful behavior in a person. Mukbang is permissible but still in reasonable portions and does not harm health of course. If it is excessive it will damage health and cause disease. In the interpretation of the Qur’anic Verses, it is concluded that Allah gives us blessings in the form of food to be grateful for, not for pleasure that results in excess. If we look at it from a humanitarian context, rather than excessive mukbang, it is better for us to share it with people in need if studied in a humanitarian context. Of course, the excessive mukbang phenomenon is not good because it does not show a positive side.

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