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Hadith Prohibiting Binge Eating Disorder in Sigmund Freud's Psychoanalytic Perspective

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Abstract : This article discusses about the importance of the investigation of overeating topic to be examined, since it has caused a lot of victims. The main causes to it are obesity, cardiovascular, and bad diet. The prophet salallahu 'alaihi wassalam (d.11 H) had given hadith about the correct and appropriate way on eating and drinking. This problem has become the question as well as the purpose of this hadith. This article hinges on the quality and the quantity of the hadith prohibiting Binge Eating Disorder in Sigmund Freud's Psychoanalytic Perspective. The method of data collection in this study is library research which involves the review of primary book and its syarah. The supported resources are derived from journal article, book, and relevant literature. Data was analysed by using Psychoanalytic perspective of Sigmund Freud. The result shows that this hadith can be classified as marfu' qauli with the narration of Bil Ma'na. Ibnu Mājah's narration is Mubham, which means there is no irregularities in this type of sanad, hence: this hadith is not fulfilling the ṣaḥīḥ criteria, or this hadith can be grouped as ḍa'īf. However, according to imam Tirmizi and imam Aḥmad bin Hanbal, the two sanad are considered as having no irregularities, so that this hadith can then be claimed as ḥasan li ghairihi. The quantity of this hadith is Ahad with absolute gharib category due to its single narration of its beginning of the sanad (the companion Miqdam bin Ma'di Karib). The matan of hadith narrated by Miqdam bin Ma'di Karib consists of advice and recommendation for human to be able to manage uncontrollable willing (Id). The strong willing is controlled by ego, and it is supposed to be submitted to the commands of the superego/moral. All of the three are parts of the conscious mind and the unconscious mind of Sigmund Freud's psychoanalytic. In addition, Binge Eating Disorder (BED) can be derived from emotional eating, mindless eating, and kuchisabishi. **Keywords:** Hadith; Binge Eating Disorder; Sigmund Freud's Psychoanalytic.

Abstrak : Artikel ini membahas pentingnya mengangkat topik seputar pola makan berlebihan, karena sudah banyak memakan korban. Pola makan berlebihan merupakan bagian penyebab kematian terbesar seperti obesitas, kardiovaskuler dan pola makan yang buruk. Padahal nabi saw (w. 11 H) sudah memberikan pesan dalam hadis tentang makan dan minum agar tidak berlebihan. Permasalahan tersebut menjadi rumusan masalah dan tujuan tulisan ini. Bagaimana kualitas dan kuantitas hadis larangan Binge Eating Disorder dalam Perspektif Psikoanalisis Sigmund Freud. Metode penghimpunan data yang digunakan dalam tulisan ini merupakan studi kepustakaan (library research), yang melibatkan penelaahan kitab primer dan syarahnya. Sumber pendukung berasal dari artikel jurnal, buku, dan literatur yang relevan. Data dianalisis dengan memakai Psikoanalisis Sigmund Freud. Hasilnya menunjukkan bahwa kualitas hadis ini termasuk ke dalam kategori marfu' qauli dengan periwayatan Bil Ma'na. Jalur riwayat Ibnu Mājah terdapat rawi yang Mubham dan berarti ada kejanggalan dalam sanad pada jalur ini, sehingga tidak memenuhi kriteria hadis ṣaḥīḥ atau

da'if, namun pada jalur imam Tirmizi dan imam Ahmad bin Hanbal, sanad keduanya tidak ada kejanggalan, sehingga bisa diklaim hadis ini sebagai hadis *hasan li ghairihi*. Kuantitas hadis ini termasuk ke dalam hadis *Ahad* dengan kategori *gharib mutlak* karena kesendirian rawi yang berada pada awal sanad (sahabat Miqdam bin Ma'di Karib). Matan hadis riwayat Miqdam bin Ma'di Karib berisi anjuran agar manusia mampu memenej dan mengelola keinginan yang tidak dapat dikendalikan (*Id*). Kemauan kuat dikendalikan oleh ego kemudian semuanya harus tunduk pada perintah *superego/moral*. Ketiganya merupakan bagian dari pikiran sadar dan tidak sadar psikoanalisis Sigmund Freud. *Binge eating disorder* bisa berawal dari *emotional eating*, *mindless eating* dan *kuchisabishi*.

Kata Kunci: Hadis; *Binge Eating Disorder*; Psikoanalisis Sigmund Freud.

INTRODUCTION

The hadith that become the reference of Muslim all over the world consists of numbers of things about life. Muslims and scholars of hadith focus their attention on thoroughly analyzing hadiths with the primary goal of determining the nature of the hadith under consideration and whether the hadith can be utilized as evidence in carrying out good deeds (Zakiyah et al., 2020, p.19). One of the themes discussed in the hadith is food, ranging from ethics when eating alone to ethics when eating together, *du'a'*, the appropriate way to eat, and types of food allowed and prohibited. The theme of overeating which covers these 4 points is very interesting to be examined. The reason is very simple, it is due to the condition of some of 4.0 or 5.0 societies who are required to work harder and smarter along with very tight job competition. As the effect, "snacking" has become a need when working. In fact, the more advance the medical field, the more dangerous the disease in human body that can be discovered. In addition, nowadays there are a lot of phenomenon of body shaming (criticizing one-self or other people in a negative way regarding the body shape) and bullying (acts of oppression by the group who feel powerful) both at school and working place environments. In short, these problems can be implied with the problem faced by a tree, in which the higher three, the stronger the wind is; hence, a solution is a need.

One of the ways out that has been offered in hadith of the prophet *salallahu'alaihi wassalam* is to eat in an appropriate and healthy ways. The prophet has not included *Binge Eating Disorder (BED)* at that time simply because it was a simple and modest era at that time. As the time pass by, the problem faced by human being is increasing from time to time. The problem itself can be more complicated including overeating problem or well known as *BED*. This is happened due to the serious psychological incompatibility which appears in a non-stop eating behavior (Batista et al., 2018, p.399). The assessment of overweight has become a differentiating significance at the level of severity of binge eating disorder. Scheme of potential *BED* severity indicators, based on a combination of mental and behavioral side effects (Forrest et al., 2022, p.685). This problem is very suitable if discussed using Sigmund Freud's 'psychoanalysis', because his theory discusses human psychology in doing things which can occur unconsciously (*id*), consciously (*ego*) and fully consciously (*superego*). According to Sigmund Freud, consciousness is only a small part of mental life, while the largest part lies in the unconscious. In addition, Psychoanalytic theory is a theory that examines the nature and development of human personality models, the indicators of which can be in the form of personality, motivation and emotions (Ardiansyah et al., 2022).

BED can result in changes in food retention and automatically inhibit psychosocial work. This is described by repeated episodes of eating abnormal amounts of food, often quickly and resulting in an uncomfortable feeling of fullness (Darukhanavala et al., 2021,

p.2). Due to the fact that most of us are lulled by delicious food so we keep eating, which is not good for our health. Especially when attending weddings, celebrations in buildings/hotels and large family gatherings. This is called as uncontrollable desires (Id). On the other hand, there are groups of people who go on strict diets because they want to lose weight, either for their appearance, to look good or to be healthier by not eating certain foods, including not eating rice or foods that contain high carbohydrates. Strong desires are controlled by the ego. Everything is subject to the superego's orders and all three come from the conscious and unconscious parts of the mind, containing various desires and morals or societal values (Niaz et al., 2019).

Considering the current conditions where people are super busy, it seems necessary to have a meal schedule for everyone in their daily life, so that no one 'forgets' to eat healthy foods and drinks. The habit of mindless eating (eating without realizing it), *kuchisabishi* (chewing without realizing it, a.k.a constantly snacking) results in weight gain. Whether humans become 'sick' or not depends on organizing their thoughts, managing their lives, starting with their diet, sleep, exercise, work and rest. Food that enters the stomach must pay attention to the portion, type and timing. Because if we don't pay attention to this, we won't be able to get any good from food or drink. As Galen stated in the book (*al-Qānūn fi at-Tibb* by Ibn Sina translated by Ikhwan et al, 2017) that the quality of the lungs is due to the nutrients that enter the body.

This condition then gave rise to thoughts about how a maximized eating pattern could provide healthy and good results for the environment and perhaps also to meet the nutritional recommendations (Doro & Réquillart, 2020, p.139). Thus, it can be seen that it is important to understand the differentiating points between nutritional indices. There is no perfect algorithm that can tell anyone what types of nutrients to eat and how much of each to maintain optimal health. Therefore, understanding the signs of segregation among nutritional indices is critical (Green et al., 2020, p.5). Every human body has different levels of nutrients that it must consume. For this the reason we have to be able to read these things for ourselves so that the measurements are right. Even though humans have the same basic need for food because they cannot survive without it, Allah *subhana huwa ta'ala* has already regulated the amount of food and drink that we can consume. Even though what we consume is halal food, it will become haram if eaten in excess amount (Hidayat & Munshihah, 2021).

By examining several sources regarding this related writing, we cannot find exactly the same discussion themes, but there are similarities in the part of the study of Sigmund Freud's thoughts and the discussion of his *ma'ānil* hadith. These titles include: Islamic psychoanalysis and psychoanalytic Islam: Cultural and Clinical dialogues (Parker & Siddiqui, 2018); Re-Understanding the Hadith on Sexual Education Sigmund Freud's Perspective (Ubaidillah, 2023); Fakhruddin al-Razi and Sigmund Freud's Perspectives on the Concept of the Human: A Comparative Analysis (Khoir & Ghozali, 2023); Hadith Straightening the Prayer Saf: From a Critical Approach to Physiological-Psychological Issues (Ummu'Azizah, 2021).

The novelty of this article lies in discussing the quality of the hadith prohibiting Binge Eating Disorder by using Sigmund Freud's psychoanalysis tools. This needs to be studied since it is interesting, so it can be studied psychoanalytically. Moreover, Freud tried to improve a psychological philosophical system that had not previously existed, the psychoanalytic theory of unconscious activities/unconsciousness (Jiang, 2019).

METHOD

This article is using qualitative method in narrating its elaboration. Research data is taken both from primary and secondary resources. The main preferences are taken from library resources such as *kutub al-tis'ah* and its syarah book. In addition, the supported resources are taken from the book, national and international journal articles related with the hadith of the appropriate way of eating. Data collection technique is conducted by looking for and exploring hadith dictionary of *Al-Mu`jam Al-Mufahras li Al-Fāz Al-Ḥadīth Al-Nabawī* book by using key word of "Malaun", in which the result shows that the intended hadith is included in *Sunan at-Tirmizi* of *zuhud* book and *Musnad* of *Aḥmad bin Hanbal* (Weinsinck, 1936, hal. 249).

The investigation is continued to be carried out in the book of *Mausūah Aṭrāf al-Ḥadīth an-Nabawī al-Sharīf*, and the results were found in the books of *Sunan at-Tirmizi*, *Mustadrak al-Ḥākim*, *Mishkāt al-Maṣābiḥ*, *at-Targhīb wa at-Tarhīb*, *Kanzu al-'Ummāl*, *Fath al-Bārī*, *Mawārid al-Zamāni*, *Tafsīr al-Qurṭūbī*, *Tafsīr Ibn Kathīr*, *Kashf al-Khufā'*, *sunan Ibn Mājah*, *Itihāf al-Sādah*, *al-Mughnī 'An Ḥamli al-Asfār*, *al-Ṭib an-Nabawī and al-Ṭabaqat al-Kubrā* (Basuni Zaghlul, 1985). However, this article only summarizes the three sources included in Book Nine, namely *Sunan at-Tirmizi*, *Musnad Aḥmad bin Hanbal* and *Sunan Ibn Mājah*. The data analysis technique employs Sigmund Freud's Psychoanalytic theory, in which he accepts that there are three parts to an individual's character, namely: id, superego and ego.

RESULT AND DISCUSSION

Quality of Hadith Binge Eating Disorder

Binge eating disorder (BED) is a medical term aimed at people who experience uncontrolled eating behavior. Individuals with BED feel unable to stop eating and may experience a feeling of loss of control over their eating behavior. There are many verses in the Al-Qur'an that provide guidance so that humans do not experience BED, including: QS. Al-Baqarah/ : 60; QS. Al-An'am/6:142; QS. Al-A'raf/7:31. Meanwhile, the provisions of the hadith of the Prophet Muhammad regarding this issue are contained in book nine and other hadith books which have been mentioned in the method of this article. Moreover, based on the results of searches in the book *Al-Mu`jam Al-Mufahras li Al-Fāz Al-Ḥadīth Al-Nabawī* and the book *Mausūah Aṭrāf al-Ḥadīth an-Nabawī al-Sharīf*, the details of the hadith related to BED are as follows

First, narrated by Imam at-Tirmizi (d. 279 H) in *Zuhud* book *Mā Jā'a fī Karāhiyati Kathrati al-Akli* chapter in hadith number 2.389 "Suwaid bin Nashr has told us, Abdullah bin Al-Mubarak has notified us, Isma'il bin 'Ayyash has told me Abu Salamah Al-Himṣi and Habib bin Ṣalih from Yahya bin Jabir Al-Ṭa'i from Miqdām bin Ma'dikarib said that: I heard Rasulullah sallallahu 'alaihi wassalam said that: "A person does not fill a bad container beyond his stomach, a few mouthfuls are enough for a person to straighten his spine, if he cannot, then a third is for his food, a third is for his drink and a third is for his breath." Al-Hasan bin 'Arafah has told, Isma'il bin 'Ayyash has seems to told us and Al-Miqdām bin Ma'di who is Karib of the Prophet sallallahu 'alaihi wassalam has told us, however he didn't mention: I heard the prophet sallallahu 'alaihi wassalam. Abu Isa said that: This hadith is hasan ṣahih (Al-Tirmidzi, n.d., p.390). Al-Mubarakfuri explains the hadith similar to the text and its translation. Moreover, he added the meaning of the content of the hadith with the sentence that the stomach is the main container in which the capacity must be considered. If it is overfilled then the worst thing will happen. Furthermore, stomach damage enters into religious damage. People who are sick cannot

maximize their activities, both worshipping the Lord and doing good deeds in the world (Al-Mubarakfuri, 2015).

Second, narrated by Imam in *Aḥmad Musnad Syam* book *Al-Muqaddam bin Ma'di Kariba Al-Kindi Abu Karimah from The Prophet* chapter in hadith number 18.120 "Has told us Abu Al-Mughirah said that: has told us Sulaiman bin Sulaim Al-Kinani said that: has told us Yahya bin Jabir Al-Ta'i said that : I have heard Al-Miqdam bin Ma'di Karib Al-Kindi said that: I heard Rasulullah ṣallallahu 'alaihi wa sallam said that: "No child of Adam fills a place worse than the stomach. It is enough for a child of Adam to eat a few mouthfuls that can straighten his ribs. If that is not possible then one third is for food, one third is for drink and a third for breathing" (Ibnu Hanbal, 2001, p.422). Syarah Musnad Ahmad (book of *Hāshiyah al-Sindi 'Alā Musnad Imām Ahmad*) narrates the meaning of this hadith by taking the essence of the problem which lies in the phrase "food" or the contents of the container itself. The word *Sharru* is interpreted as something bad. The problem is that overeating is the main cause of various physical illnesses. It has a bad impact because it hinders obedience to Allah and becomes lazy and sinful. Next, the word *Akalāt* is the plural of *Aklah*, which means every mouthful. *Yaqmun* comes from the root word *al-Iqāmah* which means necessary food. Lafaz *Fa in Kāna Lā Maḥālah* shows the concept of balanced food. *Al-Thuluth* means one third and the word *Linafsih* indicates an estimation. Al-Sindi also included comments from Imam Ghazali who said that this hadith was the very wise words of the Prophet ṣallallahu 'alaihi wassalam (As-Sindi, 2010).

Third, Narrated by Imam *Ibnu Mājah* in *Al-Aṭ'amatun bāb Al-Iqriṣadu fi Al-Akli wa karāhatu Al-Shabi'I* book in hadith number 3.349. "Has told us Hisham bin Abdul Malik Al-Himṣi has told us Muhammad bin Harb has told me my mother from his mother that he said: I heard Al-Miqdam bin Ma'di Karib said that: "I heard Rasulullah ṣallallahu 'alaihi wassalam said that: "No child of Adam fills a place worse than his stomach, the size of a child of Adam's (stomach) is a few mouthfuls that can only straighten his spine. If his soul controls him, then one third is for food, one third is for drinking and one third is for breathing" (Ibnu Majah, 2009, p.448).

Syarah Ibn Majah which is written by Muhammad al-Amin al-Harari, explains that this hadith is said to be a warning about the importance of maintaining food and drink in life. Lafaz *Min Baṭnin* explains about the human container/stomach. *Luqaymāt* is the plural form of *Luqmatin* which means every mouthful. *Yuqimna* means properties indicating that it strengthens and strengthens the body. Lafaz *Fa in Ghalabati al-Adamiyya Nafsuhu* indicates that humans must be able to control their desires. The word *Fa thuluthun* means the suggestion that only one third of the food content in the stomach is enough. *Wa Li al-Sharābi* indicates one third for drink and *Wa Li an-Nafsi* indicates one third for breath. This sentence shows the wisdom that a person must exercise for himself in consuming a balanced diet. In addition, al-Harari quoted several scholars such as al-Hakim and al-Dzahabi who stated that this hadith has different levels of quality, but still has value as a guide to maintaining diet (Al-Harari, 2018, p.413).

Considering the years of death of the narrators from Imam *Tirmizi's* line shows that they received the hadith at a young age under 40 years old and only one over 50 years old (Suwaid bin Nashr). Imam *Aḥmad's* path was the same except that only one person received the hadith at the age of over 60 years (Abu al-Mughirah). Imam *Ibn Mājah's* path is the same, however, in his narration there are two people whose years of birth and death are unknown. Moreover, the pronunciation used in the narration also proves that delivery and reception occurred using the *sima'I* method, namely the *ḥaddathanā* sentence. Furthermore, *jarh wa Ta'dil* of the scholars regarding the narrator in this hadith is as follows: Miqdam bin Ma'di

Karib was claimed by Ibn Hibban as a *thiqah* person. Yahya bin Jabir Al-Ta'i is said by Abu Hatim to call it *ṣālihul hadith* even though his mother's identity is unknown. Yahya bin Ma'in said that Sulaiman bin Sulaim and Abdullah bin Al-Mubarak had *thiqah* quality. Habib bin Ṣalih, Muhammad bin Harb and Abu Al-Mughirah were assessed by Ibnu Hajar Al-Asqalani as having degrees of *thiqah*. Umm Muhammad bin Harb was assessed by Ibnu Hajar Al-Asqalani as a narrator whose condition is unknown. Ahmad bin Hanbal called Isma'il bin 'Ayyash a person who was *Husnu Riwayatihī'an Asy-Syam*. An-Nasa'i assessed that Hisham bin 'Abdul Malik and Suwaid bin Nashr had *thiqah* personalities.

This hadith can be categorized as *marfu' qauli* since it is attributed to the Prophet Muhammad *sallallahu 'alaihi wassalam* based on his words which are stated firmly that the Prophet said words which are characterized by using *Qāla* pronunciation, not from his actions or *iqrar*. This hadith is also included in the *Bil Ma'na* narration due to the editorial structure or pronunciation is different between one transmitter and another but the meaning is similar (Arifuddin, 2013: 24).

In *Ibn Mājah's* narration there is a narrator who is unknown, namely using the pronunciation of my mother and his mother, thus this hadith is also included in the *Mubham Hadith*, namely there is a narrator who does not mention his name in the sanad. After further research regarding the rawi that my mother and her mother used, it turned out that this rawi was not clearly known to the other rawi. In this way, if we look at it in terms of quality, this hadith is included in the *ḥasan li gairihi* because even though there are irregularities in the sanad in the line of Imam *Ibn Mājah*, in the line of Imam *Tirmizi* and Imam *Aḥmad* it fulfills the requirements of a *ṣāhiḥ* hadith: the sanad is continuous, the narrator is fair and *ḍābit*, not *shāḥ* and not *illat*. Because the classification of hadith included in *ḥasan li gairihi* is *ḍā'if* hadith which is light in its *ḍā'if*, but there are *tawābi'* and *shawāhid* hadith which mean different sanad, then the *ḍā'if* hadith is elevated to *ḥasan li gairihi*.

The instructions from the book *Al-Mu'jam Al-Mufahras li Al-Fāz Al-Ḥadīth Al-Nabawī* revealed that the hadith being discussed is only found in the sunan *at-Tirmizi* and the musnad of *Aḥmad bin Hanbal* (Weinsinck, 1936, p. 249), it is due to this dictionary is only for 9 hadith books. Different information from the dictionary which contains 150 hadith books, the code given by the book of *Mausūah Aṭrāf al-Ḥadīth an-Nabawī al-Sharīf*, the results are quite a lot of which are in the books of *Sunan at-Tirmizi*, *Sunan Ibn Mājah*, *Mustadrak al-Ḥākim*, *Mishkāṭ al-maṣābiḥ*, *at-Targhīb wa at-Tarhīb*, *Kanzu al-'Ummāl*, *Faḥ al-Bārī*, *Mawārid al-Zamāni*, *Tafsīr al-Qurṭūbī*, *Tafsīr Ibn Kathīr*, *Kashf al-Khufā'*, *Itihāf al-S'ādah*, *al-Mughnī 'An Ḥamli al-Asfār*, *al-Ṭib an-Nabawī*, *al-Ṭabaqat al-Kubrā*, *al-Faqīh wa al-Mutafaqah*, *Irwāu al-Ghalīl*, *al-Aḥkām an-Nabawiyah*, *Manāhil al-Ṣafa* and *Amālī al-Shajarī* (Basuni Zaghlul, 1985).

This article only examines the nine books, hence; the quantity based on the scheme that has been published reveals that there are 3 narrations of this hadith, namely: Imam *Tirmizi's* line of sanad with 7 people as the narrators (Suwaid bin Naṣr. Abdullah bin al-Mubarak, Ismail bin Ayyash, Abu Salamah and Habib bin Ṣalih, Yahya bin Jabir, Miqdām bin Ma'di Karib). Imam *Aḥmad's* path, there were 4 narrators (Abu al-Mughirah, Sulaiman bin Sulaim, Yahya bin Jabir and Miqdām bin Ma'di Karib). Lastly, Imam *Ibnu Mājah's* route, there were 5 informants (Hisham bin Abdul Malik, Muhamad bin Harb, Umm Muhamad bin Harb, his mother Miqdām bin Ma'di Karib and Miqdām himself).

This quantity of hadith can be classified as *Ahad* hadith in the *absolute gharib* category because of the solitude of the narrator who was at the beginning of the sanad (companion of Miqdām bin Ma'di Karib) who got the hadith from the prophet *sallallahu 'alaihi wassalam* by *as-sima'*/hearing.

Sigmund Freud's Psychoanalytic Theory

The text of the hadith, its translation and the explanation of the syarah ulama are almost the same because the hadith is included in the *bil ma'na* narration. There is something interesting about al-Harari's statement, namely that this hadith has a moral message that diet must be regulated as best as possible because that is the wise way. Hence, this is in which Sigmund Freud's theory of psychoanalysis comes from, which consists of three components (id, ego and superego). The id for binge eating disorder shows that there are rude urges that must be fulfilled quickly without heeding the promptings of the voice of conscience/superego. He proposed the existence of unconscious considerations, tendencies, and drives unknown to the individual. These instinctive desires are essential to what he calls the id. He accepts that these forces drive behavior, sometimes in negative ways, and can cause mental misery. Freud accepted that this conflict occurred because of a conflict between the id and what he called the superego. He helps patients by bringing these unconscious drives into consciousness. This is how the concept of ego emerges. He accepted that the ego addresses the world and one's personality and helps resolving the clash between the id's drives and the superego's ethics.

Restorative practices sometimes used in the treatment of eating problems (psychoanalysis). As with treating dietary problems, it is ideal to receive therapy and support from a nutritionist (Bemporad et al., 1992). In Freud's major works, there is no sign that he explicitly treated patients with eating problems. However, there are various references to eating disorders in his works. Through his clinical perception, he little by little tried to connect some clinical signs with some unconscious dreams. Part of this was related to the eating disorders he experienced in his clinical practice (Caparrotta & Ghaffari, 2006). This, then triggered further researchers to test the validity of Sigmund Freud's psychoanalytic theory regarding binge eating disorders, such as Castellini's research which discussed cognitive, phenomenological and psychodynamic approaches to eating disorders (Castellini et al., 2022), or Abbate Daga who reviewed it in depth comprehensive existing literature on the effectiveness of psychodynamic psychotherapy in eating disorders (Abbate-Daga et al., 2016).

Hadith Prohibiting Binge Eating Disorder based on Sigmund Freud's Psychoanalysis

Talking about the problem of eating disorders means discussing the psychology of the person who eats (humans). Starting from choosing food as one of the most common and routine activities carried out by humans every day. However, this often requires multiple means of assessing taste, nutritional value, and price, and may also require complex decision-making processes to achieve these diverse goals. While most people eat to satisfy their appetite, there are also people who choose food with the aim of maintaining their health as the main goal (Finkelstein & Fishbach, 2010).

Healthy food is of vital importance for everyone ranging from small children, adults and the elderly people. It is all due to consuming unhealthy food carries a high risk of reducing the body's immunity and causing damage to the body. These things are interconnected, as Hariawan, Fathoni and Purnamawati wrote that unhealthy lifestyles and eating patterns and lack of movement can cause non-communicable diseases, including diabetes mellitus (Hariawan et al., 2019). Likewise, it has become a necessity to consume healthy food as often as possible without overdoing it, including one method of training eating attitudes that can be controlled from the subconscious and we can't get everything

we want. For this reason, the Al-Qur'an, hadith and the world of health control the laws of excessive and unfavorable attitudes that usually arise from the subconscious.

In fact, the ego realizes that we can easily get healthy food around us, such as vegetables, fruit, grains, meat, fish or others. By eating clean and hygienic food, a person will feel healthy in his body, and in addition to that he can also maintain his body's metabolic system to be healthier, not to mention exercising as well. Moreover, Islam regulates that when eating people must choose good and halal food, as mentioned in the hadith narrated by Imam Muslim (d. 261 H.) in the *kitāb al-zakāt Bāb Qabūl al-Ṣadaqah min al-Kasbi al-Tayyib wa Tarbiyatihā*, it is said that the Messenger of Allah. said: 'O people, Allah is good and accepts only what is good, and Allah gives commands to the believers as He commanded the messengers. The Prophet said and mentioned a man who had traveled a long distance, his hair was matted and dusty. His hands are raised to the sky while praying: 'O Lord, O Lord', while his food is haram, his drink is haram, his clothes are haram, and he eats food that is haram, then how will Allah answer his prayer " (Muslim, 1955, p.703).

The hadith above shows that diet is closely related to the pattern of processing food and it is recommended that searching for it using good methods which will have a big impact on health and vice versa. If the diet is bad, it will have a very bad impact on the body as written by Hamzah B. and his friends that hypertension in the elderly occurred due to consuming too much food containing high fat and sodium at the Molibagu Community Health Center, South Bolaang Mongondow Regency (Hamzah et al., 2021). This is strengthened by the findings of Ihsan Kurniawan and Sulaiman Sulaiman that Indonesia is said to be a country whose population has the most diseases or the second most of ten diseases (Kurniawan & Sulaiman, 2019). Therefore, in order to address the problem of moderation in eating, Freud focused on human subconscious activities. The human mind is influenced by unconsciousness such as people who eat irregularly.

A bad diet will have bad consequences, which is why Islam stipulates that Allah *subhana huwa ta'ala* really likes believers who are healthy, compared to those who are physically weak. The reason is very logical, when a person is healthy and strong, then he can carry out worship normally and can complete the work completely. Likewise, in the hadith narrated by Imam Muslim in the *kitāb al-Qadr bāb Fi al-Amri bi al-Quwwati wa Taraka al-Ajzi wa al-isti'ānati bi Allāhi wa tafwīdhi al-maqādīri li Allāhi*, the content of the hadith states: "The believer those who are strong are better and more favored by Allah than those who are weak" (Muslim, 1955, p.2052).

Imam Al-Nawawi (d. 676 H.) in *al-Minhaj Sharah Ṣaḥīḥ Muslim* said that: "the word strong indicates the determination of the soul and heart in matters of the hereafter, with which people will be serious about obtaining goodness, commanding what is good and forbidding evil (An-Nawawi, 1970). A strong body's immune system will make the body healthy as exemplified by the Prophet Muhammad. He is a very healthy person. History tells us that the prophet's life journey was said to be someone who rarely got sick. Some says that he was ill only twice; once when he received the first revelation in the Cave of Hira, after which he felt feverish and again at the end of his life. The Prophet's rare illness could be because he was in the position of receiving revelations and carrying out the message, one of the revelations containing health guidelines contained in Q.S. 7/ al-A'raf: 31 which says: "Eat and drink and do not be excessive, indeed He does not like excessive things" (Al-Qur'an and its Translation Tiga Serangkai Pustaka Mandiri, 2007).

Moreover, Shihab (2010) emphasizes this verse with "eat and drink what you like as long as it is halal and nutritious, not intoxicating, not disturbing and has a good impact

on your health.” Meanwhile, Robiatul Adawiyah Mohd et al., (2021) analyzing the verse above which shows that Islam is a religion that places welfare as the main driver in fulfilling human obligations as God's khalifah on earth. Therefore, welfare regarding health and nutritional concepts have become one of the main topics of discussion in the Al-Qur'an and Sunnah. The words of the prophet Muhammad *sallallahu a'alaihi wassalam* regarding the division of food which is classified into three groups has received attention from Muslims themselves and non-Muslims who are experts in the health sector. This hadith is widely used by doctors as medicine and prevention of various diseases caused by wrong diet. The desire to eat everything that looks delicious in our eyes, makes us classified as people who have 'binge eating disorder' (BED) even after that we want to buy and eat all these dishes, which is also a form of over-limiting in terms of food. Ibn Mājah (d. 273 H.) narrated in his sunan *kitab al-Ath'amah bāb Min al-Isrāfi an Ta'kula Kulla Mā Isytahaita*, “*Rasulullah sallallahu a'alaihi wassalam said that: Really one form of excess, namely when you eat everything you want*” (Ibnu Majah, 2009).

In respond to the sentence “everything you want,” Gupta, (2020) adopted Freud's thinking, who believed that a person's entire attitude is influenced by the subconscious. He divided it into three parts which he called Id, Ego and Superego. Id is a natural quality that only reflects a person's will, whether according to logic or not. In contrast to the superego which supports the moral and rational brain, the ego maintains the balance between right and wrong. This is due to the ego arises because there is a conscious mind, so the person who manages it is placed between following illogical desires or vice versa. Meanwhile, the superego can be created from the social system or rules that apply in a place, for example regarding haram food and bad food that can harm the body and can even cause death. The habit of eating without realizing it (mindless eating) and chewing without realizing it/snacking continuously (kuchisabishi) resulted in the increasing of body weight or obesity which leads to the emergence of diabetes and also the potential for body shaming from other people (Umaroh & Bahri, 2021). Regarding this, the Messenger of Allah gave clear guidance to his people to look for halal and good food/drinks and avoid haram and bad foods as well as eating and drinking in moderation (Bakar et al., 2018).

In order to improve and adapt to the principles that aim to promote the health and nutrition of people with sustainable outcomes, collaboration is needed across departments, scientific disciplines and beyond academics (Temme et al., 2020, p.7). As has been done by the Indonesian government in accelerating the reduction of stunting in a holistic, integrative and quality manner by issuing Presidential Regulation (PP) number 72 of 2021-chapter 1 article 1 (<https://peraturan.bpk.go.id>). This problem is in accordance with the opinion of Sigmund Freud who gave ideas about the human mind psychologically to improve the health of children or adults. Hence, the first way is to control the human mind (SS & Swamy, 2022), so that humans do not experience 'binge eating disorder'. Moreover, Adhila Fayasari & Putri Winda Lestari, (2022) explained that stress and depression can result in emotional eating (not eating because you are hungry but eating often because you have a lot of problems) and mindful eating (eating with full awareness but while doing other activities) resulting in frequent hunger/distraction stomach. Even though consuming food products is in fact part of daily life. Food options are contextual, dynamic and integrated in social life, linked to instant considerations, differences in food choices within the family and aspects of preferences (Ditlevsen et al., 2019).

By considering this problem, a person needs to get the help of psychoanalytic treatment in which they will usually experience infinite improvement in their life.

Devastated by previous events, they will see an increase in the side effects of the problem that they encountered. It is ideal to have the option to continue with personal matters feeling as if a weight has been lifted from their shoulders (Mental Health General Staff, 2022). Freud's psychoanalytic theory was very powerful in the field of psychology and added to the progress of other mental speculations. Freud's hypothesis is called dynamic psychology because it outlines the elements or developments that push the subconscious to become conscious (Wahidah et al., 2022, p.79). Regardless of the fact that Freud's thinking had an impact on the field of personality psychology, there has been much criticism of his hypothesis. Songyang Zhang quoted Horton's opinion, which stated clearly the errors in Freud's theory (Zhang, 2020). Next, Elizabeth Wright in her book "Psychoanalytic Criticism" also argues that none of Freud's psychoanalytic hypotheses have been scientifically proven to help its sustainability as a treatment for mental or subconscious problems, despite the efforts made by its pioneers (Wright, 2013).

The Impact of Binge Eating Disorder

The truth is that the human conscious mind eats in moderation according to the recommendation of the Prophet *sallallahu 'alaihi wassalam*: "one third for food, one third for drink and one third for air." In contrast to the subconscious, sometimes humans follow their appetite for eating snacks continuously, so the prophet gave a warning with a hadith prohibiting binge eating disorder. The Prophet *sallallahu 'alaihi wassalam* was worried that his people would experience many diseases such as obesity which could result in heart disease. Because being overweight will make it difficult for the heart to pump blood to the lungs and the rest of the body. The body's energy needs also greatly influence body weight (Westerterp-Plantenga, 2020). Next, Ibn Sina (in translation by Ma'mun et al., n.d.) said the heart is the hottest organ of the other body organs (blood, liver, lungs, flesh, muscles, spleen, kidneys, artery walls, vein walls, palm skin hands and feet). Every human body has an appetite control system that is centered in the brain. This is where Freud's psychoanalysis comes into play. However, Gunawan commented that the brain's role is to measure the adequacy of nutrition in the blood. If nutrition is met, the system will give a signal to the body that the food entering the body is sufficient. However, if nutrition is lacking, the appetite control system will signal to the body that food consumption/nutrition is lacking, so that the body will feel that it is still hungry (Gunawan, 1999).

When a person has a desire to consume nutritious food, he will choose to buy food that contains nutrients, rather than the food that does not contain nutrients (Mudawaroch, 2019). The hadith of the Prophet *sallallahu 'alaihi wassalam* which contains about this type of food is one narrated by Anas the companion of the Prophet which reads: "The Prophet *sallallahu 'alaihi wassalam* liked pumpkin vegetables, rabbit meat, grasshoppers, sea fish, meat of birds without fangs." At the other times Abdullah bin Ja'far adding that he also ate cucumbers with freshly ripe dates (Muslim, 1955). All of these foods represent foods that are beneficial and halal, because those who eat them is the messenger of God. In fact, Allah *subhana huwa ta'ala* has determined certain types of food from animal meat or processed products such as pork, carcasses or livestock which the lafadz of Allah *subhana huwa ta'ala* does not mention when slaughtering (Arwani et al., 2022, p.103). Next, Puteri Faida, Alya Zainuddin and Afifah Azmi wrote about concerns about halal food products among Muslim students in Sarawak, Malaysia. They use faith, awareness, knowledge, health, environment and attitudes as their benchmarks (Zainuddin & Azmi, 2022). In the Hindu view; There is no prohibition on anyone buying and enjoying delicious food and drinks for

peace of mind as written by Putra, (2020), the important thing is not to exceed reasonable limits.

It's natural when food ingredients are prepared according to individual tastes, psychological reactions when we look at all the dishes or imagine the food that looks delicious is a pattern of excessive appetite (Kurniali, 2007). When people are given the freedom to make personal decisions, their well-being and eating patterns reflect their individual lifestyle preferences. Therefore, it is important for people to carry out efficient information searches in order to make intelligent and directed decisions that will have an impact on their welfare (McDonald & Braun, 2022).

Well-being and health in Freud's view are genetically influenced by idioms. The form realizes that the subconscious is always trying to connect and related at a symbolic level (Mandal & Singh, 2022). Sometimes people are unable or unwilling to exercise self-control, so they develop binge eating disorder even though most food choices are made automatically. In addition, human consciousness is closely related to emotions. Some people who are having a lot of problems decide to eating all the time (emotional eating and mindful eating), whether light or heavy food, there are also those who do the opposite (Fayasari & Lestari, 2022). Mature emotions will result in low stress, conversely, if emotional maturity is low it will result in high stress. Therefore, we are advised to be able to manage our thinking mindset in order to change our beliefs about activities, including eating. Mindset determines a person's belief in their ability to live a healthy life. Meanwhile (Boaler, 2019) says that a person's cognition must come first when choosing high-quality and nutritious food, emotions play a role in consumption decisions. Healthy nutrition in the human body is indicated by a person's normal body weight and not obesity, because obesity can be the cause of several diseases such as cardiovascular, heart disease, stroke (Cheng, 2020), it can also worsen respiratory disorders, such as sleep apnea, asthma, pulmonary -lungs (Gao et al., 2020: p.72-74).

These various diseases will not appear if we follow Sigmund Freud's ego-superego psychoanalysis and implement the prophet's eating rules such as the hadith of the story of Nafi' and his master/Ibn Umar which was published by Al-Bukhari (d. 256 H.) in the book of *ath'amah, bāb al-Mu'min ya'kulu fi Mi'an Wāhidin*: "The Messenger of Allah, *Rasulullah said that, a believer eats with one intestine, while an unbeliever eats with seven intestines*" (Bukhari, 1993, p.2061). Ibnu Batthal (d. 449 H.) said this teaches us to be patient with what has been determined in the world. Consequently, a believer who is perfect in his faith is frugal in his food and clothing, follows the prophet's will, takes possession with generosity, and feels calm from the disease of greed (Ibnu Batthal, 2003, p.474). If humans, especially Muslims, practice this hadith, they are likely to avoid obesity, a disease with a very fast growth rate. Especially in countries such as South Asia and Southeast Asia (a 250% increase in prevalence starting around 1975 to 20% of the adult population was overweight in 2013) (Clark et al., 2018, p.113).

As for the level of obesity in Indonesia, a number of studies have been found regarding this issue. For example, a study conducted by Ghina Raniya Suha & Amrina Rosyada, (2022) shows that the prevalence of obesity in the younger generation (aged 13-15 years) in Indonesia is 4.8% based on 2018 Riskesdas data. Next, Ayuningtyas et al., (2022) research found that the predominance of obesity was greatest in women (26.4%) and adults aged 25-59 years (24.8%). Moreover, based on the 2018 Indonesian Basic Health Survey (RISKESDAS), among children aged 5-12 years, the prevalence of overweight and obesity was 20% and 9.2%, respectively. However, boys are 1.30 times more likely to be obese than

girls (Sulistiadi et al., 2023). Next, WHO (World Health Organization) also says that one in five elementary school age children and one in seven teenagers in Indonesia are obese (WHO, 2021). So, it is very urgent to manage weight problems and eating patterns simultaneously in order to achieve positive results (Ahamed et al., 2021, p.107).

Furthermore, Praja added that, it is not only diet and health but also eating and drinking etiquette that is important, always washing your hands before and after eating, using your right hand, eating when you are really hungry and always praying to Allah *subhana huwa ta'ala* before and after eating. In fact, everything is done to avoid disease transmission (Praja, 2014). This has also been taught by the Prophet *sallallahu 'alaihi wassalam* and there are many hadiths are included in the hadith books on food and drink.

The hadith prohibiting binge eating disorder applies to young people since at the old age human begins to reduce the pleasure of eating and drinking. The elderly people are advised to replace heavy foods by consuming lots of fruit and vegetables which are rich in vitamins and fiber. As directly exemplified by the Prophet Muhammad *sallallahu 'alaihi wassalam* who often eats dates and grapes. Even in the current context (read as: food crisis) all Indonesian people are advised to eat less rice (because the price of rice is expensive) and it is recommended to replace it with vegetables and fruit which are certainly not excessive (<https://www.antaraneews.com>).

Managing Binge Eating Disorder

In fact, there are numbers strategies to avoid binge eating disorder, one of which is taken from the results of research by Krohmer et al., (2022), they provide a solution that is best to using pictures of their own (for women) so that the body can be seen from being thin at first and later becoming overweight. BED is the most well-known eating problem, representing almost 50% of all diagnoses. BED is more frequently diagnosed in women than in men. This disorder is also more often diagnosed in adolescents aged around 13-24 years, compared to adults (Flatt et al., 2021). BED has become an important icon, in America 23% of BED sufferers attempt suicide, 94% experience lifelong mental health symptoms (Keski-Rahkonen, 2021), or 95% prevalence for men and women who suffer from BED in South Australia (Bagaric et al., 2020). Next, Monika Bąk-Sosnowska revealed that more than \$209 billion annually in the US is spent on the treatment of weight and its difficulties. It accounts for more than 20% of all medical care expenditures (Bąk-Sosnowska, 2017). Moreover, Lisa Brelet, Valentin Flaudias, Michel Desert wrote that the results of their research indicate that BED causes negative emotions and social distance for sufferers and their communities (Brelet et al., 2021).

Moreover, BED is closely associated with several adverse psychological outcomes, unhealthy weight control methods, body dissatisfaction, and indications of mental distress (Long et al., 2020). In fact, people's beliefs about whether they overeating or not can be different from one person to another. It is true that each person will not eat the same portions, but there is a level of food that can be accommodated by the stomach as stated in the hadith of the Prophet *sallallahu 'alaihi wassalam*. "When someone eats, they should only eat enough, if they can't afford it, then one third is for food, one third for drinking and another third for breathing." Therefore, fully understanding the complexity of several common factors contributing to the rise in obesity will certainly allow people to appreciate the difficulty of developing individualized treatment plans (Bomberg et al., 2019). Including giving halal logos to their products so that the consumer community is calm (Munir & Masyhuri, 2021). Luckily, now the halal issue has become a global problem in all

countries, as written by (Warto & Samsuri, 2020). The Indonesian government has issued law no. 33 of 2014 concerning halal products. In line with that, Mirsa Astuti calls the trend of halal products a 'halal lifestyle' so that people can easily get the food they need to consume (Astuti, 2020).

Consuming food through binge eating disorder, viewed in Freud's psychoanalysis, turns out to not only prioritize a full stomach (id) but must also pay attention to moral and mental health (superego). In fact, people who overeat eat more than their body needs, they tend to feel physically insecure and end up stopping eating or vomiting (Polivy & Herman, 2020, p.30). Moreover, the lack of movement either due to being lazy to move or conditions experiencing physical changes; take as an example the Tractor machines have taken over hoes and buffaloes in agricultural production. Currently, all of the garden produce is transported by car. People who used to have direct dialogue with their friends, with whom they went out of the house and enjoyed the sunshine, now only talk via email or telephone and everything can be done at home (Sudargo et al., 2018, p.1).

Moreover, the health trends that are employed by many people and institutions ensure the existence of public health policies (Caldeira et al., 2018). Next, the local governments also need to educate the public through national dietary guidelines about the importance of healthy food and reducing 'bad eating habits' (Clark et al., 2018, p.113). Consumers need to pay attention to the nutrition of their food to ensure food security and nutrition in the future (Augustin et al., 2016). Healthy eating means consuming small portions of food and choosing healthy choices. Even when the person is tempted to do the opposite (looking for unhealthy food), the urge to adopt healthy eating habits will undoubtedly arise in his mind (Lin et al., 2016). Sigmund Freud gave ideas about the human mind and how the hadith prohibiting binge eating disorder can be interpreted psychologically. In the same vein, he advanced what is now known as psychoanalysis/depth psychology, a method for controlling the human mind.

CONCLUSION

Based on the purpose of this paper, it can be concluded that the quality and quantity of the hadith on the prohibition of Binge Eating Disorder in Sigmund Freud's psychoanalytic perspective are: The quality of this hadith has the status of *ḥasan li gairihi*. There are irregularities in the sanad of Imam *Ibn Mājah's* line (*da'īf*) and it fulfills the requirements of the *ṣahih* hadith in the line of Imam *Tirmizi* and Imam *Aḥmad*. Meanwhile, the quantity of hadith can be classified as *Ahad* hadith with *absolute gharib* category due to the rawi's or narrator's loneliness is at the beginning of the sanad, namely at the *tabaqah* of the companion (Miqdam bin Ma'di Karib). Next, Matan hadith is predicted to be a hadith which has the narration of *Bil Ma'na* (the pronunciation is different but the meaning is similar). Meanwhile, the hadith prohibiting Binge Eating Disorder from the perspective of Sigmund Freud's psychoanalysis results in humans managing desires that cannot be controlled and must be achieved or the Id (the desire to keep eating). The strong will of binge eating is controlled by the ego which enters the conscious personality (constant eating is not good) then (Id) and (ego) submit to the orders of the superego which is the moral element of the human soul since overeating will cause human to be a sick person.

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