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Comprehensive Understanding of Halal and Tayyib Dietary Values in Islam

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Abstract:

This study explores the theological philosophy related to the concepts of halal and tayyib, essential in Islam for every Muslim's dietary intake. The research aims to examine how the beliefs and practices concerning the consumption of halal food in Islamic teachings have profound secrets and reasons for human well-being, encompassing various aspects of health and safety, including physical, mental, and even emotional well-being. The study also intends to analyze the arguments presented by the evidences from Islamic teachings to demonstrate the philosophy and concept of halal and tayyib in Islam. Additionally, the research will present some contemporary cases that prove the prohibition of certain food items today, resulting from scientific decisions made by authoritative bodies, aligning with the principles of halal and tayyib in Islam. This study will enhance our understanding of how religion plays a crucial role in educating us in the selection and consumption of food to ensure the safety and health of our bodies. Moreover, it will raise awareness that religious teachings can guide us in making informed choices about the food we consume through research based on various arguments presented and further strengthened by real-life cases. These findings can provide a global understanding that the standards of halal and tayyib in Islam are a necessity and a practice capable of shaping human well-being, keeping them away from harm that endangers their health and safety.

Keywords: halal, tayyib, food, philosophy, concept, religious arguments.

I. INTRODUCTION

The world today witnesses the rapid development of biotechnology and nanotechnology in the production of various innovative and technologically advanced food products. These new developments are often associated with preparations to face food crises, while simultaneously achieving the 2nd Sustainable Development Goal of zero hunger. Among the innovative technological products produced are cultured meat, genetically modified foods, the use of blood plasma and alcohol in food, and the use of cochineal as a coloring agent, among others. On the other hand, the global world also sees the 'halalan tayyiban' status food industry sector gaining increasing demand, not only among Islamic countries but also penetrating non-Islamic

country markets. This study aims to examine the halal and tayyib values in food as outlined in Islamic law, providing consumers with confidence in choosing products labeled as halal food.

II. PROBLEM STATEMENT

The halal industry sector, particularly the food industry, is a major factor in boosting the economic power of a country. This is because the demand for 'halalan tayyiban' food is increasing over time. It has been reported that in 2023, the global Muslim population has rapidly grown to exceed 2 billion (Munsif, 2023). Moreover, the annual increase in the halal market is now growing significantly, estimated to reach around 25% (Timan, 2011). The food and beverage (F&B)

industry specifically is the largest sector in the halal industry, contributing around 56% of global Muslim spending (Latif, 2017). This phenomenon has gained widespread support not only in countries majority Muslim population but also in countries with a Muslim minority. As a result, various halal food products based on current innovations and technologies are rapidly developing to meet global demand. This scenario inevitably brings about issues related to the consumption of halal products that are trusted and comply with the philosophy, concepts, and principles contained in Islamic law.

Today, the issue of the halal and tayyib status of certain food products resulting from technological innovations is hotly debated both domestically and globally. Among the innovative and technological products whose 'halal' and 'safe' status is increasingly debated in the market are Genetically Modified Organisms (GMOs) (Bouzenita, 2010). GMOs are among the new products created through genetic engineering. GMO food produces plants and animals with genetic structures modified and edited in the lab to incorporate genes from other organisms. This technology can break basic genetic barriers, not only occurring between species but also crossing between animal and plant species (Hashim, 2019). Similarly, the status of cultured meat is hotly debated in terms of its halal status. Cultured meat is meat produced outside the animal's body using culturing techniques, either through the culturing of tissues or stem cells taken from animals (Kashim, 2023). The tissue or stem cells are then placed in a suitable medium that allows the tissue or stem cells to multiply and develop into meat. This medium contains all the nutrients and energy required by the tissue or stem cells to continue multiplying (Hossain, 2019). Additionally, the use of alcohol, which is prohibited in Islam, as a flavoring agent in food is intended to produce products that last longer and are of high quality (Noor, 2016). Similarly, the use of transglutaminase enzymes and plasma powder as food additives derived from blood is due to their high solubility and emulsification capability, low viscosity, and ability to form strong, flexible gels while maintaining these characteristics. Moreover, they can enhance the texture in processed food products such as meat and fish (CAP, 2006; Benjakul et al. 2001; McDermott et al. 2004). However, blood is a substance that is prohibited from being consumed in Islam.

Therefore, this study will provide comprehensive and inclusive information regarding the definitions of halal and tayyib, the philosophy and concept of halal and tayyib in Islam, and the fundamental principles outlined based on divine evidence presented in Islam. The findings of the study indicate that the halal and tayyib values contained in Islamic law are global and universal in nature, making them acceptable and a preferred choice for consumers to ensure that the food they consume is truly good and nutritious for their health. The halal label attached to food products guarantees consumers the quality of the food, meaning it is good to eat and free from harm or danger to human health.

III. DEFINITIONS OF HALAL AND TAYYIB

A. Halal

The definition of halal originates from the Arabic root word ḥalla, yaḥillu, ḥillān, which means to untie, i.e., to be free

from something that is haram, which is forbidden or prohibited. Therefore, halal means something that is permissible and not prohibited by Allah (Ibn Manẓūr, 2003). Al Munjid (1987) defines halal as something that is permitted by Allah, whereas Said (1998) states that halal is something that is allowed and does not incur punishment if not done. According to Kamus Dewan Edisi 4 (2005), halal means a rule that permits an action to be performed (in Islam), allowed (not prohibited by Shariah), and it is the opposite of haram.

In terms of Islamic law terminology, the meaning of halal as presented by some scholars is shown in Table 1 below:

Table 1: Islamic law terminology of halal

Abu Zuhrah (1997)	Something that is permitted or authorized by Islamic law with the removal or release of its prohibition.
Uqbah (2000)	Something that is allowed and not obligatory to perform.
Al-Jurjani (1984)	Anything whose use is unrestricted or an action that is permitted by Islamic law to be performed.
Al-Baghawî (1997)	Something permitted by Islamic law because it is good
Al-Syawkani (2007)	The untying of a knot or the removal of a restriction that prevents
Al-Qaradawi (2016)	Something that removes harm, and Allah permits it to be done
Ibn al-Sa'di (2000)	Halal is about how something is obtained, not through deception, theft, or as a result of forbidden dealings

The word ḥaram which is the opposite of the word halal, means something that is forbidden and prohibited from being done based on Sharia, law, or human logic (Abu al-Baqa, (n.d.); Sa'di Abu Jib, (1998)). Terminologically, haram is explained as something prohibited by Sharia (Al-Zuhaili, 1997) or anything that Sharia strictly forbids (Khallaf, n.d.; Abu Zuhrah, 1997). Essentially, anything prohibited by Sharia is due to it causing harm and detriment.

Therefore, in the development of innovative products and food, the halal status of food can be assessed from four aspects (Faidah, 2017): as shown in Table 1 below:

1. Halal of the source of acquisition, whether it is from a halal source or otherwise.
2. Halal of the original ruling of a substance or ingredient according to Sharia. There are Sharia evidences that establish the halal or haram ruling. For example, the prohibition of alcohol, pork, and blood is found in Sharia evidence.
3. Halal of the production or innovation process. This includes processes such as mixing, preservation, fermentation, freezing, and modification, which must not involve any substances that are haram according to Sharia.
4. Halal of product maintenance processes. This includes packaging and storage processes, which must comply with the quality standards set by Sharia and must be ensured to be halal.

Figure 1: Dimension of Halal Status

B. Tayyib

The word ‘al-tayyib’ originates from the word "taba," which means good, delicious, sweet, pure, and clean, and is far from things that are disliked. The term "tayyibat" like "tayyiban" refers to something that is good, beneficial, and useful, whether to humans or to all creatures in general. In detail, the definition of tayyib put forward by some Islamic scholars is as shown in Table 2 below:

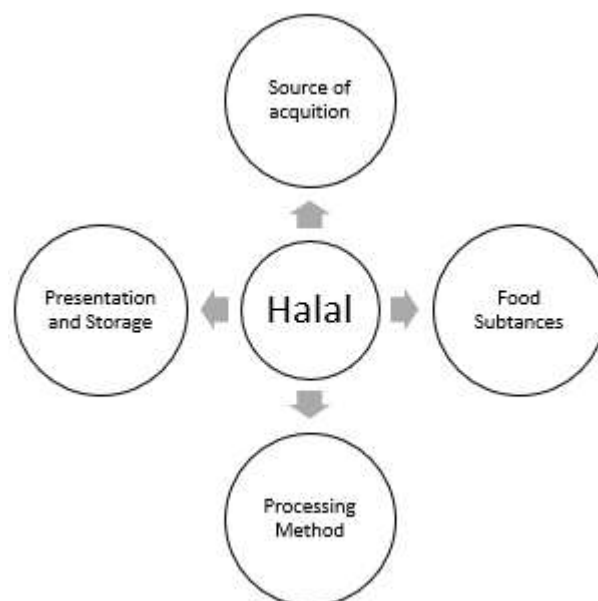
Table 2: The Definitions of Tayyib among Islamic Scholars

Imam Malik (Al-Syawkani, 2007)	Means halal. Halal and tayyib come together in one meaning as a reinforcement.
Al-Kafawi (1998)	consists of three meanings: (1) pure and clean, (2) halal, and (3) good.
Imam Al-Syafi’ (Al-Syawkani, 2007)	Something that is delicious
Imam Al-Tabari (n.d.)	Something pure, not containing impurities and not forbidden.
Ibn Arabi (n.d.)	Contains two meanings: First, something suitable for the body and perceived as delicious. Second, something permitted by Allah.
Ibn Kathir (1992)	Something that is delicious for humans and does not harm the body and mind.

The Quranic dictionary refers to tayyib as something that brings goodness to the senses and is free from impurities. Tayyib is the opposite of negative characteristics like dirty, low quality, and harmful to humans in the short or long term. The word "al-tayyibat" (plural of tayyib) is mentioned 21 times in the Quran (Mu’jam al-faz al-Quran al-Kareem, 1970) carrying meanings such as delicious, good, healthy, calm, and most liked. It includes the meanings of halal and not disliked. Generally, tayyib is something that has good attributes and essence that come from something halal or permitted. It has been identified that there are four verses in the Quran that encompass the words halal and tayyib as shown in Table 3 below:

Table 3: Quranic Verses that Encompass the Words Halal and Tayyib

Al Baqarah 168 (2:168)	O mankind, eat from whatever is on earth [that is] lawful (halal) and good (tayyib) and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.
An Nahl 114 (16:114)	Then eat of what Allah has provided for you [which is] lawful (halal) and good (tayyib). And be grateful for the favor of Allah, if it is [indeed] Him that you worship.
Al Maidah 88 (5:88)	And eat of what Allah has provided for you [which is] lawful and good.



And fear Allah, in whom you are believers.

Al Anfal 69 (8:69) So consume what you have taken of war booty [as being] lawful (halal) and good (tayyib), and fear Allah. Indeed, Allah is Forgiving and Merciful.

In terms of food, tayyib refers to food that is halal, of high nutritional quality, nutritious, and guaranteed (Zulkefli, 2012). Food products that are good and of high quality must meet the requirements of being pure and safe. Products considered good but have doubts about their halal status cannot be recognized as tayyib. The term tayyib sometimes refers to the substance of food and in other situations to its usage. Tayyib should also be defined according to current industry needs, which may refer to manufacturing practices, hygiene practices, food safety control, good packaging, good transportation, and good labeling. Additionally, it may also relate to reasonable pricing and quality service.

IV. THE CONCEPT OF HALAL AND TAYYIB IN ISLAM

The philosophy of Halal and Tayyib for food products in Islam adheres to the integral concepts contained within Islamic law. The following outlines the main concepts related to Halal and Tayyib:

A. Halal and Tayyib as Values of Religious Compliance

Seeking food that is Halal and Tayyib is a responsibility towards religion and an obligation for all Muslims. The pursuit of such food is also considered an act of worship because it fulfills a divine command (Hassim, 2019). The determination of what is Halal (permissible) and Haram (forbidden) in Islamic law is solely the prerogative of Allah, and adherence to these determinations is a religious requirement. Islam strongly condemns those who dare to declare something permissible that Allah has forbidden or vice versa, equating their actions to shirk (associating partners with Allah) (Al-Qaradawi, 2016). The Prophet Muhammad (peace be upon him) explained that there is a significant connection between one's diet and their faith.

Moreover, great care in choosing and consuming Halal food is heavily emphasized in Islamic law. Imam al-Ghazali (1997) asserted that one's faith and the acceptance of their prayers are influenced by the consumption of Halal food, while consuming Haram food leads to a darkened heart.

B. The Broad Scope of Halal in Dietary Status

In Islam, everything created by Allah SWT, regardless of the type of goods or benefits, is inherently Halal and permissible to use. Nothing is Haram unless there is a valid and clear injunction from Islamic law establishing its prohibition. If there is no authentic proof, such as certain weak (da'if) hadiths that are weak or unclear in their evidence of prohibition, then the matter should be considered as originally permissible or Halal. Based on this concept, it can be understood that everything on Earth is fundamentally permissible and allowed by Allah. It only becomes Haram if there is authentic evidence of its prohibition. Thus, the scope of prohibitions in Islamic law is very narrow, whereas the scope of permissible things is very broad. The breadth of what is Halal and the narrowness of what is Haram in food is clearly stated in the Quran, among others in Surah Al-Baqarah, Verse 173 (2:173) which means:

"O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship."

C. Maqasid Syariah as Guidelines in Issues of Halal and Tayyib Food

Maqasid Syariah represents the essence of Shariah in every ruling established by Islamic law, including in the context of Halal and Tayyib food or dietary practices. Generally, Maqasid Syariah is defined as the meanings and purposes intended by Shariah in legislating a ruling to ensure the well-being of human life. Today, Maqasid Syariah is seen as an important solution in determining the Halal and Tayyib status of innovative and technologically produced food products available in the market.

Maqasid Syariah outlines the essential benefits for humans, which consist of five aspects: (1) religion, (2) life, (3) intellect, (4) lineage, and (5) property (al-Ghazali, 1983; Anwar, 2021). Only by preserving these five aspects can all aspects of life function perfectly and orderly. The hierarchy of these five aspects is as shown in Figure 2 below and explanations related to the dimensions of Maqasid Shariah are stated in Table 4.

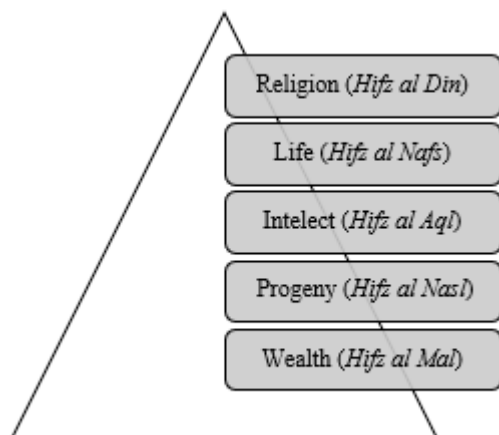


Figure 2: The Hierachy Essential Benefits in Maqasid Shariah

Table 1: Dimensions of Maqasid as Guidelines for Halal and Tayyib

No.	Maqasid Dimension	Description
Dimensional Objective:		
1. Preservation		
2. Protection		
1.	Religion	Must ensure and certify their halal status and cleanliness from a Shariah perspective.
2.	Life	Must ensure consumer safety, both physically and health-wise. Moreover, innovative products must meet human nutritional needs and not pose health risks, taking into account potential health risks arising from their consumption.
3.	Intellect	Must consider the positive and negative effects on brain health and the psychology of the food consumed. Products must undergo research and studies on the content and effects of using specific ingredients.
4.	Progeny	Must consider the long-term effects of consuming such innovative foods on reproductive health and the well-being of future generations exposed to prohibited foods
5.	Wealth	The use of technology in food innovation must consider resource efficiency and environmental sustainability, while avoiding economic harm to producers or consumers.

V. BASIC PRINCIPLES IN EVALUATING THE HALAL AND TAYYIB STATUS OF FOOD

The interests of humans and society, as guaranteed by Islamic Shariah in the formulation of halal and haram rulings, are driven by four main principles (Rahim, 2005):

A. Jalb al-Masalih

Maximizing benefits to fulfill and achieve the interests of life. Based on this principle, Islam permits a wide range of food for consumption by humans unless there is a clear Shariah text prohibiting it.

B. Dar al-Mafasid

Preventing harm from occurring. Any form of food and its production process that threatens human well-being, such as damaging physical health and intellectual capacity, is strictly prohibited in Islam (Ramli, 2016).

C. Sadd al-Dharar

Blocking potential harm. Authorities and governing bodies are empowered to prohibit the use of food products that are found to have negative impacts, whether in the short term or long term. The enforcement of such prohibitions is based on impact studies from various aspects.

D. Taghayyur al-Zaman.

Considering the changing times. To interact with current realities, contemporary issues involving the halal status of produced goods must be examined in light of current needs. The concepts of necessity (*darurat*) and ease (*rukhsah*) are among the factors that need to be carefully considered and reviewed (Rahim, 2005).

To better understand how these principles are practiced, several examples of fatwas issued by authoritative fatwa bodies in determining the halal status of innovative and technologically produced food products are presented.

Table 1: Summary of Fatwas Regarding the Status of Cultured Meat (Omar et al., 2024)

Fatwa Institution	Status
1) Indonesian Ulama Council (MUI) <i>Official website of the Indonesian Ulama Council (MUI) published on November 24, 2022</i>	Haram: if the cultured cells are derived from impure and still living animals. Halal: if the cultured cells are derived from permissible (halal) animals and have been slaughtered in the name of Allah.
2) Islamic Religious Council of Singapore <i>Fatwa on cultured meat (2024) by the Islamic Religious Council of Singapore (MUIS).</i>	Halal: Permissible (halal) with three important conditions: i. The cells must be derived from permissible (halal) animals ii. Every substance used to form the texture and composition of cultured meat must be halal iii. The product must be non-toxic and clean.
3) Federal Territories Mufti Office, Malaysia <i>Irsyad Al-Fatwa Series No. 595: Cultured Meat According to Sharia Perspective</i>	Haram: if the tissue is taken while the animal is still alive or dead without being slaughtered, then it is judged as carrion. Halal: if it is taken from animals that have been properly slaughtered according to Sharia. Halal: if the tissue is taken from marine animals.

Table 4: Summary of Fatwas Regarding the Status of Genetic Modified Food (Omar et al., 2024)

Fatwa Institution	Status
1) Indonesian Ulama Council (MUI) <i>Fatwa of the Indonesian Ulama Council No. 35 of 2013 concerning Genetic</i>	Permissible: Genetic modification of animals, plants, and microorganisms is permissible if beneficial and does not harm humans or the environment. Halal: if genetically modified products are produced using halal sources, provide benefits, and are safe to consume.

Engineering and its Products

2) Fatwa Committee of the National Council for Islamic Religious Affairs Malaysia
Haram: if the production of GM Food uses forbidden substances and harms humans and the environment.

Deliberation of the Fatwa Committee of the National Council for Islamic Religious Affairs Malaysia
Halal: if the production of GM Food uses halal ingredients and follows Shariah methods.

CONCLUSION

The rulings of Halal and Haram concerning food are absolute rights that are stated through divine sources, namely the Quran and the Hadith of the Prophet Muhammad (PBUH) (Zamroni, 2021). The words "halal" and "tayyib" concerning food and dietary practices in Islam are intricately related to each other. In fact, the chain of "halalan tayyiban" is mentioned four times in the Quran. Halal food undoubtedly possesses the characteristics of being tayyib, meaning it is good, of high quality, clean, and free from anything harmful to humans. On the other hand, food that is tayyib must have a halal status and would not be accepted as tayyib (good, high quality, clean, and guaranteed) in Islam if the food ingredients are not produced according to the established halal standards.

The concept of divinity (rooted in laws from Allah SWT), the concept of expansiveness (the scope of what is halal), and the concept of Maqasid Shariah (realizing the objectives of Shariah) are three main concepts that underpin the legality and goodness of food in Islam. Through these three concepts, four basic principles serve as guidelines and references in determining the legality of any new food product in contemporary times. From this, it can be comprehensively understood the intricacy of the values of halal and tayyib in Islam that are capable of interacting across time and geographical boundaries, being highly relevant and suitable to be accepted and practiced by people from various religious, ethnic, socio-cultural, socio-economic backgrounds, and others. This is because the foundation of halal in Islam is to safeguard *maslahah* (benefits) and protect against *mafsadah* (harm) for humans as consumers.

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