

Halalan Tayyiba: An Islamic Perspective on Healthy Food

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Abstract

Health by poor diet has always being a grave concern, irrespective to any religion. Islam however through the main references of the Quran and Hadith, has beneficially outlined the nutritional guide halal food and a balanced diet. This study therefore, will identify the criteria in determining healthy food based on halalan tayyiba concept. The identification is through halalan tayyiba concept analysis. The food identified as healthy must contain necessary vitamin and nutrient, good taste and smell, fresh, natural and beneficial to human health. Practicingly it should be proper food selection, food intake and food composition to ensure the food consumed does not contain nutrient that harmful to human health, able to preserving healthy by ensuring the right communication through correct labelling, and able to preserve the characteristics of food.

Key-words: Islamic Perspective, Healthy Food, Human Eating Habits.

1. Introduction

The main aspect that influences human eating habits is attitude, while particular behavior is religion. The impact of religion on food consumption depends on the religion itself and on the extent

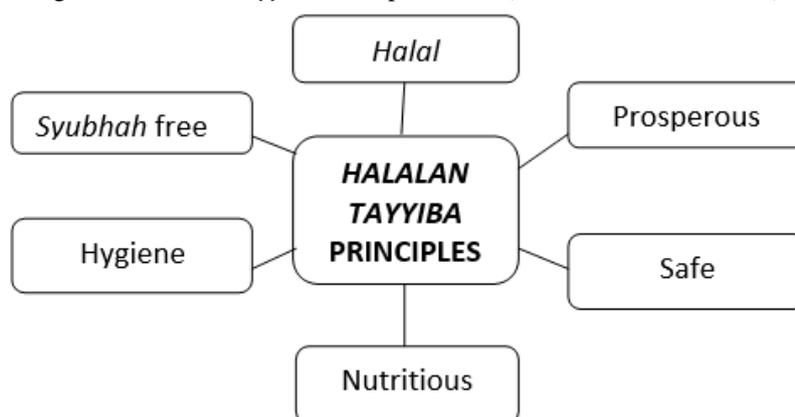
to which a particular individual follows the teaching of his/her religion. Allah SWT had already presented the explanation and the guidelines for human being to facilitate his/her life both in this world as well as the hereafter. Muslims are tough through Islamic dietary law governed by Allah SWT to be very particular in selecting foods that are *halal* (lawful) and *tayyib* (good). Food should be something that been consumed and beneficial to humankind as mentioned in *surah al- An'am* verses 145. Allah SWT has been gracious to bless the people of various foods that taste, appearance, color and smell good either from plant or animal sources. Only few clearly stated in the Quran are prohibited which are pork or its affiliates, carcasses except dead fish, the blood and drink of intoxicating substances. Thus, this gives people many options to eat something that is lawful and good (Quran, 2: 168) as a sign of gratitude to Allah SWT. The food eaten needs to of good nutritional quality as well (Rahman, 2011).

Allah SWT had commended Muslim to consume *halal* and purified foods and drinks that are clean, wholesome, nourishing, and pleasant. He prohibited Muslim from consuming *haram* foods and drinks that are unnecessary and may cause harmful to human health which will lead to serious or chronic disease or even death. This indicates the beauty of Islam and the characteristics of Islamic medical laws that emphasis on prevention rather the cure. Thus, there is a need to educate the Muslims on eating healthy foods base on wide scope of *halalan tayyiba* concept in order to prevent from serious illness. Therefore, in this study the applications of *halalan tayyiba* concept in determining healthy food are explored.

2. Principles of *Halalan Tayyiba*

Food is everything that is taken by mankind and it is beneficial to them. Eating and drinking is the fundamental requirement of man who is a gift from Allah SWT to give strength to their body to be better servant of Allah. Therefore, humankind, should follow the guidelines have been clearly spelled out in the Qur'an and *Sunnah* of the Prophet PBUH. *Halalan tayyiba* term describes goods or actions that are permissible and wholesome according to *syariah* laws and Islamic principles and allowed for consumption as they are safe and not harmful. Figure 1 show the *halalan tayyiba* principle model developed by Mohammad Amir (2015). There are 6 elements underlying the principles which are *halal*, nutritious, hygiene, safe, prosperous, also *syubhah* free. The developments are based on the Quran and *hadith*.

Figure 1- *Halalan Tayyiba* Principle Model (Mohammad Amir, 2015)



Halal is the main elements highlighted by the Islamic scholar when discussing on *halalan tayyiba* (Muhammad Amir, 2015; Harlida and Alias, 2014; Sazelin, 2012; Anas *et al.*, 2010). Nutritious also the important elements that been mentioned by most Islamic scholar when discussing on *halalan tayyiba* (Muhammad Amir, 2015; Harlida and Alias, 2014; Sazelin, 2012; Anas *et al.*, 2010). The issues discussed about this matter are mainly referred to the food that are safe and provide nutrition to human body. Hygiene based on oxford dictionary (2013) means the practice of keeping everything clean in order to prevent illness or disease. Issues pertaining to the food safety keep increasing time by time. The issues are mostly on the harmful ingredient that poisonous or toxic. It mainly related to the chemical content of food. Humankind was blessed with prosperous and variety of food which they could choose what are pleasant to them. Therefore, Muslims should eat something not disgusting but pleasant to them (Mohammad Amir, 2015).

3. Research Methodology

This study aimed to investigate the application of *halalan tayyiba* concept in determining healthy food. To achieve this aim, the concept analysis was conducted. There are six steps underlying in concept analysis conducted (Nuopponen, 2010). First is determining the concept to be analyzed, which is *halalan tayyiba* concept. Secondly, establish the foundation of the concept then here the model of *halalan tayyiba* principle that developed by Muhammad Amir (2015) referred. Thirdly, all related materials are gathered where there are 13 materials that highlight on *halalan tayyiba* are selected. Fourth, the materials attribute then identified which are the details for the paper, purpose, methods and references. The fifth steps consist of structuring a concept system and analyzing all data systematically by using inductive approach. Systematic elaborating means going through collected

information on concept according to preliminary concepts and establishing their contents and delimiting concepts from other concepts in the same concept system. For none of these concept descriptions the element are clear cut, the elements instead tend to be parallel or interwoven, and the analysis are often return to the previous principle of *halalan tayyiba* (Muhammad Amir, 2015) (see Figure 1). Lastly, the results of materials analysis is represented in a graphical presentation according to each field identified.

4. Finding and Discussion

4.1. Halalan Tayyiba Concept Analysis

In the following, three models are presented, one from each field: Islamic ruling, Malaysia regulation, and food supply chain. From the analysis can be identified 4 concepts applicable in Islamic ruling (Deuraseh *et al.*, 2013; Kartubi, 2013; Rahman *et al.*, 2014; Shahwahid *et al.*), 3 concepts applicable Malaysia regulation field (Arif and Ahmad, 2011; Deuraseh *et al.*, 2013; Samori *et al.*, 2014) and 6 concepts discussed under food supply chain field (Anas *et al.*, 2010; Anizah and Sariwati, 2016; Emi Normalina and Harlina Suzana, 2011; Hashimi and Salleh, 2010; Khattak *et al.*, 2011; Omar *et al.*, 2012, 2013). This attributes are chosen because it give general overview on the paper also how the concept is build.

To examine the methods used in the studies *halalan tayyiba* debate about the concept, it was found that the studies that led to the field of Islamic ruling, the concept of *halalan tayyiba* is derived by referring to the Quranic verses by description study of *tafsir* and *hadith*. In others hand, the concept in Malaysia field are derived by explaining the various laws, regulation and guidelines implemented in Malaysian. Furthermore, the discussions of *halalan tayyiba* concept in food supply chain are referring to the Quranic verses also Malaysian standard references. Can be concluded that, the main references in developing of *halalan tayyiba* concept mainly are base on the guidelines stated in the Quran plus standard references of Malaysia.

4.2. Halalan Tayyiba Concept in Islamic Ruling

Deuraseh *et al.* (2013) explicitly mentions *halalan tayyiba* food is lawful and good food which is sacred in term of sources and substances, clean and does not cause harm but benefit to the health of the body and mind. She divided the concept into two main elements which are *halal* and *tayyib*. *Halal* food means the food should not contain of forbidden animal and *najs* or contaminated

with both or either of it. It a requirement that lawful animal are slaughtered according to Islamic law. The *tayyib* foods should be safe for consumption, nutritious food that good for health and satisfied to humankind desired. Besides, the principle of acquired the food should also as permitted that help in ensuring human right. Deuraseh also highlight on the user rights in *halalan tayyiba*. Eight of such rights are the right to safety, the right to get information, the right to make a choice, the right to free speech, the right to get satisfaction to basic needs, the right to compensation, the right to get consumer education and the right to have safe and healthy environment (Deuraseh *et al.* 2013). The same basic elements are been found in Kartubi (2013) where *halalan tayyiba* food will ensure quality of human and ensure pray ace accepted. Quality human described here are strong, active and good attitude. Those elements and description related to *halalan tayyiba* are described by referring to the Quranic verses (2:168, 172-173, 188; 5:88; 7: 157; 8:69; 16: 5, 114-115).

By referring to the Quran chapter 2 verse 168, 172 and 173 also chapter 5 verse 3, Samori *et al.* (2014) says that consuming *halalan tayyiba* food initiate the physical and spiritual development of humankind. Characteristics of *halal* food is free from dead animal, flesh of swine, pig, dog and it derivatives also animal scarified not because of Allah. Dead animal here is defined as animal that killed by strangulation, killed by blow, fall, being gored or partly eaten by wild animal. The food should also free from doubt or done with firm confident. The food should also safe for consumption that free from poisonous and intoxicating that cause no peace and calm to mind and soul. Food hygiene also important in preparing the food then the food should promote health which free from any hazardous ingredient.

Rahman *et al.* (2014) described *halalan tayyiba* food is food that is good, wholesome and good quality are aims to promoting and protecting the common good and interest of mankind also stressing on the facts that food produced is hygiene and permissible. He suggests anyhow a set of interwoven of *halalan tayyiba* elements. This concept has its equivalent to 5 elements in the referred model in Figure 1 (*halal, syubhah* free, safe, clean and healthy). Food quality is an additional information discussed touch on the important of ensuring the quality of food from farm to fork. The processes mentioned are farming, transportation, storage, processing, packaging, delivery and serving. This are the comprehensive concept as compared to another three *halalan tayyiba* concept mentioned in the field of Islamic ruling. The elaboration of the concept are based on the Quranic verses that referred (10:49; 16:114; 4:1, 4, 87, 88, & 96; 2:168, 5:3, 4:43, 2:173, 5:5, 5:3, 5:5, 5:90, 6:118, 6:145, 16:115, 3:141; 7:147; 20:81, 20:81; 17:27; 3:141; 7:31; 4:6, 28:77; 2:204,7:48, 8:37; 4:100; 3:179, 28:77; 11:7; 11:61; 67:2; 94:4; 44:60; 39:18; 24:38; 16:90; 62:10; 10:26; 21:34; 7:168, 2:60; 7:74 & 84; 11:84; 26:183; 29:36).

The *halal* element are divided into three main principle which are type of prohibited food, process and *syubhah* free. Pork and product made from pork also alcohol are strictly forbidden in Islam. Rahman *et al.* (2014) extend the prohibition to carnivorous animal and bird, to vermin (rats, snakes, scorpions, cockroaches) and to donkeys and mules also elephants. There are generally no restriction on the consumption of vegetarian food as the restrictions pertain to slaughtered. Forbidden items and it derivatives remain forbidden regardless of their quantity or changes in their physical or chemical characteristics. Food safety issues is inextricable connected with food security which food available in all state and not cause any harm. Safe food does not cause harm to the consumer which should be free from pesticide, chemical and toxic substances. All clean and wholesome food are permitted which food sustainability and viability are aims to protect from food borne illness also contamination of biological, chemical and physical hazard. Foods known to be harmful to health or dangerous to life are forbidden. Fresh food, food diversity and food selection are factors that affecting the health of humankind.

4.3. Halalan Tayyiba Concept in Malaysia Regulation

In Malaysia regulation field, three different views on *halalan tayyiba* concepts were scrutinized. For Arif and Sidek (2015), *halalan tayyiba* food is food that is *halal* and taken from *halal* source also good quality that provide benefit to humankind. Azhar *et al.* (2013) highlighted the food industry should be bound by the provisions of national fatwa in producing a *halalan tayyiba* product that is not only lawful but also safe, clean and healthy. These elements are included also in the concept of Deuraseh *et al.* (2013) where food provided or supply should *halal*, safe, clean and healthy. Here, the *halalan tayyiba* concept by Arif and Sidek (2015), because it seems to be the most concept that equivalence to the foundation of concept referred (Muhammad Arief, 2015). The food regulations referred are Food Act 1985, Food Regulation 1985, Trade Description 2011 (Revised), Food Hygiene Regulation 2009, MS 1500: 2009, MS 1514: 2009, MS 1480:2007 and Manual Procedure of *halal* Certification Malaysia 2014 (3rd revision).

Malaysian Standard MS1500: 2009 Halal Food – Production, Preparation, Handling and Storage General Guideline (2nd Revision) and Manual Procedure for Malaysia *Halal* Certification (3rd Revision) 2014 are the main reference pertaining specifically on *halal* assurance. However, to strengthen its application, those should be used together with others standard or references (Arif and Sidek, 2015). Trade Description Order 2011 mentioned the definition of *halal* food is not consist any part of that prohibited in Islam or not slaughtered according to Islamic law, not contain

any najis or contaminated with najis also the supply chain are free from najis, not contain any body part, not toxicant, poisonous and harm to health as a compliance to Section 28 of the Trade Description Act 2011. These definition applied to the food, the expressions “*Halal*”, “*Ditanggung Halal*” or “*Makanan Islam*” or any others expression give the same meaning. According to MS1500: 2009 under section 2.4.1:

“najis according to shariah law are dogs and pigs and their derivatives; halal food that contaminated with the thing that are non-halal, any liquid and objects discharged from the orifices of human beings or animals such as urine, blood, vomit, pus, placenta and excrement, sperm and ova of pigs and dogs except spam and ova of others animals; carrion or halal animal that are not slaughtered according to Shariah law and khamar and food or drink which contain or mixed with khamar.”

Furthermore, stated in Section 3.4 of MS1500: 2009 that food safety, hygiene and sanitation are prerequisites in the preparation of *halal* food (SIRIM, 2009). To be associated, MS 1480: 2007 is a Malaysia food safety standard describes the requirement of food safety according to Hazard Analysis Critical Control Point (HACCP) system to ensure the safety of foodstuff throughout the process (SIRIM, 2007). The process involve are preparation, processing, manufacturing, packaging, storage, transportation, distribution, handling or offering for sale or supply in any sector of good chain. HACCP is a mechanism that uses the approach of seven principle of identifying and evaluating hazards and controlling risk in critical control point. Therefore, it help in identify the foods and processes that are most likely to cause foodborne illness from physical, chemical and biological hazards. It also can describe the overall condition of establishment where easily can track the food handling practices over period of time.

Hence, Good Manufacturing Practices (GMP) is one of prerequisite of HACCP. GMP are minimum sanitary and processing requirement necessary to ensure the production of wholesome food. As stated in item 5.2 of Manual Procedure for Malaysia Halal Certification (3rd revision) 2014 where the processing should comply with GMP or GHP (JAKIM, 2014). MS 1514: 2009 is a Malaysian Standard describe the requirement for hygiene design and construction of premises and equipment. Enforcement of this standard are to ensure high quality of product and provide a clean, orderly and favourable working environment for the production of safe food (SIRIM, 2009). Prescribed requirements for GMP are personnel, building and facilities, equipment or utensils and production and process control. Personnel practice control involve the procedure in controlling disease and good hygiene practice. Next, building should be design to facilitate maintenance and sanitary operation for food manufacturing purposes also premises are equipped with hand washing facilities,

toilet facilities, storage facilities, pest control program and waste management program. Then, equipment or utensil used can easily be cleaned, sanitized, maintained to meet food grade standards. Also important in controlling production and process such as time and temperature controlling, records, lots identification and coding and weight control (MS1514: 2009).

Food Hygiene Regulation 2009 is the reference pertaining on the food cleanliness. These references emphasize the importance of Good Hygiene Practices of food handlers, prohibition of food handlers who handle *haram* food having a direct connection with *halal* food (Article 36). Also describe the requirement of elimination of cross contamination of *haram* material or food with *halal* material or food during storage and transportation process (Article 38 and Article 56). Also mentioned in item 5.7 of Manual Procedure on sanitation system. The system implemented is required to ensure the premises are free from any environmental pollution, clean and pure equipment used, free from pests (MPPHM 2014).

Food safety, food cleanliness and food nutrients are also controlled by Food Act 1983 and Food Regulation 1986 (Arif and Sidek, 2015). It emphasizes in Food Act 1983, the authority of the board which is the Ministry of Health to ensure food premises are clean and pure. Protecting people from any form of health hazards and fraud in the preparation, sale and consumption of food or any matter related to it is the main purpose of these references. Although clearly *halal* food products are not covered by the Act, by implication they are protected when taking into account the aspects of cleanliness, purity, health and food quality expected. Part III, through section 13, any person cannot prepare or sell food containing materials which are detrimental to health. For the purposes of this food being injurious to health, attention is given not only to the impact of food on health but also to the cumulative effects of a whole diet on the health of a person consuming it (Food Act, 1983). Section 16 which provides a connection with the offense provides, packaging, labeling, selling food that is wrong, misleading and there are elements of fraud of the character, content, quality, safety, originality, composition and others are false actions that need to be eliminated (Food Regulation, 1986).

4.1.3. *Halalan Tayyiba* Concept in Food Supply Chain

The *halalan tayyiba* concept to be discussed here are concepts as it is applied in the food supply chain. The concept described by Anizah and Sariwati (2016) are different from the previous two concepts. However, the elaboration is still equivalent to the reference concept. The concept starts with *halal* input. Adhering to the provisions of *halal* inputs, it is a requirement to formulate *halal* policy statements and *halalan tayyiba* objectives. Therefore, it is important to understand that *halalan tayyiba*

product should be not harmful and safe to be consumed as underlined by *syariah* law, and thus is allowable and permissible (Emi Normalina and Harlina Suzana, 2011). Next is setup halal team leader and halal committee. As described by Anas *et al.* (2010) the determination of criteria for *halal* or *tayyib* is not only responsibility of an individual but also the responsibility of expert and community. Also required to provide adequate resources such as *halal* and *syariah* training and competencies to the worker, define jobs descriptions that fulfill the *syariah* requirement and provide communication processes on the effectiveness of *halalan tayyiba* processes.

The Halal Process comprises mostly elements relations to the referents (*halal*, safe, clean, healthy, *syubhah* free and prosperous life). Ensuring the manufacturing and supply chain are *halalan tayyiba* is the target of *halal* process. As referring to the Quran (2: 172), Anas *et al.* (2010) prescribed *halalan tayyiba* promote best dietary granted by Allah SWT. So, during the manufacturing of *halalan tayyiba* food, manufacturer should prevent Muslim from harmfulness and defectiveness that maybe caused by itself or external factor. Also ensure food produced ensure good quality in term of decency or healthy beside having good taste, it also has necessary vitamin and nutrient. Indeed, also mentioned by Omar *et al.* (2013) when referring to the Quran, 23: 51, an individual should take care of nutrition to make pious practice and *taqwa* (peity). *Halalan tayyiba* issues along the the supply chain covers issues from sourcing to the end of customer. Manufacturer should had clear process flow diagram for tracking nd traceability on Halal food movement. The process encomposs all inbound and outbound transportation services, inclusive of the nature and description of containers and equipment, placement, stacking and storage condition, and also dispatch, receiving, handling and distribution activities.

Furthermore in *halal* process is risk management plan. The concept of *halalan tayyiba* as underlined by Islamic law to prevent expose the potential contamination and risks of the *halal* product (Emi Normalina and Harlina Suzana, 2011). Therefore, if a *halalan tayyiba* be mixed with the hazardous good or exposed to hazardous environments, the product would be exposed to the risk where the goods would become hazardous and bring an impacts to human health even life. These description are relevent with the safe and healthy element of *halalan tayyiba* concept. In order to eliminate those, the detailed *halalan tayyiba* risk management plan need to be formulated to identify all possible risks of contamination in each of process in order to substantiate the processes as halal compliance (Anizah and Sariwati, 2016). Then the most imporant part after establish all that are documentation and record keeping. All the *halal* process had to be documented through written standard operating procedure, process flows and details description of the tasks to ensure *halal*

integrity, quality assurance, audit and traceability purpose. Without documentation, there are nothing to be prove that halal process are implemented.

Halal control are to assure the *syariah* aspect and technical aspect are compliance with appropriate control system (Anizah and Sariwati, 2016). The control system to assure halalness aspects as in the Islamic Law also assure the integrity and technicalities aspect of managing and activities are *syariah* compliance. As the innovative *halalan tayyiba* concept by Sirajuddin *et al.* (2013) stated that halalness in on physical aspect where included the non toxic, non harmful, non pork, non alcoholic also concern on the method of acquiring such as the process (sanitation, storage, transportation and supply chain) does't have any element of betraying and fradulent financial. Further, *tayyiba* is on spiritual aspect that avoid evil conduct or anything connected to any sins or sexual exposed. As the complimentary of all the *halalan tayyiba* concept in each element in supply chain then it will result in *halal* ouput. There will be no doubness of *halalan tayyiba* status of food produced then it will increase the confident level of consumer by the shariah based work practiced by management and worker also *halal syariah* based service provided.

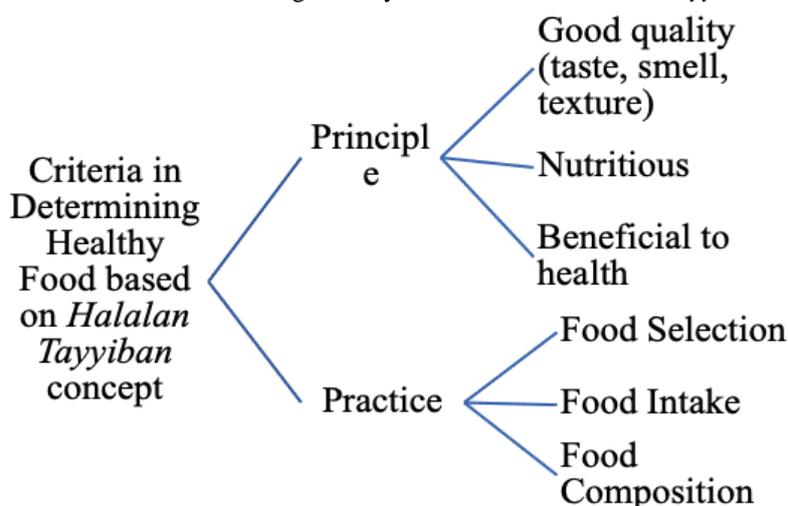
4.1.4. Determining Healthy Food based on *Halalan Tayyiba* Concept

The description of *halalan tayyiba* concept in the field of Islamic Ruling, Malaysian Regulation and Supply Chain has been discussed. From the description, there are two criteria underpinning the concept of *halalan tayyiba*, which are halalness of food that can be assure by knowing the source also method of acquiring; and *tayyiba* of food or the benefit of the food to mankind which emphasis the aspect of safety, cleanliness, and healthiness. These criteria should be considered through out the supply chain and those food does not have those criteria should be avoided. Healthiness of food are the criteria that less discussd that related to *halalan tayyiba* compared to halalness, saftiness and cleanliness of the food.

Principle in determining a healthy food refers to food that trait. Good food is food that is appropriate to our tastes, whether in terms of smell, taste and appearance. Mentioned in the Quran (*al-Baqarah*: 172, *al-Nahl*: 114; *al-Ma'idah*: 88; *Ta'ha*: 81) for humankind to eat good food. Next principle is nutritious whereby food contain enough nutrient for health. Basic nutrient needed for human are carbohydrate, protein, fiber, fat, vitamins and minerals. These nutrient had specific function in human body in order for human growth and enlargement. It also important for the continuity of daily activities. Whether we realize it or not in the Quran also with the light of Allah shows us the sources of *halal* food are allowed in Islam is meet the needs of nutrients needed by the

body, as Muslims are very fortunate with the blessings of Allah (*‘Abasa: 27-31; al-Hajj: 30; al-Mu’minun: 19-20; al-Ma’idah: 4-5, 96*). Then, beneficial to health food is food that appropriate to human health. Each individual had different requirement of nutrient to ensure all the nutrient intake are beneficial to them. Thus, there are factors influence the requirement of nutrient such as age, daily activities, and health status. The third principle are important because mentioned by Che Wan Jasimah (2000) food not only a healer but also can act as carriers of the disease. Indeed, the food it not just good smell, good taste, tempting appearance but also nutritious and not harmful to health directly or indirectly.

Figure 2- Criteria in Determining Healthy Food based on *Halalan Tayyiba* Concept



Therefore, the practice in determining healthy food is important. These emphasis the method to ensure those principle are complied. Food selection here are describe how we select the food. The selection of the food should be base on the principle highlighted. Food selection also influenced by physiology and sociocology. To be further discussed, food selection are influenced by taste preference, sensory attributes, cost, availability, convinience, cognitive restrains, and cultural familiarity. Although there are various factors that influence the choice of food. Then this is where the food intake practice take a role in ensuring healthy food consumed. Food intake is the amount of food to be consumed at certain period of time. Food amount should be appropriate for a person so there will be no result of nutrient deficiency or efficiency. According to Bahammam (2015), there should be moderation in food intake. Also a practice of the Prophet PBUH not eat too much (Sahih Bukhari: 5394-5397). Food composition represent the quantity of nutrient in a food. A well balanced and correct nutrient consumed is essential for the maintainance of good health of a person (Deuraseh,

2014). Therefore, knowing the nutritional composition is important so we know what we eat in helping us in controlling the intake of hazardous nutrient. This is because even if a food has nutrients needed by the body, but in the meantime a certain food can also contain nutrients that are non beneficial to the body hence can cause illness if not controlled.

5. Conclusion

The application of the concept of *halalan tayyiba* indicates that the determination of healthy food encompasses both the tangible and intangible aspects of food. The food identified as healthy must contain necessary vitamin and nutrient, good taste and smell, fresh, natural and beneficial to human health. Practicingly it should be proper food selection, food intake and food composition to ensure the food consumed does not contain nutrient that harmful to human health, able to preserving healthy by ensuring the right communication through correct labelling, and able preserve the characteristics of food. Therefore, pleasant appearance of food, look tasty shouldn't be the main criteria of selecting a food. To be considered also the food composition, whether the food compose balance nutrient needs by body to maintain health and survival. Intake of food also influence the activity of human. Thus, keep practicing improper food intake will bring someone to the disease cause by food also affect daily activity where overeating will lead to passive lifesyle.

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