

DEVELOPING *HALALAN TAYYIBAN* CONCEPT IN MALAYSIA'S FOOD INDUSTRY

Dr. Khairul Anuwar Mustaffa

Senior Assistant Director,
Department of Federal Territory Islamic Affairs

Abstract

The al-Quran invites mankind to the dignity of all categories of healthy living through the concept of halalalan tayyiban. As mentioned in the al-Quran, the halalalan tayyiban is held in high esteem and that mankind must adhere to those guides which Islam has provided on the activities and preparation in the halal food production. It can be said that the concept of halal food is truly from the farm to the table, prepared from permissible ingredients in a clean and hygienic manner. This includes the benefits and sound understanding of the concept and related issues it brings to the consumers. Consequently, in trying to model the concept, the criteria for inclusion must go through the process of the food production chain. In Malaysia, strengthening and highlighting the significance of halālan tayyiban principles are developed by an application under strict guidelines known as MS1500:2009, and similarly, halal certification management and control systems that conform to rules and regulation are stipulated under the Trade Description Act 2011. The application relating to halālan tayyiban has been developed to meet four important elements namely strict adherence and obligation to halal principles, avoidance of syubhah (status unsure or doubtful) from manufacturing and handling process, demonstration of compliance towards cleanliness and establishment of good systematic halal management.

1. Introduction

Consumption of *halal* food is an important dietary because it impacts our personality and individuality development (al-Ghazalli, 1989). It also affects the quality of our body and mental developments. As such, we are responsible for making certain that what enters our stomach is obtained from a *halal* source, clean, safe and nutritious. Significantly, products are categorised *halal* when the food processes, from the preparation, slaughtering, ingredients used, cleaning, handling and processing, right down to transportation and distribution meet and conform to the rules and regulation stipulated under *Hukum Syarak* (Shariah Law) and *fatwa*. Food production especially the food industry is important to meet the needs of the *halalan tayyiban* concept and its application in the building of quality society (Ann, 2013).

The advice of al-Quran about the *halalan tayyiban* concept is very accurate and significantly it is to be understood comprehensively and appreciated. This is due to the difficulties in identifying its processing, handling and overall operational method. The al-Quran teaches human beings how to articulate in the production and management of high-quality *halal* food while distancing away from all forms of *syubhah* and *haram* elements in our daily consumption needs. But most importantly, it is the role of industry players and consumer's attitude that will have a positive impact on the industry.

In fact, for the Muslims, meeting the demands of *halalan tayyiban* is important in the form of *'ubudiyyah* as a sign of gratitude on the provision granted (Khairudin Shaary, 2013).

Therefore, in order to ensure that the products and services meet the requirements of *halalan tayyiban*, the elements found in the concept must be met and implemented effectively among the business players.

2. The Concept of *Halālan Tayyiban*

The main foundation that makes *halalan tayyiban* an important concept and that forms the application is based on the texts specified in the al-Quran. The word “eat” (*kulu* in the Arabic word) in the command form, contains orders, guidance and instructions based on the following four texts:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ
عَدُوٌّ مُّبِينٌ .

Translation: *O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy (al-Quran 2:168).*

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ.

Translation: *And eat of what Allah has provided for you (which is) lawful and good. And fear Allah, in whom you are believers (al-Quran 5:88).*

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Translation: *Enjoy, therefore, the good and lawful things which you have gained (in war), and remain conscious of Allah. Allah is surely Forgiving and Most Merciful (al-Quran 8: 69).*

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَأَشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ تَعْبُدُونَ.

Translation: *Therefore, (O believers) eat of the lawful and good things that Allah has provided for you, and be grateful of His favors, if it is true that you only worship Him (al-Quran, 16: 114).*

The term *halalan tayyiban* is a combination of two words which is *halal* and *tayyib*, meaning something lawful and good, while the term *halal* is an Arabic word for *halla*, *yahillu*, *hillan*, *wa halalan* which carry the meaning, to liberate, discharge, dissolve and allow or to exit from something illegal (Jamāl al-Dīn Muhammad, n.d.). *Halal* from language understanding is defined as something which is a must, allowed and is not penalised if one does not perform it (Sa'id Abu Jayyib, 1998). *Halāl* means a law that allows an act to be done; permissible and not prohibited by *Hukum Syarak* (*Shariah Law*) and which is justifiable and opposite with the word of *haram* (Kamus Dewan, n.d.).

Furthermore, the term *halal* itself means something that brings goodness and does not bring any harm (Saadan Man, & Zainal Abidin Yahya, 2014). It is also defined as something

that is allowed and unattached from doing so (Muhamad ‘Uqbah, 2000) and is a choice to do or leave from doing something because it has no legal ties. Since it is *mubah*, meaning it is not a sin if it is left but rewarded if done and can be done according to the wish and discretion of the person.

From another perspective, the term *halal* relates to that which benefits all human and groups especially in health education and moral development. Similarly, the *halal* concept also enhances quality standard guidelines and empowerment in economic and business settings. It is argued that *halal* is a decision made under Islamic law while *tayyib* is proof brought forward by someone.

In Islam, good and quality food product should meet the requirements of *halal* that is pure and safe. Products that are said to be good but have doubts about their status cannot be recognised as *tayyiban*. For example, certified food products meet quality standards, but there are doubts about their ingredients. Evidently, al-Quran generally mentions the need for *halalan tayyiban* in every aspect that must be applied in the industry to produce food that meets the *halal* criteria. We, therefore, can see in the industry that food production aspects are associated with the food operator, the processing place, the equipment used, and the transportation and handling operations.

Apart from the term *halalan tayyiban*, the word *tayyib* is repeatedly mentioned in the al-Quran which means something good, clean, pure and quality. According to al-Kafawi, *al-tayyib* consists of three meanings, *al-tahir* (pure and clean), *al-halal* (*halal*) and *al-mustalidh* (goodness). In terms of food, *tayyib* (good) is *halal* food, high quality, nutritious and guaranteed. According to *Kamus al-Quran*, *al-tayyib* refers to something that carries self goodness to the senses, free from impurities. It also refers to people that are detached from disgrace and are characterised by virtue. The term *fulan tayyib al-qalb* denotes *fulan batin* (inner heart) clean, as well as *tayyib al-izār* or clean cloth or fabric, while *al-tayyib min al-builad* means good land (Zulkefli Mohd Yusoff, 2012).

Some scholars say the nature of *tayyib* itself contains *halal* meaning. It refers to the characteristic of quality food in terms of its nutrients and guaranteed food safety. All that is contrary to the negative characteristics such as dirty, low quality and harmful to humans for short and long-term period. Therefore, *tayyib* food refers to food that is not dirty in terms of nutrient content, not damaged (expired) and not physically and intellectually harmful but meet health, professional and safety requirements. Professional means it suffices to the needs, no more and no less. As such, *al-tayyib* is something that must be *halal*, pure and good and something that is not so, cannot be categorised as *tayyib*. In fact, the word *al-tayyibat* is uttered 21 times in the al-Quran (*Mu’jam alfaz al-Quran al-Kareem*, 1970). It is in the *jama’* (plural) form from the word *tayyibah* which contains the meaning delicious, good, healthy, calm, and most preferred. It contains the meaning *halal* and not *makruh*. Generally, something that has the nature and essence of good comes from something that is *halal* or *harus* (necessary). The word *al-tayyibat* is derived from the word *taba* meaning good, delicious, sweet, pure, and clean and far from things that are *makruh*. The term *tayyibat* like *tayyiban* refers to something that is good, beneficial and useful, whether it be to humans or to all beings in general. So, when it is referred to food, it refers to something *halal* to be eaten and the food has quality, goodness and benefits. It has blessings or noble values. If it is referred to land, it denotes a good land, if it is referred to plants, it is said as a fertile plant, if

it is referred to air, it indicates comfortability, if it is referred to women, we say that the woman is pure, dignified and gentle.

Tayyib and *tayyibat* from the language aspect have the same meaning but differ in terms of singular (*mufrad*) and plural (*jama'*) where *tayyibat* is the plural' to *tayyib*. *Tayyib* indicates something relating to have the quality of good and quality and is often used in the al-Quran to describe *halal* food. Whilst *al-khabith* or *al-khaba'ith* is used to describe *haram* (prohibited) food. Sometimes the term is referred to the substance of the food object and also sometimes referred to its usage.

Tayyibat should also be defined according to current industry requirements, it may be referred to in relation to manufacturing practices, hygiene practices, food safety controls, good packaging, good transportation and labelling. It may also be related to reasonable pricing and quality services.

According to Zulekha Yusoff (2009), *halal tayyib* must not only be *halal*, but must also be clean in terms of appearance, smell and substance. It is also referred to the aspect of right slaughtering (meat and meat-based) and is also categorised as nutritious, fresh and fresh food, authentic foods (not mixed with seasonings, preservatives and dyes). *Halal tayyib* also refers to legitimate and illegitimate sources, such as bribery, stolen, piracy and usury. In fact, it is also suitable for a person according to the needs of different foods according to certain factors such as age, gender, occupation and health conditions.

In interpreting all of the above, scholars agreed that eating and drinking is natural (global) for humans either Muslim or non-Muslims while choosing the best selection of food is a picture of *halalan tayyiban*. But Muslims are more particular and detail in examining and appreciating the aspects of *tayyibat* because they are related to their '*ubudiyyah* (servitude) and feeling of gratitude as mentioned in the fourth verse in terms of *halalan tayyiban*. In fact, the practice of choosing *al-tayyibat* as mentioned in the al-Quran is very closely related to the practice of the Apostles. Righteous practices are derived from *tayyibat*-based foods which give rise to the superior qualities of the Prophet such as *siddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (advocacy) and *fathanah* (wisdom). *Al-tayyibat* is divided into three types, namely the way to obtain it, its substance and how to consume it. The al-Quran does not elaborate *al-tayyibat* in detail because God has given mankind the ability to reason, analyse and recognise what food is to be consumed.

So, in developing the *halal* industry, the aspects of input, system and output of product become a priority to be developed holistically and comprehensively. This includes product quality management on food quality, production method, and processing resources management that meet the requirements of the Shariah ruling.

In the Manual Procedure *Halal* Certification Malaysia 2014, the term *halal* is defined more deeply and thoroughly. It is an Arabic word, *halla*, *yahillu*, *hillan wahalalan* which means to be allowed or permitted by Shariah ruling. The definition is then defined based on the Trade Description Act 2011 (*Halal* Definition) as follows:

“(1) When food or goods or service in relation to the food or goods used in the course of trade or business is described as *halal* or by any other expressions indicating that Muslims are

permitted to consume or use such food or goods or service, it means the food or goods or service in relation to the food or goods:

- a) neither is nor consist of or contains any part or matter of an animal that a Muslim is prohibited by *Hukum Syarak* to consume or that has not been slaughtered in accordance with *Hukum Syarak* and *fatwa*;
- b) does not contain anything impure according to *Hukum Syarak* and *fatwa*;
- c) does not intoxicate according to *Hukum Syarak* and *fatwa*;
- d) does not contain any parts of a human being or its yield which is not allowed by *Hukum Syarak* and *fatwa*;
- e) is safe to be used or consumed, not poisonous or hazardous to the health;
- f) has not been prepared, processed or manufactured using any instrument that was not free from anything impure according to *Hukum Syarak*;
- g) has not in the course of preparation, processing or storage been in contact with, mixed, or in close proximity to any food that fails to satisfy paragraph (a) and (b)".

The *halal* definition as stated above is seen to be more comprehensive in the context of *halal* food in terms of its properties and processing method. It does not only see *halal* in the context of the law alone, but links it to the context of *maqasid al-syariah* (Abī Ishāk al-Shātībī, 2001) (goals or objectives of Shariah) which touches on the necessity of self-care and human mind in terms of food quality and safety. For example, in food processing, it does not meet the *halal* requirements when cross-contamination occurs with faeces (*najis*). Clearly, when the term *halal* is used in the form of brand and promotion, it must, therefore, be strictly *halal* and should obtain official confirmation from the relevant authority. This is seen as brand control management from any form of misappropriation and abuse.

3. Development Concept of *Halālan Tayyiban* In Malaysia

In Malaysia, efforts to realise the concept of *halalan tayyiban* as an important policy have been implemented over a variety of approaches in food industries involving production, processing, manufacturing, distribution and marketing of food products, which must be done according to the requirements of *Hukum Syarak* (Shariah Law). In Malaysia, the application is implemented in the form of *halal* standard development, *halal* certification programme and *halal* control system.

It is regarded as an important application when it was formally used as an official reference and developed as procedures manual for *Halal Assurance System* (HAS), even implementing the control system on the *halal* product itself. However, in the form of a *halal* certification application, it is voluntary and not obligatory. This means that *halal* certification is not compulsory to food entrepreneurs. In fact, *halal* certification is an offer to entrepreneurs to certify their products by a *halal* certification body, Department of Islamic Development Malaysia (JAKIM), State Department of Islamic Religious Affairs (JAIN) or State Islamic Religious Council (MAIN). To further understand on the *halalan tayyiban* concept, entrepreneurs should also understand other Malaysian *halal* standards like MS1500: 2009 — *Halal Food* — Production, Preparation, Handling and Storage — General Guidelines (Second Version), Manual Procedure for Malaysia *Halal* Certification (Department of Standards Malaysia, 2009), *Halal Assurance System* (HAS) and the Trade Descriptions Act 2011 (APD 2011) and understand the nature of the industry they are involved in. For example, in the food industry, comprehension and compliance with *halal* applications as

stated in MS 1500: 2009 are required. Currently, the *halal* standard known as MS1500: 2009 is the standard produced as guidelines to entrepreneurs in the food industry to produce products that meet the requirements based on *halalan tayyiban*.

The *halal* certification system was introduced to assess the extent to which the industrial community, especially the operators, were able to meet and comply with the requirements set out in the *halal* standards. In addition, to ensure that *halal* controls are implemented properly, the authorities have enforced the Trade Descriptions Act 2011 which seeks to ensure that the *halal* logo is not misused, or the *halal* terms are being abused and used illegally and defrauded. This Act also prevents any party from issuing *halal* certificates to any party. It is contained in the Act that only JAKIM, JAIN or MAIN is authorised and are the recognised bodies to issue the *halal* certificate.

In this context also, efforts to strengthen the practice of the concept of *halalan tayyiban* must be enhanced through the effort of raising awareness and understanding of the applications especially with regard to *halal* certification procedures. As such, the effect of entrepreneur engagement is very important since consumers choose *halal* products because they have been assured of guaranteed and certified *halal* on products that are pure, clean and of quality. In today's industry, understanding the concept only is not enough because in addition to meeting religious claims, employers need to understand the demands and needs of the economy. In particular, it is important to develop Muslim entrepreneurs to be seriously involved in the *halal* industry, especially in the food processing industry (Zawanah Muhammad *et al.*, 2008).

4. Halālan Tayyiban Compliance Element

There are three important groups that are associated with the formation of *tayyiban* application namely consumers, producers or employers and authorities (government agencies). The producers shall comply with the application to meet the *halalan tayyiban* practice. The authorities are responsible for making sure that the application works effectively. Among the elements identified in the *halalan tayyiban* concept and application are as follow:

a. Compliance with Shariah

Employers shall prove in all forms of Shariah-compliant practice whether in the form of input, system or product output. They must ensure that only *halal* is used in the process of producing the product. Al-Maraghiy (2001) asserted that *halal* is contrary to *haram* and placing *haram* on *halal* and vice versa is a serious offence. Thus, the *halal* concept has its own principles that need to be observed, addressed and adhered to. In Yusūf al-Qaradāwī's book *al-Halāl wa al-Harām fī al-Islām*, he stressed that among the *halal* principles is that the basic principle of anything or something is *harus* (must), and the right to determine *halal* and *haram* is the prerogative of Allah (SWT). Forbidding what is lawful and vice versa is akin to shirk (idolatry). *Halal* and *haram* is universal and when one is in a state of emergency (*darurat*), the *haram* (forbidden) is allowed (Yūsuf al-Qaradhāwī, 2007).

Yusūf al-Qaradāwī's above statements clearly relate the concept of *halal* with beliefs (*akidah*). Beliefs bring someone to feel the sense of responsibility ensuring that *halal*

principles will be placed in priority. Apart from its relationship with faith, Shariah and morals, it is also important in educating mankind's desires.

The general description of *halal* is, therefore, indirectly related to the practice of Shariah-compliant. It is not only seen in the clarity status of nutrients but also involves the food source status, how it is obtained and how it is being produced. Hence, any elements which lead to illegal and *syubhah* elements, *riba* practices, frauds, product abuse, corruption and anything that is prohibited is, therefore, a violation of the *halal* concept and is not eligible to be recognised as *halal*.

For Imam al-Ghazzāli (1998), the terms *halalan tayyiban* have clear instructions to humans to ensure that the food source is consumed and the way the food is consumed is according to Shariah Law. According to Muhammad Sayyed Tantāwi. (n.d.), Surah al-Baqarah verse 168 is an order from Allah (SWT) reminding humans to take seriously in the consumption of *halal*-based food that fulfils the elements of kindness, delight and refreshment and at the same time be careful about the devil's mischief that seeks to deceive humans on the lawful and the unlawful. This can possibly happen in a capitalist industry that utilises *halal* terms and brands for their interests and benefits. According to Ibn Kathir (2004), choosing permissible food is very important in the aspect of the food taken which affects the formation of body and mind.

There is no doubt that the term *halal* has its own concept, rooted from the al-Quran and hadith. Based on the concept and application of *halalan tayyiban*, scholars have agreed to the source of permitting and forbidding is the right of Allah (SWT). The lawful and illegal provision of law belongs to Allah (SWT). Some scholars have argued that the law is a set of *syarak* whose source is the revelation of the Creator. This is in line with the fact that the law of *halal* and *haram* is the sole right and prerogative of Allah (SWT).

It is, therefore, possible to accept that the practice of *halalan tayyiban* is the manifestation of the practice of Islam itself and that the right to justify what is lawful and prohibited is in the domain of Allah (SWT). Neither any person nor party can be the judge other than the source is taken from the law itself.

b. Unlawful elements and *Syubhah* Prevention

There are two main points of interest when debating unlawful matters. Firstly, unlawful due to its substance, thus not forbidden except for those who are forced to consume. Secondly, unlawful because of obtaining through unauthorised means such as stealing, bribery, property taken without rights and usury practice. In ensuring that the aspect of *halalan tayyiban* is maintained, it should be free from these two elements.

In addition, *halal* is something that is contrary to *haram* (unlawful), and *haram* is contrary to *halal*. While *syubhah* is a situation that lies within the grey area and does not fall clearly under the *Halal* or non-*Halal* category and that uncertainty occurs in input, system and product output. Even if denial towards *halal* is done, *Haram* and *syubhah* will still exist. In fact, *haram* and *syubhah* aspects will be more complex when associated with cultural practices (Wahbah al-Zuhayli, 1999). Buying and selling are the things often arise in the food industry where traders are free to raise prices, monopolise products, deceive consumers and many others.

In view of this, many scholars linked the practice of *halalan tayyiban* with business ethics compliance as scholars had discussed in depth which is referred to as *Fiqh Muamalat*. Therefore, in achieving the *halal* status, it is not only seen on the nutrients, but also in the management and handling in compliance with the *Shariah* requirements that are free from any dubious and obtrusive elements (Erwandi Tarmizi, 2013).

According to Wahbah al-Zuhayli (1999), lawful provision should be free of *syubhah* elements. In Surah *al-Baqarah* verse 168, for example, adherence to *halalan tayyiban* would be under threat if there exist elements of *syubhah* and *haram*. Even if examined profoundly, the practice of *syubhah* would have bad implications which will affect the personality or character of human life.

Therefore, the *halal* aspect of provision as asserted by Yūsuf al-Qaradhāwī must be on the principle of *halal*. To obtain something *halal* or to produce *halal* products and services, the methods used must be *halal*. This is because the goal does not justify the means. The *halalan tayyiban* concept strongly emphasises on the aspects of systems and practices in product manufacturing. Thus, the success in adhering to these principles is the success of *Shariah*-compliance in total. The term *mimma* in verse 168 Surah *al-Baqarah* refers to how provision is obtained, in which 'Umar' Abdul Aziz mentioned that it is obtained by way on the right path.

More precisely, transactions involving usury will lead to *syubhah* practices and are considered unlawful, thus cannot be categorised in the *halalan tayyiban* context. Consequently, humans expose themselves to things that are *haram* and *syubhah* in any way possible as according to Muhammad Mutawaali al-Sya'rawī (2010), the verse “*mimma razaqakumullahu lakum*” which is defined as “part of the provision of Allah (SWT) gift to you” refers to the vastness of Allah’s mercy to His servants on this earth. This is to indicate that Allah’s provision to man varies in kinds and means. It is therefore obligatory for humankind to choose those that are only *halal*.

According to al-Qurtubī (2008), in his interpretation of the term *al-tayyibat* in Surah *al-A'raf* verse 157, it is a lawful way of life and practice. Even Imam al-Shafie also said that *al-tayyibat* is something lawful and not disgusting and whatever source that is good and beneficial to the body becomes a priority. Al-Qurtubī in describing verse 168 Surah *al-Baqarah* states that we do not follow the devil's footsteps and warn that food can cause devilish practices leading to destruction. *Halal* food must not only be free from *syubhah* and *haram* elements, but should also be free from elements of usury and corruption that have the same unlawful status.

c. Food Hygiene and Quality Practices Compliance

The concept of *halalan tayyiban* is not only about cleanliness and purity, but it is also able to fulfil the quality in product quality, processing and consumer delivery systems. According to al-Razi (1995), the word *tayyiba* itself means clean, lawful and is characterised as being good and nutritious. Also mentioned by Muhammad Jamāl al-Dīn al-Qāsīmī (1994), the word *tayyiban* means safe to be eaten, good and not harmful to the body and mind. If examined in verse 168 Surah *al-Baqarah*, the term *halalan tayyiban* according al-Maraghy, refers to food

permitted by Allah (SWT) which is of good quality and that will not harm the mind, the spirit and the body.

Furthermore, the prohibition of not following the devil's footsteps indicates that we need to pay attention on the food that could lead a person to commit immorality and evil (Salahuddin Abdullah & Omar Khalid, 2013). This means that foods that are unlawful, have physical and mental implications because it has to do with hygiene practices during production. In fact, verse 168–174 Surah al-Baqarah, Allah (SWT) reminds four things. The first reminder is Allah (SWT) calls upon all mankind to take note of the practice of nutrition based on the principles of *halalan tayyiban*. The second reminder is Allah (SWT) calls on the believers to choose foods of *tayyibat* in nature then increase the feeling of gratitude to Him. The third reminder, Allah (SWT) forbids consuming dead carcasses, blood, pork, and slaughter other than Allah (SWT), except in a desperate situation. The fourth reminder, Allah (SWT) forbids us to conceal the truth from al-Quran instead sell it at a bargain price with very painful promise in the hereafter. These verses clearly show a close relationship between one another concerning food and how it is acquired and managed (Muhammad Sayyed Tantāwi, n.d.).

Additionally, according to Ibnu Taimiyah (n.d.), *tayyibat* aspect refers to food that develops good common sense and healthy morals. Likewise, *haram* refers to its destructions. Therefore, to be accepted requires guidelines and policies which are needed in general to take care of *maslahah* and keep away from *mafsadah*. In the aspect of adherence to the *halālan tayyiban* concept, three out of the four verses from the al-Quran are related to the practice with *iman* and *taqwa*.

This means that only those with faith are aware of the importance of *halal*, *haram* and *syubhah* in their life affairs. Those who are faithful and pious will take care of the trust and ensure that such compliance is managed perfectly. Thus, their position with Allah (SWT) is glorious. In fact, it is said that the concept of *halalan tayyiban* touches the conscience of those who believe, devout and give up their whole life for Allah (SWT) (*ubudiyyah*).

In this context, when observed clearly, it is very important that al-Quran educates mankind to shape their living culture based on the concept of *halalan tayyiban* and its compliance from the traders, entrepreneurs and consumers. Even the term *halal* and *tayyib* is seen as complementary to each other. We can examine how the al-Quran verses *qat'ie* and *dhanie* have been seriously debated by the scholars as the main source of law and even became the basis for the concept of understanding the *halalan tayyiban* application.

In addition, the verses *ya ayyuh al-nas* (O man) and *ya ayyuha al-lazina amanu* (O believers) show that the concept of *halālan tayyiban* is relevant and suitable for all groups in its application system and practice. The Islamic universal value can be seen when the call to produce quality food not only benefits Muslims, but to everybody because good food certainly benefits the self, the family and society at large.

d. Internal Halal Management

What is *halal* must be assured *halal*. To form a *halal* assurance, it requires a system of application indicating that the item is *halal* and to form an assurance application requires experts in the field. Hence, in order to strengthen the concept of *halālan tayyiban*, the

element of system assurance needs to be established and proven in enforcement that it is actually carried out.

Therefore, there is a clear difference between the practice of *halal* application and the application of *halālan tayyiban*. *Halal* applications only look at certain aspects as specified in *halal* standard applications, while the application of the *halālan tayyiban* is viewed fully on the practice, commitment and achievement in complying with the requirements set by *syarak*. In order to achieve compliance with the requirements of a quality management system, the regulatory, preventive and compliance systems are developed in a concise and meaningful manner on the system as well as the input and output aspects.

Hence, it is of paramount importance to establish the assurance and responsible system. A responsible management will ensure that the application plan meets the requirements and is implemented effectively. In fact, it will also build a quality work culture and generate productivity that can contribute to the benefit of consumers. Hence, in order to fulfil the assurance, the businesses themselves must prove it by implementing a *halal* assurance system approved by *halal* internal auditors or executives recognised by the relevant religious authorities.

5. Conclusion

There is no doubt that the term *halal* has its own concept, rooted from the al-Quran and hadith. Based on the concept and application of *halālan tayyiban*, scholars have agreed to the source of permitting and forbidding is the right of Allah (SWT). The lawful and illegal provision of law belongs to Allah (SWT). Some scholars have argued that the law is a set of *syarak* whose source is the revelation of the Creator. This is in line with the fact that the law of *halal* and *haram* is the sole right and prerogative of Allah (SWT).

It is therefore possible to accept that the practice of *halālan tayyiban* is the manifestation of the practice of Islam itself and that the right to justify what is lawful and prohibited is in the domain of Allah (SWT). Neither any person nor party can be the judge other than the source is taken from the law itself.

For food entrepreneurs and producers, they are equally responsible as to the consumers in implementing the practice of *halālan tayyiban*. This is more importantly in the product manufacturing context to ensure that the aspects of *halal* are fully complied within the requirements of Islam. In fact, they need to always make the *halālan tayyiban* concept as a benchmark in meeting with the quality and all the features of goodness in the process used.

It is time for the government through its agency to take the responsibility in making efforts to develop an application in which traders, producers, entrepreneurs, and food manufacturers abide by and meet the requirements of Islam. In addition to law enforcement, entrepreneurs are required to be aware through continuous training and guidance programmes and existing laws should be empowered to law enforcement religious authorities to enforce regulations on traders, operators and sellers when *halal* requirements should take precedence.

At the same time, consumers, either individual or organization needs to ensure that any element that violates the requirements of *halālan tayyiban* should be reported to the authorities for corrective and enforcement measures to take place. By doing so, it ensures the safety and quality of food especially in *halal* aspects are well-preserved and maintained.

References

- ‘Abd al-Hāmīd Mahmūd Tahmādh. (1987). *al-Halāl wa al-Harām fī Sūrah al-Māidah*. Dimashq: Dār al-Qalam,
- ‘Abd al-Karīm Zaidān. (1992). *al-Wājiz fī Usūlu al-Fiqh*. Kaherah: Dār al-Tauzi’ wa al-Nashr al-Islāmiyah.
- Abī ‘Abdullah Muhammad bin Ahmad al-Ansāri al-Qurtubī. (2008). *al-Jāmi’ li Ahkām al-Qurān tafsīr al-Qurtubi*. Qahirah: Maktabah al-Taufiqiyah.
- Abī al-Fidā’ Ismāil bin ‘Umar bin Kathīr al-Qursyi al-Dimasqhī. (2004). *Tafsīr Ibn Kathīr*. Riyādh: Dār al-Salām li al-Nashri wa al-Tauzi’.
- Abī Ishāk al-Shātībī. (2001). *al-Muwāfaqāt fī Usūl al-Syarāh*. Beirut: Dār al-Ma’rifah.
- Abu Bakar Muhammad bin ‘Abdullah. (2013). *Hukum-Hukum dalam al-Quran* (5th ed.). (Muhammad Ramzi Omar, Trans.). Putrajaya: Jabatan Kemajuan Islam Malaysia.
- Ahmad Mustafa al-Maraghiy. (2001). *Tafsīr al-Maraghiy* (Muhammad Thālib, Trans.). Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Akram Redhā. (2005). *al-Halāl al-Tayyib Hattā Yustajābu al-Dua’*. Kaherah: Dār al-Tauzi’ wa al-Nash al-Islami.
- Al-Ghazzālī. (1989). *Halal dan Haram* (Achmad Sunarto, Trans.). Jakarta: Pustaka Amani.
- Al-Razi. (1995). *Tafsīr al-Fakhr Al-Rāzī*. Beirut: Dār Al-Fikr.
- Al-Sya’rawī. (2010). *al-Halal wa al-Haram*. Kaherah: Dar al-Taufiqiyah li al-Turath.
- Ann W. S. (2013). *Kamu Apa Yang Kamu Makan*. Sungai Buloh: Kemilau Publika.
- Dasuki bin Ahmad. (1976). *Kamus Pengetahuan Islam*. Kuala Lumpur: Yayasan Dakwah Islamiyah Malaysia.
- Erwandi Tarmizi. (2013). *Harta haram Muamalat Kontemporer*. Bogor: Berkah Mulia Insani.
- Fahrul Irfan Ishak. (2011). Tuntutan Menggunakan produk dan perkhidmatan *halal* menurut pandangan Shariah. In Suhaimi Ab Rahman dan Jafri Abdullah (Eds.). *Pengurusan Produk Halal di Malaysia*. Serdang: Penerbit Universiti Putra Malaysia.
- Food Act 1983 (Act 281).
- Ibnu Taimiyah. (n.d.). *al-Majmū’ al-Fatāwā*, 17:180.
- Jabatan Standard Malaysia. (2009). *Malaysia Standard MS1500:2009 (Makanan halal: Pengeluaran, penyediaan, pengendalian dan penyimpanan – garis panduan umum semakan kedua)*. Cyberjaya: Jabatan Standard Malaysia.
- Jamāl al-Dīn Muhammad ibn Muharram al-Ansārī ibn Manzūr. (n.d.). *Lisān al-‘Arab* (4th ed.). T.T.P: Dār al-Misriyyah li al-Ta’lif wa al-Tarjamah.
- Kamus Dewan* (3rd ed.). (n.d.). Kuala Lumpur: Dewan Bahasa dan Pustaka.

- Khairudin Shaary. (2013). *Halalan Thayyiban amalan rukhsah dalam pemakanan*. Sri Damansara: Telaga Biru.
- Majma' al-Lughah al-'Arabiyyah. (1970). *Mu'jam alfaz al-Quran al-Karim*. Mesir: al-Hay'ah al-Misriyyah al-'Ammah li al-Ta'lif wa al-Nasyr,
- Mohamed Ayob Yasin. (2014). *Memahami Al-Quran Petunjuk Kita: Satu Pemahaman Mengikut Sensitiviti Melayu*. Kuala Lumpur: Matang Cipta Sdn Bhd.
- Muhamad 'Uqbah an-Nafiq. (2000). *Halal Dan Haram Dalam Pemakanan*. Kuala Lumpur: Dar Al-Nukman.
- Muhammad 'Imārah. (2009). *Qāmus al-Mustalahāt al-Iqtisodiyah fī al-Hadhārat al-Islāmiyah*. Kaherah: Dār al-Salām.
- Muhammad Jamāl al-Dīn al-Qāsīmī. (1994). *Tafsīr Al-Qasii Al-Musamma Mahāsini al-Ta'wīl*. Beirut: Dār Ihya' Al-Turas Al-Arabi.
- Muhammad Mutawaali Sya'rawī. (2010). *al-Halāl wa al-Harām fī al-Islām*. Kaherah: Dār al-Taufiq li al-Turāth.
- Muhammad Sayyed Tantāwi. (n.d.). *al-Tafsīr al-Wāsīt Li al-Quran al-Karīm*, Jilid 1. Kaherah: Dār al-Sa'ādah.
- Sa'id Abu Jayyib. (1998). *al-Qamus al-Fiqhi Lughatan wa Istiliha*. Beirut: Dār al-Fikr.
- Saadman Man, & Zainal Abidin Yahya. (2014). *Halalkah makanan kita? Bagaimana mencarinya di pasaran*. Batu Caves: PTS Islamika Sdn Bhd.
- Salahuddin Abdullah & Omar Khalid. (2013). *Tafsīr Mubīn*. Kuala Lumpur: Dewan Bahasa Pustaka.
- Trade Description Act 2011 (APD 2011).
- Wahbah al-Zuhayli. (1999). *al-Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharīah wa al-Manhāj*. Beirut: Dār al-Fikr.
- Yūsuf al-Qaradhāwī. (2007). *al-Halāl Wa al-Harām fī al-Islām*. Kaherah: Maktabah Wahbah.
- Zalekha Yusoff. (2009). *Sains kesihatan dalam tamadun Islam*. Shah Alam: Pusat Penerbitan Unversiti (UPENA), Universiti Teknologi MARA.
- Zawanah Muhammad, Munir Md. Salleh, & Abdul Muhaimin Mahmood. (2008). *Halal: Antara tuntutan agama dan strategi ekonomi*. *Jurnal Penyelidikan Islam*, 21.
- Zulkefli Mohd Yusoff. (2012). *Kamus Al-Quran rujukan lengkap kosa kata dalam Al-Quran*. Batu Caves: PTS Islamika Sdn Bhd.