

THE IMPORTANCE OF HALALAN TAYYIBAN IN FOOD CONSUMPTION AMONG ADOLESCENTS: A CONCEPTUAL ANALYSIS

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Abstract	<p><i>In the last ten years, the field of halal has exploded from its roots in the Muslim way of life into the global mainstream, providing Muslims to become consumers with the mass production of cuisine, goods, and services. According to studies, the acceptance factors of halal foods among non-Muslim customers are correlated with the safety, nutritional value, and quality of halal foods. Even though halal and haram have been mentioned in the Quran, unfortunately, the idea of Halalan Tayyiban is still not well understood by Muslims generally. The food consumption trend among Malaysians is broad and expanding gradually since the existence of restaurants that served a variety of food is endless and excites Malaysian teenagers to try the food, especially food that went viral on social media. This paper aims to discuss in regards to the concept of halal and tayyib in food consumption as well as the benefits if adolescents consume it and the consequences if one's compromises either one. This paper presents a qualitative research study that utilizes document analysis as the primary method for data collection. The finding shows that the food that a person consumes has a significant bearing on their physical health as well as their mental and spiritual well-being. Thus, it is vital for Muslims, adolescents especially, to ensure the food consumed are the food that is lawful and good to be eaten.</i></p> <p>Keywords: <i>Halal, Tayyib, Adolescent, Food, Consumption.</i></p>
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INTRODUCTION

In the last ten years, the concept of halalness has exploded from its roots in the Muslim way of life into the global mainstream, providing Muslims to become a consumer for the mass production of cuisine, goods, and services. With a total value of \$1,978 billion in 2021, the halal food industry has dominated the global food industry. Forecasts place the halal market size at \$3,907,7 billion by 2027, growing at a compound annual rate of 11.24% from the ensuing years throughout 2022 until 2027 (Wood, 2022). In Malaysia alone, the food services sector is the greatest contributor to Malaysia's Halal economy, with priorly expected sales revenue estimated at US\$31 billion (RM128.8 billion) in 2021 and projected to reach US\$47.6 billion (RM201.02 billion) by the year 2025, according to Global Islamic Economic Indicator (Dinar Standard, 2020).

According to studies, the acceptance of halal foods among non-Muslim customers is correlated with the safety, nutritional value, and quality of halal foods according to Haque et al. (2015), Latif et al. (2014), and Mathew (2014), as cited in Arif et al. (2020). It is worth noting that, not all restaurants in Malaysia are certified halal by our authority. Sidek (2015) mentioned that albeit the halal and haram being mentioned in the Quran, unfortunately, the idea of *Halalan*

Tayyiban is still not well understood by Muslims. According to Hashim et al. (2022), the existence of various food and drinks that becomes 'trending' is always not being left behind to be tried by the teenagers. The food consumption trend among Malaysians is broad and expand gradually since the existence of restaurants that served a variety of food is endless and excites Malaysian teenagers to try the food, especially food that went viral on social media. There is nothing wrong with trying out new foods with family and friends, but one must be careful of how much social media can affect one's nutritional intake and how to prevent being misled. Plus, it was discovered that halal food dietary and nutrition intake have huge effects on the academic performance of school-aged adolescents.

Hashim et al. (2022) as mentioned in their research briefly explained that understanding the significance of the notion of halal and *tayyiban* is obligatory for every Muslim, especially adolescents. Lack of time and the abundance of viral products are among the reasons why students tend to purchase food that is fast, tasty, and trendy. A failure of understanding and knowledge regarding food safety will have significant effects on the concept of halal *tayyiban*, which might endanger life and impact one's health negatively. Thus, the idea of *halalan tayyiban* incorporates the aspect of preserving life (protection of life), which is one of the core principles of *Maqasid Shariah*. Thus, it is vital for Muslims, adolescents especially, to ensure the food consumed are the food that is lawful and good to be eaten. In Islam, *halalan tayyiban* food is food that can give benefits the one who consumes it.

Research conducted by Kamarulzaman et al. (2020) revealed that the level of awareness in terms of consumption at halal-certified restaurants is at a low level among Generation Z (Gen Z). This will be an issue because Gen Z is expected to be more knowledgeable, aware, and comprehending the concept of halal, which could guide them in choosing food for consumption. Thus, this study will discuss the *halalan tayyiban* in food consumption among adolescents.

METHODOLOGY

This paper presents a qualitative research study that utilises document analysis as the primary method for data collection. The study aimed to collect journal, conferences proceeding, articles, both in physical and online formats, and websites in order to address its research objectives. The data mostly encompasses the period from 2008 to 2023, with a focus on information that are aligned with their respective issuance year and appropriateness.

FINDINGS AND DISCUSSION

The Concept of *Halalan Tayyiban*

Islamic Shariah stipulates halal not only due to its purity, but also for the entire advantages to society when it is practiced in the consumption of food, drink, or any other economic-related activity. Likewise, Shariah requires Muslims to avoid haram in all forms or activities, regardless of the source or intention, because it is dirty and damaging to society (Ahmed et al., 2021). Halal, originally derived from an Arabic word, means allowed, and Shariah has made it lawful for humans (Jallad, 2008). Aside of the word Halal, Allah SWT also expressed halal in other terms, which is *at-Tayyibat (tayyiban)* which means good and pure (Zaharudin et al., 2022). When these two concepts are combined, the term "*Halalan Tayyiban*" carries with it a meaning that is both halal and positive connotation. Haram, on the other hand, is the opposite of halal, also another Arabic term that carries the meaning of impermissible or unlawful. Al-Samani stated in *Qawati' al-Adillah fi Usul al-Fiqh* as cited by Nafis (2019), that haram is what is prohibited, and halal is what a person should perform. Thus, in the context of food consumption, *halalan* and *tayyiban* should be in line together and Muslims shall not compromise either one, or they must refrain from consuming what Allah SWT prohibits them from.

Food and water are essential for humans to survive. In fact, to strengthen one's body and to be a greater servant of Allah SWT, sustenance in the form of food and drink is a fundamental requirement for the human that must be followed through Islamic dietary law as governed by Allah SWT. The concept of *halalan tayyiban* as discovered by Salamon et al. (2021), stated that the nutritional guide for halal food and a balanced diet has been beneficially provided in the Qur'an and Hadith. In fact, the word 'halal' was mentioned more than 30 times in the Qur'an, covering the entire humankind's activities, way of living, consumption, attitude, clothing,

and many other more. In the consumption element, below are among of verses that Allah SWT beautifully emphasized and commanded humans to take high consideration in ensuring their daily consumption is complying with what Shariah has stipulated:

﴿يَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾

Translation: "O mankind! Eat of what is lawful and good on the earth, and do not walk in Satan's footsteps, for he is an open an open enemy for you". (al-Qur'an. al-Baqarah: 168)

The verse mentioned above is one of the adamant verses that Allah commands all humankind on earth to consume *halalan tayyiban* food. It is vital to practice healthy food selection, food intake, and food composition to guarantee the food that is being consumed does not contain any nutrients that are detrimental to human consumption.

﴿سَأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُوهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا

مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

Translation: They ask you (O Muhammad): "What food is lawful to them?" To answer that, says: "The good things are lawful to you (as food) as well as that which you have taught the animals of prey to catch, teaching them (to hunt animals) of what Allah has taught you. Eat of what they catch for you, and pronounce Allah's name upon it." (al-Qur'an. al-Ma'idah: 4)

The above's verse clearly shows that Allah SWT even provides proper guidance in consuming land animal, which Muslims needs to slaughter the animal as accordance with what Shariah has taught human.

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

Translation: "Eat the good, lawful things provided to you by Allah. And be mindful of Allah in Whom you believe." (al-Qur'an. al-Ma'idah: 88)

Again, Allah SWT mentioned *halalan tayyiban* consumption in another chapter of the Qur'an, reflecting that Allah SWT has provided an abundance of lawful food for humankind to obtain and acquire in lawful ways.

﴿فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَأَشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾

Translation: "So, eat from the good, lawful things which Allah has provided for you, and be grateful for Allah's favors, if you truly worship Him alone." (al-Qur'an. al-Nahl: 114)

With the abundance of *halalan tayyiban* food that Allah SWT has supplied on earth, Allah SWT also reminds humankind to be grateful for every single sustenance that human has obtained, as a manifestation of human as a servant of Allah SWT.

Islam has already mentioned and puts guidelines regarding the selection of food. A good Muslim needs to ensure that the food that will be eaten, selected, and prepared must be based on halal and good (Halalan Tayyiban). In fact, ones must consume halal foods and shall refrain from consuming anything that is prohibited by Allah SWT. Consuming forbidden food will cause harm and danger to one's health and it indeed is a sin committed against Allah SWT (Anshori, 2020). Zulaekah and Kusumawati (2005), mentioned that criteria of halal food must not be sourced from animals that Muslims are forbidden to eat or not slaughtered according to shariah law, not contain ingredients that are unclean according to the shariah, doesn't use any tools or equipment which has contaminated with the *najs*, and doesn't prepare, processed, stored, and produced by anything that is mentioned forbidden by Allah SWT.

Hashim et al. (2022) as quoted in their research stated that obliviousness and a lack of comprehension of the idea of *halalan tayyiban* are the primary causes of students to look lightly on this matter. Cases of food poisoning among IPT students happened due to the carelessness of employers and the students' disregard for food safety. Shafiee (2017) explained that, in the food industry, not only must the food itself be halal and *tayyib* for consumption, but also the facilities where it is produced and sold, as well as any raw materials used in the production process. Halal food intake is essential since it corresponds to food quality, hygiene, and safety according to

shariah guidelines. It is not difficult to obtain halal products in Malaysia, but it is challenging to ensure that the food is clean and hygienic. In the context of the food service sector, the notion of halal *tayyiban* refers to food that is assured to be halal from the farm to the consumer's plate. This guideline aimed to protect human life and uphold Allah SWT's command in eating practices (Shafiee, 2017).

Food Consumption for Adolescent

Several studies show that adolescents need to eat a healthy diet since the adolescence phase is one of the most vital phases for an individual in maintaining a healthy diet. According to World Health Organization (WHO) (n.d.), adolescence is the period of life between childhood and adulthood, lasting from the ages of 10 to 19 years old. It is a unique phase of human growth and a critical time for establishing the foundation for good health. The adolescence phase is also the phase where changes will occur in their bodies during this time which may affect their dietary and nutritional requirements. Teenagers are getting increasingly independent and make numerous food choices on their own. Many adolescents have a hormonal change and an increase in appetite, demanding the consumption of nutritious foods. Teens eat away from home more frequently than younger children. In fact, they are significantly influenced by their peers. Many teenagers place a high priority and value on meal convenience which then leads them to consume excessive amounts of unhealthy items like soft beverages, fast food, and processed foods (Stanford Medicine, n.d.).

The adolescent period is known to be one of the most difficult times in the course of human physical development. At this point, the process of growth is proceeding very quickly and gradually, which increases the demand by the body for both energy and other nutrients. Therefore, to ensure that their physical development goes as smoothly as possible, adolescents have to be conscious of their diet requirements and should engage in nutritional eating practices (Kolanowski et al., 2022). As reported by Kaur (2022), the vice president of the Malaysian Association for Adolescent Health, Dr. N. Thiyagar stated that adolescents in Malaysia have poor eating habits and inadequate amounts of physical activity. He added, as surveyed by National Health & Morbidity Survey (NHMS), more than 60% of adolescents do not consume an adequate amount of fruit, while more than 90% do not consume an adequate gram of vegetables, and more than 70% of adolescents commonly did not take their breakfast in the morning. Thus, parents need to be meticulous in preparing and cross-checking the food consumed by their children.

Suriati et al. (1993), as cited in Mohd Yasin (2010), explained that a healthy diet is a balanced meal with 6-11 servings of bread, cereals, pasta, and rice, 3-5 servings of vegetables, 2-4 servings of fruits, 2-3 servings of meat, chicken, fish, eggs, and beans, and 2-3 servings of dairy products, such as milk, cheese, and curd. While fats and oils should be consumed in the smallest amounts possible. For optimal health, it's important to eat a balanced diet that provides all the essential nutrients and energy that one needs without any unnecessary fillers. A healthy diet can be obtained through the consumption of a wide range of readily accessible, inexpensive, and palatable foods. The nutritional value of a dish is just as important as how visually appealing it is. Thus, adolescent students should be encouraged to participate in nutritional education which focuses on educating them on how to adopt and maintain healthier diets and lifestyles, as well as how to prepare and eat more of the healthy food they supposedly grew up eating. It is essential to proactively educate young people and the adults who care for them, offer nutritional counseling, encourage the consumption of food that is fresh and unprocessed, and improve the delivery of nutrition information through social media and schools (Paroi et al., 2020).

The Significances of Halalan Tayyiban in Food Consumption Towards Adolescents

1. The Effects of Halal and Tayyib Food Consumption on Body, Mind, and Health

A healthy body and a keen intellect are dependent on the source of one's food intake (Amati, 2024). According to Al-Ghazali, when halal food was to be eaten respectfully, not only it can strengthen one's faith but also can promote physical and mental well-being. The wrath of Allah SWT is upon those who eat haram because it darkens one's heart and causes a life of unhealthiest (Fauzi & Khiral, 2015). Scientifically, the brain is an essential organ that requires a specific diet for maximum effectiveness. The brain, like the rest of the body, experiences hunger, and to

function at its best, it requires a varied and well-balanced supply of sugars, proteins, fats, vitamins, salt, water, and starches (Muth & Park, 2021). Hence, the reason why our Prophet was concern about halal food intake in his entire life as it not only affects his faith, but also his physical, and mental wellness and intelligence. According to Awang (2008), Prophet SAW is a person who cares about the nutrition and quality of the food he takes to benefit from it. Honey is one of the examples of high-quality Halalan tayyiban food consumed by Prophet SAW. As claimed by Kamarulzaidi et al. (2012), antioxidants and glucose found in honey are characteristics that play an important role in providing a positive effect on working memory. Good working memory is interconnected with good academic performance among students. Researchers have found that students with very good working memories did much better on mathematics tests than those with low working memory capacities (Tahira et al., 2019).

Halalan tayyiban food that Allah SWT has provided for us is endless. Numerous sustenance mentioned by the Almighty regarding food and consumption in the Quranic verses for humans. Indeed, it was an obvious sign from Allah SWT that believers owe gratitude. Vegetables, fruits, and halal-slaughtered animal meat are only a few halal consumptions that were blessed by Allah SWT for us. Halalan tayyiban food correlated with academic performance. Provenly, research conducted by Maclellan et al. (2008) claimed that adolescents who performed better in academic performance were found to have adequate vegetable and food intake. Interconnectedly, vegetables and fruits are mentioned in the Quran in various verses in which Allah SWT has expressed particular attention to the medicinal and valuable properties that were very food for human consumption for their whole body, the brain especially (Hamid et al., 2014).

Gender, nutrition, ethnicity, quality of schools, students' social class, and students' health are among the factors that affect school performance among adolescents. The finding from research by Florence et al. (2008) unveiled that, students with lower overall diet quality were significantly more likely to have poor educational outcomes. This is aligned with the study conducted by Maclellan et al. (2008), who stated that the diet quality and food intake of adolescents can affect their academic performances. The findings of the research stated that those who achieved high academic performances were more likely to consume adequate milk as well as vegetable and fruit (VF) intake compared to those who achieved lower grades academically. Both research papers above are also consistent with the research carried out by Reuter et al. (2021) where the researchers concluded that dietary intake has a significant association with the student's academic performance (intelligence) level. The same statement goes to Peter et al. (2020) clarified that the way a person eats and consumes food can eventually affect their academic success.

Buya Hamka's interpretation of how food can affect a person's life is; halal and tayyib (good) food have a deep effect on one's soul. Meaning, consumption of it can make the soul calm, and even Allah SWT will accept the prayers of those who consume halal and tayyib food. Buya Hamka also concluded that when one's consumed by the source of a bribe or any kind of unlawful action, his prayers will remain unnoticed for forty days and will not be accepted by Allah SWT. The tainted food also will damage one's health and mind (Hoque, 2023). For Muslims, the foundation of every deed must be worship, namely devotion directed toward Allah SWT. Eating is also considered one way of worship, and the Shariah has rules and procedures for how Muslims should follow in consumption matters. Also, Quran states that eating is not sufficient to be halal but it must be accompanied by tayyib. Hence, halal product certification is essential (Nafis, 2019).

2. The Physical and Spiritual Consequences of Consuming Haram Consumption

In Islam, food is divided into four categories: halal, makruh, unlawful, and doubtful. Islam places such heavy attention on halal diet to ensure that Muslim's physical and spiritual requirements are constantly peaceful, clean, and favored by Allah SWT. Halipah and Hanani (2019) explained that if one's consuming unlawful food, be it through the way of source the food is obtained or the ingredients contained in it, definitely can harm the eater. The detrimental effect on the eater's soul such that one will favor evil and despises obedience poses a threat and has both bodily and mental effects. One obvious example is alcoholic beverages. According to the

commandments of Allah SWT, Allah SWT repeatedly mentioned the prohibition numerous times.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَأَجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾

Translation: "O believers! Intoxicants, gambling, idols, and drawing lots for decisions are all evil of Satan's handiwork. So, shun them so you may be successful". (al-Qur'an. al-Ma'idah:90)

Ng (2020) claimed that 45.8% of people in Malaysia are binge drinkers, which is a significantly larger percentage than the 27% of people who binge drink in the United Kingdom or the 29% of people who binge drink in Indonesia. Rose & Jones (2021) explained that consuming alcoholic beverages continuously can make one lose their sanity since the brain is one of the most important organs owned by humans that control all of a person's movements and actions. The existence of foreign substances contained in alcohol will cause the movement and behavior of the drinker to be directly affected, leading to drinkers acting beyond the limits of humanity. Other detrimental effects that drinkers may face are cancers of the brain, tongue, mouth, and esophagus, as well as obesity problems; ulcers and gastritis; and many more (Biddinger et al., 2022). And that is only about alcohol alone.

Researchers have found a connection between eating pork and a number of different diseases. Worms like roundworms, pinworms, and hookworm can get into the body when a person eats pork. Taenia solium, which is also known as the pork tapeworm, is one of the most dangerous worms. It is very long and lives in the intestine. Its eggs, called ova, get into the bloodstream and can travel to almost all of the body's organs. If it gets into the brain, it can cause memory loss. If it gets into the heart, it can cause a heart attack. If it gets into the eye, it can cause blindness. If it gets into the liver, it can harm the liver. Almost every organ in the body can be damaged by it (Fadzillah et al., 2021).

Fadzillah et al. (2022), stated that the first outbreak of the Corona virus (COVID-19) pandemic in Wuhan, China proves that eating non-halal and non-tayyib food has caused severe infection and virus transmission which led the whole world went into lockdown for months. Fadzillah et al. (2022) revealed in their research that the Huanan Seafood Wholesale Market, a place that sells numerous types of exotic animals including wild animals and rare seafood species, was flagged as a potential port of the starter transmission of COVID-19. Thus, the wisdom behind consuming halalan tayyiban consumption as stipulated by Shariah is obvious, and these teachable lessons we should adamantly learn from this endemic of COVID-19 (Fadzillah et al., 2022).

According to scientific evidence proved by research conducted by Musdja (2018), the food forbidden by Allah Almighty is harmful to those who consume it, hence the call of Allah to all people to take halal and tayyib food as a road to safety and protection for all mankind. As pork is very appetizing and alcohol can also temporarily help the body feel more relaxed and pleasurable, it turns out that the disadvantage actually outweighs the advantage. Allah will not make something halal unless it is good, and he will not make it haram unless it is bad. Thus, Muslims shall avoid consuming haram.

Muslims must comprehend the whole meaning behind the word 'halal'. The food that we consume must not only be produced from halal ingredients but also the way we obtained the food must be from the source that is permitted by Allah SWT. The source must be obtained in a manner that Islam has ordered us to comply. Meaning, we must not acquire in a manner forbidden by shariah, such as by gambling, compulsion, deception, robbery, corruption, or any other haram activity (Lubis, 2022).

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ﴾

Translation: "Do not consume one another's wealth unjustly, nor deliberately bribe authorities in order to devour a portion of others' property, knowing that it is a sin". (al-Quran. al-Baqarah: 188)

From the above verses, Ismail (2014) mentioned that Ustaz Muhamad Abdullah Al Amin summarized that the food and sustenance we consume and obtain surely will affect our personality, attitude, our soul and faith, and the entirety of our lives. Thus, we must obtain and acquire it in a manner in accordance with how Allah SWT has taught us.

Ultimately, consuming prohibited food can affect negatively to an individual physically, mentally, and spiritually. Excellent human development can only happen if Muslims care about what they eat and how they eat. This is due to the fact that the only thing that can guarantee the physical health, mental stability, and noble personality of an individual is the selection of food that adheres to the halal, good, and quality concept (Halipah & Hanani, 2019).

CONCLUSION

Allah SWT has repeatedly emphasized in regards to halalan tayyiban consumption in the Quran for the believers to follow and pay attention to. The food that a person consumes has a significant bearing on their physical health as well as their mental and spiritual well-being. Halalan tayyiban in food is lawful and good food that shall be eaten by Muslims especially our younger generation and they indeed our future generation who is going to be future leaders. However, not all good food is necessarily permissible for Muslims to consume under Islamic law. Meeting religious and daily life needs through the practice of a halal diet, as recommended by halalan tayyiban, is critical. If one follows these Islamic dietary recommendations, it will certainly have a significant impact on their physical, spiritual, and moral. Together Muslims should cooperate in restoring the way they choose and obtain food, as well as gain more knowledge to better shape themselves, modify their lifestyle, and seek Allah SWT's eternal pleasure.

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