

Integrating Tayyib Principles in Halal Health Products and Services: A Holistic Consumerism Approach

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Abstract

Islamic consumerism is growing in importance, especially in the *halalan tayyiban* market, which heavily influences the global economy. However, in Malaysia, while many products meet halal standards, these products frequently fail to meet the *tayyib* standard, thereby undermining the objective of promoting well-being and preventing harm. Therefore, the objective of this study is to examine the elements of *tayyib* in health products and services. This qualitative study employs data collection methodology such as document analysis and expert interviews, with content analysis used for data interpretation. The findings highlight that the *tayyib* aspect remains underemphasized compared to the halal aspect in health products and services. Enhancing halal certification to include *tayyib* could significantly strengthen Malaysia's role as a global halal hub. This approach would enhance consumer trust and set a global standard for broader adoption of comprehensive halal and *tayyib* practices. Subsequent investigations should examine *tayyib* standards across various sectors to ensure comprehensive application.

Keywords: *Tayyib*; Consumerism; Halal; Health products; Health services

Introduction

Consumerism based on the principles of *halalan tayyiban* is firmly rooted in the Qur'an, as highlighted in Surah al-Baqarah (2:168), al-Ma'idah (5:88), al-Anfal (8:69), and al-Nahl (16:114). This concept encompasses all aspects of the supply chain, from sourcing raw materials to processing and delivering final products. The *tayyib* component plays an equally important role alongside the halal aspect, complementing it to ensure that the products are not only

permissible but also pure, wholesome, and beneficial. The mere attainment of the halal benchmark is insufficient if a product becomes non-*tayyib* due to factors such as spoilage, contamination, or improper preparation methods (Ariffin et al., 2018). Although not all halal products can be considered *tayyib*, every *tayyib* product is inherently halal. This distinction is critical because while halal defines what is permissible in Islam, *tayyib* addresses the quality, integrity, cleanliness, and safety of the product (Jalil & Zakaria, 2016). Thus, all stages in the production and distribution of halal goods must adhere to these principles to achieve the holistic standard of *halalan tayyiban* (Shafie et al., 2019).

The findings are intended to support the ongoing development of Malaysia's halal industry, which is underpinned by Islamic principles. Additionally, the study aspires to lay the foundation for the formulation of more comprehensive guidelines and policies that reinforce adherence to Islamic practices in the halal industry. Through this, the Muslim community, traders, and consumers alike will be better equipped to choose products that not only meet the halal criteria but also uphold the higher standard of *tayyib* (Sirajuddin & Mahaiyadin, 2024).

The market for products and services rooted in the *halalan tayyiban* concept is anticipated to dominate the global economy. The halal economy transcends mere branding, aligning itself with the broader objectives of the Sustainable Development Goals (SDGs). Halal is evolving beyond its religious origins to become a lifestyle embraced by over 1.8 billion Muslims globally, alongside a growing number of non-Muslim consumers. Malaysia has established itself as a leading global halal hub, contributing approximately USD 10 billion annually equivalent to RM 40 billion

in halal product exports, accounting for about 4% of the country's total exports. The halal industry is projected to reach USD 30.6 trillion in the next decade, with USD 7.7 trillion of this sum expected to come from Muslim consumers alone (Halal Industry Development Corporation, 2020). This growth reflects a significant paradigm shift, extending from halal to *tayyib*, even within sectors such as Islamic finance, where Malaysia is recognized as a global leader (IFN, 2023).

In Malaysia, the health products and services sector is rapidly expanding to meet increasing global demand. For Muslim consumers, products and services that are deemed safe must adhere to the essential requirements prescribed by Islamic law. Consequently, the concept of *halalan tayyiban* should be regarded as a critical standard, applied holistically, particularly within the domain of health products and services (Nadzri et al., 2020). Malaysia's commitment to maintaining high standards in halal products is demonstrated through the establishment of the Malaysian Halal Standard (MS 1500:2009), the adoption of ISO/IEC Guide 65, and the Malaysian Halal Certification Procedure Manual. This certification process has been further reinforced by the establishment of the Halal Industry Development Corporation (HDC), which plays a crucial role in empowering and enforcing the holistic production of local products in Malaysia (Ibrahim, 2011). All manufacturers, food premises, and slaughterhouses applying for JAKIM halal certification must adhere to both general and specific requirements outlined in the Halal Certification guidelines.

Beyond halal production, the healthcare and service sectors are increasingly shifting towards halal healthcare to meet the demands of Muslim patients (Raffi &

Hasan, 2024). Shariah-compliant healthcare and treatment services encompass various aspects, including the use of products that are certified as clean and safe, in alignment with religious principles. Muslim patients often inquire about the halal status of medicines, blood transfusions, vaccines, food supplements, and the installation of medical devices such as artificial heart valves. Furthermore, Muslim patients typically prefer receiving care from healthcare providers of the same gender, with male patients favoring male doctors and female patients favoring female experts. The Malaysian Standards Department (JSM) has also significantly contributed to the development of the halal sector in Malaysia by establishing a special standard for certifying Shariah-compliant medical devices. This development has alleviated concerns among Muslim consumers regarding the halal status of healthcare services. In addition to ensuring that the content, materials, and components are halal, other aspects—such as usage, labeling, manufacturing processes, company facilities, solvents, quality control, personal hygiene, and training—must also conform to Shariah principles. Thus, this study defines the concept of *tayyib* in the context of health products and services, serving as a guide for the community in addressing the consumption of products that may not fully adhere to the *tayyib* standard, potentially leading to physical and spiritual harm.

Methodology

This study adopts a qualitative research approach, focusing on data in the form of text or narrative that lacks a specific numerical structure. As such, the study is not presented in the form of statistical analysis (Darusalam & Hussin, 2016). An exploratory research design was employed

to achieve the study's objectives. According to Bart (2010), descriptive data, including interviews, documents, and observations of human behaviour, are well-suited for exploratory studies, as this method allows researchers to uncover, construct, and formulate theories. This approach is particularly effective for providing a comprehensive overview of the *tayyib* elements in health products and services.

Data collection was conducted through document analysis and semi-structured interviews. The document analysis method involved a thorough review of written materials and documentation that could provide valuable and authentic information relevant to the study. These sources include primary and secondary books, academic journals, dissertations, theses, papers, articles, reports, and websites. The study focused on reviewing and analyzing materials that discuss the concept of *halalan tayyiban* to gather diverse perspectives on the *tayyib* concept. Additionally, the study examined documents related to health products and services within the Malaysian context. The findings from this analysis will facilitate the assessment of *tayyib* criteria in Malaysian health products and services.

Semi-structured interviews were conducted with selected informants to gather insights and inputs. A purposive sampling method was used to select informants directly involved in this field, including officials from halal certification agencies, entrepreneurs in the health product and service industry, and academics with expertise in *halalan tayyiban*. This study utilized content analysis as the primary method of data interpretation. Content analysis is a widely recognized qualitative research technique that involves systematically and objectively analyzing data derived from documents (Neuendorf,

2018). This method allows for the examination and explanation of the interpretations found in the analyzed documents. Content analysis is a valuable tool for drawing systematic and objective conclusions from textual data (Krippendorff, 2019).

Results and Discussion

Islam places profound emphasis on healthcare, recognizing health as one of the greatest blessings bestowed by Allah, second only to the blessing of faith. From the perspective of Sharia, alleviating hardships is a fundamental principle, particularly in the context of seeking medical treatment and the permissible use of otherwise prohibited substances in cases of necessity. The 107th Muzakarah of the Fatwa Committee of the National Council for Malaysian Islamic Religious Affairs, which convened on 10-11 February 2015, affirmed that Islamic law mandates that all consumables, including medicines, must be both halal and *tayyib* - permissible and wholesome and free from elements that could harm the human body or mind. Islam encourages its followers to seek treatment and appropriate medical care, reinforcing the belief that for every ailment, there is a cure that must be sought, discovered, and studied, in accordance with the words of the Prophet Muhammad (peace be upon him):

"Every disease has a cure; if the cure fits the disease, it will surely be cured by Allah's permission." (Muslim)

The concept of *halal* encompasses all products and services that are permissible for Muslim consumers, extending beyond food to include medicines and other consumables (Muhammad et al., 2008; Salman & Siddiqui, 2011). The Islamic

concept of nutrition is grounded in the principle of *halalan tayyiban*. This dietary practice emphasizes not only the permissibility and nutritional value of food but also its purity and wholesomeness, which are integral to the development of a Muslim's intellect and character (Shafie et al., 2019). The halal standard, especially concerning food, involves a comprehensive process that begins with sourcing permissible ingredients and extends to their preparation, ensuring that they provide optimal nutrition and are handled in a clean and safe manner.

As a fundamental principle, halal food must be produced exclusively from halal ingredients, without any admixture of *haram* (forbidden) or *syubhah* (doubtful) elements, as this would render the food *haram* as well (Harjoni, 2024). According to Syed & Nazura (2011), doubts regarding the halal status often arise not from the type of food itself but from the methods of its preparation and processing. The rapid advancements in science and technology have introduced various methods in the food industry, making it increasingly challenging to distinguish between halal and *haram*. Therefore, it is imperative that all food products are not only halal but also *tayyiban* (wholesome), as commanded in the Qur'an. The overarching objective of Sharia, encapsulated in the concept of *maqasid al-Shariah*, is to protect and preserve human welfare; hence, any food or drink that could potentially harm human health is prohibited, even if there is scientific evidence supporting its harmful effects (Gunardi, 2021). This principle is further supported by a hadith of the Prophet Muhammad (peace be upon him), who said:

“Indeed, Allah makes it obligatory to do good (ihsan) in everything, so if you kill, kill in

a good way and if you slaughter, then slaughter in a good way and sharpen the knife and pleased the animals you slaughtered.” (Muslim).

The concept of *halalan tayyiban* serves as the primary criterion in Islam for determining the safety, quality, and cleanliness of products, whether they pertain to food, beverages, cosmetics, pharmaceuticals, or even banking products. Islamic jurists have defined *tayyib* as synonymous with halal, emphasizing that whatever Allah SWT has deemed halal is inherently good (*tayyib*), while what is prohibited (*haram*) is considered impure and detestable (*khaba'ith*). This perspective is supported by scholars such as al-Sabuni (1999) and al-Baghawi (2002). Another view posits that *tayyib* refers to the inherent purity and cleanliness (*al-tahir*) of something, which is free from impurity (*ajis*), doubtful matters (*syubhah*), and any form of uncleanness. In this regard, al-Dibyan (2002) elaborates that cleanliness denotes purity from both physical and ritual impurities, whether in relation to prayer, clothing, the body, places, food, and other aspects.

Furthermore, there is an understanding that *tayyib* encompasses anything that does not harm one's religion, body, or mind. Thus, what is *tayyib* must bring benefits (*maslahah*) to one's faith, physical well-being, and mental state. This interpretation is endorsed by prominent scholars such as Ibn Taymiyyah (1908), Ibn 'Ashur (1984), and Ibn Kathir (1998), who all concur that within Islam, a product that is safe is not only pure, clean, and healthy but also devoid of anything harmful, intoxicating, or impure, in full alignment with the concept of *halalan tayyiban*. Al-Razi (1981) explains that linguistically, *tayyib* means

clean, while halal is understood as something good. The term *tayyib* also conveys the meaning of something that is both wholesome and appropriate. Al-Sabuni (1999) further clarifies that *tayyib* refers to something that is halal and suitable for a person, without causing any harm to their body or mind. This interpretation underscores the importance of suitability and personal safety in the consumption and use of halal goods and foods. *Tayyib* thus signifies high quality, safety, cleanliness, and health benefits. Beyond merely meeting the requirements of Sharia law, the safety aspect is a crucial determinant of *tayyib* status and *tayyib* encompasses issues of quality, integrity, hygiene, and food safety (Gunardi, 2021). In conclusion, Allah SWT commands not only the consumption of halal food but extends this command to a higher level by advocating for the consumption of halal food that is also *tayyib* - good or of the highest (Shafie et al., 2019).

The concept of *maqasid al-Shariah* establishes that Islam seeks to preserve five fundamental aspects of human welfare, known as *al-kuliyat al-khams*: religion, self, intellect, lineage, and property (Syatibi, 1975; Ibn 'Ashur, 1998; al-Khadimi, 2006). Any factor that threatens or undermines these core values must be removed or prohibited. In the context of product usage within Islam, any product that jeopardizes one of these five essential values is deemed impermissible. This applies to all categories of products, including food, beverages, pharmaceuticals, cosmetics, and financial services. Thus, from a Sharia perspective, a product is considered safe and permissible only if it upholds the preservation of religion, self, intellect, lineage, and property, and adheres to the principles of *halalan tayyiban*.

Islamic jurists have further articulated four key principles of Sharia that are directly related to these fundamental objectives: *jalb al-masalih* (achieving benefits and well-being), *dar al-mafasid* (preventing harm to society), *sadd al-dharar* (averting potential harm), and *taghayyur al-zaman* (considering changes over time and context) (Syatibi, 1975; Ibn 'Ashur, 1998; Bayyah, 2006; 'Ilal al-Fasi, 1993). The integration of Islamic values, particularly through the concept of *halalan tayyiban* within the framework of *maqasid al-Shariah*, provides a robust foundation for ensuring industrial safety and ethical business practices among halal entrepreneurs (Rahimin et al., 2006).

In alignment with Islamic principles, Malaysia's halal food legislation has been meticulously developed through various acts, manuals, and standards to ensure the prevention of malpractice and fraud in the halal industry. The country defines halal food through the MS1500:2019 Halal Food: Production, Preparation, Handling, and Storage-General Guidelines (Second Revision). According to MS1500:2019, halal food refers to food, beverages, and their ingredients that are permissible under Sharia law, and must adhere to the following criteria: (a) It must not contain any materials derived from animals that are not considered halal for non-Muslims according to Sharia law, nor from animals that were not slaughtered in accordance with Islamic procedures; (b) It must not contain any *najis* (impurities) as defined by Islamic law; (c) It must be safe for consumption, non-toxic, non-intoxicating, and free from harmful effects on health; (d) It must not be prepared, processed, or manufactured using equipment contaminated with *najis* in accordance with Islamic law; (e) It must not contain any parts of the human body or any substances that are prohibited under Islamic law; and (f)

During preparation, processing, packaging, storage, or transportation, the food must be kept separate from any items that do not meet the criteria outlined in points (a) through (e), or from any substances confirmed as impure under Islamic law. These stringent guidelines are crucial for the ongoing development and integrity of the halal market, both within Malaysia and on a global scale.

Despite the government's efforts to implement Halal Certification, there are persistent issues with non-compliance, particularly concerning the *tayyib* concept. A significant problem arises when food and drink products, although certified as halal, do not meet the standards of *tayyib*. For example, many snack foods available on the market, while halal, contain high levels of sugar, artificial flavoring, and calories that pose health risks to consumers. A study conducted by the National Institutes of Health in the United States found that such products increase the risk of severe health conditions, including heart attacks, diabetes, and high blood pressure. Similarly, halal health products can also be detrimental if consumed excessively, leading to long-term damage to internal organs. For instance, the overconsumption of fat-soluble vitamins such as A, D, E, and K can negatively affect liver function. This issue has become increasingly concerning, especially with the surge in demand for health products during the COVID-19 pandemic, which has led to a corresponding increase in the sale of these products worldwide.

The Ministry of Health Malaysia (KKM) receives numerous complaints annually regarding health products suspected of being adulterated with prohibited substances. These products often contain ingredients intended for treating specific

health issues, which should only be used under the guidance of medical professionals. While the halal status of these ingredients may not be in question, misuse and unsupervised consumption pose significant risks (Amrahi, personal communication, April 18, 2023). The Ministry's Pharmaceutical Enforcement Branch (CPF) has seized products worth tens of millions, including health products containing substances like yohimbine, testosterone hormones, simvastatin, and steroids. Unsupervised consumption of these substances can lead to adverse side effects, such as indigestion, weakness, headaches, liver dysfunction, muscle pain, or weakness. Additionally, these substances can cause severe health issues, including kidney damage, diabetes, high blood pressure, and hormonal imbalances. Such products also increase the risk of cardiovascular events, including heart attacks and strokes.

The implementation of halal laws has positively influenced the community's eating habits, encouraging the consumption of halal food. However, it is equally important to educate the community on the necessity of consuming food that is not only halal but also of high quality (*tayyib*) (Gunardi, 2021). This need was highlighted when the Ministry of Health introduced the Healthier Choice Logo (HCL) initiative in April 2017, which was designed to help consumers easily identify food and drink products that meet specific nutritional criteria. The HCL serves as a catalyst for the food and beverage industry, prompting the production of healthier options within the market. However, the inclusion of carbonated drinks under the HCL initiative despite their known health risks suggests that the HCL may not fully align with the *tayyib* standards as outlined in Islam.

The widespread availability of health products that are halal but not *tayyib* indicates a lack of understanding among both the community and entrepreneurs regarding the importance of *tayyib*, which should be prioritized alongside the halal designation. It is crucial to recognize that not everything that is halal is necessarily *tayyib*, as emphasized in Surah al-Baqarah (2:168). Complaints received by the Ministry of Health underscore that despite the government's efforts to promote *halalan tayyiban* products through various guidelines and policies, full realization of this goal remains elusive. This shortfall is partly due to the insufficient discussion and understanding of the *tayyib* concept and its relationship with halal certification. Indeed, the Malaysian Halal Management System 2020 still offers room for improvement in its emphasis on *tayyib* elements (Farahidah, personal communication, April 25, 2023). There is a recognized need to establish a dedicated committee to develop a system specifically addressing *tayyib* elements, ensuring that these do not interfere with the existing halal certification processes. A practical understanding and application of both halal and *tayyib*, and the relationship between these two concepts, are essential for determining whether a product is truly suitable for consumption (Alzeer et al., 2017).

Neglecting the *tayyib* aspect places consumers at risk of using products that may harm their health, leading to pain, injury, or even death. This outcome starkly contrasts with the primary objective of Islamic consumerism, which is to fulfill the *maqasid al-Shariah*-bringing about good (*maslahah*) and preventing harm (*mafsadah*). The *maqasid al-Shariah* plays a crucial role in guiding *waqi'iy* jurisprudence, which seeks to achieve benefit and avoid harm. This approach not

only impacts physical well-being but also contributes significantly to spiritual development and moral formation. In addressing the challenges of contemporary consumerism, which have been exacerbated by scientific and technological advancements, Islamic consumerism must be approached within a holistic framework that transcends the halal aspect alone, incorporating the *tayyib* component. The inclusion of safety, quality, and hygiene within the *tayyib* concept is essential for ensuring the health and survival of future generations (Awang, 2020).

Conclusion

Consumerism is the problem that has to be handled in the frame of holistic approach that, with safety, quality, and hygiene being an integral part of *tayyib*, should form a guide in selecting and processing products and services to promote health and survival for future generations. Looking at the current trends of the halal health and product industry, the concept of *tayyib* elements would hopefully further complement and give an added value to the ecosystem of halal in Malaysia. This paper, in this regard, calls for an approach towards incorporating the concept of *tayyib* into health products and health services based on *maqasid al-Shariah*. The inclusion of *tayyib* into health products and services is relatively new, therefore offering fresh insights into the development of the halal certification process in Malaysia. This framework shall thus be a helpful guidance for both the authorities and industry players in facilitating the inclusions of *tayyib* standards within the current halal certification process. Socially, this approach is expected to raise awareness and develop concern about consuming *tayyib* products

for the betterment of public health and spiritual well-being.

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