

The Concept of Thayyib in A Review of the Quran and Science: Consumer Selection Over Quality Food

Umayyatus Syarifah¹, Kholifah Holil², Ruri Siti Resmisari³, Azizatur Rahmah⁴, Tias Pramesti Griana⁵

^{1,2,3,4,5} Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, Indonesia

Corresponding author: umayya_syarifa@fis.uin-malang.ac.id

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Abstrak: Pemilihan konsumen atas bahan pangan berkualitas menjadi bagian penting dalam menentukan thayyib-nya suatu makanan. Hal ini bukan tanpa alasan mengingat hanya makanan berkualitas dengan kuantitas yang tepat yang dapat menunjang kesehatan. Oleh karena itu diperlukan makanan yang aman untuk dikonsumsi, karenanya pemilihan makanan yang tepat menjadi fokus yang harus diperhatikan. Islam mengatur hal tersebut baik secara normatif maupun operasional. Tulisan ini mencoba mengulas narasi-narasi *tayyib* yang dijelaskan dalam al-Quran yang kemudian dihubungkan dengan sains. Adapun metode yang digunakan dalam penelitian ini adalah tafsir tematik dengan menggunakan pendekatan saintifik. Hasil penelitian menunjukkan bahwa kata thayyib tidak hanya bermakna baik dan bermanfaat namun juga selektif dalam pemilihan makanan yang tepat, baik yang akan dikonsumsi dalam bentuk makanan yang sudah tersaji maupun dalam bentuk bahan pangan.

Keywords: Thayyib, al-Quran- Sains, konsumen, pemilihan makanan

Abstract. Consumer selection of quality food ingredients is an important part in determining the *thayyib* of food. This is not without reason considering that only quality food with the right quantity can support health. Therefore we need food that is safe for consumption, therefore choosing the right food is the focus that must be considered. Islam regulates this both normatively and operationally. This paper tries to review the *thayyib* narrations explained in the Koran which are then related to science. The method used in this study is thematic interpretation using a scientific approach. The results of the study show that the word *thayyib* does not only mean good and useful but is also selective in choosing the right food, whether it is to be consumed in the form of food that has been served or in the form of food ingredients.

Keywords: Thayyib, al-Quran- Sains, consumer

Introduction

Food is one of the basic human needs to be able to live in addition to clothing and housing needs. Food becomes a source of energy for the human body to be able to carry out daily activities. It's just that sometimes humans prioritize taste and also the price tilts over halal and *tayyib*. *The problem of food security is serious and sensitive in Indonesia because the number of Muslim population in Indonesia reaches 190,113,060. According to the BPOM agency, of the circulating food, (16.69%) samples did not meet the requirements (TMS) for food quality and safety, (33.60%) facilities did not meet the requirements (TMK) for selling damaged food (63,579 pcs), selling expired food (222,140 pcs).*¹ Fast and accurate detection of foodborne pathogens is essential to safeguard public health prevent foodborne infections and ensure food safety before consumption.²

Many types of food consumed by the public contain toxic substances, especially formalin, borax, and textile preservatives. Various foods such as tofu, meatballs, wet noodles, dried fish,

¹ www.pom.go.id/ppid/2015/rtn2017tw3

² Fung, Fred, Hwei-Shyong Wang, and Suresh Menon. "Food safety in the 21st century." Biomedical journal 41, no. 2 (2018): 88-95.

fresh fish, and chicken meat and vegetables are foods that are often easy targets for sellers to mix with these toxic ingredients.³ Food in addition to containing nutritional value is also a medium for the breeding of microbes or germs, especially perishable and rotting foods that contain high water content and protein value. Another possibility is that the entry or circulation of harmful materials such as pesticide residues and other materials such as dust, soil, human hair, and wrong processing methods can adversely affect human health.⁴ A poor diet from marketing unhealthy food products without considering nutritional intake can lead to obesity and other chronic diseases.⁵

Islam allows the consumption of all food on earth because everything created by Allah Almighty is intended for humans, as long as it does not contradict the rules of Allah or which has been forbidden in the Quran and the *Sunnah* of the Prophet and is not harmful to health. One of the goals of Islam from its five main teachings (religion, soul, reason, honor), health is also included in it. Health is an important part of producing a strong generation physically and mentally, with a healthy physique expected as well as mental and spiritual health. To support this, the food to be consumed is the key to producing a strong generation. Food must meet two conditions namely halal and tayyib as described in the Qur'an sura al-Maidah (5): 88. This paper focuses on discussing the concept of tayyib as stated in the Qur'an where tayyib is meant in terms of choosing the right food for consumption, right according to what is needed by the body and safe does not cause problems for the body. In this context, food must be safe both in terms of religious normative (halal) and operational (tayyib). The word halal is more on the prerogative of Allah in regulating the signs that must be obeyed by humans in choosing food that can or cannot be according to *Shara'*. While tayyib is more about the human right to choose food in terms of taste, quality, and quantity. These two words are often used together in the Qur'an as a form of halal food that requires superstition.

Studies related to halal and tayyib have been written by several academics, including Thabrani who explained that the concepts of halal and tayyib are part of the value of *ta'abbud* and human responsibility to Allah.⁶ Arwani et al through verse analysis confirmed that the terms halal and tayyib are used in different contexts both in terms of meaning and time.⁷ Nafis in his article also revealed the concept of halal and tayyib and their implementation in Indonesia through halal certification.⁸ Some other articles focus more on halal products both food, herbs, and cosmetics as well as MUI halal fatwas.⁹ Based on this, the author sees that special discussions related to the concept of tayyib from the perspective of the Quran and Science have almost been carried out. To answer this question, the author uses the thematic interpretation method by collecting verses related to the word tayyib. The word tayyib is studied linguistically and studied in the perspective of *mufassir* who then the author examines the term tayyib with a scientific approach.

³ Wimpi Pangkahila, Kompas, 2005

⁴ Ministry of Health of the Republic of Indonesia. 2004. Food and Beverage Sanitation Hygiene. Director General of PPM and PL. Jakarta

⁵ Potvin Kent, Monique, Julia Soares Guimaraes, Meghan Pritchard, Lauren Remedios, Elise Pauzé, Mary L'Abbé, Christine Mulligan, Laura Vergeer, and Madyson Weippert. "Differences in child and adolescent exposure to unhealthy food and beverage advertising on television in a self-regulatory environment." *BMC Public Health* 23, no. 1 (2023): 555.

⁶ Abdul Mu'thi Thabrani, *The Essence of Ta'abbud in Food Consumption (A Contemplative Study of the Meaning of Halal-Thayyib)*, al-Ahkam 8(1): 55-68.

⁷ Wawan Arwani, Aan Jaelani, Slamet Firdaus & Tika Fatchah Hanim, *Halal-Thayyib, Food Products, And The Halal Industry: A Thematic Analysis on the Verses of the Qur'an*, *al-Ammal: Journal of Islamic Economic and Banking Studies* Vol. 14, No. 1 (2022): 99-117.

⁸ Muhammad Cholil Nafis, *The Concept of Halal and Tayyib and Its Implementation in Indonesia*, 1 st International Conference on Halal Research and Product Development (ichrpd) Universitas Airlangga | 26-27 September 2018, h. 1-8.

⁹ M Takhim and Wijayanti R, *Halal Food and Penetapan fatawa halal*. FSH Unsiq Proceeding Series: On Islamic Studies, Sharia and Law, 1(01), 67-80. Ratih hesti Utami Puspita Sari, *Analysis of the effect on purchasing on Cosmetics labeled Halal*. *Business Management Analysis Journal (BMAJ)*, Vol. 2 No. 1 - April 2019, pp. 68-77

Discussion

Recommendations for choosing quality food

The basis used to indicate the necessity of consuming food and drink, plants and animals / animals that have been halal¹⁰ again *thayyib* (good) is listed in the Qur'an suras: al-Baqarah [2]: (168,172), al-Nahl [16]: 114, al-Mâ'idah [5]: (87,88), al-Anfâl [8]: 69.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

O men, eat what is lawful more good than that which is on earth, and do not follow the steps of Satan; For surely Satan is a real enemy to you. (al Baqarah [2]: 168

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ ۖ إِنَّ كُنتُمْ إِيَّاهُ تَعْبُدُونَ

Then eat what is lawful again good from the sustenance that Allah has given you; and give thanks to God, if ye worship him alone. Al Nahl (16):114

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

O believers, do not forbid anything good which Allah has sanctioned for you, and do not transgress the limit. Indeed, God does not like those who transgress boundaries. Al Maidah (5):87

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

And eat lawful food again good from what Allah has provided for you, and fear Allah whom you believe. Al Maidah (5):88

Of the four verses, the redaction used by the Quran always uses *fiil amr* (commandment) with lafaz *كُلُوا* (eat) which according to Ibn Subki *amr* is a demand to do,¹¹ but some say it is ordered to do without coercion.¹² But the definition often used by scholars is *طلب الفعل على وجه الاستعلاء* i.e. the request to do something from one of a higher position to one of a lower position.¹³ According to the author, the verse related to the command to consume food has two meanings: first, the essential meaning that contains the meaning of the commandment. Secondly, the meaning of *majazi* is that it contains other meanings besides command and comes out of its original meaning *في الأصل* (the origin of *amr* is to oblige).¹⁴ The meaning of *majazi* here is in the form of *imtinan* or

¹⁰ According to al-Asfahani, the word *halal* comes from the word *الحل* linguistically means to untie or also be free, and open. In terms it means anything that is not sanctioned for its use, or something that is exempt from Shari'a to be done. According to al Baghawi, the word *halal* means something that is allowed by the Shari'a because of its good nature. Yusuf Qaradawi gave a definition of *halal* with something that is unraveled that is dangerous, and Allah allows it to be done. Al Sa'di defines the word *halal* by emphasizing how to obtain it, not in an improper way: *ghashab*, stealing, and not from *muamalah* which is *haram*. *Halal* food is closely related to whether or not the food is consumed. There are at least two things that need to be studied related to the *halal* of a food. First, the content of the substance. This includes the food material to be consumed. In the sense that the form of food or drink must be holy, not unclean, and free from disgusting impurities (al Baqarah(2):172-173). Second, how to obtain it. This includes the process of obtaining food in the sense that it is obtained not through stealing, depriving others of their rights, corruption and so on (al Baqarah(2):188). al Baghâwi, *Ma'âlimul Tanzîl* (Lebanon: Dar al Kupolar, 2010), vol. 1, p. 20. Al Raghîb al Asfahâni, *Mufradat Alfâdz al-Quran*, (Damascus: Dar al Qalam, 2009), p. 251. Yusuf Qaradhawî, *halal Haram in Islam*, Pnj. Wahid Smsdi et al, (Solo, Era Intermedia, 2003), p. 31. Muchtar Ali, *The Concept of Halal Food in Sharia Review*, (Ahkam, Vol. XVI, no. 2 July 2016), p. 292

¹¹ Amir Syarifudin, *Ushul Fiqh Jilid 2*, (Jakarta: Pt. Logos, 2001), h.163

¹² Jalal ad-Din al-Suyuthi, *al-Itqan fi Ulum al-Quran*, (Beirut: Maktabah Ashriyah, 1998) J. 3, h. 242

¹³ There are some scholars who define *amr* by telling to do without any coercion. However, the first definition agreed upon by scholars both *ulama ushul*, *balaghah* and *ulum al-Quran* scholars see Muhammad Hashim Kamali, *Principles of Islamic Jurisprudence; The Islamic Text Society*, (Yogyakarta: Pustaka Pelajar and Humanity Studies, 1996), tr. Noorhaidi p. 180 and Muhammad Adib Salih, *Tafsir Nusus Fi Fiqhi al-Islami*, (tt. Maktabah al-Islami, tt), J.2. p.232 and Khalib ibn Uthman, *Qawaid Tafsir Jam'an wa Dirasatan*, (Cairo: Dar ibn Uthman, 1421 AH), J.2. p. 478

¹⁴Fathi al-Darini, *Al-Manhaj al-Islamiyah Fi Ijtihadi bi al-Ra'yi*, (Damasyqi: Dar al-Kutub al-Hadis, 1975), h.704

stimulating the desire to do. Although this *imtinan* is the same as *ibabab* in terms of no punishment, between the two there is a difference, in *ibabab* there is only permission to do while in *imtinan* there is *qarinah* in the form of our needs him.¹⁵ The true meaning contains the meaning of the command to consume food that is halal and non-negotiable in sharia because it is part of the rules of Allah's rules for humans. Vice versa, the prohibition of consuming haram food is absolute. While the meaning of *majazi* is more on the human choice to consume food that operationally (*tayyib*) is beneficial because of human needs for the food and its good. Halal, haram, and *tayyib* become human benchmarks in choosing and consuming food because everything consumed has a positive or negative impact on the soul, mentality, and health of consumers.

The narration of Thayyib in the Quran

Yunus (10): 93, al-Isra (17): 70 & al-Jatsiyah (45): 16¹⁶ The word *thayyib* and its derivation are mentioned 46 times in the Quran. While the word *thayyib* itself is revealed in seven letters, namely Q.S. al-Imran [3]: 179, al-Nisâ [4]: 3. Al-Mâidah [5]:100, al-A'raf [7]:58, al-Anfâl [8]: 37, al-Hajj [22]: 24 and Fâthir [35]: 10. This can be seen in table 1.1.

¹⁵ al-Suyuthi, *al-Itqan Fi Ulum al-Quran*, (Beirut: Maktabah al-Ashriyah, 1988), J. 3, h.243

¹⁶ Al-Asfahani, *al-Mufradat fi Gharib al-Quran* (Mesir:Maktabah Nazar Musthafa al-Baz, tth), 402.

Table 1.
Thayyib and its derivation in the Quran

No	Words	Verses
1	مَا طَابَ لَكُمْ	al-Nisa (4): 3
2	فَإِنْ طِبْنَ لَكُمْ	al-Nisa (4): 4
3	سَلِّمْ عَلَيْكُمْ طِبْتُمْ	al-Zumar (73): 39
4	طُوبَىٰ لَهُمْ	al-Ra'd (13): 29
5	حَلَالًا طَيِّبًا	al-Baqarah (2): 168, al-Maidah (5):88, al-Anfal (8): 69 & al-Nahl (16): 114
6	صَعِيدًا طَيِّبًا	al-Nisa (4): 43 & al-Maidah (5): 6
7	الْحَيِّثُ وَالطَّيِّبُ	al-Maidah (5): 100
8	الْكَلِمُ الطَّيِّبُ	Fathir (35): 10
9	الْحَيِّثُ مِنَ الطَّيِّبِ	al-Imran (3): 179 & al-Anfal (8): 37
10	الْحَيِّثُ بِالطَّيِّبِ	al-Nisa (4): 2
11	وَهُدُوا إِلَى الطَّيِّبِ	al-Hajj (22): 24
12	الْمَلِكَةُ طَيِّبِينَ	al-Nahl (16): 32
13	وَالطَّيِّثُ لِلطَّيِّبِينَ	al-Nur (24): 26
14	بَلَدَةٌ طَيِّبَةٌ	Saba (15): 34
15	بَرِيحٍ طَيِّبَةٍ	Yunus (10): 22
16	كَلِمَةً طَيِّبَةً	Ibrahim (14): 24
17	ذُرِّيَّةً طَيِّبَةً	al-Imran (3): 38
18	وَمَسْلِكِينَ طَيِّبَةً	al-Taubah (9): 72 & Shaf (61): 12
19	حَيَوَةً طَيِّبَةً	al-Nahl (16): 97
20	مُبْرَكَةً طَيِّبَةً	Al-Nur (24): 61
21	مِنْ طَيِّبَاتِ مَا	al-Baqarah (2): 57 & 172, al-A'raf (7): 16 & Taha (20): 81
22	مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ	al-Baqarah (2): 267
23	طَيِّبَاتٍ أَجَلَتْ لَهُمْ	al-Nisa (4): 160
24	لَا تُحَرِّمُوا طَيِّبَاتٍ	al-Maidah (5): 87
25	أَجَلًا لَكُمْ الطَّيِّبَاتِ	al-Maidah (5): 4 & 5
26	وَالطَّيِّبُونَ لِلطَّيِّبَاتِ	al-Nur (24): 26
27	وَالطَّيِّبَاتُ مِنَ الرِّزْقِ	al-A'raf (7): 32
28	وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ	al-A'raf (7): 157
29	وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ	Al-Anfal (8): 26, al-Nahl (16): 72 & Ghafir (40): 64
30	كُلُوا مِنَ الطَّيِّبَاتِ	al-Mukminun (23): 51
31	أَذْهَبْتُمْ طَيِّبَاتِكُمْ	Al-Ahqaf (46): 20
32	وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ	Yunus (10): 93, al-Isra (17): 70 & al-Jatsiyah (45): 16

In general, the word *tayyib* has several meanings. First, the word *tayyib* has a selective meaning. According to al-Thabari and Kathir, the word *tayyib* in Q.S. al-Imran [3]:179 means good to be able to distinguish from bad, such as distinguishing between believers (*tayyib*) and infidels.¹⁷ This is confirmed by Hamka's statement that the word *tayyib* includes the process of elimination, filtering, and even selection between good and bad.¹⁸ According to Shihab, Allah wants a believer to be able to distinguish between believers and hypocrites. Therefore, there are various exams given as selection to be able to separate between good and bad. Selective in this context can be understood by the selection of food to be consumed as the individual *ijtihad* of each human being provided that the quality is maintained.¹⁹

Second, the word *tayyib* has beneficial connotations, that is, there are uses and benefits in its existence. This is revealed in Q.S. Yunus [10]: 22. Third, *tayyib* also means a good thing. According to al-Maraghi, if it is associated with food, then *tayyib* has the meaning of healthy, appetizing, holy clean, stable, and does not harm the body so that the eater will feel extraordinary pleasure. This understanding is mentioned in Q.S. al-Maidah (5):4. Fourth, the word *tayyib* is found in the context of discussions about laws relating to food and marriage to women of the Book. This is revealed in Q.S. al-Maidah (5):5. According to al-Maraghi, Muslims need not treat people of the book as they treat polytheists in matters of marriage and food.²⁰ So from this statement, the word *tayyib* not only has a good meaning but also contains a selective, useful, and non-mixing meaning.

***Tayyib* in Science Review**

The aspect of science is the basis that clarifies the relationship between the selection of food consumed with normative, operational, and spiritual aspects. The right food will support the metabolic system so that diseases can be avoided. Naturally, the body will only utilize some things that enter the body as needed. Things that are not needed by the body will be considered foreign materials/toxicants so that in certain cases rejected in the body system. If this happens then the body will be in an imbalance and disease or any things that are not desirable appear. Therefore, it is important to choose quality food, the concept of *halal* and *tayyib* must be understood by many people because it will affect other aspects.

Maintaining a good nutritional status has significant implications for health and well-being, delaying and reducing the risk of developing disease, maintaining functional independence and thus encouraging sustainable independent living.²¹ A study proves that various disciplines (psychology, economics, and public health nutrition) develop theories of change to understand how food policy works. The study began by reviewing relevant evidence from public health psychology, economics, and nutrition to develop a theory of change in which food policy actions are expected to influence diet. The results suggest that the interaction between people's environment and food preferences is key in identifying the mechanisms by which food policy works.²² This can be realized by implementing the concept of *tayyib* in every food selection.

Tayyib foods include three things: First, healthy food. Healthy food is food that contains adequate and balanced nutrients for the development and growth of the human body, namely foods that do not contain germs and do not contain toxins that endanger health.²³ A healthy diet contains carbohydrates, fats, proteins, vitamins, minerals, and water. The characteristics of healthy food are: a) does not contain much animal fat. b) low salt and MSG. The use of flavorings in food and dishes on the market makes dishes taste better and delicious, but it is not healthy. c) contains lots of

¹⁷ Quraish Shihab, *Encyclopedia al-Quran Kajian Kosataka*, Jakarta: Lentera Hati, 2007, p. 1005

¹⁸ Hamka, *Tafsir Al-Azhar*, Jakarta: Gema Insani Press, 2015.

¹⁹ Quraish Shihab, *Tafsir Al-Mishbah*, Vol. XIV, Ciputat: Lentera Hati, Cetakan II, 2009, 182-183

²⁰ Quraish Shihab, *Encyclopedia al-Quran Kajian Kosataka*, 1006

²¹ Leslie, W. & Hankey, C, Aging, nutritional status and health. In *Healthcare* Vol. 3, No. 3 ((2015, July), h. 648

²² Hawkes, C. et al., Smart food policies for obesity prevention. *The Lancet*, 385:9985, (2015), h. 2410

²³ Hanifa and Lutfeni, *Healthy Food*, (Bandung : Azka Press, 2006), p. 56

vegetables and fiber. d) No/little use of preservatives. e) use a small amount of cooking oil. f) not coconut milk and not too spicy. g) cooked thoroughly (not undercooked and not overcooked).²⁴

Second, proportional. Proportional is food that is eaten as needed, in the sense of not exceeding what is needed by the body and also not less as written in Sura al A'raf (7):31

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

*O son of Adam, wear your beautiful garments in every mosque, eat and drink, and do not exaggerate. Indeed, God does not like extravagant people.*²⁵

According to Ibn Abbas, Lafadz وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا means the command to consume food and drink as desired while being able to avoid two things namely not excessive and not arrogant as the hadith of the Holy Prophetsa:

"مَا مَلَأَ آدَمِيٌّ وَعَاءً شَرًّا مِنْ بَطْنِهِ، حَسْبُ ابْنِ آدَمَ أَكْلَاتُ يُقَمِّنَ صُلْبَهُ، فَإِنْ كَانَ فَاعِلًا لَا مَحَالَةَ، فَتُلْتُ طَعَامًا، وَتُلْتُ شَرَابًا، وَتُلْتُ لِنَفْسِهِ."

*There was no container filled with Adam's son more wicked than his belly. It was enough for Adam's son a few mouthfuls of food to straighten his sulbi bones. And if he is forced to do so, then one-third for his food, one-third for his drink, and another third for his breath.*²⁶

In this case, humans should consume food according to the needs of the body, because if excessive it will result in damage to the digestive organs, narrowing of blood vessels, laziness, tend to be sleep so that it interferes with daily activities and worship. History records that the Prophet during his life was only sick twice, namely after receiving the first revelation and before his death.²⁷ This shows that the Prophet was very concerned with health, he prioritized prevention over treatment. Therefore, in his daily life, he practices a healthy life by always being selective about food (halal and tayyib), maintaining cleanliness, and being accompanied by moral al karimah.

Third, be safe. Food that is pure from dirt and avoids all that is haram. Safe here contains two meanings: a) safe by birth which includes the food itself. Safe food is food that is free from germs and harmful chemicals. Chemicals can be used when processing, seasoning, coloring, processing, and producing food. So, the safety of food and food lies not only in the product but also in the processing process. According to Bernatal Saragih, food poisoning can occur due to the wrong product processing process from roasting, boiling, frying, fermentation, freezing and cooling techniques, and canned foods. Errors in the selection of food and food ingredients and improper processing methods can result in various kinds of health problems.²⁸ b) Second, inner security is the first step of the ritual to the point of worship to God. According to Quraish Shihab, the command to eat is always accompanied by the command to fear Allah by always trying to avoid everything that causes torture and disturbed security. Dirty and unclean food causes physical and spiritual illness

²⁴ Ibn Katsir. 1999. *Tafsir al Quran al Adhîm* (Jilid III), Beirut: Dar Tayyibah Linnasyri wa al 'Tauzi', 405.

²⁵ This verse is a refutation of the polytheists, namely the tradition of doing tawaf completely naked that they usually do. As mentioned in the narrations of Imam Muslim, Imam Nasai, and Ibn Jarir. While the lafaz is based on what is in Ibn Jarir, it is narrated through the hadith of Shu'bah, from Salamah ibn Kahil, from Muslim Al-Batin, from Sa'id ibn Jubayr, from Ibn Abbas who says that in the past men and women performed tawaf in *Baitullah* completely naked. Men do it during the day, while women do it at night. One of the women said in her tawaf: *On this day it appears in part or in whole; and what appears from it, I will not justify.* So came down this verse.

²⁶ Al Tirmidzi, *Sunan al Tirmidzi wabuwa al Jami' al Sahib*, (Beirut: Dar al Kutub al Ilmiyyah, 2011).

²⁷ Wakit Prabowo, *A Day with the Prophet of Allah: Exploring the Daily Habits of the Prophet in the Media*, (Jogjakarta: Katahati, 2013), p. 23

²⁸ Bernatal Seraagih, *Quality Food Processing Techniques*, (presented at the School Children's Food Safety Workshop on June 3, 2015)

The Effect of Halal Food and *Tayyib* on Behavior and Health

Allah's command to humans to always pay attention to food by fulfilling the halal and tayyib components, of course, there is wisdom behind it.

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ

and let a man watch his food, (Abasa:24)

Lafadz *نظر* means deep vision to know something, to pay attention carefully accompanied by thinking.²⁹ This verse encourages people to pay close attention to every food that enters the stomach. In a sense, humans must be selective about the food to be consumed by paying attention to the needs, benefits, and also nutritional value contained in it. Halal and tayyib foods certainly have a considerable influence on human life including: First, giving birth to a noble person. Food consumed daily can affect a person's personality. If what is consumed comes from halal and good goods, of course, it will also have a good influence on the person's person, and vice versa. As the Prophet once said a piece of meat in the human body that comes from unclean food and drink tends to lead to haram deeds as well.

Second, give birth to a healthy and intelligent generation. God encourages people to leave behind a healthy and strong generation. As explained in the Qur'an Sura Annisa (4):9:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

And fear the God of those who leave behind them weak children, whom they fear for their welfare. Therefore let them fear Allah and let them speak the right words.

As a form of realization of the verse, healthy and nutritious food is needed, because both are closely related to building one's physical strength and intelligence, the better the nutrition consumed, the more intelligent the person will be. Vice versa unhealthy foods that do not contain good nutrition will result in physical weakness and intelligence of a person.

Third, prayers will be easily answered. People who consume halal food and tayyib will make it easier for their prayers to be answered. In one narration it is told: that one of the companions named Sa'ad asked the Messenger of Allah about the prayer of the mustajab. The Prophet advised Sa'ad to improve food by consuming good things, so his prayers would be answered (HR. Thabrani).

The three influences caused by the food consumed are certainly not without reason. The important reason that food affects these three things is because food is a source of nutrients needed by the body. Maintaining a good nutritional status has significant implications for health and well-being, delaying and reducing the risk of developing disease, maintaining functional independence, and thus encouraging sustainable independent living.³⁰ Food contains macromolecules and macromolecules needed by cells to be able to work to support various activities carried out. Carbohydrates, proteins, fats, vitamins, and some needed ions and hormones are all contained in food. These components will reach every organ of the body through the medium of blood.

Good nutritional content is needed by the body for several things including for the availability of energy for ongoing activity by cells, to form body structures, and to become providers of important molecular substances.³¹ Therefore nutrition allows it to be accepted by all organs of the body. Body cells will respond to nutrients received by organs. If the nutrients received are per what is needed by the cell, the cell will respond by using these nutrients for metabolic processes so that cell activity runs and the process of formation and maintenance of structures takes place as it should. However, if the content contained in food/drinks consumed by the body is not something that is needed, then the response given is the opposite, there is inhibition of metabolic processes

²⁹ al Asfahani, h. 812

³⁰ Leslie, W. & Hankey, C, h. 649.

³¹ Novita Wijayanti, *Human physiology and nutrient metabolism*, Malang: UB Press, 2017), p. 51.

and the formation and maintenance of structures and as a result the emergence of various diseases both physical and psychic.

The results of various studies show that various diseases arise as a result of food intake both related to levels and types that enter the body which cells reject because they are not something needed. Diabetes mellitus is one of the diseases caused as a result of excessive blood glucose levels that cannot be overcome by the system in the body. Insulin secreted by the pancreatic gland is one of the triggers of inhibition of this regulation and as a result is the emergence of various other diseases such as heart disease, kidney failure, neuropathy, retinopathy, stroke, and blindness.³²

Another disease that is also caused as a result of improper food consumption is the heart. Total cholesterol levels in the blood will cause the narrowing of blood vessels as a result of plaque formation caused by a mixture of total cholesterol, fat, and other components that are not needed by the body. The plaque formed will cause the narrowing of blood vessels so that blood circulation becomes hampered and as a result is a decrease in nutrients needed by cells so that metabolic processes and the formation and maintenance of structures become inhibited. If the appearance of plaque occurs in the blood vessels leading to the brain, it will certainly affect the intake of nutrients and oxygen needed by the brain so that the brain experiences dysfunction and in a wider range will affect the performance of other systems. Therefore, Berger explained that total cholesterol levels should not exceed 300 mg / dL so as not to cause various other complications of diseases.³³ Cholesterol is the key to metabolic processes that occur in the body because of its role as a controller of the formation and maintenance of membranes and cell structures, as a precursor of certain hormones, precursors of vitamin D, bile formation, and insulators for nerves to work. Therefore, the right levels are needed to carry out a number of these functions. The results of research by Permatasari et al reported that respondents with high cholesterol levels tend to also have high blood pressure.³⁴

The World Health Organization (WHO) reports that 2.8 million global deaths (5%) are caused by obesity; with unhealthy diets including low fruit and vegetable intake and excessive consumption of processed fast foods that are high in salt, saturated fat, trans fat and sugar.³⁵ Tastes and preferences influence food choices throughout a person's life. The love of sweetness and aversion to bitterness and sourness are present in humans from an early age from birth. Coupled with society's increasing wealth and progressive urbanization, people consume more animal protein and processed foods (rich in fats and sugars) and fewer grains and other sources of fiber.³⁶ Improper lifestyle and diet lead to various diseases.

Choosing the right food is one way to prevent the emergence of various diseases considering that the content affects not only certain organs but also other organs. The entry of content that is not needed by the body (toxic) will certainly also be accepted by target and non-target organs so that organs will give a negative response. Based on what is described above, it can be understood the importance of choosing the right food that we will consume and those that are still in the form of food or dishes that have been served. Products on the market certainly require a selective attitude because sometimes these foods are ignored by producers in quality. The

³² Deshmukh, C.D. and Jain, A. Diabetes Mellitus: A Review. *International Journal of Pure & Applied Bioscience*, 3 (2015), 224-230.

³³ Berger Samantha et al., Dietary cholesterol and cardiovascular disease: a systematic review and meta-analysis. *The American Journal of Clinical Nutrition*, Vol 102 (2) 2015, h. 276

³⁴ Permatasari R, Suriani E, Kurniawan, The relationship between total cholesterol levels and blood pressure in hypertensive patients at the age of ≥ 40 years. *Journal of Labora Medika* 6 (2022), pp. 16-21.

³⁵ Vecchio, R., & Cavallo, C, Increasing healthy food choices through nudges: A systematic review. *Food Quality and Preference*, 78 (2019), 103714.

³⁶ Westhoek, H. et al., Food choices, health and environment: Effects of cutting Europe's meat and dairy intake. *Global Environmental Change*, 26 (2014), h. 196

selection of food ingredients certainly follows the recommendations of the Quran, namely those that are certified halal and tayyib.

Conclusion

The conclusions that can be drawn from the discussion above are: first, the food that is recommended for consumption is halal food which is a rule of Allah's sharia (normative), and tayyib food which operationally is the right of humans to choose food that is good for their body. Second. Halal food is viewed from two aspects, namely from substances and how to obtain them. The *tayyib* of food is judged from the aspects of health, proportion, and also safety (safe outwardly regarding food and safe mentally regarding its relationship with Allah SWT). *Third*, halal food and tayyib affect physical and mental, spiritual health, intelligence, behavior, and even the fulfillment of one's prayers.

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