

Halal Food and Beverages in Muslim Life: Qur'anic Norms, Tayyib Principles, and Contemporary Halal Assurance

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ABSTRACT

Halal food and beverages constitute a central element of Muslim life, yet contemporary discussion often separates Qur'anic norms, the tayyib principle, health and safety considerations, and modern halal assurance. This study aimed to integrate these dimensions and clarify their practical relevance. A qualitative library-research design was employed using a normative-theological perspective and thematic content analysis. Primary textual data were drawn from Q.S. Al-Ma'idah 5:3-4 and Q.S. Al-Baqarah 2:168, while supporting materials comprised peer-reviewed studies and Indonesian halal regulations published mainly within the last decade. The analysis generated four interrelated dimensions: normative lawfulness, tayyib quality, process integrity, and ethical-spiritual orientation. The findings showed that halal consumption could not be reduced to the absence of prohibited ingredients; it also required attention to lawful acquisition, cleanliness, safety, quality, traceability, and responsible consumption. Contemporary certification and supply-chain assurance therefore functioned as institutional mechanisms for translating Qur'anic norms into complex food systems. The study concluded that an integrated halal-tayyib framework provided a more comprehensive basis for Muslim consumption than a purely label-based approach



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INTRODUCTION

Food and beverages occupy a distinctive position in Islamic teaching because consumption is simultaneously a biological necessity, a legal act, and an ethical practice. The Qur'an does not frame eating merely as the satisfaction of appetite. It connects consumption with permissibility, goodness, gratitude, self-restraint, and obedience. Q.S. Al-Baqarah 2:168 addresses humankind with the command to consume what is halal and tayyib, while Q.S. Al-Ma'idah 5:3-4 establishes both prohibitions and the general permissibility of good things. These verses provide the normative foundation for Muslim dietary conduct and explain why the question of what enters the body is treated as part of religious responsibility rather than as a purely private preference (Lubis, 2022; Syaifullah et al., 2025).

The distinction between halal and tayyib is important for contemporary scholarship. Halal refers primarily to legal permissibility under Islamic law, whereas tayyib adds a qualitative dimension related to goodness, wholesomeness, suitability, cleanliness, safety, and benefit. Recent conceptual work warns against collapsing these terms into a single undifferentiated category. A product may be lawful in its basic substance while still raising questions about quality, hygiene, excessive consumption, or harmful handling. Conversely, a product that appears clean or nutritious cannot be treated as halal when its substance or production process violates a clear prohibition. The two concepts are therefore related but analytically distinct, and their integration is better captured by the expression halalan tayyiban (Takami & Aghwan, 2024).

This distinction has become increasingly significant because contemporary food systems are characterized by long supply chains, processed ingredients, additives, flavorings, enzymes, shared production facilities, global logistics, and multiple layers of subcontracting. In such conditions, Muslim consumers cannot always evaluate halal status merely by observing the final product. Halal integrity must be protected from the sourcing of raw materials to processing, storage, transport, retail, and service. Supply-chain research consequently emphasizes that certification alone is insufficient when

segregation, traceability, information accuracy, and organizational control are weak (Ali et al., 2017; Soon et al., 2017).

The Indonesian context further demonstrates the institutional importance of halal assurance. Law Number 33 of 2014 established a statutory framework for Halal Product Assurance, while Government Regulation Number 42 of 2024 updated the implementation framework and reaffirmed certification, production-process requirements, and information obligations for products circulating in Indonesia (Republic of Indonesia, 2014; Government of Indonesia, 2024). The regulatory framework translates religious norms into administrative procedures intended to provide legal certainty and consumer protection. Previous Indonesian studies have shown that Q.S. Al-Baqarah 2:168 can be read in close relation to this regulatory objective because both emphasize certainty regarding what Muslims consume (Ilmia & Ridwan, 2023).

At the consumer level, halal awareness also affects purchasing behavior, trust, and the use of certification as an information cue. Studies of halal-certified products indicate that religiosity, awareness, certification credibility, product attributes, and perceived quality interact in shaping purchase intention. Systematic reviews show that consumer research has expanded considerably, but much of it focuses on behavioral intention and market response rather than on the integrated normative meaning of halal and tayyib (Fauzi, 2022; Wiyono et al., 2022). Empirical evidence from Indonesia likewise indicates that halal awareness plays an important mediating role between religiosity and intention to purchase halal products (Albra et al., 2023).

A review of the literature reveals several dominant strands. Qur'anic and fiqh studies explain the categories of halal and haram and the interpretation of relevant verses (Lubis, 2022; Syaifullah et al., 2025; Wahyuni & Syamzaimar, 2025). Health-oriented studies discuss cleanliness, nutrition, and well-being in relation to halal consumption (Adila & Filsahani, 2023; Syaiful et al., 2022). Other studies focus on labeling, consumer protection, community education, certification, or traceability (Jufrinaldi et al., 2025; Karyani et al., 2024; Kristiane, 2021). These contributions are valuable, but they are often treated as separate conversations. As a result, the relationship between scriptural norms, tayyib quality, process integrity, and spiritual-ethical consequences remains insufficiently integrated.

This study addresses that gap by developing an integrative reading of Q.S. Al-Ma'idah 5:3-4 and Q.S. Al-Baqarah 2:168 and by relating the resulting principles to contemporary halal food assurance. Its contribution lies in organizing the discussion into four connected dimensions: normative lawfulness, tayyib quality, process integrity, and ethical-spiritual orientation. Rather than claiming that halal status automatically produces specific medical outcomes, the study distinguishes legal-religious claims from health and safety considerations and explains how the tayyib principle provides the bridge between them. The study therefore aimed to clarify the meaning of halal food and beverages, interpret the selected Qur'anic verses, compare the findings with recent scholarship, and formulate practical implications for Muslim consumption in modern food environments.

RESEARCH METHOD

This research employed a qualitative library-research design with a normative-theological orientation. The Qur'an served as the primary normative source, with the analysis centered on Q.S. Al-Ma'idah 5:3-4 and Q.S. Al-Baqarah 2:168. These passages were selected because they respectively define explicit dietary boundaries, affirm the permissibility of good things, and formulate the general command to consume what is halal and tayyib. The study did not treat the verses as isolated proof texts; instead, it read them thematically in relation to contemporary discussions of food quality, consumer responsibility, halal certification, and supply-chain integrity.

Supporting literature was identified through purposive searches of journal-publisher platforms, GARUDA and institutional repositories, and official Indonesian legal databases. Search terms were combined in Indonesian and English, including 'halal food', 'halal beverages', 'halalan tayyiban', 'halal integrity', 'halal certification', 'halal awareness', 'QS Al-Baqarah 168', and 'QS Al-Ma'idah 3-4'. Priority was given to peer-reviewed journal articles published from 2017 to 2026 so that the review reflected recent scholarship. The 2014 Halal Product Assurance Law was retained despite falling outside that interval because it remains a primary legal source, and the 2024 implementing regulation was included to represent the current regulatory framework.

The inclusion criteria required sources to have identifiable authorship, publication details, and a publisher, DOI, official journal page, repository record, or government legal record that could be

independently verified. Sources were included when they directly addressed Qur'anic interpretation of halal and haram, the halal-tayyib concept, halal food safety or well-being, consumer behavior, certification, traceability, or Indonesian halal regulation. Non-academic popular sources, duplicate records, sources with unverifiable bibliographic information, and sources whose relevance was limited to unrelated halal sectors were excluded from the analytical corpus.

Data were analyzed using thematic content analysis. The procedure consisted of four stages. First, statements concerning legal permissibility, prohibition, goodness, safety, process control, and moral-spiritual implications were extracted from the selected texts. Second, similar statements were coded and grouped into recurring themes. Third, the themes were compared across Qur'anic, fiqh, consumer, supply-chain, and regulatory literature to identify convergence, differences, and conceptual limits. Fourth, the findings were synthesized deductively into an integrated analytical framework. Source credibility was strengthened through cross-checking publication metadata and by triangulating claims across scriptural, scholarly, and official regulatory sources.

RESULTS AND DISCUSSION

Conceptualizing halal and tayyib in Muslim consumption

The thematic analysis showed that halal consumption should be understood as a layered concept rather than as a single binary label. At the first layer, halal establishes a legal boundary: the substance, source, mode of acquisition, and relevant production process must not fall within a prohibited category. At the second layer, tayyib introduces a qualitative assessment concerning whether food is good, clean, safe, suitable, and beneficial in the context of consumption. At the third layer, contemporary production requires process integrity so that a product that is lawful in principle is not compromised through contamination, substitution, misleading information, or uncontrolled handling. At the fourth layer, consumption retains an ethical and spiritual orientation because Muslims are expected to eat responsibly, avoid unlawful gain, exercise moderation, and understand consumption as part of obedience to God (Lubis, 2022; Takami & Aghwan, 2024).

This layered reading helps resolve a common conceptual problem. Halal cannot be equated automatically with 'healthy' in a biomedical sense. A certified sweet food, for example, may be halal in legal terms while excessive consumption could still conflict with the broader ideal of tayyib and moderation. Likewise, a nutritionally attractive product is not halal merely because it is hygienic when it contains a prohibited ingredient. The conceptual relationship is therefore complementary: halal answers whether consumption is religiously permissible, while tayyib asks whether what is consumed is good and appropriate in quality and use. Contemporary Muslim dietary ethics requires both questions to be addressed rather than substituting one for the other (Takami & Aghwan, 2024; Syaifullah et al., 2025).

Table 1 Analytical Synthesis of Halal-Tayyib Dimensions

Dimension	Normative / analytical anchor	Core meaning	Contemporary implication
Normative lawfulness	Q.S. Al-Ma'idah 5:3-4; Q.S. Al-Baqarah 2:168	Permissible substance, source, acquisition, and treatment under Islamic law	Avoid prohibited ingredients, unlawful acquisition, and impermissible processing
Tayyib quality	Q.S. Al-Baqarah 2:168; Q.S. Al-Ma'idah 5:4	Goodness, cleanliness, safety, suitability, benefit, and responsible use	Food safety, hygiene, quality, nutrition, and moderation
Process integrity	Halal assurance and supply-chain literature	Continuity of halal status across production, logistics, storage, and information	Segregation, traceability, documentation, certification, and control
Ethical-spiritual orientation	Qur'anic ethics of obedience, gratitude, and restraint	Consumption as morally accountable conduct rather than a value-neutral act	Consumer awareness, lawful income, trust, discipline, and responsible choice

Table 1 summarizes the central result of the analysis. The four dimensions are not independent stages that can be selected separately. Normative lawfulness establishes the basic religious threshold; tayyib quality broadens attention to the condition and suitability of what is consumed; process integrity protects those qualities in modern production systems; and ethical-spiritual orientation explains why Muslim consumption carries moral significance. This integrated structure also clarifies why a halal logo

is important but not conceptually exhaustive. Certification is an institutional assurance mechanism, whereas the Qur'anic ethic of consumption also includes personal responsibility for how food is acquired, selected, and consumed.

Qur'anic boundaries in Q.S. Al-Ma'idah 5:3-4

Q.S. Al-Ma'idah 5:3 identifies categories that are prohibited for consumption, including carrion, blood, pork, animals dedicated to other than God, and animals that die through specified causes unless lawful slaughter occurs before death. The verse establishes a decisive normative boundary. Its primary function is legal and theological: Muslims abstain because the prohibition is communicated as divine law. Health-based explanations may support reflection on wisdom or public benefit, but they should not be presented as the sole cause of the prohibition. This distinction is important academically because a religious ruling does not become valid only when a particular biomedical mechanism can be demonstrated (Lubis, 2022; Wahyuni & Syamzaimar, 2025).

The same passage also illustrates that halal status is connected to process. The identity of an animal species alone does not determine permissibility; the manner in which an animal dies or is slaughtered also matters. This process orientation is highly relevant to modern halal assurance. Food ingredients can change status or become doubtful because of processing aids, derivatives, shared equipment, storage practices, or contamination. Therefore, the verse supports a broader jurisprudential insight: the evaluation of halal food involves both the nature of the material and the conditions through which it is obtained and prepared. Contemporary supply-chain research reaches a compatible operational conclusion by emphasizing control from raw material to final service (Ali et al., 2017; Soon et al., 2017).

Q.S. Al-Ma'idah 5:4 complements the prohibitions by affirming that good things are made lawful. This balance is significant. Islamic dietary law is not a system defined only by restriction; it provides a general space of permissibility while setting clear limits. The term *tayyibat* in this context reinforces the positive quality dimension of food. Recent Qur'anic studies similarly interpret halal and *tayyib* as interconnected concepts that require attention to permissibility and goodness rather than to prohibition alone (Syaifullah et al., 2025). In practical terms, Muslim consumers are therefore encouraged to ask not only 'Is this forbidden?' but also 'Is this good, clean, responsibly produced, and appropriate to consume?'

This balanced reading also corrects a tendency found in popular discussions to infer that every prohibited food is prohibited exclusively because it is medically harmful or that every halal food is necessarily health-promoting. The Qur'anic text establishes religious categories, whereas health science evaluates nutritional and safety outcomes through empirical evidence. An academically careful account respects both domains. The *tayyib* principle creates an area of constructive interaction by encouraging cleanliness, safety, quality, and avoidance of harm, but it does not eliminate the methodological distinction between theological norms and medical claims.

Universal consumption ethics in Q.S. Al-Baqarah 2:168

Q.S. Al-Baqarah 2:168 formulates the halal-*tayyib* principle in universal terms by addressing humankind rather than a narrowly defined group. The verse links three elements: what is available on earth, the requirement that it be halal and *tayyib*, and the warning not to follow the steps of Satan. The structure indicates that consumption is not value-neutral. Material availability does not itself justify consumption, because human choice remains subject to moral and legal criteria. The verse therefore provides a broad ethical framework that is applicable to personal food selection, commercial production, and social systems of consumption (Ilmia & Ridwan, 2023; Lubis, 2022).

The command to consume what is halal and *tayyib* has contemporary significance because modern consumers often depend on information supplied by producers, regulators, and certifiers. Ingredients can be technically complex and may be unfamiliar to non-specialists. Under these conditions, awareness and trustworthy information become part of responsible consumption. Consumer studies show that halal awareness and religiosity are associated with stronger intention to purchase halal products, while systematic reviews identify certification, trust, product quality, and information as recurring determinants of halal purchasing behavior (Albra et al., 2023; Fauzi, 2022). The Qur'anic command can therefore be understood not only as a rule of abstention but also as an incentive to seek reliable knowledge before consuming.

The phrase concerning the 'steps' of Satan can be read ethically as a warning against gradual movement away from divine guidance. Applied cautiously to consumption, this includes normalizing doubtful practices, ignoring dishonest acquisition, manipulating labels, or allowing convenience to replace moral scrutiny. Such an interpretation should not be reduced to a claim that a particular food mechanically causes immoral behavior. Rather, the spiritual implication concerns the discipline of the consumer: repeatedly choosing what is known to be unlawful can reflect and reinforce disregard for religious obligations. Wahyuni and Syamzaimar (2025) similarly emphasize the moral-spiritual significance of the Qur'anic distinction between lawful and unlawful food.

The verse also provides an important connection between personal piety and public systems. Individual consumers are commanded to select halal and tayyib food, but they cannot independently inspect every ingredient, factory, or logistics chain. Institutions are therefore necessary to make responsible choice practicable. Certification, labeling, traceability, and regulatory enforcement can be understood as mechanisms that reduce information asymmetry and enable consumers to act upon the Qur'anic command in complex markets. This institutional dimension is particularly visible in Indonesia's Halal Product Assurance framework (Republic of Indonesia, 2014; Government of Indonesia, 2024).

Health, safety, and spiritual implications: a qualified reading

The reviewed literature frequently associates halal and tayyib consumption with physical well-being. Indonesian library studies describe cleanliness, hygienic processing, food safety, and nutrition as relevant benefits of the halal-tayyib orientation (Adila & Filsahani, 2023; Syaiful et al., 2022). These arguments are most defensible when they are linked specifically to tayyib requirements and good production practices. Clean water, uncontaminated ingredients, hygienic equipment, safe storage, and appropriate nutrition can contribute to food safety and health regardless of the consumer's religion. Thus, the health relevance of the Qur'anic framework is strongest when halal compliance is accompanied by verifiable quality and safety practices.

However, halal certification should not be represented as a substitute for nutrition science or public-health regulation. Certification establishes compliance with halal requirements, while nutritional adequacy depends on composition, quantity, frequency, individual needs, and overall dietary pattern. A highly processed product may meet halal requirements but still need to be consumed moderately. Conversely, foods commonly recognized as nutritious still require halal evaluation when ingredients, processing aids, or sources are uncertain. The integrated framework developed in this study therefore treats health as a tayyib-related consideration rather than as an automatic consequence of halal status.

The spiritual dimension is similarly better explained through normative meaning than through unverified causal claims. Islamic teaching places lawful consumption within a wider discipline of obedience, gratitude, lawful earning, and moral accountability. A Muslim who deliberately avoids prohibited food is practicing compliance with a religious command, and this practice can support a sense of spiritual consistency and peace of conscience. The significance lies in alignment between belief and action, not in the assumption that the chemical composition of a halal product directly produces virtuous character. This formulation preserves the spiritual claims of the Islamic tradition while maintaining analytical caution.

The social dimension extends beyond the individual. Reliable halal assurance can create trust between producers and consumers, particularly where consumers cannot directly verify production conditions. Community education has been shown to increase understanding of halal ingredients, products, and facilities, suggesting that awareness programs can strengthen informed consumption (Jufrinaldi et al., 2025). From this perspective, halal practice contributes to a culture of transparency and responsibility when consumers, businesses, scholars, and regulators understand their respective roles.

Halal assurance in contemporary food systems

Modern halal assurance is necessary because food production has moved far beyond the simple identification of visibly prohibited ingredients. Derivatives, emulsifiers, gelatin, enzymes, flavor carriers, processing aids, and shared facilities may create uncertainty that cannot be resolved by appearance. The literature on halal integrity therefore shifts attention from the final label to the entire chain of custody. Soon et al. (2017) conceptualize halal integrity across the food chain, while Ali et al. (2017) emphasize raw-material, production, service, and information integrity. Together, these studies

show that halal assurance is a systems problem: weaknesses at one stage can undermine confidence in the final product.

For Muslim consumers, certification functions as a practical form of delegated verification. Consumers generally do not possess the technical access or expertise needed to audit slaughterhouses, ingredient suppliers, factories, or laboratories. A credible certification system reduces this information burden by requiring documentation and assessment by authorized institutions. This does not eliminate personal responsibility, but it makes responsible choice possible in a complex market. Kristiane (2021) highlights the legal and social importance of halal labeling, while Indonesian consumer research demonstrates that awareness of halal status is closely related to purchasing intention (Albra et al., 2023).

Indonesia's legal framework institutionalizes this assurance function. Law Number 33 of 2014 defines Halal Product Assurance and establishes obligations relating to halal products and production processes. Government Regulation Number 42 of 2024 provides a more recent implementation framework and replaces the previous 2021 regulation, strengthening the administrative basis for certification and related obligations (Republic of Indonesia, 2014; Government of Indonesia, 2024). These instruments are important because the halal question is not confined to private belief; in a mass market it also concerns legal certainty, consumer rights, producer responsibility, and the reliability of public information.

Digital traceability offers one direction for strengthening assurance. Karyani et al. (2024) found strong consumer interest in easy-to-use mechanisms for checking halal food and restaurant status and examined the potential adoption of blockchain-based certification from consumer and regulatory perspectives. Although the technology itself does not determine religious validity, transparent digital records can support document integrity, traceability, and public trust. The implication is that future halal assurance should combine sound jurisprudential standards with efficient information systems rather than treating certification as a static paper-based endpoint.

At the same time, certification should not reduce halal ethics to formal compliance. The integrated framework developed here suggests that a certified product should ideally also reflect *tayyib* qualities and ethical business conduct. Lawful sourcing, truthful labeling, contamination control, responsible handling, and accurate consumer information are consistent with the ethical purposes of halal assurance. This is particularly important because consumer trust can be damaged not only by the presence of prohibited materials but also by misleading claims or weak process control.

Comparison with previous studies and the contribution of the study

The findings are consistent with recent Qur'anic and *fiqh* studies in recognizing that halal food is determined by more than the visible identity of the final product. Lubis (2022) emphasizes substance, method of acquisition, and process, while Syaifullah et al. (2025) distinguish halal and *tayyib* in their interpretation of Qur'anic food principles. The present study extends these discussions by explicitly connecting them with contemporary process integrity and certification. In this synthesis, jurisprudential categories explain what must be protected, while supply-chain and regulatory studies explain how that protection can be operationalized in complex food systems.

The study also complements health-oriented literature but introduces a necessary qualification. Adila and Filsahani (2023) and Syaiful et al. (2022) associate halal consumption with cleanliness and health-related benefits. The current analysis accepts the relevance of hygiene, safety, and nutritional quality under the *tayyib* principle, yet rejects a simple equivalence between 'halal' and 'healthy'. This distinction improves conceptual precision and prevents religious rulings from being justified through health claims that may be context-dependent or empirically unsupported. The stronger argument is that Islam requires halal status and encourages *tayyib* quality, while health outcomes must still be evaluated with appropriate scientific methods.

Compared with consumer-behavior research, the present study shifts the question from why consumers intend to buy halal products to what halal consumption normatively requires. Fauzi (2022), Wiyono et al. (2022), and Albra et al. (2023) demonstrate the importance of awareness, religiosity, certification, and product attributes in purchase decisions. These findings are important for implementation, but purchase intention alone cannot define halal ethics. A consumer may intend to purchase a certified product for reasons of identity, quality perception, or trust; the Qur'anic framework adds the deeper normative requirements of lawful substance, good quality, ethical acquisition, and responsible use.

The study's main conceptual contribution is therefore the integration of four dimensions that are frequently discussed separately. Normative lawfulness provides the religious boundary; tayyib quality addresses goodness and suitability; process integrity protects halal status across production and distribution; and ethical-spiritual orientation locates consumption within Muslim moral life. This framework provides a clearer basis for education, certification literacy, and further empirical research. It also explains why Muslim consumers should not rely solely on visual impressions or marketing language when official verification is available.

Practically, Muslim consumers can apply this framework by checking credible halal certification where necessary, reading ingredient and product information, considering cleanliness and nutritional suitability, avoiding doubtful or clearly prohibited products, and ensuring that consumption is funded through lawful means. Producers can apply it by treating halal assurance as a continuous process involving supplier control, segregation, sanitation, traceability, truthful labeling, and staff competence. Regulators and educators can use it to communicate that halal certification, food safety, and consumer literacy are mutually reinforcing but conceptually distinct responsibilities.

The synthesis also indicates a direction for future research. The current study is conceptual and library-based; it does not measure clinical health outcomes, consumer behavior, or compliance in specific firms. Empirical studies could test how Muslim consumers understand the distinction between halal and tayyib, whether certification literacy improves product verification behavior, and how halal-integrity controls interact with food-safety systems in small and medium enterprises. Such research would extend the normative framework developed here with observable evidence from real consumption and production settings.

CONCLUSION

Q.S. Al-Ma'idah 5:3-4 and Q.S. Al-Baqarah 2:168 establish a comprehensive foundation for Muslim dietary conduct. The analysis showed that halal food and beverages should be understood through four connected dimensions: normative lawfulness, tayyib quality, process integrity, and ethical-spiritual orientation. Halal defines the religious permissibility of substances, sources, acquisition, and relevant processes; tayyib extends the evaluation to goodness, cleanliness, safety, quality, suitability, and responsible consumption. In contemporary food systems, these principles require institutional support because consumers cannot independently verify every ingredient and stage of production. Certification, traceability, labeling, and regulatory oversight therefore play an important role in translating Qur'anic norms into reliable market practices. At the same time, halal certification should not be equated automatically with nutritional superiority, and spiritual benefits should be explained as consequences of religious obedience and ethical consistency rather than as unverified biomedical causation. The integrated halal-tayyib framework developed in this study offers a more academically precise basis for Muslim consumption, consumer education, and halal assurance. Further empirical research is needed to examine how this framework operates in consumer behavior, food safety, and business compliance.

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