

# Halal Ṭayyib for Kindness in Human Life

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## **Halal Ṭayyib for Kindness in Human Life**

### **Halal Ṭayyib untuk Kebaikan Kehidupan Manusia**

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**Abstract:** The concept of kindness and everything protect us from evil (muḍarat), described in God word contained in Qur'an and Prophet's way (Hadīṣ). The whole concept can be known by the halal ṭayyib. Essentially, halal ṭayyib is a law (syari'at) from Allah on His people and also as the basic concept of life to mankind. Halal ṭayyib direct a mankind to have a better life (maṣlahat) and away from bad things. Halal ṭayyib have a dynamic concept. Therefore, concept of halal ṭayyib always can follow time progress and lifestyle of people from time to time. Although the concept of halal ṭayyib born of a religion (Islam), but that is not restricted to among that is required by law (syari'at) but also to all mankind. When viewed from the definitions, halal ṭayyib is a whole body and cannot be separated. However, the fact is that not all halal things will have a ṭayyib values in it. Instead, if a thing has been ṭayyib values, then of course it is a Halal. It is influenced by several factors that cause has no tayyib values in it, so cannot be categorized as a good things. For that reason, the whole concept halal tayyib really need to further review, as will be presented in this research. The concept of halal tayyib will review deeply using qualitative research studies as well as several references to the research pertaining to the concept of halal tayyib thoroughly.

This research included in the qualitative study based on research literature (library research) which use descriptive data dissemination and use mode of semiotic analysis method which is content analysis, where this research attempts to develop the information and used to deepen and enlarge existing knowledge. This research use the sociological approach, where used to know and understand social trend pertaining to the existence of the concept of halal ṭayyib and how to solving the problem. The primary data from Indonesian Ulama's instructions about the halal terms of a product and Qur'an Hadīṣ as the main source of halal ṭayyib law. As for secondary data used are a few other literature which relate to halal ṭayyib terms, just like some journals and research about halal ṭayyib, some government regulations, and all the other several references that deals with this research.

**Keywords:** Halal, Ṭayyib, Halal Label.

**Abstrak:** Agama Islam merupakan agama yang mengajarkan segala kebikan tentang aspek kehidupan kita. Mulai dari bagaimana cara berperilaku, bertutur kata, berpenampilan, hingga tentang apa saja yang akan dijadikan konsumsi umatnya. Selain bentuk rasa syukur terhadap

nikmat yang telah Allah berikan, keseluruhan aspek tersebut semata-mata demi menjaga dari segala hal yang buruk dan memberikan dampak negatif terhadap umatnya. Allah telah mengatur segalanya (apa yang baik dan apa yang buruk bagi umatnya) dalam ayat-ayat kauniah-Nya, dan juga tersampaikan melalui utusan-Nya (Rasulullah saw). *Halal Tayyib* mulai menjadi semacam 'trend' bagi gaya hidup masyarakat. Masyarakat Muslim di Indonesia pada umumnya, akan mencari segala produk maupun jasa yang menyediakan segala hal yang berlabel *halal Tayyib* sebagai jaminan, atas kualitas produk yang mereka gunakan. Namun tidak memungkiri pula, masih banyak dari masyarakat tersebut yang kurang memahami konsep dari *halal Tayyib* tersebut. Mereka cenderung memahami *halal Tayyib* sebatas label yang telah diverifikasi oleh badan yang berwenang, bahwa produk maupun jasa tersebut baik dan aman untuk mereka gunakan dan tidak akan bertentangan dengan agama Islam. Berangkat dari fenomena tersebut, maka konsep *halal Tayyib* akan dibahas lebih mendalam pada jurnal ini.

Penelitian ini termasuk dalam penelitian yang bersifat penelitian kualitatif yang berdasarkan pada metode penelitian kepustakaan (*library research*). Penelitian ini menggunakan data deskriptif yang mana menggunakan mode analisis semiotik yang bertujuan sebagai penjelasan sebuah informasi yang telah dihimpun serta memperdalam dan memperluas kajian yang telah ada sebelumnya. Penelitian ini menggunakan pendekatan sosial, dimana pendekatan ini bertujuan sebagai alat untuk mengetahui serta memahami tren sosial pada konsep *halal tayyib* serta bagaimana penyelesaian berbagai persoalan yang terkait seputar kajian *halal tayyib*. Data primer yang digunakan adalah beberapa Fatwa dari Ulama Indonesia (Fatwa MUI) mengenai nilai *halal* nya sebuah produk. Selain itu, Qur'an serta Hadis berperan sebagai sumber utama rujukan hukum mengenai *halal tayyib*. Adapun data sekunder dalam penelitian ini adalah, beberapa literatur lainnya yang masih berkaitan erat dengan pembahasan *halal tayyib*, seperti halnya beberapa jurnal serta penelitian mengenai *halal tayyib*, regulasi pemerintah, serta referensi lainnya yang memiliki pembahasan yang sama dalam bidang *halal tayyib*.

**Kata Kunci:** *Halal, Tayyib, Label Halal.*

## A. INTRODUCTION

Halal ṭayyib is one element of our everyday life. In Islam religion, people ordered to doing everything well, included in concerning food and things that we will use. Halal ṭayyib not limited to whether a products prohibited *naṣ* or not. But, is to discuss whether the product had the good for consumers or not. Whether the product had, harmful content what is excessive in a product and others.

So far, the majority of society just knowing that the value of Halal ṭayyib is something that is allowed and shall not in contrary with this law in general. However, Halal ṭayyib also is more specific. Even if specified one by one about Halal ṭayyib lawful means, it will be clearly seen over Halal ṭayyib is not only institutional value, but also used for basic aspects of human life.

Halal ṭayyib is basically the merger of two the ensemble has become one law .The definition of Halal ṭayyib basically has been explained in al-Baqarah 168;

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

“People, eat the halal and better than what is in the earth, and do not follow the devil steps; because he is your sworn enemy.”

Such verse has been very clearly says Halal and ṭayyib, a matter of sorting out everythings will we consume. However, the passage of time and the dynamic of various had passed then the trait of ṭayyib values is ignored. An example that we meet are most often, where a product that will we consume that halal, but has one of the ingredients that a little extra to bring up a side effects.

This seen in food consumption patterns that have been a society we are. Many parents still do not have correct views in feeding their childrens. They prefer eating as long as full, eat a preferred food, not varied , and it is unhealthy. Most of the food served to a family member especially on their children are with combinations of carbohydrates and animal protein, but with a little vegetable and fruit. Such as rice with chicken, like fried chicken, roast chicken and the other processed chicken. Others use rice with fried egg, omelet, and other eggs processed. This situation has obviously dangerous to the health of childrens (come of age and so on). When the combination provided for this dish monotonous for many years so obviously impacted loss as they mature soon. The food is halal unto food

consumed (in a good way and at the content of food), but not yet having ṭayyib values in it because endanger the health.<sup>1</sup>

Another example is the most fundamental is, how we to obtain the food is halal. If we supposed to, that there is a food that are halal, but obtain by the way that no good, then the food is not confined to certain a ṭayyib value, and it has tended to be *haram*.

Meanwhile, if we look in theoretical Islamic construction would allow theory of 'maṣlahah'<sup>2</sup> and 'syaddu zari'ah'<sup>3</sup> as a framework theory to the urgency of a halal ṭayyib assurance policy to disrupt their scheme in Indonesia. When viewed from the aspect of the good (maṣlahat) of course that a guarantee halal products will be very role is to give certainty and the public confidence to consume products that have been labeled halal. As for consideration the theory of 'syaddu zari'ah' make the community trusts will be spared from 'syubhat', where is halal values uncertain. Here a certification lawful as full of security products lawful needed.<sup>4</sup>

Therefore, then the problem of Halal ṭayyib will further explained in a next few exposure. Where this journal will focus on the essence of the concept of the Halal ṭayyib at some products. Anything has revealed from al-Quran, *Hadiṣ* or at the ethics of Islam and the halal ṭayyib effect on human kindness.

This research included in the qualitative study based on research literature (library research)<sup>5</sup>. This research using means descriptive data dissemination and use mode of semiotic analysis method which is content analysis, where this research attempts to develop

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<sup>1</sup> Siti Hamidah, "Menu Yang Halal Dan Thayyib," in *Kajian Jama'ah Langgar Mafaza Kotagede* (Yogyakarta, 2015), 2.

<sup>2</sup> In etymology 'maṣlahah' is a derivative of 'ṣalaha', ṣad-lam-ha meaning (good) said the opposed to bad or broken. The word 'maṣlahah' is singular (mufrad) from the word 'maṣālih' which is masdar dari ṣalaha which mean benefit. Therefore, 'maṣlahah' also means 'alṣalāh' which is good or lose him the damage. See Muhammad Ali Rusdi, "Maslahat Sebagai Metode Ijtihad Dan Tujuan Utama Hukum Islam," *Jurnal Hukum Ekonomi Syariah Dan Hukum Diktum 2* (2017): 151–52.

<sup>3</sup> 'Syaddu Zari'ah' or 'Saddu Zara'i' derived from a 'sadd' and 'zara'i'. 'Sadd' it means close or clog, while 'zara'i' it means the mediator. A definition of 'zara'i' as mediator suggested by Abu Zahra meanwhile Nasrun Harun interpret it as a way to something or something that leads to or something in awe and containing evil. As Ibnu Taimiyyah interpret 'zara'i' as something that allowed but be intermediate to something are not allowed. See Muaidi, "Saddu Al-Dzari'ah Dalam Hukum Islam," *Tafaqquh: Jurnal Hukum Ekonomi Syariah Dan Ahwal Syahsiyah 2* (2016): 34.

<sup>4</sup> Murjani, "Sistem Jaminan Produk Halal Dan Thayyib Di Indonesia: Tinjauan Yuridis Dan Politis," *Fenomena: Jurnal Penelitian 7* (2015): 204, <https://doi.org/10.21093/fj.v7i2.298>.

<sup>5</sup> The library research has emic perspective, where the data in the research did not come from the perspective of private investigators but based on some facts conceptual or theoretically. See Amir Hamzah, *Metode Penelitian Kepustakaan (Library Research)* (Malang: Literasi Nusantara, 2009), 9.

the information and used to deepen and enlarge existing knowledge. This research use the sociological approach, where this approach used to know and understand social trend pertaining to the existence of the concept of halal ṭayyib and how to solving the problem. The primary data from Indonesian Ulama's instructions about the halal terms of a product and Qur'an Hadiṣ as the main source of halal ṭayyib law. As for secondary data used are a few other literature which relate to halal ṭayyib terms, just like some journals and research about halal ṭayyib, some government regulations, and all the other several references that deals with this research.

## B. About Halal Ṭayyib

### 1. Terminology of Halal Tayyib

The term *haram* and halal, was found in al-Quran, *Hadiṣ* and used in various aspects. However, term halal and *haram* more used to the definition concerning food and drink. The word halal, according to languages derived from a root word (الحل), that means (الإباحة) that means all things allowed according to about the manner of *syari'at*. Abu Muhammad al-Husayn ibn Mas'ud al-baghawi رحمه الله (436-510 H) from mazhab Syafi'i argues that 'halal'' word means something is allowed because it is good. Muhammad ibn 'Ali al-Syawkani (1759-1834 H) said, expressed as halal because dissolve a noose of cord or ties you as the prevent it. Same with al-Syawkani opinion, from among Ulama' contemporary namely Yusuf al-Qarḍawi define halal as a by which breaks down end that endangers and Allah allow to do.<sup>6</sup>

In other side, there was define them as food allowed to meet the principles of food Muslim society and maintain quality, covering; aspects (hygienics), cleanliness, safety, preparation storage and purification.<sup>7</sup>

While ṭayyib, contained in Q.S. al-Baqarah 168;

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

“People, eat the halal and better than what is in the earth, and do not follow the devil

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<sup>6</sup> Muchtar Ali, “Konsep Makanan Dalam Tinjauan Syariah Dan Tanggung Jawab Produk Atas Produsen Industri Halal,” *Ahkam: Jurnal Ilmu Syari'ah* XVI (2016): 291–92, <https://doi.org/10.15408/ajis.v16i2.4459>.

<sup>7</sup> Suhaiza Zailani, “Drivers of Halal Orientations Strategy Among Halal Food Firms,” *Emerald: British Food Journal*, no. 117 (2017): 2143, <https://doi.org/10.1108/BFJ-01-2015-0027>.

steps; because he is your sworn enemy”

In al-Miṣbah interpretation mentioned, that such verse applies for all human (both believe in God and who do not). Next, disclosed that not all halal things is valued good. Because, what is called halal meals consisting of four types; compulsory law, *sunah*, *mubah* (everythings that allowed) and *makruh* (approaching *haram*). Then, not all food that would be halal have always in accordance with the condition of someone else. As well as in some cases, that certain foods halal and good for the other, but not for those who have anything against for his health condition. Those some of the things but not nutritive, then the food is not ṭayyib.<sup>8</sup>

As for the definition of ṭayyib according to the Jawad Alzeer in his journal which “Rational and Practical Aspects of Halal and Tayyib in the Context of Food Safety”, in Arabic means clean and natural. Definition of ṭayyib more often associated with the food represents as a process must go through drink or food products to reach the ṭayyib value, like; cleanliness and minimum contamination (purity) which for without the potential toxic ingredients, unclean and khabith.<sup>9</sup>

## 2. Standardization of Halal

Standardization food said over and eligible to receive halal certification, derived from some terms of the approach<sup>10</sup>;

### a) Approach of Islamic Syari‘at

This approach is based on the two major sources of Islamic law , namely al-Quran and sunnah Rasulullah.

### b) Approach of Knowledge and Technology

### c) Approach of Indonesian Culture

## 3. Standardization of Ṭayyib

Food has a ṭayyib value, is food has some of the properties of nature is made clear in al-Qur‘an as follows:

### a) Healthy food, having enough nutrients and balanced.

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<sup>8</sup> Quraiṣ Ṣihab, *Tafsir Al-Miṣbah: Pesan, Kesan Dan Keserasian Al-Qur‘An* (Ciputat: Penerbit Lentera Hati, 2000), 355.

<sup>9</sup> Jawad Alzeer, “Rational and Practical Aspects of Halal and Tayyib in the Context of Food Safety,” *Trends in Food Science and Technology*, no. 71 (2015): 264, <https://doi.org/10.1016/j.tifs.2017.10.020>.

<sup>10</sup> Tamimah, “Halalan Thayyiban: The Key of Successful Halal Food Industry Development,” *‘Ulumuna: Jurnal Studi Keislaman* 4 (2018): 177–78.

Type of Food	Quran Verse
Animal Substance	اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ “It is god who provides cattle for you , some for riding and some of them you eat” (Quran Ghafir: 79)
Fish	وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا.... “And He is, God who made the sea (for you), so that you can eat fresh fish from it....” (Quran an-Nahl: 14)
Fruits	... فِيهَا فَوْكِهَ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ “..... in it and you have abundant fruit and some fruit for you to eat” (Quran, al-Mu'minun: 19)
Grease and Oil	... نَسْتَقِيكُمْ مِمَّا فِي بُطُونِهَا.... “.....we give you to drink of what is in their bellies (milk)....” (Quran, al-Mu'minun: 21)
Honey	.... يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ “.. of out of bee bellies comes a drink (honey) of many colours , in which there is a cure for the human being....” (Quran, an-Nahl: 69)

- b) Proportionate, where the food as required by consumers, moderation and also no lack of other things.
- c) Safe, where the food that contains no danger in it. As described in Quran al-Maidah: 88:

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

“And eat what is halal and better from what God has bestowed on you, and fear Him who you believe”

In the concept of *ṭayyib* value, there is a difference of opinion among the priests *maẓhab*<sup>11</sup> as follows;

a) *Maẓhab Hanafi*

In Quran al-Maidah: 4, Imam Abu Bakr al-Jaṣṣaṣ interpret, that the term *ṭayyib*, containing two meanings;

- 1) Good food and delicious food

<sup>11</sup> *Maẓhab* derived from adjectives and the nouns in that is taken from *fi'il maḍy* “*Zahaba*” *Yaẓhabu*, *Zahaban*, *Zuhuban*, *Maẓhaban*, which means go. That word can describe as ‘*al ra'yu*’ (opinion), *view*, believe, ideology, doctrine, teaching, understand dan flow of believe. See Nafiul Lubab and Novita Pancaningrum, “*Mazhab: Keterkungkungan Intelektual Atau Kerangka Metodologis*,” *Yudisia: Jurnal Pemikiran Hukum Dan Hukum Islam* 2 (2015): 396, <https://doi.org/10.21043/yudisia.v6i2.1462>.



2) Halal food. Because it's use for opposite word of al-khabis (unclean or najis), which mean haram.

b) Mazhab Maliki

Mazhab Maliki thought , that al-ṭayyibat is everything that has sentenced to halal, because halal is ṭayyib and opposite with all just a matter of al-khabais and forbidden based on syari'at.

c) Mazhab Syafi'i

At ṭayyib case, this Mazhab Inclined to follow what set in the Arabs. It is the word of God as saying;

وَيُجِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

“...and then the Prophet made for them all the good and forbidden for their poor”

d) Mazhab Hambali

Priest ibn Qudamah, one of a sect of the opinion of the Mazhab Hambali is similar to a Mazhab Syafi'i, provisions where the problems of ṭayyib and al-khabis a food substances, following what was forbidden or sentenced to halal for the Arab population basically, it is they who first exposed to Islam Syar'i.<sup>12</sup>

#### 4. The Process of Halal Certification in Indonesia

As the fulfillment of the rights of consumers, including muslim consumers in Indonesia, then formed the halal assurance system (Sistem Jaminan Halal). The halal assurance system (SJH) is a developed management system, applied and maintained by a halal certificate holding company to sustain production process allowed in accordance with the provisions LPPOM MUI (assessment of food, cosmetics and drugs) MUI.<sup>13</sup>

As for <sup>1</sup>halal certification is a process of acquiring a halal certificate through some stages, as evidence that the ingredients, production and process as well as meet the standard LPPOM MUI.

In Halal assurance system of a product, then there is the following factors:

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<sup>12</sup> Fauzan Ra'if Muzakki, "Konsep Makanan Halal Dan Thayyib Terhadap Kesehatan Dalam Al-Quran: Analisis Kajian Tafsir Tematik" (Institut Perguruan Tinggi Ilmu Al-Quran, 2021), 16–19.

<sup>13</sup> Majelis Ulama Indonesia, "Panduan Umum Sistem Jaminan Halal LPOM-MUI" (Jakarta, 2008), <https://jurnal.uns.ac.id/performa/article/downloadSuppFile/29218/3570>.

a) Audits

The investigation process independent, systematic and functional which useful to determine whether the activity and the outer part consistent with the objectives of planned.

b) Auditor's LPPOM MUI

The auditors are appointed by LPPOM MUI after passing through the selection process, competence the quality and the integration, where's this auditor assigned to carry out an audit lawful. In addition, the auditor also has role as the representative of the Ulama' and witnesses to see and find the fact halal products activities in a company.<sup>14</sup>

c) Audit's Products

Made of products investigating production process, facilities various materials used in production process.

d) Audit's SJH

Do with 'Halal Assurance System' (SJH) implementation in company which have halal certificate.

e) Halal Certificate

A written fatwa issued by MUI stating halal label a product as the court decision MUI Fatwa Commission based on the process of an audit conducted by LPPOM MUI.<sup>15</sup>

f) SJH Certificate

A written statement from LPPOM MUI that firm halal certificate from MUI and implemented halal assurance system in accordance with the LPPOM MUI. The certificates issued after through an audit of SJH twice, which expressed with a good value (Grade A).

g) Audit's Memorandum

Is a letter or communication tools between LPPOM MUI with the section where have been audited, about the result of audit which need to follow up.

h) The Evaluation of The Audit

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<sup>14</sup> Majelis Ulama Indonesia, 8.

<sup>15</sup> Majelis Ulama Indonesia, 8.

Is an assessment of audit by the mechanisms of meeting the auditor.

i) Halal Internal Audit

Is a staff or several staff the company's internal appointed an official by company management as a staff that coordinates the halal assurance system based on the monitoring.

j) Fatwa

Is the result of ijtihad<sup>16</sup> Ulama' on the legal status of an object or act as a Islamic law product, where in the halal certification process, fatwa is halal status for a product.<sup>17</sup>

About halal standardization, it is in the MUI's fatwa number 4 in 2003, about halal for standardization which contain law on the determination of some matter;

- 1) Khamr (Alcohol)
- 2) Ethanol, Fuse Oil, Yeast and Vinegar.
- 3) Slaughtering animals
- 4) Problem the use of names and materials
- 5) Growth media
- 6) Frog's problem
- 7) Another problems, as the case with a problem a halal certificate that expires, foreign institutions that have problems of a halal certificate and the problem of wash pig or dog.<sup>18</sup>

k) LPPOM MUI

An agency formed by MUI in charge of running <sup>1</sup>function of MUI to protect Moslem consumers when consumes food, drink, medicines and cosmetics.<sup>19</sup>

l) The Commission of Fatwa MUI

Is one of the commission in MUI that responsible to provide advice Islamic law and ijtihad to produce an Islamic law, against various problems that are faced by

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<sup>16</sup> In terminology, ijtihad is something that is being done with their most solemn oaths. The words ijtihad not be used, except for the works that are done with great effort. According to the term, ijtihad is the use of all the means for the ways of the rules of worship syari'at. See A. Hanafie, *Usul Fiqh* (Jakarta: Penerbit Widjaya, 1989), 151.

<sup>17</sup> Majelis Ulama Indonesia, "Panduan Umum Sistem Jaminan Halal LPOM-MUI," 9.

<sup>18</sup> Bidang POM and IPTEK MUI, "Himpunan Fatwa Majelis Ulama Indonesia" (Jakarta, n.d.), <https://mui.or.id/wp-content/uploads/files/fatwa/Standarisasi-Fatwa-Halal.pdf>.

<sup>19</sup> Majelis Ulama Indonesia, "Panduan Umum Sistem Jaminan Halal LPOM-MUI," 9.

the Moslems. The membership represents an entire the Islamic organisation in Indonesia

m) Corporate Status

New: Companies still not having halal certificate from MUI.

1) Transition: Company have a Halal certificate. But the implementation of the halal assurance system audit has not been carried out

2) Extension: A company that has get halal assurance system status (at least grade B) and will add to the validity period for halal certificates

n) Maklon

Is an enterprise service production by the (I) to the other companies (II) who all of materials be supplied by the II, their products belongs to the II.<sup>20</sup>

## 5. Legal Basis of Halal Ṭayyib

Legal Basis of halal ṭayyib, derived from two sources:

a) Positive Law

Before the establishment of the lawful, coverage act of there are some rules that have governed consumer protection for Moslem Indonesian citizens. Some of them are:

1) Of the act no.8 / 1999 about consumer protection

One of them is, as is the case that is listed in paragraph 3 of case 4 on the rights of consumers, that consumers is entitled to the right information, clear and honest about the condition of and assurance goods and / or services.<sup>21</sup>

For from the case, so he made by MUI, halal certification as a form of protection and legal certainty for the rights of consumers to products that are not allowed.<sup>22</sup>

2) Of the act no.41 / 2014 about animal husbandry and animal health.<sup>23</sup>

3) Of the act no.18 / 2012 about food

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<sup>20</sup> Majelis Ulama Indonesia, 10.

<sup>21</sup> The Legislation of Number 8 / 1999, *Consumer Protection*, case 4 part (3).

<sup>22</sup> Syafrida, "Sertifikat Halal Pada Produk Makanan Dan Minuman Memberi Perlindungan Dan Kepastian Hukum Hak-Hak Konsumen Muslim," *Adil: Jurnal Hukum* 7 (n.d.): 168.

<sup>23</sup> Of the Act No.41 / 2014 *The amendment of the act No.18/2009 Animal Husbandry and Animal Health*.

The country holds, food security through ensuring the halal for required.<sup>24</sup>

Assurance products permissible done under the government and regional government as well as conducted in accordance with the provisions of the legislations.<sup>25</sup>

Therefore, the government and regional governments create synergy, availability affordability and meeting the food consumption, adequate food, safe nutritious food and quality. Balanced. This is meant to ensure the availability of food, remain stable, hygienic high-quality and do not conflict with religious, beliefs and culture community. So, related to the guarantee food for halal values, food so that is the responsibility of the central government and the regions to monitor the application of social security schemes and products.<sup>26</sup>

Then regarding the halal labeling, food producers must include halal label with the provisions of written or printed use Indonesian.<sup>27</sup> The statement contained information in it.<sup>28</sup> Every food manufacturer that promotes (advertise) their food products with a halal statement, they must take responsibility for it.<sup>29</sup>

- 4) Government regulation no 95/2012 about veteriner public health and welfare of animals.

In which there is a variety of provisions on how pace process, sacrifice up to gives certification lawful on processed animal.<sup>30</sup>

- 5) In this effort to ensure a source of feed the state material in the requirements of various infectious diseases are caused by the presence of animal of importation, so set 'Raw Procedure of Importation of Animals'.

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<sup>24</sup> Of the Act No.18 / 2012 *Food*, Case 69 point (g).

<sup>25</sup> [1](#) of the Act No.18 / 2012. Part Eight: Assurance products back to, required Case 95, Paragraph (1) and (2).

<sup>26</sup> [May Lim Charity](#), "Jaminan Produk Halal Di Indonesia: Halal Products Guarantee in Indonesia," *Jurnal Legislasi Indonesia*, no. 14 (2017): 101.

<sup>27</sup> Of the Act No.18 / 2012 *Food*, Case 101 part (1).

<sup>28</sup> Of the Act No.18 / 2012 *Food*, Chapter VIII about Label Food and Advertising , Part (I) of Food Labeling, Case 97 (e).

<sup>29</sup> Of the Act No.18 / 2012 *Food*, Case 105 part (1).

<sup>30</sup> Government regulation No. 95 / 2012 Vertenier Community Health and Welfare of Animals.

It is the procedures that issued the results of the evaluation carried out by the directorate general of livestock production and the lawful by MUI. In addition, medical certificate about animals (and other documents), issued by veterinarians in authority and a halal certificate from MUI.<sup>31</sup>

- 6) The resolution of a minister of religion republic of Indonesia, Number 519 / 2001, stated that the Indonesian Ulama' council (MUI) as the fuselage of the institutions the implementation of an examiner halal food.<sup>32</sup> A number of things including halal food inspectors by MUI, one of them is processing and set a halal certificate on a product.<sup>33</sup>

b) Coverage act of halal products (Jaminan Produk Halal)

Act of halal products formed at 17 October 2014 by the Minister of Justice and Human Rights, Amir Syamsudin.

This is a form of protection obligations and a guarantee of health problems a product, that is independence every inhabitant of to each and he or she drives the in accordance with religion followed.<sup>34</sup>

As for JPH, authority and duty has listed in Case 5 and 6 act No.33 / 2014. While the mechanisms are:

- 1) BPJPH set the examiner over to conduct the inspection and / or testing halal value of the products.<sup>35</sup>
- 2) Examination was carried out by halal value auditors.<sup>36</sup>
- 3) When in terms of checking the halal values of products being doubtful, it can be done in a laboratory tests.<sup>37</sup>
- 4) Lawful to the religious advices commisstion of the MUI, that included experts, the ministry of element or state institutions and related agencies.<sup>38</sup>

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<sup>31</sup> The decision of the director general of the production of animal husbandry, Number: 71/TN.690/Kpts/DJP/Deptan/2000.

<sup>32</sup> The minister of religion No. 519 / 2001, Institutions Examination of Halal Food and Minister of Religion, Case 1..

<sup>33</sup> The minister of religion No. 519 / 2001, Institutions Examination of Halal Food and Minister of Religion, Case 2, point (f).

<sup>34</sup> It is written in consideration in Act No.33 / 2014, about security meat products.

<sup>35</sup> Of the Act No.33 / 2014 *Security of Halal Products*, Case 30 part (1).

<sup>36</sup> Of the Act No.33 / 2014 *Halal Insurance Products*, Case 31 part (1).

<sup>37</sup> Of the Act No.33 / 2014 *Halal Insurance Products*, Case 31 part (3).

<sup>38</sup> Of the Act No.33 / 2014 *Halal Insurance Products*, Case 33 part (1), (2) and (3).

- 5) If there is a product expressed not allowed, then BPJPH return for a certificate over to the entrepreneurs accompanied by reason.<sup>39</sup>

If in the certification process has been obtained, so entrepreneurs must include halal label positions set and is easily seen and read.<sup>40</sup>

c) Consideration Religious Law (*Naş*)

Concerning the halal *ṭayyib*, have been described in al-Quran:

- 1) al-Baqarah: 168

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

“People , eat the lawful and better than what is on earth , and do not follow the **devil** steps; because he is clearly your enemy”

Qurais̄ Şihab explain in his interpret al-Mişbah, that paragraph of this suggests that this order applies for all human (for Moslem and not). The careful of an attitude in the sorting groceries indispensable, because not all the food created by God is Halal. Meanwhile, a meal has halal value, not entirely having *ṭayyib* value (well as nutritious).<sup>41</sup>

Definition of ‘halal’ of ‘halalan *ṭayyiban*’ in paragraph, according to aṭ-Ṭhabari interpretation is part explanation in Mekah citizens mistakes who has forbidden a variety of foods that is not actually having legal the forbidden.

It is then annul some certain foods they forbade their own. Though of *ṭayyiban*, in exegesis Kemenag (The Ministry of Religion) mentioned that those words have meaning food is allowed by God is the food that is useful for the body, no destructive (disgusting to did not deserve to be eaten), so that nothing at all its nature as opposed to god command.

Even, of the nature of this *ṭayyib* become an ‘*illah*’<sup>42</sup> to allow a food has halal value.<sup>43</sup>

<sup>39</sup> Of the Act No.33 / 2014 Halal *Insurance Products*, Case 34 part (2).

<sup>40</sup> <sup>4</sup> the Act No.33 / 2014 Halal *Insurance Products*, Case 38 and 39.

<sup>41</sup> Şihab, *Tafsir Al-Mişbah: Pesan, Kesan Dan Keserasian Al-Qur’An*, 354–55.

<sup>42</sup> Abdul Helim, “Membaca Kembali ‘Illah Doktrin Idah Dalam Perspektif Usul Al Fiqh,” *Karsa* 2 (2012): 277.

<sup>43</sup> Auliya Izzah Hasanah, “Konsep Makanan Halal Dan Thayyib,” *Ulumul Qura’n: Jurnal Al Qur’an Dan Tafsir*, n.d.

2) <sup>3</sup> al-Maidah: 88

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

“And eat lawful and good things which god has given you, fear god you believe on God”

In interpretation of al-Miṣbah explained, that it is the command to the Moslems, to consume all things which are lawful and good. In halal food, there are four laws contained in it, *wajib*, *sunah*, *mubah* (allowed) and *makruh*.

Halal food, when containing material which we abstain with self, so in the end that's not have a ṭayyib value. So, we are ordered to take food right and also have a ṭayyib value for ourselves.<sup>44</sup>

3) <sup>3</sup> an-Nahl: 114.

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

“Then eat again all of what God has bestowed upon you; and be grateful for God's blessings, If you only serve to His side”

According to Hamka al-Azhar interpretation, paragraph 114 in surah an-Nahl is seen as a reminder from for as a hunger (both in the future and in the after the hunger). This is in paragraph before paragraph 113, explained about *azab* has come to them only who's not grateful with put them with hunger. In this case, men recommended to the sorting of food which halal and ṭayyib.<sup>45</sup>

### C. CASE STUDY

Cases Halal ṭayyib can be found on the broiler chicken<sup>46</sup>. In broiler chicken , there was no doubt for halal value of food problems, but there are several opinions and the results of research and attention that the existence of some excess content in it, So it needs to reassess

<sup>44</sup> Ṣihab, *Tafsir Al-Miṣbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, 173.

<sup>45</sup> Nuraini, “Halalan Thayyiban Alternatif Qurani Untuk Hidup Sehat,” *Al-Mu'ashirah* 15 (2018): 88.

<sup>46</sup> B.A. Murtidjo, *Beternak Sapi Potong* (Yogyakarta: Kanisius, 1993), 3.



the about it. Like if in husbandry broiler chicken, so in which there is some procedure who do not executed in accordance with applicable regulations and SOP who is not applied as should.

As is the case, the process that is not right, so it would lead to create road access to the city for microorganisms as was the case with bacteria to break into in the fibers of meat that is open. In addition, a temperature that is not adjusted as it should to the meat locker, then it will expedite the growth of bacteria. It is stated that, bacterial population will be quickly developing doubly in temperature 25°C-30°C every minutes.<sup>47</sup> In addition, broiler chicken also has a few weaknesses, which it makes broiler chicken farmers must be extra careful and painstaking. These broiler chicken farmers are required to be more vulnerable to an infectious disease. Creating conducive for broiler chicken is also prioritised, for the type of chicken difficult to be able to adapt. But, various opinions is contradicted by the research sustainable, that if all these problems can be overcome when to apply the principle of halal *ṭayyib* and also comply with existing SOP.

Some things that can be done is as follows (it is the result has been done against broiler chickens with a different variable condition enclosure);

- 1) Control of the condition of the cage.

A condition that must be considered starts from cage lighting conditions, and air circulation can in-out at cage. Laundering home as well as equipment feed also need to be considered.

- 2) Administering vaccine at regular intervals to livestock.

Type of vaccine given during the research is, vaccines and antibiotics for broiler chicken. The vaccine is gumboro vaccine.<sup>48</sup>

- 3) Control of the temperature around cage.

In this research, use special variable different conditions of temperature on the environment broiler chicken cage.

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<sup>47</sup> Murtidjo, 5.

<sup>48</sup> Gumboro Vaccine is a vaccine that uses some kind of vaccine, the active vaccine containing the virus is still relatively strong (*'hot vaccine'*), Vaccine active with the virus weak (*'mild virus'*), The vaccine virus is active with simple vaccine (*'intermediate vaccine'*) and inactive vaccine. See I Gusti Ayu Yuniati Kencana, "Vaksin Gumboro Menyebabkan Immunosupresif Pada Respons Primer Vaksin Penyakit Tetelo Ayam Pedaging," *Kencana Etal: Jurnal Veteriter* 4 (2011): 276.

- a) First cage, placed on condition room temperature, where there are of light bulbs arranged as parameter of temperature in cage.
- b) Second cage, are in surroundings having temperature at around 24°C with air humidity at 70%.
- c) Third cage, are in surroundings having temperature at around 31°C with air humidity at 80%.
- d) Fourth cage, are in surroundings having temperature at around 25°C with air humidity at 70%.

The result of some variable, is this different that absolute enclosure in the range 24°C-25°C having optimal level of growth , an enclosure that is gets warmer compared to 30°C-31°C. It is because of the increase in performance breathing apparatus used in chicken to overcome the increase of temperature in cage.

If the performance of respiratory has increased, then the energy used has been improving. But, increased use of energy was not is directly proportional to the level of consumption in their feedstock. This caused by the factors that said, that high temperature would slow down chicken production, where indirectly that led to the consumption of feed there was deficiency various food substances.<sup>49</sup>

#### 4) Variation of Feed

Variable different degree, there is several species of feed given (type feed is also adapted to age development chicken):

- a) First cage, the chicken was 1-20 day feed given is MS-42<sup>50</sup>. Next, at the age of ke-21 then feed given MS-44<sup>51</sup>.
- b) Second cage, a kind of food given at cocks who is 1-7 day is S-10. As for the age of 7-20 feed given S-11. In this phase the last 21 up age, feed given S-12 is the type. There are special note, where in rainy day and feed given is S-12GL which feed the drug is contained.

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<sup>49</sup> Mei Sulistyoningih, "Kajian Kualitas Broiler Pada Beberapa Peternakan Rakyat" (Semarang, 2015), 25.

<sup>50</sup> Type feed a broiler in *starter* phase. See Anas Qurniawan, "Performans Produksi Ayam Pedaging Pada Lingkungan Pemeliharaan Dengan Ketinggian Yang Berada Di Sulawesi Selatan," *Jurnal Veteriner* 4 (2016): 623, <https://doi.org/10.19087/jveteriner.2016.17.4.622>.

<sup>51</sup> Qurniawan, 623.

- c) Third cage, at the age of 0-14 day feed MS-40, for chicken was 14-28 day feed MS-42. And when days until age 28 harvest, so feed given is the type ms-44.<sup>52</sup>

The provision of feed in accordance with their needs and energy protein content, will be directly proportional to the level of consumption feed. When the energy in the feed is high, then consumption will decrease, but otherwise, then consumption will be high to fulfill energy needs.

At this point, we can see that when we fulfill standards in husbandry broiler chicken in accordance with the and are sprouting poultry the chickens, then all ill effects which are in broiler chicken can be handled well.

And value halal *ṭayyib* in this case, can be found at how the manner of the livestock owners treats animals their flocks (the broiler chickens) in a good way. So, cattle produced to reach Halal *ṭayyib* value, which is safe for consumption by society.

In all this research, exposure it can be seen that this concept of halal *ṭayyib* has a broad scope. The concept of halal *ṭayyib* is not only centered on matters relating to food or drink, but also could be applied to people how to process everything that is halal and having better values (*ṭayyib*). As is the case in consuming food and drink, so in the interest of human life better have to take all aspects of a whole of the products. Start from how a product is, the processing, until the products are ready to be consumed. So when a product is to be consumed and all are could be more accounted for. The community can guarantee his health, security and all their rights as the consumer will be protected. Because the products have been guaranteed in nutritional content until they are hygienic. Therefore, the products could be described as a product that is worth halal *ṭayyib*.

#### D. CONCLUSION

Based on the ranges of exposure, it can be concluded that:

- 1) Not all of the halal products is good (*ṭayyib*). Because, the definition of halal is not limited on an opponent said of laws forbidden (*haram*).

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<sup>52</sup> Sulistyoningih, "Kajian Kualitas Broiler Pada Beberapa Peternakan Rakyat," 27-28.

- 2) Definition Halal *ṭayyib* refers to the same reality but different in significance. The intention of this statement is, that's not all halal food or products which is over and ultimately *ṭayyib*. Instead, if the products are *ṭayyib* It can be ascertained also having the value of the halal.
- 3) Standardization of Halal value by, MUI has been based on what imprinted on the Quran and Prophet Mohammad's *sunah*.

In addition, standardization halal from MUI has also been based on some legislation and several other government regulations that the law legal in the eyes of a state law. For that reason, all the products intended for the consumer (generally) and Moslems (in particular) must follow that the religious advices commission of the several that has been set by Ulama' from the institute of Majelis Ulama Indonesia (MUI).

- 4) The concept of halal and *ṭayyib*, very have a tremendous impact in sustainability consumerism to the community. All this to be well as guaranteed quality, so will bring everything in values a better life.

As is the case, in a case study broiler chicken on exposure before , where when the animal cattle treated as well as it should and will produce a product that worth halal and good (*ṭayyib*). So far, many are still think the concept of the halal would have containing something which is good (*ṭayyib*). And should be, about kindness of a product are required to pass all the validation from the appropriate authorities in the field.

When a product has been declared halal and *ṭayyib*, so the society as the consumer will be avoid many of *maḍarat* (bad things). The state as the fuselage of the main protector of the citizens, would fulfill their obligations to give the best for its citizens and generation his people.

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