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A PHILOSOPHY OF MAQASID SHARIAH UNDERPINNED MUSLIM FOOD CONSUMPTION AND THE HALALAN TOYYIBAN CONCEPT*Falsafah Maqasid Shariah Membentuk Asas Kepenggunaan Makanan Muslim dan Konsep Halalan Toyyiban*Khatijah Othman^a, Suhailiza Md hamdani^a, Mashitah Sulaiman^b,
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Abstract

Referring to the Halal product and consumption, there are three essential elements involved which are consumers, producers, and products. In food consumption, the concept of *Halalan Toyyiban* is specifically design for the Muslim through the revelation of the Quran and the practices of the Sunnah of the Prophet Muhammad SAW which took into account all three parties mentioned. While the *Maqasid Shariah* is to ensure the betterment of welfare of humankind and to protect from any harms that may occur. In this relation, no doubt the underlying philosophy of *Maqasid Shariah* underpinned the whole concept of *Halalan Toyyiban* for the advantage of the *Ummah* and to develop and portray the complete way of life in Islam. This conceptual paper intends to discuss on the philosophical underlie within the *Maqasid Shariah* that underpinned Muslim food consumption and the *Halalan Toyyiban* concept in Islam. The literature reviews were conducted through the library and website research. Scholars' opinions had been analyzed based on the content analysis. Thus, *Maqasid Shariah* inhibits a great philosophy in the wholesomeness of protecting the welfare of human being thus strongly underpinned the Islamic consumerism and *Halalan Toyyiban* concept with focusing for the *maslahah 'ammah*.

Keywords: *Maqasid Shariah*, Muslim food consumption, *Halalan Toyyiban*, Islamic consumerism, *maslahah 'ammah*.

Abstrak

Merujuk kepada produk dan penggunaan *Halal*, terdapat tiga unsur asas yang terlibat iaitu pengguna, pengeluar, dan produk. Dalam konteks produk makanan, konsep *Halalan Toyyiban* telah diperintahkan secara khusus kepada Ummat Islam melalui al-Quran dan Sunnah yang diamalkan oleh Nabi Muhammad SAW. *Maqasid Shariah* adalah untuk memelihara kebajikan umat manusia dan melindungi dari sebarang perkara yang tidak diinginkan. Dalam hubungan ini, tidak ada keraguan tentang asas *Maqasid Shariah* yang menyokong keseluruhan konsep *Halalan Toyyiban* untuk manfaat *Ummah* dalam membangunkan dan menggambarkan cara hidup lengkap yang dianjurkan Islam. Kertas konseptual ini bertujuan untuk membincangkan tentang

dasar falsafah dalam Maqasid Shariah yang menjadi asas kepada penggunaan dan pengeluaran makanan Islam berdasarkan konsep Halalan Toyyiban. Tinjauan literatur dilakukan melalui kajian kepustakaan dan penyelidikan dari sumber laman web. Pendapat para sarjana telah dianalisis berdasarkan analisis kandungan. Kajian ini menunjukkan bahawa Maqasid Shariah mengandungi falsafah hebat yang lengkap dalam usaha memberi perlindungan terhadap kebajikan manusia dan menjadi batu asas kepada konsumerisme Islam dan konsep Halalan Toyyiban dengan focus untuk kepentingan Ummah.

Kata kunci: *Maqasid Shariah*, Penggunaan Makanan Islam, *Halalan Toyyiban*, kepenggunaan Islam, *masalah 'ammah*.

INTRODUCTION

A *Halal* food product is very crucial to be addressed due to a massive number of Muslim population globally whereas there is in need of its availability and easy to obtain on a large scale all the time. This is crucial for Muslim as to ensure that the daily food consumption is *Halal*, clean, nutritious, and healthy for Muslim. Halal food product consist of an array of Halal foods types such as meats, sea-foods, frozen foods, pasta and noodles, canned food, biscuits and cookies, fruits, chocolate and candy, snack food, seasoning and spices, sauce/spread, vinegar, packed cooking sauces, cereals, beverages, nuts and dates, household goods and grains. With the number of Malaysian Muslim population around 15.5 million currently (Jabatan Perangkaan Malaysia, 2015), the *Halal* food product can be considered as a growing market to provide the food supply to substantial Muslim consumers. Malaysia is recognized for the production of *Halal* food by the United Nations and has acknowledged Malaysia as the benchmark of world *Halal* food product in accordance to Codex Alimentarius Commission general guidelines for the term Halal in 1997 (SME Annual Report, 2006:150). On the global proportion, the Muslim population is projected to reach 2.1 billion in 2027, representing 25.2 percent of the worldwide population. The OIC consumption in aggregate will reach 2.2 billion, with the average age increasing from 26.4 to 28.2 of age. In this relation, Malaysia's *Halal* food has resumed its leadership of the ranking, rising from fifth place in 2016, due primarily to a substantial increase in awareness of *Halal* food (The Global Islamic Economy Indicator, 2017/18). This portrays the increasing needs of *Halal* consumption in all aspects of lifestyle. With a growing population of Muslim worldwide, it is expected that *Halal* food product will become as one of the priority to focus on, especially to the Muslim majority nation.

The *Halal* food contains a lot of nutrients and good for health. Suparyanto (2010) stated that nutrients are all kinds of substances commonly consumed by humans. Such nutrients are carbohydrates, fats, proteins, vitamins, minerals, and water. Allah SWT has created everything that exists on this earth as *Halal* unless there is a danger in it, then it is forbidden because Allah SWT has total knowledge of everything He created. This coincided the verse in Surah al-Baqarah (2:29);

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

It is He who has created for you all things is on earth, and has applied His design to the heavens and fashioned them into seven heavens, and He alone has full knowledge of everything.

Hence, Muslim should consume *Halal* intake of food in accordance to what has been stated in the Quran with the instruction and from the knowledge of Allah SWT, not from the awareness,

creativity, and knowledge of human being. On the opposite side, haram derived from Arabic word *harama* is for something forbidden by Allah SWT. According to Qaradawi (1980), haram refers to something which is prohibited by Islam and whoever violates the prohibition would lead to the punishment of Allah SWT in the hereafter world. Basically, from what has been mentioned earlier, the main point that is emphasized to the manufacturer in *Halal* food production is the assurance of the compliance of *Maqasid Shariah*. Halal food production no doubt should be based on *Shariah* guideline and its objective is to achieve the *Maqasid Shariah* (Shariah objective) of preservation of religion, life, intellectual, progeny, and property. Othman (2017) stated that in general, '*maslahah 'ammah*' for the public interest covers all five *maqasid shariah* mentioned and here therein it covers details on how Islamic teaching encourage *maslahah 'ammah* and striving to arrive the *maqasid shariah*. Hence, in *Halal* production, Musa and Shaikh Mohd Salleh (2005) buttressed that '*halal*'/permissible ingredient alone is not sufficient to produce the Halal and quality product. It is also obligatory to observe that the processes are also consistent with the requirement of the *Shariah* (Musa & Shaikh Mohd Salleh, 2005). Islamic *Shariah* aims at promoting the welfare of society and safeguarding it from all forms of impediments and difficulties (Mohamed, 1998).

HALAL FOOD PRODUCT AND CONSUMPTION

In *Halal* product and consumption, there are three basic elements involved which are consumer, producer, and product. A product is something that is produced by the manufacturer to be considered, requested, sought, bought, used or consumed as to fulfill their need. A product is a commercially distributed good that is tangible property. It is an output or result of a fabrication, manufacturing, or production process, and passes through a distribution channel before being consumed or used (Business Dictionary, 2017). Consumers are those who purchase of goods or services in retail (Business Dictionary, 2017). And the producer is a person, company, or country that makes, grows, or supplies goods or commodities for sale (Oxford Dictionary, 2017). Islamic product, on the other hand, is the product which does not contain any substance that is considered to be impure according to the Islamic Law and it gives good impact to human development. In Islamic product and consumption, every Muslim enjoined the duty to look for something Halal to consume in their daily life.

In Islamic concept of consumerism, there are three basic elements related to Halal products, consumers (buyers), operators (producers) and products (goods and non-durable goods, such as services). According to Ramli and Jamaludian (2011), consumerism described as everything about the user, the individual who purchased or assigned to, use, maintain, and dispose of products or services in final form, to achieve the efforts to maximum satisfaction level with limited income. According to Abdul Rahim, Man, Ismail and Mohd Dahlal (2011), this combination is seen to be more in keeping with the nature of the comprehensiveness of Islamic law, hence to prevent the *Maqasid Shariah* principles used indiscriminately by the irresponsible parties.

According to the scientific perspective, food can be defined as anything from solid to liquid, which has the chemical composition of its own and when consumed it will provide ingredients for growth, maintain and build tissues for the human body (Krause, 1972). In fact, good food is something when eaten is considered delicious by natural human tastes. However, in Islam, Muslim cannot eat food unless permitted by Islamic Law. Therefore, good food according to Islam is the food that allowed by Allah SWT that is *Halalan Toyyiban*. This is noted in the Quran, Surah al-A'raf 7:157, which stated that;

وَيُجِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

And make lawful to them the good things and forbid them the bad things.

From the above verse, Ibn Taymiyyah elaborates that things that benefit are Holy, while each of harm is dirt for individual and for religion (Ramli & Jamaludin, 2011). Entire states of materials and scope of management must conform to the Islamic compliance and produced by the factory to fulfill the needs and legitimate demands. *Halal* products are not only related to the object or substance consumed, but also to the goods and materials used.

Bris (2016) postulated that business efficiency brings the meaning of higher productivity produced by the country and business competitiveness is directly linked to the ability of the enterprise to remain profitable over time. For example, Malaysia's business competitive is essential to overall national prosperity. At the ranking number nineteen in the business efficiency and financial strength, no doubt, this advantage is included in Malaysia's capacity in becoming as one of the biggest exporter or provider to the world's Halal food product. In this context, Bohari, Hin, and Fuad (2013) had conducted their study on the competitiveness of Malaysia's Halal food industry and the efforts to respond to the global challenge. Their findings show that with the certified Halal JAKIM that is accepted globally, Malaysia is highly qualified to provide Halal food for all the countries globally. Sufficient capacity in materials, labor, production, information technology, support association from government and industries, make it possible for Malaysia to move forward as one of the biggest exporters in the Halal food industry. Indeed Halal food is the *Halalan toyyiban* as characterized by *Shariah* compliance which does not contain any unclean ingredients. Accordingly, *Halal* and clean capable of forming personality for the development of *Ummah* (Jusoh & Ahmad, 2001). Qaradawi (1993) defined Halal as an obligation, which prevails it prohibition and permissible as what stated by Islamic law. While according to Tieman (2011), the concept of *Halal* and *Haram* is something that is universal and its application covers all aspects of man's life, from the aspect of worship to *muamalah*. Based on these definitions, it can be concluded that the *Halal* itself has a broad meaning and it is something required by Allah SWT to all Muslims.

THE CONCEPT OF HALALAN TOYYIBAN

The concept of *Halalan Toyyiban* is specifically design for the Muslim through the revelation of the Quran and the practiced of the Sunnah of the Prophet Muhammad SAW. In food consumption, *Halalan Toyyiban* applied to all three parties mentioned earlier that are the consumers, producers, and the products. From an Islamic perspective, *Halal* mean 'permissible' and 'toyyiban' mean 'good.' Ibn Kathir (n.d.) in Tafsir Ibn Kathir stated that 'toyyiban' bring the meaning of good, benefit, helpful and nice regarding habits and attributes. *Toyyiban* covers both the physical and spiritual. *Toyyiban* must be consistent with the *Shariah* law and along with the sincerity to Allah SWT. Thus, '*halalan toyyiban*' means the food that is permissible as what has been stated in the Quran and taught by the Prophet Muhammad SAW and good and clean to be consumed by the human being. The general perspective of *Halalan toyyiban* from non-Muslim producer sometimes might be misleading. A simple understanding of *Halal* food is that the food must be clean in preparation and not from pork. Hence, the proper meaning of *Halalan toyyiban* in accordance to *Maqasid Shariah* should be well understood by all food producers including Muslim and non-Muslim. In this relation, Abdul Rahim (2016) affirmed that the understanding of *Halalan toyyiban* concept should be known by the non-Muslims food producers so that the food industry strictly abide by what Islamic teaching emphasized.

A single *Halal* standard applied by the authority of JAKIM Malaysia (Department of Islamic Development Malaysia) is a good example to facilitate potential producers and exporters in expanding the *Halal* product to the global market. Plus with the Malaysian certification procedures and national *Halal* standard of MS 1500:2004 which had received widespread recognition for promoting a *Halal* product and *Shariah* compliance. Malaysian *Halal* logo and *Halal* certification are produced by Malaysian Islamic Development Department (JAKIM). The Malaysian *Halal* food product has the logo that represents eight-pointed star in the middle of the circle; having the *Arabic* word for *Halal* in the middle of the star; followed by the roman word of *Halal*; at the outer layer of the circle have the word Malaysia in roman and *Arabic* (Manual Procedure JAKIM, 2015); as shown in Figure 1 below:-

Figure 1: JAKIM Malaysia Halal Food Certification



In accordance to the general guideline to confer the Halal certificate to the food producer, there are few critical areas have been underlined by Malaysian Islamic Development Department (JAKIM) (Manual Procedure JAKIM, 2015). Among those are:-

- i) The producer of product, food premise, slaughter house, should produce only the Halal product.
- ii) Each company applied for Halal certificate should ensure that the sources of ingredients are Halal.
- iii) For the multinational company and small and medium industry, it is compulsory for them to establish the internal audit committee and appoint one executive in Islamic affairs to handle and ensure that the Halal procedure is complied.
- iv) Should appoint at least two permanent Muslim Malaysian citizen workers for the kitchen/handling/food processing work.
- v) The preparation, handling, processing, packaging or product transfer should be clean according to syara' and not contaminated with not Halal ingredients.
- vi) The usage of tools or facilities in the premise should be clean and free from any filth/dirt/najis or impose hazards to health and must be according to syara'.
- vii) Transportation use must be for Halal product only.
- viii) Cleanliness of facilities, transportation, production area and environment should be emphasized and the company should practice 'good manufacturing practices'.
- ix) The workers should apply the ethics code and 'good hygiene practices'.

Those guidelines are essential in an enhancement of the *Halal* certification produced and it applied both to the food producer and food operator. Without a strict guideline, the *Halal* quality certification cannot be guaranteed, and the *Halalan Toyyiban* concept never can be materialized. The step is very important to safeguard the Muslim consumers' needs and welfare. If the basic guideline is not taken seriously, it certainly impacts negatively on the Muslim consumer, and the status of *Halal* itself will be in doubt. The concept of *Halal* in Islam also concerned on the cause, source, food hygiene, and how to dispose of food waste (Rajikin, Omar, & Sulaiman, 1997). It aims to ensure the safety and welfare of the community from the

harm and high risk to health. Besides, healthy food will determine a good personal life. Therefore, all involved in the food industry should ensure not only serving *Halal* food, but in all aspects of processing and preparation, it should meet the definition of pure and clean, parallel with the concept of *Maqasid Shariah* and *Halalan toyyiban*.

THE MAQASID SHARIAH

Shariah comes from Arabic word *al-syar'a* which means describing or explaining something. *Shariah* concerning *syar'i* means laws that set by Allah to his servants, whether the laws in the Quran and Sunnah of the Prophet's words, deeds and pledges. *Shariah* is a command from Allah, and each command from Allah is called the law of Allah and covers all aspects of life and human behaviors (Fyzee, 1965). While according to Zuhdi (1987), *Shariah* means the law set by Allah SWT through His messenger to all His servants so that they obey based on faith, deeds and *akhlaq*. By the nature of the Islamic *Shariah* brought by Allah SWT with a purpose non-other than to ensure the welfare or betterment of all humankind and at the same time avoiding any harm or disadvantage that may befall (Harjin, 2008). Hence, the primary focus of *Maqasid Shariah* as the legal basis either for defining the rights and responsibilities or as a method of dispute settlement among conflicting parties; it is manifested as avoidance of any harm. In short, *Maqasid Shariah* is a discipline that forms the basis for the art of *Shariah*.

Maqasid Shariah brings the objective of *Shariah* formulated and prescribed by Islamic teaching. Allah SWT as the absolute authority created Islam, has placed acquisition of benefits and denial of harms as a main core of the principle. There are five main objectives to achieve; the preservation of religion, life, intellect, lineage and wealth for the welfare of humanity (Al-Raysuni, 1991; Kamali, 2012). *Maqasid Shariah* covers all aspects of life, socio-economic and human development. It takes into account the educational and family aspect as a complete framework for the development of an Islamic state (Chapra, 2008). Abdul Rahim (2006), pointed that the studies of *Maqasid* knowledge can strengthen the current Islamic law, build and develop a modern Islamic discipline and the renewal of Islamic legal thought. Islam has laid in each jurisprudence the purpose, meaning, and specific wisdom. Perfect evidence contains in the Quran as a guide to the human being, and it is a source of the constitution to human life.

Maqasid Shariah on food is a guide or a way of life which is *rabbaniyyah* and *diniyyah*. It is derived from Allah who created the universe and humanity. It is not purely for physically benefit, but it involves a reward and sin. Reward to those consume *Halal* food and sin to those consume *Haram*. It associates with *duniawi* and *ukhrawi*, trust and faith, penance and punishment whether in this world or the Hereafter world. According to Yaacob (2006), *Maqasid Shariah* is a complete law and serves to advance the human race and lead to the path of truth and goodness, and avoidance of damage and injury.

This statement strengthens with verse of the Quran in Surah al-Jathiyah (45:18);

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

Then We put you, (O Muhammad), on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know.

Thus, *Maqasid Shariah* of Islam erected on the foundation of maintaining goodness of (*maslahah*) general public and individuals and avoids damage (*mafsadah*) (Ibnu 'Asyur, 2009).

MAQASID SHARIAH UNDERPINNED MUSLIM FOOD CONSUMPTION AND THE HALALAN TOYYIBAN

Food consumption that is *Halalan toyyiban* means to eat *Halal* food and good only and avoiding illegal things. The proverb ‘*we are what we eat*’ is often heard since food consumed becomes flesh and blood of human being. Humans could not eat food unless it legalized by Islamic law. Lawful and good food is food that contains a lot of nutrients and good for health. Allah has created all that is in the earth lawful unless there is danger in it, then Allah forbid. Allah SWT has to command humankind to eat good food that is *Halal*, and it is not a choice for Muslim. It is a commandment to be obeyed by all Muslim as to mold human being before Allah SWT ordered them to do good deeds. For Muslims, *Halal* and good is a manifestation of obedience and piety to Allah SWT (Lathifah, 2014). As what has been mentioned in Surah al-Mu’minun (23:51), it highlighted the importance of eating halal food and its impact on the good deeds performed. Allah SWT has provided guidelines to humankind in selecting food, and everything that has been set out by Allah must have the wisdom (hikmah) that hidden for the sake of mankind. Such wisdom in consuming Halal food is the effect on the acts of worship, easy to accept the lesson; prayer is acceptable, healthy physically, spiritually and mentally and blessed by Allah SWT (Siti Ruhaidah, 2009). In this regard, Fadhzilah (2011) stressed that among the hikmah of eating *Halal* food is to maintain the body fitness, the human intellect of sanity, guarantee of self-esteem, worship accepted by Allah and to develop good personal manner. This coincided with Surah al-Mu’minun (23:51);

اَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

O you messengers, eat of pure things and do good deeds, certainly I have knowledge of all your actions.

Muslim should adhere to the Islamic teaching and should always concerned about nutrition eaten. Every food and drink taken should be confirmed from the Halal source and prepared following Islamic guideline. What is eaten can directly affect the physical and spiritual condition. In this accord, Muslim should feel gratitude for what has been given by Allah SWT. This attitude reminds people of the favor given by Allah SWT to the human being. This has been mentioned in the Quran in Surah al-Nahl (16:114);

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

So eat of the good and lawful things which Allah has provided for you, and be grateful to Allah for His favours, if you are sincere in His worship.

Referring to the prevention of *Haram* food to the Muslim community is based on many reasons as to protect the welfare and intellectuality of the *Ummah*. In Islam *Haram* is something *haram* and illegal from Islamic sense, which stated in the Quran and knows by all Muslims, such as pork and wine. Tasty food and delicious is not necessarily good for the body as according to Islam since the food may be harmful to health, mentally, physically and spiritually. Furthermore, *haram* food can interfere with spiritual health (Zaki Halim, 2012). Human’s meat which grown from *haram* food will be burned in the doomsday with hellfire. Similarly, Allah ordered humankind to leave *syubhah* to avoid trapped into the *haram* (Firmansyah, 2013). According to Rizqy (2016), *syubhah* are ambiguous of it status, uncertain to many people of it *Halal* or *Haram*. According to Ayudin and Hamid (1994), although *syubhah* is not clear in its state, it does not mean people can take it easy on this problem. Thus, the true believers and pious character will leave the consumption on something *syubhah*, as a symbol of the perfection of faith.

No doubt, food intake, and elements have a tremendous influence on the growth of human beings concerning physical and spiritual. Therefore, *Halal* and *Haram* is the core of Muslim's life because it can lead to happiness in this world and the hereafter. This fact proves the main reason why *Shariah* compliance is essential to Muslim's life in all conditions (Elias, 2015). In Surah al-Baqarah (2:172-173) Allah stated;

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنَّ كُنتُمْ لِيَّاهُ تَعْبُدُونَ (172) إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (173)

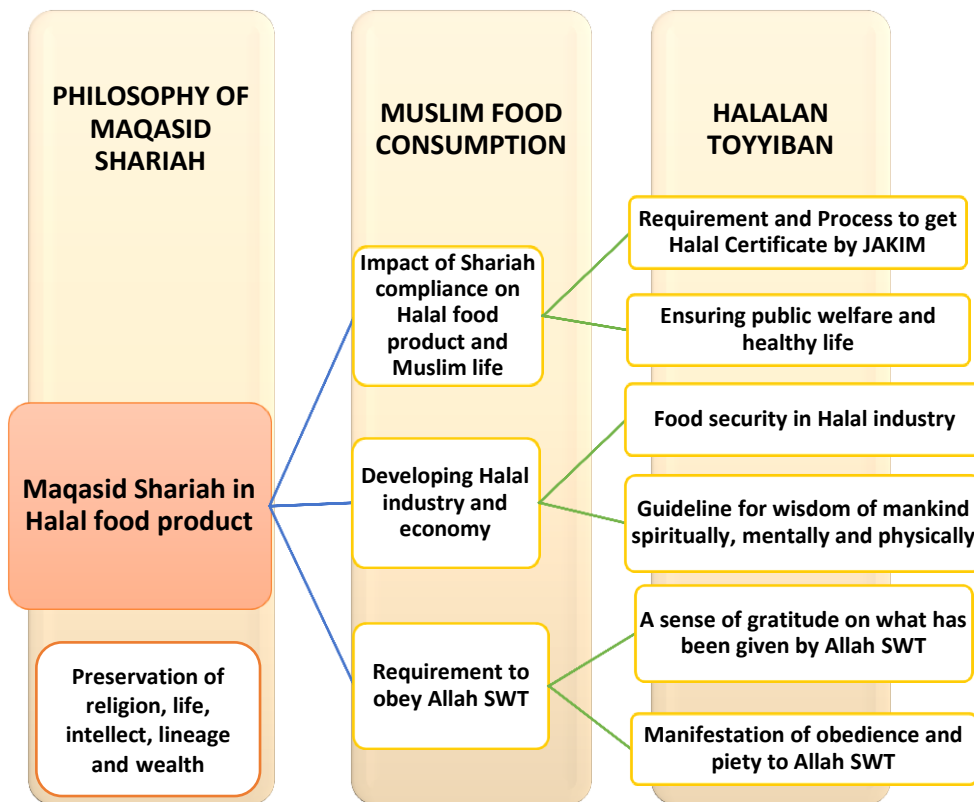
Means: "O who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is (indeed) Him that you worship [172]. He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced (by necessity), neither desiring (it) nor transgressing (its limit), there is no sin upon him. Indeed, Allah is Forgiving and Merciful [173]."

This verse elaborated on generality and simplicity of *Maqasid Shariah* as Allah SWT legalized all foods which containing benefits and advantages, to the soul and body of individuals and society. Likewise, Islam banned all food that has badness higher than the benefits. This is to maintain the purity and goodness of heart, mind, soul, and body because every food that comes into the human body will transform into blood and flesh to unlocking the blessing of Allah SWT to the human being. Hence, the underpinning of *Maqasid Shariah* in Muslim food consumption and *Halalan toyyiban* can be shown in Figure 2. It shows how the framework of the Philosophy of *Maqasid Shariah* and its linkages with *Halalan toyyiban* concept able to produce such a substantial guideline and protection of the welfare of human being in comprehensive aspects.

Figure 2 shows that the philosophy of *Maqasid Shariah* is all embedded in Muslim food consumption in all aspects of life. It requires the human being to obey Allah SWT in Halal food consumption and in developing the *Halal* industry and economy. With an in-depth understanding of the philosophy of *Maqasid Shariah*, and transfer it to the practical application and practices, it shows the manifestation of obedience and gratitude of human being to Allah SWT that created man and all the sustenance of life that Allah SWT provide to all human being. The philosophy of *Maqasid Shariah* provides a clear paradigm towards the manufacturer or food producer for *Halalan Toyyiban* concept. It covers five important components of human life that are to achieve the preservation of religion, life, intellect, lineage and wealth. From the accurate understanding of this philosophy that it is the requirement instructed in al-Quran where it positively will impact positively on Muslim food consumption and Muslim life with the Halal food product. This certainly would encourage the growth of Halal food industry and boost the economic performance of the country since Muslim population in Malaysia carries the significant percentage of more than 60% of the total population which are around 32 million in 2018 (Department of Statistics Malaysia, 2017). The understanding of *Maqasid Shariah* philosophy supposed to lead to the Muslim food consumption that seeks for the *Halalan Toyyiban* that is not contaminated by doubtful substance, proper processes of manufacture instructed by Islamic teaching and handled in a clean and Halal environment. The production of Halal food should come from the awareness that it is to obey the requirement instructed in the Quranic teaching with a full sense of gratitude that all sources are given by Allah SWT. Such awareness is a manifestation of obedience and piety towards Allah SWT. For the Muslims food producer, the responsibility to develop the Halal industry and economy, in fact, is to strengthening on the food security of Muslim in the Halal industry for the wisdom of

humankind spiritually, physically and mentally. The overall framework in Figure 2 emphasized on the impact of *Shariah* compliance on the Halal food product and Muslim life which enforce the requirement and process of acquiring the *Halal* certification by JAKIM to all food industry owner as to guarantee its *Halalan Toyyiban* is secured. In this relation, the role of *Maqasid Shariah* is vital as to promoting the welfare of society and safeguarding it from all forms of impediments and difficulties. This is in tandem with its foundation of maintaining the goodness of (*maslahah*) general public and individuals and avoid damage (*mafsadah*) of the *Ummah*. Thus, the *Maqasid Shariah* provide a clear guideline for Muslim to adequately caution on the food security and wisdom of the human being spiritual, mentally and physically. *Halalan toyyiban* certification by the state authority is one of the evidence that the requirement in food process and production is fulfilled.

Figure 2. Framework of the Philosophy of Maqasid Shariah and Its Linkages with Halalan Toyyiban



In this implication, *Maqasid Shariah* is to achieve the objective of preservation of religion, life, intellect, lineage and wealth, indubitably underpinned the concept of *Halalan toyyiban* in food production and consumption. Whereby it should have adhered to all Muslims as a whole command of Allah SWT and full perspective of life-based on Islam (Abdul Wahab & Azhar, 2014). The concept of *Halalan toyyiban* brings many positive effects in all aspects of human life including the economic sector. The most visible feature can be seen through the rapid development in Halal food industry around the world. In short, it can be said that in food production industry, it not just need *Halal* and *toyyib* on the sources of food materials, but, equally important is the food premises including the machine to process and manufacture the food, people that handle the processing, the logistic movement, as well as food outlets for sales; everything should come from the *Halalan toyyiban* sources and not *syubhah*. According to

Ramli and Jamaludin (2011), most of the Islamic scholars agreed on the concept of *Halalan toyyiban* and listed seven basic criteria that supposed to possessed namely;

- i) It does not contain impurities.
- ii) It does not contain intoxicants (alcohol).
- iii) It is not derived from animal blood.
- iv) It is not based on the source of the human being (human meat).
- v) It does not contain pork and his associate.
- vi) It is not derived from carcasses.
- vii) It does not endanger or harm to the consumer.

Islam explains the implications of consuming or using a clean and unclean. Muslims are commanded by Allah SWT to eat *Halal* and good food as it is a symbol of piety, the faith, the grateful, devotion to Allah SWT the Creator. However, the development of food technology causes a lot of doubt (*syubhah*) on the question of whether the materials and processes used are *Halal* and clean (Yasim, 2011). In this current time, new technology development, with various ingredients obtained and modern methods used in producing food products and consumables (Abdullah, Ab. Rahman, & Mohd Nor, 2011). Sometimes this scenario makes consumers challenging to ascertain the status of Halal or haram of a particular product, and it causes doubts about the Halal status on specific products.

CONCLUSION

In Islam, Muslims are obliged to find a *Halal* source for each item of consumption. *Halal* food consumption indeed has a very close connection with the worship and blessing of Allah SWT in Muslim's life. When a Muslim eat *haram/syubhah* food, it will affect the spiritual self. The direct effect to Muslim is in educating the soul with good attributes and worship Allah SWT in totality. Hence, Halal food refers to something that is required by Allah SWT to humans in daily consumption, *muamalah* and so on. Muslims should pay priority attention to the concept of *Halal* and *Haram* in every aspect of life following the philosophical understanding of the *Maqasid Shariah*. *Halal* nutrition could generate true and perfect Muslims (*hakiki*) from all aspects of the human personality and automatically fulfill the *Maqasid Shariah* of the preservation of religion, life, intellect, lineage and wealth. The actual goal of *Maqasid Shariah* is maintaining human welfare for the life of this world and the hereafter world in tandem with the concept of *maslahah 'ammah* in Islam. Hence the *Maqasid Shariah* in *Halalan toyyiban* food consumption underpinned the sanctity and religious beliefs, ensure the safety of life and the human body, ensure the purity of mind and sanity of mind and ensure the honor and dignity of humanity. Appreciation of Islam with the philosophy of *Maqasid Shariah* will form a unified relationship with Allah SWT and underpinned the *Halalan toyyiban* concept of food consumption among all Muslims.

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