

HALALSPHERE

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Harmonising Food Safety and Friendly Service through Halal and *Toyyib* Principles

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Received: 6/11/2023
Accepted: 25/1/2024
Published: 31/1/2024

Abstract

The widespread problem of food poisoning poses a serious threat to public health, with potentially severe consequences, including death. Food vendors need to prioritize offering halal and safe, flavorful food, ensuring excellent taste and service quality for consumers. This paper explores implementing food safety and friendly services aligned with halal and *toyyib* principles to address food safety and quality issues effectively. These principles include the physical characteristics of the product in accordance with *Shari'ah* law (P1); products that are sourced ethically and responsibly (P2); products that meet high standards of quality and safety (P3); functioning as servant and caliph of *Allah* in managing according to *Allah's* commands and prohibitions (P4); not excessively wasteful or extravagant (P5); positive moral and spiritual implications associated with the product (P6); and aimed at achieving prosperity in both this life and the hereafter (P7). This review article delves into how widespread and consequential it is to establish a structure for ensuring food safety and quality in the halal industry. By closely examining the halal and *toyyib* principles in the food sector, it becomes clear that grasping the importance of each principle is crucial for upholding the utmost standards in the halal and *toyyib* food sectors.

Keywords:

Food poisoning;
Halal and *toyyib*;
Friendly service;
Food safety; Holistic

1. Introduction

In the world of food services, where tastes and aromas come together to captivate our senses, a profound connection exists between the safety of our food and the warmth of the service we receive (Desmarchelier *et al.*, 2008 & Knudsen, 2010). This harmonious interplay between food safety and the art of friendly service is the foundation of a thriving culinary experience. Food safety is a paramount concern globally, as foodborne illnesses can have severe consequences, ranging from temporary discomfort to permanent health problems, disability, and even fatalities (Gizaw, 2019). However, within this delicate equilibrium, the stakes are far from insignificant. A single miscalculation can lead to a minor stomachache and severe health consequences, casting a shadow over lives and well-being. Food poisoning poses a significant challenge to public health. Its repercussions can range from momentary discomfort to dire complications like paralysis, kidney dysfunction, chronic joint pain, and, tragically, even loss of life, as reported in 2018, with over 60 cases and two deaths (Whitworth, 2018). In a world where meals are intended to nourish and delight, the potential for such harmful outcomes demands our unwavering attention and immediate action (Roger & Oyelakin, 2020). In the pursuit of ensuring the well-being of consumers, it is crucial that food vendors not only provide safe products but are also aligned with ethical, cultural,

and spiritual values. In the context of Islamic dietary practices, this involves adhering to halal and *toyyib* principles.

In Arabic, the word “halal” signifies “permissible” or “lawful” in terms of Islamic law. Muslims adhere to a set of rules known as halal daily. In contrast, *toyyib* denotes something that is not only halal but also wholesome, pure, and good for one’s health. The concepts of halal and *toyyib* are addressed in numerous verses of the Qur’an, and they are not limited to just food physically but also apply to other aspects of life, including services. For example, Surah al-Baqarah, verse 168, states, “O people, eat from whatever is on earth [that is] lawful and good and do not follow *Satan's* path. He is, in fact, a blatant enemy to you”. This verse conveys the message that people should consume what is both lawful and good while avoiding the path of Satan. The verse encourages adhering to what is not only permissible but also morally upright and nourishing. These concepts are central to Islamic ethics and guide Muslims in making choices that align with legal and ethical standards. The halal and *toyyib* concepts emphasise the importance of adhering to religious laws and seeking what is beneficial and virtuous in their daily lives, fostering a holistic approach to living according to Islamic principles, as Tsani *et al.* (2021) mentioned.

This paper explores the implementation of food safety and friendly services, the concept introduced in the next section through halal and *toyyib* principles, that create a harmonious

balance between meeting health standards and adhering to cultural and spiritual values. It seeks to address the multifaceted challenges posed by food safety issues by combining these principles' physical, spiritual, material, and supernatural dimensions. Doing so enhances the safety and quality of food products and fosters a deep sense of responsibility towards consumers and society.

1.1 The concept of food safety

According to the Department of Food Safety and Quality Division, Ministry of Health, Malaysia, "safe food" must be free from harmful bacteria, poison, toxins, faecal and other waste matter. A food safety assurance program is defined as a planned and documented system of practices which assure that any particular type of food will not cause harm to a consumer when it is consumed, as stated in the Food Hygiene Regulations 2009 (Ministry of Health, 2015). Consumers' demand for and preferences regarding food safety has gradually changed due to rising incomes and urbanisation, and consumers are now paying more attention to it (Joya *et al.*, 2022). It is further stated that consumers are now looking for food that offers several aspects, including safety, quality and healthy features, and not only serving basic dietary needs.

The limitation of knowledge on food safety is linked with poor food-handling practices, which are more likely to occur in mass catering and collective dining, especially food prepared by food handlers (Sani & Siow, 2014). Foodborne illness, hospitalisation, fatality, and financial losses are consequent outcomes of consuming foods contaminated with foodborne pathogenic bacteria, all of which have a negative impact on public health (Subramaniam *et al.*, 2023). To address these challenges, Malaysia introduced the Hazard Analysis and Critical Control Point (HACCP) certification scheme in April 2001, followed by implementing the Food Hygiene Regulations in 2009. The Malaysian Ministry of Health took these measures to protect consumers from foodborne illnesses and ensure they access safe, high-quality food. Consequently, individuals who own or operate food premises, as well as those who handle and cater food, are now legally obligated to adhere to stringent hygiene standards to guarantee the safety of the food they provide to consumers (Petruzzelli *et al.*, 2018). Furthermore, food operators must establish procedures to assess the effectiveness of their food management systems, including proper storage and handling of raw materials and the production process (McFarland *et al.*, 2019).

All individuals, particularly food service providers, are responsible for providing clean and hygienic food. The halal and *toyyib* aspects also offer a holistic idea, emphasising goodness in every aspect, especially regarding food preparation (Shafiee *et al.*, 2017). However, the halal concept goes beyond the certification process, which encompasses the ideas of cleanliness, hygiene, and all-encompassing safety, or halal and *toyyib*, as emphasised by the *Shari'ah* principles. Thus, consuming halal food is becoming more and more important because it is associated with quality, cleanliness, and safety. Halal is almost always associated with how Muslims slaughter farm animals for food (Aliff *et al.*, 2015). For instance, when a chicken has been cut into pieces, it is impossible to trace that the poultry has not been properly slaughtered, and consequently, eating that chicken is haram (prohibited) for Muslims. Aside from establishing procedures to ensure that food management systems are effective, food operators must also consider how raw materials and finished goods are handled (Petruzzelli *et al.*, 2018). Food is prohibited from being eaten by Muslims due to three main aspects: what it is made of,

how it is obtained, and how it is processed (Dewi & Agustina, 2021).

Aside from establishing procedures to ensure that food management systems are effective, food operators must also consider how raw materials and finished goods are stored (Petruzzelli *et al.*, 2018). Food must be stored at the proper storage temperature, which is categorised into three different temperature types which are room temperature storage (25 to 35°C), frozen storage (-18°C) and Chill Storage (0 to 4°C) (Ministry of Health, 2015). According to the Food Handling Training Module by the Malaysia Ministry of Health (2015), all perishable foods such as fish, chicken, and meat need to be stored in Frozen Storage; semi-perishable food such as vegetables and fruit can be stored in the Chill Storage, and non-perishable food together with dry food can be stored at Room Temperature. For the cook food category, different types of storage will affect the duration of the food's shelf life. Cook food stored at room temperature can only be consumed within 4 hours; in the chiller, it can be stored up to a maximum of 3 days; in the freezer, it can be stored up to one week to 3 months, depending on the type of cooked food. To prevent cross-contamination, raw meat should also be stored in separate bags from things ready to eat because it is a crucial step for meat storage (Ehuwa *et al.*, 2021). It is further stated that when handling raw meat, hands should be washed both before and after. Before consumption, all types of meat must be cooked to the right temperature to kill any pathogens and cooking a whole chicken should take place at 180°C for 20 minutes. Improper manufacturing procedure control, such as temperature regulation and storage conditions, were found to be important outbreak-causing factors (Food Safety News, 2022).

In conclusion, food safety encompasses two fundamental aspects: the safety and quality of sources, which include raw materials and ingredients, and the safety of the processing methods employed in the food management systems. This multifaceted approach to food safety ensures that the end product meets basic dietary needs and aligns with evolving consumer demands for safety, quality, and health-conscious features. The changing consumer preferences, driven by rising incomes and urbanisation, have highlighted the importance of providing food that is nourishing and free from potential hazards.

1.2 The concept of friendly service

The food industry is not only limited to the entities that are doing business, institutions or food and beverages (F&B) companies but also includes all the food operators in restaurants, schools, hospital cafeterias, catering operations and many other places that prepare food production and food service including the catering industry which is one of the food industry categories. The halal food industry is crucial to Muslims worldwide as it gives them a sense of security that whatever they consume, use, and purchase is *Shari'ah* compliant and lawful for consumption. Simultaneously, the halal industry contributes to societal development and national economic growth (Bohari *et al.*, 2013).

Food service is also an important element embedded in friendly service, where it refers to the various components or aspects involved in providing food and beverage-related services to customers that are crucial for ensuring a seamless and satisfying dining experience. Food service encompasses menu planning, food preparation, service provided by staff, ambience and atmosphere of the restaurant, table setting, hygiene and food safety, customer service, timing and efficiency (DiPietro,

2017). People today prefer innovative food and beverage service that can be enjoyable, attractive, and presentable; they also want the physical environment, which includes good customer service, ambience, table setting, and lighting, to appeal to guests (Yashwant Singh Rawal, 2019). A key aspect of the food service industry is providing excellent customer service, which includes interacting with customers in a friendly and attentive way, accurately taking orders, addressing any issues or special requests, and guaranteeing overall customer satisfaction (Kanyan *et al.*, 2016).

Delivering exceptional customer service is a core aspect of the food service industry, involving friendly interactions, precise order handling, issue resolution, and ensuring overall contentment. Key components encompass timely greetings, knowledgeable staff, efficiency, personalisation, resolution of concerns, hygiene, and a welcoming ambience. These practices and showing appreciation and follow-up gestures contribute to a lasting positive impact. Such customer-centric approaches are essential for garnering satisfaction and fostering loyalty (Stranjančević, 2015). Factors like amiable staff, professionalism, service speed, food quality, and atmosphere are crucial in elevating customer service, which is achievable through warm greetings and addressing concerns (Schechter, 1994). Service quality dimensions, such as tangibility, reliability, empathy, assurance, and responsiveness, significantly influence customer satisfaction in fast-food establishments (Aftab, 2016). Customer preferences centre on taste, server friendliness, hygiene, and prompt food service, underscoring the significance of these factors in crafting a positive dining experience (Molitor, 1995).

In conclusion, the term “friendly services” within the food industry encompasses various practices focused on customer satisfaction, such as creating a welcoming environment, handling orders efficiently, and resolving issues promptly. This customer-focused approach is essential for building loyalty and ensuring positive dining experiences. Critical elements like friendly staff, professionalism, swift service, food quality, and a pleasant ambience are vital in enhancing customer service. Going beyond basic needs, friendly services strive to make customers feel valued and attended to, contributing to positive recommendations and customer loyalty. The flexibility of these services in catering to diverse customer preferences is notable, and in the context of the halal food industry, it takes on heightened importance. The halal aspect holds significance for Muslims globally, assuring them that the food aligns with Islamic dietary laws. Businesses emphasising halal options can access a substantial market while contributing to the overall prosperity of food-related enterprises.

2. Harmonising halal and *toyyib* principles for food safety and friendly service in the food service sector

The halal food service industry is booming in Malaysia due to the public's acceptance of halal food, which is good for business development (Yusuf & Oyelakin, 2020). The halal food service industry in Malaysia is expanding because the demand is high based on the Muslim population in the country (Kamarulzaman *et al.*, 2017), the working schedule of her workforce, and her contemporary lifestyle. Ab Hamid *et al.* (2017) stated that the fast growth demonstrated that the Malaysian halal business was well appreciated both domestically and internationally and given the rise in population around the world and the industry's acceptance by the non-Muslim community, thus presenting a range of opportunities for companies to produce goods and services,

especially in the halal sector (Ab Hamid *et al.*, 2017; Razak, 2023).

Moreover, non-Muslim customers are also seen to slowly accept halal certified eateries, including restaurants, cafes and other food outlets, because a halal-certified eatery provides an image of good hygiene practices and a well-managed food premise. Even in Malaysia, policymakers put several certifications, standards, and restrictions on the food industry to ensure food quality and safety (Ali *et al.*, 2022). Hence, the halal-certified status is also seen as a competitive advantage in the food service business. The trend of halal applications submitted by food manufacturers and operators nationwide is increasing due to the demand and popularity of halal food products. According to Yunos *et al.* (2017), in the context of the food sector, halal certification is related to an inspection of many elements, which includes the preparation, slaughtering, ingredients used, cleaning, handling, processing, and storage of food, as well as the transportation and distribution of it. The food can only be permitted to have the halal certification after it has been deemed nutritious and cooked using just permitted ingredients in a clean, hygienic manner. Halal certification is an example of an industrial standard practice and an instrument for coordination and quality standards.

In food service, halal refers to what is permissible to be served and consumed according to Islamic dietary laws, while *toyyib* refers to what is wholesome, nutritious, and good for the body and soul. Halal and *toyyib* principles apply to the entire process of food service, from preparation to presentation (Arifin *et al.*, 2021; Ibrahim & Othman, 2014). For example, restaurants and food providers must adhere to halal and *toyyib* practices when sourcing and preparing food. This includes using permissible ingredients, utensils, and cooking methods in accordance with Islamic guidelines. In the Qur'an, such as Surah Al-Baqarah, verse 168, the directive is clear: “O humanity! Eat from what is lawful and good on the earth, and do not follow *Satan's* footsteps. He is truly your sworn enemy.” This verse emphasises the importance of cleanliness and purity, ensuring that the food served is halal and *toyyib*, meaning it should be of high quality, free from contamination, and prepared hygienically.

In addition, the principles of halal and *toyyib* extend to the treatment of customers and employees in the food service industry (Perdana, 2020). Providing excellent customer service and creating a welcoming and respectful environment for all patrons is essential. This aligns with the broader concept of halal and *toyyib*, emphasising ethical and wholesome practices in all aspects of life, including food service. By following these principles in the food service context, businesses can cater to Muslim customers' dietary needs and preferences, ensuring that the food is halal and of the highest quality, promoting physical well-being and spiritual fulfilment.

One of the studies on the application of the halal and *toyyib* principles in the food industry was conducted by Norazilawati Md Dahlal (2017 & 2021). The study established an ideal framework for food quality management based on the halal and *toyyib* principles, which consisted of seven basic principles. These principles were formulated by systematically researching selected Qur'anic verses related to the concepts of halal and *toyyib*. The selected Qur'anic verses were analysed and categorised according to a specific theme and supported by prominent *tafseers* (*Tafsir al-Azhar*, *Tafsir Ibn Kathir*, and *Tafsir al-Maraghiy*). The established seven principles consider all aspects of the physical and spiritual, as well as material and supernatural elements. These principles can be applied across

all industries, including the food service industry, to ensure their implementation aligns with halal and *toyyib*.

This paper uses the seven established principles of halal and *toyyib* as guidelines in food service. These seven halal and *toyyib* principles help to navigate the tangible aspects of the food service sector (referring to the physical and material) as a tool to safeguard the intangible aspects - referring to the *habl min Allah* (man’s relationship with his Creator) while strengthening and enhancing the *habl min al-Naas* (man’s relationship with other creatures including other human beings and nature), especially in the food safety and friendly service aspects. These tangible and intangible aspects can be incorporated into food service practices when the seven halal and *toyyib* principles are incorporated into food safety and friendly service. When these principles are embedded into the food service industry, there will be a significant impact on customers’ trust and the quality of services offered, not just in tangible factors such as food preparation methods and quality control procedures but also in intangible factors such as ethics and morality. Figure 2 illustrates the seven principles of halal and *toyyib* that are posited to be used in the food service industry to ensure high-quality and spiritually wholesome food.

2.1 Principle 1 - Physical (tangible) characteristics of a product to be in accordance with Shari’ah law

The first principle of halal and *toyyib* focuses on the physical (tangible) aspects. For the food service industry, aligning food safety principles and friendly service to comply with *Shari’ah* or Islamic law is very important. *Shari’ah* law imposes specific requirements on how food is sourced, handled, and prepared to meet Islamic dietary guidelines. Regarding food safety, this entails diligently sourcing all raw materials and ingredients from halal-certified suppliers, ensuring no haram elements are

present in the products and adopting halal-compliant processing methods (Kohilavani *et al.* 2013). Transparency is key, with clear labelling of halal menu items and rigorous periodic audits to maintain compliance. Concurrently, the concept of friendly service encompasses aspects like diverse menu planning, rigorous staff training in halal principles and halal food preparations, a welcoming ambience reflecting Islamic values, the use of clean and halal-certified tableware, a strong emphasis on hygiene, and the provisions for excellent customer service adhering to Islamic principles of respect and courtesy (Putit *et al.* 2016). Transparency is key, with clear labelling of halal menu items and rigorous periodic audits to maintain compliance. Concurrently, the concept of friendly service encompasses aspects like diverse menu planning, rigorous staff training in halal principles and halal food preparations, a welcoming ambience reflecting Islamic values, the use of clean and halal-certified tableware, a strong emphasis on hygiene, and the provisions for excellent customer service adhering to Islamic principles of respect and courtesy (Putit *et al.* 2016).

2.2 Principle 2 - Products that are sourced ethically and responsibly

The second principle of halal and *toyyib* is focused on how food sources are obtained. This principle is fixated on ethical and responsible sourcing practices for the food safety and friendly service model, which is essential for creating a positive dining experience. The halal and *toyyib* principle ensures that the production process of the item meets high ethical standards (Arifin *et al.* 2021). Food safety involves ensuring that raw materials and ingredients come from suppliers, adhering to fair labour practices, sustainable farming, and animal welfare. Responsible farming and harvesting practices enhance food safety while aligning with environmental and ethical concerns. Transparency and traceability in sourcing highlight

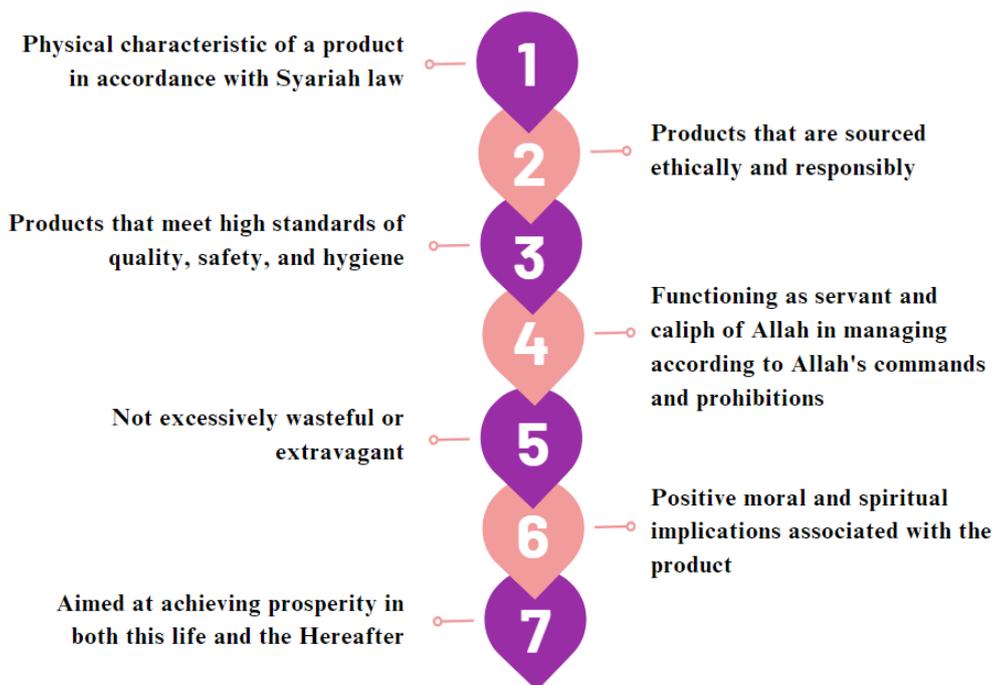


Figure 2: The seven principles of halal and *toyyib*.
Source: Norazilawati Md Dahlal (2017 & 2021)

accountability to customers (Ospital *et al.*, 2022). The process from the beginning to the end of the food products created is in facilities and business models centred on moral duty prior to profit. It is concerned with the facilities, how the product is produced, and even the employees' salaries, which reflect an ethical and responsible standard of production (Scheik, 2021). In the realm of friendly service, integrating halal and *toyyib* principles is vital for addressing both tangible and intangible aspects. Through ethical and responsible sourcing and prioritising local, organic, and ethically produced ingredients, businesses can enhance their commitment to fairness and sustainability in alignment with Islamic principles. This aligns with findings from various studies, such as Sharma (2021), which emphasises the food service system's autonomy, justice, and well-being, whereas Lesser (2013) emphasises the significance of wholesome selections. Guachalla (2022) argues that plant-based diets should be promoted to address ethical and environmental issues. Robson (2011) highlights that personal space should be considered while arranging a table, particularly in various dining situations. According to this principle, the comprehensive approach to providing friendly service should consider ethical, health, and comfort considerations. The staff adeptly communicates ethical choices and fosters customer loyalty rooted in shared values, contributing to the sustained success of businesses in the halal and *toyyib* food sectors.

2.3 Principle 3 - Products that meet high quality, safety, and hygiene standards

The food service industry's third principle of halal and *toyyib* emphasises ensuring that products meet high quality, safety, and hygiene standards. Incorporating this principle into the food safety and friendly service model is indispensable for an outstanding dining experience. When it comes to food safety, the process starts with carefully selecting raw materials and ingredients from reliable vendors known for their commitment to quality and safety. Rigorous inspection procedures upon receipt are imperative to verify the products' adherence to quality criteria and ensure freedom from defects or contaminants (Alli, 1990). Equally crucial is the proper handling and storage of ingredients to prevent contamination and preserve freshness. It is crucial to uphold hygienic processing practices throughout the food management system, including strictly cleaning kitchen tools and utensils (Ebert, 2018). Routine quality checks maintain consistency and safety throughout the food preparation process.

Regarding friendly service, excellence begins with crafting a menu emphasising top-notch ingredients, safety, and hygiene. The menu should prominently feature dishes that meet these standards and showcase the freshness and excellence of the products used, with clear communication of this commitment to customers (Filimonau *et al.* 2017). Food preparation by a well-trained culinary team should prioritise precision and care, emphasising the use of superior ingredients to highlight their flavours and textures. The overall dining experience is elevated through a thoughtfully designed ambience and impeccable presentation of clean and hygienic tableware (Nazri *et al.* 2022). This commitment extends to fostering a hygiene culture throughout the establishment, including dining areas and common spaces. Finally, staff should be trained to provide attentive and informed customer service that includes explaining the measures taken to ensure quality, safety, and hygiene in food preparation (West, 1992). This comprehensive approach not only assures customer safety and satisfaction but also establishes a reputation for excellence, fostering customer loyalty and positive recommendations, all essential for the

long-term success of any food-related business, especially halal and *toyyib*.

2.4 Principle 4 - Functioning as servant and caliph of Allah in managing according to Allah's commands and prohibitions

The fourth principle of halal and *toyyib* emphasises the operational mechanism of the food service industry, paying close attention to the actors in this industry. The actors here refer to the policymakers, implementers, practitioners, and consumers directly or indirectly involved in the food service industry. In terms of the operational mechanisms, how these actors play their role in the food industry is crucial. Based on this fourth principle, the actors are not to merely provide the service in accordance with the halal and *toyyib* standards but, more importantly, to be able to deliver their purpose in life as servants of their Creator and fulfil his duty as the caliph of Allah throughout his existence on this earth (Fatimah, Ahmad EQ & Suhartini, 2020). This encompasses a comprehensive approach to operating a food service premise that sets the importance of managing food safety and friendly service according to Allah's commands and prohibitions whilst firmly grasping Islamic values. It posits food service as a tool for humans, whether in the capacity as consumers or food producers or regulators as the actors in the industry, to enhance their purpose as a servant of Allah SWT, simultaneously fulfilling their role as caliph of Allah SWT (Muhammad Syukri Salleh, 2003 & Fadzila Azni Ahmad, 2016, Norzilawati Md Dahlal, 2017). Food safety entails strict adherence to halal requirements, including sourcing and preparing ingredients in compliance with Islamic dietary guidelines and using certified halal processes and equipment. It is crucial to stay away from prohibited substances like alcohol and pork. There is a deep conviction that Allah sees and knows all outward and inward actions, even when only the self is making preparations without all others. It is a tool that enhances man's *habl min Allah* (vertical relationship) with his Creator.

Regarding friendly service, this principle encompasses not only the provisions of halal options but also the creation of a welcoming ambience that reflects Islamic modesty and respect. Maintaining impeccable cleanliness and hygiene, as emphasised in Islamic practices, is crucial. Additionally, staff are trained to deliver exceptional customer service that aligns with Islamic principles of respect and courtesy, treating patrons as honoured guests. Incorporating charitable practices, such as donating to causes in accordance with *zakat*, further demonstrates a commitment to community and ethical stewardship. It also aims to enhance and strengthen the *habl min al-Naas* (horizontal relationship). This holistic approach ensures compliance with Islamic dietary guidelines. It fosters an environment that resonates with patrons who share these values, ultimately enhancing customer loyalty and promoting the success and reputation of the food-related business within the Muslim community and beyond.

2.5 Principle 5 - Not excessively wasteful or extravagant

Integrating the principle of avoiding excess waste and extravagance into the food safety and friendly service model embodies responsible and ethical practices within the food service industry. Food safety involves minimising food waste through meticulous inventory management, portion control, and innovative repurposing of surplus ingredients to curb unnecessary disposal. It extends to sourcing from suppliers

products that prioritise sustainability and eco-friendly packaging, thus reducing environmental impact (Bouhlel *et al.*, 2023). The principle also encompasses optimising energy usage in food preparation and storage, lowering operational costs, and reducing environmental footprints.

Within friendly service, the commitment to avoid waste and extravagance is evident in menu planning strategies that harness ingredients across multiple dishes, reducing plate waste and offering smaller portions or shareable options. Kitchen staff are trained to execute efficient food preparation techniques, preventing overproduction and ensuring precise portioning to curtail leftovers (Hennchen, 2021). This fifth principle provides reminders that those who indulge in wastefulness are the brethren of man's common enemy, *Satan*. Thus, eco-conscious choices are made in decor and table settings, favouring reusable or biodegradable materials that minimise waste and environmental harm as efforts to steer away from the common enemy. Hygiene and cleaning practices incorporate eco-friendly products to maintain stringent standards while reducing harmful chemicals (Lehman, 2023). Customer education initiatives inform patrons of the dedication to waste reduction and encourage responsible ordering, potentially offering take-home containers to minimise food waste further. The principle also advocates resource conservation, including water-saving measures, recycling programs, and reducing single-use plastics.

Adhering to the principle of avoiding excess waste and extravagance diminishes the environmental impact of food service operations and underscores the commitment to ethical and sustainable practices. This resonates with environmentally conscious customers, elevating their reputation and attracting those who value responsible resource management. Furthermore, reducing waste translates into cost savings, presenting a mutually beneficial outcome for the halal and *toyyib* food service business and the environment.

2.6 Principle 6 - Positive moral and spiritual implications associated with the product

The sixth principle of halal and *toyyib* underscores the significance of positive moral and spiritual implications associated with safe, high-quality food products and friendly services. Choosing ethically produced and safe food ensures physical well-being and moral satisfaction, elevating the taste experience and influencing purchasing decisions (Bratanova, 2015). As observed by Kasingku (2023), nutritious food positively affects both physical health and spiritual development. The link between adherence to Islamic dietary principles and human development, encompassing intellect, morals, and psychology, is emphasised, with halal and *toyyib* eating contributing to a pure and clean heart (Metusin, 2020; Sawari, 2015). Moreover, halal and *toyyib* food consumption influences emotional and spiritual intelligence, fostering a healthy lifestyle and positive human growth (Farid, 2020).

Regarding friendly services, embracing halal *toyyib*-friendly practices, such as clear menu labelling, cultural sensitivity, and community engagement, enhances the dining experience, promoting customer satisfaction, loyalty, and positive word-of-mouth (Shafieizadeh & Tao, 2020). These practices benefit the halal sector and nurture a harmonious relationship between food operators and consumers, emphasising good morals and health. Additionally, halal *toyyib*-friendly services have been shown to evoke positive emotions and spiritual experiences, influencing satisfaction, trust, and loyalty among customers (Tama, 2014; Al-Ansi, 2019). The comprehensive impact of

halal and *toyyib* principles on physical and spiritual dimensions highlights the significance of ethical food practices and customer-oriented services in the food service industry.

2.7 Principle 7 aims to achieve prosperity in this life and the hereafter

The seventh principle within the halal food service sector is to attain prosperity in this life and the hereafter, embodying a comprehensive and spiritually mindful approach. Aligned with the Islamic notion of success in worldly and hereafter endeavours (Al-Haq, 2023), the industry aligns with believers' aspirations by providing outstanding, high-quality food and friendly services. As a guide to behaviour, Islam instructs believers to lead successful lives through balanced and moderate social principles (Nasir, 2020). Emphasising meaningfulness and continuous improvement for a good quality of life (Qadir & Ghauri, 2021; Al-Haq, 2023), Islam encourages believers to seek well-being in both physical and spiritual dimensions, paralleling the approach to crafting quality food and services. This entails conducting business with integrity, ethical standards, and kindness towards customers and colleagues (Jelaini, 2014). Integrating faith into professional goals nurtures fulfilment and purpose for food operators and consumers, fostering a harmonious personal and spiritual growth journey. Essentially, this comprehensive approach within the food service industry embodies a life well-lived, aligning with the values of *Allah* and positively contributing to both temporal and eternal aspects of existence.

3. Conclusion

The halal and *toyyib* principles underscore the significance of ethical, moral, and sustainable practices, particularly in the food service industry. Embracing these ecologically sustainable concepts offers numerous benefits for food service providers, society, and the environment, fostering overall well-being. These principles enhance well-being across various dimensions such as economics, environment, society, health, and culture, with their effectiveness hinging on industry stakeholders' adept implementation of the seven halal and *toyyib* principles. The concept of *toyyib*, extending beyond religious contexts, highlights the importance of quality, wholesomeness, and ethical considerations in food production and service. In today's conscious consumer landscape, incorporating halal and *toyyib* principles into customer-friendly services is essential and a strategic move for long-term success and expansion in the food industry. This signifies a dedication to meeting the diverse needs of customers while upholding ethical and cultural values, thereby contributing to both societal advancement and economic growth.

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