

# **Social Constructs Halalan Thayyiban Food Law: A Social Scientific Study into the Insight of Muslim and Non-Muslim in Banten Indonesia**

**Ikomatussuniah\***

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**Abstract:** The halal thayyib food law is a unified terminology, which is based on the Qur'an. The level of understanding based on the opinions of Muslims and non-Muslims should be mapped out to define the halal thayyib food law as a social construct. It is important to determine the definition of halalan thayyiban food law according to ideas, opinions, and experiences of the leaders of Muslims and non-Muslims. This is not a theological study, and this study is based on the sociological methodology of an abductive study. This study adopted the qualitative data analysis using an in-depth interview to examine the perception of Muslims and non-Muslims leaders in Banten province, Indonesia on the halalan thayyiban food law. The result revealed that Muslims and non-Muslims have different definitions of *halāl* food. However, their understanding of thayyib food has the same basic constructs related to goodness in pre-processing, during, and post-processing of food.

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**Keywords:** Food law, *ḥalāl* thayyib food, Muslim, non-Muslim.

**Abstrak:** Undang-undang makanan *ḥalāl* thayyib adalah istilah bersatu, yang berdasarkan Al-Qur'an. Tahap kefahaman berdasarkan pendapat umat Islam dan bukan Islam perlu dipetakan bagi menentukan undang-undang makanan *ḥalāl* thayyib sebagai konstruk sosial. Adalah penting untuk menentukan definisi undang-undang makanan halal thayyiban mengikut idea, pendapat, dan pengalaman pemimpin umat Islam dan bukan Islam. Ini bukan kajian teologi, dan kajian ini berdasarkan metodologi sosiologi kajian abductive. Kajian ini mengguna pakai analisis data kualitatif menggunakan temu bual mendalam untuk meneliti persepsi umat Islam dan pemimpin bukan Islam di wilayah Banten, Indonesia mengenai undang-undang makanan halal thayyiban. Hasilnya mendedahkan bahawa umat Islam dan bukan umat Islam mempunyai definisi makanan *ḥalāl* yang berbeza. Walau bagaimanapun, pemahaman mereka tentang makanan thayyib mempunyai pembinaan asas yang sama yang berkaitan dengan kebaikan dalam pra-pemprosesan, semasa, dan selepas pemprosesan makanan.

**Kata kunci:** Undang-undang makanan, makanan *ḥalāl* thayyib, Umat Islam, bukan umat Islam.

## Introduction

Halalan thayyiban food law is one of the crucial issues that is discussed regarding the certainty of Muslim consumers for their rights on food based on the command in the Qur'an (Taaqiyah D. Insani, 2019). Humans are concerned about their food intake for the sake of health. Conor Reilly (1996) stated that, "there is a growing demand from consumer for foods that are not just clean and microbiologically safe, but also are perceived to have defined functionality with regard with taste, texture, and nutrition". Moreover, Sharifah Zannierah (2012) said Muslims would ensure that they consume *ḥalāl* food, and the studies on *ḥalāl* food have created a unique relationship among Muslims. The discussion about food, specifically the rules of *ḥalāl* food, are precise and clear in the Qur'an, as explained by Farah Amalia (2019),

One aspect that is regulated inside Al-Quran is the concept of *ḥalāl*. Allah Almighty says in Surah Al-Maidah verses 87-88 "And eat food that is lawful again good than what Allah has blessed you, and fear Allah you believe in Him." In the Al-Baqarah verse 172-173 explained that "Verily Allah only forbids you carcasses, blood, pork, and animals which (when

slaughtered) are called (names) besides Allah. but whoever is in a state forced to (eat it) while He does not want it and does not (also) exceed the limits, then there is no sin for him. Truly Allah is Forgiving, Most Merciful. ”These two verses clearly explain the necessity of a Muslim to consume *ḥalāl* products.

A good Muslim must abide by *ḥalāl* food standards and avoid forbidden food. The Qur’an prohibited only a small portion of food and presented various *ḥalāl* food that is allowed for consumption as said by Farah Amalia (2019) as well. Furthermore, the definition of *ḥalāl* is described as follows:

In terms of terminology, the word “*ḥalāl*” is originated from the Arabic language, which has the meaning of releasing and not bound. Whereas in etymology, “*ḥalāl*” means something permissible because it is free from the provisions that prohibit it. (Irma Fatmawati, 2019)

Indonesia has a regulation on food, which is on Article 1 point (4) of Act No. 18/2012 on foods. It is related to food safety, specifically on the condition and effort needed to prevent food from possible biological and chemical contamination and other objects that can disrupt, harm, and endanger human health. It should not have any conflict with religion, faith, and culture. Article 1 point (6) of Indonesian Act No. 18/2012 said the food production process includes producing, preparing, processing, manufacturing, preserving, packing, repacking, and changing the shape of food. Practising Muslims comply with Islam by purchasing and consuming *ḥalāl* food, which is permitted by religion. In addition, Marin Neio Demirci (2016) explained the main prohibitions in Islam are pork, blood, carcasses, and animals that are not slaughtered according to Islamic teachings and *khamr*. *Ḥalāl* assurance is complicated as there are different legal standards and no common perception. One of the steps to analyse the perceptions is determining the perspectives of Muslim and non-Muslim.

There are various insights from the social actors on *ḥalāl* but non-thayyib food and vice versa. However, the insight should be proven reasonably. Hence, this study is concerned about whether social actors have the same point of view on the definition of the halalan thayyiban food law. It is interesting to compare the perception of Muslims and non-Muslim on the halalan thayyiban food law. The perception relates to the

interaction among the social actors that they should live harmoniously regardless of the differences in their beliefs.

The interaction on various range of knowledge and daily life can happen among them, and the relationship between Muslims and non-Muslims is undeniable in practising their daily activities, including social activity. The manufacturers might be non-Muslims who might not understand the requirements of *halalan thayyiban* food. Hence, Article 23 of Indonesian Act No. 33/2014 concerning Halal Products Assurance said that business owners should have in-depth knowledge of *halāl* food by obtaining the following:

- a. information, education, and socialisation of *halāl* product assurance system;
- b. coaching in producing *halāl* products; and
- c. services to obtain a *halāl* certificate in a fast, efficient, affordable, and non-discriminatory way.

Besides that, the following are the obligations in obtaining a *halāl* certification under Article 25 of Indonesian Act No. 33/2014 concerning *Halal Products Assurance*:

- a. listing the *halāl* label for products that have received a *halāl* certificate;
- b. maintaining the *halāl* status of products that have obtained *halāl* certificates;
- c. Separating the locations, places and slaughtering spot, processing tools, storage, packaging, distribution, sales, and presentation between *halāl* and non-*halāl* products.
- d. Updating the *halāl* certificate if the validity of the *halāl* certificate has expired; and
- e. Reporting the changes in the ingredients to the Halal Products Assurance Agency.

Fahmi (2019) stated that it is important to understand the *halāl* governance and its current practices at the domestic level in achieving Indonesia's aim to become the centre of the *halāl* industry on an international level. This is the reason that the *halāl* issue has a public issue rather than just a private matter. Furthermore, Ashabul Kahpi (2018) said the government is responsible for protecting the Muslim citizens regarding their rights on *halāl* food needs by regulating it on the state's legal formal. The law

will ensure that non-Muslim entrepreneurs only produce *halāl* thayyib food for Muslim consumers. The regulation for the *halāl* thayyib food requirements and the certification of *halāl* should be based on Islamic principles.

Permissible and wholesome foods are the whole picture of adequate food for the human being. The key considerations of adequate food are described in Article 11 of the International Covenant on Economic, Social, and Cultural Rights (ICESCR), which is one of UN treaties on December 16, 1966, as follows:

**Adequacy and sustainability of food availability and access**

7. The concept of adequacy is particularly significant for the rights on food to underline the factors in determining whether the particular foods or diets can be considered the most appropriate under the given circumstances for the purposes in Article 11 of the covenant. The notion of sustainability is linked to the notion of adequate food or food security, which implies food that is accessible for both present and future generations. The precise meaning of adequacy is too broad which covers social, economic, cultural, climatic, ecological, and other conditions, while sustainability incorporates the notion of long-term availability and accessibility.

8. The committee considers the core content of the rights for adequate food as follows:

The availability of food that is sufficient in both quantity and quality to satisfy the dietary needs of individuals, which is free from adverse substance and acceptable within a given culture. The accessibility of such food should be sustainable and does not interfere with the enjoyment of other human rights.

9. Dietary needs should contain a mix of nutrients for physical and mental growth, development and maintenance, and physical activity that comply with human physiological needs at all stages to cater to different genders and occupations. The measures should be considered to maintain, adapt, and strengthen dietary diversity and appropriate consumption and feeding patterns, including breast-feeding. They also ensure the changes in availability and access to food supply to avoid any negative effect on dietary composition and intake.

10. Free from adverse substances for food safety and protective measures by both public and private means to prevent any contamination of foodstuffs at different stages throughout the food chain. Efforts are taken to identify and avoid naturally occurring toxins.

11. Cultural or consumer acceptability implies the need to consider the perceived non-nutrient values attached to food and food consumption besides providing information to consumers on the nature of accessible food supplies.

12. Availability refers to the possibilities of either feeding oneself directly from the productive land or other natural resources. The well-functioning distribution, processing, and market systems can move the food from the site of production to the destination.

13. Accessibility consists of both economic and physical accessibility. In short, the rights to adequate food can be understood by addressing issues related to nutrition, safety, and cultural acceptability.

(Bernd van der Meulen, 2010)

The materialistic concept dominates some business owners which influence them to become corrupt in obtaining more profit. The behaviours of business owners are dominated by greed and negative thought patterns. Therefore, problems in business often occur as said by Martini Dwi Pusparini (2019). The phenomenon happens when the public, including non-Muslims, is aware of the advantages of consuming *halāl* food in leading a healthy life. Indonesia has abundant natural resources and the potential to develop *halāl* food production and trading of *halāl* products in Asia and global markets. Therefore, governments and business owners should overcome challenges related to the trade of *halāl* products (Tamimah, 2018).

The following are the public's understanding on *halāl* food: the food should be uncontaminated by pork, *khamr*, blood, carcasses, and the slaughtering system is according to the Islamic teachings by Prophet Muhammad (PBUH). According to 2: 168, "O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaytan* (Satan). Verily, he is to you an open enemy". The following are some of the food law by tafsir Ibnu Kathir:

“O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaytan* (Satan)”. Allah stated that He is the Sustainer for all His creation, and He allowed them to eat any pure lawful things on earth that do not cause harm to the body or mind. He also forbade them from following the footsteps of *Shaytan* in misleading its followers.

- The prohibition of *Bahirah* (a female camel whose milk was offered to idols and nobody was allowed to milk it), or
- *Sa'ibah* (a female camel that is let loose for free pasture for the idols and it is prohibited to carry anything), or
- *Wasilah* (a female camel that is set free for idols because it has given birth to a female camel for its first and second pregnancy) and all of the other things that *Shaytan* made attractive to them during the time of *Jahiliyyah*.

Muslim recorded Iyad bin Himar saying that Allah’s Messenger said that Allah says, “Every type of wealth I have endowed My servants is allowed for them... (until) I have created My servants *Hunafa'* (pure or upright), but the devils came to them and led them astray from their (true) religion and prohibited them from what I allowed them”. Furthermore, Allah said, “He is your open enemy” as a warning against Satan. Allah also said, “Surely, *Shaytan* is an enemy, so take (treat) him as an enemy. He only invites his *Hizb* (followers) who will become the dwellers of the blazing fire” (35:6). “Will you take him (*Iblis*) and his offspring as protectors and helpers rather than Me as they are your enemies! It is evil to exchange for the *Zalimin* (polytheists and wrongdoers)” (18:50). Qatadah and As-Suddi commented, “Every act of disobedience to Allah is the footstep of Satan”. Abd bin Humayd reported that Ibn Abbas said, “Any vow or oath that one makes when angry follows the footstep of *Shaytan* and its expiation the vow.”

The *halalan thayyiban* food is an inseparable concept. The *halāl* concept has established formal rules, while the concept of *thayyib* is not explicitly defined. The Indonesian Act No. 33/2014 on Halal Products Assurance elaborates on food safety, quality assurance, and the *halāl* management system, which are categorised under the *thayyib* paradigm. The regulation categories describe the *halāl* *thayyib* food requirements.

Article 21 point (1) of Halal Products Assurance's Act explains about *halāl* products processes as follows: "The location, place, and process equipment for *halāl* products must be separated from the location, place, and tools for slaughtering, processing, storing, packaging, distributing, selling, and presenting non-*halāl* products".

However, there are different opinions on the definition of halalan thayyiban food, including its term and implementation in the community. The *halāl* status by the government certification does not guarantee that the food is completely *halāl* and thayyib.

According to the findings, the majority of participants (street vendors) revealed their food handling practices as follows: obligation to local authority rules and regulations, food preparation, stock control, purchasing, health and safety measures of the food. They revealed their understanding of halalan thayyiban based on three elements: *halāl*, hygiene and safety, and honesty.

Therefore, Khan (2019) described that the formulation of terms and definitions of halalan thayyiban food law should be in line with the understanding of the Muslims and non-Muslims. The principle of halalan thayyiban food law in the Qur'an can be executed as Muslims are the majority of consumers in the world.

## Methodology

*Halāl Thayyib* food is mandated in the Qur'an, which explains the *halāl* and *harām* categories, but the technical implementation related to thayyib is not described in detail. The abductive research approach is used to study the meanings of halalan thayyiban food using qualitative data analysis. The abductive research strategy implemented based on the insights of social actors, the question is answered through their knowledge, experience, feelings, and perception regarding their everyday activities (Blaikie, 2007; M. Reevany Bustami, 2020). During the interviews, the respondents have to analyse the meanings and different groups in Banten province regarding the *halāl* thayyib food law on definition of *halāl* food, thayyib food, and *halāl* & thayyib food laws.

The researcher conducted an in-depth interview on Muslims and non-Muslims to determine their understanding of halal thayyib food. Banten is selected as it is the first and largest *halāl* valley industry in



Indonesia. The general appendix was used as the guide in assessing the questions from the interviewees. The Muslim's representatives are from the Indonesian Ulama Councils in Banten Province and the non-Muslim's representatives are Buddhist religious leaders in Banten province. The interview was conducted at the office of Nahdlatul Ulama Area of Representative (*Perwakilan Wilayah Nahdlatul Ulama/PWNU*) and Vihara Avalokitesvara in Banten Province with a duration of 49:16 minutes and 2:04:18 minutes, respectively. The recordings were transcribed and analysed manually by the researchers.

### ***Halāl* Food Law on Muslim's Perspective**

The Muslim respondents described that *halāl* food should be according to the command from Allah (SWT). Based on the process and *lafadz*, it is allowed for consumption by the Qur'an which should not include *mayyitah*, blood, any slaughter that is not in the name of God, pork, and *khmar*. Furthermore, the slaughtered animals must follow the procedure as described by Prophet Muhammad (PBUH).

*The essence is Halāl (Halalan lidzaati)*

*Halāl* is seen sufficient based on the goods or products in a *halāl* manner as stipulated in the Qur'an. A respondent said, "Something you do not know is *halāl lidzaati*, and it is lawful even if it contains formalin, which is certainly non-thayyib". Furthermore, materials that are *halāl lidzaati* can be considered *halāl* for the common people who do not understand the deeper process that it is contaminated by any forbidden material.

The plain water in this package has been declared *halāl*, but not necessarily ... the plain water is *halāl lidzaati*. The essence is *halāl*. The plain water, *lidzaati*. The distillation process is used before pouring the water into the package in which the distillation tool uses activated carbon.

In this situation, people who do not understand the process are forgiven, and they are allowed to consume it. However, people who understand the process cannot consume it.

*Allah (SWT)'s Command*

The *halālness* of the foods is described in the Qur'an, "*Halāl* is a statement in the word of Allah (SWT) on the ability in consuming foods and beverages... it is a part of what is ordered by Allah (SWT)".

*Permissible to consume the food based on lafadz and process*

The context of the Qur'an has explained about the lawful and prohibited food: "Halāl food is food that has been processed and there is a *lafadz* that it can be consumed". It means that Muslims can consume food which is lawful as stated in the Qur'an as long as it does not contain *mayyitah*, blood, pork, and *khamr*. The slaughtering process is done by reciting God's name and based on the slaughtering exemplified by Muhammad (PBUH).

- a. No *Mayyitah*, no blood, slaughtering process with the name of Allah (SWT), no pork

Some of the explanations on *halāl*ness are described by the Qur'an:

The Qur'an says, *Hurrimat' alaikum*. You are forbidden to consume *mayyitah*, blood, and slaughter that is not in the name of God. The sentences represent the word *Qoth'i dilalah*, which includes pork, *al-khinziir*, and the *lafadz* is mentioned in the Qur'an. It describes the types of foods, beverages, and items that are prohibited for consumption by Muslims. It is not about rituals, and the talk is about prohibition.

- b. Slaughtering according to Prophet Muhammad (PBUH)

The slaughtering process should follow the requirements of *halāl*ness when obtaining *halāl* animals products. The procedure on how to treat the animals before, during, and after the slaughtering process should be done appropriately based on the Islamic principles. The way how to slaughter has already exemplified by the Prophet Muhammad (PBUH). The error may turn the permissible foods to become prohibited by Islam.

The following question might arise: what is a *halāl* animal? If slaughtered, it is following the example of the Prophet. Read the classic books from scholars such as *fathul qarib* and *fathul mu'in* regarding the term of the slaughterer, and the conditions of the slaughtered animals. If it is wrong, the foods that were previously *halāl* can become *haram* and considered as carcasses.

c. No *Khamr*

*Khamr* is considered as unlawful in this excerpt:

...or in another verse, the matter of beverages for instance, *innamal khamru wal maysiru*. Then, God says, *ridzsummin'amalissyaitoon*, which is all the Shaytan's action. We do not discuss the *hikmah* beyond it but from the orders of it.

### ***Halāl* Food Law on Non-Muslim's Perspective**

Regarding the perspectives of non-Muslims, the *halāl* definition is based on their insights on whether the food is lawful or unlawful for consumption.

Regarding the *halāl* and non-*halāl* concepts in Buddhism, *halāl* is permissible and *ḥarām* is prohibited. Several categories are forbidden such as the animals that should not be consumed. In the end, we are discussing *halāl* and non-*halāl* whether you can consume it or not.

The lawful animal products should fulfil the requirements of the process, namely do not order, do not hear, and do not see the processes. According to the Buddhist, the slaughtering process should follow the rules from the teachings as follows:

The Buddhist principle has a general basis on consuming products that contain animal products. Furthermore, it should follow some rules, namely no order, no seeing, and no hearing of the slaughtering process. If the three rules are violated, the devotees are prohibited from consuming it because the products are considered unlawful (*ḥarām*).

Furthermore, it is lawful to consume animal products that do not contain dogs, human carcasses, elephants, snakes, horses, and others that are prohibited. The statement is as follows: "Buddhists prohibit some products that contain human carcasses, elephants, snakes, dogs, horses, and the other unlawful things".

The respondent provided his opinion on Islamic slaughtering based on their knowledge and experience in the community. He stated that the slaughtering process should be as follows:

1. Facing the qibla as follows: “The slaughtering process should be in the right direction based on the Islamic principles”.
2. Slaughtered based on God’s name as follows: “The slaughtering process should be based on Islamic teaching by reciting *Bismillahi*”.
3. The way of slaughtering as follows: “Muslims are more detailed in slaughtering. It should be perfect”.

### **Thayyib Food Law on Muslim’s Perspective**

The respondent explained that thayyib foods are the fulfilment of the wholesomeness aspect of food products, which are the chemical conditions. It is considered as non-*ḥarām lighairi* when the food fulfils the *ushul fiqh* criteria and is suitable for the human’s consumption.

#### *Chemical Aspect*

This aspect is crucial in the food products as it is included in the ingredients. Some of the ingredients are harmful to human’s health. The respondent said, “...the meaning of non-thayyib in some food literature is chemicals in the food ingredients that contain hazardous essence, for instance, formalin. The discussion is directly unseen by the eyes”.

#### *Non-ḥarām lighairi*

Regarding the non-*ḥarām lighairi*, the interviewee said,

...however, the process of the packaging uses distillation, and the distillation apparatus uses activated carbon. Activated carbon is made of animal’s bone, such as buffalos, cows, or pigs. The common activated carbon used by the distillation companies is from pigs’ bones. This ingredient is considered *ḥarām lighairi* due to the process. It can be concluded that the water is *ḥalāl* but non-thayyib due to the process that uses activated carbon from pigs’ bones.

#### *Fulfilling the Ushul-fiqh’s criteria*

Criteria of *Ushul-fiqh* on *halalan thayyiban* food products is essential to manufacture, to process, to package, and to serve food products. Subsequently, the *halalan thayyiban* food is food products that following *ushul-fiqh* compliance. As said by respondent,

What is the form of halalan thayyiban? It meets the criteria that construct the ushul fiqh, starting from manufacturing, processing, packaging, and serving. The criteria should be fulfilled by the producers. Furthermore, the halalan thayyiban is an inside process, the form of the raw materials, and the serving for consumption.

### *Expediency*

The expediency of food is considered one of the aspects of thayyib food. The nutrition and ingredients of the food can affect the human's body. Furthermore, every individual has a different health condition and the food might not be suitable for everyone. "The jengkol contains toxic, which is non-thayyib for certain people with a health condition". Subsequently, thayyib food can become non-thayyib.

The jengkol can be non-halalan thayyiban if it is harmful to certain people who consume it. It is *ḥalāl* but non-thayyib. However, for a person like me who loves this food and I have a good health condition. It is no problem and thayyiban.

### **Thayyib Food Law on Non-Muslim's Perspective**

The non-Muslims described thayyib food from various aspects, such as health condition, good contribution, no overeating, the separation of *ḥalāl* and non-*ḥalāl* process, raw materials, servings, the tools or utensils, the *akhlaq* of the slaughterer, and the *ḥalāl* labelling regulation. The following are the detailed explanations:

a. Good health/ health aspect

The health condition contributes to the thayyibah term. The foods can be lawful and wholesome. If the health condition is affected by bad food, it is non-thayyib to them. "*Ḥalāl* food becomes *ḥarām* when it affects people's health condition. Regarding the *ḥalāl* and *ḥarām* issues, they should be seen from the health aspect".

b. Good contribution

Thayyib food should be harmless and has good effects on human's body and mind development. "The good (thayyib) food has a positive effect on the human being".

c. No overeating

Overeat is not recommended to people because it has a negative effect on health. For instance, people who consume too much animal products can be affected by some diseases, such as depression, cholesterol, and high blood pressure. The norm in Buddhist stated, “It is better to avoid consuming too much animal products as they can affect the human’s health condition”.

d. The distinguished processing, raw materials, servings, and the utensils of *ḥalāl* and non-*ḥalāl* food

The non-Muslims in Indonesia understand the knowledge regarding *ḥalāl* and non-*ḥalāl* foods for the Muslims. The Tionghoa community respected the Muslim community when they organised some events by preparing *ḥalāl* foods. In Tangerang, the non-Muslim community separated the processes, raw materials, and the equipment of *ḥalāl* and non-*ḥalāl* foods, “The non-Muslim organisers understand the rules, and they separate the chefs, utensils, and raw materials for the *ḥalāl* and non-*ḥalāl* food. There is no problem in Tangerang regarding the *ḥalāl* and non-*ḥalāl* foods”.

The storage of *ḥalāl* and non-*ḥalāl* foods must be separated in clear shelves or places. “There is the need to separate the *ḥalāl* and non-*ḥalāl* products’ shelves for the Muslims. For instance, MaLing contains pork, which is *ḥarām*. So, the shelves for this product should be separated from other *ḥalāl* foods”.

e. The manner (*akhlaq*) of the slaughterer should be good

The manner of the slaughterer can affect the slaughtering process, “If they have a bad attitude, they do not have the right to purify the slaughtering process. Then, the legality of the slaughter is doubtful”.

f. The process of *ḥalāl* labelling based on the regulation

The labelling process must be based on the regulation system, and the stakeholders should be responsible for handling it with caution.

The process of *halāl* thayyib food labelling should be integrally constructed as a whole by the stakeholders, such as the government, entrepreneurs, and society. Furthermore, the supervision and control system must be implemented to establish the *halāl* certificate and logo.

### Halalan Thayyiban Food Law Based on Both Perspectives

Table 1 shows the halalan food law paradigms, and Table 2 shows the thayyiban food law. The descriptions of the *halāl* food law paradigms are based on the in-depth interview sessions with the representatives of Muslim and non-Muslims.

Table 1. Halalan Food Law Paradigms

No	Themes	Muslim Constructs	Non-Muslim Constructs
1	The essences	<i>Halāl</i> , lawful to consume	Permissible to consume
2	The command	Allah (SWT) on Al-Qur'an	Buddha's rules
3	Permissible to consume	Based on <i>lafadz</i> and the process in the Qur'an: a. No <i>mayyitah</i> (carcasses), no blood, no pork b. Slaughtering based on Islamic principles c. No <i>khamr</i>	Buddhist teachings: a. Do not contain human carcasses, elephants, snakes, dogs, horses, and other unlawful things b. For the slaughtering processes, they should not order, hear, and see the processes c. <i>Khamr</i> is permissible

The *halāl* food law paradigm is on the meaning of the essence. Both parties have the same point of view that the *halāl* food law is lawful for consumption. However, the perspectives on the source of the rules are different. The Muslims refer to the Qur'an, and the non-Muslims, who are the Buddhist in this study, abide the Buddha's rules. Nevertheless, further rules on *halāl* food laws from both sides have various perspectives according to their religious principles. For instance, the permissible terms in Muslim are based on *lafadz* and processes that are described in the Qur'an, such as no carcasses, no blood, no pork, the slaughtering should be based on Islamic teachings, and no *khamr*. In addition, the Buddhist has their principles as they can consume animals products as long as they do not order, hear, and see the slaughtering processes. They

consider it as carcasses and they can consume it. Furthermore, thayyib food law paradigms are described in Table 2.

Table 2. Thayyiban Food Law Paradigms

No	Themes	Muslim Constructs	Non-Muslim Constructs
1	Health aspect	The chemical ingredients in foods	Good for health
2	The wholesomeness of the procedures	Non- <i>ḥarām lighairi</i>	The separation of <i>ḥalāl</i> and non- <i>ḥalāl</i> processes, raw materials, servings, and the equipment or utensils
3	The condition of people and raw materials	Meet the <i>ushul-fiqh</i> criteria	a. No overeating b. The <i>akhlaq</i> or attitude of the slaughterer is good
4	Expediency	Good impacts on the human being	Good contribution
5	<i>Ḥalāl</i> labelling process	-	Should be based on the regulation

Generally, both parties have a similar point of view on thayyiban food law paradigms. In the last column, the Muslims did not provide any insight into the *ḥalāl* labelling process. The term of thayyiban food law has various circumstances, including health aspects, the wholesomeness of the procedures, the condition of people and raw materials, expediency, and the *ḥalāl* labelling process.

Regarding the health aspect, the Muslims describe that the chemical ingredients in foods are essential as hazardous ingredients can damage health, and the non-Muslims mention that nutritious foods are good for health. Furthermore, the wholesomeness of the procedures should be non-*ḥarām lighairi* as described by the Muslims. The non-Muslims have a similar opinion as they describe the separation of *ḥalāl* and non-*ḥalāl* processes, raw materials, servings, and equipment or utensils. For the condition of people and raw materials, the Muslims must fulfil the *ushul-fiqh* criteria. This point of view is similar to the non-Muslims for not overeating and the *akhlaq* of the slaughterer must be good when performing the slaughtering process. Both Muslims and non-Muslims have a similar description on expediency as good impacts on a human being is stated in line with the good contribution. For the last term, the



thayyib foods law is described by the non-Muslims that thayyib is the situation when *halāl* labelling is established based on regulation.

## Conclusion

All in all, this is an important theoretical or conceptual contribution. The current literature does not explain about the insights of Muslims and non-Muslims on halalan thayyiban food law. This study found that *halāl* food law is different. Muslims defined it based on Islamic principles and the Buddhists in this study refer to Buddhist teachings. Both parties have similar insights on thayyib food law paradigm. The wholesomeness of the health, procedure, condition, raw materials, expediency, and the regulation on *halāl* labelling are explained in this study. The respondents have a similar perspective on the halalan thayyiban food law. The meanings are permissible and wholesome. The lawful (*halāl*) term is according to the respondents' religious teachings. Furthermore, the dynamics of thayyiban foods law in pre-processing, during processing and post-processing have the same point of view from the Muslims and non-Muslims.

The perspectives of Muslim and non-Muslims are described to provide a bottom-up contribution to the stakeholder regarding the conceptual definition of halalan thayyiban food law for further regulation on food laws, especially in the social constructs of halalan thayyiban foods.

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