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AL-AMWAL

Halal-Thayyib, Food Products, And The Halal Industry: A Thematic Analysis on the Verses of the Qur'an

Wawan Arwani; Aan Jaelani*; Slamet Firdaus; Tika Fatichah Hanim

IAIN Syekh Nurjati Cirebon

(*) Corresponding Author

Abstract

This article aims to analyze the literary sources of the term halal-thayyib and its use in the Qur'an which has implications for the process of food products that are experiencing rapid development in the global halal industry. Thematic analysis is used as an approach in understanding and analyzing a text on the term halal-thayyib which is mentioned in several verses of the Qur'an. The use of terms and their forms will be collected, classified, validated, and interpreted in accordance with the applicable rules in the study of Arabic texts and the study of commentary. The text will be interpreted and analyzed to gain an understanding of halal food products. The results of the research confirm that the term halal -thayyib is used differently in context and space-time of meaning, even though its use is the same to explain legal provisions regarding food. The scientific cues in the verses of the Qur'an have implications for the types and sources of food, production processes, and product innovations that require halal criteria for consumption from a health perspective, healthy and clean food features, legal criteria for halal food products, and are developed to create a halal product guarantee system. These criteria are requirements for halal certification for food products that require a halal ecosystem in order to have market competitiveness in the development of the global halal industry.

Keywords: *Halal-thayyib, halal food, halal certification, halal product process, SJPH, thematic analysis*

Abstrak

Artikel ini bertujuan untuk menganalisis sumber literatur istilah halal-thayyib dan penggunaannya dalam Al-Qur'an yang berimplikasi pada proses produk makanan yang mengalami perkembangan pesat dalam industri halal global. Analisis tematik digunakan sebagai pendekatan dalam memahami dan menganalisis sebuah teks dengan istilah halal-thayyib yang disebutkan dalam beberapa ayat Al-Qur'an. Penggunaan istilah dan bentuknya akan dikumpulkan, diklasifikasikan, divalidasi, dan ditafsirkan sesuai dengan aturan yang berlaku dalam studi teks Arab dan studi pustaka. Teks tersebut akan diinterpretasikan dan dianalisis untuk mendapatkan pemahaman tentang produk

makanan halal. Hasil penelitian menegaskan bahwa istilah halal-thayyib digunakan secara berbeda dalam konteks dan ruang-waktu makna, meskipun penggunaannya sama untuk menjelaskan ketentuan hukum tentang makanan. Isyarat-isyarat ilmiah dalam ayat-ayat Al-Qur'an berimplikasi pada jenis dan sumber makanan, proses produksi, dan inovasi produk yang mensyaratkan kriteria halal untuk dikonsumsi dari segi kesehatan, ciri makanan sehat dan bersih, kriteria legal produk pangan halal, dan dikembangkan untuk menciptakan sistem jaminan produk halal. Kriteria tersebut merupakan persyaratan sertifikasi halal untuk produk makanan yang memerlukan ekosistem halal agar memiliki daya saing pasar dalam perkembangan industri halal global.

Kata kunci: Halal-thayyib, makanan halal, sertifikasi halal, proses produk halal, SJPH, analisis tematik

INTRODUCTION

The global industry is currently focusing on various halal food products in demand in many countries (Vargas-Sánchez & Moral-Moral 2019; Jaelani, 2017; Khan & Callanan, 2017). In the context of religious doctrine, human consumption and especially Muslims require the sustainability of life from the aspect of food which is a daily necessity. It is emphasized that the food consumed by humans must have halal and thayyib indicators as religious orders (Dewi & Agustina, 2021), so that there are indications that the food content is healthy, nutritious, and safe for the body (Susilawati, 2020; Luthviati & Jenvitchuwong, 2021).). Food that is not halal and good can cause disease so a person cannot continue his life. The aspect of consumption of goods or services not only prioritizes the use-value of the goods or profits obtained (Basri & Kurniawati, 2019), but also ensures the existence of halal and thayyib food. Human consumption goes through the stages of the supply chain starting from food ingredients, production processes, logistics equipment used, presentation processes, and distribution that can guarantee halal food (Yani & Suryaningsih, 2019; Hanim et al., 2021).

The existence of a guarantee of product halalness in food is important, supported by the use of digital technology in developing halal food products and services (Nafis, 2019). These religious and health indicators that require halal and thayyib food require a halal product guarantee system to ensure halal services for the community in materials, production processes, product types, logistics, presentation, and distribution which are then standardized in the halal certification process for food (Ikomatussuniah & Bustami, 2022; Hasyim, 2022; Bin Bustami, 2021).

Halal food products are a necessity for the global halal industry so their development has challenges and opportunities for Indonesia (Jaelani, 2017; Aniqoh & Hanastiana, 2020). The development is from its innovation, product, and marketing strategy (Mukhlis et al., 2022; Jaelani, 2014). The halal food industry is the strongest sub-sector in the halal industry so several Muslim countries have halal certification institutions, one of which is BPJPH in Indonesia (Yusup et al., 2022). This institution has a role in building a halal product guarantee system through the halal certification of food products (Luthviati & Jenvitchuwong, 2021). The existence of this halal assurance system is to provide certainty for the food products consumed (Pusparini & Setiaji, 2019), including food products produced by MSMEs (Nur et al., 2021; Jaelani, 2019a).

Thus, this article aims to analyze the literary sources of the term halal-thayyib, its derivation, and its use in the Qur'an which have implications for the process of food products that are experiencing rapid development in the global halal industry. This term

is the basis for the development of the global halal industry, especially food products (Insani et al., 2019; Untari & Safira, 2021). This article will further discuss the following issues: first, the use of the term halal-thayyib in the Qur'an which implies legal provisions regarding food products; second, food products, halal product assurance system, and halal food certification in the global halal industry.

LITERATURE REVIEW

Research topics on halal-thayyib, food products, and the halal industry will be limited to scientific publications published in the last four years from 2019 to 2022. The basic concept of using the term halal-thayyib is developed from the text of the Koran which is implemented in the halal industry in the food segment (Battour et al., 2020). Many writings discuss these two terms, but no in-depth study is found thematically. This article is intended to fill in the gaps in the literature that comprehensively explores these two topics. This is also intended to limit the scope of the study of the halal industry which is increasingly complex and broad, the latest developments in the global halal industry in the world and in Indonesia (Jaelani, 2017, 2019; Vargas-Sánchez & Moral-Moral, 2019a), and the increasingly intensive role of BPJPH in the development of halal certification programs for perpetrators. industry, especially Micro and Small Enterprises that receive priority in developing food products and their institutional recognition through the halal certification process.

Many previous studies during the last four years on this research topic can be classified into the following topics: first, the study of halal-thayyib in terms of Islamic law and legislation; second, the development of the halal industry in food products; third, the halal product guarantee system (SJPH) and halal certification on food; and fourth, management, food supply chain, and business innovation based on digital technology in halal food products.

First, is the study of halal-thayyib in terms of Islamic law and legislation. Several studies confirm that the unity of the terms halal and thayyib indicates that the food consumed must meet the provisions of Islamic law called halal and have cleanliness, integrity, quality, and safety of the goods to be consumed (Dos Mohamed et al., 2020; Susanti, 2021). These two terms are social constructions (Bin Bustami & Latip, 2021). In terms of halal, it also shows that it is free from raw materials that are haram or forbidden by religion, so food products to be consumed must have halal certification (Adawiyah et al., 2022).

Second, is the development of the halal industry in food products. The development of the study of food products in the halal industry can be traced from religious texts which emphasize that the terms halal and thayyib have universal meanings. Everyone who needs food for sustainability must choose food products that are healthy, clean, nutritious, and safe from the physical and spiritual side (Malini, 2021). This already includes the meaning of halal and thayyib itself, so that materials and food production in the global halal industry emphasize the importance of halal in all processes built on the halal ecosystem.

The halal industry contains business elements so that it can be ensured that there is a guarantee of halal products that will be consumed by everyone. Therefore, the terms halal and thayyib which are emphasized in the provisions of the Shari'a have meaning for the good or the sustainability of human life who need food for daily consumption as part of religious orders. So the existence of halal certainty guaranteed by Islamic law or statutory regulations aims to realize the welfare of humans who do not feel worried

about the dangers or bad conditions physical and psychological from the food they consume (Sulaiman et al., 2021).

In the halal ecosystem, the supply chain and logistics used for storage or processing of raw materials, delivery of goods, and food production processes can also be guaranteed halal (Mulyaningsih et al., 2020). This guarantee is to ensure that food ingredients are not mixed with unclean items or objects and also do not mix with other items or objects that are forbidden by religion such as elements obtained from pigs. Likewise, all equipment, machines, and others can be confirmed as halal. This requires governance in implementing a halal product guarantee system (Hudaefi & Jaswir, 2019), ensuring there is the certainty that the food consumed is not harmful or causes damage to the human body (Adinugraha et al., 2019).

The development of the halal food industry can also be found in culinary products produced by MSMEs or home industries and food servings in restaurants so that halal product guarantees provide legality for food produced and marketed to the public (Anggraini & Dewanti, 2020). Several studies show that halal food companies as representatives of the halal food industry in Indonesia are growing (Adinugraha et al., 2021). Companies or business actors in the food sector and society to have awareness and perceptions of Muslim consumers about the importance of halal food products while preventing various modes of halal food fraud.

Third, the halal product guarantee system (SJPH) and halal certification on food. The study of the halal product guarantee system and halal certification places more emphasis on providing halal protection and assurance to consumers (Hayati & Pramesti, 2021). All goods or logistics used for the storage process of raw materials and food production processes must meet halal and *thayyib* requirements in order to bring benefits or goodness to consumers (Shamakov & Asnawi, 2020). This halal food product goes beyond the quality that guarantees halalness and provides benefits to every consumer (Lestari & Saidah, 2020). This actually encourages an increase in demand and supply of halal food products that have a halal certificate (Winesti & Ningsih, 2019).

Fourth, management, food supply chain, and digital technology-based business innovation in halal food products. Another important study in the application of halal and *thayyib* to food products emphasizes consumer assessment of halal food products that must comply with sharia provisions (Ihsani & Febriyanti, 2021), has three main aspects in the form of compliance with Islamic law, cleanliness, and safety in marketed food products. (Insani et al., 2019), and facilitate the guarantee of halal products on the food sold (Elyusufi et al., 2022).

Another aspect shows that the development of the halal food industry can be carried out with consumer knowledge literacy about halal and *thayyib*, fostering halal awareness and consumer attitudes towards halal food products (Riptiono, 2020). The existence of halal guarantees for food products is part of the sustainability of food sources or for food safety (Sometimes et al., 2022). The halal food management system aims to overcome challenges and ensure a healthy state of halal food production (Rahman et al. 2020), including preventing the circulation of non-Halal products in the community (Baridwan & Roro, 2021).

METHODS

This research was conducted in the following stages: First, formulating a statement of purpose on the topic of halal *thayyib*, food production, and halal industry; second, data collection was carried out through library techniques by tracing the verses

of the Koran thematically or maudhu'i about the terms halal and thayyib and their various forms used in the Koran, relevant literature sources from scientific journals published during The last 3 years from 2019 to 2021, information from authoritative institutions relevant to the topic under study; third, validate the texts that are compiled as a unified theme for the discussion material in this article; fourth, conduct a thematic analysis of the data that has been selected; and fifth, to draw conclusions from this article. The thematic analysis approach was chosen to understand the complexity of meaning in the textual data collection which was carried out with the stages of data collection, reduction, interpretation, and display (Braun & Clarke, 2006), especially for verses of the Qur'an with the same theme (Braun & Clarke, 2006; Bustamam, 2018).

The main document used is the work of Al-Baqi' (1981), namely Mu'jam al-Mufahras li Alfaz Al-Qur'an Al-Karim. This thematic approach to analysis goes through the following stages: familiarizing yourself with your data, generating initial code, searching for themes, reviewing themes, defining and naming themes, and producing reports (Braun & Clarke, 2006), or aims to identify, analyze, organize, describe, and report on the themes found in the data set (Braun & Clarke, 2006). In the data collection stage, all information from the text in the Qur'an will be recorded and transcribed, then explained interpretively as in the maudhu'i or thematic interpretation method of the Qur'an (Al-Dzahabi, 2005; Al-Farmawi, 2002). The reduction process is carried out by identifying the raw data through the stages of sorting, summarizing, coding, and categorizing the verses of the Qur'an with the theme of halal and thayyib. Then the data interpretation stage is carried out with a thematic analysis approach. In the final stage, the writer will study all the data that is collected and categorized thematically, doing a careful reading to find a complete understanding of the theme being studied.

RESULT AND DISCUSSION

1. Halal-Tayyib Terms in the Qur'an and Islamic Law on Food Products

There are several terms used in the Qur'an to describe halal and thayyib foods and other related terms regarding food products. In the Qur'an, the term halal and its various forms and meanings are 51 words in the verses of the Qur'an which are detailed in Table 1. The term halal from the basic form "halla" or the verb "yahillu" and others contains the meaning of the permissibility of something that is done based on the Shari'a in the aspects of marriage, food, buying and selling, and others. This term is often contrasted with the word "haram" which means the prohibition of something done based on the provisions of the Shari'a.

From this understanding, there are foods that have halal laws such as sacrificial animals, plants or vegetables, meat from livestock, marine animals, and others which mean that they can be consumed by humans, or slaughtered animals that go through the process of slaughtering according to the Shari'a. Likewise, game animals can be consumed if they meet the provisions of the Shari'a. In principle, several verses of the Qur'an emphasize that basically all food is allowed to be consumed, except for certain types of food originating from animals or others whose haraam is confirmed by the Shari'a, such as pork, carrion, and meat from livestock that are not slaughtered according to the provisions. sharia.

Table 1. Halal Terms, Forms, and Uses in the Qur'an

No	Term	Surah, No. & Verse	Theme & Meaning
1	Halaltum	Al-Maidah, 5: 2	Believers, sacrificial animals, ihram; Verse 3: Believers, prohibition of eating carrion, blood, pork, non-syar'i sacrificial meat, prohibition of the lottery; Halal slaughtered meat
2	Tahullu	Al-Ra'du, 13: 31	Reading the Qur'an (miracles), disasters that occur due to the actions of the unbelievers themselves
3	Tahillu	Al-Baqarah, 2: 230	Divorce, refer to the wife
4	Yahillu	Al-Baqarah, 2: 228	Divorce, 'iddah of the wife'
5	Yahillu	Al-Baqarah, 2: 229	Divorce, wife's dowry
6	Yahillu	Al-Nisa', 4: 19	Mu'min, inheritance for women; fahisyah: bad and vile deed
7	Yahillu	Hud, 11: 39	Noah's people, people who are afflicted with a punishment
8	Yahilla	Thaha, 20: 81	Children of Israel, the commandment to eat from good sustenance, prohibition to transgress; thayyib's sustenance; people who are afflicted with the wrath of Allah
9	Yahilla	Thaha, 20: 86	Prophet Moses, the person who was afflicted with the wrath of Allah, broke the covenant
10	Yahillu	Al-Ahzab, 33: 52	Prophet Muhammad, it is not lawful to marry an (other) woman and replace her with another wife, domestic life
11	Yahillu	Al-Zumar, 29: 40	People who are afflicted with eternal doom
12	Yahlil	Thaha, 20: 81	Children of Israel, the commandment to eat from good sustenance, prohibition to transgress; thayyib's sustenance; people who are afflicted with the wrath of Allah
13	Yahillun	Al-Mumtahanah, 60: 10	Believers, women who emigrated and believed (the time of the Prophet) were not lawful for their husbands (unbelievers)
14	Uhlul	Thaha, 20: 27	Prophet Musa, remove the stiffness from my tongue
15	Ahalla	Al-Baqarah, 2: 275	Riba, buying and selling
16	Ahalla	Al-Maidah, 5: 87	Mu'min, the prohibition forbids what is good and has been made lawful, the prohibition is transgressing
17	Ahalla	Al-Tahrim, 66: 1	Prophet Muhammad, forbids what Allah has made lawful; haram vs halal; wife, wedding
18	Ahlalnaa	Al-Ahzab, 33: 50	Prophet Muhammad (specificity of marriage), justifies his wife after being given a dowry, a slave.
19	Ahallanaa	Fathir, 35: 35	Mu'min, people who are placed in heaven eternally
20	Ahalluu	Ibrahim, 14: 28	The believer, the one who denies the favor of Allah, drops his people to destruction.
21	Li-uhilla	Ali Imran, 3: 50	In the Torah, Allah has made lawful some of what has been forbidden.
22	Tuhilluu	Al-Maidah, 5: 2	Believers, sacrificial animals, ihram
23	Yuhillu	Al-A'raf, 7: 157	The followers of the Apostles, the Torah, and the Bible, justify the good and forbid the bad; follow the Qur'an as a lucky person; halal-thayyib and haram-khabaits.
24	Yuhilluu	Al-Taubah, 9: 37	The provisions and the number of months, disbelievers, adjust the number and make lawful what Allah has forbidden
25	Yuhillunahu	Al-Taubah, 9: 37	The provisions and the number of months, disbelievers, adjust the number and make lawful what Allah has forbidden
26	Uhilla	Al-Baqarah, 2: 187	Ramadan fasting, husband and wife relationship
27	Uhilla	Al-Nisa', 4: 24	Marriage, dowry; haram vs halal
28	Uhilla	Al-Maidah, 5: 4	Dialogue, Mu'min, halal: good food, provisions for the

			game, professional hunters, mentioning the name of Allah
29	Uhillah	Al-Maidah, 5: 4	Dialogue, Mu'min, halal: good food, provisions for a game, professional hunters, mentioning the name of Allah
30	Uhillah	Al-Maidah, 5: 5	Believers, all good things are lawful, food for slaughter (Ahlul Kitab & Mu'min); Muslim and Ahlul Kitab marriage
31	Uhillah	Al-Maidah, 5: 96	Mu'min, halal, sea game and delicious seafood, piety
32	Uhillat	Al-Nisa', 4: 160	Judaism, the forbidden law on good and lawful food before, Verse 160: carrying out usury which has been forbidden and eating other people's property illegally; The word haram, tayyib, halal
33	Uhillat	Al-Maidah, 5: 1	Believers, halal, hunting, livestock, ihram, hajj, umrah
34	Uhillat	Al-Hajj, 22: 30	All livestock are halal, except for those that are prohibited, Hajj
35	Hillun	Al-Maidah, 5: 5	Believers, all good things are lawful, food for slaughter (Ahlul Kitab & Mu'min); Muslim and Ahlul Kitab marriage
36	Hillun	Al-Maidah, 5: 5	Believers, all good things are lawful, food for slaughter (Ahlul Kitab & Mu'min); Muslim and Ahlul Kitab marriage
37	Hillun	Al-Mumtahanah, 60: 10	Believers, women who emigrated and believed (the time of the Prophet) were not lawful for their husbands (unbelievers)
38	Hillun	Al-Balad, 90: 2	Prophet Muhammad, residing in the land (Mecca)
39	Hillan	Ali Imran, 3: 93	Bani Israel, all halal food, except those forbidden by Prophet Yakub
40	Halal	Al-Nahl, 16: 116	Lying to Allah, this is lawful, this is unlawful; verse 115 The prohibition of carrion, blood, pork, non-shariah slaughtered animals
41	Halalan	Al-Baqarah, 2: 168	Orders to eat, humans, halal and good food on earth, prohibitions from following the shaytan
42	Halalan	Al-Maidah, 5: 88	Mu'min, orders to eat, halal and good sustenance, piety (halal-good food, good-halal sustenance)
43	Halalan	Al-Anfal, 8: 69	Prophet Muhammad, the command to eat from the spoils of war is lawful and thayyib
44	Halalan	Yunus, 10: 59	Prophet Muhammad, the sustenance that was sent down, some forbidden, some lawful
45	Halalan	Al-Nahl, 16: 114	The command to eat halal and good from sustenance, thank God; verse 115 The prohibition of carrion, blood, pork, non-shariah slaughtered animals; scientific cues (verse 112): a safe, peaceful country, abundant sustenance, the people deny
46	Hala'ilu	Al-Nisa', 4: 23	Mu'min, prohibition of marrying a mahram (mother, daughter, etc.)
47	Tahillah	Al-Tahrim, 66: 2	Prophet Muhammad, break free from the oath
48	Mahillah	Al-Baqarah, 2: 196	Hajj, Umrah, the slaughter of animals (hadyu)
49	Mahillah	Al-Fath, 48: 25	Unbelievers, sacrificial animals, places of slaughter, Masjidil Haram
50	Mahilluha	Al-Hajj, 22: 33	Hadyu animals, places of slaughter, Baitullah
51	Muhilli	Al-Maidah, 5: 1	Mu'min, halal, hunting, livestock, ihram

Source: Compiled and modified by the authors of Al-Baqi' (1981)

From the 51 words mentioned above, the authors collect, validate, and classify them thematically: first, 24 words are used on the topic of marriage, inheritance, the household life of the Prophet Muhammad, the relationship between husband and wife in

the month of Ramadan, the number of numbers in the month, replies to the afterlife, and several verses narrating the thematic narrations of Noah, Moses, and others; and second, 27 words are used for the topic of food with details: 1) Allah's commandment about eating from halal food, 2) Allah's prohibition about eating from haram food, 3) types of halal-thayyib food, 4) types of haram and fakhisyah food, and 5) consumption ethics that connects the term halal and other forms with the terms haram, thayyib, fakhisyah, sustenance, and others.

The theme of halal food with these 5 categories is in each verse of the Qur'an, is mentioned repeatedly, or joins other themes in one verse. To obtain a complete meaning, these thematic verses are also linked with the verses before or after them as a unit in the munasabah verses to obtain a complete meaning (Al-Maraghy, 2006; Al-Mawardi, 2006). For example, in Surah al-Maidah verse 2 with the theme of sacrificial animals on the implementation of the Hajj and Umrah pilgrimages, the meaning is clearer in verse 3 which mentions Allah's prohibition on eating carrion, blood, pork, and sacrificial meat that is slaughtered without mentioning Allah's name (Al-Maidah, 2010). Qurthubi. 2002; Al-Razi, 1995; Al-Sabuni. 2015: Al-Suyuthi & Al-Mahalli, 2003).

In the second classification, the use of the term halal can be seen in Table 2 below:

Table 2. Use of Halal Terms and Its Variety with Food Theme Coverage

No	Term	Surah, No. & Verse	Theme & Meaning
1	Allah's commandment about eating from halal-thayyib food	Thaha 81	Food from good sustenance
		Al-Baqarah 168	Order to eat from halal and good food (all humans)
		Al-Maidah 88	The command to eat as lawful and good sustenance (mu'min)
		Al-Anfal 69	Order to eat from the spoils of war that is lawful and good
		Al-Nahl 114	Orders to eat halal and good from sustenance
2	Allah's prohibition on eating haram-fakhisyah food	Al-Nisa 160	Forbidding good food that was previously permitted; verse 161 carry out usury which is prohibited and eat other people's property illegally (Jews)
3	Halal type of food	Al-Maidah 1 (2x)	Game animals, farm animals
		Al-Maidah 2 (2x)	sacrificial animals
		Al-Maidah 4 (2x)	Good food, game animals
		Al-Maidah 5 (2x)	Slaughter food
		Al-Maidah 96	Sea game, food from the sea
		Al-Hajj 30	livestock
		Al-Baqarah 196	Slaughtering animals (hadyu)
		Al-Fath 25	sacrificial animals
		Al-Hajj 33	Hadyu animal
4	Haram type of food	Al-Baqarah 275	Food from buying and selling
		Al-Baqarah 275	Food from usury
		Al-Nahl 115	Carcasses, blood, pork, and non-shariah slaughtered animals (continued verse 114)
5	Consumption etiquette	Thaha 81,	Prohibition of exceeding the limit in consumption
		Al-Maidah 87	The prohibition forbids what is good and has been made lawful, the prohibition exceeds the limit
		Al-A'raf 157	Allowing the good, forbidding the bad
		Al-Maidah 4 (2x)	Saying the name of Allah in slaughtering animals or hunting
		Al-Maidah 5 (2x)	All good things are permitted
		Ali Imran 93	All halal food, except those that have been forbidden
		Al-Baqarah 168	Prohibition of following shaitan (in consumption)

	Yunus 59	The sustenance that is revealed is partly unlawful and partly lawful
	Al-Nahl 114	Thank God for the sustenance given

Source: Modified by the authors

In Table 2 above, there are 5 themes resulting from the use of the word halal in the form of nouns and verbs. The five themes have 27 interrelated sub-themes to explain the topic of halal and thayyib food. In principle, themes 1 to 5 are mutually exclusive and cannot be separated. Allah's commandment regarding eating from halal and thayyib food is related to the principles of Islamic teachings that must be fulfilled by every Muslim to eat from all good foods such as sacrificial animals, livestock slaughtered according to syar'i, and game animals (Al-Qurtubi 2002; Al-Sabuni. 2015; Insani et al., 2019). Good halal food of course comes from halal and good sustenance, such as obtained from buying and selling. Several verses also show that this halal concept is relevant to the previous Ummah (Ahl al-Kitab), or becomes the basic principle for all humans to choose halal and good food. Then Allah's prohibition on eating haram and bad food show various types of food that are not allowed by the Shari'a such as carrion, blood, pork, non-syar'i slaughtered meat, and others (Al-Qurthubi. 2002; Al-Sabuni. 2015; Al-Suyuthi & Al-Mahalli, 2003). In principle, all good food can be consumed, unless there are arguments or other provisions that forbid it.

The term thayyib and its various forms in nouns and verbs consist of 50 words. This term is used in general to emphasize the nature of behavior or object and something that has a positive impact, for example, food that has an impact on the health of the body that contains nutrition, is healthy, and safe. The following terms thayyib are detailed in Table 3:

Table 3. Thayyib terms, forms, and their use in the Qur'an

No	Term	Surah, No. & Verse	Theme & Meaning
1	Thaba	Al-Nisa', 4: 3	Mu'min, something that pleases (thaba), polygamy orphan women, just
2	Thibtum	Al-Zumar, 39: 73	The reply of the pious, eternal happiness in heaven
3	Thibna	Al-Nisa', 4: 4	Marriage, dowry/dowry
4	Thuba	Al-Ra'd, 13: 29	Believers and do good deeds, people who find happiness
5	Al-Thayyib	Ali Imran, 3: 179	Mu'min, distinguish between good and bad
6	Al-Thayyib	Al-Nisa', 4: 2	Mu'min, property of orphans; thayyib vs khabits
7	Al-Thayyib	Al-Maidah, 5: 100	Prophet Muhammad, bad vs good (khabits vs thayyib), piety, ulul albab, lucky people (falaha)
8	Al-Thayyib	Al-A'raf, 7: 58	Scientific cues: good soil, fertile crops by Allah's permission; Verse 57: Allah sends down rain, the land becomes fertile, and fruit grows.
9	Al-Thayyib	Al-Anfal, 8: 37	Allah separates the bad and the good
10	Al-Thayyib	Al-Hajj, 22: 24	Hints, kind words
11	Al-Thayyib	Fathir, 35: 10	Glory to Allah, good words
12	Thayyiban	Al-Baqarah, 2: 168	Orders to eat, humans, halal and good food on earth, follow shaitan
13	Thayyiban	Al-Nisa', 4: 43	Mu'min, prohibition of praying when drunk, approaching the mosque during junub, tayammum; good dust (holy)
14	Thayyiban	Al-Maidah, 5: 6	Prayer, tayammum, good dust
15	Thayyiban	Al-Maidah, 5: 88	Mu'min, orders to eat, halal and good sustenance, piety

			Halal-good food, good-halal sustenance
16	Thayyiban	Al-Anfal, 8: 69	Prophet Muhammad, the command to eat from the spoils of war is lawful and thayyib
17	Thayyiban	Al-Nahl, 16: 114	The command to eat halal and good from sustenance, thank God; verse 115 The prohibition of carrion, blood, pork, non-shariah slaughtered animals; scientific cues (verse 112): a safe, peaceful country, abundant sustenance, the population disbelieves.
18	Al-Thayyibuna	Al-Nur, 24: 26	Marriage, evil men and women, good men and women; al-khabitsat vs al-thayyibat
19	Thayyibina	Al-Nahl, 16: 32	The people who died by the angels are in good condition.
20	Thayyibina	Al-Nur, 24: 26	Marriage, evil men and women, good men and women; al-khabitsat vs al-thayyibat
21	Thayyibah	Ali Imran, 3: 38	Prophet Zakariya, a good descendant
22	Thayyibah	Al-Taubah, 9: 72	Mu'min, Allah's promise, a good place, Paradise 'Adn
23	Thayyibah	Yunus, 10: 22	Noah's people, walking on land, sailing on the sea, and good wind
24	Thayyibah	Ibrahim, 14: 24	Scientific cues: good words, a good tree with strong roots and branches soaring to the sky
25	Thayyibah	Ibrahim, 14: 24	Scientific cues: good words, a good tree with strong roots and branches soaring to the sky
26	Thayyibah	Al-Nahl, 16: 97	People who do good deeds (male, female, (reply) a good life
27	Thayyibah	Al-Nur, 24: 61	Saying greetings when entering the house, eating with family and alone, greetings that are blessed and good
28	Thayyibah	Saba', 34: 15	The Saba, the food of the sustenance used; fertile land, thanks be to Allah
29	Thayyibah	Al-Shaff, 61: 12	Good abode, Paradise 'Adn
30	Thayyibatu/i	Al-Baqarah, 2: 57	Orders to eat, humans (Jews), good food, sustenance; verse 60-61: Commands to eat, humans (Jews), drink, sustenance, prohibition from making mischief on earth
31	Thayyibatu/i	Al-Baqarah, 2: 172	Order to eat, mu'min, good sustenance
		Al-Baqarah, 2: 173	The prohibition of carrion, blood, pork, meat of non-shariah animals
32	Thayyibatu/i	Al-Baqarahah, 2: 267	Infaq orders, mu'min, results of good efforts/work, opponents: khabits
33	Thayyibatu/i	Al-Nisa', 4: 160	Judaism, the prohibition of good food which had been permitted before; verse 161: eating usury which is prohibited and eating other people's property illegally
34	Thayyibatu/i	Al-Maidah, 5: 4	Dialogue, Mu'min, halal: good food, provisions for a game, professional hunters, mentioning the name of Allah
35	Thayyibatu/i	Al-Maidah, 5: 5	Believers, all good things are lawful, food for slaughter (Ahlul Kitab & Mu'min); Muslim and Ahlul Kitab marriage
36	Thayyibatu/i	Al-Maidah, 5: 87	Mu'min, the prohibition forbids what is good and has been made lawful, the prohibition is transgressing
37	Thayyibatu/i	Al-A'raf, 7: 32	Prophet Muhammad, the believer's reward, jewelry, and good sustenance; verse 31: Bani Adam, commandments to dress nicely, eat and drink, and prohibit excess.
38	Thayyibatu/i	Al-A'raf, 7: 157	The followers of the Apostles, the Torah, and the Bible, justify the good and forbid the bad; follow the

			Qur'an as a lucky person; halal-thayyib and haram-khabaits.
39	Thayyibatu/i	Al-A'raf, 7: 160	The people of the Prophet Moses, water came out of the rock; command to eat well from the sustenance that Allah has given
40	Thayyibatu/i	Al-Anfal, 8: 26	Mu'min, good sustenance; be grateful
41	Thayyibatu/i	Yunus, 10: 93	Bani Isra'il, good sustenance
42	Thayyibatu/i	Al-Nahl, 16: 72	Husband and wife, good fortune
43	Thayyibatu/i	Al-Isra', 17: 70	Glorifying the Children of Adam, good sustenance.
44	Thayyibatu/i	Thaha, 20: 81	Children of Israel, the commandment to eat from good sustenance, prohibition to transgress; thayyib's sustenance; people who are afflicted with the wrath of Allah
45	Thayyibatu/i	Al-Mu'minun, 23: 51	The Apostles, the commandment to eat of good food, do good; Verse 52: the religion of monotheism, piety.
46	Thayyibatu/i	Al-Nur, 24: 26	Marriage, vile men and women, good men and women; al-khabitsat vs al-thayyibat
47	Thayyibatu/i	Al-Nur, 24: 26	Marriage, vile men and women, good men and women; al-khabitsat vs al-thayyibat
48	Thayyibatu/i	Ghafir, 40: 64	Creation of heaven and earth, good sustenance
49	Thayyibatu/i	Al-Jatsiyah, 45: 16	Bani Isra'il, good sustenance
50	Thayyibatikum	Al-Ahqaf, 46: 20	Unbelievers, the punishment of hell life, spend good sustenance for the world and have fun

Source: Compiled and modified by the authors of Al-Baqi' (1981)

Based on the 50 thayyib words and their forms above, the author collects, validates, and makes classifications thematically: first, 23 words are used on marriage topics such as good women or good gifts (dowry), good offspring, business results or good work, good manners, good speech, good soil, good place, good tree, etc.; and second, 27 words are used for the topic of halal food with sub-theme details: 1) God's commandment about eating from halal and good food, 2) means or sources of food to obtain good sustenance or sustenance that is lawful and good in the form of food as a gift of Allah, 3) types of halal and thayyib food, and 4) consumption ethics that connects the terms halal and thayyib food, halal food and sustenance, halal food from good sustenance, and other forms as opposed to the word fakhisyah (bad, unhealthy, unhealthy). safe, disgusting, and dirty).

The theme of halal food with the predicate thayyib with these 4 categories is in each verse of the Qur'an, mentioned repeatedly, or combined with other themes in one verse. To obtain a complete meaning, these thematic verses are also linked with the verses before or after them as a unit in the munasabah verse to obtain a complete meaning (Al-Mawardi, 2006; Al-Suyuthi & Al-Mahalli, 2003). For example, in Surah al-A'raf verse 58 which has the theme of good food sources, there are scientific signs about good soil and fertile plants by Allah's permission which is explained in the previous verse about Allah who sends rain which makes the soil fertile and grows fruit as a source. food (Al-Maraghy, 2006; Al-Razi, 1995; Al-Qurthubi. 2002; Al-Sabuni. 2015; Jaelani et al., 2017).

Allah's command to eat from halal and thayyib food has the implication that food products that are growing with various names and forms require certainty of information from the halal side. Everyone does not have the knowledge and understanding of the food products consumed so halal assurance is a priority for consumers. In this case, the Indonesian government through the state financial budget

(Jaelani & Hanim, 2020), for example, can facilitate or provide assistance to accelerate the process of literacy, socialization, and halal certification through the BPJPH (Halal Product Guarantee Inspection Agency). This role is important in building a halal product guarantee system through a halal certification program for traded food products so that all levels of society have certainty of the various food products they will consume and have market competitiveness in the global halal industry.

2. Food Products, Halal Product Assurance System, and Halal Certification

a. Food Products in the Global Halal Industry

Several research results found that the halal food industry has various operational challenges in realizing the halal certification program (Syami & Abdullah, 2021) and great opportunities in Indonesia, which ranks first in the halal food segment in terms of halal products and the existing halal ecosystem and demand. on halal food (Munir & Masyhuri, 2021; Mubarok & Imam, 2020). In many countries, people have a high intention to buy halal food products, and the development of the halal food industry ecosystem is fast (Purwanto & Sudargini, 2021), so that a halal food market segment can be developed in the global halal industry (Marmaya et al., 2019).

Many factors can influence the development of the halal food industry such as entrepreneurial marketing that produces halal food products and the performance of the business carried out (Fard & Amiri, 2018; Jaelani, 2017). Food industry companies need to create customer loyalty in the food industry which can be achieved through the provision of a halal logo identity, increased trust, and a perceived reputation (Quoquab et al., 2019).

Other research explains that the halal food industry with 250 companies focused on this segment can create international environmental moderation with the scale of global environmental conflict (Akbari et al., 2019). There are other dimensions that are also important, such as intense communication with the Muslim community in collaborating to develop the halal food industry (Shahzad et al., 2020). In the end, several determinants of halal food consumption in the form of customer behavior such as attitudes, moral obligations, and finances become an important part of the development of this food segment industry (Vanny et al., 2019; Iranmanesh et al., 2021).

b. Halal Product Assurance System and Halal Food Certification

The halal food industry has profitable business opportunities if it has halal-certified food products (Ab Thalib et al., 2017). Business performance can be measured from halal certificates on marketed food products, because determining control points for halal requirements will eliminate consumer doubts about buying food and business actors can reach the halal food market (Karahalil, 2020).

This halal certification shows that the food industry company has legality with the halal label on the food products sold (Sari et al., 2021). This means that halal food production has met food safety requirements as part of the food certification process (Alzeer et al., 2018), including guidelines for meat and poultry products that regulate the food industry certification process which is the requirement (Riaz & Chaudry eds., 2018).

c. Food Supply Chain and Management in the Halal Industry

Strengthening the halal supply chain in the halal food industry in Indonesia is very important considering the competition for halal food needs is higher from abroad (Peristiwo, 2019). Efforts need to be made with cooperation between food industry companies and food producers in developing halal food supply chains to create consumer confidence in the food production process (Azmi et al., 2019) and reduce defects and costs of halal food (Vanny et al., 2020).

In the development of the halal food industry, the food supply chain management in the halal industry emphasizes the regulation of halal food (Ali & Sulaiman, 2018) and good halal governance (Nawawi et al., 2019). There is a strong relationship between knowledge management capacity, supply chain practices, and firm performance in the halal food industry (Usmanova et al., 2021). This is to realize halal integrity that strengthens the assurance of the integrity of the food supply chain itself such as halal traceability on the authenticity of halal food produced (Muhammad et al., 2020) and improving the performance of halal food quality (Ali et al., 2021). On the other hand, risk management of the halal food supply and its mitigation strategies are part of the development of the halal food industry (Azmi, et al., 2021).

d. Utilization of Digital Technology in the Halal Food Industry

The use of digital technology in the development and innovation of halal food products in the era of the industrial revolution 4.0 is now a priority (Zahrah & Fawaid, 2019). This technology can be utilized in the development of a halal traceability system and environmental factors on the integrity of the halal food supply chain such as raw materials and food ingredients (Ab Rasyid & Bojei, 2019), including the application of a multi-based quality function deployment model to improve the halal meat industry that controls and guarantee halal food that has been certified halal (Vanny et al., 2018).

Blockchain technology can help the halal food industry in redefining the system that was used before. This technology is to assess all transactions simultaneously and in real-time, enforcing transparency, security, authenticity, and audibility on its users. Blockchain, IoT, and AI will enable stakeholders to retrieve the high-quality information needed to make more informed choices (Chandra et al., 2019; Jaelani et al., 2021). Blockchain platforms can be used to create halal food integrity, one of which is reviewing the halal food traceability system (Chandra et al., 2019; Vanny et al., 2020).

CONCLUSSION

The results of the study confirm that the term halal-thayyib is used differently in context and space-time meaning, although its use is the same to explain legal provisions regarding food. Thematically, there are 5 themes resulting from the use of the word halal which are divided into 27 interrelated and encompassing sub-themes to obtain a complete meaning from the side of the munasabah of letters and verses of the Qur'an. All themes can be partially revealed and have relations with other themes, for example, God's commandment about eating halal food is related to God's prohibition on eating unclean and dirty food (Al-Maraghy, 2006; Al-Mawardi, 2006). There are several verses that have general and specific connotations by mentioning texts that clearly expand the meaning of halal food, namely all good food that can be consumed, but at the same time, it also provides clarity by excluding the types of foods that are strictly forbidden in the Qur'an (Al-Qurthubi, 2002; Al-Razi, 1995). Allah's commands and prohibitions are also related to food sources and types of food consumed by humans in

general, as well as explaining the prophetic messages of the apostles and the previous people (Al-Sabuni. 2015: Al-Suyuthi & Al-Mahalli, 2003).

The subject of the verse is quite diverse which is aimed at targeting all humans, Believers (Mu'min), Ahl al-Kitab, or different Jews and Christians according to the context of the verse. The important thing is that many of these verses emphasize the importance of ethics in consumption such as not being excessive, not allowed to exceed limits, and not causing damage and harm to humans or the environment, even on the contrary the emphasis is on an attitude of gratitude and increasing piety that food is sustenance given by God. God for humans to have luck (falah) or happiness in life in this world and the hereafter.

From this thematic study, scientific signs in the verses of the Qur'an have implications for types and sources of food, production processes, and product innovation, including the use of technology that requires halal criteria for consumption that meet criteria in terms of health, characteristics healthy and clean food, safe and legal criteria for halal food products, and developed to create a halal product guarantee system (Bin Bustami, 2021). These criteria are halal certification requirements for food products that require a halal ecosystem in order to have market competitiveness in the development of the global halal industry (Al-Shami & Abdullah, 2021). The final section also requires further research in the future on the development of food products in the global halal industry, halal product assurance systems and halal food certification (Karahalil, 2020), management and food supply chains in the halal industry (Azmi et al., 2019), and the use of digital technologies such as blockchain, IoT, and big data in the halal food industry (Chandra et al., 2019; Vanny et al., 2020) resulting from the meaning of the verses of the Qur'an and their development.

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