

Tayyib Diet and its Impact on Health

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Abstract

Islam emphasises halal and *tayyib* in all spheres of life. The Islamic community's interpretation of the applicability of *tayyib* food remains uncertain. Although most people today only grasp the principles and concerns of halal and haram connected to food, the difficulty is that the food and drinks used by the community may genuinely be halal but are not as *tayyib* as expected. This study explores the notion of *tayyib* food via qualitative research methods, including structured interviews, literature review, and document analysis. The study found that *tayyib* food prioritises healthful foods over unhealthy ones. This research on Islamic perspectives on food indirectly contributes to advances in Islamic knowledge and technological growth, notably in the realm of diet based on the Quran and Sunnah needs. It also contributes to the Islamic community's knowledge of *tayyib* food, which has a huge influence on improvements in the healthcare system, particularly among Malaysians.

Keywords: Tayyib, Food, Diet, Consumerism, Health

Introduction

The guidance of Allah SWT is not just to eat halal food; it goes beyond that, commanding to consume food that is halal and of good quality. Seeking halal sustenance for consumption and use in daily life is an obligation enjoined by Allah SWT upon every human being. It covers two things: the physical and the spiritual. He must be in harmony with the Scriptures, not in disagreement, and accompanied by obedience to God. In this regard, the halal food on the side of the *syarak* is pure food, the holy way of obtaining it, and free from any harm. On the contrary, something that is forbidden, even if it tastes good, is expensive, or smells bad in the sight of God (Awang et al., 2017).

The justification and rationalism of the practice of the Prophet (peace be upon him) in good diet (*tayyib*) is not merely subordination to the favorite food or that is always by him as is found in the reality of various hadith. Indeed, it transcends all kinds of food if it is nutritious and provided according to Islamic guidelines.

Food that is halal and *tayyib* not only increases the light of faith in oneself but also encourages the development of external and internal health if eaten in a civilized manner. Haram food can darken the heart, lead to an unblessed life, and incur the wrath of Allah SWT.

Halalan Tayyiban is considered based on food obtained from sources that are halal, safe, and able to improve the health of the body when eaten, which means food and diet from sources that are halal, good, and safe to improve the level of health of humans.

Therefore, the researcher agrees with the definition of *tayyib* food in the halal concept. This starts with the process of preparing a food or drink that covers the aspect of raw materials or ingredients used until the food reaches the Muslim consumer, and this whole process needs to be emphasized. The demand for halal and good food does not depend solely on halal food. However, it covers a deeper aspect, which is that efforts and sources of halal food must be free from all forms of dubiousness.

In the selection and enjoyment of food, especially *tayyib* food, Islam has outlined several principles that must be followed, including always ensuring that the food is not prohibited by Shariah, identifying how to obtain food, whether it is obtained halal or haram, emphasizing how to prepare and process food, and further ensuring that food or ingredients added to food do not cause harm to the body and mind (Yahaya, 2011).

Literature Review

The food and drinks that are eaten and served by most people every day are indeed halal, but at the same time, they are not as good and healthy as expected. This is because recent studies show an increase in various chronic diseases caused by a poor and safe eating style among Malaysians, such as diabetes, kidney disease, and high blood pressure, involving various age groups and genders.

In fact, because of not emphasizing the application of the concept of *tayyib* in daily eating practices and ignoring the need for good nutrition for the body, this will have significant implications for health and behavior in most societies today. As a result, it is feared that the various problems will cause the mental, physical, and spiritual health and behavior of the Malaysian community to decline and will increase the statistical rate of chronic diseases for a long time to come. However, the change in the modern life pattern of society today, which is more materialistic, as well as ignoring the *tayyib* diet, has brought harm to human health. One of the diseases that most Malaysians suffer from is diabetes.

The National Diabetes Institute (NADI) stated that Malaysia has the highest number of diabetes patients in Asia and one of the highest in the world after Saudi Arabia. About 2.5 million adults in Malaysia aged 18 and above suffer from diabetes, and statistics in NADI records show that almost half of Malaysians are unaware that they have diabetes.

A news coverage also listed some types of diseases that have the highest number of casualties among Malaysians, such as heart or cardiovascular diseases and cancer. According to the Malaysia Ministry of Health, heart or cardiovascular disease is the leading cause of death reported in hospitals under the ministry. Statistics in 2010 alone recorded 11,812 deaths, which shows the highest death rate involving the disease. The most cases of death due to heart disease also attack the younger generation.

Meanwhile, cancer is also one of the diseases that scare people, regardless of age and gender. It is more worrying when cancer is also a disease that has no early warning. Statistics from the Ministry of Health Malaysia found that the most common types of cancer that attack Malaysians are breast cancer, colon cancer, lung cancer, blood cancer (lymphoma), and cancer of the nose and throat (nasopharynx).

Based on the report and the facts, it clearly shows the importance and necessity of choosing *tayyib* (good) food that is guaranteed from the point of view of halal, safe, and

wholesome, as well as maintaining a good and balanced diet to avoid any bad implications and harm caused by consuming bad food.

Food and Health

According to Syarak, food that is halal and good is food that is pure in terms of substance, comes from a clean source, does not harm, and benefits the health of the body and mind. Good food is food that is quality and is halal to eat. Allah SWT advises people to eat food that is halal, good-tasting, and nutritious. There are also foods that are halal but not of high quality and nutritious. The study found that an unhealthy eating style and consumption of foods forbidden by Allah SWT can cause dangerous diseases, stress, and mental and physical stress. On the other hand, a healthy lifestyle and halal food are good for the physical and spiritual performance of worship.

Halalan tayyiban is considered based on food obtained from sources that are halal, safe, and able to improve the body's health when eating it, which means food from sources that are halal, good, and safe to improve human health. Similarly, Hamka's warning in *Tafsīr al-Azhar* states: "As long as we live, we must eat; eat what is halal and good, but do not eat as long as it is halal but not good, or what seems good but is not halal." He emphasized that only faith and piety towards Allah SWT are the keys to think about something that is best for deciding (Omar and Karim, 2013). This view is also in line with the opinions of 'Ali al-Ṣābūnī (d. 2021 AD) and al-Qurṭubī (d. 671 H), who state that good food (*ṭayyib*) is food that is considered good by the human soul and does not harm their mind and body (Ariffin and Ahmad, 2018).

Tayyib food in the halal concept is good, starting from the process of preparing a food or drink that covers the aspect of raw materials or ingredients used until the food reaches the Muslim consumer where this whole process needs to be emphasized. The demand for halal and good food does not depend solely on halal food. However, it covers a deeper aspect which is that efforts and sources of halal food must be free from all forms of dubiousness (Omar and Karim, 2013). Therefore, food that is judged as good (*ṭayyib*) is basically considered based on the effort and resources to obtain it as well as the process and period of production based on the ingredients and content used in a food that is not harmful but adds benefits to spiritual and physical health holistically either in short term or long term throughout life.

Balanced food in Islam refers to food for the physical and spiritual. Spiritual food is knowledge that brings benefits, faith, and worship done for the sake of God, while physical food includes food that has been expressed through a scientific approach, is subject to the principles of Sharia, and is blessed by God. Food intake to meet the body's nutrient needs and achieve optimal health is difficult to determine in detail because there are many factors that affect food intake, including economic elements, community culture, and existing facilities. However, based on a scientific approach, a person is recommended to eat food from four basic groups, which are milk, meat, grains, and bread, as well as vegetables and fruits.

But it should be noted that excessive food intake not only causes weight gain but is also a sign of early stimulation for the onset of various diseases. From a spiritual point of view, eating excessively makes it harder for the heart to accept good things, which can weaken the human mind. Because of this, the food eaten needs to be paid attention to in terms of its nutrients and how big the meal is.

The Importance of *Ṭayyib* Diet

There are not many people who focus on health practices and body care, while the Islamic religion emphasizes and pays serious attention to this matter as commanded by Allah Taala and His Messenger to protect and preserve the *maqasid al-Sharia*, which is religion, life, intellect, offspring, and property. Muslims. More so, in the need for food, which is one of the main resources for humans to continue to survive. The Prophet SAW said:

Translation: *Aishah r.a reported the Prophet s.a.w said: "Verily, your own self has rights over you"* (Bukhari. Ṣaḥīḥ Bukhari. Kitab al-Ṣaum. Bab: Haq al-Jism fī al-Ṣawm. Ḥadīth 1839).

Therefore, everyone is responsible for his body to be able to maintain this trust as best as possible. So, among the importance of eating and eating *ṭayyib* are:

Perfection of Physical Growth

The body needs to receive all the substances and nutrients it needs to build a strong and healthy body. This physical ability allows a person to perform tasks well and perfectly. A healthy, good, and balanced diet will make a person's physique better and healthier compared to individuals who do not take good care of a good diet, while at the same time being able to achieve the needs for the growth of the body perfectly.

Controlling Weight

Good and healthy eating habits and diet, including eating properly and being balanced, can help a person control, and maintain body weight at a normal and good level and make them energetic throughout the day. The Malaysian Food Pyramid 2020 provides guidance on the daily food intake of Malaysians by placing the food group of vegetables and fruits at the base of the pyramid, which means that a larger amount should be taken every day compared to food from carbohydrate sources such as rice, noodles, and the like. Eating a good and balanced meal will be able to ensure a person's blood pressure is stable and able to reduce fat storage. Experts also claim that a healthy weight or gradual weight loss based on a planned diet can reduce the risk of having heart disease and gallstones.

Prevent and Fight Diseases

In addition, consuming *ṭayyib* food consistently can also help prevent and fight various types of diseases related to the stomach and emotions. There are many health problems related to eating unhealthy and balanced food, such as high blood pressure, diabetes, and cardiovascular disease. Stress problems, anxiety disorders, and depression can also be prevented because the selection and practice of certain nutritious foods can improve a person's mood by releasing a type of chemical from the brain that makes the body and mind feel more refreshed and relaxed.

Prolongs Life

Always practicing a good and planned diet really gives a person the opportunity to live longer and happier. Thus, the practice of consuming *ṭayyib* food by keeping a balanced diet every day will make a person strong physically and mentally. In fact, the Prophet SAW has stated, from Abu Hurairah r.a. that the Prophet SAW said:

Translation: *Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "A strong believer is better and dearer to Allah than a weak believer, and there is good in both. Adhere to whatever brings you benefit, seek the help of Allah, and do not feel helpless. If something befalls you, do not say: 'Had I done such-and-such, it would be such-and-such.' Indeed, 'if' opens the way before the devil acts."* (Muslim. Ṣaḥīḥ Muslim. Kitāb al-Qadr. Bab fī al-Amr bi al-Quwwah. Ḥadīth. 4816).

The above interests indirectly complement the strong personal characteristics of Muslims in terms of *badāniyyah* and *rūhiyyah*, as well as the spiritual and physical characteristics of all Muslims. However, good eating habits are difficult to practice and even more difficult to maintain. Therefore, this requires the *mujahadah al-Nafs* and a change in the individual's way of thinking to really make it a part of a long-lasting lifestyle. So, as soon as a person succeeds in practicing good and healthy eating habits, he will be able to enjoy the positive effects on health because only with a healthy and strong body will he be able to fulfil his responsibilities towards religion in the best way.

The Influence of *Ṭayyib* Food on Health

For a Muslim, taking food is to continue life, not to live to eat and satisfy the appetite of the stomach alone. Therefore, good food is not viewed from the point of view of its deliciousness when enjoying it, but it is able to supply essential nutrients completely so that it is able to provide an optimal and effective impact and influence that includes every physical, mental, spiritual, and behavioral aspect of a person in daily life.

Physical

Foods like those from animal and plant sources can provide nutrients that the human body cannot produce. Food that has the necessary nutrients will be able to carry out the body's physical, physiological, and chemical functions. The balance and quality of nutrients entering the body will help the good development of the human body in terms of growth, movement, thinking, and reproduction. Nutrients can also help the human body function in terms of physiology and chemistry, such as fluid consumption, blood clotting, enzyme activity, body temperature regulation, energy production, and the synthesis of body processes (Radzi, 2000).

Human food contains healthy ingredients that the body needs to produce and build body tissue, including brain cells and repair worn-out or damaged parts. For example, a child who always practices a nutritious diet will be fitter, able to focus well, and benefit more in terms of learning experience and physical activity. On the other hand, if the food is not nutritious, it will make the child quiet and always withdraw or become too active to the point of being uncontrollable and easily infected with diseases. In addition, consuming food in the right amount, not excessive and balanced, can not only avoid weight gain but also one of the early signs of stimulation for the onset of various diseases against the body's internal organs (Minhat, 2014).

A healthy diet by eating breakfast consistently will also generate the body in an active and productive mode that can prevent the body from feeling tired, lethargic, lifeless, and lazy in the morning. This is because breakfast is an important meal in the daily routine. However, if one is too busy in the morning, it is worth considering options such as cereal, granola bars, yoghurt, fruit, or salad that can be prepared simply, easily, and quickly for a good start.

In addition, today's society needs to avoid excessive consumption of sugary drinks and caffeine. This is because sweet drinks contain high calories and can affect tooth enamel, while taking caffeine a lot often tends to cause panic attacks in individuals with anxiety disorders. It can also cause dehydration that leads to physical effects such as fatigue, thirst, decreased urine or dark urine, dry skin, pain or dizziness, and constipation. If one needs caffeine, tea is a good alternative because it contains less caffeine than coffee. In addition, tea contains many antioxidant chemicals that can help protect body tissues and prevent damage to body cells. However, every good food also needs to be taken in moderation with an appropriate amount and not excessive especially with favorite foods or drinks.

Many good effects are obtained from various *ṭayyib* foods, such as legumes, dry grains, and cereals. For example, almonds are found to contain various natural nutrients rich in magnesium, vitamin E, iron, calcium, fiber, and riboflavin. In a meta-analysis study in 2019, it was found that continuous consumption of almonds can lower cholesterol levels in total. In addition, Brazil nuts are also excellent sources of protein and carbohydrates and provide the body with a certain amount of vitamin B1, vitamin E, magnesium, and zinc. It also contains more selenium than other foods that contain important minerals to balance thyroid function and act as one of the great antioxidants for the human body.

In another study in 2018, avocados were found to be able to increase the level of high-density lipoprotein (HDL), otherwise known as "good cholesterol". This type of cholesterol can remove more dangerous cholesterol, or "bad" cholesterol (LDL: lower-density lipoprotein), from the bloodstream. Avocados may also have anti-cancer properties. A 2019 test tube study on avocados showed that colored avocado seed extracts were able to reduce the viability of cancer cells found in the breast, colon, and prostate. However, the study did not show whether the effect is the same in humans or vice versa.

While broccoli, which is categorized in the vegetable category, is able to provide a large amount of fiber, calcium, potassium, folate, and phytonutrients to the human body, Although the benefits of broccoli are not mentioned in the Qur'an and hadith, scientific research has found that the phytonutrient content in broccoli works as a compound that can reduce the risk of heart disease, diabetes, and some cancers. Not only that, but broccoli is also able to provide important antioxidants such as vitamin C and beta-carotene. In fact, a half-cup serving of broccoli can provide about 85% of a person's daily value of vitamin C. Based on a study in 2019 showing that there is another compound in broccoli called sulforaphane that may have anti-cancer and anti-inflammatory qualities.

Mental

There are studies reporting that almost two-thirds of individuals who follow a healthy diet do not have problems with mental health. While individuals who consume a low-quality diet face double the risk of mental health problems.

There is research evidence that a good diet is important for mental health. It not only has short-term and long-term effects; the evidence also states that good food plays an important role in contributing to the development, management, and prevention of mental health problems such as depression, schizophrenia, hyperactivity disorder, and Alzheimer's disease. The Ministry of Health, Republic of Indonesia (2018) defines Alzheimer's disease as a brain function that results in a decline in memory, the ability to think and speak, and a gradual change in behavior. This condition is mostly found in people aged 65 and over.

The practice of consuming a balanced diet has a great impact on the development of human mental health. This is proven based on the study that there is a relationship between

student excellence and food quality, the practice of eating a balanced diet, and a consistent eating schedule. Students' neglect of mealtimes due to the burden of strict academic or co-curricular activity schedules, as well as financial constraints, have a negative impact on students' health and subsequently affect their learning activities, especially in achieving excellent cognitive ability by maintaining momentum in intelligent and critical thinking. In addition, the effect of snacks on children's brains will cause children to fall asleep easily, the learning process will slow down, they are at risk of obesity, and the brain will have difficulty processing information.

Halal eating practices are good, and a balanced and healthy diet can calm the mind. Not only that, but various natural foods are found to be able to strengthen the brain. Among them are dark chocolate, which contains more than 70% natural cocoa, and fish with healthy fats such as salmon, berries, pumpkin, and avocado. Milk produced from almonds is also said to be able to slow down the process of Alzheimer's disease, while kombucha tea contains theanine, which can increase the neurohormone serotonin (Rizal Abu Bakar, 2021). Serotonin is a type of hormone responsible for increasing feelings of happiness and satisfaction, in addition to controlling hunger and self-confidence.

Serotonin production increases when a person gets enough sunlight. The dark light that enters the room through the gaps in the curtains is not enough to increase serotonin levels in the body. Indirectly, a lack of serotonin will lead to a decrease in brain function and trigger mental health problems. However, there are foods that help increase serotonin levels in the body while avoiding mental health problems.

Some *ṭayyib* foods have a good impact on the brain, especially those that can stimulate the brain intelligence of babies and children. Among them are fish, eggs, beans, berries, milk, and yogurt. Experts often recommend choosing fish that contain beneficial fatty acids, such as salmon, because it is the best source of Omega-3 fatty acids, which are important for the function and growth of a child's brain. Some studies also prove that those who like to eat fish containing Omega-3 have a sharp mind and record good results in mental ability tests. In addition, eggs are a source of protein, and the yolk contains choline, which is nutritious to help brain development. Nuts are rich in vitamin E and antioxidants that can protect brain cell membranes from free radicals, especially macadamia nuts and almonds.

In addition, berries such as strawberries, blueberries, and blackberries are rich in antioxidants such as vitamin C. In fact, a few studies show that berries can improve memory. In another study, foods containing high levels of flavonoids (strawberries, blueberries, and other types of berries) can slow down the decline in cognitive function of the brain. Meanwhile, dairy products such as milk and yoghurt are foods rich in protein, vitamin D, and B, which play an important role in the growth of brain tissue, neurotransmitters, and enzymes.

Therefore, a healthy brain resides in a healthy body. When the body is healthy, then a healthy brain will also be born. In the formation of an excellent generation, diet elements must be considered because they will determine physical health and will ultimately be translated into a healthy brain. Therefore, healthy, and balanced food practices can build intelligent thinking that helps improve the learning process and other activities effectively and with quality.

Spiritual

The spiritual aspect is one of the main elements in the human body. Spiritual development is a process that aims to give birth to piety. Islam prioritises spiritual development over physical development because spiritual elements determine the actions, nature, and fate of an

individual during his life in this world and in the afterlife. Spiritual development can be obtained through continuous effort, reliance, and dedication to Allah SWT. Spiritual development is the main driver of human progress in various fields.

Surah al-Mukminun verse 51 explains that finding something halal to use in daily life is an obligation imposed by Allah SWT on every Muslim because al-Ghazali (2009) stated that taking something halal and good can increase the light of faith and make prayers and deeds of worship accepted. Just as taking or eating something that is forbidden can be a barrier to prayer and worship being accepted by Allah SWT (Ibn Kathīr, n.d.), according to Imam al-Ghazali in his work *Iḥyā' Ulūmuddīn*, there is no other way to meet Allah SWT in peace and safety except with knowledge and good deeds, and it is impossible for them to maintain knowledge and deeds except with the health of the body. While the safety of the body cannot be achieved except by eating only what is needed.

If you look at society today, many people eat and drink excessively and most likely it will contribute to food wastage. In relation to this aspect, Ibn al-Qayyim al-Jauziyyah (d. 1350 AD) stated that indeed, if the stomach is filled with food, it will narrow the space for drinks, and if the stomach is filled with drinks, it will narrow the space for breath, and it will be exposed to pain and fatigue and be like a carrier of a very heavy load. This is the cause of damage to the heart and the laziness of the body to obey worship, which will stir the lust that is usually caused by satiety. If a person's stomach is filled with food, this will harm his heart and body if it becomes a continuous practice.

Therefore, it is very important for Muslims to get food and drink that is halal and good because it is a factor that triggers an increase in light and an increase in the rays of faith in the heart that will cause awe and reverence for the greatness of Allah SWT, activate all parts of the body to worship and obey, reduce the inclination of the heart towards the world, and increase the memory of the Day of Judgement. On the other hand, eating and drinking from what is forbidden is certainly not good and will keep a person away from His mercy and blessings and prevent the prayer from being answered by Allah SWT, as in the hadith of the Prophet SAW

Translation: Abu Hurayrah (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) said: "Indeed, Allah is good and accepts only what is good. And Allah commanded the believers as He commanded the Messengers. He says: {Indeed, I am All-Knowing of what you do.} [Sūrat al-Mu'minūn: 51] And He says: {O you who believe, eat from the good things which We have provided for you.} [Sūrat al-Baqarah: 172]" He then mentioned a person who travels for so long that his hair is disheveled and covered with dust. He lifts his hand toward the sky (saying): 'O Lord, O Lord,' but his food is unlawful, his drinks are unlawful, and his clothing is unlawful, and he has been nourished by the unlawful. So how can his supplication be accepted?" (Muslim. Ṣaḥīḥ Muslim. Kitāb al-Zakāh. Bab: Qabūl al-Ṣadaqah min al-Kasb al-Ṭayyib wa Tarbiyyatuhā. Ḥadīth 1686).

Good, halal, and nutritious food makes an individual polite and noble. Food that is halal and good also influences the spirituality of an individual towards spiritual prosperity. While food that is haram, syubhah, and dirty causes the heart to become negligent, sick, frozen, and dead. An individual whose heart is dark dies if he does not repent immediately; if he dies before he has time to repent, it is feared that he will die in a state of disbelief. Islam also

forbids its followers from eating a lot because it causes laziness, darkness, and a lack of memory.

There are many implications of haram food that have been debated in various studies and fields. According to scientific research, the ban on eating pigs for Muslims is because it is an animal that is not good in terms of diet. Pigs have a bad habit of eating all kinds of dirty things, including their own feces. Thus, according to the Islamic perspective, people who like to eat dirty things will change their hearts to become dirty like animals. Even pigs are a type of animal that has homosexual habits.

The era of globalization, and the technological sophistication of today's food industry have succeeded in producing various types of dry and wet food products that are produced from the fat content and DNA composition of animal blood as flavoring and flavors enhancers to maintain the texture of the food produced. On the surface, Muslims who believe and have common sense will certainly not eat pork. But if the ingredients listed on each food product are not researched, Muslims are also at risk of falling into the valley of doubt without realizing it because the production and processing of food products nowadays use a lot of animal fat as an additive in food. Therefore, the Prophet SAW has confirmed the implications of this matter based on his hadith

Translation: Abu 'Abdullah al-Nu'man bin Bashir (ra) who said: I heard the Messenger of Allah (swt) say: "The halal is clear, and the haram is clear, and between them are matters unclear that are unknown to most people. Whoever is wary of these unclear matters has absolved his religion and honor. And whoever indulges in them has indulged in the haram. It is like a shepherd who herds his sheep too close to preserved sanctuary, and they will eventually graze in it. Every king has a sanctuary, and the sanctuary of Allah is what He has made haram. There lies within the body a piece of flesh. If it is sound, the whole body is sound; and if it is corrupted, the whole body is corrupted. Verily this piece is the heart." (Bukhari. Sahih Bukhari. Kitab al-Iman. Bab Faḍl min Istabra' li Dīnihi. Ḥadīth. 50).

Therefore, the food of *ṭayyib* and *khābiṭh* each of them shows great implications that will affect the spiritual soul in a person based on the value of piety that should provide His goodness and grace in the life of a Muslim.

Personality and Behaviour

According to the "Big Five" personality model, all people can be described based on five traits: neuroticism, agreeableness, openness to experience, seriousness, and extravagance. These five traits change into several more specific characteristics and characters, such as impulsiveness (being in a hurry to follow the impulse of the heart), self-awareness, anger, joy-seeking, and thoughtfulness.

Eating habits appear to indicate specific personalities and certain personality traits that are associated with differences in food selection. Most studies look at healthy and unhealthy food choices. A healthy diet is consistently associated with one of the "Big Five" traits, which is seriousness, which has characteristics such as self-discipline, perseverance, thoughtfulness, and goal orientation. Conversely, an unhealthy diet is associated with neuroticism, sensitivity to stress, and impulsivity. Impulsivity and neuroticism are also associated with emotional eating, overeating, and external eating, and not surprisingly, they can become stress eating (overeating to relieve stress) and impulsive eating (NEO Personality Inventory).

There was a test given to the participants that asked them to choose between an apple and a chocolate cake. In general, it can be seen how impulsive, neurotic, and earnest these participants are, which can help predict better based on what they choose. However, the accuracy of this prediction will only increase very slightly compared to a prediction without knowing the personality of the participant.

It was found that the participants who had a very high score in the impulsiveness questionnaire (i.e., higher than 97% compared to all other participants) on average used 2192 kcal (kilocalories) per day, compared to an average of 2030 kcal per day for participants with very low impulsivity scores (i.e., scores lower than 97% compared to all other participants). For self-discipline, which is in the domain of seriousness, the effect is smaller, i.e., people who are very disciplined on average consume only 112 kcal less per day compared to people who lack self-discipline. As an indicator, 112 kcal is equal to a medium-sized piece of biscuit or a glass of orange juice. However, being a conscientious person does not mean that one always chooses the healthy option over the unhealthy option, nor does an impulsive or neurotic person always choose chocolate over apples. But it cannot be denied that the consumption of *ṭayyib* food and a healthy diet, or otherwise, still has an impact on the personality of an individual.

In addition, if small children suffer from lactose intolerance (lactose intolerance) or have an allergy to proteins contained in dairy-based food or drinks, it may affect and cause changes in the child's mood and behavior. This causes many children to face the problem of being easily angry, fussy, or aggressive. Meanwhile, babies who face this allergy may also show symptoms of colic, in which babies and children who are older than them will be uncomfortable, can't be calmed down, and get angry easily.

Foods containing artificial coloring also have an impact on children's behavior. Many countries have banned and banned artificial colors in food due to the adverse effects of these chemicals on children. This is related to the problem of "attention deficit hyperactive disorder" (ADHD: Attention Deficit Hyperactive Disorder), anxiety, hyperactivity, and headaches in children. Artificial dyes can also cause significant behavioral changes in children because artificial dyes are found in many sugary foods. Artificial dyes are often found hidden in unexpected foods such as bread and yogurt.

Similarly, sugar, preservatives, and foods containing allergens are also significant causes of health and behavioural issues in children. For example, sugar can cause children to become hyperactive unless they eat based on a whole food-based diet. Sugar also causes long-term health damage; in fact, a diet high in processed food consumption has been linked to depression, cognitive delay, and sleep problems.

Meanwhile, the use of preservatives is not limited to nitrates, nitrites, and sodium benzoate. However, the use of monosodium glutamate (MSG) as a flavour enhancer in food and cooking also causes changes in mood and behaviour, including headaches and hyperactivity. Sodium benzoate is commonly found in juice products marketed to children. The problem of intolerance to allergenic foods such as dairy, eggs, soy, and corn also has an impact on behavioural problems. However, without the help and examination of an allergist, it can be difficult to say exactly which food allergens are making a child sick.

Types of Foods Considered Not *ṭayyib* In Today's Society

In general, food that is *ṭayyib* is usually food that is good and suitable for all mankind. But from a health point of view in particular, Hafiz Sulaiman stated in the interview that *ṭayyib* food must be compatible with any individual because every human being is born with his own

uniqueness, that is, genetically, he has his own uniqueness. For example, there are some people who do not experience serious issues after drinking coffee either in the morning, afternoon, or night. But there are a few people who get bad side effects after drinking coffee, such as chills and not being able to sleep at night. Individuals who experience such side effects have a low metabolism because the genetics in their bodies cannot process coffee quickly, and the capacity of their detox system is also not strong enough and slow enough. This shows that the consumption of coffee by those individuals is not healthy because it can disturb sleep and harm health. Insufficient sleep can also cause allergies, increase sugar, and blood pressure in the body, and stress the body (Alias et al., 2011).

In addition, there are various foods that are essentially *ṭayyib* but are not suitable or compatible for some people. For example, excessive consumption of rice and dates by diabetic patients is harmful. Similarly, for individuals with GERD (gastroesophageal reflux disease), better known as "wind disease" among the Malay community, individuals with GERD should not consume dates and durian excessively because these foods have high levels of histamine. and its effects in the body will cause an immediate inflammatory response such as suffering from gastric inflammation, ulcers, IBS (irritable bowel syndrome)

In the meantime, there are many types of food that are recognized as not *ṭayyib* by many health experts, one of which is white sugar. Every human being needs sugar because it gives the body an immediate, easily absorbed source of energy. However, every human being is able to produce sugar for their own body's energy source if it is not enough through the process of breaking down fat (lipolysis) and protein from the body. However, the basic intake of sugar required by the body daily and in human blood at any time is only as much as one spoonful or five grammes per day. So, it shows that sugar will not be *ṭayyib* if it is taken excessively at the proper rate. However, it should be known that the ingredients that are not *ṭayyib* that are usually contained in food are hidden sugars. For example, the fruit sugar on the label of most food products is high-fructose corn syrup (HFCS). High fructose corn syrup (HFCS) is an artificial sugar made from corn syrup. This syrup is indeed a much more dangerous sugar than granulated sugar because it can cause obesity and damage to the liver, nerves, and stomach.

Although sugar (especially natural granulated sugar) and carbohydrate foods can be taken in controlled amounts, but everyone should focus on more neutral and natural foods if they want to obtain better and optimal health conditions because there are many differences and effects between neutral foods and foods made by humans or through synthetic processes. Food that is natural typically has a balanced state because Allah SWT created it in the best way possible.

Neither sugar nor carbohydrate foods, if taken or eaten in sufficient quantities, will cause obesity and addiction. So, the safe sugar content is the level that is enough to give energy to everyone, as in the example of the ancestors of the Malay community in ancient times, who made nasi lemak as breakfast before starting the hard work of pounding bones every day. However, today's society, especially in the city, should not practice a heavy carbohydrate breakfast because they do not work hard and are more in the office, which does not require heavy and hard physical movement. It depends on the needs of each human body.

Energy derived from carbohydrates is the safest energy to take compared to simple sugar or white sugar for individuals who do heavy work. However, excessive carbohydrate intake will cause excessive energy production, which, if not used optimally, may lead to the accumulation of fat because it cannot be processed, thus harming health. Rice that comes from paddy rice is one of the carbohydrate foods that is a staple food of Malaysians and is

easily available anywhere in the country. However, rice also has certain categories that distinguish its nutrients and benefits from each other. For example, unpolished rice (brown rice) is more *ṭayyib* than polished rice (white rice). This is because the polishing process will remove nutrients and vitamins and make the rice less nutritious but have a better texture and taste than rice that has not gone through the polishing process. Because of that, white rice is also more popular and in demand than brown rice. Therefore, natural food, especially rice that goes through many stages of processing, will increase the level of sugar in the blood, increasing the risk of getting stage 2 diabetes and causing inflammation in the body that can cause various health complications (Riza et al., 2022).

In addition, among other foods that are found not to be *ṭayyib* are foods obtained from GMO (genetically modified organism) products. Usually, the GMO-based agricultural sector is more focused on the cultivation of fruits and vegetables. Not least in the animal husbandry sector. Food produced through genetic engineering is known to affect human health because it transfers genes from other bad organisms into food to give new characteristics to the food, such as resistance to herbicides, the ability to produce its own insecticide, slowing down the process, and so on. It is a solution to the problem of hunger and lack of food in the world because it can produce plants that harvest quickly, are tastier, more abundant, and large, and are not affected by pesticides and insects (Hamzah and Ahmad, 2019).

Following that, GMO fruit results can be identified, among which the fruit will be bigger, sweeter, and juicier but have lower fiber. Most people prefer fruit that has more juice than fiber. However, fruits and vegetables are not completely *ṭayyib*. However, it should be taken with caution because most fruits these days are found to have a high sugar content and will be harmful to health if taken excessively. So, it should be taken in moderation and variety. However, there is also contamination from the use of pesticides, fertilizers, and harmful chemicals on fruits and vegetables. Some agricultural products from some areas in China need to be avoided because they are found to have bad contamination on the crops there, which are also indirectly imported to Malaysia. Therefore, the selection and purchase of fruits and vegetables at the supermarket need to be observed and scrutinized more.

In addition, the other most popular crop using GMO processes is wheat. These new, widely inserted genetic engineering products can disrupt the normal function of plant genes. The most worrisome and unpredictable effect of human consumption of such foods is the production of new toxins and allergens that can harm universal human health. In short, any food produced from genetic engineering has the potential to have unexpected impacts and risks to human health, such as toxicity, allergic reactions, antibiotic resistance, immune suppression, and cancer (Centre for Food Safety, etc.). Not only that, but genetically engineered foods are also capable of altering metabolism, causing inflammation, kidney, and liver damage, and reducing fertility.

Additives in processed food are also worried that they are not *ṭayyib* in the diet of today's society, such as the use of dyes in most confectionery, cakes, and desserts, let alone snacks (snacks) nowadays, which are very widespread. This colorful food is very popular and attracts the attention of children. For example, the use of tartrazine yellow dye is also known as number E102, C.I. 19140, FD&C Yellow 5, Yellow 5 Lake, Acid Yellow 23, Food Yellow 4, and trisodium 1-(4-sulfonatophenyl)-4-(4-sulfonatophenylazo)-5-pyrazolone-3-carboxylate. The use of Tartrazine yellow dye is associated with several suspected adverse reactions, including urticaria (hives), angioedema (swelling of the lips, tongue, throat, and neck caused by histamine release in response to an allergic reaction), asthma, atopic dermatitis (skin rash associated with allergies), and food intolerances.

The same goes for the use of preservatives in most food products. Although it has the approval of the authorities, the consumption of preservatives through various types of food products is not a part of daily diet. Preservatives, better known as TBHQ (tertiary butylhydroquinone), are synthetic aromatic organic compounds that are a type of phenol. It is a derivative of hydroquinone, substituted with a tert-butyl group (Wikipedia, e.g.). Like most other food additives, it is used to extend shelf life and prevent rancidity in food. The National Library of Medicine (NLM) found that TBHQ caused liver enlargement, neurotoxic effects, convulsions, and paralysis in laboratory animals. Individuals with ADHD (attention deficit hyperactivity disorder) should also avoid TBHQ in the selection of food products they take. TBHQ preservatives can also indirectly delay digestion. A series of digestive difficulties will cause the stomach to become painful, bloated, and produce acid reflux, which can further disrupt various systems in the body. Various complications that are said to be mild are now commonplace and can clearly be seen in most of our society today.

The next food that is not *ṭayyib* nowadays is trans-fat. Trans fat, or trans-fatty acid, is a form of unsaturated fat. It comes in natural and synthetic forms. Natural or ruminant trans fats occur in meat and dairy from ruminant animals, such as cows, sheep, and goats. It is formed naturally when bacteria in the stomachs of these animals digest the grass. This type usually consists of 2-6% fat in dairy products and 3-9% fat in cuts of beef and lamb. Individuals who consume dairy and meat products naturally do not need to worry about trans fats obtained from these sources because they are safe. However, synthetic trans fats are among the most dangerous and are found in many processed foods. This dangerous trans-fat is also known as partially hydrogenated oil, fully hydrogenated oil, and hydrogenated oil. Among the foods that contain high levels of synthetic trans-fat are vegetable oil (vegetable shortening), various types of microwavable popcorn, margarine and vegetable oil (canola oil, corn, and soybean oil), fried fast food (fried chicken, hamburgers, fried potatoes, fried noodles, and others), bakery products (muffins, cakes, pastries, donuts, and others), non-dairy creamer (non-dairy creamer), potato and corn chips, meat and sausage pies, sweet pies, pizza, frozen foods in tins, biscuits, and so on (Ishak, 2006).

According to the FDA (Food and Drug Administration), trans fats can cause an increase in LDL cholesterol (low-density lipoprotein), better known as "bad cholesterol," and reduce HDL cholesterol (high-density lipoprotein), which acts as "good cholesterol," which can lead to increased risk of liver disease, heart attack, stroke, blood clots, and stage 2 diabetes. An older study of more than 400 women also found that eating trans-fat increased their risk of developing insulin resistance. In fact, there is also a risk to pregnant mothers that can lead to the birth of children with visual impairments and so on. The FDA also states that trans fats have resulted in the deaths of 500,000 people each year. Therefore, it is not surprising that some countries, such as the United States, Canada, and Brazil, have banned the use of trans fats in their countries.

The fact is, the era of the revolution in the food manufacturing industry today not only produces foods categorized as simple sugar (refined sugar), simple carbohydrate foods (refined carbohydrates), additional flavorings, preservatives, and coloring, but also genetically modified foods (GMOs) and foods that contain only trans fats. In fact, there is still a list of other foods that are not *ṭayyib* that the community needs to know. However, the researcher only listed a few types of non-*ṭayyib* foods that were found to be among the most consumed by most of the community in Malaysia.

Conclusion

Achieving perfection in physical growth, controlled body weight, early prevention, fighting various types of diseases, and obtaining a long life are among the interests that drive the need to consume *ṭayyib* food and a balanced diet for every individual in daily life. In fact, the pros, and cons of its implications for physical, mental, spiritual, and personality aspects, as well as human behavior, are also clearly stated in order to face the challenging and busy currents of modernity. Therefore, every Muslim needs to take care of and preserve the trust of the body that Allah Taala has blessed with the demands of *ḥalālan ṭayyiban* in all aspects to be able to fulfil the responsibilities and obligations towards religion, society, and country in the best possible way.

Therefore, this basic concept needs to be studied more deeply and in detail in making *ṭayyib* food as a daily diet through various types of halal food sourced from sea water, rivers, or land, as well as the types of *ṭayyib* food that have been identified according to the perspective of the Qur'an and hadith. This is because every human also has different food needs and different reactions to something eaten or taken. However, this stated concept can at least help all people, especially Muslim users, to know, identify, and understand the basic concept of *ṭayyib* food in Islam, as well as apply it in their daily lives.

Furthermore, contemporary studies related to food need to be in line with religious understanding, especially from the sources of the Qur'an and hadith to be able to guarantee the correct actions in the daily practice of consumers in addition to guaranteeing the consumption of clean, safe, healthy, and quality food. As a result, this study came out with the aim of connecting food studies with revelation sources so that it can be used as a guide and reference for various parties, especially industry and consumers. In addition, this study can be utilized by emphasizing the strict enforcement of the implementation of standards issued by the government for industry to avoid any major harmful risks.

In achieving and realizing a sustainable solution, all parties must cooperate to bear their responsibilities and perform their respective roles according to their jurisdiction and ability limits. Based on this, all threats and challenges related to food faced, particularly those encountered along the food chain, can be minimized, and resolved to the maximum extent. In the meantime, the merging of these energies can be advantageous to several parties while also contributing to strengthening the industrial system in Malaysia. Thus, by realizing the reality of food challenges and threats that occur, this study is expected to contribute to the improvement of food practices in daily life with the implementation of each party either individually or collectively.

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