

Healthy Living in Islam: The Principle of Halal and Its Implications for Health

Endy Muhammad Astiwarra

YASRI University, Jakarta, Indonesia

Email: astiwarra14@gmail.com

Abstract

This study explores the concept of *halalan tayyiban* as a holistic Islamic framework for healthy living, emphasizing its implications for physical, mental, and spiritual well-being. Grounded in a descriptive qualitative methodology, the research draws upon religious texts (Qur'an, Hadith), fatwas, and public health policy documents to analyze how halal principles shape lifestyle practices among Muslims. The findings indicate that adherence to halal principles, such as the consumption of clean, safe, and permissible food and medicine, not only reduces the risk of non-communicable diseases but also fosters psychological peace and spiritual fulfillment. Comparative insights reveal that, unlike secular health paradigms or lifestyle diets (e.g., veganism), the halal framework integrates health with ethical and spiritual responsibilities. The study also addresses key challenges in implementing halal standards, including public awareness gaps, the complexity of halal supply chains, and ambiguities in multinational product labeling. The halal lifestyle offers a viable model for improving public health in Muslim-majority and minority settings by aligning with WHO's preventive health strategies. The research underscores the need for stronger collaboration between religious authorities, health institutions, and the global halal industry to ensure sustainable implementation.

Keywords: *Halalan Tayyiban, Halal Lifestyle, Islamic Health, Preventive Health, Public Health Policy.*

A. INTRODUCTION

Awareness of the importance of healthy living has significantly increased globally over the past few decades. International health organizations, such as WHO and CDC, emphasize that most chronic diseases such as diabetes, hypertension, and heart disorders stem from unhealthy lifestyles, including poor dietary habits, lack of physical activity, and excessive stress exposure. People worldwide now demand not only the availability of healthcare services but also place greater importance on prevention and the promotion of lifestyles that support holistic well-being, encompassing physical, mental, and spiritual health.

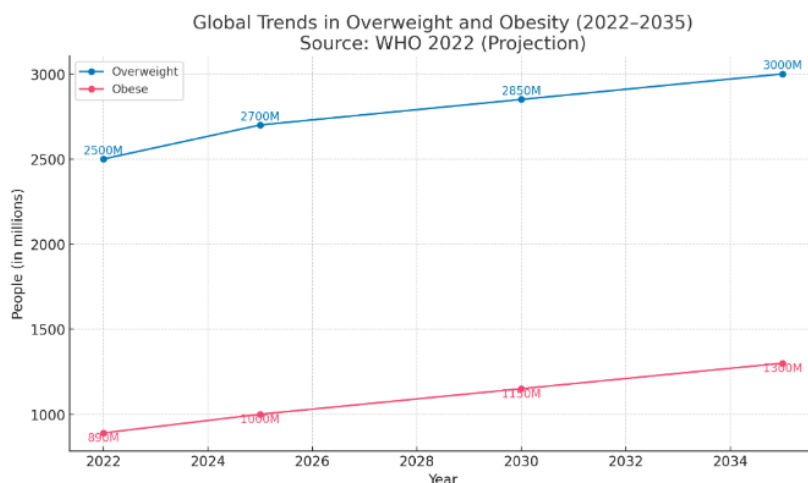


Figure 1. Global Trends in Overweight and Obesity (2022-2025)

Source: WHO, 2022

According to the World Health Organization (WHO), non-communicable diseases (NCDs) account for approximately 75% of global deaths, with cardiovascular diseases (44%), cancers (23%), chronic respiratory diseases (9%), and diabetes (5%) being the leading causes, these health issues are closely linked to lifestyle choices, particularly unhealthy diets and physical inactivity. More than 11 million deaths each year are attributed to poor dietary habits, such as excessive intake of salt, sugar, and saturated fats, while tobacco use and air pollution contribute to 8 million and 6.7 million deaths, respectively. Alcohol consumption and physical inactivity also significantly raise mortality rates. The global prevalence of overweight and obesity is rising at an unprecedented rate, with projections indicating that by 2035, nearly 3 billion people will be either overweight or obese—up from 2.5 billion in 2022, and these statistics underline the urgent need for preventive health strategies rooted in ethical and holistic values.

Islamic teachings offer a comprehensive framework for promoting healthy living through the principles of *halal* (permissible) and *tayyib* (wholesome). The emphasis on moderation in eating, avoidance of harmful substances, and the promotion of physical activity aligns with modern public health recommendations. Muslim communities have a unique opportunity to combat lifestyle-related diseases and contribute to global health resilience by adhering to these principles, and the alignment between Islamic values and contemporary health data highlights the relevance of integrating spiritual and cultural practices into public health discourse (Asmuni et al., 2020; Rafsanjani et al., 2025).

Religion emerges as a powerful influence shaping individual behavior patterns, including decisions about what to consume, how to care for one’s body, and how to maintain emotional and moral balance. Cross-cultural studies reveal that religious principles often serve as ethical guides for lifestyle choices, ranging from diet to healthcare. Islamic tradition offers a comprehensive value system that approaches healthy living through principles such as *halalan tayyiban* (lawful and wholesome), balance (*mizan*), and cleanliness (*thaharah*), all integrated into daily teachings. This

perspective positions Islam not merely as a spiritual belief system but as a framework that actively promotes the physical and mental health of its followers through medically and morally accountable rules and ethics (Fauziah et al., 2022; Haque et al., 2024).

Islam consistently regards health as an integral part of piety and righteousness. Teachings about bodily cleanliness, purity of food, and moderation in consumption and activity form an inseparable part of regular worship practices. The concept of *thaharah*—which includes ablution (*wudhu*), bathing, and cleanliness of clothing and environment—is not just a symbolic ritual but also serves as preventive education fostering hygienic habits in daily life. Regarding consumption, the principle of *halalan tayyiban* demands not only religious permissibility but also emphasizes quality, safety, and benefit to the body (Hibban, 2022; Salman, 2023). This illustrates that Islam promotes nutritional and health awareness long before the emergence of modern science on food safety and balanced diets.

The concept of *wasathiyah*, or balanced and moderate living, is highlighted as an ethical principle for maintaining physical and mental health. The prohibitions against *israf* (excessiveness) and *tabdzir* (wastefulness) in food and lifestyle directly support moderate and sustainable living patterns. All of these demonstrate that Islamic teachings provide not only theological guidance but also a normative framework that supports a comprehensive healthy lifestyle, which if consistently practiced, can strengthen the overall health quality of Muslim communities worldwide (Haque et al., 2024; Nordin et al., 2024). The theological foundation emphasizing the importance of consuming halal and good (*tayyib*) is explicitly affirmed in several Qur'anic verses. One of the most frequently cited verses is Allah's command in Surah Al-Baqarah, verse 168:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

“O mankind! Eat from what is lawful and good (**tayyib**) on the earth, and do not follow the footsteps of Satan. Indeed, Satan is to you a clear enemy.” (QS. Al-Baqarah: 168)

This verse emphasizes not only the legality of food from a Sharia perspective but also highlights the importance of the *tayyib* aspect, which includes cleanliness, nutritional content, and food safety. The call is addressed to all of humanity, not just believers, indicating that the principles of halal and *tayyib* carry a universal dimension, serving as guidance for healthy living.

Although Islamic principles normatively provide a strong foundation for a healthy lifestyle, social realities in many Muslim communities reveal a gap between the values taught and everyday practices. The consumption of instant, high-fat, or high-sugar foods—medically linked to various metabolic diseases—has increasingly become part of urban Muslim diets. In Muslim-majority countries like Indonesia, Egypt, and Pakistan, non-communicable diseases have risen significantly, largely due to unhealthy consumption patterns and sedentary lifestyles. Research by (Fadzlillah et al., 2022) notes that the high rates of obesity and diabetes in Muslim countries

correlate with increased consumption of ultra-processed foods that contradict the *tayyib* principle in Islam.

Challenges arise not only from consumption habits but also from a lack of awareness regarding product contents, especially in health-related sectors. Many Muslims still use medicines, supplements, or even vaccines without knowing their halal status, particularly when products contain animal derivatives or biotechnology components, this creates ambiguity between religious compliance and medical necessity. A study by (Dahlal et al., 2024) on Muslim consumer perceptions found that limited information and unclear labeling often cause consumers to accept products that may not meet halal standards, especially in Muslim minority regions.

The value–behavior gap approach explains this phenomenon, where a distance exists between religious values held and actual behavior, this theory appears in several Muslim consumer behavior studies (see: (Arwani et al., 2022; Khorasgani & Beikzadeh, 2023) showing that even when individuals express the importance of halal principles, purchasing decisions are often influenced more by price, ease of access, or environmental habits. Health psychology frameworks, such as Ajzen’s Theory of Planned Behavior, also help understand how attitudes toward health, social norms, and perceived control shape or hinder halal practice in daily health behavior, when religious norms lack supportive social environments or adequate access to halal products, living a healthful life based on Sharia becomes difficult to sustain consistently (Zain & Zakaria, 2022).

Globalization and modernization of the food and health industries further complicate the issue. Widely available international food and medicine products often do not undergo halal certification and sometimes contain additives questionable from a *fiqh* (Islamic law) perspective. This gap shows that although Islam has formulated strong health principles through halal and *tayyib* values, their implementation still faces practical and structural challenges. Systematic efforts in education, regulation, and individual awareness are necessary to bridge the gap between values and practices that hinder the realization of healthy living according to Islamic teachings (Hibban, 2022; Salman, 2023).

This article aims to explain how the halal principle, deeply rooted in Islamic teachings, forms a healthy living framework that goes beyond ritualism to have real implications for physical and mental health. It shows that halal encompasses more than just Sharia legality; it also promotes awareness of quality, safety, cleanliness, and benefit in all intake and bodily actions by examining the philosophical and practical dimensions of the *halalan tayyiban* concept. Whereas the principle guides Muslims to avoid harmful substances, maintain personal hygiene, and regulate balanced consumption. On the mental and spiritual health side, adherence to halal principles provides inner peace and confidence that the body is treated in accordance with divine values, fostering fuller self-awareness in safeguarding the trust of the body. The article strives to reveal that healthy living in Islam is not merely a medical or moral requirement but an integration of both, forming a sustainable and meaningful way of life.

B. LITERATURE REVIEW

1. The Concept of *Halalan Tayyiban* and Its Relevance in Health Studies

In contemporary public health studies, the concept of *halalan tayyiban* has gained significant attention as a holistic approach that integrates spiritual values with physical health. This principle emphasizes consumption that is *halal* (permissible under Sharia) and *tayyib* (good, clean, and healthy), which is not only relevant in religious contexts but also has broad implications for public health strategies, especially in countries with majority Muslim populations (Dewi et al., 2024).

Research by (Deuraseh, 2022) published in the *Proceedings of Malikussaleh International Conference on Law, Legal Studies and Social Science* highlights the irony of the high prevalence of non-communicable diseases (NCDs) such as obesity, diabetes, and cardiovascular diseases in Muslim-majority countries like Malaysia and Saudi Arabia, despite Islamic teachings promoting healthy living through the *halalan tayyiban* principle. The study recommends integrating this principle into public health policies as a more contextual and value-based approach.

A bibliometric analysis by (Biglari et al., 2020) shows a significant increase in research on halal lifestyles over the past two decades, focusing on health, economic, and consumer behavior aspects. This reflects growing academic awareness of the importance of incorporating religious values into health promotion.

Majelis Ulama Indonesia (MUI), through Fatwa Number 52 of 2014 on Halal Certification Standards, emphasizes that halal products must meet *tayyib* aspects, meaning they must be safe, healthy, and non-harmful. Similarly, the Malaysian Islamic Development Department (JAKIM) and the International Halal Authority Board (IHAB) require halal certification to cover cleanliness, safety, and product quality, aligning with the *halalan tayyiban* principle.

Challenges remain in broadly implementing this principle due to low public awareness, limited access to products meeting *halalan tayyiban* standards, and insufficient integration of these values into health policies. Collaborative efforts among governments, religious institutions, and the private sector are needed to promote and facilitate the application of *halalan tayyiban* principles in daily life as part of a comprehensive public health strategy.

2. The Relationship between Halal Principles and Health

Several empirical studies have examined the relationship between halal principles and health aspects, including consumption behavior, public perceptions, and impacts on physical and mental health. A significant study by (Haque et al., 2024) published in the *International Journal of Islamic Marketing and Branding* found that a comprehensive understanding of the halal concept positively correlates with healthy eating habits and preferences for organic, low-additive, and nutrient-rich foods. This finding is reinforced by research from (Fauziah et al., 2022), which used the Theory of Planned Behavior framework to explain how attitudes toward halal food shape more cautious and healthy consumption behaviors, especially among young Muslim consumers.

Another study by (Nordin et al., 2024) highlighted that the rise in degenerative diseases in Gulf countries results from dietary shifts away from traditional Islamic principles like consuming fresh and balanced foods. This study emphasizes the need for reorienting health policies based on Islamic values, particularly in nutrition education and developing diet programs grounded in halal and *tayyib* principles. (Abrar, 2022) found that consuming halal products not only provides physiological benefits but also promotes inner peace, mainly due to the assurance that food or medicine is free from prohibited substances.

In a more practical study by (Showole et al., 2024) evaluated consumer perceptions of halal products in the pharmaceutical industry and found that the perception of “halal and healthy” significantly influences decisions to use supplements and medications, especially among Muslim patients with chronic illnesses. These findings align with the World Halal Council report emphasizing the importance of transparency in ingredient composition and halal certification in the global health industry. Research by (Erol, 2021) showed that socialization of halal and *tayyib* principles in Islamic boarding schools and schools increases awareness among students and teachers about the importance of sharia-based healthy consumption.

These studies demonstrate that halal principles go beyond religious guidance to reflect an integral health consciousness. Amid the growing global interest in healthy and sustainable lifestyles, halal principles—especially when combined with *tayyib* values—offer an ethical consumption model rooted in spirituality yet highly relevant to modern health challenges.

3. Various Fatwas from MUI and International Institutions

Fatwas issued by religious institutions play a crucial role in aligning Islamic sharia principles with modern health needs. Majelis Ulama Indonesia (MUI) as the authoritative body on halal matters, has issued several important fatwas covering food products, medicines, and vaccines. One such fatwa is MUI Fatwa Number 4 of 2016 concerning Immunization, which states that vaccination is permissible (*mubah*) to maintain health and prevent disease. It explains that in emergency situations, MUI also allows the use of vaccines that do not yet have halal certification, provided that no halal alternatives exist and the situation is urgent to save lives. This fatwa reflects the flexibility of Islamic law that considers emergencies without neglecting the importance of maintaining halal compliance.

MUI Fatwa Number 33 of 2013 concerning Food and Beverage Products Containing Alcohol regulates the use of alcohol in food and medicine products. Alcohol used as a food additive or medicine solvent, within certain limits and not for intoxicating purposes, is still permitted under some conditions. This decision is based on the principle of *istihalah* (transformation of substances), which is also adopted by international halal bodies such as JAKIM (Department of Islamic Development Malaysia) and GSO (Gulf Cooperation Council Standardization Organization). These institutions have guidelines governing the halal status of pharmaceutical products,

including vaccines and medicines, requiring that the materials used do not contain prohibited or impure elements (N. S. M. Amin et al., 2023; Saeed et al., 2023).

Organizations like the International Halal Authority Board (IHAB) and The Standards and Metrology Institute for Islamic Countries (SMIIC-OIC) have established halal standards for pharmaceuticals and vaccines. For example, IHAB issued a report in 2021 emphasizing the importance of transparency regarding active and excipient ingredients in pharmaceutical products. These institutions also demand transparency in production processes to ensure that products fully meet halal criteria. Countries such as Malaysia and the United Arab Emirates have implemented strict halal pharmaceutical standards, covering raw materials, processes, and packaging of medicinal products (Mohideen et al., 2022).

Compliance with these halal fatwas significantly influences public trust in health programs, including vaccination efforts. Research by Riaz and Rahman (2020) in the Journal of Religion and Health shows that the Muslim community's response to the COVID-19 vaccine was strongly affected by the halal status of the vaccine. Public doubts in Indonesia about COVID-19 vaccines were alleviated after MUI issued clarifications and declared the halal status of Sinovac and Merah Putih vaccines. Clear legal guidance in the form of fatwas greatly impacts public acceptance and the success of public health programs.

These fatwas regulating the halal status of food, medicines, and vaccines demonstrate that Islam not only provides guidance in religious worship but also promotes a healthy lifestyle aligned with sharia principles. This analysis reflects the harmony between Islamic law and modern health needs, ensuring that the physical, mental, and spiritual aspects of the community are well maintained.

C. METHOD

The research method used in this study is a descriptive qualitative approach, aimed at understanding the application of halal principles in the context of health, including food, medicine, and lifestyle. The techniques employed include literature review, content and thematic analysis of religious texts such as the Qur'an, hadiths, and related fatwas, as well as document studies of policies from institutions like BPJPH, MUI, Ministry of Health, and WHO. The focus of this research is on how halal principles are applied in food products, medicines, and healthy lifestyles, and their impact on physical and mental health. Data validation is conducted through triangulation, combining primary sources such as fatwas, the Qur'an, and hadiths with secondary sources including journals and health reports to ensure the accuracy and consistency of the findings obtained.

D. RESULT AND DISCUSSION

1. Halal Principles as the Foundation of a Healthy Lifestyle

The halal principle in Islam not only includes prohibitions against foods or items that are forbidden but also encompasses the aspect of *tayyib*—that is, something good, clean, and beneficial for both body and soul. *Halalan tayyiban* guides Muslims

to choose and consume foods and products that are not only halal but also healthy, safe, and of high quality. This concept emphasizes the importance of cleanliness, safety, and quality, both in production processes and consumption. Products that meet halal and *tayyib* criteria are not only free from forbidden or impure substances but must also be healthy and beneficial to the body. A deeper understanding of this principle positively contributes to a healthy lifestyle and protects against dangerous diseases.

The implications of the *halalan tayyiban* principle on food, drink, and personal hygiene are very clear. Muslims are encouraged to consume products that are not only halal but also free from harmful substances such as toxic chemicals, unnatural additives, or detrimental preservatives. Personal hygiene is also an inseparable part of this principle. Islamic teachings recommend cleansing the body properly, maintaining food hygiene, and avoiding products containing impurities or harmful substances, which collectively contribute to both physical and mental health.

The *halalan tayyiban* principle aligns with preventive and promotive health approaches described by international health organizations like WHO and CDC. Preventive health aims to avoid disease risks by regulating healthy lifestyles, as encouraged in Islam through the consumption of wholesome, nutritious food and drink. This principle closely relates to promotive health, which advocates for a healthy lifestyle through education and good habits such as personal and environmental cleanliness and nutritious eating. For example, WHO emphasizes the importance of balanced diets and personal hygiene as key factors in disease prevention, while CDC highlights the significance of a healthy lifestyle starting with safe, wholesome food choices (Mahluji et al., 2020; Niri, 2021).

Muslims not only avoid forbidden foods and drinks but actively choose what is best for their bodies by integrating the *halalan tayyiban* principle into daily life. The implications of this principle go beyond fulfilling religious obligations; they also significantly contribute to preventive and promotive health efforts, aligning with international guidelines on healthy living. The concept of *halalan tayyiban* can be regarded as a crucial foundation for achieving better physical and mental well-being.

2. Application of the Halal Principle in the Health System

The halal principle in Islam has now widely developed, not only limited to food and beverages but also encompassing the health system as a whole. The ideas of halal food, halal medicine, and halal vaccines have become important parts of a healthy lifestyle based on syariah values. Muslim communities, whether living in majority Muslim countries like Indonesia and Malaysia or in minority countries like the United Kingdom and Australia, increasingly pay attention to the halal aspect in the healthcare services they receive.

The halal concept not only emphasizes permissible raw materials in food consumption but also regulates clean, safe processing and distribution that is free from prohibited substances. This principle is then extended to the health sector, including the selection of medicines and vaccines. Fatwas from Majelis Ulama

Indonesia (MUI), such as Fatwa No. 4 Tahun 2016 tentang Imunisasi, affirm that vaccination is permitted as an effort to protect oneself from disease, and even in emergency situations, vaccines without halal certification may be used in force majeure and no other alternatives are available.

A concrete example of this principle's application can be seen in the use of CoronaVac and IndoVac vaccines. CoronaVac, the COVID-19 vaccine from Sinovac, received halal certification from MUI after its raw materials and production process were audited by Lembaga Pemeriksa Halal (LPH). Meanwhile, IndoVac, developed by Bio Farma, became the first Indonesian-made COVID-19 vaccine to obtain halal certification from Badan Penyelenggara Jaminan Produk Halal (BPJPH). These two vaccines demonstrate how scientific standards and religious values can go hand in hand in ensuring safety and public trust in health products.

Several hospitals in Indonesia have begun implementing syariah-based services and pursuing halal certification, not only for patient meals but also in the use of medicines, medical devices, and medical procedures. Rumah Sakit Sultan Agung Semarang and Rumah Sakit Nurul Hidayah Yogyakarta are examples of hospitals committed to providing services in accordance with Islamic principles. The certification process is overseen by LPH, issued fatwa by MUI, and release halal certificate by BPJPH. Its ensuring that all stages of service comply with halal and clean standards while meeting health principles.

BPJPH plays an important role in regulating, coordinating the certification process, and collaborating with industry and healthcare providers. LPH conducts technical inspections and audits to ensure that materials and processes meet halal standards, while the MUI rechecking the halal auditing result of LPH and then MUI release the fatwa related to. This collaboration creates a system that is accountable and justifiable both syar'i and scientifically.

A WHO report states that a clean lifestyle and healthy eating patterns can prevent various infectious and non-infectious diseases. Diseases such as diarrhea, hepatitis A, as well as diabetes and heart disease, can largely be prevented through personal hygiene and consumption of safe and nutritious food.

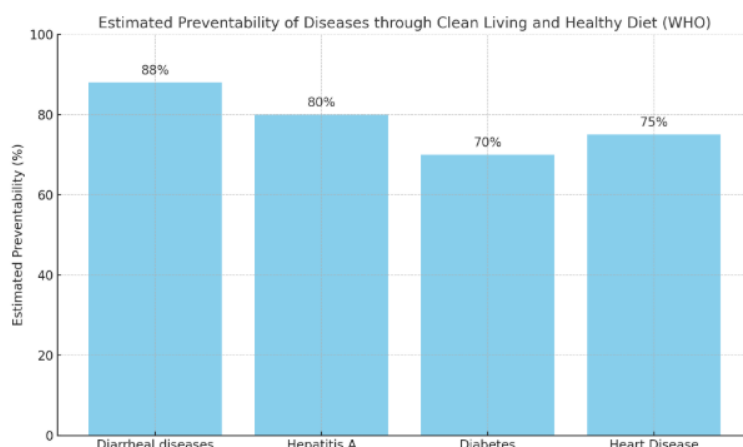


Figure 2. Estimated Preventability of Disease through Clean iving and Healty Diet
Source: WHO, 2024

The visualization above shows estimated prevention rates for several major diseases based on WHO data and reports. Diarrheal disease for example, is estimated to be preventable by up to 88% simply through the implementation of clean lifestyle practices such as washing hands with soap, maintaining environmental sanitation, and consuming safe drinking water. Hepatitis A is also categorized as a highly preventable disease, with a prevention rate of around 80% through food and drink hygiene as well as vaccination in high-risk areas.

Non-communicable diseases like diabetes and heart disease, two leading causes of premature death globally, each have prevention potentials of 70% and 75%, respectively, through healthy eating patterns, adequate physical activity, and avoiding excessive consumption of sugar, saturated fats, and addictive substances. These data strengthen the urgency of preventive and promotive approaches in public health, as also emphasized in the principle of *halalan tayyiban*.

These findings align with the principle of *halalan tayyiban*, which stresses the importance of quality, cleanliness, and safety in every consumed product, whether food, drink, or medicine. Several studies show that applying this principle within Muslim communities increases awareness of the importance of health as part of worship and moral responsibility. Research by (Mohamad et al., 2018) in the *UMRAN International Journal Islamic Civil Study* highlights that Muslim consumers in Malaysia show a strong tendency to associate a halal lifestyle with healthy living practices, including consumption patterns and personal hygiene. Another study by (Moosavi-Movahedi et al., 2021) in *Rationality and scientific lifestyle for health*, which examined Muslim communities in the UK, found that preference for halal products is not only religious but also related to perceptions of safety and health benefits of these products.

Research by Alqudsi (2014) in *Procedia - Social and Behavioral Sciences* found that the perception of halal as a comprehensive lifestyle, not merely a food label, is increasing among young Muslims. They view the halal principle as an ethical guide to maintaining the body, including choosing organic foods, products free from harmful additives, and using clean and safe cosmetics and medicines. A study by (Zaw et al., 2018) shows that growing awareness of halal certification also impacts community preference for healthier products, especially in the food, pharmaceutical, and personal care sectors.

3. The Health Impact of Adherence to Halal Principles

Adherence to halal principles in daily life has a significant impact on physical, mental, and spiritual health. Physically, a diet following the *halalan tayyiban* principle guides individuals to avoid haram foods, impurities (*najis*), and substances that are harmful or questionable. This fact directly reduces the risk of diseases related to the consumption of synthetic additives, trans fats, and fast food, which are generally high in calories but low in nutrients. A study by (A. Amin & Siregar, 2021) noted that people who practice a halal diet tend to have a more balanced intake and a lower risk of obesity, hypertension, and heart disease compared to those who do not consistently follow these principles.

Compliance with halal principles creates inner peace because individuals feel they are fulfilling religious obligations and caring for their bodies as a trust from God. From the mental and spiritual health perspective, a study by (Hassan, 2015) in the Journal of Religion and Health showed that Muslims who maintain halal consumption experience increased spiritual well-being and reduced stress because they believe their lifestyle aligns with the values of faith and morality. This indicates that halal principles not only have a physical impact but also strengthen a person's psychological and spiritual dimensions.

Compared to other lifestyles, such as veganism or modern Western diets, halal principles show a balance between biological needs, ethics, and spirituality. For example, veganism emphasizes ethics toward animals and the environment as well as the health benefits of plant-based consumption. The halal approach considers not only what is eaten but also how the food is obtained, processed, and consumed according to sharia law. Western diets although often supported by nutritional and medical technology, tend to be individualistic and often overlook moral and spiritual aspects of consumption, and the halal lifestyle creates an integration between physical health, peace of mind, and a more holistic spiritual orientation.

Data from Pew Research Center (2020) cited by (Salamon et al., 2021) also shows that the global Muslim community is increasingly trending toward halal-conscious consumption, especially among millennials and urban populations, this trend reflects a new awareness that health is not merely the result of medical interventions but also the fruit of a lifestyle aligned with faith values. Adherence to halal principles has proven to be a holistic approach to achieving optimal physical, psychological, and spiritual health.

4. Challenges in Implementing Halal Principle

Although the principle of *halalan tayyiban* offers an integral healthy lifestyle framework based on spiritual values, its implementation at the community level still faces various challenges. One of the main obstacles is the low level of public awareness about the deeper meaning of the halal principle. Many individuals still view halal merely as a formal or administrative label, not as a comprehensive life guide that includes aspects of health, cleanliness, and ethical consumption. A study by Azam et al. (2019) in the Journal of Islamic Marketing shows that most Muslim consumers focus more on halal status from a religious perspective without understanding the *tayyib* aspect—that is, the elements of safety, nutrition, and product cleanliness.

The next challenge arises from the complexity of the halal supply chain involving many actors, from raw material producers, processing factories, to distribution and sales. Maintaining consistency and integrity of halal throughout the value chain is not an easy task. Reports from BPJPH and LPPOM MUI mention that one of the obstacles in halal certification is tracing raw materials that come from abroad or suppliers not yet certified. The absence of a solid halal logistics system, including transportation and storage processes, can open the door to cross-contamination that invalidates the halal status of a product.

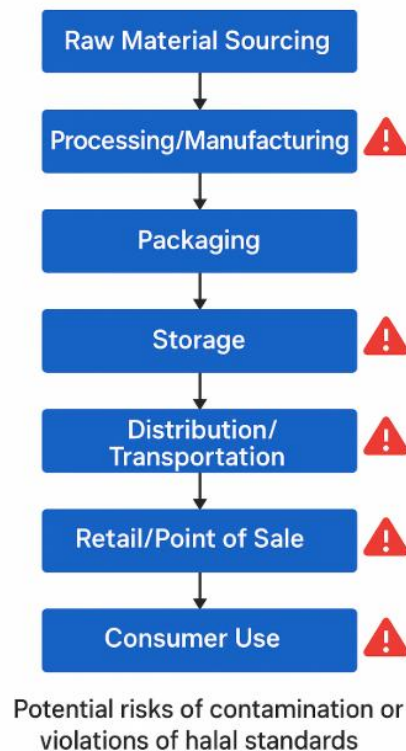


Figure 3. Potential Risk of Contamination or violations of Halal Standards

The halal supply chain begins with sourcing raw materials, where ensuring that ingredients come from certified halal providers is crucial to prevent contamination or the inclusion of prohibited substances. Strict controls are necessary to avoid cross-contamination during processing and manufacturing, especially when equipment is shared with non-halal products. Packaging also plays a vital role, as materials like adhesives and inks must comply with halal standards to maintain product integrity. Storage facilities must keep halal products separate from non-halal items, preventing any mixing or contamination before distribution. Transportation involves additional challenges, as halal goods must be segregated during shipment, often requiring specialized logistics providers to maintain compliance, and accurate labeling and proper handling ensure consumers can trust the halal status of products.

Finally, consumer practices at home, such as avoiding mixing halal and non-halal foods, complete the chain. Each stage carries potential risks, but with careful certification, monitoring, and adherence to standards, the halal supply chain upholds the integrity and safety of products consumed by Muslim communities worldwide. The data highlighting certification rates and compliance at each step illustrate both progress made and areas needing improvement to guarantee a truly halal lifestyle.

At the global level, (Elgharbawy & Azmi, 2022) show that the issue of globalization adds its own set of challenges. Multinational products flooding the markets in Muslim countries often bring ambiguity regarding their halal status. For example: the use of terms like “*natural flavoring*” or “*emulsifier*” on ingredient labels often does not specify the source clearly, making it difficult for Muslim consumers to verify the halal status of the product. Not all countries have uniform halal standards,

although institutions like JAKIM (Malaysia), GAC (Gulf countries), and BPJPH (Indonesia) strive to promote harmonization, disparities remain in assessments, especially for export-import products, and this situation is worsened by consumers' lack of literacy in reading labels, as well as limited access to detailed information about the production processes of multinational goods.

To ensure the sustainability of a halal lifestyle as part of public health, synergy is needed between public education, strengthening regulations, industry transparency, and international cooperation. Only through these means can the principle of *halalan tayyiban* be implemented consistently, inclusively, and have a real impact on the quality of life of the community.

E. CONCLUSION

This study affirms that the principle of *halalan tayyiban* in Islam is not only a spiritual guideline but also a comprehensive framework for a healthy lifestyle, encompassing physical, mental, and social dimensions. The application of this principle has a tangible impact in reducing the risk of diseases through the consumption of clean and nutritious food, as well as maintaining inner peace through adherence to religious teachings. Previous studies, global health data, and authoritative fatwas indicate that a halal lifestyle aligns with preventive approaches in public health. Although challenges in implementation remain, such as low public awareness, complex supply chains, and globalization issues, strengthening education, regulation, and cross-sector collaboration can promote the broader and sustainable integration of halal values into the healthcare system.

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