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The Basic Philosophy of the *Halalan Tayyiban* Food Quality Management Method

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Abstract:

In general, the halalan tayyiban food-quality management method consists of two sub-methods. First is the food-quality management method from the syariah aspect. This method applies Islamic standards of quality such as the MS1500:2009, MS2400:2010 and MS1900:2008. Second is food-quality management method from the technical aspect. This method employs conventional quality standards such as Good Manufacturing Practises, (GMP), Hazard Analysis Critical Control Point (HACCP) as well as Total Quality Management (TQM). Actions to apply these methods in a mix-mode manner comprising conventional and Islamic philosophies would cause the halalan tayyiban food-quality management method to become accommodative-modification with eclecticism-methodological characteristics. The question is could the halalan tayyiban food quality management method be applied in a mix-mode manner, especially at the philosophical level. In addition, what is the status of the halalan tayyiban food-quality management method that fulfils basic Islamic philosophy? In order to answer these questions, this working paper had formulated three objectives. Firstly, it intends to identify the halalan tayyiban food-quality management method. Secondly, it will analyse the halalan tayyiban food-quality management method based on Islamic philosophy by focusing on discussions from an Islamic worldview aspect. Thirdly, it will summarize the basic philosophies of the halalan tayyiban food-quality management method based on Islamic philosophy. In order to achieve this purpose, the library method and content analysis was used. Lastly, this paper would summarize a halalan tayyiban food-quality management method that has been re-structured without involving the application of the accommodative-modification principle that has eclecticism-methodological characteristics.

Keywords: *Halalan Tayyiban, quality management method, Halalan Tayyiban food quality management, Islamic Tasawur, Islamic philosophy*

1. Introduction

The common integrity issues surrounding *halalan tayyiban* that include certification, food processing as well as slaughtering have been solved by implementing the quality management method as well as technical methods such as laboratory testing and scheduled check of premises (Shahidan Shafie & Md Nor Othman, t.t). The focus on this technical evaluation has forced food entrepreneurs to adopt the *halalan tayyiban* food-quality management method. Basically, the *halalan tayyiban* food-quality management method involves two sub-methods. One is the food quality management method based on *syariah*, while the other is based on the technical aspects. It is suggested that both these methods are applied concurrently. Generally, the food quality management method according to *syariah* refers to the application of Islamic quality standards such as MS1500:2009, MS2400:2010 and MS1900:2008. The food-quality management method, from a technical aspect, usually refers to the application of a conventional quality standard such as *Good Manufacturing Practise*, (GMP), *Hazard Analysis Critical Control Point* (HACCP) as well as *Total Quality Management* (TQM). The question is could the *halalan tayyiban* food quality management method be applied in a mix-mode manner, especially at the philosophical level. In addition, what is the status of the *halalan tayyiban* food-quality management method according to basic Islamic philosophy? Thus, based on Islamic development management philosophy, combining the *halalan tayyiban* food-quality management method with the conventional food management method is known as the accommodative-modification method with eclecticism-methodological characteristics. Discussions on the accommodative-modification thinking with eclecticism-methodological characteristics are mainly found in the Islamic economic field. According to Muhammad Syukri Salleh (2014), the accommodative-modification thinking with eclecticism-methodological characteristics has caused concern for three reasons. First, the accommodative-modification thinking with eclecticism-methodological characteristics is very confusing. Second, if this mode of thinking were further developed without restructuring the basic aspects, it would not form a more authentic Islamic economic way of thinking. Third, Islamic thinkers who have applied the accommodative-modification thinking with eclecticism-methodological

characteristics would not become scholars that are dynamic and innovative but rather just remain as followers. This similar circumstance would occur if the *halalan tayyiban* food-quality management method applies the accommodative-modification thinking with eclecticism-methodological characteristics.

In order to answer the questions mentioned above, this working paper has come up with three objectives. Firstly, it intends to identify the *halalan tayyiban* food-quality management method. Secondly, it will analyse the *halalan tayyiban* food-quality management method based on Islamic philosophy by focusing on discussions from an Islamic worldview aspect. Thirdly, it will summarize the basic philosophies of the *halalan tayyiban* food-quality management method based on Islamic philosophy. In order to achieve this purpose, the library method and content analysis was used.

2. The *Halalan Tayyiban* Food Quality Management Method

The *halalan tayyiban* concept, in a food-quality management context, is used to determine and assess elements of quality when producing food products suitable for Muslims. This concept is also widely applied and confidently accepted by both Muslim and non-Muslim consumers worldwide (Jamal Abdul Nassir Shaari & Nur Shahira Mohd Arifin, 2009; Tawfik Salah Mohammed Ben Bisher Al-Nahdi, 2008:1). Basically, the *halalan tayyiban* concept was introduced by Islamic teachings. Therefore, the *halalan tayyiban* food-quality management method is one of the Islamic-based development management mechanisms. This is a factor elaborated in this paper and it examines the implementation of the *halalan tayyiban* food-quality management method that integrates both the Islamic and conventional quality methods. The following discussion would scrutinise this food-quality management method from the philosophy level.

2.1. The Philosophy of the Conventional Food Quality Management Method

The discussion on food-quality management from a technical aspect emerged during the *Enlightenment Era* by renowned philosophers such as Locke, Rousseau, Voltaire, Marx and Nietzsche. These philosophers had adduced the basic philosophy concerning food, which was related to aspects of production and use of food (Kaplan, 2012:1). Among them were food ethics and agriculture ethics, which had an effect on issues such as globalisation of food, role of science and technology as well as consumer and food entrepreneur rights. In regards to the involvement of food science and technology, food quality management has developed by using scientific applications such as synthetic fertilizer, herbicides, pesticides or hormones and antibiotics for livestock (Edward & Shultz, 2005). The main function of scientific applications is to reduce the cost of destruction (damage to nature, humans and the environment) and improve the quality of food products as well as contribute to the exceptional increase in food production (Kaplan, 2012). Nevertheless, the application of food science and technology has a negative effect, which leads to issues related to food quality. For example, the application of science and technology in the food biotechnology field such as *genetically modified organisms (GMO)* (OECD, 1993:10). Besides providing benefits such as optimum food production, the application of this technology could become a long-term risk factor, especially concerning social, economic and environmental sustainability (WHO, 2005).

Initially, food quality management had emerged in America when Harvey W. Wiley, the Director of the Chemical Bureau in the *Department of Agriculture (USDA)*, came up with several methods to assess food contamination, which had a big impact on quality. His methods were gazetted under the *Food and Drug Act of 1906* under the *FDA*. Meanwhile, efforts to control food quality began in 1862 with the formation of the *Department of Agriculture (USDA)* (Glória, 2005:86-2). Among the quality management methods that emerged were *Good Manufacturing Practise (GMP)*, *Hazard Analysis Critical Control Point (HACCP)* and *Total Quality Management (TQM)* (Roger, 1989:296; Ray & Bhunia, 2013:9). These quality management methods are used around the world and form an international food trade standard because food quality guaranties include the physical, chemical and biological dimensions.

2.2. The Philosophy behind the *Halalan Tayyiban* Food-Quality Management Method

As oppose to the conventional food-quality management method, the basis for building the *halalan tayyiban* food-quality management method refers to the main reference source in Islam, which is the al-Qur'an and hadith. Thus, the following verses of the al-Qur'an such as that found in surah al-Baqarah (2:168), al-Ma'idah (5:4-5), al-A'raaf (7:157), al-Anfal (8:69), al-Nahl (16:114) and al-Hajj (22:30) explain the concept of halal and *tayyiban*. The translated verses are as follows:

- 'O mankind, eat from whatever is on earth (that is) lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy' [al-Baqarah, 2:168]
- 'They ask you, (O Muhammad), what has been made lawful for them. Say, "Lawful for you are (all) good foods and [game caught by] what you have trained of hunting animals¹ which you train as Allāh has taught you. So, eat of what they catch for you, and mention the name of Allāh upon it, and fear Allāh." Indeed, Allāh is swift in account. This day (all) good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them' [al-Ma'idah, 5:4-5]
- 'Those who follow the Messenger, the unlettered prophet, whom they find written (i.e., mentioned) in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden¹ and the shackles which were upon them.² So they who have believed in him, honored him, supported him and followed the light which was sent down with him – it is those who will be the successful.' [al-A'raaf, 7:157]
- 'So, consume what you have taken of war booty (as being) lawful and good, and fear Allāh. Indeed, Allāh is Forgiving and Merciful' [al-Anfal, 8:69]

- ‘Then eat of what Allāh has provided for you (which is) lawful and good. And be grateful for the favor of Allāh, if it is (indeed) Him that you worship’ [al-Nahl, 16:114]
- ‘That (has been commanded), and whoever honors the sacred ordinances of Allāh – it is best for him in the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you.¹ So avoid the uncleanness of idols and avoid false statement’ [al-Hajj, 22:30]

In the meantime, the emergence of the *halalan tayyiban* food-quality management method began when the halal management system was first established in Malaysia in 1974. Since then, the growth of the halal food industry has been increasing in order to fulfil the needs of Muslims (Halal Malaysia, 2000). In the beginning, benchmarking the quality or specific quality management practices, for example the production of halal foodstuffs, did not exist. A food product is certified halal through the food entrepreneur’s self-evaluation as to whether the product is produced by a Muslim or non-Muslim entrepreneur (Ilyia Nur Ab. Rahman, Suhaimi Ab. Rahman, Rosli Saleh & Dzulkilfy Mat Hashim, 2011:116). Hence, after the food industry was monopolised by non-Muslim entrepreneurs, the halal certificate was introduced in order to avoid consumer suspicion.

The effect of the halal certification system had given rise to the *halalan tayyiban* food-quality management method, which then facilitated the parties responsible for implementing the technical evaluation, as discussed in the beginning of this working paper. This includes the halal quality standards application MS1500:2009, MS2400:2010 and MS1900:2008. This halal standard had obtained the recognition of *Codex Alimentarius Commission* (CAC) as a fine example of managing quality food. *Codex Alimentarius* is the Latin term meaning ‘*Book of Food*’. It contains international codes for the certification of standards that are voluntary in nature for food materials as well as issues related to food safety. Meanwhile, the *Codex Alimentarius Commission* (CAC) is a body created by the *Food and Agriculture Organisation of the United States* (FAO) and *World Health Organisation* (WHO) in 1963. The CAC functions to develop and synchronise international food standards, guidelines and practice codes needed to protect the health and safety of consumers as well as to ensure impartiality in the food trade (*Codex Alimentarius*, 2015). With this recognition, the halal quality standards have become the main reference for entrepreneurs as well as food consumers, either locally or at the international level.

The *halalan tayyiban* concept applied in food quality management comprises three specific principles. First, the use of materials and utensils for food processing must be in accordance with guidelines set by Islam; second, the materials and utensils for food processing are not contaminated by materials that are *haram* (forbidden); and third, the materials and utensils do not endanger the consumers (Yasmin Saeed & Ondracek, 2004:34). Islamic nutritional guide strongly emphasises on the source, cleanliness of the food, manner of cooking, serving and eating as well as the way in which food waste is handled (Mohd Ali Mohd Noor, Hairunnizam Wahid, & Abd. Razak Dan, 2011:3). This matter was mentioned in the exhortations of Allah SWT, as follows:

- “Then let mankind look at his food” [‘Abasa, 80:24]
- “O mankind, eat from whatever is on earth (that is) lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy” [al-Baqarah, 2:168]

The evaluation of food quality based on the *halalan tayyiban* concept ensures that the food products are safe for Muslim consumer consumption and free from elements prohibited by the *syariat* (Noriah Ramli, 2009/2010). Hence, due to developments in science and technology in the food manufacturing and production sector, the *halalan tayyiban* aspect offers benefits in both perspectives, which are the technical and *syariat* perspectives.

The benefits from both these aspects are accrued from the Islamic quality management method and the conventional quality management method. For example, the halal standard application MS1500:2009, *Good Manufacturing Practise (GMP)* as well as the Hazard Analysis and Critical Control Point (HACCP). Combining the *halalan tayyiban* food quality management method has consolidated it (*Hazard Analysis Critical Control Point, HACCP*) (KKM, 2013; Hayati @ Habibah Abdul Talib & Khairul Anuar Mohd Ali, 2009; Zakiah Samori, Amal Hayati Ishak, and Nurul Himmah Kassan, 2014). One study highlighted that by assimilating the conventional quality assurance system such as the *Three Zero’s Concept* comprising *zero limit*, *zero defect* and *zero risk*, the halal aspects in the prospective products are guaranteed (Mohd Aliff Abdul Majid, Izhar Hafifi Zainal Abidin, Hayati Adilin Mohd Abd Majid and Chemah Tamby Chik, 2015:51).

The *halalan tayyiban* food-quality management method has gained priority, especially when fulfilling the guaranties of the four dimensions of quality. The dimensions are the dimension of taste and product presentation, goodness of health, production process as well as the accessibility to food products (Brunse, Fjord & Grunert, 2002:6). The emphasis on *syariah* and technical aspects in the *halalan tayyiban* food-quality management method not only focuses on tangible elements. Moreover, as a development management concept based on Islam, the *halalan tayyiban* concept should be beneficial since it is a concept that is holistic, comprehensive and integrated. In order to apply the *halalan tayyiban* concept as a lifestyle and succeed in implementing the *halalan tayyiban* food-quality management method, the basis of the implementation cannot neglect the intangible element. This matter refers to the justification adduced by Muhammad Syukri Salleh (2002, 2003a & 2003b) and Fadzila Azni Ahmad (2010), which states that an integrated, comprehensive and holistic implementation involves the examining the fundamentals of the *halalan tayyiban* food-quality management.

3. The *Tasawur* On *Halalan Tayyiban* Food-Quality Management

In order to realise the *halalan tayyiban* food-quality management method that is integrated, comprehensive and holistic, it should start with the worldview or *tasawur* aspect. The *tasawur* of *halalan tayyiban* food-quality management method must be in line with Islamic *tasawur*. Before continuing with the discussion on the current *tasawur* of *halalan tayyiban* food-quality management method, this working paper would first forward a discussion about the meaning of *tasawur*.

In general, *tasawur* is usually translated as *worldview* in the English language. *Worldview* refers to the way on how individuals perceived the world or in other words their philosophy of life (Yeo, 2006). This was earlier specified by Sire (2004) stating that worldview is:

- “A set of presuppositions (assumptions which may be true, partially true or entirely false) which we hold (consciously or subconsciously, consistently or inconsistently) about the basic makeup of our world”.

Vidal (2008) presented six elements of worldview formulated by Heylighen (2000) from Apostel and Van der Veken (1994). The six elements comprise ontology (what is the nature of the world?), explanation of the past (where does it all come from?), futurology (where are we going?), axiology (what is good and what is evil?), praxeology (how should we act?) and epistemology (what is true and what is false?). The inclusion of these six elements pertaining to the view about nature and the world as a whole appears to be comprehensive; however, according to conventional understanding, these six elements about the world are limited to what the individual has experienced (Carroll, 1997). This is very different with the worldview referred to as *tasawur* in Islam. Based on this, some contemporary Islamic scholars are of the view that it is insufficient to use the term *worldview* when referring to discussions about Islamic *tasawur*.

The word “*tasawur*” had originated from the Arabic word *sawwara*, which means, “*to portray something*” (Haron Din, 1992: 3 and Ramli Awang, 2002: 6). Ramli Awang (2002:5) in this case, who had quoted excerpts from Ibn Manzur (t.t:2533), ‘Ali bin Muhammad al-Syarif al-Gurgani (t.t:61) and *al-Munjid fi al-Lughah wa al-A’lam* (1975:440), had adduced four meanings for the root word *sawwara*. First, to provide a perception about the appearance that is portrayed; Second, tries to absorb an actual picture of something; Third, absorbs an actual picture about something; and fourth, it produces an image of something in the mind. Mohd Kamal Hassan (1993) had defined Islamic “*tasawur*” as a comprehensive meaning about the universe and human relations from an Islamic perspective and the meaning had become a basis for a person’s view about life. Specifically, Islamic “*tasawur*” means the actual portrayal about Islam that intends to comprehensively explain the overall basic principles of Islam until the person has completely assimilated its meaning (Haron Din, 1992: 3; Ramli Awang, 2002: 6 and Muhammad Syukri Salleh, 2003a: 21). Some writers have used the common term when referring to Islamic “*tasawur*”. For example, Muhammad al-Buraey (1985:309) and Mohd. Kamal Hassan (1993) used the term *Islamic worldview* when referring to the actual picture about Islam. Wan Mohd. Nor Wan Daud (1994:15) used the term *weltanschauung* Islam to refer to the same meaning. However, according to Haron Din (1992:2), both *Islamic worldview* and *weltanschauung* lack in actually expressing the term Islamic “*tasawur*”. Thus, he and most other writers were more inclined to use the Arabic word Islamic “*tasawur*” to explain the actual form of Islam.

According to the definitions adduced, Haron Din (1992:28) then summarised the basis or the tenets of Islamic “*tasawur*”. According to him, the core of Islamic “*tasawur*” is that Islam is a religion of spiritual guidance (*rabbaniyy*). This means that Islam absolutely and rightfully belongs to Allah SWT. This includes the perception of the universe and everything in it. Ramli Awang (2002:15-53) and Muhammad Syukri Salleh (2003b) stated that there were three core elements in Islamic “*tasawur*”. Firstly, Allah SWT is the Creator; secondly, humans are creatures; and thirdly, the universe is also a creature. Besides Ramli Awang (2002) and Muhammad Syukri Salleh (2003b), others such as Khurshid Ahmad (1980:178-179), Aidit Ghazali (1990:22-23) and Md. Zaki Abd Manan and Mohd Zamir Bahall (2004:4-7) had also adduced fundamentals that were in line with the three core fundamentals of Islamic “*tasawur*” when developing something or a system in an Islamic manner. The fundamentals, namely *tauhid*, *rububiyyah*, *khilafah*, *tazkiyyat* and *al-falah*, were actually derived from the three core fundamentals of Islamic “*tasawur*” as mentioned before. These bases of Islamic “*tasawur*” are paramount in differentiating an Islamic system of life to other systems of life. This includes the difference between the existing *halalan tayyiban* food-quality management method and the Islamic-based *halalan tayyiban* food-quality management method. In the Islamic-based *halalan tayyiban* food-quality management method, Islamic “*tasawur*” should be the basis or mould that shapes all the aspects of *halalan tayyiban* food-quality management (Muhammad Syukri Salleh, 2003b:21). Since it is a mould, thus the *tasawur* pertaining to Islamic-based *halalan tayyiban* food-quality management method should also adhere to Islamic “*tasawur*”.

This important matter should be evaluated and emphasised because the basics conventional concepts, such as the western quality management is based on conventional social science philosophy, and it is contrary to the three fundamentals of Islamic “*tasawur*”. From a conceptual aspect, the basis of the worldview of conventional social science is the full focus on economic capability, such as the objective of maximizing production and consumerism as well as market control (Carroll, 1997). This has made the mass consumption as the main and last objective of any activity including the ultimate vision and mission of adhering to quality management concepts, especially food quality management (Carroll, 1997). This kind of worldview indirectly disavows the *tasawur* that Allah SWT is the Creator. It also disavows HIS blessings (*mardhatillah*), which rightfully should be the main objective of every Muslim action.

Besides that, the human function in the conventional worldview contradicts with the second fundamentals of Islamic “*tasawur*”, which is ‘humans are creatures created by Allah SWT’. According to conventional understanding, humans are presumed to be economic creatures whose main function is solely to produce and to consume (Hagen, 1958 & 1962). Based on this, emerged terms such as the “*Homo economicus*”. “*Customer is always right*”, “*Customer is king*” and even “*Customer is god*”. Whereas, based on Islamic “*tasawur*”, humans being are creatures of Allah SWT, have a more specific function than this. Production and consumer activities are only a part of the activities humans use to carry out the specific function, which is their responsibility. According to Muhammad Syukri Salleh (2003a:23), the responsibility of this human function was laid down even before humans were born, which is when they were in the spiritual realm. In this context, Muhammad Syukri Salleh referred to a verse in the al-Quran (Surah al-A’raf, 7:172), which means: “*And (mention) when your Lord took from the children of Adam – from their loins – their descendants and made them testify of*

themselves, (saying to them), "Am I not your Lord?" They said, "Yes, we have testified." (This) – lest you should say on the Day of Resurrection, "Indeed, we were of this unaware."

The specific function of humans refers to humans being as the worshippers and *khalifah* of Allah SWT. According to Muhammad Syukri Salleh (2003a:31), man's function as a worshipper and *khalifah* of Allah SWT is realised through two relational dimensions. Man's function as worshipper of Allah SWT is through a vertical or direct relationship with Allah SWT as the Creator. Meanwhile, the function as a *khalifah* of Allah SWT is realised through a horizontal relationship among fellow humans and nature, as being creatures of Allah SWT. Therefore, man's role in conventional food quality management is incomplete and not the actual role purported to be according to the Islamic "*tasawur*".

Besides being characterised as problematic at the philosophical stage, the worldview about conventional food quality management is also problematic from the fundamental perspective. The premise of limited resources and unlimited wants of human beings according to conventional food quality management, contradicts Islamic "*tasawur*". In conventional food quality management, production and services culminate from the assumption that resources are limited and human wants are unlimited. Based on this policy, resources must be exploited as much as possible, whereas humans as customers or clients should be kept fully satisfied, wherever and whenever. This premise could sometimes make the producers, managers and those who are involved on the food quality management activities to stray from the rightful and ultimate objective according to Islamic "*tasawur*".

4. Conclusion

In summary, the current *tasawur* on the *halalan tayyiban* food-quality management method is formed based on the conventional social science framework, which has made the material aspect the ultimate focus and objective. It contradicts the three basic fundamentals of "*tasawur Islam*", which is Allah is the Creator, humans are creatures and nature is a creature. Hence, from the *tasawur* perspective, the current or conventional food quality management is unsuitable for adoption by the *halalan tayyiban* food-quality management method, which is actually based on Islam. Thus, in order to form the *halalan tayyiban* food-quality management method that is truly based on Islam, "*tasawur Islam*" must become the core element.

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