



BEYOND THE *HALAL* LABEL: *HALALAN-TAYYIBAN* PERCEPTIONS AMONG HEALTH-CONSCIOUS MUSLIM WOMEN

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Abstract

The concept of *halalan tayyiban* in Islam emphasizes not only the permissibility of food (*halal*), but also its quality, safety, and wholesomeness (*tayyib*). In practice, however, Muslim consumers often rely mainly on the *halal* label when choosing food. The increasing availability of UPF, GMO, and products containing artificial additives raises concerns about the health implications. This situation has encouraged the growth of healthy lifestyle movements, especially among Muslim women as primary decision-makers in household food consumption. This study aims to explore the perceptions of Muslim women who adopt a healthy lifestyle toward *halal*-labelled foods in relation to the concept of *halalan tayyiban*. A qualitative descriptive method was used by collecting data through open-ended online questionnaires from 30 Muslim women. The data were analysed thematically. The findings show that the *halal* label is viewed as a basic requirement but not a guarantee of *tayyib*. Participants also consider BPOM registration, ingredients, nutritional information, and labels such as organic and non-GMO. They tend to focus more on production processes and ingredient origins in relation to health. These results imply the need for stronger transparency in *halal* certification and increased ethical consumption awareness.

MELAMPAUI LABEL *HALAL*: PERSEPSI *HALALAN-TAYYIBAN* DI KALANGAN PEREMPUAN MUSLIM YANG MENGADOPSI GAYA HIDUP SEHAT

Keywords:

Konsumsi etis; label halal gaya hidup sehat; halalan-tayyiban; konsumsi pangan

Abstrak

Konsep *halalan tayyiban* dalam Islam tidak hanya menekankan kebolehan makanan (*halal*), tetapi juga kualitas, keamanan, dan kebajikannya (*tayyib*). Namun, dalam praktiknya, konsumen Muslim seringkali hanya mengandalkan label *halal* dalam memilih makanan. Meningkatnya peredaran produk UPF, GMO, serta produk dengan bahan aditif buatan menimbulkan kekhawatiran tentang implikasi kesehatannya. Situasi ini telah mendorong pertumbuhan gerakan gaya hidup sehat, khususnya di kalangan wanita sebagai pengambil keputusan utama konsumsi makanan rumah tangga. Penelitian ini bertujuan untuk mengeksplorasi persepsi perempuan Muslim yang mengadopsi gaya hidup sehat terhadap makanan berlabel *halal* dalam kaitannya dengan konsep *halalan tayyiban*. Metode deskriptif kualitatif digunakan dengan mengumpulkan data melalui kuesioner daring terbuka terhadap 30 perempuan Muslim. Data dianalisis secara tematik. Hasil menunjukkan bahwa label *halal* dipandang sebagai persyaratan dasar, tetapi belum menjamin unsur *tayyib*. Partisipan juga mempertimbangkan izin BPOM, komposisi bahan, informasi gizi, serta label seperti organik dan non-GMO. Mereka cenderung lebih fokus pada proses produksi dan asal bahan dalam



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INTRODUCTION

The concept of *halal* products is rooted in Sharia law and the beliefs of Muslims, encompassing a broader philosophy than mere product branding or marketing. It constitutes an ethos and a moral ethical code with a strong commitment (Wilson & Liu, 2010). *Halal* is also associated with cleanliness, purity, and goodness, referencing the concept of avoiding harm and prohibiting activities that can harm the Earth and its inhabitants (Alserhan, 2010).

Alzeer et al., (2018) argue that food plays a pivotal role in our daily lives, with most foods being influenced by regional, cultural, and religious factors. In addition, Muslims are also familiar with the concept of "*halalan tayyiban*" or "*halal* and pure." *Halal* and *tayyib* symbolize intolerance in terms of cleanliness, safety, and quality (Abdul Rahman & Sahari, 2022) (Hashim et al., 2022). *Halal* certification is issued based on the fundamental principles and procedures that products must be pure, safe, and fit for consumption (Noordin et al., 2009). A product may meet *halal* requirements yet fail to be *tayyib* if its processing involves ingredients or methods that compromise nutritional quality and safety (Dewi & Agustina, 2021). In the Malaysian context also the *tayyib* dimension has not been adequately emphasized. While aspects such as cleanliness and safety are considered, other key elements—such as nutrition, authenticity, and overall quality—receive insufficient attention. (Mokti & Kamri, 2020)

According to the Regulation of the Ministry of Religious Affairs of the Republic of Indonesia No. 20 of 2021 on *Halal* Certification for SME's, the process of *halal* product certification includes a series of activities involving the sourcing of ingredients, processing, storage, packaging, distribution, sales, and presentation of products to ensure their *halal* status. This aligns with the concept of "*halalan tayyiban*," symbolizing intolerance towards impurity, insecurity, and low quality. *Halal* certification is conducted based on the fundamental principles that products must be good, safe, and suitable for consumption (Noordin et al., 2009). This concept suggests a more balanced, sustainable, and humane approach to systems and practices and can serve as the foundation for holistic branding (Aoun & Tournois, 2015).

The assessment of the concept of "*halalan tayyiban*" is challenging for consumers, even after consumption, as it is closely related to religious beliefs that are difficult for producers to control and guarantee. Therefore, consumers heavily rely on reliable information from producers to guide their purchases through retailers and resellers (Zainuddin et al., 2020).

Aoun & Tournois (2015) propose a branding model based on spiritual/faith-based aspects, the concept of "*halalan tayyiban*," and holistic integration, creating what is termed holistic branding. This approach encompasses all aspects of life as a Muslim and can be applied in competitive markets where functional attributes can be combined with emotional and spiritual attributes to build a brand for producers of faith-based products.

Consumption of *halal* and *tayyib* food is mentioned in the Qur'an Surah Al Maidah verse 88. It is stated to eat what Allah SWT has provided for us which is lawful (*halal*) and pure/good (*tayyib*). The word "*halal*" is signifying "permissible" or harmful free. Consequently, consumable goods are closely linked to Islamic values, emphasizing the values of goodness, purity, and beauty. Conversely, things that are bad, impure, and without value cannot be used or considered consumable in Islam. With the rapid technological advancements today, determining the *halal* status of a product poses its own challenges. Hence, certification for the *halal* status of products has become a crucial support system for both producers and consumers in determining the *halal* status of products produced or consumed.

Arsil et al., (2018) stated that in the terminology of Al-Quran, the motivation to comply with Islamic teaching is related to the appreciation of good health as one of God's countless bounties, i. e. it is a holistic way to nourish human body with respect, not only faith, but also with lawful and healthy food. *Halal* is no longer just a law applied by Muslims; it has become a lifestyle or way of life for people, a pattern in human life that adheres to principles, values, and standards permitted by Islamic religious law. Thus, this lifestyle allows individuals, particularly Muslims, to determine a product's conformity with Islamic law or norms. *Halal* lifestyle also encompasses elements of health, safety, security, prosperity, and human dignity (Zaidah et al., 2022).

The rising demand for *halal* food has led to the proliferation of a wide array of food products featuring diverse variations, designed to compete effectively in the market. These products are tailored to meet the preferences of consumers who prioritize convenience without compromising on the taste and quality of their meals. This market trend serves as a driving force for producers to enhance and diversify their product offerings. Consequently, it is not uncommon for certain producers to find it necessary to incorporate additives such as colorants to attract consumers, preservatives for shelf-life extension, flavor enhancers for taste improvement, and even artificial sweeteners. These additives are typically derived from chemical compounds known for their cost-effectiveness and widespread availability in the market. Consequently, the proliferation of such "*halal*" and "instant" food products, in response to evolving consumer needs, exerts both direct and indirect influences on human health and well-being (Mulyati et al., 2023).

This phenomenon has undoubtedly captured the attention of healthcare experts and digital influencers who have embraced a healthy lifestyle. The role of social media in influencing the general public has grown significantly, especially since the onset of the COVID-19 pandemic, particularly with the increasing popularity of Health influencers. Social media

platforms such as Instagram and YouTube serve as the primary outlets for these influencers to share tips on leading a healthy lifestyle in an effort to boost immune system strength as a preventive measure against COVID-19. The social media accounts of these health-oriented digital influencers have experienced a significant increase in their follower counts on Instagram and subscriber numbers on YouTube. For instance, the @zaidulakbar Instagram account has demonstrated its ability to influence the lifestyle choices of its followers. This is evident through the followers' high level of engagement, as they enthusiastically share their experiences in preparing and enjoying the recipes. Subsequently, they disseminate health-related information to their social circles, motivating others to adopt and sustain a healthy lifestyle (Lubis, 2022). Among the well-known names in Indonesia who consistently educate their audiences on the consumption of natural and healthy foods are figures like dr. Zaidul Akbar (4.3 million followers, 1.2 million subscribers), Dr. dr. Tan Shot Yen (1.2 million followers, 17.9 thousand subscribers), Debby Jean-Marie (220,000 followers, 17.1 thousand subscribers), Dr. Herlin Ramadhanti (245,000 followers), and Nabilla Ayumi (105,000 followers). Not to be overlooked are foreign influencers such as dr. Mark Hyman (3.6 million followers, 1.48 million subscribers), dr. Eric Berg (2.6 million followers, 14.4 million subscribers), among others.

Typically, the selection and preference for daily meals are influenced by established family routines at home. The role of women, or mothers, is considered highly significant in fostering healthy lifestyle habits (Wittels et al., 2022). At the same time there has been a growing movement toward healthy lifestyles, especially among urban Muslim women.

Unlike previous studies that mainly emphasize trust in *halal* labels and purchase intention (Usman et al., 2024; Muflih & Juliana, 2021; Ali et al., 2021; Salsabila et al., 2026; Hidayanti & Sahman, 2025; Koc et al., 2025; Aslan, 2023; and Riyadi et al., 2025), limited attention has been given to whether halal certification adequately reflects the broader concept of *tayyib*, particularly in the context of increasing health consciousness. In practice, Muslim consumers especially women as primary household food decision-makers may interpret halal not only in terms of permissibility but also in relation to health, nutrition, and overall well-being. However, it remains unclear whether halal-labelled food is perceived as fulfilling these *tayyib* attributes. Therefore, this study addresses this gap by examining how health-conscious Muslim women in Indonesia reinterpret the concept of *tayyib* and evaluate halal-labelled food within the framework of *halalan tayyiban*.

METHOD

This study employed a qualitative descriptive approach to explore perceptions and meanings attached to *halal* labels and the concept of *halalan tayyiban*. It seeks to obtain in-depth insights into a specific group of interest. The participants consisted of 30 purposively selected Muslim women in Indonesia who are actively engaged in health-conscious food consumption practices and serve as primary household food decision-makers.

Participants were purposively recruited from several healthy lifestyle communities formed through local health community WhatsApp groups, online healthy lifestyle classes, and followers of health influencers on social media. Respondent criteria included being Muslim women, participating in household food consumption decisions, and having an awareness of healthy eating habits.

Data collection was conducted through an online questionnaire with open-ended questions. Questions began with an exploration of consumption patterns and motivations for a healthy lifestyle, followed by questions related to perceptions of the *halal* label, understanding of the concept of *halalan tayyiban*, and other considerations in choosing food products.

The data were analyzed using the Miles & Huberman (1984) interactive analysis model thematically, which includes three stages: first, data reduction, by grouping respondents' answers based on similar meanings. Then, data presentation, in the form of descriptive narratives and supporting percentages. The final stage, conclusion drawing and verification, was conducted to identify dominant patterns of perception and meaning related to the concept of *halalan tayyiban*.

RESULTS AND DISCUSSION

The analysis revealed several key themes that illustrate how health-conscious Muslim women interpret halal labels in relation to the concept of *halalan tayyiban*. These themes reflect a shift from a purely religious compliance perspective toward a more integrated understanding that includes health, quality, and lifestyle considerations. The research data was collected by administering a series of questions through an online form to women who have adopted a healthy lifestyle. These women are members of small communities that have formed due to shared interests on social media, which include health-related classes and followers of digital influencers with expertise in health and healthy lifestyles, such as doctors and health enthusiasts. The participant pool consisted of 30 women ranging in age from 26 to 55 years. If we consider generational divisions, there were 3 women (15%) from Generation X (ages 43-58), 25 (83.3%) from Generation Y/Millennials (ages 27-42), and 2 (6.7%) from Generation Z (ages 11-26). Participants were drawn from several Indonesian islands, with 50% (15) from Java, 43.3% (13) from Sumatra, and 6.6% each (2) from Sulawesi and the eastern part of the country.

In terms of educational backgrounds, 66.7% of the participants were university graduates with a Bachelor's degree (20 women), while 10% had completed high school and 13.3% held a Master's degree. Among the participants, 63.3% were housewives, 20% were civil servants, 10% were private sector employees, and 6.7% were run their own business/entrepreneurs.

Initially, participants were asked to respond to questions related to their daily dietary choices in relation to their adoption of a healthy lifestyle. The majority of participants, 93.3% (28 people), were actively working on altering their daily food choices by opting for minimally

processed or more natural foods. The remaining 6.7% (2 people) were in the process of doing so but had not made it their primary focus.

The responses to a question about whether participants and their families had adopted a healthier dietary pattern were as follows: 66.7% (20) answered affirmatively, 30% (9) were in the process of doing so, and 3.3% (1) had not yet adopted a healthier dietary pattern.

Furthermore, the study inquired about the motivations behind participants' choices for adopting a healthier dietary regimen, yielding a range of responses: Figure 1 below shows that the total of 100% (30) expressed that their primary motivation was to uphold their overall health. Approximately 56.7% (17) attributed their preference to health conditions or existing illnesses they were managing. Around 40% (12) specified allergies or intolerances to particular substances or foods. Approximately 26.7% (8) acknowledged being influenced by experts or social media influencers. A small fraction, 3.3% (1), articulated their intention as aiming to pass on a legacy of sound genetics to their progeny. Similarly, 3.3% (1) regarded their dietary choices as a form of stewardship for their body, considering it a trust (*Amanah*) bestowed by Allah. An additional 3.3% (1) attributed their dietary preferences to the impact of Islamic teachings that emphasize the consumption of *halal* and *tayyib* foods. These findings indicate that health motivation is a dominant factor as shown in Figure 1 below:

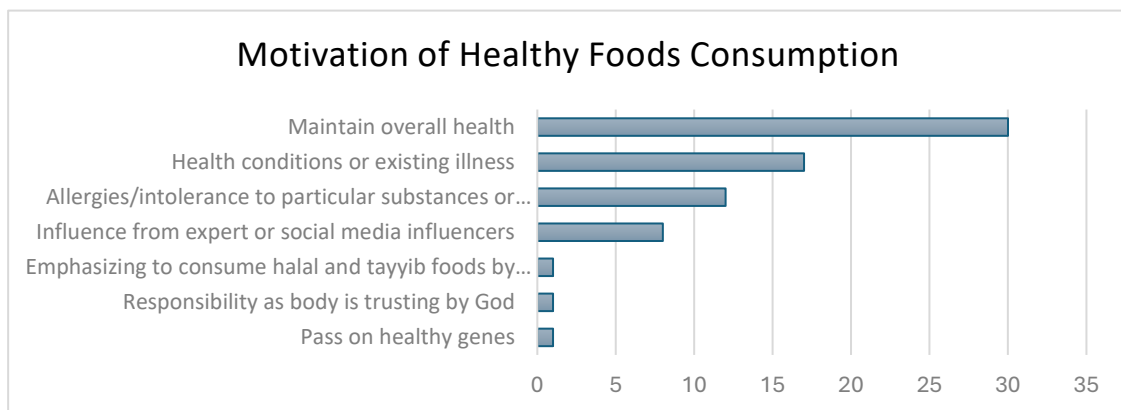


Figure 1
Participants Motivation of Healthy Foods Consumption

Source: Processed primary data, 2025

Figure 2 provides information regarding the logos, labels, or information typically inspected by participants before purchasing a food product, 29 women (96.7%) initially check for the *halal* logo and ingredients. Subsequently, 23 (76.7%) pay attention to the BPOM (Indonesian Food and Drug Authority) number. Additionally, 20 women (66.7%) examine organic labels, while 19 (63.3%) look for non-GMO labels. Furthermore, 17 women (56.7%) consider gluten-free labels. Beyond this, 16 (53.3%) review nutritional information, 4 (13.3%) opt to inspect cruelty-free labels, 3 (10%) take note of Kosher logos, and only one (3.3%) checks the product's expiration date.

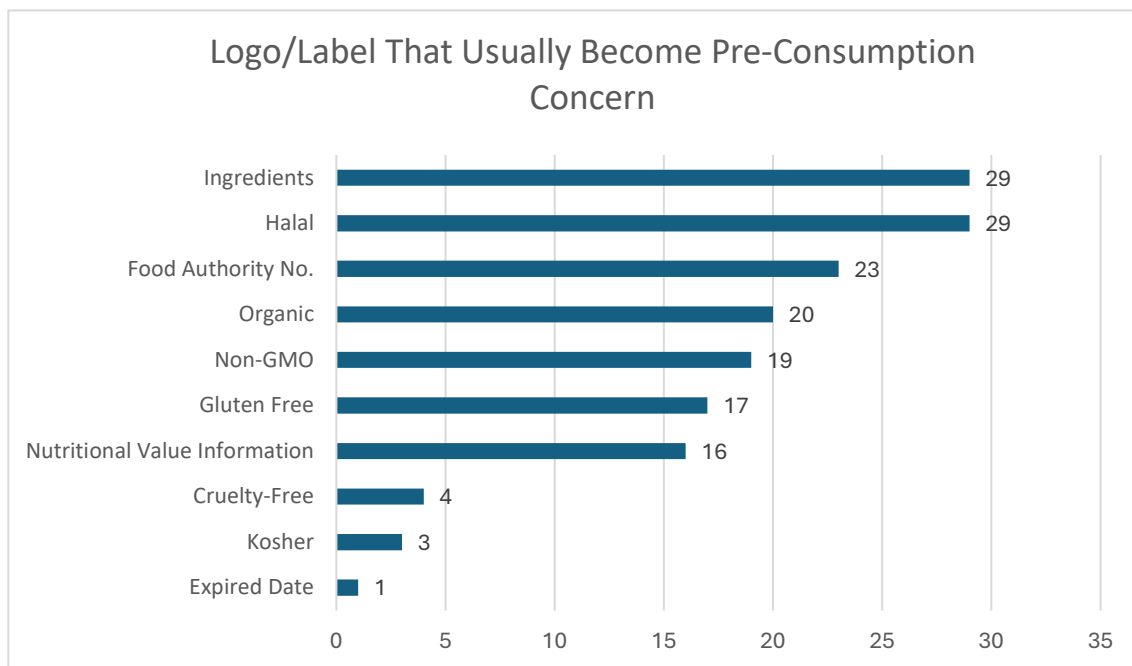


Figure 2
Logo/Label that Usually Become Pre-Consumption Concern

Source: Processed primary data, 2025

The research findings also indicate that there are 26 women (86.7%) who consistently check for the *halal* logo before purchasing food products. Three women (10%) do so only occasionally, and one woman (3.3%) does not check for the *halal* logo at all.

Another discovery reveals that 15 women (50%) always seek more information regarding the *halal* status of a food product before purchase, often by confirming through websites or other smartphone applications. Twelve women (40%) indicated that they do this occasionally, while other 3 (10%) stated that they do not pursue further verification.

Participants were also asked if they believed that every food product bearing the *halal* logo was automatically considered "*tayyib*" or pure. In response, 20 women (66.7%) expressed uncertainty, 4 (13.3%) expressed confidence, and 6 (20%) were unsure.

Participants were further asked to provide their opinions on the considerations they make when purchasing food products lacking the *halal* logo, with specific criteria or labels in mind. Some mentioned ensuring that the food contains only plant-based ingredients, free of forbidden animal-derived components, such as bovine gelatine, and devoid of alcohol and its derivatives. Additionally, some participants opt for minimally processed foods or look for other labels, such as vegan, Kosher, non-GMO, and organic.

Participants were also asked about their views on the criteria for "*halalan tayyiban*" foods. Some participants mentioned criteria such as the absence of forbidden ingredients, the presence of beneficial and nutritious elements, adherence to *halal* processing and production standards, exclusion of ultra-processed foods (UPF), avoidance of synthetic colorants,

sweeteners, preservatives, flavor enhancers, and other synthetic chemicals. They also highlighted the importance of food being beneficial for health and digestion, not causing any short- or long-term adverse reactions, not causing illness, being free from *mudharat* component, and being safe for consumption. This shows that *tayyib* is understood as a concept oriented towards the process and long-term health impacts, not merely formal compliance with *halal* regulations.

The findings of this study are closely related to the socio-demographic characteristics of the participants. The dominance of Millennials (83.3%) indicates that the reinterpretation of *tayyib* as a health-oriented concept is strongly influenced by a generation that is highly exposed to digital information, health trends, and lifestyle discourse through social media. This explains why respondents tend to integrate religious values with modern nutritional awareness.

In addition, the high level of education among participants, where 66.7% hold a bachelor's degree and 13.3% a master's degree, contributes to a more critical and analytical approach toward food consumption. Educated consumers are more likely to question the sufficiency of halal labels and seek additional information such as ingredients, processing methods, and nutritional value.

Geographically, although participants were distributed across several regions in Indonesia (Java, Sumatra, Sulawesi, and Eastern Indonesia), the relatively balanced distribution suggests that this shift in understanding *halalan tayyiban* is not limited to a specific locality but reflects a broader emerging pattern among health-conscious Muslim women.

These characteristics reinforce the argument that the evolving meaning of *tayyib* is shaped not only by religious understanding but also by education, generational exposure, and access to health-related information.

The findings of this study indicate that for Muslim women adopting a healthy lifestyle, the *halal* label is a minimum requirement for food selection but is no longer considered sufficient to guarantee that the product truly meets the concept of *halalan tayyiban*. This indicates a shift in the meaning of *halal* from mere normative compliance to a more holistic understanding, encompassing aspects of health, safety, and sustainability. The thematic analysis resulted in several key patterns reflecting how participants interpret halal labels in relation to the concept of *halalan tayyiban*.

1. The *Halal* Label as an Initial Filter, Not the Final Decider

The majority of respondents considered the *halal* label as the first indicator in the product selection process. However, they still conducted further verification by checking ingredients, production processes, and additional information such as BPOM (National Agency of Drug and Food Control), non-GMO, and organic. This finding aligns with (Alzeer et al., 2018),

who emphasized that *tayyib* encompasses dimensions of food safety and quality, not just the *halal* status of ingredients. In other words, *halal* is understood as a legal-religious status, while *tayyib* is understood as a functional-health status. This broadens the concept of *halal* from a mere label to a process that must be ethically and scientifically justified.

2. *Tayyib* as a Process Orientation and Health Impact

Respondents defined *tayyib* as food that is safe for the body, less processed, does not contain risky synthetic ingredients, and provides long-term health benefits. This interpretation demonstrates that health-conscious Muslim women combine Islamic values with modern health knowledge. This supports the findings of (Arsil et al., 2018) that *halal* consumption is driven not only by religious observance but also by personal values related to health and quality of life. Thus, *tayyib* serves as a bridge between Islamic ethics and contemporary healthy lifestyles.

3. The Role of Health Influencers in Shaping Consumption Awareness

The influence of experts and digital health influencers emerged as significant factors in shaping respondents' perceptions of healthy food and *tayyib*. Social media serves as a platform for education and social legitimacy for healthy consumption practices. This phenomenon aligns with (Lubis, 2022), who emphasized that health communication through digital media can shape consumption behavior and preferences. In this context, influencers act as opinion leaders, bridging religious, health, and lifestyle discourses.

4. Concerns about Product Claims

Respondents expressed concerns about ultra-processed foods (UPF), GMOs, and non-transparent "organic" or "healthy" claims. This demonstrates a growing ethical awareness regarding the long-term impacts of food consumption. This concern aligns with (Falguera et al., 2012), who stated that healthy consumption trends are often influenced by social narratives and marketing claims, which are not always supported by strong scientific evidence. Consequently, Muslim consumers are becoming more critical of labels, and their demands on manufacturers are increasing.

5. Implications for *Halal* Certification and Business Ethics

The findings of this study imply that *halal* certification bodies are not only required to guarantee the *halal* ingredients, but are also beginning to be perceived as entities that should guarantee the *tayyib* aspects, namely safety, quality, and health impacts. This supports (Aoun & Tournois, 2015) idea of holistic branding, where *halal* is not only a religious symbol but also a representation of ethical values, quality, and sustainability. Halal certification aligns closely with sustainability principles, as both frameworks with *tayyib* concept promote responsible production, consumer protection, and long-term societal welfare.

Overall, the findings indicate a shift from a purely compliance-based understanding of halal toward a more holistic interpretation that integrates health, quality, and ethical considerations, although the halal label itself is not always perceived as fully representing these values.

Those perceptions have also given rise to several thoughts and considerations in efforts to consume food that is better for health while still following Islamic religious regulations. The concept of *Halal* carries profound significance for Muslims, extending beyond mere compliance with Sharia principles. A study by (Riyadi et al., 2025) indicates that consumers' final purchasing decisions remain influenced by situational and emotional buying motives, despite their high level of knowledge and awareness of halal labels as well as strong religious commitment. Therefore, the *Halal* label should represent not only conformity with Islamic guidelines but also assurance of the integrity and transparency of the entire production process.

Halal certification has expanded significantly across various sectors, including food, tourism, financial services, cosmetics, fashion, and healthcare (Hasyim, 2023). Among these sectors, the food industry—along with pharmaceuticals and health supplements—receive the greatest attention due to its direct impact on human well-being. By definition, *halal* extends beyond the composition of ingredients and requires the exclusion of substances prohibited in Islam. Furthermore, the entire value chain—from sourcing raw materials to processing, distribution, and final consumption—must adhere to Sharia-based standards. These standards encompass cleanliness, safety, quality assurance, environmental responsibility, and verification of facilities and equipment.

In addition, the difference in price between conventional and organic food is often too large for consumers to change their shopping habits. Objective and productivity-adjusted evaluations of environmental advantages of organic farming remain inconclusive (Arianfar & Sardarodiyani, 2016). This, of course, occasionally poses a dilemma for other consumer groups who may not feel ready to transition to foods that are processed in a more natural and healthy manner. This aligns with one participant's perspective on the relationship between *halal* food and a healthy lifestyle. One of the participants commented that nowadays, there are numerous products labelled as 'organic.' However, upon closer examination, it becomes evident that not all of their components are truly organic. Respondents also expressed concerns about overclaims on food products, particularly those labelled organic and healthy, which could potentially mislead consumers.

Another consideration is to carefully scrutinize the ingredients, ensuring that the production processes align with Islamic dietary laws. This is applied to manufacturers known for their quality or homemade preparations with clear sources and methods of processing. Foods sourced locally, such as produce from farms or gardens, are generally considered to meet *halal* criteria. One of the earlier studies proposed seven key guidelines for ensuring the quality of *halalan tayyiban* food, covering Islamic compliance, source of ingredients, safety

and hygiene, obedience to divine rules, moderation, moral and spiritual impact, and the aim of prosperity in this life and the hereafter (Dahlal, 2021)

With the proliferation of foods containing artificial preservatives, sweeteners, flavorings, coloring agents, Ultra Processed Foods (UPF), and Genetically Modified Organisms (GMO) in the market, even when bearing the *Halal* label, questions arise regarding the healthiness of these products for short-term and long-term consumption. This has prompted the emergence of a growing community of health-conscious individuals, including health experts and digital influencers, who emphasize the pivotal role of healthy foods for human well-being on social media platforms. They emphasize that the *Halal* label is not their sole concern when choosing food; they also scrutinize factors such as ingredients, production processes, the absence of harmful chemicals or preservatives, and other labels like vegan, organic, and gluten-free. This finding is aligned with previous study by (Salamon et al., 2021) that suggested about an Islamic perspective on healthy food. Adopters of healthy lifestyles place a stronger focus on the origins and processes of food ingredients concerning their health, notwithstanding the ubiquity of packaged and processed foods on the market. Consumers are sometimes swayed by product claims that meet minimal requirements, such as having BPOM (Indonesian Food and Drug Authority) and *Halal* logos, without a comprehensive assessment of their long-term effects on the human body.

Viewing *Halal* as a subject and *Tayyib* as a process streamlines the *Halal* certification process. The primary aim of *Tayyib* is to generate food that is both clean and pure, promoting an overall sense of well-being, a goal attainable when food production aligns with Sharia, or Islamic principles. When it comes to food labelled as *Halal*, it should embody the ideals of *Halal* and *Tayyib*. Practically, in order to establish *halalan tayyiban* standards from farm to fork, all stakeholders are necessary, particularly producers, who must ensure that consumers receive *halal*, lawful and high-quality food by adhering to regulations (Musa & Shahlehi, 2025). Conceptually, these findings enrich the *halal* literature by demonstrating that *tayyib* serves as a bridge between Islamic values and modern health discourse.

CONCLUSION

This study demonstrates that among Muslim women adopting a healthy lifestyle, the *halal* label is perceived as a necessary prerequisite but is no longer sufficient to fully represent the concept of *halalan tayyiban*. While *halal* is understood as a legal status ensuring Sharia compliance, *tayyib* is interpreted more broadly to encompass health, safety, hygiene, and ethical dimensions of food consumption. This indicates a significant shift from a purely normative understanding of *halal* toward a more holistic perspective integrating religious values, health considerations, and ethical awareness.

The findings further reveal that health-conscious Muslim women play an active role as critical decision-makers in household food consumption. They do not rely solely on *halal* certification but also evaluate ingredients, production processes, and the long-term health

implications of food products. In this context, social media and health influencers emerge as important sources of knowledge, shaping a more reflective and informed understanding of *tayyib*. This suggests that the discourse on *halalan tayyiban* is increasingly विकसित within a digital ecosystem that connects Islamic ethical principles with contemporary health knowledge.

From a practical perspective, these findings highlight the need for greater transparency and accountability within the halal certification system. Certification bodies and regulators are expected not only to ensure compliance with halal standards but also to address aspects of safety, nutrition, and potential health risks. For producers, this implies a growing ethical responsibility to provide products that are not only halal-compliant but also genuinely *tayyib*, aligning with evolving consumer expectations.

This study offers a novel contribution by demonstrating that *tayyib* is being actively reinterpreted as a health-oriented, process-based, and lifestyle-driven concept, rather than merely a complementary aspect of halal. Unlike prior research that focuses primarily on trust in halal certification and purchase intention, this study highlights a shift toward critical evaluation, where consumers question the extent to which halal labels reflect broader quality attributes. Moreover, it emphasizes the role of Muslim women as key agents who integrate Islamic ethical values with modern health consciousness in everyday consumption practices.

Despite these contributions, this study is limited by its qualitative approach and relatively small, purposively selected sample, which constrains the generalizability of the findings. Future research is encouraged to adopt mixed-method approaches and include more diverse demographic groups, including male consumers and younger generations, to further enrich the understanding of *halalan tayyiban* practices in contemporary Muslim societies.

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