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# Halalan Toyyiban: A Comprehensive Guide for Sustainable Lifestyle

Nur Jeslina Hasnal

Halalan Thayyiban Research Centre, Islamic University Sultan Sharif Ali (UNISSA), Kampus Sinaut KM 33,  
Jalan Tutong, Kampung Sinaut, Tutong TB 1741, Brunei Darussalam

Corresponding author's e-mail: jeslinahasnal9@gmail.com; 20b0528@siswa.unissa.edu.bn

## ABSTRACT

*Halalan toyyiban* is an inclusive term in nature as its importance further covers every aspect that revolves around a person's life. Despite that, the majority of the population may still perceive this concept in a restrictive manner where they usually limit it to consumption aspects and their other relatives, such as the certification process. Due to this, it is imperative to alleviate such mindset and acknowledge that the concept of *halalan toyyiban* does also consist of the guidance for living in a sustainable manner as it derived from the Islamic law itself. As production, development and innovation continue to increase in this world, undoubtedly most of the earth's resources would be affected negatively which accounts for prevention strategies such as the 17 Goals of Sustainable Development. In relation to this, the objective of this study is to assess the sustainable components existing within *halalan toyyiban*, as the means to fulfil some of the Sustainable Development Goals (SDGs) as well as the *Maqasid Shari'ah*. A qualitative approach was utilized to further elaborate on the study by using document analysis technique. It was concluded that *halalan toyyiban* is a crucial part of sustainability living in which it is indeed every mankind's duty as the *khalifah* (guardian) to utilize and protect the earth's resources and residences accordingly.

**Keywords:** *Halalan toyyiban*; Sustainable; Living; SDGs; *Maqasid Shari'ah*

## 1 Introduction

It is a fact that *halal* is one of the dominating phenomena in this era. In 2021, it was estimated that US\$2 trillion was spent on *halal* products and services ranging from food and beverages, cosmetics, tourism, entertainments to medicines, by 1.9 billion Muslim globally [1]. Moreover, *halal* industries are indeed holistic, true to its concept, as they are also applicable for non-Muslim consumers [2]. Due to its all-embracing nature, it is undeniable that the notion of *halalan toyyiban* could be further utilized to attain a sustainable living [3]. This is because the figure of *halalan toyyiban* have already been discussed broadly in Islamic law, namely the Holy Quran and Sunnah, which embody comprehensive guidance for humankind to live in this world as the honored *khalifah* especially in relation to one's relationship with Allah the Exalted as well as His creatures [4]. Therefore, the aim of this study is to determine the *halalan toyyiban* criteria as a reference for sustainable lifestyle while consequently fulfilling the higher

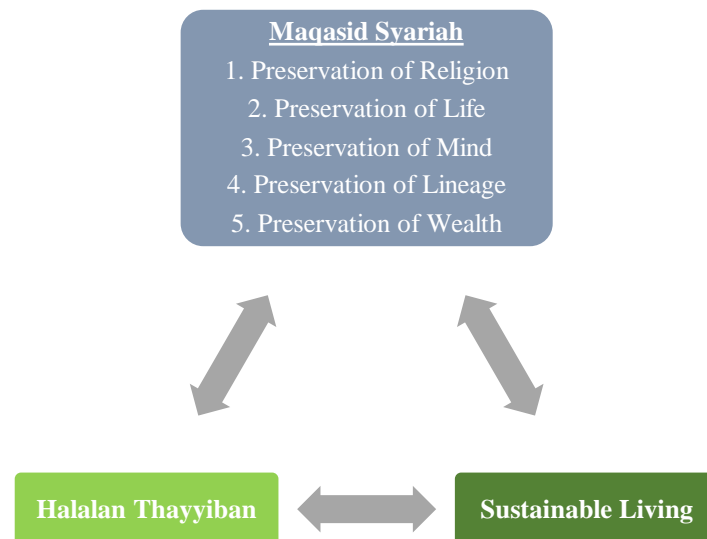


objectives of Shariah law, or *Maqasid Shari'ah*, as well as some of the Sustainable Development Goals (SDGs).

## 2 Materials and Methods

The research methodology for this study would be conducted in qualitative approach, in which the information was taken from previous literatures, scholarly articles and reliable websites to provide further comprehension of the study's contents, as well as to achieve the objectives of this paper which may pave ways for future research on this topic or its related alternatives.

## 3 Results



**Figure 1:** The relationship of *Maqasid Shari'ah*, *Halalan toyyiban* and sustainable living

## 4 Discussion

According to [5,6] s' findings, the notion of *halalan toyyiban* has already encompassed the necessary elements for an individual to live in a sustainable manner. Figure 1 depicts the overall relationship between the *halalan toyyiban* concept and sustainable living, as well as how they are interconnected with the highest objectives of Sharia law, *Maqasid Shari'ah*. In relation to this, below are several exemplary activities or ideas on how they are accomplishable in one's daily life basis:

### 4.1 Practicing *halalan toyyiban* diet:

The significance of *halalan toyyiban* products extend beyond religious obligation to wondrous spiritual and physical health merits [7], which further entice both Muslim and non-Muslim consumers [8]. By acquiring a *halalan toyyiban* diet, an individual may be less prone to consuming products that contain chemicals such as pesticides, which may deteriorate a product's quality and even harm the environment and the consumers' well-being. On the contrary, the majority of *halalan toyyiban* products are believed to be derived from natural and environment-friendly ingredients, whereas consuming them would surely increase a person's

life expectancy as well as improving their health status [2,9]. This is in line with the entire components of *Maqasid Shari'ah* and could be regarded as an achievement for SDG 3 [10].

#### 4.2 Minimal spending and consumption

Most of the consumers still ignore or fail to comprehend the *toyyiban* aspect of a product, in which this is apparent in terms of their purchasing and eating habits. Furthermore, Islam advises humankind to spend in moderation to prevent excessive wastes [4-6]. This is because the action of overspending may alleviate the supposed benefits of the *halalan toyyiban* products as either the exaggerated consumption may put one's well-being in a risky condition, or it may lead to wastage of products especially food and beverages. In the perspectives of *Maqasid Shari'ah*, these would be in opposition with the preservation of life, religion as well as one's wealth, whereas one of the SDG implores the population to spend wisely (SDG 12).

#### 4.3 Planting trees

Islam encourages humankind to participate in activities which could be advantageous to the doers as well as their surroundings. In this case, Prophet Muhammad S.A.W had already mentioned planting trees as one of the methods to preserve nature [5,6]. For instance, such action would assist in balancing the emission of both oxygen and carbon dioxide in the air [11], to provide shelters for respective animals as well as ensuring the humankind are able to contribute their efforts and responsibilities as the *khalifah* of the earth. As a result, the environment would prosper and sustain itself in the present and future era (SDG 15 & *Maqasid Shari'ah*, Preservation of nature's life).

#### 4.4 Producing in *halalan toyyiban* manners

As the key players, manufacturers must ensure that all activities and procedures starting from the extraction of raw materials to the transportation processes, are genuinely *halalan toyyiban* [2,12]. This also indicates that the utensils and surroundings should be in a clean state and that all personnel are not involved in *haram* activities such as illegal dumping, which may harm the environment (SDG 14 and SDG 15) [9]. Compliance with the *halal* standards and other relevant production regulations would allow for every company to contribute to the betterment of their companies' reputation (SDG 12) and even the society's entire well-being and expenses as well as upholding their responsibility to Allah (thus covering all areas of *Maqasid Shari'ah*).

#### 4.5 Switching to Eco-friendly habits

Sustainability is often associated with environmental factors, whereas this is also in line with Islamic values. Moreover, previous studies have discussed the integration and credibility of *halalan toyyiban* into the 'green' feature [9]. One of the methods to implement *halalan toyyiban* green concept is for the relevant organization or even entrepreneurs, to produce *halalan toyyiban* products or services which aims to conserve the environment with the integration of

current technologies such as cultured meats [13], *halalan toyyiban* waste decomposition, energy converter, recycling bags, and so on [10]. On the other hand, individuals may also invent their own *halalan toyyiban* green products such as making their own eco-friendly home DIYs, all within the *Shari'ah* guidelines (SDG 9). Individuals may also opt to travel by public transport, their own bicycles or even walking [11], to lessen the overall negative consequences for nature. This behavior does not only merit one's overall expenses, but it may also indirectly elevate a person's position in terms of physical and mental well-being, as well as to conserve their surroundings (*Maqasid Shari'ah*, Preservation of Humans' and Nature's Life, as well as Wealth).

## 5 Conclusions

Undoubtedly, one could live in a sustainable way by referring to the extensive guidance of *halalan toyyiban* as prescribed in the Islamic law itself, as well as to realize the five components of *Maqasid Syariah* and the Sustainable Development Goals. In respect to this, mankind was created with purposes as the sovereign of the world to develop and prosper it in accordance with Islamic morals and values. This study was only able to explore the potentials of *halalan toyyiban* in embodying the sustainability elements, however it may assist as a starting point for an individual or even an organization to establish *halalan toyyiban* sustainability practices within their life aspects. Conceivably, future research could study the implementation of sustainable and *halalan toyyiban* activities within relevant organizations or communities to further ascertain their associations and importance.

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