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ORIGINAL RESEARCH ARTICLE

Halal and Tayyib Food from the Qur'anic Perspective and Its Relevance to the Free Nutritious Meal Program: A Thematic Interpretation Study

Hafidz Fadhil Bayhaqi^{1*}, Eka Prasetiawati², M. Agus Mushodiq¹

¹ Universitas Ma'arif Lampung, Indonesia

Correspondence: nurulbjn2018@gmail.com

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ABSTRACT

The Qur'an establishes the principles of ḥalāl and ṭayyib as inseparable foundations in regulating food consumption, highlighting that Islamic dietary guidance extends beyond legal permissibility to include nutritional value, hygiene, safety, and overall well-being. This research seeks to explore the Qur'anic understanding of these two concepts through the thematic (mauḍū'ī) interpretation approach while assessing their significance in relation to Indonesia's Free Nutritious Meal Program (Makan Bergizi Gratis or MBG) as a strategy for improving public nutritional status. Employing qualitative library research, the study examines selected Qur'anic passages, including Surah Al-Baqarah (2:168), Surah Al-Mā'idah (5:88), and Surah An-Naḥl (16:114), together with authoritative classical and contemporary tafsir references. The analysis reveals that ḥalāl primarily concerns the religious legitimacy of food and its lawful means of acquisition, whereas ṭayyib reflects broader dimensions such as nutritional adequacy, cleanliness, food quality, safety, and their positive influence on physical as well as spiritual health. Consequently, the Qur'an presents an ideal dietary framework in which lawful status and wholesome quality must coexist. Within the context of the MBG initiative, these findings underscore the importance of ensuring that meals satisfy not only nutritional requirements but also the Islamic standards of ḥalāl and ṭayyib. Integrating these Qur'anic principles into food policy is expected to strengthen public health outcomes while reinforcing religious and ethical values. Accordingly, this study argues that collaboration between Islamic teachings and modern nutritional science is indispensable for designing food policies capable of fostering a healthy, resilient, and ethically responsible generation.

Keywords: Thematic Interpretation; Ḥalāl and Ṭayyib; Free Nutritious Meal Program (MBG)



ABSTRAK

Konsep *halāl* dan *ṭayyib* dalam Al-Qur'an menjadi salah satu fondasi utama dalam ajaran Islam mengenai konsumsi pangan. Kedua konsep tersebut tidak hanya berkaitan dengan ketentuan syariat mengenai keabsahan suatu makanan, tetapi juga mencerminkan pentingnya mutu, kebersihan, keamanan, nilai gizi, serta manfaatnya bagi kesehatan jasmani dan rohani. Penelitian ini bertujuan untuk mengkaji pemahaman Al-Qur'an mengenai makanan *halāl* dan *ṭayyib* melalui pendekatan tafsir tematik (*maudū'i*), sekaligus menelaah keterkaitannya dengan implementasi Program Makan Bergizi Gratis sebagai salah satu kebijakan pemenuhan kebutuhan gizi masyarakat. Penelitian ini merupakan penelitian kepustakaan dengan pendekatan kualitatif yang memanfaatkan ayat-ayat Al-Qur'an sebagai sumber utama, khususnya QS. Al-Baqarah ayat 168, QS. Al-Mā'idah ayat 88, dan QS. An-Nahl ayat 114, yang dianalisis bersama berbagai literatur tafsir sebagai sumber pendukung. Hasil kajian menunjukkan bahwa istilah *halāl* mengacu pada aspek legalitas makanan menurut syariat Islam, baik dari sisi zat maupun cara memperolehnya, sedangkan konsep *ṭayyib* memiliki cakupan yang lebih luas, meliputi kualitas pangan, kebersihan, kandungan nutrisi, keamanan konsumsi, serta pengaruhnya terhadap kesehatan fisik dan pembentukan spiritual manusia. Dengan demikian, Al-Qur'an menegaskan bahwa makanan yang layak dikonsumsi adalah makanan yang memenuhi dua kriteria sekaligus, yaitu sah menurut hukum Islam dan memberikan manfaat nyata bagi kesehatan. Dalam kaitannya dengan Program Makan Bergizi Gratis, prinsip tersebut menjadi dasar penting agar makanan yang disediakan tidak sekadar memenuhi standar kecukupan gizi, tetapi juga sesuai dengan nilai-nilai *halāl* dan *ṭayyib*. Penerapan kedua prinsip tersebut diharapkan mampu meningkatkan kualitas kesehatan masyarakat sekaligus memperkuat internalisasi nilai-nilai keagamaan. Oleh sebab itu, penelitian ini menegaskan pentingnya mengintegrasikan ajaran Al-Qur'an dengan perkembangan ilmu gizi dalam penyusunan kebijakan pangan nasional guna mewujudkan generasi yang sehat, tangguh, dan berkarakter mulia.

Kata Kunci: Tafsir Tematik; *Halāl* and *Ṭayyib*, Makan Bergizi Gratis (MBG).

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1. INTRODUCTION

The Qur'an is the revelation of Allah Almighty, delivered to the Prophet Muhammad through the Angel Gabriel and transmitted continuously by the Muslim community so that its authenticity has remained preserved. Qur'anic studies need to be directed toward the dynamics of contemporary life. Interpretations of Qur'anic verses should therefore begin with the problems faced by society today so that their findings can offer practical solutions and meaningful contributions to contemporary challenges.¹²

Food is one of the most fundamental human needs because it sustains life and preserves health. From an Islamic perspective, food is not limited to fulfilling physical needs; it also carries religious significance closely related to faith, piety, and obedience to Allah. Islamic teachings require food suitable for consumption to meet two principal standards: *halal* and *tayyib*. This requirement demonstrates that Islam regulates not only the legal permissibility of food under the Sharia but also its quality, safety, and benefits for human health.³⁴

The command to select and consume food that meets the criteria of *halal* and *tayyib* is explicitly affirmed in the Qur'an as divine guidance for human life:

1. 'STUDI PENDEKATAN ALQURAN', *Jurnal Thariqah Ilmiah*, Vol. 01 No (2014), p. 33.

2. *Membumikan Al-Quran : Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat* (mizan, 2013), p. 45.

3. Ahmad Rizal, "Konsep Konsumsi dalam Perspektif Islam," *Jurnal Ekonomi Syariah* 5, no. 2 (2021), hlm. 112.

4. Nur Aini, "*Halāl* dan *Ṭayyib* dalam Perspektif Al-Qur'an," *Jurnal Studi Islam* 7, no. 1 (2022): hlm. 45.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا

The verse emphasizes that halal and tayyib are complementary principles that must be applied together in Islamic teaching and cannot be separated. In Islamic law, halal refers to everything permitted for use or consumption, including the permissibility of its ingredients, means of acquisition, and processing. Tayyib, meanwhile, emphasizes food quality, as reflected in cleanliness, adequate nutritional content, safety for consumption, and the capacity to provide health benefits without causing harm.⁵⁶

Advances in science and food technology have significantly transformed public consumption patterns. Many processed and ready-to-eat foods are now readily available, yet not all meet appropriate standards of health, safety, and suitability for consumption. The growing tendency to consume fast food containing high levels of fat, sugar, and food additives has contributed to various health problems. This reality shows that applying the principle of tayyib when selecting and consuming food has become increasingly important in everyday life.⁷⁸

Recent studies indicate that applying halal and tayyib principles to dietary patterns provides tangible benefits for physical and psychological health. High-quality, safe, and nutritionally balanced food strengthens the immune system and supports optimal cognitive function and development.⁹

Qur'an 5:88 provides guidance that food must satisfy both halal and tayyib principles. Its suitability is therefore measured not only by its permissibility under Islamic law but also by its quality, cleanliness, safety, and nutritional value. On this basis, tayyib is closely related to Indonesia's Free Nutritious Meal Program (MBG), which aims to improve public nutrition, particularly among students. Nevertheless, implementation continues to face challenges because the tayyib principle has not been applied comprehensively, especially in ensuring ingredient quality, hygienic processing, and balanced nutritional composition.¹⁰¹¹

To remain consistent with Islamic teachings, every stage of the Free Nutritious Meal Program must integrate halal and tayyib principles. In practice, however, implementation in several locations has focused more on mass food provision than on ensuring the quality associated with tayyib. This is reflected in ingredients whose freshness is not always optimal, distribution systems that do not fully meet hygiene standards, and menus that do not consistently provide balanced nutrition. These conditions indicate a gap between the normative requirements of Qur'an 5:88 and implementation of the Free Nutritious Meal Program in the field.

⁵ M. Quraish Shihab, *Tafsir Al-Mishbah*, Vol. 1 (Jakarta: Lentera Hati, 2021), hlm. 384.

⁶ Siti Rahmawati, "Makna Tayyib dalam Al-Qur'an," *Jurnal Ilmu Al-Qur'an* 4, no. 2 (2023): hlm. 78.

⁷ Dedi Kurniawan, "Perubahan Pola Konsumsi Masyarakat Modern," *Jurnal Gizi Indonesia* 9, no. 1 (2022): hlm. 21.

⁸ Rina Susanti, "Dampak Fast Food terhadap Kesehatan," *Jurnal Kesehatan Masyarakat* 10, no. 3 (2023): hlm. 155.

⁹ Lilis Suryani, "Gizi dan Kesehatan dalam Perspektif Islam" *Jurnal Nutrisi* 8, no. 2 (2024): hlm. 97.

¹⁰ Kementerian Koordinator Bidang Pembangunan Manusia dan Kebudayaan, *Kebijakan Program Makan Bergizi Gratis* (Jakarta: Kemenko PMK, 2023), hlm. 15.

¹¹ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Vol. 3 (Jakarta: Lentera Hati, 2017), hlm. 198.

In addition, the public generally understands halal only as the legal status of food permitted for consumption, while the tayyib dimension—food quality and benefit as an inseparable part of Islamic teaching—has received inadequate attention. The verse positions halal and tayyib as mutually reinforcing and inseparable principles. Consequently, when the Free Nutritious Meal Program does not accommodate tayyib, it does not fully reflect Qur'anic values. A thematic or maudu'i interpretation is therefore the most relevant approach for developing a comprehensive understanding of halal and tayyib.¹²

This approach makes it possible to examine related Qur'anic verses in an integrated and systematic manner. The meanings of halal and tayyib can consequently be actualized within contemporary life, including the implementation of the Free Nutritious Meal Program.¹³

This study is important because it connects the normative values of the Qur'an with evolving social dynamics. It is expected to enrich the scholarship of Qur'anic interpretation while also offering input for food and health policy.

Against this background, the study seeks to contribute conceptually to the administration of the Free Nutritious Meal Program so that implementation is oriented not only toward the quantity of meals provided but also toward their quality in accordance with Islamic principles. The study is therefore entitled 'Halal and Tayyib Food from the Qur'anic Perspective and Its Relevance to the Free Nutritious Meal Program: A Thematic Interpretation Study.'

Several previous studies are relevant to this research.

1. The literature study entitled 'From School Plates to Nutritional Creed: Integrating Halalan Tayyiban into MBG Policy,' by Yusi Syamisa Cassandra and colleagues, reported several important findings concerning the Free Nutritious Meal Program. The program contributed positively to students' nutritional status, strengthened classroom concentration, and reduced school absenteeism. Conceptually, it was also considered consistent with the social justice values of the Fifth Principle of Pancasila and the Islamic legal principle of al-maslahah, particularly the protection of life (hifz al-nafs) and intellect (hifz al-'aql).¹⁴
2. The study 'Halal and Tayyib Food for Student Health from a Qur'anic Perspective at Lailatul Qodar Integrated Islamic Elementary School,' by Daryanto and colleagues, identified important findings concerning the implementation of healthy consumption patterns grounded in Islamic teachings. The policy reduced students' tendency to buy snacks outside school whose cleanliness and halal status were uncertain. Students also developed a better understanding of the negative effects of unhealthy food through their own experiences, such as diarrhea after consuming snacks that did not meet health standards.¹⁵
3. The study 'Long-Term Impacts of the Free Nutritious Meal Program on Health and Educational Sustainability,' by Rif'iy Qomarrullah and colleagues, identified several positive long-term implications. The program has the potential to reduce stunting and

¹² Yusuf al-Qaradawi, *Halāl dan Haram dalam Islam* (Jakarta: Robbani Press, 2018), hlm. 75.

¹³ Yusuf Mansur, "Metode Tafsir Tematik," *Jurnal Studi Qur'an* 8, no. 1 (2021): hlm. 40.

¹⁴ Yusi Syamisa Cassandra, Ratih Latiffah Khamadika, and Nurlia Hanum, "Dari Piring Sekolah Ke Akidah Gizi: Mengintegrasikan Halalan Thayyiban Dalam Kebijakan MBG," *JRPH*, 7.2 (2025), hlm. 66–81,

¹⁵ Daryanto Daryanto and others, "Makanan Halal Dan Thayyib Bagi Kesehatan Siswa Perspektif Al-Qur ' an Di Madrasah Ibtidaiyah Terpadu Lailatul Qodar," *Jurnal Kartika* 5, no. 2 (2025): hlm. 1154-1169.

malnutrition among school-age children, increase attendance, and support improved academic achievement. The study also identified challenges requiring attention, including limited funding, optimization of local food resources, and improvement of distribution systems. It concluded that the program provides significant health and educational benefits, although stronger policy and implementation strategies remain necessary to ensure effectiveness and sustainability.¹⁶

4. The study 'The Concept of Halalan Tayyiban Food in the Qur'an: A Thematic Interpretation and Its Relevance to Modern Nutrition,' by Moh. Safrudin and colleagues, found that the Qur'an treats halal, tayyib, and nutritious food as an integrated and inseparable concept. Food cannot merely satisfy legal halal requirements; it must also possess good quality and provide benefit as required by tayyib. The study further found that dietary choices influence the quality of worship, clarity of thought, and spiritual strength. Socially, applying halalan tayyiban principles supports a healthy, resilient, and productive society as a foundation for civilizational progress. Islamic consumption ethics thus constitute not only normative worship requirements but also a comprehensive health system that protects life and intellect.¹⁷
5. The study 'The Correlation between Halal and Tayyib Food and Health from a Qur'anic Perspective,' by Nurkhayati Rojabiah and colleagues, examined the relationship between Islamic consumption principles and health. Foods recommended in Islam are assessed not only by taste but also by complete nutritional content, including the calories, vitamins, and minerals required by the body. Food intake significantly affects metabolism, growth, and the immune system's ability to protect the body from disease. Consuming halal and tayyib food while maintaining nutritional quality also helps preserve hormonal balance associated with emotional stability, conscience, and awareness.¹⁸

The previous studies share this study's concern with halal and tayyib principles and the Free Nutritious Meal Program. This research differs by connecting Qur'anic interpretation of halal and tayyib food with the government's MBG policy as a contemporary context. Its novelty lies in applying munasabah analysis to thematically selected verses in order to obtain a more comprehensive understanding. The use of an 'ilmi or scientific interpretation approach is another distinctive contribution not employed in previous studies of the same theme.

2. RESEARCH METHODS

2.1 Research Design

This study employs library research, using relevant written sources as its principal data and emphasizing the interpretation and conceptual analysis of documented ideas, whether empirical or rational.¹⁹

¹⁶ Rifiy Qomarrullah, dkk., "Dampak Jangka Panjang Program Makan Bergizi Gratis Terhadap Kesehatan Dan Keberlanjutan Pendidikan", *Indonesian Journal of Intellectual Publication* 5, no.2 (2025), hlm. 130–137,

¹⁷ Moh. Safrudin, dkk., "Konsep Makanan Halalan Thayyiban Dalam Al- Qur'an: Analisis Tafsir Tematik Dan Relevansinya Terhadap Modern", *Jurnal Tajdid* 10, no. 1 2026, hlm. 771–83.

¹⁸ Nurkhayati Rojabiah, Sri Suryani, and Sigit Budiyanto, 'KORELASI MAKANAN HALAL DAN THOYIB TERHADAP KESEHATAN DALAM PERSPEKTIF AL-QUR'AN', *International Journal Mathla'Ul Anwar of Halal Issues*, 3.1 (2023), pp. 1–7.

¹⁹ Hadeli, *Metode Penelitian Kependidikan* (Ciputat Press, 2006), p. 1.

1. First, determine the Qur'anic theme or problem to be analyzed through thematic interpretation.
2. Identify, trace, and collect all Qur'anic verses related to the selected theme.
3. Arrange the verses according to the chronology of revelation and supplement them with information on the circumstances of revelation (asbab al-nuzul), when available.
4. Analyze the relationship or munasabah between each verse and other verses in the same surah so that their connections can be understood comprehensively.
5. Organize the main issues into a structured, systematic, and interconnected analytical framework that produces comprehensive discussion.
6. Complete the analysis with relevant hadith when necessary so that the resulting interpretation is more complete and accessible.
7. Examine all verses integratively according to the selected theme by combining verses with similar meanings, harmonizing general and specific evidence ('amm and khass), unrestricted and restricted expressions (mutlaq and muqayyad), explaining apparently contradictory verses, and considering abrogating and abrogated provisions, thereby producing a coherent understanding free from forced interpretation.²⁰

This study applies scientific Qur'anic interpretation (tafsir 'ilmi), an approach that relates Qur'anic content to contemporary scientific developments, particularly in health, nutrition, and food technology. Interpretation is not limited to textual meaning but explores the scientific dimensions of the verses by integrating the disciplines of tafsir and science.²¹

Tafsir 'ilmi seeks to disclose the meanings of Qur'anic verses containing scientific indications through the perspective of modern knowledge. According to Husain al-Dhahabi, scientific interpretation focuses on scientific terminology in the Qur'an and seeks to explain its intellectual content and miraculous dimensions through scientific facts unknown at the time of revelation, thereby strengthening the understanding that the Qur'an is divine revelation rather than a human creation.²²

Within this approach, verses concerning halal and tayyib food are examined through the interpretations of Qur'anic exegetes and integrated with scientific findings on nutritional value, food safety, and human health. Exegetical views provide the interpretive foundation and are then synthesized with relevant scientific theories to produce a more comprehensive understanding.

The approach demonstrates that halal and tayyib in the Qur'an contain not only normative rules but also principles consistent with scientific standards for healthy, safe, and nutritious food. The study analyzes the meanings of both terms and relates them to balanced nutrition, food safety standards, and health benefits established through scientific research.

The use of tafsir 'ilmi therefore integrates Qur'anic teachings with modern scientific developments to produce a more contextual and applicable interpretation, particularly for analyzing the relevance of the Free Nutritious Meal Program as a strategy for improving public health.

²⁰ Lutfiah, Habibah, dkk. 'Pemikiran 'Abdul Hayy Al-Farmawi', *Jurnal Pendidikan Tambusai*, 9.1 (2025), hlm. 6825.

²¹ Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir* (Yogyakarta: Idea Press, 2021), hlm. 122.

²² Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang Diklat Kementerian Agama RI, *Tafsir Ilmi: Makanan dan Minuman*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2013), hlm. xxii.

2.2 Data Source

The study uses primary and secondary data to develop a comprehensive understanding of halal and tayyib food in the Qur'an and its relationship with the Free Nutritious Meal Program. The primary data comprise the Qur'an, particularly verses commanding the consumption of halal and tayyib food—Qur'an 2:168, 5:88, 16:114, and 23:51. Primary interpretive sources also include Wahbah al-Zuhaili's *Tafsir Al-Munir* and the Scientific Tafsir prepared by the Qur'an Manuscript Verification Committee of the Indonesian Ministry of Religious Affairs. These sources deepen the meaning of the verses and strengthen the study's interpretive foundation.

Secondary data were drawn from scholarly books on Qur'anic interpretation and methodology, halal and tayyib in Islam, nutrition, health, food policy, and the Free Nutritious Meal Program. The study also used scientific articles published between 2021 and 2025 on Qur'anic interpretation, halal food and lifestyle, public health and nutrition, and related public policy. Official government documents and policy reports concerning MBG implementation were included to strengthen the contextual analysis. Combining primary and secondary data enabled comprehensive and integrated discussion linking Qur'anic values with modern science and public policy.

2.3 Data Collection

Data were collected through documentation using written materials relevant to the research focus. Primary data were obtained by tracing and analyzing Qur'anic verses concerning halal and tayyib food; the verses were selected, grouped, and organized by theme. Tafsir works were also examined to gain deeper understanding of the verses and the exegetes' interpretations of halal and tayyib.

Secondary data were collected by reviewing relevant scholarly documents, including books, scientific articles, journals published from 2021 to 2025, and official government documents on nutrition, health, and the Free Nutritious Meal Program. References were traced through libraries, scholarly databases, and credible digital sources. The collected materials were organized according to the research focus and screened for relevance and validity. This procedure was intended to produce a systematic study supported by valid data and aligned with the research objectives.

2.3 Data Analysis

The data were analyzed thematically, with Qur'anic verses addressing halal and tayyib food serving as the central analytical focus. The study employed tafsir 'ilmi, integrating religious understanding of the verses with modern scientific developments relating to food. The first stage involved tracing, selecting, and grouping relevant verses. Exegetical interpretations were then analyzed to obtain a fuller understanding of each verse. These interpretations were compared and integrated with scientific findings in nutrition, health, and food safety to explain how halal and tayyib correspond to healthy and nutritious food. The analysis was interdisciplinary, combining Qur'anic exegesis with modern scientific disciplines.

The results were subsequently interpreted contextually by relating them to implementation of the Free Nutritious Meal Program as a contemporary social issue. Conclusions were formulated inductively by generalizing from the combined analysis of Qur'anic verses and scientific findings. This analytical procedure was designed to produce a comprehensive and structured study with strong relevance between Qur'anic values and the needs of modern society.

3. RESULTS AND FINDINGS

3.1 Determining the Theme and Collecting Relevant Verses

The first stage identified and collected Qur'anic verses related to halal and tayyib food. Searches focused on terms such as halal, tayyib, and rizq in relation to Islamic consumption. The verses explicitly commanding the consumption of halal and tayyib food were then arranged according to the chronology of revelation: Qur'an 23:51, 16:114, 2:168, 2:172, and 5:88.²³

1. Q.S. Al-Mu'minun: 51

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ۚ إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

O messengers! Eat from the good things and perform righteous deeds. Indeed, I am fully aware of what you do.²⁴

Qur'an 23:51 is not connected to a particular event as a specific cause of revelation. It is a Meccan verse revealed as general guidance in which Allah commands all prophets and messengers to consume halal and tayyib food and accompany it with righteous deeds.

2. Q.S. An-Nahl: 114

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

So eat of the lawful and good provision Allah has granted you, and be grateful for Allah's favor if it is truly Him that you worship.²⁵

Qur'an 16:114 is not associated with a specific event as its occasion of revelation.

3. Q.S. Al-Baqarah: 168

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

O humanity! Eat from what is lawful and good on the earth, and do not follow Satan's footsteps. He is truly your sworn enemy.²⁶

This verse was revealed concerning the practices of several Arab tribes—Banu Thaqif, Banu Mudlij, Khuza'ah, and Banu 'Amir ibn Sa'sa'ah—who prohibited foods that Allah had not forbidden. Based on their own beliefs, livestock such as bahirah, sa'ibah, and wasilah were

²³ Lutfiah, Habibah, dkk. 'Pemikiran 'Abdul Hayy Al-Farmawi', *Jurnal Pendidikan Tambusai*, 9.1 (2025), hlm. 6825.

²⁴ Q.S. Al-Mu'minun: 51.

²⁵ Q.S. An-Nahl: 114.

²⁶ Q.S. Al-Baqarah: 168.

regarded as unlawful to use. They also prohibited sea fish despite the absence of any divine prohibition.²⁷

4. Q.S. Al-Baqarah: 172

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

O believers! Eat from the good things We have provided for you, and give thanks to Allah if you truly worship Him alone.²⁸

Through this verse, Allah directs Muslims to consume halal and tayyib food and to cultivate gratitude for the provision He has granted.

5. Q.S. Al-Ma'idah: 88

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

Eat from the good, lawful things Allah has provided for you, and be mindful of Allah in Whom you believe.²⁹

Qur'an 5:88 is related to the preceding verse, 5:87, which prohibited believers from declaring unlawful the good things Allah had made lawful. Some companions had resolved to avoid good food and other lawful pleasures in order to devote themselves entirely to worship. Allah corrected this excessive attitude by commanding believers to consume lawful and wholesome provision while maintaining piety.³⁰

3.2 Munasabah Based on the Chronology of Revelation

1. Qur'an 23:51

Viewed chronologically, Qur'an 23:51 is the earliest verse in the selected sequence. Revealed in Mecca, it addresses the messengers and commands them to eat from the tayyibat and perform

²⁷ Anisa Ilmia and Ahmad Hasan Ridwan, 'Tafsir Qs. Al-Baqarah Ayat 168', *Komitmen: Jurnal Ilmiah Manajemen*, 4.2 (2023), pp. 193–202.

²⁸ Q.S. Al-Baqarah: 172.

²⁹ Q.S. Al-Maidah: 88.

³⁰ Wahbah az-Zuhaili, *Tafsir Al-Munir: Aqidah, Syariah, Manhaj*, Terj. Abdul Hayyie al-Kattani, dkk. (Jakarta: Gema Insani, 2016), Jilid 4, hlm. 38.

righteous deeds. The sequence indicates that wholesome consumption is closely connected to moral and spiritual conduct from the earliest stage of revelation.

The verse also suggests that food affects not only physical condition but also the quality of human action. Tayyib food supports righteous conduct, whereas harmful or unlawfully acquired food can obstruct spiritual purity. The verse therefore establishes a foundational relationship between consumption, morality, and religious responsibility.

2. Qur'an 16:114

After the command was first directed to the messengers, Qur'an 16:114 broadened the message to believers by commanding them to consume lawful and wholesome provision and express gratitude. This Meccan verse links food, divine provision, worship, and gratitude.

The munasabah between Qur'an 16:114 and 23:51 lies in the continuity of the ethical message: the messengers model wholesome consumption and righteous action, while believers are instructed to consume the same type of provision with gratitude. Both verses connect food choices to worship and spiritual awareness.

3. Qur'an 2:168

In the Medinan period, Qur'an 2:168 presents an even more universal appeal by addressing all humanity. It commands people to eat what is lawful and good on earth and forbids following Satan's footsteps. The verse expands the principle beyond the community of believers and establishes halal and tayyib as universal dietary guidance.

Its relationship with the preceding verses shows a progressive continuity: wholesome food was first linked to the righteous deeds of the messengers, then to believers' gratitude, and finally to universal human responsibility. The warning against Satan also introduces an ethical dimension, indicating that arbitrary prohibitions, unlawful acquisition, and harmful consumption constitute deviation from divine guidance.

4. Qur'an 2:172

Still within the same surah, Qur'an 2:172 follows verse 168 by specifically addressing believers and reiterating the command to eat from good provision. The verse adds an explicit command to give thanks to Allah, strengthening the link between food, worship, and gratitude.

The munasabah between Qur'an 2:168 and 2:172 is particularly close. Verse 168 establishes the universal principle for humanity, whereas verse 172 reinforces it as a religious obligation for believers. Together, they show that halal and tayyib consumption is both a human need and an expression of faith.

5. Qur'an 5:88

As the latest verse in the chronological sequence, Qur'an 5:88 provides a mature and comprehensive formulation. It commands believers to consume lawful and wholesome provision and connects this command directly with *taqwa*. The verse appears in the context of correcting excessive religious restraint and confirms that enjoying lawful food is compatible with devotion.

The munasabah between this verse and the four earlier verses forms a coherent pattern: wholesome food supports righteous deeds; lawful provision requires gratitude; the rule applies universally; believers receive particular responsibility; and the final formulation connects consumption with piety. The sequence demonstrates the Qur'an's gradual construction of an integrated dietary ethic encompassing legality, quality, gratitude, morality, and spirituality.³¹

3.3 Exegetical Analysis of Halal and Tayyib Food

1. Q.S. Al-Mu'minun: 51

Qur'an 23:51 is a Meccan verse and the earliest chronologically among the selected passages.

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ۚ إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

O messengers! Eat from the good things and perform righteous deeds. Indeed, I am fully aware of what you do.³²

This command directs the messengers to consume lawful provision of good quality and to perform righteous deeds. It implies that the quality and source of food have a relationship with the quality of worship and moral action.

، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ اللَّهَ تَعَالَى طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا – وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ تَعَالَى : يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا وَقَالَ تَعَالَى : يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ – ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابَ لَهُ [رواه مسلم]

Abu Hurairah reported that the Messenger of Allah said that Allah is good and accepts only what is good. Allah commanded the believers with the same command given to the messengers: 'O messengers, eat from the good things and perform righteous deeds' and 'O believers, eat from the good things We have provided for you.' He then mentioned a man on a long journey, disheveled and dusty, raising his hands to heaven and saying, 'My Lord, my Lord,' while his food, drink, clothing, and nourishment were unlawful. How could his prayer be answered?³³

³¹ Hasan Basri, "Kajian Tafsir tentang *Halāl* dan *Tayyib*," *Jurnal Tafsir Nusantara* 6, no. 1 (2022): hlm. 60.

³² Q.S. Al-Mu'minun: 51.

³³ Wahbah az-Zuhaili, *Tafsir Al-Munir: Aqidah, Syariah, Manhaj*, Terj. Abdul Hayyie al-Kattani, dkk. (Jakarta: Gema Insani, 2016), Jilid 9, hlm. 343.

Both the Qur'anic verse and the hadith affirm the obligation to consume good food. The hadith further demonstrates that unlawful consumption can obstruct the acceptance of prayer and worship.

From the perspective of tafsir 'ilmi, tayyibat refers to food possessing health-promoting qualities, including adequate nutrition, cleanliness, safety, and freedom from harmful substances. Such food sustains bodily functions and supports the capacity to perform righteous deeds.³⁴

At the end of the verse, Allah affirms complete knowledge of human actions. This indicates accountability not only for visible deeds but also for the choices and processes underlying consumption.

The scientific interpretation of Qur'an 23:51 therefore reveals harmony between wholesome nutrition, physical health, spiritual purity, and righteous action.

2. Q.S. An-Nahl: 114

The second passage in chronological order—revealed as the seventieth surah—is Qur'an 16:114.

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

So eat of the lawful and good provision Allah has granted you, and be grateful for Allah's favor if it is truly Him that you worship.³⁵

Tafsir Al-Munir explains this verse as Allah's command to believers to consume provision that is both lawful and wholesome and to express gratitude for His favors.³⁶

Halal in this verse concerns both the substance of the food and the lawful process through which it is obtained. Food acquired through theft, fraud, corruption, or other prohibited means does not satisfy the Qur'anic standard even if its ingredients are otherwise permissible.³⁷

Tayyib refers to food of good nutritional quality, clean and safe for consumption, and free from substances that damage the body. It includes suitability for individual health conditions and reasonable quantity.³⁸

The verse also commands gratitude for divine provision. Gratitude is expressed not only verbally but through responsible use of food, avoidance of waste, and sharing with others.³⁹

³⁴ Lajnah Pentashihan Mushaf Al-Qur'an Kementerian Agama RI, *Tafsir Ilmi: Makanan dan Minuman dalam Perspektif Al-Qur'an* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2021), hlm. 102.

³⁵ Q.S. An-Nahl: 114.

³⁶ Wahbah az-Zuhaili, *Tafsir Al-Munir: Aqidah, Syariah, Manhaj*, Terj. Abdul Hayyie al-Kattani, dkk. (Jakarta: Gema Insani, 2016), Jilid 7, hlm. 497.

³⁷ Lajnah Pentashihan Mushaf Al-Qur'an Kementerian Agama RI, *Tafsir Ilmi: Makanan dan Minuman dalam Perspektif Al-Qur'an* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2021), hlm. 102.

³⁸ Sunita Almatsier, *Prinsip Dasar Ilmu Gizi* (Jakarta: Gramedia Pustaka Utama, 2021), hlm. 91.

³⁹ Robert A. Emmons, *The Psychology of Gratitude* (New York: Oxford University Press, 2020), hlm. 58.

From a scientific perspective, appropriate consumption is closely related to metabolic balance, immune function, and long-term health. Nutritious food provides energy and supports bodily systems, while excessive or contaminated food produces harm.⁴⁰

Qur'an 16:114 thus contains a scientific message about consuming food that is lawful, safe, nutritious, and accompanied by grateful and responsible behavior.

3. Q.S. Al-Baqarah: 168

The next passage, revealed in the eighty-seventh surah chronologically, is Qur'an 2:168, a Medinan verse.

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

O humanity! Eat from what is lawful and good on the earth, and do not follow Satan's footsteps. He is truly your sworn enemy.⁴¹

In Tafsir Al-Munir, Wahbah al-Zuhaili explains that Allah addresses all people and permits them to benefit from the lawful and good resources of the earth. Halal concerns permissibility under the Sharia, whereas tayyib refers to food that is appetizing, clean, safe, and not harmful. The verse prohibits arbitrary restrictions and consumption derived from Satanic practices, including unlawful acquisition, excess, and harmful habits.⁴²

Through tafsir 'ilmi, the verse is understood as Qur'anic guidance emphasizing food safety, nutritional quality, hygiene, and moderation. The earth provides abundant resources, but humans must evaluate them responsibly before consumption.⁴³

The prohibition against following Satan's footsteps may be interpreted as a warning against destructive consumption patterns, including addiction, extravagance, food fraud, unsafe processing, and disregard for health.⁴⁴

Scientific interpretation also demonstrates the strong relationship between food types and physical as well as psychological health. Nutritional deficiencies, excessive sugar and fat, contaminants, and harmful additives can contribute to disease and impaired cognitive function.⁴⁵

Qur'an 2:168 therefore contains a scientific message about maintaining health through lawful, wholesome, safe, and balanced food while avoiding harmful consumption.

⁴⁰ Sarafino E. P., *Health Psychology: Biopsychosocial Interactions* (New York: Wiley, 2020), hlm. 135.

⁴¹ Q.S. Al-Baqarah: 168.

⁴² Wahbah az-Zuhaili, *Tafsir Al-Munir: Aqidah, Syariah, Manhaj*, Terj. Abdul Hayyie al-Kattani, dkk. (Jakarta: Gema Insani, 2016), Jilid 1, hlm. 329.

⁴³ Lajnah Pentashihan Mushaf Al-Qur'an Kementerian Agama RI, *Ensiklopedi Mukjizat Ilmiah Al-Qur'an dan Hadis* (Jakarta: Sapta Sentosa, 2020), hlm. 214.

⁴⁴ Sarafino E. P., *Health Psychology: Biopsychosocial Interactions* (New York: Wiley, 2020), hlm. 112.

⁴⁵ Lajnah Pentashihan Mushaf Al-Qur'an Kementerian Agama RI, *Tafsir Ilmi: Makanan dan Minuman dalam Perspektif Al-Qur'an* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2021), hlm. 88.

4. Q.S. Al-Baqarah: 172

Qur'an 2:172 follows verse 168 and belongs to the same Medinan period.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

O believers! Eat from the good things We have provided for you, and give thanks to Allah if you truly worship Him alone.⁴⁶

Tafsir Al-Munir explains that consuming good food and giving thanks for divine provision are interconnected religious obligations. The verse addresses believers specifically, indicating that dietary responsibility forms part of faith.⁴⁷

Through tafsir 'ilmi, the verse reveals a strong relationship between nutritious food and physical performance. Balanced intake supports energy, organ function, growth, immunity, and cognitive ability.⁴⁸

In addition to physical health, the verse emphasizes gratitude. Conscious and grateful eating encourages moderation, reduces waste, and strengthens psychological well-being and spiritual awareness.⁴⁹

Scientifically, Qur'an 2:172 communicates the importance of good food, balanced nutrition, and gratitude as complementary foundations of healthy life.

5. Q.S. Al-Ma'idah: 88

The final passage chronologically is Qur'an 5:88, revealed as part of the 112th surah in the sequence of revelation.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

Eat from the good, lawful things Allah has provided for you, and be mindful of Allah in Whom you believe.⁵⁰

In Tafsir Al-Munir, Wahbah al-Zuhaili explains that Allah commands people to consume provision that is lawful in substance and acquisition and wholesome in quality. The verse corrects excessive asceticism and confirms that lawful enjoyment is part of divine mercy.⁵¹

⁴⁶ Q.S. Al-Baqarah: 172.

⁴⁷ Wahbah az-Zuhaili, *Tafsir Al-Munir: Aqidah, Syariah, Manhaj*, Terj. Abdul Hayyie al-Kattani, dkk. (Jakarta: Gema Insani, 2016), Jilid 1, hlm. 333.

⁴⁸ Lajnah Pentashihan Mushaf Al-Qur'an Kementerian Agama RI, *Tafsir Ilmi: Makanan dan Minuman dalam Perspektif Al-Qur'an* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2021), hlm. 95.

⁴⁹ Robert A. Emmons, *The Psychology of Gratitude* (New York: Oxford University Press, 2020), hlm. 41–43.

⁵⁰ Q.S. Al-Maidah: 88.

⁵¹ Wahbah az-Zuhaili, *Tafsir Al-Munir: Aqidah, Syariah, Manhaj*, Terj. Abdul Hayyie al-Kattani, dkk. (Jakarta: Gema Insani, 2016), Jilid 4, hlm. 40-41.

Halal emphasizes that food must be obtained through legitimate means and processed without prohibited ingredients or contamination. Tayyib requires quality, cleanliness, safety, nutritional benefit, and suitability for human health.⁵²

The verse connects consumption with taqwa, demonstrating that food choices are an ethical and spiritual responsibility. Believers are accountable for the origin, production, quality, and consequences of what they consume.⁵³

Through tafsir 'ilmi, Qur'an 5:88 can therefore be understood as an integrated standard for lawful, hygienic, safe, nutritious, and ethically produced food.

3.4 Contextual Analysis: Relevance to the Free Nutritious Meal Program

The next stage integrated the results of Qur'anic interpretation with contemporary scientific findings. In nutritional science, healthy food must provide the body's essential nutrients, including carbohydrates, proteins, fats, vitamins, and minerals. Food must also be free from bacterial and viral contamination as well as hazardous substances such as heavy metals and toxic chemicals.⁵⁴

The Qur'anic concept of tayyib corresponds closely with these principles because it refers to clean, safe, and nutritionally valuable food that supports health and prevents disease. Halal is also closely connected to modern food safety standards, including hygienic slaughter and processing procedures consistent with sound health principles.⁵⁵

Health research further shows that a nutritious and balanced diet strengthens immunity, improves the functioning of vital organs, and supports cognitive development. These findings are consistent with the Qur'anic objective of preserving health through the consumption of halal and tayyib food as part of a proper lifestyle.⁵⁶

Modern health science regards balanced nutrition as essential for physiological functioning and quality of life. Protein, vitamins, minerals, and healthy fats play vital roles in cell regeneration, metabolic regulation, and immune defense. Healthy dietary habits also support brain performance and enable individuals to carry out activities more effectively.⁵⁷

The command to consume good food also affirms the importance of food safety, understood in environmental health as the obligation to maintain hygiene and prevent contamination in order to control infectious disease. This principle has long been present in Islamic teaching and corresponds with modern health science.

The teaching is increasingly relevant amid rising consumption of instant foods, excessive preservatives, and products with unclear ingredients. Halalan tayyiban therefore guides people to select food carefully in order to protect health and overall quality of life.

⁵² Lajnah Pentashihan Mushaf Al-Qur'an Kementerian Agama RI, *Ensiklopedi Mukjizat Ilmiah Al-Qur'an dan Hadis* (Jakarta: Sapta Sentosa, 2020), hlm. 221.

⁵³ Sarafino E. P., *Health Psychology: Biopsychosocial Interactions* (New York: Wiley, 2020), hlm. 127.

⁵⁴ Lilis Suryani, "Gizi dan Kesehatan dalam Perspektif Islam," *Jurnal Nutrisi* 8, no. 2 (2024): hlm. 97.

⁵⁵ Rina Susanti, "Dampak Fast Food terhadap Kesehatan," *Jurnal Kesehatan Masyarakat* 10, no. 3 (2023): hlm. 155.

⁵⁶ Andi Pratama, "Pengaruh Gizi terhadap Prestasi Belajar," *Jurnal Pendidikan* 11, no. 1 (2023): hlm. 33.

⁵⁷ Sunita Almatsier, *Prinsip Dasar Ilmu Gizi* (Jakarta: Gramedia Pustaka Utama, 2021), hlm. 101–104.

Tayyib refers to food quality in terms of nutritional content and health benefits. Modern nutrition explains that the body requires balanced quantities of protein, carbohydrates, healthy fats, vitamins, and minerals to sustain organ function, growth, and brain development. The selected verses show that Islam introduced principles of healthy consumption long before the rapid development of modern health science.⁵⁸

Scientifically, good physical condition has a major influence on productivity, concentration, and emotional stability. Neurological and health-psychology studies also demonstrate that balanced diets can improve cognitive function, reduce stress, and preserve mental health. When physical and psychological conditions are healthy, individuals are better able to perform positive activities and worship optimally.⁵⁹

Good food is scientifically understood as food containing essential nutrients such as protein, carbohydrates, healthy fats, vitamins, minerals, and fiber. These nutrients preserve metabolic balance, strengthen immunity, and support growth and brain development.⁶⁰

The command to consume good food is also closely related to food safety. Environmental health research shows that food contaminated by bacteria, hazardous chemicals, or excessive additives may cause serious disorders, including food poisoning, digestive problems, and chronic disease such as cancer. The Qur'an therefore directs people to be careful and selective in deciding what to consume.⁶¹

Unhealthy consumption patterns and contaminated food may also contribute to obesity, diabetes, digestive disorders, and cardiovascular disease.⁶²

At the final analytical stage, halal and tayyib were connected to the contemporary Free Nutritious Meal Program, a government policy intended to improve public nutrition, especially among children and students.⁶³

The program's technical operational guidelines require every MBG kitchen to serve nutritionally balanced meals containing carbohydrates, animal and plant proteins, vegetables, fruit, sources of fat, and milk. Each Nutrition Fulfillment Service Unit (SPPG) must also possess halal certification issued by the Halal Product Assurance Organizing Agency (BPJPH), ensuring compliance with halal standards.⁶⁴

Operational kitchens must apply Good Manufacturing Practices and the World Health Organization's five keys to safer food: keeping food at safe temperatures; using safe water and ingredients; maintaining the cleanliness of facilities and equipment; cooking food thoroughly; and

⁵⁸ Sunita Almatier, *Ilmu Gizi Dasar* (Jakarta: Gramedia Pustaka Utama, 2021), hlm. 56.

⁵⁹ Sarafino E. P., *Health Psychology: Biopsychosocial Interactions* (New York: Wiley, 2020), hlm. 142–145.

⁶⁰ Sunita Almatier, *Prinsip Dasar Ilmu Gizi* (Jakarta: Gramedia Pustaka Utama, 2021), hlm. 72–74.

⁶¹ Chandra Budiman, *Pengantar Kesehatan Lingkungan* (Jakarta: EGC, 2020), hlm. 118.

⁶² World Health Organization, *Healthy Diet Factsheet* (Geneva: WHO Press, 2021), hlm. 5.

⁶³ Budi Santoso, “Kebijakan Makan Bergizi Gratis di Indonesia,” *Jurnal Kebijakan Publik* 5, no. 2 (2024): hlm. 144.

⁶⁴ Badan Gizi Nasional, “Petunjuk Teknis Penyelenggaraan Bantuan Pemerintah untuk Program Makan Bergizi Gratis Tahun Anggaran 2025,” (Jakarta: Badan Gizi Nasional, 2025), hlm. 42–46.

separating raw ingredients from cooked food. Applying these standards protects meals from bacteria, hazardous chemicals, and excessive additives.⁶⁵

Nevertheless, MBG implementation faces multidimensional challenges that may impede its objectives. Halal and tayyib are major concerns. Although BPJPH plays a strategic role in assuring lawful and wholesome meals, implementation gaps remain. The literature identifies serious food-safety risks in large-scale catering, particularly food poisoning resulting from weak hygiene monitoring and inconsistent operational standards. The use of ultra-processed food for distribution efficiency may also reduce nutritional quality and increase children's long-term health risks. These challenges require more rigorous and comprehensive quality standards.

The findings indicate that halal certification among small food enterprises still encounters technical and administrative barriers. From a governance perspective, program effectiveness depends on strong interagency coordination to avoid overlapping authority, inefficiency, and potential irregularities in procurement. Applying tayyib further requires that meals satisfy not only religious law but also adequate and balanced standards of hygiene and nutrition.⁶⁶

4.1 Integration of Exegetical and Contextual Analysis

The discussion interprets the findings from Qur'anic verses concerning halal and tayyib food and relates them to scientific evidence and contemporary realities, especially the Free Nutritious Meal Program. Through tafsir 'ilmi, the analysis extends beyond normative religious dimensions by integrating scientific perspectives and present-day circumstances.

Wahbah al-Zuhaili explains that Allah commands the consumption of lawful and wholesome food with gratitude and prohibits what is unlawful, impure, or unsuitable. The habit of consuming good food while consciously giving thanks reflects moderation. It establishes a balance between meeting physical needs and preserving spiritual well-being, thereby maintaining bodily and spiritual health harmoniously.⁶⁷

The Scientific Tafsir prepared by the Qur'an Manuscript Verification Committee of the Ministry of Religious Affairs emphasizes the urgency of consuming tayyib food that meets standards of cleanliness, nutrition, and safety. Halal and tayyib food preserves bodily health and supports optimal human activity in physical, mental, and spiritual dimensions.⁶⁸

Qur'anic scholars also emphasize the close relationship between dietary patterns and the quality of worship. Food derived from lawful and wholesome sources contributes to purity of heart and may

⁶⁵ Badan Gizi Nasional, "Petunjuk Teknis Penyelenggaraan Bantuan Pemerintah untuk Program Makan Bergizi Gratis Tahun Anggaran 2025", (Jakarta: Badan Gizi Nasional, 2025), hlm. 21.

⁶⁶ Yusi Syamisa Cassandra, Ratih Latiffah Khamadika, and Nurlia Hanum, "Dari Piring Sekolah Ke Akidah Gizi: Mengintegrasikan Halalan Thayyiban Dalam Kebijakan MBG", *JRPH* 7, no. 2 (2025), hlm. 79,

⁶⁷ Wahbah az-Zuhaili, *Tafsir Al-Munir: Aqidah, Syariah, Manhaj*, Terj. Abdul Hayyie al-Kattani, dkk. (Jakarta: Gema Insani, 2016), Jilid 1, hlm. 333.

⁶⁸ Lajnah Pentashihan Mushaf Al-Qur'an Kementerian Agama RI, *Tafsir Ilmi: Makanan dan Minuman dalam Perspektif Al-Qur'an* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2021), hlm. 102.

affect the acceptance of worship. Conversely, food that is unlawful or fails to meet wholesome standards can harm spiritual well-being and inner tranquility. Halal in the Qur'an applies not only to permitted ingredients but to the entire chain of acquisition, processing, and distribution.⁶⁹⁷⁰

Exegetically, halal also contains a profound ethical requirement: food must be obtained through correct and lawful means without harming others. Consumption in Islam is therefore not merely personal; it carries social responsibility throughout the processes of acquisition and use.⁷¹

From a modern scientific perspective, halal corresponds with food-safety principles and ethical food production. Halal food is not determined exclusively by religious status but implicitly requires hygiene, protection from contamination, and processing according to strict health and cleanliness standards.⁷²

The tayyib concept in the selected verses demonstrates the Qur'an's strong concern for food quality. Tayyib does not simply mean delicious or pleasant to eat; it includes suitability in terms of health, cleanliness, safety, and nutritional value.⁷³

Within tafsir 'ilmi, tayyib can be related to balanced nutrition. Tayyib food provides adequate carbohydrates, protein, fats, vitamins, and minerals needed to maintain optimal physiological functioning.⁷⁴

The study demonstrates that halal and tayyib are closely connected and inseparable. Halal without tayyib fulfills only the formal legal dimension of the Sharia and does not guarantee health or goodness. Conversely, food may be wholesome but remains unacceptable when it is not halal. Together, the two concepts establish a comprehensive Islamic system of consumption encompassing law, health, ethics, and spirituality. The Qur'an therefore regulates not only which foods are permitted but also their quality and effects on human life. This framework is strongly relevant to the principles of modern nutrition and health science.

Health research shows that good dietary patterns strengthen immunity, improve organ function, and support cognitive development. Halal is also relevant to global food-safety systems such as Good Manufacturing Practices and Hazard Analysis and Critical Control Points. In the contemporary setting, halal and tayyib are highly relevant to the government's Free Nutritious Meal Program, which aims to improve public nutrition, particularly among students.⁷⁵⁷⁶⁷⁷

The Free Nutritious Meal Program should not be directed solely toward fulfilling nutritional requirements; it must also comply with halal and tayyib. These principles can be implemented

⁶⁹ Ahmad Zainal Abidin, "Integrasi Ilmu dan Tafsir Al-Qur'an," *Jurnal Studi Al-Qur'an* 10, no. 2 (2023): hlm. 87.

⁷⁰ M. Quraish Shihab, *Tafsir Al-Mishbah* (Jakarta: Lentera Hati, 2021), hlm. 384.

⁷¹ Hasan Basri, "Kajian Tafsir tentang *Halāl* dan *Ṭayyib*," *Jurnal Tafsir Nusantara* 6, no. 1 (2022): hlm. 60.

⁷² Rina Susanti, "Dampak Fast Food terhadap Kesehatan," *Jurnal Kesehatan Masyarakat* 10, no. 3 (2023): hlm. 155.

⁷³ Siti Rahmawati, "Makna *Ṭayyib* dalam Al-Qur'an," *Jurnal Ilmu Al-Qur'an* 4, no. 2 (2023): hlm. 78.

⁷⁴ Lilis Suryani, "Gizi dan Kesehatan dalam Perspektif Islam," *Jurnal Nutrisi* 8, no. 2 (2024): hlm. 97.

⁷⁵ Lilis Suryani, "Gizi dan Kesehatan dalam Perspektif Islam," *Jurnal Nutrisi* 8, no. 2 (2024): hlm. 97.

⁷⁶ Rina Susanti, "Dampak Fast Food terhadap Kesehatan," *Jurnal Kesehatan Masyarakat* 10, no. 3 (2023): hlm. 155.

⁷⁷ Budi Santoso, "Kebijakan Makan Bergizi Gratis di Indonesia," *Jurnal Kebijakan Publik* 5, no. 2 (2024): hlm. 144.

through the selection of halal ingredients, hygienic processing, and menus designed according to balanced-nutrition standards.

The program also has an important educational dimension because it can develop public awareness of healthy consumption in accordance with Islamic values. Integrating halal and tayyib makes MBG not only a nutritional intervention but also a medium for character formation and the strengthening of religious awareness in daily life.⁷⁸

Conceptually, the study contributes to tafsir 'ilmi by demonstrating that Qur'anic verses can be examined integratively with modern scientific disciplines. Practically, it offers implications for government and society in promoting dietary patterns that are healthy and consistent with Islamic teachings.⁷⁹⁸⁰

5. CONCLUSION AND SUGGESTIONS

5.1. Conclusions

The analysis through tafsir 'ilmi produced five principal conclusions. First, the Qur'an establishes halal and tayyib consumption as a fundamental basis of human life. Second, halal emphasizes legal and ethical dimensions, whereas tayyib concerns food quality and health. Third, the Qur'anic concept of tayyib corresponds clearly with modern nutritional principles. Fourth, the analyzed verses provide comprehensive guidance for healthy and responsible consumption. Fifth, the Free Nutritious Meal Program is strongly relevant to halal and tayyib and should be implemented integratively. Its success requires effective interagency coordination to prevent overlapping authority, inefficiency, and procurement irregularities. Applying tayyib ensures that distributed meals are not only lawful under the Sharia but also hygienic and nutritionally adequate.

5.2. Suggestions

Several recommendations follow from the relationship between tafsir 'ilmi, healthy consumption, and the Free Nutritious Meal Program. First, strict oversight should cover ingredient selection, processing, and distribution so that implementation fully complies with halalan tayyiban. Second, educational institutions should use MBG as a learning medium for students' nutritional literacy by integrating healthy eating, balanced nutrition, and halal and wholesome food into Islamic Religious Education and natural science instruction. Third, future researchers should conduct empirical studies of MBG implementation in various regions, focusing on health outcomes, student achievement, and community welfare.

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⁷⁸ Laila Fitri, "Edukasi Konsumsi *Halāl*," *Jurnal Pendidikan Islam* 9, no. 1 (2022): hlm. 27.

⁷⁹ Ali Imran, "Relevansi Tafsir Tematik dengan Isu Kontemporer," *Jurnal Ilmu Tafsir* 5, no. 2 (2022): hlm. 66.

⁸⁰ Syaiful Bahri, "Kontribusi Tafsir dalam Kebijakan Publik," *Jurnal Keislaman* 4, no. 2 (2024): hlm. 59.

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