

The Islamic Foundations of Halal Food Gastronomy in Malaysia

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ABSTRACT

The current scenario is witnessing halal food culture being widely practised by Muslims and non-Muslim because of their confidence in its quality in terms of safety, hygiene, and nutrient composition. The availability of halal food becomes a positive factor in attracting tourists, whether at the domestic or international level, when selecting a travel destination. Recognise that, in this scenario, some authorities are interested in developing gastronomy tourism to provide a joyful experience for tourists. The purpose of this paper is to provide an overview of halal food culture and its relationship to the gastronomy field. Secondly, the researcher also attempts to identify the sources of *halal* food gastronomy from a *Shari'ah* perspective. To write this paper, library research has been conducted by reviewing secondary sources. The researcher has applied the thematic content analysis technique to analyse the selected library sources. The result signifies six primary sources of halal gastronomy, which are: *Al-Quran*, *Al-Sunnah*, *Al-Ijma'*, *Fatwa*, *Al-Uruf*, *Al-Maslahah* and *Al-Dharuriyyat*.

Keywords: Gastronomy; Halal; Islamic Foundations; Food; Shariah Sources

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1. Introduction

Food plays a crucial role in providing energy and healthy nutrients to human beings. Lifestyle is an important factor influencing consumers to select the food and shape eating lifestyle. In Islam, the food is not solely to satisfy hunger; rather it symbolizes as an Islamic culture bounded with *Shari'ah* rules and regulations in fulfilling physiological, physical and spiritual needs. Halal and *tayyib* are two core elements to determine permissibility, wholesome characteristics of food, doubtful, and prohibited characteristics of food according to Islamic principles. Selection of halal and *tayyib* food is a part of *ibadah* to manifest Muslim obedience towards Allah SWT commandments (Elgharbawy & Azmi, 2022).

The principles of halal and *tayyib* has developed halal food culture among the Muslims. Optimistically, non-Muslim nowadays are also preferred to consume halal and *tayyib* food as a result of their confidence with its quality to maintain good health. The Muslims believe practicing halal food culture signifies the food has achieved certain ethical values that in line with Islamic dietary laws. In addition, practicing halal food culture links *barakah* from Allah SWT. *Barakah* is interpreted as divine grace, blessing, and Mercy from Allah SWT. For example, the culture of sharing food is an example of halal food culture blessed by Allah SWT. It symbolizes piety of a Muslim who is willing to share the food with others as a sign of gratefulness to Allah SWT who is a Sustainer (Tayob, 2020). Prior to vast practice of halal food culture across world-wide has opened a new opportunity to diverse gastronomy tourism field. Gastronomy field entails not only the art of cooking, food taste and selecting of good food, but also investigating the relationship of food and local culture.

Different community are practicing different halal food culture in terms of food preferences, the way of preparation and etc. It expresses a specific ethnic group, geographical location, ethnic group identity, nations and localities' belongings. The uniqueness of certain halal food becomes a major factor to attract the tourists selecting travel destinations. Nowadays, gastronomic tourism is getting attention among the authorities and involved stakeholders to promote Halal tourism sector through availability of local halal cuisines specifically to the tourists from sizeable countries such as Malaysia, Indonesia, Singapore, Thailand, Brunei and Philippines. It is because some tourists travel primarily to experience the uniqueness of local cuisine. In fact, numerous strategies also have been executed to promote halal gastronomy tourism such as improving restaurant facilities, organizing food festivals and food preparation demo at restaurants (Yousaf & Xiucheng, 2018).

Malaysia is an example of country which apply local food as a medium to attract the tourists to select this country as a vacation destination. Different states in Malaysia have its own unique tastes of local food that becomes a symbolic of cultural practices and heritage of certain communities. Rice dishes; *Nasi Dagang* and *Nasi Kerabu*, *Laksam*, *Ketupat Sotong*, snacks; *Keropok Lekor* and *Satar* and *Akok* are recognized as traditional food signature in Kelantan and Terengganu. Most of the tourists regardless domestic or international choose Terengganu as tourism destination in order to taste its traditional food that originally prepared by local people. Meanwhile, the tourists usually will have a memorable experience to witness the cooking process and techniques to prepare the traditional food as part of the marketing strategies from local authorities to promote Terengganu as tourism destination. Most of the local foods in Terengganu are halal and conveniently to be found in Terengganu. It becomes a major factor contributes to high number of tourists in Terengganu due to the accessibility of halal food (Mohd Faizal et al., 2022). Currently, artificial intelligence-enabled technologies help to promote gastronomy tourism to gather relevant information regarding halal products and services. It assists the tourists to have some ideas and the best choices in deciding the best travel destinations. Some of the halal restaurants or cafeteria applies this technology to promote their halal food cuisines to customers. The Muslim tourists nowadays may installing *Chatbots* application to identify the nearest halal restaurants (Battour et al., 2022).

2. Gastronomy and Halal Food Culture

Preparations of food in variety of cooking techniques have led to the emergence of the gastronomy concept. The word of Gastronomy comprised with two terms which are the words; *gastros* (stomach) and *nomos* (law) that shall be interpreted as “laws related to the stomach”. The scope of gastronomy are various not specifically on food preparation solely but also focusing on the interaction of human beings with food in terms of food cultural practices, historical perspectives of food preparation and etc (Sahin, 2022). The term gastronomy is also referring to awareness to appreciate the value of food. The selection of raw materials, methods of tasting, serving techniques, nutritional values, ethics, and etiquette associated with food enjoyment are encompassed within the idea of gastronomy.

The gastronomy field comprises of four main elements that functions as benchmark to explore this field specifically among the researchers (Joan et al., 2022). The four main elements are as follows:

1. History: It refers to the exploration of the origin of the raw materials used, how and where they are cultivated.
2. Culture: It focuses on the factors or reasons that motivate people to consume the food.
3. Landscape: It refers to the nature and ethnicity belongings that affecting cooking techniques.
4. Cooking methods: It refers to the specific techniques used to prepare the food.

From time to time, the study of gastronomy has evolved. Some of the experts explore how preparation of food contributes to social values, philosophical values and heritage that forming localities lifestyle. The linkage of food as central axis with localities cultures, heritage, economic development and religious identity has developed a new dimension of tourism activity known as gastronomic tourism. It has evolved before food became a significant travel motivator to any destination.

The report issued by World Tourism Organization (WTO) signifies 80% of tourists spend more on foods and any related food hunting activities. This explains why food as a catalyst contributes to tourists' excitement in enjoying travel experiences. Generally, the authorities apply gastronomical activities as marketing tool to promote the tourism destinations such as experiencing food festivals, fairs, food exhibitions, culinary tour and cooking demos. It will leave a memorable experience to the tourists while socializing with the local community and learning their cultural practices (Mohanty et al., 2020).

The wide practice of halal food culture across worldwide has paved way to the study of gastronomy in wider scope. The researchers shall examine halal food cultures from different communities' taboos, eating habits, principles, cultural values, food selections, textures, tastes, and more. Some ethnic groups prefer to consume other ethnicities' cuisine as a result of cultural assimilations. For example, the Chinese community enjoys eating traditional Malay dishes such as *budu*, *ikan singgang* and *ulam- ulaman*. In addition, during Chinese New Year or other important festivals, some of them prefer to prepare Malay traditional foods like *Nasi Dagang*, *Nasi Minyak* and Satay. This is due to the fact that certain ethnic groups' culinary preferences have been impacted by the socialization process brought on by cultural assimilation. (Awang & Che Mat, 2020).

The extensive acceptance of halal food among tourists has prompted a significant influx of investors into the halal tourism business in Malaysia. The Malaysian government asserts and promotes the notion that Malaysia is a "food paradise" as a marketing strategy to attract tourists. The tourists shall enjoy numerous of food at low –cost prices. Most of the tourists love to enjoy

traditional food due of its unique taste and show great support to the local economy. Malaysian Tourism Promotion Board (MTPB) is an organization that responsible to promote Malaysia as Chosen Tourism Destination. It has conducted a good collaboration with Malaysia External Trade Development Corporation (MATRADE), to conduct large scale of campaign, organizing events to promote variety of Malaysian food to the tourists such as ASEAN (Association of Southeast Asian Nations) Heritage Food Trail with Chef Wan; a well- known Chef in Malaysia. Besides, the Department of Heritage Malaysia (DHM) has recognized 100 Malaysian Heritage Foods in 2009. Later, it is expanded to 151 lists in 2013 (Hussin, 2018). This is part of the efforts to ensure the local food cultures are sustained and well-known across the globe.

3. Methodology

One of the primary attractions in the tourism industry is food. Certain places are renowned for their local cuisines. Tourists from all over the world, including Muslim tourists, come to enjoy the traditional dishes. However, they cannot merely try the foods because some might be haram according to the Shariah law. To help Muslims choose the right foods while travelling, the concept of halal gastronomy is introduced. The objective of this study is to describe halal food gastronomy and its relation in culinary. In addition, the researchers also seek to identify its sources according to the Shariah law.

This qualitative study implements a thematic content analysis approach focusing on the *al-Quran*, *al-sunnah*, *al-ijma'*, *fatwa*, *al-uruf*, *al-maslahah*, and *al-dharuriyyat* as the sources of halal gastronomy. Data from the internet, books, articles and journals were gathered and analysed using library research. Few keywords such as 'halal', 'gastronomy', 'cuisine', 'local attraction', 'Muslim foods', 'shariah' have been used to collect the data through the internet. This study is only a concept paper that provides an overview of halal food gastronomy in Malaysia. Thus, a more in-depth study can be conducted using various analytical approaches.

4. Sources of Halal Gastronomy

It is important to highlight the sources of halal gastronomy. In this paper, the researcher highlights six main sources of halal gastronomy which are; *Al-Quran*, *Al-Sunnah*, *Fatwa*, *Al-u'rf*, *Al-Maslahah* and *Al-Dharuriyyah*.

4.1 Al-Quran

Al-Quran is recognized as a primary source for halal studies field. In the context of exploring halal gastronomy, Al-Quran is referred as a primary source to explore Allah 's commandments about rules and regulations of food intake patterns. Any practices that are contradict with the statements that written clearly from Al-Quran will not be acceptable. Allah SWT has stated in the Quran:

“We have sent down to you the Book containing the truth, in whose light you should judge among the people as God has shown you, and do not be a contender for deceivers”. (an-Nisaa', 4: 105)

Allah SWT has mentioned several verses related to rules and regulations in food selections. Firstly, Allah SWT has mentioned in Surah Al-Baqarah a few types of prohibited food due to its impurity characteristics which are blood, carrion, flesh of swine and the animals that have been slaughtered not for the sake of Allah SWT. This signifies that Muslim is prohibited to consume these types of prohibited sources conveniently without a strong justification to permit their consumptions (Fadzillah. et al., 2020). This prohibition is clearly stated in the Quran:

“Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allah; what is killed by strangling, beating, a fall, or by being gored to death; what is partly eaten by a predator unless you slaughter it; and what is sacrificed on altars”. (al-Maidah, 5: 3)

Secondly, Allah SWT also commanded the Muslims to select halal and *tayyib* food to fulfil human's physiological needs for the sake of life survival. Allah SWT has mentioned for several times on His order to consume halal and *tayyib* food.

“O mankind eats from whatever is on earth (that is) lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy” (al-Baqarah, 2: 168).

“And eat of what Allah has provided for you (which is) lawful and good. And fear Allah, in whom you are believers” (al-Maidah, 5: 88).

“Then eat of what Allah has provided for you (which is) lawful and good. And be grateful for the favour of Allah, if it is (indeed) Him that you worship” (al-Baqarah, 2: 219).

"O Ye who believe! Intoxicants and Gambling, Sacrificing to Stones, and (divination by) Arrows, are an abomination, of Satan's handiwork; Keep away from such, that Ye may prosper." (al- Maaidah, 5: 90).

Allah SWT also has specifically mentioned several types of fruits and food which are good for human consumption such as grapes, date, honey and milk (Elgharbawy & Azmi, 2022). For example, Allah SWT has mentioned in the Quran:

“And from the fruits of date palms and grapes, you obtain (date and grape juice) and a goodly provision...” (an- Nahl, 16:67)

In other verse Allah has mentioned:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies – between excretion and blood – pure milk, palatable to drinkers” (an-Nahl, 16: 66).

“And feed from ‘the flower of’ any fruit ‘you please’ and follow the ways your Lord has made easy for you.” From their bellies comes forth liquid of varying colours, in which there is healing for people. Surely in this is a sign for those who reflect” (an-Nahl, 16: 69).

Scientifically, these foods are proven comprising good nutrients which are good to maintain good health. For example, honey acts as an antibacterial and antifungal agent to crash bacteria and enhancing wound healing process. In addition, it helps to reduce cancer risks and makes skin looks younger (Elgharbawy & Azmi, 2022).

Abandons leads to unhealthy eating trends that leads to obesity and uncontrolled food wastage problems. Kenneth Rogoff, a former chief economist of the International Monetary Fund applied coronary capitalism term to criticize increasing rates of obesity as a result of unhealthy food culture among human beings (Mohd Sukri & Ahmad Fadzillah, 2020). To avoid this health crisis, the consumers are recommended to practice *qana'ah* (be mindful in enjoying material things). The antonym practice of *qana'ah* is *israf* or too extravagant in enjoying material things including food. Allah SWT has mentioned in the Quran:

“Surely the wasteful are ‘like’ brothers to the devils. And the Devil is ever ungrateful to his Lord”. (al- Isra’, 17:27)

4.2 Al-Sunnah

Sunnah of the prophet Muhammad SAW is recognized as a primary source besides *Al-Quran* in exploring regulations related to *halal* gastronomy. *Kutub al-sittah* is an example of book that compiling hadith of the prophet related to food such as types of halal and haram food, food intake ethics and types of food that preferable by the prophet. In discussing these topics, all related hadith are compiled and explained in a specific chapter; *Kitab al- At'imah* (Ahmad, 2019).

The types of *sunnah* of the prophet are divided into three; which are the *sunnah* by word (*qawliyyah*), the *sunnah* by deeds (*fi'liyyah*) and the *sunnah* by tacit approval (*taqririyyah*). Firstly, *sunnah qawliyyah* refers to the sayings and words uttered by the prophet that subject to the rulings of Shari'ah. Secondly, *sunnah al-fi'liyyah* refers to any actions of the Prophet (peace be on him). Thirdly, *sunnah taqririyyah* illustrates the non-rejection and acceptance (*taqrir*) of an act of the prophet. In terms of legal rulings, it signifies that it is permissible to be practiced as long as there is no contradiction from Al-Quran and Sunnah. The example of *Sunnah qawliyyah* is about the acceptance of deeds based on intention. The prophet SAW said:

“Deeds are judged by intention”.

[*Sahih Bukhari*, hadith no.1]

Meanwhile, the example of *sunnah fi'liyyah* is when the Prophet commanded a man to drink honey because he had an abdominal problem. The prophet said:

Narrated Abu Said Al-Khudri:

“A man came to the Prophet and said, "My brother has some abdominal trouble." The Prophet said to him, "Let him drink honey." The man came for the second time, and the Prophet said to him, "Let him drink honey." He came for the third time, and the Prophet said, "Let him drink honey." He returned and said, "I have done that "The Prophet then said, "Allah has said the truth, but your brother's abdomen has told a lie. Let him drink honey."

[*Sahih Bukhari*, hadith no. 5684].

Example of *sunnah taqrir* is the prophet acts silent while witnessing the companions eating *dhab*. The prophet is either prohibits or encourages the companions to consume *dhab* (a type of lizard species) (Ilhamy et al., 2021). This is narrated in the hadith of Prophet Muhammad SAW:

Ibn ‘Abbas said on the authority of Khalid b. al-Walid that he entered the house of Maimunah along with the Messenger of Allah (ﷺ). A roasted lizard was offered to him. The Messenger of Allah (ﷺ) stretched his hand for it. Some of the women is going to eat. They said: It is a lizard. The Messenger of Allah (ﷺ) raised his hand. I (Khalid) asked: Is it forbidden, Messenger of Allah? He replied, no, but it is not found in the land of my people, so I find it distasteful. Khalid said: I then pulled it and ate it while The Messenger of Allah (ﷺ) was seeing.

[*Sunan Abi Dawud*, hadith no. 3794]

4.3 *Al-ijma’*

Al-ijma’, or scholarly consensus, is recognized as one of the principal sources of Islamic law after the Qur’an and Sunnah. It refers to the unanimous agreement of qualified Islamic jurists on a specific legal matter at a given time. In the context of halal dietary laws, *ijma’* plays a critical role in formulating contemporary rulings when explicit texts from the Qur’an and Sunnah are absent.

For example, the prohibition of consuming carnivorous animals or the permissibility of using certain food processing techniques although not always detailed in primary sources can be validated through *ijma’* of scholars. Notably, *ijma’* reinforces that any substance derived from impure or *najis* sources is impermissible unless proven otherwise by dire necessity (*darurah*) and clearly justified through legal maxims (*qawa'id fiqhiyyah*). This includes dietary practices like cross-contamination, the use of animal enzymes, and controversial food additives.

The prohibition of blood plasma in food production also have been discussed. Islamic scholars unanimously agree that any derivative of blood, including plasma, remains impermissible for human consumption, especially when deliberately extracted and used as an ingredient in processed food. Blood plasma, a component of animal blood, has been utilized in modern food industries as a functional protein source due to its binding, emulsifying, and water-holding capacities. However, from the Islamic perspective, blood is categorically considered impure (*najis*) and haram for consumption. This is explicitly stated in multiple Qur’anic verses such as:

“Say, I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal, or blood spilled out, or the flesh of swine – for indeed, it is impure...” (al-An’am, 6: 145)

According to Fadzillah et al. (2020), the application of blood plasma in sausages and meat analogues raises serious Shariah compliance issues due to its origin and function. While some proponents argue for the transformation (*istihalah*) principle, claiming the substance undergoes chemical change and loses its original ruling, this view is not widely accepted unless it fulfils stringent conditions. The principle of complete transformation (*istihalah tammah*) must be fulfilled, and most contemporary fatwa bodies reject the use of blood plasma due to the lack of such assurance. Furthermore, ethical concerns about consumer transparency and contamination risks strengthen the argument for strict prohibition. In Malaysia, the Department of Islamic Development Malaysia (JAKIM) and state fatwa committees maintain that food products containing blood derivatives, including plasma, cannot be certified halal.

4.4 Fatwa

The word of fatwa is literally derived from the word *afta*’, *ifta*’*an* that refers to explanation of certain Islamic legal rulings. Practically, the word of fatwa is referred to explanation or decisions issued by Muftis on arisen various issues from community (Official Portal of Mufti Office Pulau Pinang, 2022). The *fatwa* is an important source particularly to deduce contemporary Islamic legal rulings on matters that are not clearly stated in *Al- Quran* and *Sunnah*. For example, the issue of permissibility of cochineal colorant is still debatable in terms of religious belief and its safety status as some of the food experts opined its consumption may lead to allergic reactions (Mahyeddin et al., 2020).

There are different opinions of fatwa decision regarding the permissibility to consume cochineal colorant. In Malaysia, the fatwa committees decided that the consumption of cochineal colorant is permitted as long as no side effects are subjected to. Meanwhile in Indonesia, the mufti also has deduced similar Islamic legal ruling to allow the consumption of cochineal colorant in 2011. The fatwa committees apply *qiyas* instrument to subject its similar characteristics with grasshopper and also applying principle “*The origin of anything is permissible unless there are certain evidences that lead to its prohibition*”.

In contrast to Brunei Darussalam fatwa as issued in ‘*Irsyad Hukum*’ website, discussing the Islamic legal rulings of food additives from insects’ species comes out with decision to prohibit consumption of cochineal

colorant. Optimistically, the fatwa decision issued by Brunei is supported by a group of researchers from University of Michigan, Ann Arbor, and United States that claim the practice of mixing cochineal colorant into food products are not good for consumers' health (Mahyeddin et al., 2020).

4.5 *Al-'Uruf*

Al-U'ruf is divided into two categories which are *U'ruf al-Sahih* and *U'ruf Al-Fasid*. Firstly, *u'ruf al-sahih* refers to customary practices and agree with *Nass al-quran, sunnah* and *maslahah*. Secondly, *u'ruf al-fasid* which is an antonym of *u'ruf al-sahih* refers to customary practices and contradict with *nass al-quran*. In terms of practice, it is divided into two which are *U'ruf amali* and *U'ruf Qawli*. The term *U'ruf A'mali* describes human behavior that develops into habit and involves human interaction, such as the process of selling and buying without consent and agreement. Meanwhile, *u'ruf Qawli* refers to words that verbally uttered by the community such as the word of *al-lahm* which refers to any meat except for the fish (Hasbullah et al., 2018).

In the context of Halal gastronomy field, *u'ruf* or local custom is applied as an Islamic source to determine whether certain food practices are acceptable or not. For instance, in Arabs culture, the authorities are allowed to decide what foods are halal and haram for Muslim consumptions while taking *u'ruf* into consideration. This custom is known as *istiṭābat Al-'Arab*, the favourable of food consumption in Arabs culture according to shariah law. However, it is subject to foods which are not mentioned in the Quran and hadiths (Al-Maqdisi, 1996). Based on this custom, certain foods are considered halal if the Arabs believe it to be safe to consume, and haram if they meant otherwise. Any foods forbidden by the Quran and the hadiths are labelled as bad for consumption according to this understanding.

In Malaysia, traditional food which is *temilok (kejumah)* is popular among Sarawak community. These aquatic worms, known as shipworms or Teredo worms are marine bivalve *mollusks* from the family of *Teredinidae* and live exclusively in water. Sarawak *Fatwa* committees issued the fatwa on this mollusk to clarify that it is acceptable and halal in accordance with Shariah (Hashim et. al., 2019).

Other example is permissibility to consume fish oils that have been processed together with tonnes of unclean materials that contains in small fishes' stomach. This is due to the difficulty in taking out the unclean materials particularly involving thousand tonnes of fishes. As long as it complies Good Hygiene Practice (GHP) and Good Manufacturing Practice (GMP) (Fadzillah et al., 2020). This is another example that in line with the practice of *u'ruf al-sahih*.

4.6 Al-Maslahah

Maslahah is an Arabic term refers to goodness and benefits of something. *Maslahah* is recognized as the highest objective of *Shari'ah*. Any goodness that shall preserve five objectives of *Shari'ah*; religion, life, lineage, intellect, and properties are qualified to be called as *Maslahah*. In contrast, anything shall undermine these five objectives are called *mafsadah*. *Maslahah* in the context of Islamic legal authorities is distinguished into three categories which are: *maslahah* with reference to legal texts (*Maslahah al-Mu'tabarah*), *maslahah* that is rejected by legal text (*Maslahah Al-Mulgha*), and *maslahah* which has no reference to legal text (*Maslahah Al-Mursalah*) (Alias et al., 2021).

In the context of halal gastronomy, consuming halal food that certified with Halal Certificate is able to preserve *maslahah* of Muslim consumers. This is an example of achievement *Maslahah Al-Mursalah*. The purpose of having halal certification for food products is to provide conformity of their halal status and build up confidence among the Muslim consumers to consume it. It assures the products are completely complying Halal Assurance System in terms of production, hygiene, safety and and so on that shall threaten the quality of halal food. Among the benefits of applying halal certifications are; protecting the Muslim consumers specifically from *muharramat* elements that will be harming physical and spiritual health. Secondly, avoiding the consumers to have doubtful feeling of the halal status of any food products. Thirdly, preventing the body and soul from any food frauds, and lastly it providing legal certainty and protection (Jafar, 2022).

4.7 Al-Dharuriyyat

Dharuriyyat or technically refers to basic necessities that need to fulfil for survival purposes in this world and hereafter (Muhammad, 2017). Without fulfilling these basic necessities, human being is being exposed to several of difficulties. There are five basic necessities to be fulfil by human beings specifically among the Muslims that synonymously called as *dharuriyyat al-khams* which are:

1. Preservation of religion
2. Preservation of life
3. Preservation of mind
4. Preservation of lineage
5. Preservation of property

To determine certain occasion is classified as *dharuriyyah* (Othman et al., 2018) or otherwise should be based on several requirements as stated by Al- Zuhayli :

1. The difficult situation is real and not expected to be happening.
2. No choice unless need to implement the prohibited acts.
3. Need to justify a strong justification behind of application prohibited acts.
4. The person who is in a state of difficulty should not violate on other basic principles of Islamic law such as preserving of others rights, rejecting other harms and preservation of religious belief.
5. The person who is in a state of difficulty should apply forbidden acts at minimum limit and not exceed beyond it.

In the context of halal gastronomy, the situation of *dharuriyyah* is potentially happening in reality. For example, the Muslim is allowed to consume haram food when there is no halal alternative for the sake of survival like during the war and food crisis that leads to halal food shortage. For example, during the First World War 1, the animal blood has been added into meals to accommodate people dietary needs as a result of food shortages during the war. Scientifically, the blood haemoglobin provides a good source of iron specifically for the children. In addition, it is a good source to combat anaemia problem among the children as a result lack of blood haemoglobin (Siti Jamilah et al., 2021).

Preservation of life is vital and human soul is sacred according to Islamic perspectives. Food is a basic necessity for human being and situated at top hierarchy besides clothes and shelter. It is an obligation for the Muslim to preserve their life. Allah SWT mentioned in Al- Quran about sacredness of human's life. He mentioned that:

“If anyone saved a life it would be as if he saved the life of the whole humanity.” (al-Maidah, 5: 32)

“Do not kill a soul which Allah has made sacred except through the due process of law” ... (al-An'aam, 6:151)

5. Conclusion

As a conclusion, halal food is an important component that contributes to gastronomy tourism development due to the well acceptance of halal food culture across the globe. This practice is not exclusively for the Muslim only,

but the non- Muslim also shall practice halal food culture for the sake of maintaining their good health. The Muslim consumers also can freely eat other ethnicity food as long as there is no *muharramat* elements have been included while preparing the food. It signifies that Islam celebrates cultural differences among different nations and no restrictions are imposed as long as are not deviate from Shariah Laws. The development of gastronomy field helps the consumers to appreciate the values food in deeper since the food symbolizes cultural identity, social values and heritage of certain ethnicities.

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