ISLĀMIYYĀT 47(1) 2025: 35 - 52
(https://doi.org/10.17576/islamiyyat-2025-4701-04)

Hadith Meets Hazard Analysis and Critical Control Point: A Path to Sustainable Food Safety Practice for SMEs

Hadith Bertemu Hazard Analysis and Critical Control Point: Pendekatan ke Arah Amalan Keselamatan Makanan Lestari bagi Perusahaan Kecil dan Sederhana

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Received: 26 April 2024 /Revised: 10 March 2025/Accepted: 10 March 2025/

Publish: 3 June 2025

ABSTRACT

Food is a product prone to contamination from various sources, including pathogens, dirt and foreign substances. Food safety is now recognised as a global issue, with foodborne diseases worldwide reaching alarming levels. This issue occurred despite extensive research having been conducted in food safety, encompassing preventive and control techniques for implementation in the food-based industry, catering, and food service sectors. The objective of this study is to analyse hadiths from Kutub Tis'ah and adapt them into an instrument that can serve as either an alternative or an added value. This qualitative study employed content and thematic analysis. The findings demonstrated the development of a Hadith Analysis Tool (HAT) as an alternative to mitigate food contamination and promote compliance with halalan tayyiban principles in food production among SMEs. This work aims to serve as a reference for enhancing the awareness and responsibility of food producers and providers regarding hygiene, safety, and adherence to Sharia principles. Thus, this study contributed to the integration of religious knowledge and food science in addressing the global issue of food safety, while also enhancing consumer trust in food products.

Keywords: Food safety; hadith; Hazard Analysis and Critical Control Point; Hadith Analysis Tool; Food Service

ABSTRAK

Makanan adalah produk yang terdedah kepada pencemaran sama ada daripada serangan patogen, kotoran dan bendasing. Keselamatan makanan pada masa kini diiktiraf sebagai isu global. Malah, jumlah penyakit bawaan makanan di seluruh dunia berada pada tahap tertinggi walaupun pelbagai kajian telah dijalankan dalam bidang keselamatan makanan meliputi teknik pencegahan dan kawalan untuk dilaksanakan ke dalam industri berasaskan makanan, katering dan sektor perkhidmatan makanan. Objektif kajian ini adalah untuk menganalisis hadith-hadith dari Kutub Tis'ah serta mengadaptasi hadith tersebut ke dalam satu bentuk instrumen yang boleh dimanfaatkan sama ada sebagai alternatif ataupun nilai tambah semasa. Kajian ini berbentuk kajian kualitatif menggunakan analisis kandungan dan tematik. Hasilnya, kajian berhasil membangunkan instrumen analisis berasaskan hadith selaku alternatif mengekang pencemaran terhadap makanan dan memacu pematuhan halalan tayyiban dalam penghasilan produk makanan di PKS. Instrumen ini berpotensi untuk dijadikan rujukan utama dalam meningkatkan kesedaran dan tanggungjawab pengeluar serta penyedia makanan terhadap aspek kebersihan, keselamatan dan pematuhan syariah. Dengan demikian, kajian ini memberikan sumbangan yang signifikan kepada integrasi ilmu agama dan sains makanan dalam menyelesaikan isu global keselamatan makanan, di samping memperkukuhkan lagi kepercayaan pengguna terhadap produk makanan yang dihasilkan.

Kata kunci: Keselamatan makanan; hadith; Hazard Analysis and Critical Control Point; Hadith Analysis Tool; Perkhidmatan Makanan

INTRODUCTION

Food safety is defined as a mechanism or system for identifying and controlling risks and hazards in the food production. It is responsible for protecting food from contaminants whether physical, biological or chemical and safeguarding vulnerable populations with weakened immunity. Significantly, food is highly susceptible to contamination from various sources, including pathogens, foreign substances and microbes. Given the frequent changes in food production, management and preparation techniques influenced by global dietary habits, food serves as an ideal medium for transferring harmful elements that can cause illness and death. Contaminated food is also a primary vector for the spread of diseases such as typhoid, polio and hepatitis (Abdul Mokti et al. 2024).

From an Islamic perspective, the discipline of food safety involves analyzing the concept of *tayyib*, which evaluates the goodness of food products. Within the framework of the *halal* and *tayyib* relationship, it represents an inclusive aspect aligned with Islamic food policies, forming the principle of *halalan tayyiban*. This aligns with the definition provided by al-Sharbini, who describes *tayyib* food as being lawful (*halal*), clean, non-harmful and beneficial to all (Ariffin 2019).

The concept of *halal-tayyib* represents the pinnacle of perfection for a servant of Allah SWT. Both components are equally important and interdependent. Thus, consuming food that is merely *halal* is insufficient. Food may fail to meet the *tayyib* standard due to spoilage, expiration, lack of cleanliness, improper preparation methods, pest contamination, or other factors. Therefore, the *tayyib* status must be evaluated in terms of its goodness by examining the journey of *halal* ingredients throughout the food supply chain (Rusli et al. 2024).

The parameters of *tayyib* in contemporary food contexts encompass aspects such as food hygiene, food safety and food quality. In other words, *tayyib* in the context of food represents a process of achieving two primary objectives: (1) ensuring maximum hygiene and (2) minimum contamination. Additionally, *tayyib* food is evaluated based on its nutritional value, taste, benefits and suitability for human consumption.

Thus, the implementation of *tayyib* must be prioritized within the food industry to safeguard health and improve consumers' quality of life. This is because the *tayyib* component in the current context emphasizes issues such as cleanliness, contamination, food additives, chemical residues, freshness, nutritional content and other factors to prevent foodborne illnesses. Herein lies the role of food safety in identifying, shaping and determining the standards of *tayyib* for food.

In consumer discourse, *halalan tayyiban* serves as a universal framework in Islam, encompassing all aspects of dietary practices for the Muslim community. Its foundation has been clearly established by Quranic verses and hadiths. However, the question arises whether these textual sources related to food are static or have become rigidly confined within traditional Islamic texts. In reality, numerous hadiths in the *Kutub al-Asyribah* and *al-At'imah* collections can be adapted and contextualized to address contemporary issues and vice versa.

Although the textual sources do not explicitly differentiate between *halal* and *tayyib* in terms of definition, contemporary studies on food involve two distinct systems: the Malaysian Halal Standard and the HACCP system. In the current context, food safety threat assessments employ HACCP, which encompasses the evaluation of hazards, control measures, corrective actions and monitoring processes to prevent the spread of harmful agents and foodborne diseases (Forsythe 2011).

More importantly, the hadiths of the Prophet Muhammad (SAW) must be translated into practical applications through a tool developed based on the HACCP decision tree framework. This approach aims to produce food products that comply with the principles of *halalan tayyiban* (Ariffin 2019).

SCOPE AND METHODOLOGY OF THE STUDY

This study adopts a qualitative approach, utilizing data collection methods through library research. The collected data is subsequently analyzed using content and thematic analysis. Additionally, document analysis is conducted on the *MS 1480:2007 Food Safety According to Hazard Analysis and Critical Control Point (HACCP) System* issued by the Department of Standards Malaysia.

Library research is applied to gather data. This involves collecting information from primary sources such as certification standards, journal articles, primary hadith texts, hadith commentaries (*sharh hadith*) and other relevant materials. The study primarily referred to nine major hadith collections (*Kutub Tis'ah*), including *Sahih al-*

Bukhari, *Sahih Muslim*, *Sunan Abi Dawud*, *Jami' Tirmidhi*, *Sunan al-Nasa'i*, *Sunan Ibn Majah, Muwatta' Malik, Musnad Ahmad Ibn Hanbal* and *Sunan al-Darimi* (Ariffin et al. 2013).

Thematic hadith analysis (*mawdu'i*) is performed on the chapters of *Kitab al-'At'imah wa al-Asyribah* within the *Kutub Tis'ah*. In the hadith's selection, the study emphasizes those that contain elements or aspects of food safety. As a result, an appropriate tool is developed from the hadiths based on the HACCP decision tree framework. This tool serves as an alternative or added value to current procedures for implementing controls and addressing food safety issues, particularly within SMEs in the food service sector.

LITERATURE REVIEW

According to the CDC's National Center for Injury Prevention and Control in the United States, food safety is a critical issue that must be addressed alongside other public health policies such as HIV, tobacco addiction, premarital sex, vehicular accidents, chronic diseases and obesity. This is because unsafe food poses risks of causing various acute and long-term illnesses, ranging from diarrhea to multiple types of cancer (BKKM, n.d.). Foodborne outbreaks not only negatively impact public health but also affect trade and tourism sectors, leading to income loss, unemployment and legal actions (Gallo et al. 2020).

A straightforward example is food poisoning, which occurs due to the consumption of contaminated food. Food is considered contaminated when it contains undesirable elements such as natural toxins from certain fungi, harmful pathogens, chemicals, or foreign substances (BKKM, n.d.). Such contamination can result in vomiting and other acute symptoms, including numbness, muscle weakness and paralysis, linked to food and beverages. Cases of food poisoning are recorded annually and the primary hotspots for food safety issues are SMEs, which account for more than 98% of business establishments in Malaysia (Abd Razak et al. 2022).

In the Malaysian context, SMEs play a vital role in the production of food products and consumer goods. SMEs represent the largest industry by number, accounting for 98.5% of all business sectors in Malaysia (Soon et al. 2020). Statistics show that SMEs are significantly involved in the food supply chain across the service, manufacturing and agricultural sectors. Within these sectors, food and beverage services (25%) constitute the second-largest subsector after wholesale and retail trade, as well as motor vehicle and motorcycle repair (50%). In the manufacturing sector, the production of food and beverages is also the second-largest subsector (16%) after apparel manufacturing (26.5%). In agriculture, approximately 70.4% of SMEs are engaged in crop production, followed by livestock farming (13.4%) and fisheries (11.7%).

This data underscores the dominance of SMEs in Malaysia's food industry. SMEs form a broad and interconnected industry, spanning the agricultural sector that supplies raw materials to the manufacturing sector for product creation before reaching consumers. The growth of more SMEs will enhance food production, adding value through product diversification and market expansion (Jose & Shanmugam 2020).

Despite the critical role of SMEs whether medium-sized, small, or micro-enterprises as the backbone of Malaysia's food industry, they are also the primary source of food safety issues. The competitive environment among SMEs has contributed to the production of unsafe food products, leading to various food-related concerns in Malaysia (Al-Shami & Abdullah 2023). Currently, violations of *tayyiban* principles, which encompass cleanliness, safety and quality, are often overlooked by food handlers in Malaysia.

The prevailing notion is that as long as a product is certified *halal*, it is deemed sufficient to meet Islamic food production requirements. However, this perspective contradicts the divine injunctions that advocate for the integrated manifestation of *halalan tayyiban*. A review of quality and safety practices among food SMEs such as stalls, restaurants and catering businesses reveals significant shortcomings in food hygiene and safety practices. Low hygiene levels indicate that factors such as knowledge, attitudes and demographics among SMEs are closely linked to the safe handling and processing of food (Saiman & Yusma 2022).

Moreover, many SMEs prioritize product quality over equipment maintenance, reflecting weaknesses in their management systems, including premises, equipment and food handling. Researches show that 60% of SMEs have low awareness regarding productivity maintenance, further highlighting systemic gaps in food safety practices. Worsening the situation, over 80% of food SMEs in Malaysia have never referred to any food safety standards as a guideline. Common reasons cited include a lack of

necessity and the unavailability of such resources. Although the Ministry of Health Malaysia (MOH) has recognized HACCP as the current food safety assurance system, it has not been taken seriously by SMEs, let alone implemented (Ibrahim 2020).

This indicates that most food SMEs trivialize food safety management. Their practices are unsystematic and temporary, compounded by weak implementation of management and maintenance systems. Furthermore, cost constraints and negligence in human resource development force SMEs to rely on third parties, such as public educational institutions, to improve their products and processes (Al-Shami et al. 2022). Despite extensive research on food safety, including preventive measures and control techniques for implementation in the food industry, the statistics for foodborne diseases remain alarmingly high. This highlights significant gaps in the adoption and application of food safety practices within the SMEs.

According to records, the National Consumer Complaints Centre (NCCC) receives approximately 340 complaints annually regarding food safety issues. Within the food service SMEs in Malaysia, common complaints include dilapidated and unhygienic premises, dirty kitchens and toilets, the presence of vector insects (rats, cockroaches), foul-smelling and spoiled dishes, uncovered food, the reuse of unsold food, insects in milk, maggots in food, chemical contamination, food spoilage before the expiration date and uncontrolled food waste. Additionally, issues related to food handlers have been reported, such as smoking while preparing food, not wearing aprons, masks, or gloves, scratching their heads, picking their noses and failing to obtain typhoid vaccinations (BKKM, n.d.).

This scenario is exacerbated by consumer attitudes that prioritize halal certification over *tayyib* principles. Consumers are more sensitive to and selective about prices than food safety (Zaini & Abd Rahman 2022). Consequently, food safety is often relegated to a secondary concern. Moreover, food contamination issues are escalating, becoming a critical problem that requires continuous attention and incurs significant costs for the government, businesses and consumers (Suki 2018). These challenges highlight the urgent need for systemic improvements in food safety practices within SMEs and greater consumer awareness of the importance of *tayyiban* principles to ensure the holistic safety and quality of food.

RESEARCH FINDINGS

Before continuing the discussion, it is important to emphasize that the selection of hadiths for this study was based on the interdisciplinary model of food safety research proposed by Ross C. Beier, Suresh D. Pillai and their work *Future Directions in Food Safety*, along with the supporting literature (cross-referenced). In other words, when discussing food safety, it is critical to explore environmental issues, air, water, workers, animals, public health and processing within the industry, as well as their impact on food safety. This approach ensures that food safety requirements are consistently reinforced, monitored and improved (Wallace et al. 2018). Furthermore, food safety issues can arise from various sectors, ultimately affecting the food supply chain and the food itself. Therefore, discussions on food safety must be integrated with other academic disciplines. To address food safety holistically, it is necessary to have a comprehensive understanding of related aspects. Without this, any solutions devised may be flawed and the outcomes can be questioned (Ali & Suleiman 2018).

From the final study, 28 hadiths were identified, covering 11 themes related to food safety, including physical, biological and chemical contamination, food workers, air, water, the environment, animals, public health, industrial processing and biotechnology in food. However, in this study, the analysis focused on 15 hadiths from the *Kutub Tis'ah*, which were used as the analytical framework for SMEs in the food service sector, examining the food chain at three stages: the selection of raw material sources, food processing/preparation and food serving. These stages were explained through the interpretations of scholars.

In the first hadith narrated by Anas Ibn Malik, the Prophet Muhammad (SAW) would inspect dates that had been stored for a long time, checking for any worms before consuming them (Abu Dawud, Hadith no. 3832; Ibn Majah, Hadith no. 3333). The justification for this action is that worms are considered unclean, repulsive and haram to consume. This view is supported by al-Saharanfuri and the majority of scholars (Al-Saharanfuri 2014). The presence of worms indicates that the food has been contaminated, spoiled, or has passed its expiration date.

In the second hadith narrated by Abu Hurayrah, the Prophet (SAW) reprimanded a food merchant who mixed spoiled, damaged and bad food with

good food (Sahih Muslim, Hadith no. 284; Abu Dawud, Hadith no. 3452; Al-Tirmidhi, Hadith no. 1315; Ibn Majah, Hadith no. 2224). According to Musa Shahin Lashin (2002), this practice not only deceives customers but also harms the public by providing contaminated food. When mixed, spoiled food can contaminate the still-good food.

In the third hadith narrated by Abu Malik al-Ash'ari, the Prophet (SAW) strongly encouraged cleanliness as part of the perfection of faith (Muslim, Hadith no. 534; Al-Tirmidhi, Hadith no. 3517; Ahmad Ibn Hanbal, Hadith no. 18287). According to Muhammad Anwar Shah (2005), the cleanliness referred to in the hadith encompasses all forms of cleanliness (*wudu' lughawi*), not just the ritual ablution (*wudu shar'i*). Muhammad al-Amin al-Harari al-Shafi'i (2009) states that "*tuhur*" in the hadith refers to holistic cleanliness, including the body, clothing, home, premises, roads, water channels, equipment, food, drink and so on (Muhammad al-Amin al-Harari al-Shafi'I 2009). Specifically, the Prophet (SAW) advocated high standards of cleanliness at all times for food handlers, emphasizing natural practices such as ablution, personal hygiene, cleanliness after using the toilet and overall tidiness. This extends to internal, spiritual and emotional cleanliness, as well as everything related to the family, community and the Muslim world.

In the fourth hadith, Abu Bakr al-Siddiq taught the basic method of cleaning hands from dirt and dust before starting work (Al-Bukhari, Hadith no. 2439; Muslim, Hadith no. 5238; Ahmad Ibn Hanbal, Hadith no. 18471). According to al-Kirmani (1981), this demonstrates Abu Bakr al-Siddiq's attention to detail and concern for ensuring cleanliness, which is a fundamental principle in safe food handling. This can be understood from how he instructed the shepherd to first clean the goat's udder and both hands before milking. In the contemporary context, the practice of washing hands is a sunnah of the Prophet Muhammad (SAW) that is practical and safe, particularly with the availability of water resources.

Referring to the hadith narrated by Sa'ad Ibn Abi Waqqas, the Prophet Muhammad (SAW) recommended the practice of quarantine (Al-Bukhari, Hadith no. 5728; Malik, Hadith no. 3330; Ahmad Ibn Hanbal, Hadith no. 1554). While this hadith primarily focuses on quarantine during a plague, it indirectly relates to controlling the spread of diseases and infections in general. In this context, the transmission of diseases can occur through air, water, vectors and infected individuals. The spread of diseases like the plague can contaminate food and its sources through various mediums. According to Musa Shahin Lashin (2002), the Prophet's (SAW) recommendation was aimed at preventing the widespread transmission of microbes and infections to others.

In the hadith narrated by al-Zuhri, Prophet Muhammad (SAW) advised that when a dead rat is found in food, the carcass should be removed along with the affected parts, while the remaining food can still be consumed (Al-Bukhari, Hadith no. 5538; Abu Dawud, Hadith no. 3841; Al-Tirmidhi, Hadith no. 1798; Al-Nasa'i, Hadith no. 4258). In Islamic jurisprudence, solid food contaminated by impurities such as the carcass of a rat and similar animals in the category of blooded animals (*al-Adami*) can still be eaten, provided that only the affected parts are discarded. If the contamination is widespread, however, the food should not be consumed and must be discarded or cleaned (Ibn Hajar Al-'Asqalani 2010). Carcasses and pests can have detrimental effects on food safety and human health.

In the hadith narrated by Jabir, one of the sunnah of eating is to pick up dropped food, wipe off any dust or dirt and then eat it (Muslim, Hadith no. 5303; Al-Tirmidhi, Hadith no. 1802; Ibn Majah, Hadith no. 3279; Ahmad Ibn Hanbal, Hadith no. 14224). According to al-Nawawi (1930), careful consideration and assessment are necessary in such cases. The food must be free from impurities, dirt and filth. If it is too dirty, repulsive, or mixed with najis (impurity), then it should not be consumed but can be given to animals like chickens or cats.

In the eighth hadith narrated by Abu Sa'id al-Khudri, the *Buda'ah* well is a known water source located in Madinah. During the time of Prophet Muhammad (SAW), the water from this well was used for drinking, ablution (*wudu'*) and irrigating crops. In the context of the hadith, the *Buda'ah* well also became a place where waste and impurities unintentionally gathered (Abu Dawud, Hadith no. 66; Al-Tirmidhi, Hadith no. 66; Al-Nasa'i, Hadith no. 326; Ahmad Ibn Hanbal, Hadith no. 11119). According to Burhan al-Din Abu Ishaq (1988), the contamination was caused by the flow of water that carried various types of waste and impurities along its path, which then accumulated in the well. In the hadith, the Prophet (SAW) determined the contamination of water based on its quantity and

any change in its characteristics. In contrast, modern water quality is determined by comparing water samples to established water quality standards. However, Saleh Ibn Ahmad Rida (2001) detailed the criteria for good and safe water, as mentioned in the hadith, which include the water source being proven to be pure, safe and clean, free from elements that could cause illness, having a temperature unsuitable for bacterial growth and being continuously flowing.

In the hadith narrated by Abu Hurayrah, a Jewish woman named Zaynab binti al-Harith (the wife of Salam Ibn Mishkam) attempted to poison Prophet Muhammad (SAW) by gifting him a poisoned lamb. She placed most of the poison on the lamb's shoulder and thigh, knowing that the Prophet (SAW) favored these parts. Bishr Ibn al-Barra' Ibn Ma'rur al-Ansari died from consuming the poisoned meat and the Prophet (SAW) also experienced lingering effects from the poison (Al-Bukhari, Hadith no. 4249; Abu Dawud, Hadith no. 4508; Ahmad Ibn Hanbal, Hadith no. 2784). Ibn Hajar al-'Asqalani (2010) stated that poison in food can lead to death or long-lasting illness.

In the tenth hadith narrated by Miqdam Ibn Ma'dikarib al-Kindi, the Prophet Muhammad (SAW) condemned those who indulge excessively in food. The hadith advises moderation in consumption, suggesting that food, drink and air should each occupy one-third of the stomach (Al-Tirmidhi, Hadith no. 2380; Ibn Majah, Hadith no. 3349; Ahmad Ibn Hanbal, Hadith no. 17186). According to Saleh Ibn Ahmad Rida (2001), excessiveness is considered wasteful or going beyond the limits. Quantity is not only important in food intake but also helps prevent food wastage, which is a major contributor to environmental pollution. Thoughtful consideration in food preparation and consumption is essential to avoid harm to health and the environment.

In the hadith narrated by Abu Sa'id al-Khudri, Prophet Muhammad (SAW) prohibited drinking from vessels that are broken, cracked, or chipped (Abu Dawud, Hadith no. 3722; Ahmad Ibn Hanbal, Hadith no. 11760). This is because there is a possibility that the liquid might spill onto the face, clothes, or body of the drinker. More importantly, the damaged or broken part becomes a place for dirt to accumulate and may produce unpleasant odors. According to Abu Ibrahim 'Izz al-Din al-San'ani (2011), broken or damaged parts are considered to be the dwelling places of devils and where all types of impurities gather. Furthermore, there is a risk of physical contaminants originating from or present in the vessel.

Based on the next hadith presented by Anas Ibn Malik, the Prophet Muhammad (SAW) recommended prioritizing eating before performing the Maghrib prayer if food is already available (Al-Bukhari, Hadith no. 671; Muslim, Hadith no. 1241; Abu Dawud, Hadith no. 3757; Al-Tirmidhi, Hadith no. 353; Al-Nasa'i, Hadith no. 853; Ibn Majah, Hadith no. 933; Ahmad Ibn Hanbal, Hadith no. 26499). This is because the tradition of having dinner during the time of the Prophet (SAW) was in the late afternoon, around the end of Asr. Furthermore, the Prophet (SAW) emphasized not rushing while eating. This instruction can be seen as a measure to prevent food contamination, as part of ensuring food safety. Al-Tirmidhi cited a narration from 'Abd Allah Ibn 'Ali al-Jarud al-Naysaburi, who heard Waki' comment on the hadith: "*You should prioritize dinner when there is concern that the food might spoil*." Malik Ibn Anas also considered the nature of food as an *'illah* (cause) for eating before the prayer, rather than delaying it (Ibn al-Mulaqqin 2008).

In the hadith of Jabir, the necessity of covering food and drink containers is discussed. In this case, the Prophet (SAW) reprimanded Abu Humayd 'Abd al-Rahman al-Sa'idi, a man from the Ansar, who came from *Naqi'* (a place near *Wadi al-'Aqiq* close to Madinah) and was carrying a container of milk, urging him to cover it, even with a stick (Al-Bukhari, Hadith no. 5605; Muslim, Hadith no. 5242; Abu Dawud, Hadith no. 3734; Ahmad Ibn Hanbal, Hadith no. 14137). According to Musa Shahin Lashin (2002), the practice of covering containers is a proactive control measure against potential hazards.

In the 14th hadith, Ibn 'Abbas narrates that the Prophet Muhammad (SAW) prohibited blowing or exhaling into food and drink (Al-Tirmidhi, Hadith no. 1888; Ibn Majah, Hadith no. 3429; Malik, Hadith no. 3421; Ahmad Ibn Hanbal, Hadith no. 2817; Al-Darimi, Hadith no. 2178). This behavior was discouraged because it reflects impatience and haste while eating. According to Muhammad Ibn 'Umar Ibn Salam Ibn Bazmul (n.d.), blowing into food or drink can lead to the spread of viruses and diseases. In other words, this act can potentially spoil the food's nutrients.

In the final hadith, Abu Hurayrah narrates that the Prophet Muhammad (SAW) advised covering the mouth, either with the hand or clothing and lowering the voice when sneezing (Abu Dawud, Hadith no. 5029; Al-Tirmidhi, Hadith no. 2745; Ahmad Ibn Hanbal, Hadith no. 9662). The rationale

behind this is to avoid causing discomfort or offense to those around due to the sound, odor and potential saliva droplets. According to Abdul 'Aziz Ibn Fathi as-Sayyid Nada (2007) when a person sneezes, they expel saliva from the mouth, particles from the nose and germs from the respiratory tract into the air, which can contaminate food.

ANALYSIS AND DISCUSSION

Based on the findings from the hadiths, a food safety analysis tool will be developed using the HACCP framework to identify critical control points in food production operations, consisting of seven questions related to critical points. In actual operations, data will be collected and integrated with a decision tree that has been developed to assess whether each question is adhered to. If not, the steps in the operation will be identified as critical points and corrective action plans will be required to address the contamination that occurs (Awuchi 2023). As a result, a decision tree diagram will be developed based on the principles of food safety from the hadith.

In Table 2, the criteria derived from the hadith will serve as the units of measurement, which will be included in the checklist to be completed in the decision tree. If the criteria are met, the food is considered safe from contamination. Conversely, if the criteria are not met, appropriate corrective actions should be implemented to mitigate contamination in SME operations (Ariffin et al. 2021).

This mechanism aligns with the HACCP system in the production of contemporary food products. HACCP focuses on managing potential hazards that may occur at various stages of food production, where each critical point must be identified and controlled with appropriate corrective actions to ensure that food products are safe for consumer consumption (Jawed et al. 2020). Before continuing with the discussion, it is beneficial to first explain the HACCP food safety procedure, as it forms the foundation of the study's tool development.

CRITICAL CONTROL POINTS IN FOOD SAFETY

HACCP is a management system that examines the food production process, identifies points that are at risk of contamination and introduces procedures to minimize contamination at every stage of the food supply chain, from raw materials, handling, processing, distribution, to the finished product.

Fundamentally, HACCP is a preventive approach to controlling and reducing the risk of contamination hazards in food products. This means that products that undergo the HACCP process have a lower risk of hazards. The HACCP system was originally developed by Pillsbury, NASA and the US Army Laboratory in the United States during the early 1960s for space exploration programs. It soon gained interest from the industry and has since been adopted as a control system, particularly for biological agents. Today, HACCP is considered a guarantee for public food safety (Rosak-Szyrocka & Abbase 2020).

The HACCP approach is based on common sense and is straightforward due to its practicality, requiring a combination of managerial, organizational and technical resources to overcome barriers that may affect its effectiveness. To achieve an effective HACCP plan, management must adhere to all the principles of HACCP. In essence, HACCP comprises seven mandatory principles that must be implemented.

From an application perspective, HACCP is designed to be applied at all stages involved in the production of food products. The effective implementation of the HACCP system requires adherence to basic principles as a prerequisite plan, which includes Good Hygiene Practice (GHP) and Good Manufacturing Practices (GMP). Additionally, this also depends on the clarity of the system's objectives and the use of valid and reliable measurement tools. However, the layout and strategy of the HACCP plan are not fixed, as some plans need to be adapted based on the suitability of the food product and the specific process (Ling & Wahab 2020).

DECISION TREE DEVELOPMENT IN HACCP

To implement the HACCP system in food production, the identification of Critical Control Points (CCPs) is a key component. The determination of CCPs is carried out after conducting a hazard analysis, which involves listing all potential hazard threats that may occur during the production process. A CCP is an action taken by the HACCP team to identify critical points, which are points where there is a high likelihood of a hazard occurring. In the context of food safety, this needs to be distinguished from Control Points (CPs), where CCPs are more specific and focused, listing only those threats that are truly significant. To determine CCPs, an effective

approach is through the use of a decision tree. It is a set of questions designed to provide clarity and understanding, all with the same objective: to make accurate decisions in identifying sensitive materials and CCPs.

HADITH CRITICAL CONTROL POINTS (HCCP)

HCCP is a system used in this study to ensure the integrity of *halalan tayyiban* in the production of food products. The formation of HCCP is based on the HACCP framework in food safety management. The difference between the two systems lies in the types of potential contamination or hazards they address. HACCP focuses on hazards from biological, chemical and physical aspects, whereas HCCP examines threats to food based on hadith, covering fifteen thematic issues.

In this study, the HCCP system adopts the same mechanisms and framework as HACCP. Just like HACCP, the identification of hadith-based critical control points in an operation can be determined through a decision tree. The decision tree is a set of questions designed to identify critical points in a food production process that are most likely to be exposed to contamination or the introduction of elements inconsistent with the guidelines from hadith in the context of HCCP. Different processes may present different hazard threats (Motarjemi & Warren 2023).

As with HACCP, hadith-based critical points must consider the entire operation, from raw materials to the serving of food. The development of the HCCP conceptual framework depends on the type of food production operation. HCCP is built using the HACCP approach, modified to determine potential hazards from the perspective of hadith. It represents the harmonization of *halalan tayyiban* with food safety according to the perspective of hadith (Ariffin et al. 2023).

DEVELOPMENT OF THE DECISION TREE IN THE HADITH ANALYSIS TOOL (HAT)

In this study, the constructed decision tree to identify hadith control points in food production operations in SMEs in the food service sector consists of seven questions related to critical points. Based on actual operations, information will be gathered and combined with the developed decision tree to determine whether the questions are met or not. If not, the step in the operation will be marked as a critical point and a corrective action plan must be developed to address the contamination that occurs.

DEVELOPMENT OF THE HADITH ANALYSIS TOOL (HAT)

In the process of developing the tool, it is necessary to focus on the following four main components. The detailed aspects can be seen in Figure 1:

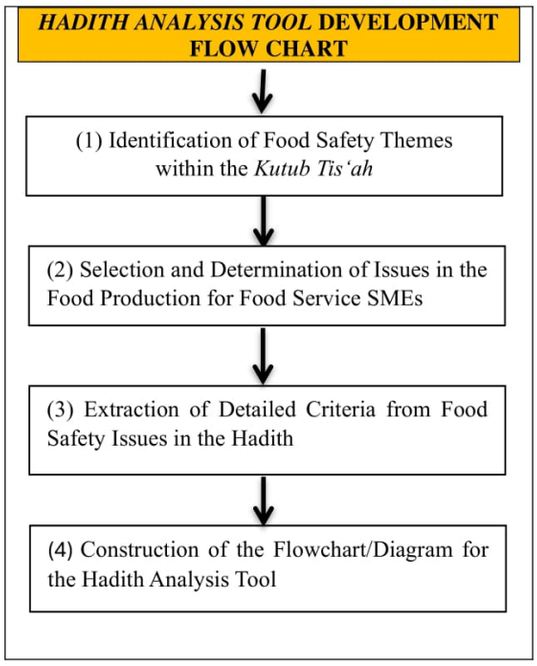

FIGURE 1. Hadith Analysis Tool Development
Source: Researcher Analysis

Identification of Food Safety Themes within the *Kutub Tis'ah*

The first step in developing the Hadith Analysis Tool (HAT) for food safety issues is to identify the food safety themes established by the Prophet SAW and the scholars. Subsequently, questions will be developed as components of the tool based on the themes in the hadiths to ensure that the decision tree control for food safety issues aligns with the explanations of the Prophet's tradition. Refer Table 1:

TABLE 1. Selected Food Safety Themes from *Kutub Tis'ah*

Num	Food Safety Issues	Food Safety Issues in *al-Kutub al-Tis'ah*
1.	Physical Hazard	1. Damaged and Imperfect Containers 2. Picking Up Dropped Food 3. Worms in raw materials
2.	Biological Hazard	4. Rat carcasses in food
3.	Chemical Hazard	5. Poison in Food
4.	Food Workers	6. Personal and Premise Hygiene 7. Hygiene in Food Handling 8. Covering Food and Drink Containers
5.	Air Pollution	9. Blowing into Food and Drink 10. Sneezing
6.	Water Pollution	11. *Buda'ah Well*
7.	Environmental Issues	12. Mixing Spoiled Food with Good Food 13. Serving Food Before Prayers 14. Excessive Food Preparation
8.	Public Health	15. Disease Outbreaks and Infections

Source: Researcher Analysis

Selection and Determination of Issues in the Food Production for Food Service SMEs

The second step is to select and determine the relevance of issues within the context of food production processes by SMEs in the food service sector. This step involves aligning the issues identified in step (1) with the context of step (2). Therefore, the issues derived from the themes in the hadith must be limited to those that are relevant to food handling processes within the food service sector only. This takes into account the existence and suitability of issues within SMEs in the food service sector. Consequently, the fifteen themes from the hadiths used in the development of the Hadith Analysis Tool (HAT) were identified as more precise, relevant and coherent for application to the targeted SMEs in the food service sector.

Next, all the hadith themes are broken down into three main stages in the food production process: the selection of raw materials, preparation/process and serving/final product. Since the study only involves food service SMEs, the food production chain does not include stages such as processing at specialized premises (final product manufacturing), packaging, labeling, transportation, delivery, marketing and so on. This is distinct from the broader food chain, which encompasses all stages in food production from farm to fork. The summary of issue determination according to the hadith themes can be observed in Figure 2:

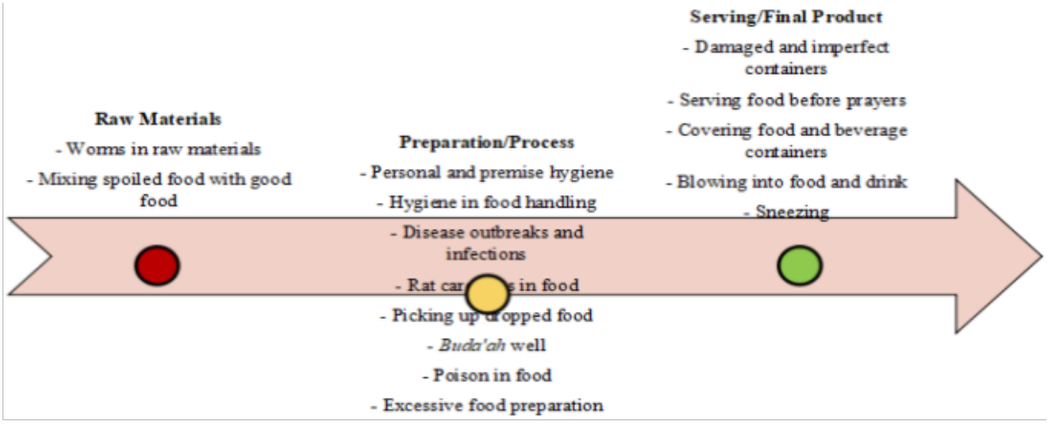

FIGURE 2. Selection and Determination of Issues in the Food Production for Food Service SMEs
Source: Adaptation from the BKKM Guidelines

From this figure, there are two items at the stage of selecting raw materials, eight items at the stage of preparation/process and the remaining five items at the stage of serving/final product. The justification for this is that each item serves its own function at each stage of food production. Taking an example at the stage of selecting raw materials, the issue of worms in raw materials represents a physical hazard in the food production process. More importantly, attention to this issue ensures that the raw materials are fresh, not spoiled, odor-free and have not reached their expiration date. Similarly, in the issue of mixing spoiled food with good food, fruits and grains can be ensured to be free from moisture, dampness, mold and so on. Significantly, all these food safety issues contribute to the narrative of setting Critical Control Points (CCP) and appropriate corrective actions, which will be used in the development of the decision tree based on the hadith.

Extraction of Detailed Criteria from Food Safety Issues in the Hadiths

The third step involves developing a checklist for each selected hadith theme. This step aims to elaborate on the criteria for the issues identified in step (2) within the context of step (3). In other words, specific criteria for each issue derived from the hadith must be considered as the foundation for the Hadith Analysis Tool (HAT). These criteria do not necessarily need to be formulated as questions within the tool's components, but rather as general guidelines for their application. In this context, the details can be derived from an understanding of the issues in the hadith, whether textual or contextual. The determination of these criteria is essential to ensure that the application of the method remains consistent with the contextual interpretation of the hadith and the practices of contemporary food safety.

(i) Detailed Criteria for Food Safety in the Hadiths as Components of the Analysis Tool

Stage 1: Selection of Raw Materials

The first step involves assessing the selection of materials used in food production. This step is positioned as the starting point for identification purposes. In this stage, the issues of insects in raw materials and the mixing of spoiled food with good food are the items that will be elaborated upon, based on criteria derived from the textual analysis of the hadith and contemporary food safety practices (contextual).

In the first issue, insects represent a form of physical hazard in food. This refers to the presence of foreign matter that should not be part of or found in food and can be detected with the naked eye. Therefore, such organisms, along with similar contaminants, should not be present, even in trace amounts, in food. In the context of food safety, the criteria that can be linked from the hadith are that the selection of raw materials must meet five conditions: they should be clean, fresh, nutritious, safe for health and controlled to be free from risks. Sensitivity to this issue is crucial to prevent foodborne poisoning or the spread of diseases originating from food.

Similarly, in the issue of mixing spoiled food with good food, this can lead to cross-contamination. In the context of food safety, the criteria that can be linked from the hadith are that food can spoil due to various factors, such as moisture or humidity, neglect of temperature control and improper methods of separation and storage. Therefore, raw materials

such as meat, fruits and grains must be ensured to be in good condition and handled properly to guarantee their safety for consumers.

Stage 2: Preparation/Process

The second step focuses on the stage of processing and handling food before it is served. The purpose of this step is to ensure that food preparation is carried out correctly and safely. At this stage, the main issues that need to be elaborated upon are personal hygiene and premises cleanliness. This is crucial for reducing the risk of cross-contamination of food originating from unclean food handlers, premises and equipment. Significantly, cross-contamination is the primary cause of food poisoning incidents.

In the food preparation process, personal hygiene and premises cleanliness are the most critical aspects. In food safety practices, the criteria that can be linked from the hadiths are that food handlers are required to prioritize personal hygiene, wear appropriate clothing and protective gear and avoid scratching their head or body parts when preparing food. Additionally, premises cleanliness criteria include ensuring that the location is controlled, clean, free from contamination, appropriately designed, with sufficient space, free from pest infestations and with clean ceilings, drains and external surroundings. The use of suitable and clean equipment is also essential. Consequently, the cleanliness of food handlers, the condition of the premises and kitchen utensils are vital for ensuring safe food preparation and processing. Recognizing this, neglecting hygiene practices can lead to the spread of diseases.

Furthermore, hygiene when handling food is another critical step in ensuring food safety. If done incorrectly, it can provide an opportunity for microbes to grow and spoil the food. The criteria that can be linked from the hadith are that food workers must receive certified food handler training (LPM) recognized by the Ministry of Health (KKM). This is crucial in the food production process to ensure safety. Significantly, various can diseases be transmitted to others through improper and unclean food handling.

Moreover, the issue of disease outbreaks and infections also plays a significant role in the food preparation stage. Additionally, Malaysia's location in an endemic region for infectious diseases in Asia increases the risks associated with food safety. In light of this, the criteria that can be linked to the hadith are that food workers must be in good health. In the context of food safety, food can become contaminated when handled by someone unwell. For example, cholera, polio and hepatitis are water- and foodborne diseases that can spread through the intervention of infected individuals. Furthermore, another criterion that can be linked is that food workers should receive a typhoid vaccination to prevent the spread of typhoid fever outbreaks. If neglected, the spread of this disease can lead to severe complications such as brain inflammation and gastrointestinal tract perforation.

Additionally, the issue of rat carcasses in food is another example of biological hazards to food. Typically, this occurs due to neglecting hygiene practices, ineffective pest control and failure to properly seal food and drink containers. In the context of the hadith, the criterion that can be linked is that food should not be exposed to pest interference. Similarly, pets or pests should not be present in or around food preparation areas. This includes cats, dogs, flies, cockroaches, ants and rats. There should be no compromise on this aspect when ensuring safe food production.

Another related issue in the food preparation stage is the practice of picking up food that has been dropped on the floor. The criterion that can be linked to the hadith is that food handlers must ensure the floor is clean and made of smooth materials. This is because factors such as contaminated soil, dust, surfaces and excrement represent critical points for microbial contamination of food. Therefore, these factors can significantly affect the level of food safety.

Similarly, the issue of water sources, particularly the safety of water used in food preparation, is crucial. Water sources must be regularly monitored. In the context of the food industry, a proven clean and safe water source is an essential requirement for ensuring the production of high-quality, uncontaminated food.

Equally important is the issue of toxins in food, which poses a chemical hazard. Chemical contamination, whether direct or indirect, can lead to fatal outcomes or long-term illnesses. Therefore, the criteria derived from the hadith that can be linked to this type of contamination are that chemical substances should not be stored near food preparation areas. Furthermore, food handlers should not use containers intended for storing chemicals for food. This precaution is vital to prevent any unwanted incidents.

Lastly, the issue of over-preparation of food also arises at this stage. The criterion that can be linked to the hadith is that food should be prepared in ideal quantities. Food waste and oil must also be properly managed. If not, decaying food can contaminate water channels and sources used in food production. Additionally, this can attract pests, creating a conducive environment for insect breeding.

Stage 3: Serving/Final Product

The third stage is the final step in the food supply chain before the food is served to consumers. Its purpose is to complete the food safety process after the criteria in stages (1) and (2) have been fulfilled. At this stage, the issue of using damaged or imperfect containers significantly affects food safety. Accordingly, the criteria derived from the hadith indicate that food and beverage containers must be in good condition, appropriate, clean, as well as free from rust and physical contaminants.

Additionally, the issue of prioritizing eating before prayer is also significant at this stage. In the context of food safety, the criterion linked to the hadith is that prepared food should be served immediately and maintained at the appropriate temperature, whether hot or cold. Furthermore, the food temperature must be regularly monitored and should not be left exposed at room temperature for more than two hours. This is important to ensure the freshness of the food and to prevent contamination by agents that may spoil the food.

Moreover, the issue of covering food and beverages before serving them is an important consideration at this stage. The criterion that can be linked from the hadith is that food being served must be properly covered using appropriate materials. This is a key method of preventing contamination, which is central to maintaining food safety.

Next, the issue of blowing into food and beverages also plays a role at this stage. The criterion linked to this type of contamination is that one should not blow into food and beverages. If contamination occurs, dust or particles should be removed using methods other than blowing. Most importantly, the air quality must be maintained when serving food.

Lastly, sneezing is the final issue at the food serving or final product stage. The criterion that can be derived from the hadith is that food handlers must cover their mouths when sneezing and should sneeze away from food and beverages. Additionally, wearing a face mask is necessary when experiencing illness, cold, cough, or similar symptoms. If neglected, such actions can contribute to air contamination, rendering food unsafe. In conclusion, the criteria units identified have been summarized in Table 2:

TABLE 2. Analysis of Detailed Criteria from Food Safety Themes in *Kutub Tis'ah*

Num	Food Safety Issues in *Kutub Tis'ah*	Checklist on food safety issues in hadith	Yes/ No
		Clean source	
		Fresh source	
1.	Worms In Raw Materials	Highly nutritious source	
		Harmless to health	
		Controlled and risk-free resources	
		Grain based food is not damp/wet	
		Food does not rotten, bad or mouldy	
2.	Mixing Spoiled Food with Good Food	Food separated by category	
		Temperature control of raw materials	
		Well stored of raw materials and food	
		Workers preserve cleanliness and personal neatness	
		Wear appropriate clothing and protective gear	
		Practice personal hygiene after exiting the toilet	
		Not scratching the head/face/body when providing food	
3.	Personal and Premise Hygiene	The premise is in a controlled/clean/pollution-free location	
		Premise free from pest	
		Appropriate premise design with sufficient space	
		Drains and surrounding areas is clean and free from debris	
		The equipment used are clean and suitable	

continue ...

... continued

4.	Hygiene in Food Handling	Washing hands before work
		Workers finished food handler training
5.	Disease Outbreaks and Infections	Good health
		Workers received typhoid injection
6.	Rat Carcasses in Food	Food is not exposed to pest
		No pets/ pests in/ around food
7.	Picking Up Dropped Food	Observe before collecting dropped food
		Clean from faeces, dirt, and dust
		Floor is made of smooth/slippery material
		Floor is clean
8.	*Buda'ah Well*	Water in Islamic term can remove dirt and faeces
		Water sources proven safe and clean
		Does not contain any contaminated element
		Water temperature not suitable for the bacteria accumulation
		Constantly flowing water
		Water sources monitored regularly
9.	Poison in food	Poison and chemicals should not be kept near the kitchen or food preparation area
		Not using chemical storage containers for food
10.	Excessive food preparation	Food prepared in ideal quantities
		Well-managed food/oil waste
11.	Damaged and Imperfect Containers	Containers used in good condition and suitable
		The container is clean and does not rusty
		The container is free of physical pollutants
12.	Serving Food Before Prayers	Food prepared in hot or cold according to the conditions
		Food quickly served
		Food not exposed for more than 2 hours
		Food temperature monitored
13.	Covering Food and Beverage Containers	Covering the food served
		Using appropriate covering materials
14.	Blowing Into Food and Drink	Not blowing into food and drinks
		Removing dust by other methods other than exhaling/ blowing
		Air quality is preserved when serving food
15.	Sneezing	Covering mouth when sneezing
		Sneezing away from food
		Wear face mask when sick, experiencing flu symptoms, coughing, or similar conditions

Source: Researcher Analysis

(4) Construction of the Flowchart/Diagram for the Hadith Analysis Tool

The final step is to summarize steps (1), (2) and (3) into (4) by developing the Hadith Analysis Tool (HAT) using the HACCP decision tree framework. This analysis tool is built based on three steps derived from the food production process of SMEs in the food service sector. These steps are structured in the form of questions, represented by the letter "T," which refers to *Tayyib*.

To consider the analysis from the perspective of hadith, the aspects involved include the fifteen food safety issues, the checklist of criteria units within each issue and the corrective actions and control measures suitable for the prevention of hazards to the food. In this tool, the final decision to accept or reject an issue depends entirely on the form of contamination that occurs. The framework of the tool is summarized using the decision tree diagram in Table 3:

TABLE 3. Decision Tree Process for Hadith Analysis Tool

Process	Instrument Framework	Yes/No
T^1	Selection of *Tayyib* Raw Materials	
T^2	*Tayyib* Food Preparation	
T^3	*Tayyib* Food Serving	

Source: Researcher Analysis

(i) Construction of Question Series as Components of the Analysis Tool

T^1: Selection of *Tayyib* Raw Materials

H^1: Issue of Worms in Raw Materials

In the first issue of step T^1, the question focuses on compliance with the five criteria for selecting raw materials from theme H^1, namely cleanliness, nutritional value, freshness, risk-free and non-harmful. This is essential for identifying raw materials in dishes, which forms the basis for effective food safety management. Therefore, appropriate corrective action must be taken if there is non-compliance with any of the specified criteria. For example, cleaning dirty fruits and removing worms from vegetables are corrective actions to ensure cleanliness and avoid physical contamination. If these actions are not taken, the affected food should not be used.

H^2: Issue of Mixing Spoiled Food with Good Food

In this theme, the question addresses the selection and storage of raw materials together. Spoiled food can adversely affect food safety. Therefore, raw materials must be properly separated, stored and temperature controlled. If deviations occur, control measures or corrective actions must be implemented to address the issue.

T^2: *Tayyib* Preparation of Food

H^3: Issue of Personal and Premise Hygiene

In the first issue of step T^2, the question focuses on methods of food handling before it is served. The aim is to ensure that food preparation is done correctly. Referring to the discussion of the theme H^3, the key aspects to emphasize are the hygiene of workers, premises and equipment. Non-compliance with these aspects has implications for producing unclean food. Therefore, corrective actions will be implemented to address any misconduct that occurs.

H^4: Issue of Hygiene in Food Handling

In the theme of issue H^4, the next question is built around a fundamental requirement in the food business: workers must undergo food handling training. In this context, the corrective action involves ensuring workers receive food handling training accredited by the Ministry of Health (KKM). This is a priority to prevent the production of unsafe food.

H^5: Issue of Disease Outbreaks and Infections

In theme H5, the question is based on the dangers associated with the spread of outbreaks and infectious diseases. In the Malaysian context, food workers are required to receive typhoid vaccination to prevent the spread of typhoid fever through contaminated food. More importantly, food workers must be ensured to be healthy and free from diseases while handling food. If not, quarantine measures should be implemented to prevent food handling by individuals who do not meet health criteria.

H^6: Issue of Rat Carcasses in Food

Moving on to issue H^6, the question is based on biological hazards to food. Rats are among the common pests found in food premises. In this case, effective corrective action involves implementing pest control measures both inside and around the premises. Additionally, pet animals must be kept away from the food preparation area to prevent contamination.

H^7: Issue of Picking Up Dropped Food

In this theme, the question is based on the cleanliness and physical hazards associated with food. From a safety perspective, food that has dropped can become contaminated and worse, cause cross-contamination of other foods if not handled properly. Therefore, corrective actions such as removing the contaminated part must be carried out to address the contamination.

H[8]: Issue of *Buda'ah* Well

In theme H[8], the question is constructed based on a control measure in food safety standards, which requires the use of clean and safe water sources. As such, the corrective action involves ensuring regular monitoring of the water source to ensure its safety and cleanliness.

H[9]: Issue of Poison in Food

Issue nine addresses chemical contamination, which is rare but can have the most severe implications. It can lead to long-term health problems and even threaten lives. Consequently, corrective actions are necessary, such as preventing the presence and handling of chemicals near food.

H[10]: Issue of Excessive Food Preparation

In the final theme of step T[2], the question considers contamination during the food preparation stage. This is a preventive measure before serving to reduce waste and food scraps, which could harm the environment. In this context, preparing food in ideal quantities is the most effective corrective action to address the issue.

T[3]: *Tayyib* Serving of Food

H[11]: Issue of Using Damaged and Imperfect Containers

In the first issue of step T[3], the question focuses on the potential physical contamination of food. The justification for this is that the use of damaged, broken, cracked, or similar utensils not only contaminates food but can also cause external wounds and internal injuries to consumers. In this case, corrective action can be taken by replacing damaged utensils with better-quality ones and removing any utensils that are the source of contamination.

H[12]: Issue of Serving Food Before Prayers

In theme H[12], the question centers on the potential degradation of food, which could lead to health problems, cross-contamination and environmental concerns. This refers to controlling the temperature of food before or after serving. Therefore, corrective action should be taken to rectify any non-compliance with temperature control that may occur.

H[13]: Issue of Covering Food and Drink Containers

In theme H[13], the question is based on a key hadith principle in food safety, which is the necessity of covering food and drink containers. This practice is a proactive control measure against hazards such as dust, filth, insects, pests and the spread of diseases. Consequently, the corrective action involves properly covering food using appropriate materials to reduce exposure to environmental elements.

H[14]: Issue of Blowing into Food and Drink

In the next issue, the question is developed to address the risk of air contamination of food. Air is a common medium for spreading microbes. Therefore, corrective action must be taken to physically remove dust or debris without blowing into food and drink.

H[15]: Issue of Sneezing

In the final theme of this issue, the question highlights the risks associated with sneezing in the context of food safety. In this case, neglecting the practice of covering the mouth and sneezing directly can contaminate uncovered food and drink. Therefore, the proposed corrective action includes practicing proper sneezing etiquette, using handkerchiefs, wearing face masks as well as covering food and drink containers.

In conclusion, when the food production process meets all the objectives set within the three "T" processes, it can be considered tayyib. For further clarity, the decision tree flow chart diagram can be referred to in the illustration.

The decision tree diagram, along with the checklist of criteria derived from the hadith, serves as an essential tool for ensuring food safety. If the criteria are met, the food or product is deemed safe from contamination. However, if any deviation occurs, corrective actions and control measures must be implemented as necessary to prevent contamination and ensure the production of food that is both halal and tayyib. In this context, the tool aligns with the principles of HACCP in modern food production. Every instance of contamination must be addressed through appropriate control measures and corrective actions to ensure that the food production chain safe for consumer consumption (Sukri et al. 2022).

CONCLUSION

Islam provides clear guidance to its followers in all aspects of life, including matters of nutrition. The Quran and Sunnah serve as primary sources that regulate commands, prohibitions, ethics, morals and etiquette. When understood correctly, these teachings lead Muslims to the path that is pleasing to Allah SWT, both in worldly and spiritual matters. A proper understanding and practice of Islamic principles in food safety can ensure a balance in human well-being, encompassing physical, spiritual, psychological and emotional aspects. Therefore, maintaining a balanced diet that aligns with the criteria of halal and *tayyib* not only provides the necessary nutrients for the body but also contributes to good health and happiness. Understanding the Sunnah, particularly in the context of food safety, has a positive impact on behavior, values and beliefs. By upholding the true teachings of Islam, the level of food handling among food operators can be improved, thus minimizing food safety risks to the lowest possible level.

This discussion demonstrates that the explanations in the hadith hold significant value in bridging the gap in modern knowledge. It proves that mastery of hadith knowledge as a foundation can be developed to provide a more holistic understanding of food safety issues and serves as a key prerequisite in discussions regarding food safety. More importantly, the recommendations of Prophet Muhammad (SAW) have been translated into practical forms through the development of a Hadith Analysis Tool (HAT) based on the MS1480:2007 HACCP decision tree framework.

This tool serves as a current food safety procedure, offering an alternative approach to addressing food safety issues while ensuring the production of food from permissible (halal) and wholesome (*tayyib*) processes. With this approach, the potential for contamination can be more efficiently addressed through the proposed control measures and corrective actions. The findings of this study are also useful for screening, preventing, providing early feedback, measuring, controlling and resolving real food safety issues on the ground, especially within the food service SMEs.

ACKNOWLEDGEMENT

The highest appreciation is extended to the Sekolah Tinggi Nur El-Ghazy, Bekasi, West Java Indonesia and Faculty of Islamic Studies, Universiti Kebangsaan Malaysia for the award of the International Matching Research Grants under the code (PP-2024-029): "*Pembangunan Hadith Analysis Tool (HAT) Terhadap Praktik Keselamatan Makanan Bagi Meningkatkan Kebolehsaingan Usahawan PMKS Malaysia dan Indonesia*", which has vital assistance in the execution of this research.

AUTHORS' CONTRIBUTIONS

The writing, editing and revisions were carried out by all authors. The acquisition of the International Matching Grant (PP-2024-029) was led by Dr. Mohd Farhan Md Ariffin. All authors have read and agreed to the final version of the manuscript for publication.

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