

The Concept of Halalan Tayyiba and Its Application in Products Marketing : A Case Study at Sabasun HyperRuncit Kuala Terengganu, Malaysia

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Abstract

This paper discusses the principle of Halalan Tayyiba in Islam. It also examines the application of this principle at Sabasun HyperRuncit Kuala Terengganu. Halalan Tayyiba principle is a concept derived from a word that appear in sentence 172 of Chapter 2 (Al-Baqarah – The Cow) of the holy Qur'an. The sentence teaches Muslim consumers to choose good food for consumption and not to make halal criteria as the sole focus. Sabasun HyperRuncit of Kuala Terengganu has applied this principle and it is a visible evidence offered to support that an Islamic business model can be practiced in its entirety. Product marketing is one of the aspects in Halalan Tayyiba concept that has been made a focal point by Sabasun. In conclusion, a unique product marketing plan that is based on Halalan Tayyiba concept has been successfully implemented by Sabasun HyperRucit.

Keywords: Halal, haram, halalan, tayyiba, sabasun

1. Introduction

Allah SWT has made it compulsory for every Muslims to consume food that is *halal* (lawful) and of good quality with sufficient minerals and vitamins as needed. These two aspects that are *halal* and of best quality will not only ensure physical health and alertness but will also be a push factor that will help to increase the quality of ones *taqwa* (God-fearing) and *syukur* (Gratefulness) toward Allah SWT. This matter has been clearly mentioned in sentence 172 of Chapter Two (*Al-Baqarah* - The Cow) in the holy Qur'an.

O ye who believe! Eat of the good things that We have provided for you, and be grateful to God, if it is Him ye worship.

(2:172 Yusuf Ali translation)

Even though the *haram* (forbidden) food is physically superior in quality and highly in demand, its' consumption is believed to lead to bad or unscrupulous behavior and would cause unwarranted effect for himself and his family in this world and the hereafter. Prophet Muhammad Muhammad SAW (May Allah blessing be upon him) said:

“and all that flesh which has grown from haram, the fire (of hell) is more worthy of it.”
- reported by Jabir RA (Ahmad, Darimi, Baihaqi)

That is, haram food will promote corrupt, immoral or bad behaviour that will give rise to unexpected eternal doom in the hereafter. Nevertheless, it doesn't mean that Islam doesn't give importance to product quality. In fact, it is an important prerequisite to the *halal* concept itself and it is further strengthened with the presence of the word *tayyib* which means good and pure. In reality, the word *tayyib* is a manifestation of *Ihsan* and *Itqan* concepts (Competent and Orderly Manner). For this reason, the quality or estimated value of the lawfulness or the unlawfulness (*halal* or *haram*) of a matter cannot be judged in isolation but it must take into account the process of production, manners and ways of consumption and its' effect. Take for example, one must not cheat, lie, be corrupt, take bribes, deal with usury and other means that are judged as falsehood in order to make a clean and *halal* living. Let alone when one benefits himself and his crony out of the nations' treasury that are meant for the public interest and welfare at large. Allah SWT said:

“And do not eat up property among yourselves for vanities, nor use it as baits for the judges, with intent that you may eat up wrongfully and knowingly a little of (other's) property”
- *Al-Baqarah 188* (Chapter Two – The Cow) - (Yusuf Ali)

Subsequently, further details on the concept of *Halalan Tayyiba* according to the perspective of Islamic Syari'ah will be elaborated to serve as a basis for this study.

2. Definition

The word *halal* and *tayyib* have been mentioned repetitively in the holy Qur'an. However, it's understanding by many Muslims is shallow to say the least. Many understood that food is *halal* as long as it does not contain pork or liquor. The word *halal* in Arabic means something that is permissible (Ibrahim mustaffa et.al. 1989). From the perspective of Islamic Jurisprudence (*Fiqh*), the word means a choice that is allowed by the Islamic law (*syari'at*). That is one has a choice either to do or not to do it. In another word, it is synonym with another arabic word “*mubah*” (Sanu, 2000). The opposite is *haram* which means totally not allowed or forbidden. According to the fundamental of Islamic Jurisprudence (*Usul Fiqh*) it is defined as something that must be avoided according to the Islamic law (Ibn Abd al-Barr, 2000). Both terms however are a part of the principles of *Fiqh*. There maybe changes according to place, time and situation. However, each differences must be based on the due process of *ijtihad* (decision making process). Based on the language definition, the word *tayyib* has been traditionally translated as pure (Ibn Rajab, 1980), good and superb¹. The opposite of it is “*al-khabith*” which means something that is not good, not perfect, bad, rotten and bring harms (al-Marbawi, 1990). It connotes bad quality, imperfection and impurity.

3. Halalan Tayyiba and the Use of Halal Haram as a Concept

The aspect of *halal* and *haram* should be made a priority in a Muslim life. It should be a determinant factor for each of his action any where and any time. It is an easy form of self discipline that is based on faith to Allah SWT and confidence at His beneficence. Man is born with needs. To fulfill these needs, he must consume. He must use and consume what he can gather from his surrounding for survival. From a *tauhid* (monotheistic faith) perspective, only Allah is “*qiyāmuhi bi nafsih*”² while all creatures are in need for other things. The appointment of man to be the vicegerent of God or *khalifah* of Allah in this world illustrates this permission for man to be consumer. According to Islam, the creation of the universe is for the benefits of men.

¹ The writers are of the opinion that the word *tayyib* can be aptly translated as ‘with quality’ or ‘surpassed standard quality’ in context of modern usage of the word quality.

² Refers to the one of the attributes of Allah, the All sufficient God or without any needs for others.

This understanding is derived from the holy Qur'an, Chapter Two (*al-Baqarah* –The Cow) sentence 29 which means

“He (Allah SWT) created for you all that is in the world”

The right granted to man to make use or consume what the universe can offer is described clearly and repetitively in the holy Qur'an by the use of the words “سَخَّرَ لَكُمْ” which means “*is made easy for you to use* “. However, these resources and material goods that must be strived by man is not the only vision for man. Instead, it is only an infrastructure or facilities for man to achieve real goal in life that is to gain the pleasure of Allah SWT. Islamic law in principle allows man to make use of or consume what is available in this world and it is nothing to be amazed about. In fact, all are regarded as life's infrastructure that must be utilized, developed and preserved well. There has been many discussions on this matter in the *Qur'an* and *sunnah*. Muslim scholars have concluded this matter in a well known Gneral Doctrines of Fiqh or *Qawa'id al- Fiqhiyyah* (al-Sadlan, 1427H),

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which means, at the beginning, all matters are permissible.

Nothing is *haram* or forbidden without a clear and explicit words of Allah SWT and/or from the Prophet SAW as a logical proof. In the absence of clear and explicit evidence (*nas*) for example, in the case of when a weak hadith is detected in the chain of evidence or when there is no clear and explicit evidence that says it is forbidden or *haram*, therefore, the matter is regarded as *is* which means it is *mubah* (a neutral act, whose commission and omission is equal). A few matters that are prohibited by Allah SWT are precisely so, for reasons that may or may not be reached by human's conscience and are regarded as blessings.

Within the norms of Islamic law (*syari'at Islami*), matters that are regarded as *haram* or prohibited are thus very small in numbers in comparison to matters that are allowed. Other matters retain their status quo that is *halal* or permissible in the absence of clear prohibition being mentioned of their *halal* or *haram* status and considered as matters that are forgiven or exempted by *syari'at* (law). However, it must be understood that the margin of this permissibility and neutrality are bound by specific context regarding the matter, situation and time. In other words, it refers to internal factor or characteristic of each act or ingredient. Nonetheless, the lawful status of a matter is not judged based on its' characteristics or ingredients alone.

Other external factors such as how a particular product is produced, how it is being utilized, for what purpose and its' short and long term impact should also be taken into account. A particular product maybe essentially clean and pure but still can be *haram* due to external factors. Therefore, when debating on the lawfulness or unlawfulness of a matter, the expert scholars in the fundamental of Islamic Jurisprudence have listed every minute details. They have categorised it into two main parts.

First: Harmfulness and defectiveness that are caused by the matter itself (“ الحرمة لذاته ”)³. It is defined as something that are prohibited by *syari'at* to begin with because it contain certain harm or defect that cannot be removed (Zaydan, 1997). Among those in this category are flesh of swine, carcass, intoxicants, fornication etc.

Second: Harmfulness and defectiveness that are in reality stemmed by internal factor and definitely not external factor “ الحرمة لغيره ”⁴ (Hassan Ahmad, 2002 , al-Zuhayli, 1986). In the fundamental of Islamic Jurisprudence, it is defined as something that is essentially permissible from the Islamic law to begin with but becomes *haram* due to external factors (Zaydan, 1997). Take for example, giving a knife to a chef in the kitchen as a gift is *mubah* and even comendable. However, giving the same knives as gift to two men who are in the middle of a fight is not allowed. Even though the knife is not something *haram* in Islam but in the situation and condition as such would make giving the knives deemed to be forbidden.

³ Matters that forbidden by Islamic law to begin with because it contain harmful element and that element cannot be isolated from it.

⁴ Matters that are judged neutral to begin with because it is deemed to have no harm or the benefit is deemed to be more than harm and it is the external factor the factor that leads to its' prohibition.

Muslims understand “الحرمة لذاته” and normally being watchful from consuming or using products or services but have a fuzzy understanding about “الحرمة لغيره”. However, the understanding of the former is sometime further limited or narrowed to physical impurity elements such as swine and intoxicants. Inasmuch, many would be vigilant in cleanliness and purity aspect of their food or clothing for *solat* (Obligational prayer), but at the same time they are being less vigilant when it comes to bussiness dealings (*mu'alamalah*) such as partaking in buying and selling insurance or financial products that is part of usury system which has helped to support the enemy of Islam.

The prohibition that is based on external factor may be specified as existing before, during or maybe after a particular matter exist. An example of an external factor that is identified as **before-factor** as in in the case of one performing *solat* when he is wearing a stolen clothes or imagining to be drinking alcoholic beverages when one is drinking plain water. Meanwhile, the **after-factor** is exemplify in the case of when someone is selling sniffing glue to wellknown addicted youngsters. Unfortunately, the authorities or bodies that are responsible in deciding the standardization for *halal haram* are less sensitive when it comes to this aspect in granting the use of *halal* logo (Anas Mohd Yunus et.al., 2006)

4. *Tayyib*

Besides the problem of *halal haram*, the second aspect that must necessarily be given attention to is the word *tayyib*. This word is not only used in relation to food in general, but it also covers various circumstances such as ones intentions, words, acts, and beliefs (Ibn Rajab, 1980) In general, the concept derived from this word is rather abstract⁵ and seemed to suggest to a separate standard⁶.

First: The use of the word *tayyib* in the holy Qur'an is always associated with the acceptance of a particular deed. It is linked closely with purity of one's heart in doing something. For example, a saying of the prophet narated by Abu Hurairah RA stated that the Messenger of Allah SAW which means:

Abu Hurairah RA reported that the Messenger of Allah SAW said:

“Verily Allah the Exalted is pure. He does not accept but that which is pure. Allah commands the believers with what He commanded the Messengers. Allah the Almighty has said: "O you Messengers! Eat of the good things and act righteously" [23:51-53]. And Allah the Almighty also said: "O you who believe! Eat of the good things that We have provided you with" [2:167-172]. Then he (the Prophet) mentioned (the case of) the man who, having journeyed far, is dishevelled and dusty and who stretches out his hands to the sky (saying): "O Lord! O Lord!" (while) his food was unlawful, his drink was unlawful, his clothing was unlawful, and he is nourished with unlawful things, so how can he be answered?" (Muslim)

Second: *Tayyib* as a quality standard for goods or products. In this matter, Al-Sonhadji (1992) said: "Allah commands the believers to eat good and pure things that Allah has provided and be grateful if they really worship Him." Good and pure food are divided into two categories:

- a. Good and pure in quality.
- b. Good and pure because it is *halal*.

Food that is of good quality is wellknown. Besides having good taste, it also has necessary vitamins and nutrients. As for *halal* food, it is a term defined by religion. At times, a particular food type is not of quality but *halal* status. So men are asked to give priority to food of good quality, both in terms of decency or healthy when choosing food and lawful in terms of religious requirement as well.

⁵ The writers are of the opinion that the word *tayyiba* has a rather general meaning (*mujmal*). Therefore, it can be translated to a suitable word to fit the context of changing time and technology. The writers advocate that a special detail study that has its foundation on the books of interpretation and analysis of *hadiths* (the reported words and action of Prophet Muhammad SAW) should be undertaken.

⁶ Yet, there are interpreters who stated that the word *tayyib* is a synonym to the word *halal*.

Do not eat food of low or substandard quality and of despicable or disgusting type when there is plenty of good food made available for man by Allah. Since the meaning of the term quality seems to be rather extensive, the writer concludes that the meaning of the term include:

- a. Good taste and smell
- b. Fresh
- c. Beneficial
- d. Natural
- e. Clean and pure
- f. Distinct in taste to a particular ethnic group or nation
- g. Food preparation or Processing procedure
- h. How the food is served

Today, when product dumping is a worldwide phenomena and men daily activities have become so hectic, it is not rational to leave Muslim consumers to conduct own investigation if a particular product or service is *haram*, *halal* or *tayyib*. This is because the determination of criteria for halal or tayyib of a particular product or service is not only a responsibility of an individual (*fardhu ain*) but also the responsibility of the experts and community (*fardhu kifayah*). This shared responsibility should be shouldered by of among others:

- a. Producers
- b. Bussinessmen
- c. Government bodies or NGOs that shoulder the communal responsibility (*Fardhu kifayah*) such as JAKIM, the State Islamic Religion Departments, Consumer Associations and KPDNHEP (The Ministry of Domestic Trade and Consumer Affair)⁷
- d. Consumers.

5. SABASUN HYPERUNCIT Sdn Bhd⁸

Sabasun was first established in April 1995 under the registration name of Sabasun Sendirian berhad. Then the name was changed to Sabasun HyperRuncit Sendirian berhad in 1999. Sabasun is fondly known by local consumer by their motto “Harge Murah Sokmo”. The motto, which is written in local dialect means “cheap price always”. It is headed by Madam Che Salmi Che Ibrahim.

The term HyperRuncit is likened to the word Hypermarket. It carries the word “runcit” which in local dialect connotes the mom and pop shops concept or a small neighbourhood convenience store with personal local touch. Since the name used is a combination of English and a local word, it also connotes a combination of global technology with local flavor. This includes the website (www.sabasun.com) which provides variety of information on products, email and suggestion box for any comments and suggestions. Moreover, the facility is equipped with 24 projector televisions within the premise and one big screen on the top of the building displaying various products information, awareness campaigns and other advertisements in the form of multimedia. It is in resonance with the “glokal” concept that has been promoted by the then Deputy Prime Minister Dato’ Seri Najib Tun Razak.

The company is doing business at 1125 Jalan Bukit Kechil 21200 Kuala Terengganu, Terengganu Darul Iman, Malaysia. To begin with, Sabasun started its operation only with 8 personnels on shop lot area of 4500 square feet. In 1997, the number of employees has grown to be 100 people corresponding to progress and sales growth for that year. In 2000, Sabasun had successfully built own building that is worth RM2.4 million next to the existing premise.

⁷ The initiative to establish a special body such as JAKIM that function as society representative in establishing standard criteria of halal and haram, guideline for food inspection, certification, logo, methodology and analysis, research and development as well as information centre is really welcomed as it fulfill the requirement for *fardhu kifayah*. However, a suggestion is put forward that the investigation of the lawfulness or haram is increased in its scope. The investigation should not be limited to slaughtering and the presence of prohibited ingredients in particular products only but it should also cover the effects of an action to self, society and the ummah at large as is stressed in the concept of “الحرمة لغيره”

⁸ The interview with Che Salmi Che Ibrahim, General Manager of Sabasun HyperRuncit Sdn Bhd and Wan Zulaidi Wan Abdul Fatah, Business Assistant Manager.

It amounted to an additional area of 27000 square feet in combination to doubling the staff size to 200 people. At the same time, Sabasun had also bought a warehouse in Chendering that was worth RM1 million for stock storage purposes. Moreover, the company had acquired few more assets such as 2 units of 5 ton lorry and forklift to help ease daily business activity. In the meantime, Sabasun has established 2 new subsidiaries known as Wet-D and Deli S-pu. Wet-D manages wet and frozen section handling vegetables, fruits, meat and poultry. On the other hand, Deli S-pu manages the café and deli serving food and drink at the premise. On top of that Sabasun has introduced its own product branding as a result of packaging operation. Another unit is established which offers daily newspaper and magazines, computer products and photocopy service.

Now, Sabasun is operating with 32 managing staff, 240 operation staff made up of Muslim and Non-Muslim committed to their respective responsibilities. It is also supporting 18 vendors and 170 suppliers from Small-Medium Size Companies (SME) sectors. Currently, Sabasun has launched its new branch located at Wakaf Tembusu at about 10 KM from the city of Kuala Terengganu.

5.1 Vision and Mission

Sabasun's mission is to become a strong and competitive *mukmin*⁹ retailer in dealing with global challenge. In interpreting the vision, the Sabasun management views that as a muslim retailer, it cannot shirk or run away from practicing the teaching of Islam or its guidance and law that has been established in totality or in wholeness. In complying with religious requirements, halal factor is a prime consideration in deciding to offer a particular product on its shelves or not. Sabasun will not compromise in selling a product which halal status in terms of its ingredient and process is declared as in doubt or unclear by any of the State Islamic Religion Departments, JAKIM and any of the international Islamic body recognised by JAKIM. Sabasun will always make sure that its customers will buy the product without any lingering doubt about halal status.

The missions listed by Sabasun are:

- a. To make Islam as the axis for administration, management, business and product selection.
- b. To practice management culture built on truth, fairness and consultation.
- c. To make knowledge culture as the foundation for developing self confidence and department.
- d. To commit on continuous improvement of quality service, product and staff.
- e. To promote and establish harmonious relationship among staff, suppliers and customers.
- f. To establish Sabasun as leader in *dakwah*¹⁰ and Islamic economy.
- g. To accomplish the mission, Sabasun emphasises on *halal* products for Muslim consumers and a set of strict procedure has been established and practiced without compromise.

5.2 Product Selection for Retail

Each retail product will have to go through a preliminary selection process and be approved by seven-member internal panel appointed by Sabasun. Each product must be inspected for authorized halal certificate (halal logo) from approved religious body. Product labeling will then also be inspected for completeness of information as required by the Ministry of Domestic Trade and Consumer Affairs (KPDNHEP) and the Department of Health. After that, label and logo displayed on the product must also be checked to make sure its compliance with religious sensitivities. For examples, a logo for gambling (Jackpot or lotto), photos of forbidden animals (pig and dog), exploitation of women for product promotion (women's body curve) and symbols for terrorist countries¹¹ (United States of America and Israel) are deemed to be touching upon religious sensitivities. The shape or form of the product also should not suggest or insinuate the society's sensitivities as in taking the form of liquor bottles or bottles that takes the form of women's body. To ensure it is properly done, Sabasun will first check with JAKIM, The State of Terengganu Islamic Religion Department, the Department of Health, PPIM and KPDNHEP when a *halal* status of a particular product is doubted or unclear. If there is no problem, Sabasun will then notify the supplier of the product to send a copy of *halal* certificate for the customers' notice.

⁹ *Muslim* is defined as one who has submitted to Islam and *Mukmin* is defined as the believer.

¹⁰ Islamic propagation

¹¹ From Mr. Che Salmi's perspective

This is the norm for products from other countries such as Indonesia. If the supplier fails to produce a copy of *halal* certificate from a religious body recognised by JAKIM, Sabasun will not allow that product to be sold on its' shelves. For products that are considered problematic in terms of weight and measurement (product that has actual weight or quantity less than the stated weight or quantity on the packaging), Sabasun will constantly monitor and action is taken to stop the sale of the product and return the good to the supplier if the problem continues. Sabasun always make sure that the weight and measurement of the product to be accurate and no cheating is done.

5.3 Sabasun Halal Standard

In safeguarding the *halal* concept, Sabasun exercises *halal* definition based on General Orders on trade of food and related products:

- a. Not of animals forbidden to Muslim or that are not slaughtered according to Islamic law.
- b. Not of impurity according to Islamic law.
- c. Processed using equipment that is clean from impurities according to Islamic law
- d. Processed in separate area from all of the above.

5.4 Refusal to Application for Permission to Sell at Sabasun

Besides general procedures described above, the following criteria are also considered as a part of *halalan tayyiba* concept in decision making for applications of permission to sell a particular product at Sabasun. Products with the following criteria will not be permissible to be sold at Sabasun premises:

- a. The company that produces both *halal* and *haram* products such as Guinness Malta which also produce stout.
- b. Products that have *haram* ingredients such as pork and its derivative.
- c. Hair colouring products.
- d. Ready-made products manufactured in outside the country (imported products)
- e. Products which has name that is synonym with confusing terms such as *bak-kut-teh* (chinese soup).

Products such as fertilizers or animal feed which are considered neutral products (not associated with sin or reward) are permissible to be sold. Besides that, medicines and pharmaceutical products that have been authorized by the Ministry Of Health are permissible to be sold on the basis of emergency. For food ingredients, a few other criteria are observed as qualifiers to be sold at Sabasun's premise. *Halal* ingredients must comply with the following factors:

- a. Source of raw material
- b. Biological safety
- c. Chemical safety

Important raw materials such as chicken, beef, aquatic produce, milk and others must be free from diseases such as bird flu, foot and mouth disease, BSE and ND in addition to being slaughtered according to islamic requirement. Sabasun reported that there hasn't been much problem for these products to be sold at its premise so far. Products which contain preservatives such as fish or tiger shrimp that are preserved by formalin which is also used to preserve corpse and those products that have high content of heavy metals and microorganism such as cockles are not permitted to be sold. Last but not least, products that have doubtful ingredients are also not permitted to be sold. In this case, Sabasun is always in contact with JAKIM and PPIM for the information on *halal* status and ingredients for particular products.

5.5 Product Boycott

Another implementation of the *halalan tayyiba* concept, Sabasun has taken an out of the box approach away from the established norms of hypermarket retailers. Where maximizing profit and reducing cost have always been the goal, Sabasun has clearly taken a different path. Boycotting products that are associated with the United States of America or the State of Israel is an approach engaged in with the certain aims:

- a. As a new form of education so that Muslim are trained to be free from the clutches of the enemy of Islam.
- b. As an emphasis on the spirit of Muslim brotherhood and unity whom are not pleased to conspire against their Muslim brothers.
- c. As a statement of dissatisfaction against American foreign policy through exercising their purchasing power.

The mechanism of the boycott is categorised into three stages due to consumers' dependence on and need for particular products.

Boycotting Products is carried out by¹²:

- a. Campaign
Multimedia advertisement campaign is shown through 24 units of projector televisions that are installed all over the building.
- b. Protest Letter
Sabasun has sent protest letters to a few giant companies such as Nestle, in relation to their involvement with Israel through big scale investment in industries on occupied Palestinian land.
- c. Pamphlets
Sabasun has printed a few pamphlets and distributed to customers to help create awareness on the need to help Muslim brothers in ways that they can.
- d. Full boycott
Among the products that are fully boycotted are Pepsi, Coca Cola, Dunhill, Marlboro, Dentyne etc.
- e. Limited sales floor area or partial boycott
Among the products in this category are Nestle, Colgate Palmolive, P&G, Unilever etc.

Sabasun management is in the opinion that there is a need to carry out this boycott because every cent that is spent by customers for a particular product will contribute towards these companies economic growth. This economic advantage, in turn, is used to sponsor terror and killing in Islamic countries such as Afghanistan and Iraq. When product boycott was carried out by consumers in the Middle East and some in the European countries, sales of these companies is reported to be decreased by 10% and this amounted to big numbers for giant companies. Thus, it is a rational for Muslim especially in Malaysia to take similar action. Furthermore, Of late, many other products are available as an alternative for the boycotted products. For example, we have Mukmin tootpaste instead of Colgate etc. and Fab or Breeze could be replaced with Daiya, Puteri Emas etc.

There are a few questions arise in regard to the boycott such as how effective is the approach and why not botcotting all the products altogether. In answering these questions, Sabasun has reiterated to look at collapse of the apartheid regime in South Africa as the best example. To answer the question in regard to why not boycotting all the products altogether, Sabasun has taken an approach to do what can be done when one cannot do all. Hence, a few products that are really needed by consumers are offered on a limited floor space and no promotion is done for the product. While products that are boycott completely will not even get space on the shelves let alone floor space.

During the early phase after the campaign was in progress, the effect of the boycott is very obvious when Sabasun suffer a loss of nearly RM150,000. Despite the fact, according to Che Salmi, they hold on to the holy Qur'an verse 3 of chapter *al-Talaq* (Divorce):

ومن يتق الله يجعل له مخرجا ويرزقه من حيث لا يحتسب ومن ينوكل على الله فهو حسبه قد جعل الله لكل شيء قدرا

¹² Refer to the appendix

And He provides for him from (sources) he could never imagine. And if anyone puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion.

(65:3 Yusuf Ali translation)

The attitude is evident when the companies whose products were granted limited floor space have reapplied to increase the floor size and willing to pay higher fees but Sabasun has not budged with the decision.

6. Conclusion

The *halalan tayyiba* principle is one of the *shari'ah* rule intended to protect the decency of human life as to promote best dietary habit granted by Allah SWT. This principle has been practiced openly and with full awareness by Sabasun. Although incurring loss and with reduced profit at the beginning but in the end, Sabasun management has managed to break even and made profit by focusing on existing products and continuously become the customers focal point.

The *halalan tayyiba* concept must be understood integratively by way of its' internal and external aspect. It is important that this concept be absolutely understood as it is a standard to measure quality of consumerism. It has to be applied in the field of consumerism by all parties involved whether it is consumer, government, manufacturer, supplier or businessman. However, there are not many of those in the production or manufacturing business are giving consideration to it. From marketing point of view, Sabasun has single handedly introduced a few distinctive steps in boycoting products from Israel and the United States of America in retaliation / consideration of injustice to the Palestinian especially and to the Muslim countries in general such as Iraq and Afghanistan by limiting the shelf space and choosing not to offer or sell those products all together even though they are commonly available in the market. Resulted from a sense of brotherhood, struggle and reliance on Allah SWT, Sabasun has taken a risk that will not be taken by any other big scale hypermarket retailer. Thus, the concept of *halalan tayyiba* has been in practice in full speed (the maximum) at the Sabasun premise and it can serve as a model to other businessmen who have similar aspiration.

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