

REVIVING THE AUTHENTICITY OF PROPHETIC (*SUNNAH*) DRINKS IN BEVERAGE INDUSTRY IN MALAYSIA: A REVIEW

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Abstract

The rapid development of the food and beverage industry in Malaysia resulted in various ideas of product innovations among the producers for the purpose of commercializations. Sunnah drinks are a phenomenon in today's market which is said to have many benefits to human health. Although Sunnah food could always be seen as permissible and lawful (Halal), the safety, healthy and quality aspect of mixing them up with other food ingredients which are suspicious (mashbooh) and hazardous (mudhorrah) in the production line is still disregarded. Yet, the implementation of standard policies and guidelines concerning on the issue of Sunnah food ingredients, technology, and processing in beverage industry from scientific perspectives in Malaysia are still scarce. This concept paper is aimed to review and correspond to the abovementioned issues as an efforts in securing the authenticity of Sunnah food from being jeopardized in the future. There are four key principles discussed; Halalan Toyyiban and Islamic dietary guidelines in Beverage; Islamic Manufacturing Practices (IMP); Food Safety, Hygienec and Quality Issue via HACCP; Standard Identification and Claiming on food Labeling which could act as the backbone of the efforts. Thus, the exploitation of Sunnah foods could be resolved effectively and immediately.

Keywords: *Sunnah, authenticity, beverage, Halal, safety, healthy, technology.*

INTRODUCTION

Today's competitive market has lead to the exploitation of Prophetic (*Sunnah*) food for products' promotional strategy. Due to the nutritional values of the abovementioned food, it has inspired a vast number of entrepreneurs in food and beverage sector to innovate novel drinks formulations with the incorporation of these food ingredients. These food have potential health benefits to humankind and have been proven scientifically by scholars all over the continents. The idea of combining all the ingredients in novel product formulations is no longer a paradox. However, this has led to the

adulteration of claims and simultaneously diminish the significant value of these Islamic food ingredients.

Beverages is vital for dietary human consumption. The world largest beverage producer is America. In Malaysia, the beverage industry belongs to the food processing industry of the Small Medium Enterprise (SME) sector. Because of the huge demands to cater the needs, the food and beverage (F&B) industry has been experiencing rapid growth since 1996 until now. As reported by Bernama, (2017), the food & beverages wholesale and retail trade has showed a growth increment of 7.2 per cent in 2017 compared to 6.5 per cent in previous year. Additionally, big firms likes of Nestle and Fraser & Neave chronicled sales of RM39.60 billion in 2017 and increased to RM43.87 billion in 2018 (Nee, 2018). Hence, it is a priority growth and development of the F&B sector in Malaysia.

As *Halal* industry becoming a great concern currently, F&B sector will be the main focus for Malaysia as this industry contributed to the economic generation and country's strengths as well. According to Umor, (2018), Malaysia's best-selling products in China are from F&B. Apart from that too, it was one of the investment pole in Selangor which intertwined with other sectors like life sciences, machinery and equipment, the electrical and electronic sectors and transport equipment. Among the different types of beverages that have great potential in the market are beverages based on cocoa and juices (Arshad and Shamsudin, 2007). Not to mention, local entrepreneurs also are trying to produce beverage products that use the term *Sunnah* or prophetic food as a marketing technique in *Halal* industry in Malaysia. However, there are various issues in the abuse of the term.

In beverage industry, the concern of *Halalan Toyyiban* concept much more related on alcohol and other impurities which tend to be assimilated in the formulation. Also, the usage of harmful chemicals, excessive sugar content in beverage formulations, the use of non-quality ingredients and the mixing of dubious ingredients. that can be detrimental to health should be avoided to uphold the *Halalan Toyyiban* concept. Majority of the available *Sunnah* beverage products have been adulterated with chemicals, food additives and added preservatives. This happened as a result of lack of knowledge on *Halalan Toyyiban* especially among the non- muslim producers and some of them did this on purpose to deceive consumers, and greedily pursue profit regardless of the effects and consequences of universal human health. Therefore, the researcher intended to discuss the issue of authenticity of *Sunnah* drinks, the misuse of the term and the guidelines to be used to ensure the conservation of this *Sunnah* drinks can be safeguarded.

LITERATURE REVIEW

Beverage from Islamic Perspectives

Islam is a very perfect, comprehensive and easy religion. Among the evidence of the goodness and convenience of the Islamic *Shari'ah*, Allah permits all food and drink that contains all the benefits and benefits of the body, spirit and human morality. Likewise, God forbids all food and drinks that cause malady and harmful. This is nothing but to guard the purity and kindness of the heart, mind, spirit, and human body. In essence, all foods on earth are available to humans, but there are certain criteria that make certain foods or drinks can be enjoyed or prohibited.

Generally, all the food and drink in this world is *Halal*, all to eat and drink unless there is a ban from Allah that is contained in the Quran and contained in the hadith of

Prophet Muhammad. In the Quran, Allah explains what kind of drink is lawful and good for mankind. Islam cares about the goodness, health and well-being of its people. One of the things that can affect our body condition directly or indirectly is food and drink. Food and drink *Halal* and *thayyib* (good) will have a good effect on our body and our lives, and vice versa. Therefore, this issue has received very important attention among Muslim scholars.

In the Qur'an, Allah says:

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

Which means, " O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy." (al-Quran. Al-Baqarah: 168).

From Islamic perspectives, the sphere of permissible and lawful foods to be eaten is enormous while the forbidden food is trivial. In a study by Tarighat-Esfanjani and Namazi, (2016) investigating the frequency of nutritional concepts and foodstuffs mentioned in the Holy Quran, the researcher found that there are about 171, 109, words talking about foodstuffs derivatives and are repeated 131 times. From the total words investigated, there are few words that have been mentioned several times specifically on drinking and beverages as shown in Table 1. The words could be categorized into Permissible Available Drinks, Action and Feeling related to Drinks, Prohibited Drinks and Paradise Drinks.

Table 1. Frequency of general Beverage related term in Quran

Words	Total Number	Numbers. of Surah
Permissible drinks		
Water (<i>Maae</i>)	63	41
Honey (<i>Asl'</i>)	2	2
Fruits (<i>Thamar</i>)	24	12
Fruits (<i>Fawakeh</i>)	19	12
Action and Feeling related to Drink		
Milk (<i>Laban</i>)	2	2
Drinking (<i>Shorb/ Sagi</i>)	68	41
Thirst (<i>Zamae</i>)	1	1
Prohibited Drinks		
Alcoholic drinks (prohibited drinks)	3	3
Cups of Wine (Paradise drinks)	4	4
Champor water (Paradise drinks)	1	1
Ginger (paradise drinks)	1	1

Source: adapted from Tarighat-Esfanjani and Namazi, (2016)

The Authentic *Sunnah* Drinks of the Holy Prophet Muhammad Peace Be Upon Him (PBUH)

Generally, the act of following the Prophet Muhammad PBUH way of life in every living aspect is appealed as *Sunnah* including the food and beverage consumption. *Sunnah* food could be referred to the foods and ingredients that have being mentioned in the Al-Quran and Al-hadith which are also part of Prophet Muhammad PBUH favourite foods, the manners, etiquettes and traditions of his eating and drinking. Each type of these reknowned *Sunnah* drinks have potential health benefits to humankind and have been proven scientifically by scholars all over the continents. According to Al-Hajjaj (2007), Anas Radhi Allahu anhu(RA) and substantiated in the hadith reported:

{وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ، بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ لَقَدْ سَقَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَدَحِي هَذَا الشَّرَابَ كُلَّهُ الْعَسَلَ وَالنَّبِيذَ وَالْمَاءَ وَاللَّبَنَ }

Which means, "I served drink to Allah's Messenger (sallAllahu alayhi wassallam) in this cup of mine: honey, Nabeez, water and milk." (Sahih Muslim, Book 36, Hadith 111).

Honey

Honey is a miracle liquid blessed by Allah and has been mentioned in Quran as a healing remedy. According to Hassan, (2016), honey could be categorized into two: honeydew and blossom. Honeydew honey is produced from the secretion of plants sucking by insects and blossom obtained from the flower nectars passed through the honeybees. In Majah and Ibn Yazid(2007), it was narrated from 'Abdullah that the Messenger of Allah PBUH said:

{حَدَّثَنَا عَلِيُّ بْنُ سَلَمَةَ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. " عَلَيْكُمْ بِالشِّفَاءَيْنِ الْعَسَلِ وَالْقُرْآنِ }

Which means, "You should take the two that bring healing: Honey and the Qur'an. (Book 31, Hadith 3452).

It also has been recognized that honey could treat several diseases and proven to be the best supplement on earth as being mentioned in Quran:

﴿ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ﴾

Which means, "Then eat from all the fruits and follow the ways of your Lord laid down [for you]." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought." (al-Quran. An-Nahl: 69).

For the purpose of healing, honey has its own way and specific time in order to react effectively. It should be in accordance with the proper diet and time as well as the type of diseases need to be treated. Table 2 shows the right way of drinking honey to treat specific body parts illnesses. The composition of honey including all those good amino acids, vitamins, minerals and enzymes such as invertase and glucose oxidase (Olaitan et al., 2007; Kader, Faujan, and Yahya, 2016) make honey as the most complete supplement for human health. As contented by Gray (2013), by consuming honey daily as a routine supplement. It could provide stamina and improve body immune system and able to fight disease. For cooling the body heat, it is to prepare a cold honey by suggested by pouring water in a glass filled with honey. While the hot honey could be prepared by pouring honey in a glass filled with water. Therefore, the proper way to drink honey should be practiced in order to give optimal benefits for our body.

Table 2: The Practical way of drinking honey to cure specific illness according to *Sunnah*

Body Part Treatment	Method of drinking	Specific Time
Headache Treatment	honey should be drunk without mixing with water	After subuh and before <i>Dhuha</i> time finish.
Body Parts Treatment - Diarhea - Colon	Drink the honey by mixing with lukewarm water	A teaspoon after <i>Dhuha</i> time and before <i>Zuhur</i> time.
Bottom Parts Of The Waist	Drink the honey by mixing with lukewarm water	Time to drink from asar time to <i>Maghrib</i> time.

Source: (Idrus, 2017)

In recent years, we are surprised by artificial honey issues in Malaysia. Some of the honey entrepreneurs have mixed a large amount of sugar into their honey and labeled the honey as 100% pure. This is a manufacturer's trick to earn extra profits in a wrong way. Consumers are cheated in terms of money also the honey that they drink also harm their health without them being aware. There are many more issues in the beverage industry that involve the misuse of honey as a *Sunnah* drink among entrepreneurs merely that will be further discussed in the upcoming sections.

***Nabeez* (Raisins/Dates Infused Water)**

Another authentic *Sunnah* drinks which is believed still getting less attention and awareness among Muslims in Malaysia is *Nabeez*. It is a drink made by soaking up a number of dates (*Phoenix dactylifera* L.) in the water in a closed container for overnight. Then, the soaking water is to be drunk on the next morning (An-Nasa'i, 2007). However, there are some rules in preparing this nutritious and healthy drinks. First, one cannot use both fruits at a time in which they may be prepared in separate containers. Then, it must be consumed the best no more than 12 hours and could last up to 2 days if refrigerated (Ueland, 2015). However, it is forbidden to drink dates or raisins that have entered 2-3 days. Otherwise, the fermentation process has started to produce alcohol enormously and it will turn to illegible liquor drink.

There are many amazing benefits of drinking *Nabeez*. As reported by Wardhani (2015), *Nabeez* water is an alkaline drink that can remove acids in the stomach that can prevent gastric and flatulence. Also it is capable of launching a digestive system and can prevent constipation. This water can also be used as a detox material because it works to get rid of toxins in the body as well as to prevent harmful diseases and obesity (Muckelbauer, Sarganas, Grüneis, Müller-Nordhorn, 2013). People who are suffering with gout patients and joint (Arthritis) problems is highly recommended to drink *Nabeez* as it helps in neutralizing uric acid in their body. Despite of its benefits, there are not so many beverage manufacturers in Malaysia promoting this *Nabeez* as one of the most nutritious *Sunnah* drinks. In any case, the manufacturers have modified the recipe and raw materials in the production of the drink until it loses its benefits when it reaches the consumers. Yet, research on how to preserve the drinks to ensure the purity and to prevent any contaminations still lagging in food science field of study around Malaysia which demand for a further actions.

Vinegar or Cider, *Khall*

Vinegar (*Khall*) is one of the food that has been practiced since the time of previous Prophets before the time of Prophet Muhammad PBUH. It is produced through the process of fermentation within a certain period of time, switched from fruit juice to ethanol and turned into acetic acid by acetic acid bacteria. (Ramly, 2016). This acetic acid is called *Khall*. From Ummu Said RA, from the Prophet Muhammad PBUH, he said:

{ نِعْمَ الْإِدَامُ الْخُلُّ اللَّهُمَّ بَارِكْ فِي الْخُلِّ فَإِنَّهُ كَانَ إِدَامَ الْأَنْبِيَاءِ قَبْلِي وَمَنْ يَفْتَقِرْ بَيْتٌ فِيهِ خُلٌّ }

Which means, "The best of the dishes is *Khall* (vinegar), O Allah, bless the *Khall* (vinegar), indeed it is the food of the prophets before me, and there will be no poverty in the house of *Khall* (vinegar)" (Majah, 2007).

What is more interesting is that the vinegar is included in the *Sunnah* food favored by Rasulullah based on the hadith in Al-Hajjaj, (2007), from Jabir ibn 'Abdullah R.A reported that the Prophet Muhammad PBUH asked his family for condiment. They said (the members of his household), "We have nothing with us but vinegar. Then, he asked for it to be served, he began to eat it, and then said, "The best condiment is vinegar, and vinegar is the best condiment to be served with food."

In Malaysia's food and beverage market today, there are many vinegar products that have been commercialized as *Sunnah* food. However, the Muslim consumers have to be smart and have some knowledge with regards to vinegar processing. Since vinegar could be produced from various sources, the issue of *Halal* and *Haram* is raising. According to Islamic guideline, vinegar that is permissible must be produced from fruit juices like apples, dates, and pomegranate. However, vinegar made from wine and alcoholic drinks are prohibited since the manufacturer has the intention to make vinegar out of their wine. This issue justified by the opinion of the prominent Muslim scholar, Sheikh Yusuf Al-Qaradawi: "Muslim scholars unanimously agree that if wine turns into vinegar by itself, it is lawful. However, if it turns into vinegar with the aid of a chemical substance or by adding something, such as salt, bread or onion, to it, it must be avoided

since it is still impure and might contains traces amount of alcohol. Indeed, vinegar has many benefits to human health. It is claimed to have acids, phenolic compounds and enzymes that could prevent chronic diseases (Ramly, 2016). Since ages and up to know, people drink vinegar as daily tonic and health supplement.

Talbinah (Barley water)

Talbinah is a beverage made from *Syaeer* seed (*Hordeum vulgare*) with its skin, mixed with milk and natural honey to add sweet flavor. This drink is called *Talbinah* because its color is like milk color. From the health perspectives, *Talbinah* is proven nutritious and beneficial for human body. Some scholars have explained the benefits of consuming *Talbinah* in hadith. The Arabic people prepared *Talbinah* by sweetening a boiled, ground roasted barley with honey to relieve depression. Also, it is used as an additional nutrition as well as an alternative treatment of various chronic current illnesses that are difficult to treat through modern methods. According to a famous hadith in Al-Bukhari, (1997), on *Talbinah*, from Aishah R.A:

{ وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا أَنَّهَا كَانَتْ تَأْمُرُ بِالتَّلْبِينِ لِلْمَرِيضِ وَلِلْمَحْزُونِ عَلَى الْهَالِكِ ، وَكَانَتْ تَقُولُ : إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ (إِنَّ التَّلْبِينَ تَجِمُّ فُؤَادَ الْمَرِيضِ ، وَتَذَهَبُ بَعْضَ الْحُزْنِ }

Which means, “Aisha used to recommend *Talbinah* for the sick and for those who grieved over a dead person. She used to say “I heard Allah’s Apostle saying *Talbinah* gives rest to the heart of the patient and makes it active and relieves some of his sorrow and grief.” (Sahih Bukhari 5689, Book 76, Hadith 12).

Other than the hadith and the cultural use, there is little scientific evidence regarding the magnificent role of *Talbinah* as a natural anti - depression. In a study conducted by Badrasawi, Shahr, Manaf, and Haron (2013), the researchers found that *Talbinah* assisted very much in reducing stress and depression level and it could lighten up people mood when consumed by the adults. As the scholars contented, the nutritional contents in *Talbinah* such as Glucane B could lower the cholesterol level in human blood, while the abundant amount of carbohydrate aids in stabilizing the mood and the zinc content could effectively performed as anti-depressing agent. Carbohydrates worked by secreting adequate amount of insulin which increase the amount of tryptophan that will further synthesized to serotonin. Higher serotonin level helps in treating depression optimally.

As reported by Bawazir (2010), *Talbinah* has a tremendous effect on enhancing the male reproductive cells by significantly increases the level of male hormones that lead to the production of more mature sperm. In another study by Bawazir (2016), *Talbinah* was found to exert antioxidative activity by healing the damage of the liver cell due to overdose food colorant consumption in male albino rats. During the time of The Prophet PBUH, he has given very serious attention to human health through food consumption. He could be labelled as a very talented doctor. Today’s lifestyle has made us forgotten about the traditional and culture of *Sunnah* drink because we are more focused on other

issues such as *Halal* and *Haram*, dietary supplementary food as well as ready to drink (RTD) beverages which full of synthetic chemicals, colorant and preservatives.

PROPOSED GUIDELINES/METHODOLOGY

Towards ensuring the authenticity of *Sunnah* drinks in beverage industries in Malaysia, the authority need to lay a comprehensive guideline by adhering to several principles; (1) *Halalan Tayyiban* and Islamic dietary guidelines in Beverage (2) Islamic Manufacturing Practices (3) HACCP to entrepreneurs who wish to produce *Sunnah* drinks as one of their product line and (4) Standard Identification and Claiming on food Labeling. Since this paper is a review paper, the researcher suggested the conceptual approach that might work the best by merging the scientific and islamic principle to be implemented in the beverage industries in Malaysia. A pre and post quantitave survey among the top manegement staffs in the beverage industries could be strategized to discover the effectiveness of the implemented guidelines backboned and initiated by the discussed principles in this review.

Principle 1: *Halalan Tayyiban* and Islamic dietary guidelines in beverage

Like many religions, Islam prescribes a set of dietary guidelines for its believers to follow. For Muslims, the dietary rules to follow are fairly straightforward when it comes to the foods and drink. From the Islamic point of views, it is proven that beverage or drinks is very vital in human daily life and also a symbol of rewards for the believers in the hereafter based of n the revelation knowledge (*dalil Naqli*). In addition, Prophet Muhammad PBUH had sternly alleged in a hadith that “What Allah has made lawful in his Book is *Halal* and what He has Forbidden is *Haram*, and that concerning which He is silent is allowed as His favor”. (19:64) (This hadith was reported by al-Hakim, classified as *sahih* (sound), and quoted by Al-Qardhawi, (1995). The reasons of the prohibition is due to the impurities and harmful states which might lead to severe diseases and danger. Among the prohibited (*Haram*) food that must be avoided by human being are pork meat, animal which is not properly slaughtered, filth, blood, carrion, as well as alcoholic drinks.

In general, Islamic dietary law has distinguished between food and drink that are allowed (*Halal*) and those that are prohibited by God (*Haram*). Apart from that too, the practical of *Haram* actions should be avoided according to Islam. Ngawi (2017) has summarized the guidelines of quranic food consumption as listed in Table 3.

Table 3: Islamic Guidelines for Beverage Consumption

<i>Halal</i> Drinks	<i>Non Halal</i> Drinks
<ol style="list-style-type: none"> 1. All kinds of water or liquids that are not harmful to human life, both physically and spiritually. 2. Non-intoxicating liquids or liquids even before being intoxicating as alcohol turns into vinegar. 3. Water or liquid is not a defective object or unclean object. 4. Water or fluid is obtained by means of a kosher way that is not contrary 	<ol style="list-style-type: none"> 1. All intoxicating drinks or when consumed cause harm and damage to the body, mind, soul, moral and <i>aqidah</i> such as alcohol, <i>khamar</i> and the like. 2. Drinks from feces or unclean object includes banned substances or impurities.. 3. Anything that gets in a way that is not <i>Halal</i> or contrary to Islamic

to the teachings of Islam.	teachings. 4. Abused and God Almighty does not like things that go beyond the limits.
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Source: Ngawi (2017)

From the table, we could see that, *Halal* is not the only matter of concern, there are other remaining facets that uphold the concept of Islamic dietary guidelines according to Quran and *Sunnah* including, hygienic aspect, spiritualism. Transparency, ideology and education in understanding the principle of *Halalan Tayyiban* need to reach the beverage producers holistically to avoid misconception and adulteration of the authentic *Sunnah* drinks in Malaysia. Hence, the first principle could be monitored through the implementation of IMP which will be detailed out as the review moves on.

Principle 2: Islamic Manufacturing Practices (IMP)

Islamic Manufacturing Practice (IMP) is the standard in the production of *Halalan Tayyiban* products which comply with *sharia’h*. *Shari’ah* law is the Islamic rules and regulations according to the Qur’an and the *Sunnah* of the Prophet Muhammad PBUH for Muslims. The implementation of IMP in beverage industry in Malaysia is crucial as it ensures the whole production stages including premise, transportation, raw materials and human capital are at the optimum safety, *Halal* and hygienic conditions all the time. All the related activities in the manufacturing process and the economical aspects need to be well managed accordingly to obtain blessing (Rahmah) from The Almighty (Misri, 1993; Khan, 1994) in Mohamed, Abdullah, and Wahab (2016).

IMP was first established in (2000) and registered under the Malaysia Intellectual Property Corporation (MYIPO). The fundamental of IMP is ‘Tauhid’ which means every person have to hold a strong believe and faith that all the manufacturing practices as well as the managements must not oppose Allah’s command. In another words, food and beverage industry producers must adhere to the Allah management rule which holistically cover the three aspects namely Impact of Use, Utilization of resources and Environmental resources (Fig. 1). Basically, the four important elements in IMP which are *Tauhid*, human as *Khalifah*, morality and optimized product quality comprehensively have guided Muslims to have a balance life management without ignoring the demand of the hereafter. After all, with the advent technology today, IMP is a relevant mechanism that could be polished to cater Muslims with *Halal*, nutritious and wholesome beverage in Malaysia.

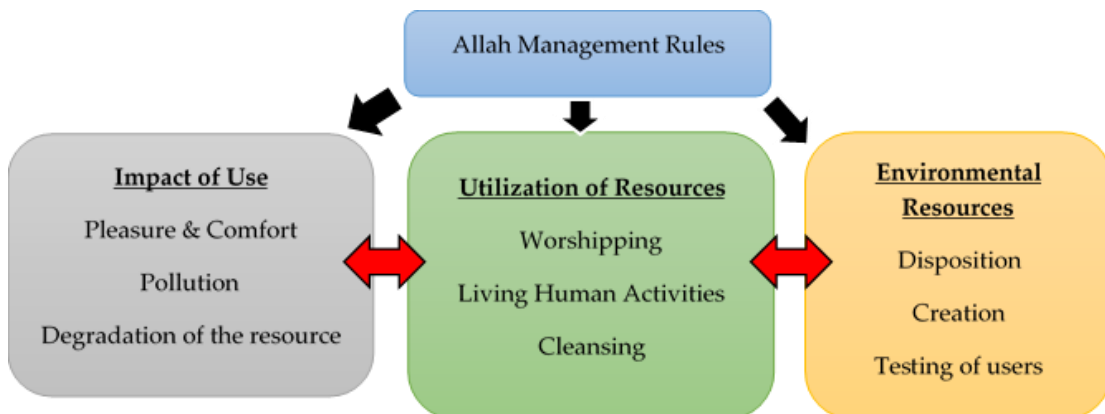


Fig. 1: Diagram illustrating the Islamic Approach to Islamic Manufacturing Practices (IMP)

It is interestingly to note that IMP only emphasizes on the managerial and quality control aspects in general without providing a specific guidelines for *Sunnah* food and drinks production especially in terms of the raw material and food ingredients, (Azarpour, Moraditochae, and Bozorgi (2014) best practices, as well as labeling and nutrition. The gaps in the IMP has warranted the policy makers in Malaysia to revise and improvise the guidelines to avail a comprehensive standard on preserving the *Sunnah* products from being jeopardized by irresponsible producers. Essentially, the establishment of any policies, rules and regulation in this world could not deviate from the Islamic Approach and have to follow effusively the Allah management rules which covers every single aspect of life. As mentioned in (Surah Al-An'am: 82), "Those who have faith and do not taint their faith with wrongdoing – for such there shall be safety, and they are the (rightly) guided." From the researcher point of view, product quality could be optimized effectively if human beings aware that Allah is the best designer and His commands should be followed without any hesitation and dispute. Clearly, Allah is the best designer, and as human beings, we cannot plan anything contrary to God's commands if we want to succeed in this life.

When it comes to food and beverages, the most trending issue that is spiking among food scientist is food safety. To address the food safety, hygienic and quality issues of *Halal/Sunnah* food, the lacking elements which is the safety and quality of raw materials will be governed the best by the HACCP system in the manufacturing practices.

Principle 3: Food Safety, Hygienic and Quality Issue via HACCP

Theoretically, food safety is intertwined with food quality as it protect the wholesomeness of the food from any hazardous substances which could possibly intoxicate human upon consumption (Rahman and Kabir, 2012). Regardless of the manufacturing size and capacity, HACCP system could be developed and monitored by establishing the critical control points (CCPs) and determine a HACCP plan for the production. According to Rahman, Khatun, Rahman, and Ansary (2014), HACCP has been proven to be the most effective system to eradicate food borne diseases and could ensure the whole manufacturing production levels adhere to the quality safety regulations outlined by the authorities. It has received the global recognition worldwide because of the rational principles it holds (Corlett, 1998). However, not all *Sunnah* drinks' producers know what is meant by HACCP?

Generally, Hazard Analysis Critical Control Point (HACCP) system is viewed as a set of preventive measures to monitor, control and ensure the safety, hygiene, quality as well as the *Halalness* aspect of the food to be consumed. As defined by ICMSF (1988), "HACCP is a systematic approach to the identification, assessment, and control of hazards. The approaches and guideline adopted and safety recommendations made by the International Commission on Microbiological Specifications for Food". HACCP was first implemented and promoted universally by The Joint FAO/WHO Food Standards Program (CAC, 1997). There are seven basic principles of HACCP on approaching food safety as follows;

- (1) Principle 1: Conduct a hazard analysis

- (2) Principle 2: Determine the Critical Control Points (CCPs)
- (3) Principle 3: Establish critical limit(s)
- (4) Principle 4: Establish a system to monitor control of the CCP
- (5) Principle 5: Establish the corrective action to be taken when monitoring indicates that a particular CCP is not under control
- (6) Principle 6: Establish procedures for verification to confirm that the HACCP system is working effectively
- (7) Principle 7: Establish documentation concerning all procedures and records appropriate to these principles and their application

To date, very limited studies revealed the control measures for *Sunnah* food safety has been done in Malaysia. A recent study has been conducted by Aly, Hathout, and Sahab, (2011) to establish the HACCP plan for the traditional *Sunnah* dairy product in Egypt, named ProTalbina. Since this product is using barley, there is a high possibility of contamination of microorganism such as *Aspergillus* and *Fusarium* sp. (Baliukoniene, Bakutis, and Stankevicius 2003; Maenetje, and Dutton, 2007). As a upshot, the researchers managed to discover the CCPs for that products starting with the raw ingredients (milk), the production (pasteurization), the other ingredients (probiotic bacteria and barley flour), containers and storing area. Preventive measures for the final ProTalbina product involved the chemical, biological and physical hazards which were resolved by the probiotics being used.

In short, HACCP could not eliminate all hazards, but it could assist very much in minimizing the hazards' occurrence throughout the whole stages of food and beverages production. Having said that, *Sunnah* drinks industries have to take note that safety and quality aspects is not a trivial issue that could be underestimated. The importance of implementing HACCP is a very serious matter for every food and beverage producer in Malaysia in assuring the wellbeing of human consumption.

Principle 4: Standard Identification and Claiming on food Labeling

Today, there are abundant of Malaysian producers who claimed their food and beverage products as *Sunnah* food. Principally, *Sunnah* products should fulfill the core principle of *Sunnah* food before it could be claimed as it is. To be certain, *Halalan Tayyiban* is the main pillar of *Sunnah* food. In particular, the principle is important to maintain five *maqasid syari'ah* which are the preservation of religion, soul, intellect, ancestry and wealth. With regards to the mushrooming growth of *Halal* food and beverage industry in Malaysia, some reckless manufacturers have attempted to exploit the hadith or creating new ideologies of *Sunnah* food to boost their products' sales. This imprudent actions are obviously opposed to *the Maqasid Syari'ah* principle as well as ruined the authenticity of *Sunnah* food.

Claiming a product as *Sunnah* food could not be simply done without any proper inspections and guidelines. The term "*Sunnah* food" is now receiving a copious attentions among Muslims in Malaysia. The acceptance and demand of *Sunnah* food in their daily food intake have led to the evolution of *Sunnah* products in the Markets. Although it is well acknowledged that *Sunnah* product is the best food in the universe according to Qur'an and hadith (Ahmad, Yakub, Yusoff, and Ariffin, 2015), however, the mixed

ingredients during the production are somehow suspicious (*mashbooh*) and conflicts with the real understanding of the concept of al-*Sunnah* itself. For instance, the *Halal* state of the ingredients that is incorporated in the drinks as it might come from non – *Halal* source. As contended by Rahman et al. (2014), pure vegetable oil” may have been treated with stearates or diglycerides derived from swine flesh.

Again, the issue of product content liaise with the food safety aspect. Since the vast majority of *Sunnah* drink available in the market today is no longer authentic because they have been mixed up with other ingredients. It is very unappropriated for dates juice with tonnes kilo of sugar added being claimed as “*Sunnah* food”. Though date is one of the favorite foods of Prophet PBUH, the mixed drink has load of sugar which is very unhealthy and detrimental. As elucidated by Yatim (2015), the best approach to inspect the validity of claiming such mixture of products is by proving scientifically ascertaining that they are wholesome and safe to be consumed via laboratory tests. Quoting Quranic verses and hadiths on the labeling must be banned because both are too divine for any manipulation in business. With regards to this brilliant opinion, it is urged for Malaysian government to provide a standard guideline in Malaysian Food Act is the best way before any charges of *Sunnah* food could be portrayed on the product labeling.

SUGGESTION AND RECOMMENDATIONS

Essentially, knowledge and awareness on reviving the *Sunnah* food in Muslim diet as well as safeguarding its originality, safety and quality are the foundation of establishing a standard guideline towards conserving the authenticity of “*Sunnah* food “claims. In order to capture this enormous issue, several measures and actions have to be taken seriously by all parties starting from the society, consumer and manufacturer, government and non-governmental organizations.

The agenda of empowerment should begin with early education to consumers about *Sunnah* food, in terms of history, the authenticity of the hadith and Quran sources and the good effect of their practice on the health of the body. Hence, the researcher recommended for the Consumer Association in Malaysia to make a collaboration with Ministry of Education in order to introduce “the prophetic food education programs” for the consumer since at the elementary level. Malaysians should be exposed to the knowledge of *Sunnah* food as well as the importance of reading nutrition labels on food products so as not to be easily deceived by the malicious producers through mass media such as blogs, YouTube, television, and the like.

Apart from that, government agencies such as JAKIM, HDC, Ministry of Domestic Trade, Co-operatives and Consumerism (KPDNKK) should take necessary steps by providing training, seminars, forum as well as creating more publications and references such as magazines, newspapers and press releases should also be published periodically to provide exposure and campaign to Muslim consumers in Malaysia regarding the information, latest issues and standards of producing *Sunnah* food either traditionally or industrially.

In designing the best policies to enable *Sunnah* food and beverage entrepreneurs to commence their products, the government should sit together with all regulations bodies to ensure the continuity of *Sunnah* food products in the Malaysian market according to the standards and guidelines provided. As the world is seriously facing a boom of the Industrial 4.0, more sophisticated digital technology might replace the job of humankind

in the future. The policies must be relevant with the demand of food industries. For instance, the detection of non-*Halal* material could be done easily using DNA sensor which does not require human operation. So, a Standard Operating Procedure (SOP) that yet to be implemented must be logical to cope with such automation system in the industry.

For food scientists and Muslim scholars, they must work hard to ensure that continuous research investigations are carried out on this kind of mushroom growing food and beverage product. This is because food is capable of affecting the soul and the level of human health. This is because food does not only have an effect on the health status, it could even effect the spiritual aspect and one's faith. In shorts, scientists and scholars play a pivotal role is in providing scientific evidences in relation to the health or harmful side effects from consuming the *Sunnah* food and beverage products on human body.

As Muslim consumer, Malaysians should be sensitive in utilizing these term as it has to do with individual faith, religious and spiritual aspects of life. Simply believe in those deceptive and manipulative advertisements that promoting *Sunnah* drinks using blatantly untrue statements might lead to deterioration of the *ummah*(community). After all, it is recommended that each party should be able to take progressive steps in solving this problem based on the preproposed methodology and solutions in setting the guidelines of this *Sunnah* F&B as soon as possible.

CONCLUSION

In a nutshell, although the term "*Sunnah* food and drinks" is widely used among Muslim communities in Malaysia, it is understandable that majority consumers are still confused and has lack of knowledge regarding the clarity status of *Sunnah* drinks in the market since manufacturers tend to mixed them with other natural and chemical ingredients. Indeed, promoting *Sunnah* food in the market seems to be a phenomenal efforts. However, the action of endangering the "*Sunnah*" term without adhering to improper standard and guideline is at a great concern. Therefore, all policies and legislations made regarding the aspects of authenticity of *Sunnah* food and drink should be based on the four principles that have been presented by the author in this review papers; *Halalan Tayyiban* and Islamic dietary guidelines in Beverage ; Islamic Manufacturing Practices (IMP); Food Safety, Hygienic and Quality Issue via HACCP; Standard Identification and Claiming on food Labeling towards providing an accurate, clear and contemporary understanding regarding this term. In all, it is reprimanded to all Muslims all over the world especially in Malaysia that the status of *Sunnah* F&B must be regarded as *Halal* food that can has been proven beneficial to human body through revelation source (*naqli*) and scientific study (*aqli*).

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