

Chapter 9

Applying the “Halal” and “Tayyib” Norms in Marketing: Islamic Marketing

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ABSTRACT

“Halal” (ĤáÇá) and “Tayyib” (ØíÈ) are two Islamic terms mentioned in the Noble Quran. Halal refers to what is permissible, allowed, and legal, while Tayyib signifies what is good, pure, and wholesome. Halal is closely linked with the fundamental principles of Islam, whereas Tayyib emphasizes ensuring that something is good, pure, and wholesome. The distinction between Halal and Tayyib in Islamic marketing is intentional, not random. This chapter expands on the norms of Halal and Tayyib, guided by a qualitative approach. Applying Halal and Tayyib in marketing involves engaging in Islamic marketing, where Halal establishes the foundation, and Tayyib outlines the process. The norms of Halal and Tayyib can foster various halal disciplines, including Islamic marketing, the Halal supply chain, tourism, finance and banking, research methodology, and more. Consequently, the halal marketing mix can leverage all halal disciplines, catering to different market segments and involving Muslim and non-Muslim marketers within the halal industry.

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INTRODUCTION

Halal, an Arabic word, refers to permissible for humanity documented in the Noble Quran. The Noble Quran welcomes people of faith in Christianity, Judaism, and Muslims to consume halal (Islam et al., 2025). Halal consumption surpasses food, beverage, cosmetics, entertainment, pharmaceuticals, tourism, fashion, and alike in the halal industry (Islam et al., 2024a).

The halal industry is a growing sector within the Islamic economy (Ab Talib & Zulfakar, 2023), fueled by Muslim markets, which represent the fastest-expanding consumer base worldwide (Ab Talib et al., 2020). This industry is rapidly expanding and has already reached 1.8 billion consumers globally. It has an estimated value of USD 2.1 trillion and has become a significant focus within the global market (Darmawati et al., 2023). Opportunities remain open to participate in various sectors and marketers compete for a share of the global halal market (Prakoso & Tiurma, 2023). Sectoral focus on halal research includes consumer behavior, Islamic branding, halal supply chains, halal certification, halal tourism of Islamic marketing (Putera & Rakhel, 2023). Islamic marketing is embedded within all the subsectors of halal research. Halal and Tayyiban norms denote the guiding principles of Islamic marketing (Islam & Hasan, 2024).

“Halal” means permissibility, and its opposite is “Haram” (Prohibited). “Tayyiban” outlines wholesomeness, cleanliness, goodness, and purity, involving a rigorous process to differentiate halal from impure (Islam et al., 2025). As such, Tayyiban involves an integrated mechanism to ensure halal integrity. This indicates that halal is incomplete without tayyiban, as each complements the other. Tayyiban is impossible to achieve if the halal status of the product is in question. Therefore, the halal status must be confirmed before determining tayyiban state.

The concept of tayyiban is highly significant in the context of halal production, as it preserves human well-being. Many Quranic verses including 2:168, 187, 228-230, 275; 3:50, 93; 4:19, 24, 160; 5:1-5, 7-8, 88, 96; 7:157; 8:69; 9:37; 10:59; 11:39, outline the concept of halal and tayyib. Allah has instructed halal and tayyib-oriented consumption for the public, faithful Muslims, and all prophets. This instruction indicates that halal consumption is rooted in broad segments of society.

Problem Statement

Secular theoretical frameworks cannot fully enable Islamic and halal marketing (Ali et al., 2013; Bouzenita & Boulanouar, 2016; Zakaria & Abdul-Talib, 2010). Ontological theoretical frameworks cannot elucidate the spirituality of halal, tayyib

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