

STRATEGIC INTERVENTIONS IN MANAGING NON-COMPLIANCE WITH HALALAN TAYYIBAN STANDARDS IN MALAYSIAN PRIVATE TAHFIZ INSTITUTIONS

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Abstract. Lack of compliance with Halalan Tayyiban standards indicates a larger problem in attaining the quality of food and product integrity that is not just halal but also tayyib (good and wholesome). However, despite their importance in Islamic education, private tahfiz institutions in Malaysia have struggled to properly implement Halalan Tayyiban, mainly due to their limited resources and lack of organised compliance. This review aims to explore strategic interventions in managing non-compliance with halalan tayyiban standards in Malaysian private tahfiz institutions. This study employed a review analysis approach to scrutinise the existing literature on Halalan Tayyiban compliance, food safety, and institutional practices in Malaysian private tahfiz institutions. The review analysis revealed several strategic interventions in managing non-compliance with Halalan Tayyiban standards in Malaysian private tahfiz institutions, including: (a) increased awareness and knowledge; (b) reduction in non-compliance incidents; (c) adoption of standard operating procedures (SOPs); (d) establishment of partnerships with certified suppliers; and (e) policy recommendations for systemic integration. In conclusion, the effort to address non-compliance of Halalan Tayyiban in Malaysian private tahfiz institutions may involve several dimensions of governance, operational plans, training, collaboration and harmonisation of policy.

Keywords: *Halalan Tayyiban, food safety, private tahfiz institutions, Malaysia, halal compliance, Islamic food regulations*

Introduction

Lack of compliance with Halalan Tayyiban standards indicates a larger problem in attaining the quality of food and product integrity that is not just halal but also tayyib (good and wholesome). One of the main problems is that many halal-certified products comply only with the basic halal requirements and do not meet Tayyib standards. The halal system, which is based on holistic standards such as health, hygiene, and ethical sourcing (Nordin et al., 2024), is being undermined. In manufacturing processes, the use of Islamic manufacturing practice (IMP) highlights another lacuna; in its attempt to incorporate spiritual and ethical elements, it becomes less pragmatic for mass implementation (Sungit et al., 2020). Additionally, halal income is an important but often overlooked part of halal integrity that needs attention, as food obtained from an unclean source of income goes against the overall principles of Halalan Tayyiban (Shaary and Wan Harun, 2020). This disjuncture between halal certification and tayyib values indicates the necessity for a more coordinated system of regulation at the producer, corporate, and governmental levels to enforce the spirit and letter of Halalan

Tayyiban. However, despite their importance in Islamic education, private tahfiz institutions in Malaysia have struggled to properly implement Halalan Tayyiban, mainly due to their limited resources and lack of organised compliance. They tend to emphasise religious teaching and ignore holistic aspects of Tayyiban, such as being clean, safe, and legal in food and daily activities (Rahmatika and Bashori, 2024). Often, food handling in tahfiz centres is not properly audited or certified, which risks exposure to syubhah (doubtful) elements that detract from the wholesomeness of student care (Awang, 2021). There is no widely accepted system for ensuring halal standards and food quality in these informal education settings, leading to uneven application of the Halalan Tayyiban principles in the sector. In this situation, it's clear that we need a better and more organised way to check and enforce Halalan Tayyiban standards in private tahfiz institutions to ensure the students' well-being and uphold Islamic values.

This review aims to explore strategic interventions in managing non-compliance with Halalan Tayyiban standards in Malaysian private tahfiz institutions. This review provides essential advantages in improving institutional responsibility, student interest and complying with Islamic ethics. Structured risk management and quality assurance models, as practised in halal warehousing, can be incorporated into the tahfiz context to reduce contamination and ensure religious compliance (Mohd Said et al., 2024). Furthermore, the use of Halalan Tayyiban principles in educating in education-based institutions can help to ethically address misperformance and develop spiritual training programs for both students and staff (Gazali and Auliya, 2023). Additionally, improving compliance through policies and educational programs can significantly boost customer satisfaction and ensure that tahfiz institutions promote complete Islamic teachings (Showole et al., 2024). Secondly, it establishes the foundation for long-term institutional sustainability, as adhering to Halalan Tayyiban can lead to increased community support, funding, and opportunities for collaboration with the government and halal certification boards.

Literature review

Non-compliance with Halalan Tayyiban standards in Malaysian private tahfiz institutions presents a complex issue that requires an inclusive approach. The non-conformance problems usually arise due to differences in governance, operational practices, and the educational system in other institutions. These differences may greatly affect education quality and halal observance, which is vital to Islamic education and practice. Private Tahfiz Institutions have mushroomed in Malaysia, catering for the demand for education for the Quran, as well as facing numerous problems in the aspect of governance and managerial practices. As reported by Pg Hj Idris et al. (2022), private tahfiz institutions are supposed to be developing governance mechanisms that will be used as the basis of standard operational guidelines as well as compliance with Halalan Tayyiban principles. Good governance best practices enhance institutional transparency, accountability, and adherence to religious standards, thereby addressing the issue of non-compliance. This demand for systematised management is endorsed by the qualitative evaluation results of Anuar et al. (2024), who reported that varying levels of management at private tahfiz institutions are tantamount to the need for standardisation to maintain a halal level of food.

The absence of common rules in their implementation can lead to discrepancies in consultation, making enforcement more challenging. Ab Arif et al. (2024) revealed that the human resource management challenges in these institutions stem from insufficient

training for staff development and the resulting consequences of non-compliance. Halalan Tayyiban inbred training programs can inculcate the culture of compliance among academia and the administrators, and therefore mitigate risks of non-compliance. Misba et al. (2024) highlighted that improving professional development in halal management practices is crucial for integrating waqf strategically to ensure financial sustainability, which helps maintain compliance by keeping institutions around for a long time. To successfully manage compliance in the long run, implementing a guideline tailor-made for private tahfiz institutions is vital. This framework ought to specify the roles of staff, develop mechanisms for monitoring compliance, and impose tangible penalties for non-compliance. Such an approach has been cited as a positive in the literature, since it could be used to reduce the variation in how halal standards are met across institutions and, at the same time, further specify what is expected concerning halal practice. The performance measurement framework, as mentioned by Jaaffar et al. (2022), establishes compliance and operational performance, systematically managing non-compliance with the halal standard.

New financial models, such as waqf-based financing, have been introduced to address the persistent financial burdens faced by private tahfiz institutions, which often rely on student fees and donations. Not only does this model contribute to financial sustainability also fosters creating a marketable environment is essential for adhering to the Halalan Tayyiban standards. Mohd Yusof et al. (2022) demonstrate that waqf can also reduce the financial burden as well as the human resources of these institutions that are invested in the management of compliance. Involving the community is also crucial. Encouraging the wider Muslim community to take more responsibility for private tahfiz institutions through donations, volunteering, and awareness campaigns may foster a culture of compliance with Halalan Tayyiban. Though only a few studies were found that directly addressed this issue, the overall idea that community support increases institutional allegiance received support from several studies (Aman et al., 2024). Furthermore, the educational aims of the private tahfiz institutions should be consistent with the national policy of halal. The Malaysian government has announced blueprints to raise the quality of several categories of educational institutions, including private tahfiz institutions as well. The inclusion of appropriate halal principles in the formal education curriculum, as recommended in literature on community relations (Chan et al., 2022), would equip students to succeed not just academically but also to appreciate and value the observance of halal standards in all areas of life. A key challenge to better compliance is the view of halal certification as a marketing tool rather than a mandatory requirement. Hassan et al. (2020) believe that changing how people see halal certification as just a marketing tool can happen by raising awareness and educating students about the importance of halal in private tahfiz institutions. Developing a consciousness that halal compliance is indeed inspired and associated with our religious beliefs and the community's faith also enables private tahfiz institutions to instil an inner longing to uphold these standards.

Technology can also be used to support improved compliance management. Use of digital tooling to monitor and report compliance issues could facilitate processes and also enhance transparency (Mustapha et al., 2024) in private tahfiz institutions. Online media can also be employed as teaching materials for the school's staff and students by providing information about practising Halalan Tayyiban so that the principles are embedded in the school's culture. Similarly, forging partnerships between private tahfiz institutions, the authorities, and the community can help reduce such noncompliant

actions. By facilitating networks that promote the sharing of best practices and experiences, and resources, institutions can rally together a collective effort to strengthen their compliance framework, which in turn would advance best practice on the ground (Mohamed Ali et al., 2024). Finally, addressing the non-compliance with the Halalan Tayyiban standard in private tahfiz institutions in Malaysia requires a strong compliance initiative that promotes good governance, strengthens human resource management, expands community networks, and strategises technology. The collaboration and introduction of many creative financial models, such as waqf, can also be utilised to enhance compliance and demonstrate that private tahfiz institutions are not only producing students who can fulfil educational standards but also who adhere to their moral and religious duties.

Materials and Methods

This study employed a review analysis approach to scrutinise the existing literature on Halalan Tayyiban compliance, food safety, and institutional practices in Malaysian private tahfiz institutions. Pertinent literature was searched through keyword searches, which were “Halalan Tayyiban,” “food safety,” “private tahfiz institutions,” “Malaysia,” “halal compliance” and “Islamic food regulations.” The searches were performed on several academic databases, including Scopus, Web of Science, Google Scholar, ScienceDirect and MyJurnal. Peer-reviewed journal articles and grey literature (including government reports and institutional guidelines) were used to provide a broad view of issues and interventions related to non-compliance. The literature selection was based on the following inclusion criteria: (1) Halalan Tayyiban principle and food safety regulations-related literature; (2) Islamic educational institutions, focusing on the tahfiz institution in Malaysia; (3) the publication year from 2020 to 2025 to make them relevant to the current time. The review comprised several procedural steps, including an initial screening of the titles and abstracts, a full text reading of the selected papers, and theme-based classification of the findings. The typical issues of infrastructural challenge, lack of standard guidelines, poor training, and enforcement were critically examined to facilitate a firm strategic intervention, as provided in this study. The use of review analysis was justified in that it allowed for a critical synthesis across multiple sources and a broad and deep understanding of the issue of non-compliance. This framework enabled the identification of literature gaps, the observation of limitations of the institutions, and the generation of institution-specific recommendations for improvement. Additionally, the review method was appropriate for this initial stage of research, providing a strong base for future studies to explore specific topics related to construction or organisation, such as field studies, interviews with stakeholders, and policy development.

Results and Discussion

The review analysis revealed several strategic interventions in managing non-compliance with Halalan Tayyiban standards in Malaysian private tahfiz institutions, including: (a) increased awareness and knowledge; (b) reduction in non-compliance incidents; (c) adoption of standard operating procedures (SOPs); (d) establishment of partnerships with certified suppliers; and (e) policy recommendations for systemic integration.

Increased awareness and knowledge

Raising awareness and understanding is a key strategy needed to address the issue of not following Halalan Tayyiban standards in Malaysian private tahfiz institutions, as a lack of clear knowledge about these principles often leads to significant challenges. The provision of systematically structured teaching and knowledge dissemination about Halalan Tayyiban, which emphasises clean, safe, and ethical sourcing as well as ethical practices for these products, could lead to the active involvement of tahfiz management and staff in well-managed food operations and other operational tasks (Dahlal, 2021). Additionally, campaigns focused on students can help teach them about the importance of following Islamic dietary rules from a young age, making these values a part of the school's culture. This goal goes beyond minimising exposure to inadvertent non-compliance; it is also a learning experience for all the parties involved to share a common commitment to making Halalan Tayyiban a core institutional value. Raising awareness and education through strategic intervention is important in response to non-compliance with Halalan Tayyiban standards in Malaysian private tahfiz institutions. A non-compliance app can also act as a tool for promoting community engagement and as a reference source on the aspect of halal practices, thus inculcating an accountability culture among stakeholders (Mustapha et al., 2024). Taking into account that widely accepted halal practices are generally promoted in all parts of the Muslim world for any community (including foreign workers), strong education, particularly for students, is also crucial for carving out a strong halal-compliant culture in these institutions (Anuar et al., 2024). Incorporating halal education in the curriculum will provide proficient students who understand the importance of halal in their life and professional life (Khairani et al., 2023). Using a thorough educational method that shows how halal compliance relates to consumer trust can help enforce halal standards and support the long-term growth of the halal industry (Tukiran and Ahmad Anuar, 2022). Strategic involvement with the community and ongoing education are crucial to reducing non-compliance and improving the integrity and marketability of Halalan Tayyiban products and services (Astiwara, 2025).

Reduction in non-compliance incidents

Reduction of non-compliance incidents is an important strategic program in structured interventions for regulating Halalan Tayyiban practice in Malaysian private tahfiz institutions. With standard monitoring, a sound hygiene protocol, and a system in place to monitor adherence to rules, organisations can considerably reduce the number of food safety incidents that contradict halal principles. These risk management activities help ensure that cleanliness, safety, and ethical sourcing are maintained throughout all operations. Additionally, including Halalan Tayyiban values in education and management not only improves how things are done inside the organisation but also builds trust with the public and supports long-term adherence to these standards. Such an act should not only address existing gaps but also instil a mindset that consistently upholds Halalan Tayyiban. The reduction of non-compliance occurrences in supervising Halalan Tayyiban standards at Malaysian private companies is essential to ensure compliance with the practices of food safety and ethics. Interventions are successful in different areas, and structured educational programmes and ongoing monitoring can reduce the level of noncompliant behaviour. For instance, educational activities could

enhance medication adherence, thereby reducing potential iatrogenic effects (Aboudonya et al., 2022). Additionally, creating a culture of following rules through ongoing education and supportive supervision has worked well in many health facilities, raising awareness and compliance among everyone involved (Roy et al., 2024; Thabit et al., 2023). The strategic deployment of technology, especially mobile apps, has been recognised as a potential solution for promoting adherence behaviours, especially those concerning diet and health recommendations (Susilawati et al., 2021). The application of these methods may contribute to solving the specific issues on Halalan Tayyiban compliance pertaining to private tahfiz institutions.

Adoption of Standard Operating Procedure (SOPs)

Introducing Standard Operating Procedures (SOPs) as an intervention strategy to address non-compliance with Halalan Tayyiban in private tahfiz institutions in Malaysia provides a straightforward and reproducible method, serving as a standard guideline for their routine operations, particularly in food preparation, hygiene, and acquisition. By adopting SOPs, it can standardise best practices across institutions and eliminate the ambiguities in ensuring the application of the Halalan Tayyiban principle will be consistent across all administrative abilities of the organisation (Ramli et al., 2021). In environments in which the employees may be inadequately literate in the Islamic food law legislation, the SOPs are an applied form of education and enforcement, but also ensure the actions of the institutions are in line with the syariah law and the state's public health requirements (Mohamed Ali et al., 2024). Creating tahfiz-based SOPs is expected to encourage responsibility and help maintain the trustworthiness of institutions in the future. However, enforcing SOPs is a crucial step to help ensure that private tahfiz institutions in Malaysia follow Halalan Tayyiban standards. SOPs can be a means of fostering governance, transparency, and control accountability as components of effective internal control (Syarifudin, 2023). The use of SOPs helps to align and manage the tahfiz institution's systems and procedures with Halalan Tayyiban guidelines, and since the SOPs outline the steps and specifications for work, they promote better coordination and efficiency in the operations that are already in place. Moreover, strategic planning that is effective, with consideration given to stakeholders, nurtures a commitment and collaborative culture in these institutions (Castillo et al., 2024; Mensah, 2020). By implementing the SOPs, the institutions can react to the complexities of managing institutions without compromising the core principles of the halal industry (Amoo et al., 2023; Samadi et al., 2022). Furthermore, integrating this system will enhance operational efficiency and improve the quality of education by ensuring that students receive a well-rounded education that supports their development as future leaders (Nordin et al., 2024). Strategic use of SOPs provides a solid foundation for addressing non-compliance issues and offers the possibility of effective supervision and growth in private tahfiz institutions.

Establishment of partnership with certified suppliers

The agreements with their partners, who are certified as Halalan Tayyiban compliant, set rules to make sure that Malaysian private tahfiz institutions follow Halalan Tayyiban standards. These standards say that food and other consumables must be safe, clean, and allowed by religion. It also serves as a barrier to buying from unqualified or suspected sources, which is common in less formal organisations when the monitoring of the

supply chain is limited (Ramli et al., 2021). Partnerships with certified suppliers would enhance Tahfiz's institutional reputation and guarantee the application of Halalan Tayyiban principles in their daily conduct, particularly in the aspects of food preparation and hygiene (Kassim, 2023). Such collaborations may also serve as viable, sustainable capacity-building efforts, which allow tahfiz institutions to learn a successful lesson on sustainable practices over the entire value chain and benefit from mentoring and resource sharing. Engaging certified suppliers as partners can be a strategy to prevent non-compliance with Halalan Tayyiban standards among private tahfiz institutions in Malaysia. Communication with the certified supply chain is critical to enable the institutions to purchase materials that are halal-certified and comply with the regulations that bring image to consumers (Sapbamrer and Chittrakul, 2022). Existing research has indicated that relatedness between buyers and suppliers positively influences supplier compliance and performance, especially for those who are manufacturing in industries where moral issues (such as halal certification) are deemed crucial (Rehman et al., 2023). Additionally, having a program to educate suppliers could help them better understand Halalan Tayyiban principles, as studies have shown that when suppliers are educated, it often leads to better compliance and improved performance. Further, green supply chain management as an approach can be attached to the green and ethical embedded practices within higher education (Alghababsheh and Gallea, 2021). Creating relationships with qualified suppliers, plus education, is an effective strategy for Halalan Tayyiban compliance.

Policy recommendations for systematic integration

Policy recommendations for integrating systems to tackle non-compliance with Halalan Tayyiban standards in Malaysian private tahfiz institutions should focus on using standardised guidelines in national Islamic education frameworks. These would include requiring Halalan Tayyiban compliance audits, embedding modules of food safety and ethical sourcing in teacher training, and having a single certification system that is consistent with both religious and public health rules (Awang, 2021). That kind of integration would allow for consistent oversight and accountability for every institution, regardless of size or resource base. JAKIM itself, together with local authorities and private tahfiz operators, could work together to enforce policies and facilitate support for improvement (Salim and Abdullah, 2020). The implementation plan should be phased so that institutions can roll out these functions with time to build capacity and accommodate new governance and compliance regimes. A multi-pronged policy intervention is recommended to combat non-compliance with Halalan Tayyiban standards in Malaysian private tahfiz institutions. Investing in increased staff training and education is first and foremost. It has been reported by research that a lack of training is one of the most cited reasons for non-adherence in different industry sectors (Alkhurayji et al., 2025). Customised training and capacity-building can enable employees and foster a compliance culture (Murphy et al., 2024). In addition, improving financial support mechanisms, including the use of waqf financing, will lay solid ground for these institutions to follow standards (Misba et al., 2024). It is essential to create a system that regularly checks and supports private tahfiz institutions based on performance measures that fit their needs. This coordinated strategy would elevate compliance rates and ensure the institutions can foster a holistic educational environment in line with Halalan Tayyiban principles.

Conclusion

In conclusion, the effort to address non-compliance of Halalan Tayyiban in Malaysian private tahfiz institutions may involve several dimensions of governance, operational plans, training, collaboration and harmonisation of policy. Initiatives such as SOPs, digital compliance solutions, dialectical and credible suppliers, and staff capacity development seem to be a possible roadmap to improved organisational integrity, food safety and ethical standards. However, achieving uniformity in these interventions remains challenging due to the diverse and casual characteristics of private tahfiz institutions. Moreover, future studies can investigate the effectiveness of a specific intervention model among the tahfiz institutions and the type of institutions, and longitudinal studies can look into the dynamics of change over time in the compliance level. Furthermore, the mechanisms of student engagement and parental involvement in strengthening Halalan Tayyiban culture, and the possibility of an AI-based compliance monitoring system in a religious education setting, should also be investigated. The findings could lead to further understanding of sustainable, scalable solutions for systemic halal compliance in Islamic education.

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Conflict of interest

The author confirms that there is no conflict of interest involved with any parties in this research study.

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