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The Strategic of the Ummah as Guardians of Family Food (Hifzh al-Ghidhā'): A Sharia Review of Improving Knowledge of Poultry Product Quality and Safety

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ABSTRACT *This study aims to measure the effect of educational interventions on increasing the knowledge of the ummahat (housewives) group regarding the quality and safety of poultry products, viewed from the perspective of Maqashid Syari'ah. Ummahat has a vital role in Hifzh an-Nafs (maintenance of the soul) through ensuring balal thayyiban. The method used is a quasi-experimental study with a One-Group Pre-test Post-test design. The research subjects are ummahat in Mubajirun Hamlet, South Lampung. This hamlet has an area of 90 hectares and is supported by educational facilities based on Islamic boarding schools (such as Shuffah Hizbullah Islamic Boarding School) and a religious center (An Nubummah Mosque), creating a religious environment with a strong culture of mutual cooperation. The results of the study showed a very significant increase in knowledge from a total average score of 43.13 in the pre-test to 90.43 in the post-test. The highest increase was recorded in the aspect of Characteristics of Good Eggs (49.80%). The results of the statistical test support the hypothesis that educational intervention Ihtiyat (caution) has proven effective in transferring food safety knowledge. Increasing the knowledge of the ummahat group regarding the quality and safety of poultry products is a sharia obligation summarized in the Maqashid Syari'ah framework, specifically Hifzh an-Nafs and Hifzh al-Mal. The ummahat plays a role as muhāfiẓh al-ghidhā' (food guard) who ensures that every mouthful for the family is balal and thayyiban.*

Keywords : *Quasi-Experiment, Ummahat, Food Safety, Hifzh an-Nafs, Poultry Products.*

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INTRODUCTION

The role of the ummah as the first school and manager of family consumption places them as the primary determinants of the physical and spiritual quality of the next generation. Islam mandates the consumption of halalan thayyiban (Marwan Z et al., 2025). The thayyib criteria require quality, clean, and healthy food, which is closely tied to the concept of Hifzh an-Nafs (Syauqillah et al., 2024) in the Maqasid Syari'ah.

This research was conducted in Muhajirun Hamlet, Negara Ratu Village, Natar District, South Lampung, a strategic area bordering Natar Market and near Radin Intan II Airport. Covering an area of approximately 90 hectares and supported by Islamic boarding school-based

educational facilities such as the Shuffah Hizbullah Islamic Boarding School and the An Nubuwwah Mosque, this hamlet is known for its religious character and strong culture of mutual cooperation. In the context of family food consumption, the ummahat group, as the primary decision-maker, plays a crucial role in determining animal protein sources, with poultry being a daily choice due to its affordability and accessibility. Consumption of animal protein is crucial for supporting growth, cognitive development, and preventing stunting, thus strongly aligning with the principles of Hifzh an-Nafs (Damayanti et al., 2024; Sitorus & Nuraeni Salsabila, 2024).

From a religious perspective, the role of the community regarding poultry products is crucial in ensuring that food entering the home meets the principles of halal (Anshori et al., 2025; Bonne & Verbeke, 2007) (permissible according to Islamic law) and thayyib (good, safe, and high-quality), including adequate nutritional quality (Lusianti et al., 2025; Ramli et al., 2024). Knowledge of the quality of poultry products is necessary to prevent families from consuming food that is khabith (Alders et al., 2018; Bearth et al., 2014). Through adequate understanding, the community can apply the principle of caution (*iḥtiyāt*) in selecting food ingredients, thereby preventing the risk of contamination by pathogenic bacteria such as Salmonella, which can threaten the safety of the family, in line with the goals of Hifzh an-Nafs. Knowledge of what is good and what should be avoided based on Islamic teachings derived from the Qur'an and Hadith is an important foundation in determining halal and safe food products (Ummah et al., 2023).

Having a thorough knowledge of poultry product quality is a manifestation of several fundamental principles of Islamic Sharia (Sukriya et al., 2024). The mother's role as household manager (*qayyimah al-bayt*) is a trust from Allah SWT (Ab Halim & Mohd Salleh, 2020). This trust requires careful provision of sustenance (*nafaqah*) that is not only sufficient in quantity but also of guaranteed quality (*thayyib*). Consuming contaminated or spoiled food violates this trust, as it has the potential to harm life and property. Principle *iḥtiyāt* requires a Muslim to take preventive measures against anything that has the potential to cause doubt or danger (*dh'Arar*).

In relation to poultry products, the knowledge to identify freshness characteristics (such as color, smell, texture, or the use of the float test on eggs) is a concrete form of *iḥtiyāt* to avoid doubtful matters and ensure the nutritional purity of the family. Consuming unsafe poultry products (which have been proven in the field to carry the risk of Salmonella and E. coli) can cause illness, cost medical expenses (violating Hifzh al-Mal), and reduce a person's capacity for worship and work (violating Hifzh an-Nafs) (Abbas et al., 2025). Thus, the investment of time and energy of the ummahat to gain knowledge of food quality is a Sharia investment in maintaining the sustainability of worship and health. The purpose of this study was to analyze the level of knowledge of the ummahat group regarding the quality and safety of poultry products before and after the educational intervention and to determine how the educational intervention *iḥtiyāt* towards increasing public knowledge on every aspect of poultry product safety.

METHOD

The study used a quasi-experimental approach with a One-Group Pre-test Post-test design. This design measures the dependent variable (knowledge level) before (pre-test) and after (post-test) the independent variable (educational intervention) is administered. The research was conducted in Muhajirun Hamlet, Natar, South Lampung. The subjects were a group of 23 people who act as household food decision-makers. The intervention procedure is implemented through interactive training based on the principles of *iḥtiyāt* (caution), covering four main aspects: Physical Characteristics of Fresh Chicken Meat, Characteristics of Good Eggs, Myths and Scientific Facts about Eggs, and Health Risks & Contamination.

Data analysis using quantitative data analysis includes: descriptive statistics based on the average value (pre-test and post-test) for each aspect and inferential statistics, namely hypothesis testing using the Paired Sample T-Test to determine the significance of the influence of the intervention.

RESULTS AND DISCUSSION

Result

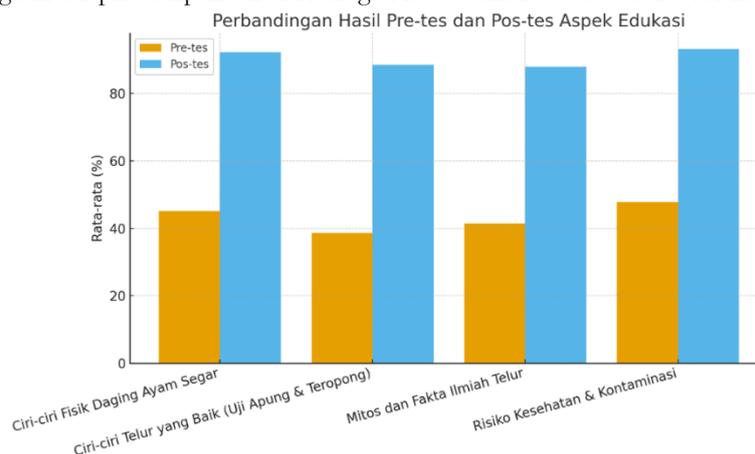
The results of the study showed that educational intervention *Ihtiyat* successfully significantly improved the community's knowledge. The total average score increased from 43.13 in the pre-test to 90.43 in the post-test. Details of the improvements in each cognitive aspect are presented in Table 1:

Table 1. Comparison of the Average Knowledge Value of the Ummahat Group based on Educational Aspects

| Educational Aspect (Performance Indicator) | Pre-test (Average %) | Post-test (Average %) | Increase (%) |
|--|----------------------|-----------------------|--------------|
| Physical Characteristics of Fresh Chicken Meat | 45.20 | 92.10 | 46.90 |
| Characteristics of Good Eggs | 38.70 | 88.50 | 49.80 |
| Myths and Scientific Facts about Eggs | 41.50 | 87.90 | 46.40 |
| Health Risks & Contamination | 47.80 | 93.20 | 45.40 |
| Average Total | 43.13 | 90.43 | 47.30 |

The highest increase (49.80%) in the Characteristics of Good Eggs aspect proves the effectiveness of the practical demonstration method in transferring skills that support *thayyibāt*. Improvements in each aspect of knowledge are clearly visible in Figure 1.

Figure 1. Histogram Graph Comparison of Average Pre-test and Post-test Scores for Educational Aspects



Discussion

Food can be used as a benchmark for a nation's culture, given that food holistically expresses the characteristics, traits, and identity of a region, while food ingredients represent the identity of its natural resources (Amalia et al., 2025). Islam teaches that proper food, in the sense of *halal* and *thayyiban*, is food that contributes to human piety, both personally and socially. This is because Allah created everything in this world to be utilized, indicating that everything is *halal* and *thayyiban*, unless otherwise stated (Akhtar et al., 2020).

This measurable increase in knowledge is a concrete manifestation of the internalization of *Sharia* values. The Ummah now has sufficient knowledge to choose what is good and avoid what is evil. This aligns with the principle of *ihṭiyāt* which demands caution in every matter, including food. Knowledge enhancement is analyzed in four key aspects to confirm the fulfillment of the ummah's responsibilities within the framework of *Maqashid Syari'ah*:

Physical Characteristics of Fresh Chicken Meat (*Thayyib* - Quality and *Ihtiyat*)

This aspect showed a strong increase (46.90%), with a post-test score of 92.10% from a pre-test of 45.20%. This increase is an actualization of the principle of *thayyib* which demands *Jūdah al-Dajāj* (poultry quality). The ability of the ummahat to identify characteristics (color,

aroma, texture) is a practical implementation of *iḥtiyāt* (caution) in choosing food *Ihtiyat*. This is crucial to ensure that the money spent is not wasted (avoiding *tabdzir*-waste), while also ensuring the fulfillment of the body's right to receive only the best nutrition. Poultry safety issues in traditional markets related to residues and hygiene have been a concern in food safety studies (Mund et al., 2017; Siddiky et al., 2022). The supply chain also determines the halal status of chicken meat in the market, ensuring that, from the producer (the slaughterhouse), from upstream to downstream, the chicken meat is not mixed with non-halal goods.

Consumer awareness plays a crucial role in encouraging the implementation of halal slaughter practices. The more widespread the implementation of sharia-compliant slaughtering procedures, the better the public's consumption behavior toward halal meat products. This has a positive impact because people feel more at ease and confident that the meat they consume has been processed according to religious requirements (Gizaw, 2019). This increased trust has a direct impact on public preference for animal protein sources with clear halal certification, including poultry products, which are consumed daily. Gradually, the consumption and use of halal products have become a lifestyle for many people .

Characteristics of Good Eggs (Thayyib - Quality and Hifzh al-Mal)

This aspect showed the most significant increase in competency, namely 49.80%, from a pre-test score of 38.70% to a post-test score of 88.50%. This very significant increase confirms that the practical demonstration-based learning approach is very effective in strengthening participants' skills. The ability to identify egg freshness through the float test also has strategic value from the perspective of *Hifzh al-Māl*, because damaged or degraded eggs can cause losses and become a form of waste (*tabdzir*). With the correct technical understanding, the *ummah* is able to make more careful decisions in purchasing and storing food, thus avoiding the consumption of *khabiṭh* products and can maintain the blessings of family wealth.

Recent scientific findings indicate that a decrease in egg freshness is always accompanied by an increase in air space, resulting in decreased egg density and a tendency for eggs to float (Atwa et al., 2024; Wang et al., 2022). Furthermore, recent research on food safety education confirms that hands-on training significantly improves participants' knowledge and behavior (Hassan et al., 2022; Raji et al., 2021). Therefore, the improved scores in this study are consistent with empirical evidence that field demonstrations can strengthen the retention of concepts and technical skills in food handling.

Myths and Scientific Facts about Eggs (*Iḥtiyāt* and Trust)

This aspect increased by 46.40%, with a post-test score of 87.90% from a pre-test score of 41.50%. This improvement reflects the *ummah's* readiness to carry out the trustworthy acts of worship as the pillars of the righteous in the holy place rationally. Correcting erroneous practices (for example, the dangers of washing eggs before storing them) is a concrete form of this improvement. *iḥtiyāt* which is based on science, keeps families away from practices that cause risks (*syubhat*) and contamination, thus ensuring the quality of children's food consumption.

Allah in Surah al-Baqarah: 168 teaches humans about eating: "O people, eat what is halal and good from what is on earth, and do not follow the steps of the devil because indeed the devil is a real enemy for you". This verse shows that in Islam the food eaten is related to faith. Faith will shape personality. Obedience to Allah's commands is a real form of implementation of Islamic teachings.

Health Risks & Contamination (*Hifzh an-Nafs - Preventing Dforbidden*)

The Health Risk and Contamination aspect showed the highest achievement in the post-test phase, namely 93.20%, with an increase of 45.40% from the pre-test score (47.80%). This increase reflects the increasing awareness of the community regarding the importance of avoiding *ilqā' ilā at-tahlukah* actions that can lead to danger-including the risk of foodborne illness caused

by pathogenic bacteria such as Salmonella and Escherichia coli. Research confirms that bacterial contamination is one of the main causes of foodborne illness in various countries (Abebe et al., 2020; Odeyemi, 2016), so improving food safety literacy plays a crucial role in preventing it (Martini et al., 2023; Mosby et al., 2015).

The mastery of knowledge of the Ummah in this aspect is a real manifestation of the application of Hifzh an-Nafs through the efforts of *da'fu al-dh'Arar* (preventing danger before it occurs). Good knowledge of food hygiene serves as an initial barrier in preventing the consumption of *ghidhā' fāsīd* (damaging food), while also being a strategic step in maintaining family health. This understanding is also related to Hifzh an-Nasl, considering that good food safety contributes to the prevention of chronic diseases and stunting in children, as emphasized (Atoloye et al., 2024). In addition, the principle of halal food in sharia requires that the preparation, processing, and storage processes be carried out with clean equipment and facilities and free from contamination of haram or najis materials. The application of the principle of cleanliness and separation of equipment is in line with the concept *ṭabarab* (Yono & Abrista Devi, 2025) and has been confirmed in recent studies on halal practices and food safety (Ashraf et al., 2018; Susanty et al., 2024).

The Strategic Role of the Ummah as Guardians of Family Food (Hifzh al-Ghidhā')

The findings of this study indicate that the importance of knowledge about nutrition and food safety, especially poultry products, for the Ummah can be viewed from three main aspects within the Islamic framework:

1. The Obligation of Hifzh an-Nafs (Maintenance of the Soul)

Hifẓh an-Nafs is the main goal (*maqṣid*) is the second of the *Maqashid Syari'ah* (objectives of Islamic law) after *Hifzh ad-Din* (maintaining religion). The obligation to protect the soul includes maintaining health and preventing oneself from anything harmful.

Preventing Danger (*Daf'u al-D'Arar*): Food poisoning or illness caused by unsafe food (*ghidhā' fāsīd*) falls under the category of hazards that must be avoided. By having adequate knowledge, the ummah can act as 'gatekeepers' who filter food from potential hazards, such as bacterial contamination or drug residues in poultry products. Carelessness in selecting and processing food can result in *'ilqā' ilā at-tahlukah* (leading oneself to destruction), which is expressly prohibited by the Qur'an.

Fulfilling the Body's Rights: The Prophet Muhammad said, "Indeed, your body has a right over you (Aisyahrani et al., 2024). Providing the best nutritional intake, guaranteed in quality and safety, is an effort to fulfill the body's rights to be strong enough to carry out worship and worldly duties.

2. Actualization of the Principle of Thayyib (Goodness and Quality)

The concept of *thayyib* in Islam extends beyond mere nutrition. It encompasses aspects of quality, cleanliness, purity, and positive effects on the body and mind.

Poultry Quality (*Jūdah al-Dajāj*): Knowledge of the characteristics of meat and eggs that are *thayyib* (fresh, odorless, firm in texture, bright in color) (Arwani et al., 2022) in accordance with the requirements of sharia. Choosing products with safety labels (such as NKV, Veterinary Control Number) is a form of caution in ensuring that products have passed recognized quality standards, keeping families away from the potential for consuming bad things.

Blessings of Food: Pure food is believed to bring blessings. Conversely, unclean or harmful food can diminish these blessings. Therefore, the Muslim community's mastery of proper handling and storage techniques is an effort to preserve the blessings of Allah's provision.

3. Obligations of Hifzh al-Mal (Maintenance of Assets)

Spending money on poor-quality food, which is then wasted or causes illness, is a form of *tabdzir* (waste) and a waste of wealth. Good knowledge enables the community to make

intelligent, efficient purchasing decisions and minimize financial losses due to perishable or unfit food. This is an implementation of Hifzh al-Mal, one of the Maqasid Shari'ah (Islamic principles).

The results of educational interventions for the community in Muhajirun Hamlet, which showed an increase in knowledge scores from 43.13 to 90.43, empirically demonstrate that educational interventions are highly effective. This increase is not merely numerical, but represents a transformation of knowledge that underlies attitudinal change (taghayyur as-sulūk).

The change in attitude (taghayyur as-sulūk) that accompanies cognitive improvement is a key indicator of success: Wealth Trust (Hifzh al-Mal): Participants demonstrate a commitment to be more selective and demand products labeled NKV, ensuring that wealth is spent on thayyib commodities. Soul Awareness (Hifzh an-Nafs): Commitment to implementing proper egg handling techniques and avoiding cross-contamination is a direct preventive measure to maintain family health.

CONCLUSION

This study confirms that the community plays a strategic role as guardians of family food (Hifzh al-Ghidhā'), particularly in ensuring the quality and safety of poultry products consumed daily. Increased knowledge across all measured aspects from identifying the freshness of chicken meat and eggs to preventing contamination risks demonstrates that educational interventions designed in a practical and contextual manner are effective in strengthening the capacity of the community in Muhajirun Hamlet, South Lampung. From the perspective of maqāsid al-syar'ah. This increase in food literacy reflects the direct implementation of the principles of Hifzh an-Nafs (protecting the soul) through preventing foodborne diseases, Hifzh al-Māl (protecting wealth) through avoiding waste, and Hifzh an-Nasl (protecting offspring) through efforts to reduce the risk of malnutrition and stunting. Thus, the competence of the ummah in assessing freshness, selecting, processing, and storing poultry products not only impacts family food security but also becomes an integral part of the responsibility of sharia in maintaining the sustainability and blessings of life.

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