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Original Research Article

Prophetic Halal Food Dietary Model among International Islamic University Malaysia (IIUM) Students

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Abstract: Modern lifestyles, particularly among students, have led to a variety of health issues due to poor nutrition and inappropriate eating habits. This article highlights the importance of dietary practices rooted in the teachings of the Prophet Muhammad (PBUH), which advocate for the consumption of Sunnah-based products to be incorporated in halal food dietary practices among International Islamic University Malaysia (IIUM) students, specifically among Kulliyyah of Engineering students at Gombak, Kulliyyah of Dentistry, Kulliyyah of Nursing and Kulliyyah of Medicine students at Kuantan. This article utilizes a library-based approach. This methodology explores an extensive review of relevant literature and existing research on prophetic dietary practices, nutritional science, and health outcomes associated with different dietary patterns. By analysing scholarly articles, religious texts, and previous studies, this article builds a strong foundation for the proposed prophetic halal dietary model to these selected groups of students. The study also aims to highlight the critical need for students in implementing a dietary framework that aligns with both Islamic teaching and evidence-based modern science. IIUM is an established university that upholds the Sejahtera Academic Framework (SAF) that integrates the spiritual and ethical values into all aspects of student's life. It is recommended that the university authority implement the prophetic halal food dietary model, as it may help IIUM students adopt effective attitudes and behaviors in their learning process, foster a healthier lifestyle, and maintain holistic well-being.

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1. Introduction

Islam emphasises the importance of healthy practices, including food consumption and dietary behaviour. This matter has been taken seriously in Maqasid al-Shari'ah, which includes preserving religion, life, intellect, offspring and property. For Muslims, eating is a means to sustain life, not merely to satisfy the appetite. Therefore, good food should not only be judged by its taste but by its ability to provide essential nutrients that positively impact every aspect of a person's physical, mental, spiritual, and behavioural well-being in daily life (Ali *et al.*, 2024). This perspective is supported by a hadith that emphasises the importance of a Muslim being mindful in caring for himself. Aishah (r.a) reported the Prophet Muhammad (PBUH) said: “Verily, your self has rights over you” (Sahih Bukhari, 1839).

One way to ensure a person's overall well-being is through their food choices and consumption. Consumption of halal food is vital for various reasons, as it not only impacts personality and individuality development (al-Ghazali, 2004; Ishak *et al.*, 2013) but also influences the quality of mental development (Jamaludin & Ramli, 2022). The poor quality of mental development may lead to poor thinking skills. It is concerning that Malaysian university students have been reported to have poor thinking skills (Fadhlullah & Ahmad, 2017). Graduate students were also claimed to meet the demand of the industry poorly (Azmi *et al.*, 2018). However, throughout these recent years, modern food consumption patterns have drifted away from prophetic guidance, resulting in numerous health problems. Non-prophetic diets characterised by overconsumption of processed, high-fat and sugary food are commonly associated with rising rates of obesity, cardiovascular diseases, type 2 diabetes, and cognitive decline (Monteiro *et al.*, 2019).

Therefore, the Quran underlined the significance of consuming healthy or sunnah food at adequate levels to ensure proper heart and brain functioning. Study indicates that it is often challenging for students to regularly consume dates, raisins, nuts, seeds, and sufficient water, except for those with a high level of critical thinking (Salim, 2014). The non-prophetic food is always associated with high sugar, leading to the occurrence of obesity. Studies indicated the prevalence of obesity among Malaysian university students is between 20%–30% (Boo *et al.*, 2010; Gopalakrishan *et al.*, 2012). Excessive weight gain due to consumption of non-nutritive food will lead to various types of diseases such as diabetes, hypertension, cardiovascular disease, depression and cancer (Malik *et al.*, 2006). Nevertheless, what Allah the Almighty has commanded His creation, "O ye who believe! Eat of the good things that We have provided for you," (Al-Quran, 2:172) is undoubtedly beneficial for the human body. It is essential to implement the healthy dietary practices according to the guidelines of the

Quran and Hadiths. Thus, this article aimed to promote healthy well-being among IIUM students by adopting Prophetic Halal Food Dietary Model, combining the Sunnah-based diet with evidence-based frameworks such as the Mediterranean Diet Pyramid.

2. Materials and Methods

This paper conducts a qualitative, library-based research design to explore dietary behaviors and food selection practices in relation to Prophetic dietary teachings among selected IIUM student populations. The study focuses on students from IIUM Kuantan and Gombak campuses particularly among students from Kulliyyah of Engineering, Kulliyyah of Dentistry, Kulliyyah of Medicine and Kulliyyah of Nursing due to the availability of relevant published research conducted in these areas. A comprehensive literature search was conducted using online academic databases, including Google Scholar, Academia.edu, the Journal of Halal Industry and Services (JHIS), and the International Journal of Allied Health Sciences (IJAHS). Keywords used in the search process included: *"Prophetic food," "halalan tayyiban," "halal diet," "university students,"* and *"Islamic dietary guidelines."* Inclusion criteria for the literature review were studies published in English and Malay, focusing on university student populations, particularly in Malaysian or Islamic contexts. Studies addressing emotional eating, food accessibility, dietary choices, and the integration of Prophetic or halal dietary concepts were prioritized. Data extracted from the selected studies were thematically analyzed to identify patterns and gaps in student dietary practices, with a specific emphasis on aligning contemporary health needs with Prophetic dietary teachings. This methodology allowed for a comprehensive thematic exploration of dietary culture among IIUM students and informed the development of a proposed Prophetic Halal Food Dietary Model.

3. Results

3.1. Polemic of Halal Food Dietary Practices

The issue of overeating and obesity is a serious concern, particularly among students at IIUM. A study conducted in IIUM Kuantan reported that 42.5% of students were overweight or obese due to their current lifestyles, combined with preferences for cheaper food compared to nutritious meals and a lack of physical activity, has led to an alarming rise in obesity (Ali & Jaafar, 2020). Other than facing various health problems by being overweight, the students'

academic performance is impacted too. Poor nutrition and a sedentary lifestyle may impair attention and retention of knowledge, thereby affecting students' behaviour and grades (Daniels, 2008). Therefore, the halal food dietary model must need to be introduced to encourage the students incorporate a wholesome diet and avoid poor nutrition.

Additionally, emotional eating is a significant contributor to unhealthy dietary patterns and rising obesity rates among university students. This behavior is often adopted as a coping mechanism in response to psychological stress, academic pressure, and negative emotions such as anxiety, frustration, and sadness. According to Rachim *et al.* (2018), emotional eating is commonly observed among students experiencing academic-related stress, where food is used not for nourishment, but as a psychological comfort. Similarly, Frayn *et al.* (2018) emphasized that emotional eating is not driven by physical hunger but is a maladaptive response to emotional distress, often resulting in the consumption of high-calorie, sugary, and processed foods. This pattern of stress eating among undergraduate students has been examined by Mohamed *et al.* (2020) in Riyadh, Saudi Arabia, resulted students tend to overeat during stress condition. It also reported that the high tendency of students seeking food when stressed is related to the availability and accessibility of various food options. Therefore, IIUM students may purchase fast food daily as cafeterias has placed in each mahallah and it is also relatively easy for them to buy through online delivery applications. (Mohammad Radzi *et al.*, 2022) This constant availability makes it easier for students to use food as a comfort tool to reduce their negative emotions such as anxiety, frustration, and anger.

3.2. Prophetic Dietary Practice

The dietary habits of the Prophet Muhammad (PBUH) are referred to as the 'prophetic diet' or 'Sunnah diet'. This diet is rooted in the traditions and teachings of the Prophet Muhammad (PBUH), which highlight the importance of moderation, balance, and simplicity in eating (Zakaria *et al.*, 2024). It is also recommended by the Prophet Muhammad (PBUH) for Muslims to have a better and healthier lifestyle (Hashman, 2011). The table below shows the list of Prophetic food including their benefits according to the modern scientific health.

Table 1. Selected Prophetic Foods and Their Modern Scientific Health Benefits

No	Prophetic Food	Quranic/Hadith Reference	Modern Scientific Health Benefits	References
1	Date (Ajwa)	*"The Messenger of Allah (PBUH) stated that whoever He who consumes seven 'Ajwa dates every morning will not be harmed by poison or magic on that day."* (Sahih Bukhari, 5445)	Rich source of bioactive compounds such as flavonoids, phenolic acids, dietary fiber, potassium, and magnesium, all of which have been shown to exert beneficial effects on cardiovascular health. Ajwa dates possess potent antioxidants and anti-atherogenic properties, which may contribute to reducing the risk of myocardial injury and the development of arterial plaque.	Al-Farsi & Lee, 2008 Khan *et al.*, 2017
2	Olive	*"By the fig and the olive"* (Al-Quran 95:1)	Contains oleic acid, antioxidants; anti-inflammatory, supports cardiovascular and brain health.	Lim, 2018; Zakaria *et al.*, 2024
3	Fig	*"By the fig and the olive"* (Al-Quran 95:1)	High in fibre, vitamins A and K, calcium; supports digestion, bone density, and immunity.	Lim, 2018

No	Prophetic Food	Quranic/Hadith Reference	Modern Scientific Health Benefits	References
4	Goat's Milk	*"The best object of charity is a she-camel which has (newly) given birth and gives plenty of milk, or a she-goat which gives plenty of milk; and is given to somebody to utilize its milk by milking one bowl in the morning and one in the evening."* (Sahih Bukhari, 513)	Contains whey proteins, which have been shown to have anti-inflammatory effects.	Zhao *et al.*, 2023
5	Honey	*"... From their bellies comes forth liquid of varying colours, in which there is healing for people..."* (Al-Quran 16:69)	Natural antibacterial, anti-inflammatory; supports wound healing, immunity, and gut health.	Elgharbawy & Azmi, 2022
6	Barley (Talbina)	'Aisha (RA) narrated that she heard Allah's Messenger (PBUH) said: Talbina gives comfort to the aggrieved heart, and it lessens grief. (Sahih Muslim, 5491)	Talbina was prescribed for seven diseases in Islam such as relieves an intense sorrow, heart disease, high cholesterol levels, aging effect, diabetes, and hypertension.	Hathout *et al.*, 2010
7	Black Seed	*"Black seed is a cure for every disease except death."* (Sahih Bukhari, 593)	Antioxidant, anti-inflammatory, antimicrobial; supports immune function and reduces inflammation.	Iqbal *et al.*, 2021

No	Prophetic Food	Quranic/Hadith Reference	Modern Scientific Health Benefits	References
8	Grape	*"And from the fruits of palm trees and grapevines you derive intoxicants as well as wholesome provision ..."* (Al-Quran 16:67)	Contains resveratrol and flavonoids; protects heart and brain, anti-aging properties.	Lim, 2018
9	Pomegranate	*"In them (both) will be fruits, and date- palms and pomegranates."* (Al-Quran 55: 68)	Contains powerful antioxidants that help protect the body from damage caused by free radicals, thereby contributing to the prevention of cardiovascular diseases, premature aging, and certain types of cancer.	Farhangi *et al.*, 2014
10	Quail	*"...and sent down to you manna and quails." (*Al-Quran 20:80*)*	Contains significantly higher levels of essential vitamins compared to chicken meat, with increases of approximately 956.5% in vitamin A, 208.9% in vitamin B1, 108% in vitamin B2, 100% in folic	Mazmanyan, 2023

No	Prophetic Food	Quranic/Hadith Reference	Modern Scientific Health Benefits	References
			acid, and 16.2% in vitamin B12, respectively.	

Lim (2018) stated that a balanced diet that meets the recommended caloric intake is essential for overall body health. A well-balanced diet may include meat, fish, fresh milk, cheese, fruits, vegetables, and whole grains. Food consisting of all these nutrients such as proteins, carbohydrates, fats, minerals, and vitamins, are vital for energy production, growth, and sustaining life functions (Lim, 2018). Eating these nutritious foods encompasses essential elements that promote overall well-being and strengthen the immune system, support the body's natural defences, and aid in recovery from illness. In fact, the Quran and Hadith make both direct and indirect references to these foods. For instance, the consumption of fruits has been mentioned in the Quran, Surah Al-Waqi'ah (56:20–21): "They will be served any fruit they choose, and meat from any bird they desire." From the Quranic verses, Allah SWT describes the provision of food for the dwellers of Paradise, deliberately mentioning fruits before consuming meat. Based on this sequence, Imam al-Ghazali (2004) explained that it is Sunnah to consume fruits before other types of food, as this practice is beneficial for the digestive process (Mokhtar *et al.*, 2021).

It is also important to note that certain foods hold significance in the Quran, where Allah SWT underscores the importance of olives and figs through this oath verse: "By the fig and the olive" (Quran 95:1). The Prophet's food consumption of wholesome and beneficial foods has been indicated in the Hadith as Allah's Messenger (PBUH) said, "He who eats seven 'Ajwa dates every morning, will not be affected by poison or magic on the day he eats them" (Sahih Bukhari, 5445). This hadith shows the importance of 'Ajwa dates in the daily diet of a Muslim, highlighting their protective and health-boosting properties. Dates are well- known for their rich nutritional content, serve as an excellent source of sugars, fibre, and essential nutrients, aiding in replenishing energy swiftly and providing various health benefits (Al-Farsi & Lee, 2008).

Other than that, the quantity of food intake should be considered. It is worth mentioning that Quran has reminded the people not to overeat. In Surah Al-A'raf (7:31), Allah SWT has said: "Eat and drink, and do not exaggerate. Surely Allah does not like extravagant people". According to the interpretation of al-Qurthubi, this verse explains that Allah makes it lawful to eat and drink as long as it is not excessive. Food and drink are suitable for the needs of all and can relieve hunger and thirst. Things like this, according to Shari'ah, and logic is highly

recommended because it can maintain the health of the soul and senses. Therefore, the Shari'ah forbids overeating because it can weaken the body, kill the soul, and relax the spirit of worship (Al-Qurthubi, 2007). The danger of overeating also has been recognised by modern science. Overeating can severely impact both mental and physical health, leading to significant issues (Adams *et al.*, 2019). For instance, excessive consumption of high-calorie foods has been linked to memory loss and cognitive decline. In addition, overeating can trigger the release of the stress hormone norepinephrine, which can increase blood pressure and heart rate (Yau & Potenza, 2013). Overall, these diet practices hold significant health benefits.

3.3. Previous Work on Dietary Behaviours and Food Choices among Students in Higher Education Institutions

There are several studies indicating the cultural importance of consuming Sunnah-based products among university students, indicating a desire to uphold religious teachings and maintain cultural identity (Syed Hassan & Baharuddin, 2021; Ishak *et al.*, 2013). Table 1 shows several studies that have been undertaken to explore the culture or behaviour in selecting food among students in higher education institutions. The analysis of previous studies, as presented in Table 1, indicates several themes related to dietary behaviours and choices among students in higher education institutions. These main themes include the influence of academic discipline on diet preferences, challenges in accessibility and cost, convenience of food options, taste perceptions, and levels of health awareness. Each of these themes plays a significant role in structuring the model of students' prophetic dietary habits.

In the previous studies, the dietary preferences among students were often influenced by their academic disciplines. Ishak *et al.* (2013) concluded that students from Kulliyyah of Dentistry, Kulliyyah of Medicine and Kulliyyah of Nursing showed a preference for modern diets due to exposure to modern nutrition knowledge, while engineering students were more inclined towards prophetic diets. Another major challenge to the adoption of prophetic foods among university students is the limited availability and high cost of these foods in campuses. In the same study, approximately half of the respondents stated that prophetic foods were difficult to access, a challenge likely to be more pronounced among students living in rural areas. Nevertheless, in recent years, the market has experienced notable growth in enterprises and commercial initiatives supplying foods recommended by the Prophet Muhammad (PBUH), including dates and milk (Ishak *et al.*, 2013). Other studies such as Anuar *et al.* (2024) and Safiee and Nor (2023) indicated that the limited supply and higher cost of prophetic foods on campus hinder their adoption, especially among students living in hostels with restricted access to food variety. Hence, the Prophetic Halal Dietary Model must prioritize the affordability and accessibility of prophetic food options to be sustainable and widely adopted.

In addition, convenience has become a major factor for students in choosing foods, as some of them rely on fast food and delivery services. Mokhtazar & Hamirudin (2020) found that more than 75.2% of female students in IIUM Kuantan used food delivery services to order fast food due to convenience, reflecting a trend that may overshadow healthier prophetic options. To meet their demand, the dietary model should include quick and easy-to-prepare prophetic meal options available through on-campus dining, takeout, and delivery services. Correspondingly, the students have their own taste preference in dietary choices. Based on the research conducted by Ishak *et al.* (2013), 16% of the respondents stated that Sunnah food is less tasty. This survey also supported by statement from Sogari *et al.* (2018), who indicated that students often perceive healthy foods, including prophetic items, as less palatable compared to fried, sweet, and heavily seasoned dishes. While considering the importance of taste in dietary choices, the model may offer a variety of flavourful prophetic food options that appeal with student preferences. Additionally, by increasing existing health awareness among students, the model can integrate between prophetic diet and modern nutrition science in the model. Despite these challenges, Yun *et al.* (2018) found that most students have good theoretical knowledge of balanced nutrition, which can be linked to the promotion of prophetic diets as both religiously virtuous and nutritionally beneficial.

By addressing these themes, the Prophetic Halal Dietary model can foster a supportive, accessible, and create *bi'ah solehah* such as good social situation, environment and ambience at IIUM. Through strategic interventions that combine educational, cultural, and practical elements, this model can inspire healthier dietary choices grounded in Islamic teachings. This approach supports students in making informed dietary decisions while reinforcing their spiritual identity and well-being, aligning with IIUM's commitment to holistic, faith-integrated education.

Table 2. Previous Studies on Exploring the Culture or Behaviour in Selecting Food Among Students in Higher Education Institutions

No	Number of participants	Age	Aim of Study	Finding	References
1	45	Not disclosed	To examine Muslim youths' attitude to Sunnah diet.	All engineering students preferred Sunnah diet, meanwhile the other students from science-based faculties chose modern diet. These students, being in the medical field,	Ishak *et al.*, 2013

No	Number of participants	Age	Aim of Study	Finding	References
				are exposed to modern dietary practices and often believe that the contemporary diets are more suitable and beneficial for today's lifestyle. On the other hand, the students who opted for prophetic diet believe it can enhance their health. Students from the Faculty of Medicine, Dentistry and Nursing preferred to practise a modern diet rather than a prophetic diet due to their exposure to modern food	
2	476	21 to 23 years old	To investigate the factors impacting Sunnah-based product consumption among Muslim college students	University students might face obstacles such as cost, availability, and lack of awareness.	Anuar *et al.*, 2024

No	Number of participants	Age	Aim of Study	Finding	References
3	217	21 to 24 years old	To investigate the levels of knowledge, attitude, and practice of prophetic food consumption among UniSZA students.	There is difference in consumption of prophetic food during the month of Ramadan at home and university. The percentage of prophetic food consumption at home is much higher (14%) than to in university.	Rohin *et al.*, 2020
4	113	18 to 25 years old	To identify the use of food delivery service among undergraduate female students in International Islamic University Malaysia (IIUM), Kuantan.	75.2% of them have experience in using food delivery services in *mahallahs* (hostels) to order fast food due to convenience.	Mokhtazar & Hamirudin, 2020
5	107	18 to 29 years old	To determine the relationship between income level and diet diversity among students in IIUM Kuantan.	The students who lived in the campus will have limited access to food variability as they only depend on-campus dining halls that may prepare similar daily meals.	Safiee & Nor, 2023

No	Number of participants	Age	Aim of Study	Finding	References
6	35	18 to 25 years old	To use a qualitative research design to analyze the factors (barriers and enablers) that US college students perceived as influencing healthy eating behaviours.	Most students claimed that healthy food is unpleasant in terms of taste compared to unhealthy food with lot of seasoning, deep fried, sweet drinks and so forth.	Sogari *et al.*, 2018
7	303	Year 1 until Year 4	To estimate the prevalence of overweight or obesity and explore the eating patterns and lifestyle practices of university students	The majority of the respondents preferred cheap food to healthy/nutritious food, especially among the overweight/obese population. Although some of the reported eating patterns were unhealthy, the majority of students had good knowledge of the food pyramid and balanced nutrition. However, they are aware of the consequences of excess energy intake, sugar, salt and oily food.	Yun *et al.*, 2018

3.4. International Islamic University Malaysia (IIUM) Students: Culture in Selecting Halal Food

The International Islamic University Malaysia (IIUM) was established in 1983 by the Government of Malaysia. Holding to the concept of "The Garden of Knowledge and Virtue", it was founded with multiple campuses in Gombak, Selangor with its Centre for Foundation Studies situated in Gambang, Pahang and its medical-centric branch in Kuantan, Pahang. Another two campuses are located in Kuala Lumpur and Pagoh, Johor (International Islamic University Malaysia, 2024).

IIUM provides a wide range of fields of study, covering areas such as Islamic studies, information technology, engineering, architecture, economics, law, education, healthcare, science, tourism and others. Additionally, the university supports research, education, and industry collaboration in halal studies through the International Institute for Halal Research and Training (INHART). This diverse selection allows students to pursue their preferred courses, regardless of their background.

The University has a diverse mix of students and staffs from varied cultural backgrounds. Currently, the enrolment of students in IIUM is 26, 266 (International Islamic University Malaysia, 2024). This population consists of foundation, undergraduate and postgraduate level, with international students coming from over 100 countries around the world (Ahmed & Ali, 2020).

However, this article highlighted the focus on two distinct group of students from IIUM Gombak and IIUM Kuantan. The selected students are from Kulliyyah of Engineering, Kulliyyah of Dentistry, Kulliyyah of Medicine and Kulliyyah of Nursing. These groups were selected due to their differing academic exposures and potential variations in dietary preferences. Previous research has suggested that students in health-related faculties at IIUM Kuantan may lean towards modern dietary practices due to their learning in contemporary nutrition and healthcare, while students in engineering field at IIUM Gombak preferred to adopt prophetic dietary patterns (Ishak *et al.*, 2013). Examining these two groups provides a comparative perspective on how academic discipline and campus environment influence the adoption of the Prophetic Halal Dietary Model.

Based on the analysis of previous studies, the practice of prophetic diet and Sunnah food consumption among university students has significant cultural, religious, and health-related implications in Muslim communities, particularly among Muslim students. It is essential to understand the implementation of this diet, especially among university students, in developing practical dietary guidelines that resonate with their lifestyle and values. Considering these findings, this study aims to enhance student health by proposing a prophetic halal food model structured for IIUM students.

The implementation of the Prophetic Halal Dietary Model at IIUM can be closely related to the Sejahtera Academic Framework (SAF) and the concept of *bi'ah solehah*. SAF promotes a values-based approach to education, emphasizing the development of an Insān Sejahtera as a balanced and harmonious person who embodies the values of Islam. This framework highlights the commitment of IIUM towards Whole Institution Transformation (WIT) in creating conducive environment that integrates both academic and ethical development. SAF also further outlines strategies for a "WIT", including enabling university services that could enrich the students' learning experience and life (Lihanna *et al.*, 2021). In short, this framework indicates the core of IIUM's holistic approach to education and student life. One of the crucial elements in SAF is *bi'ah solehah*, which is described in the Sejahtera Academic Framework as an "ecosystem" that not merely supports but also actively drives the transformative educational process. It fosters a campus environment rooted in Islamic values, ensuring that students are nurtured not only academically but also spiritually and ethically. This environment, inclusive of physical and social spaces like the masjid, mahallah, and community, is designed to support ethical and moral growth in alignment with SAF's objectives which indicates the core of IIUM's holistic approach to education and student life.

The Sejahtera Academic Framework (SAF) integrates this concept by promoting balanced well-being, sustainability, and a healthy lifestyle in line with the teachings of Islam. It can be concluded that by integrating the Prophetic Halal Dietary Model within the SAF and bi'ah solehah, the IIUM's mission of producing well-rounded students who not only excel academically but also embody the highest standards of Islamic character in their daily choices, specifically in food consumption.

4. Proposed Prophetic Halal Food Dietary Model

To fulfil the IIUM's mission above, the Prophetic Halal Food Dietary model is developed by integrating the Mediterranean Diet Pyramid (MDP) with elements of Sunnah diet, as illustrated in Figure 1. MDP, a contemporary model has been chosen for today's lifestyle due to several reasons: Firstly, the Prophet Muhammad, who was born in Mecca, Saudi Arabia, in 570, stayed in a region with a diet similar to the contemporary diet that recognized as the Mediterranean diet (BBC, 2011; Biography.com Editors, 2020; Tapper and Tapper, 1987). Secondly, the original MDP, created by the Oldways Preservation and Exchange Trust in 1994, represents regions where olives are a staple crop in the Mediterranean (Willett *et al.*, 1995). Thirdly, the latest version of MDP highlights modern society's dietary, sociocultural, environmental, and health issues (Bach-Faig *et al.*, 2011). This revised edition introduces several amendments whereby it focuses on the plant-based core as the main meals in dietary plan. It also emphasizes frugality and moderation to overcome obesity that considered as a

major public health issue. In fact, MDP offers recommendations on the proportion and frequency of food consumption (Yargatti & Muley, 2022).

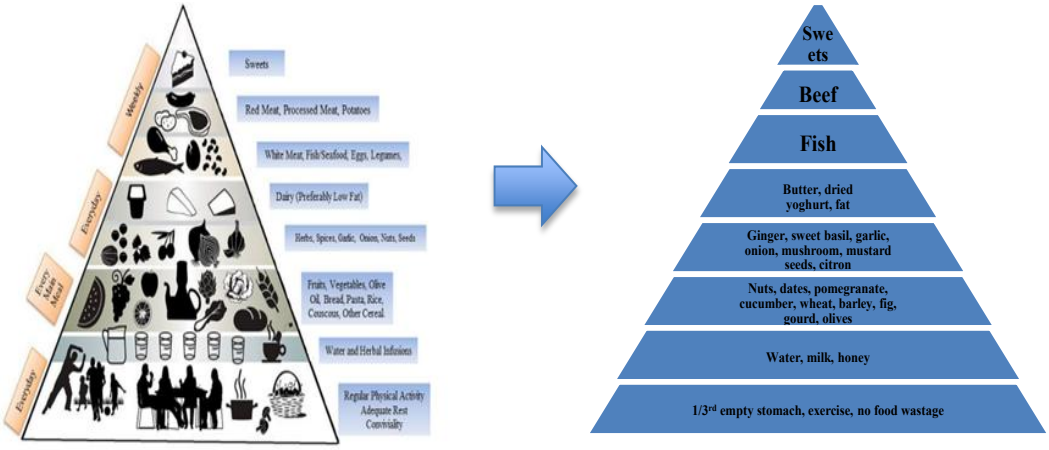

Figure 1. Proposed Prophetic Dietary Model which incorporates the evidence based modern nutritional science as inspired by Mediterranean Diet Pyramid (MDP), with elements of Prophetic or Sunnah diet

According to the Figure 1, the Prophetic Halal Food Dietary model may be created that abide with Islamic teachings based on Holy Quran and Hadith. The bottom tier of information given is the foundation and the most crucial part. The lifestyle and etiquette of Prophet Muhammad (PBUH) must be well-understood to ensure the effectiveness of adopting prophetic diet. His daily activities and physical movement are key to achieve the most effective results. The second stage illustrates water, milk and honey as essential components that one must consume regularly. Clearly, alcohol is not included in this dietary plan as a daily intake beverage because Islam prohibits from drinking it. Next, fruits, vegetables, and grains, particularly dates, gourd, and barley, are prominently featured. The Prophet Muhammad's (PBUH) preference for gourd is noteworthy, and the combination of cucumber and dates is also highlighted in several Hadiths (Khan *et al.*, 2009).

Meanwhile, onion and garlic must be avoided if one is entering the mosque. However, yet one Hadith mentions that the Prophet's last meal included onions, suggesting that these can be included in the diet when cooked or only when not participating in mosque-related activities (Marwat *et al.*, 2009). Hadiths also mentioned about butter, fat, and dried yogurt. However, the specific type of fat is not detailed, thus further research is required. Prophet Muhammad (PBUH) has consumed the fermented cheese during the Tabuq expedition which shows that cheese is an acceptable part of the diet (Akgün and Öztürk, 2017). Fish was familiar but not widely consumed among Arabs people, while camel being the most common meat, along with sheep, goat, and cow. Nevertheless, pork is classified as a meat that

prohibited (haram) in Islam, and the other meats must be slaughtered in the name of Allah. However, this dietary plan can be revised in accordance with preference and culture of IIUM students.

5. Conclusions

As the proposed Prophetic Halal Dietary Model is conceptual in nature, it has not yet undergone empirical testing in real-world settings. This presents certain challenges to its immediate applicability. One primary challenge is the limited availability and affordability of prophetic food items on university campuses, which may hinder practical adoption. Additionally, student dietary habits are strongly influenced by convenience, taste preferences, and entrenched lifestyle patterns, making behavioral change a gradual process. Institutional support, in terms of policy, infrastructure, and integration into campus dining services, is essential for successful implementation. Future research should include pilot testing of the model within selected IIUM campuses, incorporating measurable indicators such as student acceptance, frequency of prophetic food consumption, and perceived health benefits. Such empirical validation will provide evidence-based refinements to ensure the model's effectiveness and sustainability.

Therefore, by promoting for the incorporation of Sunnah-based foods including healthy habits of Prophet Muhammad (PBUH), the model aims to enhance the physical and mental well-being of IIUM students. Eventually, the proposed prophetic halal food diet model serves as a valuable guide for IIUM students in advocating them to embrace healthier eating habits that are both spiritually fulfilling and beneficial for their overall health. It is also a call of action for IIUM administration and management to adopt this model within IIUM community while equipping the students with extensive awareness and knowledge regarding prophetic diet.

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