



The Evaluation of *Sunnah* and Non-*Sunnah* Eating Manners among Young Muslim Generation and Their Effects on Comfort Practices and Satiety Level: Case Study in Kuantan, Pahang

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Abstract

This study evaluated sunnah and non-sunnah eating manners among young Muslim generation in Kuantan, Pahang involving secondary school children (age between 13-17) and university students (age between 18-25 years old). The sunnah and non-sunnah eating manners were cross-sectional studied and their effect on comfort practices and satiety levels were examined. About 200 respondents were voluntarily participated in this study where the data were collected using specific and pre-tested questionnaire. The level of comfort practices and satiety were measured using 1-5 Likert scale and all data were statistically analysed using computer software program; Statistical Package for Social Science (SPSS) version 21. The results show that among sunnah eating practices which got high percentage score are recite doa before eating (84.0%), take closest food first (67.0%) and wash hand after eating (61.5%). While among non-sunnah eating practices which frequently practiced by respondents are eat while watching TV or reading (37.5%), blowing onto hot food (35.0%) and bring up plate close to mouth when eating (31.0%). Most practices of sunnah eating manners are influenced at least by one demographic factors either education level, age, gender and parenting factors. Many of non-sunnah eating manners are practiced by respondents on their own and not influenced by demographic factors. The results also show that sunnah eating manners are more comfortable to be practiced than non-sunnah eating manners and sunnah eating manners can give full satisfaction where the eater can achieve full satiety level where non-sunnah eating manners just give fullness feeling. This study shows a lot of wisdoms behind practices of sunnah eating manners.

Keywords: *Sunnah Eating Manners, Muslim Young Generation, Satiety and Fullness.*

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INTRODUCTION

Sunnah eating manners are etiquettes or good behaviors that are practiced before, during and after eating or drinking as taught by Prophet Muhammad SAW. Non-*sunnah* eating manners on the other hand are etiquettes of eating and drinking which are not taught or practiced by Prophet Muhammad SAW.

For Muslim, applying good eating manners with the intention to follow a *sunnah* is considered as an act of worship and will be rewarded by Allah SWT. Good eating manners also important in Islam as they show good personal characters, appearances and lifestyles. It also important as it influences social life and health benefits. Allah SWT said in Al Quran, which means; O mankind! eat of that which is lawful and clean on earth, and do not follow the footsteps of *Shaitan*, verily, he is to you an open enemy (Al Quran 2: 168). Again in Al-Quran 7:31, Allah SWT said; O children of Adam, dress well when attending the mosques, eat and drink but do not be excessive for God does not love those who are excessive (in what they do). These two verses were revealed to all mankind including for non-Muslims. Allah SWT also said in Al-Quran 2: 172, which means; O you who have believed, eat from the good

(lawful) things which We have provided you and be grateful to Allah if it is (indeed) Him that you worship. Other verses in Al-Quran which related to the eating manners include verse 6:121 and verse 20:81.

Among *sunnah* eating manners are: (1) eat of lawful (*halal*) and good (*toyyiban*) food, (2) wash hand before eating, (3) be contented and thankful to Almighty Allah SWT on whatever we get for eating and drinking, (4) start eating or drinking with the name of Allah SWT (recite '*basmallah*'), (5) share food in one big plate / tray with other people, (6) do not serve yourself more than what you can eat, (7) share and offer other people the best food of what you have, (8) eat all food together at one place and at same time, (9) eat while sitting, sit up straight, (10) eat while sitting on left feet while the right leg is bent to the chest (in humble position), (11) do not eat while walking, (12) use right hand when eating, (13) use three fingers with small bites, (14) close your mouth while eating to avoid unnecessary noises, (15) do not eat very hot food, (16) do not breath and blow on the food, (17) start eating by taking the nearest food, (18) chew food properly before swallow, (19) drink in three draughts, (20) eat in moderation or do not be wasteful with food, (21) stop eating before full, (22) lick fingers after eating, (23) wash hands after eating, (24) rinse the mouth after eating, (25) thank Allah SWT after eating, (26) do not express your disapproval or dislike of certain foods and (27) make *dua* or a prayer for your host who invited you for a meal. All of these eating manners are based on hadiths of Prophet Muhammad SAW. Jasmi, *et al.* (2012), Golamhosein Mahdavinejad and Mehdi Eftekhari (2019) and Abdul Latif, M & Ab. Rahman, S. (2020) have discussed some of *sunnah* eating manners in detail.

Non-*sunnah* eating manners on the other hand include; (1) eat in lean back position eat while lying down (2) eat in squat position, (3) eat while walking, (4) eat while reading, watching television or doing other things, (5) eat in hurry, (6) eat or drink using gold or silver plate / vessels (7) take food too much or more than what we can eat (wasteful), (8) eat or drink using left hand, (9) eat food which are too hot, (10) breath or blow into hot food, (11) bring up plate close to mouth when eating, (12) eat and drink alternately and (13) still eating after fill full. Almost all of non-*sunnah* eating manners have relationship with the acts or behaviors of *syaitan* as what Allah SWT said which means; O mankind! eat of that which is lawful and clean on earth, and do not follow the footsteps of *syaitan*, verily, he is to you an open enemy (Al Quran 2: 168).

In Malaysia, *sunnah* eating manners were taught to young generation since pre-school age. Marwan Ibrahim Al-Kaysi (2003) said that teachers have strong influence in morals and manners teaching at school. Parents also normally had given strong support of morals and manners teaching at home where they also guide their children practicing *sunnah* eating manners by showing good examples. The problems arise when children start staying away from their parents, for example staying at school or university's hostel where they start to forget of what they had learnt and their behaviors are influenced by the surrounding. Higg, S (2015) said that peoples' behaviors were influenced by social norms including in eating style. Modern life style nowadays also influence practicing of *sunnah* eating manners where eating style have changed especially when involving social mass gathering. The question is; do young Muslim generations still practicing *sunnah* eating manners when they are adult and stay away from their parents?.

The practicing of *sunnah* eating manners may also influence by the difficulties of performing them and the level of satiety. Satiety is translated as the feeling of fullness that persists after eating while fullness is a state of being full and satisfied feeling in the stomach. Xsinopoulou, V. *et al.* (2015) explained that satiety can be divided into two types: (a) intra-meal satiety or satiation which is the process that happens during consumption and leads to meal termination thus controlling meal size, and (b) inter-meal or post-ingestive satiety which denotes the feeling of fullness after a meal has been finished and inhibits further consumption. The question are; (i) do *sunnah* eating manners are really difficult to be practiced? and (ii) how *sunnah* eating manners affect the level of satiety?

The objectives of this research were (1) to evaluate the practices of *sunnah* and non-*sunnah* eating manners among young Muslim generations. (2) to examine the comfort practices level of *sunnah* and

non-*sunnah* eating manners and (3) to investigate the effect of *sunnah* and non-*sunnah* eating manners on the level of satiety.

RESEARCH METHODS

This research was a cross-sectional study which involved voluntary students from secondary school (aged between 13-17 years old) around Bandar Indera Mahkota, Kuantan and students from International Islamic University Malaysia (IIUM), Kuantan (aged between 19-25 years old). All of the respondents were recruited using convenient sampling method and the data were collected from the respondents using specific and pre-tested questionnaires. The comfort level of practicing *sunnah* and non-*sunnah* eating manners and level of satiety were determined by the respondents using 1-5 Likert scales. All data were statistically analysed using computer software program; Statistical Package for Social Science (SPSS) version 21. Demographic data and all variables were analysed for their percentage (majority), mean \pm standard deviation (SD), median and mode. Comparison of two variables were done using analysis of Chi-square (t-test) and comparison of three or more variables were done using Analysis of Variance (ANOVA). The comparison was considered statistically different at 95% confidence level where p-value <0.05 .

RESULTS AND DISCUSSION

Demographic Data and Food Pattern

About 100 (50.0%) students from secondary schools and 100 (50.0%) student from IIUM Kuantan were recruited conveniently as respondents in this research. Table 1 below shows detail demographic data (level of education, gender, age and parenting factor) of the respondents according to group of secondary school student and university students. Total number of male respondents were 75 (37.5%) and female were 125 (62.5%). Age range of the respondents were between 13-25 years old where means age were 18.6 ± 4.5 years old. About 50.5% (101 respondents) were staying with their parents while about 49.5% (99 respondents) stay away from their parents or stay at hostel.

Table 1: Demographic Data of the Respondents

Demographic	Variables	Secondary School Students	University Students	Total
Gender	Males	44	31	75 (37.5%)
	Females	56	69	125 (62.5%)
Age	Means \pm SD	14.5 ± 1.5	22.8 ± 1.6	18.6 ± 4.5
	Minimum	13	19	13
	Maximum	17	25	25
	Mod	13	24	13
	Median	13	23	18
Parenting	Stay with parents	92	9	101 (50.5%)
	Stay away from parents (stay at hostel)	8	91	99 (49.5%)

About 91.0% of the school students said their parents prepare of their food while only 9.0% of them said that their parents normally buy food from food stall or restaurants. About 10.0% of the university students said that they cook or prepare their food while 90.0% said that they do not cook but get their food either from hostel canteen or from restaurant or food stalls outside the campus. Table 2 shows number (%) of meals that have been taken by the respondents daily where school students have taken 1-5 meals daily while university students have taken 2-5 meals daily.

Table 2: Number (%) of Meal Daily Taken by Respondents

Meal Frequency	1 Time Daily	2 Times Daily	3 Times Daily	4 Times Daily	5 Times Daily
Secondary School Students	3 (3%)	16 (16%)	65 (65%)	12 (12%)	4 (4%)
University Students	0 (0%)	20 (20%)	72 (72%)	7 (7%)	1 (1%)

About 42.0% of the university students said that they eat according to meal time while another 58.0% said that they eat not according to meal time. School students on the other hand have shown that only 26.0% of them eat according to meal time while another 74.0% eat not according to meal time. The study also found that about 63.0% of university students eat when they feel hungry while about 51.0% of school students eat when they feel hungry. About 21.0% of university student also eat when they feel stress while only 7.0% of school students eat when they feel stress. This research shows that eating pattern of university students is more mature than secondary school students. Age factor may influence the maturity of food pattern.

Practices of *Sunnah* and Non-*Sunnah* Eating Manners

Table 3 shows the ranking of percentages of the respondents who practiced *sunnah* eating manners. About 84.0% of the respondents said they practiced reciting *doa* before eating, follow by started eating by taking nearest food (67.0%), washed hand after eating (61.5%) and stopped eating when full. Less than half (<48.5%) of the respondents said they practiced other *sunnah* eating manners where the lowest percentage of the respondents (6.5%) said that they shared food with other people using one plate / big tray.

Table 3: Practices of *Sunnah* Eating Manners among Secondary School and University Students

No.	Practices Variables	Yes (%)	<i>P</i> value (for t-test/ANOVA)			
			Level of Education Factors	Gender Factors	Age Factors	Parenting factors
1.	Recite <i>doa</i> before eating.	84.0	0.02*	0.01*	0.00*	0.35
2.	Start eating by taking nearest food.	67.0	0.17	0.10	0.00*	0.04*
3.	Wash hand after eating.	61.5	0.68	0.02*	0.78	0.81
4.	Stop eating when full.	54.5	0.06	0.79	0.67	0.27
5.	Wash hand before eating.	48.5	0.00*	0.14	0.00*	0.00*
6.	Lick fingers after eating.	44.5	0.00*	0.77	0.03*	0.00*
7.	Chew the food properly before swallow.	42.5	0.89	0.70	0.36	0.95
8.	Recite <i>doa</i> after eating.	30.5	0.00*	0.15	0.01*	0.00*

9.	Sit on the floor and on left feet while the right leg is bent to the chest.	20.0	0.00*	0.75	0.00*	0.00*
10.	Sharing food in one plate / big tray.	6.5	0.00*	0.85	0.00*	0.00*

Note: *P<0.05 means significant different

Table 3 also shows that eight out of ten *sunnah* eating manners have at least one significant different (P<0.05) in term of means±SD values comparison which mean that eight out of ten *sunnah* eating manners are influenced by at least one demographic factors, among which are education level factors, gender factors, age factors and parenting factors. For example, practices of reciting *doa* before eating are influenced by education level factors, gender factors and age factors. Practices of starting eating by taking nearest food are influenced by age factors and parenting factors and practices of washing hand after eating are influenced by gender factor. Stop eating when full and chew food properly before swallow practices are not influenced by education level, gender, age and parenting factors.

Table 4 shows the ranking of percentages of the respondents who practiced non-*sunnah* eating manners.

Table 4: Practices of Non-*Sunnah* Eating Manners among Secondary School and University Students

No.	Practices Variables	Yes (%)	P value (for t-test/ANOVA)			
			Level of Education Factors	Gender Factors	Age Factors	Parenting factors
1.	Eat while watching TV or reading	37.5	1.00	0.89	0.93	0.79
2.	Blow hot food	35.0	0.36	0.30	0.93	0.06
3.	Bring up plate close to mouth when eating	31.0	0.03*	0.34	0.40	0.02*
4.	Still eating after fill full	24.5	0.03*	0.11	0.25	0.09
5.	Eat when stress	14.0	0.00*	0.28	0.00*	0.00*
6.	Eat and drink alternately	12.0	0.37	0.33	0.57	0.37
7.	Eat in lean position	6.5	0.32	0.79	0.93	0.65
8.	Eat while walking	2.0	0.36	0.02*	0.70	0.13
9.	Eat in squat position	1.0	0.60	0.17	0.91	0.37

Note: *P<0.05 means significant different

Less than half of the respondents practiced non-*sunnah* eating manners where the highest percentage of the respondents (37.5%) said that they eat while watching TV or reading, follow by blow hot food (35%) and bring up plate close to mouth when eating (31.0%). The lowest percentage of the respondents (1.0%) said that they eat in squat position.

Table 4 also shows that only four out of nine non-*sunnah* eating manners have at least one significant different (P<0.05) in term of means±SD values comparison which mean that four out of nine non-*sunnah* eating manners (i. bring up plate close to mouth when eating, ii. still eating after fill full, iii. eat when stress and iv. eat while walking) are influenced by at least one demographic factors either

education level factors, gender factors, age factors or parenting factors. Another five non-*sunnah* eating manners (i. eat while watching TV or reading, ii. blow hot food, iii. eat and drink alternately, iv. eat in lean position and v. eat in squat position) are not influenced by education level, gender, age and parenting factors. The number of non-*sunnah* eating manners were found less than *sunnah* eating manners and many of non-*sunnah* eating manners were practiced by respondents on their own rather than influenced by other factors.

Comfort Level of Practicing *Sunnah* and Non-*Sunnah* Eating Manners

Table 5 shows the comfort level of practicing *sunnah* eating manners among respondents.

Table 5: The Comfort Level of Practicing *Sunnah* Eating Manners among Secondary School and University Students

<i>Sunnah</i> Eating Manners	Mean±SD	Median	Mode	Majority (%)
Eat while sitting on the chair.	4.69±0.50	5	5	71.0% (5)
Eat while sitting on the floor (regular position).	4.35±0.75	4	5	48.0% (5)
Eat while sitting on floor (sit on folded left leg while right leg bent to the chest).	2.96±1.39	3	3	22.0% (3)
Share food with other using one big plate / tray.	3.09±1.26	3	4	26.5% (4)
Eat using 3 fingers.	2.88±1.07	3	3	41.5% (3)

Note: Likert Scale, 1= Very Hard, 2= Hard, 3= Moderate, 4= Comfort, 5= Very Comfort

Table 5 shows that mean±SD values of all *sunnah* eating manners are between 2.88±1.07 to 4.69±0.50. Median and mode values are between three to five respectively and majority (22.0 – 71.0%) of the respondents give score between three to five. That mean *sunnah* eating manners are felt moderate to very comfort to be implemented. *Sunnah* eating manners which are very comfort to do are eat while sitting on the chair and eat while sitting on the floor with regular position.

Table 6 shows the comfort level of practicing non-*sunnah* eating manners among respondents.

Table 6: The Comfort Level of Practicing Non-*Sunnah* Eating Manners among Secondary School and University Students

Non- <i>Sunnah</i> Eating Manners	Mean±SD	Median	Mode	Majority (%)
Eat while laying the body on floor	1.53±0.91	1	1	67.5% (1)
Eat while walking	2.59±1.00	3	3	44.0% (3)
Eat while laying the body toward wall	3.50±0.97	4	3	36.5% (3)
Eat while squatting	1.96±1.19	3	4	46.5% (1)
Eat while watching TV	4.22±0.75	4	4	46.0% (4)
Eat while reading	2.86±1.06	3	3	42.5% (3)
Eat while using computer	2.90±1.16	3	3	35.5% (3)
Eat using left hand	1.84±1.03	1	1	81.5% (1)
Eat while in stress	2.61±1.26	3	3	28.5% (1)

Note: Likert Scale, 1= Very Hard, 2= Hard, 3= Moderate, 4= Comfort, 5= Very Comfort

Table 6 shows that mean±SD values of all non-*sunnah* eating manners are between 1.53±0.91 to 4.22±0.75. Median and mode values are between one to four respectively and majority (28.5 – 81.5%)

of the respondents gave score between one to four. This finding shows that non-*sunnah* eating manners are felt very hard to comfort to be implemented. The non-*sunnah* eating manners which are very hard to do are eat while laying the body on floor and eat using left hand. No non-*sunnah* eating manners get very comfort score. This research found the wisdom of *sunnah* eating manners where they are easy to be practiced and aligned with the nature of human physical actions compare to non-*sunnah* eating manners which are more difficult to be implemented and some of them not suitable with the nature human creation.

Satiety Level of *Sunnah* and Non-*Sunnah* Eating Manners

Table 7 shows the satiety level achieved when practicing *sunnah* eating manners among respondents. It shows that mean \pm SD values of satiety levels of *sunnah* eating manners are between 2.98 \pm 1.17 to 4.33 \pm 0.89. Median and mode values are between three to five respectively and majority (25.6 – 52.0%) of the respondents give score between three to five. That mean *sunnah* eating manners give moderate to very satiated situation or *sunnah* eating manners can achieve full satisfaction of eating. *Sunnah* eating manners which give very satiated situation is eat while sitting on the chair. This finding determine the wisdoms of *sunnah* eating manners where they can achieve full satisfaction of eating as what Xsinopoulou, V. *et al.* (2015) called satiety level or satiated.

Table 7: The Satiety Level of Practicing *Sunnah* Eating Manners among Secondary School and University Students

<i>Sunnah</i> Eating Manners	Mean \pm SD	Median	Mode	Majority (%)
Eat while sitting on the chair.	4.33 \pm 0.89	5	5	52.0% (5)
Eat while sitting on the floor (regular position)	4.17 \pm 0.97	4	4	42.5% (5)
Eat while sitting on floor (sit on folded left leg while right leg bent to the chest)	3.27 \pm 1.25	3	3	30.0% (3)
Share food with other using one big plate / tray	3.17 \pm 1.29	3	4	25.6% (3)
Eat using 3 fingers	2.98 \pm 1.17	3	3	32.0% (3)

Note: Likert Scale, 1= Very Hungry, 2= Hungry, 3= Moderate, 4= Satiated, 5= Very Satiated

Table 8 shows the satiety level of practicing non-*sunnah* eating manners among respondents.

Table 8: The Satiety Level of Practicing Non-*Sunnah* Eating Manners among Secondary School and University Students

Non- <i>Sunnah</i> Eating Manners	Mean \pm SD	Median	Mode	Majority (%)
Eat while laying the body on floor	2.26 \pm 1.10	2	3	35.0% (3)
Eat while standing	2.90 \pm 0.85	3	3	53.5% (3)
Eat while walking	2.69 \pm 0.89	3	3	51.0% (3)
Eat while laying the body toward wall	3.57 \pm 1.03	4	4	35.5% (4)
Eat while squatting	2.48 \pm 1.13	3	3	31.0% (3)
Eat while talking	3.54 \pm 0.92	4	4	38.0% (4)
Eating while watching TV	3.89 \pm 0.96	4	4	47.5% (4)
Eating while reading	3.05 \pm 0.97	3	3	48.5% (3)
Eating while using computer	2.99 \pm 1.05	3	3	41.0% (3)
Eating using left hand	1.84 \pm 1.03	1	1	51.5% (1)

Eating while in stress	2.61±1.26	3	3	31.2% (3)
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Note: Likert Scale, 1= Very Hungry, 2= Hungry, 3= Moderate, 4= Satiated, 5= Very Satiated

Table 8 shows that mean±SD values of all non-*sunnah* eating manners are just between 1.84±1.03 to 3.89±0.96. Median and mode values are also between one to four respectively and majority (31.0 – 53.5%) of the respondents gave score between one to four also. No score of five was found. This finding shows that non-*sunnah* eating manners do not give full satisfaction (very satiated). Many of them just give moderate satiety and the highest satisfaction is just feeling of satiated. The non-*sunnah* eating manners which do not give any satisfaction (still feel very hungry) is eat using left hand. This finding strengthen the understanding of satiety and fullness as what Xsinopoulou, V. *et al.* (2015) explained about them where non-*sunnah* eating manners cannot achieve the level of satiety where they may just achieve fullness level.

The effects of *sunnah* and non-*sunnah* eating manners on the practices comfort level and the level of satiety are simplified into the illustration in Figure 1.

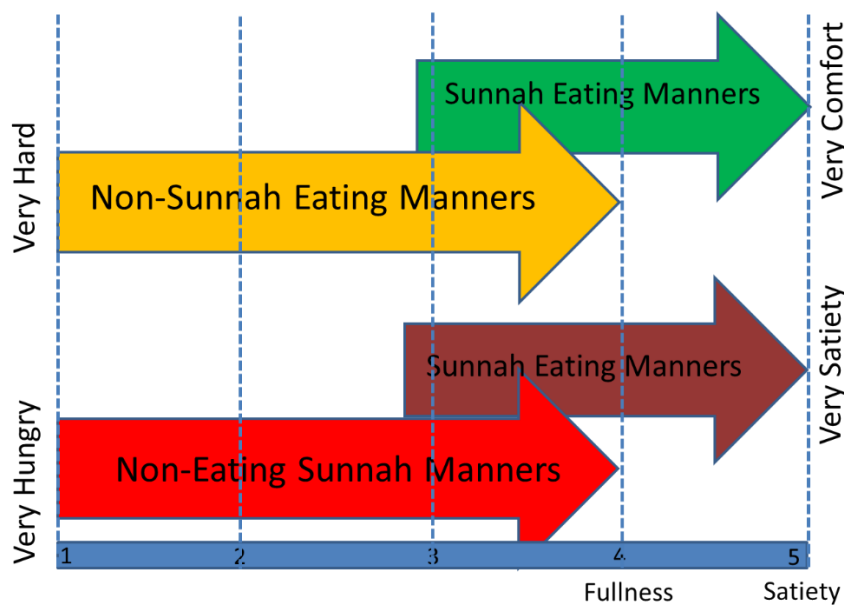


Figure 1: The Illustration Showing The Effect of *Sunnah* and Non-*Sunnah* Eating Manners to The Level of Satiety and The Practice Comfort Level

CONCLUSION

The conclusion of this research are:

1. Young Muslim generation still committed practicing sunnah eating manners. Among popular practices are recite doa before eating followed by start eating by taking nearest food and wash hand after eating. Most of *sunnah* eating manners are influenced by at least one demographic factors either education level, gender, age or parenting factors.
2. Non-*sunnah* eating manners are also practiced by young Muslim generation especially eat while watching TV or reading, blow hot food and bring up plate close to mouth when eating. The number of non-*sunnah* eating manners are less than *sunnah* eating manners and many of non-*sunnah* eating manners were practiced by respondents on their own rather than influenced by other factors.
3. *Sunnah* eating manners are more comfortable to be practiced compare to non-*sunnah* eating manners.
4. *Sunnah* eating manners can give effect of full satisfaction (very satiated) where non-*sunnah* eating manners can just give filling of fullness.

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