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Halal Certification and Its Application in Malaysia

Malezya’da Helâl Gıda Sertifikasyonu ve Uygulaması

Adem Yıldırım

Dr. Öğr. Üyesi, Kirikkale Üniversitesi, İslami İlimler Fakültesi,
Fıkıh Anabilim Dalı

Assistant Professor, Kirikkale University, Faculty of Islamic Science,

Department of Fiqh

Kirikkale, Turkey

ademyildirim@hotmail.com

orcid.org/0000-0002-7020-8099

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Halal Certification and Its Application in Malaysia

Abstract

A very challenging task is facing the multinational and multi-religious countries, in implementing halal certificate services. Malaysia can be considered as an ideal example in the halal industry standardization. It is considered as multinational and multi-religious country due to the differences in ethnicity, language, socio-cultural and religious aspects. At the same time, Malaysia is targeting countries where Muslim live extensively in the implementation of halal certificate and standards and this is because Muslims represent almost 20% of the world's population. Moreover, by 2025, this figure is expected to reach to 30%. Halal is considered one of the most important concepts among Muslims. Halal means "permissible in Islam" and it covers a huge aspect of animal species, storage, cleanliness, display, preparation and hygiene. It covers food as well as non-food category of products. With globalization, manufacturing process change and development of science and technology, it is essential that the halal concept should be understood by all societies and/or countries. Today so many countries implement the Malaysian halal standards for better understanding of halal concept where Malaysia has set itself to become a pioneer in providing halal products and services. This paper discusses standard and control of the Malaysian halal certification, it is discusses the laws that impose criminal accountability as well as the Malaysian Halal Standard to complete and look the reason of why Malaysia position itself as the model country for taking charge of halal matters. This research conducted with so many conferences, exhibitions, symposiums fair and previous work about halal platform. Malaysia taking responsibility of being role model country itself. Malaysia putting big effort for halal industry in international platform and halal certification in Malaysia.

Summary

The world starts to realize about need for Muslims dietary requirement and eating known as halal. It is seen that the countries of which have high Muslim population such as Saudi Arabia, Indonesia, Turkey, Brunei and Malaysia on the other hand, non-Muslim countries for example Thailand, Singapore and the United Kingdom, have different approaches on the practices of Halal.

Today from east to west, halal industry has big part for food manufacturing and getting global stage in business world. Thailand, Singapore, Indonesia, Turkey, Malaysia, Brunei just some of the examples that having full concerned about halal food by government. Malaysia, among these counties has increasing its economy and it opens new opportunities to have market in halal industry as well and today Malaysia volunteer to improve the halal industry for others and

become halal hub for the world. Since halal logo and certification has big market capacity there is so many works about halal food and certification.

The recent Malaysian Standard, MS 1500 mentions about halal food management, the practical strategies for the food industry, its preparation, the business of halal food and the obligations for halal standards and food trades. For halal certification Malaysia practice with the association of MS – standards 1480, food safety according to hazard analysis and critical control point system and MS 1514 which is about good manufacturing practice these two important standards' content safeties the good and clean product for believers.

The 3th section of 1975 trade Description in Malaysia is defining of halal based on the Islamic rules and law.

- It does not contain anything or small part of any animal that is prohibited by Muslim law or it is prohibited in accordance with the law specified in Islam, it is forbidden by Islamic law to eat or that has not been slaughtered in agreement with Islamic law.
- Does not contain anything which is considered to be not clean according to Islamic law.
- Is not prepared, processed or manufactured using any instrument that is not free from anything not clean base on the Islamic law.
- Has not in the course of preparation, processing or storage been in contact or close to any food that fails to satisfy Islamic rules or anything that is considered to be unclean according to Islamic law.

On the other hand, despite of some rules and regulation on halal food, Malaysian consumers still struggling to understand and apply act and it is clear that it still does not affect their choice while they are consuming or buying products. There are several technologies that have been found and recognised in previous studies; those studies aim to find ways to detect non halal materials in products that are to be certified halal. For that research chemists check for porcine DNA or an unacceptable level of alcohol, for example. Also try to find alternatives to forbidden ingredients such as gelatine made from fish skin instead of from pigs and researches are very important for hall industry. There is some research working on making sure to processes used to make drugs are halal. To make vaccines and other proteins, you need to culture cells in a bioreactor.

It can be said that the understanding of the halal concept is not enough clear. Muslims are giving high priority and care to halal food industry and they are more sensitive as it is regarded as an important and obligatory in their religion. Malaysia is one of the leading countries for the halal standardization, but still there are many issues and complexity about halal standards, certification, logo

etc. Most of those problems are related with sensitivity of halal amongst Muslim community.

Malaysia is doing its best to establish and promote the halal industries to Muslim and non-Muslim countries. It is one of the good examples for multi-race and multi-religion countries and pioneer with practicing halal standards when we look at the halal management HDC that takes authority from JAKIM. Laws and standards on halal food, halal certification process and application will be smoother and will protect the consumers. It will decrease the violation and misuse of halal concept, Malaysian halal laws and principles on this matter are considered as the strictest as per now regardless the shortcomings in implementing these standards.

Issues such as the functioning of halal food certification studies in Malaysia, a success story on halal to other countries, financial and formal procedure processes of halal food studies are very important and will be an example of studies in Turkey.

Keywords: Islamic Law, Halal, Halal Standards, Halal Certification, Malaysia.

Malezya'da Helâl Gıda Sertifikasyonu ve Uygulaması

Öz

Müslüman ülkelerdeki helâl sertifika hizmetleri, siyasi, ekonomik, sosya-kültürel ve toplumsal uyum açısından farklılıklar göstermektedir. Bu durum Malezya gibi çok uluslu ülkelere (MNC) bu alanda çok zorlu bir görev yüklemektedir. Genellikle Müslüman ülkelere yönelik bir uygulama olan helâl sertifika işlemleri söz konusu ülkelerin büyüme oranına göre de şekillenmektedir. Müslümanlar dünya nüfusunun neredeyse %20'sini temsil etmektedir. Dahası, bu rakamın 2025 yılına kadar %30'a çıkması beklenmektedir. İslam'da en önemli kavramlardan biri helâl kavramıdır. Helâl, kesim, depolama, sergileme, hazırlama, hijyen, temizlik ve yiyeceklerin yanı sıra gıda dışı ürünler kategorisini de kapsamaktadır. Ticaretin küreselleşmesinin hızı, bilim ve teknolojiadaki gelişme ve üretim süreçlerini basitleştirmek için devam eden girişimler göz önüne alındığında, helâl kavramının diğer ülkeler tarafından da tam olarak anlaşılması önem arz etmektedir. Bugün birçok ülke Malezya'nın helâl sertifika politikasını ve prosedürünü kendine örnek almakta ve bu prosedürü uygulamaktadır. Malezya helâl sertifikasyon politikası ve prosedüründe, helâl ürün ve hizmetler sağlamada ana oyuncu olma işlevini devam ettirmektedir. Bu araştırma bir çok konferans, sempozyum, fuar ve diğer akademik çalışmalardan yararlanılarak hazırlanmıştır. Çalışmada neden Malezya'nın model ülke olarak kendini ilan ettiği ve helâl gıda problemlerinin Malezya'daki hukuki süreçleri ele alınmakta, ayrıca dünyadaki helâl ürün ve

hizmetlerde kendini örnek ve sorumlu ülke olarak konumlandıran Malezya'nın helâl sertifika standardı ve prosedürü dini, ekonomik, sağlık ve lojistik açılardan incelenmektedir.

Anahtar Kelimeler: İslam Hukuku, Helâl, Helâl Standartları, Helâl Sertifika, Malezya.

Introduction

The quality of life the human beings having can be significantly enhanced by the availability of food needed. First, we have to understand the Islamic food and eating system which is unlike and unique from the other religions. This has to do with ethnic and religious food system. In Muslim community, food consumed must be Halal and free from contaminate elements. This is very important part in Islam practices.¹

The world starts to realize about need for Muslims dietary requirement and eating known as halal.² The countries of which have high Muslim population such as Saudi Arabia, Indonesia, Turkey, Brunei and Malaysia on the other hand, when we make research about non-Muslim countries for example Thailand, Singapore and the United Kingdom, the practices of Halal approaches in every aspect among those countries differ. Recently, Malaysia become well recognised country in halal certification platform. Malaysia's latest claim to be one of the halal centres and become the role model for other countries in the world.³

In the other hand non-Muslim communities prefer to consume halal food for health and quality reasons as well. They believe that halal food is healthier and cleaner compared to non-halal food. Malaysia one

¹ See for further information about Food Labeling; Food Ingredients; Food Additives; Halal and Haram; Dietary Prohibitions; Alternatives for Better Health; Recommendations; Terminologies Defined; Classification of Ingredients; Glossary of Ingredients; Partial List of Nutrients; Inquiries about Food, Ahmad Hussein Sakr, *A Muslim Guide to Food Ingredients*. Illinois: Foundation for The Islamic Knowledge, 1993.

² Zalina Zakaria, "Tapping into the World Halal Market: Some Discussions on Malaysian Laws and Standards", *Shariah Journal* 16 (Speacial Edition 2008): 604.

³ See for further information about Halal Certification Bodies, "List of Foreign Halal Certification Bodies (Europa-USA) Approved by Mui", *Halal Products and Services with Interdisciplinary Approach-2*, ed. Naim Deniz Ayaz et. al. (Ankara: Grafiker Publishing, 2018) 213-228.

of the main and key country that practice halal certification. Before looking to the reasons behind that, we have to know some general knowledge about Malaysia such as geographic location, social-culture of Malaysia, religion and economy.

The location of Malaysia between Thailand, Indonesia and Singapore in Southeast Asia, the main island of Borneo has big part in Malaysia geographic location. This island collectives with north of Philippines, Indonesia and Brunei Darussalam.

The Population of Malaysia divided based on different ethnicities, languages, socio-cultural and religious aspects. Out of the population 67.4 are Malays and most of the Malaysian, practice Islam and follow the Malay tradition, culture and Chinese can be considered as second highest population in Malaysia with 24.6 percent, followed by Indian with 7.3. These three ethnicities descents give significant shape to the Malaysian population and economy.

Base on the 'Population and Housing Census 2010',⁴ checking at the distribution of religion in Malaysia, it can be seen that the majority of the population practice Islam with 61.3%. Buddhism religious believers are the second majority with 19.8% in Malaysia, the Chinese population follow other beliefs such as Christianity (9.2%). 6.3% follow Hinduism and only 1.3% practice Confucianism. Shafi⁵ is the dominating Sunni Madhhab amongst the Malaysian Muslims.

Considering this diversity, the government of Malaysia created "National Cultural Policy 1997". This policy is giving clear definition of Malaysian culture, tradition and customs. It states the harmony of other ethnics within the Malaysian society. Based on this policy, the Malaysian culture should be based on the custom of native 'indigenous people'. As it can be seen, Malaysia one of the good examples about being multinational and diverse country. Those records shaping the halal certification on these days in Malaysia.

However, when we look at the economical perspective, Malaysia has so many international companies, that are managed with Muslim and non-Muslim investors. It is one of the fastest growing economies in

⁴ It is conducted by Department of Statistics Malaysia (DOSM) from 6 July to 22 August 2010.

⁵ Shafi: The Shafi madhhab is one of the four schools of Islamic Law in Sunni Islam. Malaysian Muslim majority following Shafi madhhab.

South East Asia. With this growth, Malaysia open the economy to Muslims and non-Muslims investors and this brings to country new worldwide marketing capacity. Malaysia has increasing its economy and it opens new opportunities to have market in halal industry as well and today Malaysia volunteer to improve the halal industry for others and become halal hub for the world. Since halal logo and certification has big market capacity there is so many works about halal food and certification. Today from east to west halal has big part for food manufacturing and getting global stage in business world. Thailand, Singapore, Indonesia, Turkey, Malaysia, Brunei just some of the examples that having full concerned about halal food by government.

Issues such as the functioning of halal food certification studies in Malaysia, the reasons of the country's exemplary success story in halal food to other countries, financial and formal procedure processes of halal food studies are very important and will be an example of studies in Turkey.

Since the halal food certification process is examined in Malaysia, efforts have been made to reach the work done in and out of Malaysia on the subject and simple and precise information has been taken into consideration. The study is unique in that it demonstrates Malaysia's achievements in the halal food certification field and reveals the underlying infrastructure for this achievement.

1. Halal Certification Standards in Malaysia

Halal means that Muslims are not allowed to consume anything forbidden as per Islamic teachings. In this century, technology grows fast therefore; halal concept cannot be limited with only pork free products. In these period halal products covers a big list of ingredients and procedures in place of emulsifiers besides additional food ingredients such as aspic, gelatine, glycerine, lecithin, and enzymes. In addition, it can contain some additives products such as flavouring, stabilizers and colouring.⁶ In food technology progresses, besides that, the most important current issue is genetically modified (GM) food or transgenic food.⁷ This topic opens new insight to halal food industry. As it can be

⁶ Zakaria, "Tapping into the World Halal Market: Some Discussions on Malaysian Laws and Standards", 604.

⁷ Institute of Islamic Understanding Malaysia, "Understanding Genetically Modified Food", Access: 16 April 2019, <http://www.ikim.gov.my/new-wp/index.php/2002/03/09/understanding-genetically-modified-food/>.

seen, today, the development of Halal industry covers the worldwide source chain system and this system start from farm to fork journey. The main Islamic rules of halal concept come from Qur'an. In this case, Muslims should follow the below verse of Qur'an to understand about hukm:⁸

"O ye people! Eat of what is on earth, lawful (halal) and good (tayyib)..." (Al-Baqarah 2/168).

As it is stated, the Qur'an verse stresses on two important rules about food consuming. First, food has to be halal (allowable by the Islamic rules) then tayyib (of good quality).

"O ye who believe! Eat of the good things wherewith We have provided you and render thanks to Allah if it is (indeed) He Whom ye worship. He hath forbidden you only carrion and blood, and swine flesh, and that which hath been immolated to (the name of) any other than Allah But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful." (Al-Baqarah 2/172-173).

Above verse of Qur'an, it is strongly clear that things which are forbidden (*haram*) in Islam. This is an obligation to every Muslim to cope with it. Every Muslim believer should understand that each and every Islamic verse in the Qur'an has its own explanation and reasons. Those rules settled for all Muslims, they must follow those Islamic *hukms* for practising Islam. Malaysia halal documentation arrangement is divided into Food Supplement, Food Products, Beverages, Hotels, Food Premise, Cosmetic, Consumer Goods, Personal Care, Slaughterhouse, Pharmaceutical, Logistic, incurrence and Islamic banking.⁹

Malaysian government gives a big support to promote Halal Certification services, products and process. Also, and we can say that

⁸ Hukm: "In the *Qur'an* hukm denotes arbitration, judgment, authority, God's will. With no central legal power in the post-Medina Muslim society, the noun acquired new meanings over time, with hukm coming to refer to temporal executive rule/power or to a court decision and the plural, akham, referring to specific Quranic rules, positive fiqh laws derived from Islamic legal methodology, and rules or edicts. Early in Muslim history, the Kharijis' declaration to accept only hukm of God gave the word a political connotation". Oxford Islamic Studies Online, Access: 14 April 2019, <http://www.oxfordislamicstudies.com/article/opr/t125/e890>.

⁹ The establishing of Malaysia Islamic Banking Act in April 1983 first Islamic Bank of Malaysia is Bank Islam Malaysia Berhad (BIMB). Beng Soon Chong - Minghua Liu, "Islamic Banking Interest-Free or Interest-Based?", *Pacific-Basin Finance Journal* 17 (January 2009): 130.

Malaysia is the only country that gets full support from government in this matter. In Malaysia, with this support, it becomes one of the good examples for other Muslim countries to have full support for halal certification. Halal standards development in Malaysia is one of the government considerations, and with this care Malaysian government is willing to position themselves as the main centre for halal industry. When we look at the other countries, one of the differences is that the developing of Halal certification standards is mostly done in individual basis and/or non-governmental organizations (NGO), or got sponsored by other organisations. After all, with the government support, Malaysia is one step close to be the best international well-known country¹⁰ in this industry. Malaysia is one of the good models in multiracial environment and it is multi-religion country, looking to their halal industry standards and implementation can be a good motivation for other countries. With this, Malaysia takes the first step to establish halal certification all over the world. The sign about the government care on halal industry is their high budget allocated for halal certification, logo and trade.¹¹ All those information shows that how important to government is the halal industry which can provide encouragements for other countries to follow the same.

Malaysia as a multi-ethnic country gratefully presents halal products and food. However, in this industry, non-Muslims has big role. They are providing, selling, organising and manufacturing so many products for Muslims. In this case, the authorities monitoring the halal standards have to provide guarantee and halal control via the logo for Muslim consumers. In other hand, Muslim consumers have their own decision at this stage to prevent the consumption of haram product referring to Muslim scholars who encourages consumers to protect themselves from Shubhah.

The practices of Prophet (peace be upon him) follow the below practice and these practices creates this principle:

“What is Halal and what is Haram is enough clear. Midway between them there are things which many people do not know whether they are Halal or

¹⁰ Fatima Zeynep Belen et. al., “A Common Disciplinary Approach to Halal Products in Sample of Malaysia”, *The Journal of Kirikkale Islamic Sciences Faculty* 3/5 (2018): 155-158.

¹¹ Nurulhuda Noordinet. al., “Value Chain of Halal Certification System: A Case of the Malaysia Industry”, *European and Mediterranean Conference on Information Systems 2009* (2009): 2, 3.

Haram. He who stays away from them will protect his religion and will be saved. He who approaches them will be very near to Haram, like a herdsman wandering near Hima (the place set by the king to be used by his cattle only), who could soon fall into this protected area. Surely for every king there is such a protected area and God's is what He declared forbidden."¹² Here, it in this hadith, it is clearly mention that staying away from something not sure and clear better for Muslim believers to stay away from it. This is for their own benefit and with this choice they will get better but in the same time it is kind of warning for them if they go for it, this is more close to permissible and this is the main reason God want them to stay away from unclear things and this is one of the main concern for Malaysian products.

The Prophet (peace be upon him) has mentioned one of the important steps concerning *haram* and *halal* where believers have to stay away from trickeries area which is suspected area. This must be avoiding and if it is not fully clear it should be under permissible category. Muslim believers should consider these announcements and pay attention. Base on those announcements we should know what the Malaysian halal standards all about and understand the halal products conception.

The recent Malaysian Standard, MS 1500¹³ mentions about halal food management, the practical strategies for the food industry, its preparation, the business of halal food and the obligations for halal standards and food trades. For halal certification Malaysia practice with the association of MS - standards 1480,¹⁴ food safety according to hazard analysis and critical control point system and MS 1514 which is about good manufacturing practice these two important standards' content safeties the good and clean product for believers.

Today in the western counties, it is well known that halal certified food and products are a new target for quality, safety and health. Earlier, for west kosher (the food that required Jewish law) was the only option

¹² Muslim, "Musāqāt", 107.

¹³ Department of Standards Malaysia, *Malaysian Standard MS 1500:2009. Halal Food-Production, Preparation, Handling and Storage- General Guidelines* (Malaysia: Department of Standards Malaysia, 2009), 1, 4, 11.

¹⁴ See. Malaysia Jabatan Standard, *Malaysian Standard M S1480:2007. Food Safety According to Hazard Analysis and Critical Control Point (HACCP) System*" (Malaysia: Putrajaya Jabatan Standard, 2007), 1-25.

about food products. With globalisation today, west catering needs to understand the necessity of halal standards more than before as the Shariah obligation covers sanitation, safety, health and hygiene and it is more about lifestyle choice. Halal has its own role in trade and business; its symbol becoming to be a worldwide guarantee for the high quality.

Most of the companies and in the majority Muslim countries like Algeria and such have misperception about the products produced by them because of that perception they think their products are automatically halal and they do not consider them to put under non-halal products' category. Because of this reason they do not apply any certification or halal standards processes.¹⁵ This view adds more challenges to Malaysian halal standards and products. For this, HDC took over the control from pervious organisation JAKIM Jabatan Kemajuan Islam Malaysia and Department of Islamic Development Malaysia to be present as authority for giving the halal certification and logo in Malaysia.¹⁶ It was also trusted with the concern for imposing the halal standards for foreign companies and handling the distribution and export of their halal products to Malaysia and other countries. Therefore, JAKIM was responsible for official site check in place with investigations and following the standards of halal industry by retaining and observing.¹⁷

Standards for halal certification first development starts in 1974 and it grows by the National Industrial Standardization Committee (ISCI). The strategies of this committee are to process new standards, protecting consumers, manufacturers, and traders related to Halal

¹⁵ This particular scenario is portrayed in the JAKIM's halal guidebook and also in a publication by Kaseh Dia, a local communication arts company, on halal food and beverage outlets. It is concluded that more than 90 per cent of the companies listed in the publications are either multi-nationals or non-Muslim owned. Zakaria, "Tapping into the World Halal Market: Some Discussions on Malaysian Laws and Standards", 613.

¹⁶ It is, however, not known whether the *halal* certification is fully handled by JAKIM as some states are still issuing *halal* logos and certificates even though the directive was issued to the effect that JAKIM is the sole issuer. This has created confusion to potential *halal* applicants as to whom they can apply for *halal* certification. Zakaria, "Tapping into the World Halal Market: Some Discussions on Malaysian Laws and Standards", 609.

¹⁷ Nurulhuda Noordin et. al., "Value Chain of Halal Certification System: A Case of the Malaysia Industry", 3.

matters represented by many associations. This includes Chairman for the Technical Committee in Malaysia and JAKIM.

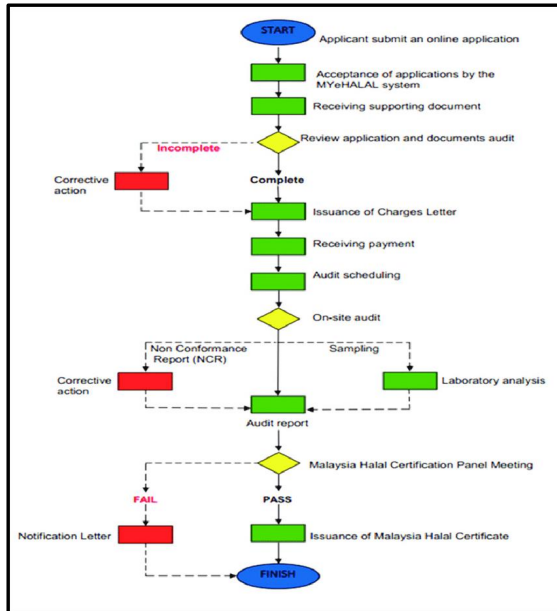


Figure 1: JAKIM Halal Certification monitoring process.

Halal certification standards (JAKIM) covers applied procedures.¹⁸ Their goal is to establish the ground rules for food businesses or food products in Malaysia. This Manual Procedure for Malaysia Halal (MPPHM 2014) covers guidelines for States Department of Religious Affairs (JAIN) / Islamic Religious Affairs Councils (MAIS) Inspection Officers and the Department of Islamic Development Malaysia (JAKIM) with the determination to explain requests to be contented with, in supervising the Malaysia Halal Certification. It will be used by JAKIM as the groundwork for certification while other necessities will also be considered to complete the certification process. They all work together to present better standards for halal certification development

JAKIM has their own hand book for halal food industry and it clearly states about halal food certification steps that should be followed.

¹⁸ See. Jabatan Kemajuan Islam Malaysia JAKIM, *Manual Procedure for Malaysia Halal Certification*, Third Revision (Malaysia: Firdaus Press, 2015).

In the other hand, JAKIM has manual with procedures simplified to be practiced by international standardization agencies such as the International Standardization Organization ISO (The international Organisation for Standardization) where the international standardization development system is based on the contract of all energetic parties, plus governments, private sectors, NGO's, researchers and professional bodies, public and private universities such as Halal Product Research Institute of University Putra Malaysia (HPRI), Halal Research Centre Of IIUM ,University of Malaya Halal Research Centre UMHRC and other universities also have halal development research in their agenda. ISO uses the same strategy as Malaysia (DSM) so all certificates for halal will come from same sources and will follow same requirements needed. This makes Malaysian halal certification more trustful and makes the consumers less confuses about halal logo and certification. Also having the same procedures will decree the chance of having issues in following halal certification processes.

HDC (Halal Development Corporation Establish by Malaysian Government 17 April 2008) present by Malaysian government linked corporation take over the charge from JAKIM.¹⁹ This is one of the biggest progresses for authority to have full responsibility and manage the halal certification not only from Islamic perspective but aiming that Malaysia will become major player in the world halal industry. Nevertheless, this progress new for other countries to discover. Muslim companies should know how to use this opportunity and take benefit, credibility from Malaysian halal standards and certification.

Malaysian halal logo reputation and credibility has extended worldwide with HDC Malaysian government, where the Malaysian government is willing to promote Malaysia as best model country and would like to take charge of halal matters globally and position their halal logo globally.

In the below image we can see two examples of Halal logo certificate used in Malaysia those certificate prepared by JAKIM and HDC.

¹⁹ Interview with Puan Norhaizam Mohd Sani, Manager of International Training of Halal Integrity and Encik Saiful Bahli, Manager, Training of Halal Integrity dated 9 July 2008, 3.00 p.m. at the Halal Development Corporation Office, Petaling Jaya.



Figure 2: Example of halal certification in Malaysia

2. The Issues that Muslims Facing in Malaysia Relating to Halal Certification

(1) By scholars the definition of halal aspect of slaughtering shows changeability.

(2) Halal certification and logo having separate companies²⁰

(3) Using Islamic-signalled brand names and other Arabic sounded letters.

(4) Putting consumers to doubt with Arabic characters and using Qur'an verses.

(5) The authority's absence in the misapplication of halal certification where still JAKIM²¹ known for handling halal certification and logo, some states continue to use JAKIM certification even though its expired.

²⁰ Rozailin Abdul Rahman et. al., "Exploring the OIC Food Manufacturer Intention Towards Adopting Malaysian Halal Certification", *American Journal of Food Technology* 9/5 (2014): 266-267.

²¹ Mohd Aliff Abdul Majid et. al., "Issues of Halal Food Implementation in Malaysia", *Journal of Applied Environmental and Biological Science* 5/6 (2015): 52.

(6) Using complicated terms of component make consumers not to understand the product from the shelf they are taking and not knowing its components clearly which cause confusion.²²

(7) Having over trust to halal logo carrying another issue between consumers. Halal certification and logo should not only serve to industry, instead it should create a “win-win” position to the public, government, manufacturers basically all over the world should benefit from halal industry. Making money and take halal logo under unethical category will create bigger issues and challenges for the halal concept amongst Muslims. Using this logo by industry should take full responsibility for consumer’s safety and trust.

(8) Consumers believe if product has halal logo it is sign that this product prepared bases on the Islamic rules and guidelines.²³ This concept opens the new way for dishonest and illegal use of halal certification and logo where some Muslim consumer may hesitate about halal logo and certification.

(9) Slaughtering base on the Islamic laws one of the issues that becomes nightmare for many Muslims. Slaughtering chicken one of the list category for Malaysians due to consumption of chicken is high in Malaysia and it makes the consumers more careless and it is proved that some do not even worry²⁴ and bother themselves about consuming it.²⁵

(10) Halal certification is official written paper using term of *halal*, certified food for Muslims Makanan Orang Islam (Halal Food for Muslim People) etc. but some interest oriented businesses or restaurants use the sense of religion and displaying with Quranic verses, Arabic characters,

²² Azmi A. Aida et. al., “Detection of Pig Derivatives in Food Products for Halal Authentication by Polymerase Chain Reaction-Restriction Fragment Length Polymorphism”, *Journal of the Science of Food and Agriculture* 87/4 (2007): 569.

²³ Siti Soleha Abdul Salam - Mohhidin Othman, “Consumer Disconfirmation of Expectation and Satisfaction with SME’s Halal Food Products in Klang Valley, Malaysia: A Theoretical Framework”. *In the Proceedings of the 2014 International Postgraduate Research Colloquium* (2014): 27.

²⁴ Zakaria, “Tapping into the World Halal Market: Some Discussions on Malaysian Laws and Standards”, 608.

²⁵ See for more information on Halal Slaughtering: Naim Deniz Ayaz - Gizem Çufaoğlu, “The Reflections of Modern Practices in Animal Slaughtering to Halal Food Approach”, ed. Adem Yıldırım, *Halal Products and Services with Interdisciplinary Approach-2* (Ankara, Grafiker Publishing, 2018), 41-60.

use the name of Allah and Mohamed²⁶ instead of getting the official certificate. The reason they are able to do that because Muslim clients always assume that the food and goods are halal if they saw those letters and names. Especially if seller has sonkok (Malaysian traditional custom). This headdress and Malaysian traditional custom giving wrong image to consumer and they assume that the food they sell is halal.

(11) There is one of important fact in the Malaysian food industry is that non-Muslims controlling halal food and products in Malaysia. Consequently, they lean towards to place a halal marker or logo on products the reason is getting more Muslim consumers from the Muslim community.

(12) Giving only logo and not providing extra information for consumers is determining the halal product status. It makes many Muslim consumers to rely on the halal logo only.

All those issues cause break of trust to halal certification, logo and its enforcement where most of the Muslim clients think they are cheated by such cases and this feeling of being threatened by organisation that has important position in halal standards and certification. As a result, Muslim consumers should be more aware, careful about investigating on Halal certification and logo.

3. The Challenges in Malaysia for Halal Certification

For the government-based applications of halal certification, JAKIM is trying to control the halal certification and the logo by questioning rationality some products or services demanding to be halal by Department of Islamic Developments. It is showing that JAKIM had lack of implementation of halal safety and trust. Some of the ministers put forward that there seem to be a lack of assistance given to JAKIM by the Ministry of Domestic Trade and Consumer Affairs.²⁷

In addition, with so many issues and challenges, world's halal-certification association and the authorities has formed "doubts" between the Muslim consumers and clients about safety of the halal certification development. Another challenge that halal facing is JAKIM does not have enough labs for testing and analysis, research and

²⁶ Ahmad Hidayat Buang - Zulzaidi Mahmud, "Isu Dan Cabaran Badan Pensijilan Halal di Malaysia", *Shariah Journal* 20/3 (2012): 273.

²⁷ Mohani Abdul et. al., "Consumer decision making process in shopping for halal food in Malaysia", *China-USA Business Review* 8/9 (2009): 43.

development or technical process for halal research and application. In Malaysia we have to know that each state has their own Department of Religious Affairs and each of them need assistance from JAKIM.

Another challenge is ISO, for consumer and industries, halal logo become more important than having ISO. Even chemists, food technologists or professionals from public universities in this category. In the other hand, each second technology growing and with globalization it is becoming more difficult to control for halal and non-halal products.

During preparing and wrapping products they prefer cheap labour and they are not able to read, understand the scientific components. Besides, having limited profession in halal concept will make the consumers more suspicion. Nevertheless, if the products were to carry halal logo, they would not have hesitation over the items. Halal must build a "win-win" position to the public, government, manufacturers basically all over the world should benefit from halal industry. Making money and take halal logo under unethical category will create bigger issues and challenges in halal concept. Using this logo by industry should take full responsibility for consumer's safety and trust. All those challenges about halal certifications obviously showing that how important to have the right logo on the right product. In the same time, it will strengthen the Malaysian halal certification.²⁸

4. Laws Related to Halal Certification

Those laws summarized from JAKIM "Manual Procedure for Malaysia Halal Certification (Third Revision) 2014".²⁹

Malaysia has laws regarding the halal industry, and logo. Generating those laws and standards was by considering the Islamic law and the Muslim consumer. Having those laws in Malaysia is to make sure to protect the consumers and make the consumers comfortable with what they are consuming.

Refereeing to the 3th section of 1975 trade Description, the use of halal expression is giving clear definition of halal based on the Islamic rules and law.

²⁸ Nik Muheran Nik Muhammad et. al., "Positioning Malaysia as Halal-Hub: Integration Role of Supply Chain Strategy and Halal Assurance System", *Asian Social Science* 5/7 (2009): 45-46.

²⁹ Jabatan Kemajuan Islam Malaysia, "Manual Procedure for Malaysia Halal Certification", 48.

(1) It does not contain anything or small part of any animal that is prohibited by Muslim law or it is prohibited in accordance with the law specified in Islam, it is forbidden by Islamic law to eat or that has not been slaughtered in agreement with Islamic law.

(2) Does not contain anything which is considered to be not clean according to Islamic law.

(3) Is not prepared, processed or manufactured using any instrument that is not free from anything not clean base on the Islamic law.

(4) Has not in the course of preparation, processing or storage been in contact or close to any food that fails to satisfy Islamic rules or anything that is considered to be unclean according to Islamic law.

As we can see above Trade Description Act giving clear definition of halal and it is clearly mentions about the meaning of halal and it's not limited to the matter of an animal prohibited such as pork according to Islamic law by Shariah whole process of preparing food from the beginning until the end have to follow specific standards and principles that strictly rules given.

Referring to 1975 trade Description, it deliberates the exercise of power marking of the food and it mentions about poultry and uncooked raw meet in the section of 11

(5) It is considered Halal, the item that it is marked, tagged and/or any other method of marking showing that the meat (item) had not been chilled or frozen. This endorsed the halal marking/tagging compulsory on the food and/or any similar item specified.

(6) 1983 the food act (Act 281) specifies that it is strictly prohibited to label, prepare, pack, and/or sell any food/similar item in a confusing way other than its character, nature, value, substance, quality, arrangement, merit or safety strength, cleanliness, heaviness origin, age and amount.

(7) Food Regulations Act 1985, 29 September 2005 this act obligatory for food containing beef/pork or it makes it obligatory for food covering beef/pork or its by-products, or fat to be obviously considered of such components.

(8) Animal Rules 1962 (The subsidiary laws under Animal Ordinance 1953) Another important law that taking care of the animal slaughtering in right way This rule allowing Department of Veterinary to issue slaughtering certificate / licence for personal or slaughterhouses

and it gives the guaranty about animal health that is free from any diseases.

This will help "Muslim consumers to select food or other products for their consumption without any fear that the food/goods might come from prohibited sources. This is important as when consumers become more religious or '*halal-conscious*' they will look for products that are not only to satisfy their needs but also gives them peace of mind".³⁰

After all those rules and regulation, Malaysian consumers still struggling to understand and apply act and it is clear that it still does not affect their choice while they are consuming or buying products. There are several technologies that have been found and recognised in previous studies; those studies aim to find ways to detect non halal materials in products that are to be certified halal. For that research chemists check for porcine DNA or an unacceptable level of alcohol, for example. Also try to find alternatives to forbidden ingredients such as gelatine made from fish skin instead of from pigs and researches are very important for hall industry. There is some research working on making sure to processes used to make drugs are halal. To make vaccines and other proteins, you need to culture cells in a bioreactor. To increase the density of the cells you can use micro-carriers – insoluble particles that the cells congregate around – usually made of porcine gelatine. And there is developing a micro-carrier that works in the same way but is made of halal materials. For all those research as we can see there is need of technology and laboratory tools. In the other hand there are for are several technologies that have been found and recognised in previous studies traceability reason such as use of Radio Frequency Identification Date (RFID) (electronic data interchange).

Conclusion

For most of the Muslims, we can say that the understanding of the halal concept is not enough clear. Muslims are giving high priority and care to halal food industry and they are more sensitive as it is regarded as an important and obligatory in their religion. However, after all those

³⁰ Shafie Shaidan - Mohamed Osman, "Halal, The Case of Malaysia Muslim Consumer Quest for Peace of Mind", Access: 14 April 2019, <https://search.proquest.com/openview/022213c63e324806790066cbdf7d36dc/1?pq-origsite=gscholar&cbl=35292>.

facts, Muslims are controlling very small percentage of halal manufacturing and industry.

Although Malaysia is one of the leading countries for the halal standardization, still there are many issues and complexity about halal standards, certification, logo etc. Most of those problems are related with sensitivity of halal amongst Muslim community.

Today because of the science development, globalization and technology, for food or non-food products we have to understand the importance of the halal products.³¹ Today halal products are more far from organic components and formulation and it keeps changing and our food is containing more complicated chemical components.³²

From the above discussion, it is enough clear that the reason of why Malaysia positions itself as the model country for taking charges of halal matters. Malaysia is doing its best to establish and promote the halal industries to Muslim and non-Muslim countries. It is one of the good examples for multi-race and multi-religion countries and pioneer with practicing halal standards when we look at the halal management HDC that takes authority from JAKIM. With this positive change, halal certification are going to become under the one central organisation and linking to the government, this step will give Malaysia a better position in worldwide halal industry.

Regarding laws and standards, halal certification process and application will be smoother and will protect the consumers. It will decrease the violation and misuse of halal concept, Malaysian halal laws and principles on this matter are considered as the strictest as per now regardless the shortcomings in implementing these standards.

On other hand changing management, has positive impact of development of Malaysia halal certification for Malaysia role having power and status in operation the laws about halal giving more responsibility on the halal. Many developing non-Muslim countries such as Japan, South Korea³³ are following Malaysian halal standards and

³¹ Shafie Shaidan - Md Noor Othman, "Halal Certification: An International Marketing Issues and Challenges", *University Malaya Kuala Lumpur Malaysia* (2006): 2, 6.

³² Abdul Raufu Ambali - Ahmed Naqiyuddin Bakar, "People's Awareness on Halal Foods and Products: Potential Issues for Policy-Maker", *Social and Behavioural Sciences Procedia* 121 (2014): 6.

³³ Glnaz Rezai et. al., "Non-Muslim Consumers' Understanding of Halal Principles in Malaysia", *Journal of Islamic Marketing* 3/1 (2012): 35-46.

application and they see Malaysia as a role model and in halal certification hub.

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