

“HALAL LABEL” THE ROLE OF JAKIM TOWARDS ENHANCING
PUBLIC’S TRUST

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I hereby declare that work in this academic project is my own except for quotations and summaries, which have been duly acknowledged.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين وبه نستعين، ولا عدوان إلا على الظالمين، والصلاة والسلام على نبينا محمد خاتم الأنبياء وسيد المرسلين، وعلى آله واصحابه ومن تبعه بإحسان إلى يوم الدين.

All praise to Allah the Almighty, the Cherisher and the Sustainers of the universe. May the peace and blessings of Allah the almighty be upon Mohammad (S.A.W), ummu al-mukminin along with greeting to all his friends, Tabi'in, Tabi' at-tabi'in and also the Muslims Fellows who receive His guidance(hidayah)

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ABSTRAK

Kajian ilmiah ini merupakan kajian lapangan terhadap peranan JAKIM ke arah meningkatkan kepercayaan masyarakat kepada tanda *halal*. Kajian ini telah dijalankan kepada sebilangan pengguna Islam di kawasan Seremban dan Nilai, Negeri Sembilan. Dalam kajian ini, penulis cuba menyelami masalah yang dihadapi para pengguna Islam pada masa sekarang. Kajian telah dijalankan untuk mengetahui peranan JAKIM dalam menangani isu yang berkaitan dengan tanda *halal*. Untuk mengkaji keberkesanan peranan yang dimainkan oleh JAKIM, pengkaji telah mengedarkan soal selidik sebagai satu cara untuk mengetahui sejauh mana kepercayaan masyarakat terhadap tanda *halal* yang dikeluarkan oleh JAKIM. Hasil daripada kajian yang dijalankan, pengkaji mendapati pengguna Islam masih meragui tanda *halal* yang ada sekarang. Keraguan yang menyelubungi pengguna Islam hari ini tidak harus dibiarkan berterusan kerana ianya mungkin mendatangkan impak yang besar kepada negara selaku pengeluar *halal hub* dunia. Usaha yang berterusan oleh pihak yang terbabit memungkinkan isu ini dapat diatasi dengan efektif.

ABSTRACT

This academic project is a case study made about the role of JAKIM towards enhancing the public's trust on the *halal* label. This research is made and involves number of Muslim consumers at the Seremban and Nilai, Negeri Sembilan. In this research, the writer scrutinise problems faced by every Muslim consumer today. It is made to know about the roles of JAKIM in handling the issue relating to *halal* label. To study effectiveness of the roles JAKIM plays, the writer distributes questionnaires as a way to know about the extent of the public's trust towards *halal* label issued by JAKIM. According to the result of this research, the writer finds out that Muslim consumers are still sceptical about *halal* label which exists today. Doubt that imbues Muslim consumers today cannot be let continually happen, as it might leads to big impact to this country known as the *halal hub* manufacturer in the world. Constant effort performed by parties involved could overcome this issue effectively.

ملخص البحث

يهدف هذا البحث لمعرفة دور هيئة التنمية الإسلامية بماليزيا (JAKIM) تجاه رفع ثقة المجتمع لرمز الحلال. قد جر البحث على عدة المستهلك المسلم في منطقة سرمبان ونيلاي, بولاية نجري سمبلان. في هذا البحث, حاول المصنف فهم المسائل التي يواجهها المسلمين اليوم. وقد جر البحث أيضا لمعرفة دور هيئة التنمية الإسلامية بماليزيا في مكافحة القضايا المتعلقة برمز الحلال. ولدراسة مؤثرة الدور الذي نلعبه هيئة التنمية الإسلامية بماليزيا. قام المصنف بتوزيع ورقة الاسئلة إلى المجتمع التي تكون أحد الطرق لمعرفة درجة ثقة المجتمع لرمز الحلال الذي تصدره هيئة التنمية الإسلامية بماليزيا. كانت نتيجة البحث تدل على أن المجتمع ما زالوا يشككون برمز الحلال الموجود اليوم. ولا يجوز ترك المسلمين في الشك بسبب هذه القضية لأنها ستؤثر الدولة تأثيرا عظيما كمرکز إصدار الحلال العالمي. ولمكافحة هذه القضية, تحتاج إلى السعي المستمر من الجهة المعنية.

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ABREVIATIONS

et al.	et alias/and others
etc.	et cetera/ and so on
n.a.	no author/ no artist
n.d.	no date/ no year
n.pd.	no publisher
n.pl.	no place
pp.	pages
p.	page
trans.	Translator/ translate by
vol.	Volume
vers.	Version
h	hijriyyah
R.A	radiya Allah anhu/ anha/ anhum
SWT	subhanahu wa ta ala
SAW	salla Allaah alayh wa sallam
JAKIM	Jabatan Kemajuan Islam Malaysia
JAIN	Jabatan Agama Islam Negeri
KPDNHEP	Kementerian Perdagangan Dalam Negeri dan Hal Ehwal Pengguna

CHAPTER 1

RESEARCH BACKGROUND

CHAPTER ONE

BACKGROUND OF RESEARCH

1.1 Introduction

قال الله تعالى :

" يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ"¹

((Al-Quran. Al- Baqarah 2; 172))

“O Ye who believe!! Eat of the good things where with we have provide you, and render thanks to Allah it is (indeed) he whom ye worship”.

Based on this verse, Islam emphasizes the importance of food selection. The main criteria in taking food in Islamic perspectives are cleanliness and undoubtedly *halal*. Therefore the Muslim has to ensure the sources, way of cooking, packaging and food serving is in accordance to *hukm syarak*.² Sometimes, it is a personal obligation to ensure this and sometimes it becomes a collective responsibility especially during these days where we can see there are so many food manufacturers sell their goods in the market. The government also has the responsible to ensure the halalness of foodstuff in market as it is on of the responsibilities of the *ulil amri*.

In Malaysia, JAKIM (Jabatan Kemajuan Islam Malaysia) is responsible to issue *halal* certificate in food production for the good of Muslim customers. Previously, the *halal label* is varied according to different places and sometimes the label itself is not reliable enough. JAKIM till date has issued many label certificates and unfortunately,

¹ Al-Qur'an. *Al-Baqarah*. 2:172

² Department of Islamic Development, Prime Minister's department, Malaysia. May 2001. <http://www.Islam.gov.my/halal/halal021.html>.

there are some manufacturers use fake JAKIM *halal label* certificates. The public's trust and confidence towards this label will soon be violated³

The respective authorities have the responsibilities to ensure the public trust towards the label remains by implementing certain rule and regulation in displaying *halal label* and at the same time strict action has to be taken to avoid any misuse of the label.

1.2 Problem Statement

The Muslims in Malaysia were shocked recently by the case of using *unhalal* ingredient in sausages production, the doubtful chicken slaughtering in certain slaughtering houses in The Federal Territories.⁴ The public keep asking the government's role in this matter especially JAKIM.

1.3 Aim of Research

- 1) The writer need to identify issue related to *halal label*. As we know, this problem has been diseases seriously nowadays.
- 2) This research will discuss about the public's trust towards of *halal label* and identify the roles of JAKIM in handling the issues.
- 3) The aim of this research is to provide general overviews to society relating to *halal label* and come out with suggestion to the JAKIM and the public in these matters.

³ Jamilul Anbia Md Denin and Muhd Izawan Baharin. 2005 " *Sosej Usus Babi* ". Harian Metro. 15 Mac. pp 1-2.

⁴ Noor Sham Saleh. 2006 " *Lupus Stok Ayam Haram* ". Harian Metro. 7 Januari pp16.

1.4 Scope of Research

The research will be done within the scope of JAKIM's role towards enhancing public trust to the *halal label*. A survey among the public will be conducted to gather the related information. The target group is a random chosen customer in several supermarkets in *Seremban* and *Nilai Negeri Sembilan*.

1.5 Research Methodology

The writer will use several methods in order to accomplish the research. The methods are:

1. Library research- this research is a library research. Thus several visits to public libraries and public universities libraries will be made in order to gather data and information required. The data will be collected from several documents such as journal, law books, law reports, enactments, newspaper, magazine and any related printing materials.
2. Survey methods- the researcher will develop a simple questionnaire in order to survey the public's perception towards *halal label* issued by JAKIM. Random sampling will be selected among customers in several supermarkets in Negeri Sembilan.
3. Field research- the researcher will conduct a visit to JAKIM's office and arrange interviews with the respected authorities to have information regarding their duty to enhance public trust towards *halal label*.
4. Data Analysis-After acquiring the data and information required, the researcher will then analyze the data to come out with the results, solutions and suggestions.

1.6 Literature Review

The book entitled "*Halal Dan Haram Dalam Islam*" written by Syekh Muhammad Yusuf Qardhawi; this book describes the basis of *halal* and *haram* in Islamic perspective and carries out solutions for many problems faced by many Muslims nowadays.⁵

The researcher also look into the pamphlet that issued by JAKIM (2001) entitled *General Guidelines on The Slaughtering of Animal and the Preparation and Handling of Halal Food*, this book describes about the procedures of issuing *halal* certificate by JAKIM and also mentions about the guidelines which is needed to be followed by manufacturer and food factory to ensure that their productivity is truly *halal* and not skeptical Bedside's, this book explain when the status of *halal* label can be withdrawal.⁶

Beside that, Book title's *Manual Procedure of Halal Certification Malaysia* issued by Department of Islamic Development Malaysia is also used by researcher to get the information about JAKIM.⁷

This book is very important because it have a lot of information about rules, procedures and also the status of *halal* food. That is why, the researcher choose this book as the secondary sources in completing this academic project.

⁵ Yusof al-Qardawi. 1995. *The Lawful and Prohibited in Islam*. Kamal El- Helbawy & M. Moinuddin Siddiqui Syed Shukry. Trans. Kuala Lumpur: Islamic Book Trust.

⁶ Department of Islamic Development Malaysia (JAKIM) 2001. *General guidelines on the slaughtering of animal and the preparation and handling of halal food*. Pp 1-2.

⁷ Department of Islamic Development Malaysia. 2003. *Manual Procedure of Halal Certification Malaysia*. pp 5-7.

1.7 Summary

The various issues relating to *halal* and *haram* have become rampant in our society, government and JAKIM especially to overcome this problem carried out the various efforts but it is still prolonged.⁸ That is why; a research is made to know the roles of JAKIM towards enhancing confident public trusts and to highlight the level of acceptance of the public towards the halal label issued by JAKIM. .

⁸ Jamilul Anbia Md Denin and Muhd Izawan Baharin. 2005 “*Sosej Usus Babi*” . Harian Metro. 15 Mac. pp 1-2.

CHAPTER 2

THE HALAL LABEL IN MALAYSIA

CHAPTER TWO

THE HALAL LABEL IN MALAYSIA

2.1 Introduction:

Muslims are instructed by ALLAH, *Subhanahu wa ta'ala*, to eat only *Halal* foods and when in doubt to avoid its consumption. This incentive dates back to the time of Prophet Adam, *alaihis salaam*, when he was clearly instructed not to eat the fruits of the forbidden tree (*haram*). Prophet Adam, *alaihis salaam*, succumbed to the *nafs* (temptations) and ate the fruit for which he was chastised and punished by ALLAH. He was banished from heaven to Earth.⁹

In Islam, the *halal* and *haram* status of a certain thing is not looked upon from the perspective of *shariah* confinements only. Rationales and exceptions are also taken into consideration to cater for the well being of mankind. Therefore, something is not considered *halal* except it is pure and fresh and it is not deemed *haram* except it is bad and filthy, which brings about negative effects to the development of a human being.¹⁰

In Malaysia we have some governmental agencies and authorities as well as Non-governmental organization (NGOs) pertaining to the matter like the Department of Islamic Development Malaysia (JAKIM), the Ministry of Domestic Trade and Consumer Affairs (KPDNHEP) the State Religious Department (JAIN). Those have the responsibility to organize all about the issues of *halal* nationally. Thus, to know more about *halal*, a research is made to discover about the implementation of *halal label* in Malaysia.

⁹ Department of Islamic Development, Prime Minister's Department, Malaysia. May 2001. <http://www.Islam.gov.my/halal/halal021.html>.

¹⁰ Ibid.

2.2 The meaning of Halal Label.

Nowadays there are varieties of food and products available for Malaysian consumers. Some are locally made and others are imported. However, demand for food and products produced by Muslim manufactures are limited. The current statistic of Muslim manufacturers and distributors is still less than 5 percent of the total RM45 billions income of the food industries (Berita Harian: 3rd august 2004).¹¹ This means the market of *halal* food and products in Malaysia is monopolized by non-Muslim. Therefore, the *halal label* is introduced in order to avoid doubts among Muslim consumer in purchasing food and products especially produced by non-Muslim manufacturers.

Actually, the word *halal* in Arabic word, means allowed or permitted used and get advantages of things that are permitted by *syara'* based on certain proof from al-quran and hadith.¹² Referring to "General Guidelines for Use of the Term *Halal*" issued by the Secretariat of the Joint FAO/WHO Food Standard Programmed (1999), *halal* food is defined as food permitted under the Islamic Law and should fulfill following conditions:

1. Does not consist of or contain anything which is considered to be unlawful according to Islamic Law;¹³
2. Has not been prepared, processed, transported or stored using any appliance or facility that was not free from anything unlawful according to *Islamic Law*; and
3. Has not in the course of preparation, processing, transportation or storage been in direct contact with any food that fails to satisfy 1 and 2 above.

¹¹ Abdul Rahman Daud. 2006 "*Orang Islam dan Tanda Halal*". Berita Harian: 3rd august 2004.

¹² n.a n.d *Ensiklopedia Hukum Islam* 2. Jakarta: PT Ichthiar Van Hoeve . p.506

¹³ [www.islam_online.net/english/ definition Halal Logo /article 07..shtml-49k. pp2-3.](http://www.islam_online.net/english/definition/Halal%20Logo/article%2007.shtml)

In addition, *halal* food can be prepared, processed or stored in different sections or lines within the same premises where *non-halal* foods are produced, provided that necessary measures are taken to prevent any contact between *halal* and non-halal foods. *Halal* foods can also be prepared, processed, transported or stored using facilities which have been previously used for non-halal foods provided that proper cleaning procedures, according to Islamic requirements, have been observed.¹⁴

¹⁴ [www.islam_online.net/english/definition Halal Logo /article 07. shtml-49k](http://www.islam_online.net/english/definition/Halal%20Logo/article%2007.shtml). pp2-3.

2.3 The Background of the Implementation of Halal Label In Malaysia

Issuing of *Halal Label* is the ways to allow the use of the things and to get advantages were permitted by *syara*'. This is the purpose to overcome the doubt of the Muslim consumers with *halal label* and "holiness" of foods.

As we know, the various issues relating to *halal* and *haram* in our country are not new, they exist long time before. One of always remember is the issue of sausage that contain pork, the issue of mixing between the slaughtered and non- slaughtered meat and chicken in one place, the issue of chickens slaughtering which did not follow the *syariah* rule and the issue of misusing of *halal label*.¹⁵ The said issues reflect the Muslim's trust on *halal label* and simultaneously violate the public trust and confidence.

Previously, a panel or committee in handling the approval of products accessible in the market, in the interest of Muslim consumers was non existent. This is especially important to ensure that there are hindered from products which they should refrain from. They sometimes make purchases based upon their limited knowledge and inexact information available.¹⁶ From this, we can make simple conclusion that all along, Muslims have been coaxed into using food substances that are unsure when they are careless. This is the consequences of taking the situation for decided without realizing that there is a panel or committee responsible in handling and overseeing the products used by Muslim consumers.¹⁷

The Islamic Affairs Division in the Prime Minister's Department has formed a "*Halal and Haram Committee*". During the fifties and sixties earlier, the word "*Makanan Islam*" or "*Kedai Islam*" were commonly found. In the 1980, the term *halal* started to be used to indicate food products that are permissible according to the

¹⁵ <http://www.jakim/background/articles/engGLISH.html>.

¹⁶ Lokman Ab Rahman. 2001. *Halal Products Consumerism, Tecnology and Procedures*. pp 90.

¹⁷ Ibid.

syariah. The change from “*Makanan Islam*” to word “*Halal*” indicates the difficulty of the term.¹⁸

In 1974, a government agency, the Islamic Affairs Division of the Prime Minister Department issued the first use official *halal* certificate and label. However, a serious action pertaining to *halal* certificate was only taken in 1982 when a Halal Committee Members were appointed among professionals with different expertise and skills to determine the *halal* and the *haram* status of products. The Committee members were selected from various discipline; Islamic law, food scientist and government officials. The committee also represents all level of the government agencies ranging from the Ministry of Health, the Ministry of Domestic and Consumer Affairs, The Department of Veterinary Services as well as scientists from local universities.¹⁹ The permanent secretariat is the Malaysian Islamic Center (Pusat Islam) or also known as the Prime Minister’s Religious Affair Division. This Division was latter upgraded as a full fledged government department. It is currently known as Jabatan Kemajuan Islam Malaysia (JAKIM).²⁰

2.4 Government Agencies in Implementing Halal Label

In Muslim countries or countries with a large number of Muslim inhabitants, *halal* food is normally not an issue at all. In Malaysia, though the Malays or generally known as Muslims are the majority of the population. However, the reality is the good manufacturing is conquered by non-Muslim. The situation gets more complicated when the non-Muslim manufactures are uninformed, unaware and

¹⁸ Assoc. Prof. Dr. Ahmad Hidayat Buang dan Ms Zalina Zakaria. 2004 International Seminar on Halal Food and Products: Marriott Hotel, Putrajaya : Halal Food industries In Malaysia: *Some Assessment on the Adequacy of Regulatory and Supervisory Framework* on 28-30 september 2004.

¹⁹ <http://www.jakim/background/articles/english.html>.

²⁰ Ibid.

ignorance about the detailed basis of the considerations in a *halal* and *haram* status.²¹ Simultaneously, there are some irresponsible parties who take advantage of the lack of strict enforcement and legal laws regarding the misuse of *halal labels*. As the labels are used only as a marketing gimmick to attract Muslim consumers in order to gain profit.²²

In efforts to overcome this situation become rampant in country, the government of Malaysia gives the authority to the Department of Islamic Development Malaysia as known (JAKIM) and Ministry of Domestic Trade and Consumer Affairs (KPDNHEP) to monitor the procedures of getting *halal label* and at the same time prevent the misuse of *halal label* by the irresponsible company.²³

2.4-1 Department of Islamic Development Malaysia (JAKIM)

The Department of Islamic Development Malaysia (JAKIM) was established on January 1997 after a conference of roles in development and advancement effort of *Islamic Ummah* in Malaysia, consistent with level of Malaysia. Before that, this department had known as the Department of Islamic Affairs (BAHEIS) since 1968. The mission of this department is to manage Islamic affairs efficiently for the good *ummah*.²⁴

Beside that, they also have their own vision; it is to assist in the creation of a progressive and morally upright *ummah* based on Islamic principles in line with the

²¹ Assoc. Prof. Dr. Ahmad Hidayat Buang dan Ms Zalina Zakaria. 2004 International Seminar on Halal Food and Products: Marriott Hotel, Putrajaya : Halal Food industries In Malaysia: *Some Assessment on the Adequacy of Regulatory and Supervisory Framework* on 28-30 september 2004.

²² Lokman Ab Rahman. 2001. *Halal Products Consumerism, Tecnology and Procedures*. pp 89

²³ Ibid.

²⁴ Jabatan Kemajuan Islam Malaysia (JAKIM). [Http://. islam. gov.my/English/articles. html](http://islam.gov.my/English/articles.html).