

THE EFFECTIVENESS OF 'HALAL LOGO' TO OVERCOME
CUSTOMER'S DOUBT:
A CASE STUDY IN KUALA LUMPUR

NORLIZAWATY BINTI TUMIN

KOLEJ UNIVERSITI ISLAM MALAYSIA

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A CASE STUDY IN KUALA LUMPUR

0000019461

Norlizawaty binti Tumin
(Matric No. P010321)

Perpustakaan
Kolej Universiti Islam Malaysia

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَتَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِى الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ

الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾

Al-Baqarah 2:168

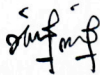
“O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Satan. Verily he is to you open enemy.”

AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Date: 8th March 2004

Signature : 

Name : Norlizawaty Binti Tumin

Matric No: P010321

Address : Tebuk Pekan, Parit Baru, 45100
Sg. Air Tawar, Sabak Bernam,
Selangor Darul Ehsan.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Thank you very much.....

ABSTRAK

Kajian ilmiah ini adalah untuk mengenalpasti permasalahan halal dan haram khususnya dalam produk makanan, yang sering dihadapi oleh para pengguna Islam di sekitar Kuala Lumpur, serta menganalisa faktor-faktor yang menyebabkan mereka masih tidak yakin dengan sesuatu produk walaupun ia berlabel halal. Kajian ini juga cuba merungkai keberkesanan label halal itu sendiri. Untuk memperolehi data, beberapa teknik kajian telah diguna pakai, iaitu temubual, soal selidik, tinjauan secara umum dan sumber-sumber daripada perpustakaan. Hasil kajian ini, telah menunjukkan bahawa status halal sesuatu produk makanan itu tidak hanya bergantung kepada sumber atau bahannya sahaja, bahkan ia meliputi cara pemrosesan, pengendalian dan penyediaan makanan, yang merangkumi aspek kebersihan, sebagaimana yang telah ditetapkan oleh hukum Syara'. Di samping itu, kualiti makanan yang baik serta kandungan zat yang tinggi juga amat dititikberatkan. Teknologi moden dalam bidang pemakanan telah menyumbang kepada keraguan pengguna terhadap produk tersebut, ini kerana pelbagai bahan telah diekstrak sehingga menjadi satu bahan lain yang tidak diketahui sumbernya dan boleh membawa kepada perkara-perkara yang haram. Sikap pengeluar makanan yang tidak bertanggungjawab dengan menyalahgunakan logo halal dan kelemahan dalam sistem pelaksanaan undang-undang terhadap kesalahan tersebut merupakan faktor utama yang menyebabkan pengguna sangsi terhadap produk yang berlabel halal. Oleh yang demikian, semua pihak terutamanya kerajaan, pengeluar makanan serta para pengguna perlu bekerjasama dan berganding bahu untuk memastikan penggunaan logo halal dalam produk makanan benar-benar berkesan dan seterusnya dapat mengatasi keraguan pengguna Islam terhadap barangan tersebut.

ABSTRACT

This academic project is to look into the problem of Muslim customers in Kuala Lumpur on the *halal* and *haram*, particularly in the food products, as well as to analyze the factors that cause the Muslim customers to feel unconfident and still in doubt with the products though it is labeled *halal*. This study also tries to clarify the effectiveness of the *halal* label. Interviews, questionnaires, general observations and library research were the tools employed for the purpose of data gathering. The findings from this study indicate that the *halal* status of food products does not only refer to their source and ingredients, but also the method of processing, handling and the preparation of the food that include the hygiene aspect according to *Shariah*. Besides that, the manufacturers also need to take care about the high quality and the nutritional values of the food. The modern technology in the food manufacturing process contributes to create doubts among the customers towards the product. It is because of the origination of various substances used that we do not know their source. It will lead to confusion and may lead to *haram* status. The attitude and irresponsibility of food manufacturers who misuse halal logo and the weakness of the implementation of the law on this offence are the main factor that cause customers to be doubtful to consume the products which are labeled *halal*. Therefore, everybody especially the food manufacturers as well as Muslim customers themselves need to cooperate with the government to ensure that the usage of halal logo in the food products is really effective and also to overcome customers doubting to these products.

ملخص البحث

يهدف هذا البحث إلى معرفة مشكلة المستهلكين المسلمين في كوالا لمبور بما يتعلق بالحلال والحرام، خاصة في منتجات الأطعمة، وأن يجلل العوامل التي تسبب المستهلكين المسلمين غير تيقنين ولا يزا لون شاكين في المنتجات مهما يوجد فيها علامة "الحلال". هذا البحث يحاول أن يوضح تأثير تلك العلامة. المقابلات، والاستفتاءات والملاحظات العامة والمصادر بين المكتبات كانت هي الأدوات والوسائل المستخدمة لأغراض جمع البيانات. وظهر من هذا البحث ما يدل على الحالة الحلال لإنتاج الأطعمة ليس فقط المصدر والمكونات، بل إنه يتضمن الطريقة أيضا من معالجة، وتحضير الأطعمة الذي تضمن مظهر النظافة طبقا للحكم الشرعي. ولا بد أيضا أن يهتموا بالتنوع الجيدة للأطعمة وأطعمة التغذية العالية. التكنولوجيا الحديثة في عملية صناعة الأطعمة قد أصبحت مصدر شك الزبون في ذلك الإنتاج، لأن كثير من العناصر ستنتزع لتصبح عنصرا آخر لا تعرف مصدره مما يمكن أن يسبب تشويش ويجلب إلى الأشياء الحرام. وموقف منتج الأطعمة عدم بالمسؤولية الذي قد يسئ استعمال شعار "حلال" وضعف القانون هي العوامل الرئيسية لشك الزبائن من الإنتاج الذي يحمل علامة "الحلال". وانطلاقا من هذا، فعلى المستهلكين ومصنعي الأطعمة أن يتعاونوا مع الحكومة للتأكيد على ضرورة استعمال شعار "الحلال" في المنتجات الغذائية، والذي سيقيد بدوره في إزالة الشك في نفوس المستهلكين.

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ARABIC WORDS TRANSLITERATION SYSTEM

TRANSLITERATION TABLE

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Transliteration</u>
ء	,	fa'r
ب	b	burd
ت	t	tall
ث	th	thawb
ج	j	jidār
ح	h	halīb
خ	kh	khādīm
د	d	dīk
ذ	dh	dhahab
ر	r	rafiq
ز	z	zamīl
س	s	salām
ش	sh	sha ^c b
ص	s	sakhr
ض	d	dayq
ط	t	ṭāzīj
ظ	z	zalīm
ع	°	°aql
غ	gh	Ghulām

ف	f	fīl
ق	f	qalb
ك	q	kalām
ل	l	Lubb
م	m	māl
ن	n	najm
ه	h	hawl
و	w	waraq
ي	y	yamm

2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Transliteration</u>
_____	a	kataba
_____	i	°alima
_____	u	ghuliba

3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Transliteration</u>
ا , ي	ā	°ālim, fatā
ي	ī	°alīm, dā°ī
و	u	°ulum, ad°u

4. Diphthong

<u>Arabic Letter</u>	<u>Latin</u>	<u>Transliteration</u>
و	aw	nawm
ي	ay	layl
ي	iy	Shafi'iy (ending)
و	uw	'uluww (ending)

5. Exemptions

5.1. Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter "a" and not to '.

Example: أكبر transliterated to: akbar (not 'akbar).

5.2. Arabic letter ة (ta' marbutah) found in a word without which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter "t".

Example: مكتبة الإمام transliterated to : maktabat al-imām

However, if the Arabic letter ة (ta' marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter "h".

Example: المكتبة الأهلية transliterated to : al-maktabah al-ahliyyah

قلعة

qal'ah

دار وهبة

dār wahbah

ABBREVIATIONS

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.pb.	no publisher
n.pl.	no place
pp.	pages
p.	page
R.A	radiya Allah [°] anhu/ [°] anha/ [°] anhum
SAW	salla Allah [°] alayh wa sallam
SWT	subhanahu wa ta [°] ala
trans.	translator/ translated by
vol.	volume

CHAPTER I

RESEARCH BACKGROUND

CHAPTER I RESEARCH BACKGROUND

1.1. Introduction

Recently, we often hear several of problems hit Islamic society in Malaysia which consequently open their eyes and need some measures taken to overcome the issues effectively. Amongst the issues that grab the Muslims' attention is the issue concerning the lawful and prohibited (*halal* and *haram*) in their daily lives in which Muslims are very sensitive. This problem actually has been arised since 1970's.¹

Although various efforts were carried out by specific bodies especially the government, however this problem remains prolonged until today. Because the problem is, all groups whether the authority bodies, the manufacturers or the society themselves are only pointing their fingers and blaming others. Therefore the issue today is likely to remain unsolved.

If we are sensitive about issues that occur in our country, we should still remember the issue of fish ball that contains pork. Although this issue occurred around 1993, but this issue is still fresh in our mind. We also surprised with the issue that claimed coke (a famous soft drink) to containing alcohol.² Even though this issue was solved, but it reflects the perception of Muslim customers' towards the status of food and drink they consume, whether they are *halal* or *haram*.

¹Sazliza Bt. Mat Isa. 1994. *Tanda Halal : Perlaksanaan Penggunaannya Di Malaysia Mengikut Syariat Islam. Satu Tinjauan*. (Academic Project) Universiti Kebangsaan Malaysia. p.86.

²Ibid. p.xv.

Besides that, the Muslims in Malaysia are also facing the issue of animal slaughtering centres, which is assumed as liar and are not following the *Shariah* requirement. This issue arised after some investigations done around Kuala Lumpur by the Department of Islamic Religion of Selangor (JAIS), the Department of Veterinary Services (JPH) and the Ministry of Domestic Trade and Consumer Affairs (KDNHEP).

They realized that some centres of chicken's slaughtering in that area neglect the aspect of cleanliness, including heaping the chicken supply on the floor and in ditch, and mixing together between the slaughtered chickens and not slaughtered in one place. In addition, the chicken's slaughtering also did not follow the *Shariah* rule. Although the slaughtering centres (around Kuala Lumpur) displaying halal logo, and the slaughterers are Muslims, but some of the slaughterers are drug addicts, thus the degree of *halalness* of the slaughtered animal can be doubtful.³

Besides that, the latest issue is about misusing of halal logo. The Islamic Consumer of Malaysia (PPIM) revealed the misusing of JAKIM's (Islamic Development Department of Malaysia) halal logo syndicate in Kuala Lumpur.⁴ This situation happens when there are some irresponsible manufacturers who merely needs to gain profit and to attract their customers to buy their products. Most of the hotels and restaurants owners are also do not understand the *halal* food concept. They might think that by not serving pork and liquor, they are considered as *halal* restaurants or hotels. This is actually not true, because they must fulfill the Islamic dietary guidelines.⁵ Allah SWT says in the Holy Qur'an:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ⁶

³n.a. 2002. "Pusat Sembelihan Dianggap Penipu". *Harian Metro*. 27 November.

⁴Nazarali Saeril. 2003. "Logo Halal Palsu". *Harian Metro*. 22 November. pp.1-2.

⁵Sushma Veera. 2004. "JAKIM : Pork-free Is Not Enough". *The Malay Mail*. 19 February. p.7.

⁶Al-Qur'an. Al-Baqarah 2:168.

“O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Satan. Verily he is to you open enemy.”⁷

The authority body especially the government must play an important role to solve the problem of *halal* and *haram* and to ensure that the halal logo not becomes an issue. It is because halal logo is very significant to the Muslim customers to create confident amongst them to consume the food products.

1.2. Research Objectives

The objectives of this research are as follows:

- i) To identify the problem of the Muslims society around Kuala Lumpur about the permitted or prohibited (*halal* and *haram*).
- ii) To increase the society's awareness, about the important of eating and drinking from *halal* products.
- iii) To analyze the factors that cause Muslims feel not confident and still in doubt with the products that they buy whether it is really *halal* or not, even it is labeled as *halal*.
- iv) To come with solutions, as well as constructive suggestions which are significant to face the issue.

⁷Al-Qur'an. Al-Baqarah 2:168 (All Quranic translations in this writing are based on Dr. Muhammad Taqi-ud-Din Al-Hilali & Dr. Muhammad Muhsin Khan. Translation of The Meanings of The Noble Qur'an In The English Language. Madinah: King Fahd Complex. Translations from other sources will be cited accordingly)

1.3. Problem Statement

Nowadays, the main problem of the Islamic society is, they are confuse and misunderstand about the concept of *halal* and *haram*, especially about food. Some of the products in the market are not have the halal logo authorized by the government. We also have various of the halal logos, and some of manufacturers just want to get profit without thinking whether the product that they produce is *halal* or not, and they misused the halal logo for their own benefit. Besides that, Muslims customers are also still in doubt with the degree of *halalness* of product that they buy, although the goods displayed JAKIM's halal logo. Most of them are not careful to select the products especially the food. They does not examine before they buy certain products, whether the products was permitted under the *Syara'* or not. In this case, Muslim customers themselves should emphasize carefully to ensure the products that they buy were permitted according to *Shariah* Law. That is why, the researcher wants to identify the effectiveness of halal logo to overcome Muslim customers doubt in finding that the products is really permitted (*halal*) based on the Islamic guidelines.

1.4. Research Methodology

This research combines between library research and field study. The researcher conducted the field research as a method in order to identify the problem that related to the permitted or prohibited (*halal* and *haram*) among Muslims society in Kuala Lumpur by using the questionnaire to get their responds relating to this research. In addition, the researcher makes an interview with the JAKIM officer, face-to-face and structured interview to obtain some information about it. Besides that, the researcher used secondary data from the books, media, thesis, academic project and database available that relating about this study, such as to get the definition of *halal*, *haram*, halal logo and other.

1.5. Literature Review

Some of the books that related to this research are “The Lawful and The Prohibited in Islam”⁸ by Dr. Yusuf al-Qardawi. This book describes the general rules of Islamic law that relating to the *halal* and *haram* issues to solve many problems faced by the Muslims in their personal, family and social life. Moreover, this book also answers many questions, such as what is permitted to Muslims? What is prohibited to Muslims? And what is the reason for permitting this and prohibiting that? This book already mentioned the *halal* and *haram* guidelines according to the Islamic law in general, hence the researcher tries to elaborate more the data that related to this research specifically.

Besides that, the book “*Halal Products, Consumerism, Technology and Procedures*”⁹ by Lokman Ab. Rahman is one of the first published in Malaysia regarding *halal* products, *halal* medicine, jurisprudence and procedures, is an important reference for this research. The major topics discussed in this book provide solutions and guidelines to consumers and manufacturers of *halal* products in Malaysia. It also might answer the doubt of the *halal* products and related non-ending controversial issues. However, this book does not mention about the effectiveness of halal logo to overcome customer’s doubt specifically. Therefore, the researcher tries to investigate and clarify this aspect to ensure that halal logo become an important symbol of *halal* food effectively without uncertainty amongst the Muslim customers.

⁸ Yusuf al-Qardawi. 1995. *The Lawful and The Prohibited in Islam*. Kamal El-Helbawy & M. Moinuddin Siddiqui Syed Shukry. Trans. Kuala Lumpur : Islamic Book Trust.

⁹ Lokman Ab. Rahman. 2001. *Halal Products Consumerism, Technology and Procedures*. Malaysia: Islamic Department of Melaka and Islamic Council of Melaka.

The researcher also looks into the academic project done by Sazliza Bt. Mat Isa, entitled “Tanda *Halal* : Pelaksanaan Penggunaannya Di Malaysia Mengikut Syariat Islam. Satu Tinjauan.”¹⁰The project describes the *halal* and *haram* concept, the implementation of halal logo in Malaysia, the authority bodies to implement it and the problem that related to the halal logo. However, this academic project was done in 1994, so the researcher wants to examine and tries to distinguish the problems of halal logo that happened between 1994 and the recent time, whether it is the same problems or not, and finally analyzes the reason why the problems are unsolved.

¹⁰Sazliza Bt. Mat Isa. 1994. *Tanda Halal : Pelaksanaan Penggunaannya Di Malaysia Mengikut Syariat Islam. Satu Tinjauan.* (Academic Project). Universiti Kebangsaan Malaysia.

ISLAMIC FINANCE

ISLAMIC FINANCIAL INSTITUTIONS

INTRODUCTION

Halal and haram are part of the moral and ethical system of Islam. Therefore, the principle of halal and haram are applied in various financial institutions and services in all aspects of life. There are also demands to apply sharia in the company, the bank and the stock exchange for its members with an increasing number of Muslims in various countries.

CHAPTER 2

HALAL AND HARAM IN ISLAM

1-1-1 AL-QURAN, SUNNAH & THE LAW OF ISLAM

The Qur'an is the highest in Islam, followed by the Sunnah of the Prophet (SAW). The Qur'an is the primary source of Islamic law, and the Sunnah is the secondary source. The Qur'an and the Sunnah are the two main sources of Islamic law. The Qur'an is the primary source of Islamic law, and the Sunnah is the secondary source. The Qur'an and the Sunnah are the two main sources of Islamic law.

The Qur'an is the primary source of Islamic law, and the Sunnah is the secondary source. The Qur'an and the Sunnah are the two main sources of Islamic law. The Qur'an is the primary source of Islamic law, and the Sunnah is the secondary source. The Qur'an and the Sunnah are the two main sources of Islamic law.

¹ Al-Qur'an, Surah Al-Baqarah, Verse 175. The Qur'an is the primary source of Islamic law, and the Sunnah is the secondary source. The Qur'an and the Sunnah are the two main sources of Islamic law.

CHAPTER 2 *HALAL AND HARAM IN ISLAM*

INTRODUCTION

Halal and *haram* are part of the total legal system of Islam (*Shariah*). The principle of *halal* and *haram* are designed to protect human from evil and to benefit him in all aspect of life. There are also designed to benefit everyone in the community, the rich and the poor, the men and the women as well as to benefit the whole of humanity in various countries.¹¹

In Islam there are no privileged classes or individuals whom in the name of religion, they can do whatever they want, but Muslims don't have any privilege of making something prohibited (*haram*) for others while it is lawful for themselves. For truly Allah SWT is the Lord of all and the *Shariah* of Islam is the guide for all.

The Muslim is not required to know exactly what is unclean or harmful in what Allah SWT has prohibited, it may be hidden from him but be apparent to someone else. Its harm may not have been discovered during his lifetime but may be understood at a later period. The Muslims only have to obey the order of Allah SWT and not try to observe every reasons, why Allah SWT prohibited something.

For example the eating of pork, Muslims were not being aware of the reason for its prohibition until a scientific research discovered the presence of parasites and deadly bacteria in the meat of pig. Even if the scientific research did not discovered anything in the pork, or if it had discovered more than this, the Muslims would still continue to believe it to be unclean.¹²

¹¹Yusof al-Qardawi. 1995. *The Lawful and The Prohibited in Islam*. p. 6.

¹²Ibid.

It is because Allah SWT prohibited from eating pork, and this prohibition is very clear as Allah SWT says in the Holy Qur'an:

"إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلِيَ لِغَيْرِ اللَّهِ بِهِ " ¹³.

"He has forbidden you only al-Maitah (meat of dead animal), blood, the flesh of swine, and any animal which slaughtered as sacrifice for others than Allah SWT (or has been slaughtering)."

Due to this, this chapter attempts to touch on and then explain briefly the concept of *halal* and *haram* in Islam, verses of al-Qur'an and al-Hadiths related to *halal* and *haram* and the selected issues of *halal* and *haram* concerning the Muslim's daily lives as well as *halal* and *haram* regarding food and drink, *halal* and *haram* regarding job and source of income and also *halal* and *haram* regarding Muslim's way of life.

2.1. CONCEPT OF HALAL AND HARAM IN ISLAM

Muslim's activities are divided into *halal* and *haram* because for Muslims, their way of life is extremely detailed. The detailed prescription for *halal* and *haram* is applied to all aspect of the Muslim lives, not only concerning food and drink but also home, clothing and adornment, work and others.

Islam established certain legal principles to become the determining criteria on which all future decisions as to what was *halal* or *haram* could be based. Allah SWT says in the Holy Qur'an:

"كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ
وَأَكْثَرُهُمُ الْفَاسِقُونَ" ¹⁴

¹³ Al-Qur'an. Al-Nahl 16:115.

¹⁴ Al-Qur'an. Ali 'imran 3:110.

“You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad SAW and his Sunnah) are the best of peoples ever raised up for mankind, you enjoyed al-Ma’ruf and forbid al-Munkar, and you believe in Allah SWT, and had the people of the scripture believed, it would have been better for them, among them are some who have faith, but most of them are al-Fasiqun.”

The first principle is, every Muslims must consider all the things that Allah SWT has created for the benefit of humanity.¹⁵ Allah SWT says in the Holy Qur’an:

" أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ " ¹⁶

“See you not (O men) that Allah SWT subjected for you whatsoever is in the heavens and whatsoever is in the earth and has completed and perfected His Graces upon you, (both) apparent (i.e. Islamic Monotheism and the lawful pleasures of this world, including health, good looks, etc.) And hidden [i.e. One’s Faith in Allah SWT (Of Islamic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures are delights of the hereafter in Paradise]? Yet of mankind is he who disputes about Allah SWT without knowledge or guidance or a Book giving light.”

The verse mentions that human being were given the capability to control over the earth and were expected to manage all of its resources well. Only a very few things are *haram* and it is always for specific reason. In fact, one of the beauties of Islam is that it has prohibited only such things that are unnecessary and dispensable, while providing alternatives, which are better and give greater ease and comfort to human beings.

¹⁵Ruqaiyah Waris Maqsood. 2000. *Living Islam, Treading the Path of the Ideal*. India: Goodword Books. p. 36.

¹⁶Al-Qur’an. Luqman 31:20.

For example, Allah SWT prohibited intoxicating drinks in order that they may enjoy other delicious beverages, which are wholesome for the body and mind. Allah SWT says in the Holy Qur'an:

"...وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ..."¹⁷

"... He allows them as lawful what is good (and pure) and prohibit is them from what is bad (and impure)..."

The second principle is, Allah SWT allows that anything that has not specifically been forbidden falls under the general principle of the permissibility of things. If any Muslim reads that any particular thing is forbidden in Islam but it has doubt, they have the right to check the reference on that command, whether in the Qur'an or Hadith. Muslims must avoid the doubtful things.¹⁸

The area of what is doubtful is between the clearly *halal* and the clearly *haram*. Islam considers it an act of piety for the Muslim to avoid doing what is doubtful in order to stay clear of doing something *haram*. A Hadith from Prophet Muhammad SAW stated that:

"عن أبي عبد الله النعمان بن بشير رضي الله عنهما قال : سمعت رسول الله صلى الله عليه وسلم يقول : إن الحلال بين وإن الحرام بين وبينهما أمور مشتبها لا يعلمهن كثير من الناس فمن اتقى الشبهات فقد استبرأ لدينه وعرضه ومن وقع في الشبهات وقع في الحرام كالراعي يرعى حول الحمى يوشك أن يرتع فيه ألا وإن لكل ملك حمى ألا وإن حمى الله محارمه ألا وإن في الجسد مضغة إذا صلحت صلح الجسد كله وإذا فسدت فسد الجسد كله ألا وهي القلب (رواه البخاري ومسلم)"

¹⁷Al-Qur'an. Al-A'raaf 7:157.

¹⁸Ruqaiyah Waris Maqsood. 2000. *Living Islam, Treading the Path of the Ideal*. pp. 36-37.

*“On the authority of Abu ‘Abdullah al-Nu’man bin Bashir (radiyallahu anhuma) who said: I heard the Messenger of Allah (sallallahu ‘alaihi wassalam) say, truly, what is lawful is evident, and what is unlawful is evident, and in between two are matters which are doubtful which many people do not know. He who guards against doubtful things keeps his religion and honour blameless, and he who indulges in doubtful things indulges in fact in unlawful things, just as a shepherd who pastures his flock round a preserve will soon pasture them it. Beware every king has a preserve, and the things God has declared unlawful are His preserves Beware, in the body there is a piece of flesh; if it sound, the whole body is sound, and if it is corrupt, the whole body is corrupt, and behold, it is the heart.” (Both al-Bukhari and Muslim relate this) ”.*¹⁹

Another Islamic principle is that if something is prohibited, then anything that leads to it is also prohibited. That means, Islam intends to block all avenues leading to what is *haram*.²⁰ For instance, Islam has prohibited sex outside marriage, as well as anything which leads to it or makes it attractive, such as seductive clothing, private meetings and casual mixing between men and women and so forth. It is clearly mentioned in *Surah al-Israa’* as follows:

"وَلَا تَقْرُبُوا الزَّوْجِيَّ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا"²¹

*“And do not come close to adultery: for it is a shameful (deed) and an act evil, opening the road (to many other evils).”*²²

Actually, *halal* is the Arabic word, which means a ‘permitted’, with respect to which no restriction exists and the doing of which the Law-Giver, Allah SWT has allowed and the word *halal* has also become a symbol for ‘profit’.²³

¹⁹Imam Nawawi Collection of Forty Hadith, Arabic Text, Translation and Notes. 1996. Kuala Lumpur: Islamic Book Trust. p.12

²⁰Ruqaiyah Waris Maqsood. 2000. *Living Islam, Treading the Path of the Ideal*. p. 39.

²¹Al-Qur’an. Al-Israa’ 17:32.

²²Interpretation of the Meaning of the Glorious Qur’an. 1999. Professor (Dr.) Syed Vickar Ahamed. Kuala Lumpur: TR Group Companies. p:339.

²³Sahar Kassaimah. 8 June 2001. *The Non-Muslim Halal Business*. [http: www.islamonline.net/english/society/2001/06/article4](http://www.islamonline.net/english/society/2001/06/article4).

In the Dictionary of Islam *halal* is that which is untied or loosed that which lawful, as distinguished from *haram*.²⁴ The concept of *halal* does not apply only to the food, of course, but to every sort of actions and matters.²⁵ *Halal* can be divided into four categories. That are as follows:

- i) *Fard* or *Wajib* (compulsory). Its neglect renders a person blameworthy, for example the obligatory daily prayers. The classification of *fard* is *fard al-'ayn* and *fard al-kifayah*. The *fard al-'ayn* is a duty imposed on the individual, but *fard al-kifayah* is a duty imposed on the whole Muslim community.
- ii) *Mustahabb*. Refers to acts that are recommended in the Sunnah of the Prophet Muhammad SAW. If the Muslims were not doing these acts they were not punished. For example, using the toothbrush (*siwak*) before prayer.
- iii) *Mubaah* (permissible). Refers to acts that may be done but which do not attract either reward or merit punishment. For example mubaah to eating a prawn.
- iv) *Makruh*. Refers to that which is detested but allowed and there is no punishment for doing it. For example divorce (pronounce a *talaq*).²⁶

Haram means that which is unlawful or prohibited that a thing is said to be *haram*. When it is forbidden, as apposed to that which *halal* or lawful.²⁷ According to Dr. Yusuf Al-Qardawi, *haram* is that which the Law-Giver has absolutely prohibited; anyone who engages in it is liable to incur the punishment of Allah SWT in the hereafter as well as a legal punishment in the world.²⁸

²⁴Thomas Patrick Hughes, B.D, M.R.A.S. n.d. *A Dictionary of Islam*. Pakistan : Kazi Publication. p.160.

²⁵Ruqaiyyah Waris Maqsood. 1998. *A Basic Dictionary of Islam*. India : Goodword Book. p.86.

²⁶Abdul Wahid Hamid. 1989. *Islam the Natural Way*. London: Muslim Education & Literary Services. pp.37-38

²⁷Thomas Patrick Hughes, B.D, M.R.A.S. n.d. *A Dictionary of Islam*. p.163.

²⁸Muhammad Umar Chan. 2001. *Halal & Haram, The Prohibited & The Permitted Foods & Drinks*. Kuala Lumpur: Percetakan Zafar Sdn. Bhd. p. 148.

There is punishment for doing anything that is *haram*. The principle that governing *haram* are as follows:

- i) What has been declared *Haram* is because of its harmfulness and impurity.
- ii) What leads to *haram* is itself *haram*.
- iii) What is *haram* in large quantities is also *haram* if it is a small quantities.
- iv) Good intentions are not an excuse for indulging in *haram* activities.
- v) What is *haram* is prohibited to everyone.
- vi) In case of necessity, it is an exception. The *haram* is allowed but only so long as the necessity lasts.
- vii) It is unlawful to declare something, which is lawful, is *haram* and it is *haram* to declare what is unlawful to be lawful.²⁹

Muslim jurists have established the criterion that whatever leads to the *haram* is itself *haram*. It is also not limited only to the person who engages in it, but extends to others who have supported him whether materially or morally. Any permissible action of the believer is accompanied by a good intention, his action becomes an act of worship.

However, the case of the *haram* is entirely different, it remains *haram* no matter how good the intention or how honorable the purpose, Islam can never consent to employing a *haram* means to achieve a praiseworthy end. It also insists that not only the aim is honorable but also that the means chosen to attain it should be pure. According to Islamic faith the good aims and intention have no effect in lessening the sinfulness of what is *haram*.³⁰

²⁹ Abdul Wahid Hamid. 1989. *Islam The Natural Way*. London: Muslim Education & Literary Services. p.38.

³⁰ Yusof al-Qardawi. 1995. *The Lawful and The Prohibited in Islam*. pp.29-31.

2.2. VERSES OF AL-QUR'AN AND AL-HADITHS RELATED TO HALAL AND HARAM

The Qur'an indicates general and specific rules regarding *halal* and *haram*.

The general rule is laid down in the following verses:

- i) *يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ*³¹

“O, mankind! Eat of that which is lawful and good in the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy.”

The above verse mentions about what is on earth is useable and good and accordingly it is lawful, and when anything is bad and harmful God clearly forbids it. It is as a general principle. What causes more of the “harm” is not the “thing” in its essence, but the “human action” in using it for oneself or in dealing with it with others. Exploitation and fraud may deal with an allowed “thing” in a forbidden “way”, by having evil intentions and practices that hurt one’s own self and others, and thus following Satan’s evil temptation to human beings to disregard God’s guidance which maintains and develops their merits.³²

- ii) *يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ. وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ*³³

³¹ Al-Qur'an. Al-Baqarah 2:168

³² Fathi Osman. 1997. *Concept of the Quran, the Topical Reading*. Kuala Lumpur : Muslim Youth Movement of Malaysia. p. 736.

³³ Al-Qur'an. Al-Ma'idah 5:87-88

“ O, you who believe, make not unlawful the ‘tayyibat’ (all that is good as regards foods, things, deeds, beliefs, persons) which Allah SWT has made lawful to you, and transgress not. Verily, Allah SWT does not like the transgressors. And eat the things which Allah SWT has provided for you, lawful and good, and fear Allah SWT in whom you believe. ”

The above verse spells out the general legal principle of allowance: everything created is good and lawful for the humans use unless the opposite can be proved by clear and decisive evidence. A human being who makes unlawful what God has allowed, or deprives himself/herself or other from it, is committing a violation of God’s laws that is not less serious and damaging spiritually, conceptually, socially than that of one who allows what Allah SWT has prohibited.³⁴

Both transgress the bounds of what is right in opposite directions. Self-restraint and moderation ought to be encouraged, but not to be made a general rule of prohibition for all people, and one should never be confusing in this regard. Muslims do not subscribe to a supposed contrast and conflict between the body and the spirit, instead, they believe they are both gifts of God, and they can both be developed together in a balanced and harmonious way that secures a healthy interaction and integration of human abilities.³⁵

iii) *قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ عَالِلَهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ*³⁶

“ Say: (O Muhammad SAW to these polytheists): ‘Tell me, what provision Allah SWT has sent down to you! And you have made of it lawful and unlawful.’ Say (O Muhammad SAW) : ‘Has Allah SWT permitted you (to do so) or do you invent a lie against Allah SWT?’ ”

³⁴Fathi Osman. 1997. *Concept of the Quran, The Topical Reading*. p. 737.

³⁵Ibid.

³⁶Al-Qur’an. Yunus 10:59

The above verse emphasizes the general Islamic principle that the good things of life are created for human use and are lawful, except when are specifically forbidden. The believers are warned against mistaken piety and individual determination, and are reminded that they can never declare on their own what may be lawful or unlawful in the name of God, only Allah SWT can do this. Deeming the lawful to be unlawful is a wrong and as prohibited as making the unlawful lawful.³⁷

Besides that, a hadith from Prophet Muhammad SAW also indicates general and specific rules regarding to *halal* and *haram*. The general rule is laid down as follow:

عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم: "إن الله طيب لا يقبل إلا طيباً وإن الله أمر المؤمنين بما أمر به المسلمون فقال (يل أيها الرسل كلوا من الطيبات واعملوا صالحاً) وقال تعالى: (يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم) ثم ذكر الرجل يطيل السفر أشعث أغبر يمد يديه إلى السماء يا رب يا رب، ومطعمه حرام، وغذي بالحرام فأنى يستجاب لذلك."³⁸

"Abu Hurairah R.A reported that the messenger of Allah SWT (peace and blessings of Allah SWT be upon him) said: Verily Allah SWT is good and He does not accept but good, and verily Allah SWT ordained the believers with what He ordained the Messenger (of Allah SWT). So He said: O messenger, eat out of the good things and perform noble deeds; and (Allah SWT) the Exalted said: O people who believe, eat out of the good things what we have provided you. Then He (the Holy Prophet) mentioned a man who made a long journey with disheveled hair and dust on his body, he lifted his both hands to the heaven (and prayed): O my Lord, O my Lord, while his food is unlawful, his drink is unlawful his garments are unlawful and he was fed on (things) unlawful, so how can his supplication be accepted."

³⁷Fathi Osman. 1997. *Concept of the Quran, The Topical Reading*. pp.861-862

³⁸Sahih Muslim

The meaning of this hadith is very clear that purity and impurity, cleanliness or uncleanness cannot live together. Allah SWT is pure and He loves purity man. If lawful and unlawful things are not observed, there is then no distinction between men and lower animals. Animals take grass from whichever field they get it. They cannot have any sense of distinction, so as men who have got no sense of ownership.³⁹

In addition, another hadith from Prophet Muhammad SAW indicates general and specific rules regarding *halal* and *haram* is as follows:

عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم :
 "يأتي على الناس زمان لا يبالي المرء ما أخذ منه أمن الحلال أم من الحرام"⁴⁰

"Abu Hurairah R.A. reported that the Messenger of Allah SWT (peace and blessings of Allah SWT be upon him) said: A time is coming for the people that the man will not care about what he gets, whether lawful or unlawful."

The above hadith shows clearly that the concept of the lawful and unlawful has been known to every people since ancient's times.⁴¹ Because the concept, principle and the general guideline of *halal* and *haram* was already stated in the Qur'an and Sunnah. However, some of them do not care about it. The Prophet SAW himself mentions in this hadith that one day will have the people that will not care about *halal* and *haram* in their aspect of life. Today, this situation actually happens for example the accelerating cases of bribery. Any Muslims should consider the principle and spirit of Islam very carefully, especially that related to *halal* and *haram*. It is not difficult to be a good and real Muslim.⁴² We only should act and enjoying what Allah SWT permitted and also avoiding what Allah SWT prohibited.

³⁹Imam Nawawi Collection of Forty Hadith, Arabic Text, Translation & Notes. 1996. p.21

⁴⁰Sahih Bukhari.

⁴¹Yusuf al-Qardawi. 1995. *The Lawful and The Prohibited in Islam*. p.5.

⁴²Ruqaiyyah Waris Maqsood. 1998. *A Basic Dictionary of Islam*. p.41.

2.3. SELECTED ISSUES OF *HALAL* AND *HARAM* CONCERNING THE MUSLIM'S DAILY LIVES

2.3.1. *Halal* and *Haram* Regarding Food and Drink

Muslims are expected to eat for survival, to maintain good health and not to live only for eating. In Islam, eating is considered to be a matter of worship the Creator like prayer, fasting, zakat and other religious activities.⁴³ Eating is very important to a Muslim to maintain a strong and healthy body in order to be able to contribute his knowledge and effort for the welfare of society. Muslims are also supposed to make an effort to obtain nutritious and quality food.

Malaysia is a multiracial and multi religious country. Its population is made up of people of many races and religions. The problem of *halal* and *haram* regarding food thus becomes a sensitive issue. It is because some non-Muslims might not understand the problems and sensitivities of the Muslims.⁴⁴

Malays are generally Muslims as well. As Muslims, religious obligations dictate they should only eat food which is *halal* (permissible according to Islamic law). This simply means that any meat consumed must be from animal that have been slaughtered as prescribe in Holy Qur'an.⁴⁵ That is why Muslims who are living in the West, and even in Muslims countries like Malaysia which packaged food are imported from outside, must read the ingredients of all packages to avoid from eating *haram* food.

⁴³ Al-Imam Abi Hamid Muhammad bin Muhammad al-Ghazali. 1998. *Ihya' Ulum ad-Din*. Jil. 5. Beirut, Lubnan : Dar al-Kutub al-'Ilmiah. p.170.

⁴⁴ Abu Bakar Hj. Hussin. 1989. *Food Ingredients and Its Potential Problems With Regards to the Halal Haram Issues in Islam*. (Paper). Seminar Penyediaan Makanan Dan Penggunaan Orang Islam Negeri Sabah. Wisma Muis, Kota Kinabalu, Sabah. 15-16 July. p.1.

⁴⁵ Dato' Paduka Noor Aini Abdullah Amir. 1991. *Malaysian Customs & Etiquette, A Practical Handbook*. Singapore : Times Books International. p.19.

We only can eat the things that definitely *tayyeb* (good). It is because not all things are good. Although there still other creatures to enjoy eating them, because Allah SWT has created *halal* food and drink more than Allah SWT prohibited it. Everything Allah SWT has created must be clean to eat, we accept the premise that Allah SWT is pure therefore whatever He has created must be pure or *tayyeb*.⁴⁶

Muslim diet is to eat foods that are *halal*, which are permitted by God. God has refused all products from pig, and the meat of animal that have been offered to idols, died by themselves without slaughtering, been strangled, or are carrion eaters, or have not been drained of blood. All fruits, vegetables, seafood and meat that falls in the *halal* categories are acceptable.⁴⁷

In short, food means that what the human being eat and basically this food is *halal*.⁴⁸ Allah SWT says in the Holy Qur'an that:

⁴⁹ "يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا"

“O, mankind! Eat of that which is lawful and good in the earth”

From this verse it is very clear that Allah SWT allowed His servants to eat everything that He created in the Earth, but we must only eat the *halal* food. Furthermore, we must also not eat immoderately and excessively. Everyone agrees that immoderation is dangerous to health in the same way as under-feeding is harmful to our health.⁵⁰ The Qur'an says:

⁴⁶ Muhammad Umar Chan. 2001. *Halal & Haram, The Prohibited & The Permitted Foods & Drinks*. p.134.

⁴⁷ Ruqaiyyah Waris Maqsood. 1998. *A Basic Dictionary of Islam*. p. 60.

⁴⁸ Dr. Wahbah Al-Zuhayli. 1997. *Al-Fiqh Al-Hanbali Al-Māithir Bi Al-Adillatihi Watātbiqhatihī Al-Mu'asiroh*. Al-Juz' Thani. Damsyik: Dar Al-'Ilmi. p.136.

⁴⁹ Al-Qur'an. Al-Baqarah 2:168.

⁵⁰ Al-Hajj A.D. Ajijola. 1999. *Basic Quranic Moral Teachings*. India: Adam Publisher & Distribution. p.91.

"وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ"⁵¹

“ And eat and drink but waste not by extravagance, certainly He (Allah SWT) likes not Al-Musrifun (Those who waste by extravagance)”

In other words, *halal* food means food permitted under the Islamic Law (a law based on the al-Qur'an, al-Hadith, Ijma' and Qiyas according to the *Shafi'yy* or any one of the *Hanafi*, *Maliki* or *Hanbali* School of the thought or *fatawa* approved by the relevant Islamic authority) and which fulfil the following conditions: -

- i) The food or its ingredients do not contain any components or products of animals that are not *halal* like pork or meat of dog and animal which are not slaughtered according to the *Shariah* Law.
- ii) The food does not contain any ingredients that are considered *najis* according to the *Shariah* Law, such as blood.
- iii) It is not prepared, processed or manufactured using equipment that is contained with things that are considered *najis* according to the *Shariah* Law. During its preparation, processing, packaging, storage or transportation, it should be separated from other food that is contained a *najis* like wine, pork or others.

All kinds of water and beverages are *halal* except those that are poisonous, intoxicating, hazardous to health or mixed with *najis*.⁵²

Eating *haram* is forbidden for every Muslims. For example eating the food that contain a few ingredients have been classified as *haram* like food that contains gelatin (a clear substance without any taste that is made from boiling animal bones and is used to make jelly etc.) made from pig. Allah SWT also not allowed us to eat the food that contains a *najis*. Actually *najis* means dirty, that we have to clean according to Islamic Law.

⁵¹ Al-Qur'an. Al-A'raaf 7:31.

⁵² Department Of Islamic Development, Prime Minister's department, Malaysia. May 2001. <http://www.islam.gov.my/halal/halal021.html>.

Najis can be classified in to seven types, which are as follows:

- i) Dog and pig.
- ii) Dead body that is not slaughtered according to Islamic principle except fish and grasshopper.
- iii) Blood, except liver and spleen.
- iv) Urine and feces of human and animal.
- v) Parts of animals while alive.
- vi) Milk of animals that are prohibited to eat like cat, pig, dog and others, because their meat are prohibited, so their milk are *najis*.⁵³

The following verse mentions items, which are *Haram* and should be avoided by all Muslims. Allah says in the Holy Qur'an that:

" إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ
اللَّهِ بِهِ. " ⁵⁴

"He has forbidden you only Al-Maitah (meat of dead animal), blood, the flesh of swine, and any animal which slaughtered as sacrifice for others than Allah SWT (or has been slaughtering).

The things which are forbidden as food, drink or actions are limited, while all other things that are not prohibited in the Qur'an or Sunnah are allowed and thus lawful. What is prohibited is in general unsuitable for the human health or a refined taste. Any participation in a practice of worship to anyone other than the One God, even the eating of something over which any other name than that God is invoked.⁵⁵

However, Islam is the complete and easy religion. Therefore, in the case of the forbidden food, the Qur'an also allows exception. This exception is permissible only in the case of emergency (*dharurah*). A Muslim is allowed to eat any of the forbidden food,

⁵³ Muhammed A. Lawai. n.d. <http://www.halalexplorer.com/AboutHalal.asp>.

⁵⁴ Al-Qur'an. Al-Nahl 16:115.

⁵⁵ Fathi Osman. 1997. *Concept of the Quran, The Topical Reading*. p. 736.

if he is not able to get any food any than the forbidden ones. In this case, he must not exceed the limit, that is, he must keep the quantity which he needs at the time to situation his life. This exception holds good only when there is no choice.⁵⁶ This is what is meant when the Qur'an says:

"إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَيْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ
فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ"⁵⁷

*"He has forbidden you dead meat, and blood, and the flesh of swine and that on which any other name has been invoked. Besides that of Allah. But if one is forced by necessity, without to wilful disobedience (of Allah's word), and without transgressing due limits, - the he is guiltless. Because Allah is Often Forgiving, Most-Merciful."*⁵⁸

This verse mentions that, although Allah SWT forbids certain thing, but an essential legal principle has been underlined in this respect and is repeatedly stressed in many other verses, that if any human being is driven by necessity. The prohibited thing or action is allowed temporarily in a way that only enables the person to secure his life.

'Khamr' or wine is also *haram* according to the Islamic Law. But it is a mistake to think that only wine is forbidden. Anything that induces or produces an intoxicating effect on consumption is forbidden in Islam. However, this to a certain extent does not involve approved medication. The Qur'an says that:

"يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ
مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ"⁵⁹

⁵⁶ Al-Hajj A.D. Ajijola. 1999. *Basic Quranic Moral Teachings*. p.97.

⁵⁷ Al-Qur'an. Al-Baqarah 2:173.

⁵⁸ Interpretation of the Meaning of the Glorious Qur'an. 1999. Professor (Dr.) Syed Vickar Ahamed. Kuala Lumpur: TR Group Companies. p:30.

⁵⁹ Al-Qur'an. Al-Maidah 5:90.

“O you who believe, intoxicants (all kind of alcoholic drinks), and gambling, and Al-Ansab, and al-Azlam (Arrows for seeking luck or decision) are an abomination of Shaitan’s (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.”

The above verse tells that any kind or form of intoxicants, not merely alcohol are prohibited, harmful in the long term, and may lead to drunkenness, alcoholism or addiction, as well as violence, and all these cause appalling damages to the individual or society. The Qur’an has repeatedly stressed that allowed things which are good in themselves and forbidden things which are bad and harmful in themselves and that nothing has been forbidden for the sake of mere punishment.⁶⁰ Besides that, hadith from Prophet Muhammad SAW stated that :

"عن أنس رضي الله عنه قال لعن رسول الله صلى الله عليه وسلم في الخمر عشرة : عاصرها ومعتصرها وشاربها وحاملها والمحمولة إليه وساقها وبائعها وأكل ثمنها والمشتري لها والمشتراة له"
(جامع الترمذي)

“ Anas reported that the Messenger of Allah SWT (peace and blessings of Allah SWT be upon him) cursed ten persons in case of wine: one who extracted the juice, who demanded it is extraction, who drank it, who carried it, to whom it was carried, who served it, who sold it, who used it is income, and it is seller and buyer.”⁶¹

The above hadith is very clear, mention that the punishment not only for whom drink the liquor, but it also for who extracted the juice, who carried, who served it, who sold and all person that have contribution to it. It is because liquor is very dangerous and many of crimes and offences arised from it like rape, murder and other crimes. That is why Islam strongly forbids it.

⁶⁰Fathi Osman. 1997. Concept of the Quran, The Topical Reading. p. 867.

⁶¹Abdul Hamid Siddique. 1983. Selection from Hadith. Safat, Kuwait: Islamic Book Publisher. p.110.

Islam takes an uncompromising stand in prohibiting intoxicants, regardless of whether the amount is little or much. The Prophet SAW did not allow Muslims to import or export alcoholic beverages, or to own or work in a place, which sell it. It is also not permissible to give it as a gift to anyone, even though gift to non-Muslim friends like a Christian, Jewish and others. It is because a Muslim is pure and neither gives nor receives anything except what is pure.⁶²

2.3.2. HALAL AND HARAM REGARDING JOB AND SOURCE OF INCOME.

Islam wants its followers to earn honestly in order to encourage the justice in the society. Sadly, Muslims are not immune from the rush for the material trappings of modern society. Muslims in some communities compete to see who has the biggest house, the nicest cars and clothes or the most expensive education like study at overseas and others.

The problem is, they are not supposed to live this way. They also should ask themselves the source of income whether it is *halal* or not. It is very important, if they don't know they must recheck and look at the job that they have been doing. After that as Muslims they must be ready to take a drastic solution if their source of income is *haram*. When it comes to *halal* income, less really is more in term of blessings and protection from Allah SWT punishment. The Holy Qur'an stated that:

" يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ " ⁶³

"O (you) messenger! Eat of the 'tayyibat' [all kind of Halal foods which Allah SWT has made lawful, (meat of slaughtered eatable animals, milk product, fats, vegetables, fruit is, etc.) and do righteous deeds. Verily! I am Well-Acquainted) with what you do."

⁶²Yusof al-Qardawi. 1995. *The Lawful and The Prohibited in Islam*. pp.72 – 73.

⁶³Al-Qur'an. Al-Mukminuun 23:51

This verse is very clear to show that Muslim must find a job, work hard, and make sure that the source of income or the job is *halal*. This message is not just applicable on the public but was equally applicable on all the Prophets of Allah SWT. The earning must be through *halal* means. Our obligation is not just to make money but to make *halal* money. Right or wrong in the economic life must be determined by a higher source. *Shariah* guides us as to the *halal* and *haram* business enterprises and practices and at both individual and collective levels we must follow that guidance.⁶⁴

In addition, there is also hadith from the Prophet Muhammad SAW that is about seeking *halal* earning by own effort. This hadith provides that:

"عن المقداد بن معد يكرب رضي الله عنهما قال : قال رسول الله صلى الله عليه وسلم : ما أكل أحد طعاما قط خيرا من أن يأكل من عمل يديه وإن نبي الله داود عليه السلام كان يأكل من عمل يديه. "

(صحيح البخاري)

*“ Miqdad bin Ma’dikarib reported that the Messenger of Allah SWT (peace and blessings of Allah SWT be upon him) said: One never ate any food better than that he got through the labour of his both hands. And, verily, David, the Prophet of Allah SWT (peace be upon him) used to eat what he earned with his both hands.”*⁶⁵

Allah SWT loves His servants, when they do anything and should do it in the best way (*halal*). He only prohibited those who are connected with prohibited activities. For examples, making a living by gambling, earning usury, practicing black magic or fortune telling or any other forms of illicit sexual contact and by anything related to the production of alcohol, drug or pork.⁶⁶

⁶⁴Khalid Baig. n.d. *Seeking Halal Earning*. http://www.wponline.org/vil/Articles/economics/seeking_halal_earning.

⁶⁵Abdul Hamid Siddique. 1983. *Selection from Hadith*. p.108.

⁶⁶Suzanne Haneef. 1996. *What everyone should know About Islam & Muslims*. Chicago: Kazi Publication, INC. p : 179.

Islam also does not prohibit women from working, but they are not permitted to do so if the situation where they come in casual contact with men or expose their body becomes the focus of interest like join a beauty contest and so on. Islam is not a system, which permits praying or meditating all day long or living the life of an ascetic while making no effort either for oneself or for others.⁶⁷

The Muslim is free to seek employment in the service of the government, an organization, or an individual as long as he is able to do his work satisfactorily and carry out his duties. Islam does not allow a Muslim to depend on charity while he is able to earn what is sufficient for himself and his family's needs through his own effort. The Prophet SAW does not allow for the Muslim to beg from others without dire necessity thus losing his honor and his dignity, like whom has broken their hand or leg and others.⁶⁸

It is known that the degree of *halal* and haram is that all the *haram* is bad but some of it is worse than others. *Halal* is all good, but some of it is better than others. Hence, for our guidelines to prevent the unlawful earning, we must be aware of the following points that provide the unlawful earning in Islam:

- i) Earning through injustice, dishonesty, corruption, interest, theft, robbery, betting, cheating, by games of chance and by stocking up goods is prohibited.
- ii) The property of one Muslim is unlawful for other Muslim.
- iii) Using wine. The business of wine, drinking, serving, working in wine factory and others is totally prohibited.
- iv) Muslim must be punctual, so they must go to their working places on time and not leave before the ending time.
- v) People have some lame excuses such as there is huge increase in prices of things and we are running short of money.⁶⁹

⁶⁷Suzanne Haneef. 1996. *What everyone should know About Islam & Muslims*. p : 179.

⁶⁸Yusuf al-Qardawi. 1995. *The Lawful and The Prohibited in Islam*. p.125.

⁶⁹Muhammad Umair Bhatti. n.d. *Halal Rizk (lawful earning)*. http://www.thepureislam.com/halal_rizk.htm

Hence, the ways which can help avoiding *haram* earning are Muslim must work hard. Not be greedy, must not extend its expenses than income, should try to be rich in few days and others. But the most important thing is Muslim must be grateful to Allah SWT and be sincere to Him.

2.3.3. HALAL AND HARAM REGARDING MUSLIMS' WAY OF LIFE

The teachings of Islam are simply explicit and easy to understand. It is valid for application at all times and in all places. Islam does not separate completely the materialistic and the spiritual aspect of life. Islam organizes human life in all aspects, economic, political, culture and social. It lays stress on the right way to solve the relevant problem.

Nowadays, most of Muslims not aware or alert about *halal* and *haram* issue. They do whatever they want and like without thinking carefully whether it is *halal* or not. For instance, working as a servant in the liquor manufacturers. As Muslims, when we do something, it must be based on the Islamic principle and follow the guidelines that already stated in the Qur'an and Sunnah. Some of the current issue of *halal* and *haram* pertaining to the Muslims life are as follows:

i) Dress

Basically, Islam allowed wearing a cloth for dress up, look great and beautification whether of body or place. Allah SWT says in the Holy Qur'an that:

"هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا" ⁷⁰
 "He it is Who created for you all that is on earth."

⁷⁰ Al-Qur'an. Al-Baqarah 2:29.

But a man is not allowed to wear silk and gold.⁷¹ Probably, it is because silk and gold is usually wear by a woman, and Islam was not allowed man looks like a woman and also not allowed women looks like a man. The Prophet Muhammad SAW said:

⁷² "ليكونن من أمتي أقوام يستحلون الحر والحرير"

" There shall be a portion of my nation who will consider adultery, silk (for men)"

Furthermore, Islam must safeguard the manly qualities of men from any show of weakness, passivity and lethargy. Allah SWT has made the physique of the man different from the woman, and it does not befit a man to wear clothes made of fine material or to adorn his body excessively.⁷³

Muslim men are required to cover the body between the navel and the knee, every Muslim woman is asked to cover her whole body excluding the face and hands from all men except her 'mahram' like her husband, father, brother and others.⁷⁴ As the Prophet SAW says: "It is not lawful for any woman who believes in Allah SWT and the Last Day that she should uncover her hand more than this." (and then he placed his hand on his wrist join).⁷⁵

The above hadith is very clear that the dress of Muslim women must cover the whole body, except for the face and hands, whether in the house or outside, even with her nearest relatives like her cousin and others. She also must not wear a dress that shows the curves of her body.

⁷¹Dr. Wahbah Al-Zuhayli. 1997. *Al-Fiqh Al-Islami Wa-Adillatuh*. Juz. 4. Beirut, Lubnan: Dar Al-Fikr. p.263.

⁷²Bukhari and Abu Dawud

⁷³Dr. Mustofa Al-Khin et al. 2000. *Al-Fiqh Al-Manhaji, Mazhab Imam As-Shafi'yy*. Vol. 1. Damsyik : Dar Al-Qalam. p.525.

⁷⁴Abdul Rahman I.DoI. 1992. *Women in Shari'ah (Islamic Law)*. Kuala Lumpur : A.S Noordeen. p.14.

⁷⁵Ibid. p.15.

The Muslim women must be careful and consider that the Islamic *hijab* is not custom of ignorance, but it is a rational law.⁷⁶ So she must obey that wearing *hijab* is *Wajib* (compulsory). Allah SWT says in the Holy Qur'an that:

" وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُدْرِسْنَ
زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ " ⁷⁷

"O Prophet, tell the believing men to restrain their eyes (from looking at the other women) and guard their shameful parts, this is a purer way for them, surely Allah SWT knows full well what they do. And O Prophet, tell the believing women to restrain their eyes (from looking the other men) and guard their shameful parts, and do not display their decoration except what is unavoidable. They should draw their over-garments close on to their breasts"

ii) Music and Song

Among the entertainment which may comfort the soul, please the heart, and refresh the ear is music and song. Islam permits singing under the condition that it not be in any way obscene or harmful to Islamic morals,⁷⁸ for example the Islamic *nasyid*. Instead, Allah SWT was prohibited singing and playing the harmful music like rock music, pop, jazz and others, which lead to vain actions and forgetting from the remembrance of Allah SWT. The stated Qur'an that:

" وَأَسْتَفْزِرُ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ " ⁷⁹

⁷⁶ Abul A'la Maududi. 1981. *Purdah & The Status of Woman in Islam*. Trans. Al-Ash'ari. Pakistan : Islamic Publication Limited. p.198.

⁷⁷ Al-Qur'an. An-Nur 24:31.

⁷⁸ Yusof al-Qardawi. 1995. *The Lawful and The Prohibited in Islam*. p.300.

⁷⁹ Al-Qur'an. Al-Israk 17:64.

“ And befool them gradually those whom you can among them with your voice (i.e. songs, music and any other call for Allah’s disobedience)”

Furthermore, the Prophet Muhammad SAW said:

⁸⁰ " ليكونن من أمتي أقوام يستحلون الحر والحرير ، والخمر والمعازف "

“ There shall be a portion of my nation who will consider adultery, silk (for men), wine and music permissible.”

iii) Smoking

Tobacco was not known at the time of Prophet Muhammad SAW. However, Islam has laid down general principles from which many laws are derived. From this principle, some of the ‘*Ulama*’ (Allah’s mercy be upon them) have come to the conclusion that smoking is *haram*.⁸¹ It is because, everything that is harmful to the human body has been made unlawful in Islam. Anything that offends our neighbor or damages the property is also unlawful. Allah SWT says in the Holy Qur’an that:

" وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ "⁸²

“And do not throw yourselves into destruction.”

Smoking is so bad as everybody knows and it is undoubtedly a cause of cancer and heart disease. Anything that harms others or one’s self is not recommended in Islam. Non-smoker have their right to inhale clean air, unpolluted by the smoking habit is of others.

⁸⁰ Bukhari and Abu Dawud

⁸¹ Fatwa by Mufti Ibrahim Desai. 12 February 2001. *Is Smoking Haram or Makrooh?*
<http://www.umu.man.ac.uk/muisoc/articles/fatwas/smoking/fatwa.htm>.

⁸² Al-Qur’an. Al-Baqarah 2:195

Smoking in public place where there are young people should be discouraged because it sets a very bad example. It might induce someone especially children and teenagers to think that this habit is a symbol of being an adult, consequently they emulate the particular behavior. Therefore, special care should be taken not to smoke in the presence of a friend who is struggling with withdrawal symptoms.⁸³

In Islam, the routine matters of life are transformed into acts of worship and devotion to Allah SWT by good intention. Accordingly, if one eats food with the intention of sustaining life and strengthening his body in order that he may be able to carry out his obligations to his Creator and to other human being, his eating or drinking are considered worship and devotion to Allah SWT. What is conducive to the *haram* is itself *haram* and what assists in committing the *haram* is also *haram*. Hence, as a good Muslim, we must aware and alert about *halal* and *haram* issues. We also must avoid any doubt to become a very good and excellence Muslim.

⁸³ Ruqaiyah Waris Maqsood. 2000. *Living Islam, Treading The Path Of The Ideal*. pp.259-260.

CHAPTER 3 IMPLEMENTATION OF HALAL LOGO IN MALAYSIA

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INTRODUCTION

Islam guides the lives of Muslims. It is a complete and comprehensive religion that sets some rules and regulation to all aspect of human's lives, such as rules to govern the individuals, the societies and the Muslim *ummah* at large. These rules are very important to guide people to be good Muslims who enjoy the goods and forbid the evil (*al-amr bi al-ma'aruf wa al-nahy 'an al-munkar*). The comprehensiveness of Islam is explicit when it gives a significant stress on what the Muslims consume, in order to ensure the goodness and purity consistent with the *Shariah* law.

Food is an important part of the daily life, whose rules carry a special significance. Consuming food that are prohibited and considered as unlawful in Islam is a very sensitive issue to the Muslims. The awareness by the Muslim consumers for clean and *halal* food due to their commitment to Islamic principles and teachings has always been propagated in the society, especially Malaysia. It is because Malaysia is a multiracial and multi-religious country. The Malaysian government views the control of *halal* food as a sensitive and serious matter, but at the moment there are no specific international standards or guidelines on *halal* food.

However, in Malaysia we have some governmental agencies and authorities as well as Non-Governmental Organization (NGOs) pertaining to the matter like the Ministry of Domestic Trade and Consumer Affairs (KDNHEP), the Islamic Development Department of Malaysia (JAKIM), the Department of Veterinary Services (JPH) and Consumer Association of Penang (CAP). Those have the responsibility directly and indirectly related to organize all about the issues of halal logo or *halal* food nationally. Thus, this chapter tries to look at the implementation of halal logo in Malaysia as well as the endeavors and measures taken by the government authorities or agencies.

3.1. MEANING OF HALAL LOGO

Halal logo becomes a mark of trust on products considered permissible for use and consumption by Muslims. The printing of the logo certifying a product is *halal* was made necessary since Malaysia has a majority Muslim population, but its manufacturers are not necessarily of the same faith. Malaysia imports a variety of products from other countries, some of these products including products that not *halal*. The importers of *halal* products have the obligation to repack their products according to local need and standards and in such cases where the *halal* logos are needed.

The *halal* standard is meant as a guideline to the industries involved in the processing of *halal* food as a basis for ascertaining the *halal* status by the Malaysian concerned authorities.⁸⁴ Whereas the use of “Halal”, “Ditanggung Halal” or any other expressions indicating or likely to be understood as indicating that Muslims are permitted by their religion to consume such food or to use such product. Such expressions will show that all of the products of manufacturer premise, preparation and management are *halal* or lawful for all Muslim customers.⁸⁵

Based on the definition given in the Trade Description Act, “Halal”, “Ditanggung Halal”, or “Makanan Islam” meant that the food are not contain or made from animals which Muslims are prohibited from taking by the *Shariah* Law. This food must be absolutely clean and pure, free from any *najis*. It is also not prepared, processed or manufactured using equipment that is contained with things that are considered *najis*. The food also do not come in contact or with close proximity with any food which does not comply with these above requirements according to *Hukum Syara*.⁸⁶

⁸⁴Kazi Mahmood. 2002. *Halal logo on Non-Halal Food Upsets Malaysians Muslims*. 27 October. http://www.islam_online.net/english/news2002-07/23/article07.shtml-49k. pp.2-3.

⁸⁵Bahagian Hal Ehwal Islam (BAHEIS). 1993. “Garis Panduan Makanan, Minuman Dan Bahan Gunaan Orang Islam”. *Jurnal Penyelidikan Islam*. Kuala Lumpur: Bahagian Hal Ehwal Islam (BAHEIS) Jabatan Perdana Menteri. Bil.8. p.6.

⁸⁶Malaysia. 2001 Trade Description Act 1972 (Act 87), Regulation & Orders.

3.2. ORGANIZATIONS RELATED TO THE IMPLEMENTATION OF HALAL LOGO IN MALAYSIA

Modern technologies have brought a lot of changes in the sector of product development and preparation of food. Hence, Muslims as consumers have to be more aware and knowledgeable about product available in the market. To know only the contents or the ingredients of a certain food is insufficient. The situation has become more complicated, when there are non-Muslim manufacturers arbitrarily using the halal logo without prior approval and consent from the relevant authorities.

To overcome this problem, the government of Malaysia gives an authority to the Ministry of Domestic Trade and Consumer Affairs (KDNHEP) and the Islamic Development Department of Malaysia (JAKIM) to monitor the issue of halal logo or *halal* food in Malaysia.

3.2.1. Ministry of Domestic Trade and Consumer Affairs (KDNHEP)

The Ministry of Domestic Trade and Consumer Affairs (KDNHEP) was established on 27th October 1990 when the formation of the new Cabinet was announced after the general election in 1990. The ministry's main objective is to encourage the development of ethical domestic trade and protect rights and interests of consumers.⁸⁷

Some of the ministry's functions are to regulate domestic trade through price monitoring of essential goods, licensing control of production, distribution and sales of essential goods. Besides that, they also monitor consumer's affair and look into matters related to intellectual properties including copyrights, registration of trademarks, patents and industrial designs.⁸⁸

⁸⁷ n.a. Information Malaysia 2000 yearbook. Kuala Lumpur: Berita Publishing Sdn. Bhd. p.642

⁸⁸ Ibid.

Based on the ministry's function, the organizational structure comprises five main programs, namely trade development, corporate registration, consumerism, enforcement, management and planning.⁸⁹ Halal logo or *halal* food is under the Enforcement Division. It is because the division is responsible for enforcing Trade Descriptions Act 1972, which contains the use of expression "Halal".

3.2.2. Islamic Development Department of Malaysia (JAKIM)

The Islamic Development Department of Malaysia (JAKIM) was established on 1st January 1997. Before that, this department had known as the Department of Islamic Affairs (BAHEIS) since 1968.⁹⁰ The mission of this department is to manage Islamic affairs efficiently for the good of the *ummah*.

They also have their own vision that to assist in the creation of a progressive and morally upright *ummah* based on Islamic principles in line with the national vision through an efficient and effective Islamic affairs management organization. The functions of JAKIM are to ascertain policies pertaining to the development and advancement of Islamic affairs in Malaysia by fostering and promoting the sanctity of the *akidah* and Islamic *syariat*. JAKIM also has been relied upon to enact and standardized laws and procedures, also to co-ordinate their implementation in all the states.⁹¹

Aside from co-ordinating and implementing development programmers of the *ummah* and the proper understanding of Islam, JAKIM also promotes, co-ordinates and supervises Islamic learning and education in the Public Religious Schools and state religious a reference centre for information and knowledge regarding Islamic affairs. JAKIM also plans and implements the human resource development programs in the

⁸⁹ n.a. Information Malaysia 2000 yearbook. Kuala Lumpur: Berita Publishing Sdn. Bhd. pp.642-643.

⁹⁰ Rashidah binti Che Wil. 2004. "The effectiveness of halal logo". Interview. 20 January.

⁹¹ Jabatan Kemajuan Islam Malaysia (JAKIM). n.d. <http://www.islam.gov.my/english/articles.html>.

management of Islamic affairs and the study of *tahfiz al-Qur'an*.⁹²

JAKIM carries out their responsibility and play a role as an excellent central agency by providing a quality service in Islamic matters management through coordination and through quality improvement in *dakwah*, research, legislation, training, education and socio-economic development by providing services as follow: -

- i) Providing *dakwah* program and monitoring its implementation according to the set schedules.
- ii) Preparing research results within six months after the directive is issued.
- iii) Providing various programs concerning Islam for TV and radio everyday exactly on the designated times and presented interestingly and plainly.
- iv) Preparing the basics of Islamic and Qur'anic studies for 6 to 12 years old children within the existing capacity.
- v) Giving result for applications for Qur'an classes and *Fardhu Ain* (KAFA) within 3 weeks after receiving the application.
- vi) Preparing *Shariah* Law Drafts within 6 months after the policies have been put down.
- vii) Publishing and distributing books, magazines and pamphlets according to a set schedule.
- viii) Preparing quality sermons, which cover *akidah*, *Shariah*, *akhlak*, economy, social and current issues.
- ix) Providing training in a planned, integrated and professional manner according to priority and current needs.
- x) Issuing halal certificates for Muslims food and products within one week after the reports and recommendations are received.⁹³

⁹²Jabatan Kemajuan Islam Malaysia (JAKIM). n.d. <http://www.islam.gov.my/english/articles.html>.

⁹³Ibid.

JAKIM established the Islamic Food and Product used by Muslim Research Committee in 2002 to monitor all of activities that related to halal approval. The objective of this committee are to conduct researches, approve and inspect the food and products used by Muslim consumers in order to ensure that they are absolutely *halal* in compliance with the requirements prescribed by Islam.⁹⁴

Some of the main responsibilities of JAKIM in *halal* development are as follows:

- i) To issue the halal approval to the slaughtering centres for imported meat from international market.
- ii) To issue the halal approval to the food and products used by Muslim in local market.
- iii) To help the government of Malaysia to realize their aim to become the “*halal* food hub for the world.”⁹⁵

To implement their responsibilities, JAKIM makes their references to several Acts, which are as follows:

- i) Trade Description Act 1972 (Use of Expression “Halal”) Order, 1975.
- ii) Animal Rules Ordinance 1953/1962 (Imported Meat).
- iii) Kastam Order 1988 (under Kastam Act 1976).
- iv) Food Act 1983.
- v) *Shariah* Criminal Offences (states) Act (Abuse of Halal Sign).
- vi) Trade Mark Act 1976.⁹⁶

⁹⁴Rashidah binti Che Wil. 2004. “The effectiveness of halal logo”. Interview. 20 January.

⁹⁵n.a. *Halal Directory of Malaysia 2003 – 2004*. 2003. Putrajaya : Islamic Development Department Of Malaysia (JAKIM). p.x.

⁹⁶Ibid

3.3. HALAL AND LEGISLATION

Basically, the Muslim society in Malaysia considers that the *halal* issue is only the responsibility of the Islamic institutions, like the Department of Islamic States Malaysia (JAIN) or JAKIM in the Prime Minister's Department. However, most of them do not know well about the important role played by the Ministry of Domestic Trade and Consumer Affairs (KDNHEP) to be responsible, even they have full authority with regard to the halal certification according to the Acts provided by the government. The mission this of ministry is to achieve a balance between the rights of traders and the interests of customers including the issue of *halal*.⁹⁷

3.3.1. Trade Description Act 1972

Trade Description Act 1972 is one of the Legislative Provisions enforced by the KPDNHEP. This Act protects consumers from any unlawful and unethical trading and businesses. It is also has the provisions regarding the offences and penalties punishable as well as actions taken regarding these offences. With the provision of power to the Minister under the Section 10 and Section 11 of the Trade Description Act 1972, the Minister issues two specific Orders created with regard to the usage of the term *halal* and food labeling. The Orders are, the Description of Trade Orders (Use of Expression "Halal") 1975 and the Description of Trade Orders (Marking of Food) 1975.⁹⁸

⁹⁷Lokman Ab. Rahman. 2001. *Halal Products Consumerism, Technology and Procedures*. pp.77–78.

⁹⁸ Mohd. Said Md. Zin. Bahagian Penguatkuasa Kementerian Perdagangan Dalam Negeri & Hal Ehwal Pengguna. 1993. "Penggunaan Tanda Halal di Bawah Akta Perihal Dagangan' (Kertas Kerja 1) Seminar Makanan Dan Barang Gunaan Orang Islam Peringkat Kebangsaan. Dewan Muktamar Pusat Islam Malaysia, Kuala Lumpur. 1 November. pp.1-2.

Description of Trade Orders (Use of Expression “Halal” 1975)

Description of Trade Orders (Use of Expression “Halal” 1975) is an order, which was made by the Minister under the provision of Section 10 Trade Description Act 1972. The purpose of this order is to give a correct definition and application of the phrase “Ditanggung Halal” and “Muslim Food” or any other clauses with similar meaning according to the *Hukum Syarak*.⁹⁹

Hukum Syarak means the Laws of Islam in the *Mazhab Shafi’yy* or the Laws of Islam in any of the other *Mazhab* of *Maliki*, *Hambali* or *Hanafi* which are approved by the Yang di-Pertuan Agong to be in force in the Federal Territory or the Ruler of any State to be in force in the State.¹⁰⁰

Whereas the use of “Halal”, “Ditanggung Halal”, “Makanan Islam” or any other clauses of similar meaning when applied to a certain food of any form at presentation means the food:

- i) is not containing any components or products of animals that a Muslim is prohibited according to the *Hukum Syarak* or animal that are not slaughtered according to the *Hukum Syarak*.
- ii) does not contain any ingredients that are considered to be impure (*najis*) according to the *Hukum Syarak*.
- iii) it is not prepared, processed or manufactured using equipment that is contained with things that are considered *najis* according to the *Hukum Syarak*.
- iv) does not any time of preparing, processing, packaging and storing or transportation, comes in contact or with close proximity with any food which does not comply with the requirements in para (i), (ii), (iii) any *najis* substance according to *Hukum Syarak*.¹⁰¹

⁹⁹Mohd. Said Md. Zin. 1993. “Penggunaan Tanda Halal di Bawah Akta Perihal Dagangan”. pp.1-2.

¹⁰⁰Malaysia. 2001 Trade Description Act 1972 (Act 87), Regulation & Orders.

¹⁰¹Ibid

According to this Order (Trade Orders (Use of Expression “Halal” 1975), it is very clear that usage of “Halal”, “Ditanggung Halal” is not to be arbitrarily used. These labeling can only be used on food that has fulfilled the criteria and requirement of *Hukum Syarak*. Based on *Hukum Syarak*, not all animals are allowed to be eaten by Muslims. For example pork is prohibited to the Muslims because it is considered as *najis*. Although, other animals are not *najis* but some of them are still prohibited for the Muslims to consume, such as poisonous animals.¹⁰²

Trade Order (Food Labeling) 1975

The Trade Order (Food Labeling) is an order, which was made by the Minister under the provision of Section 11 Trade Description Act 1972. It is an order that prohibits the supply of *halal* food according to the *Hukum Syarak*. Unless the food is label to identify that the food is *halal* as is provided in the Description Order 2 (1) that contain as follow:¹⁰³

“ All type of food which are describe in the following schedule which is *halal* and in accordance with Trade Description Orders (The Usage of the word *Halal*) 1975 cannot be supplied unless it is specifically labeled, tagged or identified by other methods as being *halal*”

“ All types of meat and internal organs including meat and internal organs of poultry, which are fresh, chilled or frozen, cooked, canned or preserved in any way and the cooking, canning and reserving was done in Malaysia.”

The implication of this order is very clear. All types of meat including their internal organs, which are fresh, chilled or frozen, cooked, canned or preserved in any way and the cooking, canning and reserving was done in Malaysia, must be identified by labels or tags showing that is *halal* and suitable for Muslim consumption.

¹⁰²Lokman Ab. Rahman. 2001. *Halal Products Consumerism, Technology and Procedures*. p.80

¹⁰³Mohd. Said Md. Zin. 1993. “Penggunaan Tanda Halal di Bawah Akta Perihal Dagangan”. Bahagian Penguatkuasa Kementerian Perdagangan Dalam Negeri & Hal Ehwal Pengguna. p.5.

That means, it is not allowed to be supplied or traded without specifically labeled or tags. In other words the meat (product) must be in accordance with the requirements of Trade Description Orders (The Usage of the word Halal) 1975 before it is labeled as *halal*.¹⁰⁴

Offences of *Halal* Food Labeling

With regard to the *halal logo* (*Halal* labeling), there are in general several offences often committed:

- i) Crimes under section 11 (2) APD 1972 for not complying with the provisions of Trade Description Order (Food Labeling), 1975.
- ii) The use of false trade description as per prohibition under the section 3 (1)(b) Trade Description Act 1972.
- iii) Supply of offer to supply of any products that constitute false trade description as per prohibition under the section 3 (1) (b) of the same Act.
- iv) Preventing an officer from carrying out his duties under the Trade Description Act 1972 as is describe under the Section 29 (1) of the same Act.
- v) Giving out information or statements which is known to be false, Section 29 (2).
- vi) False Statements regarding the supply or production of goods and services Section 15 (1).¹⁰⁵

Penalty of Misusing *Halal* Food Labeling

Section 18 (1) provided that a person other than an organization but including a Director, Manager or any other officers who commits an offence under this Act or its Orders and provisions if there is no other penalty imposed shall be punished with a fine more than RM100,000 or imprisonment of up to 3 years or both. For the second

¹⁰⁴ Mohd. Said Md. Zin. 1993. "Penggunaan Tanda Halal di Bawah Akta Perihal Dagangan". Bahagian Penguatkuasa Kementerian Perdagangan Dalam Negeri & Hal Ehwal Pengguna. p.5.

¹⁰⁵ Lokman Ab. Rahman. 2001. *Halal Products Consumerism, Technology and Procedures*. pp.83-84.

repeated offences is liable to pay not more than RM200,000 or imprisonment which may extend to six year or both.

Section 18 (2) provided that a person who is not a part of an organization who commits the offences under this Act, if there is no other penalty imposed, shall be punished not more than RM250,000. For the second repeated offences shall be punished not more than RM30,000.¹⁰⁶ Moreover, Section 29 (1) and 29 (2) are also mentioned about penalty of offences that preventing an officer from carrying out his duties and the offence of providing any information which is known to be false. Under this Section, upon conviction, shall be punished not more than RM2000 or imprisonment which may extend to one year or with both.¹⁰⁷

3.3.2 Syariah Criminal Offences (Federal Territories) Act 1977

The Department of Islamic States Malaysia (JAIN) are also have authority to enforce *halal* issue. For example in Kuala Lumpur, the provision of *halal* issue is under the Federal Territories Shariah Laws. Although their authority is very limited, at least the Islamic institutions such as Shariah Court have the responsibility to monitor *halal* issue in Malaysia.

Section 42 of Syariah Criminal Offences (Federal Territories) Act 1977 provides that abuse of halal sign: “Any person who displays, on or in respect of any food and drink which is not *halal*, any sign which indicates that such food or drink is *halal*, shall be guilty of an offence and shall on conviction be liable to a fine not exceeding five thousand ringgit or to imprisonment for a term not exceeding three years or to both.”¹⁰⁸

¹⁰⁶Mohd. Said Md. Zin. 1993. “Penggunaan Tanda Halal di Bawah Akta Perihal Dagangan”. Bahagian penguatkuasa Kementerian Perdagangan Dalam Negeri & Hal Ehwal Pengguna. pp.7-9.

¹⁰⁷Ibid. p.9.

¹⁰⁸Malaysia. 2003. Federal Territories Syariah Laws. Section 42.

The provision is very clear, showing that any person especially the manufacturer is prohibited to display their product with halal sign, and instead their product is not *halal*. The penalty of misusing halal sign (halal logo) with regards this Section is, they shall be punished not more than five thousand ringgit or imprisonment which may extend to three years or with both.

3.4. CERTIFICATE OF HALAL LOGO

The halal certification which issued by JAKIM) or JAIN is a letter of administrative authorization which reflect that the food, or consumer product is *halal*. It is based on the Shariah Law applicable in this country. Halal certification becomes a very important requirement to the Muslim Customers. The purpose of this certification is to avoid any problem that will arise with regard to the *halal* and *haram* status of a particular product both in the local and international market. It also assists in the export of products requiring halal certification.¹⁰⁹

In Malaysia, *halal* manufactured food is distinguished by the official logo of JAKIM on their packaging and can be consumed with peace of mind. Logo with the word *halal* in 'Jawi' (حلال) may look simple but is actually the result of a long certification process. In the certification of the *halal* status, the examination process will cover all aspects of preparation, slaughtering, processing, handling, storage and transportation, cleaning, disinfecting and management practices. The examination should not create or give rise to any question or doubt. The examiner will only confer the *halal* status when he is fully confident and is satisfied beyond any reasonable doubt, on every aspects of the examination.¹¹⁰

¹⁰⁹Lokman Ab. Rahman. 2001. *Halal Products Consumerism, Technology and Procedures*. p.96.

¹¹⁰Department of Islamic Development, Prime Minister's Department, Malaysia. May 2001. *General Guidelines on the Slaughtering of Animals and the Preparation and Handling of Halal Food*. <http://www.islam.gov.my/halal/halal021.html>.

3.4.1. Application Procedure

Any food and consumer product manufacturer or any other party involved who meets the requirement laid forth are eligible to apply for the halal approval certification. Whether to manufacturers of food marketed locally or internationally. To apply for the certificate of halal approval, they must to complete form 'SPH 1' that can be obtained from the Director General JAKIM or the Director of State Islamic Department / Council.

The completed 'SPH 1' form should be addressee to the Director General of Jabatan Kemajuan Islam Malaysia, Aras 4-9, Blok D7, Pusat Pentadbiran Kerajaan Persekutuan, 62502 Putrajaya, or to the Director of State Islamic Department / Council. Any information provided by applicant will be confidential. Applicants must have their own file under the title of halal certificate approval to file all relevant document.¹¹¹ The competent authority in Malaysia reserves the right to accept or refuse requests to perform inspections without the need to give any reason whatsoever in the event of such refusal.¹¹²

3.4.2. Inspection of the Product Manufacture Premise

Before the *halal* certificate is approved and being issued, an inspection to the food or product processing premise will be carried out by a panel of two representatives from the state or federal committee respectively. It is the religion officer ('S' officer) and the other one is the technical officer ('C' officer). The laboratory fees incurred in order to analyses food or product samples for halal certification purpose will be paid by the applicant. The laboratory administrator will determine the charge and any payment methods for the purposes.¹¹³

¹¹¹Lokman Ab. Rahman. 1999. *Produk halal: Kepenggunaan, Teknologi & Prosedur*. Melaka: Percetakan Surya Sdn. Bhd. p.93

¹¹²Department of Islamic Development Malaysia (JAKIM). May 2001. *General Guidelines on the Slaughtering of Animals and the Preparation and Handling of Halal Food.* p.25

¹¹³Rashidah binti Che Wil . 2004. "The effectiveness of halal logo". Interview. 20 January.

3.4.3. Approval and Renewal of the Halal Certification

Halal certification will be issued when the product and premise involved has been determined as fulfilling the *halal* requirements of the *Shariah* Law. Bearer of the *halal* approval certification or stamping are authorized to display the *halal* logo (applicable to the certificate) on the product or premise involved. The validity of the *halal* approval certification is only between 6 months until 3 years. It is depending on the condition of the product and premise concern. However, the manufacturer should renew their *halal* approval certificates if it was expired.

For the purpose of certification renewal, applicant has to complete the 'SPH 2' form and must be submitted to JAKIM or JAIN, by condition that not later than two months from the expiry of the existing certification. For certification renewal purposes, an inspection to the factory, premise or food facility will be carried out by JAKIM or JAIN or by its representative if necessary. The manufacturer will pay all costs involved in the inspection. The rate is the same as charge for inspection of premise.¹¹⁴

3.4.4. Condition of Halal Approval Certification and the Halal Logo.

Halal approval certification and the *halal* logo are non-negotiable, non-transferable and unamendable. The use of the *halal* approval certification is only in accordance with all the existing laws practiced in this country. Any amendments or changes of company's name, addresses, premises, brand's name, ingredients, dealers, suppliers and processes in food preparation or production should be made immediately inform in writing to the respective of the State Islamic Departments and the Department of Islamic Development Malaysia.¹¹⁵

¹¹⁴Lokman Ab. Rahman. 2001. *Halal Products Consumerism, Technology and Procedures*. p.97

¹¹⁵Ibid. p.98.

3.4.5. Withdrawal or Revocation of Halal Certificate Approval.

The Islamic Development Department of Malaysia reserves the right to revoke or withdraw the conferment of *halal* status to any establishment when the company fails to carry out its monitoring and audit responsibilities on the *halal* status, and also fails to submit regular annual report on the *halal* status. Besides that, the halal certificate approval will be cancelled, if JAKIM will be not willing to certain request seeking reinstatement of *halal* status, such as if it is found to contravene the guidelines or any other weaknesses.¹¹⁶

3.5. GENERAL GUIDELINE ON THE PREPARATION AND HANDLING OF HALAL FOOD

Food is the primary needs for human life. We need a quality food for sustaining energy and the necessary nutrients needed for the development and growth of the healthy body. There are many types of sources of food for human consumption available in a variety forms. The main source of food is from plants and animal.

Animal can be divided into two categories, land animals and aquatic animals. All land animals are *Halal* except dog and pig, animal that are not slaughtered according to the *Shariah* Law and animal with long pointed teeth that are used to kill preys such as tigers, bears, cats and others. Besides that, all predatory birds, animal that are decreed by Islam to be killed such as mice, animal that are forbidden to be killed such as ants, creatures that are considered dirty such as flies and animal that live both on land and in water like crocodile are also not *halal* according to Islamic law.¹¹⁷

¹¹⁶Department of Islamic Development, Malaysia. May 2001. Guidelines on the Appointment of Foreign Islamic Organization for the Monitoring of Halal Status at Approved Foreign Plants. <http://www.islam.gov.my/halal/halal022.html>.

¹¹⁷Bahagian Hal Ehwal Islam (BAHEIS). 1993. "Garis Panduan Makanan, Minuman dan Bahan Gunaan Orang Islam". pp.3-4

Aquatic animals are those, which live in water and cannot survive outside it. For example fish, prawn, crab, shell and others. All aquatic animals are *halal* to eat, except those that are poisonous, intoxicating or hazardous to health. All type of plant products and plant derivatives are *halal* except those that are poisonous, intoxicating or hazardous to health. All types of beverages are also *halal* to drink except it is contained of poisonous, intoxicating and hazardous to health or mixed with *najis*.¹¹⁸

Food either derived from animal or plant, usually gone through a lot of processes to made available in various forms catering to the tastes and needs of individuals. But in the modern processing of food, we cannot escape from the use of food ingredients, especially food additive ingredients that many of these are imported. The ingredients are made from various sources, including from non-*halal* source.

3.5.1. Food Substance and Ingredients

The main factor in determining the *halal* and *haram* status of a certain food substance and ingredients is well knowing of the source of these ingredients. If the source is non-*halal* or doubtful, so the ingredients are also *haram* or doubtful. The potential non-*halal* ingredients that may be used in food are given below:

i) Main Ingredients

- a) Meat (pork and animals slaughtered not according to *Shariah* Law).
- b) Fat and oil (fat and oil containing both vegetable and *haram* animal fats).
- c) Blood (clearly is *haram*).
- d) Bones from animal (such as from pig or unslaughtered).¹¹⁹

¹¹⁸Bahagian Hal Ehwal Islam (BAHEIS). 1993. "Garis Panduan Makanan, Minuman dan Bahan Gunaan Orang Islam". pp.3-4

¹¹⁹Lokman Ab. Rahman. 2001. *Halal Products Consumerism, Technology and Procedures*. pp.43-44.

ii) Food Additives Ingredients

The food additives is important to stabilize and extend the storage duration, to easier handling through various packing food variation can be made and to adjusting to the special requirements and need of individuals.¹²⁰ However, listed below are the non *halal* food additives or the doubtful food additives ingredients:

a) Acid

Steric acid can be extracted from animal as well as vegetable fats. It is used extensively as emulsifiers that are in turn used in many food.

b) Anti foaming agents

To reduce or prevent the excessive frothing to reduce Scum forming when boiling, anti foaming agents such as silicone substances are used here sometime mixed with animal substances. This is the evident in the making of jams and glucose manufacture.

c) Bactosoytone

Besides polypeptide, bactosoytone is one of the elements used in making ajino moto (MSG). Mostly it is extracted form pig's enzyme.

d) Carbohydrate modified food

In these food, sugar is replaced by glycerin or hydrogenated glucose syrup among other substances.¹²¹

¹²⁰Che wan Jasimah Wan Mohamed Radzi. 2000. *Konsep Kesihatan Melalui Makanan, Pendekatan Islam & Sains*. Kuala Lumpur : Utusan Publications & distributions Sdn. Bhd. pp.82-83.

¹²¹Hj. Mohamed Bin Jusoh. n.d. *halal haram In Food Ingredients*. <http://www.islam.gov.my/halal/halal028.html>.

e) Dairy products

These are not always acceptable, for example food with added bone phosphate, casein or lactose must be checked. Whey protein and cheese may be contaminated with unacceptable rennet.

f) Emulsifiers

These chemicals are used to mix hydrophobic ingredients with water. The manufacture of some emulsifiers must be under supervision to ensure that animal substances are not used.

g) Enzymes

These catalysts are used in a variety of food in cheese, from calf rennet is used. Other milk coagulants include bovine rennet and bovine / porcine blends.

h) Flavours

Food flavours may contain alcohol as a solvent. Also animal fats are used because the organoleptic affect the flavours. Other non-acceptable products are extracted from human hair in some countries.

i) Flour treatment

Some substances of non-*halal* animal origin are added like sodium stearoyl lactylate (481) or calcium stearoyl lactylate (482).¹²²

j) Gelling agents

These substances are used in stabilizing capacity like gelatine from animal, collagen and lunglass from fish. Collagen must come from *halal* skins or bones. Collagen from porcine skins and bones are also used mixed with bovine collagen, this can happen during manufacture or storage either on purpose through

¹²²Hj. Mohamed Bin Jusoh. n.d. *halal haram In Food Ingredients*. <http://www.islam.gov.my/halal/halal028.html>

p) Vegetable fats

After animal fats have been rendered, vegetable fats are processed in the same machinery. In some factories, where continuous production is taking place, the contaminated fat is not separated, while in others, the first batch called the flush is separated but used in other products without concern. Cloudy liquid also are sometimes used as a flush and added to oil blends.¹²⁴

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3.5.2. Slaughtering of Animal

In Islam, only meat of certain animals and that of animals slaughtered in the manner prescribe in the Qur'an are *halal* to the Muslims. The local slaughtering of large animals are fairly well guarded by the *halal* procedure of the Veterinary Department as well as the Islamic Council of Federal as well as state government.¹²⁵

The conditions of slaughters are as follows:

- i) *Halal* slaughter should be performed only by a Muslim (sound mind), mature and who fully understands the fundamentals, rules and conditions related to the slaughter of animals in Islam.
- ii) The animals to be slaughtered must be animals that are *Halal* and can be eaten by Muslim.
- iii) The animal must be fully alive or deemed to be alive at the time of slaughter.
- vi) The slaughtering should sever the trachea and esophagus.¹²⁶

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¹²⁴Hj. Mohamed Bin Jusoh. n.d. *halal haram In Food Ingredients*. <http://www.islam.gov.my/halal/halal028.html>.

¹²⁵Department of food Science & Nutrition, Universiti Kebangsaan Malaysia. 1995. "Halal and Non-halal Consideration in the Meat, Poultry and Processed Meat Industry" (Paper). *Conference on Halal Food : Meeting Market Needs*. Pusat Islam Malaysia, Kuala Lumpur. p.19

¹²⁶Department of Islamic Development Malaysia (JAKIM). May 2001. *General Guidelines on the Slaughtering of Animals and the Preparation and Handling of Halal Food*. pp.9-10.

- v) Slaughtering must be done only once.
- vi) Bleeding must be spontaneous and complete.
- vii) Dressing of carcasses should only commence after ascertaining that the animal is dead.
- viii) Slaughtering tools and utensils must be only for the slaughter of *halal* animals. The slaughtering tool has to be kept sharp at all times.
- ix) The phrase “*Bismillahi ar-rohmani ar-rahim*” (In the Name of Allah) is highly encouraged to be immediately invoked before the slaughter of each animal.
- x) All *halal* verification certificates for *halal* meat must be issued, approved and signed by an Islamic Association which has been accepted by the government of Malaysia along with the health certificate from the exporting country.¹²⁷

3.5.3. Food Processing and Preparation

All processed food is *halal*, if it meets the following conditions:

- i) The product or its ingredients does not contain any components or products of animals that are not *halal* according to the *Shariah* Law or animals that are not slaughtered according to *Shariah* Law.
- ii) The product does not contain anything in large or small quantities that are considered *najis* according to the *Shariah* Law.
- iii) The product is prepared, processed or manufactured using equipment and facilities that are free from contamination with *najis*.
- iv) During its preparation, processing, packaging, storage or transportation, it should be totally separated from any food that is considered *najis* by the *Shariah* Law.¹²⁸

¹²⁷Department of Islamic Development Malaysia (JAKIM). May 2001. *General Guidelines on the Slaughtering of animals and the Preparation and Handling of halal Food..* pp.9-10.

¹²⁸Ibid. pp.16 -17

3.5.4. Packaging and labeling

The products shall be properly packed and shall fulfill the following conditions:

- i) Packaging materials shall be *halal* in nature.
- ii) The packaging material should not contain any raw materials that are considered *najis* by the *Shariah* Law.
- iii) It should not be prepared, processed or manufactured by using equipment that is contaminated with things categorized as *najis* according to the *Shariah* Law.
- iv) During its preparation, processing, packaging, storage or transportation, it should be totally separated from other food that does not meet all or any of the above three requirements or any other things that are considered *najis* by the *Shariah*.
- v) The packaging of meat and meat products shall be carried out in a clean and hygienic manner in sound sanitary conditions. The word *halal* term should appear on the label of the products.¹²⁹

3.5.5. Serving and Storage

Islamic scholars have come with their opinion that when the *halal* and *haram* are mixed up, it all becomes *haram*.¹³⁰ According to this opinion, it is very clear that all *halal* food substance should be kept, displayed, and served separately indistinctly, between the *halal* and non-*halal*. It is very important to avoid the *halal* from coming in contact with the non-*halal*.¹³¹

¹²⁹Department of Islamic Development Malaysia (JAKIM). May 2001. *General Guidelines on the Slaughtering of animals and the Preparation and Handling of halal Food..* pp.9-10.

¹³⁰Dr. Muhammad °Othman Sha°bir. 2000. *al-Qawaid al-Kulliyat, wa-Adhowabith al-Fiqhiyyah fi as-Syari°ah al-Islamiyyah.* °amman al-°Urdun: Dar al-Furqan. p.325.

¹³¹Lokman Ab. Rahman. 2001. *Halal Products Consumerism, Technology and Procedures.* p.30.

3.5.6. Hygiene

Hygiene or cleanliness can be defined as being free from *najis* and *haram* substances and impurities according to the *Shariah* Law. Some of the important aspects will be given emphasis are as follows:

- i) Manufacturing and preparing premises of food and drinks must be clean and be free of harmful elements such as pests for example flies, rats, cockroaches and others.
- ii) Workers and food handlers must be healthy with clean and tidy clothes to avoid contamination.
- iii) All tools or equipments used must be cleansed as often to ensure cleanliness. They should be cleansed under clean running water.
- iv) Toilet and wash rooms should be cleaned from time to time because they are the main source of contaminants.¹³²

Halal logo becomes a very important requirement to the Muslims customers. They are assured of using and buying food, product without doubt if the products were labeled *halal*. For this reason, the halal certification and logo will become an important commercial medium and an asset to the manufacturer for them to attract consumers and to market their product. But manufacturer should not take this opportunity to cheat the consumer by misusing the halal logo. In Malaysia, we have several Acts to punish who commit an offence relating to the *halal* product. All parties including the government, manufacturers and consumers themselves must co-operate to avoid the non-*halal* product to use halal logo. Especially the manufacturer, they must follow the rule that was guided by Islamic Law.

¹³²Lokman Ab. Rahman. 2001. *Halal Products Consumerism, Technology and Procedures*. pp.31-32

CHAPTER 4
PROBLEMS AND CHALLENGES OF
THE USAGE OF HALAL LOGO IN
KUALA LUMPUR

CHAPTER 4

PROBLEMS AND CHALLENGES OF THE USAGE OF *HALAL* LOGO IN KUALA LUMPUR

INTRODUCTION

Recently, the increasing awareness of Muslims to uphold the tenets of Islam has opened-up a demand for *halal* food. This trend of increasing demand of *halal* food is expected continue in parallel with the increasing Muslim population and with the increasing awareness to eat *halal* food with regard their religious requirement.

The food manufacturer must learn and be aware about the needs of Muslims and be willing to make some product and process modification to enable them to serve the consumers need. Experiences have shown that the food manufacturer would prefer their products to be labeled as *halal* by using halal logo as this given an added advantage in the marketing strategy. The cost of halal certification to get halal logo is very minimum as compared to the profits that can be received from the sale of such product. The new generations of Muslims are also beginning to appreciate the extra quality of *halal* food. This is because health requirements are part of the religious requirement.

But the problem is, most of the manufacturers not aware with the important of halal logo in their products. They also not really understand the important of getting this logo, what they want is to get profit from this logo, consequently leads to the misuse of halal logo. This situation happens when there are some irresponsible manufacturers who disregard the needs of the Muslim consumers to get *halal* and quality food. Thus, this chapter tries to look at the problems and challenges of the usage of halal logo in Kuala Lumpur.

4.1. MISUSE OF HALAL LOGO

The varieties of food and product in the market, whether locally made or imported are available for consumers. Since the numbers of Muslim manufacturer are very limited, this situation gives opportunity to other parties especially non-Muslim manufacturers to take an advantage to using the halal logo dishonestly in their products. Their intention is merely to get profit, without thinking about the Muslim consumers' need that only to consume the product that really *halal* and clean with no doubt (*shubhah*).

Several cases of misusing of halal logo has been reported to the proper authorities by concerned Muslim consumers, who said the logo was deliberately placed on non-*halal* products. Most of Muslims consumers buy such products in the good faith that these products are *halal*. They do not realize that the products actually non-*halal* just because the products carrying the halal logo produced by JAKIM.

JAKIM is looking into two or three serious cases of misuse of the JAKIM's halal logo.¹³³ Nevertheless, there are only a few cases of misusing the halal logo due to the drastic actions as well as serious measures taken to prevent this issue. For example, the procedure to get halal certification is very rigid and complicated until no one can use the halal certificate arbitrarily.¹³⁴

The common ways and methods of misusing the halal logo by the manufacturers are as follows:

i) **Displaying the halal logo on non-halal food and products.**¹³⁵

Some non-Muslim manufacturers display the halal logo on their products or at their business premises. For example some restaurants owned by the non-Muslims

¹³³ Kazi Mahmood. 2002. *Halal logo On Non-halal Food Upsets Malaysians Muslims*. www.islamonline.net/english/news/2002-07/23/article07.shtml-49k. p.1-2

¹³⁴ Lokman Ab. Rahman. 2004. "The effectiveness of halal logo". Interview. 20 January.

¹³⁵ Lokman AB. Rahman. 2001. *Halal Products Consumerism, Technology and Procedures*. p.17

display the 'Halal' or 'Ditanggung Halal' sign in front of their restaurant, at the same time they also serve liquors or non-halal food. In fact, the *halal* and quality of their food in these restaurants have not been qualified yet and are also questionable.

ii) Registering Islamic names for their companies.

Some of the irresponsible manufacturers intentionally registering Islamic names for their companies, such as ad-Din Sdn. Bhd. and also use Islamic symbols to produce their product especially in packaging, like crescent, mosque, star and other Islamic symbols to attract Muslim customers' interest.

iii) Using Muslim Company's name by the non-Muslims.

The Muslim manufacturers themselves are also misusing halal logo. Some of these Muslim manufactures irresponsibly send their company's name to the non-Muslim manufacturer, so that these products can be packaged and labeled as Muslim products

iv) Reproducing the authorized halal logo illegally.

Some manufacturers whether Muslims or non-Muslims illegally reproduce the authorized halal logo in their business premise or on the product packages. They claim that the process of halal approval is very complicated and takes a long time to meet the requirements. Consequently, to take a short cut to gain profit they illegally reproduce the halal logo.

v) Not renewing the Halal certificate.

The manufacturers that have already got the halal approval from JAKIM, but this approval or certificate is expired. They do not renew the certificate and use it without any permission from JAKIM, they also change the ingredients of product without informing to JAKIM.¹³⁶

¹³⁶Lokman AB. Rahman. 2001. *Halal Products Consumerism, Technology and Procedures*. pp.17-18

4.2. FACTORS OF MISUSING HALAL LOGO

Previously, the old halal logo was printed on the packaging of many food products with several *halal* symbols or signs. However, its credibility sometimes is questionable, because the logos put on the packaging have not being validated by the authority body like JAKIM.

In recent times, JAKIM takes various ways to ensure that the manufacturers only use the halal logo publicized by this department, to prevent the confusion and doubts of Muslims customers. However, as mentioned before, some manufacturers misuse this JAKIM's halal logo. Some of the factors of misusing the halal logo by the manufacturers are as follows:

i) To gain profit.

These days, Muslim customers have given an increase attention to their food concerning of *halalness*, so the demand for *halal* food is growing. To assure that the food sold to the consumers are *halal*, the manufacturers must ask halal approval and certifications from the authority bodies such as JAKIM and JAIN. This approval will give an advantage to the manufacturers to attract Muslim customers to buy their product, because most of Muslim customers have a full confidence that the products that have labeled '*Halal*' especially from JAKIM is really *halal*. That is why some of the manufacturers misuse the halal logo to gain profit as a short cut to get the halal certificate. The Muslim customers do not know that the product manufacturers are cheating them, just because halal logos from JAKIM or JAIN have been put on the pack of their products.¹³⁷

¹³⁷Lokman Ab. Rahman and Rashidah binti Che Wil. 2004. "The effectiveness of halal logo". Interview. 20 January.

ii) To influence Muslim customers.

Obviously, the halal logo will influence the Muslim customers to choose certain products. The manufacturers take this opportunity by manipulating the halal logo from JAKIM to their market strategy. They misuse this logo for selling their product in markets.

iii) Irresponsible manufacturers.

The manufacturers should have responsibility to fulfill the customers needs and their interest. For example every customer especially Muslim needs the products that have a good quality and absolutely *halal*. However, some of the manufacturers neglect their responsibility and they cheat their customer by using illegal halal logo.

iv) Not fulfilling the qualification in issuing halal certificate.

Most of the manufacturers do not fulfill the qualification of halal approval (certification). For instance, the premise is very dirty neglecting the hygiene and cleanliness according to the *Shariah* Law. So it is impossible to issue the halal certificate to get halal logo from JAKIM. The easy way to solve this problem is to misuse the halal logo to attract the Muslim customers to buy their products.

v) Complicated procedure and long time process to get halal certification.

Some of the manufacturers fulfill the requirement to issue halal logo. However, the complicated procedure and long time process to get halal certification make these manufacturers feel bored and neglect to issue halal approval. This reason is actually not concrete, it is because the long time process was needed to become the certificate is really approved and reliable.¹³⁸

¹³⁸ Lokman Ab. Rahman and Rashidah binti Che Wil. 2004. "The effectiveness of halal logo". Interview. 20 January.

vi) The Act of halal logo (label).

Under the Trade Description Orders (The Usage of the word “*Halal*”) 1975, use of “*Halal*”, “*Ditanggung Halal*”, “*Makanan Islam*” or any other clauses of similar meaning is acceptable, if the manufacturers fulfill the requirements of *halal* food according to this Act. This Act allowed the manufacturers to use this word “*Halal*” and not to oblige the manufacturers to issue the halal approval from JAIN or JAKIM. In fact, the certificate of these two Islamic institutions is approved.¹³⁹

vii) Negligent of the authority body.

The authority body especially government must play an important role to solve the problem of misusing of halal logo. They should look, hear and remain silent about this issue. This issue is become complicated if not be settled immediately. The process of consumers claims are also slow and the investigation to the premise that abusing halal logo absolutely slow. Hence, the manufacturers take these opportunities to abuse the halal logo independently without any prevention by the authority body.¹⁴⁰

viii) The manufacturers do not know well the concept of *halal* in Islam.

Usually, the manufacturers make an assumption that *halal* is only in the ingredients of the products. They do not know the cleanliness aspect is also including in the concept of *halal* according to the Islamic principle. Misunderstanding of this concept will bring the manufacturers to misusing the *halal* logo.¹⁴¹

¹³⁹ Lokman Ab. Rahman and Rashidah binti Che Wil. 2004. “The effectiveness of halal logo”. Interview. 20 January.

¹⁴⁰ Ibid.

¹⁴¹ Sazliza Bt. Mat Isa. 1994. *Tanda Halal : Pelaksanaan Penggunaannya Di Malaysia Mengikut Syariat Islam. Satu Tinjauan.* (Academic Project). Universiti Kebangsaan Malaysia. pp.88-91.

ix) Not having a standard halal logo.

Malaysia does not have a standard halal logo. JAIN and JAKIM themselves have their own halal logos. This situation eases some manufacturers to take advantage to abuse the halal logo. But recently, JAKIM introduce the new halal logo to ensure that the JAKIM's halal logo is not easy to illegally reproduced by manufacturers.¹⁴²

x) Problems from customers themselves.¹⁴³

The customers should play an important role to prevent the misusing of halal logo. If they have any doubt in the product that they buy, they must ask and claim to the authority person, such as the Ministry of Domestic Trade and Consumer Affairs or JAKIM. It is because as consumers they have their rights to ask. The authority person cannot enforce and investigate if there are no claims from the society.

¹⁴²n.a. 2003. "Jakim Perkenal Logo Halal Baru". *Majalah i*. Bil. 14 / December.

¹⁴³Ruaain Binti Mustari. 1994. *Kepentingan Penjagaan Makanan Dan Pemakanan Serta Implikasinya Terhadap Pembentukan Sahsiah, Menurut Perspektif Islam*. (Master Thesis). Universiti Kebangsaan Malaysia. p.88.

4.3. FACTORS THAT CAUSE DOUBTS AMONG THE MUSLIMS CUSTOMERS IN CHOOSING THE *HALAL* PRODUCTS.

A variety of food and products exist in the market, nicely presented to customers. The way to process the food affects customers' choice. The customers especially Muslims are absolutely choosing the *halal*, clean, safe and good quality products. Islam stresses on the importance of cleanliness and the quality of food to be consumed besides the food must be *halal*.

Usually, the *halal* logo on the products or food packages is the priority in the customers' choice, especially *halal* logo from JAIN or JAKIM. But not everybody accepts it, some of them still in doubt to use the products even these products are labeled as '*Halal*'. They have their own reason about it.

The researcher has conducted a survey to capture over 100 Muslims' opinions around Kuala Lumpur. Questionnaire were distributed to get their respond about the factors that cause Muslims customers still in doubt in choosing the *halal* products, although the *halal* logo was firmly labeled on the packages. 88 of them give a good respond and the rest, 12 persons did not give any feedback. The researcher use the scale as below:

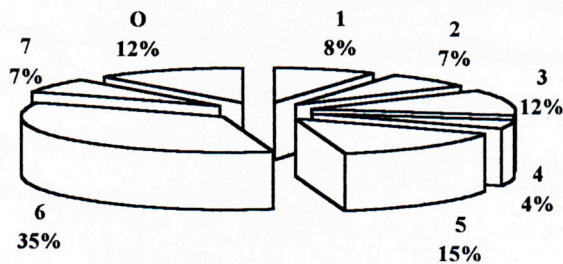
1. Strongly disagree (1)
2. Slightly disagree (2)
3. Disagree (3)
4. Neutral (4)
5. Slightly agree (5)
6. Agree (6)
7. Strongly agree (7)
8. Others (O)

The results of the survey are as follows:

i) Not reading the label before buying the products.

Labels on the package of the product are very important thing to ensure that the products have a good quality or not, *halal* or not and safe or not. Sometimes the shopkeepers do not aware until the *halal* and *haram* product was mixed and not separated. The expired products are also still in the rack. But the customers also do not aware and notice about that certain products without prior reading on the label.

Figure 1 : Percentage of the respondents agree that not reading the label before buying the products is the factor of customer's doubt in choosing *halal* products

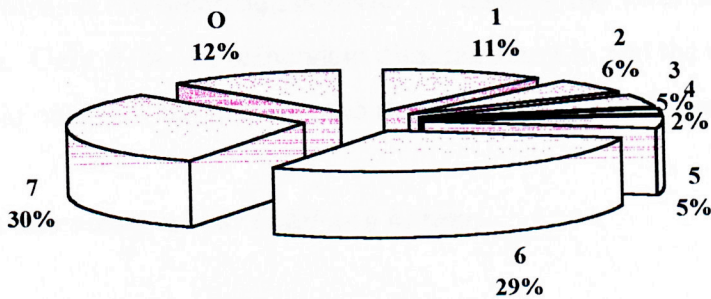


The pie chart shows that 8% of respondent strongly disagree that not reading the label before buying the products is the factor that cause Muslim customers doubt in choosing the *halal* products. 7% of respondent slightly disagree, 12% of them disagree, 4% of them neutral, 15% of them slightly agree, 35% agree, 7% strongly agree and the rest 12%. It is very clear that not reading the label before buying the products is one of the factors contributing to the Muslim customers' doubt in choosing the *halal* products.

ii) Not having any halal logo at the label of the products.

To ensure that the industry has met the *halal* requirements in producing *halal* food, the manufacturers must put a halal logo in their packaging that issued by the JAIN or JAKIM. Muslim customers usually do not have any doubt if the products were already put a halal logo by JAKIM or JAIN. But the problem arises when the manufacturers do not put the halal logo on their product.

Figure 2 : Percentage of the respondents agree that the products without halal logo is the factor of customer's doubt in choosing *halal* products

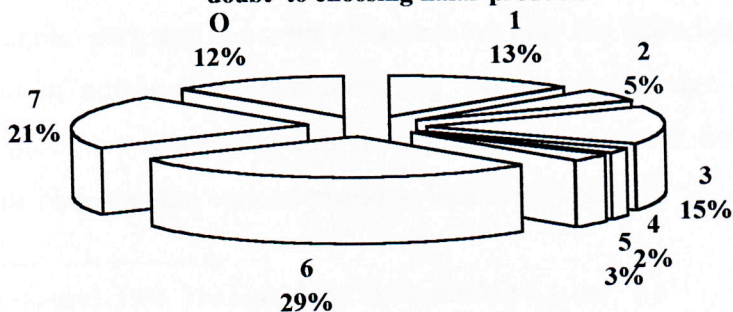


The above pie chart shows that 11 % of respondent strongly disagree that not having halal logo in the label of product is the factor that cause Muslim customers doubt in choosing the *halal* products. 6% of respondent slightly disagree, 5% of them disagree, 2% of them neutral, 5% of them slightly agree, 29% agree, 30% strongly agree and the rest 12%. It is very clear that not having halal logo in the label of product is one of the factor contributes to the Muslim customers doubt in choosing the *halal* products because more than 50% of respondent agree about it.

iii) Various types of halal logo

Halal logo is very significant to the Muslim customers. It is shown that the products are safe to the Muslims to use it. However, many types of halal logo in the market make the customers especially Muslims get confused and also do not know whether the product is really *halal* or all products where labeled *halal* is really *halal*.

Figure 3 : Percentage of the respondents agree that the confusing with the many types of halal logo is the factor of customer's doubt to choosing *halal* products

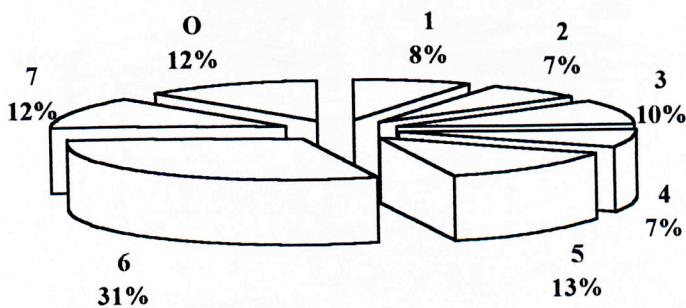


According to the pie chart, more than 50 % from the respondent agree that one of the factor of Muslim customers fell doubtful in choosing the *halal* products is many types of halal logo. Only 31% of respondent disagree about it, and the rest still do not know, may be they do not know the function and the important of halal logo.

iv) **Little knowledge about *halal* and *haram*.**

Halal and *haram* are parts of the total legal system of Islam. These principles are designed to protect human being from evil and to benefit him in all aspects of his life.¹⁴⁴ It is very clear that the principle of *halal* and *haram* can guide a person to be a good Muslim. The new generations of Muslim are not aware about the *halal* and *haram* aspect. They neglect their responsible as Muslims to learn the Islamic faith continuously. In fact, they do not have knowledge about *halal* and *haram* accurately.

Figure 4 : Percentage of the respondents agree that the little knowledge of *halal* and *haram* is the factor of customer's doubt in choosing the *halal* products



The above pie chart, shown that more than 50% of the respondent agree that little knowledge about *halal* and *haram* is the factor that the Muslims customer's doubt in choosing the *halal* products even it is labeled *halal*. Because the process of food based on the Islamic perspective covers all aspect not only the ingredients of food, but also the preparation of components, manufacturing, packaging, storage and others. Hence, the Muslim consumers should have a deeply knowledge about *halal* and *haram* to avoid doubt while choosing the various products in the market.

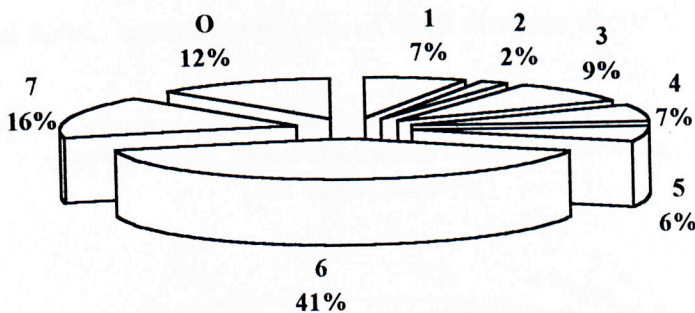
¹⁴⁴Yusof al-Qardawi. 1995. The Lawful and The Prohibited in Islam. p.6.

v) **Little reveal of halal logo information**

The halal logo from JAIN or JAKIM is obvious to Muslim customers. Nowadays, most of the products at the market are using this logo. Sadly, some of the Muslim customers still do not know the halal logo that approved from JAKIM or JAIN. Maybe JAKIM or JAIN themselves do not serious to reveal the information of their halal logo.

In fact, the Muslim customers do not sure that the product they buy is really *halal* even it has the halal logo. This statement can be proved with the respond of the respondent that they were agree a little reveal of halal logo information is one of the factors the Muslim consumers doubt in choosing the *halal* products even it is labeled *halal*. The pie chart below shows about it.

Figure 5 : Percentage of the respondents agree that the little reveal of halal logo information is the factor of customer's doubt in choosing the *halal* products



This pie chart clearly shows that only 18% of respondent disagree that a little reveal of halal logo information is the factor that cause Muslim customers doubt in choosing the *halal* products. Instead, 63% of respondent agree about it. Hence, in this situation JAKIM and JAIN should take some drastic way to solve this problem. For example they can use the mass media or electronic media to propagate and explain the important of the halal logo and the related issues to the public.

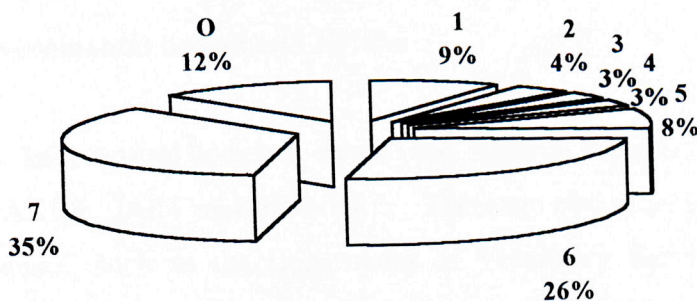
vi) Misuse of halal logo

The halal logo is very important to the Muslim customers. It is as a guideline to them to choose the *halal* product in market. It is a grief when the irresponsible manufacturer misuse the halal logo to only gaining profits without concerned about the Muslim customers needs and rights. Most of the manufacturers are non-Muslims, but Muslim manufacturers themselves also do it.

In fact, the Muslim customers do not sure that the halal logo in the products or food is really *halal* even it labeled *halal*. We can see the result of the survey, done by the researcher about one of the factor that cause Muslims customer's doubt in choosing the *halal* products is the misusing of halal logo by manufacturers.

It is proved that when 69% of the respondent agree that the misuse of halal logo is the factor that cause of the Muslims customer's doubtful to choose the *halal* products evens it labeled *halal*. Instead, only 16% of them disagree about it.

Figure 6 : Percentage of the respondents agree that the misuse of halal logo is the factor of customer's doubt in choosing the *halal* products



In sum, all factors about the causes of Muslims customer's doubt in choosing the *halal* products even it labeled *halal* need to have a serious attention from the government authorities like JAIN and JAKIM. It is because they should concern on the credibility of their halal logo, and it is their responsibility to overcome customer doubts in choosing the *halal* products.

4.4. RESPONSIBILITY TO OVERCOME CUSTOMERS' DOUBT ABOUT HALAL LOGO

More educated and demanding Muslim customers with changing eating habits have led to the growing interest in *halal* food. One of the ways to confirm that the products or food are really *halal* is when such products have labeled *halal*. But the customer must aware that not all of the products are really *halal* even it labeled *halal*. The customers must also know the different of halal logo authorized by JAKIM or JAIN and another halal logo that created by manufacturers themselves.

Typically, Muslim customers used the products that have halal logo from JAKIM or JAIN without any questions. Only after the issue of misusing halal logo has been embarked they started to be uncertain and get confused to choose the *halal* products evens they are labeled *halal* from the authority body. That means, the credibility of halal logo is missing. It is not good, because Muslim customers' will face greater difficulty to choose the *halal* products. Hence, everybody should have responsibility to overcome this doubt whether from the government bodies and NGOs, the manufacturers or the customers themselves.

i) Governmental bodies and NGOs

We have several bodies to control and organize the issue of *halal* in Malaysia, for instance, JAKIM, JAIN and KDNHEP. There are also other specialists' bodies to help the government, such as the Department of Veterinary Services (JPH), the Chemical Department and others. Besides that, there are also the Islamic Consumer Association (PPIM) and the Consumer Association of Penang (CAP).

All of these bodies have the responsibility to upgrade the halal logo to become a symbol of Islamic concerns and also as an important guideline of Muslim customers to choose the *Halal* products or food. Besides that, they also responsible to eliminate the

customers doubt about the *halal* logo, especially which come from JAKIM or JAIN. Both of this logo is valid and acceptable. JAKIM or JAIN should think critically to overcome customer's doubt of their *halal* logo. They also must conduct some researches to find out the factor that Muslim customers do not firmly trust the JAKIM's logo. Normally, if we know the factor, it is easier to solve the problem and be certain about the decision.

The government, especially the Ministry of Domestic Trade and Consumer Affairs needs to change the Act that provide any picture or sign which have any bearings on the Muslim faith is considered to imply that the food is *halal*. This includes the pictures of mosque and the *ka'bah* as well as crescent or star sign.¹⁴⁵ The use of these signs and words "*Halal*" or "*Ditanggung Halal*" is not a compulsory yet in Malaysia. Thus, it gives opportunity to the insincere manufacturers to misuse the *halal* logo. Because of that, the customers get confused whether the *halal* logo at the products that they buy is the valid one that proved by the authority or not. They also should punish the manufacturers who abuse the *halal* logo by enforcing heavy punishment to curb this offence.¹⁴⁶

ii) **Manufacturers**

Manufacturer means a person who carries on a business of assembling, producing or processing goods, and includes:

- i) Any person who holds himself out to the public as a manufacturer of the goods.
- ii) Any person who affixes his brand or mark, or causes or permits his brand or mark to be affixed, to the goods.¹⁴⁷

¹⁴⁵Lokman Ab. Rahman and Rashidah binti Che Wil. 2004. "The effectiveness of *halal* logo". Interview. 20 January.

¹⁴⁶Rashidah binti Che Wil. 2004. "The effectiveness of *halal* logo". Interview. 20 January.

¹⁴⁷Malaysia. 2000. *Consumer Protection Act 1999 (ACT 599) & Regulations*. Article 3.

- iii) Where goods are manufactured outside Malaysia and the foreign manufacturer of the goods does not have an ordinary place of business in Malaysia, a person who imports or distributes those goods.¹⁴⁸

The manufacturers are very important persons and have responsibility to overcome customer's doubt towards the halal logo. They must be sincere in doing their job without cheating the customers. For example, they must not use the halal logo especially from JAKIM, if they do not fulfill the requirement of halal certification.

The guidelines on the preparation, processing, packaging, transportation and storage of food which one of the factors in determining a food is *halal*. Hence, they should follow the Islamic principle as a guideline to process the food. They also must joint related seminars with the hope that awareness and deeper understanding are created on *halal* issues.

iii) Consumer

Consumer is a person who acquires or uses goods or services of a kind ordinarily acquired for personal, domestic or household purposes, use or consumption.¹⁴⁹ Every consumer must know his or her rights. For example, right to chose, right to have information, right for replacement, right to have safety, right to voice opinion, right to have consumer education and right to live in clean environment.¹⁵⁰

¹⁴⁸Ibid.

¹⁴⁹Wu Min Aun. 2000. *Consumer Protection Act 1999, Supply of Goods & Services*. Pearson Education Malaysia Sdn. Bhd : Selangor Darul Ehsan. p. 1.

¹⁵⁰Malaysian Institute of Food Technology Council. *Halal Food Industry in Malaysia, Opportunities and Constraints*. p.2.

In addition, the seven areas of consumer protection are covered the Agency for Consumer Protection, Unfair trade Practices, Contrast and Contractual Terms, Credits, Product Safety, Product Liability and Redress Mechanism. The government should look seriously to all of these consumer protection areas to ensure that the consumer interest will be protected.¹⁵¹

Those are the basic rights that can help the customer to get a good quality product and absolutely *halal*. Furthermore, it also can avoid the irresponsible manufacturers from cheating them. The customers have a right to not buy certain products that have doubt such as the product that is not labeled as *halal*. Besides that, they also have a right to voice their opinion, so if we think that such product is doubtful, they can go directly to the JAKIM or KDNHEP to make a complain about it. They also should not shy to ask the manufacturer, salesman or shopkeeper about the product that they need to buy to avoid uncertainties. Muslim consumer must also be alert to the new information about *halal* issue whether from mass media, electronic media or from any other sources.

In conclusion, everybody in the society must play an important role to ensure that the halal logo not becomes an issue. JAKIM or JAIN must create some protection to ensure that the information presented to the Muslim customers' is accurate. Customers' themselves should decide their personal standards and use information provided on food labels such as halal logo elsewhere accordingly. It is also the role of government to protect customers' right. They must create a guideline on halal labeling requirements for the essential of all in the market. Manufacturers, sellers, buyers and also government itself must play these roles or guidelines appropriately. The guidelines on halal labeling that include the halal logo will create confidence amongst the Muslim customers'.

¹⁵¹Nurhayati Binti Ismail. 2000. A Comparative Study of the Law Relating to Sale of Goods in Malaysia and the Islamic Law from the Consumer Perspective. International Islamic University Malaysia. p.5.

CHAPTER 5

PROBLEMS, CONCLUSION & SUGGESTIONS

CHAPTER 5

PROBLEMS, CONCLUSION AND SUGGESTIONS

5.1. PROBLEMS

Nowadays, interest and concern with the *halal* status among Muslims customers are increasing. To them, there is no issue of greater importance than the food of their eats is really *halal*. Normally, the basic concept pertaining to *halal* food is already known and understood whether by the Muslim customers or food manufacturers. Controversy still surrounds the issue relating to modern technological and biotechnological innovations.

Food manufacturers should be sensitive to the needs of the different markets. It is because, in Malaysia Muslims communities are living with non-Muslims communities, migrants workers and others. Actually, the food industry is market oriented. It is a good opportunity for food manufacturers to tap the global Muslim market. To exploit this profitable market we should have established an efficient system for the certification and monitoring of *halal* food and also food services operations.

Malaysia is capable of being one of the world's major suppliers of *halal* food. But, we should examine and analyze critically the problems will arise to promote Malaysia as a regional hub for *halal* product and try to solve of the problems wisely. As a pioneer in promoting *halal* food globally, Malaysia's locally developed *halal* certification serves as an example for other nations.

However, Malaysia itself has a problem pertaining to the *halal* and *haram* especially in the food, drinks and products in the market. The various products in market make Muslim customers' confused and doubtful. In addition, most of the manufacturers are non-Muslim. Some of the problems that are facing Muslim consumers in Malaysia particularly in Kuala Lumpur are as follows:

i) Food and Product Labeling

The law requires that food manufacturers provide ingredients information on the food and product labels that makes customers easier. Sadly, some of the manufacturers do not follow requirements for labelling of food as already stated in food Act 1983. For example, the manufacturers will be prevented to sale their product if they do not bear on their product a label containing all the particulars required by these regulations to be contained on a label relating to such package.¹⁵²

Manufacturers also do not mention clearly the ingredients or contain of their products. Such as by only using the serial number or using the word “fat” without mentioning the fat that they used whether vegetable fats or animal fats.¹⁵³ It is acceptable if they use vegetable fat in their product of food, because all of vegetables are *halal*, except the poisonous vegetable or intoxicating. The problem is, when they are using animal fat. Usually the manufacturers use fat of pig because it is the cheapest rather than any other animal fat. Sometimes, they also use the fat of *halal* animal like cow fat but not slaughtered.

Some customers thought that by reading the label, the status of *halal* or *haram* could be determined. But, not all customers understand what is meant on the label. For example, what is shortening in biscuits, creams, breads and cereals? The answer only comes if they pose the questions to the food industry.¹⁵⁴ However as a consumer, we must read first and if we have any doubt of certain ingredients of food products we should ask to the shopkeeper or go directly to the authority body like KDNHEP or JAKIM to comment about it.

¹⁵²Malaysia 2000. Food Act 1983 (Act 281) & Regulations. Article 9 (a).

¹⁵³Respondent comment (survey by questionnaire).

¹⁵⁴Sharifudin Md. Shaarani. n.d. “Halal and haram in Food.” (Tran.) Ooi Being Houi. School of Food Science and Nutrition University Malaysia Sabah. <http://www.ums.edu.my/ssmp/ehalal.htm>.

ii) “Ditanggung *Halal*” Sign

The manufacturers or restaurant owners should aware that the using of “Ditanggung *Halal*” sign is not enough to ensure that the Muslim consumers do not have any doubt with their food and products.¹⁵⁵ It is because most of the Muslim customers know the halal logo or sign that recognized by authority bodies like JAKIM or JAIN. However, some of them are not aware about this issue. If we think deeply and logically, most of the non-Muslim manufacturers do not know accurately the *halal* requirements according to the Islamic principles. Then how come they can easier determine that their product are really *halal* by using “Ditanggung *Halal*” sign or other Islamic signs like Qur’anic verse.

Some of the Muslim consumers are also eating in the non-Muslim restaurant that used “Ditanggung *Halal*” sign, without considering whether the food that they serve is really *halal* or not. Recently, over 30 restaurants in Klang Valley including Kuala Lumpur misused the Qur’anic verse merely to gain profit and to attract Muslim customers. The president of FOMCA Prof. Datuk Hamdan Adnan said that JAKIM and KPNDHEP should take the full drastic way to prevent this issue.¹⁵⁶

iii) Animal Feed.

There are a lot of confusions and questions about the processes used in the manufacture of animal feed. Usually, the farmers have added to the animal feed with the protein supplements. Some of the protein supplements are made from *najis*, and other non-*Halal* ingredients.¹⁵⁷

¹⁵⁵Rohaya Binti Ambia. 1992. *Prinsip-prinsip Utama Makanan dan Minuman dalam Islam*. (Academic Project) Universiti Kebangsaan Malaysia. p.20

¹⁵⁶Herman Majid. 2003. “Restoran Salah Guna Ayat Al-Quran Berleluasa.” *Mingguan Malaysia*. 5 January. p. 11

¹⁵⁷Dr.Muhammad Munir Chaudry, Dr. Shaikh Jaafer M. Al-Quaderi & Dr. Ahmad Hussain Sakr. n.d. “Animal Feed, How Seriouise is the Issue?” <http://www.eat-halal.com/articles/animalfeed.shtml>.

Some Muslims feel that feeding animal ingredients to *halal* animal should not be permitted. Prof. Madya Dr. Ashraf Md. Hashim (Fiqh and Usul Al-Fiqh Lecturer at the International Islamic University of Malaysia) said that *halal* and *haram* is only for human being not to animal. Hence, Muslims are freely to eat the animal that eating non-*halal* feed or eating the protein supplements are made from *najis*.¹⁵⁸

iv) Modern Technology

Recent advances in food technology and biotechnology give an impact on the food ingredients and manufacturing processes. There is an urgent need to interpret its status under Islamic law. It is because, through this modern technology there exist a possibility of the donor genes being isolated from a non-*halal* source and transplanted into *halal* recipient. For example, involved the genes from the pig's stomach cell transplanted into yeast to produce the desired enzyme.¹⁵⁹

However, is it *halal* to consume food such as vegetables that contain genetic profile from animal? Or is it acceptable to accept organs that contain genes of animal? This is one of the modern biotechnology processes. Biotechnology is a technique, which uses DNA (deoxyribonucleic acid) of a living cell to modify or improved products. It has been widely applied in processing bakeries and others products.¹⁶⁰

It is shown that not every food which processed through whether the modern technology or by modern biotechnology is *haram*. Actually modern technology is very important and beneficial to mankind to ensure that the food are always fresh, delicious and interesting. But there must follow the rule of Islamic Law.

¹⁵⁸Noorzila Jamaludin & Nor Shamsinor Baharin. 2004. "Islam dan Konsep Pemakanan". *Al-Islam*. Kuala Lumpur: Utusan Karya Sdn. Bhd. January. p.54

¹⁵⁹Malaysian Institute of Food Technology Council. n.d. *Halal Food Industry in Malaysia – Opportunities and Constraints*. p.3

¹⁶⁰Azrina Bt. Sobian. 2003. "The Benefits of Modern Biotechnology to Mankind" . 18 March <http://www.ikim.gov.my/ceo3-1.html>.

v) Weaknesses of Halal Logo

In Malaysia, we have over 10 types of halal logo, because every state has their own halal logo through JAIN and JAKIM. It does not include a variety of halal logo that was created by manufacturer itself. The jurisdiction is also only under the Ministry of Domestic Trade and Consumer Affairs (KDNHEP). These are some of the weaknesses relating halal logo. The secretary of Islamic Consumer Association of Malaysia, Datuk Maamor Osman said that Malaysia was began the proactive way through JAKIM with introduce halal certificate. But, until now we do not have a standardized halal logo, because the Trade Description Act 1972 allowed the manufacturers to use what ever words or signs that means *halal* freely. For example, using the words Allah, Muhammad, mosque sign and others Islamic symbols.¹⁶¹

However, halal certificate can only be given to the manufacturers that ask to have it. For this time, Malaysia should not impose to the manufacturers to get Halal certificate. This approach has a good and bad effect. Some of the problems that will arise if the halal certificate is compulsory to manufacturers are as follows:

- i) The staff of JAKIM is insufficient, they do not have enough time to examine all of the premises. Moreover their jurisdiction to enforce Halal issue is very limited.
- ii) Malaysia is multireligious and multiracial country, it can be a controversial issue if it obligates to everyone (manufacturers).
- iii) Misusing of halal logo will increase, the manufacturers not have any other way to get halal certification. It is because the procedure to get it take a long time and costly, and if they do not have halal certification for their product they will be arrest and sue in the court proceeding.¹⁶²

¹⁶¹Noorzila Jamaludin. 2001. "Wujudkan Akta Halal dan Haram". *Al-Islam*. Kuala Lumpur : Utusan Karya Sdn. Bhd. April. p.22

¹⁶²Rashidah Bt. Che Wil. 2004. "The effectiveness of halal logo". Interview. 20 January.

5.2. CONCLUSION

The food and drink products to be approved for consumption, must conform to the Islamic dietary laws as be specified in the Qur'an and Sunnah. It is very important guidelines, principles and numerous rules for Muslims to choose and consume products and nutrition foodstuffs. The *halal* concept in Islam has very specific motives. Some of these motives are to preserve the purity of religion, to safeguard the Islamic mentality, to preserve life, to safeguard property and future generation. Islam encourages its followers to choose *halal* food, this awareness is always propagated in Muslim societies.

Islam is complete and flexible religion, it not only concerns with the *halal* status of food or products but includes the quality and nutrition of this food. Good nutrition is a foundation for good health. Eating the right amount and kind of food will affect to a larger extent one's ability to keep well. The knowledge of Islamic dietary laws and the practice of it are very important upon every Muslim male and female. This will help one to build a best dietary style in regulating their own health, that of the family and individuals in the society or community.

Muslims are more exposed to various ingredients throughout the food technology. As Muslims we must determine whether the ingredients are contained any *haram* substance or not. These products can become *halal* if the raw materials are *halal* and the process is in accordance with the Islamic law. Based on the research done by researcher, it is shown that some of the customers still in doubt to choose *halal* products even they are labeled *halal*. Hence the function of halal logo is missing, even the credibility of halal logo by JAKIM or JAIN are also disappeared and questionable.

It is not good because halal logo is very important to ensure that the products are *halal*. Misusing of halal logo by manufacturers is the main reason why this issue was arising. Through this research and interview with JAKIM officer, the researcher firmly believes that the halal logo by JAKIM or JAIN is valid and acceptable. Halal certification by JAKIM or JAIN is fully fulfilling the Islamic requirement. It is very comprehensive

and complete process to ensure that the products or food are really *halal* and fulfill the *halal* requirements according to Islamic Law.

JAKIM not only investigate the ingredients of food or products, but they also observe the delivery and storage, transportation of components from storage to production, preparation of components, the manufacturing process of the products, packaging of the process and storage of the products. Hence, the Muslim customers must not doubtful with the product that labeled *halal* logo by JAKIM or JAIN. However JAKIM does not give any guarantee to the *halal* logo that created by the manufacturers themselves.

Malaysia is one of the most important producers of *halal* food in the world. The market potential for *halal* food is very wide. The manufacturers, who do not carry the *halal* logo by JAKIM, do not enjoy such confidence from the Muslim customers, because Muslims in this country would purchase their products without any doubt on *halal* status. To strengthen the market position of products, the food manufacturers should apply to JAKIM to get *halal* certificates for their product. This certificate becomes a powerful marketing tool.

The awareness of consumers is very important to prevent the misusing of *halal* logo. Consumers must also know their right and apply it during buy a certain products. They must boycott the products that have no label *halal* from JAKIM or the ingredients of certain products are doubtful. It is because consumers have full power in doing it. Hopefully, the aspiration of Malaysia to become a “world *halal* hub” will be achieved and the issue of *halal* and *haram* should be controlled by authority bodies, manufacturers and Muslim customers themselves.

5.3. SUGGESTIONS

Halal laws are strictly observed by all Muslims customers. Changing food habits with more meals eaten away from homes have made *halal* food and its preparation an important issue in food service outlets. There is an urgent to address many technical and practical aspects affecting the production of food for the growing *halal* market, especially with non-conventional ingredients.

There also must be sufficient monitoring and quick decision-making by authority bodies, such as KDNHEP, JAKIM and JAIN to prevent Muslims customers' dissatisfaction and confusion to choose *halal* food. The responsibility to decrease the *halal* issue and to promote Malaysia as a regional hub for *halal* product not only the burden of the government or authority bodies, but the manufacturers and Muslims consumers themselves should play their important role. Some of the suggestions to ensure that this aspiration will be achieved are as follows:

Authority Bodies (Government) and NGOs

- i) Protecting consumer right.
- ii) *Halal* processing is important enough to be included as short courses for existing manufacturers and to be taught in official courses at institutions of higher learning.
- iii) Prohibiting to all Muslims to buy, sale and serve the wine, liquor and other intoxicant beverages.
- iv) Organize more activities relating to the *halal* and *haram* like a *halal* seminar, consumer campaign and discussions or forums for manufacturers and Muslim consumers with the hope that awareness and deeper understanding of *halal* issues is created among them.

- v) Promote the real or standardized halal logo by the Islamic Development Department of Malaysia (JAKIM) and the Department of Islamic States Malaysia (JAIN). They also should create the *haram* logo for *haram* food and products.
- vi) Establish the halal logo Act. The jurisdiction to hear *halal* and *haram* cases, such as misusing halal logo offence are under the *Shariah* Court and JAKIM must have totally authority to implement *halal* issue.
- vii) The additional supervision involved in *halal* product should make it more recognized as a symbol of cleanliness and quality.
- viii) Publish books, magazine or brochure that relating to *halal* and *haram* issues as references and guidelines for manufacturers and Muslim customers.
- ix) Make a spot-check to the premises and manufacturers from time to time. It is very important to ensure that they are fully fulfilling the requirement of *halal* status in food processing.
- x) Give an order to the supermarket or shop to arrange the *halal* food and *haram* food separately and create particular machine that is can be used by the Muslims consumer to analyze halal logo (JAKIM or JAIN) in food or products easily. The government also needs to propose to establish the *halal* supermarket, because as an Islamic country we have the right to practice our faith.

Manufacturers

- i) Increase the quality and productivity. The manufacturer should have a good system in order to assure that the products meet the *halal* requirement and no mistake can be made during the production period.
- ii) Each producer or manufacturer must get a halal certification from JAKIM or JAIN, if they are willing to produce *halal* food or ingredients.

- iii) The food industry producing *halal* products should understand the basic principle on *halal* food such as whether the ingredients of foodstuff is prohibited by the *Shariah*, or whether the ingredients is obtained through *halal* means and whether the material is harmful to health or not.
- iv) The information of labels on their food or products packages must be sufficient, clear, accurate and easy to understand.
- v) Responsible, honest, sincere and trustworthy to implement their jobs.
- vi) Participate at all programs organized by authority bodies.
- vii) Fulfill the Muslim consumers needs and interest.
- viii) Not misusing the *halal* logo.
- ix) Understanding of the *halal* concept in Islam accurately.
- x) Follows the Islamic rule during preparing the food or products.

Muslims Customers

- i) Read the label carefully. In order to ensure ingredient labels are contained sufficient information to determine *halal* status of a product.
- ii) Choosing only the product that labeled *halal* by JAKIM or JAIN.
- iii) Choosing the product made by Muslim. Because the guarantee of *halal* status product made by Muslims is more reliable rather than product made by non-Muslim.
- iv) Be a smart and clever buyer. As customers we have right to ask about the products and also right to choose only a *halal* and high quality of products.
- v) Knowing and understanding their own right as customers and apply it.

- vi) Buying the local products. Because the *halal* status of import product is doubtful.
- vii) Totally avoiding the *shubhah* and doubtful products.
- viii) Be a manufacturer of *halal* food or products. Nowadays, the business especially food was manipulated by non-Muslims, so we are responsible to change this situation.
- ix) Be alert with the current issue of *halal* and *haram*.
- x) Making food by themselves.

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WIND-INDUCED BATH FLUORAN KEM

RESEARCH AND DEVELOPMENT CENTER
FOR WATER RESOURCES AND FLOOD CONTROL
DEPARTMENT OF CIVIL ENGINEERING

THE EFFECTIVENESS OF WIND-INDUCED
TEMPERATURE CONTROL SYSTEMS
A CASE STUDY OF BATH FLUORAN KEM

APPENDICES

SOAL SELIDIK BAGI KAJIAN KES

**“KEBERKESANAN ‘LOGO HALAL’ UNTUK
MENGATASI KERAGUAN PENGGUNA:
SATU KAJIAN DI KUALA LUMPUR”**

**THE EFFECTIVENESS OF ‘HALAL LOGO’
TO OVERCOME CUSTOMER’S DOUBT:
A CASE STUDY IN KUALA LUMPUR**

*Soal selidik ini mempunyai 3 bahagian
(This background survey consist of 3 parts)*

*Sila baca arahan dengan teliti dan jawab semua soalan
dengan penuh kejujuran, segala maklumat yang
anda berikan adalah sulit*

*(Please read the instructions carefully & answer all the questions
honestly. All of the statements are confidential)*

*Kerjasama anda amat kami hargai,
Terima Kasih*

(Thank you for your co-operation)

BAHAGIAN A (SECTION A)

1.0 BUTIR-BUTIR DIRI (*personal details*)

Tandakan (/) mana yang bersesuaian
please tick (/) at the suitable column

- 1.1 Nama penuh : _____
(*full name*)
- 1.2 Kawasan : _____ , (Kuala Lumpur)
(*area*)
- 1.3 Jantina : Lelaki (*male*)
(*sex*) Perempuan (*female*)
- 1.4 Umur : Below 20 tahun (*years*)
(*age*) 21 - 30 tahun (*years*)
31 - 40 tahun (*years*)
41 - 50 tahun (*years*)
Over 50 tahun (*years*)
- 1.5 Bangsa : Melayu (*Malay*)
(*race*) Cina (*Chinese*)
India (*Indian's*)
Lain - lain, (*Others*) _____
- 1.6 Status : Kahwin (*married*)
Perkahwinan Bujang (*single*)
(*Marital status*) Duda (*widower*)
Janda (*widow*)
Lain - lain, (*Others*) _____
- 1.7 Kelayakan akademik: Ijazah (*degree*)
(*academic qualification*) Diploma (*diploma*)
Sijil (*certificate*)
SPM
Lain - lain, (*Others*) _____

BAHAGIAN B (SECTION B)

- 1.0 Bulatkan S jika anda bersetuju dengan kenyataan di bawah, dan bulatkan T jika anda tidak bersetuju dengan kenyataan tersebut.**
please circle S if you agree at the statement below, and circle T if you disagree with the statement .
- 1.1 Saya akan membaca label sebelum membeli sesuatu barangan terutamanya makanan. S T
I will read the label first before I'm buying the goods especially the foods.
- 1.2 Saya Membaca catatan ramuan pada label barangan dan memahami maklumat setiap bahan ramuannya. S T
I will read the ingredients at the products label and understand it.
- 1.3 Saya mengetahui sumber setiap ramuan dan sumber bahan pengawet dalam setiap barangan yang saya beli. S T
I know the source of all ingredients and condisioner at the products that I'm buying it.
- 1.4 Saya akan meminta maklumat lanjut dari pihak pengeluar sekiranya ada ramuan dan bahan pengawet yang meragukan. S T
I will get the information from the manufacturer if have any doubt at the Ingredients and condisioner at the products .
- 1.5 Saya akan melaporkan kepada pihak yang berwajib sekiranya terdapat perkara-perkara yang tidak bertepatan dengan undang-undang dan peraturan. seperti masalah halal, haram, kandungan bahan-bahan yang tidak diluluskan dan lain-lain. S T
I will make report to the government if there is any illegal process in manufacturing of goods such as, illegal ingredients and others.
- 1.6 Bagi orang Islam mereka hendaklah merujuk kepada al-Qur'an & al-Hadith supaya dapat dipastikan sesuatu itu halal ataupun haram disisi syara' S T
The Muslims must refer to the al-Qur'an & al-Hadith to ensure whether the things is halal or haram.

2.0 Jawab (ya) atau (tidak) dengan kenyataan di bawah.
please write (yes) or (no) with the statement below.

- 2.1 Adakah anda mengetahui fungsi logo halal? ()
Do you know what is the function of halal logo?
- 2.2 Adakah anda mengetahui isu-isu terkini yang berkaitan dengan perlabelan logo halal? ()
Do you know what are the current issue about halal logo?
- 2.3 Adakah anda mengetahui prosedur yang perlu dilakukan untuk mendapatkan logo halal? ()
Do you know the procedure to get the halal logo ?
- 2.4 Adakah anda mengetahui logo halal yang diiktiraf oleh JAKIM ? ()
Do you know which halal logo is registered under JAKIM?
- 2.5 Adakah anda benar - benar pasti barang yang anda beli itu halal, walaupun logo halal dilabelkan pada barangan itu? ()
Are you sure that goods your buy it is halal even if it is labeled halal?

BAHAGIAN C (SECTION C)

- 1.0 Soalan di bawah ini adalah berkaitan dengan pendapat anda. Letakkan nombor mengikut keutamaan dengan menggunakan skala yang telah disediakan.

The question below ask about your opinion. Please put the most appropriate response number for you on the side of each item, using the scale below.

Terlalu tidak bersetuju	Agak tidak bersetuju	Tidak bersetuju	Biasa									
<i>Strogly disagree</i>	<i>Slightly disagree</i>	<i>Disagree</i>	<i>Neutral</i>									
1	2	3	4									
<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="text-align: center; border-top: 1px solid black;">Agak bersetuju</td> <td style="text-align: center; border-top: 1px solid black;">bersetuju</td> <td style="text-align: center; border-top: 1px solid black;">Terlalu bersetuju</td> </tr> <tr> <td style="text-align: center;"><i>Slightly agree</i></td> <td style="text-align: center;"><i>Agree</i></td> <td style="text-align: center;"><i>Strongly agree</i></td> </tr> <tr> <td style="text-align: center;">5</td> <td style="text-align: center;">6</td> <td style="text-align: center;">7</td> </tr> </table>				Agak bersetuju	bersetuju	Terlalu bersetuju	<i>Slightly agree</i>	<i>Agree</i>	<i>Strongly agree</i>	5	6	7
Agak bersetuju	bersetuju	Terlalu bersetuju										
<i>Slightly agree</i>	<i>Agree</i>	<i>Strongly agree</i>										
5	6	7										

Pada pendapat anda, Adakah faktor - faktor berikut penyebab kepada keraguan umat Islam dalam memilih barangan halal?

In your opinion, did the factors below cause of Muslim doubtness in choose the halal goods.

- 1.1 Tiada logo halal dilabelkan pada barangan
Don't have halal logo in the label of products _____
- 1.2 Tidak membaca label sebelum membeli barangan
Don't read the label before buying the products _____
- 1.3 Logo halal yang pelbagai
Many types of halal logo _____
- 1.4 Kurang pengetahuan mengenai halal & haram
A little knowledge about halal & haram _____
- 1.5 Kurang pendedahan mengenai logo halal
A little reavel of halal logo information _____
- 1.6 Penyalahgunaan logo halal
Misuse of halal logo _____

2.0 Pada pendapat anda, Bagaimana seseorang Muslim itu dapat memastikan barangan yang dibeli adalah benar-benar halal, walaupun terdapat logo halal pada barangan tersebut?

In your opinion, how can Muslims be ensured that the food they are buying, even if it is labeled "halal" is really halal?

3.0 Pada pendapat anda bagaimanakah cara untuk menghalang produk yang tidak halal daripada menggunakan logo halal dalam strategi pemasarannya.

In your opinion, what are the ways to prevent the non-halal product to use the halal logo for their marketing strategy?

INTERVIEW QUESTION FOR JAKIM OFFICER

1. Boleh encik ceritakan serba sedikit sejarah penubuhan JAKIM?
Could you please explain, briefly the historical background of JAKIM?
2. Apakah yang dimaksudkan dengan halal di sisi Islam?
What is the meaning of halal in Islam?
3. Apakah yang dimaksudkan dengan logo halal?
What is the meaning of halal logo?
4. Boleh encik ceritakan latarbelakang dan sejarah penguatkuasaan logo halal di Malaysia?
Could you please explain the historical background of halal logo in Malaysia?
5. Sejauhmanakah keberkesanan logo halal dalam menangani masalah halal dan haram di Malaysia?
How far the effectiveness of halal logo to solve the halal and haram problem in Malaysia?
6. Adakah wujud sebarang masalah semenjak logo halal dikuatkuasakan di Malaysia?
Do you (JAKIM) have any problem since your enforced the halal logo in Malaysia?
7. Apakah prosedur yang perlu dilakukan oleh pengeluar untuk mendapatkan persijilan halal dari pihak JAKIM untuk barangan keluaran syarikat mereka?
What are the procedures that the manufacturers must do to get halal logo certificate for their company product?

8. Boleh encik tunjukkan bentuk-bentuk logo halal yang ada di Malaysia?
Could you please show me all types of the logo halal symbols in Malaysia?

9. Boleh encik terangkan, mengapa berlaku ketidakseragaman dalam merekabentuk logo halal, sehingga wujud pelbagai bentuk logo yang boleh mengelirukan pengguna?
Could you please describe, why we don't have a standardized logo until many types of halal logo was created in Malaysia and its make the customer confuse?

10. Pada pendapat encik, apakah faktor yang menyebabkan pengguna masih tidak yakin dengan kehalalan sesuatu barangan walaupun barangan tersebut mempunyai tanda halal?
In your opinion, what are the factors that cause the customer still not confidence with the goods that they are buying is really halal, even it is labeled halal?

11. Apakah strategi yang dilakukan oleh pihak JAKIM untuk mengembalikan semula kepercayaan pengguna kepada barangan yang mempunyai logo halal dari pihak JAKIM?
What are the strategies can be done by JAKIM to overcome customer doubt?

12. Adakah orang Islam boleh memakan makanan yang disediakan dan dikeluarkan oleh syarikat bukan Islam?
Can Muslims eat foods made by companies owned by non-Muslims?

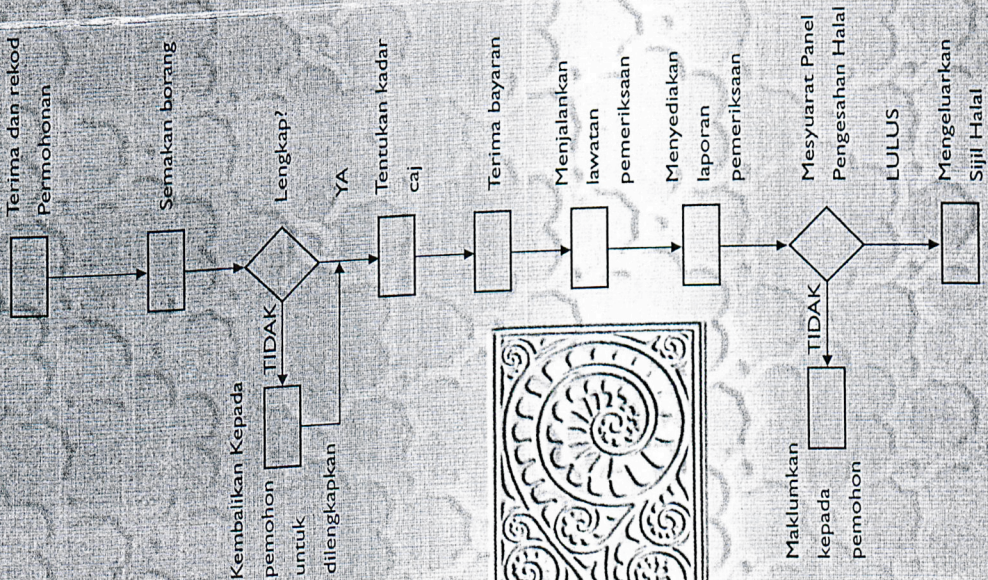
13. Sepanjang encik bertugas di JAKIM, adakah berlaku kes-kes penipuan logo halal oleh syarikat-syarikat pengeluar makanan?
In your experience as a JAKIM officer, are there any cases of misused about halal logo by foods manufacturing company occurred?

14. Pada pendapat Encik Apakah faktor-faktor yang mendorong sesebuah syarikat pengeluaran itu menyalahgunakan logo halal?
In your opinion, what are the factors of misusing halal logo by food manufacturing company?
15. Pada pendapat encik bagaimanakah cara untuk menghalang produk yang tidak halal daripada menggunakan logo halal dalam strategi pemasarannya?
In your opinion, what are the ways to prevent the non-halal products to use the halal logo for their marketing strategy?
16. Boleh Encik nyatakan peruntukan undang-undang yang berkaitan dengan penyalahgunaan logo halal di Malaysia?
Could you please explain , whats are the statutes that related to the misusing of logo halal in Malaysia?
17. Apakah bentuk hukuman yang akan dikenakan terhadap syarikat-syarikat pengeluar makanan yang memalsukan tanda halal, untuk keuntungan semata-mata?
What are the types of punishment to the foods manufacturing company who misused the halal logo to make profit?
18. Boleh encik ceritakan, isu-isu terbaru yang berkaitan dengan penyalahgunaan logo halal di Malaysia?
Could you please, explain whats are the current issues of misused of halal logo?
19. Pada pendapat encik, Bagaimanakah seseorang Muslim itu dapat memastikan barangan yang dibeli adalah benar-benar halal, walaupun terdapat logo halal pada barangan tersebut?
In your opinion, how can Muslims ensure that the foods they are buying; event it is labeled "halal" is really halal?

20. Selain JAKIM adakah badan-badan lain yang bertanggungjawab dalam menguatkuasakan logo halal di Malaysia?
Besides JAKIM, are there have any other organisation that have responsible to implement halal logo in Malaysia?
21. Apa komen Encik mengenai sesebuah syarikat pengeluar makanan atau restoran-restoran makanan segera seperti KFC, yang menubuhkan sendiri badan penasihat syariah untuk mengeluarkan pengesahan halal.
What's your comment about the food manufacturing company or restaurants like KFC that established Syariah Advisory Council to display their own halal logo.
22. Adakah benar, desas desus yang menyatakan kos yang tinggi dan proses yang rumitkan untuk mendapatkan sijil halal merupakan salah satu punca utama syarikat pengeluaran makanan enggan untuk mendapatkan sijil halal?. Jika benar, apakah tindakan pihak JAKIM untuk mengatasi masalah tersebut?
It's true, that the complicated process and costly is the most factor of food manufacturing company refuse to find out a halal certificate? What are the strategies to solve this problem?



PROSES PEMBÉRIAN SIJIL HALAL

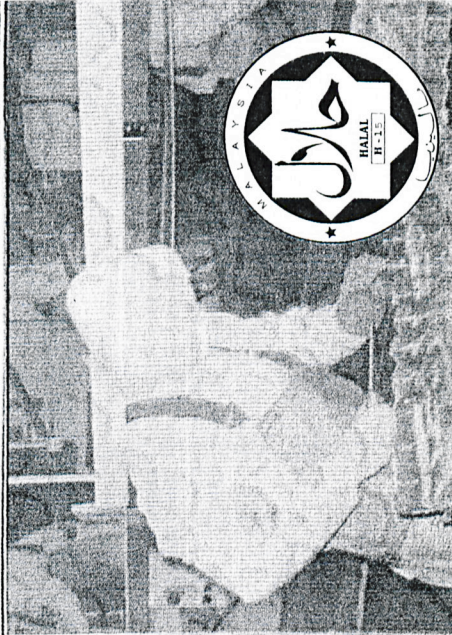


جهاز ترويج الإسلام في ماليزيا

JABATAN KEMAJUAN ISLAM MALAYSIA

**PERMOHONAN
SIJIL &
LOGO HALAL**

**Application for a
Halal Certificate and Logo**



Untuk keterangan lanjut, sila hubungi:

**JABATAN KEMAJUAN ISLAM MALAYSIA
(JAKIM)**

Aras 1, Blok D7, Parcel D,

62519 PUTRAJAYA

Tel: 03-88864000

Faks: 03-88891993

www.islam.gov.my

PENGENALAN

- ◆ Jabatan Kemajuan Islam Malaysia (**JAKIM**) telah dipertanggungjawabkan untuk mengeluarkan Sijil Pengesahan dan Logo Halal kepada pengusaha produk makanan dan barang gunaan orang Islam, premis makanan dan rumah sembelih.
- ◆ Pengeluaran Sijil Pengesahan dan Logo Halal ini adalah tertakluk kepada pematuhan terhadap Garis Panduan Makanan, Minuman dan Barang Gunaan Orang Islam, Garis Panduan Penyembelihan dan Stunning Menurut Islam dan Prosedur Pensijilan Halal Malaysia.
- ◆ Kategori pengesahan Halal yang diberikan ialah:
 1. Produk Makanan dan Barang Gunaan Islam
 2. Premis Makanan dan Minuman
 3. Rumah Sembelih

SIAPA YANG LAYAK MEMOHON?

- ◆ Semua pengusaha produk makanan dan barang gunaan, premis makanan dan rumah sembelih yang memenuhi kriteria Halal seperti yang digariskan dalam Garis Panduan Makanan, Minuman dan Barang Gunaan Orang Islam, Garis Panduan Penyembelihan dan Stunning menurut Islam dan Prosedur Pensijilan Halal Malaysia bolehlah membuat permohonan Sijil Pengesahan Halal JAKIM.

MEMOHON SIJIL HALAL?

- ◆ Bagi mereka yang ingin memohon Sijil Pengesahan Halal JAKIM, permohonan bolehlah dibuat kepada JAKIM dengan melengkapkan borang yang boleh didapati di alamat berikut:

Bahagian Kajian Makanan dan Barangan

Gunaan Islam

Aras 1, Blok D7, Parcel D,
 Pusat Pentadbiran Kerajaan Persekutuan
 62519 Putrajaya
 Tel : 03-88864229
 Faks : 03-88894951

Atau

Memohon secara online menerusi laman web:

<http://baheis.islam.gov.my/web/e-halal.nsf>

Kadar caj bagi kilang/ industri yang mengeluarkan produk makanan dan barang gunaan Islam.

Jadual 1 : Kadar Caj Industri

Industri Kecil (RM)	Industri Kecil & Sederhana (IKS)	Industri Multi Nasional (RM)
100	400	700

Ciri-ciri industri adalah seperti berikut:

Jadual 2 : Ciri-ciri Industri

Industri	Ciri-ciri
Industri Kecil	- aset tetap ≥ RM 500 000 - pekerja ≥ 50 orang eg. Industri kampung
Industri Kecil & Sederhana (IKS)	- nilai jualan tahunan < RM 500 000 - hingga RM 25 juta - pekerja ≥ 150 orang
Industri Multi Nasional	- secara global & mempunyai rangkaian di beberapa negara - nilai jualan tahunan > RM25 juta - pekerja ≥ 150 orang

Kadar caj bagi rumah sembelih

Jadual 3: Kadar Caj Rumah Sembelih

Premis Kecil (RM)	Premis Sederhana (RM)	Premis Besar (RM)
100	400	700

Jadual 4: Saiz Premis Rumah Sembelih

Saiz Premis	Bil. Ayat (dan/atau sejenisnya)	Bil. Kambing (dan/atau sejenisnya)	Bil. Lembu (dan/atau sejenisnya)
Kecil	<2000	<500	<50
Sederhana	2000-3000	500-700	50-100
Besar	>3000	>700	>100

Kadar caj bagi premis makanan dan minuman

Jadual 5: Restoran Tunggal dan Hotel

Restoran Tunggal (RM)	Hotel (RM)
100	100

-setiap satu unit-premis
 - bagi setiap dapur (kitchen)

- ◆ Kadar caj perkhidmatan ini adalah untuk tempoh satu tahun.

PROSEDUR PENSIJILAN HALAL

- ◆ Penerimaan borang
- ◆ Penentuan kadar caj perkhidmatan
- ◆ Lawatan pemeriksaan di premis
- ◆ Menyediakan laporan pemeriksaan
- ◆ Mesyuarat Panel Pengesahan Halal
- ◆ Kelulusan

KELULUSAN

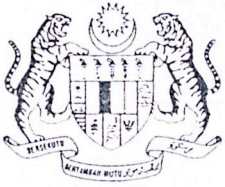
- ◆ Pengusaha yang mendapat Sijil Pengesahan Halal perlu mempamerkan Sijil Pengesahan Halal yang asal dan penggunaan Logo Halal bolehlah dipakai pada produk dan premis yang dibenarkan.
- ◆ Setiap Sijil Pengesahan Halal yang dikeluarkan oleh JAKIM adalah sah laku bagi tempoh dua tahun.

PEMBAHARUAN SIJIL

- ◆ Sebarang permohonan pembaharuan sijil hendaklah diterima sekurang-kurangnya tiga bulan sebelum tarikh tamat sijil sedia ada.

LAWATAN PEMANTAUAN

- ◆ Pemegang Sijil adalah bertanggungjawab ke atas apa-apa penyalahgunaan atau penyelewengan Sijil tersebut tertakluk kepada undang-undang yang berkuatkuasa.
- ◆ Lawatan pemantauan ke premis pemegang Sijil dan Logo Halal akan diadakan dari masa ke semasa bagi memastikan Garis Panduan dan Prosedur Pensijilan Halal Malaysia sentiasa dipatuhi.



BORANG PERMOHONAN PENSIJILAN HALAL
UNTUK
PRODUK/BARANGAN GUNAAN

Jabatan Kemajuan Islam Malaysia
Aras 4-9 Block D7, Parcel D
Pusat Pentadbiran Kerajaan Persekutuan
62519 Putrajaya

Tel: 03-88864229/4288

Fax: 03-88894951

Website: <http://baheis.islam.gov.my/web/e-halal.nsf>

BORANG PERMOHONAN PENSIJILAN HALAL
APPLICATION FORM FOR HALAL CERTIFICATE

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PRODUK/ PRODUK BARANGAN GUNAAN
 PRODUCT/ CONSUMER GOODS

1. BUTIR-BUTIR PEMOHON PARTICULARS OF APPLICANT			
Butir-butir Syarikat <i>Name of Company</i>		No. Pendaftaran Syarikat <i>Company Registration No.</i>	
		Jenis Permohonan/ <i>Type of Application</i>	
		Baru/Permohonan Semula/Pembaharuan <i>New/Resubmission/Renewal</i>	
		Tarikh Tamat Sijil (Jika Pembaharuan) <i>Expiry Date of Existing Certificate (If Renewal)</i>	
No. Tel: : No. Fax : E-mail:		Jenis Perniagaan <i>Type of Business</i> Pengeluaran/Subkontrak/Dagangan <i>Manufacturing/Subcontracting/Trading</i>	
Alamat Kilang/Premis Pengeluaran <i>Factory Address/Production Adress</i>		Hasil Jualan Setahun <i>Turnover per year</i>	
		Keluasan Premis <i>Size of Premise</i>	Bil.Syif <i>No. of Shifts</i>
		Mps/kps <i>m²/h²</i>	
No. Tel: E-mail:	No. Fax:	Waktu Operasi <i>Operating hours</i>	Jenis Produk/ <i>Type of Products</i> Makanan/Produk Gunaan Islam <i>Foods/Islamic Consumer Goods</i>
Alamat Pejabat (Sekiranya berlainan daripada di atas) <i>Office Address (if different from above)</i>		Jenis Industri/ <i>Type of Industry</i>	
		Industri Kecil/Industri Kecil Sederhana/Multi nasional <i>Small Industry/Small Medium Industry/Multinational</i>	
No. Tel: E-mail:	No Fax:	Pegawai yang boleh dihubungi <i>Contact Person</i>	
Alamat Gudang/ Bilik Sejuk/ Pusat Pengedaran (jika ada) <i>Warehouse/ Coldroom/ Distribution Address (if any)</i>		Jawatan/ <i>Designation</i>	
No. Tel: No. Fax:			
2. BUTIR-BUTIR PEGAWAI YANG DITUGASKAN UNTUK HAL-EHWAL HALAL PARTICULARS OF PERSONNEL ASSIGNED FOR HALAL MATTERS			
Nama <i>Name</i>	No.K.P <i>IC No.</i>	Jawatan <i>Designation</i>	Waktu Bertugas <i>Working Hours</i>
3. BILANGAN PEKERJA NO. OF EMPLOYEES			
Islam/Muslim	Pengurusan/ <i>Management</i> <input type="text"/> Orang/Person	Bahagian Pengeluaran/ <i>Production</i> <input type="text"/> Orang/Person	
Bukan Islam/Non-Muslim	<input type="text"/> Orang/Person	<input type="text"/> Orang/Person	
4. PENGAKUAN PEMOHON DECLARATION BY APPLICANT			
<p>Saya mengaku bahawa segala butir dan maklumat yang dinyatakan di dalam borang ini dan di dalam dokumen yang dilampirkan adalah betul dan sah pada pengetahuan saya.</p> <p><i>I declare that all particulars stated here in together with the necessary document attached are true to the best of my knowledge.</i></p>			
Ketua Pegawai Eksekutif/Pemilik <i>Chief Executive Officer/Owner</i>	Tarikh Permohonan <i>Date of Application</i>	Cop Rasmi <i>Official Stamp</i>	

6. JENAMA PRODUK *BRAND OF PRODUCT*

7. SENARAIKAN SEMUA BAHAN RAMUAN/ CAMPURAN TERMASUK BAHAN/ PRODUK SIAP YANG DIGUNAKAN
 SEBAGAI BAHAN KOMPONEN MENGIKUT PRODUK
LIST ALL INGREDIENTS, INCLUDING FINISHED PRODUCTS USED AS COMPONENT OF YOUR PRODUCT

Produk <i>Products</i>	Bahan Ramuan <i>Ingredients</i>	Sumber Ramuan <i>Source of Ingredient</i> (Tumbuhan, Haiwan, Kimia, Semulajadi Dan Lain-lain)	Nama dan Alamat Pengeluar <i>Name & Address of Manufacturer</i>	Status Halal (Sertakan Sijil) <i>Halal Status (Attach Certificate)</i>		
				JAKIM	Badan Islam Lain (Nyatakan) <i>Islamic Bodies (Specify)</i>	Tiada <i>None</i>

8. NYATAKAN JENIS BAHAN PEMBUNGKUSAN YANG DIGUNAKAN
STATE THE TYPE OF PACKAGING MATERIAL USED

Kotak
Box

Kertas
Paper

Kertas Aluminium
Aluminum Foil

Botol
Bottle

Plastik
Plastic

Lain-lain (Nyatakan)
Others (Please Specify)

9. PROSES DAN PROSEDUR PENGELUARAN *MANUFACTURING PROCESSES AND PROCEDURES*
(Sertakan carta aliran proses pengeluaran/*Enclose flow chart process*)

10. ADAKAH PREMIS ANDA MENGENDALI/ MEMPROSES/ MENYIMPAN BAHAN-BAHAN YANG DINYATAKAN DI BAWAH
 IS YOUR PREMISE HANDLING/ PROCESSING/ STORING OF ANY MATERIALS LISTED BELOW

Daging Babi/ Produk Babi *Pork/ Pork Products*

Ya Yes

Tidak No

Minuman Keras *Alcoholic Beverages*

Bahan Kimia *Chemicals*

Lain-lain (Nyatakan) *Others (Please Specify)*

11. PROSEDUR JAMINAN DAN PENGAWALAN KUALITI (JIKA ADA) SERTAKAN SIJIL
 QUALITY ASSURANCE AND CONTROL PROCEDURES (IF ANY) ATTACH CERTIFICATE

Tandakan amalan/ program kebersihan dan kawalan kualiti yang dijalankan di premis.
 Mark the hygiene and quality programs/ procedures adopted in the premise.

HACCP

MS ISO

GMP

GHP

TQM

Pencucian Biasa
Ordinary Cleaning

Lain-lain (Nyatakan)
Others (Please Specify)

Amalan kebersihan dan sanitasi berjadual (Terangkan)
Scheduled Hygiene and Sanitation Program (Please Specify)

12. UNTUK KEGUNAAN PEJABAT FOR OFFICE USE ONLY

Tarikh penerimaan permohonan
Date of application received

Diterima oleh
Received by

Pembayaran / No. Resit
Payment / Receipt No.

Diterima oleh
Received by

Tarikh lawatan pemeriksaan
Inspection Date

Disemak oleh
Reviewed by

Status kelulusan
Approval status

Tarikh Pengeluaran Sijil
Certificate Issuance Date

Tarikh Tamat
Expiry Date

HALAL CONTROL POINT BAGI PRODUK/ BARANG GUNAAN

Bil.	Halal Control Point	Corrective Action Request
1.	Sumber / bahan mentah (kering & basah)	Memiliki Sijil Halal JAKIM/JAIN/ Badan Islam yang diiktiraf
2.	Stor penyimpanan bahan mentah	Berasingan dengan bahan non-halal
3.	Bilik sejuk (coldroom)	Berasingan dengan non-halal
4.	Mesin/ line pemprosesan	Berasingan dengan non-halal
5.	Pembungkusan	Berasingan dengan non-halal
6.	Penyimpanan produk siap	Berasingan dengan non-halal
7.	Pengangkutan	Berasingan dengan non-halal

HALAL CONTROL POINT BAGI RESTORAN / HOTEL

Bil.	Halal Control Point	Corrective Action Request
1.	Pembekal bahan mentah (kering dan basah)	Memiliki sijil halal JAKIM/JAIN/ Badan Islam yang diiktiraf
2.	Stor penyimpanan bahan mentah	Berasingan dengan non-halal
3.	Bilik sejuk (coldroom)	Berasingan dengan non-halal
4.	Kedudukan dapur	Berasingan bahagian/ aras dapur halal dengan non-halal
5.	Pekerja di bahagian dapur	Minima 2 orang muslim di bahagian pengendalian dan pengurusan dapur
6.	Kedudukan hidangan	Berasingan dengan non-halal
7.	Penggunaan peralatan –pinggan mangkuk, pisau, sudu, garpu, cawan, kualiti dan lain-lain.	Berasingan peralatan untuk kegunaan halal/ non-halal
8.	Penyucian peralatan	Pengasingan bahagian penyucian peralatan
9.	Penyimpanan peralatan	Berasingan dengan non-halal

Sumber : Jabatan Kemajuan Islam Malaysia (JAKIM)

HALAL CONTROL POINT BAGI PEMBEKAL MAKANAN /KATERER

Bil.	Halal Control Point	Corrective Action Request
1.	Pembekal bahan mentah (kering dan basah)	Memiliki sijil halal JAKIM/JAIN/ Badan Islam yang diiktiraf
2.	Stor penyimpanan bahan mentah	Berasingan dengan non-halal
3.	Bilik sejuk (coldroom)	Berasingan dengan non-halal
4.	Pekerja di bahagian dapur	Minima 2 orang muslim bagi pengendalian dan pengurusan dapur
5.	Kedudukan sewaktu hidangan	Berasingan dengan non-halal
6.	Penggunaan peralatan-pinggan, mangkuk, pisau, sudu, garpu, cawan, kualiti dll	Berasingan peralatan untuk kegunaan halal/non-halal
7.	Penyucian peralatan	Berasingan dengan non-halal
8.	Penyimpanan peralatan	Berasingan dengan non-halal

HALAL CONTROL POINT BAGI RUMAH SEMBELIH

Bil.	Halal Control Point	Corrective Action Request
1.	Jenis makanan yang diberikan	Makanan halal
2.	Stunner	Kadar voltage yang dibenarkan/dibawah kawalan penyelia/ jadual penyelenggaraan/ penentuan keadaan haiwan selepas stunning
3.	Cara sembelihan	Putus halqum dan urat mari'. Checker- penentuan kesempurnaan sembelihan
4.	Bleeding time/ conveyor speed	Checker- mengawasi kematian sepenuhnya haiwan sembelihan
5.	Penceluran (bagi <i>poultry</i>)	Checker-mengawasi kematian sepenuhnya sebelum penceluran dilakukan
6.	Pengasingan haiwan sembelihan halal/ non-halal	Checker-mengasingkan haiwan sempurna sembelihan/ tidak sempurna sembelihan
7.	Bilik sejuk (coldroom)	Pengasingan dengan non-halal
8.	Pembungkusan	Berasingan dengan non-halal/ pengenalpastian labelling/stamping
9.	Bilik penyimpanan	Berasingan dengan non-halal
10.	Pengangkutan	Pengasingan pengangkutan halal/ non-halal

Sumber : Jabatan Kemajuan Islam Malaysia (JAKIM)

APPENDIX G

BEBERAPA CONTOH BAHAN-BAHAN RAMUAN TAMBAH NILAI YANG TERLETAK DI BAWAH MUSHTABIHAH:

BIL	RAMUAN	STATUS
1.	<u>Antioxidant</u>	mushtabihah
2.	Animal fat	
3.	<u>Collagen</u>	
4.	Animal shortening	
5.	Enzyme	
6.	Fatty acids	
7.	Gelatin	
8.	Glycerol stearate	
9.	Hormones	
10.	Lard	
11.	Monoglycerides	
12.	Phospholipids	
13.	Renin/renet/polysorbate	
14.	Shortening	
15.	Whey	
16.	Cholestrol	
17.	Diglyceride	
18.	Ethoxylated mono di glyceride	
19.	Fungal protease enzyme	
20.	Glycerol/ Glycerine	
21.	Glycogen	
22.	Hydrolyzed animal protein	
23.	Lipids	
24.	Pepsin (enzyme)	

Sumber : Jabatan Kemajuan Islam Malaysia (JAKIM)

**FATWA-FATWA YANG BEKAITAN DENGAN MAKANAN HALAL
(MALAYSIA)**

BIL.	PERKARA	FATWA
1.	Bioteknologi Makanan dan Minuman- penghasilan makanan melalui GM Food khusus apabila ia melibatkan pemindahan DNA babi kepada bahan makanan, minuman atau tumbuh-tumbuhan	<p>12 Julai 1999</p> <p>a. Barangan, makanan dan minuman yang diproses melalui kaedah DNA khinzir adalah bercanggah dengan syarak dan hukumnya adalah haram.</p> <p>b. Penggunaannya masih belum sampai ke tahap yang boleh dikatakan darurat kerana masih ada pilihan bahan yang lain.</p>
2.	Penggunaan Keju sebagai bahan Makanan	<p>3 Oktober 1990</p> <p>Keju sebagai bahan makanan adalah harus dengan syarat enzim yang digunakan sebagai bahan campuran dalam pembuatan keju itu diperolehi daripada tumbuhan atau kulat atau binatang yang halal dan disembelih</p>
3.	Penggunaan alkohol sebagai Penstabil minuman ringan	<p>24 November 1988</p> <p>kordial yang mengandungi bahan citarasa (flavour) yang dimasukkan alkohol untuk tujuan penstabilan adalah harus (boleh) digunakan untuk tujuan minuman sekiranya alkohol itu bukan dihasilkan daripada proses pembuatan arak.</p>
4.	Bahan pewarna (Cochineal) dalam Makanan	<p>23 Mac 1995</p> <p>Meluluskan penggunaan pewarna cochineal dalam makanan berasaskan kepada ukuran piawaian yang telah ditetapkan, tidak melebihi dari 0.003% - 0.006%</p>

5.	Penggunaan agen aktif dalam Makanan	<p>7-8 Mac 1990 Penggunaan agen aktif dalam makanan adalah harus dengan syarat sumber-sumber agen aktif permukaan tersebut diperolehi daripada tumbuhan dan sekiranya daripada binatang hendaklah binatang halal yang disembelih menurut syarak.</p>
6.	Alkohol sebagai penstabil minuman ringan	<p>24 November 1988 Kordial yang mengandungi bahan citarasa (flavour) yang dimasukkan alkohol untuk tujuan penstabilan adalah harus (boleh) digunakan untuk tujuan minuman sekiranya: Alkohol itu bukan dihasilkan dari proses pembuatan arak Kuantiti alkohol dalam flavour itu adalah sedikit iaitu tidak memabukkan.</p>
7.	Gas daripada tahi babi	<p>12-13 Mei 1981 Gas yang diperolehi daripada tahi babi dengan menggunakan api hukumnya najis dan yang tidak menggunakan api hukumnya suci.</p>
8.	Menternak binatang dua alam	<p>7-8 Mac 1990</p> <ul style="list-style-type: none"> - Perusahaan menternak ketam nipah untuk tujuan eksport adalah harus kerana ia bukan binatang dua alam. - Perusahaan menternak katak untuk tujuan eksport adalah khilaf ulama': Jumhur ulama': menternak katak untuk eksport adalah haram kerana ia binatang dualam Mazhab Maliki: harus
9.	Pembiakan siput babi	<p>2 April 1988 Perusahaan menternak siput babi untuk eksport ke luar negara sebagai bahan makanan adalah harus.</p>
10.	Penggunaan bulu babi	<p>21-22 Januari 1985 Penggunaan berus yang dibuat daripada bulu babi adalah haram. Sekiranya tidak pasti berus tersebut daripada bulu babi atau tidak maka harus digunakan.</p>

11.	Penggunaan elektrik stunning dalam penyembelihan lembu	24 November 1988 Penggunaan elektrik stunning dalam penyembelihan lembu adalah harus
12.	Baja daripada tahi babi	12-13 Mei 1981 baja yang diperbuat daripada tahi babi adalah najis mughallazah, sementara hukum menggunakannya sebagai baja adalah harus serta makruh. Makanan ayam yang diproses daripada bahan-bahan yang bercampur dengan najis seperti darah lembu, darah babi dan lain-lain adalah harus atau halal.
13.	Penyembelihan ayam dengan pelalian water stunner	24 November 1988 Penggunaan 'water stunner' adalah harus

Sumber : Jabatan Kemajuan Islam Malaysia (JAKIM)

JAKIM: PORK-FREE IS NOT ENOUGH

THE MALAY
MAIL

Thursday, February 19, 2004

By **SUSHMA VEERA**

KUALA LUMPUR: The Malaysian Islamic Development Department (Jakim) advised hotels and restaurants to understand the interpretation for *halal* and *non-halal* food.

"Just because the restaurant does not sell pork, it does not mean that it is *halal*. There are other food items which fall under the non-halal category," said its director-general, Mustafa Abdul Rahman. He gave frog fats as an example of another non-halal food item.

Mustafa was commenting on a Hotline complaint published on Feb 12.

In the complaint, a frequent visitor to the Crown Princess's Spring Garden Restaurant was shocked to read a food review in a local paper which featured frog fat as a dish served at the restaurant for Chinese New Year.

He said the restaurant claims to be a *halal* establishment.

The hotel's food and beverage manager, Darren Tey, clarified that the Spring Garden Restaurant is classified as being "pork-free."

Tey said it is difficult for Chinese restaurants operating in hotels in the city to meet *halal* certification standards.

"For the restaurants to earn *halal* certification, they have to employ 70 per cent or more Muslim staff, among other conditions," he was quoted as saying.

According to Tey, the restaurant only served frog fat during Chinese New Year and stressed that the restaurant is pork-free.



Mustafa: Outlets must adhere to Islamic dietary guidelines

Mustafa said there are many restaurant owners who do not understand the *halal* food concept.

"They might think that by not serving pork, they are *halal* restaurants. This is not true. They must adhere to the Islamic dietary guidelines," he said.

Asked if the hotel or its restaurant had applied for *halal* certification, Mustafa said they had not.

He also corrected Tey's statement that one of the conditions for the *halal* certification is to employ 70 per cent or more Muslim staff.

"Among the conditions set is to have at least two Muslim cooks in their kitchen and the utensils should not be used to cook non-halal items."

Mustafa also advised Muslims who have doubts about food products sold in restaurants or hotels to refer to Jakim.

"We are in the best position to assure consumers if the products are *halal*," he said.

THURSDAY, FEBRUARY,
19, 2004.

Hoteliers familiar with food guidelines, says association

KUALA LUMPUR: The Malaysian Association of Hotel secretary-general, Sam Cheah, said hoteliers are familiar with the the *halal* food guidelines.

"We have conducted various courses and workshops on this for members and I am sure our members know what is *halal* and what is not," said Cheah.

He added that most of the

hotels had applied for *halal* certification.

"Besides the hotels, the individual food outlet within the hotel must also submit an application."

He also urged members to make it clear to Muslim customers if the outlet serves non-*halal* food.

Crown Princess Hotel marketing and communications manag-

er Katheja Begum confirmed that the hotel does not have a *halal* certification.

"Although we serve *halal* food, we do not have the certification as we sell liquor," she said, adding that the frog fat is served only during Chinese New Year.

"Although we do not have a *halal* certification, this is a pork-free restaurant," she stressed.

Pusat sembelihan dianggap penipu

HARIAN METRO
WEDNESDAY,
NOVEMBER, 27,
2002.

KUALA LUMPUR: Pusat penyembelihan ayam yang tidak mengikut peraturan yang ditetapkan syarak disifatkan sebagai menipu umat Islam kerana ia membabitkan soal hukum *halal* dan haram bahan makanan itu.

Menteri di Jabatan Perdana Menteri, Datuk Abdul Hamid Zainal Abidin, berkata pihaknya kesal kerana masih terdapat pusat berkenaan yang mengabaikan peraturan yang ditetapkan oleh Jabatan Kemajuan Islam Malaysia (Jakim) dan jabatan agama Islam negeri.

"Kalau betul begitu, ia satu penipuan dan besar salahnya kerana ia membabitkan makanan, sama ada benda itu *halal* atau haram. Jika ternyata matinya (ayam), maka ia dianggap bangkai," katanya selepas Majlis

Penyampaian Sumbangan Aidilfitri kepada pesakit di Hospital Kuala Lumpur (HKL), di sini, semalam.

Hadir sama Ketua Pengarah HKL, Dr Ramlee Rahmat dan Ketua Pengarah Jabatan Agama Islam Wilayah Persekutuan (Jawi), Abdullah Mat.

Beliau mengulas mengenai serbuan Jabatan Agama Islam Selangor (Jais), Jabatan Perkhidmatan Haiwan (JPH) dan Kementerian Perdagangan Dalam Negeri dan Hal Ehwal Pengguna (KPDNHEP) di beberapa pusat penyembelihan ayam sekitar Lembah Klang, pada 20 November lalu.

Pemeriksaan mengejut dari jam 1 hingga 5 pagi itu dibuat di pusat penyembelihan ayam Kampung Sungai Kayu Ara dan Selayang, dekat sini,

yang membekalkan ayam ke sekitar kawasan Lembah Klang.

Hasil serbuan mendapati pusat penyembelihan ayam di kawasan berkenaan mengabaikan aspek kebersihan, termasuk melonggokkan bekal ayam di atas lantai dan dalam longkang serta mencampurkan ayam yang disembelih bersama tidak disembelih.

Dalam majlis itu, Abdul Hamid yang juga Pengerusi Majlis Agama Islam Wilayah Persekutuan (MAWIP) menyerahkan sumbangan Baitulmal sebanyak RM50,000 kepada Tabung Kebajikan HKL.

Selain itu, HKL menerima lima alat bantuan pernafasan mudah alih (oxygen concentrator) bernilai RM5,000 setiap satu.

Tengah

Pusat produk makanan halal guna teknologi tinggi

BERITA HARIAN

FRIDAY, FEBRUARY

27, 2004.

Oleh Fazallah Pit

SHAH ALAM: Pusat pengeluaran dan pemasaran produk makanan halal di Pulau Indah, Pelabuhan Barat dekat sini, menggunakan teknologi tinggi dalam pembuatan produk berke-

Setiausaha Kerajaan Selangor, Datuk Abdul Aziz Mohd Yusof, berkata Kumpulan Darul Ehan Berhad (KDEB), sebuah syarikat milik kerajaan negeri dan Central Spectrum Sdn Bhd adalah syarikat yang

bertanggungjawab melaksanakan-

Beliau berkata, penggunaan teknologi tinggi dijangka dapat menghasilkan produk berkualiti tinggi untuk dieksport ke luar negara dan memenuhi piawaian antarabangsa.

Katanya, kerajaan negeri yakin pusat berkenaan mempunyai potensi besar berikutan populasi masyarakat Islam antarabangsa dianggarkan berjumlah 400 juta orang.

"Pasaran utama produk halal adalah di China dan Asia Tenggara, selain mengeksport produk berbentuk kos-

metik dan penjagaan kulit yang bebas dari unsur bertentangan dengan Islam.

"Lokasi pusat itu juga strategik, berdekatan Pelabuhan Klang yang menghubungkan 500 pelabuhan negara luar serta jaringan jalan raya yang baik, sekali gus memudahkan urusan," katanya.

Beliau berkata demikian dalam program Perbincangan Makan Tengah anjuran Pusat Pelaburan Negeri Selangor (SSIC Berhad) hari yang dihadiri kedutaan dan majlis perniagaan asing di sini, tengah hari sema-

lam.

Turut hadir dalam program itu adalah Pengurus Besar SSIC Berhad, Datuk Mhd Jabar Kembali, duta atau wakilnya dalam perbincangan selama kira-kira dua jam.

Abdul Aziz berkata, kewujudan pusat berkenaan juga menyediakan peluang pelaburan dalam pelbagai bidang berkaitan, antaranya penjagaan kesihatan, pendidikan, pelancongan dan sebagainya.

Beliau berkata, pelabur asing yang berminat menanam modal dalam bidang berkaitan, tidak perlu khuatir

dengan prestasi pusat hub itu kerana ia sentiasa dipantau SSIC Berhad.

Katanya, pentadbiran kerajaan negeri melalui Majlis Tindakan Ekonomi Selangor (MTES) sentiasa mengadakan mesyuarat mingguan yang dipengerusikan sendiri Menteri Besar, Datuk Seri Dr Mohamad Khir Toyo.

"Ini jelas menunjukkan betapa seriusnya kerajaan negeri dalam memastikan setiap perkara berkaitan pelaburan termasuk pelaksanaan pusat hub diberikan keutamaan," katanya.

Kerajaan kaji wujud akta halal, haram

BERITA HARIAN
DECEMBER,
FRIDAY, 19,
2003.

KUALA LUMPUR: Kerajaan akan mengkaji secara terperinci cadangan untuk mewujudkan Akta Halal dan Haram, selaras hasrat untuk menjadikan Malaysia sebagai pusat halal dunia.

Menteri di Jabatan Perdana Menteri, Datuk Seri Abdul Hamid Zainal Abidin juga tidak menolak kemungkinan akta berkenaan diwujudkan pada masa depan.

"Perkara itu perlu kajian teliti kerana setakat ini kita berpendapat tindakan undang-undang bukannya langkah terbaik untuk memastikan sesuatu keputusan atau arahan itu dilaksanakan," katanya pada sidang media selepas merasmikan Konvensyen Bisnes Produk Halal di sini, semalam.

Beliau mengulas cadangan Persatuan Pengguna Islam Malaysia (PPIM) mengenai penggubalan Akta Halal dan Haram bagi mengelak pihak tertentu menyalahgunakan ayat al-Quran dan tanda halal untuk menarik pelanggan Islam.

Setiausaha Agung PPIM, Datuk Dr Ma'amor Osman, berkata isu halal dan haram semakin serius dan memerlukan tindakan segera kerana ia merangkumi kehidupan harian pengguna Islam termasuk pakaian, peralatan kosmetik, kebersihan dan pemakanan.

Katanya, persatuan itu pernah mengemukakan perkara itu untuk perhatian Setiausaha Parlimen di Jabatan Perdana Menteri (JPM), Noh Omar.

Abdul Hamid berkata, walaupun tidak mempunyai akta khusus, ketika ini peraturan berkaitan halal dan haram mengguna pakai Akta Perihal Dagangan 1972.

Oleh Nazarali Saeril
nazarali@hmetro.com.my

KUALA LUMPUR: Kerajaan digesa mempertuntukkan satu akta khusus untuk mengekang peryalahgunaan logo 'Halal' seneka haif oleh pihak tidak bertanggungjawab, di sini.

Presiden Persatuan Pengguna Malaysia, Profesor Hamdan Adnan, berkata akta berkenaan diharap dapat menyekat pihak tertentu supaya tidak menggunakan logo 'Halal' bagi memasarkan produk yang diragui kehalalannya.

"Peniaga tidak bertanggungjawab lebih mudah mendapatkan logo 'Halal' daripada peniaga jujur kerana mereka tidak memerlukan sebarang pengesahan daripada Jabatan Agama Islam Negeri atau Jabatan Kemajuan Islam Malaysia (Jakim).

"Ini menyebabkan mereka sewenang-wenangnya melambatkan barangan makanan yang diragui kehalalannya kerana tahu tindakan amat sukar diambil terhadap kegiatan berkenaan," katanya ketika merentas laporan muka depan Harian Metro, 22 November lalu, di sini.

Beliau berkata, selain akta khusus, kerajaan juga digesa menyertakan logo 'Halal' bagi memudahkan pemantauan terhadap perniagaan yang menggunakan logo itu.

Menurut beliau, logo yang seragam itu juga perlu dimasukkan ciri-ciri keselamatan yang sukar un-

GUBAL AKTA LOGO HALAL

Kekang pihak tertentu pasar produk diragui

tuk diciplak bagi menyukarkan pihak tidak bertanggungjawab menggunakan logo terbabit sewenang-wenangnya.

"Aktanya khusus serta logo yang seragam sudah pasti memudahkan Jabatan Agama Islam Negeri serta Jakim untuk memeriksa sebarang barangan yang menggunakan logo 'Halal' dalam pasaran," katanya.

Beliau berkata, selain itu, Kementerian Perdagangan Dalam Negeri dan Hal Ehwal Pengguna (KPDNHEP) juga perlu memperbanyakkan lagi tugas pemantauan dan penguatkuasaan bagi mengelakkan lebih banyak barangan tidak halal menggunakan logo berkenaan.

"KPDNHEP melalui Akta Perihal Dagangan boleh mengambil tinda-

kan terhadap mana-mana pihak yang menyalahgunakan logo berkenaan.

"Peniaga yang mengambil jalan mudah dengan mencuri logo 'Halal' serta nombor siri logo berkenaan daripada peniaga jujur perlu dikenakan tindakan yang lebih tegas supaya ia menjadi pengajaran kepada peniaga lain," katanya.

Beliau meminta Jabatan Agama Islam Negeri, Jakim serta KPDNHEP bekerjasama membantulas gejala penggunaan logo 'Halal' palsu kerana ia menyebabkan masyarakat khasnya yang beragama Islam dalam dilema sama ada barangan yang digunakan halal atau sebaliknya.

Selain itu, beliau meminta kerjasama daripada orang ramai supaya

memberikan maklumat jika mengetahui ada pihak menggunakan logo 'Halal' palsu bagi memudahkan tindakan tegas dikenakan.

"Orang ramai juga boleh dibenarkan ganjaran jika memberikan maklumat berkenaan penggunaan logo 'Halal' palsu oleh pihak tertentu jika ianya dapat mengekang gejala berkenaan," katanya.

Beliau mengulas berkenaan sebuah syarikat yang diciplak logo 'Halal' serta nombor siri logo berkenaan oleh sebuah syarikat tidak bertanggungjawab baru-baru ini.

Dalam kejadian itu, syarikat yang menciplak logo serta nombor siri ber-



IMBAS...laporan Harian Metro, 22 November lalu.

kenaan memasarkan barangan makanan terdiri daripada minuman beralkohol yang dihasilkan di bahagian belakang rumah kepada orang ramai.

Bagaimanapun, apabila mengetahui satu aduan sudah dibuat kepada Jabatan Agama Wilayah Persekutuan (Jawb), syarikat itu terus menghentikan kegiatan menciplak nombor siri logo 'Halal' itu untuk mengelakkan dikesan pihak berku-

asa.

LOGO HALAL PAIS

Oleh Nazarali Saeril
nazarali@hmetro.com.my

KUALA LUMPUR: Persatuan Pengguna Islam Malaysia (PPIM) mendedahkan mengenai kegiatan sindiket memalsukan logo 'Halal' yang dikeluarkan Jabatan Kemajuan Islam Malaysia (Jakim) sebelum mengedarkan bawahan di pasaran tempatan.

LIHAT MUKA 2

AKSIAN METRO
SATURDAY, NOVEMBER
20.2008

LOGO TIPU... Dr Maamer (kanan) bersama Chan melihat logo serta nombor siri palsu yang dipaparkan sebuah sindiket.
- Gambar RIZAL BILAL

Eti Syawal



Ketua Pegawai Eksekutif
Mam Flora, Kohrened Sireh, Abdul Razak

Tak sabar tunggu pagi raya M3



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NEGERI	IMSAK	BERBUKA
PERLIS Seluruh negeri Perlis	5.41 pagi	7.01 malam
KEDAH Zon 1 - Daerah Kubang Pasu, Kota Setar, Pendang, Kulim, Bandar Baharu, Kuala Muda dan Yan Zon 2 - Daerah Baling, Sik dan Padang Terap Zon 3 - Langkawi Zon 4 - Gunung Jerai	5.41 pagi 5.40 pagi 5.44 pagi 5.35 pagi	7.02 malam 7.01 malam 7.03 malam 7.05 malam
PULAU PINANG Seluruh negeri Pulau Pinang * Bagi Kawasan Puncak Bukit Bendera : Kurangkan 3 minit pada waktu Subuh, Syuruk dan Dhuha. Tambah 3 minit pada waktu Maghrib.	5.38 pagi	7.01 malam
PERAK Zon 1 - Daerah Hulu Perak, Kuala Kangsar, Kinta dan Batang Padang Zon 2 - Daerah Kerian, Larut Matang dan Selama, Perak Tengah, Manjung dan Hilir Perak Zon 3 - Bukit Larut (Tanah Tinggi)	5.35 pagi 5.36 pagi 5.35 pagi	6.59 petang 7.01 malam 7.04 malam
SELANGOR Zon 1 - Daerah Gombak, Petaling, Hulu Selangor, Hulu Langat dan Sepang Zon 2 - Daerah Klang, Kuala Langat, Kuala Selangor dan Sabak Bernam	5.30 pagi 5.33 pagi	6.59 petang 7.01 malam
KUALA LUMPUR DAN PUTRAJAYA Seluruh Wilayah Persekutuan Kuala Lumpur dan Putrajaya	5.29 pagi	6.58 petang
NEGERI SEMBILAN Zon 1 - Daerah Jempol dan Tampin Zon 2 - Daerah Seremban, Rembau, Port Dickson, Kuala Pilah dan Jelebu	5.26 pagi 5.27 pagi	6.56 petang 6.59 petang
MELAKA Seluruh negeri Melaka	5.26 pagi	6.58 petang
JOHOR Zon 1 - Daerah Kota Tinggi, Mersing, Johor Bahru dan Layang-Layang Zon 2 - Daerah Pontian dan Kluang Zon 3 - Daerah Batu Pahat, Muar, Segamat dan Gemas (Johor)	5.19 pagi 5.20 pagi 5.24 pagi	6.53 petang 6.54 petang 6.56 petang
PAHANG Zon Barat - Bentong, Raub dan Lipis Zon Tengah - Temerloh, Chenor, Maran, Bera dan Jerantut Zon Timur - Kuantan, Pekan, Rompin dan Muadzam Shah Zon Pulau - (Pulau Tioman) Zon Tanah Tinggi 1 - Bukit Fraser, Genting Highlands, Janda Baik, Bukit Tinggi dan Genting Sempah Zon Tanah Tinggi 2 (Cameron Highlands)	5.28 pagi 5.27 pagi 5.23 pagi 5.18 pagi 5.29 pagi 5.31 pagi	6.59 petang 6.57 petang 6.54 petang 6.49 petang 7.04 malam 7.06 malam
TERENGGANU Zon Kuala Terengganu dan Marang Zon Besut dan Setiu Zon Hulu Terengganu Zon Kemaman dan Dungun	5.26 pagi 5.29 pagi 5.28 pagi 5.26 pagi	6.50 petang 6.52 petang 6.52 petang 6.51 petang
KELANTAN Zon 1 - Jajahan Kota Bharu, Bachok, Pasir Puteh, Tumpat, Pasir Mas, Tanah Merah, Machang, Kuala Krai dan Daerah Chiku (Jajahan Gua Musang) Zon 2 - Jajahan Jeli dan Gua Musang, daerah Galas dan Bertam	5.36 pagi 5.35 pagi	6.53 petang 6.56 petang
SABAH Kota Kinabalu	4.35 pagi	5.59 petang
SARAWAK Kuching	4.54 pagi	6.28 petang

TURUT PALSU NOMBOR SIRI

DARI MUKA 1

Sindiket itu dikatakan licik kerana turut memalsukan nombor siri logo halal berkenaan bagi mengelirukan pihak berkuasa.

Setiausaha Agung PPIM, Dr Maamor Osman, berkata pihaknya mengesan kegiatan sindiket itu yang mengedarkan minuman jus di pasaran tempatan menggunakan logo 'Halal' palsu.

Beliau berkata, sindiket itu yang sering mengubah kawasan operasi mereka dikesan melakukan penipuan itu sejak enam bulan lalu.

"Sindiket itu dipercayai menggunakan bahagian belakang rumah sebagai pusat untuk memproses minuman berjus dalam bekas plastik sebelum diedarkan di sekitar Lembah Klang.

"Sindiket berkenaan turut diperceyailah menggunakan logo siri nombor siri sebuah syarikat berdaftar lain untuk ditampal di bahagian penutup bekas minuman berjus keluaran mereka," katanya kepada Harian Metro, di sini, semalam.

Beliau berkata, taktik itu digunakan untuk mengelirukan pelanggan beragama Islam memandangkan minuman berjus berkenaan dibuat khas untuk golongan itu.

Menurutnya, sindiket itu dikatakan turut meniru seratus peratus minuman berjus keluaran sebuah syarikat yang beribu pejabat di Taman Danau Kota, Setapak, di sini.

"Syarikat pengeluar itu hairan apabila melihat barangan keluaran mereka di rak-rak pasar raya serta kedai runcit sekitar Lembah Klang tetapi menggunakan nama syarikat berlainan.

"Apabila diasiat, syarikat itu didapati melakukan peniruan daripada kandungan, ramuan, perasa dan kulit depan minuman berjus itu," katanya.

Beliau berkata, perkara itu amat dikesalkan kerana banyak syarikat sewenang-wenang meniru produk syarikat lain serta menggunakan logo 'Halal' tiruan hanya untuk mendapatkan keuntungan lumayan.

Sementara itu, Rakan Kongsi EM Beverage Marketing, Enos Chan, pengeluar serta pengedar minuman berjus berkenaan, berkata pihaknya mendapatkan logo 'Halal' daripada Jabatan Agama Islam Wilayah Persekutuan (Jawi) sebelum memulakan perniagaan berkenaan.

"Golongan sasar syarikat ialah pelanggan beragama Islam dan oleh itu, kami perlu memastikan semua kandungan serta perkara berkaitan pembuatan barangan itu di tangguhkan halal dan mengikut piawaian Jawi.

"Bagaimanapun, kami terkejut apabila mendapati nom-

Sindiket edar minuman jus di pasaran tempatan

DAERAH	SUBUH	ZUHUR	ASAR	MAGHRIB	ISYAK
Kuala Lumpur	5.52	1.17	4.33	7.24	8.34
Petaling/Shah Alam	5.52	1.20	4.33	7.24	8.34
Klang	5.54	1.22	4.34	7.26	8.37
Sabak Bernam	5.54	1.22	4.34	7.26	8.37
Hulu Selangor	5.52	1.20	4.33	7.24	8.34
Gombak	5.52	1.20	4.33	7.24	8.34
Kuala Selangor	5.54	1.22	4.34	7.26	8.37
Hulu Langat	5.52	1.20	4.33	7.24	8.34
Kuala Langat	5.54	1.22	4.34	7.26	8.37
Sepang	5.52	1.20	4.33	7.24	8.34

bor siri serta logo 'Halal' syarikat dipalsukan dengan mudah sindiket berkenaan sehingga menyebabkan kami kerugian dari segi kehilangan pelanggan dan pelbagai kos lain," katanya, di sini.

Chan berkata, selepas mendapati nombor siri serta logo 'Halal' syarikatnya diciplak, dia terus berjumpa pegawai Jawi bagi menyelesaikan perkara itu.

Bagaimanapun, katanya, mungkin syarikat berkenaan tahu aduan yang dibuat terhadap syarikat mereka kerana tidak lama selepas itu, minuman berjus ciplak mereka tidak lagi mempunyai nombor siri syarikatnya.

"Walaupun nombor siri itu tidak dicetak lagi tetapi logo 'Halal' berkenaan masih digunakan dengan sewenang-wenangnya.

"Saya tidak berpuas hati kerana ia menipu pelanggan tetap kami yang beragama Islam selain mengaut keuntungan lumayan tanpa perlu berusaha keras," katanya.

Chan berkata, syarikat itu menjalankan kerja pemprosesan dan pembungkusan minuman berjus itu di bahagian belakang rumah dan ia dikeluarkan mengikut permintaan peruncit.

Katanya, syarikat terbahit turut menggunakan katalog sama dengan syarikatnya untuk memudahkan pekedai memilih perasa pilihan masing-masing.

Menurut Chan, syarikatnya meminta pihak tertentu mengambil tindakan tegas terhadap syarikat yang melanggar pelbagai peraturan khasnya berkaitan logo 'Halal' dan nombor siri logo berkenaan.

Fadilat Ramadan

DARIPADA Abdullah bin 'Amru dengan katanya: Sesungguhnya bagi orang yang berpuasa itu doanya tidak ditolak ketika dia berpuasa. — (Riwayat Ibnu Majah)



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Restoran salah guna ayat al-Quran berleluasa

MINGGUAN MALAYSIA
SUNDAY
JANUARY 5, 2003

Oleh HERMAN MAJID

KUALA LUMPUR 4 Jan. — Gabungan Persatuan Pengguna Malaysia (FOMCA) hari ini mendakwa penyalahgunaan ayat suci al-Quran oleh pengusaha restoran bukan Islam bukanlah sesuatu yang baru kerana ia telah lama berlaku.

Presidennya, Prof. Datuk Hamdan Adnan berkata, pihak berkuasa seperti Jabatan Kemajuan Islam Malaysia (Jakim) dan bahagian penguatkuasaan Kementerian Perdagangan Dalam Negeri dan Haiat Ehwal Pengguna sepatunya sudah bertindak tanpa menunggu sehingga didedahkan oleh media.

"Kalau dulu hanya pengusaha restoran sahaja yang

mengkomersialkan unsur agama, tetapi sekarang ini amalan tersebut semakin banyak dipraktikkan dalam dunia perniagaan seperti jena ubat-ubatan, bahan makanan dan klinik bagi menarik pelanggan beragama Islam," katanya kepada Utusan Malaysia hari ini.

Beliau berkata demikian bagi mengulas laporan muka depan sebuah akhbar tabloid yang mendedahkan kira-kira 30 pengusaha restoran bukan Islam di Lembah Kelang menyalahgunakan ayat suci al-Quran bagi melariskan perniagaan mereka.

Sementara itu, Setiausaha Agung Persatuan Pengguna Islam Malaysia (PPIM), Datuk Dr. Maamor Osman berpendapat, satu tanda halal

mempamerkan perkataan halal dan ayat suci al-Quran secara sewenang-wenangnya.

"Pada masa sekarang, mana-mana pengusaha sama ada Islam atau bukan Islam dibenar untuk mempamerkan perkataan halal di premis mereka di bawah Akta Perihal Dagangan.

Persendirian

"Namun perkataan halal yang dikeluarkan secara persendirian tidak dapat meyakinkan pengguna beragama Islam terhadap kedai bukan Islam," katanya ketika dihubungi hari ini.

Menurut beliau, tidak hairanlah sekiranya pengusaha restoran bukan Islam meng-



PROF. HAMDAN ADNAN

ambil cara mudah dengan mempamerkan ayat suci al-Quran bagi meyakinkan orang Islam untuk makan di premis mereka tanpa menyedari yang ia menyentuh kesucian agama Islam.

Kata Maamor, tanda halal yang diseragamkan akan dapat menyelesaikan masalah ini kerana orang Islam yang hendak makan di kedai bukan Islam tidak perlu ragu lagi kerana tanda halal hanya dikeluarkan oleh pihak berkuasa sahaja.

"Untuk menjadikan ia lebih efektif, pihak berkuasa tempatan (PBT) sendiri perlu memastikan peranan dengan memastikan mana-mana restoran bukan Islam tidak mempamerkan ayat suci al-Quran dan kalimah Allah," tambahnya.

MINGGUAN MALAYSIA AHAD 5 JANUARI, 2003

Operasi kesan penipuan logo halal tidak lama lagi

KUALA LUMPUR 4 Jan. — Kementerian Perdagangan Dalam Negeri dan Hal Ehwal Pengguna akan melancarkan operasi segera bagi mengesan sebarang penipuan berhubung penggunaan logo halal di restoran milik bukan Islam tidak lama lagi.

Ketua Pengarah Penguatkuasanya Abdullah Nawawi Mohamad berkata, tindakan itu diambil berikutan terdapat aduan pengusaha restoran yang menyalahgunakan logo halal dan berselindung di sebalik penggunaan ayat al-Quran bagi menipu orang Islam.

"Mereka boleh dikenakan tindakan di bawah Peraturan Perihal Dagangan (Penggunaan Perbahasaan Halal) 1975 yang dikuatkuasakan di bawah Akta Perihal Dagangan 1972," katanya ketika dihubungi hari ini.

Abdullah Nawawi mengulas berhubung laporan terdapat pengusaha restoran bukan Islam di sekitar Lembah Klang yang dikatakan menggunakan ayat suci al-Quran di premis bagi menarik pelanggan Islam ke premis mereka.

Menurut laporan itu, pengusaha restoran terbabit dikatakan mempamerkan ayat suci bertulisan khat di premis mereka termasuk ayat seribu dinar, ayat kursi, kalimah Allah dan Muhammad, al-Fatihah dan gambar Kaabah.

Beliau berkata, mereka yang sabit kesalahan boleh didenda sehingga RM100,000 atau tiga tahun penjara bagi pengusaha individu manakala syarikat sendirian berhad sehingga RM250,000.

Beliau bagaimanapun berkata, sepanjang operasi tersebut pihaknya akan bekerja sama dengan pihak berkuasa agama bagi memastikan operasi berjalan lancar.

Menggambarkan

Menurut Abdullah Nawawi, Peraturan Perihal Dagangan (Penggunaan Perbahasaan Halal) 1975 memberi kuasa kepada agensi berkaitan untuk mengambil tindakan kepada pengusaha yang mempamerkan logo halal di premis masing-masing tanpa mempunyai sijil halal.

Katanya, peraturan itu juga melarang mereka yang tidak memproses, mengendali dan menyimpan makanan yang mengikut hukum syarak tetapi menggunakan bahasa yang menggambarkan makanan mereka halal dimakan.

Mengulas perkara itu, Setiausaha Parlimen di Jabatan Perdana Menteri, Datuk Noh Omar meminta pihak berkuasa agama negeri dan pegawai Jabatan Kemajuan Islam Malaysia (Jakim) bekerjasama dengan Kementerian Perdagangan Dalam Negeri dan Hal Ehwal Pengguna semasa operasi membabitkan restoran.

Ini kerana, katanya, kuasa untuk bertindak terhadap mereka yang menyalahgunakan logo halal terletak di bawah Akta Perihal Dagangan 1972 yang dikuatkuasakan oleh kementerian berkenaan.

Bagaimanapun, Noh berkata, beberapa siri perbincangan diadakan antara kementerian terbabit dengan Jakim supaya kuasa mengambil tindakan turut diberikan kepada pegawai agama negeri dan Jakim.

Dalam pada itu, beliau berkata, logo halal akan dipatenkan tidak lama lagi bagi mengelakkan tidak ada pihak yang menyalahgunakan logo tersebut.

Sirim, IKIM berganding bahu majukan sijil halal

BERITA HARIAN.
MONDAY, August 26, 2002.



DR MOHD ARIFFIN ATON

SIRIM Bhd dan Institut Keltan Islam Malaysia (KIM) akan bekerjasama bagi memajukan standard pensijilan 'Halal', dengan matlamat menjadikannya standard global yang diguna pakai di seluruh dunia.

Presiden merangkap Ketua Pegawai Eksekutif Sirim, Datuk Dr Mohd Ariffin Aton, berkata Malaysia, dengan mutu yang dimilikinya boleh merebut peluang menjadi negara pertama memperkenalkan standard 'Halal'.

Langkah itu mungkin boleh dijadikan pendorong kepada pembangunan pasaran global bagi produk makanan halal yang ketika ini dianggarkan bernilai AS\$50

bilion (RM190 bilion).

Ariffin berkata, Malaysia akan berusaha menjadi peaneraju dalam standard 'Halal' kerana negara ini sudah menenggaikan negara seperti Jepun dan Jerman, yang begitu kuat dalam standard kejuruteraan, begitu juga dengan Amerika Syarikat dan United Kingdom.

"Jika standard 'Halal' kita dirumuskan dengan baik dan negara lain pula menggunakannya, nama Malaysia akan terkenal kerana mereka akan menggunakan standard negara ini," kata Kuala Lumpur, baru-baru ini.

"Lebih banyak negara

'Halal' yang dicadangkan itu akan berasaskan kepada Codex, iaitu garis panduan yang sudah dipersetujui pada peringkat antarabangsa untuk makanan halal pada masa ini, katanya.

Beliau berkata Sirim dan IKIM sudah mengadakan perbincangan hampir setahun untuk menggabungkan konsep mutu dan nilai dalam Islam untuk cadangan standard 'Halal' itu.

Ariffin berkata, beliau akan meucadangkan kepada Jabatan Piawaian di bawah Kementerian Sains, Teknologi dan Alam Sekitar, untuk membentuk satu jawatankuasa bagi mewujudkan standard 'Halal'.

Jawatankuasa dicadangkan itu yang terdiri daripada penyertaan wakil kerajaan, industri dan pengguna, diharap dapat menghasyikan satu derai standard sebelum akhir tahun ini bagi mendapatkan maklum balas orang ramai, kata beliau.

Kemudiannya, ia memerlukan sasaran dalam tempoh satu tahun bagi standard 'Halal' itu diperkenalkan, jelas beliau.

Ariffin berkata, cadangan standard 'Halal' akan membantu matlamat Malaysia menjadi pusat makanan halal, tanpa perlu mendapatkan pensijilan agensi asing.

Beliau berkata organisasi asing yang ketika ini men-

dakwa mereka diiktiraf di peringkat antarabangsa, mengambil peluang ke atas aspirasi Malaysia untuk menjadi pusat makanan halal dengan membangunkan pensijilan 'Halal'.

"Mengapa harus kita biarkan mereka berbuat demikian sedangkan kita mempunyai semua kualiti," katanya. — Bernama