

# HALALAN TOYYIBAN FLANKED BY RELIGION, REGULATION AND GLOBALIZATION

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**ABSTRACT:** Nowadays food production and nutrition are among the biggest challenges. Globalization has drawn attention to inequalities in access to food and issues of food quality. It has also increased awareness about the importance of healthy and sustainable production of safe and wholesome nutrition. The Islamic term ‘Halal’ means ‘fit’ or ‘proper’ and signifies foods conforming to Muslim dietary law. *Halalan Toyyiban* products are subject to elaborate Islamic law, rules that have warranted the new products globalization regulations. Kosher stands as mandatory for Jew's dietary law almost the same as halal for Muslims. The growing importance of food quality and safety standards in international markets is influencing the production and marketing conditions of farmers worldwide. This article shows how halal regulation works in the traditional and new biotechnology used in food, cosmetics, pharmaceutical and medicinal products. The existing studies on halal production of foods, cosmetics and pharmaceuticals, and regulation have emerged mostly from within business studies and the food sciences, the broader institutional picture and the personal relationships between certifiers and businesses that frame these procedures are not yet fully understood in some places or for some products. However, based on empirical research and interaction with traditional and modern biotech companies, food producers, slaughterhouses, and governmental organisations and authorities, in Malaysia, one may be able to provide and guarantee that when Malaysian governmentality warrants a product as ‘halal’ and thereby helps to format standardise the market.

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**KEY WORDS:** *Food, halal, globalization, kosher, religion, toyyieb.*

## 1. INTRODUCTION

Halalan toyyiban merely means allowed and permissible for consumption concerning Syariah law as long as they are safe and not harmful. Besides fulfilling the Syariah law, which is an obligation for Muslims, the food safety factor plays a significant contributor in determining the toyyiban, such as wholesome (safe, clean, nutritious, quality) aspects of the food. Therefore, halal food is good food for all regardless of religion [1]. As the global Muslim population increases, so does halal food demand. The growing demand for halal products motivates manufacturers and suppliers to comply with halal standards, because of potential commercial benefits. Although the concept of halal goes in tandem with food safety and quality, the infrastructure of both food safety and halal certification scheme is different.

Abbasi & Tirmizi, [2] discussed the matter of Islam and globalization they concluded that Islam is not against globalization or not even in conflict with modernism and innovation. The comprehensive understanding of Islam showed that it is the religion of all entire humanity. According to this approach, globalization should be the platform for the flourishing and upgradation of the beneficial principles of humans, because globalization has been the reason

for transformation in the technologies of communications that is feasible to utilize by Muslims in a great manner makes it the best suitable prospect for developing the glorious Islamic directions. Furthermore, original globalization is not opposed to the thoughts and culture of Islam since Islam is aiming to build a better future for humanity, emphasizing the elimination of differences and focusing on the concept of universalism and not nationalism [3].

Global food trade is organised by some kinds of food trade governmental bodies such as; International bodies like Codex Alimentarius Commission (CAC), Sanitary & Phytosanitary (SPS) standards and the hazard analysis critical control point (HACCP) standards introduced by World Trade Organization (WTO). Studies and discussions by Mahajan, Garg, & Sharma, [4], indicate that the global food safety norms laid down by World Trade Organization (WTO) such as goods manufacturing practices (GMP), good hygienic practice (GHP), hazard analysis critical control point (HACCP), has been developed to embody principles of safe food processing sector globally.

The food traceability regulations of 21 Organization for Economic Co-Operation and Development (OECD) countries were examined with attention to whether these regulations are comprehensive for all food commodities and processed foods [5]. The countries evaluated based on responses to a series of questions that were developed to allow assessment of their traceability programs and the aggregate scores were superior, average and poor.

## **2. WORLD TRADE ORGANIZATION (WTO)**

The World Trade Organization (WTO) is a global international organization dealing with the rules that regulate trade between nations. The main objective is to support producers of goods and services, exporters, and importers conducting their business. WTO has a strong positive impact on global trade, amounting to about 120% of additional world trade (or US\$ 8 trillion in 2000 alone). [6].

### **2.1 Codex Alimentarius Commission (CAC)**

The Codex Alimentarius Commission (CAC) or "Food Code" is a collection of food standards, guidelines, codes of practice and other recommendations, adopted and established by the Food and Agriculture Organization (FAO) and the World Health Organization (WHO) of the United Nations (UN). That is to protect consumer health, promote, and ensure fair practices in food trade around the globe (<https://www.fao.org/fao-who-codexalimentarius/about-codex/en/>). The CAC is also intended to guide, and promote, the establishment of definitions and requirements for food to assist in their harmonization in facilitating international trade [4].

### **2.2 Goods Manufacturing Practices (GMP)**

Good manufacturing practice (GMP) defines and controls how manufacturers in certain industries should maintain quality control and reduce the risk they will produce a faulty product that causes harm. In other words, GMP refers to a system of rules and best practices designed to help control the quality of food and other consumable products entering the market. Not only does GMP protect consumers from faulty goods, but it also helps manufacturers improve their quality and alleviate potential liability risks [7]. The GMP in the food industry should be made for process control, improving hygiene and sanitation facilities, labelling, record and documentation, as well as personnel training to improve skills and knowledge, which will

contribute to food safety in food industries. Using the rules of GMP manufacturers can catch errors early before a product goes to market, which means saving on the otherwise costly bill of product recalls and reputational damage. Also, customers save money by knowing they can trust such products that are produced using the rules of the best practice [1]

### **2.3 Good Hygienic Practice (GHP)**

Good Hygiene Practices (GHPs) are fundamental measures and conditions applied at any step within the food chain to provide safe and suitable food. Good Hygiene Practices (GHPs) are a set of requirements to prevent the contamination of food to provide safe food to consumers [8]. GHPs are the procedures and practices undertaken with the use of best practice principles [9]. [10]

### **2.4 Hazard Analysis Critical Control Point (HACCP)**

Hazard Analysis Critical Control Point (HACCP) concept is a systematic approach to hazard identification, assessment of risk and control, initially developed by the National Aeronautics and Space Administration. Codex has incorporated the HACCP guidelines into the food hygiene code. The hygiene of food staff directives is useful for retailers, caterers and manufacturers for implementing HACCP [11]. HACCP is used by many facilities in the food industry to ensure that all food that is consumed is safe to eat. A call for HACCP on the farm or farm food safety management system may be warranted in future if fresh produce outbreaks continue to rise [12]

The requirements for food safety and HACCP are based on food safety risk management systems. They help to prevent trade disputes in the future. The WTO Agreement on the application of Sanitary & Phytosanitary (SPS) measures was aimed at minimizing the negative effects of unjustified health barriers to international trade [13].

### **2.5 Sanitary & Phytosanitary (SPS) measures**

Crivelli & Gröschl [14] investigated the impact of the sanitary and phytosanitary (SPS) measures on the extensive and intensive margin of agricultural and food trade. They found that those aggregate SPS measures pose a negative effect on the probability to export to a protected market, but, conditional on market entry, trade flows to markets with SPS standards in place tend to be higher. The same authors (Crivelli and Gröschl [14] findings reveal two important issues: First, SPS measures pose a serious barrier to market entry by increasing the fixed costs of trading. Second, SPS standards provide information on product safety to consumers and thus exert a positive impact on the trade flows of those exporters that manage to overcome the fixed cost of entering the market. Further, it was determined that the trade outcomes on agricultural and food products of different SPS regulations implemented by policymakers to achieve certain health safety objectives.

Conformity assessment-related SPS measures (certificate requirements, testing, inspection and approval procedures) act as a barrier to market entry, while concerns related to product characteristics (requirements on quarantine treatment, pesticide residue levels, or labelling and packaging) increase trade once exporters meet the stringent standard. In contrast, SPS measures related to product characteristics enhance consumer trust by providing safety information on imported products [15].

### 3. HALAL STANDARDS

Besides meat, several other issues concerning food drew attention recently. Food ingredients such as flavours, oils, enzymes in cheese, and a variety of other derivatives plus new technologies used in food processing have further complicated the picture. In general, and as awareness amongst Muslim consumers around the globe increases, demand grows for authentic Halal foods.

Alcohol and pork derivatives could be embedded in all kinds of products that need to be identified and avoided for food products to be considered Halal. Establishing and adopting Halal procedures in the processing of consumable and non-consumable goods has become important for consumers and producers alike. There are great attempts to standardize the Halal procedures to adopt and promote these Halal Standards across industries around the globe.

Food products suitable for Muslim consumers should be halal certified, particularly when their origins or production processes are doubtful. However, there is a multiplicity of halal standards. This situation may generate confusion, particularly for producers in Western countries who would like to certify their products to export them to Islamic countries [16].

It is interesting for policymakers who often have to choose from a set of measures that equivalently reduce contamination risks but entail diverse trade costs. Even though halal certification covers a relatively little cost compared to the other food-quality parameters related to health and safety measures that are often directly related to consumer protection. Policymakers should be aware that policy substitution might add some expense. Hence, depending on the policymaker's choice between conformity assessments versus product characteristics measures, the implied impact on trade varies strongly. In particular, conformity assessment-related Halalan toyyiban should not increase the costs of trade specifically in agricultural and food products.

### 4. HALAL CERTIFICATION

Halal certifications, however, are released by several bodies which may differ in the requirements imposed. Therefore, a specific halal certification may not be recognized worldwide. The most crucial guideline for halal certification organizations is that their staff (officers, employers) must be Muslims. In addition, they have to have updated knowledge in food science and technology, supervision of food processing, and product derivatives and have education and experience in the slaughtering of animals and birds according to Shariah principles. Therefore, they could be able to conduct halal supervising or certifying activities. These officers would be able to effectively monitor and communicate with food manufacturers on matters that are considered sensitive by Muslims.

The certification organization needs to have religious consultants advising in matters related to proper slaughtering procedures and ingredient approval from religious points of view. Religious consultants are aided by scientific knowledge and technology so that they can give sound opinions. The halal certification body shall be able to advise and assist them in halal slaughtering, production, quality control, hygiene, sanitizing, packaging, labelling, transportation, and storage for all halal products. Halal certifiers should also be mindful of the latest regulations in exporting and importing countries as the information will have a direct impact on the business of the food manufacturers [17].

## 5. SLAUGHTERING

Meat is an important source of nutrients that are essential for human health. Slaughtering is a procedure to transform permitted animals into meat that is suitable for human consumption. The methods vary according to spiritual, cultural and commercial needs. Religious slaughter procedures must meet broad rules accepted by consumers following a certain religion. The decision to purchase meat and meat products depends on appearance, taste and concerns about health. Because of the great potential market opportunities, the international market has become increasingly interested in Islamic halal and Jewish kosher slaughter [18].

There are multiple - (slightly different) - halal standards for slaughterhouses applications, namely GSO 993:2015, OIC/SMIIC 1:2019, HAS 23103:2012, and MS 1500: 2019, representative of different geographic areas. This situation may generate confusion, particularly for producers in other countries who would like to certify their products to export them to Islamic countries. [19].

For harmonization of halal slaughtering standards, we are trying to mention the main points that could be unified such as:

### 5.1 Slaughterers and supervisors

The slaughterers and supervisors should be Muslims and they should be trained in Halal slaughtering practices and be approved by the certifying organization. Supervision should be extended to the meat processing plants and it is recommended that such staff be employed by a halal-certifying organization.

### 5.2 Slaughtering tools

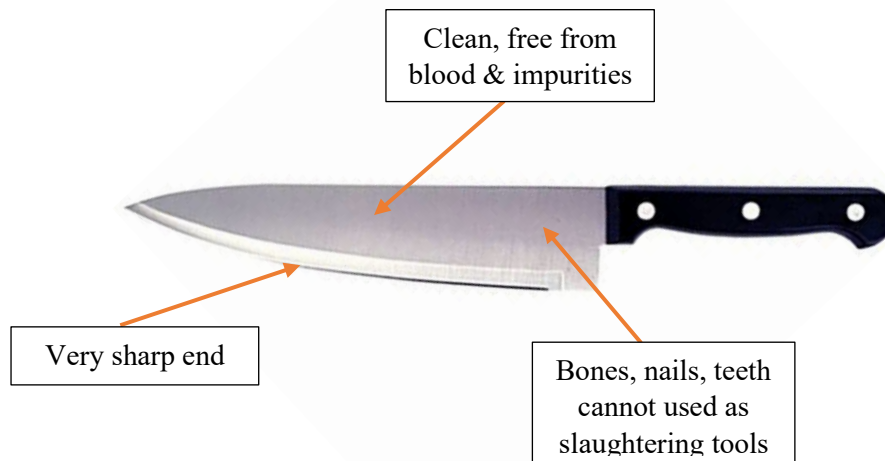
It is well known that the slaughtering instrument must be a sharp instrument that cuts by its edge not by its weight, such as knives, swords, fixed blades, etc. However, some insisted that the tool should be single-edge, while others look like it does not make difference if both edges since both are sharp (Figure 1).

### 5.3 Slaughtering Methods

Hand slaughter and mechanical Slaughter: Almost all Muslim countries accepted hand slaughtering since the slaughterers are Muslims and well-trained. In addition, many Muslim countries nowadays accept controlled mechanically slaughtered poultry that meets certain conditions regarding the tool (Sharp knife), and way of cutting the front side of the bird's neck. However, there are variations in accepting stunned animals and poultry among Muslim countries.

Most issues about slaughtering methods are agreed upon such as the *Tasmiya* and *Takbir*, treating animals and birds humanely, reducing pain, and suffering. The sharp knife cuts through the skin, trachea, oesophagus, and two major blood vessels swiftly, allowing adequate time for bleeding of an animal until it dies before scalding (removing the skin) and evisceration. It is also, advisable to keep logs of the dates and times of slaughtering and the number of animals slaughtered [20] [21].

Close collaboration between the authorities of all the countries involved in issuing halal certifications is crucial to lead to a homogeneous regulatory framework with unified certification and accreditation procedures, increasingly required in a globalised market, especially if the issue involves the stunning before slaughtering.



**Figure 1:** The Knife: Slaughtering Tool

#### 5.4 Stunning

There is still some frowned upon animal stunning, however, is permissible as long as the animal is examined critically. Comparing tradition with modern techniques, the animal can simply be checked if it dies instantly because of stunning. However, basic requirements related to slaughtering are common to all the halal standards considered, but several differences occur in more details that are specific. Stunning animals and birds if necessary should be performed using a stunning method at a certain strength approved by health and Islamic authorities [22].

The requirement for un-stunned slaughter or reversible pre-slaughter stunning makes religiously-based methods of animal slaughter unique. In addition, the halal and tayyib meat supply chain for Muslim consumers would maintain meat quality and wholesomeness [18]. The basic requirements related to slaughtering are common to all the halal standards considered, but several differences occur in more specific details. Close collaboration between the authorities of all the countries involved in issuing halal certifications will lead to a homogeneous regulatory framework with unified certification and accreditation procedures, increasingly required in a globalised market [19].

## 6. KOSHER

The term “Kosher,” borrowed from the Jewish language, literally means “fit,” “proper,” and “possible” but also “pure” and is used to indicate any kind of food that observant Jewish people are willing to eat following strict food regulations of Judaism [23]. Food that fit for Jews dealt predominantly with main three (3) issues: allowed animals, the prohibition of blood, and the prohibition of mixing milk and meat. These laws are derived from the Torah and the oral law received by Moses on Mount Sinai (Talmud). Additional laws cover other areas such as grape products (alcohol), cheese, baking, cooking, tithing, and foods that may not be eaten during the Jewish festival of Passover [24].

Kosher is mandatory for Jew's dietary law almost the same as halal for Muslims. Therefore, when food is Kosher, it has to be safe and nutritious, with no harm and no risk same as halal and *toyyieb*. However, some questions may arise about the species, microorganisms, hormones and microbicides (fungicides, bactericides), which are more harmful. Other questions may arise about what type of food additives and what processing aids [25].

Kosher food as safe food offers the possibility that companies that have never considered entering the field of kosher food certification may do so to expand their businesses. This implication also reveals that there is higher attention on sustainability and safety in the agro-food market. Therefore there are great opportunities for the expansion of halal, kosher and ethical food [23].

## 7. VEGETARIAN

Vegetarianism is the practice of abstaining from the consumption of meat (red meat, poultry, seafood, insects, and the flesh of any other animal). It may also include abstaining from eating all by-products of animal slaughter. Vegetarianism may be adopted for various reasons. Many people object to eating meat out of respect for sentient animal life [26]. Such ethical motivations have been codified under various religious beliefs as well as animal rights advocacy. Other motivations for vegetarianism are health-related, political, environmental, cultural, aesthetic, economic, taste-related, or relate to other personal preferences. There are many variations of the vegetarian diet: an ovo-Lacto vegetarian diet includes both eggs and dairy products, an ovo-vegetarian diet includes eggs but not dairy products, and a Lacto-vegetarian diet includes dairy products but not eggs. As the strictest of vegetarian diets, a vegan diet excludes all animal products, including eggs and dairy (and even extends to abstain the use of any animal-derived product). Maintenance of a vegetarian diet can be challenging. While avoidance of animal products may support health and ethical concerns, dietary supplements may be needed to prevent nutritional deficiency if all such products are shunned, particularly for vitamin B12. Packaged and processed foods may contain minor quantities of animal ingredients [27]. While some vegetarians scrutinize product labels for such ingredients, others do not object to consuming them or are unaware of their presence.

It comes to the mind that vegan food is halal because of the source, however, vegan food is not always halal such as alcohol. Alcohol is vegan but not halal, alcohol is the major food that vegans are allowed to eat that Muslims are not. There is also an issue about vegan foods containing things like soy sauce or vanilla extract, whether they are halal or not [28].

### 7.1 Lab-grown Meat (Culture Meat)

The concept of lab-grown meat - also known as cultured, cultivated, cell-based, or clean meat - emerged over the last two decades. As Silicon Valley start-ups race to get lab-grown meat on the market, it is getting closer and closer to becoming available for consumers. Moreover, the stakes are incredibly high. Lab-grown meat has the potential to spare millions of animals from lifetimes of suffering and inhumane deaths in factory farms. Chriki and Hocqutte (2020) discussed the nebulous status of cultured meat from a religious point of view. However, religious authorities are still debating the question of whether *in-Vetro* meat is halal or Kosher [29]. The Halal status of cultured meat can be resolved by identifying the source of the cells and the medium used in culturing the artificial meat. Consequently, the *in-vitro* meat is considered Halal only if the stem cell is extracted from a halal-slaughtered halal animal, and neither blood nor serum is used in the process. Indeed, serum should be avoided unless one can prove that the meat will not be changed as a result of contact with the serum (being hypothetically unclean) [30].

## 7.2 Genetically modified (GM) Food and Organisms

Genetically modified (GM) foods are foods derived from organisms whose genetic material (DNA) has been modified in a way that does not occur naturally, e.g. through the introduction of a gene from a different organism. The technology is often called “modern biotechnology” or “gene technology”, and sometimes also “recombinant DNA technology” or “genetic engineering” [31].

Currently, available GM foods stem mostly from plants, but in the future foods derived from GM microorganisms or GM animals are likely to be introduced on the market. Most existing genetically modified crops have been developed to improve yield through the introduction of resistance to plant diseases or increased tolerance of herbicides. GM foods can also allow for reductions in food prices through improved yields and reliability. Varzakas, Zakynthinos, & Proestos [32] reported that the religious significance of food has always captured the interest of anthropologists, historians, and sociologists. More precisely, the study of religion has given rise to a widespread debate on different research topics; one of these is represented by the relationship between GM food and religion. Emphasis will be given on GM food and the role of ethics and religion.

## 8. COSMETICS, PHARMACEUTICAL AND MEDICINAL PRODUCTS

Muslims now realize that halal and *toyyieb* products are not limited to pork lard and alcohol but cover the whole process of producing the product of the highest quality benefits all consumers. The product mentioned is not only food because Muslim consumers always target a halal lifestyle including cosmetics, personal care, pharmaceuticals and medicinal products. Muslim consumers for Shariah compliance are highly concerned about the presence of alcohol in their perfume, makeup, cosmetics, pharmaceuticals and medicines as well as the contamination of these goods with pig and other animal derivatives [34]. However, the use of medicinal products sometimes is limited and acceptable when is necessary to save lives as the only solution without any other alternative (*dharorat*). The opinions of Muslim scholars are based on the many arguments that show the ability to treat diseases. "Treatment with unclean objects is permissible when there is no holy object that can replace it" [35]. Consequently, this explains why the demand for such halal and *toyyieb* products continues to rise year after year.

## 9. CONCLUSION

Islam is the religion of truth. It is the embodiment of the code of life, which Allah, the Creator and Lord of the universe, has revealed for the guidance of humankind as a code of life that can guide man's steps to the right path. This code of life is known as Islam, the religion preached by all of the prophets of The Almighty Allah. Commonly, food safety regulations have been devised to protect the consumer. Halal and toyyieb food supply chains for Muslim consumers should also, maintain the food quality and wholesomeness from farm to fork. Substances that had harmed humans are considered toxic (non-toyyieb) and therefore measured or listed as unacceptable in food. The growing importance of food quality and safety standards in international markets is influencing the production and marketing conditions of farmers, producers and food processors worldwide. Export-oriented developing countries increasingly introduce these standards into their agricultural production systems to secure continuing access to major markets.

The advantage of gaining market share outweighs the costs of product adaption to meet the Halalan toyyiban standard and leads to a positive effect on trade flows. However, unconventional sources of ingredients, synthetic materials, and innovations in slaughter and processing are some of the issues Muslim scholars are dealing with.

The implementation of a harmonized monitoring system and the establishment of a unified global halal standard would facilitate trade and increase the confidence of producers, suppliers and consumers.

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