

HALALSPHERE

International Islamic University Malaysia - INHART

The Role of *Shari'ah* Principles in Guaranteeing *Halal* Logistics: A Review

Setiyawan Gunardi

Faculty of Shari'ah and Law, Universiti Sains Islam Malaysia, Bandar Baru Nilai, 71800 Nilai, Negeri Sembilan, Malaysia.

Corresponding author: E-mail address: setiyawan@usim.edu.my

Received: 27/2/2022

Accepted: 30/11/2022

Published: 31/1/2023

Keywords:*Shari'ah* principles; *Halal* products; *Halal* Logistics; Raw material, Consumer goods**Abstract**

Shari'ah principles play an important role in ensuring that the activities of the *Halal* industry are conducted in a way that conforms to Islamic principles. Processing *Halal* products requires logistics that adhere to *Shari'ah* principles, from the raw material to the products used by consumers. A *Shari'ah*-compliant approach ensures *Halal* is guaranteed throughout the *Halal* logistics process. This paper aims to uncover the *Shari'ah* principles as a basic reference in implementing the logistics activity process and protecting *Halal* products from elements that can tarnish their *Halal* status. A review of conference papers, scientific journals, and related scientific books was done to achieve the goal. It is concluded that the principles of *Shari'ah* are important in *Halal* logistics so that the product is always guaranteed to be *Halal*. Customers will have a greater sense of confidence in their *Halal* products.

1. Introduction

Shari'ah principles play an important role in maintaining *Halal* products so that *Halal* guarantees are well protected. All mobilisation activities involving the process of a product must refer to *Shari'ah* guidelines; this shows that Islam pays close attention to the issues that arise. Not to mention the issues related to the *Halal* industry that always exist from time to time. This *Shari'ah* principle is flexible in monitoring the *Halal* industry as a whole. *Shari'ah* principles used in resolving *Halal* industry issues, especially logistics, are general. Therefore, disclosing *Shari'ah* principles that can be used as a logistic guide is necessary.

In the millennium era, the development of *Halal* products and goods is very exciting and fast-paced. The need for these *Halal* products is very much in demand by people from both Muslim and non-Muslim countries. In selecting *Halal* products, one must consider *Halal*'s status, be clean, and be good for Muslims to live on earth. Allah Almighty has said in the *Qur'an*, surah *al-Baqarah* 2: 168, which means:

"O mankind! Eat of that which is lawful (*Halal*) and clean on earth, and do not follow the footsteps of *Shaitan* (*Satan*). Verily, he is to you an open enemy."

Based on this verse, it is found that choosing *Halal* food and avoiding *Haram* food is an obligation for Muslims to observe. This selection is not limited to food only but to all consumer goods. In general, *Halalan Toyyiban* (*Halal* and Good/Clean)

is a *Shari'ah* principle that is the basic tenet to maintain the sustainability of *Halal* status.

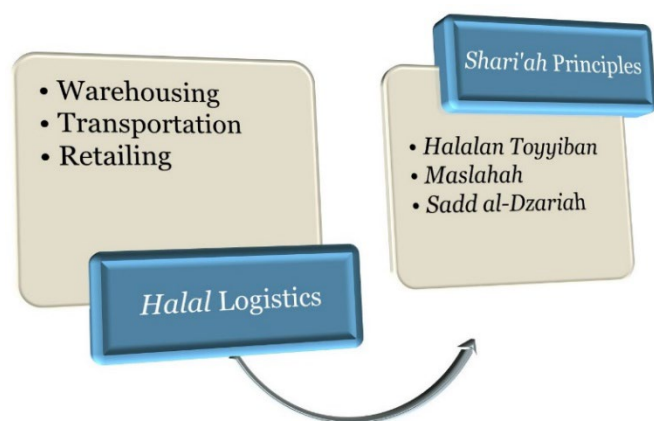
Malaysia is an Islamic country that plays an important role in developing the *Halal* industry at the global level. In the effort to market *Halal* products, it is necessary to use *Halal* logistics so that all *Halal* products can be guaranteed to be *Halal*. The *Halal* industry needs to use *Halal* logistics to conduct its business. Tieman (2013) says *Halal* logistics is managing the procurement, movement, storage, and handling of materials, livestock parts, and long-completed inventory, whether food or non-food, under organisational management through a supply chain that complies with *Shari'ah* principles. Omar *et al.* (2011) view that this logistic process also requires a *Halal* supply chain where both will consolidate business processes and activities, starting from the origin to the consumer by adhering to *Shari'ah* principles.

Halal logistics protects *Halal* products from *Haram* contamination so that *Halal* products will remain *Halal*. The logistics movement is divided into three main sectors: warehousing, transportation, and retail. These three sectors must adhere to *Shari'ah* principles to ensure the *Halal* status of products and prevent contamination. *Halal* industry players involved in running *Halal* product factories must follow *Shari'ah* guidelines in full on the part that involves logistics. Alam & Sayuti (2011) explained that if the handling and storage of food are not properly controlled, it will not be considered *Halal*.

Therefore, it is necessary to be exposed to *Shari'ah* principles

that can be used to guide *Halal* logistics, whether general principles or specific principles. This aims to protect all *Halal* products safely and get protection through the principle of *Halalan Tollyiban*, which is a general guide. Flow chart 1 shows that movement activities in *Halal* logistics, such as warehousing, transportation, and retailing, must follow the guidelines of *Shari'ah* principles, such as *Halalan Tollyiban*, *Maslahah* and *sadd al-dzariah* to maintain the *Halal* product guarantee status. The three principles of *Shari'ah* will be explained hereafter.

Figure 1: *Halal* logistics based on *Shari'ah* principles



2. Shari'ah principles

Shari'ah is universal and can be used to resolve all matters in accordance with the time and place. Islam has many principles that guide the activities of human life on this earth. These *Shari'ah* principles come from two sources, namely, the *Qur'an* and *Hadith*, which are the result of *istiqla'* (induction) of the Islamic scholars, both the former and the latter, comprehensively. Many *Shari'ah* principles can be used to guide logistics activities, but this study only provides exposure to relevant and selected principles.

2.1 Principle of *Halalan Tollyiban*

In the *Halal* industry, the word of *Allah* in surah *al-Baqarah*, verse 168, clearly contains the principle of *Halalan Tollyiban*, which is generally referred to. It is the basis for using *Halal* and *Tollyib* (good) consumer goods. In addition, it can be a guide to every activity in the logistics process involved in preparing and supplying consumer goods to the community.

Ibn Kathir (1980) argues that *Halalan Tollyiban*, in this verse, explains the command of *Allah* SWT to take *Halal* food on this earth and *Toly*, which is good for personal use without any harm to the body or mind. Mohd Amri (2019) explained that verse 168 in surah *al-Baqarah* covers *Halal* products of food, beverages, slaughterhouses, consumer goods, cosmetics, pharmaceuticals, logistics, and other industries in the *Halal* industry. Alias *et al.* (2011) believe that *Halalan Tollyiban* is not only related to the status of *Halal* and *Tollyib* alone but also covers issues related to processing places and processing materials. This means that the principle of *Halalan Tollyiban* becomes the basis that must be carried out on all *Halal* products as a whole. Even in providing *Halalan Tollyiban* guarantees, this covers all logistical movements. Therefore, every part of the logistics requires constant monitoring that can ensure that all *Halal* products are both *Halal* and good. Of

course, the principle of *Halalan Tollyiban* aims to avoid things that are *Haram* and bad in terms of the body, soul, and mind. The implication is also to get the blessings of *Allah* for human beings as His servants in living life on earth.

2.2 Principle of *Maslahah* (Interest)

Maslahah is also referred to as a benefit rather than a disadvantage or harm. One of the *Shari'ah* principles can be used as a reference and guide in running the *Halal* industry. Through surah *al-Baqarah* verse 168, which contains a call to mankind in general without specifying a particular party. Ibn Kathir (1980) argues that this verse points to the bounty of *Allah*, in which He is the Provider of sustenance to all His creatures, which, by the way, consume *Halal* yet good food. The word of *Allah*: "*Ya Ayyuha al-Naas* " (O mankind!), indicated that all human beings, whether Muslims or non-Muslims, show the existence of *Maslahah* for all His servants. *Allah*'s provision in food consumption is *Halalan Tollyiban* which provides mutual benefits to His creatures.

Setiyawan (2019) explained that *Maslahah* is the benefit provided by *Allah* for His servants in maintaining religion, soul, intellect, property, and lineage. Every affair that contains these five things is *Maslahah*, but on the other hand, if it expires from these five things or one of the five things, then it is *Mafsadah* (damage). Adopting this principle of *Maslahah* must follow the conditions required by Islamic *Shari'ah* to achieve a well-preserved common interest. Al-Zuhaili (1996) explains this as follows:

- i. **The taking of *Maslahah* must be in line with the *maqasid syar'iyah* (objective of *Shari'ah*).**

Taking *Maslahah* must not conflict with the *Shari'ah* of *Allah*, which is not contrary to the text or *Qat'i* (definitive) evidence such as the *Qur'an*, *Hadith* and *Ijma'*, but must be in line with the *Maslahah* that *Allah* wants to achieve.

- ii. ***Maslahah* used must be logical**

The adoption of *Maslahah* as a law must be acceptable to the intellect. That is, *Maslahah* is used according to need and not according to conjecture to obtain benefits and avoid harm.

- iii. ***Maslahah* is used for public interest**

Islamic law is revealed to all beings without exception, not for the benefit of certain individuals and groups. *Maslahah* is used comprehensively, covering all aspects and needs. So *Maslahah* taking is not reserved for some beings.

- iv. **Taking *Maslahah* for *Hifz Darurah wa Raf'u Haraj* (saving the necessity and raising the critical)**

Its essence is that *Maslahah* is used for human life in religious and worldly affairs that involve preserving religion, soul, intellect, lineage, and property. At the same time, avoid difficulties to facilitate matters carried out following the purpose of *Shari'ah*.

Based on the conditions of taking *Maslahah* as a *Shari'ah* principle, there is a basis for building *Shari'ah* law on various new issues. This is also a series of legal sources produced by

scholars after referring to previous texts. Adopting this *Maslahah* principle is also a guide in conducting *Halal* logistics to provide *Maslahah* for all *Halal* industry players and consumers. In the context of the current industry, it is necessary to separate *Halal* and non-halal products because *Halal* industry players still use non-halal logistics services. Therefore, the system of separating *Halal* and non-halal goods is for the *Maslahah* of *Halal* products so that they are not contaminated with non-halal goods.

2.3 Principle of *Sadd al-dzariah*

Sadd al-dzariah is one of the *Shari'ah* principles that means blocking the lawful means to an unlawful end. The principle prevents in any way the possibility of damage because the damage is a prohibited thing. Preventing things that are broken and destructive before they happen will, in turn, lead to *Maslahah*. The application of the *sadd al-dzariah* must be based on the evidence of *nas* from the *Qur'an* and *Hadith*, meaning this principle is not to be used alone without strong evidence. Al-Zuhaili (1996) says that *al-dzariah* and *Maslahah* have similarities in principle, where both lead to mutual importance and benefit based on the evidence of *nas* and have a purpose for *Himayat al-Masalih al-Ammah wa Daf'u al-Mafasid al-Ammah* (protection of public interests and prevention of public corruption).

As it is known that *Halal* logistics and supply chain require chain movement activities that will, of course, be exposed to illegal things. This risk of mixing is very likely to occur, i.e. the exposure of *Halal* goods with illegal goods. Therefore, to avoid this mixture, it is necessary to the principle of *sadd al-dzariah*. The application of this principle is believed that the guarantee of *Halalan Tomyiban* will be well maintained. Revealing non-halal products to be separated from *Halal* products is a good statement based on *sadd al-dzariah*, which is the antimony between both products.

3. Warehousing

In order to maintain *Halal* status, it is necessary to take care of warehousing and storage that stores certain items within a certain time frame. Therefore, it is necessary to take some action to maintain *Halal* status. The care of this storage warehouse aims to take the *Maslahah* (interest) principle as a *Shari'ah* principle in keeping the *Halalan Tomyiban*, especially so as not to be exposed to *Haram* elements. Al-Zuhaili (1996) views the *Maslahah* to lay down a law to achieve the public interest. The law preserves the common interest (Setiyawan, 2020). The principle of *Maslahah* is the basis in warehousing by doing some of the actions below.

3.1 Keep away straight touch from *Haram*

A warehouse is a place to store a product and goods before they are sent to retailers to market goods to consumers. This storage activity is to provide warehousing, which is one of the parts of processing *Halal* logistics and storing goods for a long period. Prolonged storage of goods will cause contamination with *Haram* goods. This risk of contamination always exists in the storage of goods due to the long time they spend in the warehouse. Therefore, the *Shari'ah* principle is a principle that needs to be referred to so that the warehouse mechanism can maintain *Halal* integrity on an ongoing basis. Every process in the warehouse must be implemented under the monitoring of *Shari'ah* principles, even as a reference for those who

implement *Halal* logistics. The technique for protecting goods from contamination is to physically separate the *Halal* product from the *Haram* product while it is in the warehouse. If possible, these *Haram* products must be avoided. Azmin & Suhaiza (2017) say that *Halal* products should be stored in a special place or storage zone, and special shelves should also be away from *Haram* products. A special mark should be placed as a boundary that distinguishes two products that may cause contamination. This effort aims to ensure that *Halal* products stored are not mixed with *Haram* products in one warehouse.

The manufacturer must provide *Halal* parts with *Halal* facilities to protect *Halal* products from being exposed to *Haram* products. *Halal* products need to be stored in a special place, where special stores also need to provide a place safe from *Haram* elements. *Halal* guarantees on *Halal* products must be displayed on all items of *Halal* products guided by *Shari'ah* principles. A special feature should be given to food products such as meat, pharmaceutical, and cosmetic products to facilitate the selection of such items. Abdul Hafaz *et al.* (2013) view that placing varying special features on goods will point to guaranteed *Halal* integrity. This will ensure that *Halal* products are always identified as having *Halal* status and are guaranteed to be *Halal*.

Furthermore, Marco & Maznah (2012) say *Halal* goods and products should be given unique labels and codes and informed through the supply chain unanimously by putting the word "*Halal* Supply Chain" on these products. This word will explain that the supply chain has *Halal* status. Even the zones and shelves for placing all products need to be affixed with a clear *Halal* label to avoid mixing with *Haram* products/elements. In addition, *Halal* labels affixed to all products should be coded and marked in an orderly manner so that employees can see and understand the status of the goods. *Halal* and *Haram* products that use clear labels will distinguish the two products clearly; in fact, this practice is *Shari'ah*-compliant. The label on each product will provide a clear guarantee of safety.

3.2 Inscribing the risk of contamination

Avoiding contamination between *Halal* and *Haram* must be specially observed, as it can pose a risk that can fall to *Haram*. If there is cross-contamination of *Halal* products and something *Haram* even a little, the product can be non-halal. Even when there is doubt about whether this product has *Halal* and *Haram* elements, then the use of the product should be abandoned. This is based on the *Hadith*: From al-Nu'man ibn Basyir RA, who said:

"That which is Halal is clear, and that which is the act of avoiding contamination between Halal and Haram must be specially observed, as it can pose a risk that can fall under Haram. If there is cross-contamination between Halal products and something Haram, even a little, then the product can be non-halal. Even when there is doubt about whether this product has Halal and Haram elements, the use of the product should be abandoned. This can refer to the Hadith: From al-Nu'man ibn Basyir RA, who said: Haram is clear, and between the two them are doubtful matters about which many people do not know. Thus, he who avoids matters clear himself in regard to his religion and his honour, but he who falls into doubtful matters (eventually) falls into that which"

is *Haram*" (al-Bukhari no. 52 and Muslim no. 1599).

Therefore, according to Marco (2013), logistics should look at the doubtful factor; this is very important because it will determine the status of a product. The issue of cross-contamination needs to be addressed immediately, and progressive action must be taken. Continuous handling of cross-contamination will ensure lasting *Halal* status. It can also eliminate the doubtful factor to ensure its *Halal* status; if the product is *Halal*, then it will be guaranteed *Halal*, while if the product is *Haram*, it can be avoided.

3.3 Risks of possibilities contamination & solution

The warehousing carried out will face several issues related to contamination from the material aspect, including both *Haram* and dangerous elements. This will be explained as follows:

i. From *Haram* materials

- a) "*Halal* Supply Chain" is a special label and code that needs to be placed on *Halal* goods when they leave the warehouse. Some non-Muslim countries have no dedicated warehouses to store *Halal* goods. Therefore, it is necessary to arrange certain zones and shelves to store *Halal* goods, so there is no vertical mixing between *Halal* and non-*Halal* products.
- b) *Halal* and non-*halal* products must not be mixed on the pallet or cargo carrier.
- c) *Halal* and *Haram* products, such as products containing pork and/or alcohol, should be stored separately. The "*Halal* Supply Chain" label should be affixed to *Halal* products to make it easier for employees to identify and sort the goods in the warehouse.
- d) The warehouse must be in a safe and secure condition from contamination during the storage of *Halal* materials so that it can be used as a place to pack *Halal* products specifically. This means that the processing technique only needs to use *Halal* ingredients to maintain the *Halal* guarantee of the ingredients. Meanwhile, the process of storing materials involving *Haram* substances must be avoided, as it will harm human health.
- e) The use of *Halal* food logistics (HFL) is relatively low in demand for services, such as warehouse services and storage space. This service is only offered by about 5 out of 9 logistics service providers (LSPs). In addition, less than 30% of the total existing capacity (for *Halal* warehousing) has been used for its services. There are also allegations from many LSPs stating that there is no obligation for the issuance of *Halal* (Food and Beverage Products (F&B) certificates, so this is the cause of very low demand for warehouse services (Norlila *et al.* 2017: 337-346).

HFL services have high operating costs, resulting in less response from F&B manufacturers. Typically, these logistic services are used over a long period by setting operating costs to carry out containers' cleaning ceremony (*sertu*) and renting a special place or freezer room.

ii. From dangerous materials

- a) **Biological:** The food industry must be able to keep food safe from chemical, physical, or biological (viruses, parasites, fungi, bacteria, viruses, and other toxins) risks. In general, food conditions need to be safe, so a review is needed to ensure that the *Halal* guarantee is met in terms of quality.
- b) **Chemical:** The entire production chain could be exposed to accidental contamination with chemicals. Foods produced by manufacturers will inevitably be exposed to chemicals potentially harmful to health. Not to mention the food will move from one place to another. Unintentional contaminated food items need to be considered strictly to protect food safety.
- c) **Physical:** Physical mixing of *Halal* and non-*halal* meats is common in storage facilities. According to Norlila *et al.* (2017), transportation companies lack knowledge about *Halal* practices, thus being exposed to unintentional contamination through certain objects and activities of employees.

So, keeping *Halal* goods away from *Haram* goods is intended to avoid the interference that *Halal* goods can cause with illegal goods or the occurrence of suspicion about the *Halal* goods. To achieve the common good in storing goods risks that likely lead to contamination should be carefully avoided, such as mixing *Halal* and *Halal* elements and goods with hazardous substances. The act of separation between *Halal* goods and illegal goods in this warehouse needs to be observed and implemented comprehensively.

This can protect *Halal* products so that they always have *Halal* status. In practice, this warehousing arrangement leads to the principle of *Maslahah*, which is useful for the common good to maintain the *Halal* status of *Toyyiban* in the storage of goods. In addition, also based on the principle of *sadd al-dzariah*, to avoid mixing between *Halal* goods and illegal goods, the management should adopt this principle immediately and ensure adequate preparation, in addition to ensuring that *Halal* status is evident for the product that is considered to be *Halal*.

4. Transportation

Transportation is a critical area in ensuring safe and contamination-free *Halal* transportation. Zailani *et al.* (2017) argue that the integrity of *Halal* food is subject to a logistics system that plays a role in maintaining *Halal* quality by carrying out proper transportation management, control, and storage along the supply chain to safely reach the destination. Soon *et al.* (2017) argue that *Halal* integrity needs to be observed starting from the consumption of raw materials until they are ready for distribution and then reach the consumers, which means that it is not only discussing permitted and prohibited goods. Coyle *et al.* (2011) define transportation as an activity that transfers goods from raw materials to the place of destination by stating the time and place according to the context of logistics activities. Accordingly, goods move from producer to customer.

The transport must be clean before it is stuffed or loaded with *Halal* goods. As bulk transport is in direct contact with the container/transport vehicle, the container/transport must be

dedicated for *Halal* or ritually cleansed before use. Ritual cleansing is also critical for wet (chilled, frozen) environments. *Halal* livestock needs to be segregated from non-halal livestock (like pigs). For live animals, it has been agreed that *Halal* and non-halal livestock must be segregated. Extensive discussions were held on transporting *Halal* and non-halal slaughtered chicken in one container. It was argued that *Halal* and non-halal slaughtered meat of *Halal* livestock should be allowed to be shared in one container/transport if *Halal* meat has proper tertiary packaging.

Many studies propose the segregation of *Halal* and non-halal goods during transportation, storage, and (sea/air/rail/inland) terminal operations to avoid cross-contamination and mishandling, thus ensuring that operations are consistent with the expectations of Muslim consumers. In *Halal* logistics, it is important to know the segregation levels formulated as consumer requirements during transportation, warehousing, shipment, and in the supermarket (Tieman, 2012). Logistics activities from the transport sector often face various issues related to mixing *Halal* and *Haram* products throughout the operation. To protect this matter from mixing, special transportation needs to be performed by manufacturers and suppliers involved in this type of logistics activity. This action will reduce the risk of cross-contamination, and the delivery process will be simplified for customers and clients. Transportation, as defined by Coyle *et al.* (2011), is the activity of moving goods from a starting point to a planned destination by covering the place and utility, that is, the activity of moving goods performed by manufacturers to customers.

The issue related to the mixing between *Halal* and *Haram* goods is huge in terms of transportation. Therefore, it should adhere to the principle of *Maslahah*; then, it is necessary to segregate the two products to avoid the risk of cross-contamination. Setiawan (2019) is of the view that the principle of *Maslahah* is very important to *Hifz Darurah wa Rafu Haraj* (save the necessity and raise the critical). It is an obligation to keep things *Halal* and avoid *Haram*.

In the matter of transportation, indeed, the industry controls the movement of the transportation so that it does not mix between *Halal* and *Haram* goods. Of course, the *Halal* industry uses transportation specifically to carry *Halal* goods only so that the *Tayyiban Halalan* guarantee is well maintained and to safeguard the common interest based on the principle of *Maslahah*. The principle of *Maslahah* in maintaining the *Halalan Tayyiban* status is a priority in mobilising transportation. The principle of *sadd al-dzariah* is also a *Shari'ah* guide in taking transportation specifically for *Halal* goods only, transportation must be in a clean condition, and there is no mixing between *Halal* and *Haram*. The care of the vehicle is very important so as not to be exposed to harm, which is a *Haram* thing, so the *Halalan Tayyiban* guarantee remains throughout the time of transportation.

5. Retailing

Tieman & Barbara (2020) informed that the Department of Standards Malaysia published the world's first *Halal* refining standard in 2010, MS 2400-3: 2010: management system requirements for retailing. Zaidan (2011) & al-Ashqar (1984) say that the application of *Shari'ah* principles and *Shari'ah* objectives by considering the general *Maslahah* (public interest) is very appropriate for civil society involving Muslims and non-Muslims. This shows the comprehensiveness of Islam

in protecting the rights of consumers.

This *Halal* retailing standard intends to assure the *Halal* integrity of products, goods and/or cargo at the retail stage. It specifies the framework a retailer should establish to meet regulatory *Halal* requirements. In implementing the standard, the retailer should address the handling and managing of *Halal* products and/or goods whenever there exist interfacing activities during receiving, loading and delivery. However, this management system is not prescriptive regarding how purchasing needs to be organised, what categories of *Halal* retailers are possible, the layout of retail outlets, and whether there should be segregation at retail outlets and logistics. It also leaves out considerations of consumer preferences and how this *Halal* retailing standard protects *Halal* integrity according to Islamic thought, including fatwas and the local customs of Muslim societies.

5.1 The concept of *Halal* retailing

Halal Tayyiban (*Halal* and good) is a principle that Islamic retail store players must hold in offering products produced by Muslims. Islamic grocery stores control all movements of *Halal* products so that the *Halal* guarantee remains as long as they are in the store. All products must be in good condition, safe to use, and protected from *Shari'ah* and science. The preparation of food produced by Muslims in the shop should also have Islamic values so that the business is blessed. An Islamic retail store with Islamic values, such as explaining the status of its business goods honestly, will lead to quality assurance of *Halalan Tayyiban* business. The *Shari'ah* principles practised by the grocery store are special features that serve as a guide in carrying out management; Muslim producers must produce the status of *Halal* products; Muslim entrepreneurs must give the status of *Halal* products priority; staff should wear clothing in accordance with *Shari'ah* requirements (Waida Irani *et al.* 2013).

Halal retail aims to guarantee *Halal* integrity by controlling the supply chain process of the *Halal* category at the point of consumer purchase (Tieman & Barbara, 2020). The differences in the *Halal* retail formula are as follows:

- i. *Halal*-exclusive retailer. Where the outlet offers only *Halal* products. The design is made so that the local Muslim community's specific needs and *Halal* requirements can be met and included in the *Halal* category.
- ii. *Halal*-segregated retailer. *Halal* products and *Haram* products are offered by an outlet that clearly identifies the product's status and physically separates the items on shelves and displays so that the risks involving contamination and perception can be easily addressed. The design of the *Halal* category can be multiplied and extended to mainstream Muslim consumers.
- iii. *Halal*-mixed retailer. Where the outlet offers both *Halal* and illegal products, but there is no separation between these two products physically, so is not clear the status of the product. The retailer does not recognise a *Halal* category.

The *Halal*-exclusive retailer only carries products that are considered *Halal* according to governing Islamic law and local

customs. Therefore, a dedicated Halal retailer in Malaysia will not carry alcoholic beverages, non-halal meat, products containing animal ingredients that are not *Halal*, cigarettes, and non-food products (such as cosmetics) containing non-halal components. The supply chain to the retailer should be segregated from non-halal items (as defined according to the country's *Halal* standards).

The retailing issue is also not far from warehousing and transportation, where there is a need to separate between *Halal* and *Haram* goods while in the store. Indeed, Muslim retailers do not sell goods except *Halal* goods, of course, so as not to mix with *Haram* goods. All these retailing activities refer to the principle of *sadd al-dzariah*, which aims to safeguard the benefits of retailing with *Halal* goods, avoiding harm that is being exposed to *Haram* goods. This, in line with the principle of *Maslahah* also aims to maintain the guarantee that *Halalan Tollyiban* remains in the store until it reaches the consumer.

6. Conclusion

The principles of *Shari'ah* guide all matters in living life comprehensively. Undoubtedly, these principles are indeed abundant in Islamic *Shari'ah*, to be used as a reference on life issues. This problem is, of course, related to the logistics or the supply chain in the *Halal* industry. Among the *Shari'ah* principles that are always taken in general is the principle of *Halalan Tollyiban*. The *Halal* industry always refers to the main principle of doing business. From carrying out logistic movement activities, such as the separation between *Halal* and *Haram* goods and the provision of special transportation to transport *Halal* goods specifically aimed at achieving common interests under the principle of *Maslahah*. *Maslahah* leads to the guarantee of *Halalan Tollyiban*. Apart from that, the principle of *sadd al-dzariah* is also a guide to the principles of *Shari'ah* as a precautionary measure in avoiding things that are *Haram*, to keep *Halal* things.

Halal logistics and supply chain management is important in ensuring *Halal* integrity for the Muslim consumer and protecting the brand of manufacturers and retail chains. As today's food supply chains are complex and require crossing borders, logistics plays a key role in extending the *Halal* integrity from source to the point of consumer purchase. As an international *Halal* logistics standard has been developed, there is today a reference in how to organise *Halal* logistics for the *Halal* industry, which addresses both the differences in market requirements (based on the Islamic schools of legal thought, local fatwas and local customs) as well as the complexities of last-mile logistics in non-Muslim countries. *Halalan Tollyiban* is a general *Shari'ah* principle that should be referred to as the basis and principle of *Maslahah*, which is a *Shari'ah* principle that should also be referred to in all units that conduct *Halal* logistics.

References

Qur'an Kareem.

Al-Ashqar, Muhammad Sulaiman Abdullah. (1984). *al-Wadhih fi Usul al-Fiqh*. Maktabah Dar al-Fath wa Dar al-Nafais.

Al-Bukhari, Mohd ibn Ismā'il Abū Abd Allah al-Ju'fi. 1407H/1987. *Sahih al-Bukhari*. Kitab al-Iman, Bab fadhl man istabra'a lidinih, no 52. Ed. ke-3. Beirut: Dār Ibn Kathir al-Yamāmah.

Al-Zuhaili, Wahbah. (1996). *Usul al-Fiqh al-Islami*. Dimasq: Dar al-Fikr.

Alias Azhar, Harlida Abdul Wahab, Nurretina Ahmad Shariff, Muhammad Hafiz Badarulzaman. (2011). *Produk Makanan Halal: Perspektif Hukum dan Undang-undang*. Seminar Hukum Islam Semasa. Dianjurkan oleh Jabatan Fiqh & Usul, Akademi Pengajian Islam, Universiti Malaya, 14-15 Disember 2011.

Abdul Hafaz Ngah, Yuserri Zainuddin, Ramayyah Turasamy (2013). *Adoption of Halal Supply Chain among Malaysian Halal Manufacturers: An exploratory Study*. International Conference on Innovation, Management and Technology Research, Malaysia, 22 – 23 September, pp 388-395.

Alam, S.S. & Sayuti, N.M, (2011). *Applying the Theory of Planned Behavior (TPB) in Halal food purchasing*. International Journal of Commerce and Management, Vol. 21 No. 1, pp. 8-20.

Azmin Azliza Aziz & Suhaiza Zailani (2017). *Halal Logistics: The Tole of Ports, Issues and Challenges*. University of Malaya: Emerald Publication. pp 309-321.

Coyle, J. J., Novack, R. A., Gibson, B. J. and Bardi, E. J. (2011), *Management of Transportation 7th International Edition*. Singapore: South-Western Cengage Learning.

Ibn Kathir, Ismail ibn Umar ibn Kathir al-Damasqi. (1980). *Tafsir Ibn Kathir*. Beirut: Dar al-Fikr.

Mohd Amri Abdullah. (2019). *Memahami Konsep Halalan Tollyiban*. Sinar Islam, 17 Mei: 29

Marco Tieman & Maznah Che Ghazali. (2012). *Halal Control Activities and Assurance Activities in Halal Food Logistics*. International Halal Conference, INHAC, PWTC, Kuala Lumpur, 4-5 September.

Marco Tieman (2013). *Establishing The Principles in Halal Logistics*. Journal of Emerging Economies and Islamic Research (JEEIR). Universiti Teknologi MARA, Volume:1, pp. 1-13.

Muslim, Abu Husayn ibn al-Hujjaj al-Qushayri al-Nisaburi. t.th. *Sahih Muslim*. Kitab al-Masaqah, Bab akhdz al-Halal wa tark al-Shubuhah, no: 1599. Beirut: Dār Ihyā' al-Turāth.

Norlila Mahidin, Adam Mohd Saifudin, Siti Norezam Othman. (2017). *"Halal Food Logistics: The Challenges among Food & Beverages Small and Medium Sizes Manufacturers"*. Universiti Utara Malaysia, International. Journal Supply Chain. Management, Vol. 6 No. 3, pp 337-346.

Omar, E.N & Jaafar, H.S. (2011). *Halal transportation in the Food Industry - A Conceptual Model*, IEEE Symposium on Business, Engineering, and Industrial Applications (ISBEIA), Langkawi, Malaysia, 25-28 September, pp. 384-389.

Setiyawan Gunardi. (2020). *Al-Mukhtasar al-Mufid fi Usul al-Fiqh*. Negeri Sembilan: USIM Press.

Setiyawan Gunardi. (2019). *Adillat al-Ahkam fi Usul al-Fiqh*. Negeri Sembilan: USIM Press.

Soon, J. M., M. Chandia, and J. M. Regenstein. (2017). Halal Integrity in the Food Supply Chain. *British Food Journal*. Vol. 119 No.1. pp: 39-51.

Tieman, Marco, and Barbara Ruiz-Bejarano. (2020). "Halal Retailing: Closing the Last Mile in an End-to-End Halal Supply Chain". *Islam and Civilisational Renewal*. Kuala Lumpur. Vol 11 No. 1. Pp:148.

Tieman, M. (2013). Establishing the Principles in Halal Logistics". *Journal of Emerging Economies and Islamic Research*, vol 1 no. (1), pp 19-31.

Waida Irani Mohd Fauzi, Sany Sanusi Mohd Mokhtar, Shamshuritawati Sharif and Rushemi Zain Yusoff. (2013). *Retail Store Attributes in Islamic Perspectives*. Kedah: UUM. pp287.

Wilson, J.A.J. (2012). The New Wave of Transformational Islamic Marketing. *Journal of Islamic Marketing*, Vol. 3, No. 1, pp. 5-11.

Zaidan, Abd al-Karim. (2011). *Al-Wajiz fi Usul al-Fiqh*. Beirut: Muassasah al-Risalah Nashirun.

Zailani, S., I. Azmin, A. A. Aziz, and K. Kanapathy. (2017). Halal Logistics Opportunities and Challenges. *Journal of Islamic Marketing*. Vol. 8 No. 1. pp 127-139.