

Volume 18, No. 1  June 2021

JOURNAL OF

Islam in Asia

A Refereed International Biannual Arabic – English Journal

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

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JOURNAL OF *Islam in Asia*

Volume 18, No. 1. June 2021

ISSN: 1823-0970 E-ISSN: 2289-8077

Journal of Islam in Asia

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Standardisation of Halal Industry towards Sustainable Development Goals (SDG)

Penyeragaman Industri Halal ke arah Matlamat Pembangunan yang Mampan (SDG)

Saheed Abdullahi Busari,* and Miszairi Sitiris **

Abstract

The purpose of this paper is to analyse the prospects and challenges of the halal industry towards achieving health, environmental, social and economic sustainable development goal. This study relies on qualitative approach to gather data from secondary sources. The paper uses doctrinal approach to analyse the relationship between halal industry, *maqāsid sharī'ah* and the sustainable development goals. The increase in demand for halal products is due to greater awareness and religious consciousness of most consumers, particularly among Muslim nations. However, there have been rising concerns about how halal industry can achieve sustainable health, environment, social and economy development goals. Even though halal industry assures halal (permissible) food by forbidding swine and alcohol businesses, it also entails an end to end *tayyib* (wholesomeness) of the products and services for a sustainable ecosystem as imbedded in *maqāsid sharī'ah*. This paper explicates useful issues and challenges that principal institutions of the halal industry need to address to achieve halal sustainable development goals.

Keywords: Standardization, *Halālan*, *Tayyiban*, *Maqāsid Shariah*, *Fatwā*, Sustainable Development Goals.

Abstrak

Tujuan kajian ini dibuat adalah untuk menganalisis prospek dan cabaran industri halal ke arah mencapai matlamat pembangunan mampan sama ada dari segi kesihatan, alam sekitar, sosial dan ekonomi. Kajian ini mengaplikasikan kaedah kualitatif melalui pengumpulan data dari sumber sekunder. Ia menggunakan pendekatan doktrin di dalam menganalisa hubungan di antara industri halal, *maqāsid sharī'ah* dan matlamat pembangunan mampan. Peningkatan permintaan terhadap produk halal adalah disebabkan oleh kefahaman serta kesedaran agama yang tinggi di kalangan pengguna, terutamanya di kalangan negara-negara Islam. Walau bagaimanapun, terdapat

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keimbangan yang semakin meningkat berhubung bagaimana industri halal boleh mencapai matlamat kesihatan, alam sekitar, sosial dan pembangunan ekonomi yang mampan. Walaupun industri halal memberi jaminan makanan halal (dibenarkan) dengan melarang perniagaan babi dan alkohol, ia juga melibatkan jaminan hujung ke hujung (keseluruhan proses) adalah produk serta perkhidmatan yang *tayyib* bagi mewujudkan ekosistem yang mampan sebagaimana termaktub di dalam *maqāsid sharī'ah*. Kajian ini menerangkan isu-isu serta cabaran yang perlu ditangani oleh institusi-institusi utama dalam industri halal untuk mencapai matlamat pembangunan halal yang mampan.

Kata Kunci: Penstandardan, *Halālan*, *Tayyiban*, *Maqāsid Shariah*, *Fatwā*, Matlamat Pembangunan yang Mampan.

Introduction

The concepts of halal (permissible) and haram (non-permissible) are clear among Muslims as the former is an indication of things that are permissible in Islamic law while the latter is about forbidden things for use or consumptions. The nascent halal industry has grown beyond individual challenges of going through the process of identifying what is halal or haram with the introduction of the halal logo which indicates that a product or service has passed through halal screening and is permissible for consumption (Nilai n.d.). Halal certification bodies are prominent in Malaysia and Australia. For instance, in Malaysia, the industry has experienced rapid growth of over four decades of production, standardisation, training and innovation in the halal industry. As of today, Malaysia accounts for 70% of the world halal export. Between 2010 and 2013, the volume of halal investment had a drastic growth from 5 billion to 32 billion Malaysian ringgit. Malaysia remains as the principal exporter of halal products across Asia, Africa, Europe and America ¹.

The halal industry has benefited the manufacturers and consumers alike. While the manufacturer has been able to gain business expansion and profit, the consumers are able to satisfy their needs. The halal economy is conscious of maintaining balance in a capitalist environment. Even though an average business is meant to maximise profit, yet, it needs to consider that the entire ecosystem is given due consideration in the process of what and how². The present-day capitalist economy is void of rationalism and less concern for the environment and its component; rather,

¹ Rob Hughes & Rizwan Malik, "The Global Halal Industry : An Overview," *EDBIZ-NASDAQ-100 Sharia Index (N100SI)*, 2010, 140–59.

² Rohani Abdullah, Rohafiz Sabar, and Mastora Mustafar, "Green Halal Supply Chain in Malaysian Halal Food Companies : A Conceptual Framework" 7, no. 5 (2018): 502–10.

it focuses on maximising profit at the expense of the sustainability/sustainable living. However, the philosophy of the halal economy is not limited to profit and utility maximisation instead of sustainable living through sustainable production and consumption³. Despite the attractive potentials of realising sustainable ecosystem through the halal industry, several challenges are confronting the nascent industry. Although a country like Malaysia has taken bold and lasting steps, the uniformity in procedures and standards is still deterring the growth and global acceptance of the industry⁴.

Therefore, this study explores the existing standards, procedures of the halal industry in selected countries such as Malaysia and Australia. The research explains the overlaps between the current halal industry, maqāṣid Shariah and sustainable development goals. The remaining parts of this study are as follows: (a) Methodology, (b) Literature review, (c) Prospects of Halal Industry for sustainable development goals, (d) Maqasid of Halal towards sustainable development (e) Challenges of halal industry for sustainable development goals, (e) Conclusion.

1. Methodology

This study adopts a qualitative research method for gathering and analysing doctrinal data. The study gathers information from related literature and analyses the challenges and prospect of the halal industry towards achieving a sustainable development goal. The study aims to review literature that centres on the concept of the significance of ḥalālan and tayyiban, the growth and potential contributions of the halal industry, especially health, environmental, social and economic sustainability. The study focuses on four different sustainable goals such as the health, social, economic and environmental potential contributions of the halal industry to SDG while it explores five challenges confronting the halal industry such as Halal industry procedures, awareness, misconceptions, fatwa standardization and halal logo. The study gathers information on halal industry and SDG from recent literatures. Although there are lim-

³ Filzah Md Isa & Bidin Chee Kifli Nik Maheran Nik Muhammad, "Positioning Malaysia as Halal-Hub: Integration Role of Supply Chain Strategy Positioning Malaysia as Halal-Hub : Integration Role of Supply Chain Strategy and Halal Assurance System," *Asian Social Science* 5, no. 7 (2009): 1–10, <https://doi.org/10.5539/ass.v5n7p44>.

⁴ Abdullah, Sabar, and Mustafar, "Green Halal Supply Chain in Malaysian Halal Food Companies, 503."

ited studies on the role of the halal industry in achieving sustainable development goals, this study aims to explore the threshold of Islamic jurisprudence by explaining the overlap between *maqāṣid* of the halal industry and the SDG. The study also explicates issues in a global *fatwā* for the halal industry and what should be the practical and contemporary solution towards sustainable development goals.

2. Literature Review

Halal industry has potential and inherent wholesomeness that provides for a sustainable environment through enhancing sanitation, hygiene, safety, which makes it more acceptable to consumers, particularly in Muslim countries. The concept of ḥalālān and ṭayyiban is an avenue for small scale retailers to generate income. The record has shown that the halal industry has improved the economy of Muslim countries like Malaysia and has increased financial inclusion among Muslims and women who specialise in food and beauty products. Awareness and knowledge of halal products among Muslims are potential opportunities for the growth of the halal industry towards sustainable development goals⁵. Many Muslims are naturally inclined to the halal products as a religious commitment and faith-based identity. Although many consumers in Malaysia have a basic understanding of halal products and the significance, there is a need to have adequate information about the production, preparation, handling and storage of the halal products. Hence, the governing body should be responsible for ensuring adequate information about the halal foods and certifications are easily accessible to the consumers⁶.

Despite the volume of the halal economy across the globe, there is a challenge of technical support lacking to facilitate an understanding of the magnitude of supply chain strategies, the structure of halal assurance system and marketing intelligence of halal supply chain across the globe⁷. Moreover, the concept of halal ṭayyiban means permissible and wholesome entails all human endeavors that does not violate fundamental principles of Shariah and equally promotes human, animal and envi-

⁵ Zakiah Samori et al., "TOWARDS THE FORMATION OF SHARIAH COMPLIANT HOTEL IN MALAYSIA : AN EXPLORATORY STUDY ON ITS OPPORTUNITIES AND," no. July 2012 (2013): 108–124.

⁶ Mohd Nizam et al., "Environmental Concern in Managing Halal Food Supply Chain" 9, no. 3 (2013): 240–46, <https://doi.org/10.3844/ajessp.2013.240.246>.

⁷ Md Isa, Kifli & Nik Muhammad, "Positioning Malaysia as Halal-Hub, 45."

ronment wellbeing⁸. The principal stakeholders in the halal industry need to understand and develop a comprehensive framework for supply chain, halal assurance system, and marketing intelligence within the halal industry.

The growth in halal industry and the rapid increase in its economic impact are not merely because of the Muslim concerns and religious purpose, rather more significantly because Halal is recognised as a new benchmark for safety and quality assurance⁹. More customers are becoming aware of the essence of halal products as the means to quench the thirst of clean and pure food. Considering the success story of the halal industry in Malaysia, there is a need for it to champion the globalisation agenda of the halal industry towards sustainable development goals¹⁰. Otherwise, Malaysia might lose out to other non-Muslim countries such as Thailand, Brazil, Argentina, Australia and New Zealand which are already dominating the industry and actively producing Halal certified meat to cater to the increasing needs of Muslim consumers around the world¹¹.

Although Malaysia is the potential hub of halal products and leading exporter of halal goods across the globe, many industrial players do not understand the reasons why they should invest in green-based products and its benefit for the entire ecosystem. The sustainable development growth agenda is a universal campaign among the international community that nations and its industrial sectors should pursue the production of needs for the present without compromising the resources of future generations. Consequently, the implementation of the green rule and regulation is still lagging because of the level of understanding about the concept and why it is necessary with reasonable economic scale advantage to the entire ecosystem¹². Evidence has shown that performance

⁸ MD SIDDIQUE E AZAM MOHA ASRI ABDULLAH and DZULJASTRI ABDUL RAZAK, "Halal Tourism: Definition, Justification, and Scopes towards Sustainable Development," *International Journal of Business, Economics and Law* 18, no. 3 (2019): 23–31.

⁹ Md Isa, Kifli & Nik Muhammad, "Positioning Malaysia as Halal-Hub, 46.

¹⁰ Evi Oktaviana Putri, *Intention Toward Halal and Organic Food : Awareness for Natural Content , Religiosity , and Knowledge Context*, vol. 2018, 2018, <https://doi.org/10.18502/kss.v3i10.3425>.

¹¹ Md Isa, Kifli & Nik Muhammad, "Positioning Malaysia as Halal-Hub : Integration Role of Supply Chain Strategy Positioning Malaysia as Halal-Hub, 47.

¹² Bin Mohamed Mokhtar Sany Sanuri and Javeed Anam and Bin Lebai Othman Ismail, "Conceptualizing the Relation between Halal Logo , Perceived Product Quality and the Role of Consumer Knowledge," *Journal of Islamic Marketing* 9,4, no. 728 (2018): 21, <https://doi.org/10.1108/JIMA-02-2017-0019>.

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and quality improvement, waste and cost reduction are essential factors for implementing Green Supply Chain (GSC) practices in the halal food companies while many industries are less concern about acquiring the ISO 14000 certificates of implementing GSC practices as less than 24% of these companies are applying for it¹³.

A recent study has shown that most companies in Malaysia are more motivated by any industrial strategy that can improve product quality and reduce cost than adopting GSC of environmental benefit. Consumer awareness is a vital mechanism to increase the consumption of GSC based products in Malaysia¹⁴.

The formation of Halal Industry Development Corporation by the Malaysian government is a laudable initiative towards becoming the hub of halal across the globe in terms of product, education, training, and innovation. As of 2004, Malaysia has produced its halal standard (MS 1500:2004), as a model requirement for both the Muslim community as well as international health and safety standards.

However, the halal market is looking forward to an international halal standard developed out of the Malaysia halal standards (MS1500:2004)¹⁵. For instance, one of the prime objectives of the Malaysia Ninth Plan for (2006-2010) is to transform Malaysia into a production and distribution hub of halal products and to upgrade the necessary infrastructure to attract more traders and investors. On the other hand, the "*Director Innovation Developpement En Nutrition Animale*" (IDENA), France is also working on analysing, selecting and identifying qualitative materials that conform to Islamic requirements¹⁶. The IDENA is also working along with the Islamic Development Department of Malaysia "*Jabatan Kemajuan Islam Malaysia*" (JAKIM) of Malaysia on the unification of the halal certification logo and its implementation among 20 recognised countries across the globe. IDENA is similarly promoting welfare and care for the animals that are prepared for slaughter by promoting

¹³ Nizam et al., "Environmental Concern in Managing Halal Food Supply Chain, 241."

¹⁴ Ibid.

¹⁵ Noorliza Karia, Mohamed Soliman, and Mohamed Soliman, "A Review on Green Supply Chain Aspects and Practices A Review on Green Supply Chain Aspects and Practices Introduction Green Supply Chain (GSC) Is an Important Issue for Competition and for Changing The," no. December (2017), <https://doi.org/10.1515/mmcks-2017-0002>.

¹⁶ Maaruf Abdul Ghani, "Halal Food : Scenario and Current Status in Malaysia," in *10th ASEAN Food Conference 2007* (KLCC, Malaysia, 2007), 1–13, <https://doi.org/10.13140/2.1.4800.4803>.

the production of halal animal feed that gives nutrition to the animals rather than just concern about feed at low cost¹⁷.

The study of Mukhtar and Jusoh (2018) has delved into the analysis of Sustainable Development Goals (SDGs) prescribed by the United Nations Development Program (UNDP) from shariah perspectives¹⁸. It is interesting to note that what SDG is promoting is embedded in the Quran and the teaching of the prophet (PBUH). The message of Islam is basically to uphold the monotheism of Allah, accept Muhammad (PBUH) as Allah's messenger, and protection of humanity and its environment through eradication of poverty, hunger, malnutrition etc. Therefore, Islamic law and economy prohibit usury, gambling, uncertainty and other illegal activities to protect poor people of the society against the rich. Islamic law is prescribed basically to achieve peace, harmony and economy growth as equally stipulated as the global agenda of the SDG 2000 to 2016¹⁹.

One of the mechanisms of Islamic law towards achieving sustainable development goals is the maqāṣid shariah model, which has three main protective components. First, the necessity: Protection of life, intellect, progeny and wealth. Secondly, the basic need: Promotion of justice, peace, prosperity, education, healthcare, women's rights. Thirdly: the embellishments: Elimination of discrimination, poverty, hunger, malnutrition and injustice²⁰. Although SDG mainly focus on the betterment of humanity in this world, the maqāṣid, sharī'ah model focuses on the betterment of humanity in this world and hereafter. These Maqasid shariah mechanism in five hierarchical domains of human endeavour and the entire ecosystem. The hierarchies are (i) Protection of religion, (ii) Protection of life, (iii) Protection of intellect, (iv) Protection of progeny, and (v) Protection of wealth.

¹⁷ Ibid.

¹⁸ Sohaib Mukhtar and Sufian Jusoh, "Islamic Law and Sustainable Development Goals Islamic Law and Sustainable Development Goals," *Tazkia Islamic Finance and Business Review* 12, no. July (2018): 81–99, <https://doi.org/10.30993/tifbr.v12i1.124>.

¹⁹ ZAMIR IQBAL AND ABBAS MIRAKHOR, *An Introduction to Islamic Finance An Introduction to Islamic Finance*, 2nd ed. (Singapore: John Wiley & Sons (Asia) Pte. Ltd., 2011).

²⁰ Mukhtar and Jusoh, "Islamic Law and Sustainable Development Goals Islamic Law and Sustainable Development Goals", 83.

3. Prospect of Halal Industry in Achieving Sustainable Development Goals

The nascent halal industry has the potential mechanisms to make a sustainable development goal. Although some people often consider and confine halal industry to the food industry, the reality is that ‘halal’ goes far beyond that. The general perceptions about halal are mostly the process of slaughtering animals, but the concept of halal extends to ḥalālān and ṭayyibān. The fundamental rule in halal is that the products, goods and services must be good for the entire ecosystem: humans, animals and the environment²¹. The concept of ḥalālān and ṭayyibān can ensure safe and sustainable development goals and protect the ecosystem. Allah emphasizes the significance of human safety thus:

"And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good" [Al-Baqarah: 195].

Moreover, halal industry in the recent years has expanded to halal beauty products. The halal industry standards and certification procedures include banning of pesticides which are harmful to the environment and the immediate workers in the factory. Also, Halal industry standards forbid the production of beauty products resulting from cruelty to an animal and the environment²². The prospects of the halal industry to the sustainable development goals can entail health, social, economy and environmentally sustainable potentials.

3.1 Health Sustainability of the Halal Industry

Sustainable healthy products and services is one of the significant niche industries for the halal industry. The halal industry, most especially in Malaysia Thailand and Australia, has made considerable progress in investing and promoting halal pharmaceutical products. One of the intents of the halal industry in promoting pharmaceutical products is to alleviate challenges that are associated with harmful medical products that

²¹ Norizan Hassan, "The Economics of Halal Industry," *Conference Paper*, no. July (2016): 16, <https://www.researchgate.net/publication/305429557>.

²² Kasmarini Baharuddin and Norliya Ahmad Kassim, "Understanding the Halal Concept and the Importance of Information on Halal Food Business Needed by Potential Malaysian Entrepreneurs" 5, no. 2 (2015): 170–80, <https://doi.org/10.6007/IJARBS/v5-i2/1476>.

lead to death or diseases. The halal industry has the potential towards increasing life expectancy and to reduce infant and maternal mortality rates by researching into sustainable products with minimal or zero side effects²³.

Experts have identified good health and wellbeing as a major driver of the sustainable 2030 Agenda because of the complex interconnectedness between healthy being and the ecosystem. The SDG 3 (health and wellbeing) promotes medical products and services to alleviate diseases and improve the wellness of the people which the halal industry stood as a potential contributor towards good health for all²⁴. The halal pharmaceutical industries have a vital contribution to sustainable health wellbeing. The halal pharmaceutical has zero-tolerance for non-permissible substance (haram). The halal pharmaceutical also observes the wholesomeness (*tayyiban*) of strictness to sustainable and eco-friendly ingredients without violating health and spiritual considerations in Islam. That is, the ingredients used in the production and the process of production must not violate any fundamental principles in Islamic law²⁵. However, the Muslims across is about a quarter of the entire population. Hence, health contribution of the halal pharmaceutical is significant to the world wellbeing.

3.2 Social Sustainability of the Halal Industry

The halal industry promotes social progress among the people. The industry has become a household name, particularly in food, pharmaceutical, tourism and cosmetics. The industry has created awareness and the need to improve products and services that are compliant with *halālan tayyiban*. The industry has carved a niche for potential halal scientists, scholars, researchers and consumers. The social contribution of halal industry should foster the development of people community and their culture. The industry through its contributions in healthy food, pharmaceutical and others will guarantee a reasonable and sustainable

²³ Hussein Elasrag, "Halal Industry: Key Challenges and Opportunities Hussein Elasrag," *SSRN Electronic Journal*, no. February (2016).

²⁴ Arancha González & Ahmad Mohamed Ali Al Madani, "From Niche to Mainstream: Halal Goes Global" (Geneva, 2015), 2.

²⁵ Tushar Saha, Tashnuva Rifat, and Shibbir Shimanto, "Prospects of Halal Pharmaceuticals Asian Journal of Ethnopharmacology and Medicinal Foods Prospects of Halal Pharmaceuticals," *Asian Journal of Ethnopharmacology and Medicinal Foods* 5, no. 2 (2019): 1–8.

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quality of life and healthcare for the people²⁶.

The positive perception of consumers about the health benefits and animal treatment of halal industry has increased the demands both in Muslim and non-Muslim nations. For instance, the Islamic Food and Nutrition Council of America's (2009) reported that halal food has a wholesome promise which remains the best avenue for consumers to quench their thirst about organic products primarily in the United States of America and Europe where consumers already pay premium prices for organic foods²⁷. Moreover, the study of Qomaro (2018) suggests that quality co-branding has a significant contribution to sustainable development goals through an increase in jobs and the promotion of social socio-cultural image of the Indonesian people. Halal industry has imbedded social, religious, educational and religious propagation mechanism which can promote social sustainability²⁸.

3.3 Economic Sustainability of the Halal Industry

The potential of economic sustainability of the halal industry depicts in the growth of its economy in recent time. Apart from the economic advantages of expanding the enterprises and business opportunities for the estimated of 1.6 trillion Muslims across the globe, the non-Muslim nations also have the opportunity of sharing from the estimated US \$ 1 trillion markets of halal products and service²⁹. The halal industry combines scientific researches and shariah compliance requirement based on the permissibility and wholesomeness that promote equal economic growth, generation and sharing of wealth for all without harming any element of the environment. The UN can achieve sustainable development goals through local and global investment, and economic distribution among the people and nations with the highest consideration for green ecosystem³⁰. An average Muslim individual and family are meant to be

²⁶ Refiti H Listyani, Emy Susanti, and Musta Mashud, "Middle Class Muslim Women and Beauty Industry," *ICEMSS 2018, December 7-8, Banyuwangi, Indonesia* (Indonesia, 2019), <https://doi.org/10.4108/eai>.

²⁷ Baharuddin and Kassim, "Understanding the Halal Concept and the Importance of Information on Halal Food Business Needed by Potential Malaysian Entrepreneurs." 172.

²⁸ Galuh Widitya Qomaro, "PESANTREN AS HALAL TOURISM CO-BRANDING : HALAL INDUSTRY FOR SUSTAINABLE DEVELOPMENT GOALS," *Maqdis: Jurnal Kajian Ekonomi Islam* 4, no. 1 (2018): 12.

²⁹ González & Al Madani, "From Niche to Mainstream: Halal Goes Global." 16.

³⁰ Elasrag, "Halal Industry : Key Challenges and Opportunities Hussein Elasrag."

concerned about permissibility (halal) of what they consume. The population of Muslims in the world is about 1.8 billion, which represents one-third of the entire world population³¹.

The world population as of 2014 was 7 billion people, while the Muslims were about 2 billion people. The population growth expectation shows that the population of the Muslim will increase by 10% per cent and by implication means that the income of halal industry particularly in Muslim countries will automatically increase³². However, the halal concept is not limited to what people eat and drink; rather, it includes economic transactions, social undertakings from clothing and attires, and political relationships among the people. The halal industry has equally experienced rapid growth in recent years among Muslims because of the increase in awareness about its sanctity to Muslims faith while more non-Muslims are also attracted because it promises sustainable development goals³³. The prospect in the halal market has triggered many non-Islamic countries to have seized the opportunity of leveraging on the potential halal market by producing halal products and encouraging halal certification agencies in the countries. For instance, New Zealand and Australia are the largest producers and exporters of halal meat while Brazil and Argentina are the largest producers and exporters of poultry farm³⁴.

³¹ Houssain Kettani, "2010 World Muslim Population 2010 World Muslim Population," no. January 2010 (2015).

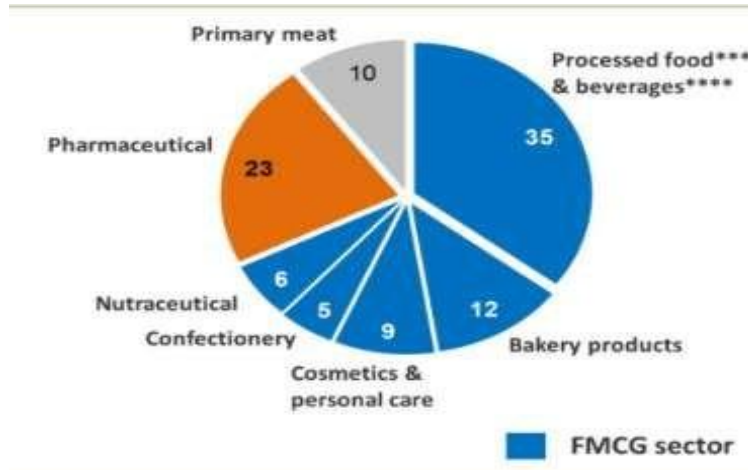
³² Ibid.

³³ Muhammad Haniff Hassan, "Wasatiyyah as Explained by Prof. Muhammad Kamal Hassan: Justice, Excellence and Balance," *Journal of the International Centre for Political Violence and Terrorism Research* 6, no. 2 (2014): 24–30.

³⁴ Ibid, 25."

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Figure 1: Potential global halal market.



Source: Halal Industry Development Corporation (HDC)

The 21st century has witnessed the fastest growth in the halal industry. The entire economy of the halal industry has eight main sectors that are producing and exporting products across the globe. The halal industry has animal husbandry, food and logistics to pharmaceutical, cosmetics and finance. The underlying agenda is to ensure all these sectors work in accordance to Islamic rules (shariah) in its source of funding, the procedures for production, the materials used in manufacturing, the logistics management and the final products must all fulfil the *halālan tayyiban* concept. The agenda of halal industry remains one of the best and fastest-growing means towards the realisation of sustainable development goals³⁵.

It is worth mentioning that domestic and international demands for halal products are increasing because of the initiative awareness by related agencies and principal industrial players such as JAKIM and HDC in Malaysia. Another important factor responsible for the increase in demand for halal products is the growing number of Muslims in Malaysia and across the world³⁶.

As a leading nation and potential hub of the halal industry, Ma-

³⁵ Hassan, "Wasatiyyah, Justice, Excellence and Balance," 26-30.

³⁶ Ibid.

Malaysia has established the Halal Development Centre (HDC) under the purview of the Department of Islamic Development Malaysia (JAKIM). The HDC is responsible for developing standards, requirements and regulations for the development and promotion of the halal industry in Malaysia, and especially in Asian countries. As a step forward, the HDC is presently promoting Malaysia to be a hub of halal industry across the globe³⁷.

3.4 Environment Sustainability Impact of the H Industry

Environmental sustainability entails principles and practices which prevent the nature of the ecosystem from abuse and from being used inexhaustibly. A sustainable environment remains a balanced ecosystem with even protection for every component of the environment³⁸. The halal industry is a potential nascent industry that has a balanced philosophy of zero tolerance to environmental pollution and abuse in the use of natural resources. The concept of *ḥalālan tayyiban* in halal industry equally promotes innovation to avoid underutilization of the environmental benefits through green products and services. It is worth mentioning that the halal industry is fast-growing by its investment expansion into renewable energies, saving water, green constructions and sustainable architecture³⁹.

The halal industry is not limited to food and drinks but includes products and services in healthcare and pharmaceuticals, cosmetics, tourism and financial services. The UN's 17 Sustainable Development Goals agenda focuses initiatives that will alleviate poverty, guaranteed prosperity and protection of the entire components of the planet. The halal industry remains the future sector of the globe that has the potentials to utilize various financial mechanisms and tools to finance green products for the

³⁷ Ibid.

³⁸ A.N.Sarkar, "Promoting Eco-Innovations to Leverage Sustainable Development of Eco-Industry and Green Growth," *European Journal of Sustainable Development* 2, no. 1 (2013): 171–224.

³⁹ Firdaus Fanny et al., "THE ROLE OF HALAL CERTIFICATION ON PURCHASE INTENTION TOWARDS FOOD PRODUCTS FROM MENA COUNTRIES : A SEM STUDY THE ROLE OF HALAL CERTIFICATION ON PURCHASE INTENTION TOWARDS FOOD PRODUCTS FROM MENA COUNTRIES : A SEM STUDY," *Journal of Islamic Monetary Economics and Finance*, 5, no. 1 (2019): 63–88, <https://doi.org/10.21098/jimf.v5i1.1048>.

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safety of the entire universe⁴⁰. Allah says:

“O humankind! Consume from the earth what is halal and tayyib, and follow not the footsteps of the devil!” [Al-Baqarah, 2:168].

The global halal industry is meant to sustain the environment, protect the planet by avoiding dangerous emissions on the entire ecosystem. Moreover, there is an Islamic principle of Khalīfah (Vicegerency) as a potential philosophy of halal industry to have the sense of responsibility to protect the planet, avoid damages, environmental pollution, poisonous gas emission and all other activities that are inimical to the health and wellbeing of the world⁴¹. Allah says:

“Indeed, I will make upon the earth a successive authority” [Al-Baqarah: 30].

For instance, halal firms in pottery and farming sectors should be conscious of a sustainable mechanism and methodology to achieve environmental friendly and ethical standards of the SDG 17. The halal industry has a responsibility to protect and safeguard the entire planet without violating the right of components. The halal industry is a steward of this planet earth to produce permissible and wholesome goods and services according to shariah requirements. The halal industry is committed towards the protection against environmental pollution and violation against the ecosystem⁴².

The philosophy of halal industry to be responsible for the potential mercy Allah has promised the world is to stand tall at ensuring the implementation of the universal values in human consumptions such as health, environmental safety, humans and animals rights, balance in socio-economic activities⁴³. There are five UN sustainable goals agendas that focus on the sustainable and green environment: SDG 6, (clean water & sanitation), SDG7 (affordable & clean energy), SDG9 (industrial in-

⁴⁰ Nabyl Eddahar, *Muslim Friendly Branding in the Global Market* (Casablanca, 2018), <https://www.oic-oci.org/docdown/?docID=1772&refID=1071>.

⁴¹ Islamic Development Bank IDB, *Reverse Linkage: Development Through South-South Cooperation* (United Kingdom: Gomer Press Ltd, 2018).

⁴² Joel Carboni, “Green Development Management,” in *The Role of Green Projects and the Global Halal Ecosystem in Support of the UN Sustainable Development Goals* (Pinang, Malaysia, 2017), 1–10.

⁴³ Idris Adewale Ahmed, “Halal Is Not Only for the Muslims” (Malaysia: New Strait Times, 2019).

novation & infrastructure), SDG11 (sustainable cities & communities), SDG13 (climate action).

4. Maqāsid of Halal Industry towards Sustainable Development Goals (MS/SDG)

Maqāsid sharī'ah is the intent of the lawgiver (Allah) on His creatures based on the Al-Quran and Sunnah. The lawgiver aims at protecting human life, faith, progeny, senses and wealth as prescribed in the Islamic law. The fulcrum of Maqasid shariah remains to facilitate ease and remove hardship in every human endeavour⁴⁴. Maqāsid sharī'ah aims at removing all that may have negative effects on life, health, social security and other general well-beings of humans and the environment. The underpinning spirit of Maqasid shariah is convergent with several objectives of the SDG in terms of good health, education, social security and opportunity⁴⁵. Maqasid shariah has three main hierarchical orders of protecting humans and the ecosystem. The lawgiver higher object of protection is not limited to humans, rather it extends to the sustainability of the entire resources of the ecosystem such as conservation of sea, ocean, climate, energy and promotion of economic growth and industrialisation, as imbedded in the SDG⁴⁶. All said in the Quran thus: Allah desires your wellbeing, not your discomfort [Al-Baqarah:185].

The implementation of Islamic law in human endeavours is meant to remove hardship and give ease to life and provision. Zuhailī (2006) further explicates the Islamic maxim "All difficulty must be eliminated" has a significant objective of the lawgiver in an Islamic application to the entire environment. On the other hand, the universal understanding of consumption is to keep life going and stay healthy for the general benefits to society. Studies have shown that many types of researches which have contributed to the application of maqāsid sharī'ah are unidentified⁴⁷.

However, maqāsid sharī'ah is basically to attract benefits and protecting against difficulties. The higher objective of Ḥalālan Ṭayyiban is

⁴⁴ Ibrahim bin Musa Abu Ishāq Al-Shāṭibī, *The Reconciliation of the Fundamentals of Islamic Law (Al-Muwāfaqāt Fi Usul Al-Shariah)*, ed. Imran Ahsan Khan Nyazee, 2019.

⁴⁵ Shabir Ahmad Maulawi Ahmad & Muhammad Tahir Mesawi, "Shariah Goal Pertaining to Economic Wealth and Their Means in Imam Muhammad Al-Tahir Bin Ashur's Work," *Al-Tajdīd* 20, no. 39A (2016): 235–65.

⁴⁶ Abdullah, Sabar, and Mustafar, "Green Halal Supply Chain in Malaysian Halal Food Companies : A Conceptual Framework."

⁴⁷ Mustafā Zuhailī, *Al-Qawā'id Al-Fiqhiyah Wa Taṭbīqātuhā Fī Al-Mazāhib Al-Arba'*, 1st ed. (Al-Dimishqi: Dar Al-Fikr, 2006).

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to promote investment and consumption of permissible and wholesome products for the benefit of the entire ecosystem⁴⁸. Allah says: "Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption." [Al-Baqarah: 60]. Maqāṣid shari'ah and the prime intent of lawgiver is to consume wholesome provisions of Allah and avoid corruption in production and consumptions⁴⁹. The main objective of shariah is to ensure the welfare and social security of individuals through an established, strong and stable social system in the community and prevent evil acts from corrupt practices and negligence⁵⁰.

4.1 The Overlap between Halal Prospect and SDG Agenda

There are 16 elements of sustainable development goals. The maqāṣid shariah element is an Islamic instrument that can practically aid the achievement of the SDG across the globe. The table below demonstrates the overlaps between some the SDGs agenda and halal prospect through the maqāṣid shariah mechanism. The table highlights the intents of Halal industry in the production of shariah compliant and sustainable products and services.

⁴⁸ Muhammad Abdul Mun'im 'Afrun, *Al-Mutaṭālibah Al-Iqtisādiyyah Li Tahqīq Maqāṣid Shariah Fi Iqtisādī Islamī* (Saudi Arabia: Jamia Umu Al-Qura, 1991).

⁴⁹ Ibid.

⁵⁰ Ibn Muhammad Ibn Ashur, *Treatise on Maqasid Al-Shari'ah*, 235-65.

S/N	Role of Halal Industry	<i>maqāṣid sharī'ah</i> Mechanism	Sustainable Development Goals
1	The Halal industry is primarily committed to the production of Ḥalālān Tayyiban compliant products especially for the Muslims who are conscious of protecting their faith from prohibitions.	Protection of Faith entails consumer decision to acquire products & services that are not inimical to faith & belief (ḥifdz-ul-dīn) ⁵¹ . Another essence of shariah intent for the protection of religion is to protect the entire ecosystem by consuming products and services permissible and wholesome ⁵²	SDG goals 1,2,3,6 and 10 focus on reducing vulnerability which in turn strengthen the faith and belief of consumers to acquire permissible and wholesome products.

⁵¹ But if the Truth had followed their inclinations, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message, but they, from their message, are turning away. [Al-mu'minun: 71].

⁵² So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah (nature) of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.

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2	The ḥalālan ṭayyiban concept is expected to avoid the production of harmful and dangerous things to the life of the consumers, the immediate workers and the entire environment such as green agenda and promote green products.	Maqasid Shariah grants Protection of Life the highest hierarchy from what is produced for whom it is produced. (ḥifdz-ul-nafs) ⁵³	Zakat aligns with Goals 2,3,6,8 and 11 in ensuring healthy lives and promoting well-being for sustainable development.
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⁵³ "Because of that, we decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely". [Maidah: 32]. & "We have certainly created man in the best of stature; [Ar- tin: 4].

3	The growth in the halal industry will increase halal economy which can pay the obligatory zakat, or the non-obligatory sadaqah through corporate social responsibility (CSR) agenda to provide welfare for the protection of progeny of the needy family.	Protection of Progeny includes zakat welfare packages for the needy, poor and economically challenged families (hifdz-ul-nasl) ⁵⁴ .	Zakat that helps people escape the poverty trap, promoting peace, and protecting the environment such as goals 3,5,7,11,12,13,14,15 and 16 are consistent with human progeny.
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⁵⁴ "and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them" [Al-Anam:151].

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4	The production of healthy, safe and nutritious food for the entire ecosystem. Halal industry forbids products that are harmful to the intellectual such as alcoholic or narcotic contents. It promotes awareness about the permissible wholesome products and services.	Protection of Intellect Heathy food and activities protect human intellect. Awareness and education about products And services that are enhance intellectual growth and avoiding those that are inimical to the intellect (<i>hifdz-ul-aqal</i>) ⁵⁵	Zakat's alignment access to healthy nourishment, quality education, and make children more productive in the future.
5	The halal industry is a potential boost for the entire economy. The halal industry promotes wealth sharing between the employer	Wealth sharing is one of the mechanisms for the protection of Wealth (<i>hifdz-l-māl</i>) ⁵⁶ The prophet (pbuh)	Zakat has inbuilt wealth transfer (SDG 10) which can help to generate economic activities as indicated in (SDG8) and a social

⁵⁵ O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. [Maidah: 90]. & Every intoxicant is alcoholic, and every alcohol is forbidden [hadith Muslim].

⁵⁶ And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you.. [Surah Hashr: 7].

And do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness. [Al-Nisai:5].

	and employee in one hand and the investors and the fund manager on the other. Every actor in wealth sharing is a potential donor of zakat which is a mechanism for protection of wealth.	emphasized that the zakat from Allah's perspective makes wealth increases while given will make money increase from. ⁵⁷	safety net (SDG 1&3).
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Table 1: by the author

The 17 sustainable development goals (SDGs) to transform our world:



⁵⁷ And whatever you give for interest to increase within the wealth of people will not increase with Allah . But what you give in zakah, desiring the countenance of Allah - those are the multipliers. [Surah Rum : 39].

Figure 2: Culled from United Nation
Halal Industry towards SDG

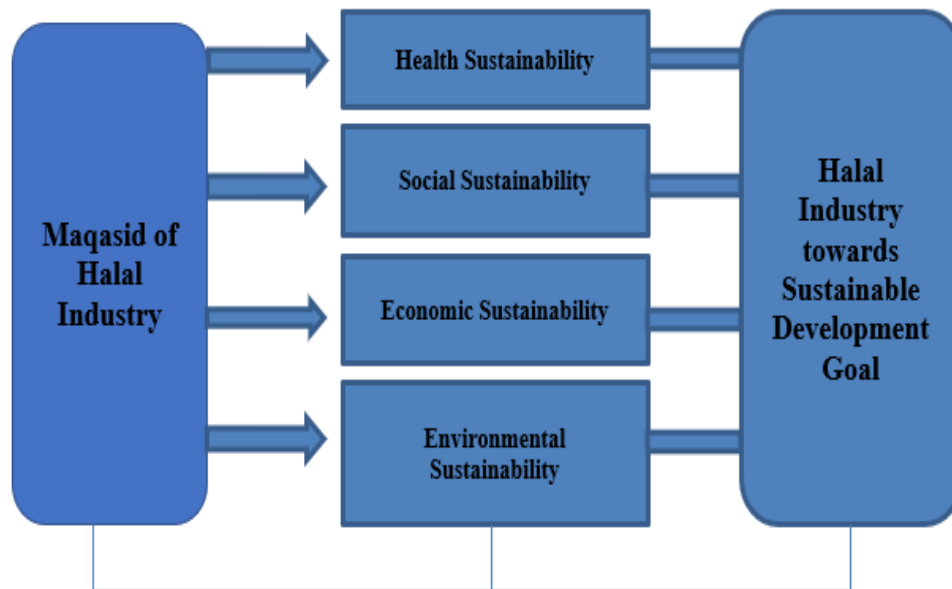


Figure 3: Source: the author

5. Challenges of Halal Industry in Achieving the Sustainable Development Goal

Despite the growth witnessed by the halal industry in the recent years and its potential promises to the sustainable development goals in an economy, social, health and safety for all, several challenges are confronting the development of the nascent industry in realising its goals. The issue of standardising fatwa methodology among nations and institutions, the challenges of certification procedures and logo among agencies, the problem of Islamophobia among others are deterring the growth of the nascent industry particularly in the non-Islamic countries. Also, there are limited research and initiatives that will propel the halal industry into international best practices towards SDG⁵⁸.

⁵⁸ AWATIF SAAD FAIZATUL AKMAR ABDUL NIFA*, RISYAWATI MOHAMED ISMAIL, "DEVELOPMENT OF A SUSTAINABLE DESIGN GUIDELINE FOR ECO-INDUSTRIAL HALAL PARKS IN MALAYSIA," *Journal of Engineering Science and Technology*, no. 4 (2017): 147–57.

5.1 Fragmentation in the Procedure of Slaughtering Animals

A common argument in the halal market is the issue of slaughtering an animal. What should be the lawful slaughtering and the condition of the animal? The universal halal standard should necessitate fair trade, animal welfare, wholesome, and other natural values which are becoming more attractive to the non-Muslim world. It is worth mentioning that the six Gulf Cooperation Council (GCC) are the biggest importers of halal products and most of these importations are from non-Muslim majority countries such as Brazil, India, New Zealand and Australia⁵⁹.

The production and supply chain mechanism in halal industry is fragmented because of lack of a robust and comprehensive regulatory and supervisory framework that can cater for cross border halal products. Non-Muslims owned 80% of halal products companies. It is vital that competent Muslim authorities should monitor the auditing and quality assurance of the halal industry⁶⁰. The present Halal Standards and Certification exists, but there is a lack of mutual recognition amongst the jurisdictions. While the entire halal market is still debating the range of what is permissible in pre-slaughter such as stunning and giddying, records have shown that there are over 300 Halal certification institutions across the globe even though many are without the approval of the importing authority in their jurisdictions. Halal industry in Malaysia, Indonesia and the GCC nations have moved ahead by ensuring that only approved bodies by the importing authority are legally permitted to certify poultry and meat-based products for export to their countries⁶¹.

However, the world halal forum of 2006 resolved to establish the International Halal Integrity Alliance (IHI Alliance) as a non-profit and non-governmental Organisation for integrity, collaboration among member states. Similarly, the Organization of Islamic Conference (OIC), Islamic Summit of 2008 in its resolution formally accepted the affiliation of the Islamic Chamber of Commerce & Industry (ICCI) to the OIC⁶². The Council of the Islamic Fiqh Academy of (OIC) held that animals slaughtered properly after they have been knocked down are permissible for consumption based on the conditions certified by the supervisory

⁵⁹ Abdulqahir Mohammad Qamar, "International Islamic Fiqh Academy (IIFA) Halal Standards," in *The First Gulf Conference on Halal Industry and Its Services* (Kuwait: Ministry of Awqaf and Islamic Affairs, State of Kuwait, 2011), 70.

⁶⁰ Halal Industry Development Corporation, "Halal Certification" (Kuala Lumpur, Malaysia, 2019), http://www.hdcglobal.com/publisher/gwm_halal_certification.

⁶¹ Ibid.

⁶² Qamar, "International Islamic Fiqh Academy (IIFA) Halal Standards."

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agency that the animals do not die before slaughter. The OIC Fiqh academy also permits electrocuted animals with the conditions that the voltage is between the range of 100 and 400 volts, while the electric power must be above 1 ampere for sheep and 2,5 amperes for cattles and the electric shock on the animals must not be more than 6 seconds. The provision prohibits knocking animals out with a needle gun, an axe, a hammer or by inflating the animals.

The OIC resolution also prohibits the consumption of poultry animals that are knocked out because they are most likely have died before slaughter⁶³. Apart from these provisions from the Fiqh Academy of OIC, there are other laudable efforts unexplored especially in standardizing the global halal industry. The Fiqh Academy has recommended that Governments from Muslim countries should officially lobby the non-Muslim countries to allow Muslims living in their states participate in slaughtering animals, particularly for the Muslim and halal markets. The Academy also has proposed that leading Islamic Organizations such as OIC should establish an international agency to improve the control and operations of imported meat by ensuring its shariah compliances in the halal market across the globe⁶⁴. However, Muslim Organizations should better be considering lobbying recognition and participation in the International Organization for Standardization (ISO), which is the international standard-setting body for industrial products.

5.2 Awareness and Misconception in the Market

The halal industry is facing the challenges of lack of knowledge among the Muslims on the one hand and misconception from non-Muslims, on the other hand, although there is a misconception about the halal industry in the non-Muslim world, particularly in Europe. Ironically, there is a lack of consumer awareness in Muslim-majority countries. A recent study of Baharuddin and Kassim (2015) shows that Muslim consumers in Malaysia positive behaviour towards halal products is not

⁶³ The Council of the Islamic Fiqh Academy, "RESOLUTION N° 101/3/10 ON SACRIFICIAL ANIMALS AND SHARI'A RULES FOR SLAUGHTERING THEM," in *RESOLUTIONS AND RECOMMENDATIONS OF THE COUNCIL OF THE ISLAMIC Fiqh ACADEMY 1985- 2000*, First Edit (Jedda, Saudi Arabia: IRTI & IDB 1997), 214–18.

⁶⁴ T Jeremy Gunn and Alvaro Lagresa, "THE ORGANISATION OF ISLAMIC COOPERATION: UNIVERSAL HUMAN RIGHTS , ISLAMIC VALUES , OR RAISONS D ' āTAT ?," *Intersentia*, 2016, 248–74.

necessarily because of their understanding but mainly being influenced by religious commitment and self-identity⁶⁵. Religious belief and culture are significant factors that influence many consumers in Muslim countries rather than the awareness and knowledge about the concept of *halāl* and *tayyiban*. Hence, the *halal* industry is promising and can strive better in Muslim countries if there is adequate information on *halal* food production, preparation, handling and storage where these are the most important information needed by the respondents⁶⁶.

The growth of the *halal* industry in non-Islamic countries cannot be overemphasised, mainly from Australia, Thailand, Brazil and India. There are still misconceptions among the consumers from these countries in matters associated with Islamophobia of perceiving the *halal* industry as an associate of funding terrorism. There is still a misunderstanding of viewing *halāl* and *tayyiban* concept to be meant for the Muslims alone and not mercy to the entire world towards sustainable development goals⁶⁷. Therefore, the government agencies and *halal* industrial players need to increase the awareness about the wholesomeness concept of *Halal*, which is not limited to Shariah requirements, rather to include achieving sustainability in hygiene, sanitation and safety, and sustainable development goals for the benefit of the entire ecosystem⁶⁸.

5.3 Standardizing the Fatwa Methodology

Studies have shown that one of the main lacunae in *halal* industry is the absence of a unified and global *halal* standards that are acceptable to all Muslims worldwide since each country has its different standards. Malaysia and a few other countries like Australia, Indonesia, Thailand have contributed tremendously to the growth of the *halal* industry across the globe⁶⁹. In 2014, Malaysia developed its ISO 2014 *halal* standards.

⁶⁵ Baharuddin and Kassim, "Understanding the Halal Concept", 174.

⁶⁶ Evi Oktaviana Putri, *Intention Toward Halal and Organic Food : Awareness for Natural Content , Religiosity , and Knowledge Context*, vol. 2018, 2018, <https://doi.org/10.18502/kss.v3i10.3425>.

⁶⁷ Mohamed Syazwan et al., "Issues in Halal Packaging : A Conceptual Paper Issues in Halal Packaging : A Conceptual Paper Abstract :," no. April (2014), <https://doi.org/10.3968/j.ibm.1923842820120502.1080>.

⁶⁸ Baharuddin and Kassim, "Understanding the Halal Concept and the Importance of Information on Halal Food Business Needed by Potential Malaysian Entrepreneurs, 176."

⁶⁹ Md Isa, Kifli & Nik Muhammad, "Positioning Malaysia as Halal-Hub : Integration Role of Supply Chain Strategy Positioning Malaysia as Halal-Hub : Integration Role of Supply Chain Strategy and Halal Assurance System, 50-52."

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Accreditation agencies around the world have adopted these standards. Despite the growth experienced by the nascent halal industry over the years, the challenge of adopting the same standards by different countries most especially in the exportation of halal products is a concern⁷⁰.

In the concept of ḥalālan and tayyiban, Islamic scholars are unanimous that swine flesh is forbidden according to the Quran which says: (*Prohibited to you are dead animals, blood, the flesh of swine...*) [Quran 5: 3]. Scholars have debated the issue of the distinction between the flesh of swine and the other components of swine such as the bone, the fur, the lungs etc. Since the Quran specifically mentions the flesh of the swine and not the bone of the swine, in circumstances that producers found the bone of a swine useful, is it permissible under Islamic law as an exception from the provision of the Quran. Although majority of scholars have opined that the prohibition of the flesh of swine, as mentioned in this verse depicts the entire component of the swine. Based on another verse of the Quran that says: (*Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure*) [Quran 6: 145]. Imam Qurṭubī explicates that the pronoun from the verse "it is impure" is referring to all prohibited things in general and the flesh of swine⁷¹.

Although the verse of the Quran specifically mentions the flesh of the swine, the statement is meant to address all components of the swine including the flesh, the blood, the skin, the fur and the bone⁷². According to Ibn Al-Jawziyah (2009, v.5, p.674), the prohibition of the swine entails every visible component such as the flesh as mentioned in the verse and non-obvious components such as the bone, the blood and other parts of the swine. On the other hand, some opinions maintain the specificity of the Quranic text and are advocating for permissibility for the use of swine bones and fur for the purpose of other than edible things such as attires and fashion wares⁷³. This opinion is evident based on the Quran: "*He has explained in detail to you what He has forbidden you, excepting*

⁷⁰ Abdul Ghani, "Halal Food : Scenario and Current Status in Malaysia, 13.

⁷¹ M. A. Al-Qurtubī, *Al-Jāmi' u Li Ahkām Al-Qurān*, ed. Abdullah Muḥsin Aturuqi, 1st ed. (Bairūt: Al-Risālah Publisher, 2006).

⁷² Aḥmad bin 'Alī Ar-Rāzī Al-Jaṣāṣ Abūbakri, *Ahkām Al-Quran*, ed. Muhammad Sadiq Qamhawi (Lebanon, 1992).

⁷³ Ibn Qayim Al-Jawziyah, *Zād Al-Ma'ād Fī Hadiyu Khayr Al-'Ibād*, ed. Abdul Qādir Al-Arnūṭ (Saudi Arabia: Mu'asasat Ar-Risālah, 2009).

that to which you are compelled. [Anam: 119]. That is a necessity is a factor that may allow the use of swine bone and fur most especially where there is lack of halal tayyiban means except the source from the swine”⁷⁴. In the work of Swindle and. Smith (2015) which laboratory research suggests that despite the differences between pigs and humans, what works in the pig has the high possibility of working in humans and therefore, swine remains one of the best tools for human research. The lungs and major organs of the swine can be transplanted to function in humans. Since this is a medical claim, the halal industry needs to come up with research to confirm this claim or proof that this scientific claim is wrong by bringing better alternative animal laboratory use for human medical research⁷⁵.

Nevertheless, the purpose of this discussion is to show some juristic arguments that may arise in the jurisdiction where there are no recognised halal certification agencies backed by the state law. The scholars and people in a different environment can easily use shariah argument to create confusions in the halal industry. Hence, an example of Malaysia model which institutionalizes the halal industry and its certification under the purview of the Department of Islamic Development Malaysia (JAKIM) needs to be leveraged upon by countries wishing to export and import halal products.

Moreover, in the pharmaceutical and cosmetics industry, there are still issues that require standardisation in the methodology of what constitute permissible and wholesome contents in the production of these products. For instance, Ethanol remains the common product used as a stabiliser in the production of medicines. Even though ethanol has family compound based on its concentration, the scientists in the halal industry need to work with the regulatory authorities and the shariah scholars to determine a common acceptability to produce pharmaceutical and cosmetics products⁷⁶.

Saha et al. (2019)⁷⁷ also argued that alcohol content for preservative purposes might be allowed with the condition that it is not from

⁷⁴ Ibn Qayim Al-Jawziyah, *I'lām Al-Muwāqī'in 'an Rabi Al-'ālamīn*, ed. Hassan Al Sulaiman (Saudi Arabia: Dar ibn Jawzi, 2008).

⁷⁵ Alison C. Smith M. Michael Swindle, *Swine in the Laboratory Surgery, Anesthesia, Imaging, and Experimental Techniques*, 3rd editio (Boca Raton, 2015), <https://doi.org/https://doi.org/10.1201/b19430>.

⁷⁶ Kenji Sugibayashi et al., “Halal Cosmetics: A Review on Ingredients, Production, and Testing Methods,” *Cosmetics: MDPI* 6, no. 37 (2019): 1–17.

⁷⁷ Saha et al. (2019), *Prospects of Halal Pharmaceuticals*, 4.

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Khamr content (intoxicant from beverages or liquor). The scientific process usually ensures that the quantity of ethanol (ethyl alcohol) content in the pharmaceutical product is not a significant intoxicant in the medications. The tolerable quantity of the ethyl alcohol permitted in pharmaceutical product is a quantity not exceeding 0.01% in the production of medical and cosmetic products. However, another challenge of the industry is the standardisation of the quality halal assurance in the cosmetic and pharmaceutical products where there are critical contents that might violate the permissibility and wholesomeness of the halal industry⁷⁸.

5.4 Certification and Halal Logo

Halal certification and accreditation are based on the principle of *ḥalālān* and *tayyiban* in the Islamic law. These principles satisfy most of the procedures and criteria as prescribed by the quality assurance standards. For instance, the halal standards, requirement and the procedures are in line with the conventional quality standards, such as ISO9000, Good Hygienic Practice (GHP), Good Manufacturing Practices (GMP), veterinary inspection, Codex Alimentarius, and Hazard Analysis and Critical Control Point (HACCP). Hence, the industry which implements the halal requirements will produce better quality food products compared to those who implement the conventional standards⁷⁹.

However, the claims by halal industry and its agencies for promoting *ḥalālān* (permissible) *tayyiban* (wholesomeness) are laudable and attractive to Muslims and non-Muslims who are on the quest for healthy, hygienic, safe and green products. The world sustainable development goal has realised that maintaining social justice, animal welfare and balance in the ecosystem can be achieved easily through the halal industry⁸⁰. Despite these assumptions and promises from the halal industry, there remain lacuna of adequate instruments and standardised procedures of identifying haram elements in productions. Some countries, especially the western world, may not accept methods and equipment that do not

⁷⁸ Ibid., 5, & Sugibayashi et al., “Halal Cosmetics: A Review on Ingredients, Production, 17.”

⁷⁹ Siti Arni Basir, Ilhaamie Abd, and Ghani Azmi, “MALAYSIAN ISLAMIC QUALITY MANAGEMENT SYSTEM MS 1900 FROM AN ISLAMIC PERSPECTIVE : AN IMPLEMENTATION MODEL 1” 19, no. 2 (2011): 85–106.

⁸⁰ Rita Vasconcellos Oliveira, “Back to the Future : The Potential of Intergenerational Justice for the Achievement of the Sustainable Development Goals,” 2018, <https://doi.org/10.3390/su10020427>.

follow international best practices, and technology that is tested and trusted. Baharuddin and Kassim (2015) suggested that the halal industry can achieve standardised certification through sufficient financial budget for technology and innovation⁸¹.

5.5 Limited Research and Innovation Initiatives towards SDG

There have been tremendous efforts from different quarters of the industry for the production, education, training, research and innovation. Firstly, the Halal Products Research Institute (HPRI), University Putra Malaysia remains the one-stop centre which studies all aspects of halal products within and outside Malaysia. Secondly, there is Standards and Metrology Institute for Islamic Countries (SMIIC) in Turkey which strives towards the harmonisation of standards among the Organisation of Islamic Cooperation (OIC) countries and trying to produce a harmonised and global standard among member states. Thirdly, the Halal Industry Development Corp (HDC) under the purview of JAKIM has established the Global Data Halal Pool (GDHP) to connect Malaysia with the international halal supply chain among suppliers, manufacturers, buyers and sellers of halal products.

The Halal Science Centre, Chulalongkorn University, Thailand and the Research Institute for Food, Drug, and Cosmetics Indonesian Ulema Council established since 1988 have been playing an active role in the inspection and examination of halal certification in Malaysia. Similarly, the 'Natural' Brand – LAW Abattoir, Grobler hoop, South Africa - has developed scientific equipment that detects whether the abattoir environment conforms with the green standards.

Finally, the International Institute for Halal Research and Training, International Islamic University Malaysia, with its holistic environment, has carved a crucial niche for itself by establishing the INHART Institute. The institute is presently running academic programs offering degrees of PhD in Halal industry, MSC in Halal Industry/Halal Management and now bachelor's degree in Halal Management. There are related efforts in the western world on the development and promotion of the halal industry. Muslim Consumer Group (MCG) Research, North America since 1985 has been providing the list of Halal/Haram food products to Muslims. Also, the Wilhelm Schulze Research by a German professor of veterinary medicine, director of the University of Veterinary Medicine Hanover who proved that the “the slaughter in the form of a ritual cut is,

⁸¹ Baharuddin and Kassim, “Understanding the Halal Concept, 178.”

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if carried out properly, painless in sheep and calves according to EEG recordings and the missing defensive actions” (of the animals). The German Constitutional Court cites this study and permits both blood-letting cut ‘Dhabīḥah slaughtering’.

Another grand effort in the halal industry is the Halal Publications called "Modern Compendium of Halal & Halal Guide Book" by Global Halal Support Centre. The Frankfurt International Bookfair had selected this book as one of the 50 Malaysia most selling books in 2013. However, since the ḥalālān tayyiban agenda is not only meant to serve the needs of the Muslims alone, there are quite a considerable number of non-Muslim consumers who will be willing to consume halal products if the argument of halal is backed up with facts and figures. There are quite a number of permissible and non-permissible items, foods, attires and drugs which require substantial research, innovation and technology to prove why the permissible products are good for consumptions and the dangers of consuming unlawful things.

Conclusion

The concept of ḥalālān tayyiban is beyond the prohibition of swine and alcohol, and sources from Muslims. Instead, it is expected to provide sustainable products and services to the entire ecosystem because the message of Islam through the prophet (PBUH) is a mercy to the whole universe and not restricted to the Muslims only. Although several literatures have suggested an increased in demand for halal products is triggered by awareness among Muslim countries, the industry is highly challenged in the recent time on its potential and contributions to the world’s SDG specially to achieve sustainable health, environment, social and economy development goals. Halal products consider health and religious concerns of consumers as well as the safety of the animals, workers and the environment for the benefits of the present and future generations. This study also realizes the need for the government of Muslim countries to leverage on OIC in formulating an international agency that is recognised by law which can represent its interest at the ISO, International Standard Organisation rather than promoting the industry on its own. Doing so, the challenges of standardization, awareness, and recognition of halal logo might be significantly alleviated.

Creating a full representation for the halal industry by relating and lobbying collaborations with internationally recognised institutions will aid in achieving the green agenda through halal industry. The formu-

lated international agency by Muslim countries should come up with a global standard at the level of OIC which all member states can borrow from and implement the international best practices in their various jurisdictions. The global halal standard should provide for cross border halal investment and export relationships among nations. The underpinning philosophy of halal industry has the potential of health, social, economic and environmental sustainability if the United Nation Organisation can identify these potentials by promoting and leveraging on the standardisation of halal industry among its member states.

Research Limitation / Implication

The scope of this paper is limited to qualitative and doctrinal evidences to explicate the potentials and challenges of the halal industry in achieving sustainable development goals. Hence, further quantitative study is required to determine the relationship between ḥalālan ṭayyiban goal and the sustainable development goals.

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