

# HALAL SERVICES & CONTEMPORARY ISSUES



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# FOREWORD

IN the name of Allah, The Most Gracious, The Most Merciful. May the peace and blessing of Allah be upon Prophet Muhammad, his family and his companions.

This book is started with perfectly good intentions to impart the knowledge that could contribute to the development of halal education and industries. Islam inspires mankind to be progressive with new technology and innovation in order to fulfil the spiritual and physical needs of each individual, subsequently to achieve a better lifestyle and a sustainable environment. This is in line with the objectives of maqasid shari'ah which are to protect the religion, life, knowledge, progeny and property. Nowadays, the demands on halal products and services are increasing in a global market. Nonetheless, many challenges have been encountered and strategies have been manoeuvred to make the halal business is one of the good reputes industries at domestic and international levels. It is pivotal to ensure the concept of no harm nor reciprocating harm, "La darara wa la dirara fil Islam" (hadith narrated by Imam Ahmad) been always deliberated as a safety measure to ensure that anything considered as hazardous would be avoided and eliminated.



Therefore, this book is written as an eye-opener to readers who involved in the area of halal by giving some exposition regarding emerging contemporary issues related to halal products and services, education and awareness, legal and regulations as well as tourism development. In addition, it is hoped that this book will deliver some points of view for the establishment of potential halal researches. For the last word, I wish to give my special appreciation to the authors who willing to work together by sharing their expertise in this book. Any comments, guidelines, and suggestions are warmly welcome in order to improve our next writing in the future.

May Allah bless our journey in this world and Hereafter.

# CHAPTER 1

## E100-E199 Food Additives: The impact of the colorants from Islamic perspectives

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**Abstract:** E100-E199 is referring to food colouring additives which have been coded by the European Union as an indication for their approval for the colorants safety aspects. Since early 90s until today, the controversial issues with regard to the negative health impact of the synthetic colorants remain circulating around the world. Additionally, the consumers' awareness and concern towards more natural ingredients in their food have posed an increased demand in natural colorants. In this article, authors have reviewed and discussed the raw materials and processes in the production of the food colorants as well as the health impact of the colorants from Islamic perspectives.

**Keywords:** Halal, food colorant, raw materials, production process, health impact

## 1. Introduction

FOOD is one of the vital needs for the survival and system maintenance of living organisms including human, to preserve a healthy growth, development and reproduction. In the current food manufacturing practice, developing foods with enticing appearance has been a primary aim since it dictates the consumers' first impression about the safety and quality of the foods, which in turn improves the marketability of the food products [1, 2]. For this purpose, food manufacturers have applied various food additives for examples flavours and colorants to enhance the taste and visual appearance of the food products [2]. By regulation, food colorants are defined as "any dye, pigment or other substance that can impart colour to a food, drug, or cosmetic or to the human body, is capable (alone or through reactions with other substances) of imparting colour" [3]. The colorants may be extracted from natural resources or synthetically produced through chemical reactions. Additionally, the colorants can be classified into four categories based on their sources: a) synthetic or man-made colours which are not found in nature, b) nature-identical or man-made colours which are also found in nature, c) inorganic or the colours of earth minerals, and, d) natural colorants or the pigments made by living organisms [1].

The addition of colorants to the end products in the food industries is important due to several reasons [4]. The colorants are primarily added to foods to restore the natural colour lost upon exposure to light, air, moisture and extreme temperatures throughout the processing stages and storage condition. The colorants are also used with the purpose of intensifying the colours that naturally present in processed foods. Addition of the colorants is also essential in the food manufacturing process to minimize the colour variations between batches in large-scale production. Lastly, the use of colorants is important to impart colours to uncoloured or pale-coloured foods. There are three types of colorants which have been widely used in the food manufacturing industries, in particular, natural, nature-identical and synthetic colorants (refer to Table 1) [5]. According to Downham and Collins [6], the synthetic colorants have been projected to contribute about

42 percent of the colorants' market share whereas the natural colours and nature-identical consisted of 27 and 20 percent, respectively. These global market shares for colorants are forecasted to grow at 4.6 percent CAGR in the coming five years [7]. The projection of this increment is due to the lifestyle changes where there are a growing demand and consumption of ready-to-eat food products worldwide [7]. Along with the growing demand for the colorants, there are few controversial issues related to food colorants, especially for the synthetically derived colorants. This situation happened due to the health concern by the consumer worldwide and false perception of the "E-codes" which is kept re-circulating among the local citizens. These "E-codes" were said to be produced from porcine and other animals' derivatives for which is unlawful for consumption in the Islamic laws [5, 8]. The truth is the E numbers are simpler codes designated for food additives with long and complicated chemical names, to indicate the European Union approval for their safety aspects [5].

**Table 1.1** Common colorants used in the food industries.

E numbers	Colouring substances	Sources
E100	Curcumin, CI natural yellow 3, turmeric yellow, diferoyl methane	The rhizome of <i>Curcuma longa</i>
E101	Riboflavin	Green vegetables, milk, eggs and yeast or chemically synthesized
E102	Tartrazine, CI yellow 4, FD&C yellow no. 5	Chemically synthesized
E104	Quinoline yellow, CI food yellow 13	Chemically synthesized
E110	Sunset Yellow FCF, CI food yellow 3, orange-yellow 5, FD&C yellow no. 6	Chemically synthesized
E120	Cochineal, carminic acid, carmine	Dried bodies of coccid insects ( <i>Coccus cacti</i> L.)
E122	Carmoisine, azorubine, CI food red 3	Chemically synthesized



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E123	Amaranth, CI food red 9	Chemically synthesized
E124	Ponceau 4R, cochineal red A, CI food red 7, new coccine	Chemically synthesized
E127	Erythrosine, CI food red 14, FD&C red no. 3	Chemically synthesized
E129	Allura red AC, CI food red 17, FD&C red no. 40	Chemically synthesized
E131	Patent Blue V, CI food blue 5	Chemically synthesized
E132	Indigo carmine, Indigotine, CI food blue 1, FD&C blue no. 2	Chemically synthesized
E133	Brilliant blue FCF, CI food blue 2, FD&C blue no. 1	Chemically synthesized
E140	Chlorophyll and chlorophyllin	Edible plant materials
E141	Copper complexes of chlorophylls and chlorophyllins	Addition of copper salt to the extracts from edible plant materials
E142	Green S, CI food green 4, brilliant green BS	Chemically synthesized
E150a	Plain caramel (Class I)	Caramelisation of sugar by heating. Class II, III and IV are produced from alkalies, ammonia, ammonium salts or sulphites
E150b	Caustic sulphite caramel (Class II)	
E150c	Ammonia caramel (Class III)	
E150d	Sulphite ammonia caramel (Class IV)	
E151	Black PN, brilliant black BN, CI food black 1	Chemically synthesized
E153	Vegetable carbon, vegetable black	Heating of vegetable materials (wood, cellulose residue or coconut shell) to a high temperature in the absence of air.

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E154	Brown FK, CI food brown 1	Chemically synthesized
E155	Brown HT, CI food brown 3, chocolate brown HT	Chemically synthesized
E160a(i) E160a(ii)	Mixed carotenes, CI food orange 5 -carotene, CI food orange 5	Extracts from edible plants and vegetables or strains of <i>Dunaliella salina</i>  Nature-identical pigments or by fermentation of fungus <i>Blakesleatrispora</i>
E160b	Annatto, bixin, norbixin, CI natural orange 4	Seeds of <i>Bixa orellana</i>
E160c	Paprika extract, paprika oleoresin, capsanthin, capsorubin	Sweet red peppers <i>Capsicum annum</i>
E160d	Lycopene, CI natural yellow 27	Red tomatoes <i>Lycopersicon esculentum</i>
E160e	-apo-8'-carotenal (C30), CI food orange 6	Nature-identical
E160f	Ethyl ester of -apo-8'-carotenoic acid (C30), CI food orange 7, -apo-8'-carotenic ester	Nature-identical
E161b	Lutein, mixed carotenoids, xanthophylls, Tagetes	Edible fruits and plants and marigolds ( <i>Tagetes erecta</i> )
E161g	Canthaxanthin, CI food orange 8	Nature-identical
E162	Beetroot red, beet red, betanin	Roots of red beets <i>Beta vulgaris</i>
E163	Anthocyanins, grape skin extract, grape colour extract, enocianina	Edible fruits and berries
E170	Calcium carbonate, CI pigment white 18	Nature-identical
E171	Titanium dioxide, Ci pigment white 6	Natural ores



E180	Litholrubine BK, D & C red no. 6	Synthetic azo dyes
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## 2. The halal and haram concept in Islamic dietary guidelines

ISLAM is one of the largest and fast-growing faiths in the world [9, 10]. Islam is not only a religion of rituals but it is a way of life. There are rules and moral obligations that govern the daily life of a Muslim. In Islam, these rules and obligations are portrayed as the halal and haram concept in the matter of worshipping God that involves every single activity in daily life like eating, working, sleeping, human-human relationships and even human-environment interaction [11]. Muslims must carefully observe the Islamic dietary guidelines which are primarily based from the revelation of Qur'an (the Holy Scripture for Muslims) and Sunna (the life, actions and teachings of the Prophet Muhammad) [9, 12]. The emphasis of consuming only halal foods has been repeatedly mentioned in the Qur'an, for examples [13]:

*"O ye people! Eat of what is on earth, lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy."*

(Surah al-Baqarah (2): verse 168)

*"Eat of the things which Allah hath provided for you, lawful and good; but fear Allah, in Whom ye believe."*

(Surah al-Maidah (5): verse 88)

*"So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He Whom ye serve."*

(Surah an-Nahl (16): verse 114)

Halal is a word from the Arabic scripture which means lawful or permitted in accordance with Islamic law, whereas haram is the opposite word of halal. When it comes to foods, halal can be defined as "any food that does not contain any unhygienic and impure elements in accordance

to the Islamic law, not consisting of or contaminated by any animal parts or thereof which is forbidden for Muslims" [14]. Normally, the matter of halal and haram is used for something related to the use of alcohol, porcine and its derivatives in food and beverages, medicines, pharmaceutical and cosmeceutical products [10, 15].

Department of Standards Malaysia [16] has outlined a proper standard reference MS 1500: 2009- Halal Concept in Food Production to guide the food manufacturers (mostly non-Muslims) about halal matters. According to the standard MS 1500: 2009, any food product and its production must follow the following requirement in order to be certified halal: a) the food or its ingredients that are not filthy (*najs*) according to Shariah (Islamic) law, b) the food that is safe and not harmful, c) the food is not prepared or manufactured using equipment that is contaminated with things that are filthy (*najs*) according to Shariah law, d) the food or its ingredients does not contain any human parts or its derivatives that are not permitted by Shariah law, and, e) during its preparation, processing, packaging, storage or transportation, the food is physically separated from any other food that does not meet the requirement stated in all above items (a-d) or any other things that have been decreed as filthy (*najs*) by Shariah law.

### **3. Application of the food colorants from Islamic perspectives**

#### **3.1 Sources of the raw materials**

In the food industries, most of the natural colorants are drawn out from various plant pigments derived from any plant parts such as flowers, leaves, fruits, rhizomes and tubers. There are four major groups of plants pigments differentiated by their chemical structures, i.e. alkaloids (e.g. E162 beetroot red), carotenoids (e.g. E161b lutein), polyphenolic compounds (e.g. E163anthocyanins from grapes), and tetrapyrroles (e.g. E140 chlorophylls) [17]. However, typical plant pigments used as food colorants come from two main classes of pigments, particularly anthocyanins and carotenoids [18].



Additionally, various natural resources have been widely explored and exploited in the production of food colours such as E120 derived from female *Coccus cacti* L. insects, E160a(i) from green algae *Dunaliella salina*, astaxanthin from red algae *Haematococcus pluvialis*, blue phycocyanins from cyanobacteria *Arthrospira* sp. and E160a(ii) from fungi *Blakeslea trispora* [5,19–21]. There are also colours of animal origins specifically red blood cells which have been used to impart red-brown colour to meat and surimi products. These cells are derived from porcine and bovine applied to the meat and surimi products so that they appear fresh and enriched with proteins [22–25]. However, the application of blood as colour additive is forbidden in most countries [26].

Referring to Table 1, it can be seen that the synthetic colorants have the largest application in the food manufacturing industries. These colorants are made from a series of chemical processes with coal tar and petroleum as the starting materials [27]. Like the natural colours, the synthetic colorants can also be further classified into few categories based on their chemical structure namely azo and pyrazolone (e.g. E102 tartrazine), indigoid (e.g. E132 indigo carmine), quinolone, oil-soluble (e.g. FD&C Yellow no. 3 and 4 which have been withdrawn from the approved colour list), triphenylmethane, xanthene (e.g. E127 erythrosine) and lakes (e.g. alumina hydrate) [28].

From the Islamic point of view, the basis of everything is halal unless it is forbidden under certain circumstances or declared unlawful (haram) in the Qur'an or Sunnah [12]. From the above-mentioned sources of raw materials for the colorants, several issues can be pointed out here which are revolving around the colorants that are derived from animals. The application of animal blood as food colorants especially in the meat and surimi products should be never consumed by Muslims since its prohibition has been clearly emphasized in the Qur'an [13]:

*"He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked*

*besides disobedience, nor transgressing due limits, - then is he  
guiltless. For Allah is Oft forgiving Most Merciful."*

(Surah al-Baqarah (2): verse 173)

Nevertheless, there is an exception in the application of insects' blood specifically red colorants derived from the *Coccus cacti* insects. In the latest fatwa (decree on a point of Islamic law issued by Muslim scholars) dated on 4th of July 2012 [29], where the permissibility is based on the fact that the insects are harmless so any colour extracted from it can be used by human. Additionally, majority of the Muslim jurists had made a general agreement that bloodless dead insects are considered pure and halal to be consumed as long as the dosage used in colouring the food products does not bring any harm. Besides, the use of carmine in the food industries has adhered to legislations where it should be produced in 'Good Manufacturing Practice' (GMP).

### **3.2 Production process**

Plants, animals and microorganisms are among the major sources for food natural colours. In the production of natural colorants, water-soluble pigments from these resources such as anthocyanins and betacyanins are easily extracted by using water or lower alcohols [30, 31]. On the contrary, oils and organics solvents need to be used in drawing out the lipophilic pigments like carotenoids from the biological matrices [32,33]

Unfortunately, only a few of the natural resources are available to provide ample supply of colorants for commercial use [1]. Therefore, there is an urgency to find ways to massively produce colorants. In the present years, through advancement of technologies, food-grade pigments especially carotenoids are widely produced by manipulating various microorganisms. The fermentation products such as yellow and red pigments from *Monascus* sp., riboflavins from *Ashbyagossypii*, and pro-vitamin A (-carotene) from *Blakesleatrispora* have been approved by the European Food Safety Authority to be applied as food-grade colorants [27,34].



In the modern production of artificial colorants, petroleum serves a major source for organic components such as alcohols, ketones and pyridines. These organic components will then be mixed with inorganic acids and salts and then subjected to several chemical processes such as halogenation, hydroxylation, nitration, oxidation and sulfonation in order to produce the synthetic colorants [27]. In general, simpler artificial colorants are the precursors to produce more complex colorants where it commonly involves substitution reaction occurred in the aromatic rings [27].

For Muslims, the main issue in the processing of the colorants is the use of organic solvents specifically alcohols as extractors and/or stabilizers for the pigments from biological matrices. In this case, the Malaysian Fatwa Council has conducted a special discourse on 18th July 2011 [35] where the Council has decided that the use of alcohol as food additives' stabilizers is permissible with stringent conditions as follows: a) the alcohol used is not derived from the wine-making processes, and, b) the quantity of alcohol in the final additive products must not exceed 0.5% (v/v) and does not produce any intoxicating and harmful effect. The prohibition of consuming alcohol (wine) and other intoxicants is based on the following Qur'anic evidence [13]:

*"O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, - of Satan's handwork: eschew such (abomination), that ye may prosper."*

(surah al-Maidah (5): verse 90)

In the case of biotechnological production of the colorants, halal or haram issues that may arise from the sources of microorganisms, the growth medium and utensils used throughout the production process. Any of these three parameters should not be derived or contaminated with the haram materials in order to be deemed as halal for Muslims' consumption. For instance, the microorganisms used should not be isolated from the swine and agars used to culture the microorganisms should not be derived

from the swine. This could be based on the clear prohibition of swine and its derivatives from the Qur'an [13], in surah al-An'am (6) verse 145 and surah an-Nahl (16) verse 115.

### **3.3 Health impact**

When considering the use of biological pigments as food colorants from algae, plants, microorganisms, and insects, the major challenge faced by the food manufacturing industries is the instability of the pigments due to their sensitivities towards the acidic environment, high temperatures, oxygen and light. Besides, lower yield and elevated production cost could have explained why artificial colours are always leading in numbers [6]. Despite the aforementioned limitations, natural food colorants are now growing in demand since they are essential for their health-promoting properties. The growing demand for naturally produced colorants is also due to consumers' concern upon their nutritional values, pharmaceutical activities, hygienic and environmental consciousness. Regardless of few allergy and adverse reaction cases reported to be associated by the consumption of natural food colorants (mostly comes from pollen and spore-derived colorants) [36], consumers are still accepting these colorants to be safer and healthier in comparison to their synthetic counterparts.

Some lipid-soluble artificial colours especially the azo-compounds such as the Sudan families (Sudan I-IV) have been reported to exert genotoxicity and classified as human carcinogen category 3 by the International Agency for Research on Cancer [37]. In recent years, more researches are being conducted with the aim to evaluate and investigate the safety aspects of both naturally and synthetically produced colorants and some of the findings are tabulated in Table 2. Most of the studies demonstrated that consumption of synthetic colorants resulted in negative or adverse effects on human health. Thus, many of the previously approved food colorants have been delisted and banned by global legislations.



**Table 1.2** Common natural and synthetic colorants with negative health effects.

Colorants	Health effects
Annatto	Anaphylaxis, angioedema, asthma, contact dermatitis and urticarial have been reported in human [4].
-carotene	-carotene from <i>Blakesleatrispora</i> has no significant adverse effects at dietary dose of 5% in four-week-old F344 rats [38].
Carmine	Several hypersensitivity reactions reported ranging from anaphylaxis to occupational asthma [4].
Amaranth	The colorant has potential genotoxic effects at all tested concentration [39]amaranth, erythrosine and tartrazine have been tested at 0.02-8mM in human peripheral blood cells in vitro, in order to investigate their genotoxic, cytotoxic and cyto-static potential. Amaranth at the highest concentration (8mM).
Carmoisine	Dose-independent adverse effect and alteration of biochemical markers seen in liver and kidney, linked with a higher risk of inducing oxidative stress at higher dosage [40].
Erythrosine	A study suggested that metabolites from irradiated erythrosine may interact with drug-metabolizing enzymes and may react with proteins to cause skin damage [41].
Tartrazine	Hyperactivity, anxiety symptoms, depression and anti-social behaviour were seen in weanling male Wistar rats [42].

Essentially, each of the colorants has its specific Acceptable Daily Intake (ADI) which is determined by the Joint FAO/WHO Expert Committee on Food Additives (JECFA). If the food colours have not designated with any ADI values, they must be used in accordance with the GMP [5]. Problems with the use of synthetic colorants still remain in the food industries, albeit legislation made to ban certain numbers of them. The problems arise due to uncontrolled usage and adulteration of food products with the banned artificial colours. For example, according to Calbiani et al. [37], the previously banned Sudan I was still found in exported food products. Therefore, from our point of view, the artificial food colorants should not be permitted in any way to avoid any deception by some unethical food producers which could

be resulting in subsequent adverse reactions to consumers' health. These unfavourable impacts may progressively destroy the five main elements that need to be protected in the maqasid Shariah (main objectives of the Islamic law): religion, life, dignity and lineage, intellect and property [43]. This effort of avoidance could be supported by a verse from the Qur'an which reads as follows [13]:

*"Those who follow the messenger, the unlettered Prophet, whom they find mentioned in their own (scriptures), in the law and the Gospel; for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the light which is sent down with him, it is they who will prosper."*

(Surah al-A'raf (7): verse 157)

In this case, the principles of the Islamic law that can be applied in the deduction of rulings *issad al-dhara'i* which by literal definition means 'blocking the means to evil or something bad'. This could be based on the legal maxim emphasizing on the elimination of all kinds of harms, originated from a saying of the Prophet Muhammad (p.b.u.h.) [43]:

*"There should be neither harming (darar) nor reciprocating harm (diraar)".*

(Narrated by Imam Ahmad, Malik, Ibn Majah and al-Daraqutni)

From the above-mentioned evidence, it is clear that everyone especially Muslims has an obliged responsibility to continuously strive in the prevention of any harm to take place by taking all possible precautionary actions. Allah has also emphasizing this in the Qur'an [13]:

*"And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction, but do good; for Allah loveth those who do good."*

(Surah al-Baqarah (2): verse 195)



## 4. Conclusions

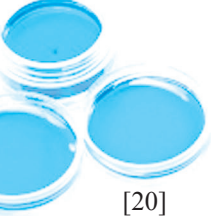
The application of colour additives to food products may upgrade the quality and improve their marketability. Despite the attractive appearance of the foods, consumers especially Muslims must be wise in choosing the foods that we consumed and aware about the latest issues regarding foods and related additives to avoid any deception by the food producers. Additionally, the halal concept in the Islamic guidelines must be practiced by Muslims (and maybe adopted by people of other religions), as an effort to secure our food cleanliness and safety issues.

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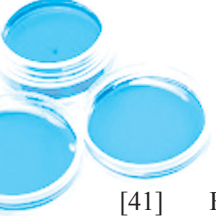
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## CHAPTER 2

# Halal Food Ingredients: Sources, Classification and Nutrition Information

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**Abstract:** Some food ingredients are accepted almost throughout the world, while some are regionally based. In fact, food researchers and manufacturers are very particular about the type and concentration of specific ingredient to be added in their products and are cognisance of the area that such food products will be supplied. A product might fail to be accepted by the consumer just because the ingredient in it alters the sensory value in such a way that it is not acceptable to the people in that region. In a nutshell, certain ingredients might be admired in a region but experience total rejection in another.

**Keywords:** *Halal*, food ingredients, nutrition, toyyib, lawful and hygienic



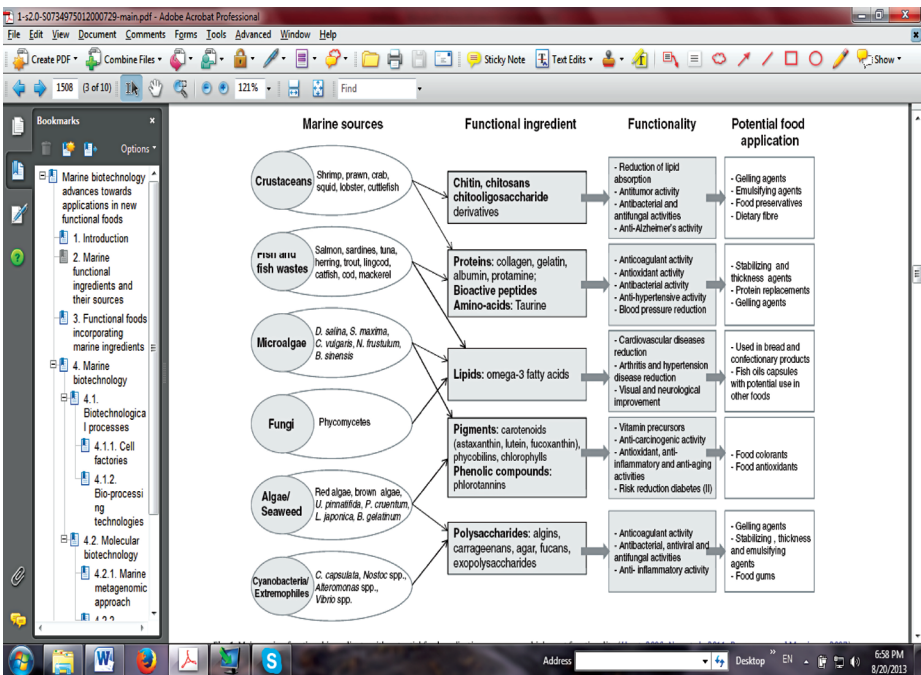
## 1. Introduction

HUMAN beings eat food not only for nutritional benefits but also to obtain some organoleptic satisfactions. Hence, man has a search for other substances that can enhance the sensory characteristics of food by the use of ingredients that can be natural or artificial. Food ingredients are substances that are part of a whole food system for the purpose of enhancement of particular food characteristics such as texture, appearance and color, taste, flavor, shelf life or nutritional value. Depending on the role it plays, food ingredient can be in the form of food additives: coloring, preservatives, sweetener, stabilizer, binder, emulsifiers, flavor, flavor enhancer, anti-foaming, anti-cake, humectant, thickener, glazing agent and anti-oxidant. Some food ingredients are accepted almost throughout the world, while some are regionally based. In fact, food researchers and manufacturers are very particular about the type and concentration of specific ingredient to be added in their products and are cognisance of the area that such food products will be supplied. A product might fail to be accepted by the consumer just because the ingredient in it alters the sensory value in such a way that it is not acceptable to the people in that region. In a nutshell, certain ingredients might be admired in a region but experience total rejection in another.

Another important factor to be considered is the religions and believes of the targeted consumer. Religion has a greater impact on purchasing pattern of people. The organic consumer will not accept food ingredients that are artificial/synthetic, the vegetarian will refuse any ingredient from animal origin, the Jews only accept food ingredient that meets up with Kosher standards while the Muslims are kin on their demand for food that is completely halal. In order for a food product to be considered halal, the ingredients in the food must satisfy halal requirement. Food producers, having realised the increasing potential of halal market due to the huge Muslim population, are willing to provide halal food using HFI (Halal food ingredient). This chapter will elucidate current information regarding HFI which include HFI principles, implications, sources and classification.

## 2. Sources of Halal Food Ingredient

RAW materials for halal food ingredients can be categorized by two different perspectives: environment and method of production. It can be classified based on the environment, where the organism that produces the ingredient is living, that is either as marine or terrestrial source. Figure 2.1 below shows various food ingredients that can be obtained from marine environment. On the other hand, it can be based on the methods of productions: natural or synthetic. For the sake of simplicity, we will be using another form of classification which is very similar to the organism that produces HFI but in a more comprehensive manner. Therefore, sources of HFI are a plant, algae, animal, microbial and chemical (synthetic).



**Figure 2.1** Main marine functional ingredients with potential food applications, sources and inherent functionality [1].

### *Plant*

Terrestrial plants – the primary food producer – have the ability to photosynthesis and produce nutrients. Plants store nutrients in different parts: seeds, tubers, stems, fruits, roots and even leaves. These stored nutrients are harnessed and processed further for human consumption. Plants are the major source of food ingredients for all classes of food: carbohydrate, protein, oil, vitamins, minerals and other bioactive compounds. Their pigments are a source of food colorants, flavor and other food ingredients. There are over 2000 plant species being cultivated for food. Apart from consuming the plant organs, other food ingredients are also being extracted from them. Among which are: soy lecithin, mono - and diglycerides, egg yolks, polysorbates, and sorbitan monostearate. Products from plants are regarded as halal; however, processing methods can affect their halal status.

### *Algae*

Recently, algae have received great attention for the production of novel bio-compounds that are of great health benefits to be used as functional food ingredients. Among the products that have found their ways into food systems are polysaccharides (algins, carrageenans, and agar) used as thickeners and stabilizers, lipids long chain PUFAs, sterols and photosynthetic pigments for food nutritional enrichment. Apart from their by-products, whole seaweeds (macroalgae) have been served as vegetables and consumed as a whole for centuries. While seaweed is a very good source of mineral (iodine) compared to terrestrial plants. Since algae are of aquatic origin, they don't have issues with halal except for, processing effects, toxicity and possibilities of habitat contaminations.

### *Animal*

The flesh of animals has served as a source of protein for human for several years ago. Starting from terrestrial animals: goat, cow, birds, sheep, and even insects, to aquatic animals: fish, octopus and prawns. Also, a specific part of these animals has also been used as food ingredients among which are, skin/hide/bones for gelatin productions, milk from udder, fish fins and fat. Animals sourced food ingredients have received a lot of

attention from the Muslim world due to their halal status. This is because of two major concerns of source or type of the animals and the mode of slaughtering during processing.

### *Microbial*

Micro-organism can be either used as a whole or as a cell factory during food production. For instance, whole micro-organisms (yeast and bacteria) have been used for fermentation of plant and animal raw-materials for production of various foods, for instance, yeast for production of bread, bifidobacterial are added to products to serve as probiotics, lactic acid bacteria ferments: milk to produce yoghurt, meat for sausage and vegetable for fermented vegetable. On the other hand, microbes can be used as a cell factory for the production of metabolites that are very useful food ingredients [2].

Various microbial products have found their ways into our food chains, among which are: glutamic acids, enzymes, vitamins, carotenoids, mannitol, sorbitol, probiotic polysaccharide (dextran, fructans, mutan and levan), flavor compounds (methionine, leucine and phenylalanine) from amino acid bioconversion and single-cell proteins [2,3]. However, of mature concern to the halal status of microbes are sources (the type of animal), toxicity (whether it is safe) and genetically modification.

### *Chemical (synthetic)*

Food ingredients are not just limited to biological sources alone, but manmade ingredients are also widespread among food producers. Table 2.1 below shows examples of some chemical food ingredients and their uses. Chemical ingredients have been a subject of debate among health-conscious consumers because of possible residual side effect in future due to bioaccumulation or toxic effects on system organs. In view of this, the halal status of synthetic food ingredient is very strict on the health implication of this type of ingredients.



**Table 2.1** List of some synthetic food ingredient and their uses.

Ingredients	Uses
Sulfites: sulfur dioxide and met bisulfites	food preservatives to prevent fungal spoilage and browning in fruits and vegetables
Sodium carbonate	leavening agent
Sodium chloride	preservative
Potassium bromate	conditioning
Ethylenediaminetetraacetic acid (EDTA)	chelating
Sodium aluminosilicate	anti-caking
Benzoyl peroxide	bleaching
Allura red	food colorant (red)
Erythrosine	food colorant (red)
Tartrazine	food colorant (yellow)

### 3. The Necessity of Halal Status of Food Ingredient

#### 3.1 Religion and spiritual requirement

Halal is an Arabic word which simply means something that is lawful, legal, permissible and allowed from the Shariah’s perspectives. The opposite of *halal* (حلال) is *haram* (حرام) or prohibited. Other terms worth mentioning are *Mashbooh* (مشبوه) or doubtful, *Makrooh* (مكروه) or disliked and *Zabiha* or *Dhabiha* (ذبيحة) or differentiate meat slaughtered by Muslim from those slaughtered by Jews or Christians. Although there are still differences in opinion among Islamic scholars relating to the scope of halal, it is paramount to know that most agree that doubtful things should be avoided. It is mandatory for a true Muslim to only deal, eat and use what is totally halal in accordance with the injunctions of Allah in the Quran and the Hadith.

According to the following verses from the glorious Quran,

*“Eat of that which Allah hath bestowed on you as food lawful (halal)*

*and good (toyyib), and keep your duty to Allah in whom ye are believers (Chapter V, verse 88)”, and “O ye who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He whom yeworship”*

(Al-Qur’ an, al-Baqarah, 2:172)

In addition, the concept of Toyyib is also incorporated with halal. Toyyib means things that are good, wholesome and clean i.e. hygienically produced, free from poisonous and unhealthy contaminants or additives. This is in support of the Quranic verse below;

*“So eat of the lawful (Halal) and good food (Toyyib) which Allah has provided for you and thank the bounty of your Lord if it is Him ye serve”*

(Al-Qur’an, al-Nahl 16:114)

In order to achieve an all in one system, the halal system makes an approach that incorporates all existing standards recognized all over the world, fuse it together with halal and have one truly complete system. Hence, the processing condition of the halal standard should not introduce any toxic or harmful substance. Cross-contamination of products between halal and non-halal food processing lines must totally be avoided [4]. This is the main reason why Halal Certification Agencies avoid certifying products that are produced using the same processing line or facilities with non-halal products.

### **3.2 Economic benefit: An industrial perspective**

Halal food trade, with a current estimate of US\$150 billion per year, is fast growing at a rate of 20 percent annually. This is due to an increase in halal awareness cum population growth of the Muslims (1.4 billion). Food producers have recognized the need for halal certification of their product that is to be sold to the Muslim. In order to achieve this, all ingredients to be used for food products must be halal.



Likewise, food ingredients that meet halal status have the market potential and economic advantage than Non-halal ingredient, simply because, HFI's are accepted by all without prejudice from any religious body. The future is promising due to standardization and merging of the halal product with Islamic Finance to lead to what is called a halal economy.

## 4. Some Issues in Food Ingredients

### 4.1 Gelatin

Gelatin can either be halal, non-halal or haram simply due to the source. According to Dr.Su'aad Salih, Professor of Fiqh at Al-Azhar University, if it is an animal whose meat is halal, such as cow, camel, sheep and so on, then its ingredient (such as gelatin) is halal, and so is the case with all foods prepared from it. However, if the animal is of haram meat such as pig, then the ingredient made of it is unlawful. This is the ruling on ingredients extracted from animals. He added that as for fish, vegetable and artificial gelatin, they are halal and there is nothing wrong in eating and using them. In addition, even if the animal is halal, the method of slaughtering might jeopardize its usage for halal food. According to a Shariah scholar, Sheikh 'Abdus-Sattar F. Sa'eed, Professor of the Exegesis of the Quran at Al-Azhar University, if the animal is slaughtered by one of the People of the Scripture, or if the butcher is unknown, then the meat is halal and the gelatin is halal too. However, if the animal is slaughtered by means of electric shock, suffocation, and other unlawful ways, then the meat is haram and gelatin or any ingredient from it is haram too because it is a product of that unlawful animal. In a nutshell, all ingredients are still categorized as being a doubtful ingredient in term of its halal status unless it is clearly specified [4].

It is very difficult to trace the source of food ingredient like gelatin and even more difficult to determine the method of slaughtering for any permissible animal, hence alternative sources for animal food ingredient (like plant, fish and microbes) could be seen as a source, although, with some level of control and monitoring.

## 4.1 Genetically Modified Food Ingredient (GMFI)

GMFI are food ingredients which currently being manufactured with genetic modification. Among biotechnological techniques being used in food processing, genetic modification is of major concern to both Muslim and non-Muslim at large. Genetic modification is an artificial breeding technique, currently being used to enhance proliferation of plant, animals as well as microbes that are being used for the production of food ingredients. There is no clear cut verdict in Quran and Hadith regarding GM food and ingredients. However, scholars of Islamic Jurisprudents have tried their best to analyze and provide guidance over GM products.

The original source of the gene used during genetic engineering is of paramount importance when considering the halal status of the final product. For instance, inbreeding programme that involves cross-breeding of Donkey, which is not halal, with Mare, which is halal, to produce Mule. Mule is therefore considered not halal because of the haram gene of the donkey used in its production. On top of that, based on two government agencies in Malaysia: Institut Kefahaman Islam Malaysia (IKIM) and Jabatan Kemajuan Islam Malaysia (JAKIM), GM food is halal [4].

## 4.3 Emulsifier

Emulsifiers are very useful and almost found in all processed food because they act as the helper in the suspension of a liquid in another. For instances, food like margarine, shortening, salad dressing and ice cream, contain water and oil, that are immiscible and eventually separated and form layers. Addition of emulsifiers allows them to stay together to form a seemingly single matrix. Hence, emulsifiers improve the consistency of food products and enhance shelf life. A molecule of emulsifier consists of both hydrophilic (water-loving) and hydrophobic (oil-loving) that allow them to connect water molecules with oil molecule thus severing as a connector.

There are vast numbers of emulsifiers that currently being used in the food system. For instance, lecithins, polyoxyethylene stearate, polyglycerol
















ester of fatty acids, ammonium phosphatides, sucroglycerides and sorbitan monostearate. However, a complete list of all emulsifier is difficult to be compiled in this write-up; in fact, the list is still growing because new emulsifiers are being discovered. Halal status of some emulsifier (Table 2.2) is based on the source of raw material as well as toxicity. A simple guide is to know if an emulsifier is sole-sourced from plant or not. Any emulsifier that can be sourced from animals can be further questioned for its halal status. Emulsifiers are usually given E numbers (E stand for Europe) as a code for food chemicals.

Some lipid-soluble artificial colours especially the azo-compounds such as the Sudan families (Sudan I-IV) have been reported to exert genotoxicity and classified as human carcinogen category 3 by the International Agency for Research on Cancer. In recent years, more researches are being conducted with the aim to evaluate and investigate the safety aspects of both naturally and synthetically produced colorants and some of the findings are tabulated in Table 2. Most of the studies demonstrated that consumption of synthetic colorants resulted in negative or adverse effects on human health. Thus, many of the previously approved food colorants have been delisted and banned by global legislations.

**Table 2.2** Halal status of emulsifier (Muslim Consumer Group web page: [http://www.muslimconsumergroup.com/e-numbers\\_list.html?panna=5](http://www.muslimconsumergroup.com/e-numbers_list.html?panna=5))

Halal Status	E-Number	Name	Description
✓	<b>E460</b>	Microcrystalline / Powdered Cellulose	Emulsifiers and Stabilizers - Cellulose and derivatives
✓	<b>E461</b>	Methylcellulose	
✓	<b>E463</b>	Hydroxypropylcellulose	
✓	<b>E464</b>	Hydroxypropyl-Methylcellulose	
✓	<b>E465</b>	Ethylmethylcellulose	
✓	<b>E466</b>	Carboxymethylcellulose, Sodium Salt	

	<b>E467</b>	Sodium Carboxy-methylcellulose	A plant cellulose
	<b>E468</b>	Cross-Linked Carboxy-methylcellulose	Sodium CMC is acidified by acid and then boiled to cross-link.
	<b>E469</b>	Enzymatically hydrolyzed Carboxy Methyl Cellulose	CMC is hydrolyzed by cellulase enzyme.
	<b>E470</b>	Sodium, Potassium and Calcium Salts of Fatty Acids	Emulsifiers and Stabilizers - salts or Esters of Fatty Acids. Halal only if it is obtained from plant fat. If the fat source is from soy fat then it is halal. If it is from pork fat, then it is haram. If it is from non zabiha beef, then it is not halal.
	<b>E471</b>	Mono-and Diglycerides of Fatty Acids	
	<b>E472</b>	Various Esters of Mono-and Diglycerides of Fatty Acids	
	<b>E472e</b>	Monoanddiacetyl tartaric acid esters of mono & diglycerides	
	<b>E473</b>	Sucrose Esters of Fatty Acids	
	<b>E474</b>	Sucroglycerides	
	<b>E475</b>	Polyglycerol Esters of Fatty Acids	
	<b>E476</b>	Polyglycerol Esters of Polycondensed Esters of Caster Oil	
	<b>E477</b>	Propane-1,2-Diol Esters of Fatty Acids	
	<b>E478</b>	Lactylated Fatty Acid Esters of Glycerol and Propane-1,2-Diol	

?	<b>E479b</b>	Thermally oxidized soy-bean oil interacted with mono and diglycerides of fatty acids	If mono & diglyceride from soy fat then it is halal otherwise not.
?	<b>E481</b>	Sodium Stearoyl-2-Lactylate	Emulsifiers and Stabilizers - salts or Esters of Fatty Acids. Suitable for vegetarian label indicates that only vegetable fat is used as a source.
?	<b>E482</b>	Calcium Stearoyl-2-Lactylate	
?	<b>E483</b>	Stearyl Tartrate	
?	<b>E491</b>	SorbitanMonostearate	
?	<b>E492</b>	SorbitanTristearate	
?	<b>E493</b>	SorbitanMonolaurate	
?	<b>E494</b>	Sorbitan Mono-oleate	
?	<b>E495</b>	SorbitanMonopalmitate	

✓: Halal, ? : Mashbooh/موبشوم or Unknown

### 5.1 Classification of Halal Food Ingredients (HFI)

Principle classification of Halal Food Ingredients is based on Halal and Toyyib: Lawful and hygienic. All halal products must be sourced from halal raw materials and both product and processing condition must be clean. Cleanliness in the sense that the final products must not contain contaminants or toxic and also production process must not introduce unwanted and haram materials. As earlier mentioned, food ingredient might fall into three categories: Halal, Haram or Mashbooh. Some examples of classification of HFI are shown in table 2.3 below.

**Table 2.3** Some of the Food Ingredients with Halal Requirements Information.

Ingredients		Halal status	Conditions and/or Reasons
Fat and oil	Lard	Haram	The origin is from a pig which is totally forbidden in Islam.
	Tallow	Mashbooh (Doubtful)	Halal, if animal-sourced is slaughter accordingly. The sources include such as sheep, cattle or horses. These are halal.
	Marine oil	Halal	The sources are from aquatic animals and are halal.
	Vegetable oils.	Halal	The sources are of plants origin and are halal.
	Petroleum/ mineral oils	Halal	Generally, sources are halal
	Fatty Chemicals: mono- and diglycerides, fatty acids, fatty salts, lecithin, glycerine.	Mashbooh (Doubtful)	Halal, if it is from halal animal sources. Modification of halal source to produce non-toxic chemicals/ ingredients do not make them be haram.
Enzymes	Animals enzymes	Mashbooh (Doubtful)	Halal, if sourced from halal animals sources. Enzymes are protein and do not contain blood, hence are halal.
	Plant enzymes	Halal	The plant is halal.
	Microbial enzymes	Mashbooh (Doubtful)	Halal, if sourced from GRASS microbes. because Non-toxic microbes are halal
	Genetically modified	Mashbooh (Doubtful)	Must be nontoxic, gene source must be halal, no potential danger to the environment.

Peptides, collagen and Gelatin	Mammalian gelatin or collagen	Mashbooh (Doubtful)	Halal if not from pork and animals that are not slaughtered in halal requirement.
	Fish gelatin	Halal	Source is halal
	Cheese	Halal	Source from the halal animal.
	Blood	Haram	Muslims are not permitted to take the blood of animals.
	Microbial proteins	Halal	Source is halal
Alcohol	Ethanol	Haram	Not allowed to be used in the ingested product. But it might be allowed if used to extract active compounds and later removed to a minimal level.

## 6. Nutritional Perspectives of HFI

### 6.1 Brief on HFI metabolism in the body system

The knowledge of what happens to food ingredients contained in the food system is very important to the food producers/designers as well as consumers. On the one hand, food composition digested during passage through alimentary canal prior to being absorbed into the body system. On the other hand, some food components are recalcitrant to enzyme of alimentary canal, hence, are not broken and remain intact. This undigested food component can either enter into body system if very small or just flow through and exit through the anus. Be it any of the two scenarios, the health implications of food ingredient, most especially halal food ingredients, must not be toxic or detrimental to human body. Here, we will discuss the health impacts of some halal food ingredients.

### 6.2 Health benefits of HFIs

The primary reason for the addition of any materials to food matrix is the nutritional benefits derivable after consumption. In addition, food definition stress on the need for nutritional benefits consequently leads to wellbeing of individual. Although, some ingredients are added basically to

improve the organoleptic properties or for enhancement of food processing, the new trend is to use ingredients that can give additional nutritional/health benefit. Basically, polysaccharides supply energy after it has been digested in our body system. However, some polysaccharides act as probiotics and thus enhance the growth of beneficial microflora [5]. According to results of numerous scientific researches, increase in proliferation of beneficial microflora result in numerous health benefits, which are listed below:

- i. Increased mineral bioavailability
- ii. Reduced risk of colon cancer
- iii. Improved gut and bone health
- iv. Reduced risk of obesity/metabolic syndrome in humans
- v. Reduced pathogen shedding in animals

There are lots of health benefits that have been associated with essential oils, most especially PUFA's, carotenoids and astaxanthin. After metabolism, oil basically releases energy (x4 of carbohydrate), additional benefits are provided by essential oils. According to [6,7], among such health benefits are:

- i. Anti-inflammatory: they alter the partway responsible for the secretion of inflammation-inducing metabolites in the cells.
- ii. Anti-oxidants: Lipid oxidation has also been reportedly prevented due to the presence of carotenoids, astaxanthin and dietary fiber [8].
- iii. Enhancement of brain development and performance: Numerous researchers have shown that consumption of n-3-PUFA by maternal mother results in an infant with better infant visual acuity. Presence of n-3-PUFAs in the human nervous system is evidence that this ingredient is needed for development of neuron system. Hence, essential oil: PUFAs is of great health importance.



- iv. Anti-obesity: The omega-3-PUFAs assist to increase the metabolic conditions that lead to insulin resistance in human by lowering hypertension and plasma triglycerides.
- v. Reduce the risk of coronary heart disease: Food contains a high amount of n-3-PUFA has been stated to ameliorate the risk factors responsible for coronary heart disease. This is because n-3-PUFAs have the potential to increase the amount of high-density lipoprotein (HDL).
- vi. Anti-cancer: breast cancer has been reportedly inhibited in the presence of PUFAs. n-3-PUFAs act as anti-cancer through suppression of the production of eicosanoid.

## Conclusions

FOOD ingredients are substances that depending on the role it plays and can be in the form such as coloring, preservatives, emulsifiers, flavor, thickener, glazing agent and anti-oxidant.

General principles pertaining to halal (permitted) and haram(prohibited) in Islam are all things created by Allah are permitted, except that are prohibited such as pork, blood, meat of animals that are not proper slaughtering, alcohol and intoxicants.

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## CHAPTER 3

# Sensible Testing Leads to Fully Trusted Halal

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**Abstract:** Nowadays, Muslim population continue increases and the awareness about Halal obligation among the population also increases as well. This event consequently creates greater demand for halal products, and thus making halal products as a universal concern in global market. Profitable market and huge opportunities for halal business as part of international trade and many companies are looking at halal concept as a new platform for marketing. Consumers should clarify that every aspect of their food, including the origin, contents, ingredients and processing is done meeting along Shariah compliance which are healthier and nutritious as well as from halal origin.



## 1. Introduction

HALAL is a Quranic term meaning 'permitted, allowed or lawful' according to Shariah Law. Shariah law is based on the Quran, Hadith, *Ijma'* and *Qiyas*. Halal when used in relation to food and other consumer goods means "permissible for consumption and use by Muslims". Haram is the opposite of halal. *Shubhah* or *mashbooh*, means doubtful or suspected. Halal and haram or (non-halal) is serious matters in Islam because the lives of every Muslims, including their dietary requirements, are guided by Shariah Law. Allah mentioned in Al-Quran:

*"O ye people! Eat of what is on earth, halal and good; and do not follow the footsteps of the Evil One, for he is to you an avowed enemy."*

(al-Baqarah(2): 168)

*"Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject Faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-Forgiving, Most Merciful."*

(al-Ma'idah(5):3)

*"O ye who believe! Forbid not the good thing which Allah hath made Halal for you, and transgress not. Lo Allah loveth not transgressors. Eat of that which Allah hath bestowed on you as*



*food Halal and Good, and keep your duty to Allah in Whom ye are believers."*

(al-Ma'idah(5):87-88)

Beside, halal also had mentioned by Prophet Muhammad (PBUH):

*"Halal is clear and Haram is clear; in between these two there are certain things that are shubhah (suspected). Many people may not know whether those items are halal or haram. Whosoever leaves them, he is innocent towards his religion and his conscience. He is, therefore, safe. Anyone who gets involved in any of these suspected items, he may fall into the unlawful and the prohibition. This case is similar to the one who wishes to raise his animals next to a restricted area, he may step into it. Indeed for every landlord there is a restricted area. Indeed the restrictions of Allah are the unlawful (haram)."*

(Narrated by Bukhari and Muslim)

Muslim populations continue increasing. It is estimated that there are almost two billion Muslims around the world [1]. Awareness of Muslim consumers on their religious obligations also increases', consequently ensuring food and other consumer products authentically Halal is obligatory for every Muslim. In addition to being free from forbidden components such as pork, alcohol, dead meat, blood and those mentioned in surah Al-Maidah (verse 3), food needs to be healthy and nutritious for *Halalan Tollyiban*. That creates greater demand for halal products, which makes the ability to provide halal products to the global market a universal concern. Lucrative market and huge opportunities for halal business as part of international trade and many companies are looking at halal concept as a new tool for marketing.

Consumers should be confident that every aspect of their food, including the origin, contents, ingredients, processing and handling, is done meeting *Halalan Tollyiban* requirements which are palatable, safer, healthier and nutritious as well as from halal origin. Halal food production starts from farm to end product (fork) is ranged from type of raw material;

animal, plant and processing technique (unit operation), handling e.g. slaughtering, preliminary operation, conversion operation, preservation operation (additives), product development ingredient, packaging, storage, transportation and distribution.

Thus, there is a need for reliable testing to help ensure peace of mind for everyone from manufacturers to certification bodies to consumers. Advanced technology using instruments that of high efficiency, reliable results, ease of use and having low detection limits, can help in this effort.

## 2. Food Analysis and Testing

**ANALYSIS** of food and drink is a major activity for the food industry and is an essential in product quality and development. Food analysis is necessary for many reasons such as testing that the food product is true as labeled or being authentic by assuring legal compliance, testing the suitability of purpose for fair trade, checking shelf life and toxicity. Generally, food laboratory capabilities should include microbiological, chemical and nutritive value analyses, toxins, allergens, adulteration, and authentication analyses. It is crucial in food analysis to select the correct analytical tool to get significant results.

Additional food testing may include the analysis of the physical properties of foods, the identification of chemical, microbiological and physical contaminants such as trashes, wastes, glass, insects, stones and metal objects, determining whether a food is clean as labeled, and the assessment of the taste of such product.

## 3. Structure and Physical Properties of Foods

**UNDERSTANDING** the structure of food is vital in predicting how it will taste and how it will react when processed or cooked. There are wide range of analytical techniques for the characterization of the texture, colour, appearance of food and food ingredients. Also there are the newly innovative imaging techniques that permit the structure and color of foods to be visually analyzed. Below are some examples of physical properties of foods.



### *Food Rheology*

- i. Determination of the degree of fluidity (viscoelastic properties) and mechanical properties of food systems such as bread, pastry and biscuit's dough and other food ingredients.
- ii. The consistency and stability of fluid rheology of wafer and cake batters, gels and dispersions, flavours, yoghurts, mayonnaise and other foods.
- iii. Foods can be classified according to their rheological behavior, such as solids, gels, liquids, or emulsions.
- iv. Food texture measurements as basic concept of food rheology (*How creamy the food product is*) as an important quality control factor during food processing.
- v. Gelatin bloom strength- assessing gelatin quality and used to differentiate halal and non-halal gelatin.

### *Thermal Analysis by Differential Scanning Calorimetry (DSC)*

- i. Thermo-analytical technique for monitoring changes in physical or chemical properties of material by detecting the heat flow changes such as melting properties.
- ii. Determining gelatinization of starch or "degree of cook" in cereal based foods.
- iii. Also can determine the specific heat capacity for calculations and detecting food adulteration.
- iv. Measurement of the rates of staling and the effectiveness of antistaling enzymes and emulsifiers in baked and extruded products.
- v. Fat melting profiles, authentication and crystallization properties. Also could be used to detect non-halal fats if mixed with other fats.

- vi. Relatively simple, accurate and minimum amount of sample needed.

### *Emulsifier Properties*

- i. Halal emulsifiers are mainly made of plant source; however, mono- and di-acylglycerols could be extracted from animal fats. There is always anxiety or doubt about halal and non-halal when animal source is mentioned. Analytical techniques are sometimes necessary to answer questions raised about halal emulsifiers from animal source.
- ii. Analysis is also important for determination of Interfacial properties of surfactants/emulsifiers, as they occur in foams, emulsions, batters and liquid systems, carried out by interfacial tension and rheology measurements.

## **4. Suitability of Purpose**

**FUNCTIONAL** Food is a food that contains known biologically-active compound(s) in such amount that make it suitable to provide health benefit, and thus, may be a source in the prevention, management and treatment of some diseases. The bioactive compounds may be originated naturally or through manipulation modification to enhance their bioactivity.

Food labeling should guarantee the correct functionality, which is entirely about making sure that the food ingredients as labeled have the right properties to deliver the required characteristics of the food product. So any replacement and/or additional ingredients have different properties and they may interact differently with the other ingredients that result in modifying the characteristics of the final product.

One of the simplest functionality issues is done by feeding the hens a modified diet to increase the amount of omega-3 in the eggs they produced. These eggs are considered to be functional food because their higher



omega-3 content can improve the health of consumers whose diets are deficient in that fatty acid. Other examples are the strength wheat flour for different bakery products, and growing fruit and vegetable varieties for canning, freezing or other uses, also using the correct additives to achieve a desired and stable end food product.

## 5. Shelf-life

TO assign a shelf-life for such food product that is produced, it is important to know which factors limit its shelf life, which are usually known to be as microbial, chemical and sensory factors or a combination of all.

Microbial growth of spoilage microorganisms is a very important factor that limits shelf life of food products. The best example for chemical factors is oil oxidation that results in production of rancid product (off-flavour), which may affect the sensory changes in flavour or appearance due to chemical, microbiological or physical changes. The nature of the deterioration will determine what type of analysis is appropriate.

## 6. Contaminants

CONTAMINANTS can be microbiological, chemical or physical. Detection of microbiological contamination includes enumeration, spoilage organisms and characterization of pathogens, and marker organisms. Chemical contamination comprises heavy metals, environmental pollutants, illegal additives (colours), allergen, and other processing pollutants and cross-contamination. Physical contamination of foods involves the presence of glass, metal, plastics, insects, hair and fibres, and other strange materials in food product.

At the food laboratory there are a range of analytical techniques that measure types of contaminants and quantitate how much are there, more over advice can be delivered on how to avoid such contamination.

## 7. Chemical analysis

FOOD chemistry can be used to address complications associated with food products at various stages of processing, packaging, storage, transportation

or any stage of handling such product and/or food ingredient. Knowing the nutritional composition and chemical characteristics of food products is important to give full picture of health claims, nutrition labelling, and spoilage, level of natural toxins, potential contaminants and allergen warnings.

Professional knowledge, skills and state-of-the-art equipment and analytical laboratory equipment such as spectroscopic techniques, thermal analysis, gas chromatography and liquid chromatography-mass spectrometry are obligingly for perfect chemical analysis of food product.

## **8. Microbial analysis & testing**

**MICROBIAL** testing is a vital part of quality control strategy in food production. Routine microbial analysis checking raw materials as well as end product is basic to confirm that processing control mechanisms are effective. There are a wide range of microbial analysis covering pathogens, spoilage organisms, and indicator organisms (those might indicate that there is a potential problem in the production line). This all should take place in high standard of laboratory practice to confirm food safety (Tayyiban). It is also an effective tool for investigating customer complaints.

## **9. Authenticity**

**AUTHENTICITY** is the quality of being authentic such as to be true as labeled. In other words it is the state of being true in accordance with fact, genuineness. Beef is beef and not chicken meat. Vegetarian food is really vegetarian– no animal sources at all. Halal food is halal – in compliance to Islamic law. Kosher is kosher – food produced according to Jewish law.

To authenticate is to prove something to be valid or genuine or true (authenticate a claim). Credible analysis is needed for food products to confirm the true nature of the food itself that will build trust and confidence between the consumers and the food producers. The authentication process goes through laws, regulations and standards and specification of products. Recognized standard analytical methods by international organization are usually applied for competent analysis and the result has to comply with standards set for an authentic sample.



The analytical techniques include chemical and biochemical analysis, instrumental analysis comprises various spectroscopy techniques, DNA fingerprinting, microscopic evaluation and genetic modification detection. Some few examples of authentication analytical techniques that could be offered as laboratory or may be part of quality control services are as follow:

- i. Fruit identity, adulteration and authenticity.
- ii. Variety identification (rice, oat, wheat, sorghum, etc.)
- iii. Pasta adulteration with common wheat.
- iv. Meat source (species).
- v. Meat frozen or fresh.
- vi. Meat adulteration; DNA approach.
- vii. Meat (halal slaughtering)
- viii. Fish type, class or species.
- ix. Oil source whether vegetable or animal source.
- x. Oils adulteration of olive oil with palm oil (oil authenticity).
- xi. GMO free.
- xii. Coffee adulteration.
- xiii. Herb and spice adulteration and authenticity.
- xiv. Type of starch (adulteration, authentication).
- xv. Chocolate composition and identification of type and/or type of oil/fat in chocolate.

## **10. Sensory Analytical Testing**

AS stated by Stone and Sidel, (1993) [3], sensory evaluation is "A scientific discipline used to evoke, measure, analyze and interpret those responses to products that are perceived by the senses of sight, smell, touch, taste

and hearing.” Sensory evaluation by expertise food testers is method that trying to describe the taste, flavor, texture and appearance of a food in a scientific way. It may be less appreciated compared to instrumental techniques, however, still can be used to improve product quality in some way is a valuable.

In a food company, sensory scientists work closely with product developers to understand what consumers like and why? So consumers can tell a difference when they change a product (e.g. substitute an ingredient). Human observers are good measuring instruments because people can sometimes detect odorants at levels lower than what can be detected by an instrument. Instruments cannot measure liking (although they can be used to determine what characteristics of a food correlate with liking - e.g. with many beverages – up to a point - as sweetness increases so does liking). Statistical analysis techniques are usually used to complete the process of sensory evaluation that allows descriptive profiling of products, grouping the products according to their similarities and differences.

## **11. Discrimination Testing**

IT is quick and simple test that answers the question; are products different? It is always official three-way relationship testing (Triangle testing) that can be run for both difference and similarity, to help with new product development, product optimization, and/or possible defect detection.

Basic setup for discrimination analysis is done by 25 - 50 panelists screened for acuity (keenness or sharpness of perception, i.e. can they smell and taste well?). Given triangle, duo-trio or paired comparison tests and the analysis is done using tables which compare results to chance – this analysis ensures that the difference was real and not because people chose the correct sample by luck/chance. The boundaries based on limited results – only yes they are different or no they are not.

## **12. Descriptive Analysis**

IT is a detailed quantitative analysis that trying to answer the basic question: How do products differ in all sensory attributes? This approach



is recommended for bigger sample sizes where an in-depth accepting of the sensory characteristics of products is required or if the data is to be interrelated to the consumer.

Basic setup is by 8-12 panelists, screened for acuity, trained and asked to rate intensity for all sensory attributes. The analysis is done using a t-test to determine if means are statistically different. It is a time consuming test compared to discrimination test.

### **13. Consumer acceptance test**

**PREFERENCE** tests those widely used in marketing research to determine which product is preferred, although people have the option to choose "no preference". The basic question for this test: Are the products liked? The basic Setup is done by 75-150 consumers per test who are screened for product use (Do they buy the product and how often?). The test asked degree of liking (how much do they like it) and/or preference questions. The advantages count on using provides essential information - Do they like it or not? The disadvantages rely on the difficulty of getting a representative sample of consumers [2].

There are other sensory evaluation tests such as sensory quality grading, food specifications for canned and frozen products and product specifications are well known in the industry - they enable companies to produce food products to the international market of quality standards and that will facilitate global trade.

### **14. Some Instrumental Analytical Techniques Used for Halal Products Analysis**

*Gas chromatograph (GC) and GC/MS*

Chromatography instruments to measure various types of nutrients. Detection of alcohol (ethanol) in food and beverages, food ingredients and additives, pig and its by-products (e.g. pork, lard, and gelatin), enzymes (e.g. rennet) and biotechnology and GMOs (genetically modified organisms). Analysis of finished products for melamine and other adulterants.

#### *High performance liquid chromatography (HPLC) or UHPLC system*

High performance liquid chromatography (HPLC) and UHPLC system are types of chromatographic techniques used to measure vitamins and nutrients. Also used to analysis of mycotoxins such as aflatoxins in nuts and seeds and their products. Used for the determination of Minced pork with halal label and sausages with non-halal casing, expired halal certificate and old halal logo.

#### *Inductively coupled plasma mass spectrometer (ICP-MS)*

Used for the measurement of trace heavy metal contamination in foods, such as lead, arsenic or mercury. It is usually used after Atomic Absorption Spectrometers (AAS).

#### *Time of Flight – Mass Spectrometer (TOF MS)*

Used for the determination of the type of pesticide and residue amount in raw or cooked foods, food additives, contamination and adulteration.

#### *FT-IR Spectroscopy*

FTIR technique combined with chemo metric analysis was able to detect and quantify the level of lard adulterated in food samples (3% detection limit). It offers rapid (results in 2 min), simple, accurate, reliable, and environmental friendly tool. Used for determination, identification and authentication of raw materials and to characterize food properties and detect differences from different sources of products. May be used for measurements of potential radioactive contamination with liquid scintillation counters warns against inadvertent exposure. Brushes using pig's bristle (fur) in cake and bread preparation.

#### *DSC*

Thermal analysis and infrared instrumentation to characterize food properties and detect differences from previous lots, ensuring conformance.

#### *ELISA and DNA-PCR*

Many fraudulent and deception cases reported worldwide involving adulteration of haram ingredients in halal food (especially porcine-based products), misuse of halal label, etc. Food tested for adulteration and authenticity of chicken using ELISA and DNA-PCR methods.

## 15. Conclusions

HALAL should take into account beyond confidence, faith and trust, such as social, spiritual, environmental, and sustainability issues through document audit-based and site visit approaches as practiced by almost all halal certification bodies, but must also be verified through laboratory analysis. The laboratory analysis ought to be fast, simple and sensitive just like using innovative detection kits coupled with laboratory-based technologies for various detections like alcohol, porcine, slaughtering and provides on-the-spot testing. That can provide rapid characterization of a product for compliance with halal requirements. Ensuring quality, safer, healthier halal food (aspect of 'Toyyiban'), in addition to keeping food safe, measurements can help ensure the development of healthier foods. INHART developed several new analytical approaches for detection of halal food adulteration. Since porcine-based products are widely used in food and the biggest issue in halal food, scientists are developing techniques for detecting pork and lard in some food items claimed to be halal

Al-Quran Surah 2: Verse 173 "He has only forbidden you dead meat, and blood, and the flesh of swine and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without willful disobedience, nor transgressing due limits, - then is he guiltless. For Allah is oft-forgiving, most merciful."

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## CHAPTER 4

# Halal Nail Polish: Can We or Can We Not?

### Faqihah Salleh

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**Abstract:** Beauty is a natural desire in men and women. A lot of products have been produced such as outwears, accessories and cosmetic (nail polisher) are women's and men's embellishment to beautify themselves. Nevertheless, in every action taken by Muslim, there is always limit to it. The awareness of the competency of nail polish to be wore by Muslim has arises due to the ingredient's properties. In this article, the author reviewed the main components of regular nail polish and its characteristic apart from listing the other alternatives for unpractical nail polish for Muslims.

**Keywords:** *Halal*, nail, beauty, women, wudhu', permeable, component

## 1. Introduction

WOMEN and beautification are inseparable matters since ages ago. This beautification is portrayed by women disregards the inner or outer beauty as the saying by old folk that goes, 'beauty is in the eyes of the beholder'. Moreover, women prone to feel self-conscious on their beauty because they believe that beauty is the top 'selling point' when it comes to opposite gender attraction aside from intelligence and a good heart. This is the fitrah (nature) of women towards the world that we are living now. Allah S.W.T with His mercy provides a platform which is Islam for women and men to be cautious in adorning themselves in order not to overly indulged with dunyawi (worldly) but submit totally to Him as a top priority.

Islam is a religion that accentuates the rights of men and women in adornment. It is proven in Al-Quran as Allah S.W.T had said:

*"Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is acquainted with what they do. And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their head covers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that which you might succeed."*

(al-Nur, 24:30-31)

The order of lowering men's gaze and the prohibition of exposing adornments by women to everyone except the group of people stated in the verses of Al-Quran above are the orders from Allah the Almighty to men and women as for their own protection from evil and ill-doings.

*“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.”*

(al-Isra’, 17:32)

Despite the prohibitions, men and women can dress up and beautify themselves as they want as long as they are committed to the regulations that have been set by Allah the Almighty. But, what kind of beautification routine revolves in women’s life?

## **2. Practically of Beautification for Women in Islam**

THE part of woman that involved in the beautification regime covers from the tip of the hair to the toenails. There are a lot of cosmetic products that have been applied on women’s body as to get the desirable looks and satisfaction. For the face only, there are makeup foundation, face powder, blusher, mascara, lipsticks etc. Even for the small parts of women’s body such as fingernails, need the beauty attention called pedicure and manicure in women’s world. Above all, the practicality of a cosmetic on Muslims must have the availability for wudhu’ (ablution) as to prepare themselves for praying. The cosmetic must possess the characteristic of water permeable or easily removed before taking the ablution. As Allah has said the importance of taking ablution before praying in al-Quran:

*“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.”*

(al-Maidah, 5:6)

In ablution process, the water must be spread and flow at the parts of body such as face, both hands from elbow to the tip of fingers, nip of



hair, ears and feet [1]. If there is something that obstructs the water like dried paint or fish scales from the surface of said parts of body, the wudhu' can be considered as incomplete and must be performed again after the obstruction is removed. This leads to the status of application of nail polish by Muslim women. How the nail polish is practical for Muslim women? Is there any halal nail polish invented for Muslim women to wear?

### 3. "Halal Nail Polish" Issue

NAIL polish is one of the nail cares that have been practiced by women since the advent of colourful painting. It can be considered as modern nail cares that replacing the traditional nail care method like henna which is a natural nail colouring that comes from crushed henna leaves. The purpose of having polished nails is for beauty and self-satisfaction, disregard of age and status of the wearer. This beauty product consists of chemicals that have similar properties of wall paint. However, the ingredient of regular nail polish have the slight differences with the wall paint in order to cater the characteristics of a regular nail polish such as easily dried and contains shimmering effect. The ingredients of a regular nail polish reported by Nails Magazine (2011) are listed in Table 4.1.

It is a struggle for Muslim women that love to beautify their nails with polish and at the same time, have to remove it when it comes to applying wudhu' for praying. And when menstrual cycle happened, they can wear it all day long but bear the embarrassment of other people knowing they are in their menses days. Nowadays, there are choices of nail polish that claimed to be permeable to water, which means that water can flow through the applied nail polish and touch the nail itself. There are two products that give high hopes for Muslim women in order to wear nail polish every day without worrying about removing it; INGLOT O2M Breathable Nail Enamel and Tuesday in Love® Water Permeable nail polishes. Both products are developed by international non-Muslim companies that are from Poland and Canada respectively.

In the first place, these products are made not for Muslim women as their target group but generally women who demand a better aqueous and

oxygen-friendly permeability in their nail polish. This is because of the regular nail polish consists of nitrocellulose (polymer) that is water hyper phobic that can disturb the growth cycle and health of the nails (inglotcosmetics.com).

**Table 4.1** Ingredients in regular nail polish [2]

Main Components	Main purpose	Types of Components	Characteristic
Polymer	Make up the backbone of the polish. It gives the characteristic of hard shiny surface and strong adhesion.	Nitrocellulose	A primary film former that creates hard shiny surface of polish but brittle when used on its own. It comes from cotton or wood chips by chemical reaction of nitric and sulphuric acids.
		Tosylamide/ Formaldehyde resin (TFS resin)	Film former that helps nitrocellulose to reduce brittleness, improve adhesion and create more durable polish.
Plasticizer	Make polish more flexible and durable.	Dibutyl Phthalate (DBP)	For flexibility and durability. It is banned in EU. The replacement for this chemical is trimethyl pentanyl diisobutyrate and triphenyl phosphate.
		Camphor	Increases flexibility and extracted from camphor tree.
Pigments	Create the color for polish. Usually, a combination of naturally occurring and manufactured pigments are blended together to create various shades of color.	Mica	Natural transparent mineral silicates that gives a shimmery look.



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		Silica	Thickening agent that prevents premature settling of pigments and lowers the gloss of a polish.
		Titanium dioxide	Increase the opacity of polish. Usually used as white pigment.
		Bismuth oxy-chloride	Gives a special effect pigment that adds a pearlescent shimmer.
		Citric acid	Stabilizing agent that produced from sugar cane fermentation that is used to control the color of pigment.
		Common pigments	Gives variety of colors for polish such as Ferric Ammonium Ferrocyanide, D&C Red #6 Barium Lake, FD&C Yellow #5 Aluminium Lake, CI 777266 etc.
Solvents	Helps make polish spreadable. They keep the ingredients consistently dissolved in the polish during application but slowly evaporated after been applied.	Ethyl alcohol	Dissolve the ingredients in the polish.
		Isopropyl alcohol	Helps prevent a possible explosion of nitrocellulose during shipment and storage.
		Ethyl acetate	Manufactured from acetic acid and ethanol and has a fruity odor.

		Propyl acetate	Manufactured from acetic acid and a mixture of propene and propane gases.
		Butyl acetate	Manufactured from acetic acid and butanol.
		Toluene	Controls the evaporation rate and the smoothness of the final coating. Can cause liver and nervous system damage.
		Stearalkonium bentonite	Thickening agent that controls flow during application and helps prevent rapid settling of pigments.
		Benzophenone-1	A UV-absorber that prevents color changes of the polish while in the bottle.
		Dimethicone	A drying agent used to speed the drying of polish.

There are several experiments that have been done to prove the permeability of the said products. For INGLOT O2M Breathable Nail Enamel, the company of the product had claimed that they used the technology of contact lenses whereby the oxygen and moisture easily penetrate the applied area ([inglotcosmetics.com](http://inglotcosmetics.com)). There are several Muslims that have tested the permeability of the product in order to be confident to wear in performing their prayers [1]. Most of them applied the nail polish to the coffee filter as to mimic the permeability simulation. The experiments are varied in results. Some of the results proved the claim but some did not. A well-documented experiment made by a blog named [Reemfaruqi.com](http://Reemfaruqi.com) provided the satisfaction of the claim.

The blogger compared the INGLOT's nail polish and a regular nail polish called Sally Hansen Insta-Dri® Nail polish. When the water is dropped on the

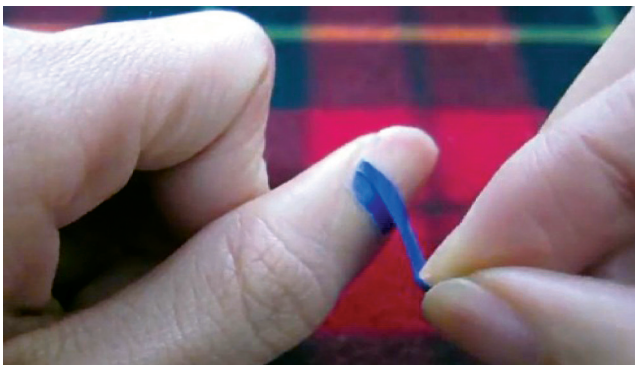


surface of applied nail polish, the water did not go through both of the coffee filters. But when the water is rubbed on the INGLOT's nail polish, the water is spread and permeates at the bottom of the filter. This shows that INGLOT O2M Breathable Nail Enamel indeed has the permeability characteristic but with the help of little trick: rubbing it down and its process is a bit of time consuming. In performing wudhu', Allah S.W.T despises His believers to waste anything including water:

*"And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess"*

(al-An'am, 6:141)

Thus, by having the INGLOT's nail polish while performing wudhu', the performer needs to excessively rub the water in order to be convinced that the water is flowing enough to the nails and thus we need to use more water. The same happened to Tuesday In Love®'s nail polish. But the technology of Tuesday In Love® allowed the nail polish to be peeled off after it has been dried as shown in Figure 4.2 which is great and tedious at the same time.



**Figure 4.2** Tuesday In Love nail polish can be peeled off after being dry which makes it practical for performing wudhu' ([www.tuesdayinlove.com](http://www.tuesdayinlove.com)).

## 4. Islamic View on Halal Nail Polish Issue

ASIDE from the availability for ablution, the cosmetics; in this case a nail polish must be safe from any harmful chemicals that can lead to alteration and destruction of what Allah S.W.T has created upon His creations as they are perfected in all kinds of matter. Allah S.W.T Himself loves beauty for His believers.

A hadith narrated by Muslim:

*"The Prophet (PBUH) tells the companion that no one with an ounce of arrogance in his heart will enter Paradise. The companions asked "O Prophet of Allah, what if a person likes to dress well?" The Prophet (PBUH) responded, "Allah is Beautiful and loves beauty. Arrogance is rejecting truth and looking down on people!"*

(Narrated by Muslim)

This hadith portrayed that the excessive adornments can lead to arrogance in the heart thus preventing us to enter Paradise. However, adorning self with modesty can lead to piety and embracing *ni'mah* (bestowment) by Allah S.W.T [3,4].

In hindsight, for nail polish application; whether it is permeable or not, it is allowed as how colourful garments can be worn by Muslim women as long as it is not in exaggeration and elevating the *nafs* (desire) of the opposite gender. The nail polish application is also needed to be easily removed and practical for performing the *wudhu* (ablution) for sake of completing prayer. A hadith narrated by Jabir bin Abdullah:

*"The Prophet (P.B.U.H) said, "The key to Paradise is the solah, and the key to the solah is the wudhu!"*

(Narrated by Bukhari and Muslim)

The nail polish application for people who are not committed with the tedious beauty regime can be tenacious and impractical. They can always switch to henna which is verily, indeed practical for them even in performing



wudhu' as the color of it is temporarily fixed under the surface of the nails which will not obstruct the water from *wudhu'*.

## 5. Conclusions

VERILY, the greatest beauty is Allah S.W.T and for His believers, it is at the heart. As year goes by, the outer beauty will be degraded, and inner beauty transfixed through times. It is because Allah has created man and woman in the best stature among His creations. Allah S.W.T has said in Al-Quran,

*"We have certainly created man in the best of stature;"*

(al-Tiin, 95:4)

The nail polish application or any beautifications are needed along with modesty at hands. The applications can be led to closer to Allah S.W.T or worst, far from Him. We can choose whatever we like but the consequences should be known as guidance for us not to be strayed from His path, the only path to the promised happiness; the Paradise.

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## CHAPTER 5

# Legal and Regulatory Framework of Halal Certification Marks in Malaysia

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**Abstract:** Halal is a term which subjected to Muslims regard of their action or consumption is permitted. The concern of this article is the halal certificate obtained by premises is being mistreated. Seeking halal product is not directly claim as of rights but there are numerous Federal Constitutional provisions may be used as a basic claim of Malaysian Muslims'. In this multiracial society, the Muslims are very sensitive towards their faiths and beliefs especially when it concerns the halal matter. Therefore, this article aimed to explore the Effective legal framework in Malaysia in order to enhance the halal industry products and services.

**Keywords:** *Halal* certificate, market, lawful, consumers, JAKIM



## 1. Introduction

THE numbers of Muslims in the world are increasing [1]. In 2013, Muslims of the world were 2.04 billion and in 2014 it increased to 2.08 billion (Muslim population in the world, 2014) and they are seeking halal products that meet their necessities [2]. In addition, the consciousness of Muslim consumers of their religious obligations creates a demand for halal products [3] the global trade is changing the way we perceive the origin of products and brands and their permissibility under Islamic Sharia laws. This apparently has serious implications for international companies operating in food, cosmetics and pharmaceutical products. The purpose of this paper is to investigate the role of Muslim attitude towards Halal products, their subjective norms and religiosity in predicting intention to choose Halal products. Design/methodology/approach A structured question was designed to elicit consumer attitude, subjective norms, intention to choose Halal products and degree of inter and intra personal religiosity. Data were collected from 180 adult respondents using a convenience sampling method. Only 150 responses were deemed suitable for further analysis, yielding a response rate of 83 per cent. Stepwise regression analysis was used to test the proposed model. Findings The results indicated that theory of reasoned action (TRA). In this respect, Malaysia is internationally recognized as an advanced Muslim country [4]. It is a multi-ethnic and multi-cultural country. The Muslims are the majority and their places and interest are strengthened by the constitution that has provided Islam to be the official religion of the country (Federal Constitution, 2009). Seeking halal product is not directly claim as of rights but there are numerous Federal Constitutional provisions may be used as a basic claim of Malaysian Muslims'. In this multiracial society, the Muslims are very sensitive towards their faiths and beliefs especially when it concerns the halal matter.

Today the word halal is not within the territory of a religious issue; now it reaches in the jurisdiction of halal trade; and becoming halal as a trademark which is an alternative benchmark for quality, safety and hygiene. The halal industry considers as a new fastest merging sector in global market. In

2014, the estimated value of halal products was more than USD2.3 trillion [5] which approximately 67% of FMCG foods (35% of processed food and beverage, 12% of bakery products, 9% cosmetics and personal care, 5% of confectionary and 6% of nutraceutical products), 23% of pharmaceutical and 10% of primary meat (Opportunities in Halal Economy, 2014).

In this halal market everyone has to compete each other for their survival in global areas. Many countries have passed laws and established halal guideline and awareness programs not to regulate international market for the purpose of export, also to create a new halal market in their own territories. Even some non-Muslim countries [6] have their own halal rules in respect of halal products import-export purposes.

Most of the Islamic countries follow same Shariah principles but it differs in case of implementation from countries to countries. In Malaysia halal laws and guideline have long been implemented, but there are still many gaps in terms of its effective implementation in respect of Malaysian perspective. The effectiveness of halal certification laws need to be improved to uphold the Malaysian plan to be a global halal hub within 2020 [7].

## **2. Impression of Islam and Halal**

**ISLAM** is a religion. According Johnstone (1975), religion is an approach of beliefs and practices that assists individual response and interpretation regarding the supernatural and the sacred. It is the main cultural component which influences the consumers to determine their foods [8], behaviour (Pettinger, Holdsworth & Gerber, 2004), consumption habits and purchasing decisions [9]. In Islam, supremacy goes to Allah. The prime belief for Muslim is to pronounce: "There is no god except Allah" (al Naml, 27:26). So the whole thing has to be devoted by the name of Allah only. There is no alternative in this rule and no clarifications are needed. A man in Islam is bound to follow the Shariah principles and consume halal products that are lawful or permitted for Muslims.

### 3. Halal in Shariah

The word 'halal' means that which is permissible, allowed and lawful [10]. The basic guideline about the law on halal food is shown in the Quran, Sunnah and Hadith. Moreover, everything is permitted to human consumption except what is prohibited either by a verse of the Quran or Sunnah of Prophet Muhammad (pbuh). These rules in Islamic law convey freedom for individuals to eat and drink anything as long as it is not prohibited in Islam. The concept of halal in Islam has very specific motives. Riaz & Chaudry (2004) mentioned that "the objectives of the Islam are to preserve the purity of religion, to safeguard the Islamic mentality, to preserve life, to protect property, to safeguard future generations and to maintain self-respect and integrity". So, every life should be protected and safeguarded in order to uphold our lives as much as possible. In the Holy Quran, Allah commands Muslims and all of mankind to eat of the halal things. According to Quran, Allah states that,

*"This day all things good and pure have been made lawful to you" (al-Maidah: 5) and then again, "O ye who believe! Forbid not the good things that Allah has made halal for you".*

(al-Maidah, 5:87)

Besides, Allah stated another principle on halal:

*"O mankind! Eat of that which is lawful and wholesome"*

(al-Baqarah, 2:168)

The verses has indicates that foods not only have to be halal, but also toyyiban. In these points of view, the main objective of the Islamic law is to protect the human beings; any food or drink which may cause harm to the human body and health is forbidden even if there is no prohibiting legal evidence. Allah says:

*"And make not your own hands contribute to (your) destruction".*

(al-Baqarah, 2:195)

*"Nor kill (or destroy) yourselves for verily Allah has been to you most merciful".*

(al-Nisa, 4:29)

*"Follow not the footsteps of the devil. Lo! He is an avowed enemy of you".*

(al-Baqarah, 2:168)

Apart from that, Islam provides clear guidelines on halal food process in relation to fulfilment of halal requirements. Allah says:

*"O ye who believe! Eat of the good things that we have provided for you."*

(al-Baqarah, 2:172)

Despite the above mentioning of Quranverses, some hadith from the Holy Prophet Muhammad (pbuh) also addresses the sources of halal foods, products and drinks for human consumption. The hadith related to this circumstance was narrated on the authority of Abu Ya'laShahddadibnAus, saying: The Messenger of Allah said:

*"Verily Allah has prescribed proficiency in all things. Thus, if you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters".*

(Narrated by Muslim)

This indicates that Islam provides perfect guidelines on the halal food process. On another instance, it was narrated by Rafi' bin Khadij that the Prophet pbuh told Muslims who wanted to slaughter some animals using reeds by saying:

*"Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned on slaughtering them".*

(Sahih Bukhari, Book 67, Vol 7, 417)



According to above hadith, it evidently mentions that, Islam is very concern on the food processing matter in relations to fulfilment of halal requirements. As Muslims we have follow the Shariah principles in every spire of life. Allah says:

*"O you who believe! Obey Allah and obey the Messenger".*

(an-Nisa, 4: 59)

#### **4. Halal in Law**

**WHEN** the term halal is used in relation to food in the course of trade or business or by any other expression which indicated that Muslim are permitted to consume such food means-foods for which halal are being used:

- (a) does not consist of or contains any part or matter of an animal that a Muslim is prohibited to consume or that has not been slaughtered in accordance with Shariah and fatwa;
- (b) does not contain anything impure according to Shariah and fatwa;
- (c) does not intoxicate according to Shariah and fatwa;
- (d) does not contain any parts of a human being or its yield which are not allowed by Shariah and fatwa;
- (e) is safe to be used or consumed, not poisonous or hazardous to the health;
- (f) has not been prepared, processed or manufactured using any instrument that was not free from anything impure according to Shariah;
- (g) has not in the course of preparation, processing or storage been in contact with, mixed, or in close proximity to any food that fails to satisfy paragraph (a) and (b)".

## 5. Concept of *Halal* Certification Mark

**CURRENTLY**, the concept of halal has become a new trademark around the world [12]. An ordinary trademark differs from a certification trademark because it provides a warranty to show those goods and services have accomplished specific requirements. Halal certification as a symbol of value, health and ecosystem not only works as an assurator to verify the product's conformity to Islamic dietary laws but also ensures that it comprises all the permitted elements.

Taylor (1955) asserts that, "certification marks and quality labels as marks are used upon or in the products and services of one and more person to certify regional or other origin, material, mode of manufacture, quality, accuracy or other characteristics of such goods or services". Today, Producers are required to have their products stamped with halal certification in order to distinguish their goods from other products in the market.

Malaysia as a Muslim majority state, the halal matters the entire key of consumption. At large, Muslim consumer's in Malaysia looks for the products which are halal certified by JAKIM and Islamic Religious Councils under the purview of the Ministry in the Prime Ministers' Department. JAKIM's halal certification is broadly acknowledged. In fact, JAKIM's halal certification is a sole identifying mark that assures products fulfil the requirements of Shariah laws.

## 6. *Halal* Certification systems in Malaysia

**MALAYSIA** has entered the global halal market in 1970s [13]. From the beginning, Muslim consumers have expressed their eagerness about imported halal products. They demanded that all imported products should be halal. These driving forces encourage the Malaysian authority to promulgate laws as well as specific rules and regulations on this matter. It paved the way for Malaysia to provide halal products the national and international jurisdiction. The first legislative initiative was taken in Trade Description Order 1975. The use of false halal labelling and a halal sign is a punishable offence under this law.

Another initiative was made in 1982, the Prime Minister's Department under the Islamic Affairs Division established a committee on assessment of foods, drinks and goods which are consumed by Muslims. This committee is responsible for inspecting and introducing awareness amongst halal food producers, distributors and importers. In addition, in the same year also the Malaysian government issued regulations making it mandatory for all meat (beef, mutton, veal and poultry) imported into Malaysia to have halal certification and such meat should originate only from meat plants approved by the Islamic Affairs Division of the Prime Minister's Department and the Department of Veterinary Services, Malaysia.

After that the Islamic Affairs Department was dispersed from the Prime Minister's Department this is Jabatan Kemajuan Islam Malaysia (JAKIM) or Islamic Development Department of Malaysia and the State Religion Departments (JAIN) have played an important role in the management of halal certification. At the present time, JAKIM and Islamic Religious Councils are the main controlling body that administers Malaysian halal certification for halal products [14,17] and they also create policies which are decided by the cabinet.

Apart from JAKIM, the State Islamic Religious Departments or State Islamic Religious Councils (Majlis Agama Islam Negeri, hereafter termed as MAIN) are also accepted bodies for halal certification. Additionally, there are 73 foreign certification bodies that have been recognized by JAKIM as of July 24th, 2014 (List of Approved Islamic Bodies, 2014). In Malaysia JAKIM will certify products procedure in Malaysia and for export whilst JAIN will issue certificates to companies producing food in the specific state only, using the same halal logo. For the purpose of synchronization and coordination, JAKIM is working closely with SIRIM and Department of Standard Malaysia (DSM) together for the development of Malaysian halal standard. In this respect, Malaysia is the only country whose certification is issued by the government.

On the other hand, Islamic organizations are authorized to certify

products in other countries. JAKIM also has developed its own halal manual procedure for the purpose of applying, auditing and monitoring halal certification procedures. The principal purpose for halal certification by a recognized certification organization is to ensure whether a product is halal or not for Muslim consumers. Another purpose of JAKIM is to work as an enforcement body that imposes legal requirements, operating standards and guidelines to ensure businesses comply with the halal regulations. After the amendments of Trade Description Act 2011, it empowered competent authorities to carry out enforcement traders who abuse the halal logo in their products.

## **7. Present Legal Framework of Malaysian Halal Certification Mark**

IN Malaysia there are several regulatory statutes. This is directly and indirectly relating to halal, halal certification mark, logos and packaging and manufacturing, verifying standard of halal products. The purposes of these statutes are to regulate all the activities that are related to the halal products and to ensure halal quality and standard for the Muslim consumers.

The core laws regarding halal certification which followed in Malaysia are mention below:

- The Trade Description Act 2011;
- The Trade Description (Definition of Halal) Order 2011; and
- The Trade Description (Certification and Marking of Halal) Order 2011, along with the other laws which govern the halal:
- The Food Act, 1983;
- The Food Regulations, 1985;
- The Animal Act 1953 (Revision2006);
- The Animal Rules 1962;



- Animal Importation Order 1962;
- The Shariah Criminal Offences (Federal Territories) Act 1997- Labelling of halal food by the State Islamic Departments;
- The Local Government Act 1976 and Local Authorities By- Laws;
- And Trademarks Act 1976 BY MDTCC.

Apart from these, there exist some halal standards:

- MS 1500:2009 Halal Food - Production, Preparation, Handling and Storage - General guidelines;
- MS 2400:2010 Halal Logistics Standard;
- MS 2200:2008 Halal Cosmetic & Personal Care;
- MS 2424:2011 Halal Pharmaceutical-General Guidelines; Pharmaceutical Inspection Cooperation Scheme;
- MS 1480:2007 Food Safety According To HACCP System; Good Hygienic Practices;
- MS 1900:2005 Quality Management System Requirements from Islamic Perspective and others.

Above mentioned laws are control halal certifications, for the execution of halal certification competent authorities also follows the Malaysian Halal Certification Procedure Manual.

## **8. The Drawbacks within Malaysian Laws and its Application**

IN Malaysia, halal awareness program are very active and the radical progress of information technology makes Muslim consumers more census about halal products. They no longer believed the paper but also rely on practical information's. According to the literature review these the major problems are find out in relation to the implementation of halal certification laws:

- From the case study, it is clear that the halal certification or logo are easily copied, reproduced and sold by the perpetrators, which indicates the want of security on the use of halal certification mark.
- Lack of proper policing and monitoring system.
- After getting halal certification, most of the companies are no longer abiding the laws.
- The roles of local authorities for the execution of laws are not properly handles.
- Each halal certification has expiry date after that it should not examine properly.
- Lengthy procedure for test of halal products and settling cases.
- MS 1900 Standard requires Shariah compliance but does not make provision how to maintain it.
- For the enforcement purpose JAKIM depends on others law agencies which make its action less effective.
- Malaysia has halal laws regarding misrepresentation of producers and manufactures of halal products under TDA 2011 and Order and Regulations. It does not make any provision that products should be mark as halal only mentioned that once it marked as halal then in case of any misrepresentation it will be within the jurisdiction of TDA 2011.
- Under the TDA 2011, to assist enforcement, JAKIM's official and state Islamic officials are called assistant trade description controller; however they are not properly guided in terms of how to make raids, inspections, prosecution and knowledge of laws.
- Malaysia has Consumer Protection Act 1999 but there are no halal certification provisions.



- The Food Act 1983 and Food Regulation 1985 are the fundamental statutes which ensure food safety but here also no provision regarding halal.
- The Animal Rules 1962 deals with provisions of the slaughtering animals but this rule does not provide for the halal certification of the slaughtered animals.

Under the Trade Description (Certifying and Marking of Halal) Order 2011, if any seller or company misleads any label and statement regarding dugs, they may commit an offence but there is no punishment for manufacturer.

## **9. Case Study on the Abuse of *Halal* Certification**

AS mentioned earlier, in Malaysia the halal certificate and logo are issued by JAKIM and Islamic Religious Councils and its halal logo is largely recognized. Additionally, the halal logo or certificate must be authorized and issued by a trustworthy Islamic organization in order to prevent any fraud and the use of fake and misleading logo or certificate.

Currently, many companies have been found to use either fake halal logo or logo that is not in compliance with the prescription given by competent authorities. However, due to the recent events consumers are getting more anxious and they started questioning the role of supervisory authorities. Whether they can still trust on the halal certificate or not?

Some of the reported cases and observations are summarized Table 5.1 and Table 5.2 as follows:

**Table 5.1** List of reported and cased on several of halal issues

No	Date	Place	Issue	Facts in Brief	Authority
1.	5 <sup>th</sup> February 2014	Bukit Mertajam	Fake of <i>halal</i> logo	Enforcement officer of the Domestic Trade, Cooperatives and Consumerism Ministry of Seberang Perai (SPT) raided a fish ball processing factory where they used a <i>halal</i> logo not recognized by the Islamic Development Department of Malaysia (JAKIM).	The Domestic Trade Cooperatives and Consumerism Ministry
2.	7 <sup>th</sup> February 2014	Bukit Mertajam	<i>Halal</i> logo issued by private parties	Enforcement officer of JAKIM raided a refinery process fish factory where they used a <i>halal</i> logo which is issued by Private Parties.	JAKIM
3.	3 <sup>rd</sup> March 2014	Kota Baharu	Ditto.	Officers from the Kelantan office of the Domestic Trade, Cooperatives and Consumer Ministry raided a factory in PengkalanChepa and seized various types of detergent worth about RM12,000 because they did not carry the valid <i>halal</i> logo. Moreover, the <i>halal</i> logo license of the factory had expired in January 2012.	The Kelantan office of the Domestic Trade Cooperatives and Consumerism Ministry
4.	7 <sup>th</sup> March 2014	Melaka	Ditto.	A local company that produces health and beauty beverage has been detected found to use three invalid logo certificates on its products.	Malaysian Consumer Protection and Welfare Board



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5.	24 <sup>th</sup> May 2014		Ditto.	The Cadbury Dairy Milk Roast Almond which has had its <i>halal</i> certification tested positive for traces of porcine by the Health Ministry.	Malaysian Consumers Protection and Welfare Board Commission
6.	30 <sup>th</sup> July 2013	Kuala Lumpur	Misuse of <i>halal</i> logo	Authority for Consumer Protection and Welfare identified between 20-30, products where distributors who are non-Muslim are involved in the misuse of <i>halal</i> logo.	Malaysian Consumers Protection and Welfare Association.
7.	17 <sup>th</sup> February 2012	Kuala Lumpur	Misuse of <i>halal</i> logo	Malaysian Consumer Protection and Welfare Board president raids some commercial premise food entrepreneurs found to be misusing the <i>halal</i> logo.	Malaysian Consumers Protection and Welfare Board

Sources: The Edge (case study no - 1, 3, 4, 6), Utusan Malaysia (case study no - 2, 7), Business Time (case study no - 5), Blis, via Iium Library <http://www.lib.iium.edu.my/index.jsp?module=ROOT&action=onlinedb.jsp>

**Table 5.2** Observation and a comment pertaining to halal issues arises

No	Date	Authority	Issue	Observation and Comments
1.	16 <sup>th</sup> July 2013	Malaysian Consultative Council of Islamic Organization	Abuse of <i>halal</i> certificate	Malaysian Consultative Council of Islamic Organization, President exposes that latter dependent only on the Trade Description Act 2011 not sufficient for controlling the abuse of <i>halal</i> certification. He also said he was concerned about the low number of hotels which possessed <i>halal</i> certificates for their restaurants and only 292 or 11 percent of the total of 2,445 hotels and restaurants had <i>halal</i> certificates.

2. 31<sup>th</sup>  
July 2013

Malaysian Consumers Protection and Welfare Commission

Abuse of *halal* logo

The Malaysian Consumers Protection and Welfare Commission reveal that some supermarkets in this country do not have the *halal* logo of the Department of Islamic Development Malaysia. The commission has asked JAKIM to increase surveillance to detect the misuse of the *halal* logo. President Prof Datuk Dr AwangYahya said Saharuddin pointed that there are still many manufacturers who abuse use the *halal* logo.
  
3. 19<sup>th</sup>August  
2013

Malaysian Consumers Protection and Welfare Board

*Halal* logo without the approval of JAKIM

The Malaysian Consumers Protection and Welfare Board's, chairman, Prof Datuk Seri Saharuddin AwangYahya said the board had observed from its recent checks that certain chains of hypermarkets selling food products displayed the *halal* logo without the approval of JAKIM. The logo displayed did not have JAKIM's approval serial number which by right should appear on the *halal* logo as required. He also said, we have also found that some hypermarkets in the federal capital do not have separate sections for *halal* and non-*halal* food. This could pose a serious problem to Muslim consumers as most consumers don't have the time to check the content and actual *halal* status of the food products.



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4.	2 <sup>nd</sup> April 2012	JAKIM	Misuse of <i>halal</i> logo	Assistant Director of JAKIM <i>Halal</i> Hub, Adam Hashim, said the supermarket is found, to have put JAKIM's logo on the roof of the giant-sized premises when not all products sold have the <i>halal</i> mark issued by the department. Such actions can be misleading to customers. Adam said checks also found that supermarket sells meat products from a local company that does not have <i>halal</i> logo but the company claims that it has just obtained <i>halal</i> certification from JAKIM.
5.	2 <sup>nd</sup> July 2012	The Federation of Malaysian Consumers Associations	Fake <i>halal</i> logo	The Federation of Malaysian Consumers Associations secretary-general, Muhammad Sha'ani Abdullah, said it was also crucial for Muslim customers to be able to differentiate between the genuine and fake ' <i>halal</i> ' logo and certificate. He also comments at a media report that there were still many restaurants and food outlets which did not have the <i>halal</i> logo.
6.	17 <sup>th</sup> December 2012	The Chief Minister's Department	Misuse of <i>halal</i> logo	Minister at the Chief Minister's Department Datuk Seri Nasir Tun SMM said there is misuse of the <i>halal</i> logo replication and at the earlier stage, they are given a warning and a reminder. If they continue these efforts, or they did not care for these warnings, action can be taken.

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Sources: The Edge (Observation and Comments-2, 3, 4, 5, 6), The New Straits Time (Observation and Comments -1), Blis, via Iium Library, <http://www.lib.iium.edu.my/index.jsp?module=ROOT&action=onlinedb.jsp>

Based on the cases and observations that have been reported, they proved that many of the vendors and manufacturers of the products had been deceptive and made false representation to consumers especially in case of the use of halal certification. This is a big issue for consumers in Malaysia who purchase halal certified products because of their confidence and trust in them. In addition, the literature [15] also pointed out that the Ministry of Domestic Trade, Cooperative and Consumer Affairs reported that there are about six fake halal logo resembling JAKIM's logo on the market. According to Halim & Ahmad (2014), 29 cases were reported in 2012 regarding the fake halal logo [16]. The fraudulent use of halal logo therefore infringes on the rights of Muslims consumers and the existing laws are deemed inadequate.

## 10. Recommendations

TO reach the goal of Malaysia becoming the World's Halal Hub, the above mentions shortcoming should be settled. In these regards, there are some recommendations:

- The government and authorities should take immediate action to recover the vacuum of the existing halal certification laws.
- For effective enforcement, JAKIM's official and state Islamic officials need to be properly trained.
- Enlarge public consciousness regarding the abuse of halal products.
- Establish halal commission to exclusively deal with the halal matters.
- Include halal related specific provision in TDA 2011; the Consumer Protection Act 1990; the Food Act 1983; and the Animal Rules 1962.
- Though halal concept is a serious and complicated matter; the local authorities power should be enlarge and they can co-operate the work which has been done by JAKIM.



- Create specific halal laws to regulate halal statute.
- Effective monitoring on halal matter should be extended.
- The definition of halal under the Trade Description Order (Usages of the term "Halal") 2011 should be more extensive adding the terms and conditions on food safety and food hygiene.

## 11. Conclusions

At the present time, halal certification is no longer within the jurisdiction of state; it belongs to the international community as well. In respond to this vision that Malaysia is to be a halal hub country, the government is trying to set Malaysia as an example for other countries in the distribution, production and promotion of halal products and services of. Nevertheless, ineffective regulations and poor administrative supervision can create doubts. Effective legal framework should be adopted to upraise confidence of Muslim people and stability in Malaysian halal certification. Such a framework is necessary to enhance the halal industry. However, the existing framework is still at a developing stage. Without collecting efforts to improve the prudential framework, it would be challenging to gain the confidence of Muslim consumer and promote stability, solidity and future expansion of Malaysian halal industry over the world.

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## CHAPTER 6

# Transferring knowledge on *Halal* awareness amongst Orang Asli community

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**Abstract:** The Halal industry has been widely established in Malaysia and leading to achieve the global hub promotion throughout the world. Due to that, the ministry of education needs an extra effort as to gain the awareness among Orang Asli community by helping them in terms of education. This kind of effort can be helping in sustaining and flourishing in the Halal industry. In order to develop the idea, the action must be taken in the early ages as to make sure the knowledge will be spread evenly and nurturing the understanding wholesomeness concept of Halal. By achieving the idea, the parental awareness, Halal exposure, language, customs and traditions and also religious belief on Halal education need to apply among them.

**Keywords:** *Halal* industry, *Halal* education, Orang Asli community

## 1. Introduction

DEVELOPMENT of *Halal* industry recorded a bright prospect since it is supported by the establishment of Industrial Master Plan (IMP) 2006-2020, which aims to make Malaysia the global *Halal* hub for the production and trade in *Halal* goods and services. In order to create balance achievement in *Halal* industry, it is important to begin with an awareness and education towards the community. As a part of the communities and consumers, the role of Orang Asli community in *Halal* industry is not neglected.

Realizing the fact that, the awareness of *Halal* matters in our lives is still at the minimal level, hence it is important to educate them as an exposure, beginning at their early ages. In developing the life of Orang Asli, the indigenous community in Peninsular Malaysia, the government has prepared many educational programs in line with educational policy which states that educational opportunities especially to the aborigines are the matters of higher priority. They should be given the opportunity so that they will be in the same boat with other population [1].

### 1.1 Orang Asli Community

According to Aboriginal People Act 1954, Orang Asli is defined as any person whose male parent is or was a member of an aboriginal ethnic group or adopted since infant or child of any union between an aboriginal female and male of another race, who speaks an aboriginal language and habitually follow an aboriginal way of life and aboriginal customs and beliefs and includes a descendant through males of such persons. The Orang Asli are divided into three major subgroups according to their languages, geographical locations and physical appearances; the Senoi, the Negrito or the Semang, and the Proto Malay or aboriginal Malays. (JAKOA, 2014).



**Table 6.1** Number of Orang Asli Population According to the States and Ethnicity

State	Negrito	Senoi	Proto Malay		Total
Pahang	925	29,439	37,140		67,531
Perak	2,413	50,281	605		53,299
Selangor	17,588	5,073	12,512		17,588
Kelantan	13,457	12,047	29		13,457
Johor	13,140	55	13,084		13,140
N. Sembilan	10,531	96	10,435		10,531
Melaka	1,515	28	1,486		1,515
Terengganu	893	818	41		893
Kedah	270	19	0		270

(Source: Annual Report Jabatan Kemajuan Orang Asli, JAKOA 2013)

According to Ministry of Rural and Regional Development, the Orang Asli population was 178,197 in 2012, comprising about 0.5% of the country's population. Their communities are rich with traditions and they are totally different from other races.

## 2. Halal Education

HALAL education is the religious and also scientific knowledge on the permitted (Halal), the prohibited (haram) and also the detestable (makruh) in Islam and steps taken to avoid doubtful (mashbooh) products especially during this modern era. Halal education is important in Islam as Allah mentioned in Surah al-Baqarah verse 168:

*"O men! Eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaytan; surely he is your open enemy."*

(Surah al-Baqarah (2): verse 168)

Seeking knowledge on Halal is very important as it is an essential part of Islamic faith. Besides that, following the dietary law in Islam is beneficial both in this life and also hereafter.

## 2.1 Case Study on Halal Education among Orang Asli Community

International Institute of Halal Research (INHART) IIUM has organized Transferring Knowledge and Skill on Halal Consumerism to the Orang Asli Community program from March 2013 until December 2014. The program was conducted in three selected states which are Pahang, Negeri Sembilan and Selangor. This selection is based on the availability of the highest number of Orang Asli population compared to another states in Malaysia. From this program, it aims to enhance the fundamental knowledge on Halal and basic Shariah requirements as part of the initiatives in assisting the participants to gain knowledge on Halal consumerism and to encourage participation in Halal cottage business.

Based on the Knowledge Transfer Program report, the poor attendance of the Orang Asli community during the program may contribute to the lack of knowledge about Halal amongst them. It can be seen through their less number of participation during the program although invitation card has been distributed by TokBatin to each house as it is shown in Table 2 below.

Their knowledge on Halal also can be seen throughout the quizzes and during question-answer session in which the total number of participants who got right answer was little. Only a few of them could identify the fundamental knowledge on Halal, although most of them only understood that Halal is about food and beverages only.

**Table 6.2** Knowledge Transfer Program Attendance

Venue	Date	Participant	Total of Participant
Kampung Orang Asli, Batu 12, Gombak.	20 December 2013	40 children	150 children
	23 December 2013	50 children	
	15 March 2014	40 adult	200 adult



Kampung Amar, Penghulu, Jelebu, Negeri Sembilan.	17 May 2014	20 children 50 adults: 27- Orang Asli 23- Malay	200 people
Kampung Kundang, Muadzam Pahang	11 September 2014	50 adult 27 children	200 people
Kampung Sg. Melut, Kota Warisan Dengkil	5 December 2014	35 adult 20 children	218 people
<b>TOTAL</b>		342 people	968 people

Source: Knowledge Transfer Program, INHART IIUM Report, 2014.

## 2.2 Malaysian Development Educational Program

Malaysia government worked hard to continuously develop the quality of its education system to produce ethical and knowledgeable human capital in order to achieve the vision 2020. In 2013, the new blueprint has been launched to work together on its aims and contents to meet the needs of growing nation. Since Independence Day of Malaysia, there were many programs held by Government to improve the quality of life of Orang Asli communities. The welfare and interest of Orang Asli community in Malaysia are taken care by JAKOA. In this year, government allocate 38 million for educational development amongst Orang Asli. [2]. Besides, in transformation of educational amongst Orang Asli, government lists down seven initiatives to achieve that mission.

The first initiative is to enhance the administration system related to the Orang Asli from school until government. The second initiative is to

incorporate elements of the basic vocational education in the secondary schools which have the Orang Asli students. The third initiative is to reduce dropout rates amongst aboriginal students to school by 6 percent per year. The fourth initiative is to offer students in the special programs Bachelor of Teaching according to current needs. The fifth initiative is to improve educational infrastructure of Orang Asli. Meanwhile the sixth initiative is to strengthen relationship between other community and the last initiative is to establish a School Performance Tracking System so that they will know the progress of the Orang Asli students in school [3].

Although many programs have been organized to cater the Orang Asli needs in enhancing their educational development such as Education Assistance Scheme, Educational Development Action Plan for the Orang Asli community, Toy Library and others; there is least emphasize on improving *Halal* education amongst them. As stated by [4], population of Muslim in Malaysia is increasing throughout the world. Until 2012, there are 60.4 % Muslim in this country and they become the dominant group. Furthermore, Orang Asli who converted to Islam and registered with the State Religious Department were increasing to approximately 35,975 people out of 178,197 Orang Asli population in Malaysia [5]. Therefore, as a part of Muslim community and also consumers, it is important to have the knowledge and education on *Halal* and haram knowing that they are parts of the major facets in Islamic teaching.

### 2.3 Educational background amongst Orang Asli

From 2010 till 2013, there is increasing of enrolment amongst Orang Asli students as stated in Table 6.3.

**Table 6.3** Enrolment of Orang Asli Students

Year	Primary School	Secondary School	University
2010	27,585	11,314	379
2011	26,268	12,148	408
2012	27,868	11,341	479
2013	27,926	12,968	682

Source: Jabatan Kemajuan Orang Asli (JAKOA) 2013



Table 8 with the data from JAKOA has shown that there are significant improvements in enrolment amongst Orang Asli students in primary school until university. It also can be seen when JAKOA sent 40 Orang Asli students to further their studies overseas in September this year [6].

**Table 6.4** School Dropout amongst Orang Asli Students

Year	Primary School	Secondary School	
		Did not further study to Form 1	Did not finish Form 5
	Did not complete the study until year 6		
2009	-4.40%	31.77%	49.92%
2010	-2.67%	28.70%	45.75%
2011	-5.98%	29.74%	37.91%
2012	-18.31%	25.54%	42.96%
2013	-5.01%	25.21%	49.20%

Source: Jabatan Kemajuan Orang Asli (JAKOA) 2013

From Table 6.4 above, it shows that dropout rates also slightly decreased over these five years, however around 50 percent of the Orang Asli student still do not complete their secondary school. [7] claims that rate of dropouts amongst Orang Asli students are still high on a global scale. It is always a trend amongst them to learn only in primary school and dropout cases were triple during secondary school [8].

Since their level of education in general is still at low level compared to other communities in Malaysia, their knowledge and also understanding on Halal are also affected. One of the best ways to make people aware of what they are consuming is through educational exposure. They can make right choices within their knowledge. From that, the level of Halal knowledge can be increased via learning and also teaching. Their low level of Halal knowledge can also be seen throughout their lifestyle. Empirical study by [9], claims that even though they convert to be Muslims, their lifestyle does

not change a lot. For example, they just follow some fundamental teaching of Islam like wearing the scarf, however in dietary rules; they still do not differentiate between Halal and haram as practiced before.

## **2.4 General factors of Halal education**

There are many potential factors that can lead to the level of Halal knowledge especially amongst the Orang Asli community such as parental awareness, Halal exposure, language, customs and traditions and also religious belief on Halal education.

### **2.4.1 Parental awareness**

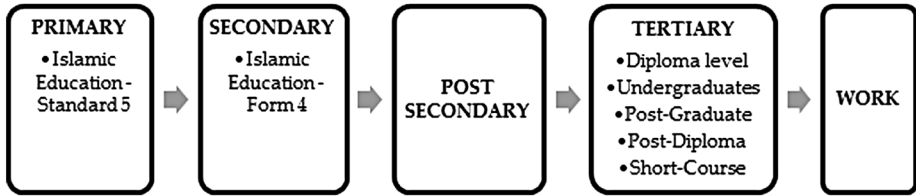
Based on the statistics shown earlier, the percentage of dropout cases still high and also many Orang Asli students did not finish their primary and secondary school. This problem might be occurred due to parental awareness on the importance of education. Level of parent's education influenced more on their children's education. It is because most of them can only give financial support but cannot motivate their children to seek knowledge well. Empirical study also proves that many children can't finish their study due to family's financial problem. They quit their study to seek the job in order to help their family [10].

### **2.4.2 Halal Exposure**

According to [11], in Malaysian mainstream education, Halal education is emphasized more in tertiary education compared to primary education. Based on the new Primary School Curriculum Standard (KSSR), Halal food subject is only taught in manners related topics in general. Whether in secondary school, only the Halal slaughtering topic is being taught in Form 4 Islamic education subject. Hence it can give significant impact among students includes Orang Asli when Halal education is less exposed since primary school.



**Figure 6.1** Pathways of Halal in Malaysia’s mainstream education system framework



**Source:** Data from Islamic Education for KBSM Curriculum Specification Sheets: MOE, 2008.

Besides, *Halal* knowledge can be exposed through social media such as internet. Empirical study suggest that the Orang Asli community are familiar with internet and also their usage of technology more or less same with no aborigine people [12]. However, that study has not been conducted in Gombak where the Orang Asli community live together with urban people. The usage of internet and also other social networking may less likely in the rural area due to minimal coverage and farthest from town. Hence, their community will have less exposure on social networking; due to that issue, it might be one of the contributing factors leading to their level of *Halal* education.

### 2.4.3 Language barrier

There are various missions to promote Islam to their community such as Department of Islamic Development Malaysia (JAKIM) since 19th century and the number of Muslims amongst them is increasing day by day. However, creating Halal awareness amongst them had not yielded a tangible result. Empirical study by [9], found that following Islamic law such as food restriction is not so easy among Muslim Semai. Most of them are only identified as Muslims by wearing scarves and participate in the Islamic festivals; however, they are still eating together with their non-Muslim relatives. It might be related to the difference in language from other population. They might not understand when the knowledge on

halal is delivered in Bahasa Melayu. Since they have their own paradigm of education, methodologies of teaching should be different from other population so the teachers can attract more of their attention.

#### **2.4.4 The contrast in Pedagogy and culture**

Empirical research found that the Orang Asli's learning process is multi-faceted and significantly different from the educational system in Malaysia. Since childhood, they have been taught informal learning with no curriculum and high target to achieve. They were exposed more on moral values and rituals as well as on focusing to their living skills such as making craft. For that reason, they were surprised when entering the school system and had to deal with people from different cultures and values [13].

The Orang Asli community is well known by their unique norms and their difference from others. They highly restricted to their subjective norms in order to preserve their culture and race. Based on Semai society, religion is a part of norms which are collection of beliefs, practices and taboos in their culture. *Adat* falls into all aspects of Semai life and cannot be differentiated from others [9]. For example, the Orang Asli community lives in the jungle and quite a few of them moved to the town. Orang Asli community claims that living in the forest often contravenes Islamic law. Despite being important sources of protein, many animals that can be caught in the forest (such as wild pigs) are prohibited as food sources according to Islam precepts. Becoming Muslim means that life based in and on the forest must be discarded [14]. Hence this is one of the potential factors that can lead to the challenge in developing *Halal* knowledge amongst them.

#### **2.4.5 Religious belief**

Religion gives significant influences to the life of its believers [15]. Human attitudes and behaviors are shaped by a religion. Most religions have their own guidelines especially in consumption behaviour. For example, Islam prescribes what Muslim can eat and prohibits things that they can't have according to Quran and Sunnah. Kanuk claims as cited in [15] that the Believers made their decisions in choosing their food, drink



and product were based on their religious identity, orientation, knowledge and belief. This indicates that religion and belief are factors of awareness in consumption behaviour. Although the number of Muslims in this community is also increasing, the practical part of Islamic lifestyle is very thoughtful challenge to them. In that situation, it might lead to develop *halal* education amongst them in the future.

Furthermore, one of the major dilemmas amongst these communities is if they become Muslims they have to become Malay also. Definition of Muslim for them is also Malay. New converted Muslims or *Muallaf* of the Orang Asli have been divided into two groups, the majority group reject their previous customs, traditions and way of life in order to become Muslims. They also separate themselves from their family members to embrace Islam. Meanwhile, the smaller group is born into the Orang Asli community, and they stick to their decisions and do not separate themselves from their former ethnic ties.

Some Orang Asli who have already converted or are going through the process of conversion, their offspring may become the wholly Malay, not Muslim. However, others have refused to convert to Islam and made the Orang Asli as they are [14]. Past study has shown how their acceptance to Islamic teachings. There are the villagers who put the sign 'beware of dog' in front of their house to avoid Muslims coming to them. As they understood that dogs are dirty and filthy according to Islam religion [16]. This attitude may influence the development of *Halal* education amongst their community.

#### **2.4.6 Educational Kit**

One of the initiatives that we can do regarding development of Halal education amongst the Orang Asli community is developing the suitable Halal mechanism to encourage them in understanding about Halal easily. As mentioned before, the learning style of Orang Asli is significantly different from other communities. Their preferences are more likely in informal education.

Hence the educational tools which are more suitable to them like story books, guide books and also interactive games. The educational kit that was launched by Perak State Park Corporation in year 2013 was educational toy library. The aim of this library was to enhance the social and also cognitive skills of the Orang Asli children. It gave excitement to them and also boost up to learn in more fun and smart way. [17], hence the educational toy library will become more exciting and will boost their interest in education if it has Halal educational toys as well as Halal guide books prepared for them to read and play.

#### 4. Conclusions

In conclusion, the level of *Halal* education amongst the Orang Asli community is still minimal. It is highly recommended for government to construct an educational framework on *Halal* starting from primary level until higher level as to prepare Malaysia as one of the global *Halal* Hub Centre. In order to make Orang Asli community well aware and educated on *Halal*, the step must be taken at the early ages in order to ensure the continuity and sustainability chain of knowledge among generation to the next generation.

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## CHAPTER 7

# Preference of Halal Eating Culture ('*Uruf*) Among Muslim Community in Borneo

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**Abstract:** Every culture in the country plays a different style and eating habit. They have their own uniqueness and preferences among the consumers. Different ethnics in Borneo own different taste and flavour of foods. The challenging of promoting halal foods to the consumers is due to lack of awareness among the consumers which leads to creating the obstacles in the aspects of selected foods and consuming foods. In corresponds to that, the alternatives are created to change the prohibited traditional foods to forbidden foods. The understanding of Islam can help in choosing the best foods that can be consumed.

**Keywords:** Halal foods, alternative foods, food culture, food habit, traditional behaviour

## 1. Introduction

**BORNEO** is the third-largest island in the world and the largest island of Asia. This island is divided among three countries Malaysia, Brunei and Indonesia. The East Malaysia states of Sabah and Sarawak are located in the north of Borneo Island and make up of 26% of this island. Sabah which is one of the Malaysian states in Borneo is also known as *Negeri di Bawah Bayu* ("The Land below the Wind"). Sabah is the second largest state in the country after Sarawak. In Sabah, there are more than 33 sub-ethnic groups who stay and communicate with more than 50 languages likes Kadazan-Dusun, Bajau, Murut, Brunei-Malay, Bisaya and Iranun. Kadazan Dusun is the largest ethnic in Sabah which covers about 24.5%. In 2010, the percentage of Muslim in Sabah is 65.4% followed by Christianity 26.6%. However, there is 0.3% of resident in Sabah of non-religious. Muslim in Sabah is not fully Sabahan but coming from variety background including immigrants from Indonesia, Philippines and even Pakistan [1].

Sarawak is the biggest state in Malaysia. Known as *Bumi Kenyalang* ("Land of the Hornbills"), Sarawak is situated on the northwest of the island, bordering the state of Sabah to the northeast. Sarawak's population is very diverse, comprising many races and ethnic groups. Sarawak has more than 40 sub-ethnic groups, each with its own distinct language, culture and lifestyle [1]. In general, there are six major ethnic groups in Sarawak: Iban, Chinese, Malay, Bidayuh, Orang Ulu, Melanau and several minor ethnic groups placed collectively under 'Others', such as Indian, Eurasian, Kedayan, Javanese, Bugis, Murut and many more. The Iban comprise the largest percentage of Sarawak population. This makes Sarawak demography very distinct and unique compared to its peninsular counterpart.

Compared to Sabah, Sarawak's Muslim is not the majority but they are the second largest among Sarawak population. The percentage of Muslim in Sarawak is 30% and the Christianity makes up the largest percentage religion with 44% of Sarawak population [1]. Many Muslims in Sarawak are Malay ethnic. Malay culture contributes significantly to Sarawakian

Muslim tradition as a whole especially for weddings, circumcision (coming of age ritual), '*majlis doa selamat*' and also their food habit. Thus, these researches focus on exploration of the Halal food culture ('*uruf*') among Muslim community in Borneo.

## 2. Eating Culture in Islam

**CULTURE** is the total of the inherited ideas, beliefs, values, and knowledge, which constitute the shared bases of social action [2]. A variety of culture can be seen in a few aspects like arts, dress, language, ritual, life style and food habit. Culture is not only the tradition behaviour of group of people which transmitted from generation to generation but it also can be developed in line with national development. Eating culture is one of the important components which involved indirectly to be inherited from one generation to the next. In Islam, eating culture or food habit among Muslim is playing an important role to develop and maintain the thinking and behaviour of Muslim.

In Islam, eating culture is built up from Islamic claims against the adherents of Islam to find and choose the Halal and good food. This claim was mentioned in Quran:

*"O ye people! Eat of what is on earth, lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy."*

(Surah al-Baqarah (2): verse 168)

Food is not only needed by human for fulfil their basic needs; it is indeed an act to develop Muslim personnel and behaviour. Therefore, Islam emphasizes and concerns about eating or food culture issue to its adherents. Islamic teaching to find Halal and good food affects the eating culture of a society while incorporates with inherited traditions and culture.

In Islam there are some methods to define the law and the demand known as Methods of Fiqh or Qawaid al-fiqhiyyah. One of the methods is 'al-'Adah al-Muhakkamah' means habit forming law [3]. Based on this



method, Islam considers customary or culture among Muslim society as one of the ways to prescribe the law such as judging on Halal and haram of products.

Criteria in defining whether it is halal or haram on products can be taken on two situations either it is accepted by community (istitobah) or it is known in society as bad (istikhbath). Muslim's scholar has different viewpoints of word 'society' whether it refers to the whole of humanity or only a part of them (Arab society). Some of ulama' /Muslim scholars used Istitobah al-Arab ('uruf or culture of Arab) to determine Halal status. However, some of cultures among Arab society are not accepted in other places because of the different surrounding and inheritance. Moreover, al-istitobah al-'Arab is not being mentioned in al-Quran and al-Sunah. Besides that, there are some views from Prophet Muhammad (pbuh) and tabi'in who clarified that Halal and haram are not relied on Arabic preferences only. This is because some of Arabic cultures have appetite on haram food which is prohibited in Islam like blood, wild animals and carcass.

Hence, cotemporary ulama' including al-Qardawi opines that criteria of istitobah are not only based on taste of Arab but also considered among the whole human cultures. While, Wahbah al-Zuhayli argues that the good and bad of food assessment must be based on Arab perception [4]. However, the consideration of culture in Halal food habit can be determined from the practices of local communities, environment and social lifestyles [5].

### **3. Culture of Muslim in Borneo**

MUSLIMS in Borneo have their own culture comprising their life style, heritage, art, dress, words and food habit. Culture is playing an important role for making community sight thus will be inherited from one generation to another generation [6].

#### **3.1 Sabah**

In Sabah, culture and life style of Muslim community is not only making up from Islamic learning and jurisprudence, but also from other factors

like geography, ethnic and surrounding culture [7,6]. For example, people of Bajau who stay in West Coast area (Putatan, Tuaran, Kota Belud, Kota Marudu, Papar) and East Coast of Sabah (Kudat, Sandakan, Lahad Datu, Kunak, Semporna, Tawau) are mostly Muslims consist of farmers and fishermen. This coastal area surrounding affects their life style and carrier until it becomes their ethnic culture. In the traditional of childbirth among Bajau Muslim community is quite similar with Muslim in Peninsular of Malaysia like custom of abstain, pay up a midwife and "*lenggang perut*" (swing of mummy tummy). The culture and custom against Shariah are vanished completely like Momohizanritual and Humabot ritual.

### **3.2 Sarawak**

In Sarawak, Muslim is not the majority. Many Muslims in Sarawak are Malay ethnic. Malay culture contributes significantly to Sarawakian Muslim tradition as a whole like wedding custom and tradition on celebrating Hari Raya. Other ethnic groups which have strong Islamic influence in their traditions are Melanau and Kedayan. About 60% of Melanau people are of Muslim faith while the remaining 40% are either Christians or animists [1]. Kedayan, is another distinct ethnic from Malay and Melanau, but traditionally Muslim. Although small in number, they contribute to a majority of Muslim population in Sibuti and Bekenu district. Muslims in Sarawak observe all Islamic festivals, such as Hari Raya Aidilfitri (Puasa), Hari Raya Aidiladha (Haji), Awal Muharram and Maulidur Rasul but the celebrations differ based on their state of culture.

### **3.3 Eating Culture ('*Uruf*) in Borneo**

Food for a racial is an identity and introduction for each racial [8]. Culture ('*uruf* in Arabic terminology-) refers to a common acceptance of community. There are much kinds of food in Borneo with distinct taste and flavour. The uniqueness of each food shows the unique of food culture on each ethnic [9]. Some of food served by the Muslim community in Sabah still retains the flavor and authenticity of traditional foods for each tribe. In Sabah, the understanding of Muslim community about the concept of

Halalan taiyyiban is at moderate stage and it is getting better now than 10 years ago. Social life with non-Muslims strongly influences the life of the Islamic community in this country. A part of the Muslims in Sabah is still swayed by the original culture of each tribe especially in matters of food while a part of it is consisting of non-Halal like lopung (snake) and landoi (tadpole). However, this situation usually happens only in remote areas.

Most of food in Sabah is not originally Malay cuisine. It is made from various natural sources that can be found abundantly in Sabah especially in the Sabah traditional food. The Sabah traditional food made from the seafood and plants that live and grow throughout Sabah like Hinava, Tuhou, Noonsom Suda, Lauk Ampap, Ambuyat and Bosou. The coastal people of Sabah use seafood in making the Sabah traditional food while the people living inland would create food made from rice, corn, cassava and tapioca plant [10,11].

The rich variety of ingredients makes trying out Sabah traditional food a wonderful culinary experience. Most of Muslim Sabah like soft texture of food like Burasak, light colour of food like Tuhau, and gravy food like Sup Manuk Lihing. Based on questionnaires founded many Muslims in Sabah like tasteless, sour and tangy food. Bambang is one of traditional dish made of mango with sour and tangy flavor.

The state of Sarawak has its own variety of food. This variety of food in Sarawak has its own uniqueness and specialty. It is representing the culture of society in Sarawak. Awareness of Halal food among Muslims in Sarawak is in moderate stage. Some of the restaurants in Sarawak serve Chinese food are non-Halal, unless stated Halal or the food preparation is handed over to Muslim cooks or sellers. Restaurants which clearly state pork or/ and non-Halal substances in their food menu (like using wine for cooking, frog and snakes) are the ones Muslims should avoid from. The easiest way to look for Halal restaurants is by looking at their Halal certificate. Ensuring that they display Halal certificate produced by JAIS Sarawak or JAKIM.

Most of Halal dishes in Sarawak are originally made from Sarawak aborigine people [12]. Every food created and made by any ethnic in Sarawak is kept in its original taste. Despite the traditional dish in Sarawak that is not fully Halal, the Halal traditional taste like Laksa Sarawak, Umai and Ikan Pais can still be obtained. Some of foods in Sarawak have been modified from non-Halal food to Halal food. For example, Mee Kolok is one of the famous foods in Sarawak. It is originally made from noodle and served in a light sauce with some condiments like sliced pork, chicken cutlets and minced meat. However, it has been modified by not inserting the non-Halal ingredient like pork. Thus, Muslim community can still preserve and sustain their original culture of food.

Based on a survey, majority of Muslim communities in Sarawak like fish and seafood based in their foods such as: Ikan Terubuk Masin, Ikan Pais and Umai. However, they also like plant based in their food such as: Tapioca, Midin, Dabai-dabai and Terun Giban (brinjal). Gravy and dried food have been chosen by Sarawakian. This kind of food is their favourite due to its cooking methods, which are; grilling, steaming and boiling. Sarawak Muslim also like light colour of food, soft texture and tangy taste.

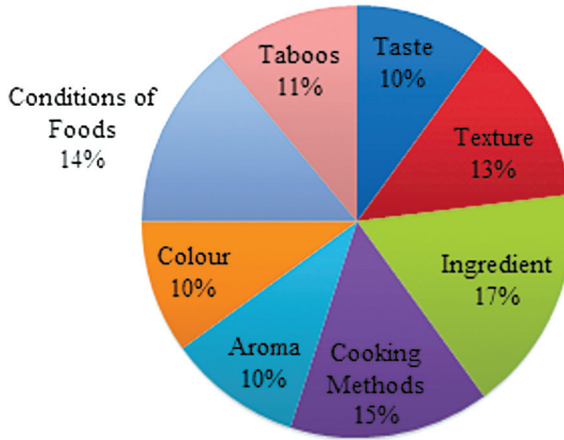
Borneo is blessed with a rich variety of traditional food created by its many tribes and indigenous groups. They are able to turn wild plants, herbs and fruits into culinary masterpieces. Among Sabah and Sarawak there is no much difference. This is because of their lifestyles and geographical factors [13,6].

### **3.4 Analysis of Food Culture in Borneo**

An analysis of preference of eating Halal food culture among Muslim community in Borneo can be seen in Figure 7.1.



**Figure 7.1** Preference of Halal Eating ('Uruf) Among Muslim Community in Borneo



Food culture is formed by various factors such as geography, local community practices, customs, traditions and beliefs. In addition, its coastlines and many large rivers provide an abundance of seafood and freshwater fish for the plate. Figure 7.1 shows the preference of eating culture among Muslim community in Borneo. Eight characteristics of food culture have been assessed in this research; taste, texture, ingredients, cooking methods, aroma, colour of food, conditions of foods and tradition taboos. Based on eight characteristics evaluated, ingredients or basic food ingredients are the main feature of Muslim communities in Sabah and Sarawak in choosing food. Dishes made by any people group usually came from their surrounding and dwellings area such as Manuk Pansuh, are made of partridge cooked in the bamboo [11].

These kinds of dish are made by Iban and Bidayuh people who live in village and near the forest. In addition, some people choosing food by seeing the basic food ingredient because of their taboos either from their tradition ethnic taboos or their taboos because of disease they had [12,14]. Majority of respondent that is 89.5% agree and like plant or veggie food like

Tuhau and Noonsom Bambang while ruminant and poultry are the least preferred by Muslims in Borneo. This percentage of preferred eating culture among Borneo Muslims can be seen in Table 7.1.

Numbers	Criteria	Major	(%)	Minor	(%)
1	Taste	Spicy & sour	50	Milky	23.7
2	Texture	Soft & Fluffy	65.7	Hard	35.5
3	Ingredient	Plant	89.5	Ruminant & Poultry	50
4	Cooking Method	Baking & Grilling boiling	86.8 73.7	Raw	21
5	Aroma	Fragrant	76.3	Stink	31.6
6	Colour	Light	63.2	Light & Dark	44.7
7	Conditions of Food	Hot Gravy	89.5 80.1	Oily	18.4
8	Taboos	Heat None	63.6 55.3	Venomous	47.4

**Table 7.1** Percentage of Preference Eating Culture among Borneo Muslim by Criteria of Food

Besides that, cooking method is the second item that Muslim communities in Borneo consider for choosing foods. 15% of respondents agreed that cooking method is one of the choice aspects. Many people in Sabah and Sarawak like to enjoy baking, grilling and boiling method (86.8% and 73.7%) of respondent agreed upon it. The condition of food plays the role in attracting appetite of people. 14% of respondents agree that condition of food becomes one of the reasons in choosing food. Most of them like to eat food with gravy such as *Laksa Sarawak*, *Sup Manuk Lihing*, *Mee Kolok* and others. 80.1% of respondents like gravy foodwhile several of them like smoking and grilling style of food. This is because grilled meat can be eaten

in a long lasting time [10]. In the past, it was not easy to get meat and flesh. So that, by grilling the meat it could be preserved and consumed in a long period of time. Oily food has been the least preferred.

The modern life makes people no longer care about taboos. From the observation of researcher found, only 11% of people in Borneo care about taboos in process of choosing foods. Around 55.3% of respondent agree that they do not have any taboos in food. In the other sides, aspect of taste, aroma and colour of food is the lowest aspect in food selection with the same value of 10% for each. Taste, aroma and colour of foods are usually included after a consumer considered the basic ingredient and how it has been made. Some of traditional foods have gone out of fashion or have been completely transformed and infused by a new flavours, enhancements and cooking styles to meet the demands of modern palates and taste [10].

#### **4. Conclusions**

EVERY society has its own culture (*'uruf*) and preferences of food. The variety of ethnics and races in Malaysia especially in Sabah and Sarawak created varieties in uniqueness and taste of foods too ([www.tourism.gov.my](http://www.tourism.gov.my)). Every dishes served can represent the culture and tradition of people including other factors like religion and belief and geographical aspect. The coming of Islam in Borneo has given many changes to civilization of Borneo people including the food culture among them. Converted Muslims in Borneo produce and serve Halal food. They also avoid prohibited food sources like pork, snake and tadpole. They are more cautious to choose any dishes. However, the uniqueness and the original taste of food can be sustained by changing non-Halal ingredient to the Halal one ([www.sabah.gov.my](http://www.sabah.gov.my)). For example, *Bosou Bakas*, the traditional food in Sabah made from grilled wild boar is prohibited in Islam; however, it still can be served by changing the wild boar to Halal sources like deer, lamb or mutton. By this alternative, the traditional food can still be enjoyed by Muslim communities.

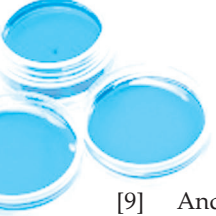
Preference to choose basic ingredients as a key element in the selection of food is due to the geographical factors of each ethnic. Food culture of

each community also represents the level of understanding about Islam. Culture of foods among Muslim communities in Borneo certainly depends on their understanding of Islam and Shariah jurisprudence. Development in Borneo has changed many traditional things. For urban Muslim societies, their level of understanding in Islam is better than those live in rural areas. Thus, foods' culture of urban Muslims is quite different from Muslim in village and rural areas. They are more concerned about *Halalan thoyyiban* issues before assessing another aspect.

The variety of food in Borneo should be able to show the uniqueness and authenticity inherited from the past until now. Unfortunately, the lacking in information exposure especially on Halal food will affect the tourism sector and social responsibility towards Muslim communities. Therefore, we have to promote and create Muslim's awareness on Halal principle in selecting food products to ensure them that Halal is the most important aspect in consuming food, and that their selection of food will be based on Shariah compliance.

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## CHAPTER 8

# Perception of Domestic Tourist Towards *Shariah* Compliance Chalet in Melaka

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**Abstract:** The paper focuses on the importance of considering built environment aspects as one of the criteria to promote *Shariah* or Islamic Religious law compliance chalet. Three research questions were outlined and answered using quantitative data which was collected from 100 respondents. They are respondents who are rent chalets located in Malaysia. The responses to research question 1 show that the majority (70%) of the respondents agree that built environment aspects should be one of the criteria in promoting the *Shariah* compliance chalet. Respondents agree towards built environment aspects are significantly related to age and income. In answering research questions 2, respondents agree with 5 factors outlined in determine the *Shariah* compliance hotel. The answers to research question 3 identified distances of the chalet, building orientation, building material are three important criteria to preserve the hijab and privacy of tourists and guests. The findings show elements of the right to obtain the air and light was most important followed by the right of safety, right to do worship and right to preserve the *aurah*.

**Keywords:** *Shariah* compliance, chalet, tourism accommodation, Islamic tourism, Islamic principles in the built environment



## 1 Introduction

SINCE 2011, Malaysia has been voted as the top destination of arrival tourist from Muslim nation and communities. The serious initiatives of Government to attract international Muslim tourists began in 2009 by established a body known as Islamic Tourism Malaysia (ITC) as a center for research and marketing of Islamic products, and Malaysia International halal Showcase-MIHAS is one the program. Later, the government encourage hoteliers provide hospitality towards Muslim friendly hotel. It was welcomed by industries and seems that the hospitality provided particularly 4 and 5 star hotel able to fulfill needs of socio-religious of abroad Muslim tourists particularly from middle-east [1].

It cannot be deny through the promotion of Muslim Friendly hotel is one of the phenomenon attracted abroad Muslim tourist to Malaysia. However, majority of those accommodations are 4 and 5 star rating. Those hotels are rarely occupied by Muslim domestic tourist unless for the purpose of official events such as conferences and meetings. In Malaysia the number of domestic tourists overnight is increasing gradually. In can be seen where numbers of overnight stay increased from 2.39 in 2009 to 2.58 night in 2010. The accommodation prefer by young Malaysian's domestic tourists is to stay in chalet if their stay more than 2 nights While for trips with family members among Muslim travellers the preferred accommodation is budget hotel, resort, chalet and apartment [2].

On the other hand, the provision of chalet to enliven the tourism activities in the rural area had helped in improving the villagers' economy. Though the accommodation in the rural area may adapt to its nature-village environment, the concept of *syariah* compliance chalet or tourism accommodation is inaudible especially for the building owner. Lack of research regarding Islamic accommodation concept had make the compliancy towards *syariah* become ambiguity [3]. In accordance with the issues raised in promoting *syariah* compliance chalet in chalet accommodation, there are two research questions can be stated; 1. Do the visitors or respondents

aware on the *syariah* compliance tourism accommodation in relation to the traditional built environment?; 2. What are the criteria of *syariah* compliance chalet that can be adapt with the traditional tourism hospitality and the environment?; 3. Do the chalet accommodation are compliance with the *syariah* provision regarding built environment?

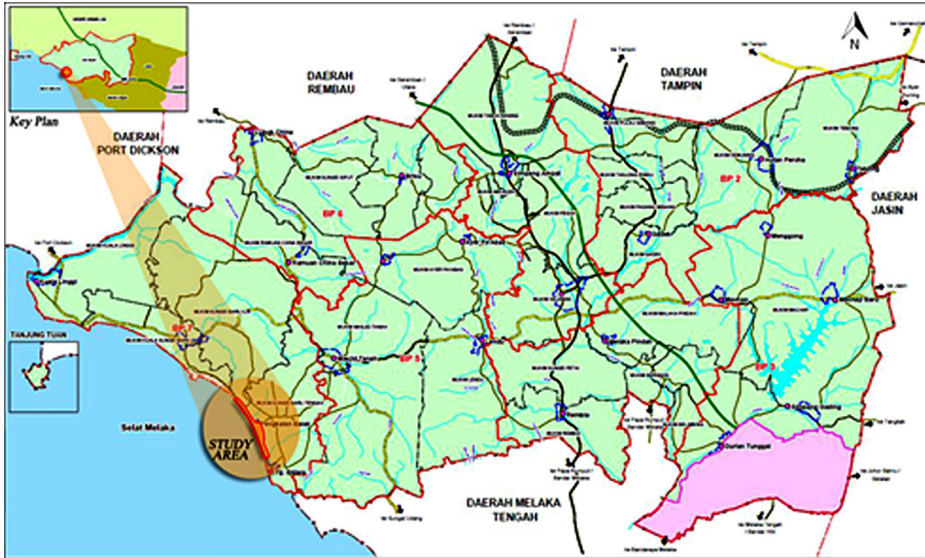
## 2 Methodology and case study

AS the purpose of this study is mainly to identify the criteria which might be used in *syariah* compliance chalet accommodation, the design of mixed method is used to attune with the research question. A set of questions are developed and being distributed to the respondents. This method was applicable to see the response from the respondents on the research topic preliminarily. The questions in the questionnaire focuses on the respondents' awareness and opinion regarding the *syariah* compliance chalet in the tourism accommodation, thus in accordance to their beliefs and judgement, they should able to provide the answers for the questions asked. The selection of respondents in this study is based on the simple random sampling and convenience sampling. The survey is done focusing on the 20 chalets that had been identified. The number respondents from each chalet is targeted to be five people, thus the total of respondents involved in this study is 100. All the respondents will be selected through the simple random sampling and convenience sampling in order to facilitate the process of data collection.

Pengkalan Balak is located in Pekan Masjid Tanah under Mukim Sungai Baru, within the jurisdiction of Majlis Perbandaran Alor Gajah (Municipal of Alor Gajah). It had been classified as one of the tourism attraction place prior in tourism package and being known as Kampung Pelancongan Tradisi. Pengkalan Balak is situated 5.5km direct distance from Pekan Masjid Tanah and 17.0 km direct distance from Bandar Alor Gajah. The main accessibility to Pengkalan Balak is by private transport through State Road of Jalan Lendu –Masjid Tanah and Jalan Londang/Tanjung Bidara from Pekan Alor Gajah. The research will focus on the chalet accommodation within Pengkalan

Balak area, which had been zoned as Kampung Pelancongan Tradisi by the state government of Melaka. The study area comprises of three villages, namely Kampung Sungai Baru, Kampung Pengkalan Balak and Kampung Padang Kemunting.

**Figure 8.1** Key plan and location plan of the study area (Alor Gajah District Local Plan 2007-2020)



### 3. Findings

THE study found that, majority respondents which are 70% of the respondents aware on the concept of syariah compliance hotel or accommodation. The awareness of the respondents towards the syariah compliance chalet accommodation is influenced by age and level of education. Majority group who are aware to the syariah compliance hotel are between 41 to 60 years. While the group of above 61 have the highest percentage on the unawareness of the syariah chalet, which is 36.67%. The group of education with degree holder recorded the highest percentage of respondents who aware on the syariah compliance accommodation, which is 37.15%. The highest percentage, which is 40% on the respondents who did not aware on

the importance of syariah accommodation, is group which has no attended formal education.

**Table 8.1** The awareness of the importance of Shariah compliance in chalet accommodation

Respondents' Profile	The awareness of the importance of Shariah compliance in chalet accommodation				Total	(%)
	Yes	(%)	No	(%)		
1. Age						
Below 18	1	1.43	1	3.33	2	2.00
19 to 24	9	12.86	2	6.67	11	11.00
25 to 40	21	30.00	6	20.00	27	27.00
41 to 60	35	50.00	10	33.33	45	45.00
Above 61	4	5.71	11	36.67	15	15.00
<b>Total</b>	<b>70</b>	<b>100.0</b>	<b>30</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>
2. Level of Education						
Technical certificate	2	2.86	0	0.00	2	2.00
SPM	11	15.71	7	23.33	18	18.00
Diploma	20	28.57	6	20.00	26	26.00
Degree	26	37.15	5	16.67	31	31.00
Never attended formal school education	11	15.71	12	40.00	23	23.00
<b>Total</b>	<b>70</b>	<b>100.0</b>	<b>30</b>	<b>100.0</b>	<b>100</b>	<b>100.0</b>

### 3.1 Perception on Criteria in Determining the *Syariah* Compliance Chalet Accommodation

The study found that, respondents agreed with four (4) factors needs to be considered to award or declare each chalet as *syariah* compliance chalet. The factors are the Muslim has the right to do *ibadah*, the right to preserve awrah, the right to obtain fresh air and light and right of safety.

The factors related to Muslim has the right to do *ibadah* are the room orientation which should be in a *qiblah*-oriented mode, the toilet which located inside should not be in the position of fronting the *qiblah*, the arrangement of the furniture should comfort the users when they want to perform *solat*, the provision of *musolla* and recreational facilities need to be consider for the users to perform *jamaah* prayers and doing leisure activities. The survey revealed that the *qiblah*-oriented room orientation recorded the highest mean score with 4.55. Meanwhile, the provision of *musolla* for *jamaah* prayers falls to the second place (mean=4.39), maintaining the cleanliness of chalet (mean=4.05), and lastly the provision of recreational facilities with the mean of 3.76.

The factors related to preserve the *aurah* are the room arrangement and building, the distance of one room with another, the provision of the outdoor toilet should be differentiated according to the gender, the family members should consider to place their children who have reach the puberty in another room. The positive response had been showed by the respondents by which with the mean of 4.56, they were agreed that the room arrangement and building layout is important in order to preserve the *aurah* of the occupant. The second compelling criteria would be the observation of distance from one room to another in order to preserve the *aurah* of voice (mean=4.53). The segregation of family members with children who had reached the puberty are agreed to be separated in another room have the mean of 4.07. Meanwhile, the provision of outdoor toilets (mean=3.81) and difference recreational facilities for male and female (mean=3.25) are seen not to have the significant value as compared to the other three.

In the factor of the right to obtain air and light, the preservation of natural environment is seen as the most valuable elements in the *syariah* compliance chalet, with the mean of 4.75. As the location of the chalets is placed along the beach of Pengkalan Balak, the environment had become the major concern among the guests to stay within the area. Besides, the presence of trees are agreed to muffle the surrounding area and beautify the area with the natural environment (mean= 4.72). Nevertheless, the arrangement and room layout can facilitate the users to harness the natural sunlight though there are trees presents to shade the compound, to do daily activities such as drying clothes and other physical activities (mean=4.52). The air pollution and the room arrangement are seen not to be so significant in the *syariah* compliance chalet with the mean of 4.39 and 4.35.

The fourth factor involved the right of safety among the occupants and guests. Majority of the respondents agreed that the accessibility to the chalet is important, considering any emergency and accident cases happen, it would be easier and safer for them to save themselves (mean=4.81). The safety facilities such as the provision of gate and guardhouse, as well as consideration to build the chalet away from the risk of landslide, have the same mean with 4.60. The respondents also agreed that the distance of one room to another is need to be examine, considering the unwanted event such as fire and others from spreading to another room (mean=4.44). On the other hand, the provision of disabled facilities is also important to ease and facilitate the movement of the disabled people (mean=4.33). Last but not least, the distance from the sea need to be observed by which the distance of the chalet should be 100m from the sea (mean=4.15).

Based on four (4) main factors, the most important criteria highlighted by the respondents in the *syariah* compliance chalet is the right to obtain the air and light with the mean score of 4.55. Most of the respondents concern on the equilibrium of natural environment and the built environment, thus the preservation of their rights to receive the right amount of natural air and sunlight was influenced by the presents of natural environment and location near to the sea. Besides, the mean score of 4.49 highlight the importance of

right of safety towards the respondents. The provision of safety facilities, disabled facilities, good accessibility as well as observing the planning standards and guidelines are among the important criteria in determining the safety of the users. The criterion with the mean score of 4.29 is the right to do *'ibadah* as with the provision of better room orientation and *musolla*. Then, the right to preserve the *aurah* is in the last place (4.04) is seems to be not too important for the users in the *syariah* compliance chalet as it might be a subjective matter towards them.

### 3.2 Perception towards Chalets in Pengkalan Balak

In refer to the right to do *'ibadah*, the study revealed that all the respondents satisfied with the rooms' condition and arrangement which makes them easier to perform *solat* while in the room. In terms of the provision of *musolla*, not all chalets had provided *musolla* within their compound. This may due to the presence of masjid adjacent to their place, and some of the owners are still waiting for the suitable time in developing a *musolla* for their chalet. About 80% of the respondents did not satisfied with the non-provision of *musolla* in the chalet area. Among the reasons stated by the respondents, they were unable to perform *jamaah* prayers and have a proper meeting place. Thus, the provision of *musolla* or prayer room is significance among the visitors and guests who came to the chalet in group, either with family members or friends. Besides, the provision of recreational facilities is one of the method to be with family members and friends, and part of *'ibadah*. However, not all chalets had provided recreational facilities for their visitors. The respondents' satisfaction towards the provision of recreational facilities has the mean score of 2.20, which is not exceptional. 60% of the respondents were unsatisfied due to the unavailability of proper facilities. On the other hand, the cleanliness is part of the *iman*. Thus, as a Muslim, it is compulsory to one self to keep the environment clean, which is part of the *'ibadah*. Majority of the respondents agreed that the drainage system and sewerage systems within the chalets area were kept clean and being maintained well (97%). Regardless of many visitors during weekdays or weekends, there will be one to two people from the chalet management

that will clean up the chalet area. Nevertheless, 3% of the respondents were not satisfied with the cleanliness of the chalet that they stay.

**Table 8.3** Cross-tabulation on the aspects listed and the respondents' satisfaction on the right to do *'ibadah*.

Aspects	Satisfaction		Mean	Std Deviation
	Yes	No		
a) Convenient in performing solat in the room	100	0	1.00	0.00
b) Provision of musolla	20	80	2.60	0.804
c) Provision of recreational facilities	40	60	2.20	0.985
d) Cleanliness on drainage and sewerage system	97	3	1.06	0.343

The right to preserve aurah focused on the respondents' satisfaction in preserving the aurah while staying in the chalet. All the respondents agreed that they can safeguard their aurah while staying in the chalet. This is due to the layout and arrangement of the room in the chalet that is located side-by-side, thus promoting the sense of privacy in the physical aurah. While only 57% of the respondents felt satisfied in preserving their voice while in the room. This is due to the material of the building which area bricks. The bricks are believed to absorb the sound effectively as compared to the woods. Meanwhile, another 43% of the respondents felt their voice still can be heard by the people in the next room, as well as the outsider. This may due to the chalet room arrangement whereby all rooms were located next to the other, like a terrace. It was one of the syariah principles that the child who reached their puberty should be locate separately to other room, other than the parents. As had been seen, 86% were appeased to place their matured child in the next room. As they were various room size provided, the visitors may choose to place their children who in the age of puberty in the next room due to comfortability for both parents and children. Another



14% claims that by leaving the children on their own in the next room, it will be hard to guard and call them when there is necessary. The differentiation of recreational facilities for male and female were not being encouraged by the visitors as the main purpose they came to the chalet were due to vacation; to relax and have a free time with their friends and family. As there was lack of recreational facilities provided in the chalet, thus, 65% were dissatisfied if there is separate facilities provided for male and female. However, another 35% will feel satisfy if the provision of facilities are done.

**Table 8.3** Cross-tabulation on the aspects listed and the respondents' satisfaction on the right to do 'ibadah.

Aspects	Satisfaction		Mean	Std Deviation
	Yes	No		
e) Convenient to preserve the physical <i>aurah</i>	100	0	1.00	0.00
f) Convenient to preserve the <i>aurah</i> of voice	57	43	1.86	0.995
g) Segregation of children	86	14	1.28	0.697
h) Separate recreational facilities	35	65	2.92	0.394

The right to obtain air and light focused on the respondents' satisfaction in receiving the natural air and sunlight while staying in the chalet. Five criteria had been arise in conjunction with the topic; receiving good ventilation of natural air, non-polluted air, benefitting the natural sunlight, conservation of trees and equilibrium of natural environment with the built environment. Majority the respondents satisfied with the natural air ventilation within the chalet area (93%). As all chalets located fronting the sea, most of the respondents can receive proper ventilation of natural air, which is the sea

breeze either in day or night. However, another 3% were not satisfied with the natural air ventilation. This is due to the arrangement of room in the chalet area that had been blocked by any other physical structure such as rooms or offices.

About 77% of the respondents were satisfied with the air quality within the chalet area. About 90% of the respondents agreed that arrangement of chalets do not blocking sunlight. In refer to satisfaction of the respondents towards the preservation of trees to shade the area. 72% of the respondents satisfied with the trees that are preserved to muffle the chalet area, and benefited the visitors. The present of tree was seen as the natural shelter and shades which preserve the environment. Meanwhile, 28% of the respondents were dissatisfied as the present of trees may limit the space for them to have family days' activities. Referring to the equilibrium of natural environment and built environment, it can be seen as 84% of the respondents satisfied with the physical structure arrangement and the conservation of natural environment.

In summarizing the analysis on the third elements of the *syariah* compliance chalet accommodation in Pengkalan Balak, it can be referred that the elements of (i) have the lowest mean score which is 1.14; indicating that most of the users satisfied with the air ventilation surround the chalets area. Other significant satisfaction portrays is the benefits of sunlight to the visitors (mean=1.20), equilibrium of natural environment (mean=1.32) and non-polluted air (mean=1.46). The biggest mean score is the preservation of trees which most of the respondents dissatisfied (mean=1.56) due to lack of space for them to do activities.



**Table 8.4** Cross-tabulation on the aspects listed and the respondents' satisfaction on the right to do *'ibadah*.

Aspects	Satisfaction		Mean	Std Deviation
	Yes	No		
i) Good ventilation of natural air	93	7	1.14	0.513
j) Non-polluted air	77	23	1.46	0.846
k) Benefits from the sunlight	90	10	1.20	0.603
l) Conservation of trees	72	28	1.56	0.903
m) Equilibrium of natural environment	84	16	1.32	0.737

The right safety highlighted on the respondents' satisfaction in the safety on their own self and others while staying in the chalet. About 88% of the respondents were satisfied in preserving the safety environment while staying in the chalet. In term of facilities for disables, 69% respondents agreed that the chalets do not provide disabled facilities. In term of safety during high water tide, 71% of the respondents satisfied that they will feel safe whenever the tidal occurred, and 97% of the respondents satisfied that they will safe from the risk of landslide as most of the chalet area were located in the landed area. However, 79% of the respondents felt their chalet not safe from fire due to the material from woods.

**Table 8.5** Cross-tabulation on the aspects listed and the respondents' satisfaction on the right to do *'ibadah*.

Aspects	Satisfaction		Mean	Std Deviation
	Yes	No		
n) Feel safe while staying in the chalet	88	12	1.24	0.653

o) The provision of disabled facilities	31	69	2.38	0.930
p) Feel safe during tide or monsoon rain	71	29	1.58	0.912
q) Feel safe from landslide	97	3	1.06	0.343
r) Feel safe to live in the chalet during emergency (fire)	21	79	2.58	0.819
s) The accessibility to the chalet area	70	30	1.60	0.921

#### 4. Discussion

##### THE Awareness of the Respondents toward *Syariah* Compliance Chalet Accommodation

Generally, the level of awareness among the respondents were pleasant. 70% of the 100 respondents aware that the built environment within the context of chalet accommodation can be compliance with the *syariah* principles. Among that, the highest percentage in the aspect of ages is 41 to 60. This group contribute to the highest percentage of awareness with 50% out of 70 respondents. This may due to the process of Islamization in and experience gathered by them in any method, either by travelling or reading.

The aspect of age and level of awareness in *syariah* compliance tourism accommodation were less being considered in any research. However, based on the analysis done by [4] more than half of the 214 respondents in the research of Customer Awareness towards *Syariah* Compliance Hotel, did not have any experience staying in the *syariah* compliance hotel. In comparison towards *syariah* compliance chalet accommodation, as 70% of the respondents aware on the *syariah* compliance, it may due to the small-scale accommodation develop by the Malay community within the village area. Thus, as all respondents were Malay, the awareness on the



Islamic elements adapted in the accommodation were high compared to hotel accommodation.

Meanwhile, in the aspect of level of education, the university graduates comprises of Diploma and Degree holder had been identified as the highest number contributing to the *syariah* awareness in chalet accommodation. 31% of Degree holder and 26% of Diploma holder sums up the highest percentage of awareness among youth (25 to 40 years) and elder (41 to 60 years). The higher education level is significant in the knowledge of *syariah* principles regarding built environment as the knowledge was disclosed in the institutional level of the local educational system [4]. Thus, it can be stated that most of the respondents who were youth and adult, as well as holding a higher educational certificate have the conscience on the *syariah* compliance tourism accommodation.

#### **4.1 The Criteria that is Significance in Syariah Compliance Chalet Accommodation**

The identification of criteria on the *syariah* compliance chalet accommodation were based on the descriptive analysis involving mean score and standard deviation of the elements ranked by the respondents. Based on the result obtained, the right to obtain air and light is ranked as the most important criteria to be noted in the *syariah* compliance chalet due to the presents of nature and a reflection towards sustainable development. Among the elements under this criteria are the building orientation that should not blocked the wind and light, non-polluted air, preservation of trees as well as the equilibrium of natural environment and built environment.

According to [1], among the most important human motivation in human needs of *maqasid al-syariah* was physiological elements including the need to obtain air, water, light and food. Based on the consideration concept towards balance in environment, the values shall concern on the conservation and protection of nature elements including sea, trees, air and others. The environment is important in creating a harmonious ecosystem

as being perfected by Allah, thus it was human being who were responsible in maintaining the nature.

In relation to tourism places, environment is among the major attraction which attracted visitors to come and stayed. The findings on this study identified that 68% of the respondents who stayed in the chalet due to the location which adjacent to the sea, thus they feel closer to the nature. Thus, within the context of tourism accommodation, the environment conservation should be a priority among the stakeholders involved in the tourism accommodation.

### **4.3 The Satisfaction of the Respondents toward *Syariah* Compliance Element in the Chalet, Pengkalan Balak, Melaka**

The survey had identified that all the respondents agreed with the chalet in Pengkalan Balak area were compliance with the *syariah* and Islamic principle. Most of them satisfied with the chalet accommodation as they fulfilled the requirement and criteria as part of the *syariah* compliance chalet. The analysis mainly focused on the mean score recorded; the lowest mean score marked the most satisfaction level of the respondents. The satisfaction of the visitors on the *syariah* compliance criteria were divided into four main aspects; the right to do *'ibadah*, the right to preserve *aurah*, the right to obtain air and light as well as the right for safety. The right to do *'ibadah* identified that most of the respondents were convenient in performing *solat* in the room. Meanwhile, the right to preserve *aurah* recorded that it was convenient for the visitors to preserve their *aurah* while in the chalet. The third aspects highlighted that the chalet have good natural air ventilation as the location of the chalet fronting the beach of Pengkalan Balak. As for the last aspect, most of the respondents satisfied with the location of the chalet which is in the flat land, as they can feel safe from landslide.

In comparison with the analysis done on the Malaysian hotel; De Palma Hotel in Ampang, the satisfaction of the visitors on the *syariah* compliance elements concentrated on the provision of Islamic features such as *musolla*,



*qiblah* direction and segregation of male and female swimming pool (Nur 'Hidayah et al. 2012). However, as the chalet accommodation is smaller in scale compared to hotel, all chalets did not provide recreational facilities and *musolla* within their area.

The relationship analysis proved that the location of the chalet and the accessibility within the emergency responses have significant output. The location of the chalet can be differentiated through the width of road that connect the main area to the chalet accommodation. The hypothesis proved that a wider road influence the time taken for the emergency response to the chalet area. Kampung Sungai Baru which have wider road and located at the main road that connect to Pekan Pengkalan Balak had been identified to have better accessibility. On the other hand, the building layout and arrangement was believed to effect the natural air ventilation within the chalet area. The layout of the chalet had been classified into three, which are vertical, horizontal and scattered-room arrangement. The horizontal room arrangement recorded the highest mean score as the room was arranged to front the beach, thus increasing the ventilation of air within the chalet area. As for the third relationship analysis, it highlighted the relationship of building material with the preservation of voice. Building material was categorized into two, comprising brick and wood. The brick material was believed to preserve the *aurah* of voice better than wood material. In relation to this, most of the chalet owner in Pengkalan Balak adapted brick material for the chalet for the privacy purposes.

## 5. Conclusions

THE level of awareness among members of public regarding the syariah compliance chalet in tourism accommodation was high. However, according to the range of age and level of income, most of the unaware group comes from the age of above 61, and the not-related educational qualifications. In future, the subject of syariah compliance and Islamic principles have to be promoted to the public. Besides, it is proved that the level of satisfaction among the respondents toward the chalet compliancy in the syariah was in

the high satisfactory level. However, the clarification of the chalet as syariah compliance were made based on the criteria listed in this study. Most of the chalet did not have much facilities, thus the element become natural, and the score for each being affected. After all, it is hoped that as this study had explained the basic needs for the chalet to be a syariah compliance tourism accommodation. It is recommended that the state government will analyze the importance of syariah compliance chalet, in encouraging more traditional tourism accommodation to comply with the Islamic principles.

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## CHAPTER 9

# Impact of Islamization towards Islamic Tourism Development in Malaysia

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**Abstract:** This paper is concerned with the Islamic tourism movement in Malaysia. The overviews of Islamic tourism chronology in Malaysia can be identified based on the literature review available. In the Malaysia context, Islamic tourism can be defined as any activities, events and experience undertaken in a state of travel that is in accordance with Islamic teaching. This concept is widely discussed among the researchers as a result of the increasing number of Muslim travellers who visit Malaysia after the accident of 9/11 that limited the movement of Muslim traveller in Europe. In addition, this concept growth together with the process of Islamization in Malaysia started in 1982 under the governance of Tun Mahathir Mohamad (Malaysia Prime Minister during the time). Therefore, this paper will focus on the linkage of Islamization evolution with the movement of Islamic tourism in Malaysia as a field of *'dakwah'*.

**Keywords:** Islamization, Islamic tourism, Islamophobia, a Muslim traveller

## 1. Introduction

THE tourism sector in Malaysia was not an important aspect of economic development once upon a time. The development of manufacturing and agriculture became the main focus of development as the sectors received demand more than tourism does. Besides, the negative effect of tourism activities towards the local community is given more attention than the benefits offered by the tourism sector.

Before 1982, the tourism sector only focuses on the urban area due to lacking infrastructure and facilities to support the need of the tourists. Only urban areas that monopolies by Chinese well developed to receive the tourist. However, there were not many tourism products offered during the time. Therefore, there was a less pulling factor to attract more tourists to come.

After the accident of 9/11 and Muslims are labelled as terrorists followed by Islamophobia in Europe countries, the trend of Muslim tourists especially from the Middle East was shifted from Europe countries to Eastern countries such as Thailand, Singapore and Malaysia. As a Muslim country, Malaysia offered more alternatives for Muslim travellers in terms of food, accommodation and entertainment. Therefore, Malaysia is more preferable than in Thailand and Singapore.

## 2. Islamic Tourism Before 1982 (Islamization) in Malaysia

### 2.1 Socioeconomic Pattern and Distribution

Malaysia is a plural society that consists of three main ethnic groups, namely Malays, Chinese, and Indians which have different cultures, religions, and social practices. The three groups differ in terms of language, religion, habits, and cultural customs. The Malays also referred to 'Bumiputera' which literally means 'son of the soil'. However, Bumiputera consists of a varied group with different religions and languages including Malays (Muslims), Orang-Asli (non-Muslims), Kadazan (Christians from Sabah), Dusun



(Muslims from Sabah), Iban (non-Muslims from Sarawak), and Melanaus (Muslims from Sarawak). The different groups represent diverse socio-cultural and political forms of what refers to 'Bumiputeraism'.

Social relationships among various ethnicities have been the subject of interest in Malaysia since its independence from the British rulers in 1957. This is mainly due to the fact that three ethnicities are different not only from a socio-cultural and linguistic perspective but from an economic viewpoint too. Historically, the Malays have embraced a rural life in 'kampong' (villages). Only a few members of the Malay aristocracy were involved in political and administrative roles, while the majority of the Malay population dedicated to agriculture and fishery. The non-Malays (especially the Chinese and to a lesser extent the Indian community) were mostly excluded from political life. Yet, their propensity to live in urban areas and strong trading skills allowed them to gain financial and economic power. This uneven distribution of economic power that originated during colonial times was protracted until the post-independence era.

In terms of economic activities related to tourism, it was mainly organized by small scale Chinese entrepreneurs on family labour basis. Among these entrepreneurs, there was more likelihood of the Hokkien and the Hainanese to venture into activities serving the tourist industry. With the advantages of an earlier entry, superior business acumen and strategic location in the urban areas, the Malaysian Chinese have been able to secure traditional control of the urban commercial sector. For this reason, it is not surprising that there is no single Malay-owned hotel among the 92 hotels in Penang before 1982. The same situation can be said for Kuala Lumpur which has only one Malay hotel and other urban centres such as Ipoh and Malacca. A similar pattern can also be observed in predominantly Malay populated areas such as Kuah, Alor Star, and Kangar although there is relatively more significant involvement of the Malays among the east coast towns of Kota Baharu and Kuala Terengganu.

## **2.2. Tourism Products during the Time**

The pattern of tourist arrivals is clearly uneven among Muslim countries. Over 80% of the total arrivals are received by the top nine countries. Malaysia as the most popular destination receives 13% of the total. Several factors probably account for the lack of tourist popularity in Muslim countries. The first factor would be the state of socioeconomic which was undeveloped in most Muslim countries. This lead to an environment of poverty and destitution which never been an attraction to international tourists including those from Muslim countries. Poverty not only tends to breed beggars, criminals, touts, and hustlers, it also means that there is little private capital available for the development of adequate tourism facilities and attractions.

Associated with this state of underdevelopment, there is another circular concept that applies to the relationship between tourists and facilities. An increase in tourist arrivals can encourage the development of facilities and vice versa. When there is a lack of growth in either arrivals or facilities, tourism stagnates and the place remains unattractive to visitors especially in the presence of many and increasingly competitive destinations elsewhere. One of the essential ingredients for tourism development is the provision of adequate infrastructural amenities. This appears to be a general complaint about Muslim destinations in the Middle East and Africa which also happened to Malaysia. While low accessibility is a good indicator of underdevelopment, it usually goes hand-in-hand with the lack of capital and skilled manpower.

## **2.3. Community Perspective on Tourism**

The majority of Malaysians are Muslim. In the Muslims perspective before 1982, tourism will have an immoral impact on their culture. For instance, alcohol, prostitution, and the mixing of men and women are not welcomed. A Muslim-friendly image can help determine if such a cultural sustainability measure is pursued by tourism organizations. This indicator will help determine if an accurate picture of the Muslim communities is portrayed. Muslim citizenry can get offended if tourists ignore local



customs. Local Muslims do not approve of any acts that oppose Shariah and their norm. Information on appropriate behaviour at the mosque needs to be communicated to tourists as irreverent conduct in and around sacred places is not tolerated. For instance, shoes should be removed before going inside the mosque. Moreover, dressing scantily in public and sacred places is not favoured by Muslims. With the proliferation of tourism in their region, Muslims have to cope with intrusion into their cultural and religious environments. Dress codes for women have to be diligently followed in countries. These require women to cover their hands and face and avoid scant clothing. Men are also discouraged to wear shorts that reach above the knee.

Tourism is an activity permitted by Islam and international law although some Muslims may look at international law with suspicion or consider it as not a lawful or useful activity. Tourism development and its overall benefits are a source of both envy and suspicion in many Islamic countries including Malaysia. The reasons for this uncertainty are based on arguments both about its moral and legal status as well as its economic and environmental impact. Tourism has been viewed by some Muslims as a means of leisure and entertainment that does not have any real or lasting value. This view is held despite the benefits of tourism to the national economy as well as the propagation of cultural values and the opportunity to build good relationships between people and nations of different cultures.

Tourism is also considered by others to be harmful to the environment because it requires extra construction of buildings and other activities that will produce pollution. Some Islamic scholars fear tourism because they think that it would lead inevitably to the exchange or mixing of various cultural traditions, values, beliefs, and attitudes. Hence, they oppose such things for fear of diluting Islamic values and culture. Development of tourism is also opposed on the basis that the income from it will not be retained but transferred to Western companies in the United States and Europe since they are usually responsible for building hotels and operating airlines for

tourists. Another consideration is most tourism is set up to favour Western countries.

### **3. Islamic Tourism after 1982**

#### **3.1 What is Islamization**

Generally, Islamization is the process of a society's shift towards Islam and abides with Shariah. Malaysia has always been recognised in the Muslim world for its prominent role in Islamic affairs. Its identity owes much to the Islamic revivalism prior to the independence of the country and continuing through the administration of the current and fourth Prime Minister of Malaysia (during that time), Dr. Mahathir Mohamad. A global reawakening of the Islamic conscience in the Muslim world has indirectly contributed to the emphasis of Islam in the country too.

Experiences of ups and downs in Sudan, Pakistan, Turkey, Indonesia, and Egypt, in inculcating Islamic principles in various aspects of human affairs, has offered stimulating lessons for Malaysia. The process of Islamisation in these countries might differ, but the substance is the same - putting Islam into effect in the nation. The role of Islam, in the aftermath of the breakaway of the Islamic Party from the ruling Barisan Nasional (National Front) in December 1977, has become a central issue in Malaysia's political, social, religious, and economic life. The downfall of the Islamic Party's state government in Kelantan in March 1978, after twenty years in power, equipped the ruling federal government to spearhead the country with Islamic inputs into its administration. Appeals to Islam thereafter have become famous among political leaders to generate support for the federal government and directly reflect the struggle.

Islamisation owes very much to the Islamic revivalist pressures on the government. Dakwah (call to Islam) movements have caused considerable alarm in the ruling Barisan Nasional. Besides the PAS (Islamic Party), there are a few other dakwah movements, among them ABIM (Malaysian Islamic

Youth Movement), and TABLIGH (Islamic Missionary Group). These two divergent movements contribute a mild challenge to the federal government because of the nature of their establishment. They are not registered as political parties, hence the direct struggle of changing the government leadership receives negligible attention from them. This is unlike PAS, the establishment of which is politically-oriented with a theme of Islam, and whose intention is publicly to announce to the country the risalah (divine message). The PAS does receive support from individual members of the otherwise non-political dakwah movements.

### **3.2 How Islamization Happen**

Dr. Mahathir Mohamad (the Prime Minister during the time) called for the Islamisation Process (Infusion of Islamic Values Policy) within the country in 1982. The call was for the assimilation or infusion of Islamic values into the administration of his government. According to policy priority to the administrative component, the government required its officials and servants to be trustworthy and responsible in the performance of their duties. With such dedication, the government believes that the other components of Islamic values in individuals, family life, society, and international relations could be upgraded with time.

According to the Islamisation programme, Islamic values are universal values that harmonise the material and spiritual aspects of development. Values of simplicity, moderation, justice, fairness, and respect for other faiths can serve to strengthen the bonds among Malaysians. These long-lasting positive values are continually emphasized not only by the government but also to the citizen.

### **3.3 Islamization in Government and Private Sector**

The government has organised frequent international conferences on Islamic topics. International figures, experts in Islamic economics and Shariah, and reputable guests were invited to these, which are normally organised by the Pusat Islam (Islamic Centre), a government institution under the management of the Prime Minister's Department. Efficiency

and productivity are keywords in the Prime Minister's administration. His contemplation of the hard-working Japanese and Koreans made him announce a 'look east' policy in the early eighties. The new models of economic development and industrialization are portrayed as the future direction of the country.

These reforms were taken in the light of the government's campaign slogan of "Clean, Efficient, Trustworthy" administration. The leadership realised that the changes offered are only forms of assimilation of Islamic values, which do not replace the existing secular legal system.

### **3.4 Policies Related to *Syariah* Compliance**

Government policies in ministries and agencies are the main targets for the implementation of the Islamisation programme. To oversee the full range of activities, a specific committee (Lembaga Bersama Penyelarasan Kegiatan Islam Malaysia) was formed. The current (Islamic) government programme was based mainly on political considerations to make the nation ostensibly more Islamic through, for instance, an Islamic university and Islamic banking practices.

In the tourism aspect, regardless of whether tourism is encouraged, desirable, or obligatory, a Muslim must follow the rules and regulations given by the Shariah. One of the main purposes of tourism in Islam is to introduce the religion of Islam and the Word of God to all people. This is one of the purposes of tourism which is seeking knowledge. Thus, learning and seeking knowledge is one type of tourism in Islam. All Islamic principles urge people to travel and see other nations.

To some extent in Malaysia, to empower the tourism sector with Islamic value, some campaign had been introduced such as the "smile" campaigns to encourage hospitality, the "no tip" policy, the Tour Operator Business and Travel Agency Business (TOBTAB) regulations (1985) and the tourism police units to ensure a safe and fair passage against criminals and hustlers. Tourists coming to Malaysia presently receive the courteous and hospitable treatment that is clearly enjoined in Islam. However, unlike the



Islamic model, this attitude is superficial-the current goal has no spiritual content. Tourism is marketed as a pleasure industry and there has never been an attempt to even consider religious values.

### **3.5 Trend of Tourism**

Malaysia remained the least attractive destination among the ASEAN countries. This position had changed somewhat by the late 1970s. Malaysia soon emerged from the Asian backwaters to become one of the more attractive destinations in the region. The increase in the number of tourist arrivals is also partly explained by the promotional efforts of the Tourist Development Corporation (TDC) which maintains ten information centers outside Malaysia. The TDC's promotion theme, "Don't Fly Over, Come Down To Earth," represented a continued strategy to link Malaysia with the world market through collaboration with multinational agencies. Through joint activities with the Singapore Tourist Promotion Board and the National Hotels, Restaurants and Travel Agents Associations, the TDC has developed an integrated approach to tourism promotion.

Historically, the development of the tourism industry in Malaysia was heavily biased towards the urban areas on the west coast of Peninsular Malaysia with dominant centres in Penang and Kuala Lumpur. Although locational exceptions can be found among the five hill stations amidst the jungles of Malaysia, these resorts were urban projections created primarily for the recreational needs of colonial expatriate officers. After receiving the demand for tourism activities, tourism products then develop up to the rural areas known as rural tourism. This type of tourism favour by international tourists compared to domestic tourists. With the exception of some secondary attributes or features such as natural beauty, closeness to nature and weather, most of the features that influenced tourists' perceptions of destination quality were within the control of the managers and decision-makers at the tourist destinations.

Besides rural tourism, homestay tourism is a type of community-based tourism that employs a somewhat different concept than homestay tourism

in other regions introduced by Malaysia. The main purpose of homestay tourism is to accommodate visitors in a village with a local family thus enabling the visitors to discover local life, nature, and culture. The visitor stays with the host family and experiences the family's everyday manner of living in both a direct and indirect manner. Homestay tourism creates an opportunity for visitors to get closer to the rural world, to its culture and heritage, to the notion of the countryside, to peacefulness, and to physical and spiritual rejuvenation.

Then, the current tourism product of Malaysia known as Islamic tourism is a new phenomenon and has emerged from the observation that tourism is an unstable sector deeply influenced by the international geopolitical situation especially after the events of September 11 (or 9/11). Muslim countries after 2001 decided to compensate for this uncertainty by developing Islamic tourism and by reaching a common declaration and regional agreement regarding tourism.

Spirituality has been observed to be affecting various businesses and markets around the world. The tourism industry, one of the most significantly growing industries has also been influenced by this upsurge in spirituality. This trend has given recognition to the term spiritual tourism, which seems to be a new concept but is certainly not a new phenomenon. Nowadays, spiritual tourism among Muslims is observed to be taking on a different dimension and many international festivals, seminars and conferences are being organised to draw Muslims together to integrate their professional, spiritual and intellectual capabilities. These festivals invite Muslims and non-Muslims all over the world to newly created spiritual destinations.

Despite the variety of tourism products, the existence of a local community of tourism venues should not be neglected. Tourists, host and local communities can be preserved through cultural sustainability. Cultural sustainability seeks to curtail and reduce harmful effects and educate tourists to behave in a responsible manner in order to prevent local culture alterations. Cultural sustainability ensures that tourism development



preserves community identity at the same time it informs tourists about the host community culture and its sensitivities and promotes a mutually beneficial relationship between the guests and the hosts.

### **3.6 Tourism and Islamophobia**

The term Islamophobia; the form of anti-Islam sentiment has widely been used especially after the September 11 attacks on the United States in 2001 which had increase the widespread of prejudice, discrimination, and distrust towards Islam. This incident had affected all Muslims countries and brings the globalization of fear to the Muslims around the world and indirectly influences the tourism industry sector. The inferior towards Muslims is related with the historical process and bring social exclusion prior to the incidents [1]. Muslims, especially coming from Arabic countries had been misunderstood and unwelcome in non-Muslims countries, therefore the global tourism pattern had now slowly changed. For example; United States, United Kingdom, and European countries recently had becoming stricter on travelling policies against Arab tourists. New visa law specifically to Arabic had been imposed in Australia where the visa applicants need to declare their family backgrounds including parents and grandfathers' name for future references has proving the Islamophobia ideology is spreading. The thrust and social respects towards Muslims decline, and therefore it forced these Arabic communities to look upon new holiday destinations that compliment with their needs and comfort. As results, Asian countries had becoming new alternative tourism destinations for the Arab communities [2]. Malaysia is among the top listed for most favorable place as it mainly shares common Islamic cultures and tradition with the Arabs especially in terms of religious facilities and halal food. By looking this golden opportunity, that is why the tourism sector has becoming new focus in Malaysia recently [3].

### **3.7 Tourism Motivation**

The decisions to travel to specific destinations are influenced by the theory of push and pull motivations. People are travelling because they

are push by their internal or emotional desires, and later being pulled by the external or tangible factors provided at the chosen destinations. The push and pull factors, however, differ among tourists as it is based on their backgrounds and experiences [4]. Some authors agree that economic condition, social rank, age and gender are among push motivations factors while travelling cost and time will contribute to the pull motivation factors [5].

### **3.8 Tourism Motivation**

Apart from that, the religious backgrounds of the tourist also contribute to pushing and pull factors, especially for the Muslims. They tend to choose destinations that are in line with Islamic customs and traditions, such as Malaysia. Malaysia is one of the members of the Organization of the Islamic Conference (OIC); the international body that linked all Muslims countries in the world. Other than addressing issues and problems of Muslims countries worldwide, it is the platform that promotes the potentials of those countries including the tourism sector. Due to this involvement, tourism in Malaysia focusing on Islamic tourism has gained popularity since then [5][6].

## **4. Conclusions**

THE Islamic concept of tourism has slightly different from common tourism, as it mainly focuses on divine goals to attain God's pleasure. For Muslims, they are highly encouraged to travel in order for them to observe and explore for the "beauty" and bounty of Allah's creature while travelling, without neglecting their obligations as Muslims. Therefore, Malaysia is an ideal place for enjoyable holidays together with Muslims friendly facilities and services especially in terms of foods and accommodations.

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## CHAPTER 10

# *Shariah-Compliant Hotel in the Middle East, Singapore and Malaysia: Practice and Problem*

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**Abstract:** The increasing number of Muslim population has given a direct impact on the increasing number of Muslim travellers and the demand for Islamic tourism. Besides halal food and prayer place, other facilities have gone through the innovation to meet this demand. One of the facilities is an accommodation known as Shariah-Compliant Hotel (SCH) or Islamic Hotel or Muslim-friendly hotel. Various terms are used but the concept and practice are in compliance with Shariah. Middle East countries are the pioneer of this new hotel concept as they abide by the Shariah law practice. The concept has spread and applied by many countries around the world including Singapore and Malaysia. This paper is a part of research on Muslim-friendly compliant Tourism Accommodation Premises (TAP) in improving the Muslim Friendly Hospitality Services (MFHS) Malaysian Standard. The aim of the research is to identify the issues arise from the implementation of SCH based on these three different countries which are the Middle East, Singapore and Malaysia.

**Keywords:** Islamic Tourism, Shariah-Compliant Hospitality, Tourism Accommodations Premises (TAP), Islamic Hotel, Muslim-Friendly Hospitality Services

## 1. Introduction

*SHARIAH*-compliance hotel also known as Muslim-friendly hotel has entered the Malaysian hospitality industry in line with government intention to welcome more tourists from the Middle East. *Shariah*-Compliant Hotel is a hotel management concept that has high demand in Middle East countries such as the United Arab Emirates (UAE) and Saudi Arabia [1]. This hotel concept is still new and was introduced to accommodate the increasing number of Muslim tourists year by year. This concept gains demand among the Arabic community as it follows the *Shariah* law of Islam [2]. *Shariah* compliance hotel (SCH) refers to the hotel operates according to *Shariah* law in operational, management and financial [1].

Based on the opportunity and strength shown by Middle East hotelier, this concept has been practiced by some hoteliers in an Asian country such as Malaysia and non-Muslim countries such as Singapore. The study on *Shariah*-compliance hotels in the Middle East, Singapore and Malaysia are to understand the problems and issues arise from the implementation of this concept. Different demography between these three (3) countries shows a different aspect of problems and understanding of the implementation of the *Shariah*-compliance hotel.

The Middle East is a region governs by Islamic values and law. The countries classified under the Middle East including Bahrain, Cyprus, Egypt, Iran, Iraq, Israel, Jordan, Kuwait, Lebanon, Oman, Palestine, Qatar, Saudi Arabia, Syria, Turkey, UAE and Yemen. According to [3], about 90% of the population is dominated by Muslims and it is different from Malaysia which is one of the ASEAN countries with multi-racial ethnic. Even though the majority of Malaysia population is Muslim, there are issues and problems in implementing *Shariah*-compliant hotel have been debated among the researchers. Singapore as one of the ASEAN countries and ruled by the non-Muslim government with a majority of the non-Muslim population also tried to implement this concept.

The concept of *Shariah*-compliant hotels in Singapore and Malaysia is still new and still at the beginning stage. However, due to the high purchasing power of Middle East tourists, both of the countries try to attract them [4]. The implementation of *Shariah*-compliant hotel in the Middle East, Singapore and Malaysia bring up the same issues and challenges to survive in the hospitality industry. Part of the issues that been discussed is loss of revenue, rating downgrade, standard absentee, government regulation and lack of labour force.

## **2. The Loss of Revenue**

THE implementations of *Shariah*-compliant hotel begin in Middle East as the population lifestyle should not opposite the *Shariah* law [5]. The prospect for the development of the *Shariah*-compliant hotel concept is based from the view of experts, although its development is slow. Many international chain hotels operating in the Middle East, such as the Landmark Hotel Group and The Serai Group plan to open *Shariah*-compliant hotel as early as 2006. However, the progress is delayed because many parts of the world were affected by economic downturn in 2008 [5].

Besides, some claims that application of dry or *Shariah*-compliant hotel concept definitely going to put off some western guests and narrowing down potential market [6]. Middle Eastern analysts and hoteliers nonetheless stated that they may lose their revenue by turning themselves into dry and *Shariah*-compliant practices [7]. The most prominent challenge to implement *Shariah*-compliant hotel is the loss of revenue from the sales of alcoholic beverages which will eventually affect the food and beverage profits.

Prohibition of alcohol has indirect influence on reducing the number of customers who only want to dine in the hotel and also limiting the number of tourists who want to stay at the hotel [5]. Many hotels have taken actions to face this challenge. For example, some hotels focus on marketing themselves as the best places to hold conferences, meetings and others or as in the case of Rotana hotels, some rely on the high room rates to compensate lost revenue from alcoholic beverages [5].



In Singapore and Malaysia, *Shariah*-compliance hotels would face the same potential challenge down the road as they try to compete with the mainstream established hotel. One of the problems may arise from alcohol banning is the reduction in revenue [7]. Alcohol sales are immensely profitable and constitute a sizeable portion of revenue for many hotels. International hotel management companies in Singapore are reluctant to operate Islamic hotels as they are unwilling to accept the loss of revenue because they perceive the availability of the alcohol to be the expectation of their guests [7]. Serving alcohol has a direct impact on the bottom line in terms of loss of alcohol revenues and it is also has indirect impact of reducing the number of customers who want to dine in a and limiting the number of customers who may want to stay at the hotel [6].

In contrast with the above statement, large number of customers from conventional background has contributed to companies' revenues. These customers are known to spend a substantially greater amount of money on leisure than other source market and a restriction in one area can lead to multiple opportunities in others. Analysts also believed that this hotel concept still attracts a significant number of European guests who are looking for a more family-friendly and culturally more enriching experience [6]. In other words, such hotels still able to attract those Westerners who looking for an authentic or spiritual friendly experience.

In the meantime, another question may arise. Is it really true that serving alcohol is the customer's main attraction? The Almula Hospitality in Dubai is one of the many examples that position its hotel as the *Shariah*-compliant hotel [5]. The alcohol free policy is associated with a healthy lifestyle which would be more appealing to everyone. The hotel is expanding their operations by investing Dh7.34 billion for building *Shariah*-compliant hotels in the Middle East, North Africa, Southeast Asia and Europe. The Almula is targeting what the 'conscious lifestyle' customers who respect the environment, culture, heritage, wellness, and the ecology of the destinations they visit. As a matter of fact, this is the niche market for Islamic hotel. The niche market actually tends to do even better than the standard hotels.

### 3. Rating Down Grade

ANOTHER issue discussed in the *Shariah*-compliance hotel is the rating downgrade of the hotel due to alcohol or bar absentee. Based on Egyptian hotel classification requirements, four and five-star hotels must provide a bar for the customers. Their ministry of tourism has imposed some penalties on hotels that prohibited alcohol serving in their outlets such as in the case of the Grand Hyatt Hotel whereby the Egyptian tourism ministry threatened it by decreasing its rating from five to three stars hotel [5]. Currently, there are five hotels in Egypt that are considered as Islamic hotels. Until now, *Shariah*-compliant hotels in Egypt act as an advertising strategy and are not based on any accreditation process. Thus, a hotel can market itself as a *Shariah*-compliant hotel but without actual evaluation. It has been reported that the concept is problematic for four and five-star hotels in the Middle East particularly in central business districts as well as at the airports. This is because the four and five-star hotels normally provide an exclusive bar for the visitors to relax and chill [5].

Similar to Singapore, most of the international brand hotels in Malaysia especially four and five-star ratings still refused to adopt either dry or *Shariah*-compliant hotel practices [6]. They claimed that the concept gives less commercial value and believed selling alcoholic beverages, discotheques, and nightclubs bring more profit besides room accommodation [8]. Despite this, the positive development of *Shariah*-compliant hotels in Middle East countries influences few hotels in Malaysia to adopt the idea. One of the successful pioneer *Shariah*-compliance hotels is De Palma hotel, Malaysia.

After 15 years of being run by conventional rules of management and hospitality, De Palma Hotel Ampang Jaya under the De Palma Hotel Group owned by the Selangor Government recently modelled and adapted the *Shariah* Islamic banking into its hotel. They firmly declared themselves as the pioneer and the first hotel applying the *Shariah* concept not only in Malaysia but in the Asian region. After converted into Islamic *Shariah*-compliant, the hotel business is booming [6]. This four-star hotel is not only

popular among local tourists, government offices, and military but at the same time managed to capture the international tourist market especially from the Middle Eastern countries. In addition to the above notion, few low rating star hotels in certain states like Ansar City, Kota Bahru; Mesra Inn, Kuala Lumpur and Al Taqwa, Kuah Langkawi even though not as aggressive as De Palma Hotel Group begin to apply the dry hotel or popularly among the local as Islamic concept hotel by providing halal atmosphere especially in the operational sides. This includes serving halal food, non-alcoholic beverage and other basic necessities to Muslim customers like prayer direction in each room and common prayer room [6].

#### 4. Standard Absentee

**STANDARD** absentee is another issue discussed in the *Shariah*-compliance hotel. According to many researchers, the main factor that gives impact on *Shariah*-compliant development in the Middle East is the absence of *Shariah*-compliant hotel standards and requirements. Without the established standard regulations, the implementation of *Shariah*-compliant regulations appears different from one hotel to another [5].

In contrast to Middle Eastern countries, Singapore as a pioneer in Islamic hospitality has set a benchmark in *Shariah*-compliant service [9]. Singapore serves beyond catering of Halal certified food as it also offering prayer related facilities and an alcohol-free environment. The Singapore base 'Crescent rating' is a new rating system that focuses on the Halal travel market segment worldwide and rates hotels on a scale of one to seven bases on the services and facilities provided to Halal conscious travellers. Compared to the Middle East, Singapore does not face the limitation on the uniformity of *Shariah*-compliant hotels upon the existence of the rating system as a standard of the implementation. The existent of standard or rating system according to *Shariah* is vital for Muslims as they incorporate Islamic values in their daily life and hotels with these values best suiting their needs [2].

In the Malaysia context, demands for *Shariah*-compliant hotels are getting higher. Unfortunately, the lack of *Shariah*-compliant criteria in hotel

management is the main problem among hotel managers. Consequently, there is a low practice of *Shariah*-compliant hotel management. For instance, De Palma Hotel Ampang as a pioneer of *Shariah*-compliant hotels in the Asian region unfortunately only focuses on the external part such as staff attires but lacks an internal aspect [6]. Another recognizable challenge is the lack of standards, specifications and requirements that distinguishes this hotel type. A literature review indicated that there is a need for a unique global trademark for *Shariah* hospitality standards and a global institution that involves authentication, verification, monitoring, issuing and regulating the certification systems.

In this aspect, Malaysia has already established a certification system for activities related to *Shariah*-compliant. For instance, Malaysia Department of Islamic Development (JAKIM) is a Government institution which has developed Halal logo and Halal Certification System that is granted to any food producers or industries, premise, restaurant and hoteliers who apply for it. JAKIM has recognized 51 halal certification bodies (Halal Industry Development Corporation, 2016). JAKIM also provides guidelines to hotels before granting the Halal Certificate. Other challenges facing by Islamic hotels are the rooms must be well furnished, comfortable and have enough space for praying to satisfy both Muslim and non-Muslim customers which provide a unique and rich environment that differs from Western hotels [6].

To cater to the issue of standard absentee, Malaysia has introduced a Muslim friendly hospitality service for service providers worldwide. Codenamed MS 2610: 2015, the standard aims to ensure that products and services catered for Muslim travellers are in accordance with the *Shariah* principles. Like any other standard, its implementation is strictly voluntary. This new standard will help in the Malaysian government's efforts to establish the country as a global Halal hub by 2020. While the standard is based on Islamic perspectives, it is universal and suitable for use including by non-Muslim-owned companies. Its implementation must be seen as a business strategy to win the Muslim consumer market while strengthening the work culture in organisations and companies [10].



Within the Malaysian context, the MS 2610: 2015 has also given local companies the added value of stress testing for *Shariah*-compliant. This includes the aspects of Halal in the production and delivery of Halal-certified products and services as well as the employment of ethics and values in their daily operations. In terms of marketing, the use of the standard will give companies a competitive edge in tapping the global Muslim consumer market which currently stands at 1.65 billion or 24 percent of the world population.

## 5. Government Regulation

THE issue of government regulation pertaining to the implementation of *Shariah*-compliance hotels in the Middle East and Singapore seen to be none. In contrast to Malaysia, several issues are highlighted when it comes to *Shariah*-compliant hotel implementation in Malaysia. This including the government regulation, application to obtain Halal certificate, and *Shariah*-compliant hotel standard. Recently, Malaysia government enforces the regulation which allows only hotels with Halal certificate restaurant can cater the government functions. This regulation encourages hotels to obtain Halal certificate. However, this new regulation becomes the main ticket for the hotels to obtain a tender for government events [7].

## 6. Lack of Labour Force

SIMILAR to the previous issue, a lack of labour force only occurs in the Malaysia context [11]. None have been discussed in the Middle East and Singapore. In spite of having potential in developing *Shariah*-compliant hotels, there are some challenges that might be faced by premises in Malaysia such as LKPP De Rhu Beach Resort.

The first issue arises is the maximization of the labour force in order to ensure staffing from both sexes are represented and how to ensure their productivity and quality services. Gender segregation and the separation of rooms and facilities are also arising matter, especially at the children swimming pool. Furthermore, gender segregation for all facilities involves an additional cost of implementation [11].

Besides the resort, most of the international hotels refused to apply *Shariah*-compliant hotels because the implementation of the concept needs proper planning as it involves high cost due to the large space needed for gender segregation. Capacity management is another challenge imposed by gender segregation. LKPP De Rhu Beach Resort, for example, has to provide facilities to accommodate different types of guest for example family, single man and single woman. It may result in loss of revenue and unmatched demand as it does not match with the type of rooms provided [11].

Hotel analysts expressed that the implementation of dry and *Shariah*-compliant practices in a hotel is not as easy as ones thought particularly when dealing with non-Muslim guests as various backgrounds of hotel guests embraced a different level of understanding and acceptance [6]. In Malaysia context, the multi-racial backgrounds of Malay, Chinese, Indians, and other races are presumed of having their own acceptance on the dry and *Shariah*-compliant practices although Malaysia proclaimed itself as an Islamic country. Not just among the non-Muslim, Muslim communities would also have a different level of acceptance. This is even critical when the hotel operators themselves have different perspectives, understanding, misconceptions, and misinterpretation about the concept. Some argue that the concept requires significant modification and amendments by the hotel management and involves a substantial amount of cost and might lose a big among of profit which becomes the most obstacle for hoteliers on implementing the *Shariah* compliance hotel.

## **7. Conclusions**

THE implementation of *Shariah*-compliant hotels faces the same problem especially the absentee of the alcohol regulation even though the implementation takes place at a different country, religious understanding and government system. This study on Islamic tourism referring to the implementation of *Shariah*-compliant hotel is still at the early stage of the research and the goal of the research is to identify the issues arise from the implementation of SCH based on these three different countries which are



the Middle East, Singapore and Malaysia. Knowing that research on tourism related to *Shariah*-compliant is insufficient, it is a necessity to explore more on this aspect.

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## CHAPTER 11

# Muslim Friendly Attributes as a New Attraction in Tourism Accommodation Premises Industry

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**Abstract:** The recent tourism trends increase the demand for Islamic hospitality services. Shariah-compliant health and wellness are a new innovative and inventive facilities originate in the hotel trade. This development can be found in countries where Muslim occupant is the majority population. It associated with the earlier study that from Muslim clients is one the very significant for the target marketplace of Shariah health and wellness principle. Shariah complaint hotel can be defined as a hotel that provides services based on Shariah law. In order to be known as Shariah-compliant hotel (SCH), the hoteliers must follow the entire requirement given according to Shariah. The SCH is not limited to serve halal food and drinks only but the whole operation of the hotel also in accordance with Shariah principles. Hence, this research aimed to explore the implementation of Shariah-compliant hotels (SCH) in Malaysia. It is much recommended to promote aggressively about SCH in order to stimulate and get a positive impact on the tourism industry.

**Keywords:** *Shariah-compliant, tourism industry, rating system, halal lifestyle*

## 1. Introduction

SHARIAH-compliant hotels are introduced to expand the tourism industry that can attract Muslim travellers. Tourism is one of Malaysia's major sources of income and continues to grow both in scale and scope. The numbers of Muslim population keep increasing which is contributing to a new phase of tourism industry between Islamic countries. It also helps in developing new destinations for tourists and most importantly it is offering more tourism products based on Islamic guidelines [1]. Therefore, the accommodation sector is an important sector that supports the tourism industry [2]. Muslim travellers will rely on a good service of accommodation that offers them Islamic hospitality. For instance, by providing the Shariah-compliant hotels, Muslims will enjoy the hospitality that suitable for them as it is a new revolution service found in the hotel industry. Middle Eastern tourists are one of the high rankings of purchasing power, a longer length of staying and always travel in a large number of family members [3]. According to World Tourism Organization, the countries that contribute to tourism market in Malaysia are Jordan, Kuwait, Oman, Saudi, Arabia, Syrian Arab Republic, United Arab Emirates and Egypt which can be seen through their number of arrival to Malaysia, the average days of stay, tourism receipts and potential of tourism market in the future [4]. Due to that, Malaysia's Hotelier should grab the opportunity to provide the service based on Shariah-compliant to cater to the demand and needs of Muslim tourists.

This chapter intends to explore more about the implementation of the Shariah-compliant hotels (SCH) in Malaysia such as the history, concept of SCH, characteristics of SCH, the opportunities and challenges of creating SCH concept. Since the Shariah-compliant hotels are a value that can attract Muslim travellers, it is important to identify more about the hotel that suitable for them based on religious needs. This chapter could provide more understanding of the SCH for the hoteliers to implement this kind of concept to their hotels

## 2. Tourism Industry in Malaysia

THERE are numerous verses in the Quran which stated about travelling and tourism. Allah SWT says:



*“Travel through the earth and see how Allah SWT did originate creation: So will Allah produce a later creation: for Allah has power over all things.”*

(Surah al- Ankabut: 20)

*“Travel through the earth and see what was the end of those before you: most of them worshipped others besides Allah.”*

(Surah al-Rum : 42)

*“Travel through the earth and see what was the end of those who rejected truth.”*

(Surah al-An’am :11)

Malaysia needs to develop Islamic tourism more serious to cater the Islamic market so that the tourism activities among Muslim countries can be expanded and promoted to create cooperation between Muslim countries in terms of social development, social and economy. Shariah-compliant hotel is one of the ways to promote Islamic tourism as Malaysian citizens’ majority are Muslims and their responsibility to introduce that kind of concept to Muslim travellers.

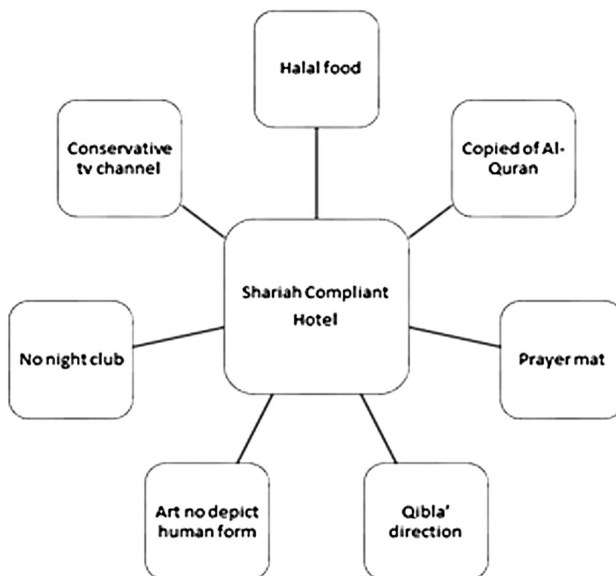
### **3. Concept of *Shariah-Compliant Hotel***

A hotel is a place that provides services such as accommodation and food for travellers. The hotel sector in Malaysia has continued to grow since 1994 [5]. Many new hotels being opened due to the high number of tourist’s arrivals and demand for accommodation services. The hotel and tourism industry has contributed significantly to Malaysia’s economy [2]. Amongst the attractiveness is cultural diversity, tropical rainforests as well as tropical islands with white sandy beaches and crystal clear water.

Muslim travelers have to follow guidelines based on their belief in the Pillars of Islam and Article of Iman, otherwise, they will consider committing sin. Muslim’s duty such as to perform five times a day prayer and consume Halal food while travelling. The hoteliers should provide facilities that suit the needs of Muslim travelers such as put the sign of Qibla’s direction in the hotel room, offer prayer mat and serve Halal food to them [6]. It is important for hoteliers to understand how Muslim tourists should perform their religious duties while they are travelling

Shariah is an Arabic word that means the path that should be followed by Muslims. Shariah also means the guidelines of the everyday life of Muslims or Allah's commands that need to be followed by His followers. Meanwhile, Shariah-compliant hotel can be described as a hotel that provides services according to Islamic laws or Shariah principles [7]. The whole operation must be based on Shariah principles. Shariah-compliant hotels also can be defined as hotels where services offered and financial transactions are based on Shariah principles, not only limited to serving halal food and beverages but also for health, safety, culture, faith, environment and the benefits on economic aspects of all people [6]. There are requirements for the hoteliers must follow in order to be the Shariah-compliant hotel. For example, the recreational facilities at the hotel such as swimming pool, gym and spa facilities should be separated. The hotel also not allowed serving alcoholic beverages and only halal food is allowed. This will create a Halal environment for the hotel and will provide a healthy living environment to the tourists. Figure 1 and Table 1 shows the attributes of Shariah-compliant hotel requirements.

**Figure 11.1.** Attributes of *Shariah*-Compliant Hotel





**Table 11.1.** Common Shariah-Compliant Hotel Requirements.

<b>Element</b>	<b>Requirement</b>
<b>Operations</b>	<ul style="list-style-type: none"><li>• No alcohol</li><li>• Halal food only</li><li>• Must have Muslim staff</li><li>• Female staff for single female floors</li><li>• Male staff for single male floors</li><li>• Muslim-friendly entertainment</li><li>• Quran and prayer mat available at each room</li></ul>
<b>Design and interiors</b>	<ul style="list-style-type: none"><li>• Larger function rooms to cater to male and female separately</li><li>• Markers in the room indicating Qibla or the direction of Mecca</li><li>• Beds and toilets should not be faced in the direction of Mecca</li><li>• Art in the hotel should not depict the human form.</li><li>• Separate wellness facilities for males and females</li><li>• Separate floors for single males, single females and families</li></ul>
<b>Financial</b>	<ul style="list-style-type: none"><li>• Islamic financial arrangements</li><li>• Giving zakat</li></ul>

*Shariah* Compliance (SC) is Islamic law and its implementation on hotel means all activities of the hotels guided by SC. It is founded upon the Quran and Sunnah (the practices and sayings of Prophet Muhammad PBUH), and Fiqh (jurisprudence, the opinion of Muslim legal scholars). SCH not only limited to serve halal food and drinks to the guests, but the hoteliers need to make sure that the entire operation throughout the hotel also operates based on Shariah principles [7]. Based on Table 1, [8] stated that SCH should separate the facilities by gender. The facilities such as spa and gym should be separated between males and females to ensure both genders have their own privacy. Besides, other requirements to be strictly observed such as the hotel must have a separate entrance for women. Architecture terms such as its building and decoration should not use an art depicting humans or display any form of jewel that symbolizes a living being [9].

On top of that, [8,9] suggested a few attributes of SCH. Firstly, about the staffs' dress code of the hotel. The staff should follow the Islamic dress code. Muslim man must always wear in unrevealing clothes and loose from his navel to his knee. While Muslim women should cover their awrah which is by covering her hair and body with loose and unrevealing clothes that concealing the details of her body from the public. The aim of this dress code among the Muslims is to minimize the sexual enticement in society. Next, they also mentioned about the Akhlaq-trained staff. Akhlaq here means a code of conduct for Muslims' life based on the Islamic way of life. The purpose of this spiritual trained is to encourage and develop a good moral attitude among the staff. Besides, a printed prayer schedule in every hotel room must also be created. This schedule will be regularly updated (monthly or weekly) and must be from a legitimate Islamic religion council such as the Islamic Development Department (JAKIM) or any state religion council. Shariah-compliant hotel is required to pay zakat in due time and the sources of its financial assistance are from the Shariah-compliant banking system alone. In short, Shariah-compliant hotels and their operation must reflect the Shariah values.

#### **4. Opportunities and Challenges of Shariah-Compliant Hotel**

Increasing the 2.1m Muslim population in 2012 and 10 percent of the tourism market globally [3], the existence of Muslim friendly hotel implementing SCH considered a brilliant idea. Approximately there will be 2.2 billion Muslim population approaching 2030, which is 26.4 percent of the total world population [5]. The SCH can become a platform to attract non-Muslim tourists as SCH inculcate good ethics and safe travel. In the economic aspect, developing SC may give a lot of benefits when it will able to attract a large number of guests from traditional market practice countries, like Kuwait and Qatar, to name a few. They got less impact from Western markets. Due to the increasing number of Muslim tourists, it is very important for destination marketers to develop tourism products based on Islamic religious requirements [10,11]. It is being questioned that certain policies may attract a few markets to follow the concept of Shariah Compliant hotel. One of SC's principles is to promote a healthy lifestyle, for instance, alcohol drinks prohibitions and enforcement of smoking policies



among hotel guests. It is a point for the Muslim market to be part of a broad market [12].

However, to be a Shariah-compliant hotel, there are requirements in terms of financial and operations aspects to be met. According to [12], one of the problems from banning alcohol in food and beverages is the reducing of the company's revenue. However, the resort overcomes the difficulty by providing staff to attend to all guest needs, high-quality service and warm hospitality. It resulted in a resort's sale to increase and maintain between RM5 million to RM6 million until now. Another challenges are the maximization of the labor force in order to ensure staffing from both sexes are represented and how to ensure their productivity and quality services. Furthermore, gender segregation for all facilities needs a high cost of implementation. Most of the international brand hotels refused to apply for SCH because the implementation of the concept needs proper planning as it involves high cost due to the large space needed for gender segregation [7]. In other aspects, gender segregation and the separation of rooms and floors to male, female including families, potentially complicate capacity planning and management and give effect for architectural and interior design. Due to this scenario, the extra cost would be incurred and the absence of revenue from lucrative alcohol trade deemed to be another issue [9].

The luxury hotel must not only perform in a Western brand hotel but also in SC hotel, which is another challenge in this agenda. To provide a compatible competition, the SCH should observe their standard and compare them with luxury hotels of Western. The Western has further ahead in the hotelier field and already achieving an international standard that is not easy to be implemented, in the first place it is a very expensive project. In other aspects, SCH implementation might require more financial sources and human resources. This happens in a situation when gender shall be separated according to Shariah Law, and when the existing hotel currently practicing conventional methods. They have to make an analysis of the current operational system, and the business process in line with SC if they are about to implement the Islamic hotel [12].

It is pertinent to note that tourism plays an important role in Malaysia. With the majority of tourists from the Middle East, West-East and China, Malaysia could grab the opportunities to provide the best SCH, and even the SCH implementation suit to non-Muslim too. This statement is proved when more than 50 percent of Koreans and Germany are non-Muslim customers that are very likely to suit SCH [3]. Without non-Halal elements like a minibar and alcoholic beverage, the healthy Halal environment can be created and it is safe for the guests. This will encourage more people to come to the respective hotel and boost hotel revenue later. At a larger prospect, it will contribute a certain segment to the country's economic growth [10]. From the example of a hotel that practicing SC and the SCH guideline mentioned previously, the operation of SCH hotel should begin from its root of the source of capital obtained by the hotel, as well as their daily routine of operating the hotel. There might be some questions and opposition from non-Muslim regarding the plan to expanse SCH, but that is where the challenge began. [13] agreed that SCH shall accept this challenge of misperception from Western people and prove that SCH provides better hospitalities, health care and a guest-friendly environment, neither differentiate races, religion or caste, nor changing its principal. In other benefits, SCH can provide a calm atmosphere that can give the Muslim opportunity to reflect themselves and soothe their minds from any problems faced, besides strengthening their faith to Allah as a sole universe Creator. Meanwhile, non-Muslim can enjoy clean, safe and healthy surroundings that free from harm doings like alcoholic drinks and illegal sex [13].

The opportunities could only turn into gold if each party can identify and solve a challenge they might face in implementing SCH. For instance, SCH shall be maintained or improvise more on its hospitality as before although SC being integrated into the existing hotel, then only Muslim traveller can be dependent on it. The implementation of SCH shall receive a lot of comments from hoteliers and consumers, especially non-Muslim. To compare with, Arabia hotel has highlighted and purely practicing SC in their hotel success to indirectly promote their destinations and able to accommodate billions of Muslim traveller as they can easily practice the Islamic value there as daily routine [14].

## 5. Conclusions

The concept of Shariah-compliant hotel is very unique and it needs to be promoted not only towards the Muslim market but also non-Muslim. However, the market needs to be clearly defined in order to effectively promote such product. Nevertheless, the concept of Shariah-compliant hotel requires further explanation in terms of its definition and attributes. Many guest and hotel operators are expressing their concerns regarding Shariah-compliant hotels especially in terms of standardization and what constitutes a Shariah-compliant hotel. This poorly defined concept of Shariah may lead to confusion as hotel owners, managers and hotel guests. In the case of Malaysia, to expand the idea of setting up a Shariah-compliant hotel requires a team of religious advisors providing guidelines or a set of a manual for a hotel to be awarded as an Islamic hotel. With the good acceptance among Muslim and non-Muslim towards Islamic products such as Islamic banking and Investment, it is hoped that such practices can be extended to the hotel sector as well with the rising demand for Islamic tourism. The existence of a Shariah-compliant environment and Muslim-friendly services offer in the hotel, therefore, would cater to the needs of Muslim travellers in Malaysia and this will further stipulate the tourism industry of the country.

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## Halal Services and Contemporary Issues