

## A STUDY ON THE MANAGEMENT OF HALAL LOGISTICS IN MALAYSIA: ISSUES, CHALLENGES AND SOLUTIONS FROM FATWAS ANALYSIS AND ISLAMIC SCHOLARS

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### Abstract:

This paper discusses Halal logistic management which has an important role in running the Halal industry. There are many issues and challenges that arise in Halal logistics that require a solution in order to maintain the stability of the Halal industry in a Halal status. Fatwa and the views of Islamic scholars play an important role in a solution to this problem. Therefore, Halal logistical issues and challenges need to be resolved through a guide based on Fatwa analysis as a comprehensive reference. This study aims to reveal the issues and challenges of Halal logistics in the Halal industry sector. Also explains the fatwas and views of Islamic scholars that can be used as guidelines in guaranteeing Halal products so that they remain Halal. The logistical issues and challenges collected will be studied through a qualitatively descriptive of document analysis approach from the study of the journal and local newspaper papers, as well as looking the fatwas issued by the Malaysian fatwa institution will be analyzed to provide a solution. The results of the study concluded that the issues and challenges that occur in Halal logistics can be resolved through a fatwa analysis approach and the views of scholars. This shows that fatwas and the views of scholars play an important role and are guidelines in stabilizing the Halal industry.

**Keywords:** Fatwas and Islamic scholars' views, Halal logistics, Halal industry, Halal guarantee.

### INTRODUCTION

Logistics processes include activities that integrate information involving warehousing, transportation and retailing. The delivery process of Halal products across the supply chain to the end customer shall be the responsibility of the food manufacturer unless otherwise stated. The responsibility of manufacturers shall include ensuring logistics activities comply with the requirements of Halal food and effective handling to avoid contamination and spoilage. Logistics requirements of Halal food shall maintain a high standard of hygiene and sanitation to ensure the sustenance of product shelf life and wholesomeness. So, it is necessary to ensure the Halal status of a product, it needs to be taken into account from the entire movement of the product (Sa'ad et.al. 2020).

Halal logistics is essential to bring goods from one place to another with guaranteed Halal. This aims to stabilize the position of the Halal industry in order to guarantee Halal to consumers. The government is advised to introduce a logistic standard operating manual in Halal services. Meanwhile, the industry needs to expand the level of service quality offered both in terms of health care, hygiene and safety (Mohd Helmi & Yusrizal, 2021). This is because Halal food placed on food safety and hygiene can also improve our metabolism and

overall health (Setiyawan, 2021). Even so, the Halal industry in mobilizing Halal logistics will face issues and challenges that always exist from time to time. This is what requires a solution to guarantee that Halal products will remain Halal all the time.

The fatwas of Islamic scholars have an important role in providing solutions to current issues and challenges. All fatwas are based on sources of Islamic law, which are elaborated by Islamic scholars on the issues and challenges faced by Halal logistics and the supply chain in Malaysia. Fatwa is also a guide that is a reference for the Halal industry to provide Halal assurance on the products produced. The most important thing is to apply Shariah principles to the logistics process comprehensively.

## LITERATURE REVIEW

The Halal industry must monitor all movement activities of a product so that its Halal status is always guaranteed. It includes analyzing the level and location of the supply chain, and inventory, managing the flow of information along the channel, and coordinating efforts to meet customer needs. The safety of goods with Halal status can be well taken care of and not contaminated with illegal things. The Halal integrity of a product depends on the Halal supply chain which differentiates it from the non-Halal food supply chain because the Halal food supply chain has standards and laws that must be followed (Manzouri et.al, 2013). The separation of Halal products and haram products must be tightened so that they do not contaminate each other and cause the product to become haram in status.

The problems that exist in Halal logistics need fatwas and the opinions of Islamic scholars so that a solution can be found. In practice in Malaysia, there are some differences in fatwas in the states of Malaysia (Rosele et.al., 2013). Even so, this difference can be used as a complete way to complement each other in solving a Halal logistic issue. It can even be said to be dynamic fatwas and views of Islamic scholars, with the condition that there must be harmony towards the diversity of Malaysian fatwas. Fatwa is produced through *ijtihad* to meet the target of recognizing the guidance and religion of Allah Ta'ala (Abdul Rahim et.al., 2009). The fatwa function is essential in monitoring all mobilization activities, including in mobilizing Halal logistics. Luqman (2019) has explained the challenges to the Halal industry, related to logistics and the Halal supply chain in the Era of Industrial Revolution 4.0, which is used as *Bayan Linnas* in understanding the Halal issue and its implementation in Malaysia. This review refers to sources of Islamic law, such as the Al-Quran, hadith and views of Islamic scholars to explain matters related to Halal logistics.

## METHODOLOGY

This study uses qualitative descriptive methods to explain each issue through the collection of data from the literature from primary and secondary sources. According to Idris (2001), the data usually has information in the form of statistical facts and perceptions that have been collected for analysis. Sugiono (2010) also explained that the researcher is categorized as a key instrument, data is collected by using combining techniques and inductive data analysis. Therefore, logistics issues and challenges in Malaysia are studied through observation and

information gathering from websites, newspapers, and scholarly writings, such as journals. While the secondary source is observation and analysis from the website of the mufti of the Federal Territory in the Bayan Linnas section, which is related to logistical issues and challenges and the Halal supply chain in the era of Industrial Revolution 4.0.

Further, based on the collected data and documents, will be analyzed through a data analysis approach to find solutions for contemporary problems through a comprehensive solution approach to logistics issues in an effort to stabilize the Halal industry. Jasmi (2012) argues that data collection through document analysis can provide information relevant to the issues and problems studied. According to Bowen (2009), a systematic procedure for reviewing or evaluating documents—both printed and electronic (computer-based and Internet-transmitted) material. Therefore, in the context of this work, it is very appropriate to use the analysis of documents, whether printed or electronic. Document analysis of Halal logistical issues and challenges in the Halal industry, with reference to fatwas that take legal sources from the Qur'an, hadiths and the views of scholars, so as to be able to bring about the best and most appropriate solutions in the current era.

## **RESULT AND ANALYSIS**

The development of the Halal industry is very encouraging over time through a progressive and innovative management system. The success of the Halal industry in doing business depends on how logistics are managed. However, throughout the logistic movement will be exposed to things that cannot be expected so a comprehensive Halal logistic management method is required.

### **Issues in Halal Logistics**

There are still many problems and challenges that hinder the introduction of Halal Supply Chain Management (SCM) despite the need to broaden Halal in the SCM. The disunity of Halal certification, high cost and low demand for Halal processes, insufficient Shariah-compliant staff, and lack of a general and internationally appropriate Halal-compliant mechanism are among the issues and challenges.

#### **a. Contradictory evaluations of Halal logistics and Halal concepts**

Studies illustrate some contradictory evaluations of Halal logistics and Halal concepts (Iberahim & Shabudin, 2012). Halal is recognized as a religious problem which explains why there is less state involvement in Halal development. Halal certification performed by several agencies/associations/councils/federations is discussed under the labelling rule. Hence, to date, there is still no unified Halal standard and logo that may be applicable across the world. These inconsistencies and no unified standards lead to two main problems which are (i) contamination and (ii) abuse (Sungkar & Hashim, 2009: 15-16).

Several studies indicate that segregation of Halal and non-Halal products by transportation, storage, and terminal operations (sea/air/rail/inland) can prevent cross-contamination and mishandling, thus ensuring that operations are compliant with Muslim customer preferences.

It is necessary to know the degrees of segregation formulated as customer requirements in Halal logistics during transportation, storage, shipping, and in the supermarket. For example, the misuse of Halal certification refers to the lack of comprehension of Halal, such as the mislabeling of "pork-free" and "slaughtered according to Islamic rites" as discovered in the UAE. Darhim (2010) said: There are some fundamental differences and variances in the interpretation of Halal across member states resulting in unresolved issues on the definition of Halal versus the use of the word Halal.

### **b. Process of Halal Certificate applications**

Several problems are created by both applicants (business owners) and the regulator, such as the Department of Islamic Development Malaysia (JAKIM) and Halal Development Company, in the Halal Certificate application process. If the company owners are still committed to the application of the Halal certification, they will often postpone the submission of the supporting documentation necessary for the application. And finally, sometimes the business owners claimed that they are not aware of the notification via email or e-Halal information system that has been sent to them at any stage of the Halal certification application.

Whereas on JAKIM's Side, several problems usually occur in the Halal certification application process such as a lack of expertise in the Halal certification area that caused slow processing due to inexperienced staff. The lack of understanding of the Halal procedure is one of the problems that usually arise. However, this is sometimes due to ignorance from the business owner or among the entrepreneurs even though information on the Halal procedure is widely available. The supply chain of the product also becomes an issue about Halal logistics in Malaysia. That is because there are issues with some Halal products from a certain company that makes their products using the basic ingredient from non-Halal farms. In ensuring the integrity of Halal products, logistic service management capabilities must play an important role (Syuhaida et.al. 2018: 4-5).

### **c. Awareness**

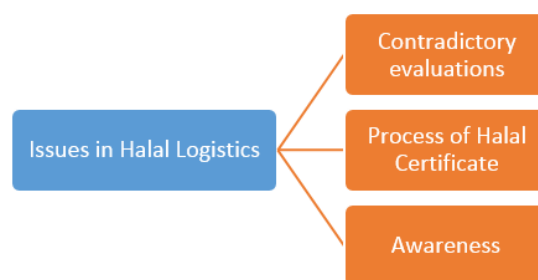
Awareness means knowledge or understanding of a particular subject or situation (Randolph, 2003). The word "Awareness" in the context of Halal means having a special interest in or experiencing something and/or being healthy be informed of what is happening at the moment time for Halal food, beverages and products. As such, awareness describes human beings' perceptions and cognitive reactions to the state of what they eat, drink and use. In Cambridge Dictionary (2008): awareness is the knowledge that something exists or the understanding of a situation or subject at present time based on information or experience.

This is knowledge identified through accurate information, to be able to run well. Without the existence of this knowledge, then consciousness will not be achieved, and there will even be a nature that does not take care of carefully and accurately. Awareness in the context of Halal

logistics can be conceptualized as an information process to increase the level of awareness of what is allowed to be eaten, drunk and serviced by Muslims (Omar et. al., 2017). According to Kamaruddin (2012), Halal logistics include the physical activities of storing and transporting, which provide a set of data for communication and management between successive links (up and down) along the food supply chain. Along this chain, it is necessary to apply the principles of Shariah. This leads to the basis of Halal logistics in ensuring the separation of Halal cargo from non-Halal cargo. This aims to avoid cross-contamination and ensure the logistics system is in line with the expectations of Muslim consumers and prove Halal integrity is protected along the supply chain. This matter gives meaning related to how to carry out Shariah principles in the logistics process by Shariah requirements.

The following Figure 1 depicts the research framework for this study

**Figure 1: Issues in Halal Logistics**



### Challenges in Halal Logistics

Halal logistics may be a thriving industry, but several studies have shown that its development is hindered by several challenges (Tieman, 2011). Halal logistics service providers are adversely affected by the inefficiency of the Halal certification authority, Halal integrity issues concerning the certification process and transparency issues (Wilson, 2012). Classifies these issues into five categories, namely, Halal industry/business, integration among logistics service providers, collaboration with JAKIM and Halal Industry Development Corporation (HDC), the financial implication and government support and promotion (Talib et. al., 2013).

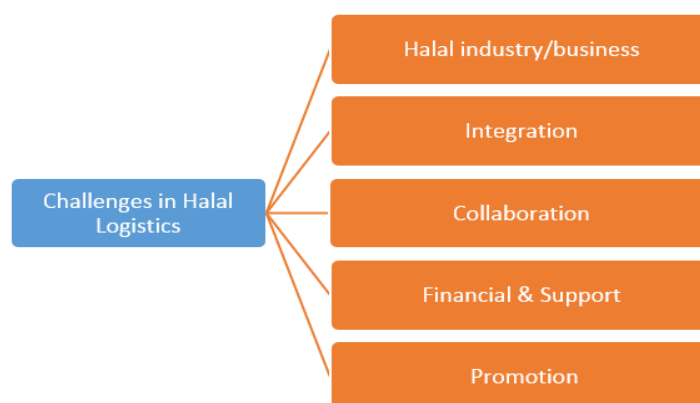
Several limitations in the adoption of Halal logistics will be discussed. First, manufacturing and trade cargo can originate from different countries, but only a few Halal certification bodies in the world are recognised by JAKIM (Talib et.al. 2013). To address this concern suggests the establishment of a global Halal logistics system which establishes the principles in Halal logistics that are fair and practical (Tieman, 2013). Second, inadequate information and few experts in Halal logistics lead to an ineffective system and a higher cost for Halal logistics implementation (Talib et.al. 2013). Lack of knowledge about the causes of contamination and the appropriate habits to avoid can therefore lead to inefficient and useless practices. After that, the necessity of establishing a global standard guideline to clearly define cross-contamination between Halal and haram and optimise the Halal logistics services (Tieman, 2013). Third, Halal-dedicated infrastructure, such as Halal warehouses and storage units, Halal transportation fleets and containers and Halal-only handling equipment, are known to inflate the overall cost

of Halal logistics operations (Talib et.al., 2013). Hence, due to financial constraints, and the fact that the majority of logistics service providers in Malaysia are small and medium enterprises (Sohail, 2006), not all logistics service providers can afford to offer total Halal logistics services. However, even though the high logistics costs can be transferred to the customers (Tieman and Ghazali, 2013), Halal practices should not significantly increase the cost of logistics (Tieman et.al. 2012) and Halal logistics practices should not lead to excessive costs (Tieman and Ghazali, 2013). In addition, Halal logistics is less demand, which does not justify the dedication of a facility for Halal products. Thus, practicing Halal logistics adds to the financial concern of logistics service providers. Hence, Halal practices are not applied by most logistics companies, and Halal and non-Halal products continue to be transported together or stored in the same warehouse (Talib et.al. 2013).

Categorised the barriers of Halal logistics operations into internal and external barriers (Talib et. al., 2015). They refer to financial constrain, resistance to change and underutilised services as the internal barriers to Halal logistics adoption. The external barriers were grouped into inter-firm barriers (standardisation issues, lack of dedicated Halal facilities, unsupportive collaboration and traceability issues), firm-government barriers (lack of Halal training and weak promotion of Halal logistics) and firm-authority barriers (strict Halal standards, costly and timely Halal certification processes and firm-authority communication barriers). Another empirical study investigated the barriers and enablers of adopting Halal warehousing. They found awareness, complexity and top management support as the determinant factors and supplier availability as a barrier to the adoption of Halal warehousing services (Ngah et. al., 2014).

The following Figure 2 depicts the research framework for this study

**Figure 2: Challenges in Halal Logistics**



### Fatwas for Halal Logistics

The issuance of fatwas is produced by muftis or Islamic scholars to provide solutions to issues and challenges in the field of logistics and the Halal supply chain in the era of the 4.0 industrial revolution. This matter of Halal logistics administration during a pandemic is very appropriate

to use the system of the industrial revolution era 4.0, which is done digitally while still maintaining Halal guarantees. Luqman (2019) explains the industrial revolution 4.0: Challenges to the Halal industry, which is the 162<sup>nd</sup> Bayan Linnas series that has been decided as follows: From Nu'man bin Basyir R. Anhuma, narrated by Al-Bukhari #52, the Prophet SAW said, that meaning is:

*“Indeed, what is Halal is clear and what is haram is clear. Between the two some things are suspicious (vague) that many people do not know. So whoever shuns suspicion means he has saved his religion and honour. And whoever falls into the matter of suspicion, then it is feared will fall into the thing that is forbidden. As the shepherd carries his shepherd animal around the forbidden field, then sooner or later he will probably enter it. Know that every king has God's prohibitions and prohibitions are what He forbids. Know that in this there is a lump of flesh, if it is good then this whole body is good and if it is bad, then the whole body is bad; know that it is the heart”.*

Among the istifadah (benefits) from the above hadith are:

a. Things that are established by Allah and His Messenger as Halal then remain Halal and things that are established by Allah and His Messenger as haram, then it remain haram. But between the two there is something that is not clear whether the position is Halal or haram. So, the matter is called Syubhat.

Halal things that have been established by Allah are contained clearly in the Qur'an and the words of His Messenger, such as, eating, drinking, and riding a vehicle, perfume and so on.

Allah SWT says in Al-Quran, al-Maidah 5: 5, which means:

*At this time, it is lawful for you (to eat food) that is delicious and good. And the food of those to whom the Book is given is lawful for you, and your food is lawful for them.*

The forbidden things that Allah has decreed clearly, are such as usury, adultery, suicide and many others.

Allah SWT says in Al-Quran, al-Baqarah 2: 279, which means:

*Therefore, if you do not do (the command on the prohibition of usury), then know: there will be a war between Allah and His Messenger, (consequently you do not find safety). And if you repent, then your right (actually) is the original tree of your property. You do not wrong anyone, nor are you wronged.*

b. Allah SWT has explained Halal and haram things clearly and explicitly, and besides that, some things are not explained in detail, the matter is called musytabihat which is ambiguity.

As in the statement of the hadith above that is 'Between the two is a dubious thing', meaning something vague about the law and not known for sure. "Not many people know it", which means not knowing the law. This is explained in the narration of Imam al-Tirmizi with the words, "Many people do not know it." What can be understood here is that only a small part of human beings know the law, namely the mujtahids.

Al-Hafiz Ibn Hajar al-Asqalani in his book, *Fath al-Bari*, mentions briefly that there are four interpretations of suspicion, namely:

- i. There is a contradiction in the existing propositions.
- ii. The differences between scholars start from the existence of contradictory arguments.
- iii. What is meant by the word *syubhat* is pronounced *makruh*, because the word contains the elements of 'do' and 'leave.'
- iv. What is meant by suspicion is *mubah* (which is allowed). Quoted Ibn Munir, he said: "*Makruh is a divider between slaves and forbidden things. Whoever performs a lot of makruh deeds then walks towards something that is haram. While mubah is a divider between the slave and the makruh. Whoever does a lot of permissible thing, then has gone to something disgusting.*"

This fourth opinion is reinforced by the narration of Ibn Hibban with the line mentioned by Imam Muslim without mentioning his words and in the hadith, there is an addition: "Make a distinction between what is Halal and what is haram. Whoever does that, then his behaviour and religion will be saved. People who enjoy it seem to enjoy what is forbidden, afraid of falling into what is forbidden". This is because, that the *mubah* matter is feared to be *makruh* or *haram*, then it is better to avoid it.

c. Imam Ibn Daqiq al-'Id Rahimahullah mentioned that the scholars differ in categorizing the matter of suspicion:

- i. Those who say suspicion is an illegal thing. Their reason is the words of the Prophet SAW: "*Whoever avoids the vague then he has maintained his religion and honour. And whoever falls into something vague then he has fallen into something that is forbidden*".
- ii. Those who say suspicion is a Halal thing. Their reason is the words of the Prophet SAW: "*Like a shepherd who is close to someone else's fence.*" This shows that he has not yet traced the prohibition, but we should be *wara* '(careful) to leave it.
- iii. Those who say that suspicion is neither Halal nor haram, and the Prophet SAW has mentioned that Halal and haram are clear, then we should behave like that. But leaving it is better and should be *wara* '.

It is the opinion of this third group that seems stronger. This is further strengthened by the words of the Prophet SAW before, that meaning: "Many people do not know it."

d. Imam Ibn Daqiq al-'Id Rahimahullah (RA) said, the meaning is:

*This shows that the problem of suspicion has its law that is explained by the law so some people have managed to know the law accurately.*

Narrated by al-Tirmidhi # 2518, The Prophet SAW said, that meaning is:

*Leave what doubts you to those who do not doubt you.*

e. The statement of Salaf scholars in leaving matters of suspicion.



- Abu Darda RA said: *"The perfection of piety is when a servant fears Allah so that in a matter as small as a particle and until he leaves some things he sees Halal because he is afraid it is haram, as a barrier between him with things that are haram."*
- Hasan al-Basri said: *"The nature of taqwa will always be with the pious people when they leave many Halal things for fear of falling into haram things."*
- Al-Thauri said: *"Indeed, people are called pious because they are afraid of things that are not feared."*
- Ibn Umar said: *"Indeed, I like to make the Halal things that I left as a barrier between me with the haram things."*
- Sufyan bin Uyainah said: *"A person does not achieve the reality of faith until he makes Halal things as a fortress between him with haram things, and until he abandons sins and things like that."*

**f.** Causes of confusion or suspicion, divided into four:

- Lack of knowledge.
- Lack of understanding.
- Negligence in observation and study.
- Bad intentions and goals.

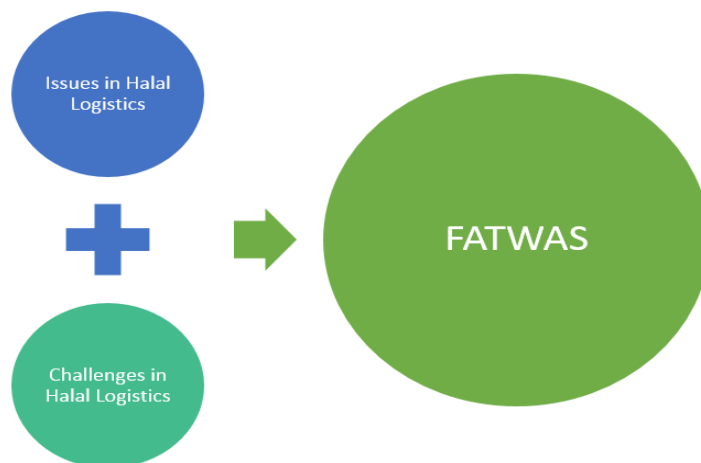
**g.** We quote here the Islamic principles regarding Halal and haram from the work of Dr. Yusuf al-Qaradhawi, among others mentioning:

- The original law of something is to be (allowed).
- The power of Halal and haram is the right of Allah SWT alone.
- Prohibiting what is Halal and legalizing what is haram, is the same as shirk to Allah SWT.
- Prohibition leads to disadvantages and dangers.
- The use of Halal is no longer intended for illegal use.
- What leads to something that is haram, the law is haram.
- It is haram to make tricks for haram things.
- Good intentions cannot cleanse the unlawful/haram.
- Protect yourself from the syubuhah, that is, the vague ones.
- Something that is haram remains haram to all.
- An emergency allows something forbidden.

**h.** This hadith explains that the district and scope of Halal matters are very wide. It is wider than the district of illegal things. This can be understood from the parable of the Prophet SAW who compares illegal things such as forbidden areas. Therefore, apart from the restricted area is the Halal area. That is how big and wide the area of Halal matters compared to haram matters.

The following figure 3 below shows the research framework for this studying issues and challenges in logistics that must follow the fatwas

**Figure 3: Fatwas for Issues and Challenges in Halal Logistics**



### Halal Logistics and Halal Supply Chain

The Halal Industry Development Corporation, established under the Ministry of International Trade and Industry, defines 'Halal logistics' as the movement of goods and services ranging from farms to consumers safe from the dangers of food safety pollution and cross-contamination with non-Halal materials or products ([http://www.hdcglobal.com/publisher/Halal\\_park\\_logistics](http://www.hdcglobal.com/publisher/Halal_park_logistics)). Whereas 'Halal supply chain' refers to a network of companies ranging from suppliers to consumers, each of which has a common intention to integrate supply and demand through structured efforts (Jaafar et.al., 2016).

### Industrial Revolution Issue 4.0

The ongoing Industrial Revolution 4.0 now emphasizes the use of new technologies and self-service facilities in the manufacturing and marketing of products. Similarly, the use of technology involving Big Data (Artificial Intelligence) and Artificial Intelligence (Artificial Intelligence) in services that minimize human involvement in data collection and sharing operations. Rapid internet technology and Cloud Storage technology have given great potential and shift to globalization making business operations have larger networks and more optimal use compared to the Industrial Revolution 3.0 which is more introductory to computers and electronic machines (Bernard, 2018).

This fact was once said by Sultan Nazrin Muizzuddin Shah in the 2018 World Halal Seminar organized in Kuala Lumpur, on 5 April 2018, that Halal industry players need to adapt to new technologies to stay developed and competitive. He said the failure of companies and industries during the phase of the Industrial Revolution 3.0 was due to the failure to adapt to new technologies emerging due to rapid global change and global economic transformation. Halal industry players should also take into account rising living standards, consumer safety and privacy issues such as scandals involving Big Data, and population growth as their challenge and potential to grow internationally. He also said that the Halal industry is no longer limited

to the production of Halal food, but also includes Shariah-based trade aspects such as the treatment and health industry, cosmetics industry, tourism industry and also the financial financing industry such as Sukuk and takaful (n.a., 2018).

Understanding this reality, various new challenges are emerging in the Halal industry at the national and international levels. The rapid development of information technology and the internet not only provides great potential and opportunities but also exposes to new and more complex challenges. The Vice-Chancellor of Universiti Utara Malaysia (UUM) in his speech at the Roundtable Discussion on Halal Logistics and Supply Chain (RTD HLSC) said: Malaysia and the surrounding region including ASEAN countries. The contributing factor to this increase is the current total Muslim population of the world, which is 1.8 billion, and this figure will continue to increase to 2.2 billion by 2030. This Muslim population covers 28 per cent of the world's total population. Based on this figure, the demand for Halal products and services is so high that it can reach USD680 billion a year. Clearly, astronomical.

## CONCLUSION

Ultimately, the challenges that arise as a result of the Industrial Revolution 4.0 are golden opportunities that should be used best by Halal industry players. But some issues need to be addressed:

- Aspects of user privacy rights in the Big Data Analytics application.
- The use of blockchain technology and the ability to overcome the forgery of Halal certificates.
- The use of machines based on artificial intelligence and its accuracy in slaughter.
- The use of machine and robotics technology can improve work efficiency but cause unemployment.
- Challenges to JAKIM in building consumer confidence in the Halal certificates issued and addressing the community's perception of the integrity of the Halal body.

Currently, we can see the trend of acceptance of Halal products and services by non-Muslim countries such as Brazil, Japan, Thailand, South Korea, Australia and China due to confidence in purity, hygiene and quality. Even now, South Korea is in the process of improving the quality of Halal food and the number of restaurants that offer Halal food to provide comfort to the growing number of Muslim tourists, especially from the Middle East and Southeast Asian countries. Countries in the ASEAN region (ASEAN Economic Council-AEC) are in talks to standardize the existing Halal certification. This standardization can place the industry in terms of quality to a premier level; thus developing ASEAN countries to also become ASEAN Halal industry on par with countries leading certain Halal industries such as Halal beef from Australia, mutton from New Zealand and so on. Malaysia is also one of the main suppliers (main players) of products such as processed food. May the Halal industry in Malaysia and its implementation be at the best level and be a reference for the whole country and the players of the Halal industry in the world. Fatwa becomes a reference in running Halal logistics operated

by the Halal industry so that Halal products remain guaranteed. Fatwa remains dynamic in finding a comprehensive solution to Halal logistical issues and challenges, which coincides with the era of the industrial revolution 4.0.

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