

حلال

# MABIMS HARMONISATION *of* HALAL STANDARDS

STRENGTHENING THE HALAL INDUSTRY



A JOINT PUBLICATION OF THE MINISTERS OF RELIGIOUS AFFAIRS OF BRUNEI, INDONESIA, MALAYSIA AND SINGAPORE (MABIMS), SUPPORTED BY THE ISLAMIC DEVELOPMENT BANK (IDB)

**On Cover (from left to right):**

1. Sultan Omar Ali Saifuddin Mosque, Bandar Seri Begawan, Brunei
2. Grand Mosque of Natuna Island, Riau Province, Indonesia
3. Jamek Mosque, Kuala Lumpur, Malaysia
4. Sultan Mosque, Singapore



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ  
إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾

“O you who have believed, eat from the good things which  
We have provided for you and be grateful to Allah if it is  
(indeed) Him that you worship.”

(Surah Al Baqarah:172)



## **MABIMS HARMONISATION OF HALAL STANDARDS: STRENGTHENING THE HALAL INDUSTRY**

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# ABBREVIATIONS

<b>BPJPH</b>	<i>Badan Penyelenggara Jaminan Produk Halal, Kementerian Agama</i> (Halal Product Assurance Organising Agency)
<b>BPOM</b>	<i>Badan Pengawas Obat dan Makanan</i> (National Agency for Foods and Drugs Control)
<b>BSN</b>	<i>Badan Standardisasi Nasional</i> (National Standardisation Body)
<b>DVS</b>	Department of Veterinary Services, Malaysia
<b>GMP</b>	Good Manufacturing Practice
<b>HaIMQ</b>	Singapore MUIS Halal Quality Management System
<b>HAS</b>	Halal Assurance System
<b>HCC</b>	Halal Certification Conditions
<b>HACCP</b>	Hazard Analysis Critical Control Point
<b>HDC</b>	Halal Industry Development Corporation
<b>IDB</b>	Islamic Development Bank Group
<b>ISO</b>	International Organization for Standardisation
<b>JAIN</b>	<i>Jabatan Agama Islam Negeri</i>
<b>JAKIM</b>	<i>Jabatan Kemajuan Islam Malaysia</i>
<b>KHEU</b>	<i>Kementerian Hal Ehwal Ugama, Negara Brunei Darussalam</i> (Ministry of Religious Affairs, Brunei Darussalam)
<b>KPDNKK</b>	<i>Kementerian Perdagangan Dalam Negeri Koperasi dan Kepenggunaan</i> (Ministry of Domestic Trade, Cooperatives and Consumerism)
<b>LPH</b>	<i>Lembaga Pemeriksa Halal</i> (Halal Examination Agency)
<b>LPPOM-MUI</b>	<i>Lembaga Pengkajian Pangan, Obat dan Kosmetika Majelis Ulama Indonesia</i> (The Assessment of Food, Drugs and Cosmetics-Indonesia Council of Ulama)
<b>MABIMS</b>	<i>Menteri-Menteri Agama</i> (the Religious Ministers of) Brunei Darussalam, Indonesia, Malaysia, dan Singapura
<b>MAIN</b>	<i>Majlis Agama Islam Negeri</i>
<b>MC</b>	Member Country
<b>MCCY</b>	Ministry of Culture, Community and Youth, Singapore
<b>MOH</b>	Ministry of Health
<b>MS</b>	Malaysian Standard
<b>MUIB</b>	<i>Majlis Ugama Islam Brunei</i>
<b>MUIS</b>	<i>Majlis Ugama Islam Singapore</i> (Islamic Religious Council of Singapore)
<b>PBD</b>	<i>Piawai Brunei Darussalam</i>
<b>RL</b>	Reverse Linkage
<b>SME</b>	Small Medium Enterprises
<b>SMHS</b>	Singapore MUIS Halal Standard
<b>SOM</b>	Senior Officials Meeting
<b>TCH</b>	Technical Areas of Halal Development among MABIMS Member Countries

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### **Brunei Darussalam**

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### **Republik Indonesia**

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### **Republic of Singapore**

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# PREFACE



**M**ABIMS stands for *The Unofficial Meetings of Religious Ministers in Brunei, Indonesia, Malaysia and Singapore*, - an unofficial and non-binding collective body of the Malay-speaking world (or *Nusantara's*) Islamic religious ministers.

Established on 5th Muharram 1410H, or August 7th, 1989, it was initially established to promote religious collaboration and maintain interfaith harmony within communities. Now it has evolved to become a key institution in facilitating trade of halal goods.



In 2015, at the Senior Officials Meeting (SOM) on Culture, MABIMS member countries agreed that some of the areas of cooperation, such as youth development and human capital development need to be further improved and developed. Thus, each member country was appointed as the country coordinator to spearhead the implementation of specific areas of cooperation.

These areas are:

- i. Empowering Religious Living. (Brunei Darussalam)
- ii. Developing the Potential of Youths. (Republic of Indonesia)
- iii. Improving Living Standards of Muslims in Need. (Malaysia)
- iv. Increasing Muslim Human Capital (Republic of Indonesia)
- v. Improving Community Harmonisation. (Republic of Singapore)
- vi. Expanding the Role of MABIMS abroad. (Malaysia)
- vii. Coordinating MABIMS' Moon Sighting and Islamic Calendar. (Republic of Indonesia)
- viii. Empowering MABIMS' Halal Harmonisation (Malaysia)

MABIMS' strong cooperation and networking can have been advantageous in improving the Ummah's

understanding of Islam, and that of *Ahli Sunnah Wal Jama'ah* principles, as well as the Malay language.

The Muslim communities in Southeast Asia are also global leaders in building halal ecosystems based on strong standards. In this capacity, MABIMS has been actively working towards the harmonisation of halal standards and compliance procedures since 2011.

The Special Committee Meeting on Technical Areas of Halal Development among MABIMS Member Countries (TCH) was established based on the agreement reached by the of the Senior Officials Meeting (SOM) held in 3 – 6 October 2011, at Lombok, Indonesia.

TCH aims to strengthen the ties amongst the relevant member countries' agencies involved in halal compliance, as well as to share and assess information, and identify and decide on halal-related issues.

The TCH also sets out to develop, establish and maintain coordination and to assist, facilitate and expand the global growth of the halal industry through the mechanism of Halal Certification and the acceptance of each MABIMS member countries' halal certification in every MABIMS member country.





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## The goal remains the same for all MABIMS member countries – to develop and position each member’s halal standard and certification to be at par with the global benchmark.

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The first TCH Meeting was held on 26th April 2012, in Putrajaya. The decisions made include:

- Member countries are to share information on fatwas with regards to halal issues;
- Member countries are to conduct joint halal training for each countries’ Halal auditors as an effort to enhance the respective auditors’ expertise in halal certification; and
- Member countries are to formulate a plan of action, to establish MABIMS member countries’ halal certification as a benchmark to global halal certification.

The direct outcome of these initiatives was that TCH was able to take note and exchange information on each of the MABIMS member country’s halal standards and guidelines.

To tap into the halal market’s full potential, The Islamic Development Bank (IDB), a multilateral development

organisation, has identified that the MABIMS member countries’ as the most proactive in developing their halal ecosystem. From a regional perspective, IDB views that the halal ecosystem in the MABIMS region is a model system which could simultaneously promote trade as well as to further facilitate cooperation between IDB member countries.

Thus, as one of IDB’s mission is to increase trade and cooperation amongst its 57 member countries – which includes MABIMS member countries – it seeks to aid and promote the harmonisation of the halal certification requirements within the MABIMS region, through IDB’s Reverse Linkage program.

May Allah SWT help us and pave an easy path towards that goal, *Insha Allah*.

*Ameen.*

# OVERVIEW

Within the region, four countries have been vying to become the region's premier halal hub, each with its own merit and advantages – Malaysia, Brunei Darussalam, the Republic of Indonesia and the Republic of Singapore.



## BRUNEI

Population: 417,784 (2013)

% of registered Muslim population: 78.8%

Official Religion: Islam

Certification: Kementerian Hal Ehwal Ugama, Negara Brunei Darussalam

Standards: The Religious Council Negara Brunei Darussalam

Industry Development: Global Halal Industry Development Division (GHID), under the Energy and Industry Department, Prime Minister's Office, Brunei Darussalam.



## INDONESIA

Population: 255.47 million (2015)

% of registered Muslim population: 85%

Official Religion: Islam, Christianity / Catholicism, Hindu, Buddhism, Konghucu

Certification: Badan Penyelenggara Jaminan Produk Halal, Kementerian Agama

Standards: The Assessment of Food, Drugs and Cosmetics, Indonesia Council of Ulama, Indonesia (MUI)

Industry Development: The Assessment of Food, Drugs and Cosmetics, Indonesia Council of Ulama, Indonesia (MUI)

# MALAYSIA

Population: 29.7 million (2013)

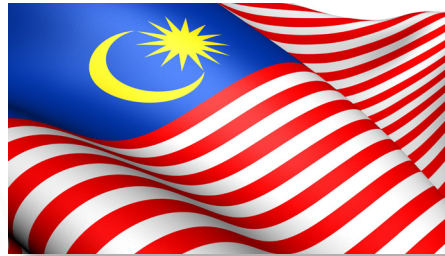
% of registered Muslim population: 61.3%

Official Religion: Islam

Certification: Jabatan Kemajuan Islam Malaysia (JAKIM), under the Prime Minister's Department, Malaysia

Standards: Department of Standards Malaysia, under the Ministry of Science, Technology and Innovation (MOSTI)

Industry Development: Halal Industry Development Corporation, under the Ministry of International Trade and Industry (MITI), Malaysia



# SINGAPORE

Population: 5.4 million (2013)

% of registered Muslim population: 15%

Official Religion: No official religion

Certification: Islamic Religious Council of Singapore (MUIS)

Standards: Islamic Religious Council of Singapore (MUIS)

Industry Development: Islamic Religious Council of Singapore (MUIS)









# INTRODUCTION

**H**alal is an Arabic word which means “allowed” or “permitted”. In the Qur’an, it is often used together with the word “*tayyib*”, which means “wholesome”.

In recent years, the scope of what is understood as ‘Halal’ has extended to include not only food and beverage, sources of income and marriage as per the Qur’an, the Islamic holy book, but also touches on consumer goods, pharmaceuticals, fashion, business, finances and investment, among others. Therefore, to ensure that the supply chain of this end-product complies with Islamic values and teachings, the word ‘Halal’ may now be described as a value-based quality assurance system utilized to determine what is ‘allowed’ and ‘permitted’ to those of the Muslim faith, thus creating a mutually inclusive end-product for consumers across faiths.

Within the region, four countries have been vying to become the region’s premier halal hub, each with its own merit and advantages – Malaysia, Brunei Darussalam, the Republic of Indonesia and the Republic of Singapore. Thus, to ensure that this aim materialises, all four countries, through their respective Religious Ministers, came together to form MABIMS: a regional cooperation based upon Islamic values to protect the needs of its Muslim population, while maintaining each country’s sovereign rights.

Advancement in technology also increases the need for transparency as consumers increasingly demand for humane practices to be implemented throughout the food production process, “*from farm-to-fork*”.

As Halal production standards are rigorous, consumers are beginning to accept that halal foods are not just healthy and organic, but ethical

and “animal-friendly” as well.

Thus, to ensure that a Muslim is able to lead a halal lifestyle and be assured that the food or product that they utilise or consume is halal, a halal certifying body’s stamp negates any doubt on the halal-status of a product or food.

The movement of goods across political boundaries also increases uncertainty on the nature, process or supply chain of the products; hence, increases demand for halal certification. This increased demand has led to the proliferation of agencies issuing halal certificates, across the globe. Local governments have also become increasingly involved in the certification of imported goods or those intended for export.



Today, almost every country has its own halal certification standard and logo and is either supervised or owned by the government, as a measure of taking responsibility of the basic needs of its population, which includes its Muslim citizens. The increasing demand for halal exports also emphasise the need for governments to protect the investments made via local and foreign multinationals and corporations within the local halal sector.

As each country's halal certification requirement differs, albeit slightly, this presents a challenge as this inhibits the consolidation of halal standards. However, as it is found that the similarities of each halal standard outnumber the differences, this forms the basis and the

halal authorities on the issuance of halal certification and logo. Today, the following halal authorities are recognised as representing the halal consumers in each country:

- **Brunei:** Majlis Ugama Islam Brunei (MUIB)
- **Indonesia:** Badan Penyelenggara Jaminan Produk Halal, Kementerian Agama (BPJPH), and
- **Malaysia:** Jabatan Kemajuan Islam Malaysia (JAKIM) and the Jabatan Agama Islam Negeri (JAIN), Majlis Agama Islam Negeri (MAIN)
- **Singapore:** Majlis Ugama Islam Singapore (MUIS).

Through these organisations, MABIMS countries have successfully created zones of halal uniformity

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## ...it acknowledges differences in halal best practices that are specific for each country without imposing the use of one uniform system.

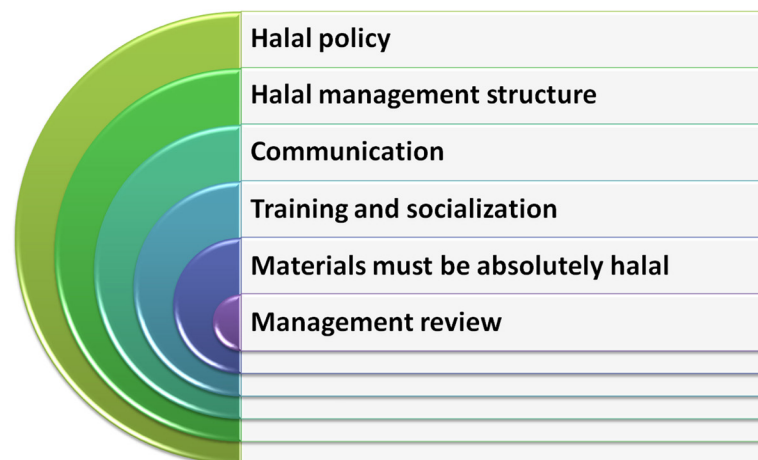
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need for the harmonisation these standards; not to just facilitate trade and increase the ease of compliance, but to also ease the need for each MABIMS member countries to conduct cross-border or onsite inspection.

Hence, the call to harmonise all halal standards will be a mutually beneficial endeavour as it will capitalise on the similarities, rather than the differences of each standards. Consequently, this effort to synergise could potentially pay in dividends in the near future, with benefits that could multiply beyond the region.

Parallel steps have been taken by other MABIMS-member countries to establish credible

within their own jurisdictions. This benefits domestic entrepreneurs and businesses by negating any doubt on the halal quality of the end-products and empowering domestic consumers to make informed



decisions. Nevertheless, as the halal standards differs in each country, MABIMS countries realise that the harmonisation of the respective halal standards could help ease halal audit processes and improve the ease of trade between each country.

MABIMS countries seek harmonisation instead of mandating a fixed system, first, out of respect for each other's sovereign right and secondly, each country understands that each halal standard is deemed suited to the needs of said countries.

Thus, as harmonisation constitutes the process of combining various practices into one systematic structure, it acknowledges differences in halal best practices that are specific for each country without imposing the use of one uniform system.

a) **PBD 24:2007**, Halal Foods (Brunei Darussalam Standard)

b) **HAS 23201**, Requirements of Halal Food Material (Indonesia LPPOM-MUI)

c) **MS 1500:2009**, Halal Food – Production, preparation, handling and storage – General guidelines (Second Revision) (Malaysian Standard)

d) **MUIS-HC-S001**, General Guidelines for the Handling and Processing of Halal Food (Singapore MUIS)

Another direct outcome of the exercise is the opportunity given to all MABIMS member countries to educate the industry on the substantial similarities between each country's halal standards

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## MABIMS aims to develop and position each member's halal certification as the global benchmark, and propel this region as the global hub for halal certification.

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The harmonisation initiative described in this book will focus on food. The standards studied for comparison purposes are:

of each, aside from paving the way for a more unified halal standard within the MABIMS region.

By spearheading the first regional halal standard harmonisation exercise, MABIMS aims to develop and position each member's halal certification as the global benchmark, with the hope that this exercise could propel this region as the global hub for halal certification – in addition to capacity development for the understanding of Halal to other Islamic or Muslim-majority countries.

Thus, as with the command to act as God's vicegerent on Earth, this is done for the benefit of the *ummah* and its future generations worldwide; where the availability of healthier, safer and Halal food products is confidently assured.











# INSTITUTIONAL STRUCTURE

Commitment among MABIM-member countries to establish clear standards concerning halal products and services and thereby promoting businesses and protecting consumers is evidenced by the creation of competent authority in each country to develop, promote and enforce these standards. Below is a brief description of these efforts in each MABIMS member countries.

# BRUNEI DARUSSALAM



The Brunei Halal accreditation system is the responsibility of Brunei's Ministry of Religious Affairs, under the Department of Syariah Affairs, while the Global Halal Industry Development Division (GHID), under the Energy and Industry Department, Prime Minister's Office, Brunei Darussalam, is responsible for the promotion and the development of Brunei's Halal industry.

The Halal Food Control Division under the Department of Syariah Affairs administers the Halal certification process, including processing application and issuing permits and certificates. The Division's responsibilities include conducting auditing and surveillance of the entire halal

production, auditing and surveillance of the entire halal production lifecycle, promoting halal science, training halal auditors and guarding intellectual property rights for halal inventions

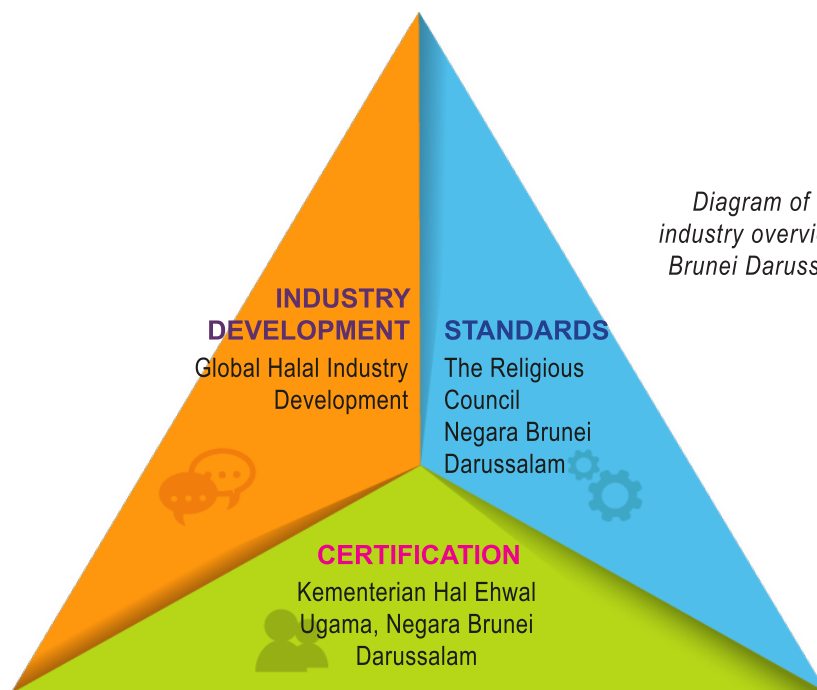
Its Inspection Committee consists of members of the Ministry of Religious Affairs and the Ministry of Health. It also performs audits of all applications. The chief auditor and his staff conducts on-site inspections of the premises of approved applications, such as factories, and other production facilities. The audit team then prepares a report to be submitted to the Inspection Committee, which in turn submits it to MUIB for certification.

The **PBD 24:2007: Brunei Darussalam Standard for Halal Foods** enumerates the basic requirements for the food industry which concerns the preparation and handling of halal foods.





Diagram of Halal industry overview in Brunei Darussalam



Brunei has also developed halal standard for non-food halal goods, which is the Brunei Darussalam Guidelines for Manufacturing and Handling of Halal Medicinal Products, Traditional Medicines and Health Supplements GD24: 2010.

Under the authority of the Brunei Religious Council (MUIB), the Technical Committee for the development of Brunei's National Halal Standard and Guidelines for Halal Food, prepared and published the said standard, based on several documents.

The documents which the committee referred to are as follows:

- i. ASEAN General Guidelines on The Preparation and The Handling Of Halal Food, Food Handling Publication Series No.1.
- ii. Codex Guidelines for use of the term Halal CAC / GL 24-1997.
- iii. *Al-Jardani, Fath al-'Allam* (Volume 1, Pages 248-256), Dar as-Salam, Kaherah.
- iv. Guidelines on The Control Of Muslim Consumption Goods And Foods, Negara Brunei Darussalam, Indonesia, Malaysia, Singapore (MABIMS).
- v. Halal Certificate and Halal Label Order, 2005 (S 39/05). Brunei Darussalam.
- vi. Halal Meat Act (Chapter 183). Brunei Darussalam.

vii. Halal Meat Rules (R1 of Chapter 183). Brunei Darussalam.

viii. Malaysian Standard MS 1500:2004 Halal Food - Production, Preparation, Handling and Storage - General Guidelines (First Revision).

ix. *Al-Khatib asy-Syarbini, Mughni al-Muhtaj* (Volume 1, Page 84), Dar al-Fikr.

x. *Mu'jam Lughat al-Fuqaha'* (Dictionary of Islamic Legal Terminology) Arabic - English; First Edition, 1985.

xi. Public Health (Food) Act (Chapter 182). Brunei Darussalam.

xii. Public Health (Food) Regulations (R1 of Chapter 182). Brunei Darussalam.

xiii. State Mufti Fatwa (Serial 19/2004), State Mufti's Office, Brunei Darussalam.

It is to be noted that for commercial halal food logos or brands in Brunei, the bruneihalalfoods stamp is undertaken by Ghanim International Corporation, which is a national company established in 2009 to market halal products in Brunei. Its products are certified as halal by MUIB, which is among the most stringent in the world; thus, Ghanim's products carry the halalbruneifoods logo in tandem with the religious Brunei Halal accreditation stamp.

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## Ghanim's products carry the halalbruneifoods logo in tandem with the religious Brunei Halal accreditation stamp

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Lifestyle brand that appears on food and soon health & beauty and pharmaceuticals

Commercially managed and promoted by Ghanim International Corporation

Manufacturers must first achieve the Brunei religious accreditation stamp and the necessary international food safety standards such as GMP, HACCP, ISO, etc.



Religious Halal accreditation aspect

Awarded to manufacturing facilities that have achieved the required Halal standards as stipulated by the Brunei Religious Control authorities

Logo positioned on the front of products in tandem with the commercial Brunei halal brand logo.

The Brunei Halal accreditation stamp awarded by MUIB is to certify that said products meet the quality and standard of its halal as well as safety requirements. Based on the Brunei Darussalam Standard Halal Food guideline, the accreditation stamp assures and ensures that the basic requirement for halal food products and halal food trade in Brunei is met.







**W**ith over 85% of its total 255 million population being Muslims, Indonesia is the world's most populous Muslim nation.

Two government bodies are generally responsible for halal food control in Indonesia, namely the Ministry of Agriculture (for meat and animal based foods) and the National Agency for Foods and Drugs Control (BPOM, or the *Badan Pengawas Obat dan Makanan*) for packaged food products.

The Halal certificate is issued by the *Majelis Ulama Indonesia*, or the Indonesian Council of Ulama (MUI) based on assessments completed by *Lembaga Pengkajian Pangan, Obat dan Kosmetika Majelis Ulama Indonesia*, or the Assessment Institute for Foods, Drugs

and Cosmetics of the Indonesian Council of Ulama (LPPOM-MUI).

LPPOM-MUI is an institution under the MUI tasked to conduct halal examinations, audits and assessments. Based on LPPOM-MUI's results of the halal examination, the MUI fatwa committee would issue a fatwa or Islamic shariah decree. The fatwa committee is represented by all Islamic organization in Indonesia (consisting of experts in the fields of Shariah, Islamic *da'wah*, *Ulumul Qur'an*, *Ulumul Hadits*, etc).

Indonesia's Halal Guidelines are established based on *fatwa* (Shariah judgement) which is established through a collective decision (*ijma' jama'i*) within the MUI Fatwa Committee; not by a Mufti (individual).





### **New Halal Certification Issuer**

In September 2014, the Law of The Republic of Indonesia Number 33 Year 2014, concerning Halal Product Assurance, was approved and enforced by the government and the legislation.

The Law mandates for the establishment of BPJPH (*Badan Penyelenggara Jaminan Produk Halal* or the Halal Product Assurance Organising Agency) within three years of the law being enacted. In the interim, MUI is still the authorised halal certificate issuer until BPJPH is fully established.

Although the BPJPH will issue the certificates, the halal verification process will still be handled by a third party known as the Halal Examination Agency, or LPH. Representatives of LPH will inspect first-hand the processing of raw materials within the manufacturing facilities' compound as well as

its surrounding compound. The auditors will also inspect the composition of raw materials used.

The Indonesian government has set two requisites that LPH must employ at least three

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**Under this law, the government will issue regulations on halal... making halal labelling on all products mandatory in Indonesia by 2019.**

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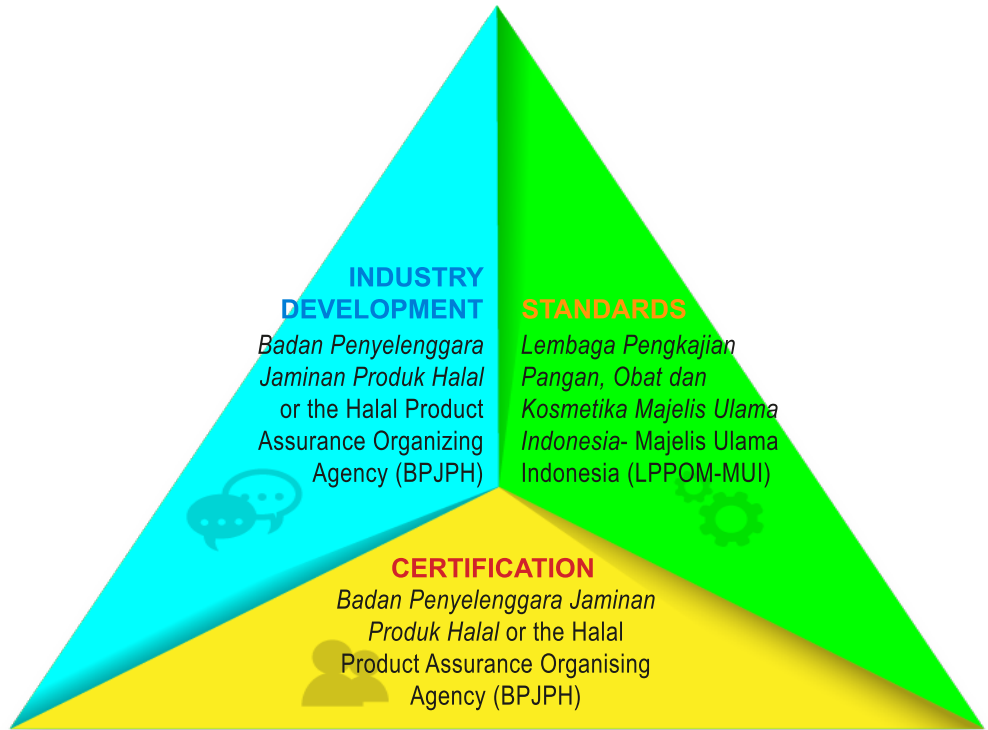


Diagram of Halal industry overview in Indonesia

auditors and operate its own laboratory, or use other certified parties that have laboratories to support the halal verification of products.

Under this law, the government will issue regulations on halal by 2016 and effectively implement the regulations within five years of its enactment – making halal labelling on all products mandatory in Indonesia by 2019.

The law acknowledges other foreign halal certification; however, it is not immediately recognised as halal unless there is consensus between the local and foreign government on the products' origin and halal status. When both countries agree that a said product is halal, the BPJPH will then issue their halal certification, which is valid for four years, subject to extensions.

## HALAL ASSURANCE SYSTEM CONCEPT

The standard, which is the Halal Assurance System (HAS) concept on Food, Drugs, and Cosmetics, consists of seven modules, including:

- HAS 23000** (Requirements of Halal Certification)
- HAS 23103** (Guidelines of Halal Assurance System Criteria of Slaughterhouses)
- HAS 23201** (Requirements of Halal Food Material)
- HAS 23101** (Guidelines of Compliance the HAS Criteria in the Processing Industry)
- HAS 23101** (Guidelines of Completing Halal Assurance System Manual in the Processing Industry)
- HAS 23102** (Guidelines of Compliance The HAS Criteria in Restaurant)
- HAS 23104** (Guidelines of Compliance The HAS Criteria in Catering).

Compliance to these modules permits the inclusion of MUI halal logo issued by BPOM RI based on MUI's halal certificate.



# MALAYSIA



**M**alaysia is committed to the creation and implementation of a ‘Halal economy’, as an engine to drive both business and national development whilst protecting consumers’ interest and the health and safety of the public.

To this effect, the first Malaysian halal food standard (MS1500:2000) was published in the year 2000. The standard was reviewed and revised four years later, which was formally recognized as MS1500:2004. This standard is a reference for JAKIM in the implementation of the certification of halal food and products.

To attest the Halal Ecosystem’s integrity, it was ensured that these standards are implemented nationwide via various ministries and government agencies. JAKIM offers its cooperation, authority and support to other ministries in terms of regulations and programs related to the halal standard. For

example, Ministry of Domestic Trade, Cooperatives and Consumerism (KPDNKK) monitors the usage or abuse of the halal label to ensure consumers are protected; the Ministry of Health (MOH) supports and collaborates with JAKIM on GMP or Toyib practices; and Veterinary Services Department (DVS) on halal-compliant slaughtering.

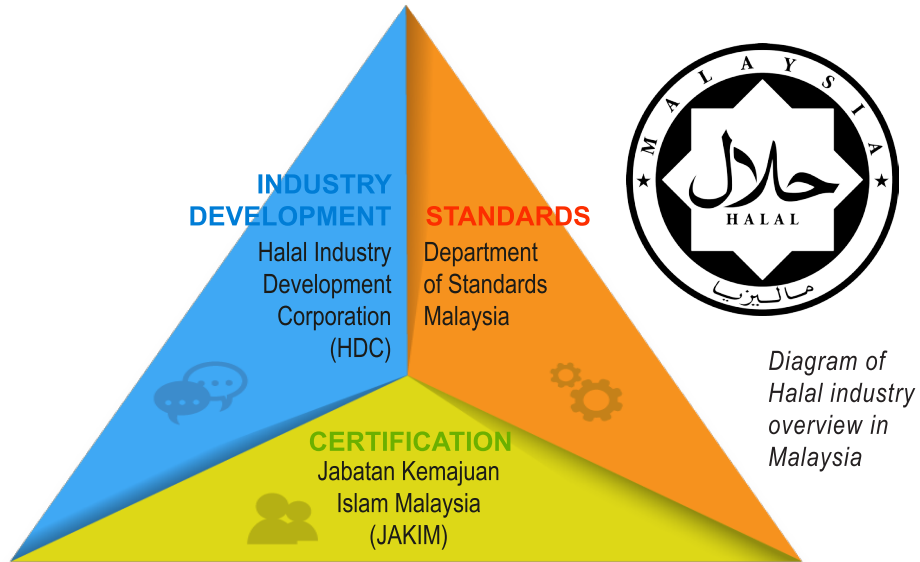
JAKIM also collaborates with Islamic bodies out of Malaysia which certifies halal foods and goods meant for export to Malaysia. These collaborations ensure that these imported products meet the MS1500 guidelines as only labels of JAKIM-accredited certifiers are recognised in Malaysia.

To spearhead the development of halal industry in Malaysia, the Malaysian government established the Halal Industry Development Corporation (HDC) in September 2006. It is the first government-backed halal industry development corporation in the world. HDC has developed the Halal Industry Master Plan (HIMP), which outlines the strategies and plans to

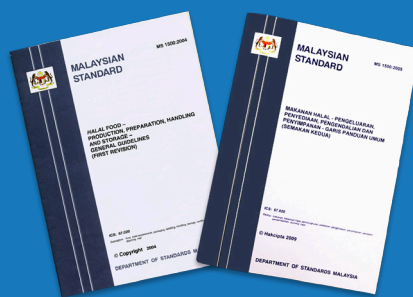


make Malaysia a Global Halal Hub by year 2020.

To address wider issues pertaining the halal industry, the Malaysian government also established the Malaysia Halal Council in early 2016, to improve the coordination between the various agencies on halal related industries and to ensure maximum effectiveness in the production of the country's halal products, thus placing Malaysia on the frontline of halal goods production. The Halal Council is under the purview of the Prime Minister's Department, and is chaired by the Deputy Prime Minister. His role is to ensure that all decisions made are in line with the wider goal of making Malaysia a Global Halal Hub.



### PUBLISHED AND SUPPORTING MALAYSIAN STANDARDS ON HALAL



There is consensus among industry stakeholders that halal and tayyib designations are relevant to a broad range of goods and services that extend beyond food and beverage products.

Thus, Malaysian halal authorities have developed a variety of standards to meet the demand for various products and services. To date, there are 13 published Malaysian Standards (MS) on halal which are:

**MS 1500: 2009**, Halal Food - Production, preparation, handling and storage - General guidelines (Second Revision);

**MS 2200 : Part 1: 2008**, Islamic Consumer Goods - Part 1: Cosmetic and personal care - General guidelines;

**MS 2424: 2012**, Halal Pharmaceuticals – General Guidelines;

**MS 2400: 2010-1**, Halalan-Toyyiban Assurance Pipeline Management System – Requirements for transportation of goods and/or cargo chain services;

**MS 2400: 2010-2**, Halalan-Toyyiban Assurance Pipeline Management System – Requirements for warehousing and related activities;

**MS 2400: 2010-3**, Halalan-Toyyiban Assurance Pipeline Management System – Requirements for retailing;

**MS 2200-2: 2013**, Islamic Consumer Goods - Part 2: Usage of animal bones,

skin and hair - General guidelines.

**MS 2300: 2009**, Value-based management system – Requirements from an Islamic perspective;

**MS 2393: 2013**, Islamic and halal principles – Definitions and interpretations on terminology

**MS 1900: 2014**, Shariah-based quality management systems – Requirements with guidance (First revision)

**MS 2565: 2014**, Halal packaging – General guidelines

**MS 2594: 2015**, Halal chemicals for use in potable water treatment - General guidelines

**MS 2610: 2015**, Muslim friendly hospitality services – Requirements.

The Malaysian Standards used as reference to the Halal Malaysia Certification Schemes are **MS 1500:2009**, **MS 2200-1:2008**, **MS 2424:2012**, **MS2400:2010** and **MS 2200-2:2013**.



# SINGAPORE



In Singapore, the administration of halal regulations is the responsibility of the Majlis Ugama Islam Singapura, or the Islamic Religious Council of Singapore (MUIS).

It was established in 1968 when the Administration of Muslim Law Act (AMLA) came into effect. MUIS, a statutory board under the Ministry of Culture, Community and Youth (MCCY), looks after the varied interest of the Singapore Muslim community, in accordance with the principles and traditions of Islam as enshrined in the Holy Quran and Sunnah.

Its authority on halal matters extends from its originating law, AMLA. Introduced in 1987, the MUIS halal certification is governed under AMLA – which stipulates that MUIS is the sole custodian of Halal certification in Singapore.

Specifically, Section 88A(1) extends authority to MUIS to issue halal certificates and Section 88A(2) provides penalties in case of fraudulent issuance of certificates or misuse of markers of certification (such as MUIS logos).

The Halal Certification Strategic Unit of MUIS is tasked to administer and regulate the Singapore Halal industry, which includes issuance of halal certificates, and post-market surveillance, training and enforcement.





*Diagram of Halal industry overview in Singapore*

## MUIS HALAL QUALITY MANAGEMENT SYSTEM

MUIS issues Halal certificates based on a set of systems-focused standards and requirements known as the Singapore MUIS Halal Quality Management System (HalMQ).

HalMQ is a preventive system-based approach of to ensure Halal compliance and to increase MUIS certification credibility in Singaporean and international markets. It has been benchmarked against internationally known standards such as ISO and HACCP.

To date, MUIS offer seven types of Halal certification schemes that encompasses the entire food supply chain.

MUIS has also worked with SPRING (Singapore's national standards body) and halal standards committees which composed of religious scholars, industry stakeholders, and government officials, to develop the Singapore MUIS Halal Standard (SMHS).

The standard has both religious and technical components. The former is MUIS-HC-S001, General Guidelines for the Handling and Processing of Halal Food, and the latter is MUIS-HC-S002, General Guidelines for the Development and Implementation of a Halal Quality Management System.

These two components of SMHS are further supplemented with specific requirements for halal certification in a series of seven schemes, in accordance to the types of business. The specific requirements of each scheme are detailed in the HCC (Halal Certification Conditions) documents.

These documents serve to provide guidance to both MUIS Halal certified premises and MUIS auditors, to ensure halal integrity and to ascertain MUIS that HCC are met at all times.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَأَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوتِ  
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

“O you mankind! Eat of what is on earth,  
Lawful and good; and do not follow the  
footsteps of the devil, for he is to you an  
avowed enemy”

Surah Al Baqarah: 168







# MABIMS' PATHWAY TO HARMONISATION

**S**ince 2011, MABIMS has been actively working towards the harmonisation of halal standards and compliance procedures amongst its four member countries.

The Special Committee Meeting on Technical Areas of Halal Development Among MABIMS Member Countries (TCH) laid out plans to not only ensure halal industry development at the regional level will be more competitive and become the regional hub exporter of halal products to the world.

These are in addition to:

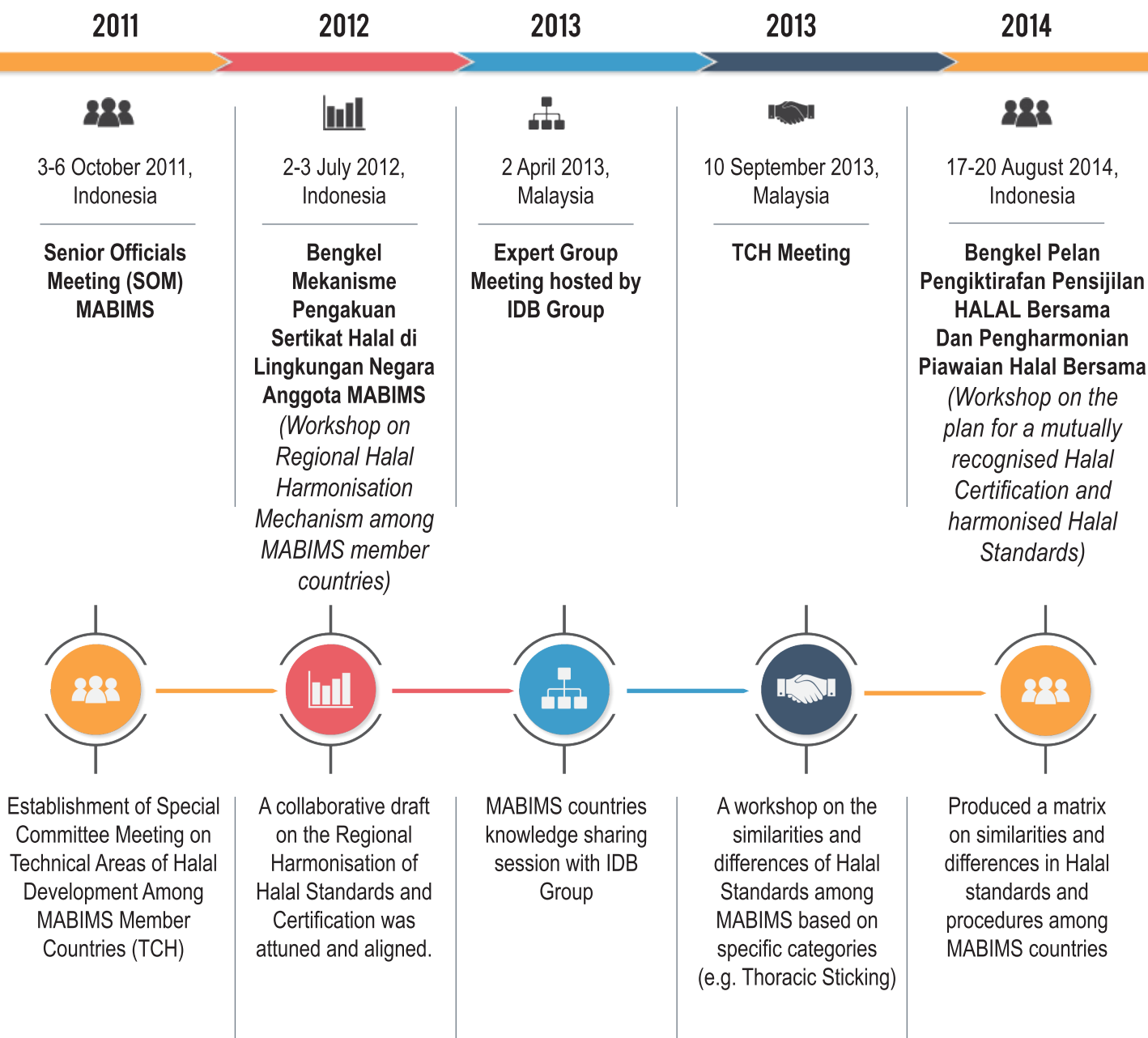
i. Creating a halal industry-friendly environment by reducing the differences in terms of procedures, standards and halal standards of member states;

ii. Enable halal certification agencies of MABIMS member countries to discharge their duties more effectively and thus provide more efficient service and facilitation to the industry;

iii. Enhance the momentum of halal certification development of MABIMS member countries, by improving the initiatives of close cooperation among the member states, and

iv. Provide a networking and collaboration platform that will allow dissemination of information and data sharing on halal industry development and certification.

# MATRIX RELATED TO HARMONISATION INITIATIVES





2015



18-20 May 2015,  
Malaysia

**Bengkel Pelan Pengiktirafan Pensijilan HALAL Bersama Dan Pengharmonian Piawaian Halal Bersama serta Mesyuarat Jawatankuasa Teknikal Halal Negara.**

2015



20-21 October 2015,  
Brunei

**40th SOM**

2016



27-28 March 2016,  
Malaysia

**MABIMS Countries Meeting On Regional Halal Harmonisation Initiative hosted by IDB Group**

2016



20-22 July 2016,  
Malaysia

**Bengkel Pembangunan Penerbitan (Development Workshop on Publishing): “Synergistic Collaboration Among MABIMS Countries On Halal Guidelines And Procedures” hosted by IDB Group**

2016



3-7 December 2016,  
Malaysia

**41st SOM**



Presentation by IDB Group on Reverse Linkage Programme and discussion on the cooperation between MABIMS and IDB Group on Halal Harmonisation



SOM Seminar “Jaminan pengiktirafan halal negara anggota MABIMS” (*Halal Recognition Guarantee among MABIMS Member Countries held in conjunction of 40th SOM*)



1st meeting on the development of MABIM’s publication on the Halal harmonisation initiative



2nd meeting on the development of MABIM’s publication on the Halal harmonisation initiative



Announcement of MABIMS Strategic Plan (2016 – 2020) include the implementation of “Bidang Kerjasama 8: Memperkasa Penyelarasan Halal MABIMS. (Negara Penyelaras: Malaysia)” (*Area of Cooperation 8: Strengthening the Halal Harmonisation of MABIMS. (Coordinating Country: Malaysia)*)



In other words, each country within MABIMS has established credible authorities dedicated to providing clear guidance, concerning the production and marketing of halal goods. These authorities will act as the country's sole reference point for halal matters, and they will be responsible to establish all necessary systems of enforcement, including audit, to ensure compliance with the regulations established in each country.

It is also significant that the halal regulations established by each MABIMS countries draws on both expertise in Shariah, and in science and technology. The advisory panels for the regulations in each country consists of Islamic scholars, animal and food scientists, and chemists, and bioengineers. Each of

these standards acknowledge that issues concerning the industry requires consideration from the multiple viewpoints of industry stakeholders.

As all MABIMS countries are part of the *Ahli Sunnah Wal Jama'ah*, all four countries adhere to the same principles of halal, under the *Syafi'i* school of thought – one of the four *Sunni* schools of Islamic Law. These principles form the core each country's halal standard, ranging from the definition of halal, the understanding of Shariah law, to the constitution of halal food, ritual cleansing, as well as slaughtering.

Upon an aspect-by-aspect comparison, it was discovered that there were differences between each country's halal standards. As it turns out, each country has a slightly different interpretation of the core halal





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The similarities far outweigh the differences of each halal standard. Therefore, MABIMS member countries' recommendation is that the harmonisation of halal standards to be built upon the overarching similarities, encouraging a more open and accepting regional trade relationship, and ease of cross-border halal compliance.

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principles. Nevertheless, these differences are minor; concerning only few areas such as the acceptable level of alcohol, the stunning and mechanical slaughtering of poultry or animals for consumption and the permissiveness of genetically modified foods.

However, the similarities far outweigh the differences of each halal standard. Therefore, it is MABIMS countries' recommendation that the harmonisation of these standards be built upon the overarching similarities, thus encouraging a more open and accepting regional trade relationship, and ease of cross-border halal compliance.

A non-exhaustive comparison of similarities and differences of the four Halal Standards i.e. PBD 24:2007 (Brunei), HAS 23201 (Indonesia), MS 1500:2009 (Malaysia) and MUIS-HC-S001 (Singapore), are detailed in the Appendix.









# BUILDING THE FUTURE TODAY

By working together towards a common goal, MABIMS will be able to make quantum leaps towards the harmonization of halal standards. The first step, nevertheless, is to share the knowledge and expertise for the succeeding generations of halal practitioners to have a solid foundation of expertise to build upon, for the future.





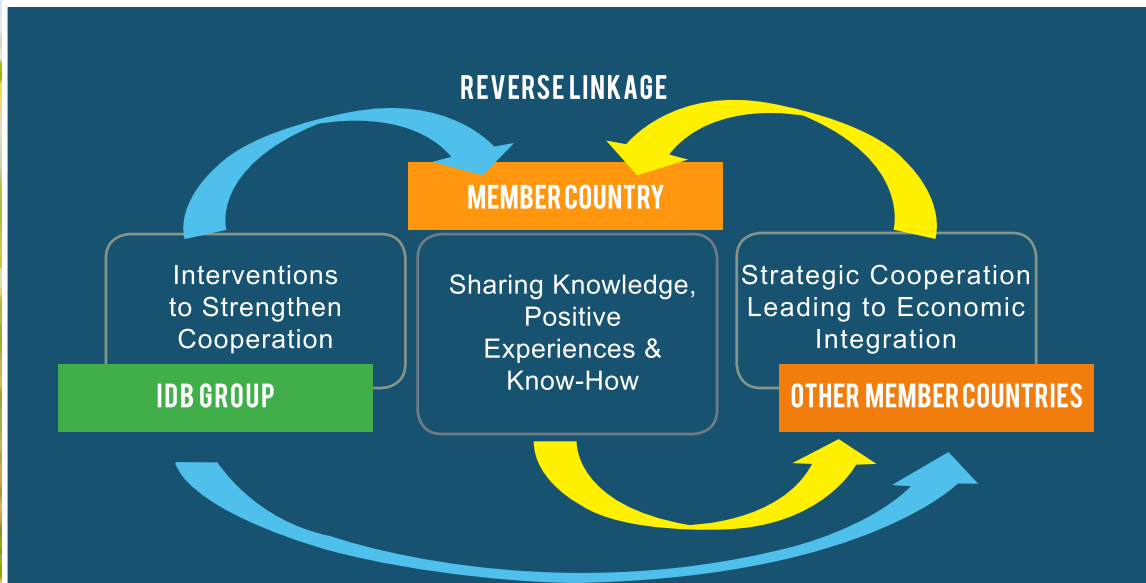
**T**he Southeast Asian Muslim community has always been ahead of the curve in identifying the potential of the halal industry and placing the infrastructure for its development.

MABIMS-members' economies have benefitted from this foresight, as have the Muslim communities living in these countries. But to keep this trade advantage and further strengthen the ummah in Southeast Asia, it is necessary to increase collaboration between MABIMS members.

One important step in promoting this type of regional cooperation is the prioritisation of capacity development within halal. Halal industry capacity building and development initiatives are programs carried out to promote and create awareness of halal products and services domestically and abroad. They are usually designed to support the government's agenda in developing the country's Small and Medium Enterprises (SMEs) as the engine of economic growth and innovation.

The Islamic Development Bank (IDB), the only multilateral development bank whose membership





### WHAT IS REVERSE LINKAGE?

Reverse Linkage (RL) is a South-South cooperation mechanism whereby member countries serve among themselves as the primary and forefront agents in the provision of specific expertise, knowledge, technology and solutions. Through this mechanism, the member countries address specific development constraints in a mutually beneficial, results-oriented and program-based arrangement.

By enhancing solidarity and forging partnerships amongst the IDB member countries, Reverse Linkage has the overarching objective of capacity development through the transfer of knowledge, expertise

and technology. Under this mechanism, the IDB plays the role of a connector and a catalyst by matching the specific capacity needs of its member countries with capacities available in other member countries, and by supporting them in their aspiration to learn from one another.

RLs are many and varied, and therefore serve different purposes. Capacity development, through human and institutional strengthening, is one example. Exchanging country experiences and success stories is another. Investment facilitation, cross-border investments, twinning arrangements, technology transfer etc. are other examples.

Globally, RLs are aimed at the following:

- Enhancing both economic and social bilateral relationship between member countries through the institutionalization of mutually-beneficial partnerships and sharing each other's successful experiences;

- Promoting the transfer of knowledge and the know-how amongst MCs, which enhance member countries' development process;

- Contributing to the deepening of the regional cooperation and integration through enhancing intra-OIC trade and business activities; and

- Supporting the advancement of solidarity between the member countries.

is drawn entirely from developing countries, is cognizant of the growing role of South-South cooperation. Therefore, since its establishment, IDB has been fostering cooperation and knowledge sharing amongst its member countries through numerous schemes.

Spurred by its decades-long experience in promoting South-South cooperation, the IDB has recently introduced a new concept called 'Reverse Linkage', in order to maximize the benefits derived from South-South cooperation, and to adequately address the emerging demands of its member countries.

# NEXT STEPS



**T**he move to harmonise halal standards within the four MABIMS countries of Brunei, Indonesia, Malaysia and Singapore has begun in earnest.

This publication and its accompanying report, and the aspect-by-aspect analysis of halal standards on which it is based upon, clearly illustrates the fact there is very little difference between these standards.

To harmonise these Halal standards, the point of contention as well as similarities must be identified. Thus, it is important to understand the existing systems, mechanisms of certification and assessment in place and the respective regulators.

As such, as most of the Halal standards

have been harmonised, there is ongoing effort to ensure complete harmonisation is achieved. The collaboration between MABIMS countries is now reaching its zenith, towards the goal of signing a Memorandum of Understanding (MOU) between all MABIMS countries.



# APPENDIX 1

## ASPECT-BY-ASPECT COMPARISON ANALYSIS BY COUNTRY

	BRUNEI PBD 24:2007	INDONESIA HAS 23201	MALAYSIA MS 1500:2009	SINGAPORE MUIS HC-S001
<b>TERMS &amp; DEFINITION</b>				
<b>Shariah Law</b>	<p>Shariah law is Islamic law that governs not just religious rituals, but aspects of day-to-day life in Islam.</p> <p>It is based on the <i>Al Quran</i> (i.e. holy book of Islam) and <i>Al Hadith</i> (i.e. traditions of Prophet Muhammad, Messenger of Allah).</p> <p>Modern Muslim jurists often define Shariah law as divine law.</p> <p>There are four school of thoughts in <i>Sunni</i> Islam – <i>Hanafi</i>, <i>Maliki</i>, <i>Hambali</i> and <i>Syafi'i</i>. MABIMS countries are of the <i>Syafi'i</i> school of thought.</p>			
<b>Halal</b>	<p>An Arabic term which means “permissible” or “lawful”.</p> <p>Thus, anything deemed Halal by Islamic law is permitted to act upon, or to consume.</p>			
<b>Halal Food</b>	<p>It means food and drinks that are permissible for Muslim consumption and:</p> <ul style="list-style-type: none"> <li>• are not harmful to health;</li> <li>• does not contain or contaminated by non-halal parts or products;</li> <li>• prepared in accordance to Islamic law or halal guidelines;</li> <li>• prepared using equipment not contaminated by non-halal substances or products.</li> </ul>			
<b>Najs</b>	<p>It is an Arabic term which means ‘filth’, hence, non-permissible for consumption as per Islamic law.</p> <p><i>Najs</i> covers substances, products, objects and animals such as dogs, pigs, urine, blood, vomit, pus, excrement, placenta and <i>khamar</i> (alcoholic beverages and intoxicants).</p>			
<b>Slaughtering</b>	<p>As per Islamic law, all four countries adhere to these guidelines; that the slaughter act:</p> <ul style="list-style-type: none"> <li>• Severs the trachea (<i>halqum</i>);</li> <li>• Severs the oesophagus (<i>mar'i</i>);</li> <li>• Severs both the carotid arteries and jugular veins (<i>wadajain</i>).</li> </ul>			
<b>Competent Authority</b>	<p>Competent authority is the agency entrusted by the respective government to carry out specified work as per prescribed requirements.</p>			
<b>Food</b>	<p>Any substance intended for human consumption. It could be:</p> <ul style="list-style-type: none"> <li>• processed;</li> <li>• semi-processed;</li> <li>• raw.</li> </ul> <p>It also refers to substance used to manufacture, prepare or treat the substances or products intended for human consumption.</p>			
<b>Halal Certificate</b>	<p>A certificate, issued by a competent authority that states that a product/service/activity fully complies with the Halal requirements of Islamic Law.</p>			
<b>Halal Certificate Mark</b>	<p>A Halal Certificate Mark is the mark of authority to indicate that a product is approved by the said competent authority, and confirms to the requirements of said Halal standard.</p>			

	BRUNEI PBD 24:2007	INDONESIA HAS 23201	MALAYSIA MS 1500:2009	SINGAPORE MUIS HC-S001
<b>Alcoholic Beverages</b>	Beverages that are intentionally made or fermented to produce alcohol, or beverages that have alcohol added, to intoxicate.			
<b>Tasmiyah</b>	The recitation of “ <i>Bismillah Allahu Akbar</i> ” – In the name of Allah, Allah Almighty (In the name of Allah, the Most Gracious, the Most Merciful).			
<b>Kaabah</b>	<i>Kaabah</i> means ‘cube’ or ‘square’ in Arabic. It is a building located inside Islam’s holiest mosque ( <i>al-Masjidu’l-Harām</i> ).			
<b>Makruh</b>	It means, permissible, but not encouraged (to consume, act upon or partake), as per Islamic law.			
<b>Muslim</b>	A person who professes the religion of Islam.			
<b>Qiblah</b>	The direction facing the <i>Kaabah</i> is called the <i>qiblah</i> . This is where every Muslim must face during their prayers.			

This comparative analysis is based on “*The Similarities And Differences In Halal Standards For Malaysia, Brunei, Indonesia And Singapore*” study report. This study report was a result of a collaborative effort between HDC (Halal Industry Development Corporation), JAKIM (Jabatan Kemajuan Islam Malaysia), Department of Standards Malaysia and the Islamic Development Bank Group (IDB).

Along with exploring the significant similarities of the halal standards between MABIMS countries, this report also identifies differences between said standards; effectively evaluating the overall potential for the harmonisation of standards between these countries.

	BRUNEI PBD 24:2007	INDONESIA HAS 23201	MALAYSIA MS 1500:2009	SINGAPORE MUIS HC-S001
<b>REQUIREMENTS</b>				
<b>HALAL MANAGEMENT / RESPONSIBILITY</b>	<ul style="list-style-type: none"> <li>• None specified but it must comply with the legislation, including other relevant requirements, currently in force in Brunei Darussalam, as per <i>clause 3.9 of PBD 24:2007</i>.</li> </ul>	<ul style="list-style-type: none"> <li>• Halal Management involves the top management: <ul style="list-style-type: none"> <li>• Formulating company policy on halal;</li> <li>• Implement the Halal Assurance System in the company;</li> <li>• Providing facility and infrastructure needed to implement the Halal Assurance System;</li> <li>• Assign an authority to the internal halal auditor coordinator.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• To ensure effective implementation of internal halal control system, the Management shall appoint: <ul style="list-style-type: none"> <li>• Muslim halal executive officers, or</li> <li>• establish a committee of Muslim personnel.</li> </ul> </li> <li>• The management shall ensure: <ul style="list-style-type: none"> <li>• that the officers or committee are trained on halal principles and application;</li> <li>• that sufficient resources (i.e. manpower, facility, financial and infrastructure) are provided to implement the halal control system.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• The Management shall ensure: <ul style="list-style-type: none"> <li>• Halal Team members receive appointment letters;</li> <li>• With their roles and responsibilities stated;</li> <li>• Counter signed by the respective team members;</li> <li>• The Halal Team Leader and Muslim Representative has valid Halal training certificates;</li> <li>• All Muslim slaughterers have valid Halal slaughtering training certificates;</li> <li>• At least two Muslim personnel are employed and has the employment letters as evidence.</li> </ul> </li> </ul>



	BRUNEI PBD 24:2007	INDONESIA HAS 23201	MALAYSIA MS 1500:2009	SINGAPORE MUIS HC-S001
<b>PREMISES</b>	<ul style="list-style-type: none"> <li>• None specified but it must comply with the legislation, including other relevant requirements, currently in force in Brunei Darussalam, as per clause 3.9 of PBD 24:2007.</li> </ul>	<ul style="list-style-type: none"> <li>• The facility used must be: <ul style="list-style-type: none"> <li>• Cleansed seven times by water and once of them by dust or its substitute that has similar cleaning power, if it was previously used to produce products containing pork;</li> <li>• Not used to alternatively produce pork and halal products.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Premises shall be designed / constructed / renovated to ensure adherence to the halal process;</li> <li>• Layout of the premises shall permit: <ul style="list-style-type: none"> <li>• proper process and employee flow;</li> <li>• good hygienic and safety practices (protection against pest infestation and cross-contamination);</li> <li>• Sanitary facilities shall be adequately provided and maintained;</li> <li>• Appropriately designed loading and unloading bay to allow effective transfer of perishable products;</li> <li>• Premises to be well kept, to prevent pest and eliminate potential breeding sites;</li> <li>• Premises to be well insulated from pets and pig farm/ processing activities;</li> <li>• Slaughtering and processing premises shall be dedicated for halal slaughtering and halal processing only.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• All locations involved in the handling and processing of Halal food must be: <ul style="list-style-type: none"> <li>• Segregated from locations involved with the handling and processing of non-halal food and/or <i>najis</i> items;</li> <li>• (All locations) should not be involved in the handling and processing of non-halal food and/or <i>najis</i> items.</li> </ul> </li> </ul>

	<b>BRUNEI PBD 24:2007</b>	<b>INDONESIA HAS 23201</b>	<b>MALAYSIA MS 1500:2009</b>	<b>SINGAPORE MUIS HC-S001</b>
<b>DEVICES, UTENSILS, MACHINES AND PROCESSING AIDS</b>	<ul style="list-style-type: none"> <li>• Shall be designed and constructed to facilitate cleaning;</li> <li>• Shall not be made of or contain any materials that are decreed as najis by Hukum Syara’;</li> <li>• Shall be used only for halal food;</li> <li>• Devices, utensils, machines and processing aids which were previously used or in contact with pork/ dog meat and its derivatives shall be washed and ritually cleansed as required by Hukum Syara’;</li> <li>• This procedure shall be supervised and verified by the competent Islamic Authority;</li> <li>• The devices are not allowed to be interchangeably used to process halal and non-halal foods.</li> </ul>	<ul style="list-style-type: none"> <li>• None specified but it must comply with the legislation, including other relevant requirements, currently in force in Indonesia</li> </ul>	<ul style="list-style-type: none"> <li>• Shall be designed and constructed to facilitate cleaning;</li> <li>• Shall not be made of or contain any materials that are decreed as najis by Shariah law;</li> <li>• Shall be used only for halal food;</li> <li>• Devices, utensils, machines and processing aids which were previously used or in contact with pork/ dog meat and its derivatives shall be washed and ritually cleansed as required by Hukum Syara’;</li> <li>• This procedure shall be supervised and verified by the competent authority;</li> <li>• The devices are not allowed to be interchangeably used to process halal and non-halal foods.</li> </ul>	<ul style="list-style-type: none"> <li>• All production lines such as kitchen areas, cold rooms, chillers, equipment, crockery, utensils, dishwashing facilities that have been in direct contact with pork, dog meat and/or their derivatives shall be declared and subjected to ritual cleansing by MUIS and/or MUIS-appointed agent.</li> <li>• There shall be dedicated and clearly separated production lines, storage and equipment that handles and processes Halal poultry.</li> </ul>



	BRUNEI PBD 24:2007	INDONESIA HAS 23201	MALAYSIA MS 1500:2009	SINGAPORE MUIS HC-S001
<b>HYGIENE, SANITATION AND FOOD SAFETY</b>	<ul style="list-style-type: none"> <li>• Producers shall implement measures to: <ul style="list-style-type: none"> <li>• Control contamination by pesticide, chemicals and other veterinary drugs;</li> <li>• Control plant and animal health, to ensure no threat to human health;</li> <li>• Ensure no contamination through pests and faecal matters;</li> <li>• Manage waste efficiently;</li> <li>• Ensure that harmful substances are stored carefully;</li> <li>• Ensure no contamination by matters such as plastic, glass, harmful gas/fumes, unwanted chemicals and excessive additives;</li> <li>• Ensure that halal foods are prepared/ processed/packed etc. in compliance with the <b>Codex of General Principles on Food Hygiene</b> and other relevant Codex Standards.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• None specified but it must comply with the legislation, including other relevant requirements, currently in force in Indonesia.</li> </ul>	<ul style="list-style-type: none"> <li>• Halal food manufacturers shall implement measures to: <ul style="list-style-type: none"> <li>• Inspect and sort raw material, ingredients and packaging material before processing;</li> <li>• Manage waste effectively;</li> <li>• Ensure that harmful chemical substances are stored appropriately and away from halal food;</li> <li>• Prevent contamination by foreign matters such as plastic, glass or metal shards from machinery, dust, harmful gas or fumes and unwanted chemicals as well as excessive use of permitted food additives;</li> <li>• Use suitable detection or screening devices where necessary;</li> <li>• Ensure that halal foods are processed, packed and distributed in accordance with <b>Good Hygiene Practices (GHP), Good Manufacturing Practices (GMP)</b> or such as specified public health legislation currently in force by the competent authority in Malaysia.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• All food shall be prepared, processed, packaged, transported and stored in compliance to the local hygiene and sanitation requirements and other relevant Codex standard.</li> </ul>

	<b>BRUNEI PBD 24:2007</b>	<b>INDONESIA HAS 23201</b>	<b>MALAYSIA MS 1500:2009</b>	<b>SINGAPORE MUIS HC-S001</b>
<b>PROCESSING OF HALAL FOOD</b>	<ul style="list-style-type: none"> <li>• Products are prepared, processed or manufactured using equipment and facilities free from contamination with najis as decreed by <i>Hukum Syara'</i>;</li> <li>• Throughout the process chain, all halal foods must be separated from any other food that does not meet the requirements specified above, or any other things decreed as najis by <i>Hukum Syara'</i>.</li> </ul>	<ul style="list-style-type: none"> <li>• Production systems established must assure and ensure the halalness of the process and product;</li> <li>• Must ensure the process and products are free from haram and <i>najis</i> contamination;</li> <li>• Use only materials for production according to the list of material approved by LPPOM-MUI.</li> </ul>	<ul style="list-style-type: none"> <li>• Food or its ingredients shall be processed using only halal components, products and facilities;</li> <li>• The processed food and ingredients are safe for consumption, non-poisonous, non-intoxicating or non-hazardous to health;</li> <li>• Throughout the process chain (preparation, processing, handling, packaging, storage distribution and serving) all halal foods must be physically separated from any other food that does not meet the requirements specified above, or any other things decreed as <i>najis</i> by Shariah Law.</li> </ul>	<ul style="list-style-type: none"> <li>• The product is prepared, processed or manufactured using equipment and facilities free from contamination of <i>najis</i>;</li> <li>• Its preparation, processing, packaging, storage and/or transportation is fully separated from any other food that does not meet the requirements halal specifications or the specifications as per Shariah Law.</li> </ul>
<b>STORAGE, TRANSPORTATION, DISPLAY, SALE &amp; SERVINGS OF HALAL FOOD</b>	<ul style="list-style-type: none"> <li>• All halal food stored, transported, displayed, sold and/or served shall be categorised and labelled halal;</li> <li>• It must be segregated at every stage to prevent from being mixed or contaminated with non-halal things.</li> </ul>	<ul style="list-style-type: none"> <li>• Materials stored in warehouse are materials that conform to the list of raw materials approved by LPPOM MUI;</li> <li>• If there are materials that are not mentioned in the list, they must be stored separately to prevent cross contamination;</li> <li>• Materials stored in warehouse must be free from contamination of anything considered haram and <i>najis</i>.</li> </ul>	<ul style="list-style-type: none"> <li>• All halal food stored, transported, displayed, sold and/or served shall be categorised and labelled halal;</li> <li>• Must be segregated at every stage to prevent from being contaminated with non-halal things;</li> <li>• Products based on <i>naj al-Mughallazah</i> shall be stored in dedicated place;</li> <li>• Transportation vehicles such as bonded truck shall be dedicated and appropriate to the type of the halal food and satisfy hygiene and sanitation condition.</li> </ul>	<ul style="list-style-type: none"> <li>• All Halal food should be stored in a location that is segregated from non-Halal food and/or <i>Najis</i> items;</li> <li>• Must have clear signages to prevent it from being mixed or contaminated with non-Halal food and/or <i>Najis</i> items;</li> <li>• Must be served and displayed using equipment and facilities free from contamination (haram and <i>najis</i>).</li> </ul>



	<b>BRUNEI PBD 24:2007</b>	<b>INDONESIA HAS 23201</b>	<b>MALAYSIA MS 1500:2009</b>	<b>SINGAPORE MUIS HC-S001</b>
<b>PACKAGING, LABELLING &amp; ADVERTISING</b>	<ul style="list-style-type: none"> <li>• Packaging / labelling materials not made from raw materials which are najjis or hazardous to human health;</li> <li>• Preparation, processing, storage or transportation of the packaging /labelling material must be physically separated anything decreed as najjis by <i>Hukum Syara'</i>;</li> <li>• Packaging / labelling must be carried out in clean, sanitary and hygienic conditions;</li> <li>• Information necessary and legibly marked on the label/packaging are as flows: <ul style="list-style-type: none"> <li>• name of product;</li> <li>• nett content expressed in metric system (SI unit);</li> <li>• name, address and trademark of the manufacturer of local origin;</li> <li>• name and address of importer and/or local distributor in the case of imported food.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Materials must be from the list of raw materials and its provider approved by LPPOM MUI, with documents stating: <ul style="list-style-type: none"> <li>• Name of materials;</li> <li>• code of materials;</li> <li>• producer;</li> <li>• name;</li> <li>• location of factory.</li> </ul> </li> <li>• Materials with halal certificates issued must be accompanied with documents stating: <ul style="list-style-type: none"> <li>• the lot number,</li> <li>• quantity,</li> <li>• production date,</li> <li>• expiry date.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Packaging / labelling materials must be made with halal and non-toxic materials;</li> <li>• Not prepared, processed, or manufactured using equipment contaminated with anything <i>najjis</i>;</li> <li>• Preparation, processing, storage or transportation of halal foods must be physically separated from anything <i>najjis</i> or haram;</li> <li>• Packaging design, sign, symbol, logo, name and picture must not be misleading and/ or contravening the principles of <i>Shariah</i>;</li> <li>• Packing process is done in a clean /hygienic / sanitary manner;</li> <li>• Halal foods must not be named after non-halal products, to avoid confusion;</li> <li>• Each halal product must be labelled as below: <ul style="list-style-type: none"> <li>• name of product;</li> <li>• nett content expressed in metric system (SI unit);</li> <li>• name and address of manufacturer.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• All halal food that are stored, displayed, sold or served shall be categorised and labelled halal;</li> <li>• All halal foods must be segregated at every stage to prevent them getting mixed with or contaminated with things that are non-halal.</li> </ul>

**END OF APPENDIX 1**

# APPENDIX 2

## ASPECT-BY-ASPECT COMPARISON ANALYSIS OF THE MAIN DIFFERENCES IN HALAL STANDARDS IN FOOD AND BEVERAGES BY COUNTRY : AN EXTRACT OF MAIN FOUR DIFFERENCES

	BRUNEI PBD 24:2007	INDONESIA HAS 23201	MALAYSIA MS 1500:2009	SINGAPORE MUIS HC-S001
<b>ALCOHOL / ETHANOL</b>	<ul style="list-style-type: none"> <li>Alcohol is <b>not allowed</b> in food and beverages.</li> </ul>	<ul style="list-style-type: none"> <li>Alcohol is allowed in food and beverages if:               <ul style="list-style-type: none"> <li>It is less than 1% per volume;</li> <li>It is undetectable.</li> </ul> </li> <li>However, drinks produced via the process of fermentation that contains less than 1% alcohol, is still <b>haram</b> for consumption.</li> </ul>	<ul style="list-style-type: none"> <li>According to Fatwa Decree, alcohol is allowed in food and beverages if:               <ul style="list-style-type: none"> <li>It is naturally occurring;</li> <li>Not intentionally produced to intoxicate;</li> <li>It is less than 1% per volume.</li> </ul> </li> <li>Flavour or colour additives containing alcohol are allowed if:               <ul style="list-style-type: none"> <li>Used to stabilise food or beverage products;</li> <li>Alcohol used was not derived from winemaking process;</li> <li>Not intoxicating;</li> <li>It is less than 0.5% per volume.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>Alcohol is allowed in food and beverages if:               <ul style="list-style-type: none"> <li>It is naturally occurring;</li> <li>Not intentionally produced to intoxicate;</li> <li>It is less than 1% per volume.</li> </ul> </li> <li>Flavour or colour additives containing alcohol are allowed if:               <ul style="list-style-type: none"> <li>Used to stabilise food or beverage products;</li> <li>Alcohol used was not derived from winemaking process;</li> <li>Not intoxicating;</li> <li>It is less than 0.5% per volume;</li> <li>Content in end-product should not exceed 0.1% per volume.</li> </ul> </li> </ul>



	<b>BRUNEI PBD 24:2007</b>	<b>INDONESIA HAS 23201</b>	<b>MALAYSIA MS 1500:2009</b>	<b>SINGAPORE MUIS HC-S001</b>
<b>GENETICALLY MODIFIED FOOD</b>	<ul style="list-style-type: none"> <li>• Genetically Modified Food (GMF) is non-halal if the genetic materials are from non-halal animals, such as: <ul style="list-style-type: none"> <li>• Pigs</li> <li>• Dogs</li> <li>• Animals with long pointed teeth or tusks such as tigers, bears, elephants, cats, monkeys, etc.</li> <li>• Predatory birds such as eagles</li> <li>• Pests, such as rats, centipedes, scorpions, snakes, crows, lice, worms, flies etc.</li> <li>• Creatures prohibited to be killed in Islam, such as ants, bees, woodpeckers, etc.</li> <li>• Amphibians</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Genetically Modified Food (GMF) is non-halal if the genetic materials or microbes are from non-halal animals</li> <li>• Materials requires proof of halal from MUI, LPPOM-MUI or other MUI approved bodies, to be considered as halal.</li> </ul>	<ul style="list-style-type: none"> <li>• Genetically Modified Food (GMF) is halal if the genetic materials or microbes are from halal source.</li> </ul>	<ul style="list-style-type: none"> <li>• Genetically Modified Food (GMF) is halal if the genetic materials or microbes are from halal animals</li> </ul>
<b>MECHANICAL SLAUGHTER</b>	<ul style="list-style-type: none"> <li>• Mechanical slaughter of halal animals is <b>prohibited</b>.</li> </ul>	<ul style="list-style-type: none"> <li>• Mechanical slaughter of halal animals is allowed if: <ul style="list-style-type: none"> <li>• It includes all Islamic slaughtering rites;</li> <li>• Slaughtering severs the jugular artery, oesophagus and trachea all at once;</li> <li>• Percentage of slaughtering errors are less than 1%, per session;</li> <li>• Records of mis-slaughters must be kept.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Mechanical slaughter of halal animals is <b>not allowed*</b>.</li> </ul> <p><i>* In 2004 (MS 1500:2004), mechanical slaughter was allowed in Malaysia and is considered halal, if its strict requirements were followed.</i></p>	<ul style="list-style-type: none"> <li>• Mechanical slaughter of halal animals is allowed if: <ul style="list-style-type: none"> <li>• Machine operator must be a Muslim;</li> <li>• It includes all Islamic slaughtering rites;</li> <li>• Slaughtering severs the jugular artery, oesophagus and trachea all at once.</li> </ul> </li> </ul>

	BRUNEI PBD 24:2007	INDONESIA HAS 23201	MALAYSIA MS 1500:2009	SINGAPORE MUIS HC-S001
<b>STUNNING</b>	<ul style="list-style-type: none"> <li>• Stunning is permitted if: <ul style="list-style-type: none"> <li>• It only temporarily immobilises, not kill the animal;</li> <li>• Does not penetrate or break the animal's head;</li> <li>• Does not cause permanent physical or brain damage to the animal.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Stunning is permitted if: <ul style="list-style-type: none"> <li>• It eases the slaughtering process;</li> <li>• Must be supervised by a trained Muslim and be monitored by competent authority;</li> <li>• It only temporarily immobilises, not kill the animal;</li> <li>• Does not cause permanent physical or brain damage to the animal;</li> <li>• Does not cause the animal to suffer from pain;</li> <li>• Record of animal stunning which does not comply with the requirement has to be kept and maintained.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Stunning animals before slaughter is <b>not recommended</b>.</li> <li>• However, if there is a need, it is permitted following these conditions: <ul style="list-style-type: none"> <li>• Animals can be stunned only once;</li> <li>• For ruminants, only pneumatic percussive stunners can be used, with not more than 225 psi. of pressure;</li> <li>• For poultry, only water bath electrical stunners can be used;</li> <li>• Stunning shall not kill or cause permanent physical injury to the animal;</li> <li>• Must be conducted by a Muslim and be monitored by competent authority;</li> <li>• Guidelines on stunning parameters are as specified: <ul style="list-style-type: none"> <li>• Chicken: 0.2A-0.6A / 2.5V-10.50V for 3-5 sec.</li> <li>• Bull: 2.5A-3.5A / 300V-310V for 3-5 sec.</li> <li>• Lamb: 0.5A-0.9A for 2-3 sec.</li> <li>• Goat/Sheep: 0.7A-1.2A for 2-3 sec.</li> <li>• Calf: 0.5A-1.5A for 3 sec.</li> <li>• Steer: 1.5A-2.5A for 2-3 sec.</li> <li>• Cow: 2.0A-3.0A for 2.5-3.5 sec.</li> <li>• Buffalo: 2.5A-3.5A for 3-4 sec.</li> <li>• Ostrich: 0.75A for 10 sec.</li> </ul> </li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Stunning is permitted if: <ul style="list-style-type: none"> <li>• Only water bath (electric) stunning is used;</li> <li>• Ensure that the voltage is enough for stunning, but not enough to kill;</li> <li>• Muslim personnel must periodically monitor the voltage and condition of the poultry when necessary;</li> <li>• A test on the stunning equipment before commencing stunning and slaughtering procedures is advisable;</li> <li>• Stunning is only applicable to poultry;</li> <li>• No guidelines on bovine animals.</li> </ul> </li> </ul>

END OF APPENDIX 2



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

“Indeed, Allah is with those who are righteous and those who do good.”

(Surah An Nahl: 129)



**MABIMS HARMONISATION OF HALAL STANDARDS:  
STRENGTHENING THE HALAL INDUSTRY**

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