

THE APPLICATION OF CHICKEN SLAUGHTER CONCEPT BY ISLAMIC LAW AT
SLAUGHTERHOUSES IN JOHOR

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ABSTRACT

Halal chicken slaughtering is crucial for all Muslims around the world. Hence, poultry slaughterhouse managements need to guarantee that Islamic law being applied in poultry slaughtering as embraced in Al-Quran and Hadith. Lamentably the rate of chicken slaughter premises which got halal accreditation from the Jabatan Kemajuan Islam Malaysia (JAKIM) and the Jabatan Agama Islam Negeri (JAIN) is low. This study was conducted to identify the application of the halal slaughtering concept as indicated by Islamic Law, taking into account four fundamental variables which poultry slaughterhouse managements, works procedures in slaughterhouses, the poultry slaughter process and poultry slaughtering equipment. This study was conducted in the Pontian area, with the number of respondents that was 19 among poultry slaughterhouse managers. A questionnaire was utilized as the research instrument. The review information was examined using Statistical Package of The Social Science Version 16.0 (SSPS 16.0) and presented in the form of frequency, percentage and mean. The study showed that chicken abattoir manager who have not received accreditation of halal certificate, on the average did not meet a number of legitimate standards and conditions of halal slaughtering. Thus, the findings of this study show that the managers are not applying the concept of halal in chicken slaughtering. In reality, the managements of poultry slaughter premises were at a moderate level of the mean value of 1.433. As to improve this study, qualitative research design using observation as a method for information gathering propose for further study.

ABSTRAK

Penyembelihan ayam halal adalah penting untuk semua umat Islam di seluruh dunia. Oleh itu, pengurus rumah penyembelihan ayam perlu memastikan bahawa undang-undang Islam bagi penyembelihan ayam diaplikasikan seperti yang disyariatkan di dalam Al-Quran dan Hadis. Malangnya kadar premis penjual daging ayam yang mendapat pengiktirafan halal daripada Jabatan Kemajuan Islam Malaysia (JAKIM) dan Jabatan Agama Islam Negeri (JAIN) adalah rendah. Kajian ini dijalankan untuk mengenalpasti penggunaan konsep penyembelihan halal mengikut undang-undang Islam, dengan mengambil kira empat pembolehubah iaitu pengurusan premis rumah penyembelihan ayam, prosedur kerja di rumah penyembelihan ayam, proses penyembelihan ayam dan peralatan penyembelihan ayam. Kajian ini dijalankan di kawasan Pontian, dengan bilangan responden 19 orang di kalangan pengurus rumah penyembelihan ayam. Soal selidik telah digunakan sebagai instrumen kajian. Data kajian dianalisis menggunakan Pakej Statistik Sains Sosial Version 16.0 (SSP 16.0) dan dibentangkan dalam kekerapan, peratusan dan min. Dapatan kajian ini menunjukkan bahawa pengurus rumah penyembelihan ayam yang belum mendapat akreditasi sijil halal, rata-rata tidak memenuhi beberapa rukun dan syarat penyembelih halal. Oleh itu, penemuan ini kajian menunjukkan bahawa pengurus tidak mengaplikasikan konsep halal dalam penyembelihan ayam. Malah, pengurusan premis rumah penyembelihan ayam adalah pada tahap yang sederhana pada anggaran min 1.433. Untuk meningkatkan kajian ini, reka bentuk kajian kualitatif yang menggunakan pemerhatian sebagai kaedah untuk pengumpulan maklumat yang dicadangkan untuk kajian akan datang.

TABLE OF CONTENTS

SUPERVISOR'S DECLARATION	II
STUDENT'S DECLARATION	III
ACKNOWLEDGEMENT	V
ABSTRACT	VI
ABSTRAK	VII
TABLE OF CONTENTS	VIII
LIST OF TABLES	XI
CHAPTER 1	1
1.1 INTRODUCTION	1
1.2 PROBLEM BACKGROUND	3
1.3 PROBLEM STATEMENT	6
1.4 RESEARCH OBJECTIVES	6
1.5 RESEARCH QUESTIONS	7
1.6 RESEARCH SCOPE	7
1.7 SIGNIFICANCE OF STUDY	7
1.8 OPERATIONAL DEFINATION	8
1.9 EXPECTED RESULT	10
CHAPTER 2	11
2.0 INTRODUCTION	11
2.1 DEFINATION OF HALAL	11
2.2 METHOD OF HALAL SLAUGHTERING	14
2.2.1 Hand Slaughter	14
2.2.2 Mechanical Slaughter	14

2.2.3	Stunning	15
2.3	THE EQUIPMENT USED TO SLAUGHTER	15
2.4	GUIDELINES TO ISLAMIC SLAUGHTERING	16
2.4.1	1 st Stage: Sorting and Assessing of Poultry	16
2.4.2	2 nd Stage: Slaughtering of Poultry	17
2.4.3	3 rd Stage: Halal Monitoring System	17
2.4.4	4 th Stage: Labeling of Poultry	17
2.5	HALAL STANDARDS AND GUIDELINES	19
2.6	SLAUGHTERHOUSES MANAGEMENT	20
2.7	THE HALAL ISSUES	21
2.8	SLAUGHTERHOUSE WASTE MANAGEMENT	25
2.9	POULTRY WELFARE MANAGEMENT	26
2.10	MALAYSIAN STANDARD ON HALAL FOOD (MS 1500:2009)	27
2.11	PRODUCT LABELLING	28
2.12	CERTIFICATION BODIES	30
 CHAPTER 3		 32
 RESEARCH METHODOLOGY		 32
3.0	INTRODUCTION	32
3.1	SAMPLING SIZE AND TECHNIQUE	32
3.2	DATA COLLECTION METHOD	33
3.3	SURVEY INSTRUMENT (QUESTIONNAIRE)	33
3.4	MEASUREMENT	33
3.5	ANAYSIS AND FINDINGS	33
 CHAPTER 4		 35
 DATA ANALYSIS		 35
4.1	INTRODUCTION	35
4.3	RELIABILITY TEST	37
4.4	RESULT AND ANALYSIS FROM QUESTIONNAIRE SURVEY	38

4.4.1 Slaughterhouses management	38
4.4.2 Slaughterhouses' work procedure	41
4.4.3 Chicken slaughter processes	43
4.4.4 Chicken slaughter equipment	46
CHAPTER 5	48
5.1 CONCLUSION	48
5.2 LIMITATIONS	50
5.3 RECOMMENDATION	50
REFERENCES	52
APPENDICES	55
APPENDIX A	55
APPENDIX B	57
APPENDIX C	63

LIST OF TABLES

Table No.	Title	Page
Table 1.1	Per Capita Consumption of Livestock Chicken Results 2006 to 2010	4
Table 1.2	Population, slaughter premises and premises with halal status by district in Johor	6
Table 2.1	The Islamic proscribed and allowed of slaughtering	15
Table 2.2	Number of JAKIM Halal Certificate Issued	23
Table 2.3	Welfare principles and criteria as defined by Welfare Quality	28
Table 4.1	Demographic of respondent's profile	37
Table 4.2	Summary of Reliability Analysis	39
Table 4.3	Analysis for slaughterhouses management question 1	40
Table 4.4	Analysis for slaughterhouses management question 2	40
Table 4.5	Analysis for slaughterhouses management question 3	41
Table 4.6	Analysis for slaughterhouses management question 4	41
Table 4.7	Analysis for slaughterhouses management question 5	42
Table 4.8	Analysis for slaughterhouses' work procedure question 1	43
Table 4.9	Analysis for slaughterhouses' work procedure question 2	43
Table 4.10	Analysis for slaughterhouses' work procedure question 3	44
Table 4.11	Analysis for slaughterhouses' work procedure question 4	45
Table 4.12	Analysis chicken slaughter processes question 1	45
Table 4.13	Analysis chicken slaughter processes question 2	46
Table 4.14	Analysis chicken slaughter processes question 3	47

Table 4.15	Analysis chicken slaughter processes question 4	48
Table 4.16	Analysis chicken slaughter processes question 5	48
Table 4.17	Analysis for chicken slaughter equipment question 1	49
Table 4.18	Overall result of variables	61

CHAPTER 1

INTRODUCTION

1.1 INTRODUCTION

The halal word is well known either Muslims or non-Muslims. The halal have broad meaning and it is crucial for the Muslims to find the halal product to be consumed. Mostly the news reports on halal nowadays are intentionally to conscious the folk to be more sensitive to the halal issues especially the Muslims. The halal matter is regardless of age whether young or old. Through the nutrition, it can shape fit physically, especially for the development of the minds and hearts of men. Malaysia has the highest number of Islam people compared to others religious. The huge population of Muslims in Malaysia has made the demand of halal food also increases for many years. As the intention of the government wanted to make Malaysia global halal hubs, the folk must be understood in detail what is the halal issues nowadays especially those who are in the halal industries. The commitment of all the parties is important to make the noble intention become a reality. On the other hands, halal food manufacturers in Malaysia should take prompt actions for issues of quality and halal in helping Malaysia to become the halal hub and in its ways to grab the global market opportunity.

Halal or haram is clearly stated in the Qur'an, but between lawful and unlawful are doubtful matters or suspicious, and most people do not know the laws, those who caution in doubtful things, he saves his religion and price (Tuan, 2010) . As Prophet Muhammad Sallallahu Alaihi - Wasallam (SAW) that An - Nuqman narrated from Ibn Bashir ra "The halal is clear and so does that which is unlawful is plain" (Narrated by Al -Bukhari) .

It is the importance of halal slaughter, because without halal slaughter, carcasses or food earlier considered unclean and could lead harm to be eaten. Therefore slaughter should be carried to comply with the conditions of slaughter that was stressed in the Quran, as described as follows:

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالِدَّمُّ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهْلَ لِغَيْرِ اللَّهِ بِهِ
وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا
ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَٰلِكُمْ فِسْقٌ
الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَأَخْشَوْنَ الْيَوْمَ
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا
فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣﴾

Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah. That which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful. (Surah Al - Ma'aidah : 3) .

Clearly through Surah Al- Ma'aidah verse 3 that God Subahana - wa – Taala (SWT) has stated that halal slaughter of each animal for allows the animal to eat. Therefore, as a good Muslim is obligated to find foods that meet Halalan Toyyiban nature, namely food a lawful good character and free of doubtful nature.

With more than 1.8 billion Muslims worldwide, the aggregate size of global halal food and non-food, for example financial services, pharmaceuticals and cosmetics things, these industries are assessed at RM 7.89 trillion. The halal food market has never been measured however assessed ranges from USD 150 to USD 500 billion according to Dominiques Patton.

The growth of the number of Muslims around the world is increasing every year. So the demand for halal food is gaining population Muslims around the world. This shows that awareness of food choices getting attention from every production process, until the rules distribution, because Islam gave high priority to food that meets halalan toyyibban aspects.

1.2 PROBLEM BACKGROUND

Slaughter management which committed in the food processing industry today is often misinterpreted and causing confusion, this is because slaughtering not only completely cut the veins of animals and halal to be eaten, but encompasses a broader concept of slaughtering and comprehensive overview of the process involved, starting from the farm until to consumers (Zabidi, 2010).

Halal food industry is important not only to our economy, but it also bringing a significant contribution in meeting the demands of Islam. Thus, all aspects of the food industry area should be monitored in more detail, particularly in relation to the concept of slaughtering chickens. This is because the slaughter method is a method which allow the animal to be consumed. Animals which are not slaughtered categorized as carcasses and it is Haram to be eaten. Therefore, in Islam we are focusing on the perfect slaughter according Islamic law, as prescribed by Islam law.

YEAR	MALAYSIA (KG)	PENINSULAR MALAYSIA (KG)	SABAH (KG)	SARAWAK (KG)
2006	31.11	33.73	28.60	22.44
2007	33.24	35.76	14.20	24.81
2008	34.38	37.26	17.70	26.10
2009	34.74	37.51	21.81	26.32
2010	35.04	37.97	21.43	26.58

Table 1.1: Per Capita Consumption of Livestock Chicken Results 2006 to 2010

Table 1.1 shows the consumption of poultry in Malaysia 2006 to 2010. The data showed the number of consumerism increased from year to year. This proves that the Malaysians mostly chose chicken as the main menu in the daily diet of population in Malaysia.

This is important because most of the food market consists of chicken. The chickens are served in a variety of types, and there have also frozen processed chicken like nuggets, chicken sausage, and so on. However, lack of awareness of the concept and practice of halal slaughter among Muslim community make the issue of halal slaughter keep underestimated until there is some misuse of the halal logo (Zabidi, 2010).

According to Zabidi, the halal status of slaughter is not convinced, the premises condition are not ideal, there is no guarantee of quality and environmental pollution as well, doubtful slaughter which including the slaughter committed by individuals who are not qualified, committed by foreign nationals, the premises do not have confirmation halal certification, quality meats and uncontrolled mixing of non-halal in one of the premises is one element of confusion in the management halal slaughter in this country.

Issues to be taken seriously for the slaughter is when hundreds of seller in Johor reported are selling about 60,000 pieces of fresh chicken with dubious halal status and purity (Nasri and Zicri, 2011) because the slaughter committed in slaughterhouses which do not have halal certificate and unauthorized slaughtermen even slaughtered by Muslims (Salman, 2011).

Johor is the largest producer of chicken meat in Malaysia, but only 153 are qualified slaughterers and inspectors approved by the Jabatan Agama Johor (JAJ), this number is too small if compared with a total production of 200,000 processed chicken pieces every day to be distributed throughout the State of Johor (Salman, 2011).

There is another worrying matter as there are many chicken slaughterhouse workers do not have credentials to practice the method of slaughtering and poultry processing with perfunctory. The label used on the chicken wing containing chicken slaughtering and halal status information are also not observed, although the JAJ has requiring the users (Nasri and Zicri,2011). There are 20 slaughterhouses and poultry processing in the area of Johor Bahru detected operating illegally and had sanctioned 14 centers slaughter to close down their operations, meanwhile the 3 others slaughterhouses are facing court action (Mahbulah, 2010).

NO	DISTRICTS	POPULATION (‘000)	NUMBER OF PREMISES	PREMISES WITH HALAL STATUS
1	Batu Pahat	406.4	73	3
2	Johor Bahru	1463.8	37	6
3	Kluang	316.6	72	3
4	Kota Tinggi	251.8	30	0
5	Kulai Jaya	130.0	2	1
6	Ledang	132.8	21	0
7	Mersing	85.9	12	0
8	Muar	397.9	38	1
9	Pontian	174.6	35	2
10	Segamat	208.9	25	0
Total		3,568.7	345	16

Table 1.2: Population, slaughter premises and premises with halal status by district in Johor

Table 1.2 shows the number of residents in Johor state, the number chicken slaughter premises and premises that have been slaughtering chickens with halal status. There are some areas that do not have a slaughterhouses with halal status, such as Kota Tinggi District, Ledang, Mersing and Segamat.

It is afraid that the Muslim population in Kota Tinggi, Mersing and Segamat eating chicken carcasses (Salman, 2011). However, in some areas there are halal status slaughterhouses, but their number is very small and halal chicken production is likely not enough to cover the needs of local customers.

The attitude of most chicken producers' employers which are irresponsible for chicken distributing and sell livestock chicken to slaughterhouse premises that do not verified by JAJ and allegedly easier and close to the their farm (Mahbulah, 2010) has resulted in the halal status slaughterhouses facing shortage of live chickens for to be processed.

1.3 PROBLEM STATEMENT

The issue of slaughtering chickens always underestimated in the community, so there are undoubtedly thousands of chicken halal status in the market. This is because there are abattoir chicken employers who underestimate in poultry processing. Therefore, the study law in the domestic chicken abattoir Pahang. The variables are the management of the premises, procedures, slaughter poultry processes and poultry slaughtering equipment. This study was conducted to the chicken abattoir operators who did not received halal status in Johor, to identify the application of concepts halal slaughter to the live chickens.

1.4 RESEARCH OBJECTIVES

The purposes of this research were carried out is to identify the application of the chicken slaughter concept in term of:

- I. The slaughterhouses premise's management following halal certification.
- II. The slaughterhouse's work procedures following halal certification.
- III. The chicken slaughter processes following halal certification.
- IV. The equipment of chicken slaughter following halal certification.

1.5 RESEARCH QUESTIONS

- I. Do the slaughterhouse entrepreneur applying premise management which following halal certification.
- II. Do the slaughterhouse entrepreneur applying slaughterhouse's work procedures following halal certification.
- III. Do the slaughterhouse entrepreneur applying chicken slaughtering processes following halal certification.
- IV. Do the slaughterhouse entrepreneur applying equipment of chicken slaughtering following halal certification.

1.6 RESEARCH SCOPE

This study was carried out on poultry abattoir slaughterhouses registered under the Suruhanjaya Syarikat Malaysia (SSM) but does not apply for halal certification by JAKIM (Jabatan Kemajuan Islam Malaysia), JAIJ (Jabatan Agama Islam Johor) and or private halal certificate firm. A total of 19 entrepreneurs were selected by SSM list. The variables studied are the concept of halal slaughter in chicken slaughter according to Islamic law applied by the chicken slaughterhouse management of the premises following halal certification, work procedures following halal certification, processing poultry following halal certification and slaughtering equipment following halal certification.

1.7 SIGNIFICANCE OF STUDY

- I. From this study, the customers will more aware to buy Halal products (chicken).
- II. I am as the researcher could gain valuable experience from the study, in which I had the opportunity to understand and experience the real consumer behavior and as my preparation to enter the business world.
- III. Through the study, customer had the opportunity to gain information of the Halal food industries and also they could put their confidence and trust toward the products (chicken) they choose.

- IV. The industries can gain the information from the finding of this study whereby they can identify the influential factors that lead the consumers in selecting Halal product.
- V. These industries can gain information on what Muslim's demand on halal product and they can learn the best Islamic ways slaughtering the animals.

1.8 OPERATIONAL DEFINATION

- I. Slaughter
Slaughter is the act of killing animals for food. To make the animals halal to be eaten for Muslims, they slaughtermen required to slaughter it according to Islamic laws. There is certain type of animals that can be eaten by Muslims that was stressed in the Quran.
- II. Slaughterhouses
Slaughterhouse is a place where animals are slaughtered for food. The slaughterhouse must be clean and safe in order to produce halal foods.
- III. Halal
Halal is religiously acceptable according to Muslim law. Halal originates from an Arabic phrase that means allowed or permitted by Islamic Law. This term is used to indicate the food is permitted to be consumed by Muslims.
- IV. Muslims (Moslem)
Muslims are the followers of religion of Islam. All the acts and worship is doing for the God, Allah.
- V. Syubhat (doubtful)
Foodstuff like foods and drinks which neither Halal nor Haram, usually categorized as Syubhah needs to be averted, until finally they may be legally expressed Halal. Due to the fact distinct between Halal as well as Haram is often difficult, these kind of rules vary from region to region.

- VI. Application
The act of applying to a particular purpose or use.
- VII. Concept
A concept is surely an abstraction or perhaps generalization by experience or perhaps the consequence of some sort of change for better involving present concepts. The concept reifies everything of its genuine or perhaps prospective occasions whether or not these include things throughout actuality or perhaps some other suggestions. Concepts tend to be dealt with in many if not the majority of disciplines both explicitly, including throughout psychology, viewpoint, and so on, and also implicitly, including throughout math, physics, and so forth.
- VIII. Equipment
Tangible property (other than buildings or as well property) that is certainly utilized in works of an organization. Instances of equipment incorporate devices, machines, vehicles, and tools. The slaughter equipment are knives, chicken slaughter machine and etc.
- IX. Requirement
Something that is needed or that must be done or something that is necessary for something else to happen or be done. The slaughterhouses which following Islamic law is really needed in Malaysia.
- X. Work procedures
Working procedures defined as a collection of step-by-step guidelines in such a way that enables understanding of a complete process.

1.9 EXPECTED RESULT

Throughout this research, the slaughterhouses managers will find their way to improve their operation by applying the halal certificate by certification body, JAKIM. Beside they can get knowledge about how to operate slaughterhouses following halal certification before applying for it. They can learn from the bottom of operation to the top of management to set up a good slaughterhouses which following JAKIM guidelines including slaughtering process, slaughter equipment, work procedures and slaughterhouse management. These requirement must be fulfilled before halal certificate been issued.

CHAPTER 2

LITERATURE REVIEW

2.0 INTRODUCTION

In this chapter, the previous relevant literatures were reviewed. It provided several definitions for halal foods in order to get a broad indication of the different aspects of this definition. In this chapter, the halal slaughter methods, permitted slaughter tools and the certification bodies stated to result halal food production to the market.

2.1 DEFINATION OF HALAL

In the Halal labeling issues, Riaz (1996) highlighted that there are very few labels on food items in grocery stores that indicate whether the food product is lawful for Muslim consumption or not. This point out the reason why a Halal label is important for the consumer in assisting them in their decision making process of selecting and purchasing a product. ALLAH (s.w.t) says in the Qur'an 'Forbidden to you (for food) are dead animals, blood, the flesh of swine and that over which has been invoked other than the name of ALLAH (s.w.t) that which has been killed by strangling or by a violent blow or by a headlong fall or by being gored to death; that which has been partly eaten by a wild animal, unless you are able to slaughter it (in due form) and that which is sacrificed on stone (altars). (Surah Al-Maida 5/3).

It is not allowed to you to eat meat of an animal, that died before being slaughtered (by any type of spectacular, strangulation - chemical substance or physical -, a new whack to the mind -concussion or percussion -, or because of drop and so forth). Only meats

killed with the Halal (lawful) technique will be allowed to be eaten (dead meats with all the clotted bloodstream within it is unhealthy for health). Allah says in Holy Qur'an: "O you who believe! Eat of the lawful things that we have provided you with, and be grateful to Allah, if it is He whom you worship" (S2, v172).

In the ayat Allah instructed the Muslims to abstain from consuming Haram foodstuff, just as Halal foodstuff as well as real things are generally emphasized intended for ingestion though featuring many thanks (Shukr) with this blessing. By simply having Haram foodstuff awful characteristics are generally borne in an individual, the actual desire to perform great deeds is gone as well as Du'as are not acknowledged. By simply having Halal foodstuff, Nur (spiritual light) is generated. This particular ends in good characteristics as well as the appeal to try and do good deeds, as well as hatred to try and do bad things, as well as Du'as are generally acknowledged, InshaAllah.

Abu Hurairah states: 'For one of you to fill his mouth with the dirt of the earth is better for you, than to put a morsel of Haram food in your mouth.' (Al Kabair, Masnad Ahmed) Ibn Ka'b bin Ujra states that Rasulullah said: 'That part of the body will not enter Jannah which was nurtured by Haram substances.' (Sunan Tirmidhi).

Ibn Umar expresses which Rasulullah stated: 'Four characteristics tend to be in a way that, whenever they tend to be in a person, they are enough for him, (1) the care of a trust in your current control, (2) in order to converse the facts, (3) excellent characteristics, (4) to take care for Halal and also Haram in eating and also drinking. ' (Al Targhib wal Tarhib).

The Prophet has prompted the Muslims to earn any Halal living as well as utilize this kind of prosperity to feed ourselves using Halal meal. Certain folks, due too little understanding, strive to earn lawful prosperity but as well are not cautious towards the permissibility regarding precisely what they eat because of this hard earned received prosperity.

Halal is a common credence procedure attribute, example a quality feature that may barely possibly be evaluated or perhaps discovered by particular person, also upon or perhaps after eating the food (Darby & Karni, 1973; Grunert, 2005). In the case of halal meat, meat offered by the Muslim will be to possibly be trusted even though info on the actual halal status is just not immediately readily available (Benkheira, 2002).

In line with Jinap et al's, this numerate involving Malaysian foodstuff industrial sectors currently comprise of 5, 565 foodstuff producers in addition to 172, 252 foodstuff service organizations (stalls, eateries, and so on) (Jinap Selamat, 2002-2003). The food processing sectors represents 10% of Malaysia's manufacturing output. While, foods which had been processed are sent out to 80 nations, with annual export estimation of more than RM5 billion which adds up to two-thirds total food export of over RM10 billion. Malaysia has been perceived as current Islamic country; this is leeway for Malaysia to turn into a crucial base for halal food production. There is a rising of worldwide market for halal food, which is approximated to be Rm560 billion for every annum (MIDA, 2007).

Islam looks after the health and comfort of people as well as their religious and cultural beliefs and practices. Halal production process should be an integrated process from farm to fork, to produce not only food that is ritually blessed but must be wholesome, healthy, safe, clean, nutritious, quality and innocuous (Tayyib). Religion is one of the main factors determining food avoidance, taboos, and special regulation in particular with respect to meat (Simoons, 1994).

Prohibited is the consumption of alcohol, pork, blood, dead meat and meat which has not been slaughtered according to Islamic rulings. However, not only religious motives determine halal meat consumption, but also health, respect for animal welfare and social issues, such as religious identity and degree of acculturation (Bergeaud-Blackler & Bonne, 2007; Bonne & Verbeke, 2006; Bonne, Vermeir, Bergeaud-Blackler, & Verbeke, 2007).

2.2 METHOD OF HALAL SLAUGHTERING

‘Verily, Allah (s.w.t) has prescribed proficiency in all things; thus, if you kill, kill well and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters’. (Sahih Muslim).

2.2.1 Hand Slaughter

By through this method, the particular animals as well as birds are slaughtered with a razor-sharp knife held directly by the slaughterer’s hand. The slaughterer must be a Muslim properly trained that knew the animal wellbeing to cause no pain as well as suffering towards animal. The person need to be strong enough to assume the particular tasks regarding the task slaughter.

2.2.2 Mechanical Slaughter

As the population of Muslims around the world increasing day by day, many Muslim countries now accept the mechanically slaughtered poultry, it can slaughtering many of poultry in no time. However, when mechanical slaughtering is used, the process of slaughtering should be controlled by an adequate number of licensed Muslim slaughtermen. Although, Halal Food Authority’s halal standards encourage the hand slaughtering method.

The following conditions must be met:

- The mechanical knife must be a single sharp blade that produces a sharp cut on the front side of the bird’s neck. A dorsal cut is forbidden, so is decapitation.
- At the time of slaughtering only same muslim(s) should do then rendition of shahadah/tasmiyah on every individual bird/animal under the blade.
- Such mechanism must be effectively severe the required vessels i.e. the Oesophagus (esophagus) trachea and the two major blood vessels in the neck.
- Any bird that misses the mechanical knife has to be slaughtered by hand by the muslim slaughterman/men.

- There should be sign of convulsion in the birds after slaughter.

2.2.3 Stunning

Halal food authorities preferred method of halal slaughter is slaughtering by hand without any unnecessary stunning or immobilization. Whilst stunning is frowned upon in the term of Islamic law, it is permissible as long as the animal (s) /bird (s) does not die instantly as a result of stunning. Halal Food Authority mandates that no stunning is allowed to kill the bird or animal prior to slaughter. The table 2.1 below shows permissible or non-permissible methods for immobilization of poultry, ovine and bovine:

Table 2.1: The Islamic proscribed and allowed of slaughtering

BIRDS/ANIMALS	PROSCRIBED - PROHIBITED		PROSCRIBED – PROHIBITED (IF USED TO KILL)	Allowed – Permitted (IF USED AS STUN TO STUN AND NOT TO KILL)
POULTRY (CHICKEN, TURKEYS, DUCKS)	GAS	BOLT GUN (PENETRATIVE & NON-PENETRATIVE)	ELECTRIC WATER BATH	ELECTRIC WATER BATH
OVINE ANIMALS (LAMB, SHEEP, GOAT)	N/A	BOLT GUN (PENETRATIVE & NON-PENETRATIVE)	ELECTRIC TONGS	ELECTRIC TONGS
BOVINE ANIMALS (Cattle, Bull, Cow, Ox)	PERCUSSION	CAPTIVE BOLT (PENETRATIVE & NON-PENETRATIVE)	N/A	N/A

2.3 THE EQUIPMENT USED TO SLAUGHTER

The scholars are agreed and unanimously that the instrument used to slaughter must be sharp and able to cut with its sharpness rather than its weight in order for the slaughter to be correct. It is therefore not necessary that the instrument be a knife; the slaughter will be valid using any sharp instrument, irrespective of whether it is made from iron, rock, or wood. The proof for this is the following Hadith of Sahih Bukhari and Muslim:

Translation: Rafi' Ibn Khadij & narrates that he said, "O Rasulullah, we will confront the enemy tomorrow, whereas we do not have any swords. Can we slaughter using a bamboo?" Rasulullah 43 replied, "Eat from that animal whose blood was made to flow and upon whom the name of Allah was recited, [on the condition that the instrument used] is not a tooth or similarly, we have already mentioned the Hadith of A'diy Ibn Hitim & wherein he asked Rasulullah regarding (the validity of) slaughtering using a flint and a piece of rod. Rasulullah answered, "Make the blood flow with the instrument of your choice." However, the scholars are unanimous that an instrument which cuts and tears must be used for the slaughter, and this instrument must be sharp.

There is a difference of opinion regarding the usage of teeth and claws to slaughter. The scholars of the Arabian Peninsula have regarded such a slaughter to be invalid, irrespective of whether the tooth or claw is attached to the body or not. Their view is based on the general nature of the Hadith mentioned above in which Rasulullah excluded teeth and claws. Abfi Hanifa has interpreted this prohibition as referring to that tooth and claw which is attached to the body because the animal in this case will be killed by strangling. Therefore, Abii HaniWs view is that the slaughter will be valid if the tooth and claw is detached from the animal, but such a practice, although permissible, will be makruh (disliked).

2.4 GUIDELINES TO ISLAMIC SLAUGHTERING

To ensure that the slaughtering of poultry is carried out in accordance with the Islamic Law, MUIS (Majlis Ugama Islam Singapura) has set down four (4) stages of Halal control system for its Halal-certified poultry slaughterhouses:-

2.4.1 1st Stage: Sorting and Assessing of Poultry

In the first stage, the qualified Muslim employees must have to check before slaughtering takes place that the poultry are still alive, healthy and free from any diseases and defects. Dead poultry must be properly segregated and disposed off. Also the employees should check there is no unnecessary force to be used when hanging the poultry onto the shackle line.