

The management for halal certification of imported meat in Johor: An overview of Standard Operating Procedures (SOPS)

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ABSTRACT

Halal food provision in Malaysia is increasingly recognized as an important sector, including Halal meat products. The Department of Islamic Religious Development (JAKIM) and the State Islamic Religious Department (JAIN) oversee all Halal industry operations, this sector still faces various issues in ensuring that products by each industry are Halal and comply with Shariah guidelines. In 2021, there was an issue of meat companies in Johor illegally using fake Halal logos and using Halal logos. This article aims to explain the concept of Halal and explain the Standard Operating Procedures (SOP) for Halal Certification of imported meat, analyze the challenges in ensuring that the industry complies with the Standard Operating Procedures (SOP) and also to propose solutions in ensuring that the industry complies with the Standard Operating Procedures (SOP). The methodology used in this research is a qualitative study that conducts a library study and case studies to collect data and information related to Halal certification. The findings of this study reveal that there are entrepreneurs who still do not comply with the Halal certification SOP due to the challenges faced by the authorities in ensuring that entrepreneurs comply with the SOP. Resolutions to improve Malaysia's halal certification standards are also highlighted.

Keywords: halal management, halal certification, JAIN and JAKIM, imported meat, Syariah guidelines.

INTRODUCTION

Islam is a comprehensive religion that covers every aspect of Muslim life including faith, worship, business, marriage, and crime. Syariah in Islam aims to protect human welfare in this world and in the hereafter. In order to carry out the purpose, Allah has fully stated in Quran and Sunnah about the concept of the halal and explained how to make Muslims understand them (Setiyawan et.al., 2022). Hence, in the selection of food, Allah has granted Muslims the opportunity to choose and consume anything available on the face of the earth as long as the food is Halal. Allah also has mention in Surah Al-Baqarah verse 172-173:

﴿بِأَيِّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٦٨﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ
الْمَيْتَةَ وَالْدَّمَ وَالْخِنْزِيرَ وَمَا أُهْلَ بِهِ ۖ لَعَنَ اللَّهُ ۖ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ ﴿١٦٩﴾﴾

Meaning:

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. He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful. (All Quranic translations in this writing are based on Saheeh International)

Therefore, in this verse, Allah stated the criteria for food permissible for consumption by Muslims which is known as Halal.

In Malaysia, the growth of the Halal industry, especially providing halal food has received public attention and is increasingly recognized as a substantial contributor to the national economy, especially in countries where the majority of the population is Muslim. This industry sector is not only driven by Muslim entrepreneurs but also involves non-Muslim entrepreneurs who actively participate in its development. In order to ensure the adherence of food products comply with Halal standards and Syariah guidelines, there exists a regulatory authority known as the Jabatan Kemajuan Islam Malaysia (JAKIM). In Malaysia, JAKIM is a body under the Federal Government agency that has the authority to manage matters related to halal certification (JAKIM, 2014).

In the pursuit of obtaining a Halal certificate for a product, industrial owners are required to comply with the several standards, legislation and procedures that have been outlined by the authorities. This is to ensure that the products originating from the halal industry genuinely align with the principle of halal. The legislation enacted and standards serve the purpose to assure consumers of the product's Halal status and to ensure the manufacturers execute proper Standard Operating Procedures (SOPs) during the product's production. Therefore, in order to ensure the halal status of imported meat products, JAKIM has introduced a set of SOPs for factories to strictly follow. This meticulous adherence to the SOPs ensures the status of the imported meat is confident of its Halal status.

Although JAKIM exists in Malaysia to supervise all operations of the halal industry, this industry sector still faces various issues and problems in ensuring that the products by each industry are Halal and comply with Syariah guidelines. In 2021 there was an issue of a meat company in Johor illegally using 3418 boxes of frozen meat using a fake Halal logo and using a Halal logo without approval from the Australian Halal certification body (Mohamed Farid Noh, 2023). Following the issue, the effectiveness of the Standard Operating Procedure of Halal Certification of imported meat has raised a question for many people, especially the consumers of the meat. Therefore, this article will discuss the Standard Operating Procedures to get Halal Certification for imported meat and propose some improvements in line with the provisions of existing rules and procedures as a step toward a more systematic Halal industry in Malaysia.

LITERATURE REVIEW

There also many research about the factors and resolution of the issue of misuse of the Halal logo. Most writers explain in detail the issue of the meat cartel that has been arisen but do not touch on the Standard Operating Procedures (SOPs) in getting Halal Certification for imported meat.

According to Khairul Anuwar Mustaffa et al. (2017), there are four important elements in the manual procedure of Halal certificate in Malaysia that are proving Halal certification is a continuous effort to educate entrepreneurs to operate with the concept of *Halalan Tayyiban*. These elements include Halal compliance with food ingredients, *tayyiban* practices in food handling, implementation of the guarantee system halal and legal compliance and continuous by the authorities.

Teh Zaharah Yaacob, et al. (2016) has stated that Malaysia presently possesses an effective legal and regulatory structure in governing the industry of halal meat-based food products in Malaysia. The authors also stated that all the relevant parties in halal meat industries must play major roles in ensuring the conformity of Halal in the products. However, the authors were only concerned with the procedures and roles of the related parties but not look into the obstacles in ensuring the related parties play the roles in conformity Halal of the products.

According to the article by Mohd Riza, et al. (2022), the Malaysian authorities should establish specific laws concerning Halal food with JAKIM playing a vital role in enhancing the procedures for halal certification and monitoring the industries. The authors have explained in detail the social responsibility of the cartel meat issue but not the issue of monitoring the meat industries in following the SOPs of Halal. Therefore, in this writing, the researcher will provide the challenge of the authorities in ensuring the industry of imported meat follows the SOPs of Halal.

While in order to collect information on the regulation and rules of Halal products in Malaysia, the researcher has referred to the article by Zanariah Dimon (2020), the authors give an explanation of the provision of halal-related offenses contained in the acts and enactments of Shariah Criminal Offences of states in Malaysia. The authors also stated that only some states provide for the halal mark in their respective state Syaria Criminal Act or Enactment such as the State of Penang, Selangor and Johor. Therefore, in this writing, the researcher will only study the provision in the state of Johor.

In addition, Ammer Fikri et al. (2021) stated that several factors raised issues in the halal industry such as the halal industry being dominated by non-Muslim entrepreneurs and the notable gap in the understanding of halal certification management.

METHODOLOGY

The research methodology used in this paper is a qualitative framework. According to Carl F. (2007) qualitative research is a method that collects and analyse non-numeric data that help the researcher completely know and understand the concepts and problems of the issue to generate new solutions and ideas. In preparing this paper, the researcher's studied through the internet and websites such as Google Scholar and the Malaysian Journal of Science.

This paper is conducted by library research. Several studies articles were referred and reviewed in order to discuss and elaborate the views on the Standard Operating Procedures (SOPs) in getting a Halal certificate of imported meat in line with the existing rules, procedures and statutes. Besides, the sources from newspaper, books, statutes, journals, articles and academic projects have also been used to collect data and information relating to Malaysia's Halal Certification of imported meat. Furthermore, the researcher also chose the library of the Universiti Sai Islam Malaysia (USIM), Nilai, Negeri Sembilan due to available resources and information relating to the research topic.

RESULT AND DISCUSSION

The Concept of Halal

1. Definition of Halal

The term Halal (حلال) was derived from an Arabic word that is defined as lawful, allowed or permitted. According to the Cambridge Dictionary, Halal is correct and allowed in Islamic law. Halal in language definition was described as everything that cannot be punished when doing it (Sa'id Abu Jayyib, 1998). Halal means everything permissible for a Muslim to do, both in deed and thought. It covers every aspect of a Muslim's life from the clothes that can be worn to attitudes towards work, from relations between men and women to the treatment of children, etc. (Yunes Ramadan, et, al., 2020) The basis of Halal almost covers all the matter in a person's life which starts with food and beverages and moves from it to cover the other matters such as banking and finance, tourism, cosmetics, jobs, travel, etc. (Mohd Imran Khan & Abid Haleem, 2016). This indicates, that Halal is a concept that has been built around the need for any Muslim to have products that lawful, allowed and permitted by Islamic law.

In terms of Halal Islamic dietary, all foods are permitted to be consumed except for foods that are categorially Haram and are mentioned in the Quran and the Hadith. If the food is prohibited and forbidden in the Quran and the Hadith, the food is referred to as Haram foods (Setiyawan, 2022). Therefore, in consuming food, every Muslim must ensure that the food does not contain any content or any substances that is forbidden in Islam including food from animal origin, food of plant origin and drink (Wahab, 2004).

While the consumption of meat is permitted in Islam, the types of animals that are allowed and Halal to eat are also restricted and there is a further requirement to follow the prescribed method of slaughter (*Al-Zabah*). This means an animal must be of Halal species to be slaughtered as Halal such as cow, goat and camel. The prescribed method which is called *Al-Zabah* refers to meat that has been slaughtered according to Islamic guidelines and is permissible to consume under Islamic law (al-Khin et.al. 2012). In the process of *Al-Zabah*, the animal's vein, carotid artery and windpipe will be cut. The animal also will be slaughtered by a sane adult Muslim while pronouncing the name of Allah (MS. 1500: 2009). There are also other terms and conditions to follow while slaughtering the animal such as using a sharp knife (al-Khin et.al., 2012). Therefore, every Muslim can consume meat if the meat is from an animal that is Halal to eat and has already gone through the slaughter process according to *Syarak*.

2. Guidelines on Halal in the Quran and Hadith

The first place for a Muslim to know and understand what is Halal is the Quran. Food and its derivatives have been mentioned 49 times in the Quran and the two *Surah* that gives the clearest guidance on what cannot be eaten by Muslims are Surah Al-Maidah and Surah Al-Baqarah (Yunes Ramadan, et, al., 2020). Thus, referring to the Quran as a source of law is a fundamental matter in determining the status of toyiban halal food (Setiyawan, 2019). These are the following verses that have been mentioned in the Quran to explain the concept of Halal to the Muslims:

- i. Surah Al-Mu'minun verse 51

﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾

Meaning:

O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.

- ii. Surah Al-Nahl verse 115

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ ۖ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

Meaning:

He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] – then indeed, Allah is Forgiving and Merciful.

iii. Surah Al-Maidah verse 3

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۖ وَالْمُنْحَنِقَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ ۚ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَكْفُرُ الْإِسْلَامُ مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۚ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ ۚ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

Meaning:

Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] you religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin- them indeed, Allah is Forgiving and Merciful.

Scholars have explained the meaning of Surah Al-Mukminun verse 51, which means that the verse shows that Allah commanded His servants who were sent as Messengers, to eat Halal food and do righteous deeds (Ibnu Kathir, 2004).

Besides, in Surah Al-Nahl verse 115, Allah mentions and explains things that are forbidden to Muslims, namely dead meat, blood and flesh of pigs (Ibnu Kathir, 2004). Therefore, every Muslim should not eat dead meat, blood and flesh of pigs. In Surah Al-Maidah verse 3, Allah explains that food made up of animal dead meat is haram, i.e. animals that died not because they were slaughtered or because they were hunted. This is because, in animals that die because they are not slaughtered, they contain clotted blood that can be harmful to the human body. Therefore, Allah forbids eating meat from animals that have not been slaughtered (Ibnu Kathir, 2004).

The Standard Operating Procedure for Halal (SOPs) Certification of imported meat.

The Standard Operating Procedure (SOP) for Halal certification in Malaysia has been provided in (JAKIM, 2020) the Manual Procedure for Malaysia Halal Certification (MPPHM) 2020 and the Malaysian Halal Standards 2019 (MS 1500:2019). The Manual Procedure for Malaysia Halal Certification (MPPHM) 2020 (JAKIM, 2020) has been used together with the Malaysian Halal

Standards (MS 1500:2019) in guiding each industry to comply with the Halal standards and standards that have been set. Besides, it is published by the Department of Islamic Development Malaysia (Jabatan Kemajuan Islam Malaysia (JAKIM)), which is the authority responsible for the certification of Halal products and services in Malaysia.

JAKIM outlines all the procedures and requirements for obtaining Halal certification. This manual covers a broad spectrum of topics, including the definition of Halal, the certification scheme, requirements for certification, general requirements for certification, specific requirements for certification under the scheme, application procedures under the scheme, certification fees, audit procedures, monitoring and enforcement, the Malaysian Halal certificate and the Malaysian Halal logo, and the obligations of Malaysian Halal certificate holders.

In addition, the Malaysian Halal Standard (MS1500:2019) also explains the general requirements for entrepreneurs in manufacturing and handling Halal foods including the way of storage, transportation, packaging and labeling the food. This standard gives general guidelines to ensure the food production is Halal and meets the requirement according to Syariah law and *fatwa*.

Besides, in ensuring that imported meat is Halal, paragraphs 5 (1) and (2) of the Trade Descriptions (Certification and Marking of Halal) Order 2011 provided that all the imported foods and goods which been marketed in Malaysia shall be described as Halal if the imported foods and goods comply with the conditions and requirements of Halal by the foreign certification body that has been recognized by JAKIM. It also explained that the manufacturer of the food and goods that have obtained the Halal certification must mark the foods and goods with the name of the Halal certification body.

Therefore, the creating of Standard Operating Procedures for Halal certification help to ensure that all Halal products and services in Malaysia are certified according to the highest standard of Halal certification. It also serves as a guide for entrepreneurs and organizations in seeking Halal certification and helps consumers who are interested in purchasing Halal products and services (Rokhshana & Ida Madieha, 2022).

The Challenges in Ensuring the Industry Complies with Standard Operating Procedures (SOPs) of Halal Certification.

1. Lack of Manpower

In dealing with the challenge of ensuring that every entrepreneur complies with the Standard Operating Procedures (SOP) of Halal Certification, the issue of lack of manpower arises as a significant obstacle. This challenge has caused difficulties in implementing effective monitoring of Halal standards among entrepreneurs. The process of obtaining and maintaining Halal certification involves complicated procedures and careful inspections to ensure that the imported meat is Halal according to Syariah (Ameer Fikri et.al., 2021). Because of that, in involving complicated and thorough procedures in monitoring, the lack of manpower becomes a critical obstacle in ensuring that every imported meat entrepreneur complies with the Standard Operating Procedure for Halal certification.

In addition, to ensure continuous compliance, this halal certification process requires frequent and strict inspections. Lack of manpower exacerbates this challenge as it hinders the frequency of inspections. Entrepreneurs may accidentally deviate from Standard Operating Procedures due to a lack of supervision, especially in the issue of monitoring imported meat. Some of the food and service providers also tend to abuse the halal logo at their premises or on their products (Ibrahim & Othman, 2014).

In addition, this finding is also similar to the previous studies such as Muhammad et al. (2020), which found that the lack of manpower among the authorities affects the performance of the Halal authorities in Malaysia because of too much workload with the limited of staff. Thus, the

lack of manpower in overseeing the Halal certification SOP poses a challenge to the authorities in ensuring that the Standard Operating Procedures of Halal certification runs smoothly.

2. Complex Supply Chains

The Halal imported meat supply chain often involves multiple processes and intermediaries including suppliers, distributors and retailers. This fragmentation can make it challenging to effectively monitor and regulate each step of the process. Misuse of the Halal certification can occur when certain irresponsible parties in the supply chain deviate from Halal standards without being detected. Due to that, lack of transparency at various levels of the supply chain can contribute to the misuse of the Halal certification (Setiyawan, 2021, Yaacob et.al. 2016).

Furthermore, the Halal meat industry involved in importing and exporting products across borders regularly will face this challenge. This due to the diversity of regulations and enforcement capabilities in different countries can create opportunities for the misuse and counterfeiting of Halal certificates (Nick Eardley, 2014). Although there are various laws from different countries that govern the process of obtaining a halal certificate for imported meat products, porous borders and the existence of unmonitored routes can provide opportunities for irresponsible party activities. This party may exploit gaps in border controls, making it challenging for authorities to detect and prevent illegal imports. This may result in the production of non-compliant products that are not certified as Halal.

Therefore, the complex and multifaceted nature of the Halal meat supply chain provides opportunities for abuse of Halal certification. This can include practices such as non-compliance with standards, exploiting the certification process, taking advantage of limited enforcement, and even producing false documentation. Addressing these challenges requires enhanced transparency, standardized certification processes, stronger regulatory oversight and diligent verification mechanisms throughout the supply chain.

3. Lack of Halal knowledge among entrepreneurs.

The lack of Halal knowledge among entrepreneurs can contribute to the misuse of Halal certificates in several ways. This is due to, entrepreneurs who lack knowledge and an incomplete understanding of the concept of Halal principles may inadvertently overlook or misunderstand certain requirements. Furthermore, Halal certification involves compliance with specific handling and processing procedures to maintain product authenticity and Halal status. Entrepreneurs without sufficient knowledge may ignore or perform these procedures improperly, leading to accidental product contamination (Yaacob et.al., 2014).

Furthermore, the lack of Halal knowledge among entrepreneurs can also lead to misinterpretation of Halal ingredients and incorrect sources of ingredients. Misinterpretation of Halal standards and guidelines can lead to unwanted deviations from authentic Halal practices. Entrepreneurs may accidentally make decisions that affect the Halal certification process due to a lack of clarity about the specific requirements of Halal meat. For example, there was an issue in Malaysia that some of the import meats potentially from kangaroo and horse meat sold as Halal meat (The Straits Times, 2021).

Apart from that, if entrepreneurs lack knowledge in the concept and knowledge about Halal products, especially about Halal meat, it will lead to failure in training employees about Halal (Setiyawan, 2021). Employees that are involved in the production process must be trained on Halal principles and practices. Entrepreneurs who lack Halal knowledge may neglect to provide proper training, leading to errors or mistakes that may affect the authenticity of Halal certification (Komar et.al., 2024). Therefore, lack of Halal knowledge among entrepreneurs are one of the challenges in ensuring the industry complies and adherence with Standard Operating Procedure of Halal Certification.

4. Food Fraud

Halal food fraud is one of the challenges in ensuring that entrepreneurs comply with the standard operating procedure of Halal certification. Halal food fraud refers to the act of irresponsibility of entrepreneurs who advertise food products as halal-certified when they do not comply with the Halal criteria. Halal food fraud also includes when entrepreneurs add non-halal ingredients to food products, use fake Halal certification and use fake Halal logos to their meat products. This means Halal food fraud involves misrepresenting non-Halal products as Halal products and jeopardizing the credibility of the entire Halal food products (Mian et.al., 2004).

Besides, some cases in Malaysia related to Halal food fraud. For example, in Johor, a frozen meat supplier uses a fake Halal logo in offering products of meats (Asa, 2019, Md Ariffin et.al., 2023). Other than cases in Johor relating to the use a fake of Halal certification, there are also some other cases of food fraud in Malaysia. On 2 April 2012, JAKIM found out that one supermarket in Kuala Lumpur sold meat products from a local company that does not have a Halal logo but the company claimed that they had just obtained Halal certification from JAKIM (Asa, 2019). Therefore, Halal food fraud is one of the challenges in ensuring the industry meets the Standard Operating Procedure of Halal Certification.

The Resolution in Ensuring the Industry complies with Standard Operating Procedures (SOPs)

1. Regular Inspection and Continuous Monitoring

To ensure that imported meat products get halal and toyyiban certification, it is a priority for JAIN to carry out regular monitoring and enforcement of the imported meat products. This periodic monitoring is a planned and continuous inspection carried out from time to time against JAKIM halal certification holders. It aims to assess their compliance with the certificate and use of the logo according to the standards that have been outlined. During the monitoring carried out, if the officers involved find that the owner of the halal certificate violates the halal certification guidelines that have been set, then Action can be taken against them (Mohd Riza et.al., 2022).

Besides, JAKIM also should collaborate with foreign Halal certification organizations in monitoring the slaughterhouses that are abroad from Malaysia. The help of the foreign Halal certification organization in doing the regular inspection and continuous monitoring of the slaughterhouse, can help in ensuring the meats that are from other countries are truly Halal and comply with Islamic principles before it is imported into Malaysia (Mohd Zaid et.al., 2017).

Therefore, regular monitoring and enforcement of this halal certificate is very important to ensure that imported food entering the country has a guaranteed halal status (Setiyawan et.al., 2022).

2. Halal Training Programs

The implementation of a Halal training program for Halal certificate holders is pivotal in upholding and ensuring that entrepreneurs comply with Halal Standard Procedures for imported meat. The proper education and training of Halal ensures that every of Halal certificate holder of imported meat possesses the knowledge and understanding needed to adhere to Halal guidelines.

Before guaranteeing every imported meat producer and operator follows the Operating Procedure Standard, JAKIM should ensure every meat industry including the employer and staff undergoes the Halal training program to ensure that each of them understands the true concept of Halal. This training program will focus on Halal SOP and the importance of compliance. This Halal training helps each of these imported meat operators knows and understands more clearly the concept of halal and the procedure to obtain a halal certificate, especially for imported meat operators who are not Muslim.

3. Stringent Penalties for Non-Compliance

Implementing strict penalties for non-compliance with standard operating procedures (SOPs) can be a powerful solution to ensure the entrepreneurs follow the Standard Operating Procedures. These penalties act as a deterrent, creating a strong incentive for businesses and entrepreneurs to comply with established guidelines. Furthermore, the main objective of the law is to ensure that certain requirements are met by manufacturers, producers, sellers and distributors, which means all activities must be carried out by laws and regulations. This is to protect Muslim consumers from buying food with fake Halal logos and not Halal according to Islamic law.

In Malaysia, the penalty for the party who abuse the Halal logo or Halal certification has already been provided in Trade Descriptions (Definition of 'Halal') Order 2011, it defined that any offences related to halal services, Halal food and goods preparation, processing or storage are associated with prohibited groups of people according to *Hukum Syarak* and *Fatwa* will be fined not more than RM5 million and RM1 million for corporate and non-corporate body respectively or imprisonment not exceeding three years or both. However, although there is a law that governs to protect any parties from being victims of fake Halal logos and certificates, there are still issues relating to this matter.

Therefore, any non-compliance of Standard Operating Procedure should not only be fined and imprisonment. Other penalties should be enforced such as license revocation or suspension, adds a layer of severity. The threat of losing the ability to operate within the industry provides a compelling reason for businesses to take SOPs seriously.

4. Promoting Local Meat

Promoting local meat can encourage more people to buy local meat. Local meat is more guaranteed Halal because it makes it easier for authorities such as JAKIM and JAIN to monitor directly without needing foreign halal organizations to help them monitor periodically. Imported meat from abroad that wants to enter Malaysia has a rather difficult monitoring to ensure that the meat labelled as halal complies with the true standards of Halal.

Compared to local meat, imported meat is difficult to monitor because it has a complex supply chain and causes many procedures to be performed. Unlike local meat, local meat is easier to monitor by JAKIM directly at the slaughterhouse and the premises. Thus, promoting local meat can help to resolve the challenges in ensuring the entrepreneur complies with the Standard Operating Procedures (SOPs) due to easy monitoring to comply and follow the SOPs. That is the case then SOPs must be based on Islamic promotion is based on the principles of justice, honesty, transparency, social responsibility, and creating value for customers and society (Nur Fatin et.al., 2024).

CONCLUSION

In conclusion, the Standard Operating Procedure (SOP) for the Halal certification of imported meat provides a complex process and strict requirements to uphold the purity of Islamic dietary laws. The emphasis on traceability, cleanliness, and compliance with strict standards emphasizes the commitment of authority bodies such as JAKIM and JAIN with the entrepreneurs of imported meat to ensure the integrity of the Halal certification process. As demand for Halal products continues to increase globally, SOPs play an important role in maintaining consumer trust and maintaining the reputation of the Halal industry. JAKIM and JAIN's proactive approach to establishing and enforcing comprehensive SOPs serves as a benchmark for other regions and industries looking to improve their Halal certification process.

However, it is important to recognize that the landscape of international trade and food production is dynamic, and careful observation is required to adapt SOPs to emerging challenges and problems. Strengthening cooperation between regulatory bodies, entrepreneurs and foreign Halal organizations can further strengthen the Halal certification system, ensuring its relevance and effectiveness in a global context. This not only guarantees the Halal integrity of imported meat but also positions JAKIM as a leader in the global Halal market. Through continued commitment to upholding SOPs and fostering international cooperation, JAKIM and JAIN can continue to play an important role in meeting the growing demand for halal and halal-certified products.

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