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الجامعة الإسلامية العالمية ماليزيا
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
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PROGRAM BOOK



3rd APRIL 2018

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International Science and Social Sciences Halal Food Symposium
3rd April 2018

Background

The Mevlana Project for Technology and Halal Food between Kirikkale University, Turkey and Universiti Putra Malaysia was commenced on September 2017 and will run through September 2018. Two (2) officials have been appointed to represent UPM in the stated project. An academic officer from UPM has participated in a project activity in Turkey which took place on 23rd November to 6th December 2017. A total of six (6) academic officers from the Faculty of Islamic Sciences, Kirikkale University, Turkey will be participating in an exchange program in Malaysia from 2nd April to 15th April 2018.

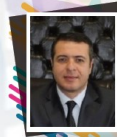
Speaker 9 : 1200 -1220	Dr. Khairusy Syakirin Has-Yun Hashim - Muslim Friendly Hotel Rating System (MFHRF)
Speaker 10 : 1220 -1240	Prof Madya Dr. Rodziah Atan - Current Advancement in Food Industry with Information and Computer Technology
1240 -1420	Lunch Break & Solat
Speaker 11 : 1420 -1440	Dr. Junaina Muhamad - Shariah Compliant Index Performances Before And After The New Securities Commission Shariah Screening Methods
Speaker 12 : 1440 -1500	Ass. Prof. Muhammed Gongor - The perceptiveness of halal food in judaism
Speaker 13 : 1500 -1520	Ass. Prof. Muhammed ALI Yazibasi - The Effects of Education on the Formation of Halal Food Consciousness
Speaker 14 : 1520 -1540	Ass. Prof. Sevkett Ozcan - Halal Food Perceptionin Hinduism : The Case of Hindu Praman
Speaker 15 : 1540 -1600	Ass. Prof. Vahdettin Simsek - Teaching Halal and Haram Concepts in Turkish Religious Education Curriculum
1600 -1630	Closing Ceremony - Closing Speech by Dean INHART - Certification awarding ceremony
1630	End of Event

International Science and Social Sciences Halal Food Symposium 3 rd April 2018 Venue: Kict Conference Room, IIUM	
0815 - 0845	Arrival and Registration
0845 - 0900	Opening Ceremony <ul style="list-style-type: none"> • Arrival of invited guests • Recitation of Du'a • Negaraku and Putra Gemilang • Welcoming Speech by IPPH Director
Speaker 1 : 0900 - 0920	Prof. Dr. Naim Deniz AYAZ - Halal Certification in Food Production
Speaker 2 : 0920 - 0940	Dr. Noor Faizul Hadry Nordin - Advances in Halal Authentication
Speaker 3 : 0940-1000	Ass.Prof. Ayten Erol - Some Basic Principles About Halal and Haram in Islamic Law
1000 -1020	Refreshment
Speaker 4 : 1020 -1040	Dr. Betania Kartika Muflih - The Concept and Component of Contaminated Animals (Al-Jallah Animals)
Speaker 5 : 1040 -1100	Ass. Prof. Adem Yıldırım - The Fiqh Dimension of Basmala for Animal Slaughter according to the Hanefi Sect
Speaker 6 : 1100 -1120	Prof Madya Dr. Norhayati Hussain - Concepts of Halal Food processing from farm to plate
Speaker 7 : 1120 -1140	Ass. Prof. Guldane Gunduzoz - The Islamic Halal life the Thought of Abu Hamid al-Ghazali
Speaker 8 : 1140 -1200	Ass. Prof. Fatima Zeynep Belen - Psychological dimensions of halal food

13



TURKEY
Presenter



Prof. Dr. Naim Deniz AYAZ
Professor
Department of Food Hygiene and Technology,
Faculty of Veterinary Medicine,
Kirikkale University, TURKEY.

Title : Halal Certification in Food Production

Abstract :

Islam with about 23% of the world population is the second largest religion in terms of the number of members. About 60% of Muslims live in Asia, 20% in the Middle East and North Africa, and around 300 million Muslims live in a variety of non-Muslim countries. Halal is a term used for the consumption of foods that are not forbidden to Muslims. It is a necessity to reach Halal food for Muslims especially who are living in non-Muslim countries. In the globalized world, since the consumers do not have possibility to know about the producer and the production conditions of the foods, expressions and commitments of the producer are not enough to ensure that the food is Halal. For this reason, a reliable certification system is needed. In this context, with the increasing number of certification organizations around world, it became more significant from which organization the Halal food certificate is taken. Furthermore, the fact that the requirements of the certification companies differ in terms of Halal food, is also causing a complication. Therefore, the importance of Halal certification is increasing day by day in national and international trade, thus the accreditation of certification companies, compliance of certification requirements and supporting the controversial issues with scientific studies are getting more important.



Ass. Prof. Ayten Erol
Assistant Professor
Faculty of Islamic Sciences
University of Kirikkale, TURKEY.

Title : Some Basic Principles About Halal and Haram in Islamic Law

Abstract :

Islamic law is the accumulation of religious, ethical and juristical rules that envisage regulating individual and social life in line with the divine desire and values. Those aspects that are deemed as halal or haram by Islam involve all areas of life as well as foodstuff. Of all issues faced by individuals and society there exist clear provisions named halal when

2

decided licit/permissible or haram when forbidden by Allah Almighty, and these provisions are sometimes called as "hududullah or boundaries of Allah". Consenting these provisions and reversing haram and halal are considered as an act of eradication of faith. It is obligatory to obey the definite provision for an issue faced by individual, or opt for deriving a provision through resolutions for ambiguous provisions. In this connection, resolution is an attempt to reach a legal provision in line with the acknowledged methods by adhering to the basic principles of Quran and Sunnah as the two major sources of Islamic law, thus ensuring that legal provisions of infinite issues are derived from the basic principles of Islamic law. These basic principles, once derived through the resolution by Islamic jurists based on Quran and Sunnah, thus help to determine the legal provisions on the ambiguous issues and also to guide Islamic jurists.

Some of the comprehensive basic principles that are applicable to all areas of Islamic law are: "Sole authority of judging on halal and haram belongs to Allah", "Essence in case of material goods is the permissibility", "The reason for haram is only the wish of Allah (taabbudi)", "Halal sphere is enough for human and societal needs", "Everything resulting in haram is haram", "Deception on haram is also haram", "Goodwill cannot render haram as halal", "It is essential to avoid from the doubt of haram", "Desperation renders haram as licit", "There is benefit in halal and harm in haram", "Haram bounds all Muslims and is not restricted to the country of Islam", "If halal and haram are joint, haram is preferred".

These basic principles derived from the two major sources of Islamic law are valuable on when they are practiced.

Keywords: Islamic Law, halal, haram, permissible, resolution.



Ass. Prof. Guldane Gunduzoz
Assistant Professor
Faculty of Islamic Sciences
University of Kirikkale, TURKEY.

Title : The Islamic Halal life the Thought of Abu Hamid al-Ghazali

Abstract :

The halal food phenomenon is not only a problem of Islamic law today. At the same time, this phenomenon has evolved into the subject of different fields with social, psychological, economic and ethical dimensions. Today, eating habits have been changed at a noticeable rate by past. In the past, eating was part of the ritual that was subject to certain ceremonies and certain rules. However nowadays this ritual has been reduced to a level of biological phenomenon that is rapidly passed over during the day. Because of the meaning in the past is not the same as the meaning that is loaded on food today. In other words it has become

3



Prof Madya Dr. Rodziah Atan
Head of Laboratory Policy and Management
Halal Products Research Institute
Universiti Putra Malaysia, MALAYSIA

Title : Current Advancement in Food Industry with Information and Computer Technology

Abstract :

Applied computing technology and its enablement in scope of current advancement in halal and food industry largely merges and advances these industries. Halal and food industry are two scopes with highest interest in the country and worldwide. The customers of Islamic economy are universal with shared values. The industry is driven by values-based customer needs that include Islamic/ethical financing, lawful and pure food, modest clothing, family-friendly travels and etc., which all require sophisticated, mobile, easy access, common device-based applications and systems. The Internet of Things (IoT) and computing technology will be the enabler and platform which able to promote halal and food industries economically and financially. Software, hardware, network links and mobile applications to be implemented in supporting these two broad industries.

MODERATOR



Dr. Mohd Daud Awang
Head of Shariah and Fiqh Unit
Halal Products Research Institute
Universiti Putra Malaysia, MALAYSIA

Mohd Daud Awang, born in 1969, is a senior lecturer at the Department of Government and Civilization Studies and as a research associate at Halal Products Research Institute, Universiti Putra Malaysia. He has completed his first degree in Islamic Law from University of Madinah, Arab Saudi in 1995. In 2000, he was awarded Master of Islamic Law from Universiti Kebangsaan Malaysia. He obtained PhD of Islamic Banking from Universiti Malaya in 2007. He has involved in a lot of conferences national and international level and published more than 30 articles related to Islamic economy and Islamic studies.

12

between USD600 billion till USD2.1 trillion or higher. The concept of Halal is associated with food products which are of high quality in terms of cleanliness, sanitation and compliance with religious requirements. If an equipment is either "contaminated" with any parts of non-Halal animals (animals which are not allowed to be eaten by Muslims) or Halal animals (such as cattle, goats, sheep and poultry) that were not slaughtered according to Islamic law (Shariah) and a product is processed using that equipment, thus the product can be considered as Haram. The equipment, therefore, requires ritual cleansing termed "Samak" for the production of Halal foods. Overlapping use of equipment and utensil during processing of Halal and non-Halal food is not acceptable so as to avoid cross contamination. It would be wise for Muslim communities worldwide to address this issue by formulating clear guidelines and Muslim countries have to address the issue at a governmental level to ensure that those guidelines are fully implemented.

a gastronomy that comes from food, nutrition, biologically beneficial and harmful effects. However, eating has some dimensions in tradition in relation to ethics. So it is possible to talk about the various reasons why a meal is forbidden. According to Ghazzālī (d. 505/1111) the prohibition of eating human's flesh is to be deferenced to human. Similarly, the prohibition of eating an insect is linked to its disgust. In the same way, the prohibition of pig meat is bound to its filthiness. According to Ghazzālī this triple grouping is based on an understanding of human psychology. At the same time, in this thought, there is an understanding that reveals the ethical value, willingness and honor of the human being in the hierarchy of value and truth. The moral dimensions of halal food and halal life are important. In this context every stage of production of a food is important. In this context, it is seen that Ghazzālī gave a quite different dimension to halal food and halal life.

Keywords: Ghazzālī, Halal Life, Deference, Regard as Filthy, Dirtiness.



Dr. Junaina Muhamad
Assistant Professor
Faculty of Economics and Management,
Universiti Putra Malaysia, MALAYSIA

Title : Shariah Compliant Index Performances Before And After The New Securities Commission Shariah Screening Methods

Abstract :

The study looks into two spectrum; performance of Shariah compliant indexes in Malaysia and Shariah indexes of other selected countries and performance between the FBM Emas Shariah and FBM Hijrah Shariah against the market barometer before and after the introduction of the new screening method by the Securities Commission. The performance measurements that are considered in this study are stock returns movement and event study methodology. Findings from this study indicate that Malaysia's food safety and quality have become a public issue, grew and religious activities of the individual may be effective. For cut-off purposes, animal slaughter of the animal for sacrificial consumption. One of the subjects Maide, 5/3) is remembering the slaughter, whether for food consumption or worship or if the animal is sacrificed to animal's meat will not be eaten.

operative to say Basmala during the slaughter in order to be halal both for the purpose of sacrifice and for food opinions have been put forward on what will be the result is deliberately abandoned or forgotten of saying Basmala. It is possible to summarize the opinions of the sects on the subject as follows. Basmala is not necessary if it is left intentionally or forgotten to say Basmala.



Ass. Prof. Fatima Zeynep Belen
Assistant Professor
Faculty of Islamic Sciences
University of Kirikkale, TURKEY.

Title : Psychological dimensions of halal food

Abstract :

Human beings are a bio-psycho-social and spiritual entity. Balanced and healthy diet is important for a healthy life. Many studies have shown that nutrients consumed by humans are as effective as their cell formation behavior and even their spiritual life. Halal food consciousness in the acquisition of the individual's emotions, thoughts and religious sensitivities can be said to be effective. In the emergence of halal food consciousness, it can be said that Ghazzālī gave a quite different dimension to halal food and halal life.

For cut-off purposes, animal slaughter of the animal for sacrificial consumption. One of the subjects Maide, 5/3) is remembering the slaughter, whether for food consumption or worship or if the animal is sacrificed to animal's meat will not be eaten. The majority of scholars find it important for the meat of the animals to be consumed. However, different judgment if the during slaughter Basmala. It is possible to summarize the opinions of the sects on the subject as follows. Basmala is not necessary if it is left intentionally or forgotten to say Basmala.

the world. The issue of Halal food particularly has attracted public attention in Malaysia. Muslim consumers should be sure about the food quality in Halal Food Products starting from the ingredients. The confidence can be gained when the whole processes from the production, processing and distribution of the products are traced and confirmed to be Shariah-compliant ones. One of the current important issues nowadays which set as a background of this research is feeding animals with unclear food or unnatural feed to the animals. According to Islamic Jurisprudence, these animals are termed as 'Al Jallalah' or contaminated animals, they are called Coprophagia or Coprophagy. 'Jalla' means contaminant or impurity. There are several issues of aquatic animals which need a clear clarification on their status whether they are Halal or haram to be consumed. For example catfish (Clarias batrachus, Linnaeus), which is fed with filth or najs and catfish (Pangasius hypophthalmus) which is fed with derivatives of pig organs in several ponds at Batu Gajah, Tronoh and Papan, Perak (JAKIM, 2006). The mixture in animals' feed with

years. It was also estimated that tourists from the Middle East and North Africa account for around 60% of total global Muslim outbound expenditure for 2011. For the same year, Saudi Arabia is considered the largest outbound tourism source country, with an estimated tourist expenditure of \$US 23.8 billion, followed by Iran, UAE, Indonesia and Kuwait (Dinar Standard and Crescent rating LLC, 2012). The Islamic community is traditionally guided by Shari'ah law, which is derived primarily from the Qur'an. Other important sources of Islamic law include the statements of Prophet Mohammed, which are included in the al-Sunnah or customs emphasizing the prophetic tradition of Islam, and the sanctions of jurists representing the Muslim community. Shari'ah has established a social structure for Muslim communities and acts as a moral guideline for daily life. It places emphasis on human conduct and instructs behavior associated with many aspects of the social environment: food, drink, dress, entertainment, hygiene, etiquette and communication. Clear regulations enshrined within Shari'ah law concern what is 'permissible' or 'lawful' (translated as 'halal' in Arabic) and what is 'forbidden' or 'unlawful' (translated as 'haram') (Stephenson, 2013). Until to date there is no single rating tools and audit systems for Shari'ah Compliant hospitality and services have been reported. But, the framework references are being based on the other type of rating tools, such as Green Building Rating Tools (e.g. GBI, LEED, BREAM) and conventional rating tools which are relevant to the tourism industry, such as Earth Check (commonly known as Green Globe 21) and Crescent Rating. Therefore the development of these Shari'ah Compliant scorecard is intended to guide and helps stakeholders and industry player to understand the fundamental aims and requirements for built environment in Shari'ah Compliant hospitality. It includes the approach and strategy methods which relevance to the idea of bringing every Shari'ah elements as much into the hospitality environment.



Dr. Noor Faizul Hadry Nordin
Head of Research
International Institute for Halal Research and Training
(INHART) International Islamic University Malaysia
(IIUM), MALAYSIA

Title : Advances in Halal Authentication

Abstract :

The complexity in product manufacturing and supply chain pose serious challenges for Muslim consumers to ensure which products are permitted or not under the Islamic law. Halal authentication is a process or action of proving either the material is halal or not, based on the component of the material. Many testing procedures were invented which ranged from as simple as microscopy analysis to more advanced technology such as analytical chemistry, molecular biological and sensor technology. The efficiency and specificity of the authentication test system keep on increasing due to the advances of science and technology.

9

Abstract :

Human beings have been created in a way that is appropriate for learning and training. A person begins to learn by observing the social environment in which he/she lived, from the moment the world opens its eyes and imitates what they see.

In the following periods, the teaching or learning get become planned, programmed, aimed through organized educational institutions. Thanks to the education that the person has taken in his / her family and school life, he / she is able to acquire knowledge and skills in an academic sense as well as in harmony with the society he / she has lived. The person acquires the right or wrong with his / her education he has received. The importance of religious education in achieving these habits is great. Religious education decides why, where, how much, and in what periods values such as good, nice, halal, haram, right, wrong etc should be taught, why. This, in this matter is great responsible of the parents. Effective religious education in harmony with their words and behaviour will greatly contribute to the formation of halal, haram consciousness on pupils. People should aim to nurture these values mentioned to the students in the learning process from preschool to the period of higher education.

Keywords : Religion, Education, Religious Education



Ass. Prof. Muhammed Göngör
Assistant Professor
Faculty of Islamic Sciences
University of Kirikkale, TURKEY.

Title : The perceptiveness of halal food in judaism

Abstract :

In the past, people used to either produce their own food or drink, or provide them from those whom they knew. Most of food was natural, safe and religiously halal. But with the introduction of technology into the food industry, many foods have started to come to the table through different stages. This situation has also made the question of reliability of food stuffs doubtful. On the other hand, the stages of food through different processes led the Jews to approach food with suspicion. Because in Judaism, as in Islam, it is imperative that the food be "halal". For Judaism, the main criteria of halal food, called "Kosher", were determined by God. Therefore, it is necessary for the Jews to concern this criteria God specifies when choosing food. According to the criteria, many foods are halal for Jews, while others are not halal. Some of the foods, such as pig, blood and carrion are prohibited as in Islam, on the hand, unlike what is stated in Islam, there are also foods forbidden if they are consumed together although they are halal in Judaism. The most notable of these is the prohibition of consumption of meat and milk together.

6



Ass. Prof. Sevet Özcan
Research Assistant
Faculty of Islamic Sciences
University of Kirikkale, TURKEY.

**Title : Halal Food Perceptionin Hinduism :
The Case of Hindu Praman**

Abstract :

Hinduism, which has emerged in the Indian subcontinent and has had no particular founder, is the third largest religion with the highest number of members in the present world who has nearly a billion members. In Hinduism, based on some teachings, especially karma, samsara, moksha (nirvana) and ahimsa teachings have an important place and influence on food understanding of this religion. As a matter of this fact, it gains a key idea that the formation of taboo about animal meat in Hinduism is based on the teachings of ahimsa.

According to this doctrine, therefore, it is accepted as basic principle that living creatures are forbidden to be killed for any reason. Thus, the animal diet is prohibited in Hinduism and rather, the herbal diet is proposed instead. One of the applications developed linked with this understanding is "Hindu Praman". The purpose of this application by adopting ahimsa principle is to provide convenience to producers and consumers who need it by registering that the foods are pure and safe vegetarian products suitable for Hindus.

Keywords: Hinduism, Ahimsa, Food, Vegetarianism, Hindu Praman.



Ass. Prof. Vahdettin Simsek
Research Assistant
Faculty of Islamic Sciences
University of Kirikkale, TURKEY.

**Title : Teaching Halal and Haram Concepts in Turkish
Religious Education Curriculum**

Abstract :

Religion and its teaching has been an important agenda of mankind for centuries. It is also discussed how teaching of religion should be taught as well as it must not be structured officially. This debate has also experienced with the Republic of Turkey. In the final case, the Religious Culture and Moral Education course was among the compulsory courses, and the courses such as the Prophet's Life, Basic Religious Knowledge, or the Quran were some of the elective courses. The Ministry of Turkish National Education has set goals for the students in religion classes as well as others in the classroom, and they also recommend

7

some methods and techniques to achieve these goals. The Ministry has prepared the curriculum of these courses and then has determined the objectives, goals, principles, concepts that should be taught in the main philosophy of the country which. Two of these concepts are halal and haram concepts. In our work titled "Halal and Haram Concepts in Turkish Religious Education Curriculum", we are going to give general information about the Turkish National Education System and Religious Education, then we will talk about how and in what religious education courses the concepts of halal and haram are taught or learned.

In our study, the related the Concept Teaching literature has been searched based on the qualitative research methods based on the document analysis, and the text analysis has been performed using the induction method. Since the inferences obtained from the data are aimed to reveal similarities and differences in terms of existing conditions, a description has been made using the screening model. As a result of the research, the data obtained has been interpreted, and proposals have been made about the applications and the studies to be done thereafter.

Keywords : Religious Education, Halal and Haram, Concept Teaching.



MALAYSIA
Presenter



Dr. Khairusy Syakirin Has-Yun Hashim
Head of Consultancy
International Institute for Halal Research and Training
(INHART) International Islamic University Malaysia
(IIUM), MALAYSIA

Title : Muslim Friendly Hotel Rating System (MFHRF)

Abstract :

Muslim population around the world is no longer questionable as the growth of this population is increasing day by day, year by year. Despite of what is happening to the Muslim world, the population is not really affected by that indication as Islam is well spread across the globe. According to the Pew Research Center's Forum on Religion and Public Life, Muslim population globally is growing twice the rate of the non-Muslim population. In 2030, Muslims will make up 26.4% of the world's total projected population (8.3 billion) up from 23.4% of the estimated 2010 world population (6.9 billion). Muslim consumers are one of the fastest growing market segments. Market research conducted in early 2010, concluded that one important target group for businesses and global marketers is the 'under 30s' segment, representing 42% of the Muslim population (Khan and Jannmohamed, 2011). The global revenue from Muslim tourists for 2011 was estimated at US\$126 billion, constituting 12.3% of the total global outbound tourism revenue, which is almost twice that of China's global revenue and forecasted to rise by 4.79% annually for the following eight

8