

**EVALUATION OF HALAL CONCEPT AND
IDENTIFICATION OF HALAL CONTROL POINTS
(HCP) AMONG WORKERS OF 7-ELEVEN STORES
IN CYBERJAYA, SELANGOR**

PROF. MADYA DR JELANI SULAIMAN¹

jelani@kuipsas.edu.my

¹Fakulti Pengajian Bahasa dan Asasi
Kolej Universiti Islam Sultan Ahmad Shah (KUIPSAS)

FARHANEEN AFZAL MAZLAN², AHMAD HILMI JELANI³

farhaneem325@uitm.edu.my, hilmijelani97@gmail.com

^{2,3}Academy of Contemporary Islamic Studies
Universiti Teknologi MARA

ABSTRAK

Halal has expanded not just in the food industry but into various sectors of human activities such as logistics, pharmaceuticals, cosmetics, travel and tourism and financial service. Retailing is one of the developing sectors in Halal logistics. However, there has been several cases regarding the Halal status of products in retail stores especially retail stores that sell both Halal and Haram products. This situation creates curiosity of the Halal integrity of products at retail stores. This study seeks to achieve three research objectives pertaining to the issue at hand, (1) To evaluate the understanding of Halal concept among workers of 7-Eleven stores, (2) To evaluate the understanding of Halal Control Point among workers 7-Eleven stores, and (3) To identify the application of Halal Control Points in 7-Eleven retail stores. A quantitative approach was applied to answer these questions. A questionnaire was distributed among 28 respondents who are workers of 7-Eleven stores. The findings from this study explain that majority of respondents understand the general idea of Halal concept, however, they do not understand the bigger notion of Halal and application of Halal concept in the retailing operations. Similarly, the concept of Halal Control Point is only understood on the surface level but not in-depth and there is no exposure on the concept and practice of Halal

Control Point. Lastly, it was found that the workers of 7-Eleven stores do not have the exposure to Halal knowledge and lack training regarding Halal retail products.

Keywords: Halal Concept, Halal Control Points, Halal Knowledge, Halal Retail Products

1. Introduction

The Halal market is growing exponentially around the globe, covering different aspects of consumerism, including finance and banking, logistics, and food service (Noor Raihan Ab Hamid, 2016). This is due to the fact that the awareness of Halal food among consumers has been rapidly increasing. Halal manufacturers or Halal premises must compete with each other to fulfil the demand in order to grow along with the expanding Halal Industry.

According to the 2017/2018 Global Islamic Economy Report by Thomson Reuters in collaboration with Dinar Standard, globally, Muslim consumers spent US\$1.2 trillion on food and beverage in 2016. This number is expected to reach US\$1.9 trillion by 2022. Consumers are demanding for more Halal products and services that are safe for consumption and human use.

What is more interesting is the fact that Non-Muslim countries are the biggest exporters of Halal foods and beverages. This is according to the Dubai Islamic Economic Development Centre and Thomson Reuters, it was in fact Brazil which exported most of the halal food and beverages in the world at US\$5.2 billion, followed by Australia at US\$2.4 billion, India at US\$2.3 billion, and France at US\$0.8 billion in 2016. This shows the value and importance of Halal products that has been acknowledged by most countries.

In Malaysia, halal services and products have expanded in many sectors of business. These sectors include food products, food premises, consumer goods, cosmetics and personal care, slaughterhouses, pharmaceuticals and logistics according to the Manual Procedure for Malaysia Halal Certification (MPMHC) 2014. The manual has provided a guideline and specification for each scheme.

According to the statistics of Top importers of halal food worldwide

by OIC country 2015, Malaysia was second after Saudi Arabia. Malaysia having 14.9 billion dollars worth of Halal food imports. This shows that international Halal products increased in Malaysia which were to be sold in Malaysia's Halal Market. That being said, Malaysia provides all sorts of Halal food products for Muslim consumers. This includes imported food which have been certified Halal by foreign certification bodies which have acknowledged by JAKIM.

2. The Concept Of Halalan Toyyiban - Maqasid Syariah

Syariah is derived from the Arabic word *al-syar'a* which means explaining or describing something. Shariah concerning syar'i means laws which Allah gives to His servants, whether the laws of the Qur'an and the Sunnah of the words, deeds and promises of the Prophet. According to Fyzee (1965), syariah is an ordinance from Allah and every instruction from Allah is called the law of Allah which encompasses all aspects of life which human behaviour. While according to Zuhdi (1987), Shariah means the law given by Allah through His Messenger to all His servants, so that they may obey on the basis of faith, deeds and *akhlaq*.

This is supported by Harjin (2008), by the essence of the Islamic Shariah brought with an intent by Allah SWT non-other than ensuring the welfare or improvement of all humanity while avoiding any damage or disadvantage that may occur. Hence, the main focus of Maqasid Syariah as the legal basis is to avoid any harm whatsoever whether it be for defining the rights and responsibilities or as a method of dispute settlement among conflicting parties.

Maqasid Shariah brings Shariah 's aim formulated and prescribed in Islamic teaching. Allah SWT as the ultimate authority in Islam, has put acquisition of benefits and the avoidance of harms at the base of the law. According to Al-Raysuni (1991) and Kamali (2012), the preservation of religion, life, intellect, lineage and wealth for the welfare of humanity are the five objectives to be achieved under Maqasid Syariah.

Maqasid Shariah on food is a guide or a way of life which is *rabbaniyyah* and *diniyyah*. It comes from Allah SWT

who created humankind and the universe. It is not for physical benefit alone, but it includes reward and sin. Reward to those consume Halal food and sin to those consume Haram. It is associated with *duniawi* and *ukhrawi*, belief and faith, penance and punishment whether in this world or the Hereafter world.

3. Halalan Toyyiban

According to Khatijah Othman, Suhailiza Md Hamdan (2018), Halal food is the Halalan Toyyiban as described by Shariah Law which is said to be clean and not contain any filthy or dirty substances. Halalan Toyyiban's definition was designed specifically for the Muslim by the revelation of the Quran and following the Prophet Muhammad SAW's Sunnah. Halal means “permissible” and “toyyiban” means “good” from an Islamic perspective. According to Ibn Kathir in his writings of Tafsir Ibnu Kathir, “toyyiban” brings the meaning of good, benefit, helpful and nice regarding habits and attributes in which toyyiban covers both the physical and spiritual.

Halalan toyyiban's general perspective from non-Muslim producers could sometimes be misleading. A simple understanding of Halal food is that the food should be prepared clean and not from pork. Abdul Rahim (2016) stated that the understanding of the Halalan toyyiban concept should be known to non-Muslims food producers, so that the food industry adheres strictly to what is emphasized in Islamic teaching.

There are three basic elements related to Halal products, customers (buyers), operators (producers) and commodities (goods and non-sustainable goods such as services) in the Islamic theory of consumerism. According to Ramli and Jamaludin (2011), Consumerism defined as everything about the consumer, the person who bought or delegated products or services to be used, retained and disposed of in the final form, in order to achieve the highest level of satisfaction with limited income. According to Abdul Rahim, Man, Ismail and Mohd Dahlal (2011), this mix is seen to be more in line with the essence of Islamic law's comprehensiveness, thereby avoiding the Maqasid Shariah concepts being used indiscriminately by the reckless parties.

4. Maqasid Shariah Underpins Muslim Food Consumption and The Halalan Toyyiban

Halalan toyyiban food consumption means consuming Halal and healthy food only and avoiding illegal items which are Haram. Humans cannot eat unless what is permitted by the Islamic Law. Allah has created all that is in the earth lawful unless there is danger in it, then Allah forbid. Allah SWT has to command humankind to eat good food that is Halal, and it is not a choice for Muslim. It is a commandment that all Muslims must obey. Lathifah (2014) states that Halal and good for Muslims is an expression of piety and obedience to Allah SWT.

Allah SWT has provided mankind guidance in food selection, and everything that Allah has set out must have insight (hikmah) which itself is a secret for the sake of mankind. According to Siti Ruhaidah (2009), such wisdom in consuming Halal food is the effect on the acts of worship, easy to accept the lessons, prayer is acceptable, healthy physically, spiritually and mentally and blessed by Allah SWT. This is supported by Fadhzilah (2011) who stresses that among the wisdom of eating Halal food is to maintain body fitness, the human intellect of sanity, guarantee of self-esteem, prayers and act of worships are accepted by Allah and to develop good personal manner.

It is stated in Surah Al-Mu'minun (23:51);

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾

Meaning: O you messengers, eat of pure things and do good deeds, certainly I have knowledge of all your actions.

(Al-Mu'minun: 51)

Muslims should always abide to Islamic teachings and should always be concerned about healthy food consumption. Every food and drink consumed should be a sourced from substance that is confirmed Halal and prepared according to Islamic guidelines. What is eaten can have a direct effect on physical and spiritual health. In this manner, Muslims should be grateful and appreciate what Allah SWT has provided.

Referring to the Muslim community for the prohibition of Haram food is based on many reasons as to protect the health and intellectuality of the Ummah. In Islam, Haram are things that are prohibited and illegal from the Islamic sense such as pork and wine, have been stated in the Quran and all Muslims know about it. Delicious and savory food is not always healthy for the body according to Islam, since the food can be psychologically, physically and spiritually harmful to health.

Additionally, haram food will affect spiritual health (Zaki Halim, 2012). Human's meat that is grown from the consumption of haram food will be burned in hellfire on the day of doomsday. Likewise, Allah commanded mankind to leave syubhah (doubtful) matters to avoid being trapped in haram or prohibited acts (Firmansyah,2013). According to Rizqy (2016), Syubhah are vague, uncertain to many people whether it is Halal or Haram. Although the syubhah is not explicit in its condition, it does not mean that people can make light of this problem (Ayudin and Hamid, 1994). Thus, the true believers and pious characters will leave the consumption of something syubhah, as a symbol of perfect faith.

No doubt food intake and elements have a tremendous impact on human beings' growth of both physical and spiritual concern. Halal and Haram are therefore the core of the life of Muslims, because it can lead to happiness in this world and the hereafter. This fact proves the main reason why compliance with Shariah is vital in a Muslim's life under all conditions (Elias, 2015).

Allah states in Surah Al-Baqarah, verse 172-173

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

﴿١٧٢﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَحُلْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ

وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٧٣﴾

Meaning: O 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 [172]. 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 [173]

(Al-Baqarah: 172-173)

The following verse 172-173 in Surah Al-Baqarah, explains the generality and simplicity of Maqasid Shariah as Allah S.W.T has permitted all foods that have advantages and benefits to the soul and body of all human beings. Similarly, Islam has strictly prohibited all foods which have more harm than the benefits. This is to preserve the purity and goodness of heart, mind, body and spirit, because every food that comes into the human body will be transformed into blood and flesh to unlock the blessing of Allah SWT to the human being.

The Maqasid Shariah ideology is all rooted in the consumption of Muslim food in all facets of life. It needs human beings to follow Allah SWT in the consuming of Halal food and in establishing the Halal industry and economy. With a clear knowledge of Maqasid Shariah 's philosophy, and applying it to practical use as well as actions, it shows the manifestation of human obedience and gratefulness to Allah SWT that created mankind and all the sustenance of life that Allah SWT provides to all individuals.

Maqasid Shariah's idea offers a simple framework for the supplier or food producer about the principle of Halalan Toyyiban. It covers five essential components of human life aimed at preserving religion, life, intelligence, lineage and wealth. From the accurate understanding of this philosophy that it is the requirement instructed in al-Quran where it positively will impact positively on Muslim food consumption and Muslim life with the Halal food product. That would certainly enable Halal 's food industry to expand and boost the country's economic performance since the Muslim population in Malaysia accounts for more than 60 % of the total population, which is about 32 million in 2018 (Department of Statistics Malaysia, 2017).

Clear understanding of the philosophy of Maqasid Shariah is supposed to lead to Muslim food consumption that pursues for Halalan Toyyiban which is not compromised with questionable substances, proper manufacturing processes taught by Islamic teaching and treated in a safe and Halal setting. Halal food production

should come from the knowledge and understanding that it is to abide by the requirements of the Quranic teaching with a full sense of gratitude that Allah SWT provides all the sources. Such a consciousness is a reflection of obedience and piety to Allah SWT.

The obligation to grow the Halal industry and economy for the Muslims food manufacturers, in essence, it is to improve Muslim food security in the Halal industry for the spiritual, physical and mental welfare of mankind. The overall framework of Maqasid Shariah emphasizes on the impact of Shariah compliance on the Halal food product and Muslim life which enforces the provisions and procedure of obtaining the Halal certification by JAKIM to all food manufacturers as to guarantee it's Halalan Toyyiban is assured. In relation, Maqasid Shariah's position is essential in promoting and protecting the welfare of society from all types of impediment and hardship. It is in accordance with its basis of upholding the goodness (masalah) of the public and individuals and preventing harm (mafsadah) for the Ummah. Thus, the Maqasid Shariah provides Muslims with a clear guideline for adequate caution regarding food security and the wisdom of the human being spiritually, mentally and physically.

In this underlying assumption, the aim of Maqasid Shariah is to preserve religion, life, intellect, lineage and wealth, definitely underpinned the principle of Halalan toyyiban in food production and consumption. Whereby it should have adhered to all Muslims as a whole command of Allah SWT and full perspective of life-based on Islam (Abdul Wahab & Azhar, 2014). The Halalan toyyiban philosophy has many positive impacts on all aspects of the human life including the business sector. The most prominent aspect is the rapid growth of the Halal food industry worldwide. In short, it can be said that in the food manufacturing industry, it does not only need Halal and toyyib sources of food materials but the food premises which include the machine to process and manufacture the food, the food handlers, the logistic movement, as well as food outlets that should be sourced from Halal toyyiban sources and not syubhah are all equally essential in the growth of the Halal food industry.

Islam discusses the consequences of eating or using a clean and unclean. Allah SWT commands Muslims to eat Halal and good food,

as it is a symbol of piety, faith, gratitude, devotion to Allah SWT the Creator. The development of food technology, however, causes much uncertainty (syubhah) as to whether the materials used and the processes food has undergone are halal and clean (Yasim, 2011). In this modern period, new technology has emerged, with various ingredients obtained and modern methods used to manufacture food products and consumables. Often this scenario makes customers difficult to determine a particular product's Halal status or haram, and it creates concerns about the Halal status on different items.

5. Halal In Food Service Industry

In Malaysia, the provisions of the legislation, policies and standards outlined are based on the principles of halal and halal concept in the Al-Quran and As-Sunnah and according to Muslim who acclaimed. Among the legislation relating to the halal aspect in this is the Trade Descriptions Act 2011, Food Act 1983 and MS2400-3-2019. The Codex General Principles of Food Hygiene and the Malaysian Standard MS1514 on General Principles of Food Hygiene have laid down a solid procedure in hygienic practices to ensure food hygiene and safety of products (WHO, 2010). Halal is not only based on the label or logo. It covers everything from beginning until to the end users. For Muslims, securing Halal and quality food at all times is crucial not only as a religious obligation but also for an active and healthy life. Islam strongly emphasizes on cleanliness and purity, spiritually, morally and physically, including food and drink (Yaakob C.M, 2009).

The consumption of halal food is becoming significant as it associates with quality, cleanliness and safety as underlined by the syariah principles. Syariah is the divine law of Islam, derived from the Qur'an and other holy text, which serves as the moral guide to Muslims (Al-Qardawi, 2007). The Syariah sets guidelines for what is right and wrong in everyday life, including standards for food, family life, and business transaction. As a result, Halal food trade is getting more globalized and its supply chain is turning more complex. If previously, consumers have put much attention to the production of halal foods, but now consumers realize that halal compliance applies to the entire supply chain ranging from sourcing of raw materials to

the manufacturing, transporting, storing and handling. (Suhaiza et al., 2015).

According to Sazelin (2014), though Halal and Haram rules are clearly stated in the Quran, and the hadith, when it comes to the concept of Halalan Toyyiban where Halal is not only permissible but also wholesome, there is lack of awareness and understanding (Sazelin et al.,2014). Everybody is responsible to prepare clean and hygienic food especially to food service operators. However, Halal is not only on certification, but it also includes the concept of hygiene, cleanliness and safety for all which is Halalan toyyiban.

The consumption of halal food is becoming significant as it associates with quality, cleanliness and safety as underlines by the syariah principles. Seeking for halal products in Malaysia is not tough, however, to ensure the food is really hygiene and clean is ambiguous. It is crucial for individual especially food street vendors to comprehend Halalan toyyiban concept. Besides that, the need to discover their consciousness about Halalan toyyiban concept in preparing their food to sell is crucial. As referring to Halal toyyiban concept in food service industry, the guaranty of Halalan toyyiban must be from the farm to the fork. This principle is one of the syariah rule intended to protect the graciousness of human life as to uphold best dietary habit granted by Allah SWT. (Al-Qardawi, 2007).

According to Al- Qardawi (2007), the concept of Halalan toyyiban considers all the physical and spiritual advantages of the food to the humankind. In this regard, Halalan toyyiban can be interpreted as foods that are permitted to be consumed (halal) and can give benefits to the human body. In other words, food that is classified as Halalan toyyiban is the food that fulfils the two criteria which are firstly, the food is halal and taken from a halal source, and secondly, the food is a quality food as it provides benefit for those who consume it. Food that does not have these two criteria are not classified as Halalan toyyiban, hence it should be avoided. The application of the concept of Halalan toyyiban indicates that the determination of halal food encompasses both the tangible and intangible aspects of the food: The food identified as halal must be in good quality, hygiene and safe to be consumed.

Further, this concept is applicable from the initial preparation of the food until its final production. This includes the process of preparation, manufacturing and distribution of the food until it is served to the customers. The concept of *toyyiban* does not mean that the food must be halal, good, delicious, tasty and pure only. It also means that the food must be beneficial to the body and does not cause any harm. Furthermore, Yaakob C.M. (2009), stated that the good quality food bounded by Islam has a strong relationship in developing good quality human capital. Halal and *toyyib* foods should be viewed from the aspect of its complete supply chain starting from the farm to the dinner table which includes the food processing and preparation, ingredients and cleanliness. Throughout the process, it is important to ensure that the food does not contain any illegal substances or it is contaminated by harmful products which may be harmful to the human's life and health (Sazelin et al., 2015).

6. Halal Supply Chain

Muslims want absolute guarantee that their products are a true expression of Islamic principles and they should be *toyyib*, meaning good and wholesome (World Halal Form, 2009). As the Halal integrity of the goods or products is a matter of the multiple supply chain activities, A supply chain strategy is important to ensure the integrity of the Halal product at the point of consumption. Muslim customers lack supply chain knowledge and cannot be assured that no cross-contamination has occurred (Bonne and Verbeke, 2008). This is one of the key reasons why Muslims in Europe purchase their Halal goods from Muslim butchers in non-Muslim countries as it is no more the responsibility of the consumer but the responsibility of the Muslim butcher to ensure that the meat is Halal.

Although the current Halal standards oversee to some degree food processing, preparation, handling and storage, it does not guarantee that the product is Halal at the point of consumption (Tieman, 2006). Halal logistics capabilities are especially crucial to achieving the Halal integrity of the supply chain from farm to fork. Halal as a concept cannot be fully encapsulated within the construct of product, Halal goes far deeper into business management areas, organizational behavior, anthropology of culture and sociology (Wilson and Liu,2010; Zakaria and Abdul-Talib, 2010).

As Lada et al. (2009), Alserhan (2010), Ibrahim and Mokhtarudin (2010) and Wilson and Liu (2010) have argued, supply chain needs a Halal approach. Halal should also take into account muslim consumers' spiritual needs and Islamic values. The term Halal and its arabic character is a significant mark (symbol) symbolizing Halal. Prophet Muhammad displayed the best behaviors and his life was the best example to observe and follow (Hussaini, 1993). The records of the Prophet Muhammad's acts and sayings are written in the Sunnah (Laldin, 2006).

Among other practices in Islam, there are the Islamic ways of slaughtering and for other Islamic schools of thought such as Mazhab Shafi'i prescribe ritual cleansing which is also known as Samak. The foundation of Islamic culture is the Holy Quran which is Allah's vouchsafed Word. Initially, the Halal supply chain is based purely on trust. A Muslim purchases from another Muslim and thus the seller will be accountable to Allah for making sure that the food he / she sells is Halal. In this way the customer is assured enough that the Halal he / she consumes is Halal.

In the next phase of the supply chain, the Halal certification logo on the product is an essential reason for assurance. The Halal logo offers certainty that an independent Islamic Certification Authority has certified that the product, its source and facility are Shariah compliant. The next phase of the Halal supply chain recognizes the importance of supply chains and maintains reliable Halal supply chains that better protect end-consumer Halal integrity. Lastly, the entire supply chain is covered within the Halal concept. Multinational Islamic food corporations regulate entire supply chains from seed to fork. Islamic science is essential in ensuring high-performance supply chains. Regardless of the new green movements with the desire to be environmentally friendly, the future Halal value chain would create value for both the society and the Earth.

7. Halal Retailing

According to the definition given by MS 2400 Halal Supply Chain Management System – Part 3: Retailing – General Requirements, retailing is the sale of products or goods directly to the consumers. A set of business activities carried on to accomplishing the exchange of

goods and services for purposes of personal, family, or household use, whether performed in a store or by some form of non-store selling (Bennett 1995).

This is supported by the definition given by Khan, K. M., & Khan, M. N. (2006), retailing are business activities involved in selling goods and services to consumers for their personal, family, or household use. Any organization selling to final consumers whether it is manufacturer, wholesaler, or retailer is doing retailing. It does not matter how the goods and services are sold whether by person, mail, telephone, vending machine, or Internet or where they are sold in a store, on the street, or in the consumer's home.

Islamic retail generally defines as the sell and purchase of Halal certified products and Halal goods. According to Mutsikiwa and Basera, (2012), Halal food products have recently dominated the world market as standards for safety and best quality and this is evidenced by the proliferation of Halal-certified products found on most shelves of both Muslim and non-Muslim countries. Today, Muslim customers are faced with a wide variety of goods and resources (Hassan, 2011).

To Muslims, the Halal concept is an absolute gateway to consumption. Halal must be differentiated from Haram, and they include names such as: chicken ham, halal beef bacon and alcohol-free beer, which can confuse and create uncertainty between Muslims and the Muslim community. As stated by Wilson and Liu, (2010), Muslim consumers are intensively demanding Halal goods, particularly meat. To learn and understand what Halal is, it is the philosophy of every single Muslims belief, so we must find all the knowledge that is known by necessity.

8. Halal Control Point

Halal Control Point as according to Halal Development Corporation Berhad, is a point, step, or procedure in a Halal food manufacturing at which control can be applied and, as a result, Halal food cross contamination hazard can be prevented or eliminated. Halal Control Point was derived from the concept of Hazard Analysis Critical Control Point (HACCP) in which was designed to prevent microbial,

physical and chemical hazards in food for space missions (Janevska et al., 2010). This is similar to what is stated in the MS 2400 Halal Supply Chain Management System – Part 3: Retailing – General Requirements, Halal Control Point is a point, step or procedure at which controls can be applied and contamination can be prevented or eliminated.

HACCP is a system that enables the production of safe meat and poultry products through the thorough analysis of production processes, identification of all hazards that are likely to occur in the production establishment, the identification of critical points in the process at which these hazards may be introduced into product and therefore should be controlled, the establishment of critical limits for control at those points, the verification of these prescribed steps, and the methods by which the processing establishment and the regulatory authority can monitor how well process control through the HACCP plan is working (Hulebak and Schlosser, 2002). These steps very much apply the same to Halal Control Point. Halal Control Point focuses on preventing Halal breach of Halal products from the very beginning of manufacturing to the point of consumption. This encompasses the whole supply chain whether they are logistics, warehousing, storing, transporting or retailing.

9. Retailers' Behaviouri in Managing HCPs In Halal Meat Handling

Nowadays, Muslim customers face a wide choice of products and services. For Muslims, the Halal definition is an absolute key to consumption. There is a need for Muslim consumers to differentiate between Halal and Haram products such as products that will cause confusion like chicken ham, alcohol-free beer and Halal beef bacon. Muslims consumers are in great demand for Halal goods, in particular meat.

Religious belief and culture are among the factors influencing the purchase decision, as different religious groups ban such products from being eaten by devotees. Halal food products have recently dominated the world market as safety and quality standards, as demonstrated by the abundance of Halal-certified goods on most

Muslim and non-Muslim countries ' shelves. The halal market is more than just food products, it also includes Halal shampoo, Halal cleaning agents, Halal chocolate and Halal hip-hop (Milad Kalantari Shahijan et al,2014).

Milad Kalantari Shahijan (2014) states that there are seven stages of critical points in Halal meat handling. The first point is the ordering stage. Retailers should ensure that Halal meat does not come into contact with non-Halal meat and order the Halal meat in separate trucks. Secondly, the point of receiving the supply of meat at the retail. Retailers should check the supply and ensure that that the supply has entitled the requirements according to the Islamic rule and regulation such as Islamic slaughter checking. One criterion that the meat should have is the approval from the Department of Veterinary Malaysia and has the Halal certification from the Department of Islamic Development (JAKIM).

The third stage is the internal transport of the supply to storage. During the process of transportation by retailers to their store, they should use separate trucks to preserve the Halal integrity of the Halal meat. Fourthly, internal storage stage. Retailers should store the meat using equipment that is free from contamination and the facilities should be well designed to keep the meat.

After that, the fifth stage is the display for sale. Segregation of Halal and non-Halal meat should be practiced. This is the process of shelving on store. The sixth stage, customers carrying the supply. Retailers should provide separate trollies for Halal meat. Next is the final stage. The seventh stage is the cash counter stage. Retailers should provide separate counters for Halal meat. This is in case of the counter being contaminated by non-Halal meat by the purchase before.

According to Milad Kalantari Shahijan et. al (2014), there is a relationship between normative belief (NB), subjective norms (SN), retailer's behavioural belief (RBB), retailer's attitude (RATT), retailer's behaviour intention (RBI), retailer's actual behaviour (RAB) and retail performance (Retail) in handling meat products.

Managing Halal meat becomes an issue for retailers and firms due to consumers concern of their realigned thought of quality and

safety of food. Normative belief, subjective norms, retailer's behavioral belief and retailer's attitude positively affect retailer's behavior and motivate the retailer for higher retail performance. The critical points are vital to the management of the Halal supply chain and offers them insight into how to handle their future target market, whether it is a Muslim or a non-Muslim market.

Religion plays a significant role in the lives of many people, as extensive research indicates that religion can affect and impact customer perceptions and behaviour. Milad (2014), states that retailers need to tackle a range of logistical considerations in Islamic retail to satisfy Muslim consumers. These include the stage of ordering the supply, the stage of supply checks, the stage of internal transport, the stage of internal storage, the stage display for sale, the stage of delivery of the customer and the stage of cash counter. While some of these stages, such as the ordering stage, the procurement stage, the internal transport stage and the internal storage stage, are not clear to end-users, this should be explained by the government policies in Halal supply chain management.

As logistics fills the distance between the point of production and the point of product purchase, Halal food logistics is essential to ensure the quality of Halal food at the point of consumption (Tieman et al., 2013). Manufacturers and retailers use Halal certification and logo as a means to inform and convince their potential customers that their products are Halal-and Shariah-compliant.

In the case of the Halal meat market, retailers should understand how to track all measures in accordance with Halal. Critical points in the handling of halal meat became evident when organizational decision-makers make decisions in their respective businesses. Retailers should realize the value of the Halal meat market for organizations working in the Halal sector and the Muslim community.

According to Waida Irani Mohd Fauzi (2011), the retail sector rate had risen up to 0.8% throughout the year of 2009. This showed strong repercussions from the economic downturn. The retail sector in Malaysia includes a wide variety of department stores, supermarkets and mini markets, grocery shops, convenience stores, hardware stores,

pharmacies, medical halls, direct sales, wet market stalls, pavement shops and petrol kiosks.

In addition, most of the items sold at the outlet are Muslim-made goods that must not only be halal but halalan toyyiban, and the owner's appearance often follows Islamic appearance. The author states that consumers are affected because of their motives. This includes product display, attributes, to support Muslim businesses and their choice of purchasing Halalan toyyiban goods or products. Good product display is essential, so that products can be easily identified. There are concerns that the retail outlet has not given sufficient attention to displaying the goods sold. The author states that many respondents of the research are afraid and doubt the Halal status of products sold at common general stores.

Moreover, Muslim consumers choose Islamic retail stores to support Muslim businesses. This is also because Muslims boycott products or goods which have connections to Jews due to the conflict that is happening in the Middle East. For this reason, many Muslim consumers decide to purchase goods at Muslim owned stores and Muslim made products. Other consumers motives are consumers choose Islamic retail stores because of the concept of Halalan Toyyiban. This is not just about the Halal status, but also about the wholesomeness, goodness and cleanliness of the product.

10. Statement of The Problem

Malaysia is known to be the leading Global Halal Hub with an annual export value of RM35.4 billion for halal products, which contributes approximately 5.1% of the total exports for the country. Malaysia has explored the Halal market in all sorts of businesses. One of the business sectors involving the Halal market is Halal retailing. This basically refers to retail stores that provide Halal goods and food products for consumers especially Muslim consumers.

Retail stores in Malaysia provide all kinds of Halal products including imported Halal goods and food products such as from Korea, Japan, Indonesia and the United States of America. This creates ease for Muslim consumers to purchase all kinds of Halal products from different countries which have not been produced by

Malaysian food manufacturers or even specific food products which can only be obtained from the countries mentioned.

Retail stores such as 7-Eleven, Family Mart and 99 Speedmart are commonly known to have a variety of snacks, canned drinks, ice-cream and instant meals which consumers constantly crave for. Most of the products sold are usually Halal or known to be Halal. However, these stores may also sell goods and food products that are not Halal certified or may contain Haram substances.

Hence, the problem of this study is whether the workers in franchise retail actually understand and know what is meant by Halal concept. With existing guidelines created by the government, there should not be any cases involving Halal integrity. The existing issues also lead to question whether the staff can identify what control points in their store are affecting Halal integrity of the products.

11. Research Objectives

The research objectives of the study are:

1. To evaluate the understanding of Halal concept among workers of 7-Eleven retail stores in Cyberjaya, Selangor.
2. To evaluate the understanding of Halal Control Point among workers of 7- Eleven retail stores in Cyberjaya, Selangor.
3. To identify the application of Halal Control Points in 7-Eleven retail stores in Cyberjaya, Selangor.

12. Research Design and Methodology

For this study, a quantitative method is found to be the most suitable method. According to Aliaga and Gunderson (2000), a quantitative research is explaining phenomena by collecting numerical data that are analyzed using mathematically based methods. This quantitative method is concerned with collecting and analyzing data that is structured and can be represented numerically (Goertzen, 2017). A quantitative method utilizes a questionnaire or conducting a survey in collecting the required data to complete the research.

According to Goertzen (2017), findings generated from quantitative research uncover behaviours and trends. However, it is

important to note that they do not provide insight into why people think, feel, or act in certain ways. In other words, quantitative research highlights trends across data sets or study groups, but not the motivation behind observed behaviours.

This research employs the convenience sampling technique. Convenience sampling is a non-probability sampling technique where subjects are selected because of their convenient accessibility and proximity to the researcher (V.K.Maheshwari, 2017). Usually this may include utilizing geographic location and resources that make participant recruitment convenient. This technique focuses on collecting data from retail store workers of 7-Eleven from the branches around Cyberjaya.

The 7-Eleven stores were chosen as it is known by everybody from all age groups. People will often visit 7-Eleven stores and buy all kinds of goods such as snacks, drinks, chocolate bars and instant noodles.

In this study, the questionnaire distribution is to be done specifically and participated by the respondents that fulfil the stated criteria. This research requires respondents from the staff of 7-Eleven stores in Cyberjaya, Selangor. This includes 8 stores of 7-Eleven. The study involves all the staff of the 7-Eleven stores regardless of their position whether it be the manager, assistant manager or even the cashier. A sample of 28 participants from the population of interest is a reasonable minimum recommendation. This is based on Krejcie and Morgan's sample size calculation given the total number of workers of all the 7-Eleven stores in Cyberjaya are a total of 32 workers. This study, however, was a limited-scale research conducted within a limited time frame. The sample size for this analysis is therefore limited based on the time limitation and researcher's capabilities.

This study will be conducted in the city of Cyberjaya, Selangor. Therefore, the respondents of this study comprise of staff from the 8 stores 7-Eleven around the city of Cyberjaya only and not beyond that. Based on the sampling technique, the respondents are required to be staff at these stores.

Primary data refers to the main information that is to be collected

for this research and to also fulfill the objective of this research. This is to study the understanding of staff on the concept of halal and the identification of Halal Control Point (HCP). This data is to be acquired through a survey conducted by the researcher. The survey includes a set of statements which are related to the job scope in retail stores. The survey is distributed to the staff of the 7-Eleven stores as the relevant respondents. Each staff will be given the same set of statements.

The researchers used the survey administration program from Google, known as the Google Form, for this analysis. The Google Form has been chosen because it allows researchers to acquire respondents in a short period of time since the form can be spread through the WhatsApp application.

The survey will be given to the staff who are willing to cooperate in this research as company consent is asked prior to the data collection. The set of statements must be answered with the Likert scale according to their level of agreement or disagreement to the written statements. These statements are in relevance to the objective of the study.

The data collected from the answered survey will then be reviewed and analysed to answer the purpose of this research. The information collected will be analysed using the Statistical Package for Social Science (SPSS) software platform.

Secondary data is supporting information such as previous researches, related information regarding this topic of research as well as recent and contemporary issues on this topic. This information is collected through the compilation and review of books, brochures, journals, magazines, articles, and newspapers. After the compilation of this data, it will then be analyzed and reviewed as supporting information to this research.

The questionnaire distributed among the respondents consists of four sections. The first section is the demographic profile section. This section categorizes the respondents according to their gender, age, position in the 7-Eleven store and their years of working experience. The next three sections evaluate the understanding level

of Halal concept, Halal Control Point among the workers of 7-Eleven stores and the identification of Halal Control Point. These three sections utilize the Likert scale. The respondents are asked based on their level of agreement on the statements given in the questionnaire where 5=Strongly Agree, 4=Agree, 3=Average, 2=Disagree, and lastly 1=Strongly Disagree.

A descriptive study was conducted to determine and identify the characteristics of the variables in a study. This type of study enables the researcher to describe any significant aspects of an organizational, individual and industry-oriented phenomenon of interest. Descriptive statistics include minimum and maximum value for interval-scaled items of the study where the statistics provide the descriptive information on the set of data. This research uses the Statistical Package for Social Science (SPSS) to analyze data that has been collected.

13. Results

Research Question 1

What is the degree of understanding of Halal concept among 7-Eleven workers in Cyberjaya, Selangor?

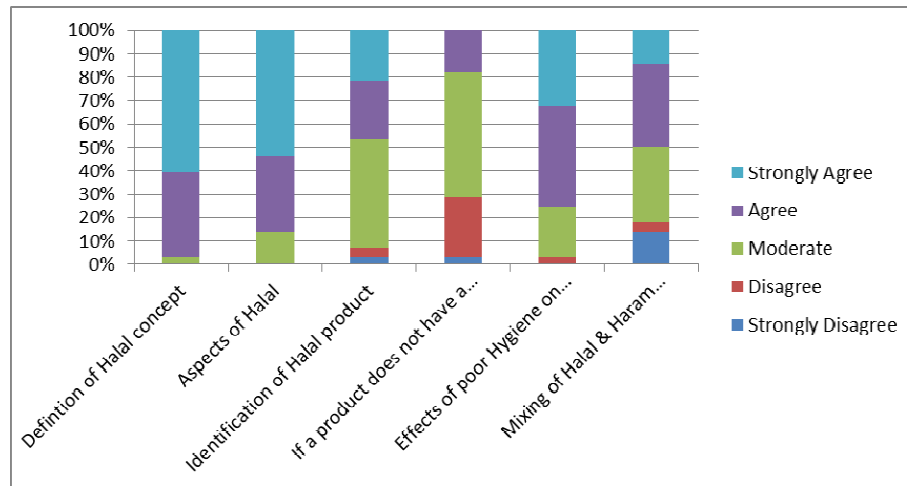


Figure 4.1: Level of Understanding of Halal Concept

Based on figure 4.1, about 17 (60.7%) of the respondents strongly agree that Halal is anything that does not contain any impure, najis or Haram substances while 1 (3.57%) of the respondents have a neutral view on the statement. Furthermore, 15 (53.6%) of the respondents strongly agree that the Halal concept covers the aspect of hygiene, sanitation and safety. On the other hand, 4 (14.3%) of the respondents feel neutral towards the statement that Halal covers the aspect of hygiene, sanitation and safety. Next, a majority of 13 (46.4%) of the respondents have neutral opinions about saying that a Halal product can be identified only by the Halal logo. However, few respondents strongly disagreed and disagreed, both at 3.7%. Similarly, 15 respondents or 53.6% of the workers also feel neutral saying that if a product does not have a Halal logo, it is considered Haram. Only one respondent at 3.6% strongly disagrees with the statement. Moreover, 12 respondents representing 42.9% agree that poor hygiene can affect the Halal integrity of a Halal Product. The least number of respondents disagree with the statement at only 3.6%. Mixing Halal and Haram products affects the Halal integrity of a Halal product is agreed by 10 of the respondents representing 35.7%. Lastly, the minority of 1 (3.6%) respondents disagrees that mixing Halal and Haram products affects the Halal integrity of a Halal product.

Research Question 2

What is the degree of understanding of Halal Control Points among 7-Eleven workers in Cyberjaya, Selangor?

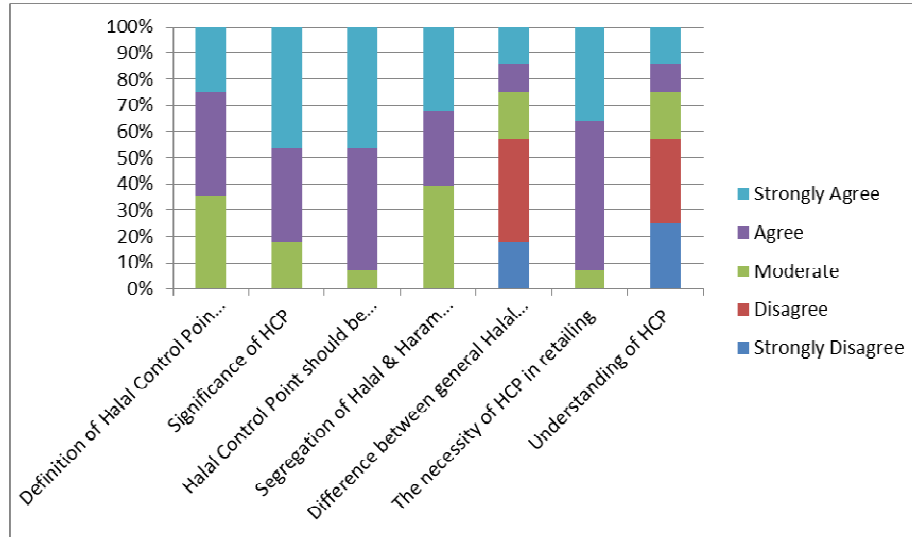


Figure 4.2: Level of Understanding of Halal Control Point (HCP)

Figure 4.2 represents the whole understanding of the concept of Halal Control Point (HCP). Based on figure 4.2, it can be seen that 39.3% representing 11 of the respondents agreed on the given definition of Halal Control Point. However, fewer respondents of 7 (25%) strongly agreed on the definition of HCP. Next, a majority of the respondents comprising of 13 (46.4%) strongly agreed that HCP is significant in preserving the Halal integrity of Halal product and the least number of respondents (17.9%) feel neutral of the significance of Halal Control Point. Furthermore, most respondents strongly agreed and agreed, both at 46.4% that Halal Control Point should be applied at every procedure in the daily retail operations. The remaining respondents at 7.1% are neutral towards the application of Halal Control Point in retail operations. Most respondents of 11(39.3%) are neutral of the statement that segregation of Halal and Haram products is an example of HCP meanwhile fewer respondents of 8 worker (28.6%) agree with the segregation as an example of HCP application. Moreover, 11 workers or 39.3% of 7-Eleven workers disagreed at

knowing the difference between general Halal practices and Halal Control Point. A few of the workers at 10.7% did agree that they know the difference between general Halal practices and HCP. The necessity of Halal Control Points in retailing operations was agreed by more than half of the staff representing 57.1% while only 2 staff or 7.1% of the staff are neutral towards the necessity of HCP in retailing operations. Lastly, a majority of the staff representing 32.1% disagreed that they fully understand the concept of Halal Control Point meanwhile only a few workers of (10.7%) agreed that they fully understand the concept of Halal Control Point.

Research Question 3

How are the applications of Halal Control Points in 7-Eleven retail stores in Cyberjaya, Selangor?

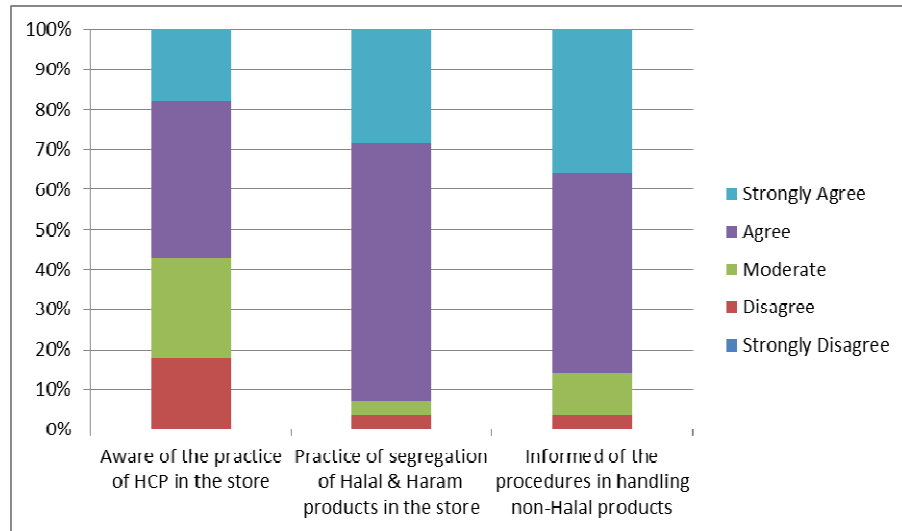


Figure 4.3: The Application of Halal Control Point (HCP)

Figure 4.3 represents the practice of Halal Control Points (HCP) within the 7- Eleven retail stores. Based on figure 4.3, the majority of workers of 7-Eleven stores consisting of 39.3% agreed that they are aware that the store practices Halal Control Point. However, few of the respondents strongly agree and disagree, both at 17.9% that they are aware of the practice of HCP in the 7-Eleven stores. Furthermore, 64.3% of the total workers in 7-Eleven stores

agreed that the stores practice the segregation of Halal and Haram products. On the other hand, a few respondents were neutral and disagreed that the 7-Eleven store practice the segregation, both at 3.6%. Moreover, about 14 workers or 50% of the 7-Eleven agreed that as workers, they are informed on how to handle non-Halal products. The least number of respondents that disagreed with being informed on how to handle such products was at 3.6% which is only 1 worker.

14. Discussion

Research Question 1

What is the degree of understanding of halal concept among 7-Eleven workers in Cyberjaya Selangor ?

Based on the findings in the previous chapter, it was found that most of the respondents strongly agreed with the definition of the Halal concept. This can be assumed that the respondents generally understand what is meant by Halal in which according to Khatijah Othman, Suhailiza Md Hamdan (2018), Halal food is the Halalan Toyyiban as described by Shariah Law which is said to be clean and not contain any filthy or dirty substances. Although, the respondents may not know the exact definition of Halal but they have a grasp of what halal means and is in line with what has been stated in the definition given by the Trade Descriptions (Definition of Halal) Order 2011 and Trade Descriptions (Definition of Halal) (Amendment) Order 2012. This definition is what is understood by most industry players and adhered to when manufacturing or selling Halal products. However, there was a very small percentage of the respondents who are unsure of what is meant by Halal. By understanding the definition of Halal, it can help the workers to ensure that the products that are sold at the 7-Eleven stores are Halal products and the products are unaffected by non-Halal or Haram products.

Furthermore, the findings also show that a majority of the respondents strongly agreed that Halal covers the aspect of hygiene, sanitation and safety while only a few respondents have neutral views toward the statement. This shows that most of the workers understand that Halal is not just in terms of Halal food and Haram

food but also the fact that Halal oversees the aspect hygiene. This encourages staff at the stores to make sure that the cleanliness and safety of their product are always preserved from any kinds of dirt or filthy substances that can affect the Halal status of a product. This is also important as to present a good impression towards the store's customers that they ensure the cleanliness of their products. Consumers will happily purchase from the store knowing that the Halal products sold are kept on good hygiene and safe for their consumption. This is as stated by Ambali and Bakar, (2014), the term halal encompasses cleanliness and hygiene in food preparation because cleanliness is part of religion and Allah (S.W.T.) only permits hygiene, safe and halal foods or products for Muslims consumptions. If 7-Eleven stores put stress on the importance in hygiene and cleanliness, they will be able to attract customers as clean environments attract more people. According to Lindquist (1974), conducive atmospheres including store cleanliness, appealing of the store and comfortable shopping in the store. This is important as it will influence customers emotion and may affect behavioural intention (Kim & Moon, 2009). This is supported by Babin, Lee, Kim and Griffin (2015), retailers should place emphasis on this construct because it plays positive outcome and strong customer relationship.

It was also found in this research that almost half of the respondents were neutral towards the statement that a Halal product can only be identified by the Halal logo. It can be deduced that some of the workers may believe and be aware that a product is not only Halal by its logo but also other aspects. There are several possibilities such as the ingredients, the process during manufacturing, suitability of packaging, the shelving in the store and also segregation of Halal and Haram products. Among the respondents there were 2 of them who strongly disagreed and disagreed. These two respondents show certainty that they know that a product is not only Halal by the Halal logo. They may know how to determine whether a product can be eaten besides looking for the Halal logo. However, a few of the respondents do believe that a Halal product can only be identified by the Halal logo. This shows that some of these staff may have little knowledge on the Halal concept in whole which include other aspects.

In relation, this research has also found that more than half of the staff of 7- Eleven stores in Cyberjaya are not certain on whether a product is considered Haram if it does not have a Halal logo. They may feel that a product can be Haram or not Haram based on their judgement of the product. On the other hand, there are more staff that strongly disagreed and disagreed compared to the number of workers who agreed that a product is considered Haram if it does not have a Halal logo. This proves to show that most of them are not totally depending on the Halal logo of a product. They feel that a product can be consumed despite the not having a Halal logo. This comes to show that some of these workers are observant of their products that are sold at the store. Some products may not have a Halal logo, but it does not mean that they are considered Haram. In such situations, the staff of 7-Eleven stores can assist the consumers who may be unsure of such products. Halal products are to be prioritized when purchasing especially for Muslim consumers however in cases where a product does not have a Halal logo, they can ask the staff for assurance.

Moreover, on the aspect of hygiene, a majority of the 7-Eleven workers believe that hygiene plays a role within Halal products. They mostly agree that poor hygiene can affect the Halal status of products. This is assumed that they understand that Halal also covers the aspect of hygiene. This is as stated by Khatijah Othman, Suhailiza Md Hamdan (2018), Halal food is Halalan Toyyiban as described by Shariah Law which is said to be clean and not contain any filthy or dirty substances. Halal food must be clean. By preserving and ensuring good hygiene in the 7-Eleven stores, the Halal products being sold can be safe from any filthy substances which can contaminate the food.

Lastly, the findings have shown that most 7-Eleven workers understand that segregation of Halal and Haram products is important. Majority of the respondents believe and know that mixing Halal and Haram products can affect the integrity of the Halal products being sold. Such practices of having separate racks or shelves to store Halal and Haram are essential in stores that sell these products. This is to ensure the integrity of Halal products are not at risk due to the contamination or spoilage by the Haram products. Although there are several respondents that are not sure and a small

group of respondents think that the mixing of these two products does not affect the Halal product. This may be due to the lack of understanding and awareness of how critical it is to preserve Halal products.

Research Question 2

What is the degree of understanding of Halal Control Points among workers of 7-Eleven retail stores in Cyberjaya, Selangor?

Based on the findings, it can be said that a majority of the respondents agreed and strongly disagreed on the definition of Halal Control Point (HCP). This shows that most of the respondents understand the meaning of Halal Control Point as stated by Halal Development Corporation Berhad. Halal Control Point was derived from the concept of Hazard Analysis Critical Control Point (HACCP) in which was designed to prevent microbial, physical and chemical hazards in food for space missions (Janevska et al., 2010). Halal Control Points plan can be utilized to ensure both food safety and halal analysis of food products. This is based on the view that safe food and hygienic production is the base for halal production (Riaz and Chaudry, 2004).

Furthermore, it can be clearly said that most respondents believe that Halal Control Points (HCP) are significant in preserving the Halal integrity of products. Halal critical control point (HCP) is a method of identifying haram substances by using the steps in the HACCP system (Kohilavani et al., 2013). This shows how important it is for HCP to exist in any supply chain whether it is manufacturing, logistics, supply or retail. HCP can prevent any possible contamination or damage that may possibly affect the Halal status of a product rendering it to be not consumable by Muslims. In retail, there is no process that may seem possible to cause Haram substance to mix with Halal products. However, there are possibilities that can affect the Halal product such as improper shelving by putting Haram products near or on the same rack as Halal products. The possibility of damaged Haram products still exist in which can risk the Halal goods.

Next, the respondents in majority feel that HCP should be applied at every procedure in daily retail operations. According to Macdonald and Engel (2001), the HACCP system can be applied to every step-in industry operation, such as raw material procurement, supply, preparation, storage and distribution. This is also supported by Chen (2007), HACCP can be a powerful tool for identifying hazards in any supply chain. This also applies to HCP as it follows the same concept. In retail HCP could be applied to storage, receiving supply, shelving or transporting goods. However, the application of HCP should not be applied to every single procedure of a certain supply chain. Control should be applied to steps in which the Halal integrity of a product is at the highest risk and control is taken to avoid such risk.

From the findings, it can be assumed that although the respondents understand the meaning of Halal Control Point, they may not understand the application of HCP. This is because a majority of the respondents have neutral opinions towards the statement that segregation of Halal and Haram products is an example of Halal Control Point. In retail, it can be said that segregation is the most common procedures practiced in stores that sell Halal and Haram products. For example, shelving of Halal drinks and alcoholic drinks should be sorted in separate racks, coolers or shelves. Segregation in handling meat should also be practiced. Meat handling includes cutting the meat, transporting or moving and storing the meat. When handling both Halal and Haram meat, there should be segregation in terms of meat handling such as creating separate working areas, separate storage location, separate cutting equipment, separate transportation. According to Milad Kalantari Shahijan (2014), there are seven stages of critical points in meat handling such as separate transport, separate shelving, separate cashier counters and many more. This also applies to the 7-Eleven stores that handle Haram products such as alcoholic drinks.

In relation to the above, it can also be deduced that most of the respondents cannot differentiate general halal practices and Halal Control Point. The term halal encompasses cleanliness and hygiene in food preparation because cleanliness is part of religion and Allah (S.W.T.) only permits hygiene, safe and halal foods or products for Muslims consumptions (Ambali and Bakar, 2014). In this matter, this

includes regular cleaning of the store, hygiene of the storage area and cleanliness of the shelving area or display unit. On the other hand, Halal Control Point focuses on controlling procedures so as to avoid breach of Halal integrity of the product. For instance, the display of goods is controlled by segregating Halal and Haram products. This shows the differences between general Halal practices and Halal Control Point.

HCP emphasizes avoiding the risk and preventing the occurrence of Halal breach whereas Halal practices focuses on quality, cleanliness of the product and in food preparation it includes the safe handling of the food. In 7-Eleven store, they may have cleaning schedules including overall cleanliness of the store, cleanliness of the racks, maintenance of coolers, product arrangement and practice HCP such as segregation of Halal drinks and alcoholic drinks however the workers may not understand the differences in such practices and not be aware of it.

In addition, 92.8 per cent of the respondents agreed and strongly believe that Halal Control Point is necessary in retailing operations. This can be assumed that the workers of 7-Eleven stores understand the need for HCP in their stores. This can be beneficial for retail stores if the workers realise how important the practice of Halal Control Point is in daily operations. From understanding and realization, this can lead to the manifestation of HCP practices in retail stores. Consequently, this will reduce the cases of Halal breach of products purchased by consumers. This will also increase the trust and confidence of consumer towards the retail stores especially for Muslim consumers. Customers will be more prone to go to stores with good quality goods and products in which the safety of the products are ensured.

Lastly, based on the findings, it can be said that the workers of 7-Eleven stores in Cyberjaya do not fully understand the concept of Halal Control Point. Although it is found that they understand the basic definition of HCP and have awareness of its importance in retailing, it can be assumed that they do not understand the process of practicing Halal Control Point and how to apply such practice to their operations. In addition, it can also be said that even though 7-Eleven stores practice the segregation of Halal and Haram products, the

workers may not identify such practice as a HCP but understand it as a standard operating procedure in their job.

Research Question 3

What are the applications of Halal Control Points in 7-Eleven retail stores in Cyberjaya, Selangor?

Based on the findings in the previous chapter, it is shown that more than half of the workers of 7-Eleven stores believe that their store practices Halal Control Point, meanwhile, the remaining respondents do not believe so and also some are unsure. It can be assumed that some of the workers understand the Halal Control Point and believe that it is what they are practicing at the store such as segregation of alcoholic drink and Halal drinks. The fewer respondents may feel unsure whether their store practices Halal Control Point or not because they do not know if what they practice can be called as a Halal Control Point. The remaining respondents do not believe that their store practices Halal Control Point.

Furthermore, segregation of Halal and Haram products in 7-Eleven stores are practiced as according to the respondents in which a majority of them believe so. It can be seen in 7-Eleven stores that the separation of alcoholic drink and Halal drinks are practiced. The drinks are separated in different coolers and can be physically seen by consumers when they visit the store. It shows that Halal Control point is being applied in the stores operation though the staff may not call it Halal Control Point. In stores such as 7-Eleven, alcoholic drinks are known to be sold and it is known that these drinks are separated from Halal products. This reduces the risk of contamination to Halal goods or products because the risk is being controlled.

Lastly, it is believed that every non-Halal and Haram product that enter the store are handled in the correct and safe manner. More than half of the respondents state that they are informed on how to handle these kinds of products. This provides assurance for the consumers knowing that the workers of 7-Eleven have the knowledge on how to handle non-Halal and Haram products. This influences consumers to patronize the 7-Eleven stores.

15. Conclusion

From this research, it is clear that the workers of 7-Eleven stores understand the general meaning of Halal. However, they may not understand the whole concept of Halal and Halalan Toyyiban. Halal originates from the Arabic word namely *halla*, *yahillu*, *hillan*, *wahalalan* which means allowed or permissible by the Shariah law. For Muslim consumers, halal food and drinks means products that meet the requirements as laid down by the Shariah law whereas for a non-Muslim consumers, it represents hygiene, cleanliness, quality and safety of the product (Ambali and Bakar, 2014; Matthew et al., 2014). Halalan Toyyiban's definition was designed specifically for the Muslim by the revelation of the Quran and following the Prophet Muhammad SAW's Sunnah. Halal means "permissible" and "toyyiban" means "good" from an Islamic perspective. According to Ibn Kathir in his writings of Tafsir Ibnu Kathir, "toyyiban" brings the meaning of good, benefit, helpful and nice regarding habits and attributes in which toyyiban covers both the physical and spiritual.

It is understood that Halal Toyyiban covers the aspect of hygiene, sanitation and safety. This includes having a clean environment and comfortable for the consumers that they have the trust in stores to preserve the Halal integrity of the products sold. The concept of tayyiban does not mean that the food must be halal, good, delicious, tasty and pure only. It also means that the food must be beneficial to the body and does not cause any harm. Moreover, Halal is not only determined by its substance of whether it may contain pork, alcohol substance, poisonous substance or just by referring the Halal logo. Throughout the process, it is important to ensure that the food does not contain any illegal substances or it is contaminated by harmful products which may be harmful to the human's life and health (Sazelin et al., 2015).

In relation, this includes the whole supply chain from farm to fork. Retail stores should be aware of the importance of preserving Halal integrity in every step of the way until the Halal product reaches the hands of the consumer. In this study, it can be said that 7-Eleven workers in Cyberjaya do not understand the whole concept of Halalan toyyiban. Although they may have cleaning schedules and keeping everything in the store arranged, they may not know that it is

important in preserving the Halal integrity of Halal products. This may be due to lack of knowledge of Halal and awareness of the Halal Concept. The workers have knowledge of Halal but only on the surface level. They should be exposed and understand the Halal Concept even deeper. Having knowledge of Halal can be beneficial to them as workers because they can promote commercialize 7-Eleven as a retail store that prioritizes Halal products in the future. Consumers will have trust in the stores especially Muslim consumers. Whenever a customer may have doubts of the products, the staff can provide some explanation and convince the customers of the Halal product.

Based on the findings and discussion, the workers of 7-Eleven stores in Cyberjaya understand the meaning Halal Control Point as according to in the questionnaire. However, they may not have further knowledge related to the concept of Halal Control Point. Halal Control Point has steps and procedures before being identified and controlled in operations. According to MS 2400 Halal Supply Chain Management - Part 3: Retailing - General Requirements, retail stores are required to have a halalan-toyyiban management system. This system is to be executed by halalan-toyyiban leader, committee and Shariah advisor who have been appointed by the top management of the store. The halalan-toyyiban management system includes the establishment of documented procedures and a Halalan-Toyyiban Risk Management Plan. Halalan-Toyyiban Control Points or Halal Control Points are part of this plan.

In relation, it is assumed that 7-Eleven stores in Cyberjaya do not follow the standards developed by the Department of Standard Malaysia as it is voluntary. It can be said that the reason why the workers do not fully understand the concept of Halal Control Point, is that the top management do not choose to apply the standards in the store. That being said, 7-Eleven is a franchise store and the choice to use the standards is made by the top management. The worker of 7-Eleven may not even be aware and lack the knowledge regarding the standard despite of being a manager, assistant manager or a storekeeper. They may not be exposed to this knowledge and merely manage the store.

Conclusively, it is found that the staff members of 7-Eleven stores do not have the full understanding of Halal Control Point but they have practices and procedures which are similar with the goal of preserving the Halal integrity of the Halal products. It is known that the only Haram products sold in 7-Eleven stores in Malaysia are alcoholic drinks and a number of products without Halal logos. However, 7-Eleven has the control measure to prevent contamination of Halal food or drinks. This is by practicing segregation of Halal and Haram products in the store and proper shelving of the products.

The workers of 7-Eleven stores have the knowledge to handle Haram and non-Halal products as to ensure the safety of Halal products that they sell. They may not identify the practice of segregating Halal and Haram product as a control measure to Halal Control Point, but the goal of their practice is similar which is to preserve the Halal integrity status of their products.

16. References

- Abd Rahman, M. R. B. (2018). A philosophy of Maqasid Shariah Underpinned Muslim Food Consumption and The Halalan Tomyiban Concept. *AL-'ABQARI: Journal of Islamic Social Sciences and Humanities*, 13, 75-86.
- Abdul Rahim, R. A., Man, S., Ismail, P., & Mohd Dahlal, N. H. (2011). Pembangunan konsep kepenggunaan Islam. *Serdang: Universiti Putra Malaysia*, 15.
- Amat, M., As'hari, N., & Sundram, V. (2014). The Influence of Muslim Consumer's Perception Toward Halal Food Product on Attitude at Retail Stores. *Available at SSRN 2541203*.
- Ayudin, A. R., & Hamid, A. L. (1994). Amar ma' aruf nahi munkar. *Ibnu Taimiyah. Kuala Lumpur: Al-Ramadhan*.
- Baharuddin, K., Ahmad Kassim, N., Nordin, S. K., & Buyong, S. Z. (2015). Understanding the halal concept and the importance of information on halal food business needed by potential Malaysian entrepreneurs. *International Journal of Academic Research in Business and Social Sciences*, 5(2), 170-180.

- Department of Standards Malaysia (2019). *Malaysian Standard Halal Supply Chain Management System – Part 3: Retailing – General Requirements*, MS 2400-3:2019. Retrieved from <http://www.jsm.gov.my/>
- Elias, M. H. (2017). Halal: Sejauh manakah pelaksanaannya. *Utusan Online*. Retrieved January, 16.
- Goertzen, M. J. (2017). *Applying quantitative methods to e-book collections*. ALA TechSource.
- Hamdan, H., Issa, Z. M., Abu, N., & Jusoff, K. (2013). Purchasing decisions among Muslim consumers of processed halal food products. *Journal of Food Products Marketing*, 19(1), 54-61.
- Harjin, A. A. (2008). Pengertian, maqasid dan skop syariah. *Universiti Teknologi Mara Perlis*. Retrieved September, 1, 2016.
- Hulebak, K. L., & Schlosser, W. (2002). Hazard analysis and critical control point (HACCP) history and conceptual overview. *Risk analysis*, 22(3), 547-552.
- Kamali, M. H. (2012). A summary of the book" Maqasid Al-Shariah: Made Simple. *Summary Published by IIIT*.
- Khan, K.M., & Khan, M.N. (2006). *The encyclopedic dictionary of marketing*. SAGE Publishing India.
- Lau, A. N., Jamaludin, M. H., & Soon, J. M. (2016). Quality assurance and halal control points for the food industry. *Nutrition & Food Science*.
- Maheshwari, V. K. (2017). Sampling techniques in quantitative research. Malaysia – The World’s Leading Halal Hub. (n.d.). Islamic Tourism Centre. Retrieved from <https://itc.gov.my/tourists/discover-the-muslim-friendly-malaysia/malaysia-the-worlds-leading-halal-hub/>

- Mohamed, Z., Shamsudin, M. N., & Rezai, G. (2013). The effect of possessing information about halal logo on consumer confidence in Malaysia. *Journal of International Food & Agribusiness Marketing*, 25(sup1), 73-86.
- Nurul, H. H. (2019), Asing troli barang halal, tak halal di pasar raya: PPM. *Sinar Harian*. Retrieved from <https://www.sinarharian.com.my/article/55593/EDISI/Utara/Asing-troli-barang-halal-tak-halal-di-pasar-roya-PPMM>
- Othman, K. (2017). Quality Management System vs. Maqasid Shariah Islamic Quality Management System vs. Customer Satisfaction.
- Rahim, M. S. A. (2006). Masyarakat Perlu Jelas Tentang Konsep Halal dan Haram. *Diakses dari <http://www.islam.gov.my/konsep-halal-cahaya-oktober-pada>*, 3.
- Ramli, M. A., & Jamaludin, M. A. (2011). Kriteria makanan yang baik dan buruk menurut perspektif kepenggunaan Islam. *Halal Haram dalam Kepenggunaan Islam Semasa*. Penerbit Universiti Putra Malaysia, Serdang, 65-83.
- Shahbandeh, M. (2018). Top importers of halal food worldwide by OIC country 2015. Retrieved from <https://www.statista.com/statistics/785070/top-importers-of-halal-food-global/>
- Saaidin, M., Hamid, N. R. A., & Nurbayah, S. (2018). Muslim Consumers' Perceptions of Service Quality for Halal Food Service Industry. *International Journal of Academic Research in Business and Social Sciences*, 8(9), 1965-1973.
- Shahijan, M. K., Rezaei, S., Preece, C. N., & Ismail, W. K. W. (2014). Examining retailers' behaviour in managing critical points in Halal meat handling: A PLS analysis. *Journal of Islamic Marketing*.
- Suki, N. M., & Salleh, A. S. A. (2016). Does Halal image strengthen consumer intention to patronize Halal stores?. *Journal of Islamic Marketing*.

- Surak, J. G. (2009). The Evolution of HACCP–A perspective on today’s most effective food safety system. *Food Quality Magazine, February/March*.
- The ASEAN Post Team. (2019). The Booming Halal Industry. Retrieved from <https://theaseanpost.com/article/booming-halal-industry>
- Tieman, M. (2011). The application of Halal in supply chain management: in-depth interviews. *Journal of Islamic Marketing*.
- Tieman, M., Van der Vorst, J. G., & Ghazali, M. C. (2012). Principles in halal supply chain management. *Journal of Islamic Marketing*.
- Yasim, S. M. (2011). *Makanan halal: Kepentingannya menurut perspektif islam* (Doctoral dissertation, Universiti Teknologi Malaysia).