



Maqasid Shariah in Halal Poultry: A Case of Golden Chicks Abattoir Sdn Bhd

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Abstract

Following the COVID-19 epidemic, concerns about food security increased, and consumers began to pay more attention to where their poultry was coming from because the supply chains for both livestock and poultry have been disrupted. One of the most talked-about issues that have gained more attention recently is halal poultry. The issue has to do with the condition of the fowl that has through a specific process from 'farm to fork'. This study aimed to determine whether poultry produced by GCA complies with Maqasid Shariah. This qualitative study embarked on content analysis from a few reliable articles, documents, authoritative websites and literature reviews to gather information data for analysis of the research. In addition, an online interview was conducted with top management and staff of Golden Chicks Abattoir Sdn Bhd (GCA) to further recognise the implementation of the Maqasid Shariah in GCA. Islamic scholars already established guidelines after analysing the information obtained to facilitate Muslims making decisions. Therefore, Muslims are permitted to eat poultry meat as long as it complies with the Maqasid Shariah's principles, which include the preservation of religion, life, intellect, lineage, and wealth. It is envisaged that Maqasid Shariah will serve as a standard for all halal industries, not simply poultry.

Keywords: *Brunei Darussalam, Halalpreneurs, Halal Industry, Halal Poultry, Maqasid Shariah.*

1. Introduction

The COVID-19 pandemic lockdown and other restrictive measures had a negative impact on the livestock sector, particularly the meat industries and related processes [1], resulting in the smuggling of illegal meat and meat-based products into Brunei Darussalam. So, it raises concerns among consumers especially Muslim about where their poultry supply was coming from. It is crucial for Muslims to ensure that their daily food consumption is Halal, clean, nutritious, and healthy for Muslims [2].

Food consumption entails consuming only halalan thayyiban food and avoiding unlawful substances [2]. Humans need food, and it turns into human flesh and blood as 'we are what we eat' as food becomes [2, 3]. However, despite this need, humans cannot just eat whatever they want without examining the ingredients of the food. It is regarded as one of the Maqasid Shariah, namely, the protection of life, because the food is safe and can prevent disease, is healthy, and provides the body with the energy it needs [4].

Therefore, it is imperative that all business owners, particularly Muslim and halalpreneurs, examine their enterprises from a Maqasid Shariah perspective [5]. Such a point of view of Maqasid Shariah in halal poultry explains how the poultry meat has to do with the condition of the fowl that has through a specific process from 'farm to fork'. In this regard, this paper aims to determine whether poultry produced complies with Maqasid Shariah. Another objective is to come up with the Maqasid Shariah for halal poultry based on the secondary and primary data collected. It can also be useful for all halal industries, not simply poultry.

2. Literature Review

Maqasid Shariah

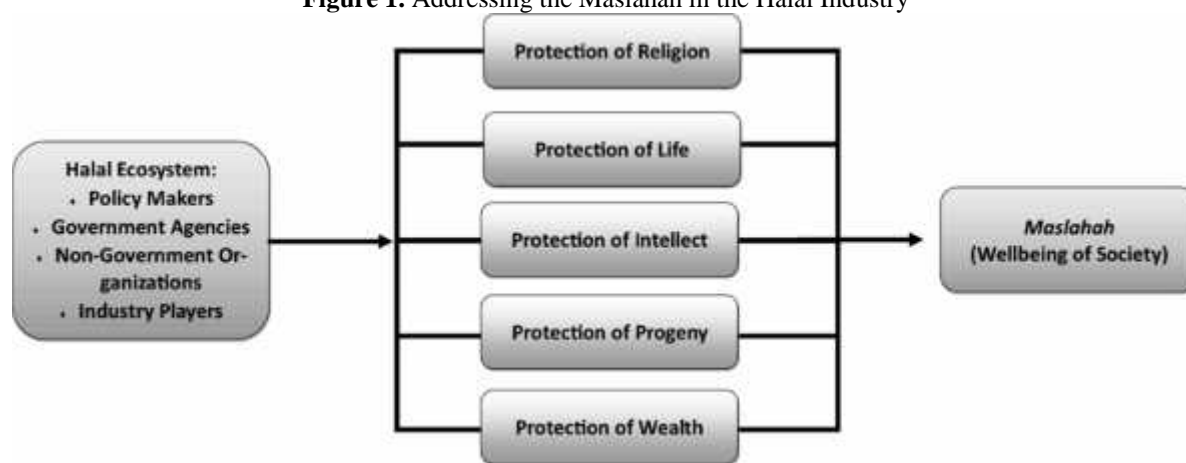
The Arabic word Maqasid implies the meaning of objectives and purposes, principles, intents, goals and other similar definitions [5, 6, 7, 8]. Therefore, Maqasid Shariah means Shariah's goals, objectives and purposes [5, 6] or Islamic rulings [9]. The main purposes of Maqasid Shariah are to safeguard the people or protect them (*maslahah*) against corruption and evil (*mafsadah*) [6, 10, 11]. The divisions of Maqasid Shariah in terms of its importance to the *maslahah*



of people are divided into three, the essentials (*al-Dharuriyyat*), the needs (*al-Hajiyyat*) and the complementary interest (*al-Tahsiniyyat*) [12].

Most Muslim researchers agree that Maqasid Shariah which is *al-Dharuriyyat* for humankind to have the option to live calmly in this world, as per al-Quran and al-Sunnah, incorporates five fundamental principles, namely; Protection of Religion, Protection of Life, Protection of Intellect, Protection of Lineage and Protection of Wealth [5, 6, 7, 9, 10]. Every religious matter is built on these matters according to the priority set by scholars. No doubt that the halal industry is considered a necessity since consumers need to purchase daily products such as food and drinks from the halal industry. To address these elements, comprehensive efforts by the halal ecosystem, as shown in Figure 1, should be undertaken. Both government bodies with relevant policies and non-government organizations should cooperate to address the *maslahah* of the society through the five dimensions of *Maqasid Shariah*.

Figure 1. Addressing the Maslahah in the Halal Industry



Adopted: [15]

3. Methodology

The study will be a qualitative case study to achieve the objective of this paper. A case study was chosen for this study as it is a type of qualitative research in which in-depth data are gathered relative to a single company to learn more about an unknown or poorly understood situation, [13] namely Maqasid Shariah in Halal Poultry. This qualitative case study on a local abattoir company was undertaken to utilize a case study approach. Golden Chick Abattoirs Sdn. Bhd. (GCA) was chosen for its remarkable achievements in poultry farming as well as its standard halal chicken production process in Brunei [14]. Besides, the content analysis comprised an extensive literature review from previous studies of a few reliable articles, documents and authoritative websites.

Furthermore, an interview in August 2022 was performed online to further recognise the implementation of the Maqasid Shariah in GCA as well as the potential adoption of Maqasid Shariah implementation in the Brunei poultry farming business. The questions in this study were developed by the authors of this study and are divided into two sections, the informants' awareness of Maqasid Shariah and the application of Maqasid Shariah in GCA. From the data collected, the authors come up with the Maqasid Shariah Framework for Halal Poultry.

4. Findings and Discussions

Golden Chick Abattoirs Sdn. Bhd. (GCA)

The Golden Chick Abattoirs Sdn. Bhd. (GCA) was selected for this study since it is one of Brunei's largest producers of poultry meat and supplies the entire nation. GCA is located in Jalan Kulapis, Panchur Murai, Kampung Pengkalan Batu, Brunei Muara, Plot 43 & 44. GCA is expected to contribute the most to day-old chick production in Brunei's private sector in 2020, with a share of 30.1 percent and 5.36 million chicks with an estimated value of \$11 million [16, 14].

The Brunei Government's policy of self-sufficiency in halal and high-quality chicken products, with the strategy focusing on Halal, food safety and flock health, biosecurity, productivity, and human capital development, was primarily fulfilled by GCA when it first opened its processing plant on November 1, 1999 [17]. Using cutting-edge processing equipment, a closed-house system, strict biosecurity for broiler farms, and 160 employees with a range of skills and abilities, the thriving Bruneian company GCA aims to be a pioneer in the production of high-quality and



secure chicken products. Through external and on-the-job training, such as that offered by the Department of Agriculture and Agrifood, continuous food safety training and knowledge and skill building were provided (DAA).

In addition, QAF Farms worked closely with GCA as the only supply of live chicken. Thanks to enhanced marketing tactics, quality control, technological advancements, expertise and competence, collaborative activities, and efficient product distribution management, GCA and QAF Farms can create the Best Quality Halal Chicken on the market today [17, 14].

Application of Maqasid Shariah in GCA

There is no specific rule of sample size in qualitative case study research. Other studies found that the number to reach data saturation must reach 12 [18] to 17 informants [19] to be sufficient, however, Stanley, L. [20] and Kostadinov, I., *et al.*, [21] recommended several 4-6 key informants. While Morse [22] proposed at least one individual in a case study is enough, however, Njie and Asimiran [23] stated that due to the quest for rich data, more than one individual could be used as the researcher deems fit. Therefore, this study interviewed 2 key informants among Golden Chick Abattoirs Sdn. Bhd. (GCA) employees and their general descriptions are tabulated in Table 1.

Table 1. Key Informants' Descriptions

Informants	Gender	Age	Position
Informant 1	Male	27	Halal Officer
Informant 2	Male	54	Plant Manager

According to data collected from GCA employees with substantial expertise and experience, Informant 1 is aware and has heard of the concept of Maqasid Shariah, while Informant 2 has not heard about Maqasid Shariah. Despite different findings on awareness of Maqasid Shariah, both Informant 1 and Informant 2 agreed that GCA has implemented Maqasid Shariah in their production after research explains a little bit about Maqasid Shariah and its five major principles.

i. Protection of Religion

Protection of religion is obligatory in the halal industry characteristics which do not lead to committing a sin or immorality to Allah *subhanahu wa ta'ala*. Emami and Nazari [24] stated that entrepreneurs who are more devoted to their religion and who have a higher level of faith are more moral in their dealings with customers. Even, according to Abdullah & E. Azam [5], halalpreneurs are '*Khalifah*' and have the responsibility to develop prosperity and see business as part of '*ibadah*' or good deed through the fulfilment of *fardhu kifayah* (communal obligation). Therefore, the Muslim business visionary launches a company intending to appease Allah *subhanahu wa Ta'ala* [25], benefit the ummah and humanity, and pay special attention to every aspect of the supply chain, from product manufacturing to sales, with the Ihsan. [26]. In this regard, both key informants stressed that to meet Maqasid Shariah – protection of religion, GCA has to produce the halal product for their consumers as their commitment and obligation to Allah *subhanahu wa ta'ala*. GCA also not just produced the halal poultry meat but also obtained the halal certificate from Majlis Ugama Islam Brunei (MUIB) as guaranteed that the poultry meat meets halal compliance.

ii. Protection of Life

In addition to adhering to the halal principle, which is at the heart of every Muslim's dietary practice, preserving life can be viewed from the perspective of taking care of the health and safety of the body by consuming safe, clean, and quality food [4]. Food production must assist people rather than hurt them in a way that could result in death [3]. As Allah *subhanahu wa ta'ala* mentions in Surah al-Isra verse 33 that Muslims who are in the faith should prioritize their own lives:

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ

Translate: 'And do not kill the soul which Allah has forbidden, except by right.'

This text indicates that manufacturers ought to make high-quality goods that might increase consumers' lifespans and shield them from the negative effects of using their products. Informant 2 stated that GCA had put in place health and safety procedures to ensure the protection of life. As a result, GCA is required to manufacture halal poultry that has been approved for halal compliance and awarded a halal logo by the Majlis Ugama Islam Brunei (MUIB), Ministry of



Religious Affairs (MoRA). GCA practices humane treatment of the poultry in addition to halal certification to ensure that the poultry meat is halal, which will result in them receiving Good Animal Husbandry Practice (GAHP) from the DAA in 2020. In addition, GCA is a reputable enterprise with an internationally recognized facility, and the first abattoir in Brunei to incorporate Hazard Analysis Critical Control Point (HACCP), International Organization for Standard (ISO), and Good Manufacturing Practice (GMP) [17]. With this accreditation, GCA products were guaranteed to meet the strict Halal and Quality Assurance standards demanded by the relevant governmental bodies.

iii. Protection of Intellect

The most priceless gift that Allah Subhanahu Wa Ta'ala has given people is intellect, which must be protected against all forms of crime and anything else that could impair mental capacity and function [12]. According to Informant 1, GCA has manufactured halal meat that is also guaranteed to be healthy and of high quality to fulfil the protection of intellect. To guarantee that the chicken meat products are halal and thayyiban, the GCA ensures that the chicks are treated humanely before being slaughtered.

Additionally, from the standpoint of the supply chain, consumer food safety may be impacted by animal feed safety for poultry or livestock [27]. Even yet, according to the European Food Safety Authority (EFSA), dangerous or unsafe animal feed is defined as harming both humans and the environment [28, 29]. The use of GAHP, HACCP, ISO, and GMP at GCA ensures that the animal feed provided to the poultry complies with the halal and quality assurance standards established by MUIB and DAA.

iv. Protection of Lineage

Every product should be free from *haram*, harmful and unlawful substances admixture [3], to guarantee the happiness of future generations and their ability to have healthy children. Both of the informants claim that the GAHP practices GCA ensure that the practice of humane treatment is adhered to. For instance, the usage of antibiotics in poultry are in controlled usage as per Mohd Ashraf and Abdul Rahman [27] the usage of antibiotics will give certain benefits to preventing disease in poultry and prevent it from spreading to humans via the food chain and it was acceptable from the standpoint of Maqasid Shariah.

This is consistent with the hadith of Prophet Muhammad (PBUH) that. "*Harm shall not be inflicted nor reciprocated.*". As a result, even if the use of antibiotics is seen to be necessary for some situations but *al-darurat tuqaddaru bi qadriha* (Necessity is determined by the extent thereof) to the effect that its use in poultry must be limited, restricted, and subject to stringent regulation by the appropriate authority [27].

v. Protection of Wealth

As stated in Al-Quran, Surah al-Baqarah verse 278: "*O you who have believed, fear Allah and give up what remains [due to you] of interest if you should be believers*", halalpreneurs should avoid anything that is haram in Islam and perceive the haram earnings as irreligiousness, being overwhelmed by one's desire, the lack of courage and destruction of one's faith in Allah *subhanahu wa ta'ala* [5]. Therefore, the protection of wealth is essential to maintaining income from legal (halal) services and receiving Allah *subhanahu wa ta'ala* blessings [30]. In this regard, the revenues, returns, or profit gained by GCA from the sale of poultry meat are halal as a result of producing halal meat and fulfilling the Maqasid Shariah objectives.

Besides, Informant 1, stated that the part of the income generated from the business should be allocated as *zakat* in accordance with surah al-Baqarah verse 267; "*O believers! Donate from the best of what you have earned and of what We have produced for you from the earth. Do not pick out worthless things for donation, which you yourselves would only accept with closed eyes. And know that Allah is Self-Sufficient, Praiseworthy.*" Therefore, halalpreneurs should be stimulating the wealth and profits from sales so that the value of *zakat* paid will rise and the benefits can be distributed to the needy and underprivileged society to close the poverty gap in the community system for the public interest (*maslahah*).

Meanwhile, Informant 2 stated the income is used to pay salary and allowance to the employees. Therefore, the protection of wealth ensures the circulation of wealth among members is equally distributed. This coincides with surah al-Hasyr verse 7; "*so that it may not be [a benefit] going round and round among such of you as may [already] be rich*".

Maqasid Shariah Framework for Halal Poultry

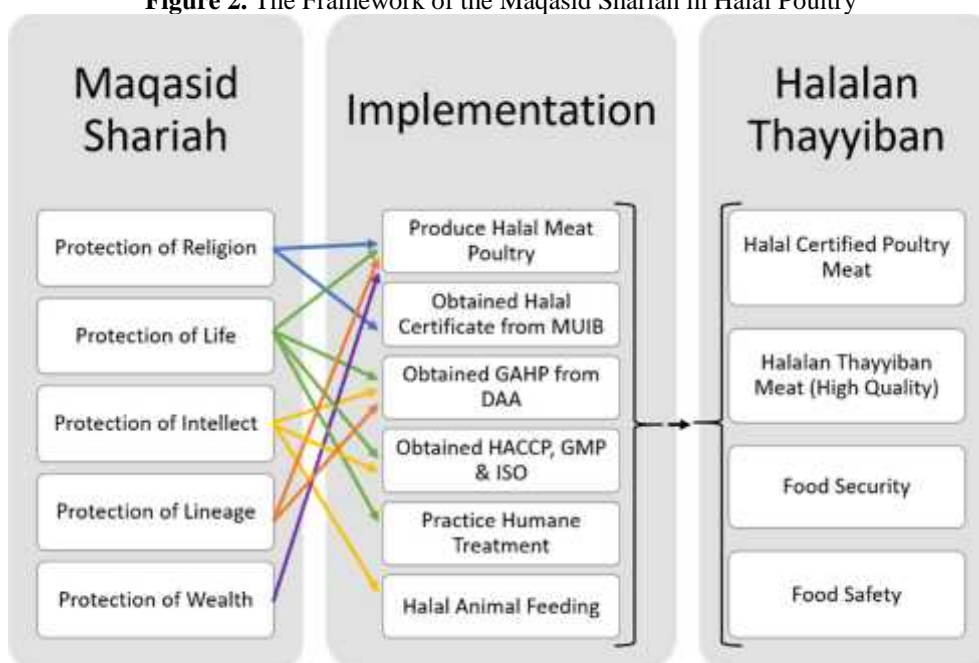
According to Bonne and Verbeke [31], the adoption of the conventional Islamic slaughter procedure is not the only need for meat to be considered halal; additional requirements must also be met. The pre-slaughter step is crucial for ensuring animal welfare, humane treatment, veterinary care, and correct nutrition [14] to produce thayyiban and halal



meat that is of the highest quality. To ensure that the poultry meat is halal from "farm to fork," producers or breeders should take the necessary precautions [14]. Even so, the results demonstrate that both informants concur that Maqasid Shariah ought to be applied throughout the whole halal poultry industry.

In this regard, the overall framework in Figure 2 emphasized the framework of Maqasid Shariah in Halal Poultry to guarantee the poultry meat is *halalan thayyiban*. In this relation, the role of Maqasid Shariah is vital to promoting the welfare of society and safeguarding it from all forms of impediments and difficulties. This is in tandem with its foundation of maintaining the goodness of (*maslahah*) general public and individuals and avoiding damage (*mafsadah*) to the Ummah. Thus, the Maqasid Shariah provides a clear guideline for Muslims to adequately caution on the food security and wisdom of the human being spiritually, mentally and physically. Scholars have set guidelines that must follow in producing food that meets the characteristics of *halalan thayyiban* food and is free from any doubts [3]. The halalpreneurs must understand the concept of halal food from the perspective of Islam so that issues do not arise with Muslims enjoying the food. According to al-Qaradawi, the concept of *halalan thayyiban* must be followed by halalpreneurs to achieve the five main principles (*daruriyyat al-khams*) of Maqasid Shariah [32] to bring benefits and repel harms [27].

Figure 2. The Framework of the Maqasid Shariah in Halal Poultry



Source: Developed by authors for this study.

6. Conclusion

The study found that implementation of Maqasid Shariah in the poultry industry in Brunei is critical, as the main need of poultry products is to be kept in the Shariah-compliant chain starting from the animal feeding, the raw material selection process to the final manufacturing process including storage and delivery. As mentioned in Surah al-Maidah verse 3 which encouraged Muslims to only consume what is halal, such as animals slaughtered following Shariah law. Therefore, the adoption of the Maqasid Shariah framework in poultry would undoubtedly ensure food safety, hygiene standards and halal integrity. The Maqasid Shariah framework will ensure poultry products' integrity and improve company performance as it makes sure all elements of practice are Shariah-compliant and meet halal requirements. Maqasid Shariah Framework also carefully maintained the 'farm to fork' chain and guarantee to consumers they will be served clean, safe and quality products in addition to compliance with the principle of *halalan thayyiban* which is the backbone of halal product manufacturing. A field research approach using primary data in the different halal sectors as the main data is recommended for future studies to get a practical picture of the implementation of the Maqasid Shariah concept in another halal sector of Brunei.



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