

2008- THE SIGNIFICANCE QUALITIES OF HALAL FOOD SUPERVISORS IN ISLAMIC PERSPECTIVES: A REVIEW

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ABSTRACT

Halal food supervisors is one of the most crucial positions in the halal food business, and they are important in ensuring the halal integrity of halal certification. However, a problem was raised when it was reported that the Brunei Islamic Religious Council (BIRC) had revoked the halal certificate to some restaurants in Brunei, which created confusion among consumers and breached their trust in halal food supervisors. Therefore, the present work aimed to examine the important qualities among halal food supervisors. This study primarily applies the descriptive qualitative approach throughout the whole study by relying on theoretical data and documentation in the library research. Data collection was obtained through extensive reviewing related past literature. The findings of this study enclosed two significance categories; the first category discussed the qualities of candidates, which encompassed strong (qawiy), trustworthy (amin), and knowledgeable. In addition, the second category focused on basic elections according to Islamic perspectives, which include qualification, morals and trusts, and credibility. The aftermath of this study can benefit all related parties such as the Brunei government, the halal industry and the policy maker, in hiring process of searching for candidates who have real potential for the position offered. Moreover, empowering the halal market requires high-quality candidates among halal food supervisors to play an important role.

Keywords: Halal Certificate, Halal Integrity, Qualities, Qualifications, Trustworthy.

INTRODUCTION

Islam is a religion that covers all aspects of Muslims' lives. For Muslims, the basis of every action must be worshipped, which is worshipping to Allah Subhanahu Wa Taala including what can or cannot be consumed is one part of Islamic obligations. Eating and drinking are rigorously regulated in accordance with the set of syariah dietary guideline, which has been established in the Quran. The Quran says eating is not enough for being halal only but it should also be tayyib. According to Islamic law, Muslim must consume halal foods, which is permitted or permissible, and avoid haram food, which is illegal or forbidden. The concept of halal is essential for Muslim consumption. It has been mentioned in the Quran:

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

Means: “[Allah] allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure)” (Surah Al-A’raf 5:157)

Due to the increasing global Muslim population, the number and spending power of *halal* consumer in Southeast Asia has increased. There are four trends driving the *halal* industry: firstly, Islam is the world's fastest growing religion, so there is a fuel to meet global demand; secondly, there is a growing tendency among non-Muslim customers to consume *halal* food products for ethical and safety reasons; thirdly, the increasing *halal* consumer power is in line with the global Muslim population expansion and rising disposable income; and lastly, the increasing knowledge of customers on *halal* products (Irina Rahman, n.d).

In addition, human resources is the most basic activity in every industry, and to date the most successful industry managers are those who manage human capital effectively and efficiently (Abdus Salam Dz and Eti Norhayati, 2019). It is important for the company to have competent resources in order to improve the quality of business and one of the factors that human resources are able to compete and help Company to achieve the goals is the employees have good performance on their duties (Purnama and Sesilya, 2016).

Halal Industry in Brunei

The official religion in Brunei Darussalam is the Islamic religion accordance with members of the Sunnite Sect, provided that all other religion may be practiced in peace and harmony. Brunei Darussalam is a Malay Sultanate country with its own national philosophy which “*Melayu Islam Beraja*” (MIB), which means Malay Islam Monarchy. This philosophy has become the nation's formal guiding light and a way of life for the Bruneian people. It is blend of Malay language, culture, and customs, the teaching of Islamic laws and values and the monarchy system. With the presence of Islamic components that have been integrated in Brunei Darussalam, it is mandatory for the Muslim community in the state to maintain the element of Islamic personality which includes food consumption and nutrition (Abdul Aziz Umar, 2001). One of the country's effort in protecting the Islamic religion is by giving serious attention to the social's food consumption in ensuring its halalan tayyiban integrity.

To ensure that halal-ness is maintained and monitored by experts in the field, the Brunei Halal Certification is internationally renowned for its credibility. Business owners who wish to apply for a halal certificate or halal permit must first go through the Halal Food Control Division (HFCDD), which has the authority to handle the certification procedure, and then through the Brunei Islamic Religious Council (BIRC) at the Ministry of Religious Affairs of Brunei (MORA) (Raihana, 2019). Following the commencement of the Halal Certificate and Halal Label (Amendment) Order, 2017, it is now compulsory for all businesses that produce, supply, and serve food and beverages in Brunei to obtain a halal certificate and permit (Mohammad Rozaiman, 2017) and according to regulations—in Chapter 4 (1) of Halal Certificate and Halal Label Order (2005), the business owner must have at least two halal food supervisors who are acknowledged by the BIRC.

Even though Brunei has formulated guidelines, standards, and laws regulating the issue of halal status, there are problems pertaining to credibility of the assessment of halal food supervisors in Brunei, for example it has been reported that BIRC has revoked the halal certificate issued to Hanimat Restaurant and Catering Services located at Jerudong Park Food Court (Azlan Othman, 2021). The withdrawal of the halal certificate was made following the discovery that the restaurant violated certification requirements, such as using dubious meat on the premise. Recently, in September 2023, one of eatery's halal certificates and halal food

supervisor certificate in restaurant in Gadong's commercial area have been cancelled after a 25-litre barrel of pork fat (refined fat), 35 solid packets of duck blood and 58 other type of doubtful food items that were found and used as cooking ingredients (Azlan, 2023).

Therefore, these issues creates confusion among consumers and breaches their trust on *halal* food supervisors. Moreover, truthfulness or trustworthiness is a basic ethical value of Islam especially in halal food business and it should be no case of harming or damaging the society or the environment in their business activities (Dr. Joni, 1999). Hence, this study focused primarily on the significance of the traits of halal food supervisor in hiring best-quality candidates for their responsibilities as halal food supervisors.

METHODOLOGY

This research adopted a qualitative method throughout the whole study by relying on theoretical data and documentation in the library research. Moreover, data collection was obtained through the extensive reading and reviewing related past literature involving Brunei Halal standards and halal food supervisor's guidelines, books, scholarly journal, and conference papers. Then, by thoroughly analysing the available literature as secondary data sources, this research attempted to identify and create persistent themes.

LITERATURE REVIEW

The Concept of Halalan Tayyiban

The term halalan tayyiban has been mentioned several times in the Quran, in Surah al-Baqarah, verses 158:

مُيِّنٌ عَدُوٌّ لَكُمْ إِنَّهُ الشَّيْطَانُ خُطُوَاتٍ تَتَّبِعُوا وَلَا طَيْبًا حَلَالًا الْأَرْضِ فِي مِمَّا كَلُوا النَّاسُ يَتَأَيَّهَا



Meaning: O mankind eat from whatever is on earth (that is) lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. (Surah al-Baqarah 2: 168)

This surah al-Baqarah, verse 168, al-Sharbini (n.d) claimed that the word tayyiban has four main components:

- I. the food is from the source that is halal, not haram;
- II. it must be clean and does not have any kind of impurities;
- III. the food does not cause any pain or misery to the people who consume it; and,
- IV. the foods are nutritious and beneficial for human consumption.

According to Yunus, Wan Chik and Mohammad (2010) observed that verse in the Quran expressly states that food and beverages should not only be halal or permissible, but it must be in a quality in terms of the minerals and vitamin.

A number of authors have recognised the concept of halalan Tayyiban, for example Rahman A and Shabir (2010) has described halalan tayyiban that refers food which is wholesome and

good quality with the aim to promote and protect the interest of mankind. He also emphasises on the facts that food produced or manufactured is hygienic and permissible.

This is similar to the study by Wan Harun Mohammad Amir (2020) where research explored the interpretation of halalan Tayyiban described by Mufasir al-Quran scholars. He developed the halalan Tayyiban principle based on al-Quran and al-hadith, therefore the findings demonstrated there are six principles which are halal, nutritious, hygienic, safe, prosperous, and lastly syubhah free.

It is undeniable the application and practice of halalan tayyiban must be implemented in the processing and manufacturing of halal products, as a precedence in the food business especially in Brunei Darussalam. However, there is still insufficient literature on halalan tayyiban and studies on halalan tayyiban in restaurants especially in halal food supervisors in Brunei Darussalam. In this study, the researcher will discussed the significance quality of halal food supervisors or selecting competent halal food supervisors in order for them to accomplish their jobs and responsibilities to the best of their abilities.

Halal Certification Procedure in Brunei

HFCD is the only authority that delivers the halal certification in the country. Consequently, it is the strongest religious institution in the country, as the certification standard is internationally recognised in Muslim and non-Muslim countries (Khalid, M. Haji Masr, N. Muhammad and W.L. Pang (2018).

The halal certification process must be run by the business to ensure that processing and handling at food premises are in accordance with the halal standard. It also ensures the place of business complies with halal conditions and requirements. It is an indicator for the food service industry to embrace this unique concept by labelling and displaying the halal certification properly (Sharifah Zannierah, 2016). The halal certificate and permit serve as a symbol of assurance and guarantee for consumers on a product's halal authenticity (Norkhariah, Nor Surilawanal, Nur Thaqifah Salihah, Raihana, and Norliza, 2022). Thus, potential consumers can be assured on the halal-ness of the product, since they have the right to expect the food they eat to be safe and suitable for consumption. This will boost consumer confidence and trust.

Halal certification is a document that provides assurance that products and services meet the requirements of hukum syara' or syariah law. It is a process that ensures a product's features and quality. To enforce the implementation of Halal certification, the Brunei Government created a committee consisting of officers from BIRC, HFCD, MOH, MORA, MPRT, State Judiciary department, Agriculture Department, and Islamic Judicial.

In accordance with BCG Halal 1, for general requirement for certification of halal certificate and halal label:

- a. Every manufacturer / place / place of business should produce / prepare only halal products.
- b. Every company applying for Halal Certificate and Halal Label must ensure that all raw ingredients used are halal and suppliers or sub-contractors who supply only halal materials or having halal Certificates are selected.

- c. Every company must comply to the halal procedure and requirements as stated in the Halal Certificate and Halal Label Order, 2005; Brunei Darussalam Standard for Halal Food PBD 24:2007, and BCG Halal 1.
- d. Companies which fall under Multinational and Medium Industry categories should form an Internal Halal Audit Committee to handle and ensure that halal procedures and requirements are complied.
- e. During preparation, handling, processing, packaging or transportation, the product must be in clean condition and not contain any non halal ingredient according to hukum syara’.
- f. The use of equipment or appliances at the premise must be clean and free from filth according to hukum syara’ or not hazardous to health.
- g. Transportation used must be for halal products only.
- h. Cleanliness of the equipment’s, manufacturing area and the surrounding must be controlled seriously, and the factory should practice Good Manufacturing Practices (GMP).

Moreover, all food businesses must follow Brunei’s guideline for halal certification. In the course of trade or business, the Halal Label shall mean that such food:

- a. Does not consists of any part or matter of an animal that a Muslim is prohibited by hukum syara’ to consume or that has not been slaughtered in accordance with hukum syara’;
- b. does not contain anything that is considered to be impure in accordance with hukum syara’;
- c. has been prepared using an instrument that is free from anything which is considered to be impure in accordance with hukum syara’;
- d. has not in the course of preparation or storage, been in contact with or close proximity to any food that fails to satisfy paragraph (a), (b) or (c) and anything that is considered to be impure in accordance with hukum syara.’

Halal Food Supervisors in Brunei Darussalam

The new requirement to obtain a halal certificate and halal permit impacts businesses that deal with human consumption, such as restaurants, food factories, home-based food businesses, pharmaceuticals, health supplements and traditional medicines (Mohammad Rozaiman, 2017). Afore mentioned, each halal-certified restaurants requires two halal food supervisors, who will account for each premise. Furthermore, to become a qualified halal supervisor, the halal supervisors must pass the written and oral tests prescribed by HFCD. HFCD will record the name of each supervisor to facilitate monitoring later. The role of this supervisor is important because as a representative of HFCD, they need to report any non-compliance that exist at the premises.

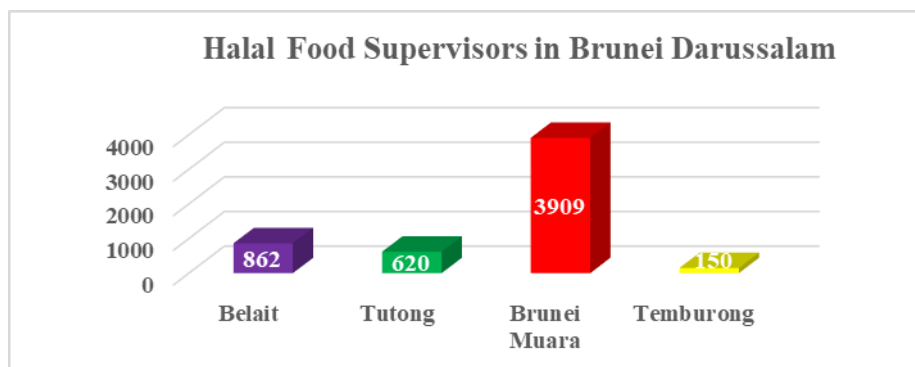


Figure 1: Number of Halal Food Supervisors in Halal Certified Restaurants in

Brunei Darussalam in 2022.

Figure 1.1 illustrates the number of halal food supervisors registered in halal certified restaurants in 2022, it shows that Brunei-Muara has the highest number of halal food supervisors with 3,909 people, followed by Belait with 862, Tutong with 620, and Temburong with 150.

In addition, Nurul Farhanah (2021) investigated the role of managers in maintaining the halal certification in Brunei Darussalam, and the researcher has managed to interview the halal liaison in one of the local restaurants. During the interview sessions, the halal liaisons stated that the halal supervisors only have to attend the assessment every three years following the expired date of halal certification. Hence, the tests are divided into two categories: oral and written tests. The written test focuses on the definitions of halalan tayyiban, question on the categories of filth and how to prevent contamination. For the oral test, they will be asked on surah from the Quran, iftitah and tayyummum and many more. Ultimately, all halal supervisors must pass their oral and written test with a passing mark of 50%.

To achieve the qualities and the level of competency of halal supervisors, it is important for them to be qualified, credible, knowledgeable and proficient in their field. Therefore, in this following section the researcher will highlight on human resources from an Islamic perspective.

Human Resources in Hiring Process

The recruitment is the process of attracting qualified candidates to apply for a job with an organization (Mondy, 2012). The organization will then select the applicant with the qualifications that best match the job description. According to Ab Aziz Yusoff (2019) regarding on the Job descriptions:

- I. Employee selection must be based on job description, job specification and job evaluation.
- II. Job description includes duties, responsibilities, and obligations.
- III. Job specification refers to the knowledge, skills, and capabilities of employees.
- IV. Job evaluation refers to the job itself, i.e. the characteristics found in the job.

With the understanding above, it can be concluded that hiring is a process of searching for halal food supervisors who have real potential with the position offered. Ab Aziz (2019) stated that problems arise due to ineffective employee selection and lack of control in disciplinary problems. The wrong recruitment and selection process of employees could causes mistakes in matching work with jobs. Work matching with employees is not appropriate in terms of qualifications, knowledge, skills and abilities. Employees are not explained about the necessary qualification characteristics such as analysis, description, and job specifications that can be used as a guide to make the right selection of employees.

Therefore, it is crucial that the HFCD provides information on the role and the responsibilities of halal food supervisors. Along these halal food supervisors should be aware of their duties and understand the principle of halal food, and they must be confident in their ability to uphold the halal integrity of their establishment and prevent cross-contamination.

RESULTS AND DISCUSSIONS

After thorough reading of the prior literature, the researcher organised and analysed the data manually. To aid in the interpretation of the results, the researcher was able to divide the data into two categories. The first category discussed the qualities of candidates, which are a) strong (*qawiy*), trustworthy (*amin*), and knowledgeable. The second category also concentrated on fundamental elections, such as qualifications, morals and ethic, and credibility.

First category: The Qualities of Candidates

Strong (*Qawiy*)

There are two key factors that managers should consider while choosing personnel, according to Islamic beliefs. The key words are "strong" (*qawiy*) and "reliable" (*amin*). The ability and capacity to perform a work will be impacted by both of these factors. When referring to a person's capacity to perform a task better than others, the term "*qawiy*" refers to all of the knowledge, abilities, and competence that person possesses. This advantage enables them to carry out the tasks they have been given while making the most efficient use of time and resources (Ab Aziz Yusof, 2019).

According to Fuad Abdullah (t.t), high-achieving employees should have the qualities of *qawiy* (strong) and trust. This is because employees who have the character of *qawiy* will not be able to bring excellence in work performance because they are exposed to various misconducts due to a lack of trust. On the other hand, if you only have trust but no *qawiy*, efficiency in work does not exist so it can affect the reputation of the organization, and result in damage and waste. As a result, the assessor should consider efficiency so that the given task can be completed well, and the selection or appointment of a halal food supervisor must be combined with important elements such as competence, commitment, cooperation, integrity, honesty, and piety that would result in a feeling of mutual respect, willingness to cooperate, willingness to take risks and willingness to perform their job effectively.

Trustworthy (*amin*)

The principle of trust and honest, is enacted between two parties which are the one who trusts (consumer) and the one who is trusted (merchant). The relationship between them will be analysed from the perspective of the consumer. The consumer is not sure about the halal-ness of the halal food product in the restaurant and consequently seeks assurance by asking the halal supervisor. The latter assures the consumer that the food serve is halal and in turn, the consumer trusts the halal supervisor.

The vendor being Muslim implies that the two parties share rules and religious regulation as the basis of their action. This makes the assessment of trustworthiness more transparent for the consumer and the bond of trust only needs to be established once. Narrated by Ismail bin 'Ubayd bin Rif'ah from his father that his grandfather Rifaah said: "We went out with the Messenger of Allah (saw) and the people were trading early in the morning. He called them: 'O merchants!' and when they looked up and craned their necks, he said:

'The merchants will be raised on the Day of Resurrection as immoral people, apart from those who fear Allah and act righteously and speak the truth (i.e. those who are honest) (Sunan Ibn Majah, n.d)''

Knowledgeable

Knowledge or 'ilm, in arabic is a derived from the verb 'alima which means to know (Wan Mohd Nor, 2023). The meaning of knowledge in this research is on syariah knowledge on halal and haram that should be familiarised and practiced by halal food supervisor. Owing to the opinions of Zulkifli Mohd Yusoff (2009) theoretically, halal refers to everything that causes a person to be conscious of committing it, and something that allows is to be performed according to syariah. Then, halal supervisors must ensure that the food products sold at the applicant's place of business comply with halal standards. Furthermore, they must possess basic knowledge on hukum syara' and product-handling ethics and at least ones of the halal supervisors must be present at the business premise at all times. In addition they must have a good understanding, knowledgeable on purity, hygiene and the halalness of food and consumer goods for Muslims (Mohammad Rozaiman, 2014). Besides, the duty of the halal food supervisor or a merchant is to have knowledge on buying and selling according to hukum syara'. Sayyidina Umar Ibnu al-Khattab Radhiallahu anhu' has said:

“There can be no selling or buying in the marketplace unless the person knows the person knows the hukm on buying and selling stipulated by fiqh. It is feared that he who does not meet this condition may consume riba without his knowledge”

To date, a halal food supervisor must be knowledgeable in both syariah and technical halal aspects. Halalan Tayyiban is the knowledge of certainty The Quranic verses mentioned halal and haram in multiple times, while the Sunnah highlights about the benefits or wisdom of eating halal and the wisdom of prohibited food. In addition, they must be familiar with the technical aspects of handling halal issues, such as managing halal documentation in which they must precisely detail the halal products they use and submitting to BIRC. They are required to informing the BIRC of any changes to food products.

Consequently, the value of knowledge and thought is the most important element that determines human actions and behavior. Looking into the categorisation of Islamic science, halal science is also a branch of Islamic science philosophy. This is because the scope of halal products in Islam includes a wide aspect of community life. Among them are faith, worship, morals, economy, family, mualamat, crime, clothing, entertainment, and so on (Saadan Man, 2014).

Second Category: The Fundamental elections

According to Islam the basic Islamic elections is an appointment is should be based on a very careful selection by ensuring the suitability of the participants with the tasks to be performed. This selection should be based on the expertise and skills possessed, among the selection criteria to be considered are:

Qualified

Brunei Halal Accreditation starts at the source and only producers that meet the halal standard and the high quality and safety would be awarded the Brunei Halal Certification. Aforementioned following to regulations—in Chapter 4 (1) of Halal Certificate and Halal Label Order (2005), the business owner must have at least two halal supervisors who are acknowledged by the BIRC. This supervisor plays an important role and is responsible for the halal-ness of the product and all food processing at the premise (Norkhariah, et.al, 2022). A halal food supervisor is an important part of ensuring the integrity of halal certification. To become qualified halal supervisors, they must undergo several procedures such as the assessment. Hence, the tests are divided into two categories: oral and written tests. The ultimately, all halal supervisors must pass their oral and written test with a passing mark of 50% above. They must carry out their tasks to protect Muslims' interests and ensure that the premise's products and utensils are safe, clean, pure, and in compliance with protocols established by HFCD (Jabatan Hal Ehwal Syariah, 2008).

The selection of employees should be based on qualifications and suitability which has long been implemented in early Islamic management. Therefore, only those who are truly capable are allowed to take responsibility. This proved to be an important measure in assuming responsibility (Ab Aziz Yusof, 2019). The authority especially need to ensure that the qualifications available to all halal food supervisors must be appropriate for the tasks to be performed. This ensures that all halal food supervisors are able to contribute their best to the establishment and have an official record of achievement awarded on the successful completion of a course of a workshop or training or passing of an exam.

Morals and trust

Islamic history has proven that morals play a big role in the selection of employees in Islamic management. A person with character is the main choice in Islamic management apart from qualifications (Ab Azizi Yusof, 2019). Islam has placed that position and job at a high level so that it can be considered as a trust from Allah SWT. Since the position is a trust, only those who are qualified, skilled, efficient and capable should be appointed.

"From Abu Hurairah (r.a) that the Messenger of Allah said if the trust is wasted, then wait for destruction. Then His Majesty's companions asked about how it is said that the trust was wasted? Then the Prophet, peace and blessings be upon him, replied: (Trust is wasted) if you entrust a matter to those who are not its members, then wait for destruction."

(Al-Bukhari, 2005)

The hadith explains and reminds managers that they choose trustworthy employees to hold a position.

In addition, halal food supervisor should be honest, truthful in all of his duties and responsibilities. To support this statement, in conjunction with the Hari Raya Aidilfitri Celebration with Yayasan Sultan Haji Hassanal Bolkiah on 10th September 2011, His Majesty Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah Ibni Al-Marhum Sultan Haji Omar 'Ali Saifuddien Sa'adul Khairi Waddien, Sultan and Yang Di-Pertuan of Negara Brunei Darussalam, shared his concern on ethics:

“The owner of a restaurant or any other eatery places should be responsible in ensuring all types of food are not only halal but also pure according to the syariah. Therefore, every ingredients should be from a halal source, avoiding the opposite or those that are ambiguous about their lawful or unlawful status.”

Hence, halal food supervisor should practices trust with the duties they are responsible for. Trustworthy employees will demonstrate trustworthy, honest, and fair behavior in performing their duties.

Credibility

Halal food supervisor is an important part of ensuring the integrity of halal certification. They are appointed to carry out duties such as syariah and halal monitoring, which must be done on a constant basis. Furthermore, they are in charge of helping managers or the owners with all halal-related matters. Their responsibilities include ensuring that the technical aspects procedures meet all halal regulations, safety, hygiene and food handling. This is because they are responsible in making sure that the food premises align with the halal standard and requirements of halal certification. They are responsible for the halal application procedures and act as the secretary or official representative of HFCD and maintain all halal administration documents (Norziah Othman, et al. 2014).

The halal food supervisor must be on duty at the place of business where they applied to and they cannot be assigned at any other branches, except with permission from BIRC, and there should always be one stationed at the premise. In addition, according to the guideline of halal food supervisor, the duties of halal food supervisor are stated below (Jabatan Hal Ehwal Syariah, 2008):

- a. The halal food supervisor must be on duty at the place of business which is applied only and cannot be assigned at other branches, except with the permission of the BIRC, and one of them must always be present at the place of business.
- b. The halal food supervisor is responsible for controlling halal food products at the place of business.
- c. The halal food supervisor is responsible for controlling matters on preparation and handling of cooked ingredients including tools and, appliances or the like used in the place the business.
- d. The halal food supervisor is responsible for ensuring the business place prepares, sells or serves halal products only.
- e. The halal food supervisor is responsible for ensuring only halal food or drink that should be brought inside place of business, including those carried by its employees.
- f. The halal food supervisor is responsible for ensuring only halal ingredients are used in the place of business.
- g. The halal food supervisor is responsible for informing any changes in food ingredients to BIRC.
- h. The halal food supervisor is responsible for ensuring all equipment and utensils used in the place of business should be pure and permitted by hukum syara'.
- i. It is the responsibility of the halal food supervisor if any area, place, vehicle, goods or equipment that used in preparation, storage and transportation, if ever in contact with or

near faeces, it should be cleaned according to the procedures set out in the Standard Brunei Darussalam PBD 24:2007.

- j. It is the responsibility of the halal food supervisor to ensure the requirements of Brunei Darussalam standards PBD 24:2007 on Halal Food and Guideline for Halal Certification (BCG Halal 1) must be fulfilled.

Furthermore, James Kouzes and Barry Posner explained that the foundation of leadership practice is credibility. A leader is said to be credible when he has the qualities, capabilities, and strength to inspire the trust of others. The credibility of a leader is very important, because people want to follow the leader's orders because he is confident and believes that the leader is capable of leading the organization well. Hence, credibility refers to the extent to which the halal supervisors are believable, trustworthy and with particular reference to the level of quality between their management and the qualification assessment. To explain the overall discussion in this paper, the summary is illustrated in figure 2 below:

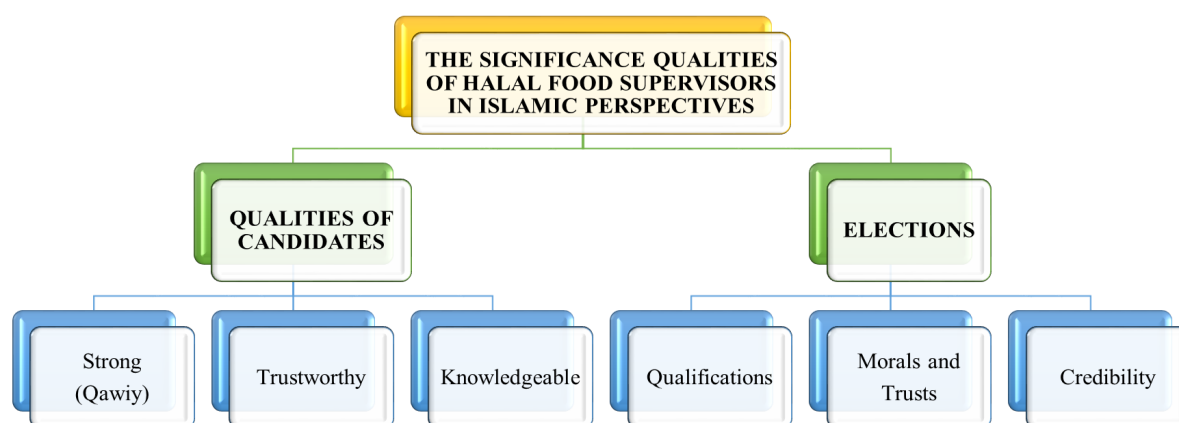


Figure 2: The Significance Qualities of Halal Food Supervisors in Islamic Perspective

CONCLUSION

One of the most significant jobs at halal-certified restaurants is halal food supervisor, thus it's critical that they meet certain requirements or possess certain traits in order to carry out their duties. This study is divided into two main categories: the qualities of candidates that demonstrate strong (qawiy), trustworthy (amin), and knowledgeable candidates, and the fundamental aspects of elections from an Islamic perspective, including qualifications, morals, trustworthiness, and credibility. By creating competent halal supervisors who can be derived from successful and effective performance, this study has the ability to considerably improve the service that marketers and policymakers deliver. To further ensure that the credibility of halal food supervisors is implemented, key stakeholders like the Brunei Government, the halal industry, and policymakers would need to collaborate and build the necessary framework to build an ecosystem to produce competent and qualified halal food supervisors.

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