

# POTENTIAL OCCUPATION IN HALAL INDUSTRY FOR REINFORCEMENT SHARIA ECONOMIC LAW

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## Abstract

*One of the main critical but interesting issues today to be discussing and debated even there is no right or wrong answer to this issue, is the job opportunity and career for young graduates in almost all educational disciplines especially social and religious science which including also halal science in the current of uncertain and bad economy situation. It is a known fact that everyone of us including myself has gone through a rough start in our life or career upon graduations many years ago. We grabbed whatever came along the way before we built our successful career. We have to pick up any jobs along the line as we have got bills to pay and stomach to feed and later on family to take care. In this article, discussion will be made to identify the challenge and job opportunity for halal science graduates. Its challenge is not so critical as others because halal education is a new discipline that rooted in the Holy Quran and the Sunnah of the Prophet Muhammad (s.a.w) and emerges in modern life as a result of high demand of global society since halal business proposition is ready to be the next world market force in global. In this regards, various Islamic political policies have been determined and implemented in Muslim countries notably Negara Brunei Darussalam for the purpose of disseminating and developing halal education for global reach. It is found that the graduates of halal science may try to secure their job and career in many positions notably as government servant in several Ministries i.e., education, health, agriculture, trade, finance, etc.; halal auditors; halal consultants; working in Industry/company; research assistant & researcher in Universities; Educationist i.e., teacher; religious preachers (Da'i); academician; halal- entrepreneur and MA & PhD Students.*

**Keywords:** *Employment Opportunity; Halal Industry; Halal Education Availability; Challenge; Sharia Economic Law*

## 1. Introduction

The government of Brunei Darussalam is very concerned with issues related to halal food especially after establishing Halal Food Control Division (*Bahagian Kawalan Makanan Halal*, (BKMH), in response to the command of His Majesty Paduka Seri Baginda Sultan Haji Hassanal Bolkihah Mu'izzaddin Waddaulah, Sultan and Yang Di-Pertuan of Brunei Darussalam on 15<sup>th</sup> July 1997.

His Majesty Sultan Haji Hassanal Bolkihah of Brunei Darussalam during the 6th Hafl al-Takharruj (Convocation) Ceremony of Universiti Islam Sultan Sharif (UNISSA) on 20th Muharram 1438H corresponding to 22th October 2016M, at the International Convention Centre, Berakas, Brunei Darussalam, had given his speech as below:

“In fact, there is still a wide range of opportunity that needs to be explored by UNISSA. During this time, halal industry has become one of the most rapidly-developing fields which spreads globally. Has it not that the halal aspect been demanded in the religion of Islam? The

global market value is increasing and it is estimated to be large. It increases by 16% of the total of world's food industry and can reach up to 20% of the world's commerce in the food products alone. Therefore, I fully support UNISSA's plan to establish Centre of Excellence of Halal Research at UNISSA; as a catalyst to my wish to make Brunei Darussalam as the 'global halal-hub', wherein will aid in boosting the country's economic growth."<sup>1</sup>

Along with the enforcement of Halal Meat 1998, the Public Health (Food) 1998 and Order Certificate and Halal Label 2005, BKMH are responsible for controlling and handling all halal food in this country especially raw meat; whether locally or imported. Kementerian Hal Ehwal Ugama, 2010, are: 1) Enforce Halal Meat Act 1998; 2) Enforcement Order Certificate and Halal Label 2005; 3) Control the entry of meat that will be marketed in the country and ensure that it is derived from the slaughter centers certified halal by MUIB; and 4) Monitor and observe the running of the centers of "halal" slaughter; certificate was given by the Department of Syariah Affairs.<sup>2</sup>

In a survey done for 380 Muslim consumers in Brunei, conducted by Mohammad Muslihuiddin Hj Mustafa for his research in 2013 paper titled "*Keprihatinan Masyarakat Islam Terhadap makanan halal di Negara Brunei Darussalam*", it was found that the Muslim consumers in Brunei Darussalam, are very concerned with the food they consumed whether its "halal" or not but they are looking for a better system to indicate certified "halal" restaurants. As ASEAN member and Islamic country, Brunei Darussalam has to play an active role in Halal Education since Muslims in ASEAN countries are estimated to be around 231,291,000, comprising an estimated 41.3019 per cent of ASEAN's total population. They are: 203 million in Indonesia, 16.6 million in Malaysia, 4.7 million in the Philippines, 4 million in Thailand, 1.9 million in Burma, 0.7 million in Singapore, 0.3 million in Brunei, 0.2 million in Cambodia and slightly fewer in Vietnam. Just over 40% of ASEAN's population of 560 million is Muslim.<sup>3</sup> Similarly, the world's Muslim population is expected to increase by about 35% in the next 20 years, rising from 1.6 billion in 2010 to 2.2 billion by 2030. According to new population projections by the Pew Research Centre's Forum on Religion & Public Life that globally, the Muslim population is forecast to grow at about twice the rate of the non-Muslim population over the next two decades – an average annual growth rate of 1.5% for Muslims, compared with 0.7%

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<sup>1</sup> Pelita Brunei, "Pelita Brunei," *Pelita Brunei*, 2016, <http://www.pelitabrunei.gov.bn/SitePages/Home.aspx>.

<sup>2</sup> Kementerian Hal Ehwal Ugama, *Rancangan Strategik Kementerian Hal Ehwal Ugama 2010-2014* (Brunei: Kementerian Hal Ehwal Ugama, 2010).

<sup>3</sup> Jotasean, "Muslims of ASEAN," *Jotasean*, n.d., <http://www.jotasean.com/2009/10/muslims-of-asean.html>.

for non-Muslims. If current trends continue, Muslims will make up 26.4% of the world's total projected population of 8.3 billion in 2030, up from 23.4% of the estimated 2010 world population of 6.9 billion.<sup>4</sup>

## **2. Methods**

This study uses a descriptive-analytical specification. According to Whitney, the descriptive method is fact-finding with the right interpretation. Furthermore, Moh, Nazir explained that descriptive research studies problems in society and procedures that apply in society and specific situations, including the relationship between activities, attitudes, views, and processes that are being carried out. Takes place and the influence of a phenomenon.<sup>5</sup>

Thus, it can be seen that the descriptive-analytical method describes the state of the object under study and some factors that influence the data obtained are collected, compiled, explained, then analyzed. Analytical descriptive research always tries to describe the object or subject under study following what it is, intending to systematically describe the object's facts and characteristics under study accurately. An attempt by the author to determine the content or meaning of legal rules used as a reference in resolving legal problems that are the object of study.<sup>6</sup>

If the sampling is not carried out correctly in a study, then the conclusions of the findings cannot be generalized to the population studied. Sampling is a process in selecting a representative part of a population. In this study, a purposive sampling technique was used. Namely, purposive sampling was carried out by taking subjects based on specific objectives. This technique is usually chosen for a limited time, effort, and cost so that it cannot take large samples and is far away.

## **3. Results and Discussion**

### **3.1. Halal Product in Perspective of Sharia Economic Law**

In some years past, the issue of the halal product is much discussed in the whole world. Not only in countries with a Muslim majority but also in Muslim minority countries, especially in Europe, America, and the Asia Pacific. Almost every fast-food restaurant provides its halal

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<sup>4</sup> Pew Forum, "The Future of the Global Muslim Population," *Pew Research Center*, 2011, <http://www.pewforum.org/The-Future-of-the-Global-Muslim-Population/>.

<sup>5</sup> Soerjono Soerjono and Abdurrahman Abdurrahman, *Metode Penelitian Hukum* (Rineka Cipta, 2003).

<sup>6</sup> Z. Ali, *Metode Penelitian Hukum* (Sinar Grafika, 2009).

food options.<sup>7</sup> This is because halal products are not only about the religious needs of Muslims but also a symbol of the quality of health and hygiene of a product, especially in halal food and beverage products.<sup>8</sup> Although, consumer awareness of the importance of halal products in terms of food is slightly better than in other products such as financial products.<sup>9</sup>

Based on Article 1 number 5 of the Government Regulation of the Republic of Indonesia Nomor 69 of 1999 concerning Labels and Advertisements, it is explained that halal food is a food that does not contain any elements or ingredients that are illegal or prohibited for the consumption of Muslims, whether concerning food raw materials, food add-ons, auxiliary materials and other supplementary materials including foodstuffs obtained through the process of genetic engineering and whose management is carried out by the provisions of Islamic law. By the general public, the concept of halal products is considered a notion that tastes of Muslims, becomes an idea for non-Muslims. It becomes a problem for certification bodies.<sup>10</sup>

The Food and Agriculture Organization of the United Nations explains that food laws within a country must comprehensively regulate food aspects, from the production aspect to the marketing aspect. This is aimed at protecting consumers. So, the regulations governing halal food are also necessary to regulate consumers and ensure that sellers meet moral obligations in maintaining the religious needs of Muslim consumers.<sup>11</sup> Some incidents regarding the safety of food make consumers more concerned with the product that is purchased. Moreover, again for the people of Muslims who rely on confidence to guarantee a halal product to a label contained in a product. Because it needed institutions credible, who is responsible for giving a halal label, thus, consumers Muslim can believe that the halal label can be a guarantee that the products are following his wishes.<sup>12</sup>

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<sup>7</sup> M. M. Mostafa, "A Knowledge Domain Visualization Review of Thirty Years of Halal Food Research: Themes, Trends, and Knowledge Structure," *Trends in Food Science and Technology* 99, no. December (2019): 660–677.

<sup>8</sup> Abdul Raufu Ambali and Ahmad Naqiyuddin Bakar, "People's Awareness on Halal Foods and Products: Potential Issues for Policy-Makers," *Procedia - Social and Behavioral Sciences* 12, no. September (2012): 3–25, doi:<http://dx.doi.org/10.1016/j.sbspro.2014.01.1104>.

<sup>9</sup> Amr Al-Ansi, Hossein G.T. Olya, and Heesup Han, "Effect of General Risk on Trust, Satisfaction, and Recommendation Intention for Halal Food," *International Journal of Hospitality Management* 83, no. May (2019): 210–219.

<sup>10</sup> Jawad Alzeer, Ulrike Rieder, and Khaled Abou Hadeed, "Rational and Practical Aspects of Halal and Tayyib in the Context of Food Safety," *Trends in Food Science and Technology* 71, no. August (2018): 264–267, doi:<http://dx.doi.org/10.1016/j.tifs>.

<sup>11</sup> Anis Najiha Ahmad et al., "Overview of the Halal Food Control System in Malaysia," *Food Control* 90 (2018): 352–363.

<sup>12</sup> Wim Verbeke et al., "Credence Quality Coordination and Consumers' Willingness-to-Pay for Certified Halal Labelled Meat," *Meat Science* 95, no. 4 (2013): 790–797.

When examined from an Islamic perspective, the halal label's inclusion is one of the things that must be done to achieve benefit and avoid adversity. The service can be interpreted as safety, which includes all parties, while oblivion is damage that can occur. In this case of buying and selling, the benefit is needed because whatever the action is, it must provide services and produce *maslahat*. Law Islam sets all sorts of shapes *muamalat* not be their *gharar* is hokey power or something that causes one of the parties to feel aggrieved by the other. So, all kinds of camouflage and deception in trade in any way and that stuff are positively forbidden in Islam. The halal logo became one of the main factors for consumers to choose a product to be purchased. Thus, things' logo has a vital role for both consumers and producers.<sup>13</sup> Halal labels also become the identity of the style of life of a Muslim. Muslim consumers will be more comfortable in choosing products that are labelled halal. Likewise with Muslim sellers, also will be choosing to sell halal products.<sup>14 15</sup>

If there is a defect known by the owner (seller) in the goods to be traded, he is obliged to explain this and not hide it. Deliberately hiding items includes fraud and cheating.<sup>16</sup> Buying and selling that contains injustice elements, such as lying, reducing the measure, weighing, and measuring, then it is no longer valuable to worship but, on the contrary, is an act of sin.<sup>17</sup> In buying and selling, several conditions must be met to be valid. Among these conditions, there are those relating to the person making the contract and some relating to the goods being contracted, namely the property that wants to be transferred from one party to another, both exchanges and goods sold. The conditions for the goods being acquired require six things, namely the sanctity of the goods, the usefulness of the goods, the ownership of the person who has acquired the goods, the ability to hand over the goods, the knowledge of the goods, each of the goods sold and the exchangers must be known. If both are unknown or one of the two is not known, the sale and purchase are not valid because there is uncertainty in it. It is enough to see the goods being sold, even though the quantity is unknown, as in the sale and purchase of goods without being weighed/measured. As for the goods on the scale, their amount and characteristics must be

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<sup>13</sup> Wan Rusni Binti Wan Ismail et al., "Halal Malaysia Logo or Brand: The Hidden Gap," *Procedia Economics and Finance* 37, no. 16 (2016): 254–61, doi:[http://dx.doi.org/10.1016/S2212-5671\(16\)30122-8](http://dx.doi.org/10.1016/S2212-5671(16)30122-8).

<sup>14</sup> Ahmad Jamal and Juwaidah Sharifuddin, "Perceived Value and Perceived Usefulness of Halal Labeling: The Role of Religion and Culture," *Journal of Business Research* 68, no. 5 (2015): 933–941, doi:<http://dx.doi.org/10.1016/j.jbusres.2014.09.020>.

<sup>15</sup> E. A. Bakar and A. M. M. A., *Consumer Protection Law Regulating Halal Food Industries Selangor, in Halal Industry: Food, Non Food and Halal* (Malaysia: Laboratory of Halal Policy and Management Halal Products Research Institute, Universiti Putra Malaysia, 2018).

<sup>16</sup> B. Alma, *Ajaran Islam Dalam Bisnis* (Alfabeta, 1994).

<sup>17</sup> A. R. Ghazaly, *Fiqh Muamalat* (Kencana, 2010).

known by the two persons who have contracted, while the exchangers must know their features, quantity, and time limit.<sup>18</sup>

Before buying, a consumer will certainly look for information about various aspects of an item or product. The completeness of data, the attractiveness, and advantages of an object or product determine factors for consumers to determine their choice. Therefore, data is the main thing that every consumer needs.<sup>19</sup> This is because clear information is one of the first steps for consumers to consider that the product they are buying is a fit for consumption. Besides, this is also a matter of consideration regarding a product's halalness because the existence of a halal label listed on a product will make it more convincing for consumers that the product is truly safe and healthy for consumption.

Therefore, it can be concluded that paying attention to a product's feasibility both in terms of physical, taste, and various other things of a product is an obligation always to be considered by every business actor. Because not paying attention to all aspects of security is a mistake and violates the rules that have been established both in Islam and state regulations. The concept of spiritual rights is based on the fact that spirituality is an inseparable aspect of humans. Every human being must have their spirituality. Therefore, based on the concept of consumer protection, every consumer has spiritual rights that require legal protection for every business transaction carried out. Thus, the guarantee of halal products is in the context of fulfilling the spiritual rights of consumers as well as fulfilling the responsibilities of the seller.<sup>20</sup>

### **3.2. Employment Opportunity in Halal Industry for Halal Education Graduate**

Since the global halal market has emerged as a new growth sector in the global economy which has been estimated to be worth around USD2.3 trillion (excluding Islamic finance). In other words, its growing at an estimated annual rate of 20%, the industry is valued at about USD560 billion a year. This estimation is based on many justification. Among them are as following. First: a strong presence and fast-growing economies in developed Countries i.e., the Asia, Middle East, Europe and the Americas. Second is the halal industry has now expanded beyond the food sector to include pharmaceuticals, cosmetics, health products, toiletries and

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<sup>18</sup> S. Sabiq, *Fiqqih Sunnah Jilid V* (PT Pustaka Abdi Bangsa, 2018).

<sup>19</sup> Muhammad Muhammad and Alimin Alimin, *Etika & Perlindungan Konsumen Dalam Ekonomi Islam* (Yogyakarta: BP FE UGM, 2005).

<sup>20</sup> Ro'fah Setyowati, Indah Purbasari, and Encik Muhammad Fauzan, "Consumers Spiritual Rights in the Islamic Banking Dispute Out of Court Settlement," *Journal of Social Studies Education Research* 9, no. 4 (2018): 334–351.

medical devices as well as service sector components such as logistics, marketing, print and electronic media, packaging, branding, and financing. Third, in recent years, with the increase in the number of wealthy Muslims, the halal industry has expanded further into lifestyle offerings including halal travel and hospitality services as well as fashion. This development has been generated by the change in the mind set of Muslim consumers as well as ethical consumer trends worldwide. Fourth: the popularity of, and demand for, halal certified products among non-Muslim consumers have been on the rise as more consumers are looking for high quality, safe and ethical products. Fifth is based on a report from the United Nations that Islam is the 2nd largest religion after Christianity. UN statistics recorded yearly growth of Muslims at around 6.4% compared to 1.46% for Christianity. According to the same statistics, 1 in 5 persons in this world is a Muslim by birth or geography. By 2030, 79 countries are expected to hold a million or more Muslim residents, as opposed to the current 72 countries.<sup>21</sup>

### **3.3. Employment Opportunity through Partnership with non-Muslim Countries**

It must be a good strategy for both Muslim and non-Muslim to find out the way forward to benefit from halal industrial growth and demand as suggested by many halal industrial stakeholders. In academic circle, we found many suggestions, which contribute positively towards the growth of halal industry in modern market. Many forums and conferences by experts that Muslim countries like OIC countries should cooperate with non-Muslim countries, which have high-end technology to empowering halal industry. In this regard, we suggest that Muslim countries especially OIC, which have an expertise in Halal food processes have an opportunity to develop partnerships with non-OIC countries eager to strengthen their Halal capabilities. Countries such as China, South Korea and South Africa are already partnering with Malaysia and the UAE to develop their Halal capabilities”.<sup>22</sup> It is advisable that Muslim countries should think the way to develop tracking technology by cooperation with developed countries such as United State of America, Germany, France, China, Korea and Japan because “Verifying supply-chain integrity is a major challenge that comes up when we speak to experts in this space. One way to overcome this is by developing tracking technology that raw meat and food ingredients to their

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<sup>21</sup> Thomson Reuters, Dinar Standard, and Dubai International Financial Centre, *An Inclusive Ethical Economy State of the Global Islamic Economy Report 2018/19* (New York City: Thomson Reuters, 2016).

<sup>22</sup> Ibid.

source. The Brazilian Meat Exporting Industries Association (ABIEC) developed a device called the e-seal that tracks meat cargo passing through their ports”.<sup>23</sup>

### **3.4. Employment Opportunity in Halal Food Industry**

The State of the Global Islamic Economy Report 2015/16 estimates that Market size and profile — Global Muslim consumer spending on food & beverage at \$1,128 billion (17% of global expenditure). The total global F&B spending during the same period is estimated to be \$6,755 billion in 2014. The top countries with Muslim food consumption are Indonesia (\$158 billion), Turkey (\$110 billion), Pakistan (\$100.5 billion), and Iran (\$59 billion) based on 2014 estimates. Comparatively, the collective global Muslim F&B market is larger than the F&B consumption of the top geographical markets in 2014, such as China (\$797.8 billion), United States (\$741.2 billion), Japan (\$367.3 billion) and India (\$335.7 billion).<sup>24</sup>

### **3.5. Employment Opportunity in Pharmaceutical and Health Products**

Demand for halal pharmaceutical, generic medial, wellness and healthcare products are estimated to be about USD555 billion in Muslim-majority countries. In this relation, Malaysia introduced a new standard for halal pharmaceuticals. “The Malaysian Standard MS2424:2010 (P): Halal Pharmaceuticals General Guidelines” addresses the entire pharmaceutical industry’s supply chain from processing to handling, packaging, labelling, distribution, storage and display of medicines and health supplements.<sup>25</sup>

### **3.6. Employment Opportunity in Halal Cosmetics**

The global halal cosmetic industry is estimated at USD13 billion with an annual growth rate of 12%. At present the halal cosmetic market constitutes 11% of the total global halal industry. It is found that the main driver for this huge demand in halal cosmetics and beauty products stems from the demographic of young, religiously conscious, and dynamic professional Muslim population. Furthermore, the market for halal cosmetics is booming in the Middle East and Asia. Across the Middle East, halal cosmetics are registering a 12% annual growth reaching

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<sup>23</sup> H. Elasrag, *Halal Industry : Key Challenges and Opportunities* (CreateSpace Independent Publishing Platform, 2016).

<sup>24</sup> R. Atan, M. D. A, and F. N. M. N, *Halal Industry: Food, Non Food and Halal Image* (Malaysia: Laboratory of Halal Policy and Management Halal Products Research Institute, Universiti Putra Malaysia, 2018).

<sup>25</sup> Thomson Reuters, Dinar Standard, and Dubai International Financial Centre, *An Inclusive Ethical Economy State of the Global Islamic Economy Report 2018/19*.



USD12 billion in total value of cosmetic related sales. Beside that, in Malaysia, halal cosmetics contribute 10% – 20% of the local cosmetics market. However, the global cosmetics industry is dominated, and to a certain degree monopolized, by non-Muslims companies. This poses serious challenges to the issue of halal ingredients in cosmetic products manufactured by the companies.<sup>26</sup>

### **3.7. Employment Opportunity in Halal Tourism and Travel**

Halal tourism has recently gained popularity, and is now fast becoming a new phenomenon in the general tourism industry.<sup>27</sup> It refers to tourism products that provide hospitality services in accordance with Islamic beliefs and practices. This involves serving halal food, having separate swimming pools, spa and leisure activities for men and women, alcohol free dining areas, prayer facilities, and even women-only beach areas with Islamic swimming etiquette.

The halal tourism market represents 12.3% or USD126.1 billion of the total global outbound tourism market and is growing at 4.8% compared to the global average of 3.8%. In 2011 alone, Muslim travelers spent about USD126 billion. This figure is expected to reach USD419 billion by 2020.<sup>28 29</sup>

### **3.8. Halal Auditors**

To become a halal auditor is one of the primary aim of halal education since it is directly contributed in upholding the sanctity of halal according to Shari`ah. Audit is an activity performed by a person who is technically competent. Systematic, independent and documented process. Auditing examination of records or financial accounts to check their accuracy. For the benefit of all Muslim consumers the Halal Auditing procedure should be common to all certification authorities in order to develop a global standard. The protocol involved in the auditing process should be universal, while the local interpretation and ‘fatwa’ could still be incorporated provided that the integrity of the Halal status is maintained, and the interpretation is not in self-interest.

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<sup>26</sup> Ibid.

<sup>27</sup> M. H. Kamali, “Tourism and the Halal Industry: A Global Shariah Perspective,” *Islam and Civilisational Renewal (ICR)* 3, no. 3 (2012).

<sup>28</sup> H. Dar and et al., *Global Islamic Finance Report: GIFR 2013* (Edbiz Consulting, 2013).

<sup>29</sup> Thomson Reuters, Dinar Standard, and Dubai International Financial Centre, *An Inclusive Ethical Economy State of the Global Islamic Economy Report 2018/19*.

The acceptance of a common auditing protocol should be regarded as a common language and a starting point for a formalised Muslim Standard for Halal trade agreed by all parties. It will form the basis of a standard auditing practice, whereby the auditors will have, or be able to develop, a common checklist and auditing plan in their routine certification duties. There is great difference between inspection and auditing. While inspection validates a specific Halal process during inspection, auditing looks at evidence of compliance operating outside inspection times. This approach will reduce auditing time and avoid unnecessary delays in issuing certificates, making it more 'industry friendly' to meet the ever changing and increasing needs of the manufacturing sectors. In developing a 'system of implementation' for a harmonized auditing system we are not reinventing Halal, but how to implement it.

### **3.9. Halal Consultancy**

Halal consultancy is extremely an important institution to uphold the sanctity of halalness in according to Shariah especially in modern life where Muslims on the globe reside not only in Muslim countries but also worldwide. In this case, we need the authorized body which can provide a service such as halal consultancy in the form of short course, forum, workshop, etc. For instance, the Halal Certification Consultant helps companies to start a self-monitoring and, in case, to identify the possible adjustments to be carried out. The growth of Muslim consumers that travel and study abroad has increased the demand for that professional position. In line with this demand, Halal International Authority (HIA), as example, helps many companies to approach the Halal Certification. It has always put its own competence and experience at companies' disposal by holding training courses for Halal Certification Consultants. The courses related conducted by halal consultants will help trainees to acquire all the necessary skills in order to work with HIA in the companies auditing.<sup>30</sup>

### **3.10. Working in Industry/Company**

It is a good opportunity for fresh graduate of halal education to secure their job in many halal industries both food and non-food industries. Industry, in this context, may refer to group of companies that produce variety of products. In other words, it is a group of companies that are related based on their primary business activities. In modern economies, there are dozens of industry classifications, which are typically grouped into larger categories called sectors. With

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<sup>30</sup> Halal International Authority, "International Halal Certification, Guarantee for Consumers and Benefits for Your Business," *Halal International Authority*, n.d., <https://www.halalint.org/en/homepage>.

the increase of halal products, the demand of halal human resource at the present is considerably high since all industrial sectors need halal human expertise especially after Halal has evolved tremendously in the recent years. Previously, there is no demand on halal food market and only targeted for Muslim consumer throughout the world due to the practice has been there traditionally. However, halal has been the center of economic growth for Muslim and non-Muslim countries. This is, among others, due to the growth of Muslim population around the world both Muslim countries and non-Muslim countries as well as due to the concept of halal products which included both food and non-food products, which in turn contributes to the global market demand on halal based on the Global Economic Report. Many Muslim countries take this economic opportunity to grow their halal market industry, and therefore create many job opportunities for halal graduate education.<sup>31 32</sup>

### **3.11. Research Assistant in Universities**

A research assistant, or RA, is a researcher employed, often on a temporary contract, by a university, a research institute or a private held organization, for the purpose of assisting in academic or private research. Research assistants are not independent and are responsible to a supervisor or principal investigator and usually are not directly responsible for the outcome of the research. However, in Malaysia, research assistants can be the main contributor to the outcome of the research. ([https://en.wikipedia.org/wiki/Research\\_assistant](https://en.wikipedia.org/wiki/Research_assistant)).<sup>33 34</sup> In this regard, many fresh graduate in Brunei and elsewhere are considering to continue their studies and enroll for Master and Phd degree as one of the best choices for them especially for those who aim to become an academician in higher educational institution. Many higher educations that aims to become a world class University and improve their world ranking take a proactive in appointing postgraduate students as Research Assistants. In this case, it is a right time for students to study and at the same time may get a job as researcher or research assistance in the University. They are not only assist the principle investigator but at the same time as the right avenue for academic traning via collecting data and analysis. They use the internet, surveys, legal documents, and other published research to help the person they are assisting collect information. Researcher and

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<sup>31</sup> Nurdeng Deuraseh, "Brunei Darussalam Standard Halal Food PBD24: 2007 Towards The Local And Global Need And Challenge In Halal Industry," in *Konferens Antarabangsa Islam Borneo (KAIB 2018)*, 2018.

<sup>32</sup> Nurdeng Deuraseh and N. B. H. Z., "Empowering Islamic Studies in UNISSA through Halal Science," in *Konferens Antarabangsa Islam Borneo (KAIB 2018)*, 2018.

<sup>33</sup> Deuraseh, "Brunei Darussalam Standard Halal Food PBD24: 2007 Towards The Local And Global Need And Challenge In Halal Industry."

<sup>34</sup> Deuraseh and N. B. H. Z., "Empowering Islamic Studies in UNISSA through Halal Science."

research assistants are mostly found in the social science or laboratory setting. These research assistants are often postgraduate students who are looking to get credit for assisting a professor in their research and will perform experiments under their supervision. However, some research assistants might work for novel writers, newspaper reporters and other professions that might need someone to track down information. Research assistants usually work under the supervision of principle investigator who led research projects. They're responsible for assisting the main researcher in several tasks that support the research activities. Those tasks vary depending on the type of research that's being done and the field that they're in.<sup>35</sup>

### **3.12. Teacher**

One of profession in halal career is to become a teacher of halal science in secondary school. Halal Industry is still new to this era and thus many local schools need to educate the students to know and aware about halal product in according to sharia. Teaching is the most respectful and noble profession. Education is the best way to help the nation to groom their abilities and to successful in future. Teaching should not only count as a profession but it is more towards a responsibility to students to become a *man of adab*.

### **3.13. Religious Preacher**

*Da'wah* (also transliterated *da'wa*) literally means “issuing a summons,” “invitation,” or “call” in Arabic and refers to the preaching of Islam and the exhortation to submit to Allah. Its main job *Da`wah* is basically calling people to do right and avoid from committing any evils. For this purpose, student who graduates from halal education must be one of the right person to do the job.

### **3.14. Halal Entrepreneur**

Halal entrepreneurship is a concept of entrepreneurship where halal is regarded as “entrepreneurial process for innovatively using opportunities to obtain economic gains and society equity on an equal footing”. Some called halal entrepreneurship as “halal driven entrepreneurship” and “halal minded entrepreneurship”. It is significantly to find that halal entrepreneurship has augmented tremendously in Malaysia. The country has been named as the first country in the world for establishing halal food indicators before the United Arab Emirates

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<sup>35</sup> Nurdeng Deuraseh, *UNISSA Sebagai Hab Halal Pengajian Dan Penyelidikan Halal, in UNISSA: Satu Dekad Perkembangan Dan Pencapaian* (UNISSA Press, 2018).

and Australia which were identified as second and third respectively in 2015. The halal entrepreneurship started with halal food and then extended to non-food products, for example, personal care, cosmetics, tourism, pharmaceuticals, banking, financing and other services such as hospitality and logistics.<sup>36</sup>

#### **4. Conclusions**

The employment opportunity for Halal Education discipline graduate is widely open and available since halal industry has now expanded beyond the food sector to include pharmaceuticals, cosmetics, health products, toiletries and medical devices as well as service sector components such as logistics, marketing, print and electronic media, packaging, branding, and financing. In this regards, various Islamic political policies have been determined and implemented in Muslim countries notably Negara Brunei Darussalam and Indonesia for the purpose of disseminating and developing halal education for global reach. It is found that the graduates of halal science may try to secure their job and career in many positions notably as government servant in several Ministries i.e., education, health, agriculture, trade, finance, etc.; halal auditors; halal consultants; working in Industry/company; research assistant & researcher in Universities; Educationist i.e., teacher; religious preachers (Da'i); academician; and halal-entrepreneur.

In line with this opportunity, the educational institutions i.e., UNISSA has to train its students not only on academic matter but research and professional services. In addition to this, UNISSA must serve not only as academic program based on Islamic values for Brunei Darussalam only, but also for global. In this regard, the role of *Halalan Thayyiban* Research Centre of UNISSA is important because it is a One Stop Centre which is fully responsible for halal education as well as research and professional services and training related to halal products covering food and non-food and to review issues related to halalan Tayyiban from time to time systematically to protect the sanctity of Halal and to help to further enhance UNISSA as an internationally reputable university and to be the landmark of Islamic glory in Negara Brunei Darussalam and global.

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<sup>36</sup> Nuradli Ridzwan Shah Mohd Dali et al., "Halal Products from the Consumers Perception. An Online Survey," in *Proceeding of the Islamic Entrepreneurship Conference* (Universiti Islam Malaysia, 2007).

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