

## **A REVIEW OF HALAL GOVERNANCE IN MALAYSIA FROM THE PERSPECTIVES OF MAQASID AL-SHARIAH**

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### **ABSTRACT**

*As an Islamic subject, halal promulgates halal administration with the Islamic principles as the foundation for the halal governance sphere. For several years, many issues of halal-related matters have occurred in Malaysia, such as false halal DNA, false halal certification, and irresponsible business people who do not care about halal sensitivity when producing their products and services. All those halal issues exist because the parties who deal with anything under the so-called halal umbrella lack understanding of Islamic law's teachings, principles, and guidelines in executing certain matters diligently and faithfully. Islam has provided a perfect dominion and direction for halal, which is the Islamic law governing halal-related matters towards success. This article reviews the essence of Islamic law objectives, known as maqasid al-Shariah, namely perseverance of religion, perseverance of physical self, perseverance of knowledge, perseverance of family, and perseverance of wealth by analysing those objectives as principles in regulating the sustainability of halal governance in Malaysia. The research method is a*

*systematic review of literature from journal articles, books and other related materials. Undeniably, those principles of maqasid al-Shariah are essential in developing good halal governance for a better future for halal-related matters sustainability in Malaysia. Such a breakthrough in halal governance will indicate halal stakeholders in building the country as a leader of the halal hub in the global halal ecosystem.*

**Keywords:** *halal, halal governance, Islamic law, maqasid al-shari'ah*

## **INTRODUCTION**

Halal goes beyond the subjects and materials surrounding them in humans' lives. Halal, part and parcel of Islam, holds a kind of philosophical wisdom that builds strong characteristics and foundation for the Muslims and the rest of the universe. Such religious scenario reflection presents Islamic values, principles, and objectives that narrate the halal sphere's development. Halal embraces various areas and fields of humans' lives, which are crucial to sustaining the present and future generations. The sustainability of halal is vital not only regarding halal products and services but also towards its governance. Sustainability itself is subjective because various methods, processes, procedures and efforts could be the measures in achieving positive outcomes for the next span. The same goes for halal governance, in which enhancement of its sustainability applies diverse approaches. Since halal is a matter of Islam, Islamic law through *maqasid al-Shariah* plays a role in maintaining and sustaining halal governance in particular access and outlook.

According to the State of the Global Islamic Economy Report 2018/19, Malaysia and United Arab Emirates (UAE) are the most outstanding halal economy ecosystem countries among 57 OIC countries and 16 non-OIC countries (Thomson Reuters, 2018). The report focused on measuring the phenomenon and strength of the Islamic economy ecosystem in seven industrial sectors such as halal food, Islamic finance, halal travel, modest fashion, halal media and recreation, halal pharmaceutical and halal cosmetic in the developing Islamic economy in the selected 73 countries. The report stated that with 1.8 billion Muslims and Muslim spending estimated at US\$2.1 trillion in 2017, the Islamic economy continues its steady growth for that seven groups of industries. Such a scenario occurred due to high global demand by Muslim and non-Muslim consumers. Meanwhile, the report forecasts that by 2023, halal food to reach US\$1.9 trillion, Islamic finance to US\$3.8 trillion, halal travel to US\$274 billion, modest fashion to US\$361 billion, halal media to US\$288 billion, halal pharmaceutical to US\$131 billion, and

halal cosmetics to US\$90 billion (Thomson Reuters, 2018). The 2018 report states that Malaysia took essential steps to create a world-leading ecosystem of the Islamic economy, including the halal industry driven by its robust and detailed halal standards but backed by a broad ecosystem spanning its halal-free ecosystem. Meanwhile, the State of the Global Islamic Economy Report 2022 predicts that the halal industry will grow from RM8.8 trillion (US\$2.09 trillion) in 2021 to nearly RM14 trillion (US\$3.27 trillion) by 2028 (Dinar Standard, 2022).

Meanwhile, the Malaysian government is very active in developing halal hub zones for halal manufacturers, supported by the robust Islamic finance industry and a deep ecosystem of investors that includes private capital, venture capital and assets for sovereign wealth. Moreover, the government is also strengthening global regulation of halal-related matters by setting up an International Halal Accreditation Board that seeks among certifiers to counter short-term profit-seeking (Thomson Reuters, 2018). Undeniably, all those efforts by the Malaysian government are planned towards enhancing the halal governance sphere for the betterment and sustainability of halal development in the country and the global environment.

In Malaysia, besides current initiatives for the country's economic development, *maqasid al-Shariah* has become a national agenda with the launch of a governance metric that uses *maqasid* principles named the Shariah Index to gauge the country's performance from the Islamic outlook (Abdullah, 2018). Moreover, the applicability of good governance and accountability measures in Islamic entities is highly desirable as it deals with fulfilling sacred religious control (Bani, Jaafar, Katan & M. Noor, 2017). In this article, the authors would like to shed some light on knowledge and ideas conceptually on how the objectives of Islamic law through *maqasid al-Shariah* serve halal in regulating halal governance in Malaysia. There are three parts to this article comprise of literature review, methodology, findings and discussion, and conclusion.

## LITERATURE REVIEW

### Governance in a Nutshell

Governance as a collection of rules, stakeholders' involvement and processes to realise a common goal (Kemp & Martens, 2007) is a vehicle to boost sustainability (Zeijl-Rozema, Cörvers, Kemp, & Martens, 2008; Kardos, 2012). In Islam, Al Quran terms governance as *tadbir* (Al-Burey, 1985), which

refers to the rational act of examining the consequences of an affair so that a credible result may be worked out and thus obtained (Bani et al., 2017). Literally, governance relates to how societies are governed, which associates with how 'good governance' is carried out within criteria such as effectiveness and efficiency, the rule of law, participation, accountability, transparency, respect for human rights, the absence of corruption, toleration of difference, and gender equity (UNDP, 1997; Plumptre & Graham, 1999).

In executing efficient governance, any Islamic institution needs to escalate the stakeholders' relations in the systems and processes in which managers are responsible for acting and discharging all activities, policies, and programmes. The practice is vital to various stakeholders to maximise the institution's performance and the delivery outcome. Overall, the goal is to ensure that the operations conform to the law's requirements, regulations, standards and community expectations on accountability, transparency, and justice (Hamidah Bani et al., 2017: 0028).

Kardos (2012) mentioned that good governance advocates accountability, transparency, efficiency and the rule of law at all levels of management of human, natural, economic and financial resources for equitable and sustainable development by pledging civil society participation in decision-making processes. The researcher further stressed that good governance and sustainable development are two concepts that have an innermost relationship. However, good governance does not secure sustainable development; it can only limit and probably thwart the latter with its destitution (Kardos, 2012: 1166–1173). On the other hand, sustainability is concerned with the options available in the future due to the present action (Crowther, 2018). In the meantime, Aras and Crowther (2008) alleged that good governance could help promote society's welfare in the event of limited resources to meet the expectation of the people.

### **Halal Governance in Malaysia**

Significantly, the robust regulatory framework of good governance practices and structures based on Shariah principles is indispensable in ensuring the sustainability of halal products and services and diminishing fraud, dishonesty, and other unethical practices in businesses (Zainuddin, Z. & Nordin, N., 2016: 60-75). In Malaysia, halal-related matters are under the purview of the central administration of the government of Malaysia via the Department of Islamic Development Malaysia ("Jabatan Kemajuan Islam Malaysia") (JAKIM). JAKIM, as the primary regulator of Halal matters in the country, acts as a parent actor in matters about halal such as certification, auditing, monitoring,

surveillance, and enforcement. In governing and regulating halal matters in the country, JAKIM collaborates with other government agencies such as State Islamic Religious Department (“Jabatan Agama Islam Negeri”) (JAIN), The Ministry of Domestic Trade and Cost of Living (“Kementerian Perdagangan Dalam Negeri Dan Kos Sara Hidup”) (KPDN), Ministry of Health (MOH), and Department of Veterinary Services Malaysia (DVS).

Characteristically, halal is a matter of Islam that develops along with modernisation’s evolution. Halal integration in many areas of humans’ lives becomes a move to enhance halal towards a better position in the contemporary global environment. In administering the effort to sustain the halal ecosystem, plans regarding halal governance are vital. Adopting practical elements from another discipline of knowledge is necessary to accommodate halal governance in different angles of humans’ lives well. On this point, Abdullah (2018) accentuated that applying the *maqasid al-Shariah* aspect in any kind of governance, particularly in decision-making, would mean observing and considering the high probability of the future consequences and results of a ruling credible legal reasoning. Arguably, this thought and idea are worthy for halal governance in handling issues of halal-related matters, which at the same time strengthens the structures of halal administration within halal authorities in Malaysia. Likewise, *maqasid al-Shariah* could be an effective engine to drive halal governance towards a well-plan steering as well as better implementation and direction for halal sustainability in the country.

### ***Maqasid al-Shariah***

*Maqasid al-Shariah* is a diaphanous mechanism representing the scope and breadth of rights and responsibilities of human beings as servants of Allah (SWT) in their lives in this universe (Azli et al., 2011: 85-96). Withal, *maqasid al-Shariah* is notable for magnifying human beings’ competence and merits of intellectual reform and civilisation renewal (Monzur-E-Elahi, 2011: 321-336). Further, *maqasid* is the purpose, objective or goal, while al-Shariah refers to Islamic law (Zakaria, 2014: 165-173). The combination of the two terms becomes *Maqasid al-Shariah*, which refers to the higher objectives behind Islamic law with the ultimate goal of Shariah in realising and integrating virtue in a society (Zakariyah, 2015: 355-376). *Maqasid al-Shariah*, or the objectives of Islamic Law, is an excellent manual from Allah (SWT) for a man to govern activity and spirit of life towards eternal purposes (Dali, Abdullah & Sarkawi, 2016: 197-208). According to Ahmed (2011b), the overall aim of Islamic law is to promote the welfare or benefit (*maslahah*) of humankind and prevent harm (*mafsadah*) (Ahmed, 2011a: 149-160). Sulayman (2014)

supported this by stressing further that Islamic law has wisdom for the welfare and comfort of both individuals and community, (Sulayman, 2014: 477-484) as mentioned in the Al-Quran: “We have not sent you but as a mercy to the worlds” (Surah al-Anbiya:107). *Maqasid al-Shariah* provides humans with five basic needs comprising of perseverance of religion (*al-din*), perseverance of physical self (*al-nafs*), perseverance of knowledge (*al-aql*), perseverance of family (*an-nasb*), and perseverance of wealth (*al-mal*). Imam al-Ghazali (R.A.) mentioned that the objective of Shariah is to promote the well-being of all humankind in safeguarding these five serves the public interest. Overall, Sulayman (2014) concluded that the five objectives of Islamic law as reasoned in Al-Quran and prophetic teachings aim to sustain social justice-enhancing humankind as a whole; physically, emotionally, and intellectually as part of strengthening individuals in this world (Sulayman, 2014: 477-484).

Prominent Islamic scholars such as al-Ghazālī (d. 505/1111), Ibn Taymiyyah (d. 728/1327), Ibn Qayyim al-Jawziyyah (d. 751/1350) and al-Shāṭibī’s (d. 780/1388) (Zakariyah, 2015: 355-376) had ingeniously insinuated the theory and doctrine of *maqasid al-Shariah*. Ahmed (2011a) asserted that the core spectrum of *maqasid al-Shariah* is *maṣlahah* (whether general/‘āmmah or private/khāṣṣah) to promote the essentials (*darūriyyāt*), the complementary (*hājiyyāt*) and the beautification (*taḥsīniyyāt*) (Ahmed, 2011b). Many scholars have presented writings on *maqasid al-Shariah* such as Al-Shaykh Ibn Ashur, Allal al-Fasi, Abd al-Wahhab Khallaf in 1984, and Abd al-Karim Zaydan in 1987, in which *usul fiqh* scholars have defined *maqasid al-Shariah* in various definitions and explanations (Ibrahim, B. and Wan Chik, W.M.Y, 2011: 238-254).

In the meantime, Al-Qaradawi (2006) defined *maqasid al-Shariah* as the conclusion aimed by *syarak* passages such as passages in the forms of instructions, what is forbidden and what is allowed, while *juz’i* laws try to realise it into the lives of *mukallaf* be it individual, family or community (2006: 11-13). Furthermore, Al-Raysuni (1992) stated that *maqasid* is the goal to be achieved by doing something, which means the objective that has been set by *syarak* in ruling a law (Al-Raysuni, 1992: 13). This is similar to Al-Qarni’s definition, which states that *maqasid* is the Shariah goal and the secret of ruling every law (Al-Qarni 1419H: 17). Ibn Qayyim al- Jawziyyah (1996: 37) added that *maqasid* is the wisdom and *maṣlahah* for humans in this world or hereafter, supporting Al-Khadimi’s belief in *maqasid* as a factor to avoid harm to humans. Equally important, Ibn Ashur (1998: 171) added that *maqasid* is all sort of comprehension that appears in the laws being made entirely or mainly. It means *maqasid* is not a comprehension that can be seen in specific laws.

For instance, to encourage benevolence, rejecting evil and equality concepts among humans are the elements of each ruling of *syarak* laws.

All in all, *maqasid al-Shariah* manifests that the basic philosophy of Shariah means benefiting, protecting, and facilitating every single aspect of the individual and community (Azli et al., 2011: 85-96), be it halal governance or other spheres in human lives. For instance, Salleh et al. (2018) identify *maqasid al-Shariah* as a potential instrument and a new parameter for Malaysia in undelaying its foreign policy or any related aspect of international affairs, such as reservation or objection to the provisions in any international treaty (Salleh et al., 2018: 857-860). Interestingly, a study of governance and management strategy of Islamic tourism by Abdul A'thi (2007) found that the current tourism business should adopt good governance from the Islamic perspective through *maqasid al-Shariah* to meet the demand of the Muslim travellers. Meanwhile, Ibrahim, Kok and Lokman (2020) revealed that good governance practices are vital in securing quality services for public service organisations (Ibrahim, N. H., Kok, T. K., & Lokman, A. M., 2020: 202-2015). In this regard, the researchers employed the philosophy of Stewardship Theory. They argued that personnel in an organisation should observe their roles and responsibilities properly for the sake of the vision and performance of the organisation instead of personal interests.

## METHODOLOGY

This review article applied the qualitative approach through data sources of journal articles and other relevant documents on this study's objective, subject, and title. The authors have gathered many relevant sources for this study from several leading journal publications such as Elsevier, Emerald Insight, Springer, Taylor & Francis and other outstanding journal articles and books. The keywords used in the search for related journals were "halal, halal governance, Islamic law, and *maqasid al-Shari'ah*." and later systematically organised the said sources using a systematic review method. A systematic review is an approach method that serves to capture and select perspectives and relevant theoretical practices in leading literature in a structured and comprehensive manner (Touboulic A, W., 2015: 16-42). A hundred of the journals using those keywords were examined. The authors have studied all the sources concisely and precisely by analysing the literature with a systematic review analysis application. All the concluded themes in the analysis have been determined into a summary with a critical analysis review.

## **FINDINGS**

Based on the thematic analysis of all the data sources of journal articles and other relevant documents about this study, the authors have closed up with findings and discussion on the following several themes and sub-themes in reaching the overall big picture with a critical review analysis of this article.

### **Elements of *Maqasid al-Shariah* in Halal Governance in Malaysia**

#### **Perseverance of Religion (*al-Din*)**

Halal and Islam are inseparable. Anything which associates with halal embraces the value and spirit of Islam itself. *Maqasid al-Shariah* places religion as a vital thing that must be preserved no matter what. Religion is a foundation that has walls to make humans stronger and spiritual in facing challenges, struggles, obstacles, and hardships in life. Religion is like medicine that cures the pain of humans' bodies and souls. Allah SWT has enacted the law of jihad and commanded Muslims to defend their faith: "And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors (Surah al-Baqarah: 190) In other words, Islam acts as a saver for human beings in whatever circumstances and matters. Halal possesses Islam's values, characteristics, and spirits as part of Islam. Al-Ghazali (2011) stressed that religion is humans' most vital spiritual domain, while wealth becomes secondary. By looking at the role of the halal ecosystem in humans' lives, it seems that halal promotes a nature of protection for Islam by cultivating goodness in the everyday activities of humans. The values of religion within halal can bring closeness to humans' relationship with the religion of Islam and the Creator. Such a scenario can provide a good sign for the pureness of Islam regarding the behaviour of parties and stakeholders within the halal sphere to make Islam guidance in strengthening halal governance. It is like the religion of Islam becomes a focal heart for halal governance in strategising, practising and implementing halal clusters.

As for halal governance in Malaysia, *maqasid al-Shariah* through the preservation of religion is crystal clear since halal certification management is under JAKIM's authority as the halal governor. JAKIM itself is known as an established body that safeguards all matters about the religion of Islam in the country. JAKIM is a centre of reference for all State Religious Departments in Malaysia (JAINs) regarding halal governance, especially halal certification administration. JAKIM and JAINs, as the administrators of Islamic matters in



general and halal in particular, will ensure that Islam is protected and preserved through all the agendas and actions of their governance.

For instance, JAKIM and JAINs have qualified and experienced personnel with a solid religious and academic background to run the offices, especially Halal Divisions and Halal Units. The Halal Divisions and Halal Units at JAKIM and JAINs consist of well-trained personnel who are very dedicated and committed to their jobs and responsibilities for Islam and halal. The personnel at both JAKIM and JAINs, for example, are very professional in handling halal issues and matters, and they are very fast in combatting halal defamation created by irresponsible parties through mass media in the country. Such commitment shows that the preservation of Islam as in *maqasid al-Shariah* is carried out efficiently and diligently by the halal governors in Malaysia.

Moreover, halal personnel, parties, and stakeholders who deal with halal matters with integrity, value, and a sense of religion will be more careful and honest in their actions and decisions since they will ensure that their roles and activities follow Islamic teachings. The researchers like Matulidi, Jaafar, and Naqiyuddin Bakar (2016) agreed that the integrity of the halal status of products and services along the supply chain is a typical concern among the consumers, which Tieman (2011) confirmed that it is a crucial factor in developing a trusted halal food supply chain. In this regard, Matulidi et al. (2016) claimed that the manufacturers, for example, must observe Shariah principles in ensuring and protecting the integrity of the halal supply chain (Matulidi, N., Jaafar, H. S., & Bakar, A. N., 2016: 73-89). However, manufacturers who are honest with their practice of producing halal products may face a challenge from the consumers (Riaz & Chaudry, 2003). For example, most Muslim consumers will observe Shariah's compliance and halalness of products and services before purchasing and using them (Mohd et al., 2019: 66-80). Fortunately, the power of religion through *maqasid al-Shariah* comes to the rescue for such a complicated scenario. As part of Islam, halal will have solutions provided by *maqasid al-Shariah* in any event. Preserving religion in *maqasid al-Shariah* will ensure that halal is spiritually secured within its governance. Through this path of preservation, halal stakeholders in any circumstances are in commitment and submission to the purpose and meaning of halal as a tool of Islam to protect the holy religion. Unfortunately, some managers and employees are not following Islamic teachings. They do not behave according to what has been taught by Al-Qur'an, and As-Sunnah of Prophet Muhammad (SAW) (Peace Be Upon Him) will make religion an excuse in carrying out any undertaking and responsibility (Hashim, J., 2011: 317).

Additionally, consideration of adequate and appropriate equipment for handling halal food products is essential in protecting the food products' integrity to avoid contamination with non-halal elements (Talib, Z., Zailani, S., & Zainuddin, Y., 2010: 17). In this regard, halal and *tayyib* elements are essential in managing the halal food supply chain process (Mohamed Syazwan Ab, T., & Mohd Remie Mohd, J., 2012:94-98). It captures that halal governance can be in a good position regarding the management of people directly or indirectly in halal-related matters and the halal ecosystem whenever the religious aspect becomes a priority. In this regard, responsible people within halal-related matters will uphold Islam in any situations that contribute to more organised halal governance. Then again, halal governance will compose halal to be more reliable and significant in advocating systematic manners in humans' lives. In the meantime, the people who deal with halal matters will observe their relationship with Allah (SWT) at all times in administering all halal governance activities to protect Islam and seek ultimate blessing from Allah (SWT). Such a phenomenon creates a scenario that develops halal governance towards an eminent and well-ordered setting. Perseverance of religion (*al-din*) through *maqasid al-shariah* for halal governance in Malaysia is crystal clear whenever all people within the halal sphere observe Islam as their guidance in carrying out whatever task pertaining to halal-related matters in the country.

### **Perseverance of Physical-self (*al-Nafs*)**

Islamic law encourages Muslims to provide necessities for their lives (Abdul Rasool, M. S., Mohd Harun, M. F., Salleh, A. M., & Haji Idris, N. A., 2011: 123-129) such as healthcare, nutrition, quality of dwelling or shelter, utilities, clothing, and transportation (Zakaria, 2014: 165-173). In this view, Islamic law emphasises the importance of observing the requisites daily to preserve individuals' physical self (*al-nafs*) to have a peaceful and quality of life without any difficulties. In Malaysia, quality of life results from properly considering well-being (Economic Planning Unit, 2011), such as health, happiness, security, and comfort in life (Hamidah Bani et al., 2017: 00028). Such quality of life follows the objective of *maqasid al-Shariah*, which emphasises the enhancement of nature and the state of life from good to better to the best. The Qur'an emphasizes this point "And do not kill anyone who Allah has forbidden, except for a just cause. And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority [(to demand Qisas, Law of Equality in punishment or to forgive, or to take *diyah* (blood money)]. But let him not exceed the limits in the matter

of taking life (he should not kill anyone except the killer only). Verily, he is helped (by the Islamic law) (Surah al-Isra: 33).

Applying this principle of preserving physical-self (*al-nafs*) within halal governance is significant. Halal nature relates to health, nutrition, utilities, and clothing which are the relevant subjects associated with food consumption and safety. As far as food safety is concerned, halal plays its role in providing the best structures and guidelines through religious aspects and mechanisms to benefit human beings' health. Hence, Powell, Shahabi, and Thoresen (2003) remarked on such a framework of a relationship between religion or spirituality and the physical health of human beings. Undoubtedly, many other previous studies are in line with such links, namely Ellison and Levin (1998), Koenig and Cohen (2002), Cohen and Koenig (2003), Larson, Swyers, and McCullough (1998), Levin (1996), Thoresen, (1999), Sloan and Bagiella (2002), Sloan, Bagiella, and Powell (1999), and Benson (1996). In this regard, halal, a religious matter, is significant through its governance in bringing the well-being and prosperity of humans on this earth on account of *maqasid al-Shariah*. Human beings can rely on halal as an agent which provides good elements for their physical self (*al-nafs*) through halal products and services for their consumption and lives (Powell, L. H., Shahabi, L., & Thoresen, C. E., 2003:36-52).

Many efforts within halal governance in Malaysia have supported *maqasid al-Shariah* by preserving the physical self (*al-nafs*). Halal governance through the implementation of the Halal Assurance System (HAS) is one of the examples of preservation of physical-self (*al-nafs*). The principles of HAS narrate that halal matters must be observed in every aspect of halal and outlines the whole production process of halal products and services. HAS plays its role to detect and eliminate both contaminants and its precursors in ensuring halal integrity throughout the process in the food supply chain (Abd Razak, M. A., & Ramli, M. A., 2022: 246-252). JAKIM and JAINs, as the halal governors in Malaysia, ensure that HAS becomes a tool and benchmark to secure halal products and services before reaching the consumers at large.

### **Perseverance of Knowledge (*al-Aql*)**

Muslims are encouraged to enhance their knowledge to manage and support the challenges and obstacles in life. Developing intellectual levels and skills associated with psychological factors such as stress management, education attainment, and participation in social activities is significant in boosting individuals, families, and society's quality of life (Zakaria, 2014: 165-173).

Allah SWT mentioned “And those who strive in Our (cause),- We will certainly guide them to our Paths: For verily Allah is with those who do right” (Surah al-‘Ankabūt: 69). In view of halal, the halal governance stakeholders must make an effort to stimulate knowledge of halal and other disciplines related to it so that all halal players will engage their roles effectively to occupy as much understanding, information, and command of halal-related matters. The avenues can be through training, courses, seminars, classes, conferences, hands-on practices, skills, and experiences. The methods are valuable in preparing the governance stakeholders to manage halal-related matters adroitly and precisely based on the governance fundamentals. Halal is sometimes a complicated matter that needs people to manage and administer it with accurate judgment and comprehension. *Maqasid al-Shariah*, through this principle of perseverance of knowledge, holds that knowledgeable halal players and stakeholders will conduct and manage halal-related matters wisely based on wisdom and intelligence. The well-structured halal governance could not run smoothly towards its mission and vision without knowledgeable people who become the backbones and support system. Those knowledgeable halal governors, administrators, and managers will ensure that halal governance is on the right track with the best goals in hands for the better future of halal in Malaysia.

In Malaysia, the perseverance of knowledge (*al-aql*) in respect of halal is seen through several halal research institutes and centres at public and private universities, which carry out halal research of various disciplines actively and extensively. The halal research institutes and centres at public universities are the University of Malaya Halal Research Centre (UMHRC), Halal Products Research Institute of Universiti Putra Malaysia (HPRI, UPM), International Fatwa and Halal Centre (iFFAH) of Universiti Sains Islam Malaysia (USIM), International Institute for Halal Research and Training (INHART) of International Islamic University Malaysia (IIUM), Halal Informatics Research Laboratory (HOLISTICS Research Lab) under Centre for Fiqh Research, Science and Technology (C-First) of Universiti Teknologi Malaysia (UTM), Halal Studies in Services, Research and Training (HASRAT) of Universiti Sains Malaysia (USM), Asian Halal Laboratory Institute (AHAL) of Centre of Excellence (CoE), School of Technology Management & Logistics (STML), College of Business (COB), Universiti Utara Malaysia (UUM), and UNIPEQ Sdn Bhd of Universiti Kebangsaan Malaysia (UKM). Besides public universities, there are also Halal research centres in private universities in Malaysia, such as the Halal Science Centre of the University of Cyberjaya (UoC), The International Centre for Halal Studies (ICHLAS) of Management

and Science University (MSU), and UCAM Halal Centre of University College of Agrosience Malaysia (UCAM).

In preserving knowledge (*al-aql*) for halal governance, JAKIM as the main halal governor in the country, for instance, through a collaboration of Konsortium Institut Halal Malaysia (KIHIM) with four local public universities such as the University of Malaya (UM), University Putra Malaysia (UPM), Islamic Science University of Malaysia (USIM), and International Islamic University Malaysia (IIUM) is working all year round to plan and provide halal training for halal trainers, players, and stakeholders. Furthermore, those four KIHIM members, through their respective halal institutes and centres, have continuously provided halal seminars and courses for halal communities from industries, academicians, researchers, executives, technicians, students, and others interested in halal matters and issues. In the meantime, those halal institutes also organised halal visits to manufacturing companies to gain valuable experience and knowledge of halal products industries.

Apart from the effort of those four halal institutes of four local public universities in developing halal knowledge through KIHIM, some of the other local public universities and polytechnics, as well as private universities and colleges through their halal institutes, centres, and faculties, are also active in introducing several halal programmes for undergraduate and postgraduate studies. Table 1 lists the halal studies fields in some of Malaysia's learning institutions. Specifically, all those halal programmes cover many areas of halal, for instance, halal industry, halal management, halal administration, halal product, halal science, halal Shariah and law, and halal food and hospitality. Best of all, the halal programmes conducted at these universities and colleges contribute to the building of halal knowledge as part of the perseverance of knowledge (*al-aql*) in *Maqasid al-Shariah* through the development of new ideas, thoughts, concepts, skills, and inspiration.

**Table 1: Halal Studies in Higher Learning Institutions in Malaysia**

<b>University/College</b>	<b>Faculty/Institute</b>	<b>Programme</b>
<ul style="list-style-type: none"> <li>• International Islamic University Malaysia (IIUM)</li> </ul>	<ul style="list-style-type: none"> <li>• International Institute for Halal Research and Training (INHART)</li> </ul>	<ul style="list-style-type: none"> <li>• PhD in Halal Industry (PIH)</li> <li>• Master in Halal Industry Management</li> </ul>
<ul style="list-style-type: none"> <li>• Islamic Science University of Malaysia (USIM)</li> </ul>	<ul style="list-style-type: none"> <li>• Faculty of Economics and Muamalat</li> </ul>	<ul style="list-style-type: none"> <li>• Master of Muamalat Administration (Halal Product) (MMA (HP))</li> </ul>
	<ul style="list-style-type: none"> <li>• Faculty of Syariah and Law</li> </ul>	<ul style="list-style-type: none"> <li>• Bachelor of Syariah (Halal Industry) with Honours</li> </ul>
<ul style="list-style-type: none"> <li>• University Teknologi Mara (UiTM)</li> </ul>	<ul style="list-style-type: none"> <li>• Academy of Contemporary Islamic Studies (ACIS)</li> </ul>	<ul style="list-style-type: none"> <li>• Bachelor of Halal Industry Management (Hons)</li> <li>• Diploma in Halal Management</li> </ul>
<ul style="list-style-type: none"> <li>• University Teknologi Mara (UiTM)</li> </ul>	<ul style="list-style-type: none"> <li>• Malaysia Institute of Transport (MITRANS)</li> </ul>	<ul style="list-style-type: none"> <li>• Postgraduate Studies (PhD and Master) in Halal Logistics</li> </ul>
<ul style="list-style-type: none"> <li>• University Putra Malaysia (UPM)</li> </ul>	<ul style="list-style-type: none"> <li>• Halal Products Research Institute (HPRI)</li> </ul>	<ul style="list-style-type: none"> <li>• Postgraduate Studies (Masters and PhDs) in Halal Products Science, Halal Products Development, Halal Products Management, and Syariah and Halal Law</li> </ul>
<ul style="list-style-type: none"> <li>• Universiti Teknologi Malaysia</li> </ul>	<ul style="list-style-type: none"> <li>• Islamic Civilisation Academy of Faculty of Social Science and Humanities</li> </ul>	<ul style="list-style-type: none"> <li>• Master of Philosophy (Halal Science)</li> </ul>

University/College	Faculty/Institute	Programme
<ul style="list-style-type: none"> <li>• Universiti Sains Malaysia (USM)</li> </ul>	<ul style="list-style-type: none"> <li>• The Centre of Islamic Development Management (ISDEV)</li> </ul>	<ul style="list-style-type: none"> <li>• PhD in Islamic Development Management (Specialisation in Management of Halal Products, Services and Issues)</li> <li>• Master of Islamic Development Management (Specialisation in Management of Halal Products, Services and Issues)</li> </ul>
<ul style="list-style-type: none"> <li>• Universiti Malaysia Sabah (UMS)</li> </ul>	<ul style="list-style-type: none"> <li>• Faculty of Food Science and Nutrition</li> </ul>	<ul style="list-style-type: none"> <li>• Postgraduate Studies (PhDs and Masters in Food Science (Halal Food))</li> </ul>
<ul style="list-style-type: none"> <li>• International Islamic College (IIC) (A subsidiary wholly owned by the International Islamic University Malaysia (IIUM))</li> </ul>	<ul style="list-style-type: none"> <li>• School of Management</li> </ul>	<ul style="list-style-type: none"> <li>• Diploma in Halal Industry Management</li> </ul>
<ul style="list-style-type: none"> <li>• International Islamic University College Selangor (KUIS)</li> </ul>	<ul style="list-style-type: none"> <li>• Faculty of Management and Muamalah</li> </ul>	<ul style="list-style-type: none"> <li>• Bachelor of Management (Halal Industry) (Honours)</li> </ul>
<ul style="list-style-type: none"> <li>• Sultan Ismail Petra International Islamic College (KIAS)</li> </ul>	<ul style="list-style-type: none"> <li>• Department of Muamalat</li> </ul>	<ul style="list-style-type: none"> <li>• Diploma in Halal Management</li> </ul>
<ul style="list-style-type: none"> <li>• Politeknik Sultan Idris Shah (PSIS)</li> <li>• Politeknik Tuanku Syed Sirajuddin (PTSS)</li> <li>• Politeknik Metro Kuantan (PMKU)</li> </ul>	<ul style="list-style-type: none"> <li>• Department of Tourism and Hospitality</li> </ul>	<ul style="list-style-type: none"> <li>• Diploma in Halal Food Services</li> </ul>

<b>University/ College</b>	<b>Faculty/ Institute</b>	<b>Programme</b>
<ul style="list-style-type: none"> <li>• Kolej Professional Baitulmal Kuala Lumpur</li> </ul>	<ul style="list-style-type: none"> <li>• Halal Academy</li> </ul>	<ul style="list-style-type: none"> <li>• Diploma in Halal Industry Management</li> </ul>
<ul style="list-style-type: none"> <li>• UNITI College</li> </ul>	<ul style="list-style-type: none"> <li>• Faculty of Management and Halal Industry</li> </ul>	<ul style="list-style-type: none"> <li>• Diploma in Halal Industry Management</li> <li>• Diploma in Halal Product Manufacturing</li> </ul>
<ul style="list-style-type: none"> <li>• Universiti Islam Antarabangsa Sultan Abdul Hallim Mu'adzam Shah (UniSHAMS)</li> </ul>	<ul style="list-style-type: none"> <li>• Kulliyyah Hospitality and Creative Arts</li> </ul>	<ul style="list-style-type: none"> <li>• Diploma In Hotel Management And Halal Food Services</li> </ul>

Besides halal training, seminars, and courses, another essential avenue of halal knowledge development in Malaysia could be witnessed with halal conferences organised by a few local public universities. For example, the International Halal Conference (INHAC) by the Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA (UiTM), Malaysia International Halal Research and Education (MIHREC) by Halal Products Research Institute, Universiti Putra Malaysia (HPRI, UPM), International Halal Management Conference (IHMC) by Faculty of Economics and Muamalat (FEM), Universiti Sains Islam Malaysia (USIM), Muzakarah Fatwa dan Halal Antarabangsa (MUFAH) by International Fatwa and Halal Centre (iFFAH), Universiti Sains Islam Malaysia (USIM), International Conference Of Halal Knowledge & Economy (ICHE) by University of Malaya Halal Research Centre (UMHRC).

Additionally, there are two annual halal conferences and congresses, namely, The World Halal Conference (WHC) and The Global Halal Industry Congress (GHIC), organised by Halal Development Corporation (HDC) and JAKIM, respectively. WHC acts as an international thought leadership conference that gathers government representatives, business leaders, halal industry players, entrepreneurs, scholars and stakeholders from all over the world to Kuala Lumpur. Moreover, WHC has become an aspiration and an ideal platform for intellectual discourse on issues pivotal to halal industry development, which accelerates global halal industry growth as well as wealth creation from technological breakthroughs and innovations.



### **Perseverance of Family (*al-Nasb*)**

The family institution is the foundation for the building of the nation. The success of a country depends on the well-being of members of society from such institutions. Islam emboldens human beings to form family and offspring (Rosbi & Sanep, 2011), acquire knowledge about parenthood, religion, and ethics for future generations, and preserve the dignity and pride of family members (Zakaria, 2014: 165-173). Azli et al. (2011) added that the elements of welfare, benefit, and happiness are indispensable in family preservation. In this regard, a father is responsible for providing pressing necessities for his families, such as dowry (for his wife), shelter, clothing, maintenance, food, and spiritual aspects, as well as has the right to gain an appreciation and full respect from his family members (Azli et al., 2011: 85-96). Al-Raisuni (2010) viewed that *maqasid al-Shariah* promotes well-being and justice for a society which becomes a key influence for Muslims' daily practice. Allah SWT mentioned "To Allah belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female according to His Will (and Plan)" (Surah al-Shūrā: 49).

In respect of halal governance in Malaysia, it can be argued that the findings and thoughts of Zakaria (2014) and Azli et al. (2011) are significant. One point of view is that learning and understanding. Halal knowledge is part of seeking Islamic knowledge to safeguard the subsequent descendants. The head of the family, for example, will ensure that his family members learn and follow certain teachings and principles which protect their lives in the best manner. Members of the society are concerned about providing halal things for their families to protect their future generation's spiritual lineage and purity. In particular, the scenario describes families who will be more careful in their food consumption, economic and transaction dealings, jobs responsibilities and opportunity, daily routines and activities, product usage, hygiene matters, places and premises attendance, and other matters related to halal issues for human beings. Such circumstances of concentration show that perseverance of family (*an-nasb*) occurs and contributes as an essence to halal governance invisibly and significantly.

Additionally, the responsible people who always think the best for their families by putting halal matters as the primary consideration, for instance, will structure every single-family need following *maqasid al-Shariah* in mind. Such practice and attitude will uniquely strengthen halal governance in Malaysia. Halal governors, in this regard, will be easier to reach out for halal awareness, knowledge, and information to the people at large. Likewise, people will be more comfortable approaching halal governors for any halal-related

matters whenever they have a personal attachment to the halal soul within their families and everyday lives. The effect is that the halal governors will be more efficient in finalising whatever halal task if the people firmly believe halal as part of their current and future generation's advantages and wisdom. Undoubtedly, such a developed bonding relationship between the people and halal spirit through the preservation of family in *maqasid al-Shariah* imparts distinct enhancement of halal governance in Malaysia. The success of halal governance is not about the efficiency of Halal governors alone in administering halal-related matters in Malaysia but also backed by ordinary citizens who support halal in their own best capacities within their families. Halal is the heart and soul of those citizens who foster halal governance *through maqasid al-Shariah* of preserving family (*al-nasb*) in unexpected ways and efforts.

### **Perseverance of Wealth (*al-Mal*)**

Islam deals with wealth matters such as zakat, finance, waqf, property, and inheritance. The aspect of wealth becomes substantial in ensuring good welfare for less fortunate human beings. The elements of justice and fairness are purposive in which wealth distribution is prioritised for the benefit of individuals and society. There is the reasoning behind the uniqueness of wealth perseverance of *maqasid al-Shariah* as stated in the Al-Quran: “. . . So that wealth is not circulated among the rich in the society only...” (Surah al-Hashr: 7). Yusoff (2006) stated that wealth must be fairly distributed and invested among the Muslims in serving the ultimate goal and purpose of Shariah. In light of this, the circulation of wealth focuses on social justice and efficiency in resource utilisation regarding fulfilling society's basic needs, eliminating poverty, and improving human well-being.

Moreover, Muslim scholars such as Ahmad (2006), Sadeq (2006), Zubair Hasan (2006), and Chapra (2006) clearly defined economic development in Islam as a steady and sustained improvement in the material and non-material (spiritual) well-being of man. The scholars deliberated the vital role of the government in the economic development process of either an Islamic state or a Muslim majority country, including all aspects of economic, social, political and moral activities. Such duties by the government are necessary for avoiding harm and dispute and promoting stability and *maslahah* (benefit) through the spirit of *maqasid al-Shariah* among the people. Regarding halal, applying this principle of preserving the wealth of *maqasid al-Shariah* is notable. Halal, in the context of the halal economy and halal industry, supports the principle of protecting and developing the wealth and economy of the people in Malaysia.

Through the spirit and application of preservation of wealth as provided by *maqasid al-Shariah*, halal governors in Malaysia have taken their responsibilities in generating halal economy development for the country. Halal certification applications, for example, indirectly contribute to the country's economic growth. Halal companies, manufacturers and producers from different categories of businesses contribute to halal certification applications, becoming revenue for Malaysian people. Moreover, halal creates job opportunities for Malaysian people in the private and government sectors under JAKIM and JAIN as the halal governors in the country. Job creation stimulates the country's economic growth, enabling people to contribute to *zakat*. Such allocation of *zakat* is beneficial for helping the poor and needy people and easing their difficulties in life. It shows that *maqasid al-Shariah* of wealth perseverance enhances halal governance in Malaysia's economic development. All halal stakeholders such as the government, industry players, and consumers have played their parts and roles efficiently in making the possibility of halal governance sustainable through the preservation of wealth in the country.

## CONCLUSION

Halal hails from Islam and has become a valuable mechanism to facilitate Muslims' everyday routines. Many shreds of evidence have been established to be a strong foundation of such a phenomenon. Muslims and others believe that halal has contributed extraordinary benefits and advantages to their lives. Through its wisdom through *maqasid al-Shariah*, halal has presented structures and rules for Muslims to guide and protect their responsibilities and tasks in this world. *Maqasid al-Shariah*, by its five perseverances, namely perseverance of religion, perseverance of physical self, perseverance of knowledge, perseverance of family, and perseverance of wealth, provide distinguished knowledge on how worldly matters to be handled in the most satisfactory arrangement.

Regarding halal, *maqasid al-Shariah* contains excellent ideas and views to embrace and adopt for the sustainability of halal governance in Malaysia. Halal issues and challenges are unexpectedly coming through time by time. However, *maqasid al-Shariah*, by such five perseverances, has undoubtedly laid out significant safeguard, care, trust, and solutions through significant angles for the country's current and future halal governance.

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