

**ISSUES OF HALAL PRODUCT CONTAINING ALCOHOL WITH  
REFERENCE TO REGULATIONS IN BRUNEI DARUSSALAM**

**SITI NAZERAH BINTI A. HANNI**

**18MC1002**

**HALALAN THAYYIBAN RESEARCH CENTRE  
UNIVERSITI ISLAM SULTAN SHARIF ALI  
BRUNEI DARUSSALAM**

**1442H/2020M**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**ISSUES OF HALAL PRODUCT CONTAINING ALCOHOL WITH  
REFERENCE TO REGULATIONS IN BRUNEI DARUSSALAM**

**SITI NAZERAH BINTI A. HANNI  
18MC1002**

**A DISSERTATION SUBMITTED IN PARTIAL FULFILMENT OF THE  
REQUIREMENTS  
FOR THE AWARD OF THE DEGREE OF  
MASTER OF HALAL SCIENCE (HALAL LAWS)**

**HALALAN THAYYIBAN RESEARCH CENTRE  
UNIVERSITI ISLAM SULTAN SHARIF ALI  
BRUNEI DARUSSALAM**

**SAFAR 1442 H / OCTOBER 2020 M**

**SUPERVISION**

**ISSUES OF HALAL PRODUCT CONTAINING ALCOHOL WITH REFERENCE  
TO REGULATIONS IN BRUNEI DARUSSALAM**

**SITI NAZERAH BINTI A. HANNI**

**18MC1002**

**Supervisor : DR. ZEIAD AMJAD ABDULRAZAK AGHWAN**

**Signature : \_\_\_\_\_**

**Date : \_\_\_\_\_ Safar 1442 H / \_\_\_\_\_ October 2020 M**

**Director of Centre : ASSOC. PROF. DR. NURDENG DEURASEH**

**Signature : \_\_\_\_\_**

**Date : \_\_\_\_\_ Safar 1442 H / \_\_\_\_\_ October 2020 M**

## DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic exercise is my own except for quotations and summaries which have been duly acknowledged.

Signature :

Name : Siti Nazerah binti A. Hanni

Registration Number : 18MC1002

Date of submission : \_\_\_ Safar 1442 H / \_\_\_ October 2020 M

**DECLARATION OF COPYRIGHT AND AFFIRMATION OF FAIR USE OF  
UNPUBLISHED RESEARCH**

Copyright © 2020 by Siti Nazerah binti A. Hanni. All rights reserved.

**ISSUES OF HALAL PRODUCT CONTAINING ALCOHOL WITH REFERENCE  
TO REGULATIONS IN BRUNEI DARUSSALAM**

No part of this unpublished research may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without prior written permission of the copyright holder except as provided below:

1. Any material contained in or derived from this unpublished research may only be used by others in their writing with due acknowledgement.
2. UNISSA or its library will have the right to make and transmit copies (print and electronic) for institutional and academic purposes.
3. The UNISSA library will have the right to make, store in retrieval system and supply copies of this unpublished research if requested by other universities and research libraries.

Affirmed by Siti Nazerah A. Hanni.

.....

Signature

\_\_\_\_Safar 1442 H / \_\_\_\_ October 2020M

Date

## ACKNOWLEDGEMENT

All praise and grateful to Allah Subhanahu Wa Ta'ala and His Messenger Muhammad *Sallallahu 'Alayhi Wasallam* for their countless blessings, guidance and knowledge throughout the completion of this research.

My greatest and sincere appreciation to my supervisor, Dr Zeiad Amjad Abdulrazak Aghwan for his endless guidance and support throughout writing this dissertation. His patience, motivation, constant reminder and immense knowledge assisted me in many ways in completing this dissertation.

My special thanks to the Government of His Majesty the Sultan of Brunei Darussalam, who granted me a scholarship to pursue my study at Sultan Sharif Ali Islamic University (UNISSA).

My appreciation also goes to the officers of Brunei Fatwa Division who contributed a lot by accepting to participate in the group interviews. I would also like to give my sincere thanks to Halal Food Control Division of Ministry of Religious Affairs for their cooperation and help by participating in interview. Their input and knowledge are treasured by researcher and hoped this can be their *amal jariah* which will be continuous until the Day of Judgment.

My appreciation also goes to Assoc. Prof. Dr. Nurdeng Dueraseh, the Director of Halalan Thayyiban Research Centre (HTRC), all lecturers and staffs of HTRC for their endless support throughout my study in Sultan Sharif Ali Islamic University.

My sincere gratefulness and thanks for the patience and support to the most important peoples in my life, my beloved parents, Hj. A. Hanni @ Zalanni bin Hj Abd. Hamid and Pg. Hj Mastura binti Pg. Hj Mohd. Yassin. This appreciation also goes to my siblings who shared their knowledge and give endless support, Siti Nazihah binti Hj. A. Hanni, Mohd. Syafiq Nazrin bin Hj. A. Hanni and Mohd Syazwan Nazri bin Hj A. Hanni.

This appreciation also goes to my friends, especially to Nurhazwani binti Haji Rani and Mohammad Safiuddin bin Murah, and also colleagues who have shared their knowledges, giving motivation and their support in encouraging me to complete my research study.

My prayers, for all of these amazing peoples, may Allah SWT will reward them greatly for their good acts and may Allah bless them in this life and in the Hereafter.

آمين يا رب العالمين

## ABSTRACT

### ISSUES OF HALAL PRODUCT CONTAINING ALCOHOL WITH REFERENCE TO REGULATIONS IN BRUNEI DARUSSALAM

Alcohol is a well-known term to majority of people. It is considered to be synonymous to intoxicant (*al-khamr*), which is strictly prohibited in Islam. However, this perception appears to be misleading as alcohol was also used as common ingredients in halal industry. This study aims to decipher the issues of halal products with reference to regulations in Brunei Darussalam. The three objectives are: firstly, is to determine the meaning of *khamr*, alcohol and ethanol and also their application in halal industry. Secondly, is to find out the issues pertaining to halal products containing alcohol. Thirdly, is to study halal regulation of Brunei Darussalam in matters related to the use of alcohol in products. To achieve the objectives, both qualitative and quantitative methods have been adopted for data collection. Data has been collected using primary data sources such as structured interviews and survey, and also previous findings as secondary source. Major findings revealed two important points on the issue of halal product containing alcohol. First of all, according to the analysis of survey conducted on the issue of alcohol from 165 respondents, found that Muslim consumers in Brunei Darussalam are found to have an excellent knowledge on the basic rulings of alcohol and *khamr*. However, they are found lacking in terms of the application of naturally produced and synthetic alcohol in halal industry. Secondly, it was found there is a lack of global halal regulations among MABIMS countries in terms of determining the usage of alcohol in halal industry. From further analysis, it can be deduced the source for this issue are due to: 1) the methodology in issuing *fatwa*, and 2) scientific-related reasons. To solve these issues, some suggestions are proposed which mainly involve on the intensification in spreading awareness on halal issues to the public masses in Brunei Darussalam.

**Keywords:** Alcohol, Issue, Regulation.

## ABSTRAK

### ISU-ISU PRODUK HALAL YANG MENGANDUNGI ALKOHOL DENGAN RUJUKAN KEPADA PERATURAN DI BRUNEI DARUSSALAM

Alkohol adalah istilah yang diketahui di kalangan orang ramai. Ia dianggap sinonim dengan *al-khamr*, ianya dilarang secara keras di dalam Islam. Walau bagaimanapun, persepsi ini dilihat mengelirukan kerana alkohol juga digunakan sebagai ramuan produk yang pada kebiasaannya digunakan dalam industri halal. Kajian ini bertujuan untuk menguraikan isu-isu produk halal dengan merujuk kepada peraturan di Negara Brunei Darussalam. Tiga objektif tersebut adalah: pertama, untuk menentukan makna *khamr*, alkohol dan etanol dan juga aplikasinya dalam industri halal. Kedua, untuk mengetahui masalah berkaitan dengan produk halal yang mengandungi alkohol. Ketiga, mengkaji peraturan halal Negara Brunei Darussalam dalam hal-hal yang berkaitan dengan penggunaan alkohol dalam produk. Untuk mencapai objektif, kaedah kualitatif dan kuantitatif telah digunakan bagi pengumpulan data. Data telah dikumpulkan menggunakan sumber data primer seperti temu bual secara berstruktur dan kaji selidik. Hasil penemuan sebelumnya juga digunakan sebagai sumber sekunder. Penemuan utama menunjukkan dua perkara penting mengenai isu produk halal yang mengandungi alkohol. Pertama sekali, menurut analisis tinjauan yang dijalankan mengenai isu alkohol, daripada 165 responden, didapati bahawa pengguna yang beragama Islam di Brunei Darussalam mempunyai pengetahuan yang sangat baik mengenai peraturan asas alkohol dan *khamr*. Walau bagaimanapun, mereka didapati kurang mengetahui mengenai penggunaan alkohol yang dihasilkan secara semula jadi dan sintetik dalam industri halal. Kedua, didapati terdapat ketidakseragaman peraturan halal secara global di kalangan negara-negara MABIMS dalam menentukan penggunaan alkohol dalam industri halal. Dari analisis lebih lanjut, dapat disimpulkan bahawa sumber terhadap masalah ini adalah disebabkan: 1) metodologi dalam mengeluarkan fatwa, dan 2) alasan yang berkaitan dengan saintifik. Untuk menyelesaikan masalah-masalah ini, beberapa cadangan diajukan terutama bagi meningkatkan kesedaran mengenai isu-isu halal kepada orang ramai di Negara Brunei Darussalam.

**Kata Kunci:** Alkohol, Isu, Peraturan.

## ملخص البحث

### قضايا المنتجات الحلال التي تحتوي على الكحول إستناداً إلى اللوائح في بروناي دار السلام

الكحول هو مصطلح معروف لغالبية الناس حيث يعتبر مرادفاً للمشروب المسكر (الخمر) المحظور بشدة في الإسلام. ومع ذلك ، يبدو أن هذا التصور مُضَلَّل حيث تم إستخدام الكحول أيضاً كمكونات شائعة في صناعة الحلال. تهدف هذه الدراسة إلى حل القضايا العالقة للمنتجات الحلال بالرجوع إلى اللوائح في بروناي دار السلام. الأهداف الثلاثة هي: أولاً ، تحديد معنى الخمر والكحول والإيثانول وكذلك إستعمالهما في صناعة الحلال. ثانياً ، هو تحري المشكلات المتعلقة بالمنتجات الحلال المحتوية على الكحول. ثالثاً ، دراسة اللوائح الخاصة بالحلال في بروناي دار السلام في الأمور المتعلقة باستخدام الكحول في المنتجات. لتحقيق أهداف الدراسة ، تم اعتماد الأساليب الكمية والنوعية لجمع البيانات. تم جمع البيانات باستخدام مصادر البيانات الأولية مثل المقابلات والاستقصاءات المنظمة، وكذلك النتائج من البحوث السابقة كمصدر ثانوي. كشفت النتائج الرئيسية عن نقطتين مهمتين حول مسألة المنتج الحلال المحتوي على الكحول. بادئ ذي بدء ، وفقاً لتحليل المسح الذي أجري حول قضية الكحول من ١٦٥ مشاركاً فيه، وجد أن المستهلكين المسلمين في بروناي دار السلام لديهم معرفة ممتازة بالأحكام الأساسية للكحول والخمر. ومع ذلك ، فقد وُجدت بعض النواقص من حيث استخدام الكحول الطبيعي والصناعي في صناعة الحلال. ثانياً ، وجد أن هناك نقصاً في لوائح الحلال العالمية بين دول بروناي، ماليزيا، إندونيسيا، و سنغافورة من حيث تحديد استخدام الكحول في صناعة الحلال. ولزيد من التحليل، ممكن الإستدلال على أن مصدر هذه القضايا العالقة قد يُعزى إلى: (١) المنهج في إصدار الفتوى و (٢) أسباب علمية. لحل هذه القضايا، تم طرح بعض الاقتراحات التي تتعلق بشكل أساسي بتكثيف نشر الوعي حول قضايا الحلال بين الجماهير في بروناي دار السلام.

الكلمات المفتاحية: الكحول ، القضايا ، اللوائح

## TABLE OF CONTENT

CONTENT	PAGE
The <i>Basmalah</i>	i
Title Page	ii
Approval	iii
Declaration	iv
Copyright	v
Acknowledgement	vi
Abstract	vii
Abstrak	viii
ملخص البحث	ix
Table of Contents	x
List of Tables	xiii
List of Figures	xv
List of Appendices	xvi
Transliteration	xvii
Abbreviation	xx
List of Statues	xxi
<b>CHAPTER ONE: INTRODUCTION</b>	
1.1 Background of the Study	2
1.2 Definition of Terms	3
1.3 Scope of the Study	4
1.4 Problem of Statement	5
1.5 Research Questions	7
1.6 Objectives of the Study	7
1.7 Significance of the Study	
1.7.1 Community	8
1.7.2 Reference to Relevant Authorities, Researchers and Students	8
1.8 Structure of Dissertation	8
<b>CHAPTER TWO: LITERATURE REVIEW</b>	
2.1 Introduction	10
2.2 The Meaning of <i>Khamr</i> , Alcohol, Ethanol and its Application in Halal Industry	10
2.3 The Issues Pertaining to Halal Products Containing Alcohol	14
2.3.1 The Issue in Determining Halal Limit of Alcohol in Product	15

2.3.2 The Issue in Determining the Halal Status of Product with the Application of <i>Istihalah</i>	17
<b>CHAPTER THREE: RESEARCH METHODOLOGY</b>	
3.1 Introduction	19
3.2 Research Design	19
3.3 Quantitative	21
3.3.1 Survey	21
3.4 Qualitative	21
3.4.1 Library Research Method	22
3.4.2 Interview	23
3.4.2.1 Biography of Informer(s)	24
3.5 Data Collection Techniques and Procedures	25
3.5.1 Quantitative	25
3.5.2 Qualitative	26
3.6 Data Processing and Analysis	26
3.6.1 Qualitative	26
3.6.1.1 Library Research Method	27
3.6.1.2 Interview	27
3.6.2 Quantitative	28
3.6.2.1 Survey	28
<b>CHAPTER FOUR: RESULT AND DISCUSSION</b>	
4.1 Meaning of <i>Khamr</i> , Alcohol and Ethanol and its Application in Halal Industry	29
4.1.1 Questions and Responses on <i>Khamr</i>	30
4.1.1.1 Definition of <i>Khamr</i>	31
4.1.1.2 Ruling of <i>Khamr</i>	32
4.1.1.3 Application of <i>Khamr</i> in Halal Industry	36
4.1.2 Questions and Responses on Alcohol	38
4.1.2.1 Definition of Alcohol	39
4.1.2.2 Ruling of Alcohol	40
4.1.2.3 Application of Alcohol in Halal Industry	42
4.1.3 Questions and Responses on Ethanol	45
4.1.3.1 Definition of Ethanol	46
4.1.3.2 Ruling of Ethanol	47
4.1.3.3 Application of Ethanol in Halal Industry	49
4.1.4 Summary of the Meaning of <i>Khamr</i> , Alcohol and Ethanol	52
4.2 Issue of Halal Products Containing Alcohol	54
4.2.1 The Issue on the Lack of Consumer's Understanding on Alcohol	55
4.2.1.1 Respondent Background	56
4.2.1.2 Understanding the knowledge and Awareness of Halal	62
4.2.1.3 Perception on <i>Khamr (arak)</i> and Alcohol/Ethanol	71
4.2.1.4 Awareness of Using Alcohol in Halal Industry	80
4.2.1.5 Summary of the Consumer's Understanding on Alcohol	86
4.2.2 The Issue in the Lack of Global Halal Regulation Pertaining to Alcohol	87

4.2.2.1 The Issue in the Setting of Halal Limit of Alcohol in Products	87
4.2.2.2 The Issue in Determining the Halal Status of Alcohol with the Application of <i>Istihalah</i>	98
4.2.2.3 Summary on the Issue of the Lack of Global Halal Regulation Pertaining to Alcohol	104
4.3 Halal Regulations in Brunei Darussalam in Matters Pertaining to Product Containing Alcohol	108
4.3.1 Brunei Darussalam Standard Halal Food 24:2007	110
4.3.2 Brunei Darussalam Guidelines for Manufacturing and Handling of Halal Medicinal Products, Traditional Medicines and Health Supplements GD 24:2010	115
4.3.3 Summary on the Term Alcohol by Referring to Relevant Halal Regulations in Brunei Darussalam	117
4.4 Chapter Summary	119
<b>CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS</b>	
5.1 Conclusions	121
5.2 Recommendations	124
5.3 Recommendations for Future Research	127
5.4 Limitation of the Study	128
BIBLIOGRAPHY	130
APPENDIX A: Survey Questionnaire	137
APPENDIX B: Interview Transcription A	143
APPENDIX C: Interview Transcription B	146
APPENDIX D: Sample of Data Frequencies	165

## LIST OF TABLES

NUMBER	TITLE	PAGE
Table 3.1	Assessment in determining the halal knowledge	28
Table 4.1	Summary of question and responses on <i>khamr</i>	30
Table 4.2	Summary of question and responses on alcohol	38-39
Table 4.3	Question and response on the definition of alcohol	39
Table 4.4	Summary of question and responses on ethanol	45-46
Table 4.5	Question and response on the definition of ethanol	46
Table 4.6	Question and responses on the ruling of ethanol	48
Table 4.7	The similarity that <i>khamr</i> , alcohol and ethanol have with each other	52
Table 4.8	The differences that <i>khamr</i> , alcohol, and ethanol have with each other	54
Table 4.9	Sources of halal knowledge among respondents	63
Table 4.10	Data of the respondent's perception on halal food consumption	64
Table 4.11	Data of respondent's opinion based on mean, percentage, and standard deviation for items on the government initiatives of halal food	66
Table 4.12	Data of respondent's opinion based on the mean, percentage, and standard deviation for items on attitudes and awareness on halal food	68
Table 4.13	Responses on ' <i>khamr</i> is forbidden in Islam'	71
Table 4.14	Frequency data based on the reasons of the prohibition of <i>khamr</i>	73
Table 4.15	The frequency data on the ruling of alcohol in alcoholic beverage	77
Table 4.16	Frequency data on the permissibility of using wine in cooking	78

## LIST OF TABLES

NUMBER	TITLE	PAGE
Table 4.17	Frequency data on the permissibility of consumables product containing natural alcohol	79
Table 4.18	Frequency data on the application of alcohol in food and beverage industry	81
Table 4.19	Summary of respondent's opinion on the ruling of naturally produced alcohol and synthetic alcohol	83
Table 4.20	Frequency data on the respondent's opinion on the ruling of <i>tapai</i> (fermented glutinous rice) and <i>cencalu</i> (fermented small shrimp)	86
Table 4.21	Question and responses on the issue in the setting of halal limit of alcohol in products	88
Table 4.22	Question and response on the issue in the setting of halal limit for synthetic alcohol in product	91
Table 4.23	Summary of halal limit of natural alcohol allowed in food and drinks by MABIMS	95-96
Table 4.24	Summary of halal limit of added/ synthetic alcohol allowed in MABIMS	97
Table 4.25	Question and response on the issue in determining halal status of alcohol with the application of <i>istihalah</i>	99

## LIST OF FIGURES

NUMBER	TITLE	PAGE
Figure 3.1	Research Design	20
Figure 4.1	The gender of respondents	57
Figure 4.2	The distribution of respondents based on their age	58
Figure 4.3	The marital status of respondents	59
Figure 4.4	The distribution of respondents in terms of their place of residence	60
Figure 4.5	The distribution of respondents' level of education	61
Figure 4.6	The distribution in terms of the respondents' job	62
Figure 4.7	Horizontal bar graph showing the total of respondent based on sources of halal	63

## LIST OF APPENDICES

NUMBER	TITLE	PAGE
Appendix A	Survey Questionnaire	137
Appendix B	Interview Transcription A	143
Appendix C	Interview Transcription B	146
Appendix D	Sample of Data Frequencies	165

## TRANSLITERATION

**Transliteration Table:**

Arabic / الحروف العربية	Roman / الكتابة بالحروف الرومانية	Example / الأمثلة	Transliteration / الكتابة الحرفية
ء	’	فقهاء	fuqahā’
ب	b	البخاري	al-Bukhārī
ت	t	الترمذي	al-Tirmidhī
ث	th	الحارث	al-Hārith
ج	j	الجرجاني	al-Jurjānī
ح	Ḥ	حلال	Ḥalāl
خ	kh	خلدون	Khaldūn
د	d	الدارقطني	al-Dāruqṭnī
ذ	dh	الذهبي	al-Dhahabī
ر	r	الرافعي	al-Rāfi‘ī
ز	z	الزبير	al-Zubayr
س	s	السرخسي	al-Sarakhsī
ش	sh	الشافعي	al-Shāfi‘ī
ص	Ṣ	الصابوني	al-Ṣābūnī
ض	Ḍ	ضابط	Ḍābiṭ
ط	Ṭ	الطبري	al-Ṭabarī
ظ	Ẓ	ظاهر	Ẓāhir
ع	‘	العبّادي	al-‘Abbādī
غ	gh	الغزالي	al-Ghazālī
ف	f	الفارسي	al-Fārisī

ق	q	القاسم	al-Qāsim
ك	k	الكرخي	al-Karkhī
ل	l	لقمان	Luqmān
م	m	مالك	Mālik
ن	n	ناصر	Nāṣir
هـ / ه	h	هارون / أسامة	Hārūn / Usāmah
و	w	الوليد	al-Walīd
ي	y	يحيى	Yahyā

**Short Vowel:**

Arabic	Roman	Example	Transliteration
َ	a	دَ	dā
ِ	i	دِ	dī
ُ	u	دُ	dū

**Long Vowel:**

Arabic	Latin	Example	Transliteration
اَ / اِ	ā	باب / كبرى	bāb / kubrā
يَ	ī	وكيل	wakīl
وُ	ū	علوم	'ulūm

### Diphthong:

Arabic	Latin	Example	Transliteration
اَ و	aw	قَوَل	qawl
اَ ي	ay	لَيْل	layl
اَيِّ	iyy	شَافِعِيَّة	Shāfi‘iyyah
اَوَّ	uww	قَوَّة	quwwah

### Exemptions:

a. Arabic letter (ء) found at the beginning of a word is transliterated to the letter (a) and not to (‘). Example: أكبر transliterated to: akbar (not ‘kbar).

b. Arabic letter (ة) found in a word without (ال) which is coupled with another word that contains (ال) at the beginning of it is transliterated to the letter (t) and not (h). Example: مكتبة الإمام transliterated to: Maktabat al-Imām (not Maktabah al-Imām).

c. If the Arabic letter (ة) found in a word with (ال) in a single word or in the last word in a sentence, it is transliterated to the letter (h) and not (t). Example:

– المكتبة الأهلية transliterated to: al-Maktabah al-Ahliyyah (not al-Maktabat al-Ahliyyah)

– قلعة transliterated to: qal‘ah (not qal‘at)

– دار وهبة transliterated to: DārWahbah (not DārWahbat)

d. Arabic word which refers to a country or a place is exempted from transliteration.

Example: ( بروناي ) transliterated to Brunei (not Barūnay)

## ABBREVIATION

BKMH	Bahagian Kawalan Makanan Halal
ED.	Editor
Ed.	Edition
<i>et al</i>	<i>et alia</i> means “and others”. It is used in formal writing to avoid a long list of names of people who have written the work together
e.g.	<i>exempli gratia</i> means “for example”
i.e.	<i>id est</i> means “in other words”
MABIMS	Pertemuan Tahunan Tidak Rasmi Menteri-Menteri Agama; Negara Brunei Darussalam, Republik Indonesia, Malaysia dan Republik Singapura
n.d	no date / no year
No.	Number
n.pl	no publisher.
p.	Page
PBUH	Peace be Upon Him
pp.	Pages
SWT	Subhanahu Wa Ta’ala
Trans.	Translator
UNISSA	Universiti Islam Sultan Sharif Ali
USD	United States Dollar

## **LIST OF STATUTES**

Brunei Darussalam Guidelines for Manufacturing and Handling of Halal Medicinal Products, Traditional Medicines and Health Supplements GD24:2010.

Brunei Darussalam Standard Halal Food PBD 24:2007.

# CHAPTER ONE

## INTRODUCTION

Generally, everything on earth are halal and permissible to be used and consumed by Muslim. However, there are certain restrictions to this general rule if there is a specific *nass* and *dalil* that prohibit the consumption and usage of a thing and substance. The boost and the potential of halal industry, especially in food, non-food products and services had opened the room for both Muslim and non-Muslim industry players. This is because of the high demand by consumers due to the increase of Muslim population worldwide. This can be seen from the Islamic Economy Report where from 1.8 billion Muslim consumers worldwide, Muslims had spent USD\$ 2.2 trillion in 2018 on sectors such as foods, pharmaceuticals, and others and this numbers are expected to rise to US\$3.2 trillion by 2024 as reported by the state of the Global Economy Report 2019/2020. However, the most imperative area in halal sector is food because food is a sustenance that we, human, cannot live without, and therefore further scrutiny is placed in this sector. This is proven from the State of Global Islamic Economy Report 2019-2020<sup>1</sup>, where from 1.8 billion Muslims in 2018, they have spent USD 1,369 billion and this are expected rise to 1,972 billion in 2024. Halal food sector had seen the highest number in comparison to other sectors due to the advance technology and the growth in halal hub. This is also one of the reasons that this dissertation will only focus on food sector.

Nowadays, with the rapid development of halal industry due to its huge potential profit to industry players also produce some halal issues and complications that needs to be addressed for the benefit of Muslim consumers. As an example, the usage of alcohol in products.

This dissertation will discuss on the issues of halal product which contains alcohol with reference to regulations in Brunei Darussalam. The issue of alcohol is closely-related

---

<sup>1</sup> DinarStandard in partnership with Salaam Gateway. (2019). *2019/2020 State of the Global Islamic Economy Report*. Dubai: Salaam Gateway.

to *khamr* because of some perceptions that define both terms as similar and one meaning. As a result, it creates the doubtfulness in consuming product with alcohol.

### 1.1 Background of the Study

In all halal products, there are several things specifically mentioned in Al-Qur'an that should not be existed in a Muslim food or products, even a drop or a piece of it, or else it is considered as *haram*; Islamic legal ruling which prohibit Muslims from using it in any forms and consuming it. However, the main contaminants that are commonly used in products are swine and its by-product, and intoxicant or also mentioned in Al-Qur'an as *khamr*. The prohibition of swine can be referred to verse 173 of Surah Al-Baqarah in the Holy Qur'an:

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

*“He has only forbidden to you dead animal, blood, the flesh of swine, and that which has been dedicated to other than Allah SWT. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah SWT is Forgiving and merciful.”*<sup>2</sup>

Furthermore, in Surah Al-Ma'idah, verse 90 had stated the prohibition of *khamr* (intoxicants):

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾

*“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah SWT], and divining arrows are but*

---

<sup>2</sup> Surah Al-Baqarah, 2:173. Dr. Muhammad Taqi-ud-Din al-Hilali and Dr. Muhammad Muhsin Khan. (n.d). *Translations of the meanings of the Noble Qur'an in the English Language*. Madinah: King Fahd Glorious Qur'an.

*defilement from the work of Satan, so avoid it that you may be successful.”<sup>3</sup>*

Prohibited or doubtful ingredients, like things sourced from pork and alcohol, are frequently used and added in the production because of cost-efficiency and easy accessibility. As a result, to ensure all food and beverages, including also other types of product does not contain any of the contaminants and harmful material, halal regulations are introduced by the relevant authority in each respective country to verify the halal integrity of these merchandises are maintained and as a guarantee on the consumer’s safety when they are in contact with it.

## **1.2 Definition of Terms**

**Alcohol** - It is referring to a colourless flammable liquid which is produced by the natural fermentation of sugars and it is the main ingredients which cause intoxication in alcoholic beverages.<sup>4</sup> Alcohol was also used when referring to alcoholic beverages. For the purpose of this dissertation, this term will mean chemical compound of hydroxyl (-OH) and will not be referring to alcoholic beverages.

**Halal** - Halal is an Arabic word which means lawful or permissible.

**Issue** - According to Macmillan Dictionary<sup>5</sup>, it is referring to a matter that peoples are discussing or arguing about. While, according to Merriam-Webster<sup>6</sup>, issue can be defined as i) a vital or unsettle matter, and ii) concern or problem. Thus, issue in the context of this dissertation mean the problem faced for the halal products containing alcohol.

**Product** - Product can be defined in several ways such as to 1) mean something that was produced by effort, or some mechanical or industrial process such as food or cosmetics, 2) the result of some natural process, or 3) a result or consequence.<sup>7</sup> However, the exact meaning intended for this dissertation is to mean commodities offered for sale, specifically

---

<sup>3</sup> Surah Al-Ma'idah, 5:90

<sup>4</sup> Lexico. (n.d). Alcohol. Retrieved at: <https://www.lexico.com/en/definition/alcohol> [date of access: 23<sup>rd</sup> January, 2020]

<sup>5</sup> Macmillan Dictionary. (n.d). Issue. Retrieved from: [https://www.macmillandictionary.com/dictionary/british/issue\\_1](https://www.macmillandictionary.com/dictionary/british/issue_1) [date of accessed: 20/09/2020]

<sup>6</sup> Merriam-Webster. (n.d). Issue. Retrieved from: <https://www.merriam-webster.com/dictionary/issue> [date of access: 20/09/2020]

<sup>7</sup> Collins. (n.d). Product. Retrieved at: <https://www.collinsdictionary.com/dictionary/english/product> [date of access: 23/01/2020]

referring to edible products, such as food and pharmaceuticals, which involves the ingesting of it.

**Regulation** - Regulation is a rule or order made and maintained by an authority<sup>8</sup>, usually a government. According to Cambridge Dictionary, the term regulation means an official rule or the act of controlling<sup>9</sup>. In other words, regulation is referring to a sanctioned order, rules and Act. Consequently, halal regulation is an official act or order which control the halal activities. For the purpose of this dissertation, the term ‘halal regulation’ will be referring to the halal standard, halal guidelines and act of Brunei Darussalam.

### 1.3 Scope of the Study

The scope of this dissertation is to explore the issues of halal product containing alcohol with reference to alcohol. This study will consist of the clarification of the meaning, rulings and the application of the three terms (*khamr*, alcohol and ethanol).

This study also covers the two main issues of halal product containing alcohol. Firstly, is in terms of the lack of knowledge among Muslim consumers in Brunei Darussalam on the subject of alcohol. Secondly in terms of the lack of global halal regulation in regards to alcohol. For the latter main issue, for the purpose of this study, it will only cover the halal regulation of Malaysia, Brunei Darussalam, Indonesia and Singapore (also known as MABIMS country). This study will not cover the halal regulation of other countries which are not stated above. In addition to that, the two factors that led to the lack of global halal regulation will be discussed in this study, mainly the determination of halal limit of alcohol in products and the acceptability by MABIM in the application of *istihalah*. The researcher limited the scope of this dissertation to only focusing on the two previously stated factors.

Lastly, it will consist on Halal Regulation in Brunei Darussalam which are relevant to the matter of alcohol. Particularly on Brunei Darussalam Standard Halal Food 24:2007 and Brunei Darussalam Guidelines for Manufacturing and Handling of Halal Medicinal Products, Traditional Medicines and Health Supplements GD 24:2010. For the purpose of

---

<sup>8</sup> Lexico. (n.d). Regulation. Retrieved at: <https://www.lexico.com/en/definition/regulation> [date of access: 23/1/2020]

<sup>9</sup>Cambridge Dictionary. (n.d). *Regulation*. Retrieved at: <https://dictionary.cambridge.org/dictionary/english/regulation> [date of access: 23/01/2020]

this dissertation, it will not consist of other halal regulation which was not stated, like Brunei Darussalam Guidelines for Manufacturing and Handling of Halal Cosmetic Products GD 26:2016.

#### **1.4 Problem of Statement**

The main issue pertaining to alcohol came from the confusion relating to understanding the meaning of *khamr* in Qur'an, specifically stated in verse 90-91 of Surah Al-Ma'idah. Based on past literature, alcohol and *khamr* have a very close-knit relation. This is due to the perception that all alcohol is haram due to the understanding that alcohol is only referring to intoxicants and alcoholic beverage. Every intoxicating drink contains alcohol. Nevertheless, not all types of alcohol can be considered as intoxicants (*khamr*). In addition to that, the term ethanol also added into the mix-up. Ethanol was usually the term used in referring to the ingredient in alcoholic beverages and products, as can be seen from past literature.<sup>10</sup> However, the question now is whether alcohol and ethanol is the same or not. As alcohol and *khamr* have close relation, it further adds the question whether ethanol also have connection to *khamr*. These questions will surely result to confusion among Muslim consumers as this would directly affect their food consumption. This is due to their obligation as a Muslim to observe every intake to ensure the purity and validity of their worship to Allah SWT.<sup>11</sup> Thus, these three terms need to be made clear in term of their meaning, ruling and also their application in halal industry which purpose is to eliminate the doubt they have regarding this matter. In addition to that it can also build up their confidence in choosing their food.

The misconception in understanding *khamr* to mean alcohol creates a problem to the Muslim consumers as it is indistinguishable from naked eye between the alcohol content in alcoholic beverage and the alcohol in other edible products. The reason can be sourced from the fact that alcohol was also used in halal industry, such as a preservative, flavouring

---

<sup>10</sup> Ahmad, A. N., Yang, T. A., Hani, N. M., & Abdullah, W. N. (2014). Alkohol dalam Makanan: Fatwa Semasa di Rantau Asia Tenggara. *Ulum Islamiyyah Journal*, vol. 14: pp. 1-18.

<sup>11</sup> Dato Seri Setia Dr Hj Japar bin Haji Mat Dain @ Maidin. (2019). Meningkatkan Kelestarian Hab Halal: Sumbangan Fatwa Mufti Kerajaan Negara Brunei Darussalam. *4<sup>th</sup> International Seminar Halalan thayyiban Products and Services: Pusat Penyelidikan Halalan Thayyiban, UNISSA*. Pp.2-3.

and solvent.<sup>12</sup> This led to the question on the extent of knowledge Muslim consumers have in regards to alcohol. By determining their level of knowledges on the matter of alcohol will give idea in which area needs to be improved to reduce the misunderstandings on alcohol. Up to now, there is no studies have been conducted to measure the level of knowledge of Muslim consumers, focused in Brunei Darussalam, on the issue of alcohol in halal industry.

According to a newspaper's report<sup>13</sup>, it was discovered that halal regulations on halal food in global market has significant gaps, including in lack of unifying standards. Standards can be defined as 'a set of specifications that are implemented within an industry to allow compatibility between products.'<sup>14</sup> In other words each country who has establishes their own halal regulation have little or no similarity with other countries halal regulation in terms of the standard set. The study of Norhidayah binti Pauzi in 'Analisis Perbandingan Penentuan Piawaian Halal Antara Malaysia, Indonesia, Singapura dan Brunei'<sup>15</sup> had listed out the issues in relation to the different halal standard of the four countries (Malaysia, Indonesia, Singapore and Brunei). Some of the issues that can be identified and related with the lack of halal regulation are firstly, on the issue in setting the halal limit of alcohol in products. Secondly is on the acceptability in applying the principle of *istihalah* in determining a ruling. The source of this problems needs to be studied to understand more why there are differences in halal standards between these four countries. With the findings of the study later will probably be able to give an idea a little bit of ways to solve this problem that high possibly will not be possible for a person to do. The reason is because it requires all the parties involved in the halal industry, especially the halal certification body. It is significant to address these issues in the lack of global halal regulation pertaining to alcohol. One of the main reasons is it creates confusion among Muslim consumers especially in choosing halal products. It is known that in local market,

---

<sup>12</sup> Nazih Hammad. Basri bin Ibrahim Al-Hasani Al-Azhari (Trans.). Noraine Abu (Ed.) (2004). *Penggunaan Bahan-Bahan Yang Haram & Najis Dalam Makanan & Ubat-Ubatan*. Kuala Lumpur: Al-Hidayah Publishers. Pp. 83-87.

<sup>13</sup> Koo Jin Shen. (2016, June 8). Global Halal Food Lacks unifying Standards: Report. The Brunei Times Retrieved September 25, 2020 from <https://www.thejakartapost.com/seasia/2016/06/08/global-halal-food-lacks-unifying-standards-report.html>

<sup>14</sup> The Free Dictionary. (n.d). Standard. Retrieved from: <https://www.thefreedictionary.com/standard> [date of accessed: 25/09/2020]

<sup>15</sup> Norhidayah binti Pauzi. (2016). "Analisis Perbandingan Penentuan Piawaian Halal Antara Malaysia, Indonesia, Singapura dan Brunei". Ph.D. Thesis, University of Malaya.

there are lots of imported products which are labelled as halal by their respective halal certifying bodies. These certifying bodies had set halal standards which are dissimilar with Brunei's halal standard.

The increased number of people participating in halal industries means that halal regulations needs to be established to ensure that halal integrity are maintained throughout the whole halal supply chain. In Brunei Darussalam, there are several halal regulations established for the purpose of ensuring the halal integrity in product. As an example, is Brunei Darussalam Standard Halal Food PBD 24:2007. However, a study needs to be made on the Brunei Halal Regulations particularly in matter pertaining to alcohol to assess on the sufficiency of this regulations in ensuring the halal integrity in products which contain alcohol.

### **1.5 Research Questions**

This part will be the directives in this dissertation in responding to the above problem statement:

- 1) What similarities and differences do *khamr*, ethanol and alcohol have?
- 2) What are the issues related to halal products containing alcohol?
- 3) How far does halal regulation in Brunei Darussalam had played its role in maintaining halal integrity in products containing alcohol?

### **1.6 Objectives of the Study**

In providing answers to the above research questions, this dissertation will fulfil the three objectives as mentioned below:

- 1) To clarify the meaning of *khamr*, alcohol and ethanol and its application in halal industry.
- 2) To find out the issues pertaining to halal products containing alcohol.
- 3) To study halal regulation, halal standard, guidelines, and rules of Brunei Darussalam in matters related to the use of alcohol in products.

## **1.7 Significance of the Study**

This section will explain on the importance of this research to specific groups as a clarification for their queries and references for academic or research purposes.

### **1.7.1 Community**

Rapid development in today's world create a whole different questions and queries which was silent from years back. By neglecting to find the solutions and answers to these will surely affect the progress of a country, specifically, halal industry, as it will hinder them from unleashing their full potential, for instance the misconception on the legality of alcohol will deter the attempt to commit to a business which is an unlikely trend but have the probability of success, for example in condiments or in beverages, which have the high possibility of using alcohol in its production. With this study, the researcher highly anticipated the positive outcome from the group such as entrepreneur or future entrepreneur as this will give them confidence in being involves with food and beverages production activity. This will not only assist them to be success in their respective business but also will contribute to this country as it will lessen the dependency to imported products from neighbouring or foreign countries. It is also hope to encourage young people to be more inventive and create their own local brands and products in this country. Furthermore, it is also hope that it will help to decrease the rate of unemployment in this state and will boost the country's economy.

### **1.7.2 Reference to Relevant Authorities, Researchers, and Students**

With this research and study, it is hope that it can be used as foundation or reference, especially to researchers who are specifically looking for literature on the subject of alcohol and halal regulation pertaining to alcohol in Brunei Darussalam. It is also hope by researcher that the relevant authorities will be able to benefit from this dissertation. In addition to that, researcher also hope the relevant authorities can consider the suggestions made to further enhance the country's effort to be a Global Halal Hub.

## **1.8 Structure of Dissertation**

### **Chapter 1**

## BIBLIOGRAPHY

Al-Quran al-Karim

### Arabic References:

- \_\_\_\_\_. (2004). *'Al-Mawad Al-Muharramah wa an-Najisah Fi al-Ghiza' wa ad-Dawa' Baina an-Nazariyyah wa at-Tatbiq'*. Damsyiq: Dar al-Qalam.
- `Abd Allah Muhammad bin Ismail al-Bukhari. (1400H). *al-Jami` al-Sahih, "Kitab al-Ashribah"*, *Bab al-Khamr min al-Inab wa khairihi*. Kaherah: al-Matba`ah al-Salafiyyah. Vol.4.
- Al-Syarbini. M. (1994). *Al-Iqna'fi Halli Alfaq Abi Syuja*. Beirut: Dar al-Kutub al-`Ilmiyyah.
- Taymiyyah, I. (2005). *Majmu'ah al-Fatawa Ibn al-Taymiyyah*. Vol. 21. Egypt: Dar al-Wafa.
- Wahbah, Al-Zuhayli. (1997). *Tafsir al-Munir*. Damascus: Dar al-Fikr.
- Al- Zuhayli, Wahbah. (1997). *Al-Fiqh al-Islami wa Adillatuh*. Fourth edition (ed.) Dimasyq: Dar al-Fikr. Vol. 1.

### English References:

- Abu Dawud, Abu Dawud Sulaiman ibn Al-Ash'ath As-Sijistani . (2008). *English Translation of Sunan Abu Dawud*. Imam Hafiz Abu Dawud Sulaiman bin Ash'ath (comp.). Nasiruddin Al-Khattab (trans.). First Edition (ed.). Riyadh: Maktaba Dar-us-Salam. Vol. 4.
- Anis Najiha Ahmad, Tajul A. Yang, Wan Nadiyah Wan Abdullah. (2015). "Perceived Versus Actual Knowledge of Alcohol and Halal Food Among Food Technology Undergraduate Students in A Malaysian University". *Journal of Islamic Marketing*, Vol. 6 Iss 3.
- Alzeer, J. & Hadeed, K.A. (2016). Ethanol and its Halal Status in Food Industries. *Trends in Food Science & Technology*, Vol. 58
- Aziz, Y.A and Chok, N.V. (2013). The Role of Halal Awareness, Halal Certification and Marketing Components in Determining Halal Purchase Intention Among Non-Muslims in Malaysia: A structural Equation Modelling Approach. *Journal of International Food & Agribusiness Marketing*, Vol. 25.
- Chodorow, N. (1978). *The Reproduction of Mothering*. Berkeley: University of California Press.

- DinarStandard in partnership with Salaam Gateway. (2019). *2019/2020 State of the Global Islamic Economy Report*. Dubai: Salaam Gateway.
- England, P. (1989). A Feminist Critique of Rational Choice Theories: Implications for Sociology. *American Sociologist*, 20(1),
- Fatwa of the State's Mufti. (2007). 'Issues on Halal Product'. Brunei Darussalam: State's Mufti Office.
- Gabriel, G. & Nahas, M.D. (1982). Hashish in Islam 9<sup>th</sup> to 18<sup>th</sup> Century. *Bulletin of the New York Academy of Medicine*, Vol. 59, no.9
- Hajar, R. (2000). Alcohol: Friend or Foe. *Heart Views*, Vol 1 No.9
- Ibn Majah, Abu 'Abdillah Muhammad ibn Yazid ibn Majah al-Rab'i al-Qazwini. (2007). *English Translation of Sunan Ibn Majah*. Imam Muhammad bin Yazeed ibn Majah al-Qazwini (comp.) Nasiruddin al-Khattab (trans.). Riyadh: Maktaba Dar-us-Salam. Vol. 7.
- Izutso, T. (2002). 'Ethico-Religious Concepts in the Qur'an'. Canada: McGill-Queen's University Press.
- Jackson, L.A., Ervin, K.S., Gardner, P.D., Schmitt, N. (2001). Gender and The Internet: Women Communicating and Men Searching. *Sex Roles*, 44(5)
- Jung, Y.C. & Namkoong K. (2014). Alcohol: Intoxication and Poisoning - Diagnosis and Treatment. In Aminoff, M.J., Boller F., & Swaab D.F. (Eds.). *Alcohol and the Nervous System*. Pp. 115-121. Amsterdam: Elsevier B.V.
- Kashim, M.I.A.M., Majid L.A., Adnan, A.H.M., Husni, A.M., Nasohah, Z., Samsudim, M.A & Yahaya, M.Z. (2015). Principles regarding the Use of Haram (Forbidden) Sources in Food Processing: A Critical Islamic Analysis. *Asian Social Science*, 11(22)
- Logan, B. K., & Distefano, S. (1998). Ethanol content of various foods and soft drinks and their potential for interference with a breath-alcohol test. *Journal of Analytical Toxicology*.
- Muhammad Jahangir, Zaffar Mehmood, Saifullah, Qamar Bashir, Farakh Mehboob & Kashif Ali. (2016). Halal Status of Ingredients after Istihalah. *Trends in Food Science & Technology*.
- Muhammad Saed Abdul-Rahman. (n.d.p). 'The Meaning and Explanation of the Glorious Qur'an.' (Vol 3) 2<sup>nd</sup> Edition. (n.pl): (n.pb).
- Muhammad Taqi-ud-Din al-Hilali and Muhammad Muhsin Khan. (n.d). *Translations of the meanings of the Noble Qur'an in the English Language*. Madinah: King Fahd Glorious Qur'an.

- Muslim, Muslim ibn Hajjaj Al-Nisaburi. (2007). *English Translation of Sahih Muslim*. Imam Abul Hussain Muslim bin Al-Hajjaj (comp.). Nasiruddin Al-Khattab (trans.). Riyadh: Dar-us-Salam. Vol. 5
- Mustafa Afifi Ab. Halim, Mohd Mahyeddin Mohd Salleh, Mohd Izhar Arif Mohd Kashim, Azlin Alisa Ahmad & Norhaslinda Nodin. (2014). Halal pharmaceuticals: Legal, Shari'ah Issues and Fatwa of drug, gelatine and alcohol Contribution/Originality. *International Journal of Asian Social Science*, 2014, 4(12)
- Neuman, L.W. (2006). *Social Research Methods: Qualitative and Quantitative Approaches*. United States of America: Pearson International Edition.
- Noorizan Abd. Aziz, Hani Majdina, Hanis Hanum Zulkifly, Mohd Shahezwan Abd Wahab, Mohd Sallehudin Abd Aziz, Noorfatimah Yahaya, and Hadeer Akram AbdulRazzaq. (2014). Assessment of the Halal Status of Respiratory Pharmaceuticals products in a Hospital. *Procedia – Social and Behavioral Sciences 121* (2014).
- Nunn JF. (1996). *Ancient Egyptian Medicine*. London: British Museum Press.
- Nurdeng Deuraseh. (2016). *Lawful and Unlawful foods in Shariah*. Kuala Lumpur: Persatuan Pengusaha Percetakan Melayu & Attin Press Sdn Bhd.
- Nurrulhidayah A. Fadzillah, Yaakob B. Che Man, Mohammad Aizat Jamaludin, Suhaimi Ab. Rahman and Hassan A. Al-Kahtani. (2011). Halal Food Issues from Islam and Modern Science Perspectives. *2<sup>nd</sup> International Conference on Humanities, Historical and Social Sciences IPEDR*, vol. 17.
- Patocka, J & Kuca, K. (2012). Toxic Alcohols: Aliphatic Saturated Alcohols. *Military Medical Science Letters*, vol. 81(4).
- Rafika Dwi Rahmah MZ. (2019). Alcohol and Khamr in Fiqh Based on Scientific Perspective. *International Journal of Islamic Studies and Humanities (IJISH)*, Vol.2. No.1
- Rian, M.N & Chaudry, M.M. (2004). *Halal Food Production*. USA: CRC Press LLC
- Sullivan, E.V., Harris, R.A., & Pfefferbaum, A. (2010). Alcohol's Effects on Brain and Behavior. *Alcohol Research & Health*, Vol. 33, Nos. 1 and 2.
- Teddie, C. & Tashakkori, A. (2009). *Foundations of Mixed Methods Research Integrating Quantitative and Qualitative Approaches in the Social and Behavioral Sciences*. California: SAGE Publication, Inc.
- Trevisan, L.A., Boutros, N., Petrakis I.L., Krystal, J.H. (1998). Complications of Alcohol Withdrawal. *Alcohol Health & Research World*, Vol. 22 No. 1
- Al-Qaradawi, Yusuf. (1960). *'The lawful and the prohibited in Islam'*. (n.pl): Al-Falah Foundation

### **Malay References:**

- A. Anis Najiha & W.A Wan Nadiah. (2014). Alkohol (Arak dan Etanol) dalam Makanan Halal. *Jurnal Intelek (2014)* Vol. 9(1)
- Al Asqalani, Ibnu Hajar. (2002). *Fathul Baari Penjelasan Kitab Shahih al-Bukhari*. Syaikh Abdul Aziz Abdullah bin Baz (Ed.). Gazirah Abdi Ummah (trans.). Jakarta: Pustaka Azzam. Vol. 27
- Anis Najiha Ahmad, Tajul Aris Yang, Norziah Mohd. Hani, & Wan Nadiah Wan Abdullah. (2014). Alkohol dalam Makanan: Fatwa Semasa di Rantau Asia Tenggara. *Ulum Islamiyyah Journal*, vol. 14.
- Anisah Ab. Ghani & Muhammad Safri Ismail. (2010). Penentuan Piawaian Alkohol dalam Makanan yang Dibenarkan dari Perspektif Islam. *Jurnal of Fiqh*, No. 7
- Jamaluddin, M.A & Ramli, M.A. (2012). Aplikasi Istihalah dalam Produk Berasaskan Alkohol: Satu Pendekatan Integratif. *ISRIS Conference 2012*, University of Malaya.
- Kamil Musa. (2006). *Ensiklopedia Halal Haram dalam Makanan dan Minuman*. Surakarta: Ziyad Visi Media.
- Mohammad Aizat Jamaludin, Mohd Anuar Ramli, Dzulkifly Mat Hashim & Suhaimi Ab. Rahman. (2011) Isu Penggunaan Alkohol Dalam Penghasilan Produk Gunaan Semasa: Analisis Dari Perspektif Islam. *Conference paper at ISLAC 2011*, UNISZA, Terengganu.
- Mohd Hapiz Mahaiyadin & Muhammad Rahimi Osman. (2017). Kesan Penerimaan Aplikasi Istihalah Terhadap Hukum Produk yang Mengandungi Derivatif Muharramat. *Journal Fatwa Management and Research*, Vol.10
- Muhammad Ansharullah. (2011). *'Beralkohol Tapi Halal: Menjawab Keraguan Tentang Alkohol dalam Makanan, Minuman, Obat, dan Kosmetik.'* Indonesia: Pustaka Arafah
- An-Nawawi. (n.d). *Syarah Shahih Muslim*. n.pl: Darus Sunnah. Vol. 9.
- Nazih Hammad. Basri bin Ibrahim Al-Hasani Al-Azhari (Trans.). Noraine Abu (Ed.) (2004). *Penggunaan Bahan-Bahan Yang Haram & Najis Dalam Makanan & Ubat-Ubatan*. Kuala Lumpur: Al-Hidayah Publishers.
- Wahbah Az-Zuhaili. (2011). *Fiqih Islam Wa Adillatuhu*. Jakarta: Darulfikir.

### **Internet:**

- 40 Hadith Nawawi 10. Retrieved from: <https://sunnah.com/nawawi40/10> [Date of Access: 23/11/2019]

- Abdullah Syukri M. Salleh. (January 13, 2018). Kesan daripada Makanan dan Minuman yang Haram. Retrieved from: <http://canselori.umt.edu.my/?p=5515> [date of accessed: 15/09/2020]
- American Energy Independence. (n.d). Synthetic Alcohol. Retrieved from: <http://www.americanenergyindependence.com/syntheticalcohol.aspx#:~:text=Like%20all%20synthetic%20fuels%2C%20the,in%20an%20oxygen%2Dcontrolled%20atmosphere.> [date of accessed: 29/08/2020]
- Bell, S., Daskalopoulou, M., Rapsomaniki, E., George, J., Britton, A., Bobak, M., Casas, J.P., Dale, C.E., Denaxas, S., Shah, A.D., Hemingway, H. (2017, March 22). Association Between Clinically Recorded Alcohol Consumption and Initial Presentation of 12 Cardiovascular Diseases: Population Based Cohort Study Using Linked Health Records. Retrieved from: <https://www.bmj.com/content/356/bmj.j909> [21/03/2020]
- Cambridge Dictionary. (n.d). Regulation. Retrieved at: <https://dictionary.cambridge.org/dictionary/english/regulation> [date of access: 23/01/2020]
- Centre For Disease Control and Prevention. (2019, December 30). Alcohol Use and Your Health. Retrieved from <https://www.cdc.gov/alcohol/fact-sheets/alcohol-use.htm> [date of access: 01/03/2020]
- CIA World Factbook. (7<sup>th</sup> December, 2019). ‘Brunei Demographic Profile 2019’. Retrieved from: [https://www.indexmundi.com/brunei/demographics\\_profile.html](https://www.indexmundi.com/brunei/demographics_profile.html) [date of access: 21/12/2019]
- Collins. (n.d). Product. Retrieved at: <https://www.collinsdictionary.com/dictionary/english/product> [date of access: 23<sup>rd</sup> January, 2020]
- Dzulkifly Mat Hashim. (2010) Unravelling the Issue of Alcohol for the Halal Industry. Retrieved from: [http://hdcglobal.com/upload-web/cms-editor-files/b08c8a04-c946-4ebe-99b9-2492bd32fcfc/file/11\)%20En%20Dzulkifli%20Mat%20Hashim%20-%20WHR2010\\_Unraveling%20the%20Issue%20of%20Alcohol\\_Final.pdf](http://hdcglobal.com/upload-web/cms-editor-files/b08c8a04-c946-4ebe-99b9-2492bd32fcfc/file/11)%20En%20Dzulkifli%20Mat%20Hashim%20-%20WHR2010_Unraveling%20the%20Issue%20of%20Alcohol_Final.pdf) [date of access: 5/09/2018]
- Halal Malaysia Official Portal. (n.d). Retrieved from: <http://www.halal.gov.my/v4/index.php> [date of access: 18/03/2020]
- Hallett, T. (2019, June 12). The Unexpected Alcohol in Everyday Food and Drink. Retrieved from <https://steadydrinker.com/articles/foods-drinks-alcohol/> [date of access: 07/03/2020]
- Dr. Hatem al-Haj. (23/05/2008). Different Fatwas on Tiny Amount of Alcohol in Food. Retrieved from: <https://www.amjaonline.org/fatwa/en/23043/different-fatwas-on-tiny-amounts-of-alcohol-in-food> [date of accessed: 15/09/2020]
- Islamic-Dictionary. (16<sup>th</sup> April, 2011). Islamic Terminology. Retrieved from: <https://islamic-dictionary.tumblr.com/post/4669148477/khamr-arabic-%D8%AE%D9%85%D8%B1-the-word-khamr-which-is> [date of accessed: 27/08/2020]
- Jawatankuasa Fatwa Negeri Selangor. (June 26-27, 2006). Hukum *Wine Vinegar* (Cuka Wain). Retrieved from: <https://www.muftiselangor.gov.my/fatwa-personalisation/fatwa-tahunan/keputusan-fatwa-xwarta/2006/726-hukum-wine-vinegar-cuka-wain> [date of accessed: 17/09/2020]

- Koo Jin Shen. (2016, June 8). Global Halal Food Lacks Unifying Standards: Report. The Brunei Times Retrieved September 25, 2020 from <https://www.thejakartapost.com/seasia/2016/06/08/global-halal-food-lacks-unifying-standards-report.html>
- Lexico. (n.d). Alcohol. Retrieved at: <https://www.lexico.com/en/definition/alcohol> [date of access: 23<sup>rd</sup> January, 2020]
- Lexico. (n.d). Regulation. Retrieved at: <https://www.lexico.com/en/definition/regulation> [date of access: 23/1/2020]
- Macmillan Dictionary. (n.d). Issue. Retrieved from: [https://www.macmillandictionary.com/dictionary/british/issue\\_1](https://www.macmillandictionary.com/dictionary/british/issue_1) [date of access: 20/09/2020]
- Majlis Fatwa Kebangsaan Malaysia. (1988). *Alkohol Sebagai Penstabil Minuman Ringan*. Retrieved from: <http://www.al-ahkam.net/home/content/majlis-fatwa-kebangsaan-koleksi-fatwa-berkaitan-alkohol-dalam-makanan-dll> [date of access: 14/02/2020]
- Majlis Ugama Islam Singapura. (n.d). *Natural Ethanol in Halal Food Flavouring*. Retrieved: <https://www.muis.gov.sg/officeofthemufti/Fatwa/English-Ethanol> [date of access: 08/03/2020]
- Merriam-Webster. (n.d). Intoxication. Retrieved from: <https://www.merriam-webster.com/dictionary/intoxication> [date of access: 29/03/2020]
- Merriam-Webster. (n.d). Issue. Retrieved from: <https://www.merriam-webster.com/dictionary/issue> [date of access: 20/09/2020]
- Online Etymology Dictionary. (n.d.p). *Alcohol*. Retrieved from: [https://www.etymonline.com/word/alcohol#etymonline\\_v\\_8117](https://www.etymonline.com/word/alcohol#etymonline_v_8117) [date of access: 26<sup>th</sup> November, 2019]
- Pejabat Mufti Wilayah Persekutuan. (2019 February 08). Irsyad Al-Fatwa Siri Ke-290: Hukum Pewarna Makanan 20 Peratus Alkohol. Retrieved: <https://muftiwp.gov.my/artikel/irsyad-fatwa/irsyad-fatwa-umum/3097-irsyad-al-fatwa-siri-ke-290-hukum-pewarna-makanan-20-peratus-alkohol> [date of access: 08/03/2020]
- The Free Dictionary. (n.d). Standard. Retrieved from: <https://www.thefreedictionary.com/standard> [date of accessed: 25/09/2020]
- UKEssays. (November 2018). Determining Ethanol in Fermented Glutinous Rice. Retrieved from: <https://www.ukessays.com/essays/chemistry/determining-ethanol-fermented-glutinous-1694.php#:~:text=Glutinous%20fermented%20rice%20seems%20to,had%20been%20stated%20by%20JAKIM.&text=Based%20on%20the%20table%201,fermented%20cassava%20which%20is%203.3%25>. [date of accessed: 03/09/20]
- Unified Compliance Framework. (n.d). Education: The Importance of Defining Terms. Retrieved from URL <https://www.unifiedcompliance.com/education/definitions/the-importance-of-defining-terms-part-one/> [date of access: 18/12/2020]
- Wanda Thibodeaux. (April 26, 2018). Main Types of Alcohol. Retrieved from: <https://sciencing.com/main-types-alkohol-7230415.html> [date of accessed: 02/09/2020]

Wikipedia The Free Encyclopedia. (2020, March 4). Ethanol Fermentation. Retrieved from: [https://en.wikipedia.org/wiki/Ethanol\\_fermentation](https://en.wikipedia.org/wiki/Ethanol_fermentation) [date of access: 13/03/2020]

Wikipedia the Free Encyclopedia 2020. (30<sup>th</sup> August 2020). Khamr. Retrieved from: <https://en.wikipedia.org/wiki/Khamr#:~:text=Khamr%20%28%20Arabic%3A%20%D8%AE%D9%85%D8%B1%20%E2%80%8E%29%20is%20an%20Arabic,beverage%20made%20from%20grapes%2C%20dates%2C%20and%20similar%20substances.> [date of accessed: 10/09/2020].

### **Unpublished Materials:**

Aiedah binti Abdul Khalek. (2015). “Determinants Influencing Halal Food Consumption Among Generation Y Muslims In Malaysian Private Universities”. Ph.D. Dissertation, Academy of Islamic Studies, University of Malaya

Norhidayah Pauzi. (2016). “Analisis Perbandingan Penentuan Piawai Halal Antara Malaysia, Indonesia, Singapura, Dan Brunei”. Ph.D. Dissertation, University of Malaya.

Nor Musfirah binti Mohamad. (2011). “Penggunaan Alkohol Dalam Pemakanan Menurut Perspektif Syarak”. M.A Thesis, University of Malaya.

### **Others:**

Hjh Raenah binti Haji Abd. Hamid, Hj. Abd. Rahman bin Pengarah Hj. Mokti, Rosle bin Hj Jumat & Hj. Awg. Mohammad Sofian bin Awg. Tengah. (2020, February, 13). Group Interview.

Nur Farizah Binti Hj Dollah & Zurina Salwa Binti Hj Osman. (2020, February, 15). Email interview.